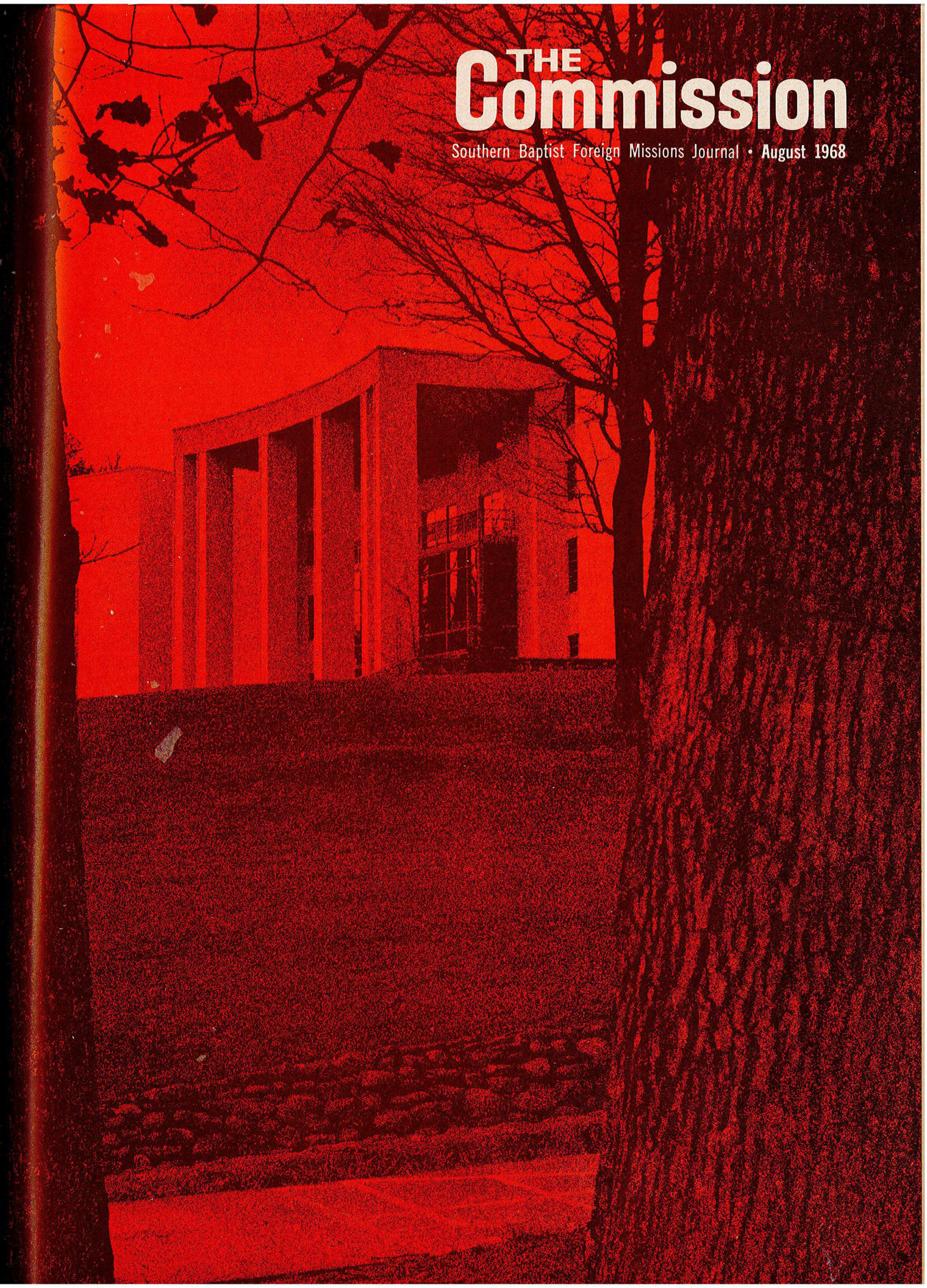


THE Commission

Southern Baptist Foreign Missions Journal • August 1968



BY CAROLE (Mrs. J. Howard) HOVDE
Missionary Associate in Liberia



In Defense of a Friend

YOU'RE pretending!" charged the student. "You're pretending!" Tears welled up in the eyes of the missionary.

"You are from the United States. There you look down on us!" came the accusation. "Why are you telling us about Christ? There is segregation in your country. You must be pretending!"

These searching inquiries and comments came from students at Ricks Institute in Liberia. The students come to Ricks, a Liberian Baptist grade and high school, from all tribes in Liberia; some are Americo-Liberian, descendants from American Negroes.

"Segregation?" broke in Kamo, a 17-year-old boy from the Mandingo tribe. "What is segregation?"

Kamo's fellow students told him, in harsh words. The young man became bewildered. He had never heard that he would be less than a friend anyplace in the world. He had recently found that Christ loves him, and Kamo has felt compelled to pass this love on by becoming a medical doctor for the sick in his country.

He accepted Christ despite fear that his Muslim friends and family would lose respect for him (the opposite has been true). He recently helped settle two palavers among his people that could have ended in tragedy. He walks daily from his nearby village to Ricks and studies in his hut at night by the light of a kerosene lamp.

On the day Kamo learned about segregation, vindictive words from his classmates flew through the classroom for several minutes as they spoke of "pretending Christianity."

"I don't know why some people who know Christ would hurt any other human being," replied the missionary. "You hear and read about human errors. There are great things happening, too, but most of these never get into the newspapers. Some people in the United States are sacrificing for the sake of their brothers, regardless of color or economic status."

Kamo—handsome, dignified, freshly imbued with the love of Christ—rose from his chair.

"Friends," he pleaded, "don't judge this missionary by horrible stories you read in newspapers."

"Don't judge a group of people because of the color of the skin."

"Christ teaches us to love one another. Don't be afraid. Love the *individual* people you know here and now. Ask, and God will take away your fears, and give you power, love, and disciplined minds."

The bell rang. Quietly and thoughtfully the students left for their next classes.

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COVER: New Pritchell Hall at Ridgecrest (N.C.) Baptist Assembly, where Foreign Missions Conference was held in June. Story and more photos, page 10. Photo by Bob Harper.



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



In Okuta, Nigeria, Hattie Gardner pauses outside the kitchen supplementing the small trailer where she lives.

Photos and Story
By Faye Stone

FIVE FEET OF DETERMINATION

THE DUSTY Land Rover pushes out of the tall grass and detours around a mud hut to stop in the shade of a tree.

"Iya, Iya," shout the children, as they come running from all directions. "We will have services for Jesus today."

The African women stop beating the brown shea nuts scattered over the ground, or interrupt the regular rhythm of pounding yam to greet Iya, as they call their visitor.

With energy belying her years, the white woman climbs from the vehicle, its size dwarfing even more her slight, five-foot stature.

Her pleasantly gray hair is braided, the braids pinned overlapping each other on top of her head. Smiling she greets the eager children.

Miss Hattie Gardner, the most widely known, best-loved *bature* (white person) in all Batonu land, has come to another village in Nigeria.

Here she teaches the villagers simple choruses while they clap their hands in rhythm. To their delight she has brought her portable



*Above: Miss Gardner joins mother and children in front of their home.
Right: She holds a Batonu baby.*



record player. (Somehow this mechanical device creates more interest than if the same words were spoken in person.)

In the center of the village she plays records of song and devotional thought recorded in the Batonu language. If someone of the Fulani tribe is passing through, a Fulani record also will be played. Or if a Yoruba trader is on hand, she will hear a message in Yoruba.

After the records, dialogue begins, as Miss Gardner discusses the records and what it means to be a Christian. Then there is prayer. Likely the sun will be going down as she leaves.

Small of stature, but enormous of heart and determination, Hattie Gardner has lived among, walked with, and talked to the villagers of Batonu land so long they now declare proudly, "Iya is one of us!"

She has ministered among this tribe of neglected people, whom she found illiterate, unclothed, and without roads to connect them with the rest of their developing nation. She has lived in their villages, eaten their food, attended their ceremonies, and ministered to their sick.

She helped to put their language into written form. She has cared for their outcast children.

She could be called a champion for the rights of the people. She has visited the chiefs and has sat in school committee sessions.

She has argued for wells for the villages, since usually only one little stream serves for bathing, washing, drinking, and for watering the animals. In dry season even that water supply is quickly

exhausted, or seeps out so slowly it fills only one calabash dipper at a time.

Through years of persistence Miss Gardner has secured a well for almost every village. In Nikki-kperu, the authorities, finally agreeing to drill a well, put it by the church building. "That's where she has the people," they said.

She doesn't limit her ministry to one group. Other missionaries consider her special. As one child of a missionary put it, after visiting with her a week, "Aunt Hattie is a real missionary."

Although they didn't profess to be Christians, the Peace Corps couple who stayed with her for a month showed a genuine interest in Miss Gardner's efforts and assisted in many ways.

Visitors on a weekend might include a group from the government's University College Hospital of Ibadan to observe the work. Or there might be interested guests from the U.S. Agency for International Development.

All of them see an added dimension of Christianity in action.

'You'll Never Make It'

Miss Gardner's stamina and determination date back a long way. Growing up on a South Carolina farm, she decided to get an education, and did so by hard work during depression years when money was more scarce than usual.

While completing her college training she lived at home, rising early each morning to help with farm chores and breakfast. On many frosty mornings it was still dark when she boarded the bus to town and the college.

That first week of school she met a

friend in the college town. "Hattie, what do you think you are doing?" was the skeptical inquiry. "You'll never make it!"

But she did. And in 1935 she arrived in Nigeria. She found she still needed determination.

Almost immediately she was assigned to Shaki as acting principal of a school for Christian women, most of whom had had no earlier opportunity for education. Miss Gardner possessed no knowledge of the language, customs, or culture. But she overcame the barriers and learned to communicate. Even then her greatest delight was to trek into the bush (interior villages) to visit and hold services.

She needed determination, too, in the dispute soon to arise in Shaki. Polygamy had been common in Nigeria among both pagans and Muslims. Christianity had held to the New Testament standard, but some of the Baptist churches had polygamists as members.

The spark was struck when a leader in the largest church took a second wife. Miss Gardner and Missionary J. W. H. Richardson, Jr., helped reorganize the town's seven churches and left out the polygamist.

Heated disagreement flared among some of the churches. Some members threatened to flog the missionaries responsible if they came to church. But on Sunday morning, there sat Miss Gardner.

A young man hurried over. "I thought we told you not to come," he snarled.

"This is God's house of worship," she answered, "and I'll come whenever there are services."

The author, a resident of Virginia, served as a missionary journeyman to Nigeria 1966-68.

THE CHILDREN'S PRAYER

HATTIE GARDNER works in a primitive place where the simplest truths of Christ are received with great appreciation.

On a visit to a village where Christianity was new she gathered a group of children who had never seen any sort of a Christian service. To teach them some simple things about Christ, she helped them learn a few songs.

Then she asked if any knew how to pray. Some said they did, evidently remembering prayers they had heard in Muslim groups. She asked one to lead, but no sooner had he begun to pray, in Arabic, than another youngster interrupted.

"That is Muhammad's prayer," he complained, "We want Jesus' prayer." So Miss Gardner gave them an example of Christian prayer.

On a return visit a few months later, Miss Gardner, unnoticed, entered the little chapel where the children were talking. "Let's pray for rain," she overheard one say. "We have not had any for a long time, the crops are almost ruined, and we will be hungry."

Remarked another, "Miss Gardner told us that Jesus loves us. If he does, he doesn't want us to be hungry."

Added a third, "The doctors have made juju. The old women and the children have beaten pans and made noises, but no rain has come."

They chose several among them to lead the prayer. In simple faith they prayed as if Jesus were sitting beside them. They prayed for rain, and asked for other things about which they had talked.

In her private devotion that night

Miss Gardner prayed that God might grant the children's petition if it would be an effective testimony and bring glory to God.

Between midnight and dawn a heavy rain came. It was a happy group that met for worship service the next morning, Sunday. The missionary was gratified to hear them express joy and gratitude to God for the refreshing rain. She was even more pleased to see that they gave God the glory for answering their prayer.

"Some of them come mornings and evenings for prayer when I am in their village," said Miss Gardner in telling the incident. "We see evidence of their growth in knowledge of Jesus and his love for them."

—Cecil F. Roberson
Missionary to Nigeria

He stalked away, muttering, "Don't come this afternoon!" for a meeting had been slated then to discuss the problem.

Of course, when the meeting began, Miss Gardner was on the front row. She was not afraid of a flogging, for she felt strongly that her action was in God's will. No violence came to her. Some of the polygamists established their own church, and others stayed, but not as members.

In 1938 an American missionary at last entered Batonu land (then called Bariba land, a name later discarded because the people felt it unflattering). The Batonus live in a 25,000-square-mile area northwest of Yoruba country in Nigeria, with a majority living in the neighboring nation of Dahomey. Primarily farmers, the Batonus live mostly in small villages, and the progress of developing Nigeria seems to pass them by.

Christians found most of the people worshipping idols of feathers, sticks, or stones. Customs and traditions held sway.

Missionary J. C. Powell (now emeritus) built a church at Ilesha, at the edge of Batonu country. A Yoruba pastor was first to work in the region, but soon left. The work moved slowly until 1946, when a mission school was opened. A surge of interest came in 1949 and 1950. Miss Gardner, enthusiastic about the prospects from the beginning, visited villages, encouraged others to go, and hoped to go herself.

Bolstered by Miss Gardner's words, Thomas Akano, a Yoruba, carried the Christian witness further into Batonu territory. He studied the language and moved to Okuta. The Archie G. Dunaways, Jr., began a dispensary in Okuta,

and a building was erected to serve both church and clinic until a church building was completed.

At this point Miss Gardner officially entered the land of the Batonus. When the Dunaways went on furlough, Miss Gardner replaced them at Okuta, although the Baptist Mission questioned whether a single woman should go there alone.

Putting Sounds on Paper

At Okuta Miss Gardner wanted to start an evening class where Batonus could learn to read and write their language. But the language had never been written down! There were no books. There was not even an alphabet to represent the sounds.

Together, she and S. O. Abegunde, a young Nigerian teacher who had come to Ilesha in 1949, set about to reduce the sounds of words into written form. Gradually they were able to make charts and to use blackboards in teaching a few interested young people to recognize their own language in writing.

While studying linguistics at Scarritt College for Christian Workers, Miss Gardner devised literacy material. The gospel accounts of Luke and Mark now have been translated with the help of the Sudan Interior Mission of Dahomey.

Much remains to be translated, and Abegunde is currently studying linguistics at the University of Michigan in order to continue the task.

A small nucleus of Christians had formed at Okuta, and limited medical help was available in the name of Christ. But Miss Gardner looked about her to-

ward the seemingly countless villages in every direction. Most of them had no road to connect them with the outside world. No one even knew how many villages there were. But the missionary was aware that thousands were being born, living, and dying without hearing the name of Jesus.

She visited many of the villages—by Jeep, motorcycle, or bicycle if possible, but often the last few miles were on foot. With her newly acquired knowledge of Batonu language she talked with people—old men, young women, children.

She learned how foods are prepared. She found out about unusual customs, such as burial ceremonies and the significance of flogging. She gained the confidence of the people, and the news of one named Jesus caught the attention of some of them.

One who heard was an old Muslim named Baa, who saw the difficulties of travel for Miss Gardner. An influential leader in his own village, he prodded others to help, and he personally assisted in clearing miles of one-track roads to accommodate a Jeep.

"I am building roads for Jesus," he would explain, although he never publicly professed faith in Christ.

The Only White Face

As roads gradually became passable to a few villages, Miss Gardner felt she must move closer to the villagers. In 1960 she moved from Okuta to Kenu, some ten miles further into the bush. There a handful of interested people helped construct a church building, and she lived in a tiny room at the back. Her kitchen,



Left: Villagers surround Miss Gardner during her visit.

Above: Teaching songs, missionary claps in rhythm with Batonus.

with its portable kerosene stove, was outside under a tree.

Literacy classes were begun, and soon the interest in learning became so intense that application was made to the government to start a Baptist primary school. Boys and girls in Kenu were introduced to books, pencils, paper, and their own desks at which to sit and learn.

The only white person within miles, Miss Gardner observed and took part in the villagers' culture and traditions. At Baa's invitation one day she attended a funeral, complete with farewell remarks to the deceased, drummers, and the sacrifice of a cock and a ram. The ceremony ended with frenzied drumming, gunshots, shrieking by mourners, and a brisk 100-yard run—for everyone, including Miss Gardner, pulled along by Baa.

She identified with the women by joining in their routine duties. She found most fascinating the processing of the shea nut, which slightly resembles an acorn. After nuts are dried in the sun they are beaten until the hulls break off. (With a little help from the missionary, the women are soon ready for a break from this time-consuming labor, and a pause always means time for another service for Jesus.) After days of beating comes cooking, separation, pounding, rubbing, reheating, and stirring. The end product: cooking grease.

Early Teeth Mean Slavery

A sadder custom is the fate of "evil" babies. If a Batonu child cuts his teeth during his sixth to eighth months, he must be excluded from the family. Rather

than kill these outcast children, the Batonus often give them as slaves to the Fulanis, a nomadic tribe prevalent in the area. Because of Miss Gardner's interest in these children, many have been brought to her.

