

THE Commission

Southern Baptist Foreign Missions Journal • May 1968



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COVER: The jambyya—the elaborate, curved, ceremonial dagger carried by most men in Yemen—is symbolic of the exotic land of Yemen, where Southern Baptists carry on a medical ministry. A series of articles in this issue tells about the nation and the Baptist work.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

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Baptist Hospital facilities at Jibla, Yemen, stretch in front of terraced hillside. Longest building is hospital; outpatient clinic is to the right. In foreground stand trailers where clinic was held temporarily. Missionary housing is seen further up the hill.

HOSPITAL IN YEMEN

THE ONLY AMERICANS remaining in Yemen following the outbreak of the six-day Middle East war in 1967 were Southern Baptist missionaries.

Personnel connected with the U.S. Agency for International Development (AID) were expelled after diplomatic relations between Yemen and the U.S. were broken because of the war. Only the Baptist missionaries remained in Yemen — yet it is a country almost completely Muslim.

The missionaries (when they arrived in 1964 they were the first Christian missionaries to come to Yemen to stay in about 1,300 years) were allowed to enter, and permitted to remain, because they offer medical assistance as an expression of Christian love.

From their temporary location in Taiz, Baptist missionary personnel moved to

Jibla in November, 1966, and opened an outpatient clinic in trailers. During the 12 months the missionaries worked in trailers, 17,000 patients were seen.

Contract for the hospital was signed in January, 1967, with Ako Ronnberg, a Christian builder from Jorn, Sweden. Thus the hospital to be assembled in Yemen, on the southwestern edge of the Arabian peninsula, was fabricated near the Arctic Circle.

Foundations were laid the following March and April, and building materials arrived in May. Construction proceeded even during the tensions of the Middle East conflict which soon erupted.

The move from the trailers into the new outpatient quarters came last November. On March 22 this year the well-equipped hospital building was dedicated.

Presiding over the dedication service

was Missionary Dr. James M. Young, Jr., who opened the work in Yemen. Speakers included Executive Secretary Baker J. Cauthen of the Foreign Mission Board, the governor of Ibb Province, and the minister of health.

Both Yemeni speakers expressed delight over the opening of the hospital. They said not only the people of Jibla but those of all Yemen are grateful.

John D. Hughey, FMB secretary for Europe and the Middle East, led the prayer of dedication.

Among the guests were the governor of Taiz, the minister of finance, army officers, sheikhs, representatives of foreign embassies and of the World Health Organization, Swedish, Italian, Russian, and Yemeni doctors, and citizens of Jibla and the surrounding territory. About 300 persons gathered in front of the buildings



At airport in Taiz, Missionary Dr. James M. Young, Jr., and his wife June welcome Baker J. Cauthen, Foreign Mission Board executive secretary, back to Yemen.

and on the surrounding hillsides for the dedication.

Cauthen told the audience that the hospital is a symbol of concern and an expression of love, made possible by the gifts of people who love God and want to reach out to others in kindness and helpfulness.

"This institution is significant because it calls attention to spiritual and eternal values of life," he declared. "Our bodies are important, and the illnesses of these bodies need attention, but the spiritual nature of man needs to be nourished and strengthened also.

"Jesus said, 'I am come that they might have life, and that they might have it more abundantly.' As people look to God in faith they find strength and encouragement to face what life brings."

An ancient town, Jibla, at 6,000 feet elevation, nestles among mountains that rise to 10,000 feet. As Yemen's capital in the eleventh century, Jibla was ruled by Queen Arwa. Her palace still stands and is occupied.

With a population of perhaps 6,000, Jibla serves as administrative center for a small district of many villages with a total population of about 50,000. Sanaa, the national capital, is 125 miles to the north. Ibb Province, where Jibla is located, has a population of at least a half million, estimated closer to one million.

To Baptist facilities at Jibla flock patients from all areas of Yemen—from Royalist territory on the Saudi Arabian border to the north, from the Red Sea on the west, from the Hadramaut border on the east, and from the Aden region, beyond the southern border. Some tell of traveling two or three days by foot and donkey to the nearest road and then all day by car to reach the Christian clinic.

One patient, with a fractured leg and an open fracture of an arm with the bone protruding, the result of a fall down a mountainside, traveled four days to reach the clinic. Facilities then available

at the clinic allowed him treatment only as an out-patient. "It was almost a miracle he did not lose an arm or his life," said one missionary.

On an average day 140 to 160 patients come to the clinic, not counting those returning for injections or dressings. Many broken bones were treated even before x-ray equipment could be received.

"Logistics is a big problem," explained Young, "especially since the closure of the Suez Canal. Drugs from America and Europe are often delayed months, and essential medicines sometimes are not available."

A ten-minute walk from Jibla, the

Young speaks at the dedication of the Baptist Hospital in Jibla. At right, seated near Cauthen, are the minister of health for Yemen and the governor of Ibb Province.

new hospital is situated on a hillside across a wadi (a usually dry river bed). Following a heavy rain the wadi becomes a raging torrent, carrying water down from the mountains. When this happens, cars are cut off from the hospital, but seldom for more than two or three hours. Cement aprons across the wadi floor normally afford passage. An arched stone footbridge provides pedestrian access.

Hospital property amounts to about ten to twelve acres, secured by a 100-year lease. The buildings—made of a cement-like, but lightweight, material, of light gray, stucco-like finish, and with galvanized iron roofs—stand on the lower side of the site. A bluff to one side overlooks the wadi. Staff housing has been constructed higher on the hillside.

Hospital facilities include three sections. Outpatient buildings are two 16-by-100-foot structures standing 16 feet apart, with one end enclosed to form a kind of courtyard into which all doors open. The wide overhang of eaves protects from sun or rain. The buildings house four examining rooms, a treatment area for injections and dressings, a minor operating room for outpatient surgery, registration and record rooms, pharmacy, laboratory, x-ray, and two administrative offices.

A utility building, about 400 by 100 feet, contains the generator room, laundry, a large storeroom, employee facilities, recreation room, and morgue.

The H-shaped hospital building has in its crossbar section the entrance and re-





Hospital is H-shaped. Wings are in section at right; operating room, kitchen, and other facilities are in wings at left.

ception area. The wing to the left, about 40 by 180 feet, contains wards and rooms for 60 beds. The other wing, somewhat smaller, houses operating area, central supply, library, kitchen, and nursing office.

Young and his wife June were the first missionaries assigned to Yemen. He is the only doctor. She serves as pharmacist. Missionary Nurse Carolyn McClellan and an Australian nurse, Vivienne Pennell, have been bearing full nursing responsibility for the outpatient clinic and the hospital while Nurse Elaine Thabet has been in Egypt for her father's funeral.

Another nurse, Johnnie Brasuell, now in missionary orientation in the U.S., is to go to Yemen this summer. At about the same time, Maria Luisa Hidalgo, a Spanish Baptist nurse who entered Yemen with the Youngs, is to return from furlough. The Merrel P. Callaways, missionary associates assigned to Morocco, are to assist in Yemen through August.

A Palestinian with experience in Gaza Baptist Hospital serves as laboratory and x-ray technician. Four Yemeni men and four women have been employed as nurses' aides, but none have had training, and the women cannot read or write. Other Yemenis have been employed for various tasks.

"The hospital is woefully understaffed," emphasized Hughey. "It is imperative that another doctor and at least two nurses be sent to Yemen in the very near future. Until more help arrives the number of patients in the hospital must be limited to 20, and many people must be turned away from the clinic."

The people of Yemen are small and wiry, and range in complexion from light olive to dark brown or black. By nature friendly and hospitable, they have a good sense of humor, and show incredible stamina for mountain-climbing, even the

aged men and women. The men's colorful clothing includes bright turbans and skirts. The women are usually veiled in the cities and towns, but not in the villages and rural areas.

"The most prevalent diseases seen in the area," said Young, "include bilharzia (a parasitic disease that often causes permanent liver damage), tuberculosis, and diarrhea of infancy and childhood—all related to poor sanitation and poor hygiene."

High blood pressure and hardening of the arteries seem almost non-existent in the area, the doctor added. "And I've seen only one proven case of appendicitis in over three years in Yemen." Malaria is common in the lowlands, but not in Jibla.

Although rugged and mountainous, the countryside is intensively cultivated in terraced fields. Maize, used to make bread, is the chief crop, and potatoes are important. Animals feed on fodder, and stalks serve as the principal fuel in the area. Cattle, sheep, goats, and donkeys are numerous. There are some camels, but not as many as in the plains region.

"The climate in Jibla," advertises Young, "is wonderful—never very hot, never freezing—although there is ice on the mountain tops and occasionally on the higher plains, up to 8,000 feet."

"That a Baptist witness could be begun in a country almost 100 percent Muslim and that a hospital could be constructed and equipped under such unfavorable conditions seem beyond the realm of possibility," commented Hughey.

"But the impossible has become a wonderful reality in Yemen."

A Yemeni workman stands in front of home under construction for the Youngs.



PHOTOS BY JOHN D. HUGHEY

ANOTHER DAY IN JIBLA

By James M. Young, Jr.

EDITOR'S NOTE: The first Southern Baptist missionary to enter Yemen, Dr. Young has guided the planning and construction of the hospital at Jibla. At the request of THE COMMISSION he has provided a capsule view of the typical routine in the medical work at Jibla shortly before the hospital opened.

A DAY IN YEMEN, like anywhere else, begins with my hardest task—getting up. But if radio reception is good I may be able to hear the 6:30 news on Voice of America.

At the latest I must leave the house by 6:58. By running downhill I can arrive just in time for seven o'clock chapel. Usually I leave a few minutes earlier and on the way meet one or more persons who want to talk about some problem concerning hospital construction.

On my way to the examining rooms after chapel, someone will be sure to hand me a small, rolled-up piece of paper. Without opening it I know what it is: a request to work at the new hospital. The request may be simple—the individual is ready to do any sort of work. Or it may be specific; one man said he wanted to (a) supervise all employees, (b) check on the sterilizing of all injection needles, (c) be responsible for procuring all food and oversee its preparation, and (d) prevent disturbances during visiting hours. In this case, he has had hospital work experience, and likely will be one of the employees.

At the examining rooms (one for men, another for women) Saleh, an assistant, calls in the patients and helps prepare the men for examination. Husn assists me with the women patients. A chart is pre-

pared for each person at registration and numbered to determine the order in which the patients are seen.

This morning Saleh already has three men waiting. The first sits in the chair closest to my desk. On his first visit, about three weeks ago, I found his spleen and liver enlarged. The laboratory report of bilharzia confirmed the examination findings. Today his visit is short. Even before he says so, I know he will probably complain of feeling worse; the medication used in treatment is fairly toxic. Today's lab report returns in 20 minutes and is gratifyingly negative for bilharzia. The prescription is for more vitamins and iron; he will improve rapidly and regain his strength.

Meanwhile, the second patient has moved to the chair next to mine. His complaint is of abdominal pain, a complaint I hear more than any other. Probably it is related to chewing qat, the narcotic leaf used by almost everyone in Yemen.

Examination indicates nothing is wrong, so the patient is sent to the pharmacy for an antacid and perhaps some worm medicine for good measure. He almost certainly has some worms and will be impressed by the medicine's action. But he will continue to suffer his pain because he prefers this to giving up qat. His next visit, if ever, may be after six months or a year. His complaint will be the same.

The third patient has an itching rash of the ankles. Ointment is prescribed that will help, but he will probably return in two weeks for more medicine.

In the other examining room Husn has a group of women patients waiting. Each seems as interested in the troubles of the

others as is the doctor, and they seem to appreciate, rather than resent, the interest shown by fellow patients.

They have thrown back their veils for the doctor, but at the first sound of the outside door opening they quickly turn their heads away and cover their faces.

"What is your trouble?" I ask the first woman. Without answering, she pulls back the black *sharshaf* she is wearing and reveals a tiny baby, tightly wrapped from shoulder to toe and with a cap tied under the chin and covering both ears. Only the tiny face shows.

Referring to the chart, I look at the age. Sure enough, the chart is for a two-month-old girl, not a woman.

The baby, says the mother, has diarrhea and cough. Managing to slip a stethoscope under the edge of the wrapping, I can discern that the child has pneumonia. Since the mother has walked two hours to reach the clinic and it is not easy for her to return for daily injections, I order a liquid antibiotic and something to help stop the diarrhea, and ask her to come back after five days. This baby, as with all who are brought, also is given vitamin drops.

Husn has already questioned the next woman. Knowing I will want to examine her, he has taken her behind the screen. Husn reports to me in Arabic, "She says she is pregnant seven years, but the baby won't come out. She wants to know if you can help her."

This is a common tactic used by Yemeni wives who fear their husbands will divorce them if they do not bear children. Once she is pregnant, a woman believes, her husband won't divorce her. Strangely, both husband and wife appear to believe that such a prolonged gestation



On a visit to Ethiopia, across the Red Sea from Yemen, Young and his wife June pose for Missionary John R. Cheyne.

is reasonable. I think I have yet been unable to persuade such a woman that she is not pregnant, even though her figure is trim.

Maria Luisa Hidalgo, the Spanish nurse who has assisted Baptist work in Yemen from the first (except for furlough), has formulated a classic reply: "Yes, and when he's born, he'll have a full set of teeth and be wearing a *jambiya* (Yemeni curved dagger)."

The third woman complains of a cough of long duration and appears chronically ill. Even before examination and laboratory work, the odds seem high that she has pulmonary tuberculosis. The problem is not one of diagnosis, but of how to treat, with no facilities for rest and without streptomycin, a mother of three small children who lives half a day's journey across the mountains. Perhaps she will improve on the tablets given her, but the chances are that her disease will progress for lack of proper care.

Returning to the next room, I find a ten-year-old boy with an arm broken in a fall from a donkey. He and his father are told the boy must have nothing to eat or drink for the next two or three hours so he can be given anesthesia. Without x-ray equipment, we get what looks and feels to be a reasonable reduction and apply a cast.

As the boy begins to awaken, he starts to vomit. "But I didn't know one banana would matter," the father protests.

And so pass three hours and about 50 patients. At mid-morning, my wife June announces, "It's tea time." She has been counting pills since 7:30. On the way out I am handed two or three more rolled-up papers.

"Can you see me now?" someone asks.

"I'm in a hurry to catch a car back home."

"I'll be back in 20 or 30 minutes," he is told, and we walk up the hill to our house. For me, this is the hungriest time of the day. Nothing in the refrigerator is safe from my appetite.

Refreshed, I return to another 40 or so patients. The chief of police is sitting in the examining room. He just wants to talk about conditions in Yemen. Also, his son has worms, so he asks for medicine. A note to hand to the pharmacy allows me to return to the patients.

Many patients complain of backache and abdominal pain, but I can find nothing wrong upon examination. They claim the medicine does not help, but they keep coming back week after week.

"The pills are no good," they complain. "Give me injections." Or, "I haven't slept a wink since you gave me those brown capsules." On they ramble, taking up valuable time, while the next patient in line is obviously so sick he should have been in a hospital long ago.

Patience and patients—the two seem ever related in my life.

But then, after the truly sick man has been examined, in his gratitude he wants to kiss my hand.

"You in the hospital here are from paradise," he exclaims in his expressive Arabic tongue.

Next comes a patient who tells of numbness in his feet. The soles are fissured, and one has a deep ulcer. Examination of his hands reveals another area of anesthesia. His ulnar nerves are abnormally large, and the outer parts of his eyebrows are missing.

He will be registered with about one hundred other patients currently receiv-

ing treatment for leprosy at this clinic. Unlike victims of this disease in most other countries, he is not an outcast from his town or village, but lives among them. If he comes regularly for his medicine, he will likely never become grossly deformed or lose the use of his hands.

It is almost 2:00 in the afternoon when the last patient sits down. A tooth to pull and a boil to lance before I go to lunch will finish my medical work for the day, unless I am called for an emergency. The afternoon will be spent helping to get the hospital ready for opening, overseeing progress of house construction, checking supply inventory, or at any one of the many odd jobs that crop up in trying to prepare a new hospital.

Just as I think I am finished for the afternoon, Abdul Azeez, the gatekeeper, announces that Sheikh Ameen from a neighboring town has arrived and would like to see the hospital. Until now I have never tired of showing the facility to anyone. It has become almost a part of me.

