

THE

# Commission

**Hunger and  
Heartbreak  
— page 2**

Southern Baptist World Journal

August 1962



## **WORLD MISSIONS YEAR, 1963**

### **THEME:**

**"SHARING CHRIST WITH THE WHOLE WORLD"**

### **DEFINITION:**

"World missions is the presentation of the Gospel of Jesus Christ to all the peoples of the world, both at home and abroad, with the purpose of leading them to personal faith in Christ and obedience to his will."

### **OBJECTIVE:**

The enlistment of all our Baptist people, churches, associations, conventions, and institutions in the evangelization of all the peoples of all the world.

### **GOALS:**

- Increase in mission volunteers
- Increased personal and concerted prayer for missions
- Increased giving for missions
- Establish new churches and missions
- Increased missions and Bible study
- Increased circulation and use of missions magazines
- Acceptance of personal responsibility for world missions
- World missions made vital in each church



**WORLD MISSIONS INVOLVES  
YOU AND ALL BAPTIST PEOPLE  
IN THE EVANGELIZATION OF  
ALL THE WORLD!**

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# THE Commission

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# Hunger an double-pro of a

BY A HONG KONG MISSIONARY

Headlines and news articles in the "Hongkong Tiger Standard" proclaim the latest episodes in a never-ceasing story for the British colony—streams of refugees flooding across the border from Red China.

Below, a group of refugees, captured by Hong Kong soldiers, are marched to a border compound where they will be fed a meal or two and returned to the China mainland.

Right, a refugee has jumped from a truck transporting Chinese back across the border, and two sympathetic bystanders help him disappear into the crowd. He was so weak that his legs buckled under him.

"ABOUT 5,000 Chinese refugees yesterday poured through gaps torn on Saturday night in the Hongkong border fence, as workmen raced to complete in three days the new barbed-wire barricades expected to control a situation, described reliably, but despondently, as 'just as bad as ever.'

"The number that got through into Hongkong yesterday was reliably estimated at about 30 per cent of the number that tried."

This was the news in the *Hongkong Tiger Standard* that greeted me at the breakfast table one morning in late May. It was the second time in a week that our "border fence" had been broken down. And this was only one day's chapter in the story of an avalanche of refugees from famine-swept Communist China that had been growing in intensity for several weeks.

Hong Kong police and soldiers rounded up most of these desperate freedom-seekers, fed them a meal or two, then herded them back to China

HONGKONG TIGER STANDARD; P. C. LEE AND WILLIAM TSO, PHOTOGRAPHERS



# d Heartbreak: nged plagues troubled China

*The name of the writer is omitted as a precaution against possible tracing of and reprisals against Christians in China whose letters are quoted in this article.*

to prevent their overflowing the British colony's already bursting-at-the-seams refugee population.

Thousands of Hong Kong residents, their arms full of food parcels, thronged the streets of our border towns hoping for a sight of relatives. Failing to find their loved ones in the mass of humanity, many threw their bundles to weeping returnees crowded into border-bound trucks as tears streaked down their own faces.

What the immediate future holds I cannot even venture a guess. My heart looks up to God to have mercy on these pitiful people. In that look comes hope and courage, for Elijah's God still lives today.

Last fall, when famine conditions on China's mainland became increasingly evident, the Lord led Hong Kong Christians to send food parcels not only to relatives but also to needy brothers and sisters in the faith.

We had only the most sketchy contact with many of these through the years—often only an occasional Christmas card. People on each side of the Bamboo Curtain had been afraid to write. Now, suddenly, letters began coming from amazingly scattered areas of China telling of conditions.

In the north-central region an elderly pastor wrote: "Your gift of peanut butter arrived. As you know, this part of China is famous for its peanuts. However, not a peanut have we seen in several years. You may thus know with what joy we received your gift."

From east China: "Thank you for your kind thoughts and care for our welfare. Though there have been no letters between us through these years (twelve), I have never forgotten to pray for you and for the other friends."

From the southwest: "Your parcels arrived. I looked at them with shock and then shame. Only a few days earlier I contemplated suicide. My husband is dead, and my mother and daughter are hungry. I had no way to feed them. My first thought on



**THE COVER:** An escapee from the famine and Red rule in China cries bitterly and her son stares with worried eyes after having been told that they will be deported back to the country from which they fled. However, Hong Kong has admitted two and a half million legal immigrants in the last dozen years and is letting in other refugees who register with officials. As many as 1,200 identification cards a day have been issued for the past several weeks.

Photo: Harry Redl from Black Star

Refugees at a border compound line up for a handout of rice before being returned to Communist China.

HARRY REDL FROM BLACK STAR





sight of the oil you sent was, 'God does care for me! He has not forgotten me.' Then I remembered it was Christmas. I went to church. Many old friends were gathered there in worship and praise to our Lord. My heart filled with thanksgiving. I rededicated my life to him."

From the Gobi desert in northwest China: "The food, medicine, and magazine parcels have all arrived. Thank you for blessings for soul and body. It is lovely to have the *Woman's Own* and *The Training Union Magazine* to read. Do continue to pray for us. The dust storms have been very hard to bear sometimes. You are always in my heart and my prayers. When is Easter this year? I think it must be soon."

Later another letter came from the same person: "Your Easter card and note got to me today. Thanks ever so much. I have several of those crosses that you sent during the past years, all in the Bible that you gave me when you left so many years ago. . . .

"Many places are liquidating—all due to too many people in the city. The food supply just can't meet the want of the city population, so they are sending people down to the farms to till the land and grow more grain, or there will really be famine. The abundance of food in the former years is now a thing of the past."

At first many letters carried in them a tone of shame because the writers had to ask for more food. The answers of Hong Kong Christian friends came back immediately, such as this: "Do not feel any embarrassment. You must not thank us. Look up and thank God. It is his grace that sends you these blessings. We are only his in-



struments."

This reply from the mainland stirred our hearts: "We do look up and thank our Lord. Our thoughts go back through the years. Now we realize that though we have not often had what we wanted, we have received what we needed. We look at each other and realize that though we are all thinner, we still are well. We praise our God."

In recent months the contacts have grown more personal. A young man, who had just arrived in Hong Kong from an interior city, ran to the side of a car in which an American mis-

sionary was seated. The last time they had met was twelve years earlier in China. He thrust his right hand in a firm, friendly clasp. Here was a man who had not bowed his knee to Baal.

The same missionary was greeted by a fellow church member one Sunday after the morning worship service: "Yesterday I returned from a visit to my relatives on the mainland. While there I attended the church services. Pastor ..... asked me to give you his very special greetings." Only persons who have experienced the sorrow of years of silence between loved ones can understand the thrill of joy that

MORRIS WRIGHT, JR.



M. P. CALLAWAY





*Chinese farmers thresh rice during the harvest season and women pestle the grain into meal. Recent famine conditions, however, have caused severe shortages of rice and other types of food in China. This has forced thousands of people to flee their Communist-controlled land to seek both food and freedom as refugees to the British colony of Hong Kong, on the edge of China's southeastern coast.*

poured into the missionary's heart.

Another missionary was called to the telephone. Through the speaker the voice said: "A young man closely related to..... has just reached Hong Kong. He has brought you gifts. He also wants to see you. I told him that it might be awkward for him to see an American and that it was not necessary for him to give the gifts directly. I said I would be very glad to deliver the gifts for him. He replied, 'No, I must see the missionary myself. Otherwise I will not fulfil my responsibility to my people in China. I want to give the news personally. I

am not afraid.'"

In an earlier year the sender of these gifts had given the missionary a picture inscribed with the Chinese words, "We have the same heart, the same standard of righteousness, the same faith. We love the Lord, we love men, and we count time as precious."

Time is precious. We thank God for renewed fellowship with old friends, but in our joy come many solemn, humbling thoughts. These dear ones do not write us because their situation is better. Their very lives now hang in the balance.

Our hearts cry to God: "O Lord,

have mercy upon the lost millions of China—sheep without shepherds. Preserve the lives of thy children. Give them courage born of confident faith in thy power to save. Do miracles in their behalf and grant them manna from heaven and clothes for their bodies as thou didst care for the Israelites on the wilderness journey many years ago, that all the people around them may know that thou, O Lord, dost live and art God alone. Give these, our friends in mainland China, people in other lands who care enough and believe in thee enough to pray daily for them."

We yearn for the day to quickly come when our mainland friends will say, as did the psalmist: "When Jehovah brought back those that returned to Zion, We were like unto them that dream. Then was our mouth filled with laughter, And our tongue with singing: Then said they among the nations, Jehovah hath done great things for them. Jehovah hath done great things for us, Whereof we are glad" (Psalm 126:1-3 ASV).

These are days when Southern Baptists must not forget the hunger and loneliness of their fellow Christians in China. Then there are the underfed and homeless millions who know nothing about Christ. We who represent you here in Hong Kong and Macao can do very little for any of them with the extremely limited resources at our disposal.

Behind the headlines of our Hong Kong newspapers—behind our straining border fence—we seem to hear the words of Jesus: "For I was hungry, and ye did not give me to eat. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto me."



*The photo of refugees receiving food on page 3 is reminiscent of earlier scenes when hunger was rampant, as it is today. China, for centuries plagued by famines, suffers even more acutely under the Red regime. At left, destitute refugees in Hong Kong receive dried milk in 1955. In center, war-famished Chinese eat relief food in 1941. At right, crowds line up for rice from relief teams led by Baptist missionaries in 1907.*

# CUB spells BSU

*Circulo Universitario Bautista—twin of America's Baptist Student Union—helps Chilean young people find a faith to live by amid ideological cross fires between Christianity and communism.*

BY BOBBY E. ADAMS

Director of student work,  
University of Concepción, Chile

**D**ON ROBERTO, would it be all right if I brought three of my classmates to the CUB meeting?" asked a young coed. She was a senior in the School of Social Service at the University of Concepción, and she was talking about Circulo Universitario Bautista (Baptist University Circle), the Chilean counterpart of Baptist Student Union in America.

"You see, one is a Communist sympathizer, another is a Catholic, and the third is an agnostic," she explained. "But they all want to know more about the evangelical faith."

They did come—an answer to our prayers for a year, during which my wife LaVerne and I counseled a group of Baptist students.

Student work here, however, began

*Members of Circulo Universitario Bautista meet on Saturday night. Director Bob E. Adams sits at left, and President Ivan Ramirez stands at right.*



CONCEPCION





*President Ivan Ramirez preaches from his pulpit in Talcahuano.*

long before we arrived in Chile a little over a year and a half ago. It started about seven years earlier in the home of Missionaries Evan and Jo Holmes. Members of that original group are today active leaders in Baptist churches and remain interested in CUB. When we came we found a strong nucleus of Baptist students who had been guided after the Holmeses by Missionaries Joe T. and Eleanor Poe, now at the Baptist Spanish Publishing House in El Paso, Texas.

But the Poes and Holmeses were already carrying heavy loads as field missionaries, and the Chilean Baptist Mission had been asking for a couple to dedicate all their time to student work. We had felt for three years that this was where the Lord wanted us to serve.

### ***Fun first, then serious study***

Our group in Concepción meets weekly, on Saturday evenings at 6:00. With classes six days a week, many of them until 9:00 at night, Saturday is the students' only free evening. Games and fun come first, then a serious study, usually of a biblical topic or a subject of current interest that we discuss in the light of the Christian faith. Race relations and Christian fellowship, the moral problem of modern man and the biblical

doctrine of sin, the dignity of work in a culture that views work as a curse—these are samples.

The way has finally opened also to offer classes in conversational English in one of the classrooms at the university's Institute of Mathematics. The

university has attached no strings, as it is a service both to students and faculty members who care to attend. It moreover gives me an opportunity to make acquaintances that would otherwise be impossible.

The Lottie Moon Christmas Offering has provided us funds to buy property for a future Baptist student center, and we are longing for the day when we can begin a full program of activities. It will offer the means of drawing students and witnessing to them of the love and power of Christ. Until that time, we continue to meet in our home and the university classroom.

### ***Positive witness is difficult***

A real spirit of Christian fellowship prevails among the CUB members, but Baptist students here are in a minority—about twenty-five in a student body of more than 3,500. It is difficult to give a positive, open witness for Christ, though not just because of the numerical disadvantage.

Most of the university's finances come from a nation-wide lottery. In a culture where gambling is an accepted part of life, where every "gentleman" is expected to play the horses and lose part of his income with grace and a smile, nothing is thought of financing an educational institution with the proceeds. One buys a "chance" on getting rich quick, and anyway the university is helped, it is



*Director Adams leads a discussion.*



*The CUB group on opposite page has grown from this nucleus in one year.*



*This campus view shows the School of Education, the statue of the Roman goddess Diana, and the clock tower.*

reasoned. The fact that a moral question is involved never enters the picture.

The University of Concepción occupies a large campus that rivals in beauty and modernity that of any school its size in the United States. Most Latin American universities are scattered in various buildings over a city. Concepción, however, has not only a centralized campus and a modern, well-equipped dining hall but also university housing for students—another novelty.

Accents peculiar to the Spanish of various Latin American countries are heard through the halls and over the green, for students come from all parts of this continent to take advantage of the freedom of discussion

and investigation here. Neither the state nor the traditional church dominates the academic atmosphere, as is true in many places. The school song begins with the words, "For the free development of the spirit. . . ."

This year's CUB president is an example of the heart of the school spirit and Christian service. Ivan Ramirez began his college career intent on serving his fellow man as a Christian doctor. But the Lord had other plans, and he dropped his medical studies to enroll in the Chilean Baptist Theological Seminary in Santiago. Completing his three years there, he returned to the university to work on a degree in history and philosophy. He now serves as pastor of Second Baptist Church in Talcahuano,

a nearby port and industrial city. Last year Ivan married the social service student who invited her three classmates to the CUB meeting.

### ***Christian students' dilemma***

Religiously, the university falls into two main groups: those loyal to the traditional Roman Catholicism and those having no faith. Typical of the latter group is a dental student I met. He is one of the few who have determined to work their own way through school—an extremely difficult undertaking in Latin America. He said, "The religion of my parents and of my youth does nothing for me. Because of this I have no use for religion."

*The university's main entrance is through an arcade in the School of Medicine.*



*The campus clock tower.*



Most Latin American universities were organized by students who got together and hired their own professors. Thus the students really ran the schools. Even the University of Concepción, started about forty years ago by a group of Masons, is strongly influenced in its administration by the political actions of the students.

Political leaders in Latin America often get their apprenticeship and in-service training in the campus political arena. A quick glance at Cuba's Castro verifies this. There isn't a Latin American student who isn't intensely interested—and usually active—in school politics.