It was that way with Banna. The baby girl had cut her teeth at the forbidden time, an event diagnosed by the witch doctor as the cause of the mother's illness. The prescription: Send the child away or the mother would die. When Miss Gardner heard of it, she begged the parents to bring the child to her.

Banna was but one of many children given to the missionary. Some are cared for by the Nigerian missionary couple now in the area; others are reared by Christian families. Some of the children are now grown and still look to Miss Gardner for advice, even for permission to marry. Many of them are becoming Christian leaders.

The missionary's first step in the area, after establishing friendship, was to launch literacy classes, with the primary objective of Bible reading. Under shady trees in dozens of villages, young and old sat together repeating the alphabet and practicing forming letters on the backs of used greeting cards.

Some lost interest after discovering they would not learn to read in one or two class periods. Others stuck with the task and eventually passed literacy tests. From these came students for several primary schools that were opened. Some of the older students continued into Bible training so that they might preach and teach in their villages.

After five years at Kenu, Miss Gardner

felt she should move closer to areas yet untouched. Nungurime village seemed the proper place, but her request to the educated chief at Gwanara for the necessary permission to live in his area was denied.

"No," he told her. "I don't want you too near. You will harm what I am doing."

A few weeks later she tried again. Some of the little boys in Nungurime, learning of the missionary's problem, prayed that the chief's tongue would be tied. This time he not only agreed to Miss Gardner's request, but when he learned she wanted to bring her trailer he offered to build a bridge to allow it.

Prayer on the Bush Road

Miss Gardner believes in definite answers to prayer. Late one night she was transporting a sick villager to the Baptist Hospital in Shaki, some 50 miles distant, when her Jeep stalled along the dark, bush road. Motor traffic along the road is extremely rare, but Miss Gardner prayed for someone to come along so she could send for help.

Just as the sun was rising she heard the faint noise of a vehicle, growing steadily louder. The driver even turned out to be a mechanic, and he repaired the Jeep.

When Boni Temaco, the first Batonu to attend and to graduate from the Baptist seminary, returned to serve his people, he needed a motorcycle to travel among the villages. No money was available. But after a time of prayer, a letter from a woman in America came with just enough money for a motorcycle. Few villagers have missed seeing the



Women and girls flock around Author Faye Stone.

shiny vehicle and hearing the messages of its rider.

As a missionary journeyman, my primary task was to teach children of missionaries at the Newton Memorial School. But on a few weekends and during one summer I was able to live and work with Miss Gardner. It was sometime after the summer at Nungurime when I realized that for weeks she and I had not seen another white face.

On a typical day, together we tended the sick—swabbing sores, tending infected eyes, providing medication. Mothers with sick babies, children with sores, old women, men—all flocked early in the morning to Miss Gardner's trailer home. Everyone listened as she read from Luke or Mark and discussed the passage, and then led in a prayer time.

Later, after holding clinic on the large rock at one side of the shed adjoining Miss Gardner's small trailer, I found her feeding evaporated milk to a tiny infant almost dead from lack of food. "Aunt Hattie," as I called her, introduced me to the mother, a young Fulani woman who had walked more than 20 miles for help.

Village Pied Piper

Together we taught little children to read and write. Throughout the village we entered many compounds, stopping to help the women beat shea nuts, or to hold chubby, laughing babies, or to console a sick, elderly man. We greeted women busily stirring pots of food over open fires near their homes, and checked on those who were sick.

It seems half the children in the village had begun to follow us, and they argued

over who would be next to hold Iya's hand or mine. In a village as I would repeat, "Suda, Yesu," a call to services to be held under some tree, I felt at times like a Pied Piper, for dozens of lively children and a few goats were running at my heels.

We drove in the Land Rover along bush roads to the home of a Fulani man whose wife was sick. Later, at the village where we were to turn for home, the people welcomed us and begged for a service for Jesus. So the record player was set up, choruses were sung, and there was prayer. Many villagers, some bringing a penny for their six aspirin, came for pills.

At three outcast villages we again met David, the young Christian literacy worker who proudly showed us the pole and grass shelter soon to be his schoolroom. He helped as we held a service.

By the time we returned to Nungurime, the sun was getting low. After supper by gas lamp there was another gathering, for Aunt Hattie had tape-recorded singing in the village and had promised to let the boys listen. Perhaps for that reason a dozen older boys and men came also, and the larger-than-usual group was packed into the small room for evening prayer.

One of Miss Gardner's greatest satisfactions in her work has been to see Batonus, Fulanis, and outcasts worshipping together at Nikki-kperu Church. She recalls that it took years before even the Christians among these different groups would accept each other.

Literacy work, too, seems fruitful; many of the Christian leaders first be-

came interested because of literacy class. Schools once were important to the Christian work, but as the government gradually comes to foster these it seems logical for the Christians to open more extensive programs in the churches and preaching stations. And, too, the Fulani tribesmen seem receptive to the gospel.

Any Problems?

When questioned about problems, Miss Gardner recalls the initial hindrance of language barrier and of understanding the culture, as well as the problem of being impatient with people slow to understand.

But when asked about the greatest difficulty, Miss Gardner takes but a second to reply, "Islam," now stronger than ever. Christian witness is hindered by officials, markets are being opened on Sundays in villages that have services, and job promotions are closed to Christians. The primary schools are being strictly regulated, and some are closed. Some effort has been made to use Muslim teachers.

But Hattie Gardner has her place. In more than 50 villages men, women, and children know her by name and welcome her visits. Many listen to what she says. Jesus, before unknown, has entered some hearts. A foundation has been laid, a work begun, a few churches organized, some confidence gained, and 35 preaching stations maintained.

But what now? As a bird must reach a stage of growth to fly alone, so must these people reach a certain maturity to stand alone. Miss Gardner, now 65, must soon retire. Who will take her place?



THIS BRIEF story is about one of the greatest missionaries, one who happens to be a woman—in fact, a little woman. But this unique woman houses a daring, adventurous faith.

Hattie May Gardner was not born rich. Her little hands learned to help in the kitchen and on the farm as soon as they could be taught to do so, and they worked hard.

She had to walk many miles to school, and woke up early to cook for the family before she went. When she came home, she returned to the kitchen. She was far from regular in school attendance. By the goodness of God, and perhaps for the sake of Africa, she was able to advance to the next grade each year through primary school.

Her family's financial condition was not encouraging, but young Hattie was determined to go to high school. She was out of school working more than she was in school studying, but she would not give up. "When I was 25 years old and entered college, I had 14 months of high school," she recalls.

In spite of difficulties, the family had time for God, and attended the

village church and Sunday School. Hattie had time to ask herself, "Does God have a plan for me?"

Eventually she felt one clear call to be a missionary, and chose her own mission field—Japan. Somehow she knew she had chosen wrong, but for a long time she was not willing to give up her daydreams about Japan.

God's choice, she knew reluctantly, was Africa. "I cannot say when I first heard the call to Africa," she related. "God was preparing me long before I realized it."

Aiming "to prepare to work in my country church," she went to Baptist Bible Institute (now New Orleans Baptist Theological Seminary) in New Orleans, La. Before she left that school she gave herself to God to be used unconditionally. She would go to Africa.

The Foreign Mission Board, she knew, would require a bachelor's degree. "I had no money to go to any college, but I had to go, for I must go to Africa," she explained. To Miss Gardner, this was but a little problem, for she had, and still has, a kind of faith hard to comprehend.

"God, who knew that the educational requirement must be met, knew also that I am a poor country girl," she reflected. "He called me

to go to Africa, and he will open the doors."

She borrowed money to attend college and worked many hours daily to pay the remainder of the fees. In 1932 she received the B.A. degree. Then she paid her debts. "I paid back every cent I borrowed," she declared. "I am ready to go."

But, to her surprise and sorrow, the Foreign Mission Board's decision was that it would not be best for her to go to Africa.

She did not give up. A church was ready to pay her way, and another mission board accepted her to serve in East Africa. Then it was suggested that she talk to someone at the Foreign Mission Board.

"Dr. Maddry [Charles E. Maddry, then FMB executive secretary] maintained that I was too little to go to Africa," recalls Miss Gardner.

"I replied, 'God made me, and he knew how big I was when he called me.'

"Dr. Rankin [M. Theron Rankin, then FMB secretary for the Orient] asked me if I would go to China.

"I replied, 'No, God has not called me to China, but Africa.' I had rebelled when I knew God wanted me for Africa, for I wanted Japan."

Here was a woman with an iron will to go along with her courage

The author, a Nigerian teacher, worked with Miss Gardner in devising a written language for the Batonu tribe. This article is part of a biography of Miss Gardner written in 1961 while Abegunde was a student at Nigerian Baptist Theological Seminary, Ogbomosho. Abegunde is now in the U.S. studying linguistics at the University of Michigan.

Little Woman, Big Faith

By S. Oladeji Abegunde

and faith. Eventually she had her way. "God made it so real to me, and I never doubted my call to Africa, although it was seven years before that call became a reality," she said.

Arriving in Africa as a missionary in 1936, she immediately became acting principal of a school at Shaki, serving two years. In 1940 she went to Abeokuta, still as a teacher. Two years later she returned to Shaki to serve as principal until 1951.

During these years Hattie Gardner carved her memory, not on tablets of stone, but in the hearts of men, women, and children in most of the villages that make up what is known as Shaki.

Most of the villages were (and still are) separated by dreadful forests and rocks for distances of two, three, or even four miles. But Miss Gardner, with girls from the school and a group of children, visited those villages from house to house, telling of the love of Jesus.

The years 1942-47 proved Hattie a "hero of the freedom charter," for those were long years of dispute among the churches over polygamy. The contention began with Kinnikinni Baptist Church in 1942 and rose to the climax—a riot—in First Baptist Church.

One day when the struggle was

the hottest, Miss Gardner prayed at the church building until she fell unconscious for hours, and many thought she might be dead. But the fight was won, and a pure church was maintained.

When she was asked to fill in in Bariba [now Batonu] land for furloughing missionaries, Hattie came to feel this was the place for which God had been preparing her.

God made Hattie Gardner a special "tool" for the bush, and she began "opening up" the interior. She was the first white person that many hundreds, or even a few thousand, of the Batonu people saw.

The secrets of Hattie Gardner's life lie in four great gifts:

—She takes life here as a temporary business and the life hereafter as the ideal, and, therefore, the only worthy goal of life.

—Her life from day to day echoes her gospel and advice to friends, white or black.

—She possesses a unique kind of faith—one that is adventurous and Christ-founded.

—She is a woman of prayer, always awaiting prayer.

Her living quarters demonstrate how little she cares for comfort or luxury. When her home was in a storeroom, not a bit bigger than ten by twelve feet, she showed as much

happiness as a queen in a palace. Ask her why she does not have this or that, and she will reply, "Is it all that necessary?"

She has demonstrated her faith in prayer on many an occasion. I once rode with her in her Jeep, when, without notice, the vehicle groaned and stopped. Miss Gardner did all she could to start it, to no avail. Before she gave up, she talked to the Lord. "Lord Jesus," she prayed, "help me get to Shaki today. You know it is necessary I do. . . ."

She switched on the ignition and the Jeep was once more awake, not to stop until we had reached our destination. Some say it was a coincidence. I shall not refute that possibility, but I will add—it was a divine coincidence.

In 1942 she was called home to visit her mother, believed to be dying. After praying, Miss Gardner commented, "I do not think the Lord wants me to go." Many thought her crazy, only to learn later that her mother had died even before Miss Gardner received the letter telling of her illness.

The Batonu and Fulani tribespeople have given Hattie Gardner a well deserved name—*Gandogi*, the princess of the highest order.

She is a little woman, but with a big, dynamic faith.





They came for a week...



PHOTOS THESE PAGES BY BOB HARPER

... of Bible study, conferences, speakers, personal contact with missionaries, and relaxation in the mountain setting.

During the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly, they—Baptists of all ages—sat in on a Foreign Mission Board meeting while new missionaries were appointed, met Board members and staff personnel, and heard answers to their questions about foreign missions.

Many conferees found it a time of personal encounter with God's will. At the June conference in Ridgecrest, 2,482 persons took part. Of these, 295 publicly responded to invitations to make Christian commitments, nearly half of them indicating concern for overseas missions.

Such decisions are not made lightly. A number of the 20 new missionaries and missionary associates commissioned during the conference had made life decisions in previous years at Ridgecrest.

On these pages are recorded some of the scenes during a week for missions at Ridgecrest. A similar conference, but without a Board meeting, will be held at Glorieta Baptist Assembly in New Mexico, Aug. 15-21. The conferences are sponsored by the Foreign Mission Board.

Taking part in Foreign Missions Conference are (top to bottom): John and Nancy Freeman, Miller, S.D.; Mary Lu Woodfall and Pam Medlin, of Daytona Beach, Fla.; and Steve Callaway, Erwin, Tenn.

Opposite page: In Nigerian costume, Karl J. Myers, Jr., missionary doctor to Nigeria, gives autograph during the International Lawn Party held at Ridgecrest.

Continued next page

They Came . . .

(Continued)



LAWRENCE R. SHEDDEN

Shady trees on a mountainside provide setting for a class.

Claude H. Rhea, Jr., of the Foreign Mission Board staff, leads music.

LAWRENCE R. SHEDDEN



Evening worship at the conference.

LAWRENCE R. SHEDDEN



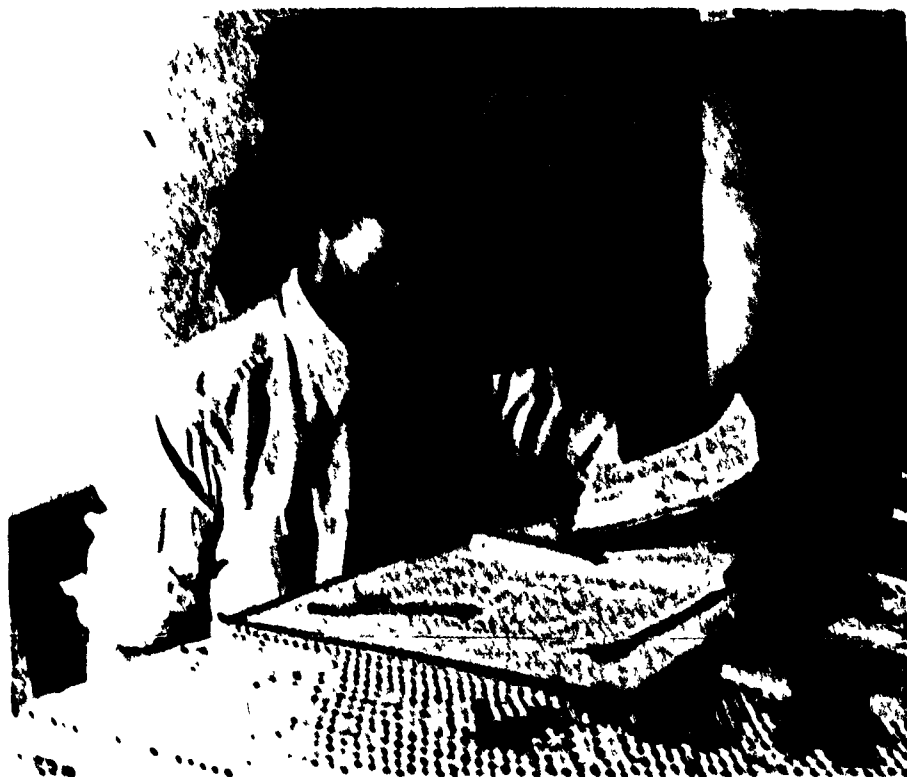
Santiago Canclini, of Argentina, respected national Baptist leader.

Young Bryan Weekly, of Huntsville, Ala., looks over the situation carefully.

Jack Shelby, from Gridley, Calif., lines up a candid photo during the colorful lawn party.

BOTTOM THREE PHOTOS BY BOB HARPER





Joel Herrera studies a correspondence lesson at home.



Course certificate is prepared for Joel.

Portable, Powerful Radio

BY BILL BOATWRIGHT
Associate, FMB Visual Education

TAKE THE WORD of Joel Herrera: Radio is important on the mission field. Joel, who lives in Santiago, Chile, believes in the ministry of radio and in its impact on the people of Chile.

Radio's vital place in missions is generally recognized. Radio can, with a single broadcast, reach more people than would attend a score of church services. And radio often influences those who would not go to a church service.

Radio is available, inexpensive to manufacture and distribute. One message can be heard by millions around the world, translated into local languages.

Radio is portable—the small, battery-powered transistor radio seems almost everywhere.

And radio not only moves with people—it moves people. Its message is spontaneous, immediate—today's news today.

But, as Joel Herrera can illustrate, radio on the mission field is more than just immediate or comprehensive or spontaneous.

Joel one day heard the message of the gospel over the Spanish-language broadcast of *The Baptist Hour*. He was already a Christian but still unsure in his beliefs. Through the broadcasts he began to hear answers to many of his questions.

He also heard about a correspondence course being offered in connection with the program. The course offered greater knowledge of the Scriptures, and there

would be a certificate upon completion of the first 42 lesson courses.

