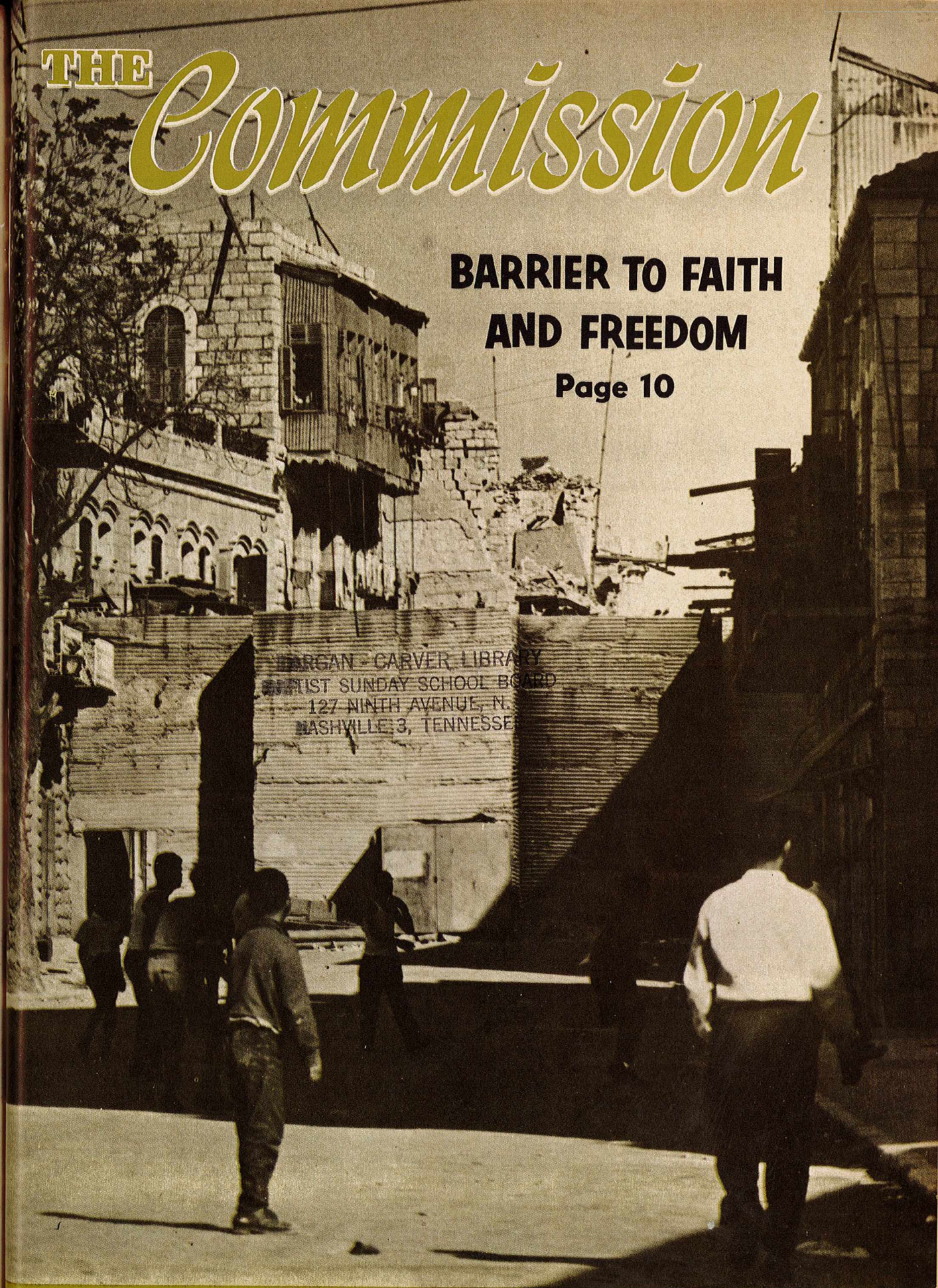


THE

Commission

**BARRIER TO FAITH
AND FREEDOM**

Page 10



MORGAN-CARVER LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
127 NINTH AVENUE, N.
NASHVILLE 3, TENNESSEE

CROWN HIM LORD OF ALL

. . . in the
lives and work
of national
Christians

THE SPIRIT and sacrifice of Lottie Moon continues to bear fruit in Hong Kong. Our Baptists continually praise God for the blessings brought in such a forceful way through the annual Christmas offering, named after one of China's great missionaries.

