

# The Commission

JANUARY  
1967

**Journeyman  
In Jordan**

**COLORFUL  
COLORADOS**

The First from Italy

**The FMB Programs**

**INTERVIEW  
with a  
COMMUNIST**

**MEDICAL VOLUNTEERS**

Southern Baptist Foreign Missions Journal

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# The First from Italy

By Virginia Wingo

*Missionary in Italy*

**O**F COURSE, the plea was familiar; it had come often enough: The mission effort needs men as well as money. Naturally this message, too, would wind up in the trash.

Sitting at his desk in the beautiful city of Cagliari, on the Italian island of Sardinia, Pastor Angelo Chiarelli read the familiar mission appeal and was about to discard it. He had on his mind the vast needs of the strong church he led. Then the thought flashed to him, "Why must all these calls end in the wastebasket?"

He read it again and seemed to hear Christ saying, "Go there and preach the gospel."

The pastor brought the question directly to his wife Maria: Would she be willing to go with him to Africa? Ten years ago, she replied, while at the Armstrong Memorial Training School, she had promised God to go wherever He led.

So it was that Angelo, reared in the Catholic faith, and Maria, brought up as a Baptist, began language study for mission service. In October, 1965, they arrived in Cameroon—the first representatives of the Italian Baptist Union to be sent out by the European Baptist Missionary Society.

A few days before the family sailed, the Italian Baptist Union gave them its blessing and farewell in a deeply moving service. The couple had returned for a final visit in Italy after almost a year of intensive language study in Paris. (Both had done well; in fact, Chiarelli had earned the right to be a professor of French.)

Olive-skinned and stockily strong, Chiarelli spoke of his lasting debt to the Italian Baptist Theological Seminary at Rivoli, where he had graduated in 1954. Manfredi Ronchi, Baptist Union president, reminded the convention that Mrs. Chiarelli, then Maria Garbato, had been a student at the Armstrong school in Rome when the missionary society was organized.

Meeting in Rome in 1953 were representatives of various national Baptist Unions of Europe. Several Unions not strong enough to have their own foreign mission boards decided

to pool their efforts. They called the new agency the European Baptist Missionary Society.

At once the Woman's Missionary Union of Italy took the new society's field, Cameroon, as an object of prayer and of its December love offering for missions. Gradually that offering enlisted the interest of the churches. By 1964, among the nine national Unions supporting the missionary society, Italy was third—after Germany and Switzerland—in financial gifts.

"Many have asked why we are going," Chiarelli frankly told the convention at the farewell. "We do not go to civilize these people, nor do we go with a feeling of superiority. We simply go to evangelize for our Lord Jesus Christ."

Six months later, from Mokolo, in northwestern Cameroon, where they had already taught for a semester, Chiarelli wrote: "The long vacation has begun, and the other missionary teachers have just left for their furloughs. School will reopen July 1. For its direction, administration, and classroom work my wife and I are the only teachers. It will be very difficult, but for this reason we feel that our presence is much needed. We do not know how we will manage, but we do know God will help us."

The "very difficult" is not new to Chiarelli. His deep faith came out of a long struggle. He was reared in a moderately well-to-do family in southern Italy. When he was about 16, he began to study more deeply Roman Catholicism, the religion in which he had been brought up. Until then, he had practiced it zealously.

"Little by little," he related, "as I sought to gather the truth from under the immense structure of dogma given me to believe, I felt my faith waver. Nor could I share with anyone my uncertainty. For in my environment I should have found only useless words encouraging me to pray to the Madonna to put me under her protection, to believe without thinking, to believe with my heart if not with my mind! But if with the heart I must love God, with the mind



*Maria Chiarelli meets an African friend in Cameroon.*

I must know him. For that which we do not know, we cannot love."

Summing up the conflict of those years of doubt and seeking, he wrote characteristic words of praise: "O God, You came down into the depth of the chasm in which I had fallen, and You led me to the light. You had created me and had sent Your blessed Son to die for me, and You did not wish me to be lost."

"I sought to gather the essential principles of Christianity and plant them in my heart," Chiarelli continued. "Then I realized that in all this there was something like that which I felt once in the Baptist church at Pozzuoli, where I had gone a few times simply out of curiosity. . . . Without losing time I came to Pozzuoli to learn the faith under the guidance of Pastor Russo."

Chiarelli was baptized in 1950, at the age of 26. He had studied four years at the University of Naples and was a teacher of mathematics. He also served as unofficial assistant to Pastor Russo. But he felt God's call to prepare for full-time ministry, and applied to enter the Italian Baptist Theological Seminary, opened the previous year at Rivoli, just outside Turin.

His pastor offered an unusually-worded appraisal: "As soon as Angelo Chiarelli had an inkling of the gospel, he had the good sense to quit smoking, which had been costing him \$15 a month, and to stop drinking coffee, which cost him considerably, as he drank from six to eight cups a day. It made him nervous, too. So from that time on he got better-looking, as well as calmer. . . ."

"With Brother Chiarelli I am ready to share my daily bread, but he does not need it, for he is skilled in everything. . . . He has resigned from an enviable position and wants to go toward uncertainty, for the greatness of the gospel."

While at Rivoli, Chiarelli was the main student assistant of Professor Ben R. Lawton, a missionary, in the pioneer work on the first graded lessons available in Italian for Bap-

tist Sunday Schools. (This work was taken over and expanded by the Baptist Publishing House, Rome, organized not long afterward.)

Maria was brought up in a Baptist family at Boscotrecase, like Pozzuoli a suburb of Naples. She met Chiarelli in Rome, however. Gentle, well-bred Maria, not yet 18, was at the end of her first year at Armstrong school when the Italian Baptist Union met in Rome. All the girls from the training school attended. Also present were several theological students from Rivoli.

At one point in the program sharp criticism was leveled at both schools. Sensitive Maria, loyal to her school and quite new to conventions and their heated discussions, could not hold back her tears. She hurried from the auditorium, but not quickly enough to keep Angelo, then 29, from noting her emotion. He followed to see if he might help her in some way.

"I did not know what to say to a pretty girl who was crying, so I just asked her to have coffee and pastry with me," he explained later.

The friendship springing from that episode grew slowly at first. Both graduated from their respective schools the next year. He went to the Baptist Theological Seminary in Switzerland. She pursued further studies in Naples.

When the Baptist Union needed someone for temporary work at Ribolla, a mining town in western Tuscany, Maria volunteered. She was accepted, although she was not quite 20, and, fair and slender, she looked even younger. Her consecration and unassuming ways made a deep impression during her few months at Ribolla.

Though Ribolla was far off the beaten path, Chiarelli made a special trip there to persuade her that "it is not good that man (or woman) should be alone." He was convincing. They were married a few months later, in 1956.

After a short ministry in Ronciglione, a small town less than 50 miles from Rome, the Chiarellis went to Cagliari, focus



PHOTOS BY ANGELO CHIARELLI

*Paolo Chiarelli practices with bow and arrow.*



*Open air market in Mokolo, Cameroon.*



*Gianna Chiarelli and pet.*

of Baptist work on the island of Sardinia. Their two children, Gianna and Paolo, were born there.

Sardinia, although almost as large as Sicily, has fewer inhabitants than the city of Milan. Its three Baptist churches are on or near the southern coast, and the Cagliari pastor often is responsible for all three. Access to the continent is only by overnight boat trip or by plane. Thus few could afford to attend the Baptist youth camp, at Santa Severa on the coastal mainland, or the WMU camp for children, at Rocca di Papa in the hills near Rome.

In the hilly, wooded country a few miles from Cagliari, Pastor Chiarelli found some undeveloped land. It was full of briars and rocks, as well as trees, but also full of potential as a camp site. About 25 acres were bought.

"We have begun work for the construction of the first building of what we call 'The Child's Village,'" Chiarelli wrote in 1962. "In our Baptist families and others directly touched by our three churches there are between 500 and 600 children, without counting the young people and the rest of the family. When the building is finished there will be other problems, especially for equipment, but I am convinced that when the moment comes we shall somehow find what we need, for the Lord will provide." From its beginning the camp has been used often and effectively.

Chiarelli served on the evangelism and education committees of the Baptist Union. The Italian Baptist Youth Movement elected him to a two-year term as president; he was one of its representatives to the Baptist World Youth Congress in Lebanon. He was a faithful pastor and witness.

Maria proved a remarkably able helper to her dynamic, versatile husband. Along with her humor, courtesy, and friendliness, she has talents as a "born teacher," a letter-writer, and, above all, a homemaker.

"A gentle glance, a ready smile, and a sincere word were Signora Maria's habitual greeting," one young church member recalled. "The church was her family; all her time was

dedicated to its life, and with much love she taught the Sunday School children. Her home was always open to all."

When the Chiarellis accepted the call to Cameroon, reactions varied. Some friends and relatives were horrified that they would consider taking two small children to a tropic climate. Others pointed out Italy's obvious superiority in civilization and comfort. Still others, deeply sincere, reminded the Chiarellis of the tremendous need for the gospel in Italy, a difficult and challenging field for evangelical Christianity. But many others encouraged them.

They had already packed to leave for language study when seven-year-old Gianna became desperately ill. But prayers were answered, by a miracle her life was saved, and the family went on to France.

Now in their second year of teaching in Mokolo, they have 30 students, seven of them Muslim. This year for the first time a girl is a student. The Chiarelli children have adjusted to their new home.

The church in Mokolo includes a group of pagan background, who speak only the local dialect, and some from the South, who speak only French. The two groups have different activities and schedules.

"The community cares for all its own expenses except the pastor's salary (the pastor is Swiss), and supports the evangelistic work, paying the expenses of some 10 African evangelists, who work in the fields to make up the amount necessary to support themselves," Chiarelli wrote.

Southern Baptists can, in one sense, consider the ministry of the Chiarellis theirs, for they sustain the work of the Italian Baptist Union with money and missionaries. Germans are especially interested, for First Baptist Church, Berlin, pays part of the couple's salary.

But Italian Baptists feel that Angelo and Maria are their own particular missionaries in Africa. Although relatively few in number, they rejoice to help Cameroon with workers as well as with offerings.



*Missionary Journeyman Dee Donalson leads children of missionaries in flag salute at beginning of a school day.*

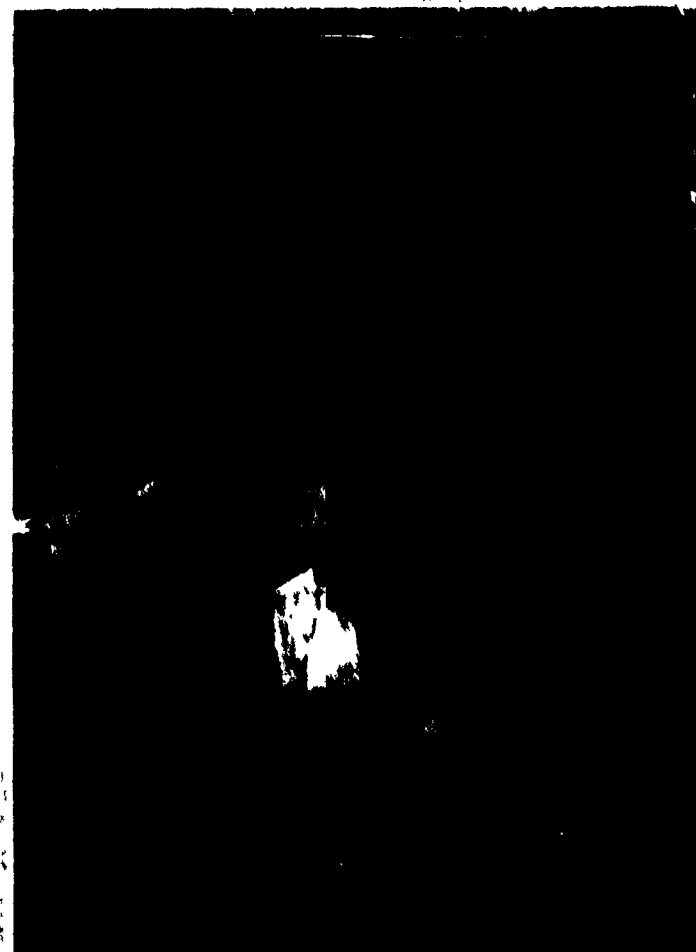
## JOURNEYMAN IN JORDAN

**A**MONG the varied ways that missionary journeymen assist career missionaries, perhaps one of the most personal is teaching the missionaries' children. Dianne Donalson—she signs herself "Dee"—serves in this way in Ajloun, Jordan. When missionary shift and furlough depleted the number of MKs, the remaining students entered an American Community School, at Amman, with Dianne assisting by filling a teaching vacancy. Her journeyman schedule has been "one big impromptu." Besides teaching MKs she has aided Vacation Bible School, done revival publicity, taught summer courses, acted as "tourist guide" for visitors, and filled numerous church needs. Her two-year term ends next summer.

*Journeymen Donalson, Annice Whatley, and Jeannie Mallow find time to shop in old market area of Hebron, Jordan.*

*Miss Donalson offers help with workbook.*

PHOTOS BY FON H. SCOFIELD, JR.





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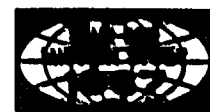
# THE Commission

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## By Julian C. Bridges

Baptist Representative in Mexico



MITCH FORBES

Cheddi Jagan at flag-raising ceremony marking Guyana's independence.

## INTERVIEW WITH A COMMUNIST

**A**NXIOUSLY we made our way up the small stairway of an old, two-story frame building in the heart of downtown Georgetown, Guyana. Our pulses quickened, for we were to interview the ex-premier of this newly independent country (formerly British Guiana).

Cheddi Jagan, the former premier, is an outspoken Marxist-Leninist. He leads the People's Progressive Party, the powerful opposition group which could possibly win Guyana's next elections.

Two things caught our attention as soon as we entered the reception room of party headquarters. First, we saw Communist propaganda everywhere—on the walls, at a reading table, and at the doorway. The material could not be avoided, and much of it was free.

Second, we noted a number of humbly dressed folk, evidently working-class people or their dependents who were seeking some sort of assistance. They were of many races—African or Negro, East Indian, and others. We wondered why they had chosen this source.

We had come because of the Baptist "Impact Revival" in Georgetown, the capital. Appointments had been made with some leading public figures to invite them personally to the services. I accompanied John Bisagno, visiting evangelist from Del City, Okla., and Missionaries Charles P. Love and Harvey J. Kneisel, Jr., to meet Jagan.

As we waited I read the anti-U.S. posters and thumbed through the attractive Communist literature. A leaflet on religion caught my eye. It declared, "... the established Church has become identified with the Old Order. . . . The church talks about the Ten Commandments, but in actual practice does not help to solve the day-to-day problems of the people." The words sounded as if they had come straight from Marx, Engels, or Lenin.

We had heard that Jagan, an East Indian who had received training as a don-

tist in the United States, and his wife, a Jewess from Chicago, both gave evidence of being not only convinced, but confirmed, Communists. The Jagans want to persuade others that they are consistent with what they teach. While other politicians of Guyana may ride in large, late-model automobiles, the Jagans drive Volkswagen and dress informally.

Mrs. Jagan goes into the fields in mud up to her knees to help East Indian women harvest rice. No one could accuse them of being ostentatious regarding their party's office space. The most humble farmer could feel comfortable in the plain building.

After a few minutes we were ushered into a small office that lacked air-conditioning. The ex-premier, a handsome, dark-skinned man with dancing eyes and a sparkling smile, greeted us cordially. His manner was unusually friendly, yet his wrinkled brow and penetrating eyes revealed a deep concern with life. He quickly explained his wife's absence: she was supporting some pickets who said they had been mistreated by the police.

We asked first about politics. It became evident this was his specialty. He tactfully and subtly criticized the U.S. for "interfering" in Guyana's national affairs and for "exploiting" his country economically. It was the usual Communist line, always presented in persuasive tones.

The talk turned toward religion. Jagan was quick to state his open opposition to what he called the "meddling" of church groups in politics. We assured him that Baptists oppose the union of church and state, but feel that each believer has a moral obligation to God and his fellowman to exert influence for good in all realms of society.

Jagan volunteered that he was in favor of freedom of religion for all faiths, so we asked why religious groups had been persecuted in Communist nations. He maintained that this was necessary at first so the church would not interfere

in politics, but that in recent years more freedom has been granted in countries such as the U.S.S.R. and Yugoslavia.

The time seemed right for the big question: Why must communism be militantly atheistic? Why did Jagan himself feel it was necessary to deny God's existence in order to follow and practice communism?

Abruptly, the conversation took another turn. The question had been smoothly sidestepped. The talk once more was on politics and economics, and the church again was branded as a defender of the status quo. Christianity was labeled as nothing but pious preachments, with little concrete action in areas of race relations, economic exploitation, and social oppression.

We offered some reply about what the church is doing, but our answers seemed feeble, even to us. Are Christians treating the causes as well as the ills? Are we taking the gospel where the action really is? Is it evident to the world that Christians are seriously trying to apply Christ's teaching to "love thy neighbor as thyself" in all areas of daily living? Our answers were not too convincing to the dedicated Communist confronting us.

"Why do you feel that you must be an atheist, Dr. Jagan?" we asked. Head lowered, he mumbled that personal feelings were not important on such subjects. This man is caught up in concern for the welfare of his fellowman. Could it be that he is more dedicated to an atheistic cause which ruthlessly seeks its goals of professed equality than Christians are dedicated to Christ who came to "preach good tidings unto the poor?"

If men like Jagan—and there are millions—are ever going to be won, it will be only when they see living demonstrations of Christ's teachings in the arena of society. The question becomes intensely personal: What am I doing daily to demonstrate what Christ can perform in the lives of those around me who so desperately need him?



*Abraham Calazacón, Colorado Indian governor and witch doctor, poses with his family.*

W. ROBERT HART

# Colorful Colorados

By Stanley D. Stamps

*Missionary in Ecuador*

**H**IS THE MOST popular *curandero* (healer) in these parts," our taxi driver and guide told us as he drove. "People come here from all parts of the republic to be healed."