The desire to be in political life, to want to help form the destiny of his country, poses a particularly frustrating problem to the evangelical student. To which group could he give his loyalty? To the so-called Christian Democrats? Not when he considers what they have done to the people and churches of his own faith—and what they probably would do again if strong enough.

To the strongly leftist groups? Often, yes. Without really knowing their true philosophy and aims, he is misled by propaganda that makes much of phrases close to his own idealistic thinking: "democracy," "justice," "human rights," "reform movements." Young people are taught subtle and not-so-subtle Communist doctrine and philosophy even in the public schools, and Communist propaganda splatters billboards and walls.

One common deception came to light in a short course I taught at First Baptist Church in Concepción on "The Nature and Tactics of Communism," sponsored by Sociedad de Señoras, the Chilean WMU. The first two nights were spent in a hurried survey of Marxism. High school and college young people sat with eager, absorbed expressions, hardly able to wait until the third meeting and their opportunity to ask questions. Then a brown-



*Banners on School of Education building advertise student candidates.*

eyed, intense young man stood to speak. He was the leader of his group in Training Union and son of one of the most faithful families in the church.

"Señor Adams," he said, "I have a question that many of us young people would like to have answered. We are told in our classes at school that we Christians should be followers of the Marxist doctrine. Our teachers tell us that at heart Jesus was a Communist and that the early church practiced communism. This is what we are told, over and over. What is the truth? And what can we say when we are told this?"

I said, "Before I can answer, I need some explanation myself. First, what proof is given or suggested that Jesus was a Communist? And what specific practice in the church is called communism?"

The young man paused to phrase carefully what he would say. "We are told Jesus was a Communist, or at least that he preached two of the basic tenets of communism. He taught the equality of all classes and he preached against the rich. Then the church practiced the doctrine of 'from each according to his ability, to each according to his need.' I think this is found in the Book of Acts."

It was now my turn to organize my thoughts and words. After a few moments I replied: "Let us see just what communism itself says about this. Marxism does *not* teach the equality of classes. Instead it teaches there has always been class struggle—the haves against the have-nots—

and the final outcome will not be the equality of classes. According to Marx and his modern-day followers the 'proletariat' — working class — will gradually liquidate all other classes until there will be just one. This is quite different from 'equality of classes.'

"As to teaching against the rich, communism does not do this as such. Many of the most influential Communists are very wealthy people, and they are quite willing to have the wealthy working for the party.

"Now let's see what Jesus said about these things," I continued. "He did preach the equality of classes. That is, he preached that all men are guilty of being sinners before God and that there is but one remedy for sin—God's. The basic remedy for the injustices in the world is first a right relationship of man with God through Jesus Christ. From this basic relationship other problems can be solved; apart from it there will continue to be great evils in any political or economic system. Jesus' method for destroying 'classes' was not their liquidation but their conversion to the forgiveness and love of God.

**"Did Jesus preach against the rich? He certainly preached against sin in any place and in any form. As such he preached against trusting in wealth to solve our problems. He also preached against the unjust gain of riches and the unjust use—or misuse—of them. But there is nothing in-**

trinsically bad in being rich just as there is nothing intrinsically good in being poor. There are probably more poor scoundrels than rich ones, simply because there are more poor people than rich. The rich scoundrel shows up more because he usually hits the front page.

"What Jesus really preached was a strict accountability to God for everything we have—the way we get it and the way we spend it. This is the Christian doctrine of stewardship. If it had been faithfully practiced by Christians, probably the doctrine of Marxism would never have been born. Does this answer your question about Jesus being a Communist?"

"Yes," replied the youth, "but it raises another I would like to ask you after you have spoken about the early church and communism."

"I think this can be discussed in few words," I said. "What you have in mind, in all probability, is the strong Christian fellowship mentioned in the last parts of the second and fourth chapters of Acts. The church certainly did practice sharing, or Christian stewardship. I repeat that if Christians had always been willing to share possessions with one another in Christian love as the early church did, one result probably would have been the absence of Marxism today. It would have set an example that the world would not have understood but could not have been able to resist. John, in his first epistle, spells this out in greater detail.

"But this sharing was purely voluntary, motivated by love. It had nothing to do with so-called class lines. It crossed all barriers. Violation of its principle was a matter for God himself to punish—see what happened to Ananias and Sapphira.

### ***Can a Christian be a Red?***

"If this answers that point, we are now ready for your other question. I take it that you are still speaking of things young people discuss among yourselves."

"Yes, sir. We as evangelicals often feel overwhelmed by these other philosophies and ideas. I am sure that many here tonight would like to know if it is possible for a Christian to be a Communist." The young man seemed finally to have arrived at the main issue.

"That is the most delicate matter you could have brought up," I said,



*Chilean university students in Santiago stage a demonstration in support of the Communist Cuban government of Premier Fidel Castro.*

"because it leaves the realm of history and touches us here and now.

"First, I have documented statements from well-known Marxist leaders saying in plain words that they are atheists and that in the ideal Communist society there would be no room for any religion that exists today. However, it is evident from the other questions you have asked that these same people and their followers would like to have the aid and support of Christians at the present. And we know that in the early years of this century many good-intentioned Christians worked with Marxists. Subsequent events have proved that their attempts to bridge the gap were tragically wrong.

"I have to say unhesitatingly and unequivocally that a Christian cannot be a Communist. For two reasons: To be a true Communist, or Marxist, one must be an atheist and have a completely materialistic concept of the universe. And you must believe that progress is made through an intense struggle, with the ultimate outcome the liquidation of all but one class. In this system of thinking wrong and evil are found in the environment, with no room for the sinfulness of man or divine pardon for sins. This the Christian cannot accept."

I paused, then spoke more slowly and distinctly.

"It is said that there might be members of our churches who are Communists. This I do not know. One of two things could be true: Either they are misguided into thinking they are actually serving Christ, as some Christians have been fooled before; or they are complete hypocrites about the matter."

The young man was hurriedly consulted by a companion. Then came his last question.

"In the light of what you have said, Señor Adams, could it be possible that God is using communism as a manifestation of his justice against the negligence of Christians to practice what they say they believe?"

"To be quite frank," I replied, "you have left the role of questioning about history and facts and are asking me to be a prophet. All I can say is that it may be all too true. Certainly the Old Testament teaches us that God did that very thing—he used pagan nations to punish his people Israel for their sins. The pagans did not know they were instruments in God's hand. Neither did the Israelites realize it until God revealed it to them through his prophets.

"We may be sure of one thing:

We must accept not only the wonderful privileges of being God's people; we must also accept the responsibilities. The time is late, but God may yet give us the victory."

The student thanked me for the discussion of vital questions. Many others are like him—wanting to help their people have a better life spiritually and materially. But how?

A young lady, now graduated from the University, gave this account of her search: "Yes, I attended Communist meetings. I was told there was nothing in communism that would conflict with my religion, that they were not atheists. They said they wanted to help our people. But one night a careless speaker disclosed their true nature, and I have never gone back. They lie."

### ***Patriotism is dominant***

The Christian student cannot support either party on the campus, nor can he by his nature withdraw from the field of political action. Nationalism—pride in one's country and its past—is a strong trait of the Latin American university student.

Every morning for ten days, in the gray pre-dawn mist, with a bitterly cold wind whipping across the ruffled waters of Lake Pitruquén in southern Chile, I stood stiffly at attention for

twenty minutes with forty-one young people as we sang the stirring Chilean national anthem, observed the flag-raising ceremony, and saluted the colors. They love their country and want everyone to know it.

The eighteenth of September is the Chilean independence day—complete with rousing speeches, rolling drums, blaring bands, and helmeted soldiers smartly stepping German-style for miles along the spectator-crowded avenues. How can this love of country be translated into loyalty to the kingdom of God? Can the enthusiasm so eagerly displayed on a moment's notice be harnessed for Christ and his cause?

The Latin American student is not attracted so much by abstract ideals as by strong personalities. Idealistic—yes—but better if those ideals are embodied in a person with magnetic charm and ability. What more could we want as an opportunity to talk of the winsomeness of Christ—his meekness and his strength?

The student is looking for someone to whom he can give both his loyalty and himself. He wants a radical, transforming power to change his life and his environment.

Last November I went to Antofagasta, in Chile's far north, for a series of conferences with the Baptist student group there. Their missionary



*In contrast to such activities as pictured on the preceding page, a CUB member happily participates in the life of a Christian encampment.*

counselor, D. Calhoun Johnson, had arranged a luncheon meeting at the school dining hall. Along with members of the CUB I met the president and vice-president of the student governing organization.

That night about thirty of us met in the Johnsons' home. Only two of the entire student group were evangelicals. The meeting was informal, with many questions.

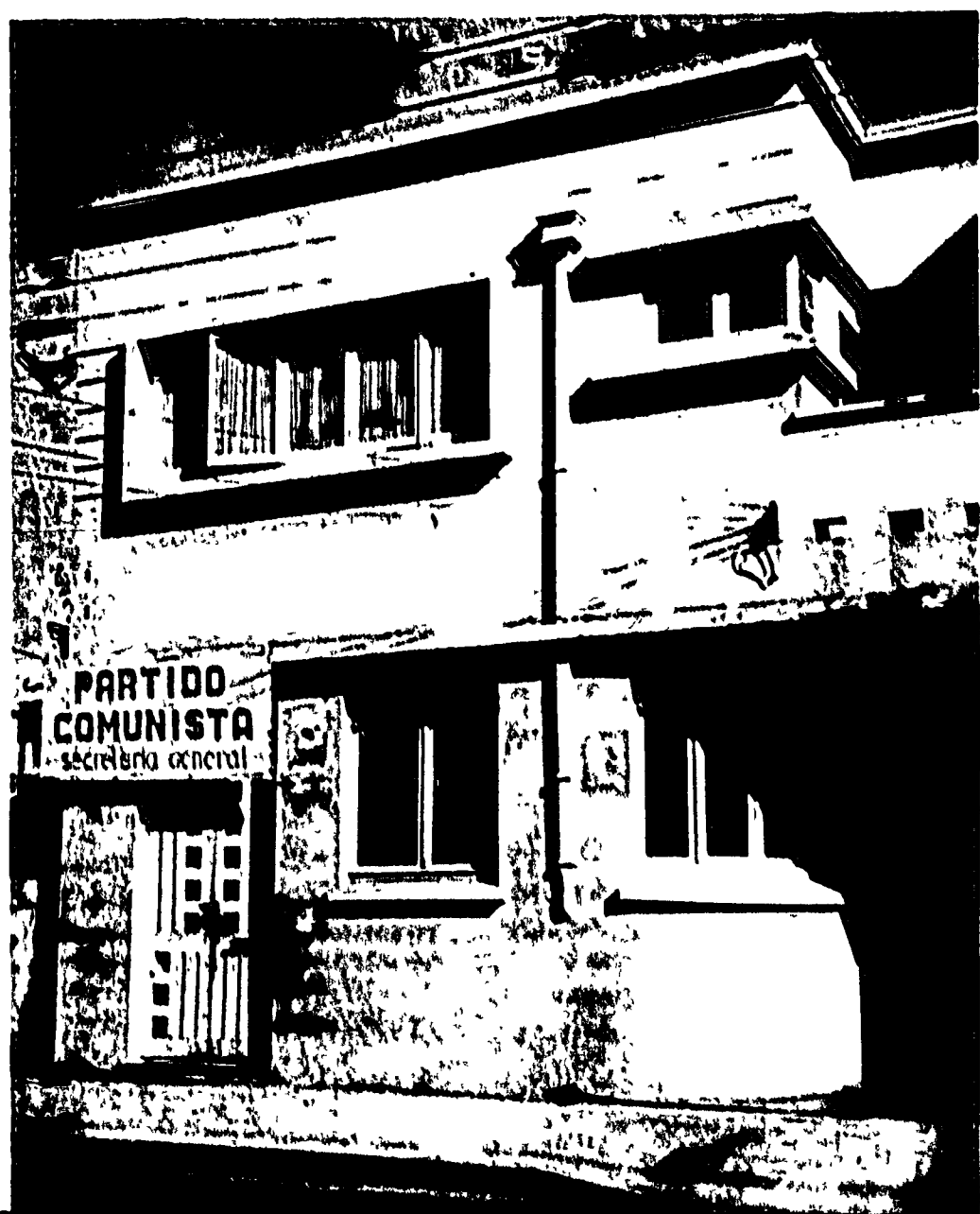
### ***What can Christianity do?***

At length the student president, a strong leftist, asked, "Just who are these evangelicals that you speak of—these Baptists in particular? What do they believe? What do they do? What can their religion mean to us?"

Out of that young man's questions God offered the perfect witnessing opportunity, and I explained about the transforming power of a personal experience with Christ.

While refreshments were being served after the meeting, five of the most outspoken young men gathered around to continue the discussion. Finally one, with a wistful expression on his face, said, "You keep speaking of a personal experience with Christ that transforms your life. My life needs changing. How can I have this experience?"

As I told him the old, old story of salvation, I thought of the thousands of others like him. I thought of the potentialities of their lives if turned around by an experience with the Master.



*This building houses the Communist Party headquarters in Concepción.*



# CHURCH LIBRARY CLINIC

...boosting books on Taiwan

BY FRANCES BIBB RALEY

General evangelistic worker,  
Taipel, Taiwan (Formosa)

**T**HE FIRST church library clinic in the Orient, and perhaps on any Southern Baptist mission field, recently took place for four days on the island of Taiwan.

Marie Conyers, a missionary from Hong Kong highly skilled in library science, came for two weeks to give the leadership needed in training church workers to set up and run active libraries. She had the assistance of Mrs. Mary Quick and the author on a planning committee.

The clinic, held at the Baptist summer assembly grounds near Taipei, was very well attended by 154 persons on the first day, and 124 came to all sessions. Even though the weather turned cold and rain was pouring on the last day, these Baptists didn't seem to mind.

Much advance publicity had been given, with letters of information and attractive posters sent to every Baptist church and chapel. The people therefore were eager for the clinic.

The effort was supported superbly by the staff of the Baptist Christian Literature Center, out book store in downtown Taipei, led by Mrs. Donal Culpepper, the missionary manager, and Titus Hwang, the national manager. Although a legal holiday and the store was due to be closed, it was opened specially on the last day so that the leaders, having seen the attractive book displays at the clinic, could buy books to take to their homes, churches, and mission points.

*Missionary Conyers teaches how to process books.*



*Figures promote books about biblical characters.*



At right, customers shop in the Baptist Christian Literature Center, the bookstore in downtown Taipei. The national manager, Titus Hwang, waits at right to help.

Below, Mrs. Molly Hwang and a staff member stand in front of the Baptist Center Library, next door.