What seems to impress people most is the kitchen, perhaps because in a Yemeni home the kitchen is usually the smallest and darkest room.

By the time Sheikh Ameen and his armed followers leave, I must go home to prepare for Wednesday evening prayer meeting, to be held in our home.

We meet for singing, Scripture reading, and prayer in English, Swedish, and Arabic. We thank God for his guidance and help in building the hospital. We ask his help in the many problems still faced—supplies, equipment, staff. And we ask him to use us to make of the hospital what he wants it to be—a lighthouse of the love of our Saviour.

A CHANGING YEMEN

BY CELLESTINE WARE



PHOTOS COURTESY ARAB INFORMATION CENTER

Minaret of the Mosque of Al Madressa dominates this view of Sanaa, capital city of Yemen.

EDITOR'S NOTE: One point of view concerning pre- and post-revolution conditions in Yemen was expressed in the article "The Yemen: A State in Progress," carried in *The Arab World*, a publication of the Arab Information Center, New York, N.Y. Portions of that article are reprinted here to provide one look at the history of a country that—regardless of the eventual outcome of the continuing internal struggle for power—has seen an irrevocable change in its way of life.

AT THE TIME of the nationalist revolution in 1962, the Yemen was a closed society. "Progress comes from God," said an Arabic proverb, and traditionally the Yemenis had accepted their life situations fatalistically as fulfillments of the provident will.

While progress was believed to be a good thing, all advances and improve-

ments had to come from God. Man was not to agitate for it.

Once progressive ideas had been accepted in the Yemen, new concepts comparable to Jean Bico's idea that "the social world is the work of man" began to be implemented. The realization that the human condition is alterable by man resulted in remarkable changes.

The difference is immense. What has changed is the orientation to the problems of the country. Progress is to be the product of man's ingenuity and experience. (The revolution in the Yemen may be viewed as a series of consciousness expansions.)

The country has been opened out; the former "Kingdom of Silence" is now receiving impulses from the communications systems of the world. The idea of the possible has been emphasized.

To the observer of the post-revolutionary Yemen, what seems clear

is the emergence of a constantly evolving sense of social responsibility. . . . The Yemen, which is the center of the territory that Roman geographers termed Arabia Felix, was ruled by the Imams strictly according to their interpretations of the religious laws.

The Yemen was a theocracy, and the Imam was the priest-king. Imam means the one who leads in prayer. The word is derived from *amma*, to proceed, and hence figuratively signifies a moral guide and is used as such in the Quran [Koran].

The first Imam was the Prophet [Muhammad], and his function as a religious leader was later performed by his successors, the caliphs. To the Zaidis, followers of the state religion of the Yemen, the Imam was the sovereign ruler of the country. He was the sole faultless and infallible leader; an offspring of Ali, chosen with the help of



Tower of pigeons in the courtyard of the Grand Mosque of Sanaa.

God from among the members of the Alid family. The Alids are descendants of the Prophet's daughter Fatima, and of the fourth caliph to succeed Muhammad, Ali ibn-abi-Talib (656-661).

The basis of the veneration in which the Imam is held by the Zaidis is the personal sanctity attributed to him, an infallibility regarded as inherited by his descent from the Prophet. The Zaidis believe that their spiritual leader possesses certain inborn supernatural qualities. The Imam accordingly lived the life of a sacred being, to some extent secluded and apart from his people.

The priest-kings of the Zaidi Muslims inherited and perfected a complete autocracy. They ruled with minute command and severity over 750,000 square miles, an area somewhat smaller than England. So long as they were in power, the Imams were absolute monarchs. The Imam was the state and attended personally to every detail of his administration.

No man could journey nor could any aircraft, lorry, or camel move without the consent of the Imam. No one could enter or leave the country without the Imam's official endorsement or fiat. Every legal appeal, every government purchase required his authority.

In the structure of the government, the checks and balances were scrupulously arranged to prevent the emergence of any independent responsibility. There was not one capital city, but several. The Foreign Ministry, one of the Imam's main palaces, the chief merchants, and the British diplomatic mission were all in Taiz, handily placed for their necessary

contacts with Aden. The residence of the Crown Prince and other ministries, along with the Egyptian and Italian legations, were in "many-towered" Sanaa.

In the period between the two world wars, Islam in the Yemen assumed a strictness not previously characteristic of it. As a defensive movement against the foreign influences infiltrating the country, the Imam banned the installation of telephones, railways, water systems, printing presses, and the importation of cars. This strict discipline was equally applied to all classes of people, rich or poor. The Yemen became the "Kingdom of Silence."

Although the nobility monopolized eminent government posts, their power was limited to prevent their emergence as an independent ruling group. A sayyed (lord, master) means one claiming descent from Muhammad through Fatima and Ali. Prior to the revolution, there was a marked distinction between the nobility and the average man. The nobility had an outstanding social position and commanded respect but had few civic responsibilities.

The entire line of conduct of the nobility was strictly prescribed. A nobleman could not sing or dance. He was only permitted to perform soldier's songs. A nobleman had to serve the Imam in time of war, but in peacetime he had to practice the military arts and study the holy book. He was also allowed to write poetry.

During the rule of the Imams, religion formed the sole basis for the law. The Quran, with its commentaries, was the only legal code. The Imam, the spiritual



Another Yemen

New neighbor of Yemen is the South Yemen People's Republic, which achieved independence from Great Britain last Nov. 30. The new Arab state is made up of 16 sheikhdoms and the former Aden Protectorate. Total population, according to *Arab News and Views*, is approximately one million, one fourth of which is concentrated in the seaport, Aden. Total area of the republic, now a member of the United Nations, is said to be more than 130,000 square miles along the southern coast of the Arabian peninsula. (The Yemen where Baptists work has a population of about five million, an area of 75,270 square miles.)

This Yemeni, his hair long in the Arabian fashion, carries jambliyya (dagger) at his left side, denoting the Yemeni commoner.





Ash-Sharifiya Mosque, founded in the early eighteenth century, at Taiz, Yemen.

head of state, was also the supreme judge.

Justice was administered without formalities: on given days, the Imam would sit in judgment and each man could state his own case. After hearing the two parties in the case, the Imam necessarily gave an ad hoc decision, as there were no written laws apart from the general precepts of the Quran.

Education rigidly conformed to the teaching of the Muslim religion. The Quran formed the exclusive bases of instruction. The numerous places of worship in Sanaa also served as educational institutions for the young. There was no division whatever between education and religious instruction in the Yemen.

The Yemen, once styled Happy Arabia, entered the sixties as a world of me-

dieval mentality. The currents of change that were transforming the rest of the Arab world were condemned by Imam Ahmad as irreligious scandal. Upon his death, he was succeeded by his son, al-Badr. Al-Badr ruled but a short time, for a republican group within the kingdom led by Abdullah Sallal revolted, deposing the Imam. A republican government . . . was established, and Sallal became the first President of the Arab Republic of the Yemen. . . .

The President works in combination with a cabinet, which is composed of the heads of the different ministries and also the head of the Economic Planning Department and a group of currency experts.

The individual rule of the Imam was

replaced by a Ministry for Local Administration. . . . The system of local administration is based on local councils. . . .

There is an Institute of Public Administration for the scientific training of government employees. . . . Criminals are now tried by jury. . . .

The Yemen acquired a written constitution. What previously was fluid and unstable has now been indited. The constitution maintains many of the basic Islamic laws while selecting the best laws of modern nations and applying them to the Yemen.

Before the revolution there were no secondary schools in the Yemen and women were not educated. Now the Yemeni educational system has three stages: the primary, preparatory, and secondary. . . . Primary schools teach the Quran, religious principles, and the Arabic language. . . .

Previously there was no education for girls. The government is now combating the resultant illiteracy among women through the establishment of centers for adult women. Child care, home economics, and needlework are taught. Again, such centers have been founded in Taiz, Sanaa, Hodeida, and Ibb. There is a general acceptance of female education. All girls are now taught reading, writing, and comprehension. . . .

The Ministry of Health has appointed a large number of health officers in various regions of the country. . . . has initiated many laws to deal with the problems of public health care. . . . has now established a department that functions to make the public aware of health hazards and to educate it in proper health care.

The Yemen has been aided in its drive to improve public health by other nations and by the United Nations. . . .

The most verdant and populous corner of all Arabia, the Yemen is sometimes called the Green Gardens of the High Plateaus, but only a small percentage of the Yemen's arable land is actually under cultivation. Therefore there is not enough food produced to feed the nation. With new methods and equipment, the government hopes to double agricultural production, expand the arable area of land, secure select seeds, diversify crops, and combat agricultural pests.

The plan for agricultural development involves the increase of agricultural production by increasing the production capacity of areas presently producing the major crops. The plan is also to increase agricultural production by increasing the cultivated area and by converting seasonal crops irrigated by rain water into crops that can be cultivated the year around. . . .

With the revolution, the Yemen may be said to have entered the twentieth century.

Letters from Yemen

By Z. W. Hutcheson, Jr.

Under the medical volunteer program of the Foreign Mission Board, Dr. Z. W. Hutcheson, Jr., of Andrews, Tex., his wife, and four children spent a month in Yemen during the summer of 1966. He assisted Missionary Dr. James M. Young, Jr., who at that time was doing clinic work in Taiz (in a vacant section of a government hospital) before moving to Jibla to launch the Baptist hospital.

In a series of letters, Hutcheson recorded his keen observations of this unique nation. The following excerpts from his letters offer a perceptive view of one of the most remote lands where Southern Baptists support medical mission work.

DID YOU SAY Yemen?" exclaimed the passenger next to me when I told him our destination. An Egyptian surgeon bound for work in Zambia, he seemed startled at my announcement. "They are just now entering the fifteenth century," he said of Yemen.

That seemed an improvement over the most recent literature I had found, which stated Yemen was still in the twelfth century. Wherever we turned, the reaction was similar: "Not Yemen!" or "Why Yemen?"

At the airfield at Asmara, Ethiopia, all those bound for Yemen—six Egyptians, two Chinese Communists, and the six Hutchesons—



ALL PHOTOS BY AUTHOR EXCEPT AS NOTED

In a sitting room at the governor's palace in Jibla are (left to right) one of the governor's sons, the governor, Hutcheson, the mayor of Jibla, and head of the military.

boarded an ancient DC-3. After one more stop in Ethiopia, we headed east across the Red Sea toward Yemen.

The airport at Taiz consisted of a dilapidated stone building with a bench for customs inspectors. An old fire truck stood nearby. There were a few soldiers, each with a curved dagger and either a rifle or a pistol. At least half the men and older boys carry curved daggers (*jambiyya*) as a status symbol, and a rifle adds more status. However, they are a friendly and courteous people.

Dr. James M. Young, Jr., and family met us and transported us to our quarters. The building resembles a fortress with walls at least two feet thick, high ceilings, iron bars on the windows, and heavy doors.

An explosion occurred between us and the mountains, and sirens began blowing. Someone must have struck a land mine or bombed something. Five bombs were set off the day before we arrived. [Internal unrest has continued since the 1962 revolution. Clashes occur between incumbent republicans and the ousted royalists.]

Patients for the clinic start arriving at about 2:00 in the morning and spend the rest of the night sleeping on the street in front of the hospital or nearby. Four camels were parked outside the office our first morning.

Once a Fruitful Land

No matter how one evaluates the U.S. foreign aid program, he can't drive through Arab nations without feeling some pride in the accomplishments of

U.S. aid. Road signs marking various projects show two hands clasped in friendship. The signs are most appropriate, for it is common in the Arab world to see two or more men, or even soldiers, walking down a street holding hands, or kissing hands upon meeting. Yemen has made much progress in the past three or more years as a result of aid programs of several nations.

There are some Russian physicians in Yemen. Not long before our visit 24 Chinese Communist physicians arrived. Thus far the Russian and Chinese physicians have not gained the good reputation enjoyed by Dr. Young and the Baptist clinic.

At the time of King Solomon (about 950 B.C.) Yemen and Ethiopia formed most of the land of Sheba. Yemen was prosperous, for the spice caravans were formed here to start their 1,250-mile trip due north to Jerusalem. The Queen of Sheba made this trip by camel caravan from the capital at Marib to Jerusalem to see King Solomon. Tradition says she brought back a son by Solomon who became the king of Ethiopia and founded the ruling dynasty, of which King Haile Selassie I is in direct descent.

At that time Yemen had attained a high degree of civilization and had built a great dam near Marib that was one of the wonders of the world, equaled only by the pyramids in Egypt. It supplied water for fields, orchards, and gardens that rivaled any in the world. The dam broke about 66 B.C. and was never rebuilt.

The Koran says it broke because the

people forgot God. Today Marib is a small town standing on a high mound of archeological deposits, and what was before miles and miles of green fields is today sand and desert.

Yemen was a part of the Arab world which, beginning in the seventh century A.D., controlled most of the world from, and including, India, the Near East, North Africa, and some territory north of the Mediterranean Sea. During this time science, mathematics, astronomy, and medicine were highly developed. After this empire became weak, Yemen was conquered by the Turks and was ruled by them for 600 years.

Yemen became a nation again after World War II, but has been at war most of the time since, for a long time with the British concerning Aden. When the revolution broke out in Yemen in 1962, Egypt entered on the side of the republic, against the royalists.

For the most part, foreigners were not wanted in Yemen until the past three years, and the door mat still does not say "Welcome." There must be a thousand foreigners here in the various aid programs. It is doubtful there were that many in the preceding 3,000 years.

Qat, the National Habit

Food, in general, is limited, especially good proteins and fats. Bananas are tasty, but small. In fact, everything is small, except the mountains, guns, and daggers. In the first days of work here I had only

JAMES M. YOUNG, JR.



two fat patients, and they seemed quite proud of themselves.

Okra is the leading vegetable and is sold by the pod, not by weight. There is a fair supply of either large bird eggs or small hen eggs. They appear cheap, but by the time one throws away the ripe ones, the price is much higher.

Human nature is similar the world over—people want some relief from nervous tension. In most countries they use alcohol; in the U.S., alcohol and tranquilizers. But in Yemen the people use qat. Starting in early afternoon, men can be seen sitting everywhere stuffing their left cheeks with the green leaves of the qat shrub.

The habit is actually rather expensive—a rial (48 cents) for an afternoon of chewing. So far as I can find, the active ingredient has not been isolated. The leaves are potent only a few hours after they are gathered, so the merchants try to keep them fresh by wrapping them with other moist leaves. Qat is sold in small bundles about two and a half inches in diameter.

It is said one can tell a wealthy man by the amount of gold in his front teeth, the silver and gold on his dagger, and the blackness of his jawteeth from chewing qat—the more money, the more qat.

Women and children chew it, too, but at home, or at teas, where it is usually served. In addition to having a stimulating effect, the Yemenis claim qat makes them alert, gives them ideas, and provides initiative and direction for action.

Guns in the Waiting Room

The first day I operated, the lights went off seven times. Fortunately, the sun was bright and the windows fairly clean, so all went well. The lights don't

Left and below: In Taiz, Yemen.

really make that much difference, for they are four 25-watt bulbs with no reflectors.

The next day I operated, things were going well until the electricity went off, and with it the lights and suction. The patient was the son of the head of the government radio station, and the next two patients were children of the advisor to the president. They had made the six-hour trip from Sanaa to see Dr. Young, but he was gone. All went well, however.

When the head of passports for Yemen, also from Sanaa, appeared, I thought he had come to check our passports. I soon learned that his "adenoids hurt." When it was determined he had hay fever, I gave him a week's supply of medicine. He was impressed and returned two days later for more medicine.

This is one of the problems. Patients take their medicine as they want, and usually take many times the prescribed dose. We seldom would give more than a two-week's supply, even of vitamins, for either the patients would overdose or sell the medicine in the market.

It wasn't difficult to get used to the fact that men in the waiting area wore daggers, for the knives actually are a part of their dress. Having the place full of men with rifles and pistols wasn't too much of a problem, although the men seemed a little careless with the weapons. But when a fellow showed up with a submachine gun, my nerves became frayed. He kept it across his lap at first, and then sat on it for awhile.

The Yemeni custom of burning the area of pain disturbed me. The burning is done with a hot nail. Seldom does one find a patient who doesn't have at least one burned area. One patient had 37 burned areas, all for treatment of pain.

JAMES M. YOUNG, JR.

