

THE Commission

Southern Baptist Foreign Missions Journal • September 1968



WHAT
CRUSADES
ACCOMPLISH

Winfred O. Harper, better known as Wimpy, was one of three missionaries assigned to open Southern Baptist mission work in East Africa late in 1956. Harper, who had already invested five years in mission service in Nigeria, with other missionaries helped to launch the new effort in East Africa.

But ten years ago this September (Sept. 4, 1958), while on a beach outing with other missionaries, Harper was caught in the strong undertow off Kunduchi Beach, near Dar es Salaam, Tanzania, and drowned. His missionary career came to an end at the age of only 37.

Jesse C. Fletcher, personnel secretary for the Foreign Mission Board, has traced Harper's missionary career in his book *Wimpy Harper of Africa*, published in 1967 by Broadman Press. (The book is available in all Baptist Book Stores.) The two excerpts printed here, by permission of Broadman Press, tell something of the man and the lasting effects of his ministry.

Kunduchi Beach Revisited

BY JESSE C. FLETCHER



H. CORNELL GOERNER

Author Fletcher stands at Kunduchi Beach, where Wimpy Harper drowned.

ON THEIR WAY to begin work in East Africa, Wimpy and his wife Juanita talk while waiting at London airport.

WIMPY and Juanita sat down amidst their hand luggage to wait.

"You know, Juanita, I think if I were to be honest with myself, I'd admit there has been more bothering me than just the delay in getting out. The responsibility of this job is just now sinking in. We are up against something I am not quite sure I am cut out to meet."

"Wimpy, there's one thing about you—you always find a way. I don't care what you've been up against, you've always found a way. I know that's how it's going to be this time."

"Seriously, Juanita, I am really concerned. We are moving into a situation where we are going to be caught up in details, official channels of all sorts, intricate legal maneuverings, and financial transactions. We're going to have to start from the ground floor."

"I have been happiest and most content when I was in the bush working with pastors and their churches or trying

to start new churches or working with new converts. I was even beginning to feel competent directing the language school, but I don't have any background for this. I don't know what kind of reserves to draw on."

Juanita knew it was time to listen. She was quiet.

"I think sometimes I have resented the fact that the Lord has never let me quite settle in. He called me to preach. I thought that was it. Then the door to overseas missions opened. We searched, and it was Nigeria. We got to Abeokuta and I thought that was it. Then we moved to Okeho and then Oyo. Now this. My world just gets bigger and bigger, and I am not sure I'm up to it."

Then he smiled at her. "But I know God didn't call me because I was big enough for anything. He called me to depend on him and trust that he's big enough for anything."

"Do you remember how we felt God had spared me for a purpose when I had blackwater fever?"

"Yes."

"Maybe this is it."

LATE on an October afternoon in 1965, Author Fletcher visited the beach.

SEVEN YEARS later I stood looking at the spot where Hal [Boone] and Lorne [Brown] had worked so feverishly and so fruitlessly over Wimpy's lifeless body. Other life had gone on, as it always does even when the tallest trees in the forest are suddenly gone from their places. . . .

The wind blows as it does at all beaches and I struggled to keep my hair from my face. I wanted nothing to obstruct the view, the incredibly beautiful view of Kunduchi Beach. All the colors are there. The sand is still white and the old fishing boats, the nets drying on the rocks, just as Juanita described them. . . .

Four of us stood on Kunduchi Beach that afternoon. Dr. Cornell Goerner, whose responsibility it had been to wire Wimpy's family of the tragedy, was there, pensive, taking a picture every now and then.

Young Arville Senter, a first-term missionary to East Africa, stood there, dressed in tropical white shirt, shorts,



The late Harper and his family in front of the parliament building in Dar es Salaam, Tanzania, in 1957.



Harper at his desk in Dar es Salaam in early days of work in East Africa.



Harper's gravestone in Tanzania.

and socks. He too was caught up in the poignancy of the moment.

A little farther off, the wind blowing her skirt and hair, stood Missionary Betty Bedenbaugh, holding her six-month-old baby. They had been my companions on the short ride out from Dar es Salaam to see the spot where Wimpy had drowned. . . .

Somehow the whole thing affected me differently from the way I planned. I had wanted to be caught up in the victory of it, the magnificence of a man's life given in service; instead, I was caught up in the tragedy of it. So much promise: 37 years of age, in the prime of life, the preparatory work, the hope to build, to reap. Puzzled, I stared into the sky and asked a silent why.

I thought of Juanita, who had loved her man so completely, and the children, who adored their father so totally.

Why?

Again I surveyed the beach, so innocent-looking. The trade winds that had fashioned that relentless undertow seemed remote from the beauty of the spot. So much ended here.

Arville Senter's voice broke my reverie. "In a sense our missionary career began here."

"What do you mean?" I asked, almost too hastily.

"Well, Wimpy died here, and the story of his death was the instrument God used to lead Pauline and me into missionary service. We're here because of what happened down there seven years ago."

I had processed the Senter's application for appointment, but I had forgotten that. I remembered now the story of how Professor Cal Guy faced the seminary congregation at Southwestern Seminary with the news of Wimpy's death. At the close of a simple memorial service, he extended an invitation for mission volunteers. Scores answered and many were already across the world in response to that service.

Betty Bedenbaugh came up, gently juggling her cooling baby. She said, "On his last furlough, Wimpy spoke at a missions class in which Charles and I were enrolled. As he told the story of the challenge out here, we made up our minds that this was where God was calling us.

There are nearly a dozen of us here because of Wimpy's influence."

Dr. Goerner had joined us. "You know, it's hard to realize that when Wimpy died we had in East Africa less than two dozen missionaries, one organized church, an incomplete hospital, and an incomplete community center. Now, in just seven years, we have 104 missionaries here, over two hundred churches, a flourishing hospital, three community centers, two Baptist boys' high schools, a publishing house, and a seminary."

He stopped.

"Think of it! In just seven years, a work like this!"

Arville said, "Don't you think the reason is that the Mission was started right?"

"Yes, it was well born," Dr. Goerner agreed. "Wimpy Harper was a good midwife."

Yes, it had been well born. I looked down at the beach. It had been birthed by a man whose goal in life was to fulfill a deep sense of purpose. Suddenly I saw that his desire to be in the middle of God's will had been realized.



Quilo prepares his radio broadcast.



PHOTOS BY THE AUTHOR

At a mission, Quilo talks with the pastor and a layman.



Always busy, Quilo writes another article.

Busy Baptist In Guatemala

BY WILLIAM W. STENNETT
Missionary to Guatemala



IF THE TITLE "Mr. Baptist of Guatemala" were to be awarded, one of the nominees would have to be Carlos C. Quilo.

For 20 years he has been an inspiration for the Baptist work in Guatemala. His personal example helps strengthen the spiritual life of many who know him.

He is, first of all, a missionary-minded pastor. The church where he is pastor—First Baptist Church of Zone One in Guatemala City—is one of the oldest self-supporting churches in the Guatemalan Baptist Convention.

Quilo not only works in the usual pastoral ministries, but he also supervises the outreach in the church's seven missions. These missions—scattered from nearby locations to more than 100 miles away—look to Pastor Quilo for help, guidance, and inspiration. By bus and car each year he logs hundreds of miles over all kinds of roads to help nurture and encourage these small missions.

A second ministry for Quilo—or Don

Carlos, as he is affectionately known—is in writing. For years he has edited *Nueva Era*, the Guatemalan Baptist paper. He is also writer, proofreader, photographer, and reporter.

As editor he writes many of the articles and corrects others submitted. Later he compiles all the material, plans the layout, and mothers the paper through the printing process.

Twice a year he writes a series of articles on Baptist beliefs for *Prensa Libre*, the most widely circulated newspaper in Guatemala. Well-versed in his subject, he writes with conviction, for in the early days of Baptist work in Guatemala (1946) Don Carlos spent time in jail for his unswerving loyalty to Baptist principles.

The articles he writes are widely read and have opened many doors with government officials and others who otherwise would have known nothing about Baptists.

Quilo finds still another ministry as a

member of the Guatemalan Baptist Radio and Television Commission. Each Sunday afternoon he directs a 30-minute program with the theme, "Christ, the Only Hope." The broadcast includes up-to-date information on the progress of the Crusade of the Americas on the international scene as well as nationally.

Aside from his work and ministry, Don Carlos finds joy in his role as father and grandfather. He and his charming wife, Doña Esther, have not only reared six of their own children, but during their 30 years of marriage have brought seven homeless children into the warmth of their home for periods ranging from two to ten years.

If each day had more than 24 hours, or if each week had more than seven days, his close friends feel that Don Carlos would invest even these extra moments in the service of his Lord, his church, and his convention.

His entire life is dedicated to the advance of Baptist work in Guatemala.

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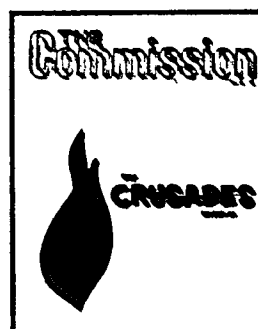
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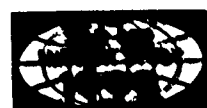
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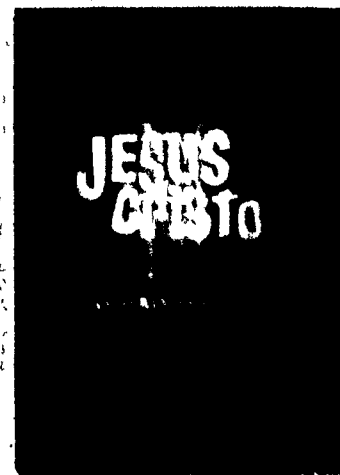


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Enduring Values

BY JOSEPH B. UNDERWOOD

FMB Consultant in Evangelism
and Church Development



DO EVANGELISTIC campaigns result only in a mere spasm of fervor, and then — nothing? Or do they contribute permanent, continuing values?

The number of baptisms — in comparison with the number of decisions reported — is often disappointing. Frequent causes are inadequate follow-up and an attitude of resistance to the early baptism of new believers.

Where careful follow-up is practiced, there is an excellent ratio of baptisms to the number of decisions reported. One church in Spain, for example, baptized 29 out of 30 who made decisions. Where follow-up is neglected, the number of baptisms is disappointing.

During preparatory periods before evangelistic campaigns, efforts are being made to lead churches to provide counseling, instruction, and loving fellowship that will encourage full commitment to Christ, and to baptism as one manifestation of that commitment.

But any comprehensive evaluation of the many special evangelistic campaigns in which the Foreign Mission Board has been involved in the past 19 years offers conclusive evidence of numerous enduring benefits. These have accrued for the total program of evangelism and church development, in addition to the number of decisions and baptisms.

Some of these enduring values:

1. *A new sense of solidarity and a new recognition of the importance of cooperation are recognized.*

When many people of many churches plan, pray, and work together for a supreme objective, their hearts and minds are united in a marvelous oneness of soul.

Rivalries, resentments, jealousies, and divisions have frequently been overcome as leaders and churches have worked together in consuming zeal for the evangelization of the lost. In several countries dissensions and divisions among Baptists have been healed and eliminated when they have joined together in a mighty evangelistic endeavor.

"One of the great benefits has been a new spirit of cooperation," exclaimed Günter Wieske, leader of the recent evangelistic campaign in the Rhine-Ruhr area of Germany.

"Our churches have been fiercely independent. Now they have discovered they can work together without losing their autonomy or identity. They will now work together in cooperative evangelism."

2. *Latent talents and leadership are discovered and developed.*

Pastors and churches learn that it is necessary to involve all church members in the work of the churches. The necessity of putting many people to work has revealed talents hitherto unused, obscured, or neglected.

Church members with real gifts for leadership have been discovered, trained, and utilized. This new leadership and this vital involvement have resulted in stronger churches, in new missions and churches, and in greatly extended evangelistic outreach.

3. *Continuing personal evangelism is practiced by Christians who previously lacked both the training and the courage to witness.*

Personal evangelism is always a major emphasis of the campaign. In fact, church members are led to realize that all the publicity, literature, and preaching will be largely ineffectual unless they visit, invite, witness, and win others to Christ through personal evangelism.

Enthusiasm and courage to witness are generated by preaching and training for personal witnessing, by planned visitation, by tract distribution, and by the use of many media of communication to make an impact on cities and nations.

The boldness and effectiveness of previously over-timid Christians to witness and win friends to Christ is one of the most inspiring, challenging, and lasting values of special evangelistic campaigns.

4. *Attractive, appropriate Christian*

literature is developed and distributed on a mass scale.

Many new types of tracts, pamphlets, magazines, brochures, and special advertisements are used to reach multitudes. On the eve of their campaign last October, 1,700 Baptists in Portugal distributed 300,000 tracts entitled *Jesus Is the Bread of Life*.

In Germany and Italy an amazing assortment of tracts, books, and brochures was prepared and used to train church members and to attract the attention of the unchurched. A usual result of such campaigns is the continuing publication of special and new forms of literature.

The use of doctrinal advertisements in Lebanon in 1964 was so effective that Lebanese Baptists in 1966 began a new series of doctrinal advertisements in their newspapers. These have elicited responses and inquiries from more than 20 Arab countries.

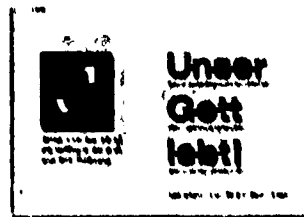
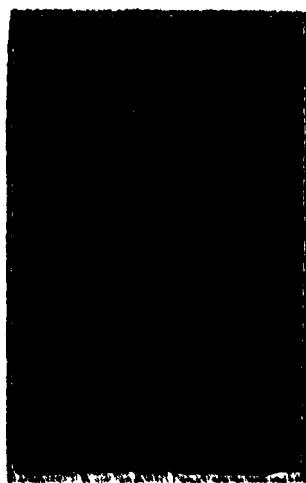
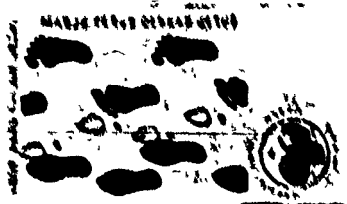
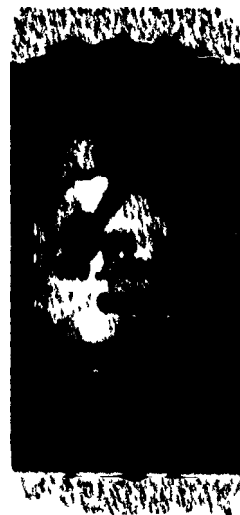
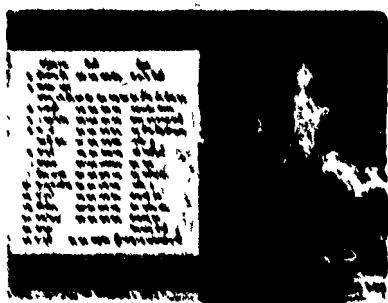
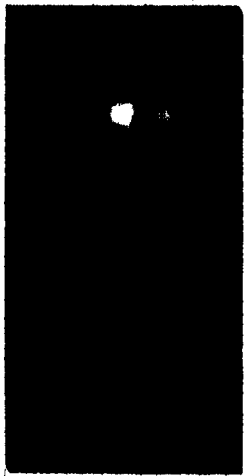
Advertising and tracts in Ghana resulted in a new understanding and appreciation of Baptists that have subsequently opened many doors of opportunity to Baptists there.

5. *The use of mass communication media makes a mighty impact upon multitudes and creates a new esteem for Baptists and Baptist principles.*

Evangelistic campaigns often afford Baptists their first opportunity to use the media of mass communication, and they come to realize the significance of these channels.

Baptist principles are enunciated — often for the first time to a national audience. After the editor of a newspaper in Amman, Jordan, read the 14 doctrinal advertisements in his newspaper last year, he declared: "These are the principles Jordan needs if she is to be a great country!"

Representatives of four large newspapers dared to attend a press conference luncheon offered by Baptists in Portugal last October. They succeeded in getting write-ups into all four papers. One



reporter became so interested in Baptists that he began to visit Baptist churches occasionally. In January of this year his newspaper published a front page photograph of a man being "baptized as was Christ." A half-page story on the Baptist interpretation and practice of believer's baptism was carried inside.

6. *Church members gain a new vision of personal and corporate mission responsibility and opportunity.*

Henri Vincent, a Baptist leader in France, commented that probably the most lasting achievement of French Baptists' recent evangelistic campaign was "a new awareness" on the part of the churches "of their personal responsibility in the evangelization of their country."

In another nation one church launched a program of advance calling for the establishment and development of five new churches, the doubling of Sunday School attendance and church membership, and the multiplication of church offerings.

A state convention in Brazil, after its first simultaneous evangelistic campaign, inaugurated its first program of planned, long-range advance. It included: the placement of national missionaries in unevangelized regions of that state; the creation of the first state convention department of religious education in Brazil; the initiation of a Cooperative Program that served as model for a similar plan adopted by Brazilian Baptists nationally several years later; and the launching of a stewardship campaign in the churches and a greatly enlarged state convention budget for missions.

The repeated simultaneous evangelistic campaigns in that state inspired other cities and states of Brazil to similar evangelistic endeavor. Later, out of the national campaign in 1965, 300 new churches were formed.

7. *Baptists find liberation from a minority, or "ghetto," complex.*

In most countries, Baptists are an infinitesimal minority. Often they feel

overwhelmed by state churches, or by paganism and secularism. Naturally they also tend to feel impotent in confronting such obstacles.

But through all the involvements of a simultaneous evangelistic campaign and through the amazing victories experienced they suddenly realize that, by the power of the Holy Spirit, they can achieve triumphs for the glory of Christ. The invincible power of the resurrected, living Christ becomes a glorious certainty — in experience! The adequacy of the gospel is once again verified.

As Wieske expressed it: "The sound of hope and expectation has grown strong. We have a future with Christ."

8. *Spiritual renewal results.*

Throughout months of preparation emphasis is given in every church to the imperative need of revival. Usually, revival is the result.