As he talked our interest grew. Two photographers from the Foreign Mission Board, on a photographic tour of Ecuador, and I had just visited the Baptist mission in Santo Domingo de los Colorados, the bustling banana capital. While Missionary James C. Muse, Jr., and a national pastor contacted a property owner about buying a lot, I volunteered to go with the visitors to see the small

but colorful tribe of Colorado Indians nearby.

The compact, European car in which we rode sped along the modern highway that threads its way through thick, verdant banana groves. We saw a few of the Colorados standing at the roadside.

Colorado in Spanish means red or colorful. These Indians were given the name because the male members of the tribe plaster their hair with a thick, red paste made of pulverized achiote seeds and red earth. Then they comb and trim the hair in the shape of visors or helmets to shield their eyes from the sun and to

shed the frequent tropical rains.

These men wear little more than a wide sash of brightly striped material as a loincloth wrapped around the waist. Some also have colorful scarves draped loosely over their bare shoulders. The women dress in a similar fashion, their long black hair hanging casually over their shoulders.

The Colorados are a relatively small tribe of semi-primitive, peaceful Indians. They live in the fertile foothills on the Pacific watershed of the Andes Mountains near Santo Domingo de los Colorados, so called because of the Indians'



custom of going there on Sundays for market day. They have their own form of tribal government, cultivate bananas, plantano, yucca, peanuts, and other crops on their own land, and hunt and fish along the Rio Chihuilpe.

Soon we turned off the pavement onto a well-kept gravel road leading through banana plantations. Destination: the village of Abraham Calazacón, governor of the Colorados, and widely known as a witch doctor.

The road ended abruptly at a spot overlooking the tumbling Rio Chihuilpe. On the other side of the river could be seen the large, thatch-roofed, bamboo house belonging to the *brujo* (witch doctor), Abraham. A few Indians stood on the riverbank. Down by the water women were washing clothes while children splashed nearby.

Our guide had promised an interview with Abraham, ruler of this mysterious tribe which has no ethnic or cultural relations with other Indian tribes of Ecuador. River crossing was by way of a small wooden platform swung from a steel cable stretched between trees on opposite sides of the river.

"It's now," the guide said reassuringly, as he held the platform steady for us to board. Once loaded, the platform slid toward the water. Halfway across, still out of reach of the foaming, but shallow, river, we began to haul the swinging carriage hand over hand to the other landing. There we climbed steep steps carved into the muddy riverbank. At the top was the courtyard of the governor's hospital compound.

Proud and haughty in appearance, the governor met us at the door of his large house. Our guide explained why we had come and said that we wanted to take pictures. Abraham's grunted reply was in-



W. ROBERT HART

*With the hope of being healed, a sick man is helped toward Abraham's village.*

terpreted to mean that he was too busy. He turned and went back inside to sit down in a far corner.

But the guide knew what to do. He offered 50 sucres (about \$2.50) if Abraham would allow pictures. Slowly, somewhat grudgingly, the medicine man reappeared at the door and called his family to pose. He grinned broadly while his daughters blushed shyly.

Photography over, we strolled at will around the primitive compound, a series of bamboo houses and thatch-roofed platforms. "These are sleeping places for the patients of the *curandero*," we were told.

By now a group of people, not Indians, followed us. These individuals, it was explained, had come from all over Ecuador to be healed by this famous medicine man.

Large green leaves lay in stacks in one shelter. Abraham uses these herbs in his curative practices—skills handed down for generations among his people, secrets that no outsider has yet been able to uncover. The healing methods of the Colorados are closely guarded. Without doubt, many of the herbs do possess health-giving properties.

A custom common among the Colorados is the painting of teeth with a

black substance. Apparently this protects the tooth enamel from decay. A dental student from North America spent several months among these Indians trying to discover this secret formula, but to no avail. Had he been successful, a revolutionary new substance might have been released for dental treatment.

A wooden cross with the words, "Christian, save your soul," stood in the courtyard. According to reports, Abraham and his family are baptized Catholics and profess belief in God. Still they continue many ancient tribal practices. One concept among the Colorados is that disease is due to witchcraft; thus treatment is based on magical procedures.

Back at the cable crossing, two young men were helping to carry a man who was paralyzed, perhaps from a stroke. He had come in hope he might find healing. "When he leaves, he'll be well," said our guide. We saw others coming, also seeking to be cured.

Approaching the parking area on the other side of the river, we came again to the simple shelter where prospective patients wait to cross the river. There, on a reed mat, lay a man moaning in pain. His body was emaciated and his limbs were drawn by an advanced case of arthritis. He had traveled for miles from Manabí province. Now, word had come that Abraham could not help him. Slowly he was lifted into the seat of an old panel truck. Futilely seeking a cure, he would be taken to another witch doctor.

The sight was pitiful. Our curious interest in seeing the colorful Indians was displaced by a deep, aching sympathy at the sight of such suffering and futility. Not all who come for healing go away relieved.

Abraham Calazacón is not a willing healer, our driver told us during the ride back to town. He inherited the office as governor from his father, who also had a wide reputation as a witch doctor. By popular demand Abraham, as successor, had been thrust into this mystic, but lucrative, role. Because this unwilling *curandero* receives much money from his patients, he is said to be one of the wealthiest men in the area.

*Raised platforms serve as sleeping areas for patients of the Colorado Indian healer.*

W. ROBERT HART



CHARLES L. GILLESPIE

*Missionary Stamps (left) and Photographer Robert Hart pull platform across Chihuilpe River.*

# The FMB PROGRAMS

**AT THE SAME TIME** Southern Baptists formed their own Convention in 1845, they also created the Foreign Mission Board. The assignment for this first agency included recruitment for and administration of the new denomination's witness for Christ beyond the boundaries of the United States.

With the Board's first appointment of missionaries, its first program—that of missionary support—began and has continued without interruption to the present. Upon arrival in China, those first Southern Baptist missionaries began what is now known as the second program of the Foreign Mission Board—the evangelizing of the people and the development of churches. On that first Southern Baptist foreign mission field, the missionaries soon established a school, the first of many more to be established and the beginning of the program of education that the Board continues today on many fields.

During the Board's first decade it began providing funds for missionaries to use in translating the Scriptures, writing tracts, preparing educational materials, and contracting with printing firms on their fields for the publication of these materials. They believed then, as we do now, that every person who is able to read should have access to the printed message of the gospel. Thus began the program of publication that the Board fosters and implements today through a large number of publishing houses and literature centers across the world.

The first medical doctor appointed by the Board was lost at sea in 1846 as he journeyed to the field. Soon thereafter a second doctor was appointed, but he resigned after serving only two years. Not until the turn of the century was the Board able to establish a continuing and growing ministry through medical missions. Since then, this program has become one of the most strategic ministries of witness.

Hardly a year has passed since the Board's beginning that it has not allocated some portion of its funds for special efforts by the missionaries to alleviate widespread misery and hunger in the wake of some major calamity. The present-day program of benevolent ministries includes much more, however, than relief measures occasioned by national disasters. Nevertheless, out of efforts to meet these early needs came the beginning of what has developed into a specific program of the Foreign Mission Board.

The Southern Baptist Convention, meeting in Louisville, Ky., in 1959, added a subsection to its bylaws that has direct bearing on the report given here. As subsection (m) under Bylaw No. 9, it can be found on page 36 of the 1966 *Southern Baptist Convention Annual*. It instructs the Executive Committee of the Convention—

To maintain an official organization manual defining the responsibilities of each agency of the Convention for conducting specific programs and for performing other functions. The manual shall cite the actions of the Convention that assigned the programs and other functions to the agency. The Executive Committee shall present to the Convention recommendations required to clarify the responsibilities of the agencies for programs and other

functions, to eliminate overlapping assignments of responsibility, and to authorize the assignment of new responsibilities for programs or functions to agencies.

Such action by the Convention made it necessary for all Convention agencies to prepare similarly constructed statements defining their programs. Out of these efforts emerged the term "Program Statement," under which heading every agency prepared and presented its materials for the Executive Committee's required organization manual. At their Detroit meeting last May messengers to the Convention received and approved the Program Statement of the Foreign Mission Board. Thus it was made an official part of the Southern Baptist Convention's organization manual.

Presented here is the introductory section of that Program Statement. It sets forth the general objective of the Foreign Mission Board and the several specific objectives that form a composite foundation for the six basic programs of work on foreign fields. The entire Program Statement will be presented, section by section, in future issues of *THE COMMISSION*. We believe that such a presentation will be valuable as reference material for those who prepare missionary education curriculum materials and for those who utilize such materials in the churches.

## OBJECTIVE

The ultimate objective of the Foreign Mission Board is to do everything possible to bring all men in other lands around the world to a saving knowledge of Jesus Christ as rapidly as possible, and to involve them in Christian growth and service as members of indigenous churches.

The foregoing general statement of objective expresses itself in several more specific objectives:

- (1) To present the gospel of Jesus Christ effectively and winningly to all the people of other lands.
- (2) To establish New Testament churches as basic units for all Christian fellowship and work.
- (3) To utilize, with necessary adaptation, proven principles and methods of evangelism and church development.
- (4) To encourage the Baptist churches to unite cooperatively into denominational organizations through which they can carry out their own kingdom responsibilities.
- (5) To minister to human need in Christian love through service agencies, such as schools, hospitals, clinics, good will centers, and publishing houses.
- (6) To train and prepare those whom the Lord calls to preach and serve in special ministries.
- (7) To create a Christian outlook on life based upon ethical and moral principles in the New Testament.
- (8) To appoint, send, and maintain an ever increasing number of God-called, and otherwise qualified, missionaries.
- (9) To discharge its responsibilities in homeland cultivation of missionary knowledge, concern, involvement, and support.

**1** To present the gospel of Jesus Christ effectively and winningly to all the people of other lands.

CHARLES L. GILLESPIE

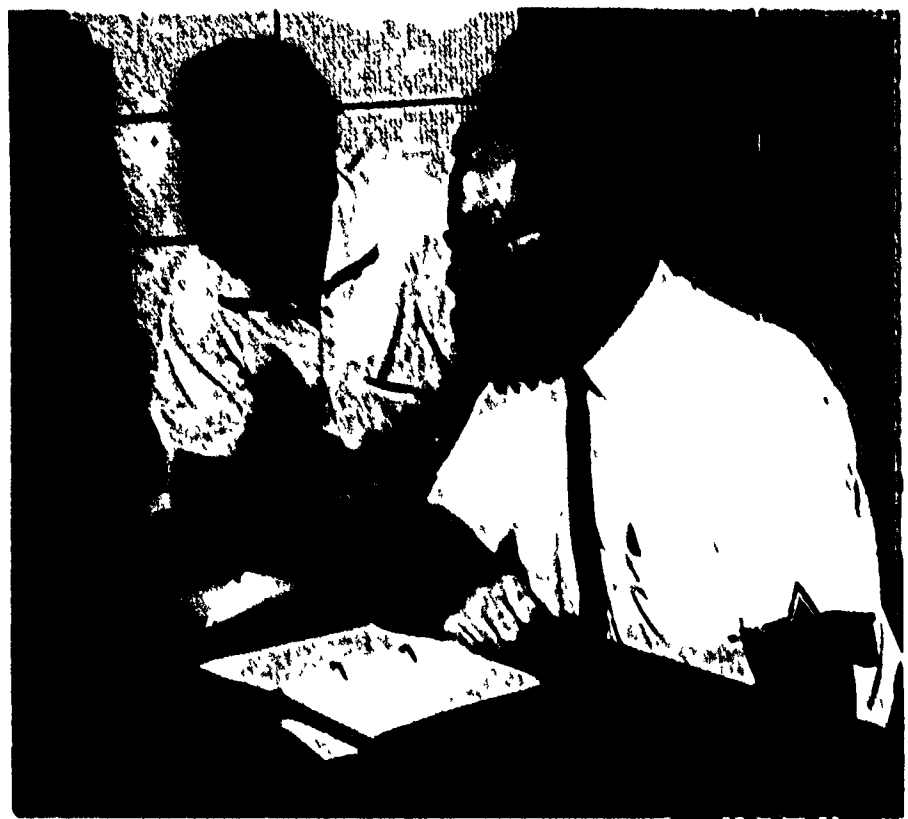


JANUARY 1967



GERALD S. HARVEY

**2** To establish New Testament churches as basic units for all Christian fellowship and work.



GERALD S. HARVEY

**3** To utilize, with necessary adaptation, proven principles and methods of evangelism and church development.



JOSEPH E. UNDERWOOD

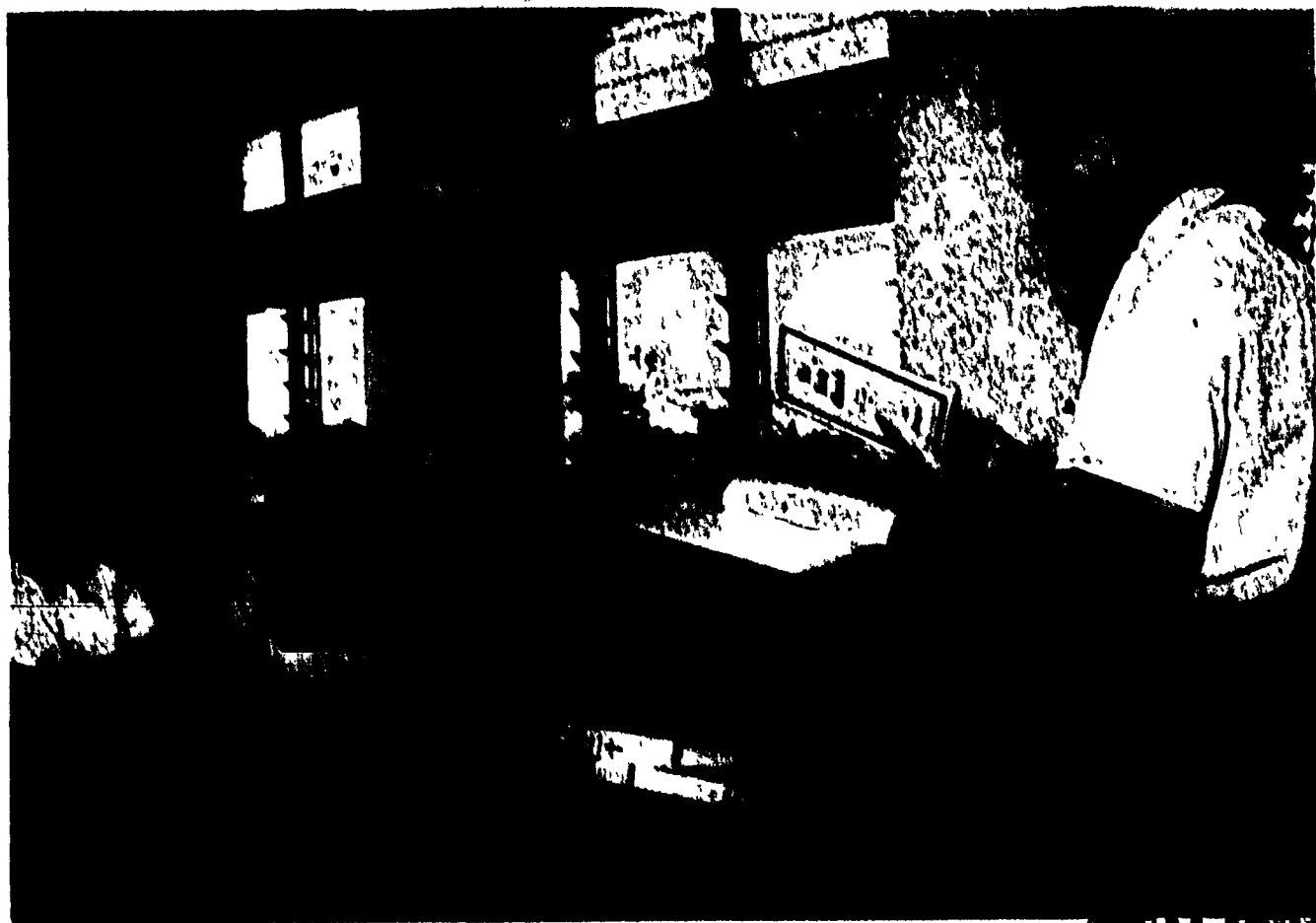
**4** To encourage the Baptist churches to unite co-operatively into denominational organizations through which they can carry out their own kingdom responsibilities.

**5** To minister to human need in Christian love through service agencies, such as schools, hospitals, clinics, good will centers, and publishing houses.



H. CORNELL SPENCER





GERALD S. HARVEY

**6** To train and prepare those whom the Lord calls to preach and serve in special ministries.

**7** To create a Christian outlook on life based upon ethical and moral principles in the New Testament.



FOR R. SCOTT, JR.

**8** To appoint, send, and maintain an ever increasing number of God-called, and otherwise qualified, missionaries.



LAWRENCE R. SHEDDEN

**9** To discharge its responsibilities in homeland cultivation of missionary knowledge, concern, involvement, and support.



# editorials

## *Use the Program Statement*

**O**N PAGE EIGHT of this issue we present a brief history and the objective of the Foreign Mission Board's Program Statement, recently approved by the Southern Baptist Convention. This is the first installment of what has been planned as an illustrated presentation of the statement in its entirety.

To the person who wants a structure for his knowledge of the total program of Southern Baptist foreign missions we recommend that he file and preserve each installment until all are in hand. We anticipate that the last section will have been published by the end of 1967. The entire series can be used as a tool for missionary education.

Everything the Foreign Mission Board communicates, promotes, projects, and implements at home and across the world can be identified with one or more sections of the official Program Statement. In fact, almost every article and story that appears in *THE COMMISSION* can be identified in the same manner.

The church librarian can place these materials in vertical files, thus building a resource center for missionary education, making it available to any and every person or group that wishes to use it.

Look for and utilize every installment of our illustrated presentation of the programs of work Southern Baptists support through the Foreign Mission Board.