Most often the burns are on the abdomen, but are frequently on the back. It is not uncommon to find one on the forehead where a headache had been treated.

Yemen has its share of emotional illnesses, but the percentage is lower than in the States. For the most part, the Yemeni make wonderful patients. They are most appreciative even of a smile.

There are probably a hundred physicians in Yemen, for a ratio of one to every 50,000 people. Being in competition with Russians, Chinese, and others has been fun, but unfair to them, for they were sent here by their governments, while Dr. Young and I came of our own accord. The people know the difference, and government officials know the difference. That is why most of them use the Baptist clinic.

Execution by Sword

On our visit to Sanaa, the capital, picture-taking was difficult because of the crowds that followed us. They acted as though they had seen few foreigners and no foreign females. Twice we were asked if we were Chinese.

We visited the city gate, where four men had been beheaded earlier in the week. Beheading is still the means of capital punishment in Yemen. The method is much different from that used by Henry VIII for disposing of his 17-year-old wife, and is not nearly as efficient as that used by the French for Louis XIV and his friends. However, the end results are the same.

The prisoner, his legs in chains, his hat and coat off, stands with head bowed. The blow is delivered with a heavy sword across the back of the neck at the base of the skull. Usually the first blow kills the prisoner but does not decapitate him. After he falls the job is completed.

The execution is a public affair, and the severed head is usually placed in some public place. The public beheading thus provides entertainment, punishment, and supposedly helps prevent crime.

When jails are full, or when one has committed a minor crime, a prisoner may be shackled with a short piece of heavy chain on his legs and then permitted to go free. Of the first two such prisoners we saw, one was a boy who appeared to be in his early teens.

A 'Oka-Bomb Man'

After preaching one Sunday evening in Taiz, I was relaxed and reading when a bomb went off at 10:00 P.M., as usual. The explosion wasn't close, but loud, and the sound echoed from the mountains. All the dogs in the neighborhood began to bark. (Dogs are protected in Taiz, for they, the goats, and the kites—similar in habits to buzzards—help keep the town clean.)

At 10:20 another bomb exploded. It



sounded as though it was next door but was actually two blocks away. Police whistles sounded, the nurses upstairs began looking for fires, and voices were heard everywhere.

It seems as though it takes the second bomb to arouse the people. I am a one-bomb man, myself.

The nurses have a good pipeline of information, and soon we knew where the second bomb had exploded, that the injured had been taken to the government hospital, and that three had been jailed.

Lunch with a Sheikh

The governor of the province to the north of Taiz and the sheikh (they pronounce it "sheek") who is mayor of Jibla gave a feast in Jibla for all of us.

At the outskirts of Taiz we began meeting one camel caravan after another, usually with a few burros mixed in. The road winds through beautiful valleys and terraced mountains, all planted in feed or fruit. The terraces are of stone, some supporting narrow patches of green not more than ten feet wide that have been farmed for centuries. There was little evidence of erosion even on the steepest peaks.

Our first glimpse of Jibla was of its setting just above a valley where two mountain ranges converge. Houses and buildings are white, tall, and close together, giving the appearance at a distance of one huge building.

We could see a crowd of people about a quarter of a mile from town, and as we arrived the mountains seemed to empty themselves of men and boys. Patches of black could be seen—groups of veiled women and girls standing or sitting on the mountainside to watch the activities. Most of them gradually moved closer and finally surrounded the women and girls in our group.

These friendly people had turned out



Feast at the governor's palace.



Digging reservoir for Jibla hospital.

to welcome us to Jibla. They did it with such sincere expression I couldn't help but shed a few tears.

Looking up, we saw the sheikh (the mayor) and some of his men, dressed in white and bearing fancy daggers and rifles slung across their shoulders. After proper greeting and a rifle demonstration, we started toward the governor's palace, one of the tall buildings on the mountainside. The path was just wide enough for us to walk in single file. We followed a river bank for a few hundred feet to a lovely stone bridge, one of three along the river, each about 40 feet long and three feet wide, spanning the river with a single arch.

Wild fig and pomegranate trees and wild flowers line the river. The river bed is solid rock. We saw at least two waterfalls where women were washing clothes in the basin.

As we crossed the bridge a call to prayer was sounded from one of the mosques, but no one stopped to pray. The path now was of cobblestones and looked as though it had been there for centuries. Behind us, people followed in single file for as far as I could see along the path.

Entering the palace door, not more than five feet high, we began climbing flight after flight of stairs, finally ar-

riving at a dark landing. We removed our shoes and entered another low door into a room covered with oriental carpet and with several carpets on the walls. Cushions positioned about the wall were the only furniture. We had climbed so much on entering the palace that we were much higher than the mosque just across the stone path. The two windows in the room provided a beautiful view of the valley below.

The group now was small—two nurses, the six in Dr. Young's family, the six Hutchisons, the governor, mayor, head of the military, and three or four lesser officials. We were seated on the cushions and immediately were served Pepsi Cola and orange drink.

One of the nurses and three of Dr. Young's family could speak Arabic and were soon deep in conversation. Knowing no Arabic, I pulled out a Polaroid camera and started taking pictures, giving them to the officials. They had never seen such a camera and were fascinated; they called them "instant pictures."

The mayor had asked Dr. Young to bring him an Arabic Bible, and Dr. Young delivered it on this visit. They had a rather lengthy discussion of religion.

When lunch was announced we went through the low door, put on our shoes, and were led to a small room with a hydrant for washing. Then we followed two flights of stairs down to another room. On the floor were two pieces of oilcloth, each nearly filling half the room. They left just space enough for cushions about the walls and a narrow passageway from the door for serving. The ladies and children sat to the left, the men to the right. Normally women and girls would not be permitted to eat with the men, but today they were among the honored guests.

The oilcloths were piled high with food—a broiled chicken stuffed with rice at each place, a stack of fried bread, at

At the airport in Taiz.





Leg chains on a prisoner.



A cheekful of qat.



Elaine, Egyptian nurse trained in Gaza.

least 20 bowls of vegetables, including three kinds of potatoes and three kinds of rice on each cloth. There was also a stack of roast lamb on the men's side.

The bread resembled 15-inch pancakes, but was different in taste. It not only served as food but as our plate, knife, and fork, since rolls of it were dipped into the various bowls.

When the tempo of eating slowed somewhat, a large bowl of what appeared to be broth was brought in and placed in the center of the cloth on the men's side. Several of the bowls of vegetables were poured into it, and what appeared to be cream gravy was stirred in.

Later a servant appeared with desert—a cinnamon-flavored pastry, moist, about an inch thick, and very good.

As the men finished eating, another group moved in, and then a third, this group including the boys. After all had finished, we moved out, put on our shoes, washed, and returned to the sitting rooms. The wives and daughters of the sheikhs then ate. While they were eating, we were served hot tea. Later they retired to a sitting room above us and were joined by the ladies and girls of our party.

Two or three men moved close to show me where they hurt. I could only give them sympathy and an invitation to the Baptist clinic the next day.

'The Doctor Is My Friend'

While downtown waiting for a haircut I took several pictures. A Yemeni approached me. "Come with me to my office," he said, "I want to talk with you."

He sounded quite convincing, and the barber wasn't ready for me, so I went. The man wasn't in uniform, but everyone we met saluted, so I was glad I hadn't argued. He turned out to be head of the police in Taiz. He wanted to know who I was, if I had a permit for picture-taking, and my business.

"Physician" and "Baptist clinic" didn't register with him, for "Baptist" is most

difficult to say in Arabic, and he knew physicians only as doctors. Then I told him I worked with Dr. Young.

"Dr. Young is my friend," he replied. After we talked a while I asked if I could take his picture. He was delighted to oblige.

* * * *

What a Bride Costs

The couple occupying a house to the rear of ours in Taiz were married only a few weeks before we arrived. He is 12 years old; she is nine. They marry young in Yemen.

Unless they are close relatives, the couple doesn't meet until the wedding is in progress. However, for a fee, usually about 50 rials, the prospective groom may view the future bride, but only a few days before the wedding and after he has paid the father for her.

The groom buys the bride, paying from 400 rials (\$180) up. But that is only the payment to the father. The bride usually requires money for jewelry and clothing, plus a charge for the first night. In addition, money is required for various activities and must be furnished by the groom. Anyone searching for a wife knows to look in his own economic level.

The day before the wedding, the bride, her mother, future mother-in-law, and girl friends go the public baths and all bathe—with the bride being scrubbed by her friends. This purification ceremony is paid for by the groom.

Actual festivities start about noon on the day of the wedding. The groom, his family, and male friends go to the home of the bride. As part of the ceremony, especially in the mountains, other friends shoot at rocks just in front of or behind the wedding party enroute to the bride's home. Yemenis are excellent marksmen, but since they shoot from another mountain, this seems at least a little dangerous.

After three days, the couple is considered married, and the bride is ac-

cepted into the circle of married women. Usually the first wife is near the husband's age. As he grows older he may take a younger wife. Husbands are supposed to provide separate living quarters for each wife. I encountered one case in which the husband had built a duplex for his two wives.

Divorce is easy, even for the wife. All the husband must do is tell the wife three times he is divorcing her. The children remain with the husband.

The Ratio Changes

Leaving Yemen was difficult, for none of our family wanted to leave. The work had been interesting and the country exciting.

Two Russian physicians left on the same plane. With our simultaneous departure, the medical ratio in Yemen became one doctor for every 52,000 people—give or take a few thousand.

James M. Young, Jr., missionary doctor in Yemen, visiting the hospital at Ibb.

JAMES M. YOUNG, JR.



editorials

Torstrick Made Regional Representative

AT ITS MARCH meeting the Foreign Mission Board elected Melvin E. Torstrick to the position of regional personnel representative. His residence and center of operations is in New Orleans, La., and he will work under the supervision of Truman S. Smith, the Board's associate secretary for missionary personnel for the eastern section of the United States.

Mr. Torstrick and his wife, the former Shirley Lee, were appointed missionaries to Chile in 1954. Illness in the family, however, kept them from going to their assigned field until 1959, following their course of language study in Costa Rica.

The second regional representative assigned to work in the eastern area, Torstrick will establish contact with those persons whose vocational interest in foreign missions is made known to him. He will

offer them counsel and will constitute their basic link with the Foreign Mission Board, assisting them in the procedures that lead toward overseas appointment or employment by the Board.

In view of the continuing expansion of Southern Baptists' overseas missionary witness Mr. Torstrick's election is a



Melvin E. Torstrick

significant step toward fulfillment of the personnel department's goal of six regional representatives. His fellow representative in the eastern region is Dr. Ralph L. West, who is stationed in Atlanta, Ga. The only other representative thus far is Roger G. Duck, serving the western region with headquarters in Ft. Worth, Tex. One more person is needed for that region and two for the central region. The Board elected West and Duck in April, 1966.

Both Mr. and Mrs. Torstrick are natives of Louisville, Ky. He is a graduate of Georgetown (Ky.) College with a Bachelor of Arts degree and of Southern Baptist Theological Seminary, Louisville, with a Bachelor of Divinity degree. He has also been enrolled in graduate studies at Southern Seminary and New Orleans (La.) Baptist Theological Seminary. His experience prior to missionary service in Chile included pastorates in Kentucky and Indiana and a chaplaincy in the U.S. Navy during the Korean War. In Chile his first two years were given to evangelistic work in Valparaiso. He then went to teach in the Chilean Baptist Theological Seminary in Santiago.

There are three Torstrick children: Bryan, 17, Terri Lynn, 15, and Brent Albert, 7.

Two of the Foreign Mission Board staff welcome the selection of Melvin Torstrick and the contribution he will make to the effort of recruiting, guiding, and cultivating the growing missionary task force of Southern Baptists. Although he and his family will live many miles from the Board's offices in Richmond, we will savor the mutual concerns generated out of this new working relationship.

pointments at this location for conferences with their area secretaries.

Sample copies of **THE COMMISSION** will be distributed at the Foreign Mission Board exhibit, and the facility will offer opportunity for anyone to select and order items of the Board's free literature. Samples of a few selected items will be on hand for immediate distribution.

We invite everyone to attend the reception Wednesday afternoon, the program presentation on Thursday night, and to visit the display in the exhibit hall.

A Clarification

FROM RECENT correspondence by one of our missionaries in Indonesia we have learned that clarification is needed about the sponsorship for the John Haggai crusade being planned and conducted this spring in that country. The project is sponsored by the Djakarta Council of Churches. Recruitment of pastors in the United States is being conducted only by the evangelist's organization and World Vision, Inc.

Such an announcement seems advisable perchance any Southern Baptist pastors become engaged in the crusade expecting to find most or all Baptist churches in Indonesia participating. The planning has all been done apart from Baptists, not because of opposition, but because a number of Baptist churches were involved either with revivals already planned or with commitments for strategic conferences that could not advisedly be changed or abandoned on six weeks' notice.

All of us rejoice at any truly effective effort that can help bring a nation such as Indonesia to Christ. To cite problems of timing and involvement should not be construed as negative reaction. Relationships, however, should be fully understood at all times.

Foreign Missions at Houston

AS THE TIME draws near for the Southern Baptist Convention, meeting in Houston, Tex., June 4-7, we want everyone to know the times and places of special events and opportunities provided by the Foreign Mission Board.

For many years the Board has conducted a reception at which messengers and visitors to the Convention may meet and have fellowship with foreign missionaries on furlough and appointees preparing for departure to their fields. This year the reception is to be held at Houston's Rice Hotel, from 4:00 to 6:00 p.m., Wed., June 5. Everyone is invited.

The Convention's night session on the following day will be highlighted by the Foreign Mission Board program. It is to be an entirely new type of presentation, from which all messengers will be able to derive something for a foreign missions impact in their churches. It is our hope that the many hours of prayerful planning will bring new impetus and derive deeper commitment for the cause of foreign missions among Southern Baptists.

From the opening session of the Convention to adjournment the Foreign Mission Board will maintain a display and conference facility in the exhibit hall adjacent to the auditorium. All foreign missionaries are asked to register at the display as early as possible, indicating where they may be reached while in Houston.

At the same registration desk appointments may be made for conferences with the Board's missionary personnel secretaries, by anyone exploring or pursuing the possibilities of missionary service overseas. Personal conference facilities will be provided immediately behind the Board's display section.

Also every year a good number of missionaries make ap-

Influences for Service

By Rogers M. Smith

*Administrative Associate
To the Executive Secretary*

SIX COUPLES, candidates for missionary service overseas, spoke briefly at their appointment service in the chapel of the Foreign Mission Board building, in Richmond, Va., on a Thursday night in March.

In attendance were local and state members of the Board, staff members, the appointees, their families and friends, and other guests.

The appointees told about their conversion experiences and calls to missionary service. We have heard such testimonies on many similar occasions and are always amazed at how God leads his children. Those in this most recent group told about some of the influences that helped lead them to commit themselves as ambassadors for Christ in overseas service.

One young woman mentioned her dedicated Christian parents and the home they provided for her. She recalled how they always reminded her that the most important thing in life was to find and do God's will.

Three of the men said they had been greatly influenced by their wives, who had volunteered earlier in life for missionary service. These women, however, put no undue pressure on their husbands to go as missionaries, because they realized that each must experience his own missionary call from God.

Two mentioned the influence of a pastor. One young wife referred to the help and encouragement she had received from her pastor. One of the men told about a pastor who had visited mission fields and then at home had shared his pictures and message of the need for Christ in these lands.

God used two sermons, prepared and delivered by one of the preachers among the appointees, to lead him to volunteer for overseas service. Preparing to preach a message from Isaiah 6, he first felt the stirring of God's Spirit. A little later he was preaching on the subject "Qualified for Witnessing," when God spoke again to him through this message.

Royal Ambassador participation influenced one appointee. It was at an RA camp, he said, that he first became aware of the need to give his life in service to others.

One woman paid tribute to the influence of Girls' Auxiliary and Young Woman's Auxiliary. These two organizations, she said, influenced her greatly toward the missionary vocation.

One couple mentioned the affect of the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly. They took their vacation there in 1960 and on a Sunday night made public their commitment to foreign mission service.

Two other appointees referred to the influence of furloughing missionaries—one serving in a missions emphasis week on a Baptist college campus, the other teaching a mission study book on India in their church.