"It is quite evident," said Vincent, "that our churches experienced spiritual renewal as expressed in our togetherness in prayer and in our cooperative and personal witnessing. . . . Nearly all the churches and mission posts report that members have become more profoundly involved in the life of the church."

He added: "In many churches Christians rededicated their lives to God. In several instances God's Spirit led people to confession of sin and reconciliation with members of family or church. There are genuine signs of renewal among us."

9. *Many are prompted to respond positively to the call of God for special service.*

Revival causes hearts to become sensitive to God, and human wills to become responsive to the divine will and call. In 1965 there were only 35 students in North Brazil Baptist Theological Seminary, at Recife. Today, just three years after Brazilian Baptists' evangelistic campaign, there are 173 students in that seminary.

10. *Revival begets revival.*

The good news of spiritual revitali-

zation experienced by people in one area encourages and inspires Christians in other lands until they, too, are filled with faith and expectation and are characterized by prayer and witnessing until they also experience revival.

In Recife, Brazil, Baptists realized revival in their first simultaneous evangelistic campaign in 1950. Leaders in other cities and states were skeptical of such a campaign's feasibility in their respective localities. But the mighty working of God was revealed in the 1963 evangelistic campaign in the state of São Paulo and in the 1965 campaign in Brazil. Now, Baptists of 32 countries of the Western Hemisphere are excited about the potential of the approaching Crusade of the Americas.

Not long ago, many Baptists of Europe were discouraged, almost to pessimistic despair. Then came wonderful experiences of evangelism in Portugal, Spain, France, Italy, Germany, Lebanon, and Jordan. These events have now inspired Baptists of another nine or ten countries of Europe to plan daringly and expectantly for evangelistic and revival victories in campaigns projected for next year.

There are other lasting benefits of evangelistic campaigns:

—The training of church members for a variety of tasks, and their active involvement in the life and mission of the church;

—The consequent enrichment of personality for heightened joy, service, and usefulness;

—A new appreciation of the importance and significance of music in worship, and the training of many people in music;

—Growth in the grace of generosity;

—The moral transformation of countless lives, and ultimately of society.

The supreme objective, of course, is the winning of the lost to Christ, their growth in the Christian life, and the ethical transformation of society — for the glory of the Lord Jesus Christ.



At theological institute in Guatemala, Antonio Ramirez, lay pastor of a Baptist church, chats with Missionary Hubert N. (Ted) Lindwall about a church problem.



Emilio Santiago, a church lay leader in a remote farm area, studies at the institute.

FRONTIER IN TRAINING

BY A. CLARK SCANLON
Missionary to Guatemala

TED AND SUE Lindwall don't do things the way most people do. A woman visiting Guatemala found her stereotyped image of the missionary wife shattered when she met Sue (Mrs. Hubert N. "Ted") Lindwall.

"My, you certainly don't look like a missionary," exclaimed the visitor.

Sue's comment, now a classic among missionaries, was simply, "Thank you."

Today Missionaries Ted and Sue Lindwall live in Panajachel, Guatemala, on the shores of Lake Atitlán. They are not only infusing Indian churches with new vitality and missionary vision, but are opening new fields as well.

One of their primary contributions comes at the point of leadership training for churches in the rural area. For a number of years Lindwall has felt that pastors of missions and rural churches need short courses of training that will equip men of little educational background for their key roles in church growth.

Some years ago Missionary C. S. Cadwallader, Jr., established an institute for such training. At first directed by Pastor Axel Chávez, the institute (now officially the Paul Bell Theological Institute) has buildings on cultivated land in a cove near the village of Santiago, on the opposite side of the lake from the Lindwalls' home.

The institute followed a checkered history for several years until Missionaries Michael and Ethel Ledbetter moved to Panajachel to work with the institute and with Baptist churches in the area, and to open new work around the shores of the lake and in the highlands that surround it.

With the transfer of the Ledbetters to Mexico, the Guatemalan Baptist Mission requested the Lindwalls to consider accepting the responsibility of the lake area. By the end of July, 1967, they had moved to their new responsibility.

For 12 weeks a year — four three-week sessions — the Lindwalls and their two sons fill their carryall and move lock, stock, and mimeograph over to the institute. For about one fourth of the

year their home becomes a two-room, wooden house that Ted and Missionary Edward Gilstrap built several years ago. In these small quarters the Lindwalls sleep, mimeograph lectures, and carry on the general direction of the institute. The same quarters also serve as schoolroom for sons Timmy and David.

The men who come to study at the institute travel from many sections of the republic. By the time they reach the institute's rock buildings they may have journeyed by plane, bus, boat, and on foot from their homes. For a recent session, one man walked 24 miles to reach the institute.

These men have received little education, but Ted, with endless patience, leads each lay leader not only to feel a sense of personal worth, but also to realize that he can learn.

Courses include Bible subjects, doctrine, applied music, and special conferences on evangelism and helping new Christians develop spiritually.

Each session allots time for daily physical work. Ted has been teaching men how to make a compressed adobe block that they can use in construction of church buildings back home. He feels this work time together on the improvement of institute buildings creates bonds of fellowship among the men, and betters the facilities as well. He is careful to work beside the men each day.

To secure faculty, Lindwall turns to missionaries and national pastors. He believes that a blending of both elements allows the institute to present a well-balanced program of study.

Students not only study and do manual labor, they also participate actively in missionary work while at the institute. In the nearby town of Santiago two Baptist churches offer the students opportunities for witness. In a recent session, students and teachers, in collaboration with the local churches, held a street service in the town square of Santiago. Some 2,000 townspeople attended.

Sue Lindwall is a key figure in the life of the institute. Her role includes planning and cooking for the students and faculty (totaling 15 or more), helping with the women's work in nearby churches, and adding a feminine atmosphere to the entire operation.

The enthusiasm the Lindwalls inspire was evident when a young woman in their town, a member of another Christian group, volunteered her services to assist at the institute.

"I want to go with you and help

cook," she offered. "I do not want any pay. I want to help as a part of my Christian service."

In fulfilling their ministry, the Lindwalls must travel over seemingly impassable roads. In the rainy season these roads become dangerous with slick mud. In dry season they turn to powdery dust that penetrates car, clothes, and even skin.

Ted must teach his sons in free moments and check their progress in studies. For weeks at a time the family has no contact with other Americans except those missionaries who may be teaching on the faculty.

Yet, in the missionary family, the Lindwalls are among the favorite guests, because they bring a fresh breath of air as they come.

Recent growth in the churches near Lake Atitlán already shows the fruit of the Lindwalls' work in this Indian area. The Paul Bell Theological Institute is not exactly like any other theological institute, but it satisfies a need often overlooked where only vocational ministerial training is offered.

Under the direction of Ted and Sue Lindwall it has become a frontier in training.

A student at the institute leads the choir in his home church.



Mrs. Lindwall at clean-up time.



Men help construct their church building.



WANTED

A NEW APPROACH

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LISTEN to elderly people talking together. It is not long before they start yearning for "the good old days."

Older Christians are particularly prone to this. They often hark back to the days of yore when Sundays were quiet and sacred, and people went regularly to church, and Christians all believed the Bible, and ministers "preached the gospel," and moral standards were clear, and sin was sin and hell was hell, and children obeyed their parents.

Of course it is all mythical. None of our older friends ever did live in such days; nor did their fathers before them. Such days have never existed. Every age has been one of spiritual and moral tension. There have always been more unbelievers than believers and more sinners than saints.

But even if our assessment of the old days were more realistic, nothing could be more futile in a progressive world than to wish for a return of the past. As a writer in the **Expository Times** has said: "This kind of nostalgia is a luxury we cannot afford today, because it yearns for the impos-

sible. The form of 'the good old day' has gone . . . and we have to commend our faith within the patterns of a different age."

Not only do we have to commend our faith in the circumstances and pattern of this new age, but, in order to commend it, we have to restate it in terms meaningful to the men and women of today. The same writer adds: "A restatement is always the job of a Christian. Jesus himself put the traditional into a fresh and developed form; old bottles could not hold the new wine. This is our task today, and because God is Truth, his gospel is big enough to meet the needs of every day."

It is this need which the radical theologians are attempting to meet. Most of us have little sympathy with what they have come up with. To us it seems they have "thrown out the baby with the bath water." They have not been content to reinterpret the gospel, they have gone on in many respects to undermine its fundamental truths. But their motive is right and their object a sincere one.

This present day does demand a restatement of the gospel and new methods of presenting it. This has happened in the past and it must continually happen. The gospel is the gospel. It remains unchanged and unchangeable.

But it needs to be communicated to men and women before it can change their lives.

This communication is only possible today by a reinterpretation and a restatement of our message which will conserve the fundamentals of the gospel, and yet express them in terms meaningful and relevant to this present bewildered and godless generation.

All the pious protestations in the world cannot disguise the fact that the terms in which the gospel has been traditionally presented are becoming less and less effective. They are becoming less and less effective because less and less relevant.

Men and women still need the gospel. Let us never doubt that. They still need Christ. It is a wicked thing if we deny them Christ by presenting him in ways which, though meaningful to us, are meaningless to them. The winning of men and women to Christ is more important than cherished phraseology and yesterday's methods.

So we would wish that evangelical Christians should devote more time and prayerful thought to this task of making the gospel relevant. It would certainly be more fruitful than devoting ourselves to the unproductive activity of criticizing and abusing radical theologians.

Doña Aña of The Big Woods

By Bess Mann Mayes

THE YOUNG MAN with the U.S. foreign service had been assigned by the consular office to check into the presence of any anti-American sentiment. In the interior of Brazil's

Mato Grosso state he encountered a possessive view about one American.

"*Doña Aña es nossa* (Miss Ann is ours)!" he was told.

The residents spoke of Miss Ann Wollerman, a missionary to Brazil since 1947. They hardly regard her as a North American. The missionary's feeling is similar. Repeatedly her letters home refer to Mato Grosso as "my home" and to the Brazilians as "my people."

Miss Ann's love shines through in her letters. "I've learned anew that my place is out in the interior where I've been all these years," is her typical expression after a visit to the large cities of Rio de Janeiro or São Paulo.

Ann began her work in southern Mato Grosso at Campo Grande in 1947, as an independent missionary. After studying Portuguese for a year, she went to nearby Amambai to help establish the first Baptist school in the state. In 1950 she was appointed by the Foreign Mission Board.

She spent her first eight years in the southern, more progressive section of Mato Grosso, which means "Big Woods." Visiting or travel of any distance during the first six of those years was done on foot or by horseback. It was not unusual for her to travel by oxcart, for a team of eight oxen can cover roads impassable to trucks and cars, especially during rainy season (December to March).

But Ann became the object of amaze-

ment and admiration in 1953 when she received a truck, for in Big Woods country there were no women drivers.

"Whenever I met any truck in the road, people's eyes just bulged out and their mouths opened," wrote Ann after one trip. "No one had ever seen a woman driver in these parts."

By truck Ann reached her new station, Culabá, 500 miles north of Campo

country of the Brazilian highlands.

People fled from the overcrowded cities to escape inflation, drought, and poverty. Thousands of acres were given to be opened and developed. Brazilians moved inland in search of new homes, a brighter future, and even a square meal.

As crowds rushed westward, Culabá changed and grew. A gold rush two centuries before had left behind only the hardy. Many adventurers had lost their lives to fever, malaria, Indians, or the region's wild animals. For 200 years Culabá had remained an isolated, forgotten town, out of contact with the rest of Brazil—to reach the city it was expensive to use the airways and too slow to travel by the waterways of the Paraguai and Culabá rivers.

But with the construction of roads, trucks brought new residents daily. The jouncing trucks earned the name of *pau de arara*, parrot's perches.

A newcomer herself, Ann settled in her home and began to help the pastor in the weak, small Baptist church of Culabá. She soon recognized that the inhabitants were clannish because they had lived to themselves for so long.

"The people are fanatically Catholic, or indifferent in the extreme, or devotees of Macumba (a type of black magic, witchcraft, and spiritism)," she observed.

Ann's missionary effort in Culabá continued a pattern already evidenced in



Ann Wollerman

Grande, on the first day of May, 1956. Culabá, capital of Mato Grosso, is near the center of South America.

Construction of Brasília, the fabulous new capital of Brazil, began that year 545 miles east of Culabá. The location of Brasília far inland anticipated the populating of the vast interior, the plateau



GENE H. WISE

In woods near Culabá, Brazil, a group of Baptist men travel by horseback to a preaching service.

previous work and to be repeated in outreach into the new villages. This pattern has two facets. One is to win and engage the efforts of young people.

While personally helping 17 young persons to pursue their studies, Ann remarked in 1957, "I'm trying to challenge our Brazilian young people and then help them prepare for a life of service to Him, so that long after I am gone, they can continue to build on these foundations."

The second facet is to diminish her own role, as she turns over responsibility to the Brazilians and moves on to new and unworked fields, where the pattern is repeated. All the while, a devoted love for her people and the performance of many extra endeavors undergird and support her goals.

The Brazilians with whom she works are usually poor, often hungry and ill. Ann's ability to identify with them and to blend into the setting testifies to a rare spiritual attribute.

Many interruptions for her work arise because of emergencies. Sometimes, however, the interruption is simply a visitor seeking comfort or counsel.

"How can I tell them of the love of Jesus and of my love for them and not put that love into action?" commented Ann. "And so I find myself paying for the operating table, supplying the splints and plaster of paris for broken limbs, furnishing medicine for dysentery, and buying a rough, wooden box for a loved one."

It would not be unusual to find four or five girls, and occasionally a younger boy, living in her house. She rents a room and pays board for the older boys. Her "children," of whom she is justifi-

ably proud, help her with chores at home and with activities at church. They attend school with help from Ann, who pays for tuition and fees, as well as books and clothing. The grown "children" attend seminary or training schools and study to be preachers or teachers.

The need for study and training was evident from the first at the Baptist church at Culabá. No leadership was available. Until people could be trained, Ann acted as Sunday School superintendent and teacher, accompanist at the portable organ, director of music, church treasurer, and organizer and director of Training Union. There people were trained, although the beginning point for some was a literacy class.

Afternoon activity, both Sundays and weekdays, included covering the city to distribute literature, visit in homes, and invite everyone to evening services. People crowded into the small building as many nights as there were services. Sometimes when the preacher was away, Ann would do the "preaching," always with a note of apology.

"Now, you all know we don't have woman preachers," she explained, "but when men preachers are not to be had, women have to substitute in some way."

Ann attempted to solve the problem through young Brazilian men. That first year in Culabá she brought a 25-year-old preacher to the city, rented a room for him, and paid his board.

Gradually the church was strengthened, the leadership developed, and the Word was taken to villages nearby—and to some not so near. Ann often wrote, "But the part I like most is when I fill up the car with young people . . . and we set off on a trip."

In a few years a Jeep station wagon replaced the truck. The vehicle would be loaded with *creentes* (believers), a generator, wiring and light bulbs, film, slide projector and screen, Ann's accordion, a box of Bibles and literature, and tools and spade for the car. For overnight trips, Ann would add her folding cot, an air mattress, clothes, a lunch, and a Thermos. This group would hold street services, distribute tracts, and help in evangelistic services.

One of Ann's firsts as a missionary was establishment of a school. For 20 years, as preaching points were begun, churches organized, and buildings built, schools inevitably sprang up: primary schools in the south, then in Culabá, and next in the new villages. Enrolments grew to 150 or more, limited only by lack of space and teachers.

In two towns the residents named their schools *Escola Batista Aña Wollerman* to show their love and gratitude. In addition to primary schools, Ann helped to add high school grades wherever possible, to set up evening classes for adults, and to start night classes for advanced or working young people.

Dozens of Ann's "family" members have helped, even as they continued their own studies. Over the years young women graduates of the training schools have returned to direct and teach in the schools in remote areas.

"The value of these schools is unlimited," Ann estimated. "They provide us with one of the best means for reaching the people."

Vacation Bible Schools go hand in hand with regular schools. Ann and her helpers would load the vehicle, adding



GENE W. WISE

In a community close to Culabá, a trio of Brazilian men converse; one enjoys a cup of tea.

Vacation Bible School materials. Many children walked long distances over trails and dusty roads to attend. Parents were invited to evening services. In this way indifferent villages were influenced to open their doors to the gospel.

Such activities filled three years of Ann's life in Culabá. Then she wrote, "It has always been my idea that a missionary's job is to work himself out of a job; I feel I have done that again."

Her new address was Jaciara, 125 miles southeast, where only five years earlier virgin forest had stood. Travel from Culabá had already carried Ann thousands of miles through jungle forest areas. With church leaders and national leaders, she had surveyed the area, or sought locations for preaching points.

She told of driving through the beautiful cool woods, and of marvelling at God's creation. Animals scampered everywhere, and monkeys chattered overhead. The wild hogs, big cats, and jaguars nearby were pushed back as the land was cleared. Other creatures remained: bugs, mosquitoes, snakes, lizards, and ants of almost every size.

Such were often uninvited guests in Ann's new home in Jaciara. Primitive living conditions offered no conveniences in the home that men of the church had built for her. She planned and made improvements as she was able. At the end of a long, hard day, Ann would crawl under the mosquito net early.

She explained her joyful acceptance of that life. "I am happy because I believe that I am in the center of God's will for my life."

In addition to her work in Jaciara, Ann visited new and growing towns nearby or drove over rugged roads to visit the

farms of Christians. Where there was no church nearby, services often were begun in the yard with the help of a loud-speaker; by nightfall as many as 60 or 70 persons had walked over to join in.

In the newly opened areas the climate was more pleasant than in Culabá. Ann drank from cool springs and bathed in lovely streams surrounded by palms, heavy foliage, and vines. When there was a preacher, baptisms were held in those beautiful settings.

As the Brazilian pioneers carved out their homes and fields, they sometimes constructed church buildings, too. The believers felled great trees and sawed the wood by hand. Others made bricks—one by one in a hand mold. Still others dug rocks to use in the foundation, while some hauled sand from the river.

Men often devoted hours each week to construction. Gifts from Southern Baptists and from the missionary's family and friends provided money. The architect and planner? Dofia Afia, of course.