In the study, however, Joel learned even more. He was awakened to God's will for his life and to God's leadership in the direction of the pastoral ministry. Joel not only learned of the many needs in the land of Chile, but of the specific need for well-trained pastors and teachers to serve in the churches and schools in his native land.

Joel Herrera and the radio ministry have both grown in the past few years. Today he is pastor of the Renca Baptist Church in Santiago, a strategic part of the Baptist witness in Chile.

The radio ministry has grown, too—from one program over one station into a varied format of preaching and teaching services, musical programs, dramatics, and correspondence courses.

Today, three correspondence courses are offered through the radio broadcast. The courses include "Life of Jesus Christ in the Four Gospels," "The Acts of the Apostles," and "Basic Beliefs of the Christian Faith."

Throughout Chile more than 350,000 persons listen to the Christian broadcasts. Thousands of listeners have taken one of the correspondence courses; many have begun attending evangelical churches.

And some, like Joel Herrera, have responded to God's call to teach and preach the gospel to the people of Chile.



Joel tunes in a Baptist program.

editorials

New Staff Members Selected

WE INTRODUCE here two area secretaries, elected by the Foreign Mission Board in June. Their administrative posts are two of four created in April when the Board divided and renamed the Orient and Latin America areas. The new geographic designations are Southeast Asia (the Philippines, Guam, Indonesia, Singapore, Malaysia, Vietnam, and Thailand), East Asia (Hong Kong, Macao, Taiwan, Okinawa, Japan, and Korea), South America (all of South America except Guyana), and one named Middle America and the Caribbean (Mexico, Central America, the Caribbean region, Guyana, and the Baptist Spanish Publishing House in El Paso, Tex.).

Frank K. Means, secretary of Latin America since 1954 is now responsible for the South America area. Former secretary for the Orient, Winston Crawley, is now director of the Board's newly created Overseas Division.

The new secretaries and their families will live in Richmond, Va., location of the Foreign Mission Board's headquarters.

R. Keith Parks: Southeast Asia

Born in Memphis, Tex., Dr. R. Keith Parks is a graduate of North Texas State College (now North Texas State University), Denton, where he was graduated with the Bachelor of Arts Degree. He then attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he received both the Bachelor of Divinity and Doctor of Theology degrees. Before missionary appointment in 1954 he was pastor of a church in Red Springs, Tex., and teacher of Bible at Hardin-Simmons University, Abilene, Tex. He also did summer mission work on San Andres Island, Colombia.

During his first two terms in Indonesia, Dr. Parks served as professor in the Baptist Theological Seminary of Indonesia, Semarang, and acting president of that institution during the furlough of its missionary president. Besides his teaching and administrative activities, he was counselor, building supervisor, and evangelist in the Semarang area.

Parks was granted a leave of absence in 1963 by the Board, on the recommendation of its Orient committee, in



R. Keith Parks

order that he might serve as an associate secretary in the Board's Department of Missionary Personnel. His assignment in this task was the western part of the United States. He counseled and interviewed candidates for missionary service, assisting them in procedures leading up to appointment by the Board.

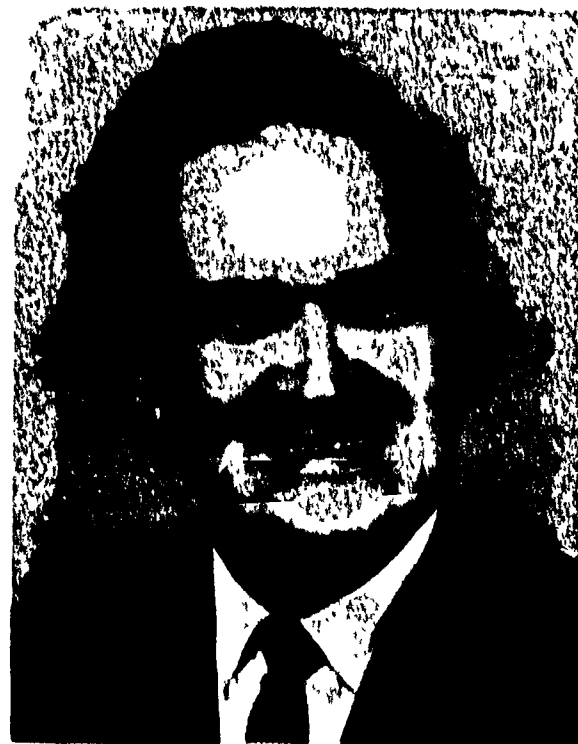
Dr. and Mrs. Parks, the former Helen Jean Bond, of Abilene, have four children, Randall, 14, Kent, 11, Eloise, 7, and Stanley, 5.

Charles W. Bryan:

Middle America and the Caribbean

Charles W. Bryan, born in Collinsville, Tex., attended North Texas Agricultural College and Southwestern University, where he received the Bachelor of Arts Degree. He is also a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., with Bachelor of Divinity and Master of Theology degrees.

Prior to missionary appointment in 1950, he had served two years in the U.S. Navy and had held pastorates in Texas. After language study in Costa Rica he served in that country as a general field missionary, a teacher in the theological institute, and as counselor to language school students. In 1957 he transferred to Peru, at the invitation of the Board, to assist in the development of newly established work. While there he was pas-



Charles W. Bryan

tor of the First Baptist Church, Lima.

When the field representative plan was adopted for the Latin America area in 1961, Bryan was selected for the Central Field. From headquarters in Cali, Colombia, he worked with the Missions (organizations of Southern Baptist missionaries) in the Bahamas, Venezuela, Colombia, Ecuador, and Peru. In March and April, 1961, he accompanied the Board's executive secretary and the Latin America area secretary on a Caribbean survey journey that led to the start of Southern Baptist mission work in Bermuda, Jamaica, the Dominican Republic, French West Indies, Trinidad, and British Guiana (now Guyana).

Mr. and Mrs. Bryan, the former Martha Christian, have two children: Carol Ann, 15, and Elizabeth Ann, 3.

Overseas Division



BY BAKER J. CAUTHEN

THIS year—1968—has seen a significant development in administration at the Foreign Mission Board: the creation of the Overseas Division, with Dr. Winston Crawley as director.

The action creating the Overseas Division and naming Dr. Crawley as director was taken by the Board at its Convention-wide meeting in April.

At the same time, the area of Latin America was subdivided into two areas. The area of Middle America and the Caribbean will include all the work beginning with the Spanish Baptist Publishing House and extending through Mexico, Central America, and the Caribbean—including the Bahamas, Bermuda, and Guyana (on the northeast tip of the South American continent). The area of South America will include the work on the South American continent.

The Orient was also subdivided into two areas. East Asia will include the work in Japan, Korea, Okinawa, Taiwan, Hong Kong, and Macao. The area of Southeast Asia will include the Philippines, Guam, Indonesia, Singapore, Malaysia, Thailand, and Vietnam.

The countries of East Pakistan and India were detached from the Orient administration and added to the Europe and Middle East area. It is anticipated that when mainland China reopens it will be a part of the East Asia area.

Dr. R. Keith Parks was elected by the Foreign Mission Board in June to serve as secretary for the Southeast Asia area, and Rev. Charles W. Bryan was elected to serve as secretary for Middle America and the Caribbean. Both these men began their services July 1, after missionary service in their respective fields of outstanding contribution and usefulness.

This administrative development in the Foreign Mission Board has been occasioned by sustained growth experienced over a 20-year period. The call to advance was sounded in May, 1948, when 625 missionaries were under assignment for service in 25 countries. Twenty years later, approximately 2,300 missionaries were under assignment for work in 68 countries.

The responsibilities of administration are so extensive that it has been recognized for some time that a subdivision of the areas would be of much value. Experience had been gained by the subdivision of the old area of Africa, Europe, and the Near East into two areas, with Dr. John D. Hughey serving as secretary for Europe and the Middle East and Dr. H. Cornell Goerner serving as secretary for Africa.

Area secretaries give much time not only to administrative responsibilities involving finance and program, but also to matters affecting individual missionaries and their families, as well as the organizations they serve.

The rapid growth of work resulted in bringing consultants into the staff of the Foreign Mission Board. Dr. Franklin T. Fowler became medical consultant after years of outstanding missionary service in Paraguay and Mexico. Rev. Joseph B. Underwood became consultant in evangelism and church development, and has rendered remarkable service in the promotion of evangelistic crusades throughout the world. Dr. Claude H. Rhea, Jr., came to the Foreign Mission Board staff one year ago as consultant in church music and mass communications. His work in the first year of service took him into 38 countries.

With the expansion of work, subdividing of areas, and bringing of consultants into the organization, it became evident that the creation of an Overseas Division would be of great value.

The Overseas Division will bring together all the area secretaries and consultants, who will be in position to confer more effectively concerning all aspects of mission work overseas. What is done in one part of the world has bearing upon what is done elsewhere. Policy matters have to be considered in relationship to their broad extent. Plans laid in one section may be found of value generally.

All the area secretaries and consultants are men of outstanding training and ability. They have had many years of effective leadership. Dr. Crawley brings to his post as director of the Overseas Division a rich background of missionary service and administrative experience.

The development of the Overseas Division in no way changes the relationship of the missionary or the Mission organization to the area secretary. It is, however, an important development within the administrative organization of the Foreign Mission Board whereby added strength will be obtained. It is entirely possible that, as growth continues, need will develop for adding other consultants to the organization, and, in time, for further subdivision of administrative areas.

We are grateful to our Lord and to Southern Baptists for strengthening our hands that we may be able to have not only larger numbers of missionaries at work, but also reinforcement in the administrative responsibilities of the Board, so that maximum service can be rendered.

Size: 496,093 square miles; not quite twice the size of Texas.

Population: 12,012,000; more than half are Indians, of pure or mixed blood. The official language is Spanish, but many Indians speak Quechua or Aymara.

Government: Republic; gained independence from Spain 1821-24.

Religion: Although religious liberty prevails, the Roman Catholic religion is protected.

Southern Baptist missions: Date of entry, 1950 (12th country entered in Latin America).

Related to work: 11 churches (3 self-supporting) and 26 mission points; 606 members; 16 national pastors; 130 baptisms reported last year. The Peru Baptist Convention was organized in 1966. There is an encampment site at Santa Eulalia.



Spanish

It will take Christian courage, dedication, and determination to conquer Peru for Christ. If men have conquered for gold and glory, can the Christian do less for God and the gospel?—*Charles W. Bryan*, FMB secretary for Middle America and the Caribbean

Assigned personnel: 28 missionaries (13 couples), 1 missionary journeyman. **Arequipa** (135,358 population) 4 missionaries.

Book store branch.

Lima (1,436,231; capital) 8 missionaries.

Book store.

Piura (45,138) 2 missionaries.

Trujillo (100,130) 8 missionaries, 1 journeyman.

Book store.

Peruvian Baptist Theological Institute.

PERU

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

On the playground at a Baptist assembly in Peru.



in America

Size: 72,154 square miles; slightly larger than Oklahoma; the smallest republic in South America.

Population: 2,749,000.

Government: A republic; recognized as an independent state in 1828.

Religion: Religious tolerance is complete, for Uruguay was the first South American republic to separate church and state. Roman Catholicism is predominant, but there is a general indifference to religion.

Southern Baptist missions: Date of entry, 1911 (fourth country entered in Latin America).

Related to work: 25 churches (6 self-supporting) and 35 mission points; 1,508 members; 19 national pastors; 195 baptisms reported last year. The Uruguay Baptist Convention was organized in 1948. There are four kindergartens and one elementary school.

Uruguay desperately needs the prayers of Southern Baptists that religious indifference and social pressure against the gospel might be lifted. Uruguay needs more missionaries to open new work and to train national Christians for more effective service.—*James W. Bartley, Jr.*, missionary to Uruguay



URUGUAY

Assigned personnel: 21 missionaries (10 couples).

Carmello 2 missionaries.

Mercedes (34,000) 2 missionaries.

Montevideo (1,158,632; capital) 13 missionaries.

Uruguayan Baptist Theological Institute.

Street scene in Mercedes, Uruguay.



MISSION

of a mission

CARREÓN'S CORNER sits at the top of the hill on a wide, unpaved street in the barrio called La Piedrera. This is a poor community on the outskirts of Juarez, Mexico.

Here Senor Carreón runs a store, a kind of general store where people buy vegetables and matches, soft drinks and daily necessities. Here also is the bus stop for *Transportes Urbanes*, which operates on a 20-minute schedule to downtown Juarez.

Aside from its austerity, La Piedrera is a beautiful place. The mountains visible in the distance present an inspiring view.

This barrio, in fact, is an ideal vantage point for the famous mountain pass *El Paso del Norte* that opened what is now the United States' Southwest to the Spanish and gave its name to the U.S. city located just beyond it. On a clear day La Piedrera is *the* place to view the skyline of El Paso, Tex.

In the barrio itself, though, the beauty of the natural surroundings is obscured by smelly lean-tos and crowded adobe houses.

Four summers ago members of Monterrey Baptist Mission held a revival meeting in La Piedrera, the barrio next to them. For months thereafter they conducted a weekly Sunday School at Carreón's

By Johnni Johnson
Associate, FMB Visual Education



PHOTOS BY FON H. SCOTFIELD, JR.



Above, left: View from the La Piedrera community in Juarez. Above: Frank Pattersons leave mission after Bible classes. Left: Mrs. Patterson teaching at the La Piedrera Mission.



Corner. The adult class—the smallest—met inside the house. Beginners crowded the front porch. The Juniors and Intermediates drew up crates for chairs behind the house.

Two of the teachers at La Piedrera are Dr. and Mrs. Frank W. Patterson. These missionaries, who serve through the Baptist Spanish Publishing House in El Paso, have worked in the Monterrey Baptist Mission from its beginning.

Two teachers of Beginners are Concepción Paredes and her cousin, Josefina Ordaz, who worship and study with the Monterrey Mission. (When her schoolteacher asked Concepción, an *A* student, how she did so well, she explained, "I put God first, and everything else later.")

The people at Monterrey are themselves a mission of First Baptist Church in Juarez, one of a dozen missions the church sponsors in the city and its surrounding barrios.

Now the mission in La Piedrera has a new location, several blocks from Carreón's Corner. In many ways it is like scores of other mission Sunday Schools in Mexico. But one thing is unusual: La Piedrera is the mission of a mission.

Clarified by Crisis

THE SMALL lump he had removed from my left arm, said the doctor, was fibrosarcoma—a malignancy.

For several minutes, though the doctor was visibly shaken and my husband's face was ashen, the reality of the situation tended to escape me.

It was the first day of April, 1967, and Dr. August Lovegren had walked across the Baptist Hospital compound in Ajloun, Jordan, to our home to give us the report.

We discussed matter-of-factly when and how I would go to Beirut, Lebanon, for surgery. The doctor explained what would probably be done and added that it was "the alternative to amputation."

The shock of that suggestion suddenly brought the picture into focus. He had not said it would happen, or even that it might; he had only dropped the gentlest hint that such a thing was possible, but my mind recoiled from the horror of the thought.

In the next few minutes I thanked the doctor and said good-bye, talked to some visitors, and spoke with my helper about the work for the day, but all the time a wild confusion of thoughts was tumbling through my head.

Anxious to tell a friend about my condition before someone else did, I hurried out the front door and down the walk into the loveliness of April in Jordan. The sky over Ajloun is preposterously blue, like a child's overdone painting. That day the clarity of it actually stung my eyes, and with the sting I felt a rush of desire to clasp to myself the beauty of God's world.

It occurred to me that if life were nothing more than the blue sky and pine trees and spring, I would want it. And then—much more quickly than I can tell it—I thought of the book I should write and have never started, of the people I have only intended to speak to about the Lord, of my pretty little girls growing

up and having pretty little girls of their own, of my sons—writing a concerto someday, exploring outer space, or standing for right in an evil world. I could not bear the thought of missing it all.

Some sense began to come to the top of my jumbled pile of thoughts. An arm was expendable. I could do without it. The important thing was to get rid of the cancer and live.

Before I could revel in the surety of that thought, there was more. Out of an inner storehouse came the thought, "Death . . . cannot separate us from the love of God." Many times I had read the verses in Romans 8 with their sweeping list of things powerless over the Christian soul, yet it seemed that I had never noticed that first word in the list. Apparently my mind had skipped over it, for I was young and strong, and death was far away. But as I walked across the compound that day, I could not remember another word in the list.

Something about a crisis clarifies one's sense of values. In the really desperate situation one factor stands out in bold relief so that one knows without question—*this* is the essential matter.

For years I have known that the last thing I can afford to lose is my certainty that God is love. The knowledge served me well that moment, for it helped me swiftly to the realization that my enemy was not cancer. My real enemy was the fear and resentment and bitterness that destroy the human soul. In living, or in dying, I must conquer these, through Him.

By the time I reached my friend's house, half a minute from my own, I knew that the important matter was not to save my arm, or even to live, but simply to be a child of His and to behave like His child in my crisis.

I did not lose my arm, only a sizable slice off the back of it. Life was not yet over for me. There were still more unexpected glories to be discovered in other inescapable crises.