## *Notice the Change?*

**HAVE YOU** laid last month's copy of *THE COMMISSION* on this one? If so, you have probably noticed that we are now publishing a slightly larger magazine. For an almost negligible increase in cost, an additional 300 square inches of printing space will be available to us in each issue. This should enable us to provide wider coverage and more information in our effort to keep Southern Baptists informed about the total cause of foreign missions.

*THE COMMISSION* is not only larger in 1967, but it will be published in 12 issues rather than the traditional 11 per annum. Heretofore we published for all months except August. Our plans now include an August issue every year.

As Southern Baptist foreign mission work has been extended into new fields and expanded on existing fields we have had the task of communicating the growing volume of information on the same number of pages used in years prior to these rapid advances. We rejoice that we have been able to expand the magazine for these new dimensions in our worldwide task.

## *Furlough Dwellings*

**DO YOU KNOW** of a church that provides a dwelling for missionary families on furlough? If so, please send us its name, address, and the pastor's name.

A few churches that provide such facilities have notified us, and we have heard about others. Our need for such information is occasioned by an effort to derive a list that can be shared with missionaries well in advance of their furlough

time. Knowing the availability of such housing, its general location, and the terms on which the given church provides such quarters may help some missionary families decide where to locate for either part or all of their furlough period.

There are many areas in the U.S. where such an arrangement could be exceptionally valuable for the cause of missions, not only to the church providing the housing but to nearby congregations.

In addition to the information and details we have already requested, please let us know if the reported furlough residence is furnished or unfurnished and whether or not kitchenware, dining ware, and linens are supplied. The missionaries do not bring their household effects back to the States for use during furlough. This would be an expensive project. More to the point, however, is the likelihood that such things as linens are practically, if not altogether, worn out after being used on the mission field for a full term. Missionaries need to know about these matters ahead of time in order to make their furlough plans and view the possibility that they might reside in a house provided by one of the churches.

In sharing with us the information we are here requesting, please be sure to tell us how many rooms the house has and the distances to schools.

## *Check Up on the Checks*

**WE HAVE DISCOVERED** that a few banks have refused to accept and process the check form that we send attached to our expire-renewal notice. It seems that they require their depositors to use only the checks that are officially printed by the given bank, using magnetic ink and showing the depositor's checking account number.

Such cases have been comparatively few thus far. We suggest, nevertheless, that the renewing subscriber learn whether or not his or her bank will honor the check form furnished by *THE COMMISSION*.

## *Tell Where You Saw It*

**FEW ARE THE ADS** that appear in *THE COMMISSION*. It has been our impression that this pleases our readers. At least, this is indicated by a recent survey conducted for us by the Research and Statistics Department of the Sunday School Board.

By accepting a large number of advertisements for each issue of *THE COMMISSION*, we could make it more nearly a self-sustaining operation. We cannot do this, however, and give the kind of coverage and the amount of information that now appears in the magazine. This is almost a dilemma for us, but we feel compelled to forego the desirable aspects of a self-sustaining financial arrangement. It seems to be more important that we keep the commercial aspect at a minimum.

We want the few advertisers that use our pages to feel that their investment is worthwhile. Therefore it is our hope that readers of *THE COMMISSION*, when patronizing these firms in response to the ads we run, will mention *THE COMMISSION* as the source of their information about the purchased product or service.

# Forty Years

BY  
BAKER J. CAUTHEN



**I**N LATE NOVEMBER, 1926, it was my privilege to be called to a country church. Forty years have now sped by in the work of the ministry and I lift my heart in praise and thanksgiving to God for his mercies along the way.

How precious are the good tidings we are privileged to bear! They bring joy, peace, and assurance into our own hearts, and they quicken the lives of others throughout the world.

It is a wonderful privilege to tell the story of Jesus, whether to a small group in a simple meeting place on a new mission field, or in a great gathering of Christians eager to hear tidings of lands afar.

No words can ever express adequately gratitude to God for the promises which gleam out of the Scriptures and the assurances that come in the quiet place of prayer. Great are the mercies of the Lord. He chastens, instructs, forgives, and ever lives to make intercession.

His leadership is better than our planning, and his gifts surpass our choosing. Our joys come in yielding to his will, and our deepest sorrows arise from failing him.

I am grateful for my father and mother who loved the Lord deeply and served Him in their church as deacon and Sunday School teacher for many years. Their prayers and encouragement are deeply treasured in my heart.

For my wife and children who have stood by my side through the years and have shared the experiences of mission labor and the constant absences from home occasioned by demands of duty, I am thankful beyond power of words to express.

I praise God for his blessings upon the work of foreign missions and for the way Southern Baptists have become more keenly aware than ever before of the worldwide nature of our Christian task. God is leading and it seems evident that advance in missions will continue to go steadily forward.

For my colleagues in the work of the Foreign Mission Board and for missionary co-laborers who by their dedication bless mankind with ministries of love and mercy, I lift my heart in thanksgiving to God.

May God be praised for opening doors into many lands and for his gracious providences which have attended the labors of his servants in places of danger and uncertainty. We bless his name for the assurance that he is with his people in China and that amid their tribulation and deep distress they discover new dimensions of faith and prayer.

We rejoice in the victory which is sure in Christ Jesus our Lord. Our Saviour was nailed to a cross and endured bitter scoffing and scorn, but he triumphed over the grave and ever lives with all authority in heaven and on earth in his hands. His word bears fruit and marches across the world with power unto salvation for all who believe.

Someday our Lord is coming again and every eye will see him, even those who pierced him. Every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of God the Father. He told us clearly, "Heaven and earth shall pass away, but my words shall not pass away."

Blessed be the name of the Lord for the privilege of serving him. With the Apostle Paul, my heart says, "This one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Thanks be to God for Southern Baptists who by their prayers, gifts, love, and labors make possible a worldwide ministry in the name of our Redeemer. May God grant that every church in the Convention may find great joy and blessing in responding to the urgent cry of a needy world and press forward to share the gospel of Jesus with all mankind in obedience to his Great Commission.

# EPISTLES

## Bible Touching Many Lives

A young man who claims to be a Communist visited our Reading Library in Feni. I gave him a Bible, and after he had read a while, he said to me, "If I read this, I can't do evil." I encouraged him to continue reading, but he refused. Before he left, I gave him booklets containing only Scripture, and he promised to read them. During several talks he has shown interest, but he leaves abruptly, as if he had heard too much to contain.

"Before you came here I did not feel guilty concerning my sin, but now I do," charged another young man during a question period at a Bible class. It was as if he were blaming the missionaries for his guilt. We answered that our purpose was to lead him to Christ who could remove that guilt of sin.

Hindrances to the work turn up regularly, but usually they result in good. One man issued a threat, saying he would have the Reading Library closed by mob action to make an example of us. Local residents rallied to our side, however, and many became more interested in what Baptists are attempting here.

Recently in a local paper appeared an article that contained many untruths and accused Baptists of being here for some purpose other than to preach the gospel. We are not sure of the outcome, but many persons have expressed sorrow that such a thing happened. We learn daily that the truth is difficult to defeat.

Perhaps you have noticed we never tell about anyone accepting Christ. We

do not, because it has not happened here. This troubles us greatly, and we long for that day. So many contacts are being made that it seems conversion must come. Hundreds are reading the Bible, and many are hearing it taught.

James F. McKinley, Jr.  
Feni, E. Pakistan

## Escape from Xango

"Friendship House" in Aracajú seeks to make Jesus known to its 430 members. Many come from sections dominated by "Xango" worship, which was brought over from Africa.



"I must talk to you," a young mother declared as she came into my office. I immediately took her into a room for a conference. "I must find something else or I will go crazy," she began, "so my husband sent me here to talk to you." She explained that her mother and sisters tried to force her to attend Xango meetings.

"It is so terrible that I am afraid to go with them," the young woman said. She told how her sisters killed birds to drink their blood, and of other repulsive behavior.

Together we read Scriptures concerning such things. Then we prayed, and I related the plan of salvation. "Oh, this is what I want," she exclaimed. She has come faithfully each day to read the Bible. When I took her to our mission, she accepted Christ.

Mayo Bell Taylor  
Aracajú, Sergipe, Brazil

## Brief Life and Death Bear Gospel Witness

I baptized Kawakami San on Easter Sunday night at the Rakusai Baptist Church in Kyoto. He died in September of incurable cancer. But in that brief span of five months he had a profound influence on his family, our church, and everyone who came to know him.



Kawakami San was only 25. Because of his illness he was a patient at Japan Baptist Hospital several times. During those days, through the dedication of several nurses, he found Christ as his Saviour. Although

his body was weak, his faith was obviously deep and strong.

As death drew nearer, the young man requested that he be given a Christian funeral. Even though all his family profess to be Buddhist, they granted his request. Pastor Sugino Sensel conducted the funeral in the Kawakami home. For many of those attending it was the first time to hear Christian hymns, Bible reading, and a gospel message.

After the service, the elder Kawakami told the pastor that he was impressed with what he had heard and wished to know more about Jesus Christ and Chris-

## Willing Sacrifice

Carlos Cortez is one of the most promising students in the little Bible school at Mérida, Yucatán, Mexico. Carlos, 27, is the sole support of eight younger brothers and sisters.

A few months ago the church at Mérida called him as assistant to the pastor at 200 pesos (\$16) a month. The church agreed to supplement this as the members cared to give a free-will offering each month. This offering never amounted to more than an additional 70 pesos.



The church first called Carlos on a temporary basis, but later made his position permanent. Carlos then told the pastor he did not want the members taking up a special offering for him, because he did not want them to sacrifice on his behalf.

Carlos has a strong, clear sense of the call of God in his life. Above all else, he wants to be in the Lord's service. He is one of the most effective preachers on the peninsula. One night in September the Caravan of Evangelism went to a small pueblo of some 450 population. By actual count there were 425 persons present for the two films and preaching by Carlos. At the invitation to accept Christ, 35 adults responded.

In assisting the church at Mérida, Carlos has done much house-to-house visitation. In this work he had used his bicycle, a treasured possession among many Latins. But recently Carlos had to sell his bicycle and a musical instrument. Among those who have little, \$16 a month doesn't stretch far for a young man trying to support his brothers and sisters.

Carlos does not want the members to sacrifice on his behalf. Yet this fine young preacher was willing to sell his cherished possessions to stay in the work of the Lord.

Have you sold a bicycle lately?



James H. Green  
Mérida, Yucatán, Mexico





Miss Margaret Fairburn, missionary to Liberia, talks with Liberian Vice-President W. R. Tolbert and Mrs. Tolbert at the Woman's Missionary Union camp grounds near Monrovia. Tolbert is the president of the Baptist World Alliance.

## A Nucleus at Waru

A stranger at the door, a gospel tract, a mimeographed invitation, a friendly word—Mr. and Mrs. Soepardjo's first contact with the people called Baptists.

On a muggy afternoon, 14 church members from Surabaya visited house to house in Waru, a small town six miles from the city. Among the 30 people who attended the first service the following Sunday were the Soepardjos. They said later they had felt a need for religion, but did not know just how to start. Then witnesses came with an invitation and a word about Jesus.



Two weeks later the couple walked forward with six other persons to confess Christ as Saviour. A month later the Soepardjos were in the middle of things when Baptists sponsored a four-day, outdoor evangelistic meeting in a large field beside the main highway. Soepardjo helped in many ways—stringing lights, splicing microphone cord, storing equipment, and counseling converts. His two teen-age sons accepted Christ during the services.

Because we showed Bible movies after the preaching services, crowds numbered 3,000 to 4,000 nightly. At least 30 vendors came with peanuts and other snacks. Usually 1,000 or more were in hearing range. The evangelist, Mulus Budianto, preached the simple gospel, sometimes speaking in both Indonesian and Javanese; the latter is better understood by many older people and smaller children.

Seventy-one people plowed their way through the milling crowd to the inquiry room in a building adjacent to the lot. Counselors wrote down names and addresses and, in the noise and confusion, tried to explain the gospel. Of those who came forward, some mocked, others were merely curious, but some sincerely sought God.

The following Sunday only eight of these decision-makers came to Sunday School and worship service. The outdoor meetings gain attention. The long haul of visitation and the patient, persevering process of faithful follow-up determine the real fruit. But there is a nucleus of believers at Waru.

John E. Ingouf, Surabaya, Indonesia

## Lessons in Dedication

Some believers here put us to shame with their dedication, humility, and liberality. One young farmer and his brother, both poor financially, gave their inheritance of 30 acres of some of the most fertile land in Brazil to help buy a used Jeep so their pastor could better serve his church field.

"Some people think I am foolish," said one of the young farmers, "but I have never experienced such rich blessings from the Lord."

The brothers and their families ride to church in a buggy, or sometimes walk. Faithful tithers, they probably contribute



more than any other members. More important, they give themselves wholeheartedly to the Lord's work.

Another young man faced a different kind of challenge. He had worked a full year to clear timber and brush from land with the agreement that he would share in the harvest of some other land on the large farm. Instead, the owner threatened to kill him and forced him to leave.

"The Lord gave me strength to avoid violence and bitterness," the young man said. Then he prepared to enter school, feeling led toward some special service.

Ernest C. Wilson, Jr.

Campo Grande, Mato Grosso, Brazil

## Youths Awakening To Needs of Others

A Royal Ambassador at a school operated by the national Baptist convention met me eagerly as I approached the campus. He wanted to tell about visiting one of the villages, and how he had stopped beside a group of playing children to talk about Jesus and his death for their sins.

Other RAs began to gather, all expressing concern for their people in the nearby villages.

My heart has been made thankful as I have seen young persons — changed through the power of Christ — beginning to look outside themselves and see around them those who have need of that same transformation.

Often, on my way to some of the churches, I have passed villages where no Christian testimony is being given and have seen the children run out on the road to wave as I pass. How I have longed to go back and hold services with them, but there has been too little time. Perhaps some of these awakening young Christians will witness in these villages.

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Margaret Fairburn  
Monrovia, Liberia

## Growing in Faith

Next to the joy of seeing persons accept Christ is the joy of watching them grow in their faith. José Rodriguez was converted in the Lince Church a few months ago. This young man has become a leader among the young people in the church. He preached once during youth month and now wants to preach more.



Senora Elsa de Clspe, converted in the Barranco Mission, now takes an active role in the work there. Recently she stood before a city-wide evangelistic rally to give her testimony of new life in Christ.

A young Indian who made a profession of faith at the San Juan Mission attended services for a few weeks and then disappeared. When he reappeared a few weeks later, he described his preaching tour in the mountains among his own Quechua-speaking people. He told of going from town to town preaching in the plazas, of speaking nearly all day in one location, of the people's desire to hear the gospel, and of 36 professions of faith.

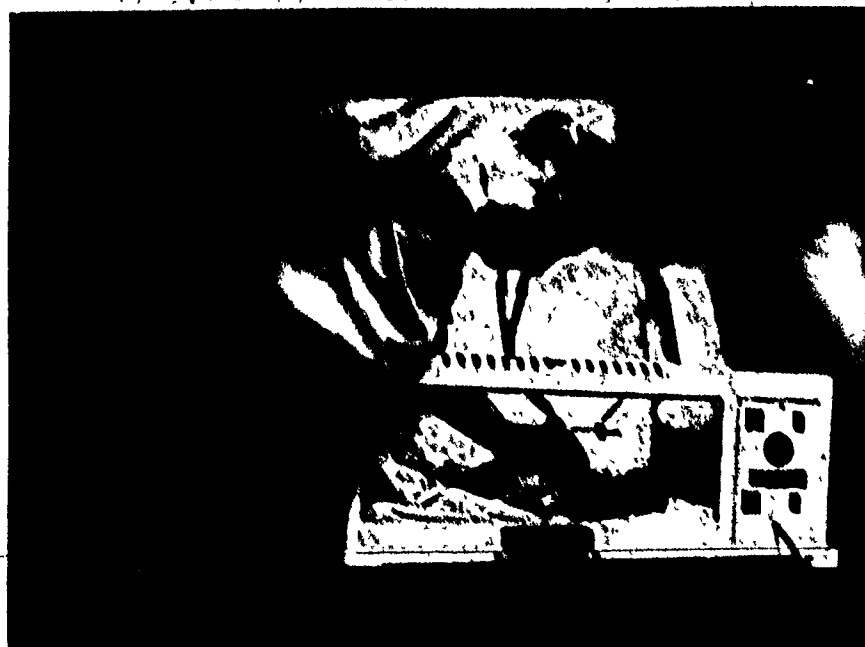
He had preached all he knew and had come back to Lima to learn more. Now it seems that he has gone again. If we can catch him and keep up with him long enough to find out more about his work and plans, we hope to help him reach his people.

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James C. Redding, Lima, Peru

By Franklin T. Fowler, M.D.

FMB Medical Consultant



**A** "WAY to say thank you to God"—that's how a North Carolina physician, Howard Cooper, and his wife referred to their month's stay in Ajloun, Jordan, under the Foreign Mission Board's medical volunteer program.

To physicians and dentists the program offers: going overseas at personal expense, working long hours for three to six weeks in strange surroundings and in perhaps difficult circumstances, and receiving no remuneration.

But, as one doctor who served in the program put it, "How can you turn down such a good proposition?"

The program gives missionary-minded practitioners in the U.S. a chance to help overseas and provides relief for medical missionaries facing more patients than they can care for.

Up to now, 61 physicians and dentists have sent in applications stating their willingness to donate up to six weeks of their time. Twenty-nine have actually served for a total of 148 weeks in eight hospitals or dental clinics. Most participants make the trip alone, but occasionally some will take their wives and even the whole family. Last summer Z. W. Hutcheson, an Andrews, Tex., physician, took his wife and their four teen-agers for a month's service in Yemen.

One recent volunteer was George Dawson, a physician in Abilene, Tex. He donated a month's service to the Baptist Medical Center, Nalerigu, Ghana. His duties were many: "Helping two busy missionary physicians treat from 250 to 300 outpatients a day, performing many of the 104 surgery cases which were possible because of his help, and attending to many emergency cases," wrote Mrs. William D. Richardson, missionary doctor's wife. "He also assisted in the church visitation program, led devotions, and witnessed to patients who came for treatment." It was Dr. Dawson's third trip as a volunteer.