During the past 10 years the work of Baptists in this colony has been multiplied at an unusually rapid speed. Two factors have made this possible: the leadership of God and the co-operation of Southern Baptists—both through personnel and finances made possible through the annual Lottie Moon Offering. Without this help Hong Kong Baptists would find it exceedingly difficult to meet all the needs of building new chapels in unreached areas, establishing a hospital, and providing facilities for education through Hong Kong Baptist College.

We express our grateful appreciation to Southern Baptists for their concern and love!

—Lam Chi Fung, *Hong Kong*

I DO NOT KNOW what actually was in the minds of those who conceived and brought into existence the channel known as the Lottie Moon Christmas Offering. I, however, am happy in giving this testimony, in all sincerity, that from this great cause Liberia has benefitted tremendously, and it continues to enjoy blessings therefrom. These funds have been contributed in the most humanitarian and magnanimous manner and utilized to expand Christian education and missionary work in needed parts of the world.

The Liberia Baptist Missionary and Educational Convention, now vigorously executing in Liberia a joint program of Christian education and evangelism—with the Southern Baptist Convention wholeheartedly and effectively participating—has been the grateful and indebted recipient of more than \$100,000 from this source, without which it would have been impossible for the work since 1960 to have been executed in such a successful manner.

The funds which we have received have contributed, to a great extent, to the erection of new and more com-



modious dormitories at Ricks Institute for our boys and girls. They have also aided in satisfying impending financial demands for our expanding program in remote parts of Liberia's Interior, thus bringing needed relief in the fields of education and Christian religion to our people.

May God bless those who enunciated and are effectively engaged in the Lottie Moon Christmas Offering project and imbue all humanitarian and philanthropic contributors to continue giving even more bountifully to the great cause of humanity, which constitutes a challenge to all Christ-like people in particular and mankind in general.

—William R. Tolbert, Jr., *Monrovia, Liberia*

IT IS a common understanding that the various projects in our medical institutions are impossible without someone giving. Besides these, the gifts help in paying hospitalization for many people who would otherwise die if left uncared for. Such cases include complicated obstetrics, strangulated hernias, and dehydrated children. Some are treated on charity through the benevolence of those who gave.

Consequently, many persons make professions of faith in Christ during our medical evangelism. They go back to start preaching stations in villages where little or no Baptist work was known. It is therefore no surprise that Baptist congregations spring up all around Eku, where we have our Baptist Hospital. You see how much meaning is your gift towards our evangelistic programs.

—J. E. Ukuoku, *Eku, Nigeria*

THE COMMISSION

IN THESE Latin American countries the knowledge of Jesus Christ, the extension of the kingdom of God, and the preparation of the indigenous element for an efficient and active service in the Baptist work rests and depends upon an economic program of missions. Suffice it to say that the Lottie Moon Christmas Offering has always supplied these necessities and been a blessing.

—Hugo Ruiz, Cali, Colombia

I THANK GOD because he has permitted me to attend Baptist Theological Institute of Guayaquil. I am putting into the Lord's service the instructions I have received from my professors. Frankly, I say that I now have a definite idea of better serving my Lord and co-operating with the Baptist Mission and my brothers in Christ.

Thank you for the financial help that you have given me, which has enabled me to attend the Institute. Without this help I could not possibly have been able to attend. I thank God for all of you who have helped me.

—Miguel Angel Velez, Guayaquil, Ecuador

BECAUSE the Lottie Moon Christmas Offering made possible the purchase of land, we of Kay Poh Road Baptist Church celebrated Christmas, 1962, in our new church building. We have much more space.

We are not restricted during our worship time, as beforehand we had to shut doors and windows to keep out the noise and confusion from the sidewalk and street processions. These processions, which involve loud bands leading Chinese funerals, as well as the hawkers' calls and group meetings on the street, could be most distracting. We no longer have to schedule our spring evangelistic meetings to avoid the cracker-firing festivals.