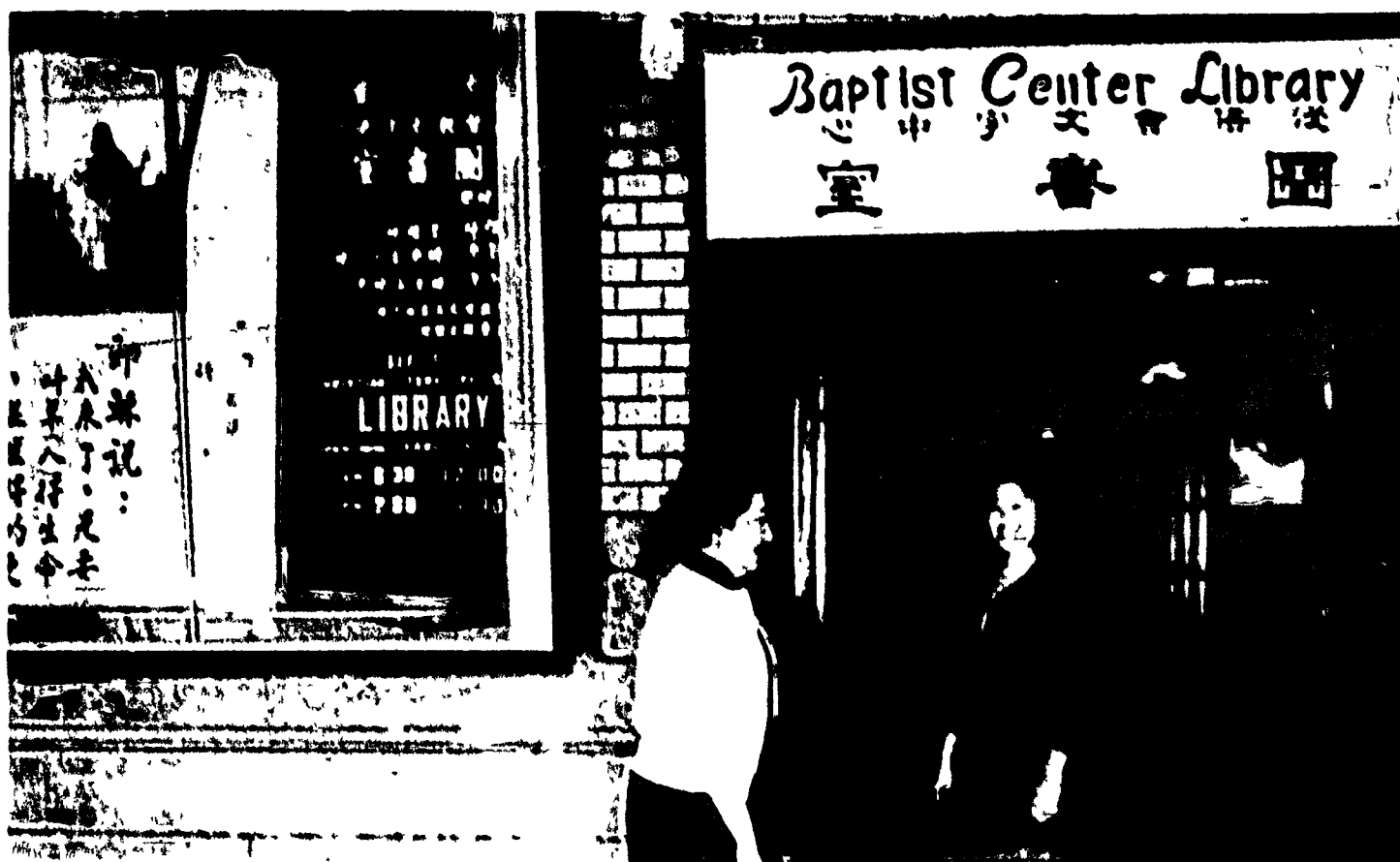


*The Church Library Manual*, by Leona L. Althoff, formed the basis for the study sessions. Miss Conyers taught in English, as her Chinese dialect is Cantonese and would not have been understood by most of those attending. Mrs. Molly Hwang, also a trained library worker, translated into Mandarin. In this way the librarians from Calvary Baptist Church, the English-speaking congregation on Taiwan, could likewise get the benefits of the meetings.

Among the most enjoyable features of the program were book reveals given at intervals. After Mrs. Marie Chow, librarian of Taiwan Baptist Theological Seminary, had presented three reviews at one session, the books she had discussed were sold out before the day was over. In the visual aids sessions Mrs. Jeanette Hunker and Silas Chen showed many kinds of aids any church could have.

The book store presented special features one evening, with a quartet singing a selection from a new songbook, lifesize cardboard figures presenting books about biblical characters they portrayed, and two staff members dressed as "book worms" telling about the kind of books they had been eating lately. One "worm" lamented the poor quality of books she had eaten even in the homes of church members, while the other described wonderful places to eat good books—Baptist churches and chapels.

The main inspirational messages in the night sessions were given by Miss Juliette Mather, who is now a special teacher at the seminary, Pastor Samuel Tang, and Missionary Carl Hunker, a seminary professor.



The clinic participants on the second afternoon gave up the brief recreation period they had enjoyed the first day, for they were excited over processing books. It was a joy to see some of the leading pastors learning these mechanics. The books the group processed, which were bought with a special gift from Bellevue Baptist Church of Macon, Georgia, were four sets of fifty-three books for each of our four Taiwan home mission chapels. The workers from these mission points were thrilled to receive them and to help prepare them for use in their libraries.

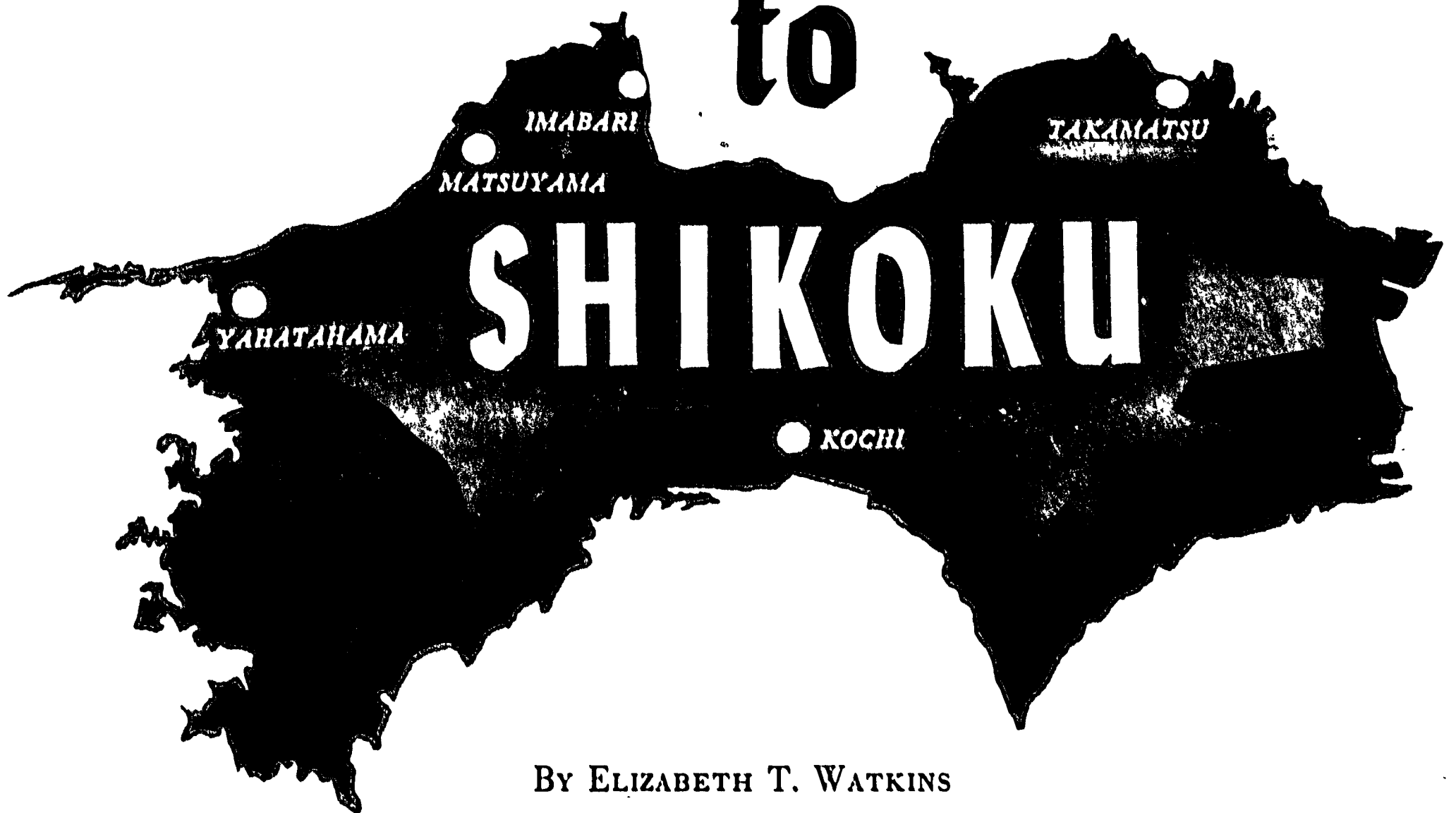
Many churches and chapels on Taiwan had already owned some books,

but they were not properly processed or the use of them was not well promoted, so the libraries were not functioning. Thus, the need for the clinic. Meetings also were held on the subsequent nine nights in each main area of the island from Keelung to Kaohsiung to encourage church members to use their libraries and make them meaningful in their local situations. All churches and chapels in the areas met together, with Miss Conyers and Mr. Hwang as the speakers.

We feel that this training in church library work is something our people can use now and will be of lasting benefit in helping develop our Baptist witness on Taiwan.

# Bringing the Saviour

to



By ELIZABETH T. WATKINS

General evangelistic worker,  
Matsuyama, Japan

*Former Missionary B. Paul (Bill) Emanuel preaches in his living room, the Matsuyama mission's first meeting place.*

*Saburo Nakamura, the pastor of Matsuyama Baptist church, is ordained by fellow ministers.*





*The Matsuyama congregation meets for its organization as a church in 1953. Pastor Nakamura stands at right.*

UNTIL 1952 we had no Baptist effort on Shikoku, the smallest of Japan's four main islands. That year the Japan Baptist Convention asked a national pastor, Rev. Tatsuo Harada, and former missionary B. Paul (Bill) Emanuel to start work on one end of the island in Takamatsu, capital of Kagawa Prefecture (state), and I went to Matsuyama, capital of Ehime Prefecture, on the other end. Bill also began a Baptist witness in Kochi, the third of the four prefectures, and Rev. Saichi Nakamura later went there to serve.

The Emanuels were followed by the Dewey E. Mercers, who are continuing to develop the church in Takamatsu, besides ministering on the rest of the island. Mr. Mercer's work is heavy, as he is the only missionary man for all of Shikoku.

When the Matsuyama mission be-

came a church and called a pastor, Rev. Saburo Nakamura, I asked the congregation to let me start another mission. At first the church suggested that I go to Yahatahama but consented for me to work first in Imabari, the larger of the two cities, with a population of more than one hundred thousand. In the meantime Frances Talley had joined me in Matsuyama.

### *Imabari Bible class begins*

About six years ago I started an English Bible class for university students in Imabari during the summer vacation. I then felt led to ask Mr. Toshio Odori, a businessman working in a tax office on another island, to come to be my helper in carrying out this effort permanently.

At first he declined, for his father, although a Christian, told him that



*Missionary Elizabeth Watkins with Evangelist Toshio Odori.*



*Urashima-san, a first-year junior high school student, reads his personal confession of faith to the Matsuyama congregation before his baptism. He was the most faithful member of the Royal Ambassador chapter.*



*Pastor Nakamura baptizes Urashima-san as a member of the Matsuyama church in 1960.*



*The Imabari mission began with this English Bible class for students.*



*The auditorium-educational building*



*A blind man, the Imabari mission's first convert, reads his confession of faith to the Matsuyama congregation before his baptism at the mission's sponsoring church.*

with a wife and three children he would be unwise to leave a good job and go into the unknown and untried. And he would receive a lifetime retirement pension if he worked only five more years. But he answered God's call and went to Imabari, and he and his wife have been bravely developing a mission there. In addition, he has received his certificate for a seminary correspondence course that he had already begun.

Designated gifts from America provided two structures for the mission — one an educational building with a sanctuary downstairs. Part of the adjoining building is a parsonage, and its other rooms are used during the week for a kindergarten and on Sundays for the Beginner and Primary departments, with church socials and recreation conducted in them as well. This building also includes a kitchen and a teachers' room, which becomes a guest room as needed. Besides activities at the mission, Mr. Odori started regular evangelistic services in the homes of members living in different parts of the spread-out city.

The Imabari mission wants to become a self-supporting church, but it still lacks financial strength. However,



*These converts were later fruits of the mission in Imabari, pictured with Missionary Watkins.*

*Below, a Vacation Bible school class meets in the educational building of the Imabari mission.*

*Converts sign decision cards in Imabari children's evangelistic meeting.*







*Parsonage of the Imabari mission.*



*Mr. Maki (with recorder) and other members who use evangelistic tapes.*

the members are working toward self-support, and they asked Missionary A. L. (Pete) Gillespie to give a series of Bible studies in preparation for it.

### ***Farmer gives tape recorder***

One young farmer—a deacon, leader of the Training Union, and president of the Young People's Society—was deeply impressed. He felt he must do something more concrete to show his love for his church. Mr. Maki, who lives in a rural community that until recently had been untouched for Christ, bought a tape recorder for the church. Purchasing it on the installment plan, he had given a thousand *yen* (\$2.80) to the mission every month to pay for it.

When he appeared at the parsonage with the recorder, Mr. Odori exclaimed, "But there must be some mistake! We can't afford to buy this." But the handsome young man, with a bashful, winning smile, explained that he was giving it for evangelistic work.

We began at once to make recordings of the Sunday morning services. Mr. Maki takes the tapes home, calls in his family and neighbors, and plays the recordings back. In a revival later

he brought a number of these people to the mission.

Members who have weekday services in their homes also invite their neighbors to hear the services. On the following Sunday evenings I take the tapes to our mission in Yahatahama, which now has no pastor or evangelist. The handful of Christians there follow the services by singing the hymns, reading the responsive passages, and bowing in prayer, as well as listening to the sermons and Scripture readings. Miss Talley also played the recordings at Kaminada before her return to the States last fall.

Pastor Nakamura at Matsuyama was so inspired by our use of the tapes that he asked his church to buy a recorder, and he records his Wednesday evening Bible studies to take to those unable to come to church.