Several volunteers have served at Nalerigu. Others who helped there during 1966 include an Idaho physician, a doctor-nurse team from Kentucky, and a three-member surgical team from Dallas, Tex.

The volunteer program is in no way a substitute for the lifetime appointment of medical missionaries. But it allows missionaries to take needed vacations, helps them catch up with their backlog of patients, and brings them a real morale boost. And the cause of missions is strengthened by the volunteers as they return to their churches and communities.

Now related to Southern Baptist foreign mission work are 20 hospitals in 15 countries: Hong Kong, Japan, Korea, the Philippines, Indonesia, Thailand, Jordan, Gaza, Tanzania, Rhodesia, Nigeria, Ghana, Paraguay, Colombia, and Mexico. In Yemen a clinic is conducted at Jibla while a hospital is being constructed. Several other medical projects are under development. Most of the hospitals are of a general acute type, though one is a tuberculosis hospital. Several have much infant-maternity work. In Nigeria there is a health service that

*Photo: Carey W. Phillips, Jr., physician from Birmingham, Ala., volunteers at Baptist Hospital, Ogbomoso, Nigeria.*

ministers to a large area in child care, tuberculosis, leprosy case findings, and in other ways.

Opportunity for volunteer medical service exists in all of these institutions, though it varies in type from place to place and time to time. Medical missionaries welcome volunteers willing to work in hospitals and outpatient departments to relieve the missionary physician of part of the load. Other visiting physicians might lecture and give demonstrations related to their specialty. Others would be asked to teach. Volunteers taking part would be expected to pay their own travel expenses to and from the field.

Medical work is part of the overall mission task, and as such has a definite integral relationship with the spiritual ministry of the mission. The purpose in all these hospitals is more than just the practice of medicine — it is to bring the total gospel to the total personality. It is to show God's love through the ministry of compassion and to point men and women to the saving grace of Jesus Christ.

Physicians and dentists wanting to take part should make application on forms obtained from the office of the medical consultant at the Foreign Mission Board, Box 6597, Richmond, Va. 23230. A letter of recommendation from the pastor of each applicant will be requested.

### **'An Almost Overwhelming Tide of Sick'**

By Donald Chatham, M.D., Shelbyville, Ky.

ARRIVING in Nalerigu, Ghana, for a month of service last April, I was surprised to find a rather modern, well-constructed, stone hospital complex, contrasting markedly with the thousands of mud huts I had seen along the route. I was further surprised to observe the excellent medical care administered, all the more remarkable considering that there were only two missionary doctors and two missionary nurses.

The morning after arrival I began my work in the clinic. It is difficult to describe my reaction to the almost overwhelming tide of sick people coming to the outpatient clinics. I was told that many of them had come from as far as 100 miles. The Baptist Medical Center enjoyed such a reputation of quality care that many nationals ignored hospitals nearer their homes to get treatment in Nalerigu.

The average patient load in the clinics was 200 to 350 patients a day. The surgical schedule generally had two to four cases. In addition, the ward, having a capacity of 50, was constantly filled, with some patients even on mats on the floor. Adjacent to the medical ward was the tuberculosis-leprosy section, housing 25 patients, and always filled. Excellent laboratory facilities are available in the hospital, as well as a most adequate supply of drugs.

The missionaries are versatile. Besides medical responsi-



# MEDICAL VOLUNTEERS

bilities, they were their own repairmen, looking after water facilities and keeping the diesel-powered electric generating plant going. Church services were conducted by the doctors and nurses. Devotional periods were held for the patients each morning in the hospital complex.

The missionaries themselves emphasized that they lacked for nothing except personnel. My great concern is how long they can continue to handle such vast loads of patients.

(Condensed from the Kentucky Baptist Western Recorder, Sept. 1, 1966.)

## **'I'll Never Be the Same'**

By Joseph Pipkin, D.D.S., Orlando, Fla.

WHEN I HEARD a missionary to Indonesia speak at a Brotherhood meeting, he seemed to challenge me in my search to find open doors of Christian opportunity. Afterward he gave me the name and address of Franklin T. Fowler, the Foreign Mission Board's medical consultant, and I entered them in my pocket appointment book.

For several weeks I glanced at the name and address with mixed feelings. I wondered what might happen if I had the courage to open this door. I was also concerned with the problems of finance and management that closing a dental practice for a few weeks can bring.

About this time I began reading a book that crystallized my thinking. From that point I had no choice but to offer my service. I wrote Dr. Fowler, offering to go wherever he thought I could be of most service through dentistry. Later, word came that I would assist Missionary Dentist Howard D. McCamey in Ibadan, Nigeria.

I broke the news to my two assistants and to my technician. This staff, all Christians, cooperated in helping arrange for the five-week period the office would be closed. We added an hour a day to the schedule and watched expenditures closely to prepare for the economic problems. When the Woman's Missionary Union president in our church, one of our close friends, heard I was going, she offered to care for our three children so that my wife could accompany me.

Arriving in Nigeria last June, we were met by Mrs. McCamey, and learned that illness had confined her husband to bed. It seemed that we had come at the time of need, for he was not able to work during our five weeks there. I was assisted by the most kind, courteous, and willing Christians I have known—the trained Nigerians who worked at the dental clinic.

Patients included Nigerians, Baptist and other missionaries, Peace Corps workers, and personnel connected with U.S. assistance programs. The missionary dentist's illness was frustrating to him because he had hoped we could catch up somewhat on a schedule that is always overcrowded. In Ibadan, a city of some 600,000, dentists number about three.

The lack of dental care was appalling, but the prime con-

cern is that dentistry offers abundant opportunity for reaching persons for Jesus Christ. With more help from the U.S. and with additional personnel, the possibilities for winning people are unlimited.

I will never be the same after being a direct helper in this form of foreign missions. I am still haunted by the needs of those lovable people and their appreciation for the help given them. We left Africa with some reluctance. I felt rather unneeded upon returning to Orlando, with its 150 dentists and numerous churches. The contrast presses me to look further to see what other doors the Lord might open.

## **'There Was Always More to Do'**

By Sherman A. Hope, M.D., Brownfield, Tex.

THE CLEAR, morning air was pierced by the melody of the familiar hymn, "Amazing Grace," but the words were foreign to my ears. The sound came from the waiting room of the Baptist Hospital. Singing in their languages were some of the 300 patients and their families as they registered and waited their turn to see the doctor. At last the work of our mission fields had come to life for me.

It was the spring of 1965, and I was in Ogbomosho, Nigeria, for volunteer service. The hospital is a modern, 90-bed facility, but it was markedly understaffed in terms of missionary nurses and doctors. The three doctors kept the 90 beds full. Annual total of inpatients reached about 6,000. Within the past year they had performed 1,150 major operations and an untold number of minor operations. They also had treated more than 40,000 outpatients.

My work began immediately after arrival, while the Nigerian physician took a much-needed rest. The next day the surgeon came down with a fever, leaving but two doctors. During the next three weeks we averaged 291 outpatients on each of the three clinic days weekly, kept the hospital full, and performed about 50 major operations.

The work was interesting, and the people receptive. Patients were received without regard to creed. Many were Muslim or pagan, and many were converted to the gospel during their hospital stay. The obstetric department delivers more than 1,000 babies a year; there had been over 450 conversions among mothers at the hospital in the past year.

The list of diseases read like a medical textbook. Surgical cases were of wide variety. Pediatric problems were primarily of malnutrition, parasites, pneumonia, tuberculosis, and severe anemias from malnutrition and hookworm disease. Infant mortality is 50 percent. The largest single health problem was malaria.

The work is heartbreaking, for you feel you have never done enough. There was always much more to do. Yet it was satisfying to realize how much good could be accomplished even with limited time and resources.

N  
E  
W

## FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

OCTOBER 1966



### Alexander, Charles Leroy

b. Mayfield, Okla., June 24, 1933, ed. Okla. Bap. Univ., B.A., 1954; Tex. Christian Univ., summer 1962; SWBTS, B.D., 1963, Univ. employee, 1950-52, & milling co. employee, 1952 & 1953-54, Shawnee, Okla.; clerk, Arlington, Tex., 1954-59 & summer 1962, & Ft. Worth, Tex., 1960-62; printer, Ft. Worth, 1962 (part-time); pastor, Connerville (Okla.) Church, 1951-55, Lebanon (Okla.) Church, 1956-61, & First Church, Washington, Okla., 1963—, Appointed for Chile, Oct., 1966. m. Betty June Nabors, June 15, 1952.

### CHILE

### Alexander, Betty June Nabors (Mrs. Charles L.)

b. Addington, Okla., Feb. 29, 1932, ed. Okla. Bap. Univ., 1950-54; Tex. Christian Univ., B.S., 1959; SWBTS, 1957 & 1961. Elec. co. inspector, Shawnee, Okla., 1952-53; elem. teacher, Ft. Worth, Tex., 1959-60 & 1961-63, & Blanchard, Okla., 1966; piano teacher, Washington, Okla., 1963—, Appointed for Chile, Oct., 1966. m. Charles Leroy Alexander, June 15, 1952. Children: Charles David, Apr. 7, 1955; Melanie Carole, Aug. 16, 1960.



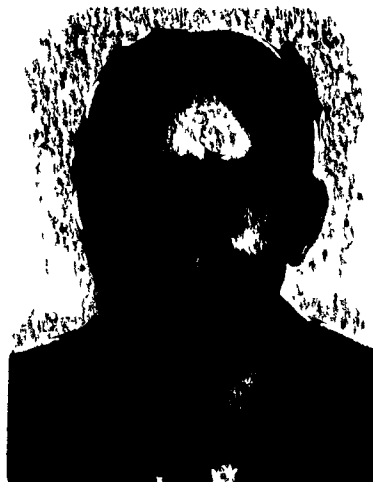
### Burnett, Johnny Nathaniel

b. Wills Point, Tex., June 18, 1932, ed. Wayland Bap. Col., B.A., 1953; SWBTS, B.D., 1956. Col. campus worker, 1950-51, agr. worker, summer 1951, & school bus driver, 1952-53 (part-time), Plainview, Tex.; P.O. employee at Christmas season, Plainview, 1950-55, & Wichita, Kan., 1954-55; constr. worker, Wichita, 1954-56 (part-time); record salesman, 1960, & milk rt. salesman, 1960-61, Dallas, Tex.; music dir. & janitor, Parkview Church, Plainview, 1951-53; Bap. assm. worker, Floydada, Tex., summer 1953; music & ed. dir., First Church, Haysville, Kan., 1954-56, First Church, Woodward, Okla., 1956-57, Buchanan St. Church, Amarillo, Tex., 1957-59, First Church, Floydada, 1959-60, & First Church, Dimmitt, Tex., 1961—, Appointed for Eq. Brazil, Oct., 1966. m. Barbara Ann Evans, July 22, 1956.

### EQUATORIAL BRAZIL

### Burnett, Barbara Ann Evans (Mrs. J. N.)

b. Hazelvalley, Ark., July 1, 1938, ed. Amarillo Col., 1959; Wayland Bap. Col., 1963-65. Sec., First Church, Woodward, Okla., 1957 (part-time), Buchanan St. Church, Amarillo, Tex., 1958-59 (part-time), & First Church, Floydada, Tex., summer 1959; sub. teacher, Dimmitt, Tex., 1966. Appointed for Eq. Brazil, Oct., 1966. m. Johnny Nathaniel Burnett, July 22, 1956. Children: Barry Scot, June 21, 1960; Bruce Jon, Dec. 18, 1961; Bret Dale, June 23, 1966.



### Lanier, Donald Lee

b. Shawnee, Okla., Apr. 11, 1939, ed. Okla. Bap. Univ., B.S., 1961; Univ. of Ill., M.S., 1964; SWBTS, 1964-66. Univ. employee, 1957, aircraft corp. worker, 1957-60, & selamograph co. employee, summer 1962, Shawnee; teacher, Tulsa, Okla., 1960-62, & Choctaw, Okla., 1962-63; col. acquisitions librarian, Arlington, Tex., 1964-66. Appointed for Hong Kong, Oct., 1966. m. Margaret Elleen Barrett, June 2, 1962.

### HONG KONG

### Lanier, Margaret Elleen Barrett (Mrs. Donald L.)

b. Kilbourne, Ill., May 27, 1937, ed. SW. Bap. Col., 1959; Okla. Bap. Univ., B.S. in Nursing, 1963; R.N., 1963; SWBTS, 1964-66. Teletype opr., Winnetka, Ill., 1955, Evanston, Ill., 1955-56, & Bloomington, Ill., 1956-57; bookkeeper, Evanston, 1955-59; Western Union relief mgr., Chicago, Ill., summer 1960; groc. clerk, Champaign, Ill., 1959; reg. nurse, Mercy Hosp., Champaign, 1963-64, & Harris Hosp., Ft. Worth, Tex., 1964-66. Appointed for Hong Kong, Oct., 1966. m. Donald Lee Lanier, June 2, 1962. Child: John Samuel, Feb. 13, 1966.



### McMinn, Don Jackson

b. Stephens Co., Ga., July 9, 1936, ed. Furman Univ., B.A., 1959; GDBTS, B.D., 1961, & Th.M., 1964. Yard worker, Berkeley, Calif., 1958-59 (part-time); sem. campus employee, Mill Valley, Calif., 1959-62 (part-time); constr. worker, Danville, Calif., summer 1960; staffer, Ridgecrest (N.C.) Bap. Assem., summer 1955; HMB Tentmaker, Newport, Ore., summer 1956; BSU summer missionary, Ala., 1957, & Chicago, Ill., 1958; music & ed. dir., First Church, Danville, 1959-60, & First Church, San Leandro, Calif., 1960-62; sem. grader, Mill Valley, 1961-62; pastor, Hamilton Meadows Church, Columbus, Ohio, 1963-66 (mission, becoming church in 1964). Appointed for Korea, Oct., 1966. m. Virginia Leigh (Ginger) Turner, Dec. 28, 1962.

### KOREA

### McMinn, Virginia Leigh (Ginger) Turner (Mrs. Don J.)

b. Memphis, Tenn., Oct. 1, 1941, ed. Univ. of Tenn. at Martin, 1959-61; Univ. of Tenn., B.S. in Home Ec., 1962. BSU summer missionary, Calif., 1961; sub. teacher, Columbus-Reynoldsburg, Ohio, 1963; jr. high school home ec. teacher, Reynoldsburg, 1963-65; state YWA dir., Ohio, 1966. Appointed for Korea, Oct., 1966. m. Don Jackson McMinn, Dec. 28, 1962. Child: Melanie Gay, Dec. 13, 1963.



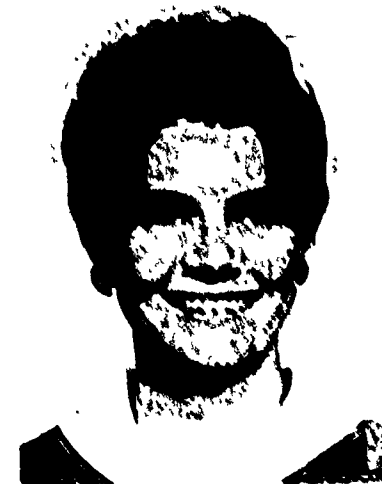
### McNeal, Donald William

b. Keytesville, Mo., Feb. 15, 1935, ed. SW. Bap. Col., A.A., 1955; Wm. Jewell Col., B.A., 1963; MWBTS, B.D., 1966. Hwy. dept. worker, Keytesville, 1952-53; col. campus employee, Bolivar, Mo., 1954-55; clerk, Summersville, Mo., 1955; salesman, Little Rock, Ark., 1956-57; groc. clerk, N. Little Rock, Ark., 1957-59, & Kan. City, Mo., 1959-61, summer 1963, & 1966—; pastor, Valley Ctr. Church, Hartshorn, Mo., 1955-56, 16th St. Church, N. Little Rock, 1957-59, & Union Church, Mena Bend, Mo., 1961—. Appointed for Eq. Brazil, Oct., 1966. m. Wanda Lee Smith, June 3, 1955.

### EQUATORIAL BRAZIL

### McNeal, Wanda Lee Smith (Mrs. Donald W.)

b. Summersville, Mo., Dec. 23, 1934, ed. SW. Bap. Col., 1952-54. Col. waitress, Bolivar, Mo., 1952-54; summer missionary, Mo. Bap. S.S. dept., Northern Mo., 1953; HMB summer missionary, Kan., summer 1954; bank employee, Summersville, 1954-56, & Little Rock, Ark., 1956-57. Appointed for Eq. Brazil, Oct., 1966. m. Donald William McNeal, June 3, 1955. Children: Janice Arlene, Aug. 29, 1957; Paul Dewayne, Dec. 16, 1958; Brenda Kay, May 4, 1963.



### Nowland, Harvey Louis, Jr.

b. Milwaukee, Wis., Dec. 5, 1932, ed. Univ. of Wis., 1958-59; Univ. of Corpus Christi, B.A., 1962; SWBTS, B.D., 1966. Lab. tech., Milwaukee, 1950-52 & 1954-59; serviceman, U.S. Army, Europe, 1952-54; groc. night mgr., Corpus Christi, Tex., 1959-62; shop employee, Ft. Worth, Tex., 1964-65; groc. stocker, Gainesville, Tex., 1965-66; pastor, Green Church, Kenedy, Tex., 1961-62 (half-time), First Church, Muenster, Tex., 1962-64 (half-time), & Mt. Lebanon Church, near Gainesville, 1964-66. Appointed for Peru, Oct., 1966. m. Roberta Gail Jordan, Dec. 31, 1955.