I was to encounter one of these crises in less than two months.

All during that spring a wave of resentment, suspicion, anger, and apprehension was building in the Middle East. On June 5 it crested and broke over our heads in the form of war.

We were, of course, among those least hurt, and it was this realization that led us ultimately to the open secret of the blessing in our predicament. There were hours, however, as we waited in our new home in Amman, Jordan, when the world seemed to crumble at our feet.

Many words have been written about that week, and everyone knows how the blood of men, women, and children poured out on the ground of Jordan and how a quarter of a million people became homeless.

For us the grief was compound, consisting of sorrow that our beloved second country was being swallowed up, and of dismay that the United States was considered an enemy of the Arab people in the 20-year conflict over Palestine. This latter fact now seemed to endanger both our lives and our work.

In my memory the distress of that week centers on Wed., June 7. By that time Jordan's defeat was certain. The reaction of the people was cause for fear, so we closed the shutters, locked the doors, and considered the irony of our hope that lost men walking in the street would think that the American missionaries were not at home.

Even then there were reasons for better expectations. Jordan had agreed to a cease-fire, and an official came from the American Embassy to say that an Air Force plane would come to our rescue on Thursday morning. (The plan was never effected, and this notification was the last message we had for three days.)

While packing to go, we were forced to consider the possibility of losing all our personal possessions. It was then we made the remarkably cheering discovery that the monetary value of any object

The author, Mrs. J. Wayne Fuller, is a missionary to Jordan.

Some Deepened Convictions

By Donald H. Rose

The author, a missionary associate to Germany, recently concluded his tenure as editor of "Highlights," monthly newsletter published by the European Baptist Convention (English language). The following is a portion of his last editorial.

AN EDITOR who writes most of the copy for a paper is bound to have reached some conclusions and learned some things along the way.

One of these is in the form of a deepened sense of appreciation for the genius of the church.

Where we once felt like joining the critics who were saying that we live in a "post-Christian" era, that the church is no longer relevant, in reporting on these churches in Europe we have come to feel just the opposite. Nothing is more vital, more tenacious, and indestructible than the church.

Over and over in Europe we have seen little groups of Americans band together to start a church. With no pastor to lead them, no "real" church building to meet in, with few funds on hand with which to operate, and often facing the opposition of so-called organized religious leaders, these groups have met for worship, Bible study, and Christian fellowship—winning the lost and growing in strength.

Out of such groups have come men who, having worked so hard to provide a Baptist Sunday School for their children, have themselves felt the call to full-time Christian service and are now engaged in such a ministry. Truly, "the gates of hell shall not prevail against My church."

Another deepening conviction is that the word "temporary" has no place in a Christian's vocabulary.

Not only have we seen new churches and missions begin in Europe, we have also seen some close. One thing that surely is missing in the English-language work here is that long-term sense of permanence that characterizes Baptist work in America.

Bigger this year than the year before, buildings enlarged and new ones built, budgets up, and a kind of "dividends every year" philosophy are not the rule in Europe. Churches minister to a shifting population. Bases close, troops move out, and the people are gone almost overnight, until one feels

mighty insecure and wonders if such "temporary" work deserves the investment of time and money that is made. But the answer comes again and again — "Yes, it certainly is!"

One visits the thriving church at Mildenhall, England, and is greeted with, "Remember me? I was at Chambley, France, when you spoke there."

Or at Stuttgart one looks out over the congregation and sees faces that once he saw at revival services in Toul or in meetings at Paris.

Then there are the letters that come almost weekly from Baptists all over the U.S. who were a part of work now closed—like Büchel, Verdun, Fürth, or Gernersheim. These letters report the activity of people in America who found Christ or were reclaimed by him in these now-closed churches.

The work may have been temporary in a physical sense, but spiritually it is still very much alive in the souls of people who responded to Christ back then. They are eternal, not temporal, for the work done there is a part of that which remains while the world passes away.

Finally, though there are other convictions formed, one could not help but remember the power of God's people working together as good stewards in a cooperative endeavor.

Have you ever seen the offerings in a government-supported place of worship? Pennies, nickels, and dimes attest to the lack of participation in religion that is a fringe benefit. Give a man a religion that doesn't affect his pocket-book and you have robbed him of the privilege of really giving himself.

Then see these little English-language churches. Thirty or forty people paying the rent, supporting a pastor, and still giving to mission causes around the world, and even helping to support a home missionary working with Spaniards in Frankfurt—not to mention dozens of other worthy projects.

What stewards these churches have! Our conviction that God's people must give in order to fully appreciate the God who gave his all, even his only Son, has only deepened upon observing these English-language churches.

May God never make it "easy" for us. Something is lost when that occurs.

By Frances Fuller

in our house was totally insignificant. There were things we treasured, to be sure, such as snapshots of laughing babies, the last letter I ever had from my grandmother, and the long red pigtail that we cut reluctantly from our daughter Cynthia's head when she was three. Eventually we got out of Jordan with the funniest assortment of nothing ever collected in suitcases.

The west bank's last line of defense retreated across the Jordan River. The scene of battle was now half an hour down the highway from Amman. Much more than half an hour later, about the time darkness engulfed the frightened city, the ack-ack gun a few yards from our house exploded like a string of firecrackers. There was a tense moment of silence, then a hundred guns began to boom at once.

Not knowing whether the battle that seemed to rage around us was another air attack or an invasion of the city, we sat close together on the floor in the hall, surrounded by the noise that for the moment shattered our hopes.

"Will they get the airport again?" asked one child. Another began to cry.

To encourage the children I said, "Think how much luckier we are than most of the people of Amman. They don't have Jesus while they're scared."

Our 12-year-old suggested that we pray aloud, and we took turns, our voices mostly drowned out by sounds of war.

In that miserable hour when so many things that we wanted to be secure were violently shaken, we became aware of something eternal and indestructible. Every time I remember the heartbreak and fear we shared with the people of Jordan, I probably will think of Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The kingdom! This is the one imperishable thing we had that night. It was dearer far than anything we stood to lose.

EPISTLES

*From Today's Apostles
Around the World*

Police Station Wall Serves as Screen

The small town of La Mission has sprung up because of the Venezuelan Government's effort to turn the jungle into cultivated land. The town rests in a rural area that has some of the best farm land in the country.

Acarigua Baptist Church members go to La Mission to hold worship services every Saturday night. The group of ten believers in La Mission hold Sunday services in a make-shift building at the home of one of them. Since Acarigua church is pastorless, I have been preaching there once a month and driving down on Saturday to go to La Mission.



On a recent Saturday five members from Acarigua and I took along a movie projector and the motion picture *I Am the Resurrection and the Life*.

"The best place to show the picture is on the side of the police station," some of the believers in La Mission told us.

Doubtful, I asked permission from the chief of police and found that he was much in accord with our request. I learned he had been reared in an evangelical home.

We passed out tracts and Scripture portions and invited people to attend the evening services. I set up the projector on top of the car 15 minutes early, and a crowd quickly gathered. We counted more than 200 people who watched the motion picture, after songs, testimony, and preaching.

As the people listened, I thought how different was this scene from accounts I had read about in previous years when, in some places, police had led angry mobs to attack church buildings and to throw rocks at missionaries. Now the police station wall had become a movie screen.

We parents never cease to learn from the younger set. We were feeling somewhat frustrated and downhearted after our house had been broken into and robbed while we were at church one Sunday. At prayer, 12-year-old Becky petitioned, "Dear God, help us not to think so much about material things and to think of Thee more; and help the robbers to repent." Added Esther Marylyn, who is seven, "Help us to be more thankful for you and what we do have, dear God."—**Julian C. Bridges, Mexico, D.F., Mexico**

On the way to La Mission, I had asked one of the church members to preach, but he said he had not prepared a sermon. But as he led the service, at my request, at one point he began preaching. On the way home I asked him about his change of mind.

"When I saw the crowd of people," he confessed, "I just couldn't keep from it."

Clarence R. (Buck) Smith
Valencia, Venezuela

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Adoption Could Solve Two Problems

In Rhodesia, as in other parts of Africa, some still believe multiple births to be the work of evil spirits. The first infant to make exit is considered the legitimate one, while any others are believed fathered by evil spirits. These extras are, therefore, rejected and—to put it bluntly—killed.

European influence—namely the fact that it is illegal to kill an unwanted child outright—causes Rhodesian Africans to go about it in a more subtle way. They simply refuse to nurse an unwanted child, while caring properly for the wanted one.

Some months ago a woman delivered triplets at Baptist Hospital, Sanyati. Being premature, the babies were required to remain until each weighed at least six pounds. The parents gave every evidence of wanting the entire production, and at the end of three months took the babies home.

About three weeks later, one of the triplets died. A second one had become quite thin and in poor condition, though the firstborn continued to grow nicely. The parents came to the hospital only when the firstborn developed a slight nasal congestion and mild cough; they came promptly upon the first signs of illness in this robust youngster. The scrawny little one, already extremely ill for a week, came along.

The contrast between the two babies was astounding. I fought hard for several days and nights—and the scrawny infant fought hard, too—but finally she died. Pneumonia and complications played a part, but the underlying cause was starvation and failure to seek medical care.

I am convinced the parents killed both these children through neglect, and that it was as intentional as if they had thrown



them into the river, deserted them in the bush, or left them in a clay pot up on the hillside.

The matter weighed heavily upon me, and meditation brought me to consider another area of need: childless couples. To the African, to be childless is no less than tragic. A wife that does not bear a child may be traded for her sister or returned for a refund of the bride price.

Occasionally some strange fondness causes a man to keep a childless wife and take other wives for childbearing purposes. For a man to retain a wife unable to produce children and yet to refuse to take another wife is unheard of in African society—except where the teachings of Jesus Christ have laid strong hold on him. We have two such couples in our area, and both were thrilled when the prospect of adoption was suggested.

The government social welfare office in our area handles adoptions, but has never had occasion to deal with Africans in this regard. Understanding African custom, they gave advice obviously designed to be discouraging; still, they have agreed to handle all legal aspects.

The plan, though a logical solution to two very real problems, is not without obstacles. No African family will readily give up a child for adoption. The ancestral spirits would surely be displeased and bring disaster upon the family. It is quite acceptable to starve an unwanted child, but would be disgraceful openly to reject a child, as in allowing it to be adopted.

Babies adopted by couples in our section of Rhodesia must be imported from other sections, and vice versa, so that the parent will never learn the whereabouts of the child. We need prayer as we seek babies for couples and couples for babies.

Frances Greenway, Gatooma, Rhodesia

Campaign Plans

All the church members in Central Baptist Association, including churches in and around Belo Horizonte, capital of Minas Gerais state, are enthusiastic about the Campaign (Crusade) of the Americas. Much of my work these days is directed toward plans for the Campaign.



The first official Campaign activity in the association was a recent rally in the largest church. Long before time to begin, only standing room remained. A large group stood outside to listen.

Fifty-four persons accepted Christ as Saviour at this opening rally.

Billy J. Davenport

Belo Horizonte, Minas Gerais, Brazil

Where Will He Go?

Where will Kpelle Boy sleep tonight, now that the rains have begun? The bed of the large truck parked on the campus here at Ricks Institute will be too wet. The nightwatchman will prevent him from sleeping in the hallway of a dormitory.

Perhaps again tonight the child will crawl close to one of the houses and sleep on the concrete. The roof overhang is wide, and if the wind does not blow the rain, he will not get too wet.

Every night our family hears the boy—perhaps he is nine years old—outside our house as he makes noises he thinks will bring us to the door for his evening meal.

One night recently, my husband Glenn was busy grading papers when Kpelle Boy coughed beside the office window. Glenn suggested that he go home and find food.

But then we remembered the scars that mark the young boy—scars inflicted by his father. Conscience-stricken, our family spent the next several minutes searching for Kpelle Boy in the darkness around our home.

What is Kpelle Boy's future, with no education, no family to love and care for him, nowhere to go? We must do more than give him bread.

Margery (Mrs. W. Glenn) Henderson
Missionary Associate
Monrovia, Liberia

Varied Duties Keep Her Busy

"What do married lady missionaries do?" asked the letter from a member of Girls' Auxiliary.

In answer, I'm a homemaker. There are differences. In the States my helpers were modern conveniences, a supermarket, dime store, and department store. In the absence of these I have two Indonesians who help me to shop, cook, clean house, wash, etc. But I am still responsible for good meals on the table, a clean house, and making a home

for my family.

Naturally I'm active in church activities. Despite my complete lack of musical ability I even play the melodica for church. At least it gets them started on the right note. Besides church services we have household services to which the people invite their neighbors. Later I will help some in the Sunday Schools (on different days) we hope to begin.

I'm also a hostess. Some days our first guest arrives before 8:00 A.M., and our last one leaves at midnight. Besides individual guests there are frequently groups of people in our home. Some are church

*Julian C. Bridges,
a Baptist
representative in
Mexico, talks
with young boy
in Mexico City.*

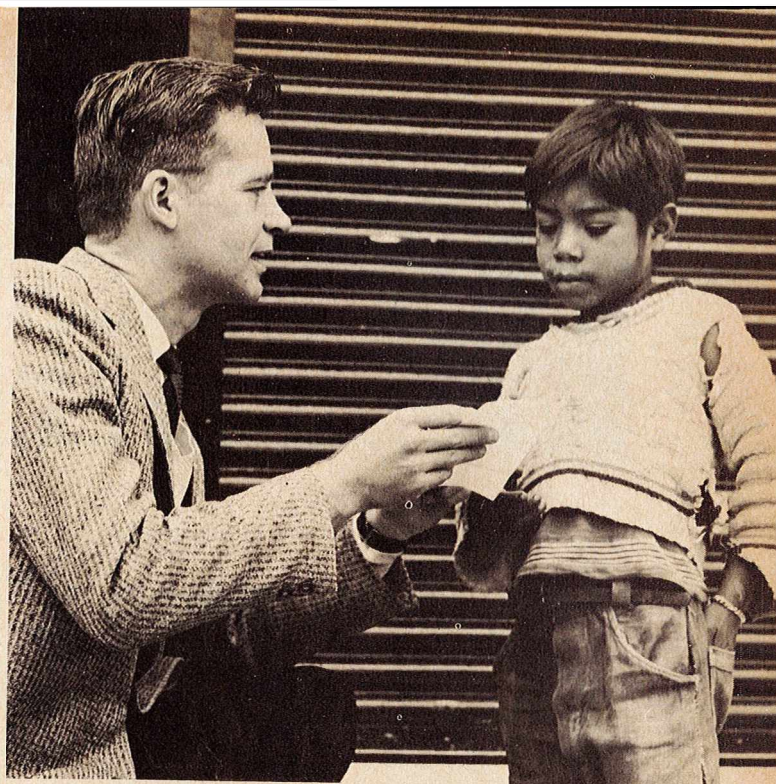


PHOTO BY JOSEPH B. UNDERWOOD

Congress Affects Young People

Almost 500 young people and youth leaders from all over Mexico and from six other countries attended the National Youth Congress in Mexico in April. More than 250 persons made public their decisions for Christ.

Plans were discussed for enlarging and extending the work among students and among professional people. And congress attendants went away more deeply dedicated to personal witnessing.

"It's like being born anew," said one girl of the congress. Declared another in a testimony service, "I had never before formed the habit of rising early enough to read the Bible and pray."

"Already we have found the joy of witnessing," said still another. "We shared Christ with the taxi driver who took us to town!"

Later, one youth wrote, "After I arrived home I went to my mother and others of the family who are not Christian, and tried to witness. Last Sunday, for the first time, my family went with me to the Baptist church!"

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

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Sermon at the Ranch

Few pastors ever have opportunity to repeat a sermon four times without stopping. But it was that way at *La Cuchilla* (The Knife), a ranch where the gospel had never been heard.

So receptive were the people at the ranch, that after I had preached for a while one would say, "Please wait. I want to get my friend who has never heard this wonderful news."

Soon he would return with others, and the sermon would be repeated.

On Easter Sunday the patriarch of the *rancho*, his wife, son, daughter-in-law, and two grandsons were baptized. This nucleus is growing rapidly despite difficulties.

A few weeks later we were able to enter a nearby *rancho* as a consequence of the witness at *La Cuchilla*.

William H. Gray, Jr.
Saltillo, Coahuila, Mexico



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groups, but there are others, too.

On a recent Monday night eight air cadets (similar to U.S.A.F. cadets at Colorado Springs, Colo.) came and sang Indonesian folk songs for us. They had come to Purwokerto for a parade that morning. Three of them are Baptists and the finest Christian young men you could hope to meet. From Thursday through Monday we had from one to four of them eating and/or sleeping at the house.

I visit people—the same kinds I would visit in the States: church members, prospects, neighbors, and friends. The fact that we are Americans means that we are invited into some homes where a vocational Christian worker would not usually be invited.

And, I'm a teacher. I have the Intermediates in Sunday School, and teach a beginning English Bible class and another English class for women in town.

We're busy—and happy in it. As we listened to the air cadets sing I thought to myself that, given any choice at all, I wouldn't be anywhere in the world but Indonesia, here and now.