Mr. Odori and Mr. Maki have motor scooters, so that carrying the heavy recorder is no problem for them, but the Imabari women, who take it to their homes for meetings, must walk and carry it. This they cheerfully do for the Lord.

Of course, not a pastor in the entire Japan Baptist Convention has an automobile, and few have more than a

bicycle. Mr. Odori's motor scooter was provided by special gifts.

Mr. Odori is no longer my helper, however. He is now an evangelist of the Convention, with full responsibility for the Imabari mission, and I am his helper.

While he was working with me, we started evangelistic work in an underprivileged section of Matsuyama. As a result of his earnest preaching, six persons were baptized into the Matsuyama church. The church then asked us to turn the work over to them and to start the Yahatahama mission.

### ***They start a new mission***

Yahatahama, a city of some sixty thousand with only a Catholic and a Methodist church, is more than two hours by train from Matsuyama and nearly four hours from Imabari. This meant that Mr. Odori reached home after 1:00 A.M. every Tuesday night, but he went faithfully and worked earnestly.

We rented a room for the weekly services and gave out handbills on the street and in stores to announce them. We first invited people to hear Missionary Bertha Smith of Taiwan (now

*Imabari member takes part in Week of Prayer program for missions.*



*Imabari Girls' Auxiliary leader gives member a pin for first forward step.*



*Two of Imabari mission's Royal Ambassador members.*





*Above: Mr. Sakata, almost-paralyzed man of Yahatahama. At right, Mr. Takano and his sign announcing the services at the mission.*



retired), who was visiting me for a few days. Most of those attending were students who came to hear her speak in English with an interpreter.

One of the few adults in the audience was an elderly man, Mr. Sakata, who was so paralyzed that he could hardly walk or talk. Conversing after the service with another old gentleman, Mr. Takano, he said it was a shame that we had come so far but that so few were attending. They offered to make a billboard to put in front of the building announcing the meetings.

Every week Mr. Takano came to set it up so that children passing from the nearby school would see it. Having "connections," he said, with shrines atop hills on each side of the city, he went to both of them and announced our services over the loud-speakers. He also stationed himself at the school gate to give out handbills to the children.

Every Tuesday we had an hour-

long children's evangelistic meeting, followed by Bible study for adults. We used filmstrips, slides, and flannel-board for the children and taught them Bible verses and hymns. At first they were noisy and milled in and out, so that we were tempted to wonder what was the use of it all.

For a year about the only adults who attended the Bible study were the two elderly men and a couple of women who lived in the building. The men also sat in during the children's meeting and listened to the stories, but in the Bible study that followed they closed their eyes and apparently went to sleep. They would not bother to hold a Bible or hymnbook, much less try to sing. And Mrs. Ninomiya, who had charge of the renting, often had to leave the room to answer the telephone as people inquired about rooms.

After some months of this we wondered whether we were foolish to spend time, strength, and money to

come so far when the old men dozed and one of the ladies kept going out. But one night, before Mr. Odori could finish speaking or give an invitation, Mrs. Ninomiya spoke, saying she believed in Jesus Christ as her personal Saviour. She proceeded to give her testimony then and there. To say we were encouraged is putting it mildly.

A few weeks later Mr. Mercer baptized her in the Imabari mission building as a member of Matsuyama Baptist Church. The third Tuesday of each month was her only day off from work, so she came by train from Yahatahama on one of her holidays and we held a special afternoon baptismal service for her.

About that time someone must have started praying especially for the Yahatahama mission, for mothers of some of the children attending the story meetings (and taking home tracts) began coming to the Bible study, bringing their teen-age and other children. One of them soon told us she had been led to faith in Christ by her only child, a boy in the fourth grade, who faithfully attended the children's meetings. She was baptized in a few weeks, when the mission was a year old.

### **Mr. Sakata professes faith**

One evening Mr. Odori was telling the children the story of the Good Samaritan. He explained that the Samaritan represented Jesus, and the man beaten by the robbers represented each person. The two elderly men were there, listening as usual. Suddenly the paralyzed Mr. Sakata exclaimed, "Sansei!" (I agree).

Mr. Odori asked, "Grandfather, what did you say?" The children chimed in chorus, "He said, 'I agree.'"

"What do you mean, Grandfather? Do you mean that you believe in Jesus?" Mr. Odori queried. "Yes," answered Mr. Sakata.

Until then he had been one of the most unattractive men physically that I had ever seen. But when he announced his faith in Christ his face was glorified. It became almost beautiful. Although it had been hard to understand what he tried to say, now as he prayed every word was clear. When he opened his eyes he saw the children's song pinned to the wall and, for the first time, began to sing. Then he wanted to talk endlessly to us, for he was so happy.

Shortly after this I left for furlough,

*Mr. Odori leads Yahatahama adult Bible study, attended by two elderly men and two women, one of whom constantly left to answer the telephone.*



and when I returned the children told me he had died. What if we had become so discouraged that we had given up in Yahatahama?

As that furlough time approached, I wondered what would become of the mission. But Mr. Odori promised to continue going each week, and Miss Talley's assistant, Mrs. Tsuchiga, helped him. Before my return, he wrote that some of the junior high school pupils and a sixth-grade boy were requesting baptism. The boy was the one who had led his mother to Christ two years earlier. Four girls and two boys were baptized later at Matsuyama Baptist Church.

While I was in America the women, one of whom had been saved in Matsuyama while working in the missionary home and had returned to Yahatahama, continued to meet without a leader. Each Sunday they discussed the Bible lesson that Evangelist Odori had given them the preceding Tuesday. Now they also hear the tape recordings of the Imabari Sunday morning services. Some of the young people attend that service, too.

How we need a pastor and a building! Upon my return Mr. Odori terminated his work in Yahatahama, but he returned to speak on the next Christmas program. At the close of his evangelistic message twenty-one boys and girls announced their faith in Christ. My helper and I, however, can never hope to build a strong church by spending only four hours in the city on two evenings a week.

But these seeds have been sown in Yahatahama and the first fruits have been picked. Now we await workers to cultivate the larger field and gather the harvest—there as well as in Takamatsu, Matsuyama, Imabari, Kamina, Kochi, and throughout the island of Shikoku.



*Mrs. Ninomiya, who answered telephone during Bible study, is baptized by Missionary Dewey Mercer.*



*Missionary Mercer baptizes Miss Takano, daughter of elderly man who painted Yahatahama mission's sign.*



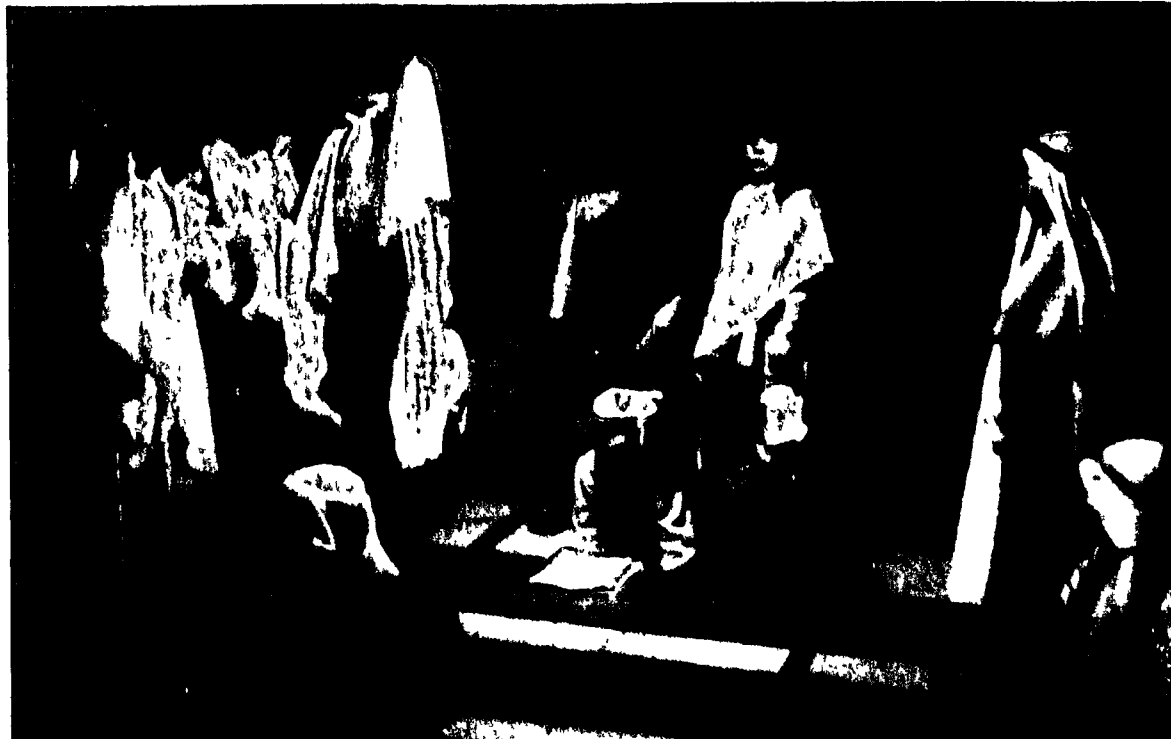
*Mrs. Ninomiya of the Yahatahama mission receives a Baptist pin from Evangelist Odori after her baptism.*



*Yamashita-san, the boy who led his mother to Christ while in the fourth grade, gives a confession of faith.*

*Matsuyama church receives Yahatahama converts.*

*A Christmas pageant is given at Yahatahama in 1958.*



## A Challenge To Emphasize God's Purpose of World Redemption

**W**ORLD Missions Year is the next annual emphasis in Baptist Jubilee Advance. We are hoping and praying that there shall be such a response to the challenge of this theme that 1963 will be recorded as the most significant year in the history of every Southern Baptist church.

World Missions Year has been planned as a climax for all that has been done with the preceding BJA emphases. For the year 1958 our denomination was urged to make spiritual preparation, through concerted prayer, for the entire series of theme developments. We then turned our attention for a year to the meaning and possibilities of our co-operative witness, relating it to World Evangelization, the general theme of Jubilee emphases. The following year, 1960, we especially utilized the teaching and training arms of our churches to extend the concept of missions as the central theme of the Bible and the supreme motivation in the Christian's life.

Last year's focus on stewardship and enlistment and the current one on church extension have surely brought us continuously toward a fuller maturity in understanding our missionary purpose as a denomination. If this has been the result we are prepared to give ourselves to a larger, more dynamic outreach with the gospel in all directions.

We announce World Missions Year on other pages in this issue, presenting some goals and suggestions for those who wish to use them in helping to implement a revival of missionary compassion for the world.

There are some statistics about ourselves as Southern Baptists that we hope will undergo noticeable changes toward the better side as results from the impact of World Missions Year. We are one of the largest denominational groups in the world, and reported to be one of the most vigorous. However, for every foreign missionary we support there are more than six thousand of us at home.

For the past several years our per capita support of foreign missions has shown annual increases, but we have yet to reach the rather unimpressive figure of two dollars. This would have been much larger, if there had not been so many churches consuming larger and

larger percentages of their budgets for local use.

These are disturbing statistics when viewed against the backdrop of increasing spiritual need around the world. The number of Christians in the world is probably higher now than ever before; yet its ratio to world population grows smaller each day. So rapidly is this happening that some of the world's leading Christian scholars are no longer asking, "How long will it be before the whole world knows about Jesus Christ?" Instead, they query: "How long do we have before the world is totally pagan?"

We are praying that World Missions Year will be our Lord's greatest opportunity to draw Southern Baptists out of themselves and into the mainstream of his redemptive purpose. The hour is very late and our privilege to use it well can quickly disappear.

## Response to Prayer Is Assured

**W**E HEARTILY join in the prayer countdown begun last July 18 by Woman's Missionary Union. At that time they were seventy-five days from October 1, and the beginning of their 75th Anniversary Year. In spiritual preparation they are observing a day of prayer for each year of their history.

It is from that history we derive solid assurance that these days of prayer will result in a fuller measure of missions response from all Southern Baptist churches. Through the years this has been the story.

## Offering Aids Current Operations

**I**N THE Foreign Mission News section of this year's May issue we stated that the money given through the Lottie Moon Christmas Offering for Foreign Missions is "used to provide buildings and equipment for the work of almost 1,600 missionaries in fifty-one countries." Please forgive our failure to include the cost of current operations on those many fields as one of the major needs met by each year's offering.

Every cent of the Lottie Moon Offering is used in foreign mission work; none of it is spent for home operations.

# Travel—a Necessity

BY BAKER J. CAUTHEN

**F**OREIGN MISSION WORK calls for much travel. From the moment a missionary is appointed until the end of his career of service, travel plays an important part in his life. He crosses parts of the world to reach his field and returns periodically for furlough.

On the field he frequently must cover large areas to strengthen churches and mission points. Meetings and conferences call upon him for many journeys. While at home on furlough his deputation responsibilities keep him on the go so constantly that sometimes he returns to his field quite weary.

From the beginning of our Baptist overseas endeavor, mission secretaries have had to carry heavy travel requirements. We remember the way Luther Rice laid the foundations for our organized denominational life by traveling to churches throughout the Atlantic seaboard, telling the story of missionary opportunity and calling upon Baptists to unite their efforts.

Although that early day has long passed, our rapidly growing Baptist responsibilities call for a multitude of meetings by churches, associations, state conventions, institutions, and the Southern Baptist Convention. All of these meetings are important. We function in a democracy and must come together regularly for consultation, planning, prayer, and group decision. Our meetings are a means of strengthening fellowship, learning from others' experience, and acquiring insight through group thinking.

Foreign mission work has become much more extensive than ever in our history. Almost 1,600 Southern Baptist missionaries now serve on fifty-one fields. Each country presents its unique set of problems, and each institution or facet of labor has its complexities and needs.

The administrative structure for for-

eign mission work has grown along with its increasing scope. In the early days all that was needed was a "corresponding secretary" with some office help. Expansion has called for strengthening the administrative organization of the Foreign Mission Board so that greater loads can be carried.

Since the close of World War II air travel has become widespread on a world scale. It is possible to keep in touch with the most remote part of the earth to a degree that formerly could not be done. In a matter of hours members of the Board's administrative staff can reach the most distant mission field and consult with missionaries who are dealing with difficult problems or meeting great needs.

The importance of these firsthand contacts can hardly be overstated. It becomes more possible to see situations through the eyes of those at work on the field and to sense the urgency of situations which otherwise might not be accurately felt at the home base. In many instances plans for more effective use of resources can be worked out.

**D**R. H. Cornell Goerner, the secretary for Africa, Europe, and the Near East, recently returned to Richmond after a nine-and-a-half-month sojourn in the large area for which he is responsible. He was able to engage in conferences with all the Missions of this vast territory and study carefully their needs and problems.