### PERU

### Nowland, Roberta Gail Jordan (Mrs. Harvey L., Jr.)

b. Milwaukee, Wis., Dec. 29, 1934, ed. SWBTS, 1963-66; Cooke Co., Jr. Col., 1966. Accounting clerk, 1953-56, & salesclerk, 1957-58 (part-time), Milwaukee; Bap. Book Store order clerk, Ft. Worth, Tex., 1962-64. Appointed for Peru, Oct., 1966. m. Harvey Louis Nowland, Jr., Dec. 31, 1955. Children: Mark Allen, Dec. 8, 1956; Linda Gail, Sept. 11, 1958.



### Woodfin, Yandall Clark III

b. Cisco, Tex., Feb. 19, 1929, ed. Baylor Univ., B.A., 1949; SWBTS, B.D., 1952, & Th.D., 1956; Princeton Theol. Sem., Th.M., 1953; Westminster Col., Univ. of Cambridge, England, 1957-58; Univ. of Edinburgh, Scotland, Ph.D., 1963. Univ. campus employee, 1943-49, & chaplain, Waco State Home, 1948-49, Waco, Tex.; staffer, Ridgecrest (N.C.) Bap. Assem., summer 1946; Invincible (VBS worker), Tex., summer 1947; pastor, Mt. Gilead Church, Keller, Tex., 1950; BSU dir. & Bap. Bible Chair teacher, Tarleton State Col., Stephenville, Tex., 1951-52; instr., 1953-55, & asst. prof., 1955-60, religion dept., Baylor Univ., Waco; assoc. prof., 1960-63, & prof., 1963-66, theology dept., SWBTS, Ft. Worth, Tex. Appointed (special) for Switzerland, Oct., 1966. m. Leta Frances Beene, Dec. 26, 1949.

### SWITZERLAND

### Woodfin, Leta Frances Beene (Mrs. Yandall C. III)

b. Nevada, Tex., May 12, 1928, ed. Baylor Univ., B.A., 1949, & further study, 1953-54; SWBTS, summer 1951; N. Tex. State Univ., 1965-66. Sec., Breckenridge, Tex., 1944-45, Ft. Worth, Tex., 1949-51, Princeton, N.J., 1952-53, & Waco, Tex., 1954-55; youth revival team member, student dept., Bap. Gen. Conv. of Tex., summers 1947 & '48; sub. and full-time teacher, Ft. Worth, 1963-66. Appointed (special) for Switzerland, Oct., 1966. m. Yandall Clark Woodfin III, Dec. 26, 1949. Children: Carol Gale, July 2, 1956; Linda Leigh, Apr. 20, 1959; Rosemary Dawn, Feb. 17, 1961; Yandall Clark IV, Nov. 16, 1964.



# YOUR MISSION FIELDS

Last of a series presenting capsule views of mission fields.

## NIGERIA

**Population:** 55,650,000 (most populous country in Africa).

**Size:** 356,670 square miles (about three times the size of New Mexico).

**Government:** Republic; became independent in 1960. Capital: Lagos.

**Religions:** Islam, animism, Christianity.

**Languages:** English (official), Arabic, tribal tongues.

### SOUTHERN BAPTIST MISSIONS

**Date of entry:** 1850 (second country entered).

#### Service centers:

Baptist Press, Ibadan.  
Baptist Pastors School, Kaduna.  
Nigerian Baptist Theological Seminary, Ogbomosho.  
Baptist Hospital, Eku.  
Baptist Hospital, Joinkrama.  
Baptist Hospital, Kontagora.  
Baptist Hospital, Ogbomosho.  
Baptist Hospital, Shaki.  
Dental clinic, Enugu.  
Dental clinic, Ibadan.  
Baptist Women's College, Abeokuta.  
Iwo Baptist College, Iwo.  
Teacher Training Center for Men, Edo.  
Teacher Training Center, Obinzo.  
Niger Baptist College, Minna.  
Kersey Children's Home, Ogbomosho.  
Reagan Memorial Girls' School, Yaba.  
Newton Memorial School (for children of missionaries), Oshogbo.  
Eleven kindergartens, 449 elementary schools, 51 secondary schools.

**Related to work:** 457 churches and 1,181 mission points; 69,680 members. Nigerian Baptist Convention, organized in 1914, is increasingly assuming responsibility for its own work. It appointed its first foreign

missionaries—to Sierra Leone—in 1960.

**Present missionary personnel:** 250.

#### At Abeokuta

Ernelle Brooks  
Bettyo Jane Ewen  
Doris O. Garrett  
Nita McCullough  
Pauline Martin  
Janice Robinson\*  
Mary Elizabeth Truly

#### At Agbor

Sarah Lou Henley  
Margaret Lamberth  
Carol Levinson\*  
Polly Van Lear  
Janet Webb\*

#### At Ahoada

Josephine Scaggs

#### At Benin City

Oren C., Jr., and Martha Robison and 2 children

#### At Ede

Frances Knight  
Louise Sparkman  
Mary Ellen Yancey

#### At Eku

John C., Jr., and Betty Claire Abell and 3 children (and 1 child no longer on field)  
Bob and Joan Amis and 2 children  
Antonina Canzoneri  
Lawanda Couch  
Buck, Jr., and Barbara Donaldson and 3 children  
Jackie Eubank\*\*  
Roy and Dorothy Fanoni and 2 children  
Mary Evelyn Fredenburg  
Jerry and Virginia Gaultney and 4 children  
Martha Hagood  
Hawthorne and Ramona Hurst and 1 child

Ruth P. Kube  
Linda Porter  
Janyce Rader\*\*  
Joyce Rader\*\*  
R. Harlan Struble, Jr.\*

#### At Enugu

Ralph and Joyce Davis and 2 children  
J. B. and Ina Durham and 2 children (and 1 child no longer on field)  
Wayne and Dorothy Logan and 3 children

#### At Ibadan

Raymon and Mary Catherine Brothers and 4 children  
Edgar H., Jr., and Linnie Jane Burks (1 child no longer on field)  
Neville and Emma Claxon (2 children no longer on field)  
Barbara Epperson  
Earl and Roberta Fine and 3 children  
Bill and Margaret Greer and 3 children†  
Joy Hall  
Ethel Harmon  
Terry and Wanda Hicks and 2 children  
Turner and Carlene Hopkins and 3 children  
Mary Frank Kirkpatrick  
Howard and Georgia McCamey  
Bettye McQueen  
Payton and Helen Myers and 3 children  
Marjorie L. Stephens  
**At Igede-Ekiti**  
Jim C. Dillard\*  
John and Louise Hill and 4 children  
**At Ikogosi-Ekiti**  
John and Doris McGee (2 children no longer on field)  
**At Ile-Ife**  
Stella A. Austin  
Lena V. Lair  
**At Ire**  
Audrey C. Dyert†

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

Helen Ruth Masters  
Eva M. Sanders

**At Iwo**

Marian Phillips  
Alma H. Rohm  
Sue Thresher\*

**At Joinkrama**

Aletha B. Fuller  
Urban and Loretta Green and 2 children  
Joanna Maiden  
William R., Jr., and Lois Norman and 3 children

**At Jos**

William and Audrey Cowley and 2 children  
Archie G., Jr., and Margaret Dunaway and 3 children (and 1 child no longer on field)  
Wiley and Geneva Faw and 4 children  
Bob and Martha Hall and 3 children  
Cora Noy Hardy  
Carol Leigh Humphries  
Ray and Laurelee Lindholm and 3 children  
Robert M., Jr., and Jo Ann Parham and 5 children  
Don L. Williams\*  
Robert and Ruby Williams and 4 children

**At Kaduna**

Homer A., Jr., and Mildred Ruth Brown and 1 child  
Don and Ina Frazier and 7 children  
Dewey and Betty Merritt and 2 children  
Bonnie Mae Moore  
Don and Betty Ann Smith and 1 child

**At Keffi**

James and Marie Johnston and 2 children

**At Kontagora**

Gene and Mary Leigh Legg and 3 children

Walter and Charlean Moore and 1 child (and 1 child no longer on field)

J. W. H., Jr., and Margaret Richardson and 1 child (and 3 children no longer on field)

(Mrs.) Ruth Rumphol

**At Lagos**

Bennie and Alice Maude Griffin (2 children no longer on field)  
Cecil and Marie Roberson (1 child no longer on field)

**At Minna**

Art and Doris Compere and 3 children

Janet Davis\*

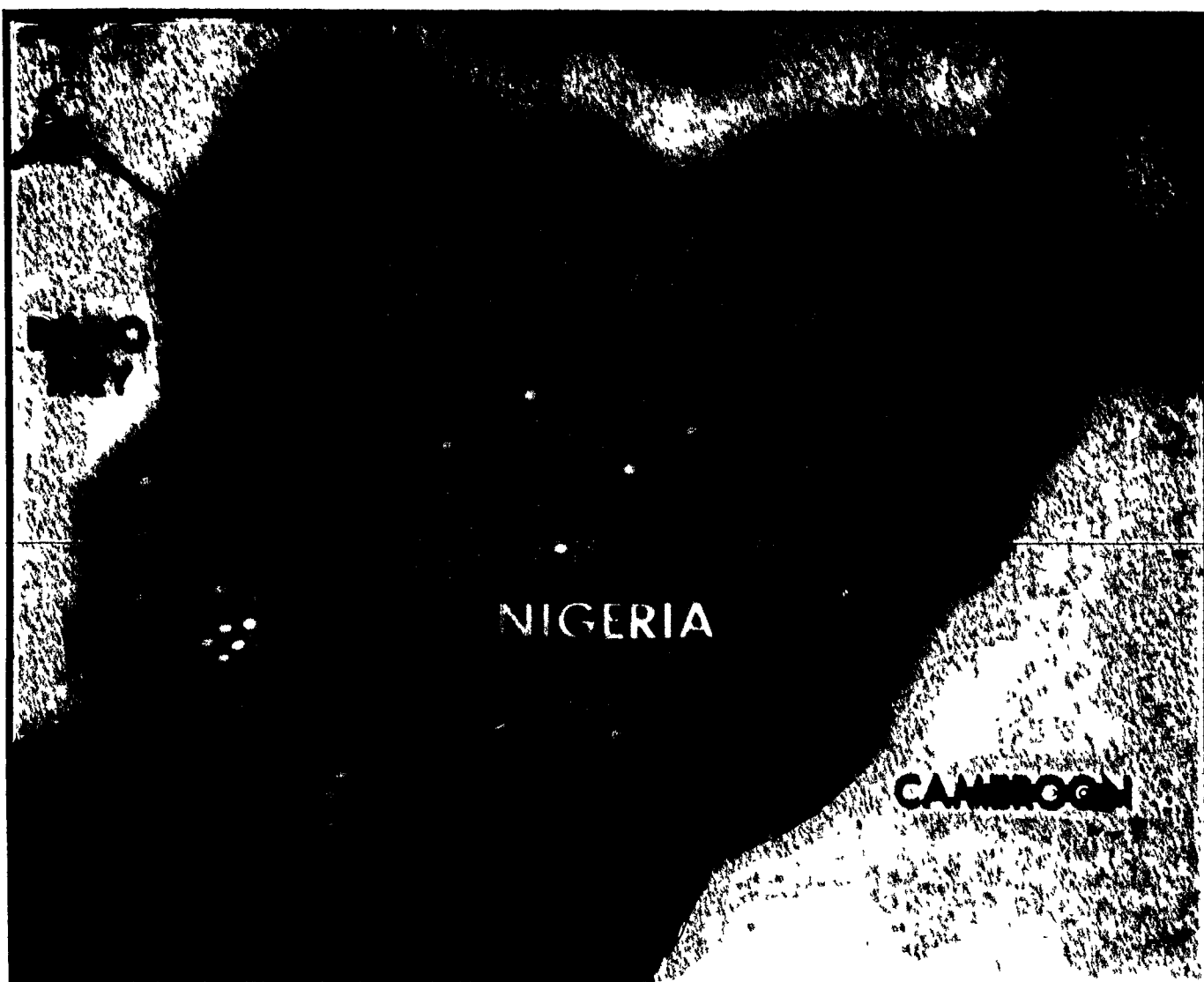
Albert H., Jr. (Bert) and Ruth Dyson and 2 children

Mary Fox

David and Marie Jester and 2 children

Fred and Mary Lou Levrets and 4 children

Ken W. Sodergren\*



Aba 35

Abeokuta 1

Agbor 2

Ahoada 3

Benin City 4

Ede 5

Eku 6

Enugu 7

Gombe 36

Ibadan 8

Igede 9

Ile-Ife 10

Ire 11

Iwo 13

Joinkrama 14

Jos 15

Kabba 16

Kaduna 17

Kafanchan 12

Keffi 18

Kontagora 19

Lagos 20

Minna 21

Nsukka 22

Obinze 23

Ogbomosho 24

Ogoja 25

Okeho 26

Okuta 27

Orerokpe 37

Oshogbo 28

Owerri 29

Oyo 30

Port Harcourt 31

Shaki 32

Warri 33

Yaba 38

Zaria 34

**At Nsukka**

Don and Gwen Reece and 3 children

**At Obinze**

Mildred I. Crabtree  
Betty Jo Craig

**At Ogbomosho**

Joseph and Irene Barnes and 3 children†

Nobel D. Brown

Jim and Polly Clarke and 1 child†

Ray and Jeanie Crowder and 3 children (and 1 child no longer on field)

Keith and Alice Edwards and 4 children

Sidney and Della Flewellen and 3 children

Mrs. W. McKinley (Martha) Gilliland (2 children no longer on field)

Robert and Edna Goldie and 2 children (and 5 children no longer on field)

Thomas and Katharine High and 5 children

Edward and Rachel Humphrey and 2 children (and 1 child no longer on field)

William and Daisy Jester (1 child no longer on field and 1 child a missionary in Nigeria)

Valda Long

David and Ollie Mae Mayhall and 4 children

Truman and Wanda Mays and 4 children

Alice Miller

Paul and Evelline Miller and 4 children

Hazel F. Moon

Karl J., Jr., and Mary Elizabeth Myers and 6 children

Gene and Ann Pitman and 3 children

Christopher and Elizabeth Pool (3 children no longer on field)

(Continued on next page)



## Nigeria (cont.)

Lois Ramsey\*

L. C. and Eunice Smith and 3 children

Melvin and Lillian Wasson and 5 children

Emma Watts

Veronica Wheeler\*

Carl and Enid Whirley and 2 children  
(and 2 children no longer on field)

Ruth Womack

### At Ogoja

Max and Betty Sledd and 3 children  
(and 1 child no longer on field)

### At Okuta

Hattie Mae Gardner

### At Onitsha

Emogene Harris

### At Orerokpe

Paul A. Burkwall\*

### At Oshogbo

William and Novella Bender and 3 children

Wilfred and Esther Congdon (3 children no longer on field)

Wallace and Pearl DuVall and 5 children

Eleanor Harper\*

Eugene and Marian Leftwich and 3 children

Nancy Lyons\*

Lloyd and Annie Lee Neil and 2 children

Faye Stone\*

Mary Jane Whorton

### At Owerri

Russell and Veda Locke and 5 children

Berta Seitz\*

### At Oyo

Henry and Margaret Martin and 4 children

### At Port Harcourt

Dale Moore

Dave W. Nichols\*

Nan Owens



At Newton Memorial School, boarding school for children of missionaries, Stinson Humphrey presides at a Student Affairs meeting, with Walter Richardson, Susan Humphrey, and Charlotte Whirley. The school is at Oshogbo, Nigeria.

### At Shaki

Edward and Mayrene Doshier and 3 children

Jim and Myra Moseley and 3 children

Martha Tanner

Amanda Tinkle

Jack E., Jr., and Barbara Tolar and 1 child

### At Warri

Gordon and Maxine Robinson and 2 children

### At Yaba

Carrol and Pauline Eaglesfield and 1 child (and 2 children no longer on field)

Anita Roper

### At Zaria

Thomas and Willie Mae Kennedy and 5 children

H. Jerold, Jr., and Grace Palmer and 5 children

James and Nancy Yarbrough and 2 children

### Not now on field

Heyward and Dorothy Joan Adams and 1 child

Jool and Elizabeth Ferguson and 4 children

Dollah Jones

Peggy Marchman

Edythe I. Montroy

Mary Hester Powell

Hartmon and Maurice Sullivan and 2 children

Ralph and Frances West and 2 children

William and Leslie Williams and 2 children

### Not yet on field

David and Elsie Fried and 5 children††

\*Missionary Journeyman  
\*\*Special Project Nurse  
†Missionary Associate  
††Special Project Doctor