Marjorie (Mrs. H. Von) Worten
Pelambang, Sumatra, Indonesia

N
W

FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

MAY 1968



Baker, Charles Berry

b. Granite, Okla., Jan. 3, 1942, ed. Murray State Agr. Col., 1961; Okla. State Univ., B.S., 1963; NOBTS, Th.M., 1968. Elec. lineman, Okla., summers 1961 & '62; high school athletic referee, city rec. dept. employee, univ. rec. dept. employee, & clinic custodian, Stillwater, Okla., 1962-64; asst. pastor, Hillcrest Church, Stillwater, 1964; teacher & coach, Fairfax, Okla., 1965; dock worker, New Orleans, La., 1965; teacher, Metairie, La., 1965-68 (part-time); pastor, Plum Orchard Church, New Orleans, 1965-68. Appointed for Korea, May, 1968. m. Marsha Lee Ruth, Aug. 18, 1962.

KOREA

Baker, Marsha Lee Ruth (Mrs. Charles B.)

b. Hutchinson, Kan., Oct. 14, 1942, ed. Okla. State Univ., B.S., 1964. Nurse's aide, Muskogee, Okla., summers 1961 & '62; univ. student counselor, Stillwater, Okla., 1961-62; high school teacher, Fairfax, Okla., 1964-65. Appointed for Korea, May, 1968. m. Charles Berry Baker, Aug. 18, 1962. Children: Deborah Lee, Jan. 29, 1966; Nathan Dow, Mar. 31, 1967.



Cooper, Jackie Bernard

b. Greenville, S.C., Dec. 15, 1939, ed. Furman Univ., B.A., 1964; SEBTS, M.Div., 1968. Mill worker, 1958-63, salesman, summer 1963, & warehouseman, 1963-64, Greenville; machine opr., Basley, S.C., 1964; hosp. psychiatric aide, Raleigh, N.C., 1964; pastor, Oak Island Church, Long Beach, Calif., 1965-68 (mission, becoming church in 1967). Appointed for Argentina, May, 1968. m. Margaret Arlene Harrison, June 30, 1962.

ARGENTINA

Cooper, Margaret Arlene Harrison (Mrs. Jackie B.)

b. Piedmont, S.C., June 20, 1944, ed. SEBTS, Certif. in Theol., 1967, & further study, 1967-68. Salesclerk, Greenville, S.C., 1960-62 (part-time); hosp. psychiatric aide, Raleigh, N.C., 1964. Appointed for Argentina, May, 1968. m. Jackie Bernard Cooper, June 30, 1962.



Dunn, William Terry (Pete)

b. Uriah, Ala., Dec. 11, 1935, ed. Keastler A.F.B., Miss., 1954; Univ. of Md., 1955-56; Auburn Univ., B.S.E.E., 1961; Air Univ., Maxwell A.F.B., Ala., dip., 1959; Brookley A.F.B., Ala., certif. of training, 1963; La. State Univ. in New Orleans, summer 1966; NOBTS, 1966-67; Marshall Space Ctr., Huntsville, Ala., certif. of training, 1967; Loyola Univ. (New Orleans), 1967. Radio & radar tech., U.S.A.F., U.S. & England, 1953-57; univ. employee, Auburn, Ala., 1957-61; engineering employee, Brookley A.F.B., 1961-66; music dir., Fulton Rd. Church, Mobile, Ala., 1962-64, & Littlewood Church, New Orleans, La., 1966-68; Natl. Aeronautics & Space Adm. employee, New Orleans, 1966-68. Appointed for Lebanon, May, 1968. m. Patricia LaRue Berger, June 10, 1960.

LEBANON

Dunn, Patricia LaRue Berger (Mrs. William T.)

b. Baltimore, Md., Oct. 3, 1937, ed. Univ. of Ala., 1956-58; NOBTS, 1966-68. Sec., Amer. Red Cross, 1956-57, & ins. corp. rate clerk, 1957-62, Mobile, Ala. Appointed for Lebanon, May, 1968. m. William Terry (Pete) Dunn, June 10, 1960. Children: Lisa LaRue, Dec. 12, 1962; Tara Lee, Oct. 22, 1964.



Norwood, Charles Gayle

b. Monroe, La., Mar. 3, 1932, ed. La. Col., B.S., 1963; La. State Univ. School of Med., New Orleans, M.D., 1963, & further study, 1967-68; NOBTS, 1967. Col. lab. asst., Pineville, La., 1957-59; extern, Eye, Ear, Nose, & Throat Hosp., New Orleans, 1960-63; intern, 1963-64, & surg. resident, 1965-67, Confederate Mem. Med. Ctr., Shreveport, La.; officer, U.S. Army, Okinawa, Thailand, & Vietnam, 1964-66; resident & faculty mem., tropical med., La. State Univ. School of Med., 1967-68. Appointed for the Philippines, May, 1968. m. Lillian Aline Mayes, Aug. 24, 1963.

PHILIPPINES

Norwood, Lillian Aline Mayes (Mrs. Charles G.)

b. Columbia, La., Jan. 31, 1941, ed. NW. State Col. of La., B.S., 1963; NOBTS, 1967. Col. home ec. dept. asst., Natchitoches, La., 1959-63; home economics, Columbia, La., 1962-63; teacher, Bossier City, La., 1963-64. Appointed for the Philippines, May, 1968. m. Charles Gayle Norwood, Aug. 24, 1963. Child: Luke Thurmond, Mar. 13, 1967.



Wilson, Barbara Jean

b. Lawton, Okla., July 29, 1939, ed. Cameron State Agr. Col., 1956-57; Compton Col., 1957-58; E. Tex. Bap. Col., 1958-61; School of Med. Technology, St. Francis Hosp., Lynwood, Calif., B.S., 1962; GGTS, 1963-64 & 1967-68. FIMB summer missionary, Wash.-Ore., 1961; col. lab. asst., Marshall, Tex., 1959-61 (during school terms); med. technology intern, 1961-62, & med. technol., 1963-65, St. Francis Hosp., Lynwood; med. technol., Marin Gen. Hosp., San Rafael, Calif., 1963-68. Appointed for E. Africa, May, 1968.

EAST AFRICA



Worley, Robert Donald (Bob)

b. Floyd, N.M., July 3, 1936, ed. Baylor Univ., B.A., 1959; SWBTS, B.D., 1963. Laborer, Woodbridge, Va., summers 1956 & '57; univ. maintenance worker, Waco, Tex., 1956-58; tel. co. employee, summer 1960, & sem. maintenance worker, 1960, Ft. Worth, Tex.; sub. teacher, Cleveland, Ohio, & vicinity, 1963-65; pastor, Gunston Mission, Gunston Hall, Va., summer 1956, Lyons (Tex.) Church, 1958-62, & Riverside Church, Cleveland, Ohio, 1963-68 (mission, becoming church in 1964). Appointed for Spain, May, 1968. m. Jerry Helen Fletcher, Dec. 26, 1957.

SPAIN

Worley, Jerry Helen Fletcher (Mrs. Robert D.)

b. Greenville, Tex., Aug. 10, 1935, ed. Columbia Bible Col., 1953-55; Baylor Univ., B.A., 1959; SWBTS, 1961-63. Col. cafeteria employee, Columbia, S.C., 1953-54; Western Union employee, Dallas, Tex., 1955-56; key-punch opr., Dallas, 1953, Waco, Tex., 1957-59, Ft. Worth, Tex., 1959-63, & Lakewood, Ohio, 1966-68; key-punch supvr., 1963-64, sub. teacher, 1964-65, & key-punch opr., 1965-66, Cleveland, Ohio. Appointed for Spain, May, 1968. m. Robert Donald (Bob) Worley, Dec. 26, 1957. Children: Robert Donald, Jr., Sept. 23, 1964; Reuben Andrew, Mar. 22, 1966.



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FAMILY ALBUM

APPOINTMENTS (July)

BICKERS, William Jesse (BWL), La., & Beryl Annette Clark Bickers, La., Paraguay (194) Lyndale Ave., Memphis, Tenn. 38107.
BOSWELL, James Beryl, Va., & Linda Marie Lester Boswell, W. Va., Peru (Gore, Va. 22637).
BRANSON, James Oscar, Tex., & Barbara Nell Williams Branson, Okla., S. Brazil (4291 SE. 28th St., Amarillo, Tex. 79103).
BRUBACK, Roger William, Mo., & Carol Ann Wallace Bruback, Kan., Uganda (c/o Mrs. Nera Koehler, P.O. Box, Freeman, Mo. 64746).
DOUGLASS, Richard Bary (Dick), Okla., & Marilyn Sue Lucy Douglass, Okla., Brazil (Box 336, Eagle Lake, Tex. 77434).
EDGEMON, Roy Talley, Jr., Tex., & Anna Marie Wilson Edgemon, Tex., Okinawa (1701 Redbud, Odessa, Tex. 79769).
FISHER, Maury Jones, Ga., & Barbara Ann Andrews Fisher, Ga., SE. Asia (Rt. 1, Box 239, N. Augusta, S.C. 29841).
MATHISON, Elihu Price, Tex., & Mary Darden Mathison, Tex., Japan (Box 537, Campbellsville Col., Campbellsville, Ky. 42718).
PEACOCK, Billy Ray, La., & Teresa Jo (Terry) Mazzara Peacock, La., Korea (c/o T. H. Peacock, 763 Parlane Dr., Baton Rouge, La. 70806).
SCHOOLAR, John Earl, Miss., & Clara Lucille Huckaby Schoolar, Tex., Okinawa (4285 Karl Rd., Columbus, Ohio 43224).
TEEMS, Bob Aaron, N.C., & Mary Ann Yoder Teems, S.C., Fr. W. Indies (Rt. 3, Appomattox, Va. 24523).
THOMPSON, James Ross, Mo., & Laveta Fern Jones Thompson, Mo., Columbia (Box 342, Corder, Mo. 64021).

MISSIONARY ASSOCIATES

(Employed in July)

HAWKINS, James Washburn, Ga., & Frances Cone Hawkins, Ga., S. Brazil (c/o Mrs. B. L. Hawkins, 2250 New Clinton Rd., Macon, Ga. 31201).
MAYBERRY, Floyd Irwin, Mo., & Lela Judith Cantrell Mayberry, Mo., Japan (c/o Noval Cantrell, Rt. 3, Box 111-A, Min. View, Mo. 63348).
ROSE, Thomas Andrew (Tom), Okla., & Ruby Lea Wright Rose, Tex., Liberia (61 N. Sanborn Rd., Salinas, Calif. 93901).
WELLS, Melvin Albert, Kan., & Carle Rucker Wells, Okla., Zambia (1566 Cartagena St., Long Beach, Calif. 90807).

The new missionaries (except Dr. and Mrs. Bickers) and missionary associates listed above may be addressed Sept.-Dec. at Missionary Orientation Center, Box 218, Ridgecrest, N.C. 28710.

ADDRESS CHANGES

Arrivals from the Field

ALEXANDER, Rev. & Mrs. Mark M., Jr., (Argentina), 908 Centerville Turnpike, S. Chesapeake, Va. 23322.
ANDREWS, Kay (Journ., N. Brazil), 30 Sunset Dr., Indianola, Miss. 38751.
BAKER, Dr. & Mrs. Dwight L. (Israel), 901 Jackson St., Jefferson City, Mo. 65101.
BETHIA, Dr. & Mrs. Ralph C. (India), 2098 James Rd., Memphis, Tenn. 38127.
BOSS, Sally (Journ., Kenya), 8912 Quinford Blvd., Richmond, Va. 23234.



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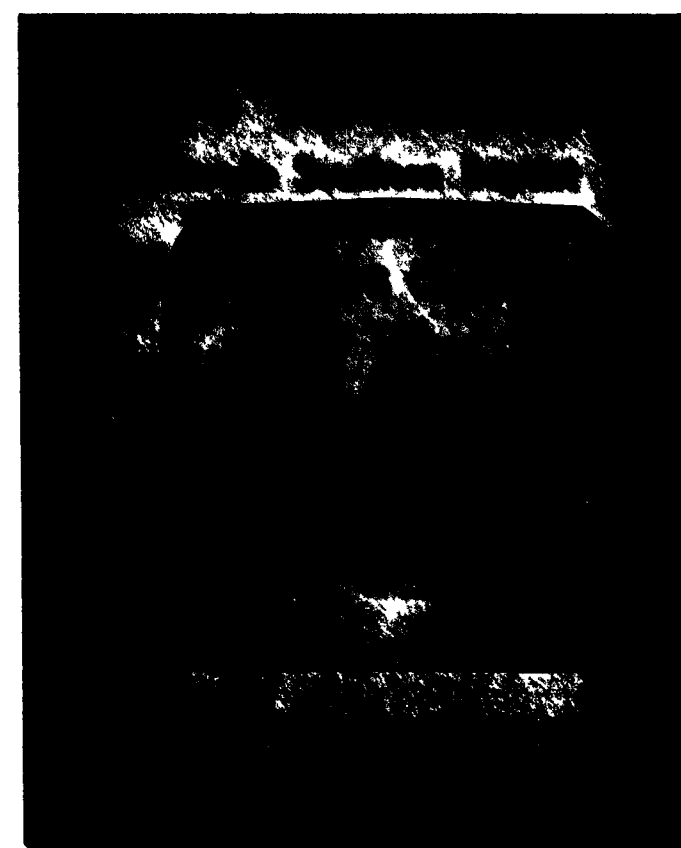
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BRADSHAW, Rev. & Mrs. Melvin J. (Japan), c/o Univ. Baptist Church, Charlottesville, Va. 22901.
BURNETT, Cheryl (Journ., Liberia), Box 637, Wynewood, Okla. 73098.
CALCOTE, Rev. & Mrs. Ralph V. (Japan), c/o Mrs. N. B. Calcote, Rt. 1, Box 116 (until Aug. 31); 1609 East St., Yazoo City, Miss. 39194 (after Sept. 1).
CAMPBELL, Rev. & Mrs. John M. (Liberia), Box 983, Toccoa, Ga. 30577.
CHECHOVSKY, Susan (Journ., Liberia), 2640 NW. 14th, Okla. City, Okla. 73107.
CLARK, Rev. & Mrs. Gene A. (Japan), Box 476, Ayon Pt., Fla. 33423.
CLINE, Paul F. (Journ., Kenya), 645 Uandilla, Shreveport, La. 71166.
CORFMAN, Rev. & Mrs. Billy W. (Dominican Rep.), 4626 Frasier, Ft. Worth, Tex. 76115.
COLVIN, James R. (Journ., Kenya), 613 Mangum St., Raleigh, N.C. 27609.
CRANFORD, Dr. & Mrs. Albert B. (Italy), c/o G. C. Miller, Rt. 1, Rockmart, Ga. 30153.
FILADEL, Rev. & Mrs. Robert W. (Israel), 251 Brookwood Ave., Hamilton, Ohio 45013.
FLEET, Rev. & Mrs. Ray T. (N. Brazil), 2698 W. Broadway, Ft. Worth, Tex. 76115.
FAYRE, Rev. & Mrs. Ross B., Jr. (Indonesia), 3205 Colcord Ave., Waco, Tex. 76707.
GRAY, Rev. & Mrs. Wm. H., Jr. (Mexico), Box 146, Bangs, Tex. 76121 (until Sept. 1); Mexican Baptist Bible Institute, 8019 PanAm Expressway S., San Antonio, Tex. 78223 (after Sept. 1).
GROVER, Rev. & Mrs. Glendon D. (E. Brazil), 3 Holly Hill Rd., Little Rock, Ark. 72204.
GROCE, Lynn (Journ., Tanzania), 3232 Titanic, El Paso, Tex. 79904.
GURNES, Judith (Journ., Chile), 6374 Blackwood, Dallas, Tex. 75231.
HART, Lois (Chile), Box 4255, El Paso, Tex. 79914.
HARTFIELD, Mr. & Mrs. Jimmy J. (Mexico), c/o Ban. Bldg., 1313 York Rd., Lutherville, Md. 21093.
HAYES, Rev. & Mrs. Herman P. (Vietnam), 728 Shaver St., Bossier City, La. 71010.
HICKER, Dr. & Mrs. Glenn E. (N. Brazil), Dogwood Acres, Mr. Ida, Ark. 71957 (during Aug.); Samuels Apts., 3225 Lexington Rd., Louisville, Ky. 40296 (after Aug. 31).
HOBSON, Rev. & Mrs. Charles M. (Columbia), 1306 Austin, Denton, Tex. 76201 (until Aug. 15); 1810 W. Broadus, Ft. Worth, Tex. 76116 (after Aug. 15).
HOLMES, Robert E. (Journ., Argentina), 3919 Glenwood Ave., Apt. 318, Raleigh, N.C. 27609.
HOOPER, Rev. & Mrs. Frank A. III (Israel), 207 Poinsett St., Greer, S.C. 29631.
HURST, Rev. & Mrs. Hawthorne H. (Nigeria), Rt. 1, Crump, Tenn. 38327.
KIMLER, Rev. & Mrs. Eugene B., Jr. (Venezuela), 503 West Lane, Pasadena, Tex. 77502.
KNIHT, Frances (Nigeria), Rt. 1, Box 67, Mineral Wells, Tex. 76067.
LEFTRICK, Rev. & Mrs. Eugene L. (Nigeria), c/o Mrs. R. Kammler, Rt. 2, New Athens, Ill. 62664.
LEMONS, Patricia (Journ., Rhodesia), Rt. 2, Kennet, Mo. 63857.
LINDHOLM, Mr. & Mrs. Raymond V. (Nigeria), Box 58, Grover City, Calif. 93433.
LUTZ, Beverly (Paraguay), Rt. 1, Box 334, Walts, Miss. 38690.
MCALLEY, Jane (Journ., Japan), 203 Moonmist Dr., Vicksburg, Miss. 39180.
MCCLAIN, Kathryn (Journ., Tanzania), Rt. 1, Box 49, Wildorado, Tex. 79699.
MCNEALY, Rev. & Mrs. Walter B. (S. Brazil), 196 Jules Ave., New Orleans, La. 70121.
MAYS, Dr. & Mrs. E. Truman (Nigeria), 3805 Elmwood, Louisville, Ky. 40297.
MEADOR, Patricia (Journ., Japan), 3161 Jade Ln., Memphis, Tenn. 38111.
MEARRELL, Rev. & Mrs. Rondal D., Sr. (Vietnam), c/o Mrs. Fred Caughron, 3532 W. 41st St., Tulsa, Okla. 74107.
MILLS, Rev. & Mrs. John E. (Ivory Coast), 3210 Edmonton Dr., Pasadena, Tex. 77503.
MOSE, Dr. & Mrs. James O. (Columbia), VA Hosp., Dept. of Medicine, Ridgecrest Dr., SE., Albuquerque, N.M. 87102.
NEA, Rev. & Mrs. Lloyd H. (Nigeria), 369 Oakland St., Decatur, Ga. 30030.
NELSON, Betty (Journ., Liberia), 1427 Georgiana St., Rosenberg, Tex. 77471.
NICHOLS, David W. (Journ., Liberia), Rt. 5, Box 5, Lexington, N.C. 27292.
PLUMLEE, Shirley (Journ., Ghana), c/o Mrs. J. R. Henson, 3421 Kimbo Rd., Ft. Worth, Tex. 76111.
RAMSEY, Lois (Journ., Nigeria), 651 Wald Rd., New Braunfels, Tex. 78130.
REYNOLDS, F. Donald (Journ., Ghana), Rt. 1, Box 13, Holden, Mo. 64640.
RICHARDS, Rev. & Mrs. Donald J. (N. Brazil), 2829 Fir St., El Paso, Tex. 79923.