Before, we were located in one of the most crowded areas in Singapore. We had only a small house that used to be a shop. We could not invite many to come, as we could seat only approximately 70 people.

We are thankful to God for answering our many years of prayers. We are grateful for friends far and near who helped us. Sitting in our new church, in our meditation and thanksgiving, we do not forget to pray for many churches and gospel centers throughout Malaysia who—with big, dedicated hearts—are meeting in most unsuitable conditions and very small buildings.

Visitation in our crowded areas always reminds us that just as others helped us, we have a duty to help others in hearing the gospel. We also have a duty to help our sister churches in their various stages of expansion.

—Chan Chan Tsin, Singapore, Malaysia

OUR NEW good will center building will awaken new interest in the people of this community. The people will want to come to the activities. There will be curiosity to know what motives are behind the support of a program that means so much to their lives.

All of this will have its effect on the growth of our work, for everything will be related directly to the gospel. I feel, as well, that the Baptist work will receive more prestige because of the new building and this type of program.

The building will help in attracting people who would not enter an evangelical church but who have nothing against coming to the center. We feel that our work has taken a step forward, and we are sure God will bless the efforts that Southern Baptists are making in relation to our good will center work here in Argentina.

—Neemí E. Chito, Buenos Aires, Argentina

. . . in the lives and work of your Baptist missionaries

YOUR LETTERS, prayers, and support have been sources of great blessing. I thought of this as I sat in one of our churches. The building was provided by your gifts through the Lottie Moon Christmas Offering. The church budget is subsidized and its work made possible by your gifts through the Cooperative Program.

The African pastor was trained at our seminary, where the buildings and operation are made possible by your gifts through these two sources. You made possible my presence there to preach and share in the service. So I

thank the Lord for your concern and faithfulness.

—B. Terry Therpe
Blantyre, Nyasaland

DIRECT evangelism in Indonesia is vitally dependent upon the Lottie Moon Christmas Offering. From the missionary who administers to the last detail in a building program, the Offering ties together Southern Baptists with a direct program of reaching souls in Indonesia. Also, from mission points established by patients won to the Lord while treated in our Baptist hospital to the national pastor trained by our Baptist seminary, preaching in a building provided by Lottie Moon funds, the Offering reflects its true meaning to our program.

—Ross B. Fryer, Jr.
Djakarta, Indonesia

BECAUSE of your gifts to the Lottie Moon Offering, your missionaries in the Bahamas are able to send the message of salvation to the islands in the Caribbean by radio. Island people consider a radio in the home almost indispensable, and the local station in Nassau estimates 12 to 13 thousand radios in the Bahamas, reaching a listening audience of approximately 60,000 people.



—Ruth Haltom, Nassau, Bahama Islands

WHAT DOES the Lottie Moon Christmas Offering mean to medical work in Paraguay? Financially speaking, it means its very existence. It means an X-ray machine for diagnosing cancer, tuberculosis, and broken bones; it means an autoclave for sterilizing; it means an ambulance; it means medicine for poor people; it means Christian nurses and a nursing school to train them.



Spiritually speaking, after almost 11 years of operation, it means thousands of friendly homes open to the gospel; it means about 15 patients every month who accept Christ; it means changed lives like that of Doña Pabla, a severe burn patient who went home with an ugly, scarred body but a new heart.

—Leland J. Harper, Asunción, Paraguay

THE LOTTIE MOON Christmas Offering has helped Chinese Baptists in Hong Kong open new missions in crowded areas. The population in Hong Kong is dense, land is hard to buy, and rents continue to soar. So the Colonial



Government has undertaken to house people in buildings of seven or more stories. In rows of dozens, these hold several thousand

residents each. This type of settlement houses more persons than many cities in America.

Kun Tong is one of such settlements. Baptists watched this city rise and desperately wanted a Christian witness among so many thousands of people. Through the Lottie Moon Offering the Hong Kong Baptist Association was

able to buy two apartments, and made them into a chapel. One of the men who was graduated from our seminary last year accepted the challenge for this new work. During his student days he had said he hoped the Lord would lead him to a place where he might begin a new effort and see the power of God in hearts and lives.