## NEW MISSIONARIES From Page 19

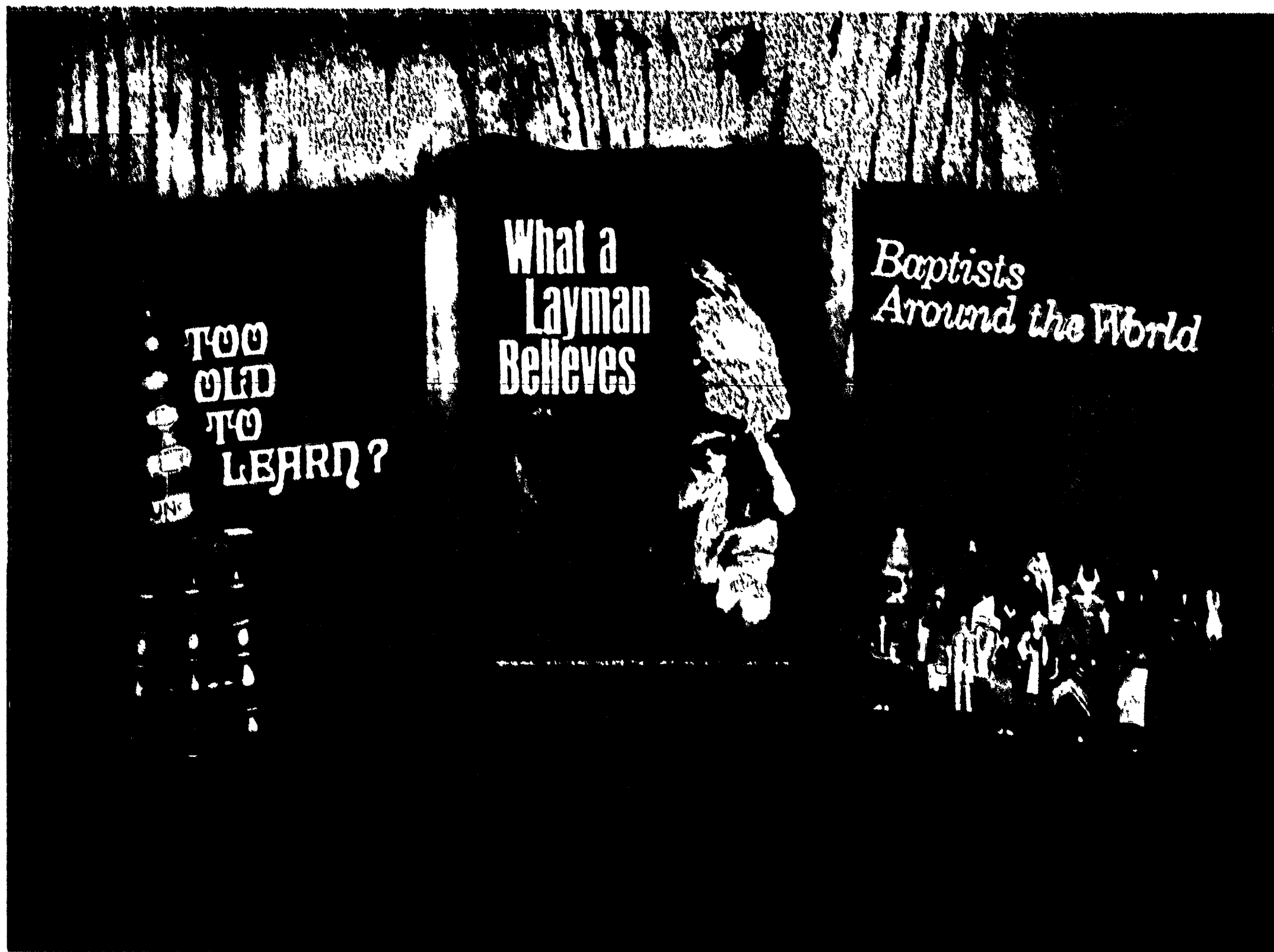
### REAPPOINTED IN JULY



### Brewer, Nadyne

b. Winnaboo, Tex., June 8, 1923. ed. Wayland Bap. Col., 1942-43; School for Dental Technicians (Army), Ind., 1945; Tex. Tech. Col., B.S., 1949; SWBTS, M.R.E., 1951; Teacher, Dickens, Tex., 1943-44, & Buckner Orphans' Home, Dallas, Tex., 1951-52; U.S.W.A.C., 1944-46; sem. woman's dorm. recep. & sec. to dean of women, Ft. Worth, Tex., summers 1950 & '51; elem. teacher, Idalou, Tex., 1965-66. Appointed for Brazil, July, 1952; lang. student, Campinas, 1952-53; dir., Kate White Domestic School, Salvador, 1953-58; teacher, Bap. girls' school, Rio de Janeiro, 1958-66. Resigned, Aug., 1965. Reappointed for S. Brazil, July, 1966.

### SOUTH BRAZIL



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# FAMILY

RUW

## APPOINTMENTS (December)

ACREE, Irvin Hugh, Va., & Annetto Estelle Moore Acree, Va., *Uruguay* (Box 6, Belcross, N.C. 27918).

BOWERS, Connie Mack, Ga., & Martha Claire Vassar Bowers, Ga., *Nigeria* (1608 E. 14th St., Chattanooga, Tenn. 37402).

COMPTON, Bobby Dale, N.C., & Peggy Frances Lowe Compton, S.C., *Colombia* (Rt. 2, Bardstown, Ky. 40004).

DEAL, John Lee, Ala., & Nonnie Revonda Moncrief Deal, Ala., *Malaysia* (4543-C Seminary Pl., New Orleans, La. 70126).

HILL, Reginald Adolphus, S.C., & Mary Ellen Kemp Hill, S.C., *Trinidad* (Rt. 2, Westminster, S.C. 29693).

HUTSON, Barney Rhodes, Tex., & Clara Maye Massey Hutson, Tex., *Argentina* (Box 128, Bon Wheeler, Tex. 75754).

LOVE, Billy Hershel, Okla., & Thelma Jo Hayes Love, Ark., *Malaysia* (Box 165, Hermitage, Mo. 65668).

MOORE, Billy Bob, Ark., & Aletha Lane Moore, Tex., *Uganda* (7110 Concord Rd., Beaumont, Tex. 77708).

NICHOLS, Leo Holloway, Ala., & Norma Jean Hiers Nichols, S.C., *Korea* (17192 Ravenna Rd., Rt. 1, Burton, Ohio 44021).

NOWELL, Charles Grady, N.C., & Barbara Ann Short Nowell, N.C., *Honduras* (Box 362, Reidsville, N.C. 27320).

STEPHENS, Charles Thomas, Jr. (Tommy), N.C., & Helen Yvonne Yoder Stephens, N.C., *Indonesia* (Filbert, S.C. 29713).

WILSON, Ralph Augustus, Tex., & Betty Sue Austin Wilson, Okla., *Honduras* (406 N. 12th St., Carrizo Springs, Tex. 78834).

## MISSIONARY ASSOCIATES

(Employed in December)

OWENS, Raymond Eugene (Gene), Va., & Margaret Ann Bradsher Owens, N.C., *Switzerland* (Box 708, Wako Forest, N.C. 27587).

## ADDRESS CHANGES

Arrivals from the Field

ALLISON, Rev. & Mrs. George A. (*Italy*), c/o Mrs. J. P. Boone, 1415 Sixth St., Tuscaloosa, Ala. 35401.

ANDREWS, Rev. & Mrs. William P. (*Chile*), 401 Merwick Cr., Charlotte, N.C. 28211.

GRIGGS, Rev. & Mrs. John P. (*Rhodesia*), Box 446, Jefferson City, Tenn. 37760.

HENLEY, Sarah Lou (*Nigeria*), 814 N. 18th St., Lamesa, Tex. 79331.

HUDGINS, Frances (*Thailand*), c/o Mrs. Edgar V. Stephenson, Jr., Ivor, Va.

KRAUSE, Rev. & Mrs. Lewis M. (*Germany*), c/o Dr. Tom Nelson, Mo. Bap. Foundation, Bap. Building, Jefferson City, Mo. 63031.

LAKE, Virginia (Mrs. John) (*Hawaii*), c/o Mrs. Kurt Crume, Pecan Dr., Paducah, Ky. 42001.

LOFLAND, Rev. & Mrs. Wilson L. (*Pakistan*), c/o O. D. Lofland, 102 Glenn Ave., Rockwall, Tex. 75087.

MCCAMEY, Dr. & Mrs. Howard D. (*Nigeria*), 4315 Buena Vista, Dallas, Tex. 75205.

MCWHORTER, Ava Nell (spec. proj. nurse, *Gaza*), Rt. 4, Minden, La. 70002.

MOORE, Dr. R. Cecil, emeritus (*Chile*), 10102 Willowgrove Dr., Houston, Tex. 77035.

MORGAN, Mr. & Mrs. David W. (*Hong Kong*), 665 Carol Marie Dr., Baton Rouge, La. 70806.

PIPPIN, Rev. & Mrs. Ernest C. (*Argentina*), 404 E. D St., Elizabethton, Tenn. 37643.

TEEL, Rev. & Mrs. J. Howard (*Pakistan*), 1217 Forrest St., Tarrant, Ala. 35217.

## Departures to the Field

BRIDGES, Nancy, 1154 M. H. del Pilar St., Manila, *Philippines*.

GROCE, Lynn (journ.), Box 172, Tukuyu, *Tanzania*.

HAIRSTON, Martha E., Caixa Postal 1940, Recife, Pernambuco, *Brazil*.

JOLLEY, Rev. & Mrs. Earl E., Casilla 31, San Nicolás, Province de Buenos Aires, *Argentina*.

LAY, Diana, Bap. Med. Ctr., Nalerigu, via Gambaga, *Ghana*.

McCLAIN, Kathryn (journ.), Bap. Tuberculosis Hosp., Box 723, Mbeya, *Tanzania*.

ORR, Sr. & Mrs. Donald L., Apartado Aereo 6613, Cali, *Colombia*.

RATCLIFF, Rev. & Mrs. Thomas E., Apartado 880, Santo Domingo, D.N., *Dominican Rep.*

ROLLINS, Linda K. (journ.), Box 7, Bagulo, *Philippines*.

SAUNDERS, Letha M., Caixa Postal 572, São Paulo, São Paulo, *Brazil*.

YOUNG, G. Raymond (journ.), Angeles City, Pampanga, *Philippines*.

## On the Field

CLARKE, Rev. & Mrs. James A. (assoc.), Bap. Med. Ctr., Box 15, Ogbomosh, *Nigeria*.

DEAL, Sr. & Mrs. Zach J., Jr., Apartado Aereo 3477, Medellín, Antioquia, *Colombia*.

DOTSON, Rev. & Mrs. Clyde J., Box 3092, Sukubva, Umtali, *Rhodesia*.

DOUTT, Dr. & Mrs. T. E., Jr., Wallace Mem. Bap. Hosp., Box 76, Pusan, *Korea*.

GATELEY, Rev. & Mrs. Harold G., Bap. Mis., O Jung Dong, San 5, Taejon, *Korea*.

HAMPTON, Roberta, Caixa Postal 2684, Recife, Pernambuco, *Brazil*.

HOPPER, Rev. & Mrs. John D., Bap. Theol. Sem., Rüschlikon-Zurich, *Switzerland*.

HORTON, Frances, 603-30, 2-chome, Hazama-cho, Funabashi-shi, Chiba-ken, *Japan*.

HOUSER, Rev. & Mrs. James L., Box 349, Nyeri, *Kenya*.

JOHNSON, Rev. & Mrs. D. Calhoun, Casilla 3388, Santiago, *Chile*.

MILLER, Rev. & Mrs. Charles L., Marbel, Koronadal, Cotabato, *Philippines*.

SMITH, Rev. & Mrs. John D., Djl. Djendral Sudirman 39, Djogjakarta, *Indonesia*.

STOCKS, Rev. & Mrs. R. L., Jr., Box 690, Luanshya, *Zambia*.

## United States

ANDERSON, Susan, emeritus (*Nigeria*), Midwestern Residence Hall, 5001 N. Oak St. Trafficway, Kan. City, Mo. 64118.

BURNETT, Rev. & Mrs. J. N. (appointed for *Eq. Brazil*), c/o Elmer A. Burnett, Rt. 2, Terrell, Tex. 75160.

CARPENTER, Dr. & Mrs. Jimmie H. (*Indonesia*), 320 Rivermont Dr., Spartanburg, S.C. 29302.

CRAIGHEAD, Rev. & Mrs. Walter E., emeritus (*Romania-Paraguay*), 2515 Maple Ave., Apt. 207, Dallas, Tex. 75201.

DURHAM, Rev. & Mrs. J. B. (*Nigeria*), 312 Woodbine Ave., Rome, Ga. 30161.

HARRIS, Florence (Mrs. Hendon M.), emeritus (*China*), 108 Sunset Dr., Clinton, Miss. 39056.

HOBBS, Rev. & Mrs. Jerry (*Thailand*), 1107 N. West, Cordell, Okla. 73632.

LAKE, Virginia (Mrs. John) (*Hawaii*), c/o Mrs. Kurt Crume, Pecan Dr., Paducah, Ky. 42001.

SCANLON, Dr. & Mrs. A. Clark (*Guatemala*), 1901 W. Seminary Dr., Ft. Worth, Tex. 76115.

TATUM, Rev. & Mrs. Hubert R. (*Hawaii*), 810 Washington Ave., Apt. 307, Memphis, Tenn. 38105.

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## BIRTHS and ADOPTIONS

HENSON, Gene Scott, son of Rev. & Mrs. L. Gene Henson (*Eq. Brazil*), July 15.  
PAGE, Pamela Jean, daughter of Rev. & Mrs. Wendell L. Page (*Fr. West Indies*), Oct. 30.  
SMITH, Angela Lee, daughter of Rev. & Mrs. Wade H. Smith (*N. Brazil*), Nov. 13.  
SPANN, Suzanne, daughter of Rev. & Mrs. J. Frederick Spann (*N. Brazil*), Nov. 26.

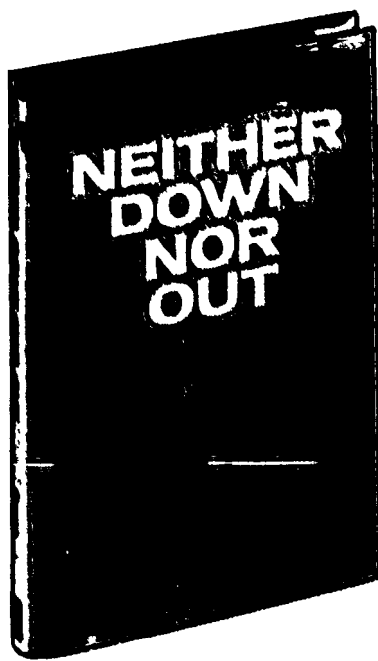
## DEATHS

CAUTHEN, Mrs. J. S., mother of Dr. Baker J. Cauthen (FMB exec. sec., Richmond, Va.), Dec. 3, Lufkin, Tex.  
KNIGHT, Mrs. C. P., mother of Rev. Howard C. Knight (*Argentina*), Nov. 9, W. Asheville, N.C.  
GOODSON, L. H., stepfather of Barbara (Mrs. Bobby E.) Allen (*Indonesia*), Nov. 11, Manila, Ark.  
ROBERTS, Mrs. George Daniel, mother of Lois (Mrs. Edward G.) Berry (*S. Brazil*), Nov. 19, Maryville, Tenn.  
WILLIAMS, George W., father of Georgio Lee (Mrs. James O., Jr.) Teel (*Argentina*), Nov. 28, Artesia, N.M.

## Jasper McPhail Earns Boards

Jasper L. McPhail, missionary doctor to India, has been notified that he has earned his American Boards in Thoracic Surgery. This qualifies him as a specialist in thoracic surgery. He is currently on furlough in the U.S.

Dr. Chester E. Swor's latest book was six years in the making



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## U.S. Laymen Help in Spain

Nine Baptist laymen from the U.S. assisted in a 10-day stewardship emphasis in churches of the Spanish Baptist Union. Hermógenes Fernández, a pastor and promoter of stewardship in the Baptist Union, supervised the project.

The laymen, headed by Owen Cooper, Mississippi industrialist and chemical corporation president, paid their own expenses and those of their translators. One participant was John H. Williams, of Nashville, Tenn., financial planning secretary for the Southern Baptist Convention's Executive Committee. Chester L. Quarles, Mississippi Baptist Convention executive secretary, went with the laymen.

Four of the men were accompanied by their wives; Mrs. Cooper's mother also went. The women spoke to mass meetings of the Woman's Missionary Union in Madrid, Valencia, and Barcelona.

"Missions in Spain has come alive," remarked one layman. "I can never again think of these people as so many foreign statistics who are far removed from me. They have become brothers in Christ whose problems and heartaches are mine."

## Converts Baptized in Jordan

In spite of threats of violence from relatives, a woman of Jerash, Jordan, and her eldest daughter were baptized recently. "Thank the Lord that they built the Baptist church next to my house," she testified.

Two other Baptist churches in Jordan have also held recent baptismal services. The Ajloun Church baptized a teacher from the Baptist Girls' School and a male nurse from the Baptist Hospital in Ajloun. The Irbid Church baptized three young men in the Jordan River. This ceremony was witnessed by several new converts who had never before seen believer's baptism, reported Mrs. J. Wayne Fuller, missionary.

## Seminary President Honored

Missionary W. Lowrey Cooper, who is resigning as rector (president) of the International Baptist Theological Seminary, Buenos Aires, Argentina, and Mrs. Cooper were honored at graduation exercises in November.

Cooper has headed the school since it was organized in 1950 to educate Baptist workers for Argentina, Chile, Uruguay, Paraguay, and Bolivia. Previously he was rector of its forerunner, a national seminary in Buenos Aires; he began his missionary career there in 1939 as a professor.

He now intends to do general evangelistic work among German-speaking people in Argentina. He plans to study German during furlough in 1967.

Missionary A. Jackson Glaze, Jr., has been elected to succeed Cooper.

## LETTERS

### Work in Europe Commended

If I were a Southern Baptist in the military or in business in Europe, I would surely be grateful for the privilege of fellowship and service in one of our English-language Baptist churches there. In every one of them that I have visited I found an unusually fine Christian fellowship and a wonderful spirit of dedication to God on the part of both laymen and pastors. In these churches a number of laymen have felt the call to full-time Christian service and many others will return to the States better Christians and better church workers because of the ministry of these churches.

I am especially grateful for the fine leadership of Missionary Don Rose and those in the churches who have given us such a warm welcome.

My wife and I were in Europe for four months (July-October) of our sabbatical leave from Golden Gate Seminary. We visited the following English-language Baptist churches in Europe: Rome, Paris, Toul (France), and in Germany those at Heidelberg, Ludwigsburg, Fürth, Bamberg, and Wiesbaden. We also attended the European Baptist Convention of the English-language churches when it met in September with the Baumholder church.

We visited the Baptist seminaries at Rüschlikon, Switzerland, and Beirut, Lebanon.

From the quality of work which we saw in the churches and seminaries we are grateful to be in the denomination that is promoting such work.

A. J. Hyatt, Librarian  
Golden Gate Baptist  
Theological Seminary  
Mill Valley, California

### Kind Words

I was glad to note the award received by THE COMMISSION in California [Evangelical Press Association]; among 150 magazines it was quite an honor, but to me it has always been outstanding—good paper, good print, good reading, and so much worthwhile information.

Mrs. Glen C. James  
Atlanta, Georgia

I've truly enjoyed these magazines. They are a wonderful help in our YWA programs and have been a blessing to the girls.