ROBERTS, Rev. & Mrs. Oren C., Jr. (Nigeria), 25329 President Ave., Harbor City, Calif. 90710.
SOOMMER, Kenneth W. (Journ., Nigeria), Box 53, Bowling Green, Va. 22427.
SPURGE, Jerry W. (Journ., Taiwan), 2306 Westlake Rd., Westlake, La. 70669.
STEVENS, Rev. & Mrs. Howard L. (Mexico), 169 Elder Rd., Athens, Ga. 30601.
STEWART, Rev. & Mrs. Robert R. (Thailand), 1894 Michael Ln., Anniston, Ala. 36201.
STRUBB, R. Harlan, Jr. (Journ., Nigeria), 931 N. Van Dora St., Apt. 301, Alexandria, Va. 22304.
SULLIVAN, Brenda (Journ., Switzerland), 1043 Treadwell, Memphis, Tenn. 38104.
TUCKER, Rev. & Mrs. H. Robert, Jr. (Venezuela), 4620 Frasier, Ft. Worth, Tex. 76115.
WALLACE, Leo E. (Journ., Guyana), Rt. 1, Box 250, Rantier, Ore. 97048.
WARR, Janet (Journ., Nigeria), Star Rt., Overbrook, Okla. 73453.
WATKINS, Mr. & Mrs. Norvel W. (S. Brazil), 1029 LeMans, Brownwood, Tex. 76801.
WHEELER, Veronica (Journ., Nigeria), Box 117, Sandersville, Miss. 39477.
WRIGHT, Mary Jane (Nigeria), Rt. 7, Box 472, Gadsden, Ala. 35901.
WILLIAMS, Donald L. (Journ., Nigeria), 2990 Hollywood, Monroe, Mich. 48161.
WILSON, Elizabeth (Journ., Rhodesia), 7213 Georgia Rd., S. Birmingham, Ala. 35212.
WYATT, Dr. & Mrs. Roy B., Jr. (Columbia), 640 Upland Rd., Louisville, Ky. 40296.

Departures to the Field

ACER, Rev. & Mrs. Ervin H., Juan Carlos Blanco 4381, Montevideo, Uruguay.
ALEXANDER, Rev. & Mrs. Charles L., Casilla 30-D, Temuco, Chile.
ANNIE, Rev. & Mrs. James B., Box 460, Accra, Ghana.
BANKS, Mr. & Mrs. J. Allison (assoc.), Bap. Village, Mobile Post, Central Sharon, Israel.
BENSAUDON, Rev. & Mrs. Charles W., Box 739, Arusha, Tanzania.
BURNS, Mr. & Mrs. R. Lee, Bap. Center, Mobile Post, Central Sharon, Israel.
BLATTNER, Doris, Dkt. Kartini 2, Jogjakarta, Indonesia.
BRAUGHTON, Rev. & Mrs. C. Thurman (awaiting entry to Pakistan), 33K Choong Lye Hock, Penang, Malaysia.
BUCKLEY, Rev. & Mrs. R. T. (awaiting entry to Pakistan), 3 rue Hobbesma, Brussels, Belgium.
BURCH, Dr. Vella Jane, 169 Boundary St., Kowloon, Hong Kong.
COMPTON, Rev. & Mrs. Charles E., Jr., Caixa 5, Curitiba, MT, Brazil.
COWLEY, Mr. & Mrs. William A., Box 86, Joz, Nigeria.
CRANE, Sr. & Mrs. James D., c/o St. Wyatt Lee, Bolivia 390, Guadalajara, Jal., Mexico.
DANIEL, Mr. & Mrs. David P., Apartado 12-667, Mexico 12, DF, Mexico.
DICKSON, Rev. & Mrs. Charles W., Caixa 221, Recife, PE, Brazil.
DORSON, Lolita, PMB 4040, Sapelo, Nigeria.
ELLIOTT, Darlene, Apartado Aereo 6613, Cali, Colombia.
FAMBAUN, Margaret, Box 1416, Monrovia, Liberia.
FOMSTER, Rev. & Mrs. Richard A., Apartado 4, Anaco Anzoategui, Venezuela.
FOSTER, Rev. & Mrs. James A., 2444 Taft Ave., Manila, Philippines.
FOX, Rev. & Mrs. Hubert A., 86-4, Niphat Songkhlo Rd., Haadrai, Thailand.
FRANKE, Rev. & Mrs. W. Donakson, Box 42, Kaduna, Nigeria.
GILES, Dr. & Mrs. James E., Apartado Aereo 6613, Cali, Colombia.



HARRY, Rev. & Mrs. Hubert L., Jr., Casilla 50-D, Temuco, Chile.
 HARVEY, Rev. & Mrs. C. Ernest, Caixa Postal 15, Campinas, SP, Brazil.
 HAYNES, Rev. & Mrs. Henry P. III, Apartado 1128, Maracaibo, Venezuela.
 HINN, Dr. & Mrs. Thomas O., Bap. Sem., Ogbomoso, Nigeria.
 HOOPER, Rev. & Mrs. Dale G., Box 36370, Nairobi, Kenya.
 HORE, Rev. & Mrs. Benjamin E., Caixa 752, Campinas, SP, Brazil.
 HUTSON, Rev. & Mrs. Barney R., Bolanos 141, Buenos Aires, Argentina.
 ICHTER, Mr. & Mrs. William H., Caixa 320-ZC-60, Rio de Janeiro, GB, Brazil.
 LISA, Rev. & Mrs. L. Gene, Bap. Hosp., Box 1, Katsagora, Nigeria.
 LEVETTS, Rev. & Mrs. Fred L., Box 9, Mitana, Nigeria.
 LIVINGSTON, Mr. & Mrs. George F., Jr., Apartado 26187, Bogota 2, DE, Colombia.
 LONG, Valda, Bap. Hosp., Box 723, Mbeya, Tanzania.
 MCNEELY, Rev. & Mrs. Gerald A., Avenida de la Victoria 58, Barcelona 17, Spain.
 MOREAN, Rev. & Mrs. William L., Caixa 399, Florianopolis, SC, Brazil.
 MYERS, Dr. & Mrs. (Dr.) Karl J., Jr., Bap. Hosp., Ogbomoso, Nigeria.
 NORMAN, Rev. & Mrs. John Thomas, Apartado 15333, Bogota, DE, Colombia.
 NOWELL, Rev. & Mrs. C. Grady, Apartado 279, Tegucigalpa, Honduras.
 PARNUM, Rev. & Mrs. Robert M., Jr., Box 112, Jos, Nigeria.
 POE, Rev. & Mrs. John A., Caixa 483, Vitoria, ES, Brazil.
 RAGAN, Rev. & Mrs. Jarrett D. (assoc.), 53K Choong Lye Hock, Penang, Malaysia.
 RICHARDSON, Rev. & Mrs. (Dr.) J. W. H., Jr., Box 1, Katsagora, Nigeria.
 SMITH, Rev. & Mrs. Donald E., Box 94, Kaduna, Nigeria.
 SMITH, Rev. & Mrs. John D., Djendral Sudirman 39, Djogjakarta, Indonesia.
 STEPHENS, Marjorie L., PMB 5113, Ibadan, Nigeria.
 TERRY, Rev. & Mrs. R. W., 8 Munchen 90, Fohrenweg 11, Germany.
 WALKER, Rev. & Mrs. Richard E., Caixa Postal 278, Manaus, AM, Brazil.
 WATSON, Rev. & Mrs. James M., Calle de Triana 31, Madrid 16, Spain.
 WHITSON, Rev. & Mrs. Charlton D. (assoc.), Windhoek Bap. Church, Box 1204, Windhoek, South West Africa.
 WILLIAMS, Mr. & Mrs. Robert D., Box 86, Jos, Nigeria.
 WILSON, Rev. & Mrs. Ralph A., Mision Bautista, Choluteca, Honduras.

On the Field

BRIDGES, Nancy, 2444 Taft Ave., Manila, Philippines.
 BURGIN, Mr. & Mrs. Robert D., Bap. Mis., O Jong Ni, San 5, Taejon, Korea.
 CONNER, Marie, 135-6 Tung Ta Rd., Hsinchu, Taiwan, Rep. of China.
 CORLEY, Rev. & Mrs. Marion L., Apartado Aereo 208, Bucaramanga, Colombia.
 DAVIS, Mrs. Robert C., Jr., Box 107, Saigon, Vietnam.
 FRAZER, Rev. & Mrs. Billy R., Caixa Postal 950-ZC-60, Rio de Janeiro, GB, Brazil.
 GAYLE, Mrs. James M., Box 107, Saigon, Vietnam.
 GUESS, Rev. & Mrs. William J. (assoc.), Bethel Bap. Church, 6 Frankfurt, Am Dachberg 92, W. Germany.
 JOHNSTON, Rev. & Mrs. James D., Box 48, Kaduna, Nigeria.
 LONGBOTTOM, Mrs. Samuel F., Jr., Box 46, Dalat, Vietnam.
 MOORE, Rev. & Mrs. Euclid D., Box 119, Tukuyu, Tanzania.
 MORRIS, Rev. & Mrs. Richard E., Box 124, 228 T'ai Ping St., Chiayi, Taiwan, Rep. of China.
 PRUITT, Rev. & Mrs. Morris G., B.P. 1353, Lomé, Togo.
 WILKES, Rev. & Mrs. John M., Bap. Theol. Sem., Rüslikon-Zurich, Switzerland.
 WILLIAMS, Thelma, 28 Durham Rd., 1/F Kowloon, Hong Kong.

United States

ADAMS, Rev. & Mrs. Bobby E. (Chile), Box 22396, Ft. Worth, Tex. 76122.
 BELOTE, Dr. & Mrs. James D. (Hong Kong), Box 6597, Richmond, Va. 22330.
 FAILE, Dr. & Mrs. George M., Jr. (Ghana), 3219 Windsor Forest Rd., Chamblee, Ga. 30005.
 HICKS, Rev. & Mrs. Terry A. (Nigeria), 7534 Cayton St., Houston, Tex. 77017.
 LOVEACE, Rev. & Mrs. Beryle C. (assoc., Japan), 3312 Cornelia, Greenville, Tex. 75401.
 MAHER, Rev. & Mrs. Herbert (assoc., Philippines), Gen. Del., Pleasanton, Tex. 78064.
 MARTIN, Rev. & Mrs. William F., Jr. (appointed for Ecuador), c/o Sherman Johnson, 809 Dodge, Cloquet, Minn. 55720 (until Aug. 15); c/o Frank Martin, Rt. 1, Box 252, Odessa, Tex. 79769 (until Aug. 30).
 MOORE, Rev. & Mrs. Peyton M. (Vietnam), Box 6912, Ft. Worth, Tex. 76115.
 SHIMLEY, Rev. & Mrs. Charles W. (Argentina), 2450 Boone Ave., Winston-Salem, N.C. 27103.

'I Might Come To Help You'

"You know, someday I might come to help you over here in Thailand," the young Marine remarked to Missionary C. Benton Williams.

Bill Jinks, a Marine from Texas, had just arrived in Bangkok, Thailand, for five days of R&R (rest and recuperation) after several months in Vietnam, including combat duty. He had stopped by the Baptist Student Center where Williams serves.

"He sat his old suitcase down by the snack bar downstairs—along with his muddy shoes he had brought to have cleaned and half-soled before returning to Vietnam—and I showed him around the center," Williams recalled.

"He said he was glad to see such a lovely building and such a wonderful ministry to students," Williams continued. "I think he was especially drawn to our library, which has few books but is growing."

It was while the two men looked at the library that Jinks spoke about coming back.

"I might just come over and help you and work with you at the Baptist Student Center," Jinks said.

Jinks had been a ministerial student at Houston (Tex.) Baptist College. He had conducted several youth revivals in south Texas churches.

"He had begun his fourth year of study, when he felt definitely that he ought to volunteer for the U.S. Marines," said Williams. Jinks went directly to Vietnam after training.

Following his visit to the student center, Jinks, in a letter to his mother, explained about the need for books in the library.

"He visited Mr. and Mrs. Bill Warren, who are members of the English-language Calvary Baptist Church in Bangkok, and continued to show interest in the work of the Thailand Mission, especially at the student center," said Williams.

"Although he was in the service of his country," pointed out the missionary, "he took time to come and share with a missionary and to be a witness for the Lord wherever he was."

Three days after his return to duty, Jinks was killed in combat at Tri Qua, South Vietnam. The date: May 19, 1967.

A few weeks later Williams received a letter from Calvary Baptist Church, Bay City, Tex., where Jinks had been a member. When the church members learned of Jinks' death, "they set up a memorial fund for Bill," reported Williams. "This fund was used to buy books for the Baptist Student Center."

Jinks was buried in the national cemetery at Ft. Leavenworth, Kan. His parents are Rev. and Mrs. C. P. Jinks. His father, who has been a pastor, is now associate pastor and visitation director at Parkview Baptist Church, Port Hueneme, Calif., where Bill's oldest brother, Charles, is pastor.

Another brother, Ken, is a ministerial student at Howard Payne College in Texas. Another brother is Training Union director and otherwise active in a Baptist church in Kansas City, Mo. A married sister lives in Canada.

"William D. Jinks gave his life in Vietnam, but his life and his interest for God's work goes on," declared Williams. "Bill is dead, but there is a living memorial at the Baptist Student Center."

SPURGEON, Rev. & Mrs. Harlan E. (Taiwan), 404 N. Main St., Bolivar, Mo. 65613.
 STANLEY, Mr. & Mrs. Robert L. (Philippines), 310 Amarillo St., Denton, Tex. 76201.
 TOASTRICK, Rev. & Mrs. Melvin E. (Chile, now regional personnel representative), 30 Bolmare, Kenner, La. 70062.

TRANSFERS

BUCKLEY, Mr. & Mrs. R. T., Korea to Pakistan, June 13.
 TERRY, Rev. & Mrs. R. W., Iceland to Germany.

RESIGNATIONS

MAIDEN, Dr. Joanna, Nigeria, June 19 (Box 92, Prestonsburg, Ky. 41633).
 QUALLS, Rev. & Mrs. Samuel A., S. Brazil, June 30 (1022 S. 16th St., Harlingen, Tex. 78350).
 SERRIOTT, Rev. & Mrs. Gerald Ben, S. Brazil, June 30 (Box 4486, Lefors, Tex. 79054).

BIRTHS and ADOPTIONS

JAMES, Michael David, son of Rev. & Mrs. Samuel M. James (Vietnam), May 30.
 WILSON, Shelle Camille, daughter of Mr. & Mrs. Michael H. Wilson (Taiwan), June 24.