—Agnes Morgan, Hong Kong

FIVE MILES from Beirut, on a magnificent hill site overlooking the city, is one of the most beautiful seminary campuses in the world. Arab Baptist Theological Seminary would not have been possible without appropriations from the Lottie Moon Christmas Offering over a period of years.

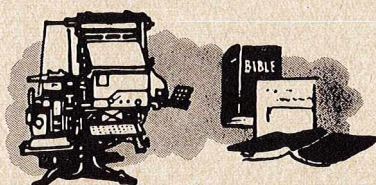


Only those who dreamed so long for a seminary in the Arab world can fully realize the significance of your Lottie

Moon gifts that made our dream a reality. Every member of Southern Baptist churches who contributes to our world mission endeavor is sharing, and will share increasingly, in the victory of transformed, Christ-redeemed lives through the ministry of men and women who are graduated from this seminary. Thank you most sincerely.

—Finlay M. Graham, Beirut, Lebanon

THE LOTTIE MOON Offering is synonymous with "life" for the Italian Baptist Publishing House. It means the assurance that the presses will roll, that tracts will tell the story of God's love for the lost, that Sunday school quarterlies will be provided for our Baptist churches, that books and other literature will be made available to help inspire and train Italian Baptists to win Italy for Christ.



It means periodicals for youth work, for the Woman's Missionary Union of Italy, for the Girls' Auxiliary and Royal Ambassadors. It means a modern publishing house

and the equipment necessary to produce the printed word. It means, finally, that many will receive the message of Christ's love as it shines from the pages of the New Testament in its purity and glory.

—Roy F. Starmer, Rome, Italy

1963 WEEK OF PRAYER FOR FOREIGN MISSIONS

December 9-13

Lottie Moon Christmas Offering
GOAL \$ 11,850,000

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

THE Commission

FLOYD H. NORTH, *Editor*

NOVEMBER 1963 **Volume XXVI Number 10**

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Office of publication, 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, North Carolina.

Foreign Mission Board

- Homer G. Lindsay, *President*
 L. Howard Jenkins, *President Emeritus*
 Meredith K. Roberson, *First Vice-President*
 J. Ralph Grant, *Second Vice-President*
 W. Rush Loving, *Recording Secretary*
 Inez Tuggle, *Assistant Recording Secretary*
 John C. Williams, *Attorney*



State Members: G. W. Riddle, Mrs. A. J. Smith, Ala.; George R. Wilson, Ariz.; Loyd L. Hunnicutt, Ark.; Blake Woolbright, Calif.; Milton Collum, Colo.; B. Frank Foster, D.C.; Doyle E. Carlton, Jr., Homer G. Lindsay, Fla.; O. M. Cates, Dick H. Hall, Fred Scott, Jr., Ga.; Ralph McClain, Ill.; James W. Abernathy, Ind.; Forrest H. Siler, Kan.; J. Chester Badgett, Ky.; J. Norris Palmer, La.; Leslie M. Bowling, Md.; Leroy E. Green, Miss.; Ralph M. G. Smith, Mo.; R. Knolan Benfield, Howard J. Ford, Mrs. W. A. Mitchiner, N.C.; W. D. Wyatt, N.M.; Willard Dobbs, Ohio; Anson Justice, Okla.; Herman E. Wooten, Ore-Wash.; Thomas L. Neely, O. K. Webb, S.C.; R. Paul Caudill, Mrs. Herschel Emery, Gerald Martin, Tenn.; Phillip Brown, W. H. Crook, Buckner Fanning, Mrs. J. Woodrow Fuller, J. Ralph Grant, Thomas A. Patterson, Tex.; John Robert Stiff, Va.

Local Members: Theodore F. Adams, Wade Bryant, J. Roy Clifford, H. Addison Dalton, Joseph P. Edmondson, J. Levering Evans, Horace L. Ford, R. Stuart Grizzard, Mrs. Clyde V. Hicker-son, M. Josiah Hoover, Jr., W. Rush Loving, Mrs. Charles A. Maddry, J. Walter Martin, Ryland O. Reamy, Meredith K. Roberson, D. O. Rose, James T. Todd, Mrs. John C. Tyree.