One of the new missionaries explained that she was reared in a church of another denomination, but through the influence of the Baptist Student Union joined a Baptist church in the college community. Soon she began to experience growth in her spiritual life.

Another appointee mentioned the definite influence of the missionary days at one of the seminaries.

Still another influence toward missionary commitment was the foreign missions emphasis at the 1967 Southern Baptist Convention in Miami Beach, Fla. One appointee related how he had attended the Foreign Mission Board reception and had opportunity to greet missionary friends and make new acquaintances. The next night found him in the auditorium for the Foreign Mission Board's annual presentation. On the pew was the program for the night's service and a special brochure entitled "Needed Now."

"At that moment," continued the appointee, "God spoke to my heart. After the service, I went to my room to pray and the next morning went by the Foreign Mission Board booth and talked

with one of the representatives of the personnel department." When he returned home, he shared the experience with his wife.

Now, may we ask some questions?

Parents: Are the influences in your home conducive to your children's spiritual development and their hearing the call of God into missionary service?

Couples: Have either of you made an earlier commitment to foreign mission service and are you continuing to pray, personally and secretly, that God might impress your companion to a similar commitment?

Pastor: Are you preaching regularly on God's call to young people for vocational Christian service—at home or overseas? Are you preaching with such conviction on foreign missions that God might even use your own sermon to convince you to volunteer yourself?

Leaders of youth: Are you challenging your groups to consider the possibility of foreign mission service?

BSU director: Are you sharing the need for missionaries overseas with students who take part in your program?

Seminary professor: Will you impress upon your students that when God calls he does not put any geographical limitations on the place of service?

Pastors and laymen: Will you accept the challenge of spending a vacation at the Foreign Missions Conference (Ridgecrest, June 13-19, or Glorieta, Aug. 15-21) with an open heart and mind to God's possible leadership into an overseas ministry?

Southern Baptist conventioneer: Will you come to Houston, Tex., in June praying that the Holy Spirit will be present, in mighty power, for the foreign missions program on Thursday night, June 6?

God uses many different influences to "call out the called." Will you pray regularly that he will call more of our own people for overseas service and that each of them will be willing to say, "Here am I; send me?"



Spanish

ECUADOR



W. ROBERT HART
Mrs. James C. Muse, Jr., missionary to Ecuador, shows her daughter Gail a view of Quito, the capital. The Muses are stationed in Quito.

Assigned personnel: 25 missionaries (11 couples, 1 single man) and 1 missionary journeyman.

Chone (12,832 population) 2 missionaries.

Guayaquil (651,542) 7 missionaries.

Medical dispensary

Baptist Theological Institute of Guayaquil.

Manta (33,622) 2 missionaries.

Quito (401,811; capital) 8 missionaries, 1 journeyman.

Book store

Santo Domingo (6,951) 2 missionaries.

Field statistics as of Jan. 1, 1968. Personnel locations as of April 1, 1968. Population figures come primarily from United Nations Demographic Yearbook (1966) and South American Handbook (1966-67).

Size: 109,455 square miles; about the size of Arizona.

Population: 5,326,000 (more than one third Indian and one third mixed).

Government: Became a republic in 1830 after three centuries of Spanish rule. It was formerly a part of Colombia.

Religion: Roman Catholicism is predominant, but there is no state church, and the door is open for evangelical witness.

Southern Baptist missions: Date of entry, 1950 (11th country entered in Latin America). In 1954 two congregations were recognized as the first Baptist churches. They had been independent for many years but had held Baptist beliefs and used Baptist literature.

Related to work: 14 churches and 14 mission points; 751 members; 24 national pastors; 171 baptisms reported last year. There is one kindergarten and one elementary school.

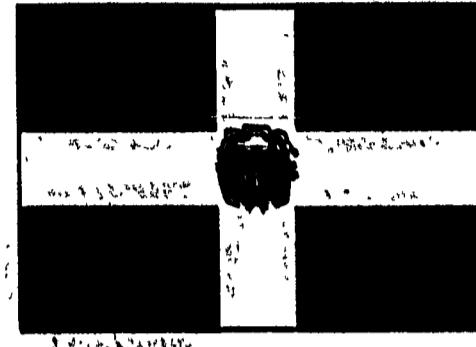
Baptists in Ecuador have entered upon a new day—a day of opportunity, a day of challenge, a day of harvest.
—Stanley D. Stamps, missionary to Ecuador

W. ROBERT HART
In Milagro, Ecuador, Missionary Garrett E. Joiner presents baptismal certificate while Pastor Carlos Garibaldi watches.



Dominican Republic . . . is a combination of modern efficiency and centuries-old civilization. . . . though the evangelical Christian community is small, there exists unprecedented freedom for witness.—Charles W. Bryan, field representative, central area, Latin America

DOMINICAN REPUBLIC



Size: 18,811 square miles; about twice the size of New Hampshire. It occupies the eastern portion (about two thirds) of the island of Hispaniola; Haiti occupies the western portion.

Population: 3,750,000.

Government: Republic, formed after expulsion, in succession, of Spanish, French, and Haitians.

Religion: State religion is Roman Catholicism. All evangelicals together number about 30,000.

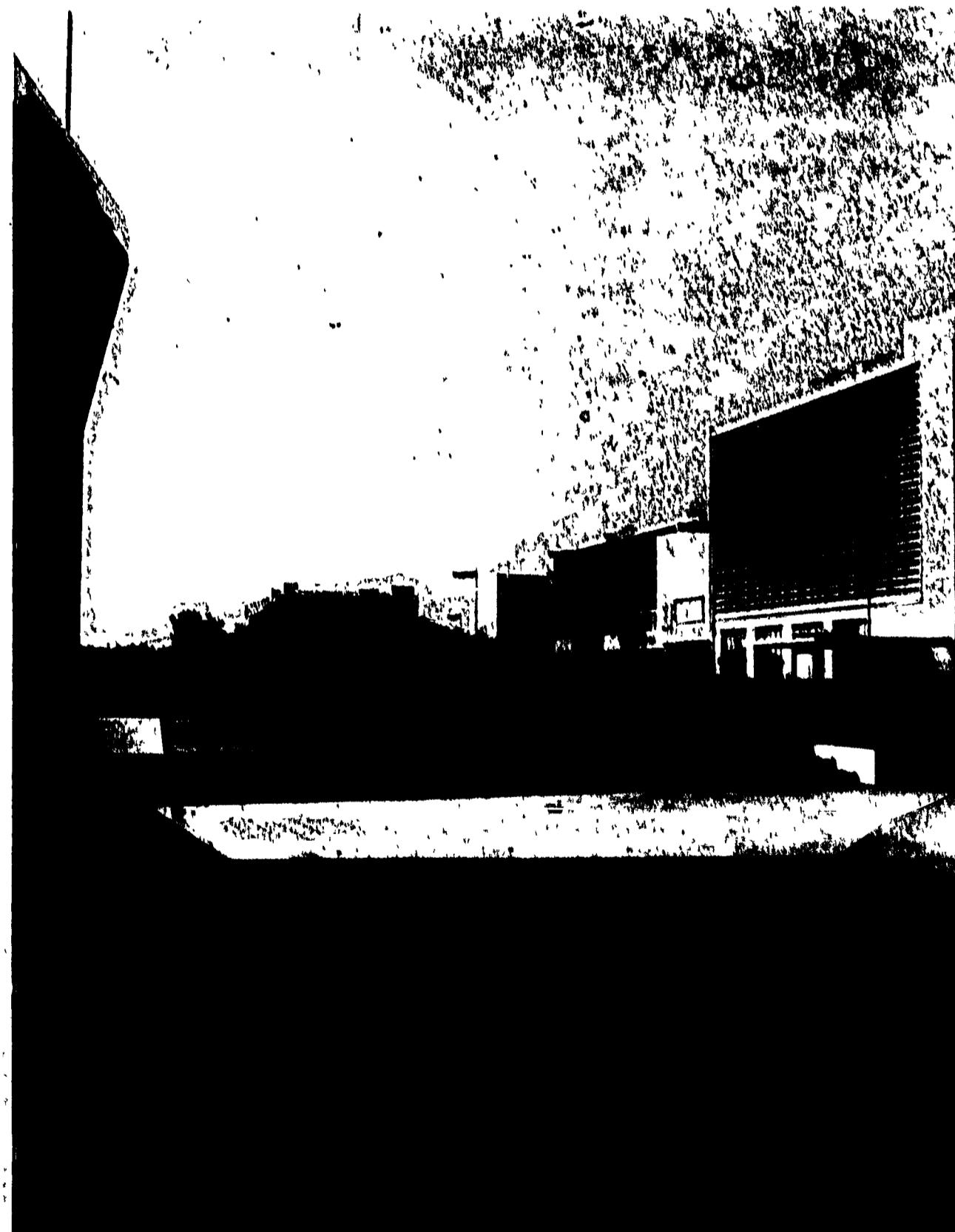
Southern Baptist missions: Date of entry, 1962 (14th country entered in Latin America).

Related to work: 2 churches and 2 mission points; 79 members; 30 baptisms reported last year.

Assigned personnel: 8 missionaries (4 couples).

Santiago (83,523 population) 2 missionaries.

Santo Domingo (560,636; capital) 6 missionaries.



Government buildings in Santo Domingo, capital of Dominican Republic.

IVORY COAST CHAPEL



GAYLE BEANLAND

Missionaries D. Edwin Pinkston and John E. Mills converse with members of the congregation outside the new Baptist chapel at Abidjan, Ivory Coast.

By Virginia (Mrs. John E.) Mills
Missionary to Ivory Coast

A NEW CHURCH in a new country in a new language. This poses many problems.

It's like beginning a crossword puzzle without having the first word. There are no clues to guide the opening moves, nothing to indicate this will work and that will not. And there is the constant awareness that a wrong approach might block future progress.

This kind of situation faced the first Southern Baptist missionaries—the John Millses, the Edwin Pinkstons, and Estelle Freeland—sent to the Ivory Coast to begin mission work. The picture above shows their first project.

A shop with four empty back rooms was rented and furnished with a minimum of furniture. The simple pulpit had to be remade three times because the carpenter had no idea how a pulpit should look.

Finally, a Sunday last October was set for the first services in the new chapel. Personal invitations were issued; tracts and written invitations were distributed in the nearby marketplace; signs were erected. But would anyone come? Would the preaching and teaching in a foreign tongue be effective?

• People have come. There are five Sun-

day School classes taught by the missionaries and a Baptist woman from Haiti, whose husband directs the Bible Society in Ivory Coast. Approximately 65 attend Sunday School each week, and everyone stays for the worship service that follows.

Ed Pinkston and my husband John preach on alternate Sundays. On Saturdays John teaches a special class of five or six young men, preparing them for baptism. All this calls for much preparation, since our French is still far from adequate. We use Sunday School literature from France and find we must adapt this material for local needs.

Taking advantage of the eagerness of people in this country to learn to speak English, I have been teaching an English language course on Monday evenings. This can be a means to make further contacts for the chapel with adults whose leadership ability is needed. Some who attend the class have never been to Sunday services, but we pray that in time they may be reached. One class member is an important contractor, another owns a business. Several are students in a nearby college.

The area chosen for this first Southern Baptist evangelistic effort in the Ivory Coast is in the capital city of Abidjan,

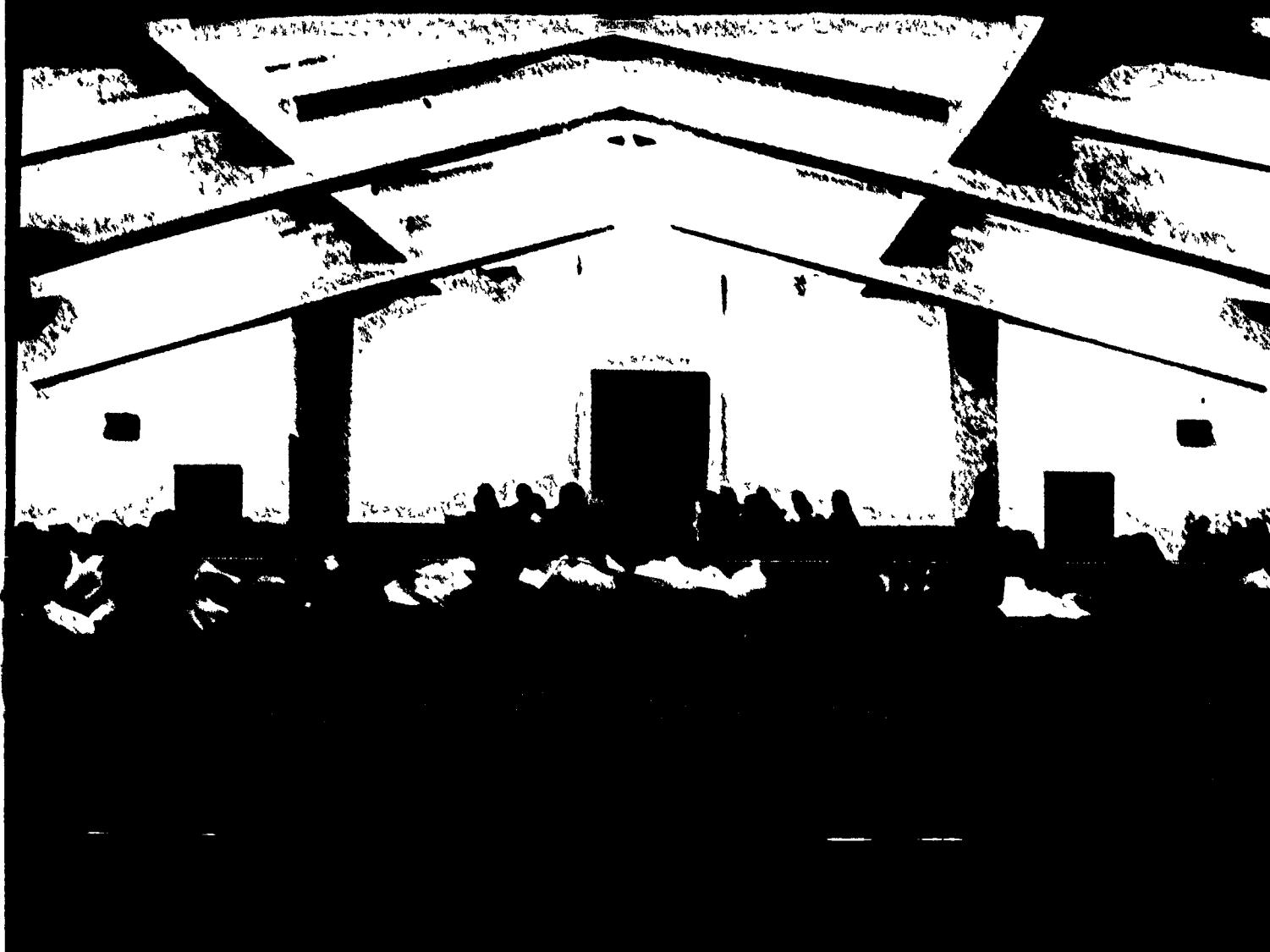
in a section where no other major Protestant group is working.

The missionaries feel confident that a church can be established in this location. They also feel that this same approach can be made in a number of other towns in the Ivory Coast when missionaries are available. Surveys have already been made and plans hopefully projected to place missionaries in several places in the interior.

We are still only five, and our strength and energy will go only so far. We pray that Southern Baptists will recognize French West Africa as an open door and come forth with what is needed to enter it. Thus far, the Ivory Coast doesn't even know we are here.

A financial expert came from London recently to advise the British Methodist Mission on how to develop a piece of property. He was astounded at the economic boom taking place in Abidjan. He came to give advice, but, caught up in the exciting economic possibilities, he also made plans for his own investments.

How I wish that some Southern Baptists could feel with us the amazing spiritual possibilities that have so recently opened here and resolve with us to make spiritual investments.



Congregation worships at Central Baptist Church (English-language) on Okinawa. AL J. STEANT

IS IT POSSIBLE for a missionary to minister effectively overseas using the English language? The answer is a qualified, but definite, "yes."

Opportunities in the English language are many and diverse. There is no single statement adequate to define these opportunities. This article is both an attempt at definition and an appeal for qualified personnel.

Ministries in English are carried on both in countries where English is the spoken language and in countries where it is not. Actually, on most Southern Baptist mission fields there is at least one missionary working primarily in English.