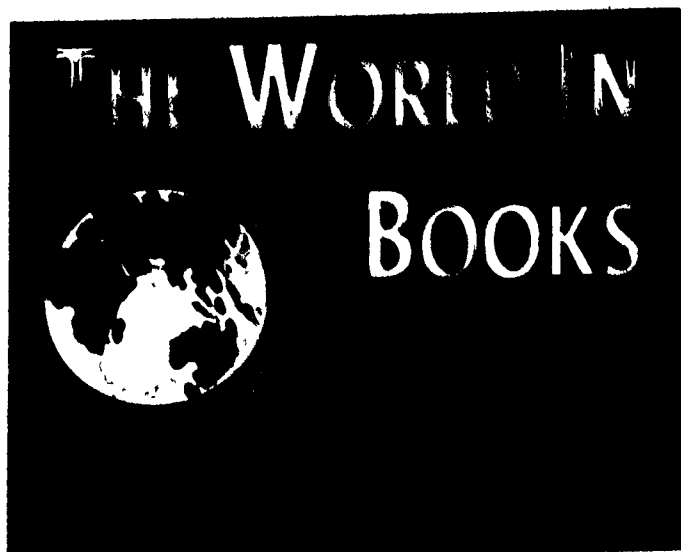
Mrs. Ann Plummer  
Tulsa, Oklahoma

## Germans Send Brazil Worker

The Union of Evangelical Free Churches in Germany has commissioned a missionary to aid in educational work done by German-speaking Baptists in Brazil. She is Miss Dorothea Nowak, a lecturer in Hamburg, Germany.

A Baptist Bible school is being developed in Ijuí, Rio Grande do Sul, to train lay workers for the churches and to prepare young men from rural areas for theological studies.





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

## Home Mission Study Series

The theme of the 1967 Home Mission Study Series, published by the Southern Baptist Home Mission Board, is "The Great Lakes Area."

### Forest Trails to Urban Jungles

By L. H. Moore  
77 pages, 75 cents

The Adult book in the series deals with Southern Baptists in Ohio, Indiana, Illinois, Michigan, Minnesota, and Wisconsin — six of the eight states that border the Great Lakes.

Something of the history of the area is given, including early settlers and waves of immigration, followed by the present industrial era.

The story is told of the beginning of Southern Baptist churches in Illinois and their spread into the northern states despite the word "Southern" that has identified the Convention since its beginning. Progress of their work is followed from the beginning to formation of state conventions in cooperation with the Southern Baptist Convention. Sketches of some of the "pioneers" who started the churches are included.

At the end is a chapter that discusses future plans for the area, including prospects for reaching apartment dwellers in large cities.

Hermione Dannelly Jackson wrote the teaching guide for the book.

### A Saga Told

By Eva R. Inlow  
75 pages, 75 cents

The first of the five untitled chapters in the Young People's book might be called "In the Beginning." It deals with the beginning of the land itself, the beginning of Christian work, and the Southern Baptist beginning in the six-state area.

In her second chapter Miss Inlow speaks of life in the cities, which is becoming the dominant culture in America. She speaks of the problems and opportunities in the cities, especially as they relate to the progress of Southern Baptists in churches, community centers, juvenile rehabilitation work, and the service of special summer student missionaries and the more mature Christian Service Corps (Tentmakers).

Another chapter helps readers understand how churches are started in new areas, how leaders are secured and trained, how expenses are met. The fourth chapter outlines Baptist work among special groups — those

who speak languages other than English, the non-evangelical or non-Christian people, and the deaf.

The final chapter tells about some of the misconceptions that people of the northern section of the United States have regarding Southern Baptists. The name "Southern Baptist" itself is discussed. In general, the chapter deals with the impact made by Southern Baptists in the area.

The teaching guide was prepared by Helen and Lynn Davis.

### Safari North

By James C. Hefley  
73 pages, 50 cents

The six untitled chapters of the Intermediate book, which is fiction based on fact, follow three families whose secular work in the industrial field has brought them to the Chicago area. One of the families has a northern background and the other two are from the South. One is nominally but not actively Christian. Another has been active in Southern Baptist work in New Orleans. The third is Baptist, but not very active. All are drawn into the new Southern Baptist work in the Great Lakes area.

A fiction approach gives the author opportunity to discuss the varied development of Baptist work and service — churches, student pastors and missionaries, juvenile rehabilitation, how churches begin and grow, how young people are reached, how new families are contacted. Something of the history of Baptists, in Illinois particularly, is given. Through a project of one teen-ager, work in other Great Lakes states is told.

The author, active in Baptist work in the Great Lakes area and a free-lance writer, handles fiction well and brings into it factual information without any evident strain. He manages to make readers conscious of the shifting population and the pioneer aspect of Southern Baptist work in the North.

Margaret Sharp wrote the teaching guide.

### A Bugler for Sallateeska

By Floyce Moon  
112 pages, 50 cents

Juniors have a fiction-based-on-fact story of a family that moves from Minnesota to Chicago, Ill., and finds welcome in a Southern Baptist church. Told from the viewpoint of a Junior boy in the family, the story covers Baptist work with various language groups and the deaf, and different religions — including Buddhist, Catholic, and Jewish, in addition to Protestant.

Moving into a relative's home above a bakery, the new family in Chicago finds itself among varied races and nationalities and religions. Members of the family begin going to a nearby Baptist mission which meets in a vacant store. Through their contacts they learn much of how Baptist churches begin and grow in cities.

The title comes from the Junior boy's interest in music and his desire to be a bugler for a Baptist camp. The book is illustrated with drawings by William Moyers.

The author also wrote the teaching guide.

### A Church for Debbie and Dan

By Martha Gillespie Lowe  
31 pages, 50 cents

The book for Primaries is a story of two children whose family has moved to Chi-

cago. The Baptist family from Memphis goes to a community church until — through a letter to the Home Mission Board and a phone call to the superintendent of missions in Chicago — they find a Baptist church. Through their search for and work with the church they learn much about how churches are started and how people in other places help.

Through the story of the church, they also see some interesting sights in Chicago: foreign people at the airport, museum, boat ride on the lake, planetarium, the city from a tall building, a subway ride.

Having searched for and found the two Southern Baptist churches nearest them, but still too far away — one a vacant store and the other a real church building — the family helps start a church in their own community. Children learn the simple steps involved in beginning a church in a new neighborhood.

The teaching guide was written by Elsie Rives.

### Teacher's Guides

One for each age group  
30 pages, 40 cents each

The teaching guides include, in addition to the usual procedures and activities to aid in teaching the books, 12 full-page black-and-white photographs, supplemented by almost as many more in a special enclosure.

## OTHER REVIEWS

### Happy New Year Round the World

By Lois S. Johnson  
Rand McNally, 176 pages, \$3.95

New Year's Day comes at different times in different places of the world, but wherever it comes it is almost always a time of festival and feasting. In several countries it is something like the American Christmas. In one or two, some Easter customs are observed. A few suggest Halloween.

This book describes New Year's observances in 25 countries around the world, and shows the words for "Happy New Year" in 24 languages (the 25th country is the United States) and the pronunciations for more than a dozen. The first chapter is a history of how the world came to have a New Year and explains the significance of some of the traditional activities. Each country, in alphabetical order, has a chapter. Drawings illustrate the book.

Since Southern Baptists have missionaries in 14 of the countries, mission study leaders will find this a good book for their resource shelves. The countries where missionaries are located: Egypt (missionaries in Gaza), Iceland, India, Mexico, Brazil, Philippines, China (represented by Chinese in Hong Kong, Taiwan, etc.), Germany, Israel, Japan, Liberia, Thailand, Turkey, and the U.S. The book has an index.

## REVIEWS IN BRIEF

Peloubet's 1967 Select Notes, edited by Wilbur M. Smith (IVL, 436 pages, \$3.25): the 93rd annual volume on the interdenominational Bible lessons for teachers of all grades; includes lesson plans and outlines, a commentary on the Bible passages, and many extra suggestions for teaching material.



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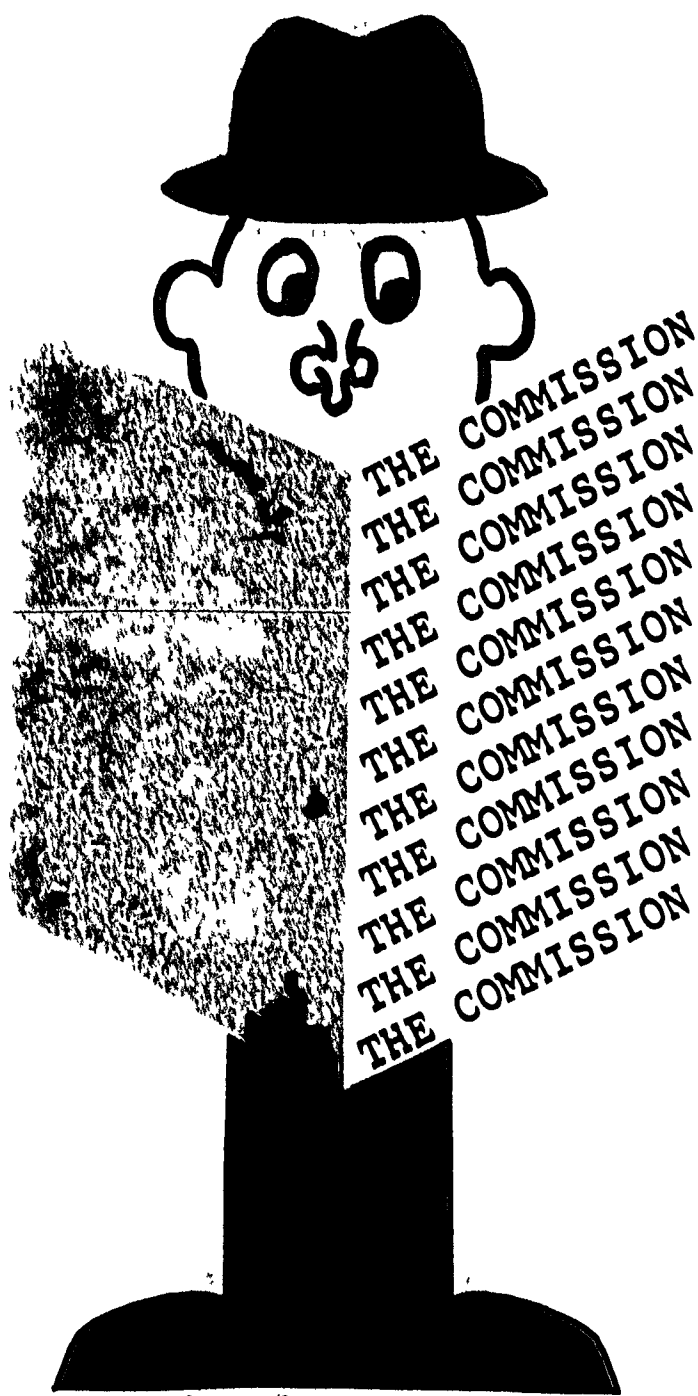
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## Concerts Aid Crusade in Venezuela

At least 700 professions of faith were reported during the Baptist crusade in Venezuela, where membership in Baptist churches totals barely 1,000. More than 300 other persons made decisions of reconsecration during the campaign Oct. 16-Nov. 6, according to Missionary Charles B. Clark, crusade co-director.

Evangelists were chiefly nationals from other Latin American countries. Also speaking were one visitor from Spain, two Spanish-speaking ministers from the U.S., and two missionaries.

Concerts by Metropolitan Opera Soprano Irene Jordan and Concert Pianist María Luisa Cantos, of Spain, and rallies helped focus public attention on the crusade the week before it began. Attendance of about 1,000 was reported at both the concert and rally in Caracas. Attendance was also good at Valencia, Barquisimeto, and Maracaibo.

A half-hour television program on a national hook-up was presented through one of the leading stations in Venezuela. Broadcast time was given by the station's director of productions, a Presbyterian layman.

Each of the 21 participating churches reported a minimum of about 25 professions of faith, and most churches had 30 or more. Cabimas Church reported 78 conversions, and Emanuel Church, with only 45 members, reported 37.

At Guanare Church, pastorless for several months, more than 100 persons made decisions. At Mena Grande Church, without a pastor for years, at least 300 persons filled the building to overflowing, and 34 made professions of faith. A pastor recently arrived from Colombia, who was sent to Mena Grande to help prepare for revival, accepted the church's call to become pastor.

The church in Valle de la Pascua began two preaching points during the crusade. One man, about 75 years of age, walked three miles to the services nightly, bringing visitors along.

A group of young priests and their seminary head attended most of the services at Barquisimeto Church. They were reported favorably impressed, and Leonardo Estrada, a visiting evangelist from the U.S., was invited to speak at the seminary.

Among those converted were a woman related to one of Venezuela's highest political leaders, a young Peace Corps worker, and a *brujo* (one who practices

witchcraft) in Santa Barbara, who then closed his place of practice that was near the Baptist church.

Germán Núñez served as campaign director general, and Angel Pastor Morandy handled publicity. "There has never been such a spiritual and propaganda impact in Venezuela among evangelical Christians," Clark declared.

The campaign was preceded by special periods of prayer by church members, and, in some cases, by at least one full day of prayer and fasting as evidence of the members' sense of longing for God's blessings, related Clark.

The three weeks of crusade formally closed with a rally at First Church, Maracaibo. At the end of the service, a man approached John Thomas, missionary to Colombia. He said his brother, who had attended the church where Thomas preached, was waiting outside in a taxi. In the taxi, Thomas talked with the man, who then made a profession of faith.

With evangelistic meetings held in 19 rural churches and missions Dec. 5-18, all the Baptist congregations in Venezuela were included in the crusade.

## 'A New Day' in Indonesia

"In Indonesia a new day is being experienced following the dangerous period in which the country nearly fell under Communist power last year," Executive Secretary Baker J. Cauthen reported to the Foreign Mission Board in November.

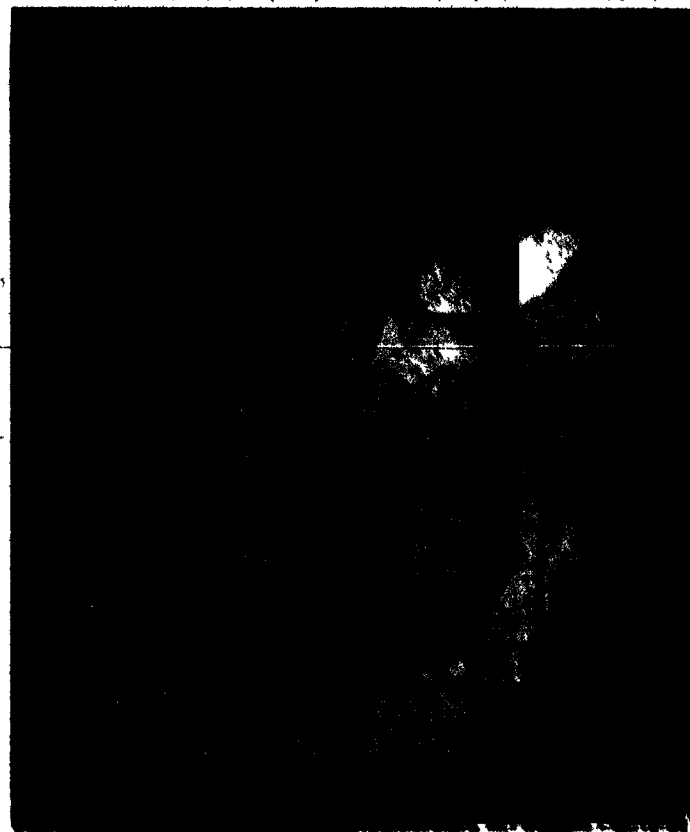
"Missionaries would have been in extreme danger if that development had succeeded," he continued. "The dramatic story of a mob approaching the Kediri Baptist Hospital to burn it, only to turn back when confronted by Missionary Kathleen Jones at the doorway, is one of the thrilling experiences that will abide in the annals of missionary courage.

"Missionaries and Indonesian Baptists sense the opportunities of the new day in which they are now involved. Doors are open on every hand, and opportunities abound for witness and service."

## Lebanese Anticipate Campaigns

A campaign slated for the fall of 1967 to strengthen and enlarge Sunday Schools was among business considered by the Lebanese Baptist Convention, meeting at Beirut in November.

Lebanese Baptists hope to prepare the Sunday Schools to play an effective part in a simultaneous evangelistic campaign planned for the fall of 1968.



Soprano Irene Jordan and Spanish Pianist María Luisa Santos perform for Baptist television program in Venezuela.

## Conditional Release Granted

Conditional release from a Cuban prison was granted Nov. 25 to Herbert Caudill, missionary under the Southern Baptist Home Mission Board. Under terms of the release, he cannot leave the Havana area.

Experiencing failing eyesight, Caudill, 62, is expected to resume medical treatment for his eye condition, which grew worse in prison. Caudill is reported to be living with his family at the Baptist seminary in Havana.

Caudill, his son-in-law David Fite, also a missionary, and 35 Cuban Baptist leaders were arrested April 8, 1965. Apparently Fite, 32, remains in prison. No word was available on the other Baptists arrested at the same time.

## SBC Receipts Top Budget

Cooperative Program receipts at the Southern Baptist Convention treasurer's office in Nashville, Tenn., exceeded the \$21.2 million budget for 1966 before the end of November, with still more than a month left in the year.

All Convention boards, commissions, agencies, and seminaries share in this budget figure. Receipts in excess of the budget will be divided two thirds to the Foreign Mission Board and one third to the Home Mission Board. Porter W. Routh, SBC Executive Committee executive secretary, predicted the advance funds would total \$2½ million before the end of the year if receipts continued at the same rate as in 1965.

## NEWS

### Nigerian Situation Tense

"The situation in Nigeria continues to be tense and uncertain," H. Cornell Goerner, secretary for Africa, told the Foreign Mission Board in November. He reported on the conditions after age-old tribal strife flared up in early October taking hundreds of lives.