Ann supervised and helped with the construction of churches in the new area in Rondonópolis, Mutum, and Guiratinga, the last in the diamond-mining region. Schools and pastors' homes went up in towns to the north—Tangara da Serra and Alto Paraguai. The increased use of the rivers to the west brought growth to Poconé and Cáceres. The *creentes* have increased in number. Although money is scarce for them, they tithe their labor and produce.

Ann returned to Culabá in 1961. While stationed there in 1963 she traveled to Salvador, Bahia, where she heard Rubens Lopes challenge Brazilian Baptists to preach the gospel "in every city, town, village, byway, and corner."

In 1964, among ten churches in the north, Ann led the effort to inform and train church members in a year of spiritual preparation. Members met early for prayer, read the New Testament, and attended soul-winning classes. They engaged in street meetings, radio programs, home visitation, and distribution of posters and other materials.

In April, 1965, simultaneous revivals were begun throughout Brazil. On the eve of the effort, Ann commented prophetically, "We hope to reap the harvest of the seed already sown; we believe that God can change the destiny of Brazil; we are not too timid to think that this revival will sweep like a tidal wave over all of Latin America and even up to the U.S.A."

Even so, Baptists throughout the Western Hemisphere now are preparing for the Crusade of the Americas in 1969.

Ann Wollerman will have a part in the crusade. Her addresses have changed over the years. She served for a time in Rio de Janeiro, next went back to Culabá, then returned to Campo Grande in 1964. Now, following furlough in the U.S., she has gone to the town of Dourados, not far from Campo Grande. Although not a new town, Dourados has experienced a recent boom because surrounding forest land has been opened for colonization.

Ann's letters reveal the same pattern in her life. Her spirit, too, is the same.

"I have great plans, hopes, ideals, and faith," she wrote, "so pray most of all that He shall give me the strength and the spiritual power necessary for the task of witnessing for Him and winning many souls."

Dofia Afia is once again at work in the Big Woods.

A 'TORCH' IN TEMUCO



GERALD S. HARVEY
Glee club at Baptist high school.



GERALD F. RIDDELL
At Colegio Bautista front gate. Flag is Chilean.

By Joyce Wyatt

STANDING in the gymnasium, students and faculty together sang "*Adelante, Colegio Bautista* (Go Forward, Baptist School)." Another term was opening at the Baptist school in Temuco, Chile, and only the gym was spacious enough to accommodate everyone.

The present enrolment of nearly 1,000 is quite a step up from the ten students on hand when the school began in 1922. Students in grades from kindergarten through high school now study in the school, the largest educational project related to Southern Baptist mission work in Chile.

The school's motto reads: "A torch that lightens the darkness." Hundreds of alumni have helped spread the reputation of the school throughout the shoe-string republic. Many men and women holding responsible places in their professions

The author, Mrs. Roy B. Wyatt, Jr., was a missionary to Chile at the time she wrote this article. She and her husband now serve as missionaries in Colombia.

received their early training — educational, moral, and spiritual — at *Colegio Bautista*.

Missionaries often tell of being helped amid difficulties — from flat tires to problems in city halls — by someone who announces, "May I help you? I'm an alumnus of the *Colegio Bautista*."

Pioneer missionaries in Chile longed for the day when their evangelistic labors could be strengthened by a school. Temuco, near the center of the narrow country, was chosen as site.

With the appointment as missionaries of Miss Agnes Graham in 1920 and Miss Cornelia Brower in 1921, the dream drew nearer reality.

"... the dedication was held on October 12, 1922, a national holiday, called *el día de la raza*, the day Columbus discovered the Americas," wrote Miss Graham in her book, *Pioneering with Christ in Chile*. "It is significant that the anniversary celebration of the Temuco

School should fall on this holiday, it being the day of the great discovery by the churches of the arrival on the field of their new ally — Christian Education."

Miss Graham and her close companion, Miss Brower, lovingly known as "Miss Nili," served with enthusiasm, wisdom, and dedication during the school's formative period. Their hands were strengthened by other missionary and national teachers.

All of Temuco was saddened by Miss Graham's death in January, 1947. "She was more than a teacher to us," many of her former students still say. "She was our mother, our counselor."

Miss Brower continued to be active in the school until her retirement at age 70 in 1966. She still resides in Temuco.

Students represent a wide cross section of Chilean life. The children of small farmers, of wealthy owners of large farms, of university teachers, of office

*Nashville: Broadman Press, 1942, p. 122.



GERALD S. HARVEY

Children at work in grade school classroom.



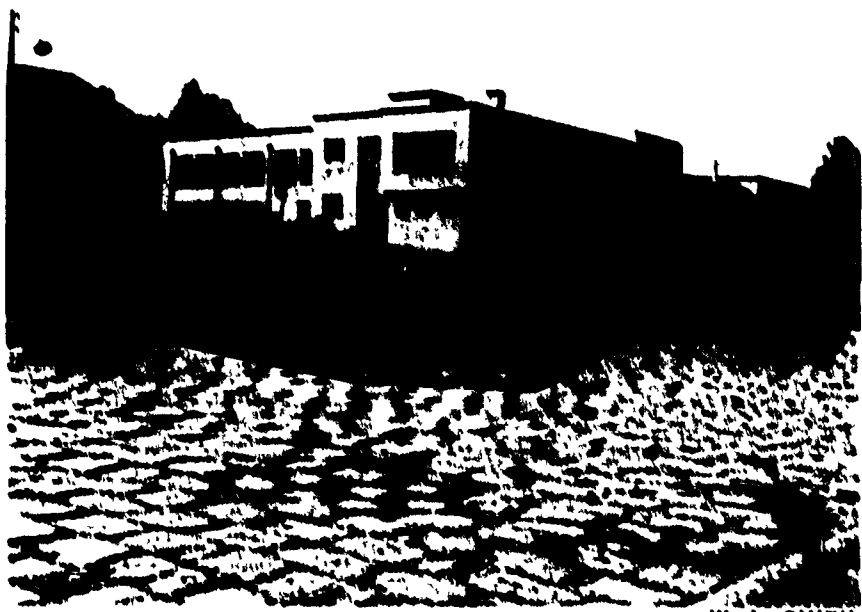
GERALD S. HARVEY

Miss Iris Wilson, high school principal, views science equipment.



GERALD S. HARVEY

High school students confer.



W. L. SMITH

Grade school buildings at Temuco Baptist school.

SAVE FOR
MISSION STUDY
1968

workers, of Indians, and of missionaries, and children from the Baptist orphan's home — all are found in the classroom. All are encouraged to make the best use of their lives.

About six out of every ten students are non-evangelical. The elementary faculty is made up of teachers who are evangelicals, but many of the high school professors — especially those who teach only part-time — are not evangelicals.

Spiritual emphasis is provided at the school through every means available. Chapel services are held for three different age groups three days each week. Each class receives two hours of required Bible study. Christian teachers make every effort to minister to their pupils' spiritual needs.

One week annually is devoted to special evangelistic services held daily for the students, with evening services conducted for the students, their families, and others in the community.

A Bible club meets twice a week, where students join in fellowship, study, and singing. Each year the club visits various churches to present religious drama, music, and testimony.

Above all, the witness of the added concern and love of a Christian teacher brings *Colegio Bautista* to realize its reason for being and gives hope for the future.

A former student who absorbed some of the Christian love and teaching of Miss Graham and "Miss Nill" has served as school director since 1949. Timoteo Gatica is the son of one of Chile's pioneer Baptists and is widely respected in the Temuco area. Don Timo, as he is known, is a graduate of Furman University and the University of North Carolina, and did graduate study in school administration at the University of Texas.

Missionaries have served as school pastor and assistant director, have taught some classes, and served in other ways.

One of the school's greatest needs is for additional missionary personnel. The spiritual impact on a thousand students is seriously hampered by the lack of time for personal witnessing and counseling.

A graduate of the school, Miss Iris Wilson, is principal of the high school. She is the granddaughter of an Anglican missionary doctor who arrived in Chile in 1898. She also has studied in the U.S.

The principal of the grade school was twice named Temuco's outstanding teacher before coming to the Baptist school. Mrs. Nelly Soto was an adult before she accepted Christ, and she has become an enthusiastic witness to her Lord, despite the ridicule of many Communist colleagues who have pressured her to abandon her faith.

Colegio Bautista's motto has become a reality for many students and former students, for the Light who came into the world has come into their lives because of the ministry of the *Colegio*.

editorials

Two Regional Representatives Chosen

DURING a full-membership meeting, held at Ridgecrest, N.C., June 17-19, the Foreign Mission Board elected Victor A. Greene and Paul Box regional representatives for the Department of Missionary Personnel.

The Board adopted the regional plan in May, 1965, creating six positions, two each for the three geographical zones, each directed by an associate secretary in the department. Only one of the six positions remains to be filled. When Greene and Box were chosen the Board had already elected three regional representatives: Roger G. Duck, Ft. Worth, Tex., working under the supervision of Samuel A. DeBord, personnel associate secretary for the southwestern and western states; Ralph L. West, Atlanta, Ga., working under Truman S. Smith, associate secretary for eastern and southern states; and Melvin E. Torstrick, New Orleans, La., also under Smith.

Greene will work under William W. Marshall, personnel associate secretary for the central states. Box will be under DeBord's supervision.

The regional representative is the contact person in his area for the person seeking missionary appointment by the Board. He counsels and assists the candidate through a sequence of procedures by which qualification for appointment can be reached. Each regional representative keeps his supervisor, the associate secretary, advised about the progress and standing of all candidates with whom he deals.

Greene, a native of Chattanooga, Tenn., holds the Bachelor of Arts degree from Furman University, Greenville, S.C., also Bachelor of Divinity and Master of Theology degrees from Southern Baptist Theological Seminary, Louisville, Ky.

On furlough from the Philippines, he has been serving for a year as associate director for orientation. He has assisted Orientation Director W. David Lockard in details for the Board's 16-week orientation program, conducted twice thus far at Ridgecrest Baptist Assembly.

Before missionary appointment to the Philippines in 1962, Greene held pastorates in Kentucky, North Carolina, Georgia, and South Carolina. His first two years as missionary were spent in the pastorate of International Baptist Church (English-language) in Manila.

From there he went to Baguio, where he taught New Testament and Christian ethics and served as comptroller of the Philippine Baptist Theological Seminary. Along with those duties he was also pastor at Calvary Baptist Church, Baguio.

Mr. and Mrs. Greene, the former Mariella Miller, have four children, Victor, Jr., 16, Dan, 14, Lynn, 12, and Shawn, 3. The Greens will reside in Memphis, Tenn., the operational base for his work assignment.

Box was born in Oklahoma City but spent his boyhood in Ada, Okla. He holds the Bachelor of Arts degree from East Central State College, Ada, and the Bachelor of Divinity degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Before the Foreign Mission Board appointed him and his wife, the former Pattye Norwood, also of Oklahoma, Box

had held pastorates in Centrahoma, Caney, and Madill, Okla. Following two years intensive study of Chinese (Cantonese dialect) he became pastor of a Singapore church, serving there for two years.

It was then furlough time for the Boxes—a year back in the



Paul Box

States. Upon their return to Malaysia they moved to Kuala Lumpur, the nation's capital, where he worked in mass evangelism and church membership training. He was made chairman of the steering committee for the Malaysia-Singapore Baptist evangelistic campaign of 1965. He also became Malaysia-Singapore chairman of the 1966 Asia Sunday School Crusade. However he was unable to complete his service in the latter capacity because of a medical problem in the family that forced them to return to

the United States in February, 1966.

Mr. & Mrs. Box have three children, Paulia, 14, Pamela, 13, and Phillip, 10. They will live in the greater Los Angeles (Calif.) area, the center from which he will conduct his work.

Since the Beginning

A BIT of statistical history was made during the Foreign Mission Board's missionary appointment service at Ridgecrest this summer. It was Tuesday evening, June 18, and 20 persons were on the auditorium platform, each to give a brief testimony about his awareness of God's leading up to that moment.

Five couples and two single women had already spoken; then Avah Shelby took her place at the podium. It is doubtful that she was at that moment aware of her pending uniqueness. She spoke and was followed by her husband Jack and three more couples. The testimonies were over. All 20 had completed the final step of a long series of qualifying procedures for what was to come next—the vote of the Board.

After the vote, Dr. Baker J. Cauthen, the Board's executive secretary, completed the official action by presenting each new missionary with his appointment certificate. As he handed one to Mrs. Shelby she became the 4,000th person upon whom the Board had taken such action. It appointed the first Southern Baptist missionary in 1846.

It Seems To Be a 'First'

THE UNUSUAL occurred also at the July Board meeting, held in Richmond, Va. Mr. & Mrs. Melvin A. Wells, of Long Beach, Calif., were employed as missionary associates and assigned to serve as dormitory houseparents in Zambia. One of their daughters is Mrs. John D. Hopper, missionary in Switzerland. The Hoppers were appointed in 1965.

We believe this to be the first time the Board has set apart parents of a missionary.

The other Wells daughter is a pastor's wife, and their son is a music and education director. The senior Wellses have joined their children to complete a family circle in church-related vocations.



Victor A. Greene

Crusades of Evangelism

BY BAKER J. CAUTHEN



THE TIME is drawing near for the Crusade of the Americas to reach its full momentum.

Careful preparation has been made for several years. Responsible committees have met repeatedly to lay plans.

The recent Pan American Baptist Laymen's Evangelism Congress, conducted in Rio de Janeiro, Brazil, and attended by laymen from throughout the hemisphere, was a notable manifestation of concern on the part of dedicated men. It is evident that Christian witness will reach greater dimensions when large numbers of earnest Christian people dedicate themselves to "telling the good news," rather than leaving it to be done only by ministers of the gospel.

Crusades of evangelism have grown out of many years of careful testing. Evangelism has always been a major part of worldwide mission labor. Since 1950, however, there have been special projects in evangelism and church development carried forward in many lands. The two most extensive efforts were the New Life Movement in 1963, which touched many countries in the Orient, and the Brazilian Baptist crusade of 1965, out of which grew the call for the Crusade of the Americas.

These were the most extensive undertakings. In other places—in Africa, Europe, the Middle East, and individual countries—adequate demonstration has been given of the opportunity and value of this labor for Christ.

Some people may wonder just how much good comes out of such large-scale efforts in the name of our Master.

Experience has indicated a number of definite blessings. For one thing, the gospel is presented to great numbers of people who otherwise would not hear it. Quite frequently, attendance has ranged from 5,000 to 10,000 people. Many times the attendance has been much larger. A large stadium service in Tokyo in 1963 assembled approximately 15,000 people. In eastern Africa very large assemblies have been gathered to hear the message of life. The same has been true throughout Latin America. Large stadium services in Brazil have been attended by 40,000, 60,000, and even 150,000 persons.

An effort that brings large assemblies together to hear the gospel of salvation is to be regarded with great appreciation.

It must be kept in mind also that

thousands of other people are made aware of the gospel even though they may not be brought into the actual meetings. The use of radio and television in these evangelistic efforts has been notable. Widespread advertising—in the form of newspaper articles, pamphlets, billboards, placards, and personal invitations—has caught the attention of people who seemed unaware of Christian effort.

This work has quickened the enthusiasm of pastors and church members throughout the world for the task of leading people to Christ. It has strengthened their faith and added boldness and courage to their efforts. It has resulted in learning through experience and observation effective means of "telling the good news" and helping people to embrace it. It has resulted in greater vitality and life in the churches, more fervent prayer and deeper concern for people who do not know Christ.

It is most impressive that the Christian leaders in the countries where this work has been done are insistent that it be continued and expanded as far as possible.

Japanese Baptist leaders are alert to the vast possibilities for evangelism in their country. When plans were laid to conduct a 1970 Baptist World Congress in Tokyo, Japan, the Japanese Baptist leaders instantly pointed out that it would provide a magnificent opportunity for widespread evangelistic effort to be made both in their country and throughout the Orient at that time.

In Latin America this type of work has been so significant that the Brazilian Baptist leaders, as well as those in the Spanish-speaking countries, have urgently recommended that Baptists of the world give major attention to the possibility of a worldwide evangelistic effort, perhaps in 1973 or 1974. They have requested this be given a place on the agenda at the forthcoming Baptist World Congress in Tokyo.

These crusades are not an end in themselves. They are a valuable aid to the task being done throughout the world. No church, however, could survive simply on the basis of repeated evangelistic meetings. Church development involves much more than simply conducting evangelistic services. This deep awareness fills the hearts of Christian leaders and causes them to be greatly concerned that we do our utmost

in following up the fruits of these crusades with constructive efforts in church development.

No one should regard evangelistic crusades as a shortcut toward doing the task of the Great Commission. There are no shortcuts. There are measures that accelerate the main effort, but these measures are always auxiliary.

We keep in mind, furthermore, that the crusades in evangelism represent efforts being made by the national Christian leaders in their own countries. They are grateful for the assistance given to them from our land in the form of financial resources, personnel, and spiritual undergirding. Evangelism, however, in those countries is not something to be imported from the outside. It is an effort that wells up within their own ranks and is assisted by reinforcement which may be made available to them.

For this reason, the Foreign Mission Board does not lay plans simply to move into a country and put on a crusade by its own decision. It rather stands ready to consult with national Christian leaders and missionary forces so that the impressions they feel with regard to these measures can be formulated into plans and decisions. Upon the basis of these plans and decisions, assistance is given to the limits of our capacity.

The task of worldwide missions has many facets. The largest undertaking is that of evangelism and church development. Great strides are being made in both these fields. In addition, there is a task of leadership training, consisting both of the work of Christian education in primary, secondary, and advanced schools, as well as a strong ministry of theological education. The projection of medical and benevolent ministries opens doors for the gospel, and ministers to the deep suffering of humanity. Publication of Christian literature provides materials for the work of the churches and the proclamation of the word of salvation.

The world is in an era of great crisis, but this era is one of particular opportunity. We will do well to keep our eyes upon our Lord, who can walk upon the waters, and obey his clear command. This is a time to remember that faith is the victory and that faith must find expression in obedience to the word of our living Lord.

Beyond a doubt the marching order for our day is "tell the good news!"

Size: 352,051 square miles; about one third larger than Texas.