DEATHS

GLOVER, Mrs. W. S., mother of Lounette (Mrs. J. Logan, Jr.) Templeton (Hong Kong), May.
 JAMES, Vernon L., father of Samuel M. James (Vietnam), June 28, Raleigh, N.C.
 SAMPSON, Mrs. Walter, mother of Dr. Margaret (Mrs. J. W. H., Jr.) Richardson (Nigeria), June 30, Columbia, S.C.
 VINEYARD, O. J., father of Orla Vineyard (N. Brazil), June 21, Del Rio, Tex.

WALKER, Roscoe, father of Leona (Mrs. J. Eugene) Troop (N. Brazil), June 22, Golden City, Mo.
 WATTS, Mrs. Herman, mother of Emma Watts (Nigeria), June, Harrodsburg, Ky.

MARRIAGES

FITS, Anna Ruth, daughter of Rev. & Mrs. Horace W. Fite, Jr. (S. Brazil), to Albert Ray Ashley, June 1, Lubbock, Tex.
 RIDDELL, Therrell James, son of Rev. & Mrs. Gerald F. Riddell (Chile), to Charlotte Lou Willingham, June 8, Houston, Tex.

'Outstanding' Women Named

Missionaries among those selected to appear in the 1967 edition of *Outstanding Young Women of America* include Mrs. Ronell L. Owensby, Venezuela, Mrs. Ralph A. Wilson, Honduras, and Mrs. John I. Nance, Indonesia. (The name of Mrs. James G. Tidenberg, Tanzania, was reported previously.)

The annual biographical compilation lists women, ages 21-35, who are said to have distinguished themselves in civic and professional activities.

Mrs. Nance qualified for the honor despite her having been bedfast for more than three years from illnesses contracted while serving in Indonesia.

MISSIONARY ASSOCIATES

*Employed April
and June, 1968*

Preparing to go to *India* are **Richard H. and Frances (Frankie) Hellinger**, employed in April. Both are natives of Florida, he of Jacksonville, and she of Chipley. A physician, Hellinger has been practicing internal medicine and cardiology in Orlando, Fla., since 1963. He was a fellow in cardiology at the Veteran's Administration Hospital and the Tulane University of Louisiana Department of Medicine, New Orleans, La., 1962-63. The two years before that he was stationed in Oklahoma as a medical officer in the U.S. Air Force. He is a graduate of the University of Florida and holds the M.D. degree from Northwestern University School of Medicine. He did internship (1956-57) and residency in internal medicine (1957-60) at Charity Hospital and Tulane University, New Orleans. During his residency he served at Charity Hospital as part-time director of the alcoholic rehabilitation ward and later as assistant clinical director of medicine. He also was medical resident at Touro Infirmary, New Orleans. Mrs. Hellinger, the former Frances Syfrett, attended Charity Hospital School of Nursing 1955-57, and worked as medical secretary 1957-58 in New Orleans. The couple has five children: Frances, 10, Richard, 9, Laura Nell, 7, John, 5, and Amy, 4.



To return to *Hong Kong*, where he observed Baptist mission work while a U.S. Navy chaplain, is **Homer L. Schnick and his wife Peggy**, employed in April. He served almost 20 years as a Navy chaplain, attaining the rank of lieutenant commander. He saw duty in Korea, Labrador, Newfoundland, and Japan, as well as aboard ship and at several bases in the U.S. He holds the B.A. degree from Gustavus Adolphus College and the B.D. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Both he and his wife are natives of Oklahoma, he of Zineville and she of Shidler. Mrs. Schnick, the former Peggy Davis, attended Bible Institute of Los Angeles (Calif.) and received the Diploma in Theology from Southwestern Seminary. She has worked as typist and filing clerk. Their children are John Mark, 18, and Polly Ann, 12.

Allison and Sue Banks, employed in June, have returned to *Israel* to assist at the farm of the Baptist Village, Petah Tiqva. They first saw Baptist Village while on a world tour of missions in 1966 and returned to substitute for furloughing missionaries there 1967-68. Born in Florida, Banks demonstrated farm machinery, operated a service station, and worked as a U.S. Mail carrier before becoming partner in a farming operation in 1944 at Pompano Beach, Fla. Retiring from farming in 1962, he spent the next five years as mayor, vice-mayor, and councilman for the city of Boynton Beach, Fla. Mrs. Banks, the former Mary Sue Bradley, is a native of Arkansas. She assisted her husband in the service station, was assistant U.S. Mail carrier for a while, and served as educational director for First Baptist Church, Lake City, Fla., 1955-58. The couple's children are Suzanne, now Mrs. Carl P. Arant, Jr., and Bradley, also married.



To serve in *Hong Kong* as a teacher of chemistry is **Muerner S. Harvey**, employed in June with his wife **Billy**. Harvey holds the Ph.D. in chemistry from the University of Colorado and the B.A. degree from Howard Payne College. He also has attended Southern Methodist University and Baylor University. Since 1966 he has been head of a biochemical research department for a manufacturer of industrial enzymes in New York, N.Y. He was at Wayland Baptist College 1959-66, as associate professor and head of the chemistry department. Previously he did chemical research for Texas firms and served in the U.S. Air Force 1950-53, attaining the rank of lieutenant. He is a native of Texas. Mrs. Harvey, the former Billy Jane Bonfield, is a native of Oklahoma. She holds the B.A. and Master of Education degrees from West Texas State University, and the M.R.E. degree from Southwestern Baptist Theological Seminary. She has served as church youth director, secretary at a university, Spanish teacher at Wayland College, and special education teacher in junior high school at Plainview, Tex. Their children are Timothy, 12, Gregory, 10, Janet, 7, and Amy, 6.

NEWS

AUGUST 1968

FOREIGN MISSION BOARD

S&C

Quarles Dies in Peru

Chester L. Quarles, executive secretary of the Mississippi Baptist Convention for 18 years, died July 6 in Cuzco, Peru, of an apparent heart attack. He was 60.

Quarles had arrived in Peru July 4 on a preaching mission. He planned to visit Chile and then to tour Baptist mission points in Argentina with his brother-in-law, Missionary W. Lowrey Cooper. Quarles was to attend the Pan American Baptist Laymen's Evangelism Congress in Rio de Janeiro, Brazil, in mid-July before returning home.

He was beginning his third year as a member of the Foreign Mission Board.

Wider Tolerance Reported

An improved climate of religious tolerance in Italy is seen by the Federal Council of Italian Evangelical Churches, Religious News Service reported.

The council's legal office, in a report, cited a few instances of intolerance by members of the Catholic hierarchy, but noted that "these incidents are to be considered marginal and deprived of that character of virulence which they had ten years ago."

Heart Surgery Performed

An arterial graft, a first-of-its-kind operation in northeast Brazil, was performed recently by a team of heart surgeons at Baptist Memorial Hospital, Fortaleza.

In the 18-hour operation, substitute blood vessels of Dacron were grafted to the ascending and descending aorta, the large artery leading from the left ventricle of the heart. The patient was reported doing well following surgery.

Vietnam Growth Seen; Aid Asked

Despite the war, mission work in Vietnam has moved forward in the past year, reported Mrs. Rondal D. Merrell, Sr., following the eighth annual meeting of the Vietnam Baptist Mission, held in Danang.

One hundred baptisms were reported for the year, a ratio of one for every five Vietnamese Baptists.

Sunday School enrolment grew to 1,000; average weekly attendance—700.

Another church was organized during the year. Since Southern Baptists began work in Vietnam in late 1959, four churches and 12 chapels have been started.

The Chinese Baptist Church in Saigon was begun with a Chinese pastor sent and supported by Hong Kong Baptists.

Also, two new buildings for chapels and a book store location were purchased, and two Vietnamese pastors were ordained. The first Vietnamese to become pastor of a church related to Southern Baptist mission work in Vietnam was called by Faith Baptist Church, Saigon. All Saigon chapels related to the work now have Vietnamese pastors.

The development of national leadership, as reflected by enthusiasm of nationals in their first evangelistic conference this year, seemed to be the most noteworthy progress, Mrs. Merrell said.

Enrolment at the new Vietnam Baptist Theological Seminary dropped from 12 to six because of new draft laws, reported Missionary Samuel M. James, director. War incidents have disrupted the seminary's schedule on two occasions. Classes are to be moved into Saigon temporarily.

The Vietnam Baptist publication de-

partment announced completion of a five-year Sunday School and Vacation Bible School curriculum for five age groups, and ten new tracts ready to be published.

The Vietnam Baptist radio and television commission began its radio ministry with two Christmas programs. Other radio and television programs have been completed and await approval by the Vietnamese government for broadcast.

The urgent need for more personnel in Vietnam, including seven additional couples for evangelism, was emphasized by missionaries. Numerous requests were made for personnel for social ministries: a person, or couple, for relief work, a specialist in midwifery, a physical therapist, a dental specialist, and others.

The Mission approved plans to open work in Qui Nhon and Can Tho in 1969.

Alliance Plans To Rebuild

A collection of \$120,000 for the rebuilding of mission facilities destroyed or damaged in the Tet offensive in Vietnam was received at the annual meeting of the General Council of the Christian and Missionary Alliance in May. The contributions, mostly in cash, were made by delegates and visitors.

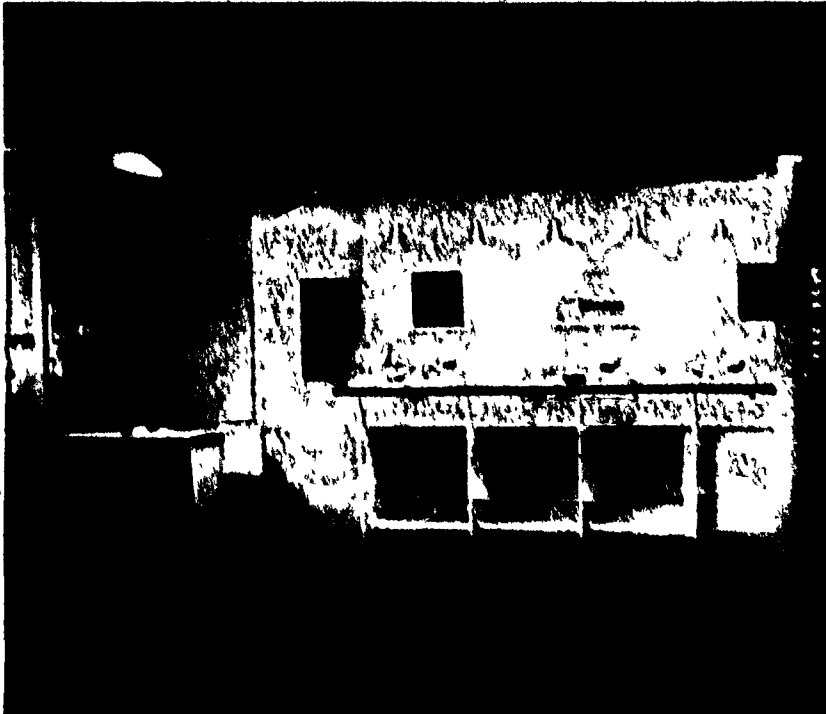
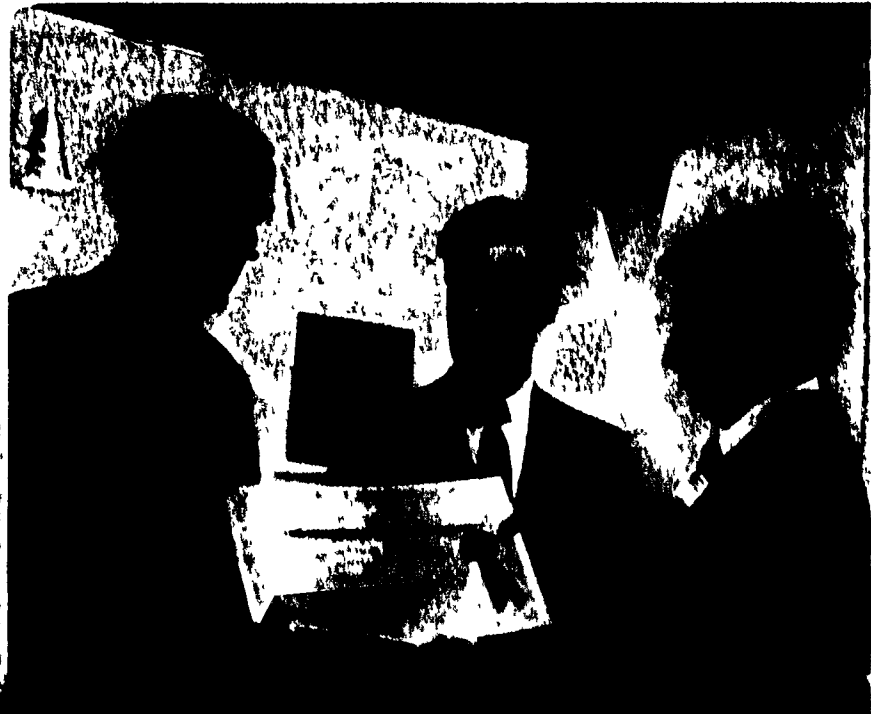
Buildings used by the Alliance at Ban Me Thout, in the South Vietnam highlands, sustained heavy damage in late January and six missionaries were killed by Communist forces. A message to the Council from some 100 full-time mission workers in Vietnam, associates of the slain missionaries, said "morale of missionaries is high."

Exhibit Wins at Convention

"Best of Show" certificate for the exhibit of the Foreign Mission Board at the Southern Baptist Convention in Houston, Tex., is presented to Harold G. Basden (center), FMB associate secretary for promotion, and Ward S. Hildreth (left), FMB graphics arts supervisor and the designer of the

booth. Making the presentation is John D. Boskas, director of publications and communications for the Annuity Board. He said the FMB exhibit (shown below) was chosen for its attractiveness and simplicity in design. The Southern Baptist Public Relations Association sponsors the annual competition.

PHOTOS BY W. ROBERT HART



NEWS

Personnel Needs, War Confronted

The possibility of prolonged hostilities must be considered by missionaries in Nigeria as they plan for the future, H. Cornell Goerner, Foreign Mission Board secretary for Africa, told the Board at its June meeting.

"Fighting continues between the Federal Government and secessionists in the eastern part of Nigeria," he reported, "and evidence grows that there will be no early end. The secessionists have entrenched themselves in a limited area. It appears they will not give up without a long and costly struggle."

Added the area secretary: "The Ni-

gerian Baptist Mission must decide whether to attempt to reestablish relationships in the portion of the East which has been brought back under federal control. Some limited relief work could be done, and perhaps assistance could be given to the churches in the area. At present it seems best to await further indications of what type of settlement may result from the military operations."

Goerner said it was hoped some definite plan for the future of the work in the East could be formulated at the Mission's annual meeting in July. Goerner planned to attend the latter part of that meeting and Executive Secretary Baker J. Cauthen planned to arrive in Nigeria just after it to help implement decisions made by the missionaries.

Among weighty problems facing the mission is the shortage of medical personnel and the future of Baptist teacher training colleges. The lack of missionary doctors has raised the possibility that service may have to be curtailed at the Baptist hospital in Kontagora, at least temporarily, unless an additional doctor could be secured at once.

Additional medical personnel, both doctors and nurses, are also needed in Eku, where the Baptist nursing school must be upgraded by 1970 if it is to continue.

"It is difficult to see how this personnel can be made available," commented Goerner. "On the other hand, it is difficult to see how we can continue to operate the five Baptist hospitals in Nigeria if we do not have some means of training nurses."

Apparently two teacher training colleges will have to be discontinued, though one may be relocated. The Mission and the Nigerian Baptist Convention must conform to rulings of the Nigerian Ministry of Education in these matters, explained Goerner.

Thai Results Bright

Results of two recent training conferences have encouraged Baptists in Thailand, according to Missionary Robert R. Stewart.

The first Bible conference for Baptists in east-central Thailand drew 75 persons to the Baptist encampment at Pattaya. Missionaries and Thai pastors led in Bible study, worship, and fellowship. The conference success encouraged area leaders to plan future meetings.

Forty leprosy patients from four provinces in southeastern Thailand attended a conference held at Baptist Hospital, Bangkok.

Besides classes in medical hygiene and in Christian conduct, doctrine, and history, there were daily discussions on worship, social customs, and relations with persons of different religious beliefs.



AL CLARK SHAWLON

Prisoners among Converts

New Missionary Wendall C. Parker immerses one of 28 new Christians from three churches baptized during a service at Swan Lake, a resort in Guatemala. Among them were seven men from a local prison, accompanied by guards. Within two months after ministerial student Oscar Vega, pastor of Canaan Baptist Church, Chimaltenango, Guatemala, suggested members preach and otherwise minister in the prison, more than 40 of the prisoners professed faith in Christ.

Women Train in Guyana

The first Baptist lay leadership institute for women in Guyana featured involvement in "mission action" at home and abroad. Attending the June meeting in Georgetown, capital of the South American nation, were 56 women, pastors, and other leaders from three churches and 14 missions.

A new "Guyana-oriented" Woman's Missionary Union manual was enthusiastically received, it was reported.

Czechs Face Self-Support

Possible transition from government-paid pastors to full church support of clergymen is being faced by free church groups in Czechoslovakia, reported Erik Rudén, general secretary of the Baptist Union of Sweden, after a five-day visit to Czechoslovakia.