Learning the language of the people is still imperative for an overall, effective missionary impact. However, there are increasing overseas opportunities

where a valid ministry can be effected without learning a foreign language.

Less than ten years old, the Missionary Associate Program utilizes specially equipped persons whose assignments can be carried out in English. In fact, all requests for a missionary associate are contingent upon his being able to work in English.

The projected 1968 needs from the field include 70 missionary associates, nearly one tenth of the total requests. That this figure has grown steadily over the past few years reflects the awareness of our missionaries—who make these requests—that there is a valid and necessary place for the English-speaking associate.

The missionary associate may serve as pastor, business manager, social worker, book store manager, doctor, teacher, hostel parent, minister of education, minister of music, school chaplain, seminary teacher, school administrator, student worker, pharmacist, nurse, publications worker, secretary, or Woman's Missionary Union worker. Each one listed is a current missionary associate request and reflects the fact that, in almost every area of missionary vocation, there are opportunities for the missionary associate.

Of the requests for associates, the greatest single group is for pastors of English-language churches. There are at least 97 English-language Baptist churches overseas that are related directly or indirectly to Southern Baptists. Currently, there are 20 requests for missionary associates to pastor various of these churches.

A relatively large percentage of these

English-language Baptist church in Rio de Janeiro, Brazil. W. ROBERT WATKINS



MINISTRIES IN ENGLISH

BY WILLIAM W. MARSHALL
Associate Secretary for Missionary Personnel

Vocational Opportunities for Missionary Associates

Pastors for English-language churches

Guam (2)
Hong Kong
Japan (2)
Malaysia (2)
Okinawa (2)
Philippines
Taiwan
Colombia
Honduras
Venezuela (2)
Ghana
Malawi
Nigeria (2)

General field evangelists*

Malaysia
Bahama Islands
Costa Rica
Guyana
Ghana (2)
Religious education, Liberia
Religious education and music,
Okinawa (2)

Business managers

Switzerland
Ecuador
Ghana
Nigeria

Teachers

Bible institute
Philippines
Ghana
Uganda
High school
Japan (2)
Bahama Islands
Rhodesia (2)
College
Hong Kong (3)
Japan

*Schools for children of missionaries***
Korea (2)

School chaplains

Nigeria

Dormitory parents

Israel
Japan
Pakistan
Thailand
Zambia

Radio and television personnel

Switzerland
Philippines
Taiwan

Student workers

Hong Kong
Korea
Philippines

Publication workers

Ghana
Rhodesia
Zambia

Book store manager

Taiwan

Secretaries**

Jordan
Hong Kong
Japan

Social worker

Vietnam

Physicians

Jordan
Ghana (2)

Dentists

Ghana (2)

Nurses**

Indonesia (2)
Korea

WMU worker**

Ghana

*Not related to a specific English-language church

**Single woman

churches ministers to military personnel and dependents. For example, one third (31) are in Germany. Since these congregations are largely self-supporting and secure their own ministers, there are only three missionary couples assigned to this work in Germany.

Perhaps the greatest opportunity to reach national groups through these English-language churches is to be found in the Orient and in Africa.

There are 28 such churches in the Orient, ten of which are without pastors. In several other churches the pas-

tors are missionaries. They are fluent in the national language and would like to return to language work but feel obligated to remain until a replacement can be secured.

Many of these churches in the Orient have memberships that are predominantly military-related, but all have varying percentages of nationals, either as members or in attendance. Several have congregations that are largely national.

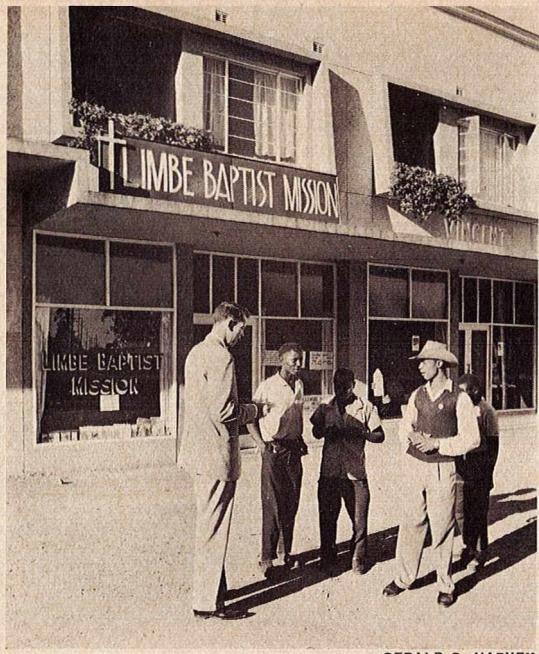
Of the nine English-language churches in Africa, all are predominantly national.

These churches in the Orient and Africa offer unique opportunities to reach students who are eager either to learn or to brush up on their English. Often in the process of learning, many become captivated by the gospel.

Several offer real opportunities of ministry to the missionary family itself. Although missionaries assist largely in national churches, they need and often take the opportunity for worship and Bible study in English with their families. Often the hostel for missionary children is located in an area where an English-lan-

After several years of meeting in temporary locations (a Baptist school, the Mission office building, Hong Kong Baptist College), Kowloon Baptist Church, English-language congregation in Hong Kong, moved into this new structure in March. "Especially in a place like Hong Kong, the cross on the side of a building to make known the church's place in the community is a definite witness," wrote Missionary Journeyman Nan Dalton. She told of the wide range of people who attend—Chinese, Indians, some from Australia, the U.S., Canada, and European countries. "Almost every Sunday a U.S. serviceman—perhaps several—worships in the services." Church activities are much like those in the States, she reported.





GERALD S. HARVEY

In Limbe, Malawi, Missionary Gene E. Kingsley, pastor, talks to men near the building where English-language congregation meets.

The Harold F. Blankenship, missionary associates, arrive at the English-language First Baptist Church in Tripoli, Libya.

FON H. SCOFIELD, JR.



guage church is available. Perhaps none can appreciate a ministry to his family like the missionary himself.

Although the ten English-language churches in Latin America minister primarily to American or other foreign business personnel and transients, there are opportunities to reach students and other persons who may be attracted by the hope of learning the English language.

With the exception of perhaps three, the English-language churches in Europe and the Middle East are almost totally military-related. These churches offer unique opportunities to minister to servicemen and their families. Frequently, because of the setting in which the church exists, young men who had never seriously considered the meaning of ministry have been called out to preach the gospel.

All English-language churches are relatively small; most have fewer than a hundred members. They offer a unique opportunity for an in-depth ministry among persons with well-above-average Christian leadership potential.

Because many of these churches have never had full-time missionary leadership, the measure of their contribution has yet to be realized.

It is estimated that there are more than 25,000 Southern Baptist preachers currently serving in the United States. A large number of these men are beyond the age for regular appointment to language work. Surely in this group there must be 20 who could and would feel the challenge of this unique ministry in English.

The James M. Watsons, missionaries, pause beside main entrance to Immanuel Baptist Church (English-language) in Madrid, Spain.

FON H. SCOFIELD, JR.



Where English Is Official

Since at least six countries use English as the official language, there are opportunities for regularly appointed, career missionaries to execute their ministries in English.

These countries include Trinidad, Guyana (formerly British Guiana), the Bahama Islands, Bermuda, Jamaica, and Liberia. (Since there are many persons in Liberia who do not speak English yet, the new missionary may be expected to learn a dialect.)

Each has a relatively small population, which offers the challenge of total impact. With the exception of Bermuda, each of these countries is understaffed.

No language school is required. A new missionary could expect to begin his ministry almost upon arrival.

For the person who feels his age or language facility might be a detriment to language work, these countries offer ideal opportunities.

Two couples each are needed for pastoral evangelism in Trinidad, Bahama Islands, and Jamaica. Three or more couples would prove a real boost in morale to the Guyana Mission, which has recently sustained the loss of two couples.

There are some men who would like to "get off the boat preaching." These are places where one could do it!

EPISTLES

Postmaster Shares Testaments

The little resort town of Caxambu, Minas Gerais, for the past three years has been the site for the annual meeting of the South Brazil Baptist Mission. Facilities have been most adequate, but Caxambu, like more than 500 cities in this huge state, had no Baptist church.

Several times preaching services were conducted on Sunday afternoon. One year

there was a large gathering in the city park to hear the gospel. Numbers of people responded to the invitation, and their names and addresses were recorded.

The Department of Evangelism promised a New Testament to all the converts who wanted one, but they would have to be sent by mail.

Several months after the Testaments were mailed, a letter came from Caxambu to the Department of Evangelism of Minas Gerais.

The writer explained that he had heard the gospel and had received the New Testament. Furthermore, he had read it and was interested in having a church of the New Testament pattern started in Caxambu. He had attended several

churches of other denominations, but was not satisfied, and so asked help in beginning a Baptist church.

When a missionary visited the town he found that the letter writer was the local postmaster. The postmaster willingly offered the use of his house as a place to start services.

He reported that several of the New Testaments had arrived with wrong addresses. (This is common because many houses are not numbered, and people often provide a wrong address when giving personal information.) So the postmaster took the undeliverable copies and gave them to some of his friends. He said he hoped the Department of Evangelism did not mind that he had given away the Testaments. No one was happier about this enterprising witness than Missionary Ronald N. Boswell, department director.

Now it appears that the next time South Brazil Mission meets in Caxambu it will find the growing sprout of a future church that sprang up because some of the seed sown by faithful witnesses fell on "good soil."

W. L. C. (BHL) Richardson
Belo Horizonte, Minas Gerais, Brazil

Hospital Opens Way for Missionaries

What has Kediri Baptist Hospital meant to this area of Indonesia? Is it worth the money put into it?

First, of course, many patients have been treated, many operations performed, and many babies delivered. People come

from all over Indonesia to be treated at Kediri. We wonder at times just how they learn about the hospital.

Second, some Christian nurses are being produced, and the treatment received in the hospital has impressed many people.

Above all is the evangelistic witness. An intensified effort to follow up patients who had made professions of faith in the hospital resulted in the opening of a number of preaching points. The reception in villages has been gratifying, and it is due mainly to the hospital witness.

The efforts of others have benefited also. A Javanese Protestant pastor told how doors had opened to his group because people had heard of Christ in the hospital.

In a survey trip in the far eastern

part of Java, Baptist missionaries learned that the hospital's work and reputation had gone ahead of them. Revealed again is the effectiveness of a medical ministry working alongside the church ministry in the total world mission program.

Everley Hayes, Kediri, Indonesia

One Had a Dream

The rains had come after months of dry weather. The town of Chone had been transformed into a great mudhole.

Could a revival be started in this weather? Would people come out in the rain to hear what their religious leaders had condemned?

Missionary Samuel L. Simpson at the Baptist Agricultural Center had a dream of a six-week revival, using missionaries and national pastors. Sam knew it was going to rain. He knew that just driving around town to announce the meetings would sometimes require using the four-wheel drive on the vehicles.

Disillusioned Revolutionist

The ministry in the local jail includes Bible classes on various days during the week. A layman carries much of this responsibility since he lives near the jail. How thrilling to see changes that Christ brings to these men!

Carlos, for instance, came from a small town in central Venezuela. There for five or six years he advocated revolution. He gave of his meager earnings and talked to everyone about his cause. Finally, to prove his commitment, he went to the mountains to join the fight.

Living among the revolutionists, he discovered reality after a few days. His heroes were not fighting—they were doing nothing! They were not changing any worlds nor slaying any economic dragons.

Carlos soon asked permission to return to town, not yet stating his disillusionment. Permission was granted after threats about what might happen to him.

In town he was soon arrested, tried, and sentenced to jail. Now, 30 months later, he awaits release. He has been studying the Bible for four months and memorizes the lesson texts each week. On weekends he witnesses about Christ to people who come to visit.

His longing is to return to his hometown and to tell family and friends what Christ has done. He says he must preach the gospel that has brought him freedom behind bars. He distributes all the New Testaments I can supply him each week.

What a way to become a Christian! For a man to find Christ while a prisoner isn't our preferred plan, but in God's purpose it has been effective.

Many of the prisoners have been released. Letters come telling of their locating Baptist churches and of becoming useful in them.

Donald R. Smith
Maracaibo, Venezuela

Some had doubts; Sam had a dream.

As I write this, the revival is in its fifth week. The building has been full every night. Many others have stood outside under the building overhang, not just for a few minutes, but during the entire service.

When children in the street see the Baptist farm truck they shout in greeting, "Cristo la unica esperanza (Christ the only hope)," for everyone in town knows this Baptist message.

There were only five Baptists in Chone when this work began. Revival response has been good. It seems there will be at least 25 new adult church members due to this effort.

Archie V. Jones, Guayaquil, Ecuador



David and Mark, sons of the L. Laverne Gregrys, missionaries in Costa Rica.

Center Helps Mothers and Children

 Social, medical, educational, and evangelistic work is carried on by Southern Baptist missionaries in Antofagasta. The outpatient clinic for mothers and babies fills an important role in lives of people in the area. As mothers and others come for medical treatment and checkups, opportunities arise for presenting the Great Physician to them.

Another door of service has opened in the form of a first grade class through the extension of the good will center. Because of lack of classroom space in the local school,

a number of children—some of them somewhat retarded—would have been left out. As a result, this escuelita (little school) is meeting a temporary need and provides another way to present Christ.

Children and parents alike have responded to the club work extension of the clinic. Many children are attracted by simple handwork activity, since they have not had a lot of toys, and they treasure anything they make. However, they are having to meet in crowded corners and rooms of the clinic without playground space. We are praying that a playground will be provided; a lot next door may be acquired.

In an area where people are seeking social reform and will turn to whatever group offers them a promise of a better way of life, there is real opportunity to minister to the social and spiritual needs of children.

Betty Hart, Antofagasta, Chile

100 Make Decisions

 A revival closed the 25th anniversary celebration of the church I serve as pastor. The building was too small for those who wanted to come. They stood until there was no more room to stand, and others had to be turned away.

Among the more than 100 persons making decisions was an 11-year-old girl. She told me the story of a life so sordid that at the age of 11 she put a gun to her chest and pulled the trigger. She did not die because, we believe, it was God's will that she be saved. Now she is a different person.

Another who responded was a witch doctor. He had hated the ground Christians walked on and could not curse them enough. Now he feels he cannot do enough to try to erase the past. How wonderful to see the love of God as it is being made manifest in this man's life!

Harold E. Reafrew
Niterói, Estado do Rio, Brazil

For Youth in Salzburg

After two years in Austria, my wife Sally and I felt little was being done to reach young people for Christ in Salzburg. We began talking with the Salzburg pastor and with young people to find some way the gospel could be proclaimed to the youth of our city.

The possibility was discussed of opening a youth center to be used by the youth of the church as well as by other young people and students. Entertainment and good fellowship could be linked with a program of evangelism.

At first the young people were excited over the prospects, but many were a little worried since nothing like this had been tried before in Austria. There was much prayer about the proposal. Later a building was found, and every obstacle was cleared—that is, all but the final decision to proceed.

At a Sunday night meeting in our home everyone concerned was asked to present frank opinions about the need for a youth center. As young people spoke, it became apparent that some had little spare time.

Last to speak was Michael, a migrant worker from Yugoslavia. Active in the youth group, his Christian depth had impressed us all. Everyone listened respectfully as he spoke.

He explained that he only worked eight hours a day, and only five days a week. When he finished work, he said, he just walked the streets, for all his friends headed for the bars.

"Maybe you don't need a youth center, but I do," he said in broken German. He looked at the young people with tears in his eyes. "I wonder how many other young people like me there are in this city."

As of March 1, there is a youth center in Salzburg.

William L. Wagner, Salzburg, Austria

Christians Respond in Vietnam Crisis

With the coming of the Oriental "Year of the Monkey," Communists launched their most terrible offensive of the Vietnam war. Christian people responded admirably in crisis. A Social Action Committee of our little group formed quickly. Among victims it has helped:

 Mrs. Luc, 60 years old; eight children, the smallest hospitalized with serious injuries; house burned, everything lost.

Mrs. Cuc, 35; soldier husband killed; six children, youngest critically ill; no house or clothing.

Mrs. Mui, 67; responsible for 11 children; husband hospitalized with leg

wounds; house destroyed, everything lost. The list is almost endless, yet Danang was one of the places of light activity.