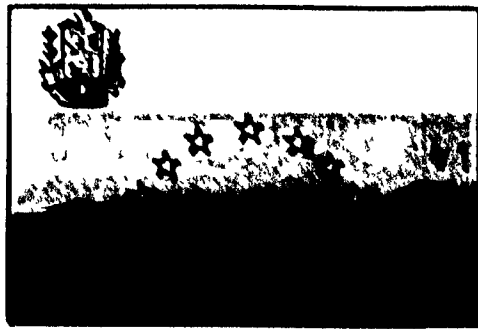
Population: 9,030,000.

Government: Republic.

Religion: Roman Catholicism is predominant, but religious freedom is guaranteed.

Southern Baptist missions: Date of entry, 1949 (ninth country entered in Latin America). Baptist work was begun by Christians who read literature from Baptist Spanish Publishing House, El Paso, Tex. A self-supporting church had already been organized when Southern Baptist workers arrived.

Related to work: 30 churches (9 self-supporting) and 38 mission points; 1,385 members; 14 national pastors; 211 baptisms reported last year. Baptist churches in Venezuela and Colombia constituted a joint convention for a time. The Venezuelan Baptist Convention was organized in 1951.



A handful of missionaries can spread themselves out to touch many different tasks, but the need is to reach millions of Venezuelans who are demanding a better life.—
Veda (Mrs. George S.)
Losuk, missionary to Venezuela

Spanish

Assigned personnel: 26 missionaries (13 couples).

Anaco (26,629 population) 2 missionaries.

Araure (12,300) 2 missionaries.

Caracas (1,764,274; capital) 6 missionaries.

Guanare (16,935) 2 missionaries.

Maracaibo (558,953) 6 missionaries.

Maracay (165,763) 2 missionaries.

San Cristóbal (128,220) 2 missionaries.

Valencia (196,411) 4 missionaries.

Book store.

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

VENEZUELA

Window display of Baptist Book Store in Valencia, Venezuela.



America

Location: El Paso, Tex. The publishing house is the only Southern Baptist foreign mission institution permanently located in the U.S.

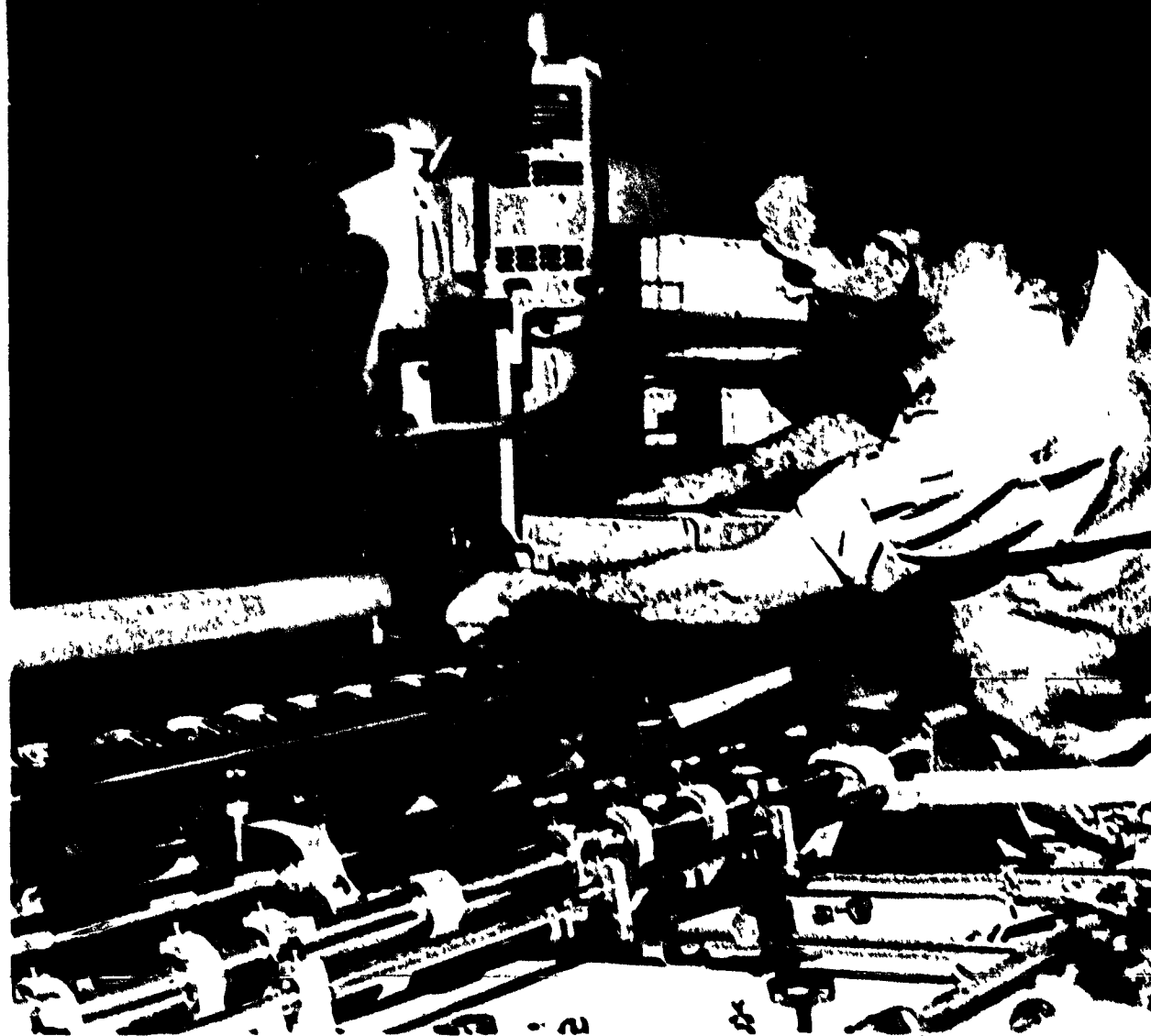
Date begun: Founded in León, Mexico, in 1906 by the late Missionaries Edgar and Mary Davis. It was moved to El Paso in 1916.

Services: Printed materials are shipped regularly to more than 40 countries where Spanish is spoken. Printed pieces are used not only by Southern Baptists, in both foreign and home mission work, but by other denominational, nondenominational, and interdenominational groups. Literature output in 1967: 1,808,573 copies of 30 periodicals; 514,226 copies of 84 books; 6,990,942 copies of 69 tracts.

Assigned personnel: 21 missionaries (9 couples, 3 single women).

BAPTIST SPANISH PUBLISHING HOUSE

At publishing house in El Paso, Tex., materials are wrapped and sorted for mailing.



Pressman adjusts roller at Baptist Spanish Publishing House.

The annual increase in production of literature in Spanish is an index of Baptist growth in Spanish-speaking fields. The production potential of the publishing house is great. The prospects for continuing triumphs with the help of this literature are bright indeed.—*Missionary Frank W. Patterson*, publishing house director

TON H. SCOFIELD, JR.

A CHRISTIAN life that began 11 years ago in a small church in Trinidad reached another milestone not long ago when Frank Ramnarine was ordained into the gospel ministry at University Baptist Church, in Hattiesburg, Miss.

Ramnarine, 34, who spent his early years in the Hindu religion, is a native of Princess Town, Trinidad, West Indies, and his family originally was from India. He graduated in May from William Carey College, a Baptist-supported institution in Hattiesburg.

The road to ordination and a college degree has not been easy. That he has persevered, in fact, is a testament to the deep faith he found that night in Trinidad.

By his account, he was a confused young man, estranged from all religion, when it happened.

He had renounced the Hindu faith, and for some two years "there was no God as far as I was concerned." His renunciation of Hinduism was triggered by an experience connected with the death of an uncle. "He believed he was going to be reincarnated and come back as a chicken. I had to reject that."

A Chinese family, Mr. and Mrs. H. Lee, invited Frank to attend prayer services one night at a small interdenominational Christian church near Princess Town run by a Canadian missionary, Larry Ulseth.

"I went along in response to the invitation, mainly out of curiosity," says Ramnarine.

It was a decision that changed his life.

Ramnarine does not try to put his intense conversion experience of that night into words, except to say, "From the moment of my salvation, I have been an evangelist for Christ."

He subsequently joined a Baptist church in Princess Town. He worked for a number of years — at 16 cents an hour — and lived in a small shack he had built himself. Finally, he came to the United States with the help of Emit O. Ray, then a Southern Baptist foreign missionary.

Ramnarine arrived in Florida in 1963 and studied until 1966 at the Baptist Bible Institute at Graceville. He moved to Carey College in the fall of 1966.

He has been in great demand as a speaker, and has supported himself

through work scholarships and speaking engagements. He is a member of University Baptist Church.

This chronology of events can be summed up neatly in two or three paragraphs, but that isn't the way it was.

For one thing, renunciation of Hinduism and embracing the Christian faith meant complete alienation and isolation from his family.

There have been times of deep poverty. He arrived in Florida with no money, two pairs of pants, and one shirt.

There have been many other difficulties — a language problem, culture differences, adjustment to new standards.

But if anything, these have only served to strengthen the dedication of Frank Ramnarine.

And these experiences no doubt have helped to shape his view of what Christianity should mean.

"People need to sacrifice more," he says. "Christians are not sacrificing enough."

"We must rededicate our lives afresh and anew to Jesus Christ. We must not use him merely as a means to an end, or as a convenience when we need him. We must act and live to show that God is alive, not dead."

"We must live our lives in order that other people may come to have life abundant. Even if it means losing our own life."

Things are working out for Frank, and he is confident that God will continue to make a way.

One great source of consolation came when some missionary friends wrote him that his mother, who still lives in Princess Town, has become a Christian. She began attending a Baptist church when Frank came to the U.S. Also, his grandfather was converted to the Christian faith just five days before he died.

As for the future, Frank has both his target and his target date set. He plans to attend Southern Baptist Theological Seminary, Louisville, Ky.

In the year 1972, he plans to go back to the West Indies to launch an evangelistic effort.

And then the events set in motion for a Hindu youth by a Chinese family, a Canadian missionary, and a Southern Baptist missionary will have come full circle.

It isn't hard to visualize other nights to come in Trinidad when the poor and the troubled will come to hear Frank and go away with their lives changed.

MAN FROM TRINIDAD



Graham Hales, pastor of University Baptist Church, Hattiesburg, Miss., hands Bible to Frank Ramnarine, from Trinidad.

BY FITZ McCOY

The author is a member of the staff of the Hattiesburg American, where this article originally appeared.



The Way It Was

BY J. C. QUARLES



At home in Richmond, J. C. and Helen Quarles view an album.

REMINISCING is the prerogative of the elderly, so my 85 years assure me of my right to reminisce.

Sixty years ago this past June, I was invited to appear before the Foreign Mission Board for appointment as a missionary to Argentina. I remember that Wayne W. Adams, a classmate at Southern Baptist Theological Seminary, Louisville, Ky., was appointed at the same time to go to China, and a young woman from North Carolina was appointed to go to Mexico.

I do not recall that I was overawed in the presence of that august body which was to decide whether I could be appointed. I had known many of the Board members from my boyhood, as they were local pastors in Richmond, Va.

I had also known the Board's secretary, R. J. Willingham, and had associated with two of his sons at Richmond College (now University). Dr. Willingham had always seemed a kindly, fatherly man, and so I found him in the Board meeting that day.

To meet the Board, we had to clamber up a stairway to very humble quarters over a business firm in downtown Richmond. Now the Board owns and occupies a larger, attractive headquarters building at a desirable location on well-known Monument Avenue.

The working force then, as I recall, consisted of Willingham, his secretary, and a part-time treasurer. (T. B. Ray, who had become educational secretary for the Board, was probably not present at the time.)

After a short interview, the Board approved my appointment.

Following my appointment, I went back to Kentucky, married and brought

to Virginia another candidate for missionary work in Argentina. Before she could be appointed she had to be baptized and become a member of a Baptist church. My ex-Presbyterian wife developed into a good missionary and a staunch Baptist.

Newly appointed missionaries today, I am sure, find a great help in several weeks of orientation. I am sure, too, we needed something of the kind 60 years ago. I did get to have several conversations with Dr. Willingham. The one thing I remember of those talks was his advice to *learn the language*: "Go back into the interior, among the people, and learn the language." This I tried to do.

Before sailing for the mission field, I took part in the ordination of my brother Cleveland, who later joined us in Argentina. It fell my lot to preach the sermon. Dr. Willingham, who was on the ordaining council, was overheard later to comment, "I didn't think that boy had that in him."

One other couple, Mr. and Mrs. J. M. Justice, sailed with us. It was a brand new experience for all four of us. Standing on deck as we pulled out of New York harbor, we watched the shore line recede. Coming to open water, we began to feel the ship rolling from side to side and up and down. The possibility of seasickness was mentioned.

"J. C.," advised Justice, "you have a weak stomach, and you must be very careful. As for me, I am determined not to get seasick."

Before long he began to cough. "This sea air is affecting my throat," he explained. "I am going below." For nearly a week the poor fellow did not show up on deck. With my "weak stomach" I hardly suffered. But my poor wife—!

At the time of our first trip to South America, there was a steamer line with monthly sailings from New York to

Buenos Aires, Argentina. But with better accommodations, and for only one dollar more, we sailed from New York to England and transferred to an English line for Buenos Aires. That gave opportunity to glimpse several countries and also to hear our adopted language spoken by passengers who came aboard along the way. It was quite an experience for us who had never before been outside our country.

Reaching Argentina, we got to see our Baptist work still in its beginning stage. The impression that stays with me after these 60 years is that it was a very humble beginning. We visited congregations of 30 or 40 persons in Buenos Aires, Rosario, and Santa Fe. The people in those congregations were, almost without exception, poor and ill clad — we saw men in their pajamas, for instance. We were to learn that many were illiterate.

I mention this aspect to call attention to the Baptist denomination in Argentina today. How far we have come in these 60 years! In the churches today are well-educated pastors, with lawyers, doctors, teachers, and other professionals included in the memberships.

I am convinced that the consecrated men and women who form the Argentine Baptist denomination today would be able to continue the development of God's cause in that country even should Southern Baptist missionaries, as well as financial help, be withdrawn.

In my reminiscing, I am thankful to God that I have lived to see the wonders of his work in a strange land.

In my old age I still believe in foreign missions. My regret in my old age is that I am not 25 years old again and able to take part in a new beginning in some new land far away.

It has been wonderful! How wonderful it would be to start out once more.

Quarles, a native of Virginia, served as missionary in Argentina 1908-10, as pioneer missionary in Uruguay 1911-18, and again in Argentina until retirement in 1952. He and Mrs. Quarles now reside at Richmond, Va.



Breland, Murray Neil

b. Charleston, S.C., Aug. 6, 1941. ed. Univ. of Miami, B.A. 1963; NOBTS, 1963-65; SEBTS, B.D., 1967. BSU summer missionary, Thailand, 1962; interim pastor, Green Pond (S.C.) Church, summer 1963; salesclerk, 1963, maintenance worker, 1964-65, public service co. employee, 1965, & dock hand, 1965, New Orleans, La.; asst. pastor & youth worker, Mem. Church, St. George, S.C., summer 1964; pastor, Ft. Barnwell Church, Dover, N.C., & Spring Garden Church, New Bern, N.C., 1966-68 (each half-time). Appointed for Thailand, June, 1968. m. Barbara Ann Mears, Aug. 24, 1964.

THAILAND

Breland, Barbara Ann Mears (Mrs. M. Neil)

b. Ridgeland, S.C., Nov. 21, 1942. ed. Univ. of S.C., B.S., 1964. Sec., Columbia, S.C., 1963-64 (part-time), New Orleans, La., 1964-65, & Raleigh, N.C., 1966. Appointed for Thailand, June, 1968. m. Murray Neil Breland, Aug. 24, 1964. Child: Ellen Clair, Jan. 8, 1967.



Cullen, Robert Lee (Bob)

b. Abilene, Tex., May 21, 1940. ed. Tex. Tech. Col., 1958-59; Hardin-Simmons Univ., B.A., 1962; NOBTS, M.R.E., 1963, & Th.M., 1968. Contractor's foreman, Abilene, Tex., 1959-63; motel night clerk, 1963 (part-time), groc. employee, 1963-64 (part-time), & ed. dir., Hayne Blvd. Church, 1963-66, New Orleans, La.; equipment opr., Michoud, La., 1964-66; assoc. pastor for ed. & youth, Riverside Church, 1966-68, & sem. fellow, 1967-68, New Orleans. Appointed for Thailand, June, 1968. m. Joy Estelle Souther, Sept. 2, 1961.

THAILAND

Cullen, Joy Estelle Souther (Mrs. Robert L.)

b. Alexandria, La., June 6, 1941. ed. Hardin-Simmons Univ., B.S., 1963; NOBTS, M.R.E., 1963, & Ed.S., 1968. Counselor & clinic asst., Mt. Lebanon Bap. Encampment, Dallas, Tex., summers 1955 & '56; counselor, Camp Crestridge for Girls, Ridgecrest, N.C., summer 1959; univ. cafeteria worker & prof.'s sec., 1960-61 (each part-time), & sec. to univ. dean & v.p., 1961-63, Abilene, Tex.; sec., 1964-65, & supvr. & fellow, 1965-68, sem. Children's Bldg., New Orleans, La. Appointed for Thailand, June, 1968. m. Robert Lee (Bob) Cullen, Sept. 2, 1961. Children: Jane Elizabeth, Oct. 12, 1962; John Curtis, Aug. 9, 1964.



Elmore, Lanny Monroe

b. Caldwell Co., N.C., July 20, 1940. ed. Lenoir Rhyne Col., B.A., 1961; SEBTS, B.D., 1965. Iron worker, Rhodhiss, N.C., 1957-60 (intermittently); pastor, Ctr. Grove Mission, Hudson, N.C., 1960-64, Fraley Mem. Church, Gastonia, N.C., 1964-66 (mission, becoming church in 1966), & Mull's Mem. Church, Shelby, N.C., 1966-68. Appointed for Uganda, June, 1968. m. Brenda Jane Clay, Apr. 2, 1961.