Dr. Frank K. Means, secretary for Latin America, is back from a six-and-a-half-week trip to a number of countries, where he participated in Mission meetings and conferences.

The executive secretary also has recently returned from a rapid journey to Southeast Asia, where conditions are constantly changing and



where the work projected by the new Missions of the area is quickly growing.

To a degree never known before in missionary labor we are brought to grips with problems around the world in a direct and intimate way. This opens the doors for many new possibilities of reinforcing work carried on by missionaries and national Christian workers as they lay plans for evangelism and church development and as resources in personnel and finance are provided.

The days ahead call not only for placing a larger number of missionaries in an increasing number of places but also for stepping up the impact of Christian effort and influence. This reminds us at all times that what we do at the home base is instantly reflected on mission fields across the world and gives a new significance to all of our actions, words, and attitudes.

We at the Foreign Mission Board are grateful that by means of rapid transportation the travel required in foreign missions can be done more extensively, frequently, and effectively than ever before.

As the roads in the days of Paul provided means of communication throughout the Roman Empire, so the world's air and sea lanes today enable messengers of the Prince of Peace to share the gospel of redemption around the earth.



# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Richard E. Morris  
*Kaohsiung, Taiwan*

## Taiwanese Converts Few; Chinese Are Won Rapidly

AMONG THE TAIWANESE we now have two churches and nine preaching points, with more than 250 baptized converts. But evangelical Christians number only about 1 per cent of the Taiwanese population.

The evangelical witness has spread much faster among some other language groups, especially the Chinese who came to Taiwan about twelve years ago. The growth of churches among these refugees from the mainland has been phenomenal in modern mission history. Converts won during the past dozen years almost equal the Taiwanese converts after a hundred years of witnessing by various evangelical groups. We have but scratched the surface in our Southern Baptist witness to the Taiwanese.



Alta (Mrs. Clarence A.) Allison  
*Dar es Salaam, Tanganyika*

## Muslims Know of Christ Only as Prophet of Allah

YOU MAY BE SURPRISED to learn, as we were, that a large percentage of the population of Dar es Salaam is of Asian extraction. Practically all the merchants in the city are from India, but they have been here so long that this is really home to them. Many have clung to the Hindu religion, but a great number have turned to Islam.

The Ismaili sect, which numbers ten thousand adherents here, is of the Muslim religion. It is also known as the Aga Khan sect. The members revere Mohammed but really look upon the Aga Khan as their spiritual leader. They place much emphasis on high morals, social welfare, and education and regard Christ simply as a lesser prophet of Allah, their god. Mohammed is the chief prophet.

Last year we had the opportunity to attend an Ismaili celebration honoring the birthday of the Aga Khan, though he was not present. People filled the huge pavilion-type building and overflowed into the streets. In one corner a band was playing lively music. As the ceremonies began, two robed and turbaned men stood at one end of the temple. Our guide said these were local businessmen appointed by the Aga Khan to be spiritual leaders in this locality. New appointments are made every year.

The people stood on either side of the room and formed a passageway leading toward the two men, who are called *mukhi*. Women and children came walking in

double file down the passageway and stopped before the *mukhi*. Each had on top of her head a small pewter vase full of water, with an apple resting on the rim. The *mukhi* sprinkled the water over their heads, blessed them, and handed them the apple. The guide compared this fruit and water to the bread and wine of our Lord's Supper.

As I stood in this mass of people I was startled by the sudden thought, "Almost everyone here knows about Jesus." Strange, you may think. Yes, strange and sad, because they know Jesus as a good man, a great teacher, and a prophet of Allah but not as the living, reigning, eternal Son of God. They do not know that it was for them he died upon a cross and that only through him will they see eternal life. Yes, they know about Jesus, but they do not know the joy of a personal relationship with God through his Son, Jesus Christ, the Saviour.



Charles B. Clark  
*Maracaibo, Venezuela*

## Radio Listeners Respond To Spanish 'Baptist Hour'

"LA HORA BAUTISTA," the thirty-minute "Baptist Hour" radio program in Spanish, is growing in its outreach. We receive it transcribed from the Southern Baptist Radio and Television Commission and present it each Sunday morning at 7:30. The preacher is Leobardo Estrada, now in charge of Spanish-speaking Baptist work in New York City, who last year led five weeks of revival services in Venezuela, with some two hundred decisions.

Gradually we are receiving more letters in response to our request for comments about the program and our offer to send a Bible and hymnbook to anyone asking for them. In addition to local correspondence, we have received letters from nearby states in Venezuela, from Colombia, and from the Dutch islands of Aruba and Curacao. The radio ministry has great potentialities, for it can win people we are unable to reach because of prejudice or lack of preachers and witnesses.

One man writing from a small town in Colombia said: "Your programs are wonderful. I have never heard anyone talk of the Lord in such a satisfying way. I am surprised because in the Roman Church I have never heard preaching like yours in the Mass nor in the retreats. I heard that you offer a Bible and a hymnbook. Well, when I heard that the Bible was the Word of God, I asked Monseñor Martinez, and he told me that it was, but that none could understand it. It was dangerous because it was so profound. I asked him to lend me a Bible and he said he did not have one. Since I am interested in reading it, I hope that you will send me one with the hymnbook by mail."

Later he wrote: "I am grateful to you for the gift,

for it has brought me many blessings. I am attending the church here, and they have made me president of the Young People's Association."

You in the United States helped to make this possible through your gifts to the Lord through the Cooperative Program and the Lottie Moon Christmas Offering.



**Marcella (Mrs. Lawrence M.) Southerland**  
*Tokyo, Japan*

### **Buddhist Youth Show Urge To Know Christian Truth**

WHEN WE WENT to the train station in Kyoto recently to return to Tokyo on our vacation from language school, our tickets and those of another missionary were mixed by some means. We were informed that our tickets were from Tokyo to Kyoto. Sympathizing with our inability to read Japanese, the station employees showed us much kindness and courtesy and allowed us to ride the train.

We sat on our suitcases until seats became available, as trains in Japan, being the main method of travel, are always crowded. Riding along, we talked with some Buddhist young people. They asked us many questions in English, and we answered in Japanese. We must admit speaking poor Japanese, but we were able to communicate with them and invited them to visit us. If they come knowing we are Christian missionaries, we may have an opportunity to win them for Christ.

Young people of Japan are a great challenge. Most have never been in a church. Many words such as Holy Spirit, sin, Jesus, and so forth have no meaning to them. In one of Larry's Bible classes a girl held in her hand, for the first time, a Bible.

"Ignorance is bliss." How absurd! In these faces we see a desire to know the truth. One cannot know truth unless he has met the author of truth—Jesus Christ.



**Alice (Mrs. W. Dewey) Moore**  
*Rome, Italy*

### **New Pool Is a Blessing, But Other Needs Remain**

A NEW swimming pool was finished last summer at the G. B. Taylor Orphanage and Old Folks' Home, a gift of the North Carolina Woman's Missionary Union in honor of the seventy-fifth anniversary of the Sunbeams. Aside from providing much fun for the children, it has solved a serious water problem. Usually in the summer the frequent showers and tub baths have left us without water for half the day. Now we fill the pool with a pump and have plenty of pipe water for drinking and cooking.

The old folks in the rest home enjoy watching the youngsters, too, and the nuns in the convent next door give furtive glances once in a while from their balcony.

OUR SUNDAY evening services continue to be well attended, and as far as we know our Sunday school is the largest among the Protestant denominations in Italy. Thirteen classes for ages from two to ninety-two engage

in Bible study for an hour each Sunday morning. We are still praying for an educational building in order to have space for Sunday school and other activities.

We hope also to provide some sort of recreational possibilities for the many young people in the neighborhood who have nowhere to go except to a movie or a bar in the evening. The property we have wanted for many years, adjacent to the orphanage, has been purchased with help from the Virginia WMU and a special appropriation by the Foreign Mission Board.



**C. Hudson Favell**  
*Tamale, Ghana*

### **New Dam Affords Hospital A Vital Supply of Water**

IN AUGUST last year the dam I had built for the hospital about a year and a half earlier washed out in one place. The new dam was completed the first part of this year by the work of forty men using cement, broken stone, sand, and dirt. The best part is that we were able to divert the stream, make the repairs, and fill the lake before the stream stopped flowing. It would not have started again until this summer, and in the meantime the hospital would have been without water.

The daily need of the hospital, not including that of the missionaries, is about fifteen hundred imperial gallons. The new lake has about three or four times more water than the old one—about four million gallons.



**Martha (Mrs. James D.) Belote**  
*Kowloon, Hong Kong*

### **Neighbors' Homes Portray Difference Christ Makes**

WHEN JIMMIE AND I decided a year ago to move out of a Mission-owned house, to release it to newcomers in the Mission, we located a nice place in a new apartment building which had six units. The building is jointly owned by a Mr. Pang and a Mr. Chow (not their real names, however) who are also partners in a prospering hotel business. Both men live here with their families.

We soon learned that Mr. Pang, his lovely wife, and their daughter-in-law and her three children (her husband is away on business for a year or so) are happy and active Christians, though not Baptists. It was easy to make friends with them, and we soon were exchanging cookies, tea, and flowers in a happy relationship. Often in the evening, before the children go to bed, we hear them singing hymns while their mother plays the piano.

Mr. Chow's family occupies two apartments. We didn't understand at the time why there were two, but we knew that Chinese families often include several relatives besides the immediate family. Since the Chows are not Christians, it was not easy to get acquainted with them, though they were always polite and kind to us. We could never figure out who all the various members of the family were, so we felt a little hesitant in our few conversations with them. We weren't even sure which one was Mrs. Chow.

One of their servants appeared at our door one morning to bring us an invitation to a "wedding feast" (like a big banquet), so we went. We began to learn many things about the family that night. The first was that while there was only one Mr. Chow there were four Mrs. Chows! Three of them live in the two apartments here, and the fourth keeps a house elsewhere. That night all four wives were beautifully dressed and received the guests with Mr. Chow and the bride and groom. The groom, who is the son of the oldest wife, is a Western-trained doctor and works in a large British hospital here.

While the family members conduct themselves with dignity and outwardly maintain a "solid front," one of their friends remarked sadly to us that they had many sorrows and problems as a result of their unchristian household and their interpersonal relationships. He said that it would be almost impossible for any of them to become Christians in such a mixed-up situation. It would mean great upheaval for all of them. We often see the beautifully arranged "family god" altar in their living room, and occasionally the wind wafts the smell of burning incense through our windows.

Our hearts ache for their darkness and unhappiness, and we long to break down the barrier between us and find a way to help them. We certainly have no wisdom or power to meet their needs, but God is able, and we yearn to see them find Christ. Now, more than ever, we appreciate the light and beauty and happiness we see in the faces of the Pang family. Your prayers can help God work for the salvation of our unsaved neighbors.



**Mary Frank Kirkpatrick**  
*Ibadan, Nigeria*

### **Doors Open for Meeting Students' Spiritual Needs**

SINCE ARRIVING at Ibadan in 1956, I have wanted to help meet the spiritual needs of the many young people here in boarding schools (university, secondary, teacher training, and others). God has opened wonderful opportunities, and I have requested permission to spend full time in student work when I return from furlough in 1964. I am now serving as interim Training Union secretary for the Nigerian Baptist Convention.

Along with the regular weekly meetings in two secondary schools we now have a Baptist student organization at University College, where we have more than seventy Baptist students. We recently had a party for Baptist students from the senior classes of eight schools in the city. With 119 students getting acquainted, we had quite a good time.

Several weeks ago, as I sat in First Baptist Church and watched eight young men from one of the secondary schools follow Christ in baptism, I was grateful anew for his guidance. One of these young men was a Muslim until he surrendered his life to God early this year after many questions and much Bible study and prayer.

In order to be baptized while a student in the school he had to produce a letter of permission from home. Since his senior brother, who is responsible for him, is a Muslim and the time we needed the letter was in the middle of the biggest Islamic festival of the year, this

was not easy. After being refused the letter, he came to my office seeking advice. We talked and prayed and decided to go together to talk with the brother, who almost immediately after our arrival agreed to write the letter. I was pleased for the student to see the Lord work so wonderfully in answering prayer.



**Travis E. Wighton**  
*Seoul, Korea*

### **Spending Lives in Waiting, Will They Wait for Christ?**

THE ONE WORD that best characterizes Korea today is "waiting." The people are waiting to see whether the present Government can bring the country out of its poverty, graft, and general corruption.

Korea is called "the land of the morning calm" for at 4:00 A.M. when the church bells ring for "Sabiok Keedoway" (early morning prayer), the country is calm and quiet. But this is the only calm part of the day. As the sun rises the farmers are already in the fields planting or harvesting or going to and from the markets, carrying their produce in wagons, on their heads, and on their backs. After they work all day, waiting for customers to buy their harvest, you can see them by the thousands late at night going wearily home and carrying the unsold remnants.

The people of Korea wait by the dozens at city water mains and at village wells. We pray that they might receive Christ, the Water of life. Those who have the money wait to get into the movie theaters. We pray that they might be as enthusiastic about hearing of Christ and serving him.



**Janice (Mrs. C. Ernest) Harvey**  
*Campinas, São Paulo, Brazil*

### **Paganism, Empty Religion Give Evidences of Needs**

TWO MAJOR EVIDENCES of the Brazilians' spiritual needs recently came to Ernie and me.

While in Rio de Janeiro we took a trip to see the gigantic stone statue of Christ high on Corcovado Mountain overlooking the city. On the way we passed a spot where a group of Mocamba worshipers had held a meeting the night before. Mocamba, a strange but strong Brazilian religion, seems to be a mixture of Catholicism and African paganism. Rio is a stronghold of its followers.

We happened upon sacrifices offered by these people. In the center was a huge pottery bowl in which a piece of beef weighing about ten pounds had been placed. Surrounding the meat were several opened packages of cigarettes, matches, cigars, and eggs, with opened bottles of whiskey. All these were offerings to their gods. To one side were the remains of a black chicken that had been killed to put an evil spell on someone's enemies. We left the spot feeling we had been in a pagan land rather than a country noted for its devotion to an alleged Christian religion.

Later, as part of our orientation at language school in Campinas, we visited a meeting of spiritists. This sect also contains many symbols of Catholicism—the sign of the cross and images of Christ, Mary, and the saints. Its followers use incantations and charms to bring “the spirit of Christ.” Cigars, long corn-cob pipes, beads, little headbands with feathers, large straw hats, and weird dances are all a part of the service. After receiving the “spirit,” the mediums “heal” those in the audience who desire it. Spiritism has a large following throughout Brazil, but if any spirit is connected with it, it is evil and certainly not that of Christ.