Just one day before the offensive, Baptists conducted their first baptismal service in Danang. Thirteen new Christians, including our 10-year-old daughter Laura, were baptized. Friends from the U.S. Army ingeniously constructed a baptismal from plywood and canvas. Many who watched this service had never before seen a baptism.

Afterward, the 13, along with other Baptists present, took the Lord's Supper together. We sang a hymn and went out—not knowing we would soon witness days of fear and anxiety.

Lewis I. Myers, Jr., Danang, Vietnam

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (April)

BARRON, James Roland, Ala., & Linda Anne Rierson Barron, N.C., *Ghana* (607 Moore St., Bardstown, Ky. 40004).
 BOOTHE, Dwain Holt, Okla., & Sylvia Marlene DeHart Booth, Okla., *Thailand* (Box 689, Mansfield, Tex. 76063).
 EDMINSTER, Herbert Clyde, Tex., & Wanda Jeanette Standley Edminster, Tex., *Rhodesia* (4425 Fletcher, Ft. Worth, Tex. 76107).
 HENDRICK, Robert Mack (Bob), W.Va., & Martha Joanne Tyre Hendrick, Fla., *Argentina* (Box 312, 2825 Lexington Rd., Louisville, Ky. 40206).
 JOHNSON, Paul Burke, Miss., & Vera Laura Rose Johnson, N.C., *Philippines* (Rt. 1, Box 114, Grover, N.C. 28073).
 JONES, Donald William, Ohio, & Mary Helen Brandon Jones, Ky., *Pakistan* (Apt. R-7, Seminary Village, Louisville, Ky. 40207).
 KIRKLAND, Donald, Fla., & Shirley Laverne McQuinn Kirkland, Ga.; *Ghana* (Box 239, Phil Campbell, Ala. 35581).
 MUSEN, James Donald, Ky., & Jenny Lynn Rossetter Mosen, Ky., *E. Africa* (G-4 Seminary Village, Louisville, Ky. 40207).
 PARKER, Robert Raymond (Bob), Jr., S.C., & Mary Lorena Stroup Parker, S.C., *Rhodesia* (Apt. E-1, Seminary Village, Louisville, Ky. 40207).
 POOR, James Wallace (Wally), Mo., & Frances Elizabeth (Betty) Magee Poor, Mo., *Uruguay* (1724 Seminary Dr., Apt. A, Ft. Worth, Tex. 76122).
 WALKER, Laurence Allen, Tenn., & Nancy Arwood Applewhite Walker, Tenn., *S. Brazil* (4511-B Seminary Pl., New Orleans, La. 70126).

REAPPOINTMENTS

(March)

RUNYAN, Dr. Farrell E., S.C., & Elizabeth Barnett Runyan, S.C., *Senegal*.
 (April)
 SMITH, Maurice, Tex., & Evelyn Virginia Rickman Smith, Tex., *Ghana*.

MISSIONARY ASSOCIATES

(Employed in April)

HELLINGER, Richard Harriss, Fla., & Frances Nell (Frankee) Syfrett Hellinger, Fla., *India* (1800 Reppard Rd., Orlando, Fla. 32803).
 SCHNICK, Homer Lee, Okla., & Peggy Lou Davis Schnick, Okla., *Hong Kong* (4527 Newhaven Way, Castro Valley, Calif. 94546).

ADDRESS CHANGES

Arrivals from the Field

ALEXANDER, Rev. & Mrs. Charles L. (*Chile*), c/o F. B. Alexander, Rt. 1, Mayfield, Okla. 73656.
 COOPER, June (*Japan*), 731 Darlington St., Columbia, S.C. 29201.
 COZZENS, Katherine (*S. Brazil*), 2000 W. Broadus, Ft. Worth, Tex. 76115.
 CROMER, Rev. & Mrs. Ted E. (*Liberia*), 2825 SW. 83rd, Okla. City, Okla. 73159.
 DAVIS, Dr. & Mrs. Alfred L., Jr. (*Hong Kong*), c/o C. C. Martin, 3037 Wheeler Rd., Augusta, Ga. 30904.
 HALE, Rev. & Mrs. S. Dennis (*Spain*), 512 Sterling Ave., Chattanooga, Tenn. 37405.



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HANCOCK, Elaine (*Hong Kong*), Goodview, Va. 24095.

HUGHES, Rev. & Mrs. R. Brown (*N. Brazil*), 136 N. Greer, Memphis, Tenn. 38111.

JOHNSTON, Juanita (*Thailand*), 2000 S. Gimon Cr., Mobile, Ala. 36605.

MOORE, Marylu (*Italy*), Box 54, Alexandria, Ky. 41001.

PATE, Mavis (*Pakistan*), c/o J. H. Oden, Rt. 3, Box 244, Ringgold, La. 71068.

PEMBLE, Margaret (*Egypt*), Box 446, Leesburg, Fla. 32748.

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

PRICE, Rev. & Mrs. Harold L. (*Japan*), 2365 Rusk St., Beaumont, Tex. 77702.

STONE, Faye (Journ., *Nigeria*), Rt. 1, Box 102, Long Island, Va. 24569.

STUART, Rev. & Mrs. Malcolm W. (*Hawaii*), 3741 Crest Brk. Rd., Birmingham, Ala. 35223.

TEEL, Rev. & Mrs. James O., Jr. (*Argentina*), c/o Miss Linda Teel, Box 607, Hardin-Simmons Univ., Abilene, Tex. 79601.

TOWERY, Rev. & Mrs. Britt E., Jr. (*Hong Kong*), 321 N. Windom, Farmersville, Tex. 75031.

WATTS, Dr. & Mrs. John D. W. (*Switzerland*), N. O. Bap. Theol. Sem., New Orleans, La. 70126.

WHEELER, Dr. & Mrs. John P. (*Switzerland*), 303 Temko Ter., Daytona Beach, Fla. 32018.

Departures to the Field

ARTHUR, Rev. & Mrs. George E., Djl. Hegarmanah 41, Bandung, *Indonesia*.

BRINCEFIELD, Clara, Casilla 50-D, Temuco, *Chile*.

COOPER, Dr. & Mrs. W. Lowrey, Ramon L. Falcon 4080, Buenos Aires, *Argentina*.

DAVENPORT, Rev. & Mrs. Stephen W., Casilla 70, Paraná, Entre Ríos, *Argentina*.

EMMONS, Dorothy, Box 739, Arusha, *Tanzania*.

GOULD, Mary Frances, Box 832, Bangkok, *Thailand*.

HAILEY, Rev. & Mrs. William M., Sr., Tromolpos 77/DKT, Djakarta, *Indonesia*.

HERNDON, Rev. & Mrs. John M., c/o Dr. Grayson C. Tennison, R. Dom Francisco de Almeida 61, Lisbon 3, *Portugal*.

JONES, Rev. & Mrs. Bobby L., Djl. Ir. Anwari 12, Surabaya, *Indonesia*.

JONES, Rev. & Mrs. Samuel L., Box W 92, P.O. Waterfalls, Salisbury, *Rhodesia*.

MOORE, Mr. & Mrs. Charles B. IV (appointed for *Peru*), Apartado 4035, San José, *Costa Rica*.

MOOREFIELD, Rev. & Mrs. Virgil H., Jr., Bap. Theol. Sem., Rüschlikon-Zurich, *Switzerland*.

MORGAN, Mary Neal, 3/9 Minami-machi, Sakuragaoka Takatsuki City, *Osaka, Japan*.

NOWLAND, Rev. & Mrs. Harvey L., Jr., Apartado 783, Arequipa, *Peru*.

STAMPLEY, Mary D., Box 400, Accra, *Ghana*.

STONE, Evelyn, Box 1933, Kumasi, *Ghana*.

TAYLOR, Maye Bell, Caixa 438, Aracajú, SE, *Brazil*.

WATSON, Rev. & Mrs. Thomas L., Apartado 3177, Lima, *Peru*.

WOMACK, Ruth, Kersey Children's Home, Ogbomosho, *Nigeria*.

On the Field

COLE, Mr. & Mrs. Roger W., Caixa 20802 Agencia Iguatemi, São Paulo, SP, *Brazil*.

DURHAM, Rev. & Mrs. J. B., Box 14, Oyo, via Ibadan, *Nigeria*.

ELLISON, Rev. & Mrs. Kenneth Z., Slamet Rijadi 255, Surakarta, Java, *Indonesia*.

FIELDER, Mr. & Mrs. L. Gerald, Hondori, 5-chome, Nishijin-machi, Fukuoka City, *Japan*.

GARNER, Rev. & Mrs. Alex F., 3 de Febrero 860, Haedo, Buenos Aires, *Argentina*.

GENTRY, Rev. & Mrs. Jack L., Box 222, Kaohsiung, Taiwan, Rep. of China.

GIVENS, Sistie V., Caixa 88-ZC-00, Rio de Janeiro, GB, *Brazil*.

HALSELL, Dr. & Mrs. Thomas E., Agencia do Correio da Av. Antartica, 380, São Paulo, SP, *Brazil*.

HOWARD, Dora (now Mrs. Wilson L. Lofland), Box 7, Comilla, E. *Pakistan*.

MCCLELLAN, Carolyn, Box 404, Taiz, *Yemen*.

MASON, Rev. & Mrs. J. Donald, Box RW 390, Lusaka, *Zambia*.

MILLER, Rev. E. Wesley (assoc.), Bap. Recording Studio, Rüschlikon-Zurich, *Switzerland*.

MULLINS, Dr. & Mrs. L. Darrell, Box 6, Kediri, Indonesia.

REYNOLDS, Rev. & Mrs. Marvin R., Box 59, Francistown, *Botswana*.

SCHLEIFF, Rev. & Mrs. Gerald E., Box 560, Gwelo, *Rhodesia*.

SMITH, Dr. & Mrs. L. C., Box 15, Ogbomosho, *Nigeria*.

WALKER, Rev. & Mrs. James C., Box 560, Gwelo, *Rhodesia*.

YARNELL, Rev. & Mrs. Carl F., Jr., Box 1137, Kota Kinabalu, Sabah, *Malaysia*.

YOUNG, Dr. & Mrs. James M., Jr., Box 404, Taiz, *Yemen*.

United States

BELOTE, Dr. & Mrs. James D. (*Hong Kong*), 4055 Dement St., Apt. 2, New Orleans, La. 70126.

CAIN, Rev. & Mrs. William H. (*Fr. West Indies*), 3420 Old Greensboro Rd., Winston-Salem, N.C. 27101.

FULLER, Aletha B. (*Nigeria*), 742 Sandifer St., Abilene, Tex. 79601.

PIKE, Rev. & Mrs. Harrison H. (transferred to *Angola*), 4227 Pine St., Texarkana, Tex. 75501.

STANLEY, Mr. & Mrs. Robert L. (*Philippines*), 2008 W. Broadus, Ft. Worth, Tex. 76115.

STUART, Rev. & Mrs. Malcolm W. (*Hawaii*), 3741 Crest Brk. Rd., Birmingham, Ala. 35223.

WEST, Edith O. (emeritus, *Brazil*), Castle Shannon Blvd., Pittsburgh, Pa. 15234.

TRANSFERS

FONTONE, Dr. Audrey V., *Japan* to *Tanzania*, Mar. 14.

LONG, Valda, *Nigeria* to *Tanzania*, Mar. 14.

PIKE, Rev. & Mrs. Harrison H., S. *Brazil* to *Angola*, Mar. 14.

BIRTHS and ADOPTIONS

GILBERT, Dorothy Charleen, daughter of Rev. & Mrs. Charles H. Gilbert (*Mexico*), Mar. 7.

DEATHS

AYERS, Mrs. Laura Mathews, mother of Faye (Mrs. James A., Jr.) Williams (assoc., *Mexico*), Mar. 22, Modesto, Calif.

GALLOWAY, John L. (emeritus, *Macao*), Apr. 7, Macao.

HARDY, Rev. Clemmie D. (emeritus, *Brazil*), Mar. 23, Waco, Tex.

NAPIER, Lois (Mrs. A. Y.) (emeritus, *China*), Feb. 6, Staunton, Va.

TEAL, Edna E. (emeritus, *China*), Mar. 11, Villa Rica, Ga.

MARRIAGES

HOWARD, Dora (*Pakistan*), and LOFLAND, Wilson L. (*Pakistan*), Mar. 12, Dacca, E. *Pakistan*.

OLIVE, Marjorie Corrine, daughter of Dr. & Mrs. Howard D. Olive (*Philippines*), to Phillip Dabbs, Feb. 23.

WISE, Sheila Mae, daughter of Rev. & Mrs. Gene H. Wise (*S. Brazil*), to Michael F. Frush, Mar. 23, Abilene, Tex.

Degrees Awarded to Two

Miss Vera L. Campbell, missionary serving in Fukuoka, Japan, recently received the Doctor of Religious Education degree. The degree was awarded in absentia by the School of Religious Education at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

J. Frederick Spann, missionary to North Brazil, received the Doctor of Philosophy in Music Education degree from Florida State University, Tallahassee, in March.

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New American at Ridgecrest

Missionary appointees attending the current orientation session at Ridgecrest, N.C., have a new American citizen among them.

Carol Ruth, 20-month-old adopted daughter of the C. Thurman Braughtons, is of Korean-American parentage. A children's agency in Seoul, Korea, took the child in after she was abandoned the day she was born. Through this agency the Braughtons adopted the child about a year ago to join their three other children.

But when the couple went to Asheville, N.C., to secure passports, they learned that a passport for Carol Ruth could not be issued until she became a U.S. citizen. The waiting period is two years!

In the building at the time, however, was the regional representative of the U.S. Immigration and Naturalization Service. Although in a hurry to catch a plane for his Norfolk, Va., office, he placed two or three long-distance calls and got permission for a "special naturalization" service. On March 13 Carol Ruth became a naturalized American citizen.

"The making of this 'Miss America' had an international flavor," reported Missionary Appointee Charles J. Wisdom. "A Japanese-American couple from Hawaii, Rev. and Mrs. George H. Watanabe, missionary appointees to Japan, stood as witnesses for the little Korean beauty who will soon leave her new American home to live with her missionary parents in East Pakistan."

Building Completed after Lengthy Struggle

Baptists of Sant'Angelo in Villa, Italy, at last have dedicated their church building—nearly ten years after construction first began. Efforts to put up a building were repeatedly frustrated by local authorities, but with the help of the supreme court and the central government it was completed.

About half of the people of Sant'Angelo have become Baptists within the

Former Missionaries' Child Dies

Amelia Rose, 13-year-old daughter of Rev. and Mrs. Frank Edwards, former missionaries to Nigeria, died March 17 following corrective surgery for birth defects. She had been confined to a wheelchair throughout her life.

Mrs. Edwards (Roberta), a physician, helped to set up a hospital in eastern Nigeria and is co-author of *Back Side O' Nowhere*. The couple returned from Nigeria after their two young sons (James, now 17, and Tommy, now 15) contracted polio. The couple has another son, Mark, 9.

Edwards is now pastor of Bear River Valley Church, Garland, Utah. Mrs. Edwards serves as medical officer at Intermountain Indian School, Brigham City, Utah. A memorial fund for Amelia will be used to retire indebtedness on the Bear River Church and for enlargement.

ANSWERS

See Foreign Missions Quiz, page 26

Argentina, Austria, Bahama Islands, Belgium, Bermuda, Botswana, Brazil, Chile, Colombia, Costa Rica, Dominican Republic, Ecuador, Ethiopia, France, French West Indies, Gaza, Germany, Ghana, Guam, Guatemala, Guyana, Honduras, Hong Kong, Iceland, India, Indonesia, Israel, Italy, Ivory Coast, Jamaica, Japan, Jordan, Kenya, Korea, Lebanon, Liberia, Libya, (Luxembourg now has no resident missionaries), Macao, Malawi, Malaysia, Mexico, Morocco, Nigeria, Okinawa, Pakistan, Paraguay, Peru, Philippines, Portugal, Rhodesia, Singapore, South West Africa, Spain, Switzerland, Taiwan, Tanzania, Thailand, Togo, Trinidad and Tobago, Turkey, Uganda, Uruguay, Venezuela, Vietnam, Yemen, Zambia. (Missionary personnel also have been assigned to Angola and Senegal, but entry is contingent upon government permission.)