Czechoslovakia is believed to be the only Communist country in which the government has been paying salaries to pastors. A proposed new law would gradually reduce this subsidy while the churches increase their support.

Baptists and Congregationalists, wrote Rudén, have recommended that their churches accept complete separation from the state and assume full financial responsibility for salaries of pastors.

Women's Union Meets in Jordan

The second annual meeting of the Baptist Women's Union of Jordan drew 60 women to Ajloun recently. Twenty-five of them came by bus from Amman and Zarqa, where Baptist women's groups have begun meeting within the past year.

Kenyan Guest Baptized

While Peter Imbova, from Kenya, attended college in Wharton, Tex., he was invited by a member of College Heights Baptist Church in Wharton to attend services. Soon Imbova became active in the Baptist Student Union, and was often invited to speak about Africa in other churches, reported Pastor B. J. Armstrong.

Then at an area evangelistic crusade, where he had been invited by a fellow student, Imbova professed faith in Christ. "He was so excited, he woke me at midnight to tell me of his decision," related Armstrong.

Imbova presented himself to the College Heights congregation the following Sunday and was baptized that evening. Circumstances later caused Imbova to return to Nairobi, Kenya. "We are grateful we had this opportunity," said Armstrong.

Another foreign student—Miss Kimiko Ishinabe, of Tokyo, Japan, who was a Buddhist — was received for baptism by the two-year-old church before Armstrong became pastor. She is now a student at Brownwood, Tex.

"Now we are praying that God will send us yet another foreign student to whom we can witness," stated the pastor.

Peter Imbova, of Kenya, is baptized by B. J. Armstrong, pastor, College Heights Baptist Church, Wharton, Tex., in the baptistry at Templo Bautista, a Mexican mission; College Hts. unit is unfinished.

RUSSELL ROWE STUDIOS



Crusade Leads to Awareness

Public decisions totaled 325, including 119 by young people, during the nationwide simultaneous evangelism campaign sponsored by the French Baptist Federation, according to initial reports. Taking part were 44 churches and missions. The campaign was held in March, but nationwide strikes and demonstrations delayed reports.

The "most lasting achievement of the campaign," declared Henri Vincent, president emeritus of the Federation, is that local churches have gained a new awareness of their personal responsibility in evangelizing France, reported European Baptist Press Service.

In one church in eastern France, a

young man with characteristic long hair attended out of curiosity aroused by the large campaign publicity posters that asked, "What thing is God doing?"

The young man made a profession of faith in Christ, returned the next night with his brother, the following night with his sister, and before the week was over had brought several friends. It was the first time most of them had heard the gospel preached, said Vincent. The youth's parents, noting the change in their son's life, as well as in the life of their daughter and other son, asked to talk with the pastor about this "remarkable transformation."

Churches in northern France held simultaneous services the first week of the campaign. After an open week, the pattern was repeated by churches in Paris and southern France.

Three Belgian churches—one English-language, the others French-language—also took part in the campaign.

English Service Begun

English-speaking persons in Brussels, Belgium, may now attend Baptist services on Sunday evenings. Attendance ranges from 15 to 20 at the weekly services in the facilities of a French-language Baptist church.

Most of the participants are English-speaking civilians living in Brussels, the Belgian capital, which has a population of just over 1,000,000.

Leading the services temporarily, while awaiting an entry visa to Pakistan, is R T Buckley, a Southern Baptist missionary appointee.

In Southern Belgium, an English-language mission meets at Mons, near Casteau, NATO's new military headquarters. It was begun a year ago by U.S. military personnel who were transferred when NATO forces left France. The English-language Emmanuel Baptist Church in suburban Paris sponsors the Mons mission, called Emmanuel Baptist Mission. Missionary Rudolph M. Wood directs the work.

French Challenged

Meeting during national political crisis, delegates to the annual Congress of the French Baptist Federation were challenged to Christian action on the two fronts seeming to have prompted the crisis—the needs of restless youth and social problems.

Public transportation had been halted by strikes, and motor fuel was becoming more scarce by the hour, but still delegates made their way to Chauny, in northern France, some arriving in automobile pools from as far as Marseilles, 625 miles distant, reported European Baptist Press Service.

André Thobois, Federation president, pointed out Baptist responsibility regarding youth. He said that 40 percent of France's population, or 21,000,000 persons, are under the age of 20. In a resolution, the Congress asked for a complete study of French Baptists' youth work.

Thobois, a Paris pastor, also urged Baptists to take an interest in ministering to the millions of tourists who visit France each year.

He had to give his annual report with incomplete statistics on membership, baptisms, and similar items, since the strike-closed postal system delayed reports.

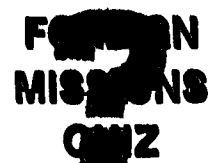
In other resolutions the congress requested a study of ways of cooperating with other Protestant church groups and with Bible societies and called for more regional, rather than national, Baptist conferences.

Journalism Studied in Brazil

The first intensive course in public relations and religious journalism held at the Equatorial Baptist Theological Seminary, Belém, Brazil, was attended by more than 50 persons, including students, professors, and local church workers.

Guest lecturer was Missionary Roberta E. Hampton, public relations counselor for North Brazil Baptist Mission.

Missionary Personnel



The need for missionary personnel continues to grow around the world. How much do you know about the personnel situation? Test your knowledge with these questions. Answers on page 32.

1. The number of Southern Baptist missionary personnel (career and short-term) assigned to mission fields as of mid-July: (a) about 1,900 (b) just over 2,400 (c) almost 2,900.
 2. The goal, adopted in 1964, for the number of Southern Baptist missionaries to be on the fields as soon as possible is: (a) 9,000 (b) 7,000 (c) 5,000.
 3. As of mid-July, the number of individuals assigned as missionaries (including career and short-term) by the Foreign Mission Board since its organization in 1845 totaled: (a) 4,038 (b) 7,046 (c) 9,894.
 4. In the expanding need for missionary personnel, the primary concern now is for more (a) short-term medical personnel (b) career missionaries (c) missionary associates (d) missionary journeymen.
 5. The number of new missionary personnel in all categories added (not net gain) during each of the last five years averaged: (a) 201 (b) 269 (c) 322.
- Listed here are the missionary personnel categories now in effect for the FMBB. Below is a series of facts about these personnel programs. Beside each fact write the letter of the category to which it applies. Some letters will be used more than once.
- A. Career missionary B. Missionary associate C. Missionary journeyman
D. Special project physicians, dentists, and nurses
E. Medical volunteer F. Medical receptorship
- 6. Employed for one term (3-5 years) but may be reemployed.
 - 7. Age limit: 26 or under.
 - 8. Appointed for expected lifetime service.
 - 9. Allows medical students to serve 8-10 weeks overseas.
 - 10. Eight-week training program required before going overseas.
 - 11. Age limit: 24-34 (on special basis to age 39).
 - 12. Employed for one or two years to fill emergency need.
 - 13. Takes part in 16-week orientation program before going overseas.
 - 14. Serves two-year term to assist career missionaries.
 - 15. Serves a few weeks overseas to fill special need.
 - 16. Age limit for employment: 35-59.

NEWS

Crusade 'on March'

The fourth nation-wide evangelism congress of Mexican Baptists brought together 143 Baptist pastors and missionaries and 128 laymen from all parts of Mexico to Torreón in mid-June.

Mobilization and inspiration of Baptists for full participation in the coming Crusade of the Americas was the congress' main purpose, explained Missionary Ervin E. Hastey, director of evangelism for the National Baptist Convention of Mexico. Speaker was Rubens Lopes, of Brazil, president of the Crusade's Central Coordinating Committee.

Four evangelistic rallies were held in cities and towns surrounding Torreón. Two television programs promoting the Crusade of the Americas were presented.

Two study periods were given to discovering how Baptists in Mexico can support the Crusade. Resulting recommendations will be published so that each church can consider them locally.

"The Crusade of the Americas is on the march in Mexico," declared Hastey.

Swiss To Join Fellowship

The Swiss Baptist Union at its annual assembly voted to join an ecumenical fellowship of denominations called the Conference of European Churches. Seven other Baptist groups in Europe already belong to the conference.

The Union took a first step toward creating a retirement insurance plan for pastors, and adopted a document giving "regulations for pastors." Membership in the Union's 14 churches totals 1,459.

Interest Growing in Campaign

Baptists in Uruguay are dedicating 75 percent of their national convention's income to Crusade of the Americas efforts, reported Samuel O. Libert, of Argentina, as one example of the interest in the Crusade being shown in Argentina, Chile, Uruguay, and Paraguay. Libert is regional coordinator for southern South America for the hemispheric evangelistic campaign to culminate in 1969.

Uruguayan Baptists during the past year distributed 156,021 Bible portions, including more than 10,000 Gospels given out in a personal witness effort during a laymen's conference in Montevideo last October. Pastors in Montevideo meet each Saturday to pray for the Crusade and study progress reports.

In Paraguay, Baptist leaders have written a series of articles about Baptist beliefs that is appearing on Sundays in leading newspapers. The national Baptist convention also is presenting its first television programs.

Chilean Baptists prepared for their part in the Crusade with a national evangelistic campaign in 1967.



A group of journeyman trainees talk things over.

PHOTOS BY LAWRENCE R. SHEDDEN

Bible Courses Popular

The 2,000th student enrolled in a New Testament course at a Baptist center in Feni, East Pakistan, recently, and the 1,000th student enrolled at a center in Lakshmipur. More than 950 persons have begun the course in Choumuhani.

"In an area of more than 3,000,000 people, where Christians average one in 15,000, these three Bible study centers distribute God's Word to readers," said Missionary Charles A. Beckett. "To many who cannot read, the Word is proclaimed weekly through classes."

Barnabas and James Haldar, two young men who help with the Bible courses, are great-great-grandsons of a man whom William Carey led from Hinduism to faith in Christ. Carey was the British Baptist who opened the modern era of Christian missions by helping to organize a missionary society and going to India in 1793 as its first envoy.



Largest Group

Carl F. Whirley, director of training for this year's missionary journeymen, chats with Louise Tomita, of Hawaii, who is to serve in Japan. Whirley, a missionary to Nigeria, delayed returning to the field in order to direct the eight-week training program at Virginia Intermont College, Bristol. About 70 young people, the fourth and largest group of journeymen, are to take part in dedication service in Richmond, Va., Aug. 8, then go overseas.

Concert Benefits Refugees

Tim Fuller, 13-year-old son of missionaries to Jordan, contributed his talents to a recent fund-raising concert to benefit Arab refugee children.

The informal program in the home of a U.S. diplomat in Amman, Jordan, was sponsored by the Amman chapter of the Women's Auxillary of UNRWA (United Nations Relief and Works Agency).

Young Fuller shared the spotlight with four adult performers. He played Beethoven's "Pathetique" sonata and his own composition, "The Surging Sea." He also accompanied a male soloist. Tim's parents are the J. Wayne Fullers.

The 132 Jordanian dinars (about \$370 U.S.) netted by the concert will be used to maintain two kindergartens in refugee camps. The commissioner-general of UNRWA flew from Lebanon for the performance. Several ambassadors in Amman attended.

ANSWERS

See Foreign Missions Quiz, page 31.

1. (b), 2. (c), 3. (a), 4. (b) career missionaries are the priority need, although personnel in all categories is sought. 5. (a), 6. B, 7. C, 8. A, 9. F, 10. C, 11. A, 12. D, 13. A, 14. C, 15. E, 16. B.

Spanish Law: Why Some Object

Why Spanish Baptists object to some of the provisions of a new law in Spain regulating religious practice was explained during the Foreign Mission Board's June meeting by John D. Hughey, area secretary for Europe and the Middle East.

The law was passed in June, 1967, to implement a religious liberty statement in the new Spanish constitution of 1966. The law recognizes the right of religious liberty as being based on the dignity of the human person and guarantees to protect the private and public profession and practice of any faith.

Baptists object, however, that in providing this guarantee the law establishes a degree of state control over churches. Rights are guaranteed only to those churches officially registered with the government under the law.

Groups of 20 or more persons may seek recognition. Smaller groups meeting for worship in homes of members need no authorization.

Ministers are required to register and receive official identification papers. Religious associations must keep membership and financial records that will be inspected and stamped each year by authorities.

The law covers religious belief, worship, instruction of children, theological education, publications, marriage and burial according to the rites of one's re-

ligion, equality of civil rights, church organization, and the right of churches to own property.

The law states that religious liberty will be interpreted according to Catholic doctrine and that the interpretation must be compatible with the Catholic character of the state. It also states that the practice of religious liberty will be subject to limitations imposed by demands of community life and public order.

Spanish Protestants are divided almost evenly on the matter of registration, said Hughey. Some believe the law should be complied with while efforts continue toward obtaining a better law. Others believe that registration under the present law would be serious compromise.

Spanish Baptist leaders in May decided to advise Baptist churches and pastors not to register under the law. The Spanish Evangelical Church (including Methodists, Presbyterians, Lutherans, and Congregationalists) and the small but influential Spanish Reformed Church decided against registration.

As of the May 31 registration deadline, 150 local churches had obtained recognition and 12 others were expecting it. What will happen to churches refusing to register is not known, but a government spokesman recently said failure to seek recognition would not necessarily be interpreted as illegal.

"Spain has taken a long step toward religious freedom in recent years," declared Hughey. "It is unlikely that the churches which refuse registration will be closed, for neither Spanish nor world public opinion would tolerate that."

"They will probably continue to function as they have in the past—unrecognized and yet known, without freedom to own property, but with freedom to function as churches. Eventually the law concerning registration will probably be modified so that it will be acceptable to all or will be disregarded and forgotten."

Shrapnel Nicks Building

The Baptist church building was pelted by shrapnel, and the pastor narrowly escaped injury, but Baptist church members and property in Irbid, Jordan, were reported safe following Israeli-Jordanian fighting there early in June.

One of Jordan's largest cities, with population of perhaps 100,000, Irbid is about 20 miles from the Jordan River. According to reports, there were 138 civilian casualties, including 34 deaths, in the battle.

Three rockets fell in the same block with the Irbid Baptist Church and parsonage, one collapsing the roof of the house next door. Fragments broke one window of the church.

Clinic, Choir Featured

A radio-television clinic and a presentation of Mendelssohn's *Elijah* by a 63-voice seminary choir were special features of the sixth biennial theological conference of North Brazil Baptist Theological Seminary, Recife.

Registration included 200 persons in the theological conference, 98 in the religious education conference, and 63 in the music conference. Participants included pastors and church workers from eight northern states of Brazil and students from the host seminary and the Seminary of Christian Educators, Recife.

The presentation of *Elijah* was said to be the first performance of the oratorio in Brazil, and, as far as is known, the first in Latin America.

Among program personnel were two overseas guests, Wayne E. Ward, professor of theology at Southern Baptist Theological Seminary, Louisville, Ky., and Claude H. Rhea, Jr., consultant in church music and mass communications for the Foreign Mission Board.

Later Ward delivered the annual lectures at the International Baptist Theological Seminary in Buenos Aires, Argentina, and then proceeded to Chile, continuing a lecture tour of Baptist seminaries in Latin America.

Graduates Scatter in Service

Five were graduated at the sixth commencement of the Arab Baptist Theological Seminary, Beirut, Lebanon, in June.

Graduates included a Jordanian couple, now serving a church in Lebanon; a Syrian couple, to return to Syria to pioneer Baptist missions; and an Egyptian, to become a pastor in Egypt.

Article Tells of Estonia

Baptist churches in Estonia, one of the Baltic states which is now a part of the Union of Soviet Socialist Republics, number 84 with a total of 8,273 members, according to an article in *Veckoposten*, weekly newspaper of the Baptist Union of Sweden.

Total population of Estonia is estimated at 1,300,000. Its language is akin to that in Finland.

In adjoining Latvia, now also a part of the U.S.S.R., there are 66 Baptist churches with about 6,000 members, noted the *Veckoposten* correspondent.

Baptisms Increase in Germany

The first upward turn since 1959 in the number of baptisms was noted by the general council of the Union of Evangelical Free Churches in Western Germany (predominantly Baptist), meeting in West Berlin. Statistics for 1967 showed that the Union's more than 350 churches baptized a total of 1,616 converts.

Iceland Now off List

Since there are no longer missionaries there, Iceland was dropped from the list of countries where Southern Baptist missionaries serve by a vote of the Foreign Mission Board in June.

At the same meeting the name of the Belgium-Luxembourg Mission was changed to the Belgium Mission.

As of mid-June, Southern Baptist missionary personnel were assigned to 68 countries or political entities, although official government permission for residence and work is pending for three newly added countries.

60 Join Retreat in Turkey

An English-speaking congregation in Ankara, Turkey, Galatian Baptist Church, held its first retreat at Lake Abant, in the mountains. Sixty persons took part.

"Our sessions, both out-of-doors and in the hotel lounge, were the first meetings of this kind witnessed by the other guests and the personnel of the hotel," reported Missionary James F. Leeper, pastor of the church.

Main speaker was Missionary James F. Kirkendall, pastor of an English-language Baptist church in Beirut, Lebanon.



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