A FEW WEEKS AGO Ernie went fishing with a friend across the street. A little fellow, seven feet three inches tall and weighing three hundred pounds, he assists the priest at Mass in a large Catholic church. He has shown real interest in our faith, however, and Ernie has seen him on several occasions reading a Bible which belongs to his relatives.

Our next-door neighbors on one side are a family about our age with three small children. The father has expressed to Ernie the fact that his church means nothing to him. On our other side is a woman, recently widowed, who told us that since her husband died she cares for nothing and no longer believes in God. She is a teacher in the school our daughter Ruthie attends.

So, you can see we are living among mission opportunities. We are longing for the day when we will know enough Portuguese to tell them of our Saviour.



**Frances E. Roberts**  
*Buenos Aires, Argentina*

### **Illiterate Indians, Educated Argentines: All Need Gospel**

I MADE A TRIP last December to the northern part of Paraguay. After traveling a thousand miles by jet plane in an hour and a half from Buenos Aires to Asunción, it took me three and a half days on a Brazilian boat up the Paraná and Paraguay Rivers to reach an Indian village south of Bahía Negra. There two North American young ladies of the New Tribes Mission are working among the Chamacoco Indians, most of whom have become Christians and left their pagan tribal customs.

This tribe has no written language, other than a small primer and a few Scripture verses that one of the missionaries has reduced to writing. In fact, each of the many Indian tribes in South America has a different language, usually unwritten. This was quite a contrast to the well-educated Argentines with whom I work. Both types of people, nevertheless, are in need of the gospel.

The two ladies and I made a trip in a launch up part of Rio Paraguay (along with two Indians to row in case we had motor trouble), then up Rio Negro to visit several Indian families working on a ranch. We had a midday service with them, some of whom are believers but others of whom have never made a decision. It is seldom that someone gets there to preach to them.

Even as the Lord gave bread to the disciples to give to the hungry five thousand, may we realize our responsibility in giving the Bread of life to the millions in the world who are spiritually hungry. The Lord multi-

plied the loaves, but the disciples had to distribute it. The power of God changes lives, but we are the ones to give the Word to them.



**Maxwell D. Sledd**  
*Port Harcourt, Nigeria*

### **Juju God Is Thrown Out When Christ Enters Home**

OUR SERVICES in a recent revival at the Isiodu preaching station were held at 5:00 each morning. Afterward the whole congregation followed the pastor and me to visit the various homes. As we went from house to house the people sang songs in their Ibo language.

One morning a widow came forward confessing Christ as Saviour. After the service we all visited her home. After entering the low door of the mud house I started to raise my head, but the pastor warned me I would bump the juju god over the door.

The god was a bundle of sticks bound with a string. I asked the lady what she intended to do with it since she had become a Christian. She said she wanted it torn down but wanted her son to do it when he also became a Christian. After we talked and prayed with him, he accepted Jesus as his Saviour. He then took a long machete and cut down the sticks.

Seeing what he was doing, a lady in the group ecstatically grabbed a long pole and stood by the door waiting for him to throw the bundle out. I guess she was going to “beat the devil” out of the god, but when she hit the sticks a lizard ran out and she chased it, trying to kill it. The son set fire to the sticks while the church people sang praises to God for victory.

As we left the house the son led us in the remaining part of our day’s visitation to show the village that he had confessed Christ as his Lord. This is another instance proving that when Christ comes in juju goes out.



**Harold E. Renfrow**  
*Niterói, Rio de Janeiro, Brazil*

### **Buying a House Provides Occasion To Tell of Christ**

IN PREPARATION for moving here from the state of São Paulo we came over to look for a house to rent. As we searched we had many opportunities for witnessing to those with whom we talked.

When we finally realized we couldn’t find a rental house the South Brazil Baptist Mission provided money with which to buy one. Thanks to Southern Baptists’ giving, a specific amount of money was on hand already for a lot. With the advantage of a high rate of exchange and by adding a little more to the original sum, we were able to purchase a lovely home.

We bought it from a bank manager who had to move. He wanted to do something in the deal that is common here in Brazil but not quite right, so we told him that we were Christians and could not do that. He was so surprised that we were able to sit down with him and tell him the story of Jesus and what it means to be a Christian.



# Missionary Family Album

## APPOINTEES (July)

CORLEY, Marion Lee, Ala., & Evelyn Marie Allen Corley, Tex., *Colombia*.  
KRAUSE, Lewis Marvin, Okla., & Mae Adeline Pitney Krause, Mo., *Germany*.  
LAW, Jean Hugh, Okla., & Ola Maxine Guin Law, Tex., *East Africa*.  
NOLAND, Paul Wayne, La., & Betty Ann Branch Noland, La., *South Brazil*.  
PARTAIN, Jackie Gene, Tex., & Ethel Ruth Lloyd Partain, Tex., *East Africa*.  
RYTHER, Carl Felix, S.D., & Frances Jean Kelley Ryther, Tex., *East Pakistan*.

## ADDRESS CHANGES

### Arrivals from the Field

BEDFORD, Rev. & Mrs. A. Benjamin (*Argentina*), 4626 Frazier Ave., Ft. Worth 15, Tex.  
BINDER, Rev. & Mrs. William D. (*Nigeria*), c/o A. L. Turner, 340 Murrell Ave., Frankfort, Ky.  
BRUNSON, Rev. & Mrs. J. Ralph (*Malaya*), c/o Mr. L. G. Hicks, 719 McGowan Ave., Chattanooga, Tenn.  
CARROLL, Rev. & Mrs. G. Webster (*Tanganyika*), Box 846, Bluefield, W. Va. (correction of listing in July).  
CLARK, Rev. & Mrs. Gene A. (*Japan*), Box 476, Avon Park, Fla.  
COLLINS, Margaret (*Philippines*), 108 Henry Ave., Anderson, S.C.  
COWLEY, Mr. & Mrs. William A. (*Nigeria*), 1010 N. Pine St., DeLand, Fla.  
CRAIGHHEAD, Rev. & Mrs. Albert B. (*Italy*), c/o G. E. Miller, Rockmart, Ga.  
CULPEPPER, Dr. & Mrs. Robert H. (*Japan*), c/o J. P. Culpepper, 604 W. 12th St., Tifton, Ga.  
ELLIOTT, Darline (*Colombia*), 2114 W. Vickery, Ft. Worth, Tex.  
EWING, Bettye Jane (*Nigeria*), North Hall, Okla. State Univ., Stillwater, Okla.  
FIELDEN, Mr. & Mrs. Robert L. (*North Brazil*), c/o Mr. & Mrs. I. L. Rankin, Box 427, Jefferson City, Tenn.  
FOSTER, Rev. & Mrs. James A. (*Philippines*), 2334 Coronet, Jackson, Miss.  
GILES, Dr. & Mrs. James E. (*Colombia*), 4616 Frazier, Ft. Worth 15, Tex.  
HAINBROOKS, Rev. & Mrs. Fred F., Jr. (*Equatorial Brazil*), 1320 Sixth Ave., SE., Decatur, Ala.  
HARVEY, Rev. & Mrs. Gerald S. (*Southern Rhodesia*), 1206 S. 29th St., St. Joseph, Mo.  
HEISS, Rev. & Mrs. Donald R. (*Japan*),

c/o George Heiss, 6745 Jersey Ave., Cincinnati 33, Ohio.  
HILL, Dr. & Mrs. Ronald C. (*Thailand*), Whitakers, N.C.  
HUMPHRIES, Carol Leigh (*Nigeria*), Rt. 2, Woodsdale, N.C.  
HUNKER, Dr. & Mrs. W. Carl (*Taiwan*), c/o Mr. H. C. Hunker, 781 Greystone Ave., Canon City, Colo.  
JOWERS, Rev. & Mrs. S. Clyde (*Philippines*), 1038 St. Joseph St., Pineville, La.  
LEA, Ola V., emeritus (*China-Taiwan*), 514 S. Aycock St., Greensboro, N.C.  
MILLS, Rev. & Mrs. Dottson L. (*Argentina*), 3129 NW. 23rd Ave., Miami, Fla.  
MILLS, Rev. & Mrs. John E. (*Nigeria*), 504 E. Rusk St., Mexia, Tex.  
MORLEY, Rev. & Mrs. Harris W. (*Ghana*), 1920 Utah St., Savannah, Ga.  
OATES, Alma E. (*North Brazil*), 3366 Buchanan, Memphis, Tenn.  
OLIVER, Rev. & Mrs. A. Bruce (*Equatorial Brazil*), c/o Dr. & Mrs. Phil Davis, 4314 Cheena, Houston, Tex.  
PARKER, Rev. & Mrs. F. Calvin (*Japan*), 400 Hale Ave., Morristown, Tenn.  
POI, Rev. & Mrs. William A. (*Liberia*), 1438 10th St., Tuscaloosa, Ala.  
REECE, Rev. & Mrs. Z. Don (*Nigeria*), Rt. 4, Boaz, Ala.  
ROGERS, Lillie O. (*Malaya*), 4125 Marquette St., Houston 5, Tex.  
SHORT, Jaxie (*Hong Kong*), 303 W. Georgia, Shawnee, Okla.  
SPENCER, Rev. & Mrs. Alvin E., Jr. (Bud) (*Okinawa*), 300 Manor Dr., High Point, N.C.  
THARPE, Rev. & Mrs. Edgar J. (*Hong Kong*), 328 E. Main St., Walhalla, S.C.  
VAUGHN, Edith (*North Brazil*), Big Island, Va.  
YARBROUGH, Mr. & Mrs. James A. (*Nigeria*), 234 Flora Ave., Rome, Ga.

### Departures to the Field

BOND, Rev. & Mrs. G. Clayton, Box 400, Accra, *Ghana*.  
BRADY, Rev. & Mrs. Otis W., P.O. Box 28, Georgetown, *British Guiana*.  
BRIDGES, Dr. & Mrs. Julian C., Tajin 546, Col. Navarte, Mexico, D.F., *Mexico*.  
BROOKS, Ernelle, Box 84, Abeokuta, *Nigeria*.  
CALLAWAY, Dr. & Mrs. Tucker N., 20 Tatsumi Kakiuchi, Minamino Aza, Hyogo-ken, *Japan*.  
COLEMAN, Anita, 352 2-chome Nishi-

Okubo, Shinjuku-ku, Tokyo, *Japan*.  
COMPTON, Rev. & Mrs. Alan W., Casilla 3388, Santiago, *Chile*.  
COUCH, Lawanda F., Bap. Hospital, Eku, via Sapele, *Nigeria*.  
DIETRICH, Rev. & Mrs. Vernon L., Box 832, Bangkok, *Thailand*.  
DUNNERY, Rev. & Mrs. T. Eugene, Dr. Carlos Maria de Pena 4309, Montevideo, *Uruguay*.  
FONTNOTE, Dr. Audrey V., Japan Bap. Hospital, 47 Yamanomoto-cho, Kitashirakawa, Sakyo-ku, Kyoto, *Japan*.  
FREELAND, Estelle, Bap. Headquarters, Ibadan, *Nigeria*.  
GLASS, Rev. & Mrs. Ernest W., 8 Jalan Pelangi, Singapore 10, *Singapore*.  
GRIFFIN, Rev. & Mrs. Harry D., 352 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.  
GRUBBS, Dr. & Mrs. W. Eugene, Box 7, Baguio, *Philippines*.  
GULLATT, Rev. & Mrs. Tom D., 755 Kamagami-cho, Mito City, Ibaraki-ken, *Japan*.  
HOBBS, Rev. & Mrs. Jerry, Nakorn Nayoke, *Thailand*.  
ICHTER, Mr. & Mrs. William H., Caixa Postal 320, Rio de Janeiro, GB, *Brazil*.  
JAMES, Rev. & Mrs. Samuel M. (*Vietnam*), 169 Boundary St., Kowloon, *Hong Kong*.  
LEE, Rev. & Mrs. Hal B., Jr., 5 rue des Cireries, Olivet, Loiret, *France*.  
MCNEELY, Sr. & Mrs. Gerald A., Via Augusta 111, Barcelona, *Spain*.  
MCPHAIL, Dr. & Mrs. Jasper L., Christian Medical College & Hospital, Post Box 3, Vellore, S. *India*.  
MILLIGAN, Rev. & Mrs. A. Ray, Box 2948, Mombasa, *Kenya*.  
OGURN, Georgia Mae, Casilla 1253, Santiago, *Chile*.  
OWEN, Evelyn W., 110 5-chome Tokiwa-cho, Urawa-shi, Saitama-ken, *Japan*.  
PARKER, Rev. & Mrs. Wyatt M., Caixa Postal 163, São Luiz, Maranhão, *Brazil*.  
PIKE, Rev. & Mrs. Harrison H., Caixa Postal 488, Vitória, Espírito Santo, *Brazil*.  
QUALLS, Rev. & Mrs. Samuel A., Caixa Postal 950, Rio de Janeiro, GB, *Brazil*.  
ROBERTS, Rev. & Mrs. Will J., Bap. Mission, Box 2422, Dar es Salaam, *Tanganyika*.  
ROPER, Anita, Reagan Mem. School, Box 83, Yaba, *Nigeria*.  
SANDERSON, Rev. & Mrs. Paul E., Caixa Postal 89, Belém, Pará, *Brazil*.  
SHELTON, Rev. & Mrs. Raymond L., Box 832, Bangkok, *Thailand*.  
SHEPARD, Dr. & Mrs. John W., Jr., 11/798 Nishijin-machi, Fukuoka, *Japan*.  
SHOEMAKE, Rev. & Mrs. Howard L., Apartado 880, Santo Domingo, D.N., *Dominican Republic*.  
SKINNER, Dr. & Mrs. William, Casilla 1171, Asunción, *Paraguay*.  
SMITH, Rev. & Mrs. Roderick W., Dr.



Carlos Maria de Pena 4309, Montevideo, Uruguay.  
 SNELL, Oleta E., Casilla 1235, Antofagasta, Chile.  
 SPIEGEL, Rev. & Mrs. Donald J., Caixa Postal 102, Teresina, Piauí, Brazil.  
 TATUM, Rev. & Mrs. Hubert R., Box 1017, Kailua, Oahu, Hawaii.  
 WASSON, Rev. & Mrs. Melvin K., Bap. Hospital, Ogbomosho, Nigeria.  
 WEST, Dr. & Mrs. Ralph L., Nigerian Bap. Theol. Seminary, Ogbomosho, Nigeria.  
 WILLOCKS, Rev. & Mrs. R. Max, Bap. Mission, APO 31, San Francisco, Calif. (for first-class mail); Bap. Mission, O Jung Ni, San 5, Taejon, Korea (all other mail).