NEW BROADMAN MOTION PICTURES

FOR MANY TOMORROWS

Filmed in Buenos Aires, Argentina, this dramatic motion picture tells the story of the International Baptist Theological Seminary and its influence in training young men and women for the ministry. Released by Broadman Films with the Foreign Mission Board. 30 minutes, color, rental \$15.00.

GIANTS IN THE LAND

Focusing on religious liberty, this film highlights the struggles of Santiago Canclini against restrictions in Argentina. Released by Broadman Films with the Foreign Mission Board. 30 minutes, color, rental \$15.00.

WHAT IS THE CHURCH?

A college student's question and the concern of a pastor cause a church to examine itself and its role in the community. Released by Broadman Films with the Home Mission Board. 30 minutes, color, rental \$15.00.

These motion pictures are available for rental from Baptist Film Centers. The CAVE discount is given churches enrolled in the Church Audiovisual Education Plan. For more information on the CAVE Plan, write Broadman Films Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

**FOREIGN
MISSIONS
QUIZ**

tries and political entities. Test your knowledge by checking the Baptist mission fields from this alphabetical list of 130 countries. Answers on page 25.

Afghanistan	Kuwait
Albania	Laos
Algeria	Lebanon
Argentina	Lesotho
Australia	Liberia
Austria	Libya
Bahama Islands	Luxembourg
Barbados	Macao
Belgium	Madagascar
Bermuda	Malawi
Bolivia	Malaysia
Botswana	Mali
Brazil	Malta
Bulgaria	Mauritania
Burma	Mexico
Burundi	Mongolia
Cambodia	Morocco
Cameroon	Mozambique
Canada	Nepal
Cent. African Republic	Netherlands
Ceylon	New Zealand
Chad	Nicaragua
Chile	Niger
China	Nigeria
Colombia	Norway
Congo	Okinawa
Costa Rica	Pakistan
Cyprus	Paraguay
Czechoslovakia	Peru
Dahomey	Philippines
Denmark	Poland
Dominican Republic	Portugal
Ecuador	Rhodesia
El Salvador	Romania
Ethiopia	Rwanda
Finland	Saudi Arabia
France	Senegal
French West Indies	Sierra Leone
Gabon	Singapore
Gambia	Somalia
Gaza	South Africa
Germany	South West Africa
Ghana	Spain
Greece	Sudan
Guam	Sweden
Guatemala	Switzerland
Guinea	Syria
Guyana	Taiwan
Haiti	Tanzania
Honduras	Thailand
Hong Kong	Togo
Hungary	Trinidad and Tobago
Iceland	Tunisia
India	Turkey
Indonesia	Uganda
Iraq	U.S.S.R.
Ireland	United Arab Republic
Israel	United Kingdom
Italy	Uruguay
Ivory Coast	Venezuela
Jamaica	Vietnam
Japan	Volta
Jordan	Yemen
Kenya	Yugoslavia
Korea	Zambia

The Fields

Missionary personnel are now assigned by the Foreign Mission Board to between 60 and 70 countries and political entities. Test your knowledge by checking the Baptist mission fields from this alphabetical list of 130 countries. Answers on page 25.

IN MEMORIAM

Edna Earle Teal

Born Villa Rica, Ga., April 15, 1879
Died Villa Rica, Ga., March 11, 1968



AN EMERITUS missionary to China, Miss Edna Teal, 88, died March 11 in Villa Rica, Ga., where she was born and where she had made her home in retirement.

A registered nurse, she was appointed by the Foreign Mission Board in 1910 and nursed and directed nurses' training at a Baptist hospital in Kiangtu (formerly Yangchow), China. She did general evangelistic work in Yangchow 1927-41. After brief internment by the Japanese early in World War II, she was repatriated to the U.S. in 1942 and retired the next year.

She received her education at Georgia State Normal School, Athens; Shorter College, Rome, Ga.; the Biblical Seminary in New York, New York City; the Bible Institute of Los Angeles (Calif.); and the nursing school of Tabernacle Hospital (now Georgia Baptist Hospital), Atlanta. She was supervisor of nurses at the Atlanta hospital for a short time.

Lois Davie Napier

Born Clayton, Ala., March 31, 1888
Died Staunton, Va., February 6, 1968



MRS. A. Y. Napier, emeritus missionary to China, died of a heart attack Feb. 6 in a Staunton, Va., hospital. She was 79. Burial was at Bedford, Va., with her sons, Pastor N. C. Napier of Thaxton Baptist Church, Bedford, and B. Davie Napier, conducting the funeral.

She went to China as a teen-age bride. Appointed by the Foreign Mission Board in October, 1905, she sailed for the Orient the following March and celebrated her 18th birthday at sea. She was engaged to Dr. Napier, who had been in China a year. He met her in Japan, where they were married.

She served as a missionary homemaker and general evangelistic worker in Kiangtu (formerly Yangchow) and Chinkiang, China. The couple retired in 1932. He died in 1964. Mrs. Napier attended Judson College, Marion, Ala.

Clemmie Dupree Hardy

Born New Waverly, Tex., May 24, 1904
Died Waco, Tex., March 23, 1968



CLEMmie D. Hardy, whose area of ministry once was the entire Amazon River basin from the western border of Brazil to the Atlantic Ocean, died March 23 in Waco, Tex., of a heart attack at the age of 63. Heart trouble had ended his strenuous Brazilian ministry 15 years ago. The Hardys took a medical retirement in 1961 and had made their home in Waco.

When a college student, Hardy heard of the work of Erik A. Nelson, pioneer missionary along the Amazon, and felt led to go help him. Thirteen years later the Foreign Mission Board appointed him as Nelson's successor. The Hardys arrived in Brazil in 1936, the year Nelson left.

Hardy conserved Nelson's work, bridged the gap between Nelson's retirement and the arrival of additional missionaries, and spearheaded evangelistic advance. For six years he and his wife were the only Southern Baptist missionaries in the territory now served by the 47 missionaries of the Equatorial Brazil Baptist Mission, an area that includes about half of Brazil. Hardy, twice president of North Brazil Baptist Mission, was among the first to see the need for a separate administrative unit and was instrumental in organization of the Equatorial Brazil Mission in 1950. He was its first president.

Stationed at Manaus, river port a thousand miles inland, Hardy spent about a third of his time traveling by launch over the Amazon and its tributaries to minister to isolated churches and groups of believers. Whenever possible Mrs. Hardy (a registered nurse) and their two daughters went along to help. Hardy also was pastor of First Baptist Church, Manaus, for six years, helped organize two other churches in Manaus, and preached on the streets and in jails.

After leaving Brazil, Hardy wrote his life story, *So Strong Our Faith*, and the story of Mrs. Hardy, *Woman with a Heart*. Hardy was a graduate of Baylor University, Waco, with the Bachelor of Arts degree, and later studied at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Before missionary appointment he was a pastor and schoolteacher in Texas.

Survivors, besides his wife, include his daughters, Mrs. William Bidelsbach, of Waco, and Mrs. William Davidson, of Houston, and four grandchildren.

NEWS

MAY 1968

FOREIGN MISSION BOARD

SBC



LAWRENCE R. SNEEDEN

Nearing the End

Shown gathered for another training session are some of the 39 new missionary personnel now approaching the end of their 16-week orientation period at Ridgecrest, N.C. The appointees, with 37 children, have lived in the Baptist assembly facilities since Jan. 22, taking part in lectures, linguistics practice, discussion, and other activities geared to help prepare them to adjust to cultures on their mission fields. This session, second in the plan for lengthened orientation, ends May 10. Next orientation period is to begin in September. W. David Lockard is director.

Italian Baptists Join in Evangelistic Effort

The most concerted evangelistic effort Italian Baptists have ever made is the simultaneous evangelistic campaign just completed, according to John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East.

The campaigns began in one area March 4 and continued in other areas through April 7. Italians served as preachers.

Hughey outlined Baptist work in Italy during the Board's March meeting. The 80 Baptist churches and 13 missions in Italy reported a membership of 4,535 in 1967. Manfredi Ronchi, pastor in Rome, has been a leading figure among Italian Baptists since the 1940's. Current president of the Italian Baptist Union is Carmelo Inguanti, pastor in Milan.

Assigned to Italy are 29 Southern Baptist missionaries, largest contingent in any country of Europe or the Middle East. One couple will retire this year.

Hughey quoted Benjamin R. Lawton, chairman of the Italian Baptist Mission, on needs in Italy: "Not a Baptist church in the western half of Sicily nor in the northern part of Sardinia nor the east coast of Italy. Not a Baptist church in 52 of 92 provinces. Not a Baptist school or organized hostel below Rome, in Sicily, or Sardinia. Not a Southern Bap-

tist missionary below Naples, in Sicily, or in Sardinia. Not one in the northeast. Not a replacement for pastors who need to retire nor for missionaries who need a year's furlough."

The single most urgent personnel need in Italy, said Hughey, is for a young woman to be secretary and bookkeeper in the Mission treasurer's office.

"There is much to be done in Italy," added Hughey. "It cannot be done by Southern Baptists alone nor by Italians alone. Much can be done by Southern Baptists and Italian Baptists together."

Europeans Supporting 50

Fifty missionaries from seven European nations are under appointment by the European Baptist Missionary Society, to the African countries of Cameroon and Sierra Leone, reported Helmut Grundmann, of Hamburg, Germany, the society's general secretary. Thirty-one of the missionaries are from Germany, six from Finland, four from Switzerland, three from Italy, and two each from the Netherlands, France, and Great Britain.

The Society is supported cooperatively by Baptists in ten nations, not including Great Britain, Denmark, Sweden, and Norway, where Baptists have separate foreign mission programs.

Plans Made for Asia

Representatives from 13 nations, including war-torn Vietnam and threatened Korea, met in Hong Kong in February to plan for the 1970 Asia Baptist Evangelistic Crusade. Participants included national Baptist leaders, missionaries, and Foreign Mission Board staff members.

Theme chosen for the crusade is "New Life in Jesus Christ." Under the leadership of Missionary Britt E. Towery, Jr., of Hong Kong, plans were laid for overall organization and for publicity, literature, music, and special events.

Winston Crawley, FMB secretary for the Orient, told those attending that "responsiveness to the gospel in some Asian countries has been phenomenal." He challenged Baptists to expand their "beachheads" and reach out into entire countries.

Crawley Visits Vietnam

A brief visit to Saigon, Vietnam, was included on the recent three-week trip to the Orient by Winston Crawley, Foreign Mission Board secretary for that area. He also visited Bangkok, Thailand, where most of the missionary wives and children of the Vietnam staff are temporarily located.

Crawley found Saigon returning to normal in mid-March, except for the curfew; he said this was also true of other major towns and cities in Vietnam. The missionaries are going about their work and living as normally as possible without their families, he reported. In Bangkok the wives are comfortably settled and have gotten their children enrolled in the international school there.

Missionary Ronald W. Fuller and Missionary Journeyman James Bobo, who accompanied the wives and children out of Vietnam, were scheduled to return to Vietnam at once.

The young theological school which Missionary Samuel M. James had opened in a suburb of Saigon last fall was expected to reopen immediately. The enrollment will be curtailed because of a step-up in the South Vietnamese draft.

Board Votes Relief Money

Of the \$221,259 appropriated for various purposes by the Foreign Mission Board at its March meeting, \$26,500 was from relief funds.

The Board voted \$15,000 for war victims in Vietnam, \$10,000 for flood victims in the Itabuna area of Brazil, and \$1,500 for flood victims in the Buenos Aires area of Argentina.

Personnel Need in Guyana Emphasized

During the fourth annual Baptist theological institute in Georgetown, Guyana, the students were pastors and lay leaders from each of the five churches and eight of the chapels related to Southern Baptist mission efforts in Guyana. Subjects included Bible, doctrine, religious education, music, English, and other subjects designed to help them grow as Christians and become more effective ministers of Christ.

More than 30 students took part. Teachers included three missionary men, a missionary journeyman, and two nationals.



"Mother-Pleasing" Books

LETTERS FROM MOTHER

Emma McMurtry Bammer. A tribute to an outstanding Christian mother, this book is a daughter's recollection told through letters and personal comment. Her mother, Mrs. William McMurtry, was known and loved by members of Baptist Woman's Missionary Union in many countries. (268) \$2.00

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"We missionaries keenly feel our responsibility to train leaders here in Guyana, where Southern Baptist mission work began only five and a half years ago," commented Mrs. Charles P. Love. "Opportunity for evangelism is great. But soon one missionary couple will begin furlough, the missionary journeyman will complete his two years with us, and a Nicaraguan pastor who helped initiate Baptist work in Guyana will leave to become pastor of his home church.

"This will leave only two missionary couples and a single woman to lead in the development of churches, train leaders, conduct the summer program of camps and Vacation Bible Schools, continue weekly radio broadcasts, carry out evangelistic plans, and do a myriad other things," she pointed out.

"This is a critical moment for Baptists in Guyana."

Bilingual Center Launched

A bilingual Baptist Youth Center has been launched in Salzburg, Austria, to serve Austrian and American students. William L. Wagner, Southern Baptist fraternal representative to Austrian Baptists, is director (see "Epistle," page 23).

It is hoped the center will attract Austrian students from a local university and a conservatory of music. American participants would be students from four U.S. universities who use Salzburg as locale for their study abroad.

The center, located in a rented building, will offer Bible study, recreation and conversation, a lending library, and occasionally motion pictures on religious themes. Purpose is to have evangelistic contact with young people in both English and German.

Austrian Church Dedicates Hall

A new meeting hall—a renovated warehouse seating 100—has been dedicated by the 20-member Baptist church in Graz, Austria. About 200 persons attended, many of them members of the seven other Baptist churches in Austria. A new pastor also was installed.

The Southern Baptist Foreign Mission Board made an appropriation toward cost of the meeting place. The Baptist church in Salzburg, Austria, loaned the Graz congregation \$25,000 from its own building fund.

This is the only Baptist church in Graz, population about 250,000, the second largest city in Austria.

Baptists in Netherlands Increase

Baptists in the Netherlands now number 9,501, according to a statistical report from the Union of Baptist Churches in the Netherlands. This is an increase of 325 over the previous year.



LAWRENCE H. CHESNUT

Consultation

Dr. Martha (Mrs. W. McKinley) Gilliland speaks in Richmond, Va., at the Foreign Mission Board's Medical Missions Conference March 22-23. The meeting was in the form of a consultation, with Baptist professional people in the fields of medicine, 15 missionaries (furloughing or on leave), student leaders, and others invited to discuss medical missions and ways to challenge young persons to the field. Conference coordinators were Dr. Franklin T. Fowler, Board medical consultant, and Miss Edna Frances Dawkins, of the personnel department. Mrs. Gilliland went on inactive status after her husband's death in 1964, but plans to return to medical missions in Nigeria soon.

Rhodesians Plan Evangelism

To plan for a nation-wide evangelistic crusade in Rhodesia next September, African Baptists and Southern Baptist missionaries met recently at the Baptist camp near Gwelo.

The idea of having such a campaign arose nearly two years earlier when seven Africans and seven missionaries from Rhodesia took part in an evangelistic conference in Limuru, Kenya. Attendance was arranged after seemingly impossible travel complications for the Africans were overcome with the cooperation of government officials.

Returning home, the Rhodesian representatives began sharing their enthusiasm for a revival in their country, and a date was set and committees chosen.

Argentine Seminary Enrolls 83

A new school year was begun at the International Baptist Theological Seminary, Buenos Aires, Argentina, in March, with 83 regular students, 35 night students, and three special music students. Missionary Justice C. Anderson, public relations director for the school, reported that 12 of the students are from four countries outside Argentina.

NEWS

German 'Paying Back' Americans

The English-language Baptist church in Bitburg, Germany, which serves Americans in the area, has called as its new pastor not an American but a German who has been serving a German-language congregation. The new pastor, Traugott Vogel, is bilingual, and the Bitburg church plans a bilingual ministry.

"In a way," said Vogel, "I look upon my new ministry at Bitburg as a kind of 'paying back' these Americans who led me to Christ."

Vogel grew up in wartime Germany in the 1940's. His father, an S.S. officer, was shot by Austrian partisans. After the war Vogel began working for U.S. occupation authorities. Leaving work one night, he was handed a tract by a sergeant who invited him to attend "Youth for Christ" meetings that some American soldiers had arranged.