"We have no accurate report of how many Baptist church members were killed, but we do know that Baptist work has been seriously affected," said Goerner. "Thus far there is no report of any harm suffered by our missionaries. Many have had frightening experiences. Some have risked their lives protecting Africans. Others have ministered unselfishly in refugee work."

The Baptist Boys' High School, at Port Harcourt in eastern Nigeria, closed its session early. The school served as a refugee center for about two weeks until the refugees could move to other places. Goerner reported that much of the \$10,000 appropriated by the FMB in October for relief work in Nigeria is being spent in eastern Nigeria, where hordes of refugees have fled from the northern region.

### Funds for Flying Voted

A sum of \$4,000 for a new motor and for complete overhaul of a small airplane was among the many small allocations made by the Foreign Mission Board at its November meeting. The aircraft has been donated to the missionaries in East Africa for use in evangelism in remote areas. Missionary Charles E. Evans, stationed in Kitale, Kenya, will be the pilot.

Another \$650 was appropriated for advanced flight training for Missionary J. Daniel Luper, who has been piloting in Equatorial Brazil for 13 years. He is now on furlough in Ft. Worth, Tex.

### Vernon Named Consultant

Vance O. Vernon, a missionary to Brazil 1946-66, has become a consultant in the church administration department of the Baptist Sunday School Board, Nashville, Tenn. He has special responsibility in the area of church long-range planning.

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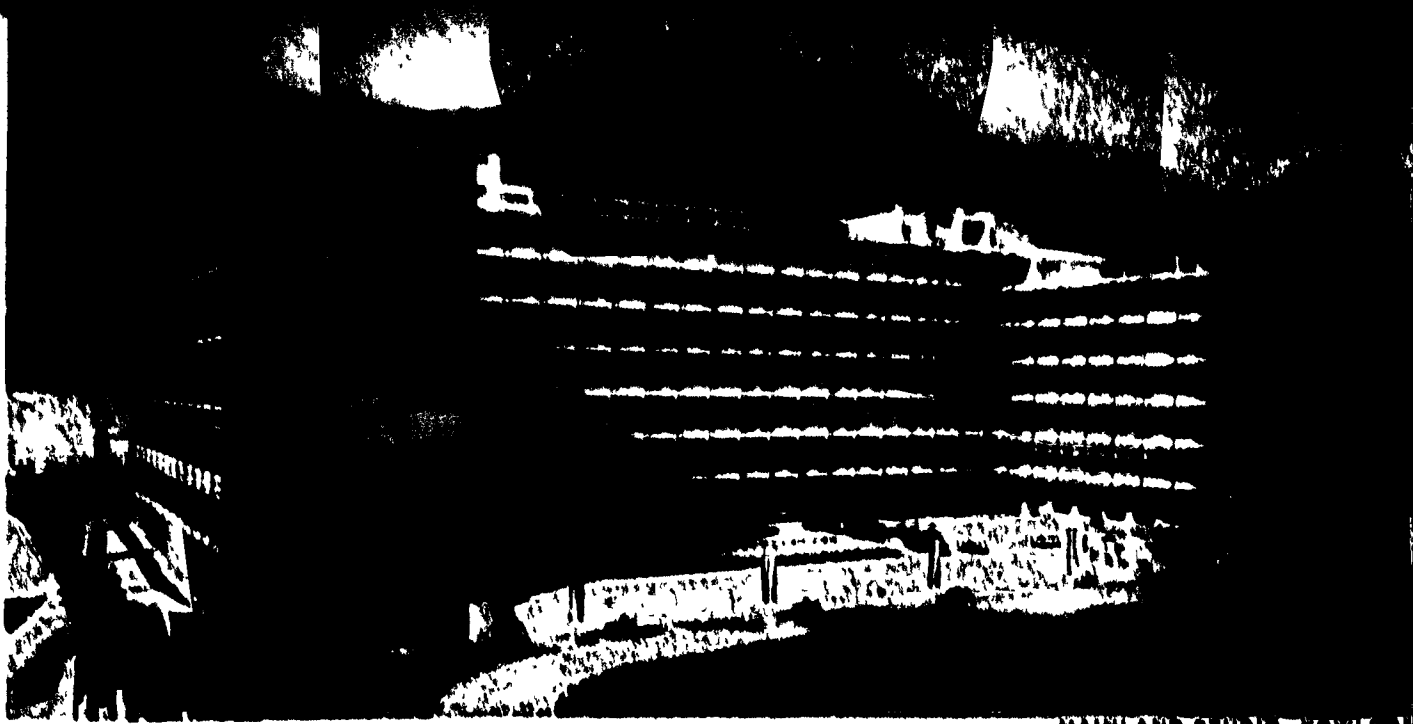
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MAINLAND STUDIOS, HONGKONG

### Hong Kong College

*This new, seven-story building of Hong Kong Baptist College, recently dedicated, currently serves some 1,600 students from nine countries. It houses library, cafeteria, dormitory space, classrooms, science and engineering laboratories, and faculty and student lounges. The college is located next to Hong Kong Baptist Hospital.*

### Catholic Course in Chilean Schools Opposed

Thousands of evangelicals marched through Santiago Oct. 26 protesting a directive of the Chilean minister of education which puts Roman Catholic religious instruction into the public school curriculum. Representatives of evangelical churches marched nearly two miles through the business center of the capital city and past the presidential offices, reported Missionary Melvin E. Torstrick.

Men, women, and children paraded, carrying Christian flags, national flags, banners, and torches. The march ended with a program of choral music and speeches, heard by a crowd estimated to number from 20,000 to 30,000. Spearheading the protest was Armando Medina, radio-television and publicity director of Chilean Baptists. A Baptist pastor, José Giordano, was one of the three main speakers.

"The directive, released in May, states clearly that the religion course in the schools is to be Catholic," explained Torstrick. "It includes instruction about the

saints, the rosary, the sacraments of the Catholic Church, the mass, Mary the Mother of God, and other Catholic teachings.

"Ecumenical-minded Catholics have denied previous knowledge of this plan of study, admitted it strained relations, and called for conferences with evangelicals to work out an alternate plan to provide evangelicals similar opportunities to teach religion," continued Torstrick.

However, many people believe technical problems, such as having a minimum of 10 pupils per class, would make an alternate plan difficult, added Torstrick. Even more important, said the missionary, "is the evangelical stand for complete separation of church and state. Therefore, evangelicals have not accepted the offer for an alternate plan."

Leaflets handed out during the protest parade stated evangelicals' united opposition to the directive, declared it unconstitutional, and called on the Chilean president to annul it.

### English-Language Work in Japan Needs Workers

A severe personnel shortage is handicapping Southern Baptists' ministry to English-speaking people in Japan. There are six English-language Baptist churches and one mission in Japan, most of them only a few years old.

The Japan Baptist Mission (organization of Southern Baptist missionaries) in recent months has requested three pastors, two interim pastors, and one religious education director for English-language work. The Foreign Mission Board has been able to fill only one request—for an interim pastor.

Unless the other positions can be filled by volunteers from the U.S., the churches will have to struggle along without proper leadership, or missionaries trained for a Japanese-language ministry will have to assume the responsibility.

The churches "are performing an ex-

tremely valuable ministry in keeping Baptists who are away from home actively enlisted in a vital church program, in witnessing to the lost, and in giving their members an opportunity to become acquainted with missions at first hand," declared Robert H. Culpepper, chairman of the Japan Mission.

Affiliated with the Japan Baptist Convention, the English-language churches make a substantial contribution to the Convention program. Many of them sponsor Japanese-language missions in their communities.

Many pastors who are beyond the age of regular missionary appointment are qualified for English-language work, Culpepper pointed out. Persons interested in English-language work overseas should contact the Foreign Mission Board's personnel department.



## NEWS

### ABC Turns Down Crusade

The General Council of the American Baptist Convention has rejected participation in the Crusade of the Americas, set for 1969. Instead, the council approved an American Baptist Convention program of its own for 1969-71. It includes a new church curriculum, work with Latin American Baptist conventions affiliated with the American Baptist Convention, and evangelistic work in states and cities in the U.S.

Jitsuo Morikawa, secretary of the American Baptist Convention's Division of Evangelism, led the opposition to ABC participation in the crusade. He advanced three major reasons:

(1) It is basically a Latin American effort in which American Baptist leadership did not participate in the planning; (2) it is overshadowed by the Southern Baptist Convention; (3) it represents a type of evangelism that is prevalent among Pentecostal groups and in the South with which American Baptists should not be associated.

The action and advice of the General Council went against earlier recommendations by the North American Baptist Fellowship Committee of the Baptist World Alliance, by the ABC's Committee on Cooperative Christianity, and by Carl W. Tiller, ABC president.

Hope that American Baptists would reconsider the decision was expressed by the Southern Baptist Home Mission Board at its annual meeting in Atlanta, Ga. The Board asked its executive secretary and director of evangelism to assist other Southern Baptists involved in crusade committees to encourage American Baptists to reconsider.

### Flood Damages Building

Extensive damage to the Baptist church at Florence was caused by the floods that ravaged Italy early in November. The church is located near the banks of the Arno River, which poured into the surrounding area after torrential storms.

Floodwater rose about seven feet in the ground-floor auditorium and left about a foot of silt and sand when it receded. More than 200 hymnbooks and 150 Bibles were destroyed; a pump organ was badly damaged, perhaps beyond repair; electrical wiring, plaster, and flooring were damaged; the foundation of the building may have been weakened. Property damage is estimated at \$8,000.

Several families of the church lost all or most of their personal possessions. No deaths of Baptists were reported.

Personal loss to Baptists at Grosseto, Italy, may be greater than that at Florence. "Many Baptist members, along with others of the town, have lost every article of commercial value," related Missionary Ben R. Lawton. The church building was not damaged.



*Mrs. Jasper L. McPhail, in Indian nurse uniform, speaks to medical missions conference at Houston. She and her husband, a missionary doctor, serve in India.*

### Italians Plan for Crusade

A nation-wide Baptist evangelistic crusade scheduled for 1968 was among subjects discussed at a recent meeting of Baptist leaders in Italy. Gathering to exchange ideas and make plans were Italian Baptist leaders, Southern Baptist missionaries in Italy, and John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East.

Also discussed at the sessions, held at Italian Baptist Theological Seminary, Rivoli, were the role of the missionary as he works with the Italian Baptist Union and the increasing financial responsibility of the Union. Other topics included the emerging autonomy of local congregations, intercommunication among Baptists in coordinating and promoting their total witness, and religious education opportunities in the churches and the denomination.

### Biography Popular in Arabic

Jesse C. Fletcher's *Bill Wallace of China*—Arabic edition—has made an impact since its release in early summer by the Baptist publishing center in Beirut, Lebanon, Missionary Virginia Cobb, publications director, has reported. The book is the biography of a Southern Baptist medical missionary who died in a Chinese Communist prison.

"I've never read anything that stirred me so," said a post office official who stayed up all night reading it. "Tell me more about what you believe."

One pastor used the book to illustrate sermons for a month or more. A Christian in Iraq, where there are no Southern Baptist missionaries, wrote the center a letter of appreciation.

Written by the Foreign Mission Board's secretary for missionary personnel, the book was released originally by Broadman Press in 1963; 50,000 copies in English have been printed. The Baptist Spanish Publishing House, El Paso, Tex., brought out a Spanish translation in 1965.

### Medical Missions Discussed

About 80 persons, besides those on the program, attended the medical missions conference in Houston, Tex., Nov. 18-19, the first such meeting sponsored by the Foreign Mission Board during the current school year.

A similar conference was held at Dallas, Tex., Dec. 2-4. Other such meetings are scheduled early in 1967, at Richmond, Va., March 17-18, and at Little Rock, Ark., April 7-8.

Miss Edna Frances Dawkins, FMB associate secretary for missionary personnel, directs the conferences. Co-sponsors are Baptist Student Union groups in connection with nursing and medical schools near the meeting sites.

With the theme "Contemporary Missionary Medicine," the Houston conference met at the Lillie Jolly School of Nursing at Memorial Baptist Hospital. The program included active, newly appointed, and emeritus medical mission personnel, panel discussions, group and personal conferences, visual presentations, and FMB staff members.

Invited to participate in the conferences are students preparing for healing professions, and practicing physicians, dentists, nurses, and persons in all other paramedical professions, including technology, pharmacy, and hospital administration.

### Clinics Prepare for Evangelism

Baptists in Chile held regional evangelism clinics the last two weeks in October in preparation for a nation-wide evangelistic emphasis in 1967 and the Crusade of the Americas in 1969.

Featured speaker for the two-day workshops was Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development. The meetings emphasized day-to-day witness, as well as mass efforts at evangelism.

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## NEWS

### Berlin Congress Goal: Evangelize Now

From 106 nations, more than 1,200 delegates and observers convened in West Berlin to consider one topic: evangelism. The occasion was the first World Congress on Evangelism, sponsored by the conservative Protestant magazine, *Christianity Today*. Evangelist Billy Graham was honorary chairman for the 10-day meeting.

"We cordially invite all believers in Christ to unite in the common task of bringing the Word of Salvation to mankind in spiritual revolt and moral chaos," participants declared in adopting a "sense of meeting" statement. "Our goal is nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men."

In another section the statement said: "In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears. We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice."

Commented Theo Sommerkamp for European Baptist Press Service: "Those who came . . . expecting to find a new gimmick or some easy way to evangelize returned home disappointed. . . . Delegates were reminded repeatedly that evangelism knows no short cuts, that it means sacrifice and hard toil. To win men to Christ requires dedication, if the bearer of the gospel is not also to be a stumbling block."

Some 70 Southern Baptists, including several missionaries, attended. About 40 of them met together near the close of the congress to discuss reactions and impressions. The informal group suggested that Southern Baptists implement ideas expressed at the Congress by continuing

#### Missionaries Attend Reception

A presidential reception marking Zambia's second year of independence included Baptist missionaries in Lusaka among those invited.

"What a thrill I experienced when I got to shake the hand of President Kenneth Kaunda and express appreciation for his efforts to administer his office as a Christian," commented Mrs. L. Gordon Ogden, Sr., missionary.

"Africans are rapidly assuming places of leadership formerly held by the British," reported Mrs. Ogden. "They are moving in great numbers from the villages to the cities. The insatiable desire for education, the strong feeling of nationalism, and the ever present materialism are fast taking the place of mud gods left behind in the villages." These social changes present vast opportunities for Christian witness, she said.

"to think and plan in terms of evangelizing the world in this generation."

"Great value and encouragement were derived from fellowship with Christians of other countries and denominations," said the Baptists in listing impressions. Another oft-repeated impression was that the congress had a strong emphasis on the Bible, the power of the Holy Spirit, and concern for a lost world.

Estimates of the number of denominations represented ranged from about 70 to 100. Five Roman Catholics and a Jewish rabbi attended as observers.

Illustrating the feeling of urgency for evangelism was a display in the main foyer of the Berlin Kongresshalle, the meeting site. A population clock ticked off a loud beat for the 2.14 persons added per second to the world's population. During each minute the population grows ten times as fast as the number of Christian believers.

At a closing ceremony, it was announced that during the nine days and 13 hours the clock had run, the world population had increased by 1,764,216.

"It was truly a one-issue congress," summarized Jim Newton for Baptist Press. "A deep concern for evangelizing the world was evident throughout . . .

"The big question is whether the congress delegates, inspired by the spiritual experiences and concern for world evangelism gained at the congress, will be able to return to their tasks and communicate this deep concern to others in their denomination."

#### Vietnam Problem: Inflation

Missionaries in Vietnam seem more vexed by the problems of runaway inflation than by the danger of war, Baker J. Cauthen, executive secretary, told the Foreign Mission Board in November. He had returned from a three-week trip to Orient countries.

The executive secretary and Winston Crawley, secretary for the Orient, spent two days in Vietnam, where they met with missionaries and with U.S. chaplains. Cauthen preached to U.S. servicemen in the English-language Baptist church in Saigon on one Sunday evening.

"During the worship service the noise of gunfire could be heard in the distance. On the way home we could see flares being dropped from helicopters to light up the area and spot Viet Cong intruders," related Cauthen.

"At times snipers fire upon people in traffic, and acts of terror are perpetrated. In the midst of these circumstances the missionaries are going bravely along with their duties. Skyrocketing prices have produced a heavy burden on the missionaries as they seek to make the most of the funds entrusted to them."



EUROPEAN BAPTIST PRESS SERVICE

Missionary William L. Wagner (standing, center), fraternal representative to the Baptists of Austria, carried the banner of Austria in a Reformation Day parade and outdoor worship service during the World Congress on Evangelism in West Berlin. Seated are Billy Graham (left) and, of the Church of Berlin-Brandenburg (Germany), Otto Dibelius, retired bishop.

#### Romanian Baptists Grow

Baptists in Romania now number 120,000, despite government restrictions against the building of new churches for worship, according to a report by European Baptist Press Service. The figure indicates a substantial increase since the last available statistics. In 1942 there were 93,843 Baptists.

In some instances, Hungarian-language Baptist congregations have had to join with Romanian-language congregations when new churches could not be established. The churches are steadily growing in membership, the report added.

Since Bibles cannot be produced in the country, nor be ordered from outside, there is a shortage. Foreign visitors have been required to leave their Bibles at the border while visiting in the country. Without special permission church services may be held only on Saturday night and Sunday morning. At other times, including for weddings and baptisms, a special permit must be secured from the authorities.

#### Hymnal Published in Yugoslavia

The new hymnbook for Baptist churches in Yugoslavia, *Spiritual Hymns*, has been printed and is being distributed. An initial printing of 15,000 copies was planned. Funds from Baptists in the U.S. and other countries helped with expenses.

The hymnal contains 382 hymns and choruses, with both words and music. The previous Baptist hymnal in Yugoslavia had only words.



A black and white photograph showing the silhouettes of five people against a light background. From left to right: a woman's profile, a man's back, a woman's head in profile, a man's profile, and another man's profile. They appear to be in a group conversation.

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