UGANDA

Elmore, Brenda Jane Clay (Mrs. Lanny M.)

b. Catawba Co., N.C., July 16, 1941. ed. Lenoir Rhyne Col., B.A., 1962. Sec., Granite Falls, N.C., 1959-61; teacher, Granite Falls, 1962-63, Gastonia, N.C., 1963-66, Shelby, N.C., 1966-67, & Cherryville, N.C., 1967-68. Appointed for Uganda, June, 1968. m. Lanny Monroe Elmore, Apr. 2, 1961. Child: Brenda Lanette, Aug. 4, 1963.



Eubank, Ocie Jacqueline (Jackie)

b. Appling, Ga., July 18, 1938, ed. Tift Col., B.A., 1958; Mather School of Nursing, So. Bap. Hosp., New Orleans, La., dip., 1961; R.N., 1961; Med. Col. of Ga. School of Nursing, B.S.N., 1964; SBTS, 1964-65; Emory Univ. School of Nursing, 1967-68. WMU camp counselor, Clayton, Ga., summer 1955; BSU summer missionary, SW. Tex., 1956; HMB summer missionary, SW. Tex., 1957, & Fla., 1958; staff nurse, Eugene Talmadge Mem. Hosp., 1961-62, & clinical instr., Med. Col. of Ga. School of Nursing, 1963-64, Augusta, Ga.; staff nurse, Louisville (Ky.) Gen. Hosp., 1965 (part-time); FMB spec. proj. nurse, Eku, Nigeria, 1965-67. Appointed for Nigeria, June, 1968.

NIGERIA

Rodgers, Wilma Leona

b. Independence, Mo., Aug. 23, 1938, ed. SW. Bap. Col., A.A., 1959; Union Univ., B.A., 1963; SWBTS, M.R.E., 1968. Salesclerk, 1955-60 (part-time 1957-59), clerk 1960-61, & co. welfare caseworker, 1963-64, Kan. City, Mo.; social worker, Mo. Bap. Children's Home, Bridgeton, Mo., 1964-65 & summer 1966; sem. employee, 1966-68, Ft. Worth, Tex.; Project Head Start teacher, Independence, Mo., summer 1967. Appointed for Ivory Coast, June, 1968.

IVORY COAST



Shelby, Jack Murle

b. Harrisburg, Ill., Aug. 22, 1936, ed. So. Ill. Univ., B.A., 1961; GGBTS, B.D., 1965. Cafe night mgr., 1954-59, & salesman, 1960-62, Carbondale, Ill.; chemist, St. Louis, Mo., 1959-60; U.S. Army Reserve active duty, 1960; lab. data analyst, Berkeley, Calif., 1963-65 (part-time); pastor, First So. Church, Enfield, Ill., 1957-59, Ledford Church, Harrisburg, Ill., 1960-62, Murphys (Calif.) Mission, 1963-64, Glen Cove Mission, Vallejo, Calif., 1964-65, & First Church, Gridley, Calif., 1965-68. Appointed for Malaysia, June, 1968. m. Avah Louise Phillips, Feb. 8, 1959.

MALAYSIA

Shelby, Avah Louise Phillips (Mrs. Jack M.)

b. Harrisburg, Ill., May 30, 1938, ed. Univ. of Ill., 1956-57; St. Luke's Hosp. School of Nursing, St. Louis, Mo., dip., 1960; R.N., 1960. So. Ill. Univ., B.S., 1962. Obstet. staff nurse, Dr.'s Hosp., Carbondale, Ill., 1960; evening supvr., Ross (Calif.) Gen. Hosp., 1962-64; staff nurse, Vallejo (Calif.) Gen. Hosp., 1965; relief night supvr., Mem. Hosp., Gridley, Calif., 1966-68 (part-time). Appointed for Malaysia, June, 1968. m. Jack Murle Shelby, Feb. 8, 1959. Child: Melanie Rose, May 23, 1961.



Terry, James Oliver, Jr.

b. DeRidder, La., Nov. 2, 1937, ed. La. State Univ. & A&M Col., B.A., 1959; SWBTS, 1962-63. Electronic tech. & First Church broadcast engr., Baton Rouge, La., 1957-61; electronic tech., 1961-63, & Travis Ave. Church broadcast engr., 1964-68, Ft. Worth, Tex.; maintenance engr., 1963, chief engr., 1964, radio prod. dir., 1965-67, & education services asst., 1968, So. Bap. Radio & TV Commission, Ft. Worth. Appointed for Philippines, June, 1968. m. Mabelee Worthen, July 12, 1959.

PHILIPPINES

Terry, Mabelee Worthen (Mrs. J. O., Jr.)

b. Fordyce, Ark., Apr. 24, 1939, ed. La. State Univ. & A&M Col., B.S., 1960. Sec., First Church, Baton Rouge, La., 1959-60 (part-time). Appointed for the Philippines, June, 1968. m. James Oliver Terry, Jr., July 12, 1959. Children: James Oliver III (Jay), Oct. 25, 1960; Jill Allison, May 1, 1962; Jeffrey Scott, Apr. 23, 1964.



Todd, Chester Leo (Chuck)

b. Monroe, La., Mar. 12, 1937, ed. La. Polytechnic Inst., 1955-58; La. State Univ. School of Med., M.D., 1962; SWBTS, 1965-68. Draftsman & survey crewman, Monroe, summers 1955 & '56; HMB summer missionary, Calif., 1957, Colo., 1958 & 1960, & Mich., 1959; BSU summer missionary, E. Africa, 1961; intern, 1962-63, & surg. resident, 1963-65, Confederate Mem. Ctr., Shreveport, La.; private practitioner, Ft. Worth, Tex., 1965-68. Appointed for E. Africa, June, 1968. m. Alice Lee Exley, Mar. 25, 1967.

EAST AFRICA

Todd, Alice Lee Exley (Mrs. Chester L.)

b. San Diego, Calif., Nov. 24, 1944, ed. Wesley School of Nursing, Wichita, Kan., dip., 1965; R.N., 1965; Tex. Christian Univ., B.S., 1967; SWBTS, 1967-68. Medication nurse, summer 1964, & staff nurse, 1965-66, Wesley Hosp., Wichita; staff nurse, Glorieta (N.M.) Bap. Assy., summer 1965. Appointed for E. Africa, June, 1968. m. Chester Leo (Chuck) Todd, Mar. 25, 1967.

EPISTLES

*From Today's Apostles
Around the World*

The Ruins of War

War often creates unusual conditions, but perhaps none so unusual as a deserted city.

When we left Enugu in June, 1966, for furlough in America, we left a clean, thriving city of 100,000 population. When we returned to it on a visit in May, 1968, we found an almost deserted city whose streets were overgrown with grass and filled with litter and whose bullet-marked buildings had been looted and left to be inhabited only by lizards and rats.

Except for soldiers dug in at strategic places in the city and some policemen, only about 400 or 500 refugees lived in this once-thriving metropolis. War had taken its toll, and the population had fled before the invading armies.

With the use of a military pass we traveled by car to Enugu following a circuitous route and entered from the north. The military and the police gave us every consideration and helped as they could.

We spent two nights in that tragic city. During that time we neither saw nor heard any fighting, even though the battle lines were only 15 miles south.

Every house in the city had been looted. Ours was no exception. Only the heavy furniture had been left and some of that was badly damaged. Gone were most things necessary for housekeeping.

The freezer had been removed just prior to our arrival, and the rotten meat had been dumped on the kitchen floor. You can imagine the odor that filled our nostrils the moment we entered the door. The dental residence, and the mission residence in nearby Nsukka, suffered a like fate.

The office building, high school buildings, and the dental clinic had been looted, but less furniture and equipment taken. All typewriters, adding machines, etc., were gone. The safes had been dug out of the cement walls and blown open. Records and files were scattered everywhere.

All our church buildings but one were intact, except for bullet holes, broken windows, smashed doors, and scattered records and books.

One of the church buildings had been almost completely destroyed. It is located just beyond the airport on the banks



Joe E. Tarry
*Governador Valadares
Minas Gerais, Brazil*

of a small river and apparently had been used in defense of a nearby bridge. A large hole had been blasted in one wall, and the roof had been damaged beyond repair. All windows and doors were gone.

Among the several hundred refugees remaining in Enugu there is but a handful of Baptists. We met and talked with three men who are members of one of our churches located on the outskirts of the city. It was encouraging to note that even in the midst of the turmoil of war they conducted services every Sunday with about 15 people in attendance. The other four Baptist churches in the city had ceased to function.

Standing in the midst of our plundered house and with so few of our material belongings remaining or useful, we were reminded again of the things spiritual which cannot be taken away.

Even there we thanked God, and we remembered those of our African brothers and sisters in Christ who lost not only their material possessions, but also their lives.

Continue to pray that peace and justice may come to this land and that the love of God shall prevail.

We are presently living at Oyo, awaiting the time when we will be able to return to the work in that part of Nigeria whereunto God has called us.

J. Bryant Durham, Oyo, Nigeria

No Matter Where

Several times this furlough year we have been asked if we like it in Colombia or if we prefer to live there. Others have asked if we don't regret having to live away from loved ones in America.

While there are many attractions in the U.S., we feel a greater pull through what we understand to be God's will that the gospel be proclaimed to all people and all nations. Geographical places and physical conditions have a decreasing importance as determinative factors in this endeavor.

We count it a great privilege to be able to serve in the name of Christ. The pilgrimage of life is exciting in proportion to the use of one's opportunities, wherever he lives.—**James E. Giles, Cali, Colombia**

One of Those Days

Our return to the field after furlough was without problems—except for a little trouble with the car between Belo Horizonte and our home.

A tire blew out. As I was jacking up the car, the jack broke. Since the car was on a dangerous curve, and it seemed wiser to move the car to one side, I drove the car off the jack going forward, not backward.



The jack punched a hole in the gas tank. Moments later I stopped a man to borrow his jack. Gas was pouring out, so I took bubblegum from the children to slow the leak.

After changing the tire we found we were close to a service station. But the attendants could not fix the tank either, except to stop the leak better with a bar of soap.

So we turned around and returned to Belo Horizonte. The next day we continued to Valadares.

Return to Melilla

We have moved back to Melilla [a Spanish enclave on the northern coast of Morocco] from Morocco because we have more freedom to work here.

The youth center is to be opened during the summer. The center, now being repainted, will be located in an apartment on Melilla's main street. It will offer a recreation room and a reading room in the beginning. Later, classes will be offered suitable for those who come—literacy, English, and Bible classes.

The center may serve two groups of young men and boys—young Moroccans who roam the streets looking for odd jobs, and the young Spanish soldiers who are here for a year in military service. Plans for the center must remain flexible since we cannot yet know who the center will attract.

At the Spanish Baptist Church, without a pastor for more than a year, I serve as interim pastor, and my wife Nancy plays the organ and helps guide the local Woman's Missionary Union.

I am also running a one-professor, one-student seminary for Hamid, a young Moroccan Christian who feels called to preach. Hamid was with us while we were in Tangier, where he studied with me and also studied classical Arabic in preparation for entering the Arab Baptist Theological Seminary in Lebanon next year.

Joseph A. Newton, Melilla, Spain

Buying Her Freedom

Esita was one of 15 Wasafwa young people who accepted Christ last fall. Her brideprice of several hundred shillings had already been paid by an old pagan who had other wives. Esita told her father that she could not marry a non-Christian. But her father had already spent the brideprice and could not repay it, so he refused to listen.



Inevitably, the man came to take Esita. When she would not go willingly, he tried to force her to go. She managed to struggle free and fled, leaving her outer garment in his grasp.

For several days she hid from the intended groom's search parties, who even came to church to look for her. At last the groom-to-be agreed to wait for a refund of his money and forget the wedding.

A young Christian man has asked to marry Esita, and they are saving to repay the brideprice, thus buying her freedom.

As she greeted me in church, I rejoiced that her faith is life-changing.—**Jean (Mrs. J. Franklin, Jr.) Baugh, Mbeya, Tanzania**

Dress and Watch Given for Missions

The emphasis on home missions in Brazil was observed in March. As the end of the month approached it became obvious that our church would fall short of its goal in the special offering for home missions. So the pastor made an added appeal.

The church is a humble one. Most of the members are from the lower middle to the poorer classes. Even their tithe is given with much sacrifice.

Making the final appeal on Sunday night, the pastor announced that a woman had brought a brand new dress—in its unopened plastic bag—as her gift for home missions. Undoubtedly the dress



had been purchased with much sacrifice, but since the woman had no money to give, she offered an object of great value to her.

While the pump organ played, the people made their way to the front to place their offerings in the plate. At the close, the pastor noticed a shiny object in the plate and held the gift up for all to see. Someone had donated a new wrist watch.

Brazilian missionaries are giving of themselves sacrificially to go into the plains of the interior and into the deep jungles of the Amazon Valley to carry the gospel. Brazilian Baptists give sacrificially to support those missionaries.

William J. (Bill) Damon
Curitiba, Paraná, Brazil

Journalism Dream Comes True

Dreams do come true!

When I was in junior high school I wanted to be a news reporter, so I was an avid reader of a series of books about a young lady who was a reporter. Shortly afterwards, I felt the Lord was calling me to a church-related vocation. In my way

of thinking, this ruled out my following the profession of journalist.

As I was trying to decide on a college major, the journalism professor spoke to the Life Service Band, of which I was a member. He stated that journalism could be most useful on any mission field. That seemed to be my answer; I majored in religious journalism.

Today I am public relations counselor for the North Brazil Baptist Mission, with headquarters in Recife, Pernambuco. My work covers a six-state area in northeast Brazil.

I write news stories and feature articles for Brazilian and U.S. newspapers and magazines. I cover state and national conventions for the local press and for the Foreign Mission Board. I teach

intensive courses on public relations and journalism in our Baptist institutions. Every other year I teach religious journalism at the Seminary for Christian Educators and the North Brazil Baptist Theological Seminary in Recife.

Just recently, another dream of long standing came true. While studying geography in grade school, I became very interested in the mighty Amazon River, in Brazil, and wanted to see it firsthand. Not long ago I traveled up the Amazon River, from its mouth in Belém to the city of Manaus, 1,000 miles inland.

When our boat passed riverfront villages, people—mainly children—rowed out in their canoes, hoping someone would throw food or clothing overboard.

As I looked out at the banks of the river and tried to imagine what kind of existence the people might have, I realized anew just how richly the Lord has blessed my life. And I dedicated it anew to proclaiming his message—through the printed word, through my life . . . "by all means" (1 Cor. 9:22).

Roberta Hampton
Recife, Pernambuco, Brazil

A Journeyman Reflects

Completing my two-year term as missionary journeyman, I would like to share some reflections.

The experience on the mission field has helped me to grow in knowledge of our purpose as Christians—not just to teach and preach, but to let Christ live in and through me constantly.

I have learned how Christianity can and must relate to social development as I have observed this development in another culture. I have seen the development's poverty, unhappiness, pleasure, pain . . . and its ever present need of the ever present Saviour.

The pale color of my skin has attracted snarls and bashful smiles. Being the only one of my race in a crowd of several hundred sometimes has psychological effects. To listen to a conversation in which my country is berated for its social problems or foreign policy can be depressing. But I have learned that God's peace can always have complete control.

Next I plan to attend seminary. I know this study and training will help me to be a better sower of the seed of the gospel. Several discouraging and disheartening experiences and relationships have taught me the clear meaning of Jesus' parable about the sower and the four types of soils. I have observed that it is not always the soil that fails the seed, but some of the fault can be with the way in which the seed was sown. Thus I feel the need to be a better sower.

To Southern Baptists I express thanks for making this part of God's journey for my life a reality.

Leo O. Waldrop, Missionary Journeyman
Georgetown, Guyana

A Step in Stewardship

The major emphasis in the churches in East Africa this year is stewardship. This was the theme for the recent annual Baptist assembly at Dodoma, Tanzania. Rainy season closed many roads, and only about 38 pastors and laymen could attend, fewer than expected.

Lazarus Green, an outstanding Baptist pastor from Zambia, was inspirational speaker each evening. Each message emphasized some aspect of stewardship. During one service 25 of the 38 participants signed cards pledging to tithe.

This is a great step forward for any Christian and especially for pastors and laymen in East Africa. If pastors and lay leaders are beginning to get the vision of their stewardship responsibilities, there is real hope for spiritual growth in the churches.

James E. Hampton, Arusha, Tanzania



Wigger, Larry David

b. St. Louis, Mo., Aug. 21, 1940. ed. Hannibal-LaGrange Col., A.A., 1960; Wm. Jewell Col., B.A., 1963; SWBTS, B.D. & M.R.E., 1966. Summer youth dir., First Church, Palmyra, Mo., 1959; typesetter, Liberty, Mo., 1960-62 (during school terms); sem. printer, 1963-66, student asst. to sem. dean of men, & motel night clerk, 1964-66, Ft. Worth, Tex.; pastor, Bethlehem Church, Monroe City, Mo., 1958-59 (quarter-time), Emerson (Mo.) Church, 1958-62 (half-time), Mill Creek Church, Silex, Mo., 1959-62 (half-time), Providence Church, Hannibal, Mo., summer 1962 (half-time), Double Gates Church, Gouldsburg, Tex., 1963-66, & First Church, Goodman, Mo., 1966-68. Appointed for Vietnam, June, 1968. m. Barbara Jean Jett, June 24, 1967.

VIETNAM

Wigger, Barbara Jean Jett (Mrs. L. David)

b. St. Louis, Mo., June 25, 1942. ed. Blue Mtn. Col., B.A., 1964; SWBTS, M.R.E., 1966. Col. student librarian, Blue Mtn., Miss., 1961-63; VBS & campus worker, Mo. Bap. Conv., summer 1961; BSU summer missionary, Hawaii, 1962; WMU camps worker, Miss. Bap. Conv., summer 1964; sem. student librarian, 1964-65, & president's office employee, 1965-66, Ft. Worth, Tex.; SWBTS summer missionary, Bahama Islands, 1965; youth dir., First Church, Montgomery, Ala., 1966-67; jr. high school teacher, Granby, Mo., 1967-68. Appointed for Vietnam, June, 1968. m. Larry David Wigger, June 24, 1967.