Through the testimony of young Chris-

tian men and the preaching of a Baptist military chaplain, Vogel came to accept Christ as Saviour.

The English-language church at Bitburg is the only Baptist church of any language in a 70-mile stretch from Koblenz to Trier. Americans in the church see this as opportunity to have contact with German citizens in their area. There is hope that several German Baptists living in Bitburg might form the nucleus of a new German-language church.

Cubans May Join Crusade

Baptists in Cuba have indicated through the Baptist World Alliance that they hope to take part in the Crusade of the Americas "so far as it is possible."

A missionary in eastern Cuba wrote Missionary Frank W. Patterson, director of the Baptist Spanish Publishing House, El Paso, Tex., to request literature. "Perhaps it will reach us, as some of what is sent does," he wrote.

Southern Baptists have only two missionaries still in Cuba (under the Home Mission Board), both in prison. Herbert Caudill, suffering from an eye ailment, is under house arrest in Havana; his son-in-law, David Fite, is on a prison farm some distance from Havana. Both served in western Cuba. Missionaries from the American Baptist Convention worked in eastern Cuba.

Professions Exceed 1,000 in Regional Campaign

A Baptist evangelistic campaign in the state of Guerrero, Mexico, early this year resulted in 1,003 professions of faith.

Nineteen churches and missions took part, reported Ervin E. Hastey, Southern Baptist representative in Mexico who is director of evangelism for the National Baptist Convention of Mexico. Attendance averaged 750 at three mass meetings in the coliseum at Acapulco.

The effort was the first of six regional evangelistic campaigns planned for 1968 by Mexican Baptists. Six similar campaigns in 1967, with 111 churches and missions taking part, resulted in 2,497 professions of faith. Regional institutes

preceded each campaign to help church leaders prepare.

The events are part of a five-year program of advance launched by Mexican Baptists in 1966, said Hastey. Personal evangelism and distribution of Christian literature were emphasized that year. More than 3,000 persons were baptized, a record number.

Major goals of the advance plan are the organization of 250 new churches and the opening of 500 missions and 500 preaching points before the end of 1970. Incomplete figures already show 30 churches organized and 124 missions and 172 preaching points begun.

In preparation for one of the regional evangelistic campaigns in Mexico, Gilbert Ross (right), a Southern Baptist representative in Mexico, and Alfonso Victor Muñoz, prepare to drop invitations to services and tracts over cities and towns.



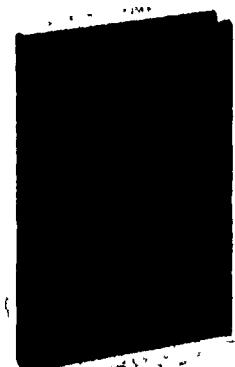
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THERE THEY GO! WILL THEY BE HAPPY TOGETHER? Claude U. Broach

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NEWS

Beirut Topic Evangelism

A Baptist evangelism conference attracted 85 persons from Lebanon and Jordan to the Arab Baptist Theological Seminary, Beirut, Lebanon, in March.

Participants were challenged to let others see the difference Christ makes in their lives. Jack Stanton, an associate director in the evangelism division of the Southern Baptist Home Mission Board, led the conference. National pastors conducted devotional periods.

Conferences carried out evangelistic visitation in the afternoons. In the evenings evangelistic services were held in local churches. Thirteen persons made public their decisions to follow Christ, and many Christians pledged to share their personal testimonies with others.

French TV Time Provided

Three television presentations about Baptists on the French national television station helped promote evangelistic campaigns in churches of the French Baptist Federation during March.

The Reformed Church in France provided the Baptists time for the three telecasts, each at 10:00 A.M. on Sunday. In the first, on March 10, the opening day of the evangelistic efforts, an 11-minute documentary motion picture prepared by a professional organization was shown. The program included short evangelistic testimonies from members of Avenue du Maine Baptist Church of Paris, music, and an explanation by Pastor André Thobois of Baptist beliefs about baptism. Thobois is president of the French Baptist Federation.

On March 24 eight minutes were devoted to an announcement of the second series of campaigns and a message by Thobois. On April 7, a week after the campaigns closed, the final eight-minute telecast summarized the meetings.

'Good News' Given

A leather-bound copy of *Good News for Modern Man*, American Bible Society's new translation of the New Testament, is presented for the Jenkins Library at the Foreign Mission Board building in Richmond, Va., by J. Edward Cunningham, a regional distribution secretary for ABS. Receiving the copy is Miss Nell Stanley, librarian. Another copy was presented for use in the Board's chapel.

LAWRENCE R. SHEDDEN



Tolbert Visits Caribbean Area

During a visit to Caribbean countries on his way to Washington, D.C., for Baptist World Alliance committee meetings, William R. Tolbert, Jr., vice-president of Liberia and president of the BWA, prays for President Joaquin Balaguer of the Dominican Republic (white suit) and for the people of the republic. Tolbert was warmly received by government officials in the Dominican Republic, reported Missionary Howard L. Shoemake. While there, Tolbert spoke at dedication of the new Baptist Medical Center, sponsored by the Central Baptist Church (organized last October) in Santo Domingo. Four physicians, members of the church, staff this center and another one, both self-sustaining, said Shoemake. During his stay in Guyana, Tolbert shared his personal testimony with Prime Minister Forbes Burnham, preached the ordination sermon for the first two pastors to be ordained as a result of Southern Baptist mission work in Guyana, and spoke over the radio.

Teachers Said Needed To Help Win Guam

"If we had 100 dedicated and trained Southern Baptist teachers to work for the Lord in their profession here," declared Missionary Louis E. McCall in Guam, "it would help us win Guam for the Lord in a decade."

"Teachers," said McCall, "have the only real open door to the hearts of the people of Guam."

He pointed out that contracts are for two years and housing is provided at low rental. Teachers can return to the U.S. for the summer at government expense.

"Teachers may make the transition from the stateside and Western culture to that of Guam without undue shock," added McCall. "Life is like stateside in many respects. Yet there are certain adjustments which must be made."

Interested teachers should write immediately to the Department of Education, Government of Guam, Post Office Box, Agana, Guam.

Chamorros (Guamanians) make up the major part (about 47,000) of the permanent inhabitants of Guam. Among

the transient residents are about 30,000 stateside Americans, mostly military and military-family. Southern Baptists began work on Guam, on a very small scale, in 1961. Now there are two churches and a mission related to this work.

Evangelistic opportunity among the permanent population is limited, McCall stated. "For the teacher, however, the door is wide open to the hearts and minds of these people."

Group To Meet in Liberia

The Baptist World Alliance Executive Committee will meet in Africa for the first time when it convenes in Monrovia, Liberia, July 30-Aug. 1. William R. Tolbert, Alliance president, is vice-president of Liberia.

Conference program for the 130-member committee will be devoted more to an exchange of ideas on "key world issues" than to the customary handling of administrative details.

Delegates are expected from 65 countries. "Key issues" set for discussion include Christian unity, world peace, racial justice, religious liberty, and world evangelism.

"Baptists face the same kind of world as everyone else," said Josef Nordenhaug, Alliance general secretary. "It is a world of tribulation, famine, disaster, war, oppression, prejudice, and immorality. But Baptists also claim to have good news for such a world, the gospel of Jesus Christ. The uncomfortable question is whether there is a credibility gap between what we claim and what we do."



FOREIGN MISSIONS CLIPBOARD

May, 1968

Creation of an overseas division and major revision of its geographical administrative units were voted by the Foreign Mission Board in April. Named director of the overseas division was WINSTON CRAWLEY, former missionary in the Orient, and FMB secretary for the Orient since 1954.

The new division will be related to the work of all the Board's area secretaries and consultants. "The creation of this division," said Baker J. Cauthen, FMB executive secretary, "will make possible much more careful planning and consultation. The division will make possible the consideration of work in one area in relationship to its worldwide bearings."

The Board has had four geographical areas since 1964, when Europe and the Middle East, formerly joined with Africa, became a separate area. With the new action there are now SIX AREAS.

The Orient area was divided and renamed. EAST ASIA area: Hong Kong, Macao, Taiwan, Okinawa, Japan, Korea, and mainland China when it reopens. SOUTHEAST ASIA area: the Philippines, Guam, Indonesia, Singapore, Malaysia, Vietnam, Thailand.

Pakistan and India, a part of the former Orient area, now have been designated a part of the EUROPE AND MIDDLE EAST area.

The Latin America area also was divided and renamed. MIDDLE AMERICA AND THE CARIBBEAN area now includes Mexico, Central America, the Caribbean region, Guyana, and the Baptist Spanish Publishing House, El Paso, Tex. SOUTH AMERICA area includes all of South America except Guyana (and perhaps Surinam and French Guiana, should the Board open mission work there).

AFRICA area remains unchanged. It includes all countries on the African continent except those touching the Mediterranean Sea.

A RECEPTORSHIP PROGRAM was approved by the Board as a two-year experiment to allow qualified medical or dental students (perhaps four each year) to serve eight to ten weeks in the Board's overseas medical mission institutions. The Board will provide travel and living expenses. Participants must have completed a part or all of the third year of medical school. Board Medical Consultant Franklin T. Fowler expressed hope the program "will arouse, nurture, and conserve a call or a concern for medical missions among students."

The Board APPOINTED 22 career missionaries, reappointed two, employed four missionary associates, and employed 73 missionary journeymen (pending completion of eight weeks of training)--a total of 101.

The FMB invites Southern Baptist Convention messengers and visitors to a RECEPTION, Wed., June 5, 4:00-6:00 P.M., Crystal Ballroom, Rice Hotel, Houston.

Mission Study Looks South

THE FOREIGN MISSION Graded Series study theme for 1968 is "Spanish America—Lands of Progress." This year, only the Intermediate (or Youth) book has the whole area for its background. The others concentrate on one country: Adult on Colombia, Young People's on Mexico, Junior on Guatemala, and Primary on Paraguay. Books and guides are available at Baptist Book Stores.

Colombia: Land of Conflict and Promise

By William R. Estep, Jr.

Convention Press, 85 cents

Adult Teacher's Guide, by Helen Falls, 25 cents

This book for adult study tells something of the development of Southern Baptist mission work in Colombia, along with bits of the nation's history.

The first chapter deals mostly with the Spanish and Indian background of the country. Chapter two covers six years of Baptist work done before a decade of persecution broke out. The intense persecution is discussed in the third chapter. Chapter four begins with the development of the International Baptist Theological Seminary in Cali and goes on to speak of other Baptist developments—church schools, student homes, literature, and the hospital at Barranquilla. The final chapter evaluates the progress Baptists have made and the prospects for the future.

The author, a seminary professor, served as a visiting professor in the Baptist theological seminary in Colombia several years ago.

Into Aztec Land

By Julian C. Bridges

Convention Press, 85 cents

Young People's Teacher's Guide, by Norman Godfrey, 25 cents

Several groups of Baptist young people from the United States have made bus tours through Mexico in order to learn what Baptist missionaries and nationals are doing there. This book is an account of a tour made by a choir group. They enter Mexico at Laredo and leave by way of Juarez, visiting historic sites and seeing mission work as they pass through Monterrey, Saltillo, Mexico City, Guadalajara, Torreón, Chihuahua, other Mexican towns, and the Baptist Spanish Publishing House at El Paso, Texas.

Their guide is a Baptist, their bus driver a Catholic. Both help the young people identify with the youth of Mexico. As they travel along, their guide relates to them some events from Indian, Mexican, and Baptist history. He is also able to tell

them a great deal about Baptist work among students, for he himself is a Baptist student. They see Baptist student homes, student centers, the hospital in Guadalajara, the seminary at Torreón, and the publishing house in El Paso—and they sing at most of these places as well as in churches and schools all along their route.

Several of the young people stand out as individuals as the tour moves along. Through them, the author, a missionary to Mexico, has made the story entertaining as well as informative.

Look South

By John W. Patterson

Convention Press, 50 cents

Intermediate Teacher's Guide, Margaret Sharp, 25 cents

Dr. Patterson talks to United States teen-agers about their counterparts in Spanish America, telling how they live and what problems they face.

An introductory chapter speaks of Spanish America's mixed races and distinctive traits, divisive factors and common ties. A chapter on homes and schools emphasizes the problems that arise from inadequate housing and school facilities. Some family customs and school methods are contrasted with those in the United States. The third chapter mentions the political situation in the Spanish American nations, but majors on economic conditions—small per capita income, unskilled labor, and lack of job opportunities. In chapter four, the author sees hope in a growing middle class between the very rich and the very poor.

The last chapter reviews the problems—threat of communism, political instability, economic need, widespread illiteracy, superficial religion—and points out the real need as the transforming power of Christ. The final section, "What You Can Do," helps young people realize the chance they have, through giving their lives as well as their money and prayers, to help Spanish America find the Saviour. The author, who has served as a Southern Baptist missionary in Colombia, points out that they may do this not only as missionaries, but also as business people

living abroad or witnessing to foreign people in the United States.

Witch Doctor's Son

By A. Clark Scanlon

Convention Press, 50 cents

Junior Teacher's Guide, by Mary Christian, 25 cents

This book for Juniors is a biography of Manuel Batz, a Quiche Indian Baptist preacher who grew up and lived all of his life around Lake Atitlán in Guatemala.

The story starts with the birth of "Don Pascual's boy" and follows him throughout his life. His school days away from home point up the lack of schools in the country and account for his own efforts to give his town a better school. The account of his marriage reveals marriage customs and family living. There are chapters, also, on his work as a pastor, his friendship with the missionaries, his work as builder of churches and as civic leader of his village.

Readers feel as if they had lived with Manuel in the village of San Pedro and traveled with him to villages in the mountains and around the lake.

The author is a missionary who knew Manuel in Guatemala.

Ester Buys a Bible

By Gladys Lewis

Convention Press, 50 cents

Primary Teacher's Guide, by Robert Hadley, 25 cents

Ester, a little Indian girl of Paraguay, wants to give her grandmother a birthday Bible printed in the Guarani language.

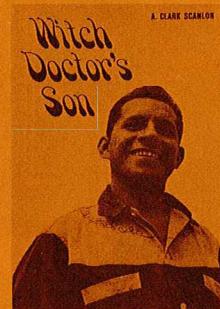
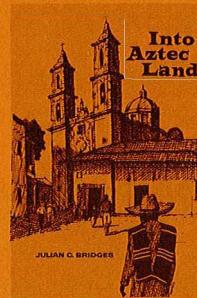
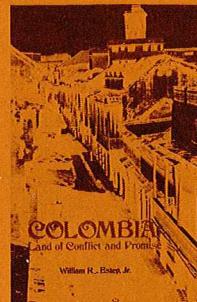
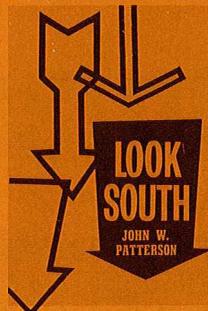
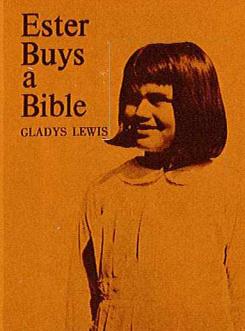
As they learn how Ester found a way to earn money for the gift, Primary readers learn something about customs and about Baptist work (church, book store, Bible institute, hospital) in the capital city.

This is a picture book for the children to read and enjoy.

Five supplementary stories written by Mrs. Lewis for the Teacher's Guide, tell about a school in a Baptist church, about a boy whose home was the church house, about Ester's experience in learning to make lace, about the Baptist hospital, and about Vacation Bible School. The author of *Ester Buys a Bible* is a missionary in Paraguay.

Along with the supplementary stories, the Primary Teacher's Guide has supplementary helps and ideas for teaching small children about mission work in Paraguay.

—GENEVIEVE GREER



COLOMBIA: Land of Conflict and Promise
INTO AZTEC LAND
LOOK SOUTH
WITCH DOCTOR'S SON
ESTER BUYS A BIBLE

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One missionary appointed in July, 1967 said: "My call to missions began to take direction in August of 1966 while I was attending the Foreign Missions Conference at Glorieta. The message that came repeatedly to my heart at this conference was the unanswered and untouched needs of other lands, and that people — ordinary people like me — were needed to meet these needs."

For Reservations Write:

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