### On the Field

CROWDER, Rev. & Mrs. C. Ray, Bap. Hospital, Ogbomosho, Nigeria.  
 DONALDSON, Rev. Buck, Jr., & Dr. Barbara, Bap. Mission, Box 2731, Dar es Salaam, Tanganyika.  
 HARRELL, Rev. & Mrs. Ralph W., Bap. Mission, Box 30405, Nairobi, Kenya.  
 HOWELL, Dr. & Mrs. E. Milford, P.M.B. 5070, Ibadan, Nigeria.  
 LANIER, Rev. & Mrs. W. Chandler, Box 10026, Zahala, Tel Aviv, Israel.  
 MYERS, Rev. & Mrs. Lewis I., Jr., Box 107, Saigon, Vietnam.  
 NEIL, Rev. & Mrs. Lloyd H., Bap. Hospital, Eku, via Sapele, Nigeria.  
 PENKERT, Doris L., Caixa Postal 382, Recife, Pernambuco, Brazil.  
 STARMER, Dr. & Mrs. Roy F., Via Antelao 2, Rome, Italy.

### United States

BELL, Dr. & Mrs. Lester C. (South Brazil), 1807 Mountainview Dr., Waco, Tex.  
 BERRY, Rev. & Mrs. William H. (South Brazil), 50 S. Morrison, Memphis, Tenn.  
 BOONE, Dr. & Mrs. Hal B. (Tanganyika), 1029 E. Thomas St., Pasadena, Tex.  
 BRYAN, Frances (Mrs. Nelson A.), emeritus (China), 17 Marianne Rd., Darien, Conn.  
 CALCOTE, Rev. & Mrs. Ralph V. (Japan), 1609 Easy St., Yazoo City, Miss.  
 CONGDON, Rev. & Mrs. Wilfred H. (Nigeria), c/o Mrs. John S. Congdon, 137 NE. 160th Ave., Portland 30, Ore.  
 CUNNINGHAM, Rev. & Mrs. Milton E., Jr. (Southern Rhodesia), 118 5th Ave., N., Texas City, Tex.  
 DAVIS, Rev. & Mrs. Burton de Wolfe (Equatorial Brazil), Box 124, Wake Forest, N.C.  
 GILLHAM, Rev. & Mrs. M. Frank (Japan), 1118 Main St., Brownwood, Tex.  
 GOLDEN, Rev. & Mrs. Cecil H. (Honduras), Box 3324, University, Ala.  
 HALSELL, Dr. & Mrs. Thomas E. (Equatorial Brazil), c/o First Bap. Church, Memphis, Tenn.

HUNT, Bertha, emeritus (Brazil), 528 Fitzhugh Ave., Paris, Tex.  
 JACKSON, Rev. & Mrs. Stephen P. (South Brazil), 1301 Luna St., Las Cruces, N.M.  
 JESTER, Dr. & Mrs. David L. (Nigeria), 1837 Windsor Blvd., Birmingham, Ala.  
 JESTER, Dr. & Mrs. William L. (Nigeria), Box 399, 2825 Lexington Rd., Louisville 6, Ky.  
 LANE, Rev. & Mrs. Leonard G. (Nigeria), Box 503, Earth, Tex.  
 LEONARD, Rev. & Mrs. Charles A., emeritus (China-Hawaii), c/o Rev. J. H. Smith, Rt. 2, Box 363A, Weaverville, N.C.  
 LOCKE, Rev. & Mrs. Russell L. (Nigeria), 633 E. Locust St., Bolivar, Mo.  
 MATHIS, Virginia B. (Philippines), Graduate Hall, Peabody College, Nashville, Tenn.  
 MORRIS, Rev. & Mrs. Russell R. (Jordan), 775 Boyes Blvd., Boyes Springs, Calif.  
 NELSON, Dr. & Mrs. Loyce N. (Japan), 1903 Seminary Dr., Ft. Worth 15, Tex.  
 PATTERSON, Dr. & Mrs. Ira N. (Nigeria), 996 Calle Feliz, Santa Fe, N.M.  
 SANDERS, Marian (Mexico), Box 506, Bamberg, S.C.  
 SCAGGS, Josephine (Nigeria), 4512 Robin, NE., Albuquerque, N.M.  
 SMITH, Dr. & Mrs. Loy C. (Nigeria), 1701 Lynwood Ave., Winston-Salem, N.C.  
 STEWART, Rev. & Mrs. Robert R. (Thailand), 232 W. Mountain Ave., Jacksonville, Ala.  
 STUART, Rev. & Mrs. Malcolm W. (Hawaii), c/o Walter Jones, 1016 W. 43rd St., Birmingham, Ala.  
 WHITE, Rev. & Mrs. Maxcy G., emeritus (Brazil), c/o Dr. Leta J. White, 228 College Dr., Gaffney, S.C.  
 WILCOX, Callie (Mrs. E. G.), emeritus (Brazil), c/o Mrs. Charles Myers, 925 Harwell, Abilene, Tex.

### U.S. Permanent Address

Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and other listings on these pages.  
 FIELDER, Mr. & Mrs. L. Gerald (Japan), c/o Mrs. J. Wilson Fielder, 12601 Memorial Dr., Houston 24, Tex.  
 HURST, Rev. & Mrs. Harold E. (Honduras), Belleview, Mo.  
 ROBERTS, Frances E. (Argentina), 824 Wildwood Ave., Columbia, S.C.  
 SANDERS, Marian (Mexico), Box 506, Bamberg, S.C.  
 TAYLOR, Dr. & Mrs. Orville W. (Tom) (Nigeria), 1501½ Center St., Little Rock, Ark.

### BIRTHS

GOBLE, Todd Anthony, son of Rev. & Mrs. Harry A. Goble (Guam), July 23.

GRAY, Jennifer Lea, daughter of Rev. & Mrs. John R. (Bob) Gray (Nigeria), July 19.  
 TAYLOR, Penelope Bonham, daughter of Dr. & Mrs. Orville W. Taylor (Nigeria), July 7.

### DEATHS

KERR, Earl W., father of Katherine (Mrs. Douglas E.) Kendall (Northern Rhodesia), June 25, Dallas, Tex.  
 MEIN, Dr. John, emeritus (Brazil-Bahamas), husband of Mildred Cox Mein, emeritus (Brazil-Bahamas), and father of Dr. David Mein (North Brazil), July 29, Jacksonville, Fla.  
 PIKE, Mrs. L. E., mother of Rev. Harrison H. Pike (South Brazil), July 26, New Orleans, La.

### MARRIAGES

LITTLETON, Ruth, daughter of Rev. & Mrs. Homer R. Littleton (Ghana), to Fred Simmons, Mar. 17, Atlanta, Ga.  
 MEDLING, C. Edward, son of Rev. & Mrs. William R. Medling (Japan), to Nancy Novella Williams, June 1, Newport, Tenn.

### RETIREMENTS

GRAY, Elizabeth (China-Malaya), July 31.  
 MURRAY, Katie (China-Taiwan), July 31.  
 PORTER, Dr. & Mrs. Paul C. (South Brazil), July 31.

### TRANSFERS

HARRINGTON, Fern, Philippines to Taiwan, Apr. 11.  
 LAWTON, Rev. & Mrs. Wesley W., Jr., Hawaii to Hong Kong, July 12.

### Corrections

The arrival from the field of Violet Popp (Jordan) has been delayed until September. The listing of her arrival in the May issue of THE COMMISSION was premature.

The date of marriage for Dr. & Mrs. W. Lowrey Cooper (Argentina) is Apr. 26, 1927, rather than Apr. 25, as given in Missionary Album, 1959 revised edition.

### Portuguese Convention Mail

In correspondence to the Portuguese Baptist Convention, it will help if mail is directed to the Convention president, suggests Grayson C. Tennison, fraternal representative to Portuguese Baptists. His name and address are:

Snr. Antonio dos Santos, President Portuguese Baptist Convention  
 R. Coronel Artur de Paiva, 7  
 Leiria, Portugal

## 1,583 Missionaries

The Foreign Mission Board appointed twelve missionaries in July, and the number under appointment as of August 1 totaled 1,583.

## New Center Enrols Over 200

More than two hundred persons enrolled for activities of the Baptist good will center in Natal, capital of Rio Grande do Norte state, during its first month of operation in June, missionary director Merna Jean Hocum reported at the North Brazil Baptist Mission's annual meeting in July.

Among other actions of the meeting, a radio and television committee was elected to make arrangements for and promote evangelistic use of these media. The Mission also elected Boyd A. O'Neal as president.

Thirty-seven missionaries attended the meeting, and Frank K. Means, Foreign Mission Board secretary for Latin America, visited the group while on a tour to several countries.

## 7 Receive Seminary Degrees

Seven students from Colombia, Costa Rica, Ecuador, and Peru were graduated recently by International Baptist Theological Seminary in Cali at its sixth commencement exercises. Three received the licentiate in theology, the school's highest degree that is equivalent to a little more than the bachelor of theology degree in the United States.

Carlos Garcia, who won the award for highest grades, holds a degree in law from the University of San Marcos in Lima, Peru.

Many persons attending the service, held in the auditorium of Cali's First Baptist Church, are members of churches served by five of the graduates. Hoke Smith, Jr., Foreign Mission Board representative for the South Field of Latin America, delivered the address.

*Photo: Seminary President Ben H. Welmaker presents a diploma to*

*Carlos Garcia, of Peru, while Professor James H. Giles looks on.*



DON MARIO

## 816 Affirm Faith at Guayaquil

A schoolteacher who received a Gospel of John from one of her pupils was among 816 persons recording professions of faith in Christ during a Guayaquil city-wide evangelistic campaign for six days in July. Two weeks later her husband professed faith.

Her copy of the Gospel was one of 110,000 distributed to the city's 430,000 people. The goal was one to every adult.

Attendance at the services totaled fifty thousand, it was estimated, and several thousand others were reached through radio broadcasts. About forty-five Baptists from Guayaquil's three churches and five missions served as ushers, counselors, and supervisors.

Of the 816 persons making decisions, 130 listed Baptist churches or missions as membership preference.

HOWARD L. SMITH



## Seminary Construction Starts

Messengers from most of the co-operating thirty-three churches and one hundred preaching stations attended the July annual meeting of the Ghana Baptist Conference in Sekondi.

The Conference sermon by President J. A. Imosun highlighted the theme: "Let us go elsewhere . . . and preach there also."

Construction has begun on a library-office building and a dormitory at Ghana Baptist Seminary in Abuakwa, near Kumasi, reported Missionary Maurice Smith. Five tribal groups will be represented in the student body this fall. The seminary offers a three-year course leading to a certificate in theology.

The language groups represented in the Conference—Yoruba, Ashanti, Fante, Dagomba, Mamprusi, and English—emphasize the growing outreach of the Baptist witness in Ghana, Smith said. Contributions to Conference causes last year totaled more than \$5,000.

## 76 Attend Women's Meeting

Seventy-six women from ten African countries, the United States, and Canada attended the third session of the Baptist Women's Union of Africa in June at Sadler Baptist Secondary School in Kumasi. The Union is a part of the Baptist World Alliance Women's Department.

Delegates reported on women's work in their countries: the Congo, Ethiopia, South Africa, Southern Rhodesia, Sierra Leone, Liberia, Nigeria, Cameroons, Kenya, and Ghana. They were encouraged to take back to their countries ideas on strengthening spiritual life, witnessing to unsaved

*Representatives from the Congo, Nigeria, and Liberia take part on the program of the Baptist Women's Union of Africa, among seventy-six delegates from ten countries meeting at Kumasi, Ghana.*



HOWARD L. SMITH

*Mrs. R. L. Mathis of WMU chats with Nigerian delegate at banquet.*

women, starting new work for women, and on the Christian home, stewardship, youth work, leadership training, and literacy classes.

Highlighting the program were a pageant depicting ideals in the Christian woman. Mrs. R. L. Mathis, president of the Southern Baptist Woman's Missionary Union, spoke at a banquet climaxing the week.

The Union re-elected Mrs. J. M. Ayorinde of Nigeria as president.

### Sadler School To Terminate

Sadler Baptist Secondary School in Kumasi will be gradually closed because an adequate number of graduate teachers is not available, the Ghana Baptist Mission executive committee voted in July. This action follows an earlier decision to curtail the school's program if graduate teachers could not be secured.

The Ghana Ministry of Education and the West African Examinations Council require five resident college graduates for accreditation. Only one of the five Southern Baptist missionaries assigned to the school and only one African staff member are recognized as qualified graduate teachers.

As most Ghanaian graduate teachers are under Government bond for five years and must teach in Government schools, and as the Ministry of Education has declined to qualify teachers trained in the United States, the Mission has found it impossible to maintain a sufficient graduate staff.

The Mission took its action in preference to accepting Government support or lowering the standard of work. During its five years of existence Sadler School has been recognized in Ghana as an institution with a distinctive Christian program and atmosphere. The Mission anticipates that the school's facilities can be fully utilized for other Baptist work.

More than three hundred prospective students applied for enrolment in the new class previously scheduled to

begin in September. The first three classes will be dropped from next year's curriculum, leaving the last two. Only the last year will be offered in the 1963-64 term.

## GUAM

### 11 Accept Christ During VBS

Eleven Juniors registered decisions for Christ during the first Vacation Bible school for English-speaking Calvary Baptist Church. The school had an enrolment of ninety-four and an average daily attendance of eighty.

Missionary Pastor Harry A. Goble reported also that Chaplain Asa Hunt, a Southern Baptist, has been assigned to Guam's Andersen Air Force Base.

## HONG KONG

### Baptist College Graduates 99

Hong Kong Baptist College in July graduated ninety-nine students in its third commencement exercises. They represented the departments of foreign languages and literature, sociology and social work, business administration, mathematics and science, and civil engineering.

Sir Robert Black, governor of Hong Kong, gave the address, and Lady Black presented the diplomas.

J. Ollie Edmunds, president of Stetson University in DeLand, Florida, preached the baccalaureate service at Stirling Road Baptist Church. William H. Souther of New Orleans Baptist Theological Seminary was the speaker at a banquet given for the graduates by the faculty and staff.

This year's graduates give the college a total of 262.

### Smith To Head New Hospital

Missionary Physician Lewis R. Smith (photo) has been elected administrator of the new Hong Kong Baptist hospital, now under construction and scheduled to be opened by the end of this year. The Hong Kong Mission also chose Dr. Alfred L. Davis, Jr., to be in charge of equipment, and Missionary Elaine Hancock will head the nursing staff.

Miss Hancock recently received her license to practice nursing in Hong Kong after a wait of two and a half years. Doctors Smith and Davis now serve at Hong Kong Baptist Clinic,

which will become the hospital.