Groups Go to Assembly

The Rev. Lester C. White (Elberton, Ga.) was elected by the Hebron Association to make arrangements and conduct a group of Intermediates to a conference at Ridgecrest. (The Foreign Missions Conference was selected.) The association paid \$300 for expenses, including counselors' expenses. There were 33 in the group, 27 Intermediates and six adults. Ten churches were represented. Of the 27 Intermediates, 19 made public commitments

The Rev. Robert A. Allen, Jr. (Waverly Hall, Ga.) was responsible for 16 of their young people, above the age of 15. They had five decisions from this group The following Sunday Mr. Allen had each young person give a personal testimony, and their youth choir sang. . . . The church has decided to take about 50 young people next year to the Foreign Missions Conference at Ridgecrest.

I could wish that many others would follow the example of these two pastors! Mr. White writes, "I appreciate the Foreign Mission Board making such a program possible. . . . I believe that God will use some of these young people to strengthen this home front with a mission challenge or to go themselves to the ends of the earth."

Ralph L. West
FMB Regional Personnel Representative
Hapeville, Georgia

Quiz Fans

I sure enjoy your magazine. I usually turn to the Epistles and the News first, but eventually get it all.

My daughter and I especially liked your Foreign Missions Quiz. Wish you would have something on that order every month. We took turns finding the names of the countries.

Mrs. Lester Facemire
Madison, Indiana

In the July THE COMMISSION you have a Foreign Missions Quiz on the . . . area Europe and the Middle East; this is a blank outline map with countries served by Southern Baptist missionaries numbered. Could I

get 25 reprints of this quiz? Do you have a similar quiz for the other five areas? These would be a great help for GA's working on princess step.

Mrs. E. C. Pearson
Woodruff, South Carolina

We do not have copies of the quiz apart from the magazine. It would probably be more economical for you to use a copy machine to produce the quantity you desire. Perhaps there is copy equipment in your town and probably someone who works in a business office could provide this service at very low cost. Foreign Missions Quiz is planned as a monthly feature, and maps of other areas will be used from time to time.

Wrong Photographer

For the first time in my 12-year ministry, my picture appears in a denominational periodical, and you blew it.

The fellow lining up the candid photo during the colorful lawn party (lower right hand corner, p. 12, August issue) is not that of Jack Shelby, but rather M. C. Briggs, Harvest, Ala. I was there when the picture was made, and I ought to know. Oh, well, maybe in another 12 years we'll try again.

It was a great conference.

M. C. Briggs
Pastor, Harvest Baptist Church
Harvest, Alabama

Stamp Cover

Thanks so much for the wonderfully bright and unusual front on the June THE COMMISSION.

Perhaps my work in GA's has made me "stamp" conscious. At any rate, the cover is delightful.

Mrs. Jerry D. Stephens
Paris, Texas

I was just about to sit down and write Bob Harper a letter telling him how nice a layout he had on the stamps. I only had about a dozen of the ones he had shown. Most of the ones were the latest issues of the countries, and I did not have those.

I have been collecting stamps for 40 years, and a lot of mine come from our missionaries. Dr. James M. Young, Jr. [mis-

sionary to Yemen] has a boy the same age as one of mine that collects stamps, and Dr. Young and I swap back and forth.

Enclosed is my check [for a subscription] and I'll be looking forward to receiving my full-size reproduction so I can hang it on my wall.

John P. Campbell
Donelson, Tennessee

Enclosed I send \$1.50, for which please send me THE COMMISSION for one year. It is a grand paper, and I love it. I am 88 years old, and do not care so much about the "World Stamp" display, but send it on; it will please one of my nieces.

Lullie Patterson
Dillwyn, Virginia

The special offer for a full-color reproduction of the stamp cover is repeated on the back cover of this issue.

Ask Before Mailing

THE COMMISSION (March) says "That Package Can Wait." We agree. Don't send a package to any missionary without checking first.

Recently one of our nurses paid \$30 for a "gift" of U.S. cosmetics costing about \$10, but sent first class air mail. The postage was about \$8; thus the Ghana government said the package must be worth \$18, or why send it at all. They charged 150 percent duty and 11 1/4 percent sales tax. That wasn't a gift. It was vengeance.

Last year I started to refuse a 98-cent plastic toy to our daughter Kathy; the post office wanted nearly \$4 in duty. Then I saw on the custom declaration that the mailer had paid nearly \$3 in postage and guaranteed return postage if undelivered. I paid. Kathy now has a nice \$1 plastic toy that cost over \$7 in postage, duty, and purchase price.

So: (1) Don't send surprise packages. (2) Don't use air mail unless urgent. (3) Think twice about guaranteeing return postage. If duty is too high, we would prefer to refuse the item. This may lower duty on future postage. Of course, if the item is not replaceable, you may want to guarantee return anyway.

Donald E. Donley, Missionary
Nalerigu, Ghana

PLUS ONE

By Virginia Lee (Jenny) Mills
(Mrs. John C. Mills)
Missionary to Liberia

TO THE SOUND of guitar accompaniment, the song rang through the auditorium at Ricks Institute at Monrovia, Liberia:

"We are the journeymen, plus one;
"We are the journeymen, plus one."

On stage sang four missionary journey-men girls, plus one. A visitor to the campus might think there were five journeymen. But the "plus one" is actually Arvilla Oody, daughter of Missionary Associates Gene and Betty Oody. Oody is principal of Ricks Institute, a Liberian Baptist grade and high school.

Arvilla is to enter Carson-Newman College, Baptist school in Jefferson City, Tenn., this fall. Her leaving prompts feelings akin to the loss missionaries note sharply when journeymen finish their tours of service.

When the Oodys came back from furlough in mid-1967, Arvilla's return was conditional, because it was unclear whether she could attend the high school in Jos, Nigeria, for her junior year. As it became evident that going to Jos would not be possible, Arvilla faced a choice. She could return to the U.S. to finish high school, or she could remain in Liberia and take junior and senior studies by correspondence from the University of Nebraska. Since she needed only six credits, she might finish both grades in only one year.

Staying in Africa would mean Arvilla's missing the usual activities of being a junior and senior in high school. But staying would mean she could attend the Baptist Youth World Conference, Bern, Switzerland, in the summer of 1968. It would also mean continued association with friends and faculty at Ricks. She stayed, of course, and has become even more precious to the fellowship during her last year in Liberia.

Arvilla is an accomplished pianist—she instructs journeymen, children of missionaries, and even embarrassed missionaries. She is church pianist and also accompanies the Ricks' school and church choir. At the close of the school year last December, the choir brought home two first prizes from a competitive song festival. "Arvie," as her friends call her, was much a part of that victory.

She has gained the love and respect of Ricks' students, who often stop by her home to visit. She celebrated her 17th birthday in March by inviting the senior class to a party at the Oody house.

Besides the music responsibilities and maintaining an *A* average in studies, she has been a helping hand at home. As the principal's wife, Mrs. Oody is often called upon to entertain visiting dignitaries. This means hours of baking, sandwich-making, and similar tasks. Since her mother believes children learn by doing, Arvilla sews her own clothes, and often prepares dinner and cleans house when her mother is caught up in office work at the school.

Arvilla's father is not only principal at Ricks, but also teaches three courses of math in high school. She shares a love of math with him, but in addition deeply

enjoys science and literature. She admits literature could be her downfall, for she hates to put down a good book until she finishes it.

The "journeymen plus one" song was part of a fun night program during the last week of school. Arvilla, of course, was guitarist. The program seemed a success, although the elementary students puzzled over what a "plus one" might be.

As Arvilla leaves for college she will be missed not only by her mother and father and her brother Tom, but by children of missionaries for whom she was baby sitter, and by all of us at Ricks, for we are losing a bit of sunshine.

Arvilla accompanies her father; they recently presented chapel program at Ricks.

PHOTO BY THE AUTHOR



MISSIONARY

FAMILY ALBUM

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YARNELL, Rev. & Mrs. Carl F., Jr. (Malaysia), c/o C. F. Yarnell, 468 Chicamauga Ave., Knoxville, Tenn. 37917.

Departures to the Field

ARELL, Dr. & Mrs. John C., Jr., PMB 4040, Sapele, Nigeria.
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POPE, Violet, Bap. Hosp., Ajloun, Jordan.
ROUTH, Rev. & Mrs. Walter A., Jr., Ty Buu Dien Ba Ngai, Khu Camranh, Vietnam.
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On the Field

The following missionary personnel in Gaza should be addressed at Box 44, Ashkelon, Israel:

DICKMAN, Dr. Jean F.
DWYER, Anne.
HAILE, Patricia (spec. proj. nurse).
HART, Carolyn (Journ.).
MCWHORTER, Ava Nell.
MARSHALL, Bertha Jane.
MOORE, Dr. & Mrs. Merrill D., Jr.
NICHOLAS, Rev. & Mrs. R. Edward.
RIDDLE, Joyce (spec. proj. nurse).
TURNER, Louise (Mrs. Walter M.) (assoc.).
WILLS, Miriam.
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HILL, Rev. & Mrs. D. Leslie, Box 99, Davao City, Philippines.
JAMES, Mrs. Samuel M., Box 107, Saigon, Vietnam.
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 BAKER, Dr. & Mrs. Dwight L. (Israel), Rt. 2, Everton, Mo. 63646.
 BALOTE, Dr. & Mrs. James D. (Hong Kong), 8803 Lawndell Rd., Richmond, Va. 23229.
 BRADLEY, Rev. & Mrs. Rolla M. (Korea), Box 1031, San Bernardino, Calif. 92402.
 BRADSHAW, Rev. & Mrs. Melvin J. (Japan), Apt. 301, Charlottesville Towers, Charlottesville, Va. 22901.
 CRAWFORD, Dr. & Mrs. Albert B. (Italy), 2453 Blackmon Dr., Decatur, Ga. 30033.
 CROMER, Rev. & Mrs. Ted E. (Liberia), 1680 E. Broad St., Columbus, Ohio 43203.
 DOUTHETT, Dr. & Mrs. T. E., Jr. (Korea), 8011 Sharpcrest, Houston, Tex. 77036.
 DUNCAN, Rev. & Mrs. Marshall G. (Kenya), 114 Woodmont Cr., Clinton, Tenn. 37716.
 EDWARDS, Dr. & Mrs. T. Keith (Nigeria), 3212 Penaby Rd., Winston-Salem, N.C. 27106.
 ENRTE, Crystal (Mrs. W. W.), emerita (Brazil), 2430 Beecher Rd., S.W., Atlanta, Ga. 30311.
 FIELDS, Rev. & Mrs. Robert W. (Israel), 3338 Nanz Ave., Louisville, Ky. 40207.
 FINE, Rev. & Mrs. Earl M. (Nigeria), 601 Fifth St., Goddard, Kan. 67052.
 GRIFFIN, Rev. & Mrs. Harry D. (Japan), 718 N. Third St., Arkansas City, Kan. 67005.
 HAYES, Rev. & Mrs. Herman P. (Vietnam), 2417 Melrose Ave., Bossier City, La. 71010.
 JONES, Delilah (Nigeria), 301 Avant, Hazelwood, Mo. 63042.
 KING, Harriette L. (Malaysia), Rt. 2, Box 359, Elsinore, Calif. 92530.
 LINDHOLM, Mr. & Mrs. Raymond V. (Nigeria), 1523 Balboa, San Luis Obispo, Calif. 93401.
 MAHER, Rev. & Mrs. Herbert (assoc., Philippines), 228 Nottingham, San Antonio, Tex. 78209.
 MASTERS, Helen Ruth (Nigeria), Box 1356, Eustis, Fla. 32726.
 MILLS, Rev. & Mrs. John E. (Ivory Coast), 3108 Bennington, Pasadena, Tex. 77503.
 SMITH, Mr. & Mrs. Jack A. (assoc., Japan), Box 1106, San Marcos, Tex. 78666.
 STUART, Rev. & Mrs. Malcolm W., 1416 Nehoa St., Honolulu, Hawaii 96822.
 TRAVIS, Rev. & Mrs. Robert F. (Kenya), 57 Cedar St., Asheville, N.C. 28803.
 WILSON, Dr. & Mrs. George R., Jr. (Hong Kong), 2710 Frank Buck Dr., Shawnee, Okla. 74801.

Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period September through December at Missionary Orientation Center, Box 218, Ridgecrest, N.C. 28770:

AKIN, Rev. & Mrs. Cordell, Jr. (Tanzania).
 BAKER, Rev. & Mrs. Charles B. (Korea).
 BARRON, Rev. & Mrs. James R. (Ghana).
 BOOTHIE, Mr. & Mrs. Dwaine H. (Thailand).
 BOSWELL, Rev. & Mrs. J. Beryl (Peru).
 BRANDON, Rev. & Mrs. James O. (S. Brazil).
 BRELAND, Rev. & Mrs. M. Nell (Thailand).
 BRUBECK, Rev. & Mrs. Roger W. (Uganda).
 COOPER, Rev. & Mrs. Jackie B. (Argentina).
 CRUCE, Rev. & Mrs. Billy F. (Uganda).
 CULLEN, Rev. & Mrs. Robert L. (Thailand).
 DOUGLASS, Rev. & Mrs. Richard B. (Brazil).
 DUNN, Rev. & Mrs. William T. (Lebanon).
 EDMONSON, Rev. & Mrs. Leroy T., Jr. (Okinawa).
 EDWINSTER, Mr. & Mrs. Herbert C. (Rhodesia).
 ELMORE, Rev. & Mrs. Lanny M. (Uganda).
 EUBANK, Jacqueline (Nigeria).
 FISHER, Rev. & Mrs. Maury J. (SE. Asia).
 HARVEY, Dr. & Mrs. Muerner S. (assoc., Hong Kong).
 HAWKINS, Rev. & Mrs. James W. (assoc., S. Brazil).
 HELLINGER, Dr. & Mrs. Richard H. (assoc., India).
 HENDRICK, Dr. & Mrs. Robert M. (Argentina).
 JOHNSON, Dr. & Mrs. Paul B. (Philippines).
 JONES, Mr. & Mrs. Donald W. (Pakistan).
 KIRKLAND, Rev. & Mrs. Donald (Ghana).
 KITE, Rev. & Mrs. Billy O. (Zambia).
 MARTIN, Mr. & Mrs. William F., Jr. (Ecuador).
 MATHIESON, Rev. & Mrs. E. Price (Japan).
 MAYBERRY, Mr. & Mrs. Floyd I. (assoc., Japan).
 MUSEN, Mr. & Mrs. James D. (S. Africa).
 NORWOOD, Dr. & Mrs. Charles G. (Philippines).
 PARKER, Mr. & Mrs. Robert R., Jr. (Rhodesia).
 PEACOCK, Rev. & Mrs. Billy R. (Korea).

POCA, Mr. & Mrs. J. Wallace (Uruguay).
 ROBINSON, Mr. & Mrs. Jerry L. (S. Brazil).
 ROBERTS, Wilma (Ivory Coast).
 ROSE, Mr. & Mrs. Thomas A. (assoc., Liberia).
 SCHNICK, Rev. & Mrs. Homer L. (assoc., Hong Kong).
 SCHOOLAR, Rev. & Mrs. John E. (Okinawa).
 SHUBLY, Rev. & Mrs. Jack M. (Malaysia).
 TEEMS, Rev. & Mrs. Bob A. (F. W. Indies).
 TERRY, Mr. & Mrs. James O. (Philippines).
 THOMPSON, Rev. & Mrs. J. Ross (Colombia).
 TODD, Dr. & Mrs. Chester L. (S. Africa).
 WALKER, Mr. & Mrs. Laurence A. (S. Brazil).
 WELLS, Mr. & Mrs. Melvin A. (assoc., Zambia).
 WIGGERS, Rev. & Mrs. L. David (Vietnam).
 WILSON, Barbara (S. Africa).
 WOOLEY, Rev. & Mrs. Robert D. (Spain).
 YOUNG, Dr. & Mrs. Hugh H. (Japan).

TRANSFERS

MARLER, Rev. & Mrs. L. Parkes, Korea to Guam, July 1.

RETIREMENTS

BAGBY, Rev. & Mrs. Albert I. (S. Brazil), July 31.
 JOHNSON, Pearl (Taiwan), July 31.
 MOORE, Dr. & Mrs. W. Dewey (Italy), Aug. 1.
 MULLER, Damaris (Mrs. Alfred C.) (Mexico), July 31.

RESIGNATIONS

CALLAWAY, Dr. & Mrs. Tucker N. (Japan), Aug. 31 (Stetson Univ., De Land, Fla. 32720).
 FAYELL, Rev. & Mrs. C. Hudson, Ghana, July 11 (4202 S. Rochemble, New Orleans, La. 70125).
 NANCE, Rev. & Mrs. John J. (Indonesia), Aug. 31 (812 N. 37th, Waco, Tex. 76710).
 TRAVIS, Rev. & Mrs. Robert F. (Kenya), July 1 (57 Cedar St., Asheville, N.C. 28803).
 VIEHTEL, Rev. & Mrs. Weldon E. (Bahamas), Aug. 31 (706 Chilton, Marlin, Tex. 76661).
 WALSH, Dr. & Mrs. Billy J. (Mexico), Aug. 31 (c/o H. M. Dugger, Rt. 2, Searcy, Ark. 72143).

BIRTHS and ADOPTIONS

ALLARD, Anita Ann, daughter of Rev. & Mrs. J. Charles Allard (S. Brazil), July 23.
 HODGES, Philip Lawton, son of Rev. & Mrs. Rufford B. Hodges, Jr. (Korea), June 30.
 KNIGHT, Susan Elizabeth, daughter of Rev. & Mrs. Howard C. Knight (Argentina), June 30.
 WATKINS, Mark Daniel, son of Rev. & Mrs. Kenneth H. Watkins (appointed for Paraguay), July 5.
 WHITLOW, Emily Ruth, daughter of Mr. & Mrs. Henry S. Whitlow (Hong Kong), April 3.
 WICKS, Debra Ann, daughter of Dr. & Mrs. Harold D. Wicks (Nigeria), June 18.

DEATHS

BRADSHAW, Mrs. C. (.), mother of Sarah Elizabeth (Mrs. James M., Jr.) Short (Mexico), Aug. 3, Corpus Christi, Tex.
 GRABBE, Mrs. E. W., mother of Elizabeth (Mrs. William W.) Stennett (Guatemala), June 30, Silver Springs, Md.
 HOWLE, Louis, father of David B. Howle (Korea), July 17.
 MCNEELY, Mrs. Clifton C., mother of Gerald A. McNeely (Spain), July 25.
 MEER, Mrs. A. J., mother of Jimmie (Mrs. J. Wilson) Ross (Esp. Spanish Pub. House), July 31, El Paso, Tex.
 VAN OSDEL, Mrs. John Lewis, mother of Zelma (Mrs. James A.) Foster (Philippines), July 3, Pascagoula, Miss.

MARRIAGES

LAWHON, Charles H., Jr., son of Rev. & Mrs. Charles H. Lawhon, Sr. (Philippines), to Nancy Fay Howard, July 12.
 MULLINS, Charles David, Jr., son of Rev. & Mrs. Charles D. Mullins (Hawaii), to Martha Sue Gresham, June 29, Atlanta, Ga.
 WATTS, Cheryl, daughter of Dr. & Mrs. John D. W. Watts (Switzerland), to William E. Clayton, Jr., July 20, New Orleans, La.

Danish Translation Coming

The Danish Bible Society is soon to publish a new translation of the four Gospels into modern, popular Danish. The edition will be a paperback with 72 photos relating the text to Danish life. The standard Bible text, the authorized version of the Lutheran Church, is selling well, reported the society. Since a paperback New Testament appeared two years ago, 70,000 copies have been sold.

Mission Opened in Portugal

Francos Baptist Mission was opened recently in Porto, Portugal, the result of a five-year plan of advance adopted by the Cedofeita church to establish five new churches within the next five years.

Pastor of the church is José L. C. Gonçalves, president of the Portuguese Baptist Convention.

It was in the Francos section of Portugal's second largest city that Baptist work had its beginning under the leadership of an English businessman, Joseph Jones. Now, some 80 years after Jones' conversion, and 60 years after the official beginning of Baptists in Portugal, there are just over 50 churches in the country, 34 of them affiliated with the Convention.

Moorhead Awarded Scholarship

Walter Douglas Moorhead, a June graduate of Furman University, Greenville, S.C., has been awarded an honors scholarship for study at Emory University Medical School. He is the son of Mr. and Mrs. Marion F. Moorhead, missionaries to Japan.

Kirk Is Academy Valedictorian

James Thomas Kirk, oldest son of Mr. and Mrs. James P. Kirk, missionaries to North Brazil, was valedictorian of his class at Harrison-Chilhowee Baptist Academy, Seymour, Tenn. He was awarded a scholarship by the University of Tennessee.

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MISSIONARY ASSOCIATES

*Employed
July, 1968*

To return to Brazil are James and Frances Hawkins, employed in July. Both are natives of Macon, Ga., and served in Pôrto Alegre, Rio Grande do Sul, Brazil, 1964-68, as missionaries sponsored by Tabernacle Baptist Church in Macon. They are to go to *South Brazil*, where he is to work in field evangelism and construction. Both attended Mercer University, Macon, where he received the B.A. degree and she a certificate, and New Orleans (La.) Baptist Theological Seminary, where he received the B.D. degree and she the B.R.E. degree. Both also studied Portuguese in Brazil at Campinas, São Paulo, and at Pôrto Alegre. He has worked as a machinist, and for a time was a partner with his father in a neon sign business in Macon. Hawkins served as crane operator 1942-45 in the U.S. Army Air Force in Africa and Italy. He has also worked as an insurance underwriter and as manager of the student store at New Orleans Seminary. He has been pastor of churches in Georgia and Louisiana, from 1960 to 1964 at Big Sandy Baptist Church, Toombsboro, Ga.; at the same time he worked for a firm in Macon. Mrs. Hawkins, the former Frances Cone, has worked as bookkeeper, cashier, stenographer, and clerk, and most recently as a secretary in Macon. Their children are James W., Jr., 21, Glonda Ann, 17, and Heather Dawn, 12.



Preparing to go to *Japan*, where they will serve as dormitory parents, are Floyd and Lela Mayberry, employed in July. Both are natives of Missouri, he of St. Louis, and she of Myrtle, and both attended the University of Oklahoma, Norman, and Central State College, Edmond, Okla. He was an aircraft mechanic in the U.S. Navy in the U.S. and the South Pacific 1943-46, and returned to the Navy 1949-57, stationed at Lambert Naval Air Station, St. Louis. Between the two terms of service he worked as a printer and bus driver in Ferguson, Mo. He served 1957-68 as staff sergeant in the U.S. Air Force in Japan and Germany. While in Japan he helped organize the Kanto Plains Baptist Church. Mrs. Mayberry, the former Lela Cantrell, has worked as a nurse's aide, chemist, encyclopedia saleswoman, and secretary. Their children are Steven, 19, Rita, 16, and Randy, 10.

To work in religious education in *Liberia* is Thomas A. (Tom) Rose, employed in July with his wife Ruby. Both are graduates of Oklahoma Baptist University, Shawnee, he with the B.A. degree and she with the B.S. degree; earlier she had graduated from Modesto (Calif.) Junior College. Both hold the M.R.E. degree from Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; earlier he had attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He has also studied at San Jose (Calif.) State College. Rose, a native of Morris, Okla., served as aircraft mechanic in the U.S. Army Air Force, 1943-46, and as civilian aircraft mechanic for the U.S. Navy in California. He has also been employed by aircraft manufacturing firms. He served as music and youth director and as music and education director for several churches in California, most recently as music and education director at First Southern Baptist Church, Salinas, Calif., 1965-68. He has also taught school in California. Mrs. Rose, the former Ruby Wright, was born in Mexia, Tex. She has taught elementary grades in several California schools, including Salinas, 1965-68. Their children are Carey Bennett, 9, and Lisa Renee, 8.



Melvin and Carrie Wells, also employed in July, are to serve as houseparents in *Zambia*. A native of Girard, Kan., Wells has worked for Sears, Roebuck, and Company since 1944, in Tulsa, Okla., and in California at Los Angeles, Long Beach, Compton, and Downey. He has been salesman and department manager, most recently located at an appliance store, Downey. Mrs. Wells, the former Carrie Rooker, was born in Salina, Okla. She has worked for Downey Community Hospital and as surgical technician at Gardenia (Calif.) Community Hospital. Their children are JoAnn, now Mrs. John David Hopper, a Southern Baptist missionary serving with her husband in Switzerland; Marilyn, now Mrs. Henry T. Blackaby; and Melvin Albert, Jr.

NEWS

SEPTEMBER 1968

FOREIGN MISSION BOARD

SBC



LAWRENCE R. SHEDDEN

Journeymen Dedicated

Louis R. Cobbs, director of the Foreign Mission Board's Missionary Journeyman Program, talks with four new journeymen the day of their dedication service. After eight weeks of intensive orientation 69 journeymen from 22 states were set apart for their two years of work overseas in a service at First Baptist Church, Richmond, Va., Aug. 8. They will go to 28 countries—five to Vietnam—to serve alongside career missionaries.

6,000 a Day Said Starving

Death rate from starvation inside the blockaded eastern section of Nigeria was estimated at 6,000 persons a day, according to direct word from inside the area reported by Church World Service the first week in August.

The eastern section declared itself independent last year and took the name Biafra. Nigerian Federal forces now surround the 13 million Biafrans, who are mostly of the Ibo tribe. Negotiations between the Federal government and leaders of the eastern section had not reached a settlement by Aug. 13.

Southern Baptist missionaries had been stationed at nine localities in the eastern section (see "The Ruins of War," page 22). The last two of these who were at the Baptist hospital, Joinkrama, left the region early in August.

'Women's Day' Held in Israel

The first "women's day" sponsored by the Association of Baptist Churches in Israel was attended by 80 women from a number of cities, towns, villages, and farms in Israel. Most of the women were Baptists, but others who attend Baptist meetings also participated.

Doctor Shortage Acute in Nigeria

The critical shortage of doctors has forced the closing of the Baptist Hospital at Kontagora as a hospital.

"It will be kept open as a dispensary until a doctor can be found or until it is forced to close by government authorities because of the absence of a doctor," explained Missionary Edgar H. Burks, executive secretary of the Baptist Mission of Nigeria.

The action was taken by the Mission at its annual meeting, held at Ogbomosho, Nigeria, in July. It was the first meeting of the entire Mission in two years, since last year's session was canceled because of disturbances in the country.

Major attention was focused on the critical situation in medical work, a crisis due in part to the accidental death of L. C. Smith, missionary doctor, in May and the death of Alice Miller, missionary nurse, in 1967. Other losses in medical personnel have also occurred recently.

The Baptist Hospital at Kontagora, in northern Nigeria, "has had a strong Christian witness in this almost totally Muslim area," said Burks. The hospital was kept open last year by the services of Dr. and Mrs. David Fried, of Hollis, Okla.; he was serving a one-year term as special project doctor.

During the year the hospital ministered to 2,058 inpatients and 6,897 outpatients, and 459 major operations were performed.

Also termed critical was the situation at Baptist Hospital, Joinkrama, in eastern Nigeria. Two missionaries, Dr. W. R. Norman, Jr., and W. Ralph Davis, continued to serve there until recently, even though they were located in the battle zone. Both men left the region early in August, and the hospital was closed at that time.

Nigeria has five Baptist hospitals, one with the Baptist nursing school related.

"At present, no national doctors are available to these hospitals," declared Burks. "The shortage of physicians is so great that the city of Ibadan, capital of the western state and a city of a million people, has only four private practitioners."

The Baptist hospital at Ogbomosho is now participating in an intern program and has two Nigerian interns.

Other aspects of the medical work were more encouraging, related Burks.

The Mission recommended the acceptance of students for the R.N. course by the Baptist School of Nursing at Eku. The new program will place graduates on the same level as their counterparts in other countries. The nursing school must be upgraded to meet standards set by the Nigerian Ministry of Health. By 1970 Eku Baptist Hospital must be enlarged from 120 to 150 beds, and additional school facilities must be provided.

The Mission also expressed growing concern for its inability to fill the many requests for field evangelists.

"Opportunities for evangelism have never been greater in parts of the North," Burks reported. "Only three full-time field evangelists have come to Nigeria in the last five years, the most recent arriving in 1964.

"Ten evangelistic couples are needed to open work in new areas, while five couples are needed to reopen stations previously closed for lack of personnel."

A plan is being studied "under which the Nigerian Baptist Convention will be given greater responsibilities in the field of medical missions," reported H. Cornell Goerner, Foreign Mission Board secretary for Africa, who attended the Mission meeting. This would allow the Convention "a larger voice in the employment of the medical staff and general administration of the five hospitals," Goerner explained.

"This is in line with the policy of strengthening the Convention and developing national leadership in all fields as rapidly as possible."

Establishment of a central office for the Convention in Lagos, capital of the Federal republic, is also being considered. Convention headquarters are now in Ibadan, capital of the Western state. Such a move would be in light of the fact that there are now 12 states in the republic, and the Convention "is becoming more nation-wide in its scope," pointed out Goerner.

Brazilian Home Board Elects

Samuel Mitt, 35-year-old missionary of the Brazilian Baptist Home Mission Board, has become the new executive secretary-treasurer of the Board. He succeeded David Gomes, secretary for the past 14 years.

Mitt is the first missionary of the Brazilian Home Mission Board to be named its executive.

Council Convenes

More than 2,000 participants from more than 80 nations gathered in Uppsala, Sweden, in July for the fourth assembly of the World Council of Churches.

Present were more than 70 Baptists from 21 countries. They represented categories ranging from delegates of member groups and fraternal delegates, to observers, to staff members and press.

Evangelist Billy Graham, one of six Baptists serving as advisers, when asked about council sessions said he agreed with newsmagazine views "that this time the World Council gave more time to politics and less time to theology."

One of the six new council presidents elected is Ernest A. Payne, of the Baptist Union of Great Britain and Ireland.

Taking part in the 16-day meeting were 700 voting delegates of the 231 Protestant and Orthodox member churches. The Eastern Orthodox churches, the largest communion in the council's membership, received the greatest number of places on the council's 120-member Central Committee. Chief council governing body between assemblies, the committee meets annually.

For the first time Roman Catholic theologians were named to the council's Faith and Order Commission. The Roman Catholic Church is not a member of the World Council, but the commission includes non-member churches.

In a series of adopted statements, recommended to member churches for study, the council:

—Declared that changing political and economic circumstances demand new methods in mission for the church. "There is but one mission on all six continents. This makes it now imperative that Christians engage more effectively in joint planning and action in both local and international situations."

—Agreed that "revolutionary changes in social structures" are needed to redress the balance between the world's rich and poor, but said that revolution "is not to be identified with violence."

—Urged re-evaluation of Christian worship to help it meet the "special challenge" of "secularization which predominates in many parts of the world," and everywhere "be related to the cultures of the world."

—Said member churches "should work for the time when a genuinely universal council may once more speak for all Christians, and lead the way into the future."

In a concluding statement, the council warned that "Christians who in their acts deny dignity to their fellowmen deny Jesus Christ, in spite of all that they profess to believe."



LAWRENCE R. SNEDDEN

Gift from Austria

A gift from the Austrian Baptist Convention is presented by William L. Wagner, missionary to Austria, to Miss Nell Stanley, librarian for Jenkins Library at Foreign Mission Board offices in Richmond, Va. The figurine is of a rider on one of the famous Lipizzaner stallions of the Spanish Riding School of Vienna, Austria, long traditional in that country. Austrian Baptists sent the gift after learning the library had no art object from Austria. The gift is now on display along with items from other countries served by Southern Baptist missionaries.

Smith Named Guest Professor

Hoke Smith, Jr., missionary to Argentina, has been named guest professor of missions at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., for the 1968-69 school year. He is currently on furlough from the field.

Personnel Needs in South Brazil Noted

Financial and personnel needs took most of the attention at the annual meeting of the South Brazil Baptist Mission, reported Missionary Joe E. Tarry, Mission press representative.

"Although we have 60 missionary couples, 18 single women, and one missionary journeyman for some 60 million people in South Brazil, there were still requests from the state conventions for 126 more missionaries," related Tarry.

To provide missionary housing, the Mission is entering a five-year building program. In earlier years the Mission

decided not to build houses because of low rental rates, said Tarry, but skyrocketing cost of living in recent years has sent rental rates up and made purchase of homes advisable.

Other items calling for financial attention are the church loan board and the Baptist publishing house in Brazil. Missionary Don Laing reported to the Mission that most of the publishing house equipment is obsolete—in fact, he said he recently saw equipment like some of that used at the publishing house on display in a museum in the U.S.

Chilean Conference Speaks on Current Issues

Contemporary issues were among topics of study for 61 pastors and missionaries in conference at the Chilean Baptist Theological Seminary in Santiago recently.

After considering the turmoil that characterizes this generation, the conferees released to the press a statement concerning the role of the church in the present crisis. The statement expressed their conviction that man's basic problems are moral and spiritual.

The statement outlined the threefold task of churches in dealing with the so-

cial crisis: (1) to produce men of vision who will face social problems with a Bible-based orientation; (2) to uphold ideals and principles that should guide human conduct, as well as to point out flagrant deviations from these norms; (3) to identify with the needy and do what they can to relieve suffering and provide means for a better life for all.

The pastors declared their belief that the church's greatest contribution is in lives transformed by personal experience with Jesus Christ and developed under the leadership of the Holy Spirit.

Baptist Men Organize

More than 600 Baptist laymen from 26 countries in North, Central, and South America, meeting in Rio de Janeiro, Brazil, voted to set up a hemisphere-wide organization for Baptist laymen, to be called the Pan American Union of Baptist Men. The action came during the Pan American Baptist Laymen's Evangelism Congress held as part of the Crusade of the Americas.

The men elected a six-man steering committee to plan the next meeting of the newly created organization, set for 1972, and elected as president Owen Cooper, layman from Yazoo City, Miss. He was chairman of the Crusade of the Americas committee which planned and coordinated the laymen's congress in Rio.

The men's union was first proposed publicly by Natalio Aldo Broda, business manager for the Baptist publishing house in Argentina. Broda served as chairman of a committee that outlined the framework of the new organization.

The committee's report listed three major purposes for the new organization: (1) to develop relationships between all Baptist men in the Western Hemisphere; (2) to encourage churches to utilize Baptist men in evangelism and missionary work; (3) to sponsor a Pan American congress of Baptist men in 1972 and every five years thereafter, emphasizing evangelism and witnessing.

The report also recommended that national and regional congresses be held.

Cooper made it clear that the new organization would not be competitive with any existing organization. It would not work within specific countries where laymen's organizations exist, he said.

At the laymen's evangelism congress in Rio, laymen were urged to quit leaving evangelism up to ministers and to get involved personally in proclaiming the gospel. Attending were 646 laymen.

One result of the congress, said Cooper, was either an awakening or a reawakening among laymen that men from all nations are interested in evangelism, and a resolve on the part of individuals to intensify their personal witnessing efforts.

Cubans Plan To Participate

Plans to participate in the Crusade of the Americas have been indicated by Baptists affiliated with two conventions in Cuba, the Crusade's Coordinating Committee was informed.

Communications from the Cuban Baptists giving details for their plans were sketchy, however. Dottson Mills, Southern Baptist missionary and a regional coordinator for the Crusade, said that Cuban Baptists definitely were in the campaign. Spanish Baptist Publishing House, El Paso, Tex., is supplying literature on the crusade for Baptists in Cuba.

Worldwide Crusade Suggested

Two major decisions drew extensive discussion during the four-day meeting of the Central Coordinating Committee of the Crusade of the Americas in July.

In one action the committee approved the idea of a worldwide crusade in 1974 or 1975 as a climax to the hemisphere-wide crusade in 1969.

Earlier, the committee reaffirmed the three purposes of the Crusade of the Americas—personal salvation, spiritual growth, and social involvement—with emphasis on the social aspect, but not to the neglect of the others.