The new institution will have a bed capacity of about sixty on four floors, with an operating suite, delivery room, and out-patient clinic. Four more stories will be added when funds and personnel become available.

"Our desire is that our hospital will be distinctive in this colony because of the quality of the Christian love radiated through all of its services, from the most menial task to the most responsible duty," Miss Hancock said. "We believe that everything that is done in this hospital can be done to the glory of God. So please pray with us that it may be staffed and equipped to this purpose."



### First SBC Missionaries Sail

The first Southern Baptist missionaries to be granted visas by India left the United States by ship July 30 to take up their first four-year assignment. They are Dr. and Mrs. Jasper L. McPhail, appointed for Nigeria last October and reassigned to India in April.

Dr. McPhail, whose specialty is thoracic surgery, will be junior lecturer in surgery at the Christian Medical College at Vellore, the largest Christian center in Asia.

For many years the Foreign Mission Board has sought entry into India but has heretofore been unable to gain Government approval. Winston Crawley, secretary for the Orient, said India's admission of the McPhails does not mean that Southern Baptists now have an open door for projection of mission work, however.

"Rather, we have a possibility of placing a missionary couple in India in relationship to an already existing Christian institution," he said. "It is our hope and prayer that this special arrangement can then lead to an op-

portunity for us to undertake missions in India in our own right."

The Christian Medical College and Hospital, begun in 1900, is a co-operative effort of many Protestant denominations and denominational agencies in many lands. The main hospital is on a twelve-acre plot in downtown Vellore, and the medical college, a rural hospital, a leprosy rehabilitation center, a mental health center, village - extension units, and faculty houses are on a two-hundred-acre campus twelve miles south of the city.

Treated at Vellore each year are 350,000 patients — in the eight-hundred-bed main hospital, at roadside clinics in the surrounding countryside, in eye camps, and in other ministries and services.

About six hundred medical, nursing, and graduate students are enrolled in the medical college. Some fifty doctors, about equally divided between men and women, and fifty nurses are graduated each year.

## 90 Attend Integrated Camp

Some ninety children of Primary and Junior ages and of various nationalities attended a Vacation Bible school camp in July at Baptist Center, near Petah Tiqva.

"I do not know of another place in all Israel where Jewish, Arab, and American children can learn about each other by playing and studying together," an Israeli mother said. "My daughter has actually made friends with several of the Arab children here."

Morning study during the week followed the VBS pattern of Southern Baptist churches, but instruction was in Hebrew and English, punctuated by an occasional Arabic word.

Recreation together in the afternoons further broke down racial and nationality barriers. Around bonfires at night, bilingual singing was followed by devotional messages. "Lights out" found Jews, Arabs, and Americans sleeping in quonset huts, the first units of assembly facilities for Baptist Center.

## Sapp Confers with Laymen

James M. Sapp, director of the promotion division of the Southern Baptist Brotherhood Commission, participated in a layman's conference sponsored by the Japan Baptist Convention in preparation for its 1963 nation-wide evangelistic campaign, the "Baptist New Life Movement." Held at Amagi Sanso, Baptist assembly on the Izu Peninsula, the July conference emphasized lay witnessing.

Sapp also visited several other Orient countries during his twenty-five-day trip.

## Missionaries Ask Co-workers

One of the high spiritual points of the Korea Baptist Mission's recent annual meeting was a session in which the missionaries prayed that God would send co-workers, reported Charles G. Tabor, missionary in Pusan. The Mission is requesting forty-seven new missionaries for Korea this year.

## School Graduates First Class

The Baptist school in Beirut graduated its first high school students in



*Sameer Yanni, valedictorian of the Beirut graduates, gives a speech.*

June. Of the fifteen young men and women, five are members of Baptist churches and six others have made professions of faith.

Certificates were awarded two days before the high school exercises to seventeen students graduating from the elementary division. During the 1961-62 term 380 students were enrolled in all grades from kindergarten through high school.

On the faculty were twenty-five full- and part-time teachers. Missionary James K. Ragland is principal.

Beirut Baptist School began in the fall of 1954 with twenty students in a nursery class. The next fall, six grades enrolled about one hundred pupils. The other grades were added gradually until a full high school course was offered.

The school enrolls Muslims, Druses, Roman Catholics, and Orthodox Christians, as well as children from Baptist and other evangelical families. Christian faculty members teach the Bible in classes daily, and students meet for chapel services in the adjoining Baptist church. Fifty students enrolled in three Christian training classes following an evangelistic emphasis during the past term.

*Baptist Center farm supervisor finds help at VBS camp.*

W. CHANDLER LANIER



## NIGERIA

## Group To Plan Translations

The Nigerian Baptist Mission at its annual meeting in July set up a Bible translation committee of eight missionaries and four Africans, with Missionary Charles S. Ford as chairman.

The committee was asked to study the need for translating the Bible into many of the country's unwritten lan-

THE COMMISSION



guages and revising existing translations. It will also seek ways to implement the program, giving attention to problems of recruiting and training personnel.

For the first time in many years, there were no new missionaries to be welcomed at the annual meeting. And, wrote one missionary, "We face the coming year with our missionary force lessened because this is our heavy furlough year." Existing stations requested fifteen new workers, but only three missionaries were available at the time for placement.

## SPAIN

### First Latin Conference Slated

The First Baptist Conference of Latin Countries will take place in Barcelona August 30-September 2, with delegates expected from Portugal, Italy, France, Belgium, and Switzerland, as well as Spain.

Government permission to hold the meeting gives new hope for the future of Baptist work in Spain, said Joseph W. Mefford, Jr., Southern Baptist representative.

Topics to be discussed are "Modern Society in the Latin Culture," "The Individual Approach of the New Testament," and "The United Witness of Baptist Churches."

João F. Soren, Baptist World Alliance president, will speak at a youth rally on Saturday night of the conference.

J. D. Hughey, Southern Baptist missionary and president of Baptist Theological Seminary in Rüschlikon, Switzerland, will discuss during one of the morning sessions the emphasis on the gospel proclaimed in Latin countries.

Erik Rudén, executive secretary of the European Baptist Federation and associate secretary of the Baptist World Alliance, was instrumental in securing the Spanish Government's permission for the conference.

## SWITZERLAND

### Japanese Apply to Seminary

The international outreach of Baptist Theological Seminary in Rüschlikon now extends to the Orient.

Among applicants for the 1962-63 session are two from Japan — Pastor Masaaki Kobayashi, a part-time

teacher in the Theological Department of Seinan Gakuin in Fukuoka, who hopes to teach full-time after his studies in Europe, and Miss Yukio Nakatani, who has worked for several years in the Japan Baptist Mission headquarters in Tokyo.

## TANGANYIKA

### Witnessing to Muslims Begins

Ujiji, a strong Muslim center of twenty thousand people on the eastern shore of Lake Tanganyika, had no evangelical Christian witness until Rev. and Mrs. Carlos R. Owens held services there in late July. Ujiji is where Henry M. Stanley found David Livingstone in 1871.

When Mr. and Mrs. Owens moved a year ago to Kigoma, a lake port four miles north of Ujiji, they found many villages ready to receive them, but Ujiji kept them out. For a year they prayed for and sought an opportunity to witness there.

The missionaries have seen more than one hundred professions of faith at the nearby village of Gungu, another Muslim stronghold, where Baptists now have their own building. Sunday school attendance reached a record of 109 on July 22. Mrs. Owens has developed work among the women, who are often forbidden to take part in public affairs.

Mr. and Mrs. Owens travel on Lake Tanganyika in their sixteen-foot motorboat "Wajumbe," given them by the Tennessee Royal Ambassadors.

### 70 Leaders Attend Workshop

More than seventy leaders from Baptist churches, community centers, schools, and a hospital in East Africa

*Missionary Walter E. Allen of Tanganyika directs East African Baptist leaders in a study of reaching out through witnessing and visitation.*



met recently at Dodoma for a five-day workshop, the first Baptist assembly for the area. Half came from Kenya and the others from Tanganyika.

Conferences led by Southern Baptist missionaries aimed to help prepare East African leaders for evangelism in all phases. Reports afterward indicate that the theme "Ready with a Message to Proclaim" was effective.

The area's evangelism committee also held its initial meeting at the assembly. It made plans for greater evangelistic efforts with the churches and the East African Baptist Mission working side by side. The African committee will work with the Mission's evangelism committee in providing helps for revivals and future assemblies and materials for promotion of evangelism. It will also help lay the groundwork for an East African Baptist convention.

## VIETNAM

### Publication, Radio Work Set

The Vietnam Baptist Mission voted in its recent annual meeting to begin full-scale publication work. It has rented a building in the heart of Saigon to house publication offices, the Mission treasurer, an information center, and quarters for missionaries visiting in Saigon.

Lewis I. Myers, Jr., Mission chairman, was asked to direct the publication, visual aids, and radio department. An existing audio-visual program will be reorganized and foundations will be laid for radio work.

The six missionary couples now under appointment to the country serve in three centers — Saigon, Dalat, and Nhatrang.





# THE WORLD IN BOOKS

Genevieve Greer

*Any book mentioned may be had from the Baptist Book Store serving your state.*

## Religion in the Soviet Union

By Walter Kolarz

St. Martin's Press, \$12.50

According to the author of this notable volume, religion is very much alive in the Soviet Union, despite all the atheistic talk. This documented study is a go-slow sign to those who would write off Russia as non-Christian. Mr. Kolarz repeatedly points out that man cannot live by bread alone and concludes that Christianity will outlast communism in the Soviet Union. Baptists will be particularly interested in this study because Russian Baptists are discussed at length.

It is an extremely valuable book, and it may not be the kind one would read just for pleasure. It is hard reading, and many of the names and places are unfamiliar to most Americans. Much detail also is complex and interrelated. But Mr. Kolarz is to be commended for this ambitious work.

An index and appendix are included.

## The Savage My Kinsman

By Elisabeth Elliot

Harper & Bros., \$5.95

The author of *Through Gates of Splendor* (the story of five missionaries who were speared to death after previous friendly encounters with the Aucas Indians in Ecuador) presents the latest chapter in one of the most remarkable missionary stories of the century. Mrs. Elliot, wife of one of the slain missionaries, tells of the continued effort to take the gospel to this mysterious, almost legendary, tribe.

In addition to giving insight into the character of a remarkable American woman, who lived with the Aucas for almost a year, the book sheds light on a savage tribe and reveals the faith and dedication which characterize all true missionaries. Almost half the space is given to photographs taken by the author and *Life* photographer Cornell Capa.

## A Kind of Homecoming

By E. R. Braithwaite

Prentice-Hall, \$3.95

An easy-reading book, this is a non-African Negro's portrayal of experiences in four countries of Africa. The author, born in British Guiana and educated in New York City and England, had never

seen Africa before visiting Ghana, Sierra Leone, Guinea, and Liberia. He talked to government leaders, teachers, tribesmen, old-time colonials—Africans of every station and degree of development—and wrote what he saw and heard. The new sights and sounds of the ancient lands of his ancestors seemed strangely familiar to him, and his journey proved to be a kind of homecoming.

A United States citizen may feel the author is a bit prejudiced but, even so, can gain insight into the thinking of a non-African Negro as well as many Africans. It is difficult to understand, however, why the author has devoted almost half the pages to Sierra Leone to the relative neglect of the other three countries, particularly Ghana.

## Ananse: The Web of Life in Africa

By John Biggers

Texas University Press, \$7.50

This picture book of West African life as seen by an American Negro artist will make an attractive and informative display piece for mission classes on Nigeria and Ghana. Faces in the drawings are individually expressive; objects show a wealth of detail. The pictures reveal action.

The artist-author, an art teacher at Texas Southern University in Houston and a native of North Carolina, went to Africa on a UNESCO fellowship. "As an American Negro," he says, "my lifelong desire has been to bridge the gap between African and American culture."

In an introduction to the pictures, he writes of his trip through Ghana, French Togo, Dahomey, and Nigeria. He made his headquarters at Kumasi, Ghana, and the bulk of the text deals with that country.

The title *Ananse* comes from the West African word for spider, always the wise character in African folk tales.

## Playtime in Africa

By Efua Sutherland

Atheneum, \$3.00

Primaries and Juniors will love this book which could do much to promote understanding of dark-skinned boys and girls who, emotionally, are "just like me." It is a sensitive, beautiful book, put together by a writer and photog-

rapher who have keen insight into the beauty of childhood and who do not show a trace of racial prejudice.

The children in the book live in Ghana, and their "dressing up" is in imitation of their village chieftain. But, like other children of the world, they make mud pies, play hopscotch, sail boats, fly kites, mold with clay, blow soap bubbles, and make things "like Mother and Daddy make." Deep emotional and spiritual values are obtained throughout the pages.

Rich in photographs by Willis E. Bell, the book would add immeasurably to a mission study on Africa or prove valuable for a school geography lesson.

## David Brainerd—Beloved Yankee

By David Wynbeek

Eerdmans, \$3.75

This new biography of a pioneer missionary is one of the most comprehensive printed in recent years. Containing a detailed index and full bibliography, it is a thorough, intensive study of Brainerd's life. Much of the material is based on his early diaries and on Jonathan Edwards' writings about Brainerd.

The book includes much enlightening data on the Great Awakening in New England and contains many references to Edwards, George Whitefield, and other religious leaders of that time.

The reader shares Brainerd's early call to missions, his lonely but satisfying life among his Indian brethren, his moving courtship with Edwards' daughter, and the sorrow of his untimely death at the age of twenty-nine. Pictured as a warmly human personality, Brainerd's relationship with his brother John, who later took up his work, is a perfect example of family understanding and affection.

Diligent in service and humble in attitude, David Brainerd deserves the inscription on his grave, "A faithful and laborious missionary."

## REVIEWS IN BRIEF

**The Latter Days** (Baker, \$2.95): Russell Bradley Jones, in this paperback reprint, gives an honest study about "things hereafter." It contains good footnotes and is well indexed.

Three new volumes in the "Proclaiming the New Testament" series are **The Epistles of Peter**, by Cary N. Weisiger III, **The Gospel of John**, by Ronald A. Ward, and **The Epistles of James, John, and Jude**, by Russell Bradley Jones (Baker, \$2.50 each).

**The Modern Reader's Guide to Acts**, by Albert E. Barnett (Association, 50 cents): This guide, aptly named, offers an intelligent understanding of the book of Acts.

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What he began in *Revelation and God*—a systematic presentation of Christian doctrine—Dr. Conner has completed in this book. The six chapters include: sin, election, the redemptive work of Christ, becoming Christian, the Christian life, and the coming of the kingdom of God. (26b) **\$4.75**

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