The 52-member committee represents

38 participating Baptist conventions in 26 American nations. Meeting site was São Paulo, Brazil, home town of Rubens Lopes, committee president, who first proposed the hemisphere-wide effort.

The committee recommended that letters be sent to each of the Baptist conventions in the Crusade of the Americas asking if they favored a worldwide crusade. A letter was also authorized to the Baptist World Alliance Executive Committee asking for time on the program of the 1970 Baptist World Congress in Tokyo, Japan, for a report on the Crusade of the Americas and other campaigns, with possible discussion of a worldwide crusade.

Action reaffirming crusade purposes came after one member expressed concern because "we have said little or nothing about the third objective [social involvement] of the Cali declaration" [adopted by the committee in 1966, in Cali, Colombia].

The Central Coordinating Committee thus reaffirmed all three purposes, emphasizing the latter by stating: "We declare ourselves as deploring injustice, prejudice, and greed in the hearts of men, especially in the hearts of believers. We believe that the gospel of Jesus Christ accepted and lived is the only permanent solution to the problems which confront our generation."

A financial report said that the crusade is running in the red because of inflation, high cost, and the lack of contributions from cooperating conventions. Only 20 conventions have contributed, said the report.

Laymen Vote To Meet

An evangelism congress for laymen from all Baptist bodies in North America was proposed by a vote of about 40 Baptist laymen from North America during the Pan American Laymen's Congress in Rio de Janeiro, Brazil.

The proposed congress would meet during the July 4 weekend of 1969. A five-man committee was appointed to map plans and report them to laymen who attend the Crusade of the Americas Continental Congress in Washington, D.C., in October.

Named planning committee chairman was Owen Cooper, Yazoo City, Miss. Cooper, first vice-president of the Southern Baptist Convention, proposed the July 4 congress as a regional expression of the hemisphere-wide laymen's organization set up by the Pan American Laymen's Congress.

FOREIGN MISSIONS QUIZ

Africa

Southern Baptist missionary personnel are assigned to 16 countries in the Foreign Mission Board's geographical area of Africa. The area includes countries on the continent of Africa south of the Sahara.

Missionary personnel are at work in 14 of the countries; permission for residence and work has not yet been granted by the governments of Angola and Senegal.

Listed below are the scrambled names of the 16 countries. They are listed alphabetically by their proper beginning letter. How many can you unscramble? Answers on page 32.

GOALAN
SWATBOAN
AIIOEPTH
NAAGH
RIOVY SATOC
YANKE
BAREIIL
WAILMA

REIGAIN
SHOIDEAR
LAGSEEN
HOUST SEWT FARCAI
NAZANATI
GOOT
GUNDAA
MIBAZA

NEWS

Islands Due Workers

The Canary Islands, Spanish possessions in the Atlantic Ocean off the coast of North Africa, will get their first Southern Baptist missionaries this fall. Missionaries Daniel and Frieda White and their three daughters are to move to the city of Santa Cruz de Tenerife, it was announced at the annual meeting of the Spanish Baptist Mission in July.

A new missionary couple, the Robert D. Worleys, are expected to join them next January.

The islands comprise two Spanish provinces and have a population of one million. Seven main islands and some smaller ones are located about 800 miles southwest of Spain.

"Planning for the future" was the emphasis at the Mission meeting, reported Mrs. Charles W. Whitten, outgoing press representative of the Mission. "An attitude of optimism and faith were manifest in regard to the religious liberty situation in Spain."

The program included daily lectures on the ministry of writing by Miss Ione Gray, Foreign Mission Board director of press relations.

Philippine Crusade Ahead

"Christ the Only Hope" will be theme for the Philippine-wide Baptist crusade Nov. 10 to Dec. 8. Some 70 preachers, singers, laymen, and missionaries and nationals from other fields in the Orient are expected to take part.

Earlier this year five special clinics were held in the Mindanao-Cebu area and three in Luzon as Philippine Baptists prepare for the effort.

A crusade theme song, "Christ the Only Hope," has been written and translated into Tagalog, Ilocano, Ilonggo, Cebuano, and Chinese.

Missionary Billy B. Tisdale is chairman for the crusade.

Exam Record Above Average

Seven of the eight students of Beirut Baptist School in Lebanon who took the state college entrance exam have passed. The national average is only about one out of five, according to Mrs. J. Conrad Willmon, missionary.

Nicola Abu Rizk, Carmen Dagher, and Salim Sharouk, among the school's 12 graduates this year, were in its first class, a nursery for three-year-olds, in 1954. Miss Fadwa Jallao, their first teacher, presented their diplomas; she was honored for her 14 years' service.

Three other graduates began their training in the kindergarten that was started in 1955.

The school now consists of a nursery section, two kindergartens, two classes in each elementary grade, and six junior and senior high classes.



Delegates enter Exhibition Hall in Bern, Switzerland, for youth conference.

Baptist Youth Listen, Discuss

Baptist youth spoke out during the seventh Baptist Youth World Conference in Bern, Switzerland, in July.

The seven-day meeting was not structured to handle resolutions, it was explained at the outset, but the young people, aged 17-30, had opportunity to discuss their points of view.

"You cannot right all the wrongs, heal all the sick, feed all the hungry, save all the lost," Robert S. (Bob) Denny told the conference at its opening. "But you can do something, and you must start now," Denny, Baptist World Alliance associate secretary, was in charge of the conference.

Meeting site for plenary sessions was Exhibition Hall in Bern, but only three hours a day were scheduled for general sessions. The rest of the time was set aside for discussions and fellowship. Primary purpose for the meeting, said an official, was for spiritual development, fellowship, and the forming of friendships among Baptist youth.

After a short opening program daily, delegates were taken by chartered buses to five different schools. They divided into 200 discussion units of 25 to 30 youths each. There, with all adults over 30 barred, except for one resource person in each group, the young people discussed the message of the day and other subjects.

The 5,600 participants came from at least 58 countries. More than 4,000 of them were from the U.S., a proportion which led to some criticism. But Denny pointed out that 23 million of the 29 million Baptists around the world are from the U.S., and that the U.S. quota of delegates was actually less than it might have been.

Regret was expressed that no delegates could be present from Burma, Russia, and Cuba. Cuban Baptists sent a telegram of fraternal greetings. Communist countries represented included Czechoslovakia, Yugoslavia, Poland, East Germany, and Hungary.

The conference, under sponsorship of the Baptist World Alliance, meets every five years. An offering taken for the Alliance's relief fund amounted to more than \$3,000.

At the closing worship service, Evangelist Billy Graham said, "I would like to see young people reassert New Testament Christianity in all of its audacity and challenge."

Hosts for the meeting were the 14 churches and 1,500 members of the Swiss Baptist Union, outnumbered by their guests. There is no Baptist church in Bern, but Swiss Baptists were hopeful the presence of the youth delegates would create an interest that would enable the local Baptist preaching station to grow into a church.

"You have conquered the city," the director of the Bern tourist bureau told participants near the week's end, "with your behavior, and with your love, and with your happiness." Many young people were housed in private homes.

Japanese Students Visit

Thirty-eight students from Seinan Gakuin, Baptist school in Fukuoka, Japan, took part in a four-week study tour of the U.S. during July and August.

The tour included stops in several large cities and sightseeing. The group's leader was Teruo Tanaka, a professor of English at the university.

A special feature was weekend visits in Oakland, Calif., and Waco, Tex., where students were guests in the homes of Baptist church members and were able to take part in church activities.

Money for the trip was raised by the students over a two-year period.

ANSWERS

See Foreign Missions Quiz, page 31.
Angola, Botswana, Ethiopia, Ghana, Ivory Coast, Kenya, Liberia, Malawi, Nigeria, Rhodesia, Senegal, South West Africa, Tanzania, Togo, Uganda, Zambia.

NEWS

Conventions Reunited

The first pastors' conference of the reunited Korea Baptist Convention displayed "a spirit of positiveness and genuine Christian fellowship," reported Miss Betty Jane Hunt, missionary.

For four days of Bible and doctrinal study, worship, and inspiration—plus reconciliation—more than 200 Korean pastors and missionaries met at Tao Hung Baptist Church, Taejon. Don Kim, Korea-born pastor of a bilingual church in Los Angeles, Calif., was conference leader.

The Convention was reunited in April after being split into two factions for nine years.

"Though there was rejoicing and thanksgiving, the danger remained that organizational unity might not be accompanied by genuine spiritual oneness," related Miss Hunt. "Few believed that any leader from either group could fuse the two groups into a spiritual whole."

"Then Mr. Kim came to visit the land of his birth for the first time in 20 years, and he was asked to serve as conference leader."

"Uniquely qualified by race and background to effectively communicate to all involved, he consistently responded to the needs of the hour," she said.

Gillham Chosen 'Beacon' Editor

M. Frank Gillham, former missionary to Pakistan and Japan, has been named editor of the 10,000-circulation *Baptist Beacon*, weekly publication of the Arizona Southern Baptist Convention.

Gillham will also serve as public relations director for the state convention. He has been pastor of Southside Baptist Church, Tempe, Ariz., for three and a half years.

Work Begun in South West Africa

Southern Baptists' first missionary personnel to South West Africa have been granted visas and have begun their ministry there, H. Cornell Goerner, Foreign Mission Board secretary for Africa, told the Board in July.

Charles and Betty Whitson, missionary associates, have begun work in Windhoek, the capital. Whitson is pastor of the English-language Windhoek Baptist Church.

He will also work among local Africans and make occasional visits to small Baptist groups in several other communities. These localities include Walvis Bay, about 260 miles west of Windhoek, and Oranjemund, about 500 miles southwest.

Whitson "may be regarded as pastor of several mission points in a vast parish," said Goerner. "We hope this beginning among the European population may result in openings for work that will reach the African population."

A German colony before World War I, South West Africa was turned over to South Africa as a mandate under the League of Nations, and is now administered as a dependency of South Africa. Windhoek Church is related to the Baptist Union of South Africa.

The church, ministering primarily to people from England and South Africa, grew out of home services begun in 1961 by a deacon and lay preacher from South Africa. The church was organized three years later. At about that time an appeal was made for a pastor; the congregation is too small to support a full-time minister from South Africa.

The need was brought to the attention of the Foreign Mission Board, and Goer-

ner consulted with Baptist leaders in South Africa. C. W. Parnell, general secretary of the Baptist Union, accompanied Goerner on his first visit to Windhoek in November, 1964.

South West Africa is about the size of Texas and Louisiana combined. Of its population of 584,000, about 14 percent are of European origin. The remainder are of several Bantu tribes, with a small remnant of the original inhabitants, the Bushmen and Hottentots.

"The territory is officially trilingual," explained Goerner. "Daily newspapers and all official documents are printed in Afrikaans, German, and English. Afrikaans, which is a combination of Dutch and some African dialects, is definitely the predominant language."

Mission work among the African tribes was begun in 1805 by the London Missionary Society.

Thai Women's Work Studied

Women from the areas of Thailand in which Southern Baptist work is concentrated met in Bangkok to consider the potential effectiveness of women's organizations in the country.

To describe the forming of Baptist women's work in Thailand, Mrs. Jerry Hobbs, missionary, used the phrase, "the anticipation of new life."

"The beginnings will be small," said Mrs. Hobbs. "The idea of women's work is new here. Yet, one pastor who was very skeptical when he came to the meeting went away with enthusiasm for the possibilities presented."

'Insult' Remains a Crime

The crime of "insult to religion" remains punishable under Italian law, the Italian High Court said in an advisory judgment in Rome.

Like other parts of Italian law, notably the prohibition of divorce, this crime is specified in the Lateran Agreements between Italy and Vatican City which have recently been subjected to intensive criticism, reported Religious News Service.

The law prescribes penalties for offensive or insulting remarks, judgments, or considerations directed at the ethical or spiritual values of the Catholic faith, its interests, or at least one of its fundamental principles.

Romanian Hymnal Scheduled

The new hymnal of Baptists in Romania, their first to be published since 1941, was scheduled to be off the press in August, according to information received by European Baptist Press Service. Five thousand copies of the new *Evangelical Hymnal* were to be printed.

BWA Group Meets in Liberia

In the first worldwide Baptist meeting held in Africa, the Executive Committee of the Baptist World Alliance in a resolution urged 29 million Baptists in 120 nations to work for "peace in the whole world in our time."

The committee also appointed a Study Commission on Cooperative Christianity for "study of Baptist relations with other Christians." It was not authorized to take any action regarding union.

In a resolution the committee expressed "deep concern for the many people of the world who are presently suffering hunger" and other deprivations. For helping meet the needs of hungry people, the action recommended that each member of "our Baptist churches be challenged to contribute at least one day's earnings in 1968-69" to the BWA relief fund or national Baptist relief

agencies in various areas. The committee authorized sending \$6,000 immediately to help alleviate suffering in Nigeria.

The committee, in a resolution on evangelism, declared "That we renew our consecration to the work of evangelism—evangelism being understood to involve both the redemption of the individual, that individual's growth in Christian character and service, and his involvement as a Christian in the broad spectrum of the life of his total commitment."

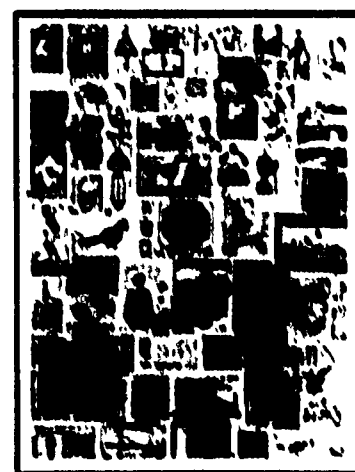
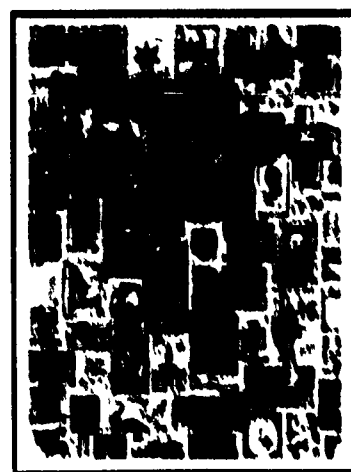
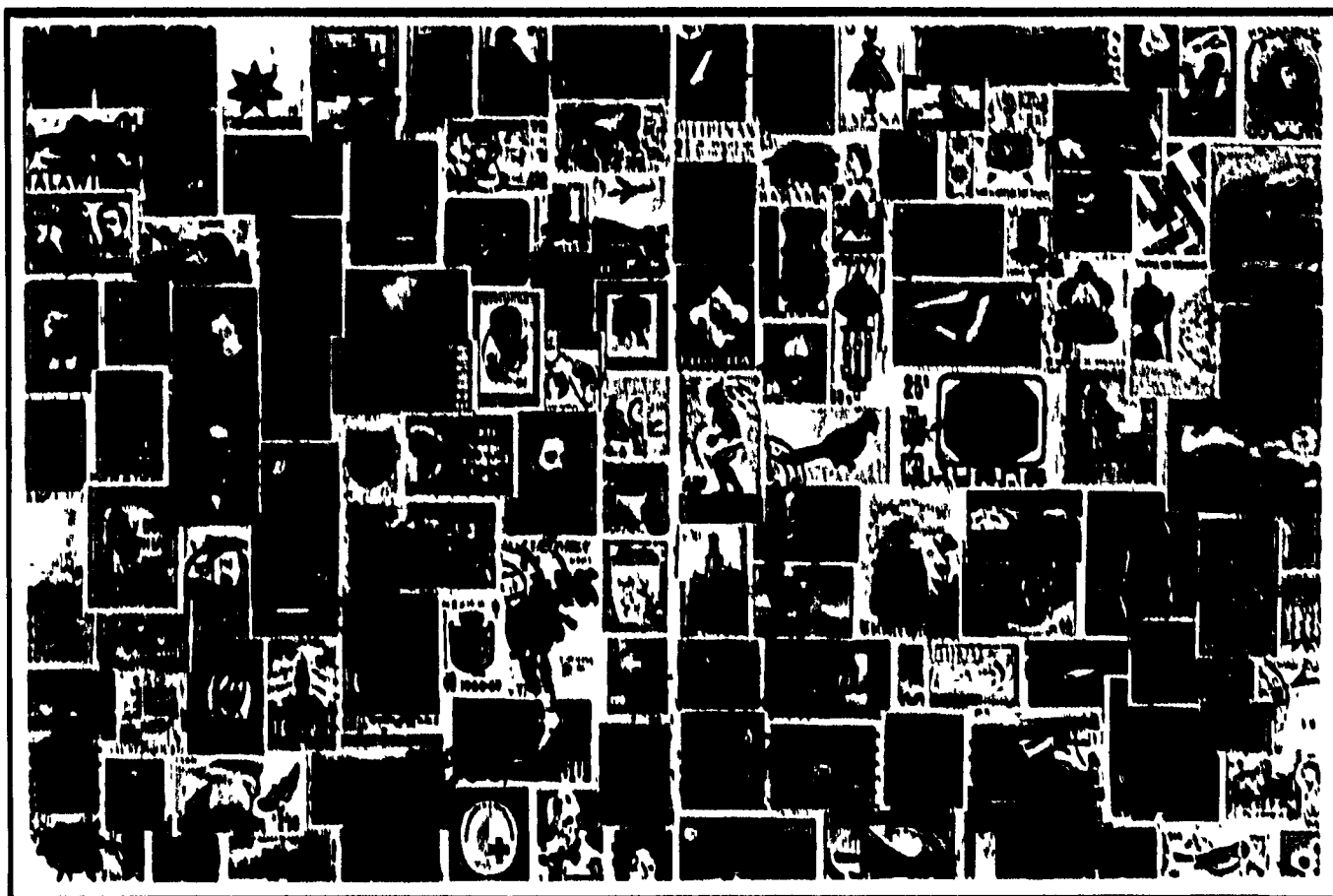
A resolution was adopted in respect for the late Martin Luther King.

The three-day meeting of the committee was held at Ricks Institute, a Baptist school near Monrovia, capital of Liberia. Host was William R. Tolbert, BWA president and the vice-president of Liberia. Ninety members and visitors from 21 countries attended.

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