Administrative Staff

- Baker J. Cauthen, *Executive Secretary*
 Rogers M. Smith, *Administrative Associate to the Executive Secretary*
 Frank K. Means, *Secretary for Latin America*
 Winston Crawley, *Secretary for the Orient*
 H. Cornell Goerner, *Secretary for Africa, Europe, and the Near East*
 Franklin T. Fowler, *Medical Consultant*
 Joseph B. Underwood, *Consultant in Evangelism and Church Development*
 Everett L. Deane, *Treasurer*
 Ralph A. Magee, *Assistant Treasurer*
 Elbert L. Wright, *Business Manager*
 Jesse C. Fletcher, *Secretary for Missionary Personnel*
 Edna Frances Dawkins, *Associate Secretary for Missionary Personnel*
 Eugene L. Hill, *Secretary for Missionary Education and Promotion*
 Fon H. Scofield, Jr., *Associate Secretary for Visual Education*
 Ione Gray, *Director of Press Relations*
 G. Norman Price, *Associate Secretary for Publications*
 Genevieve Greer, *Book Editor*
 Floyd H. North, *Editor, THE COMMISSION*

This month

CROWN HIM LORD OF ALL	Inside front cover
VICTORY AT LA SERENA, by James H. Bitner	4
BARRIER TO FAITH AND FREEDOM, by Dwight L. Baker	10
FLYING FOR CHRIST, by Harry B. Cockrell	13
WITH GOD'S HELP, by Pat H. Carter	14
SCHOOL DAYS FOR M.K.s., by Darlyne Sears	16

Departments

EDITORIALS	8
THAT ALL MAY KNOW, by Baker J. Cauthen	9
EPISTLES FROM TODAY'S APOSTLES AROUND THE WORLD	18
THE WORLD IN BOOKS	24
FOREIGN MISSION NEWS	25
RELIGIOUS LIBERTY IN THE NEWS	29
IN MEMORIAM: DAISY BELLE FITZMAURICE BENSON	30
MISSIONARY FAMILY ALBUM	31

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

Picture Credits Unless otherwise identified, photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

SUBSCRIPTIONS: Individual Subscription Plan—\$1.50 a year, \$3.50 for three years, and \$2.00 a year for foreign subscriptions; **Church Club Plan**—\$1.10 a year per subscription for 10 or more subscriptions from one church; **Church Budget Plan**—88 cents a year per subscription provided by the church for each member-family; and **Elected Workers Plan**—\$1.10 a year per subscription provided by the church for each elected worker. Individual subscriptions are payable annually, other plans annually, quarterly, or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to THE COMMISSION. Address subscription orders and correspondence to Circulation Manager, THE COMMISSION, Box 6597, Richmond, Va. 23230. **Change of address on Form 3579 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.**



Dr. Manuel Piva, lay leader of La Serena Baptist Church, leads the congregation in the organizational service.

VICTORY AT LA SERENA

BY JAMES H. BITNER

Missionary field evangelist in Valparaiso, Chile

The Piva family are Manuel, Ester, and daughters.



SPIRITUAL oases occur in the pilgrim journey of a missionary. Such an oasis exists in the semidesert region of north-central Chile. Every visit to this flourishing site at La Serena lifts my spirit and causes me to praise the Lord for modern miracles.

La Serena is a resort city of nearly 60,000 inhabitants. One of the oldest cities in Chile, it is a regional center of education, with the School of Mines and a university. The city is noted for its renewal plan, begun by former president Gonzalez Videla, a native son of La Serena. Its architecture follows the pure Spanish colonial design, and the quiet, unhurried life is a constant reminder of its Spanish influence.

La Serena is also the country's cradle of Roman Catholicism. From one of the hills overlooking the city one can count 27 steeples marking the larger Catholic churches, and there are many more of lesser importance. Here is located one of the largest seminaries for the training of priests.

The most pagan forms of Roman Catholicism are seen in this area. The famous Virgin of Andacolla is only a few miles from the city. Each Christmas the people make a pilgrimage there to participate in or to observe the *balles chinos* (Chinese dances).

In the heart of this pagan desert God performed a miracle. New life has found expression in a powerful and convincing manner. The story began in June, 1956.

Señora Ester de Piva was a social worker in Santiago, the capital of Chile, and an active member of Third Baptist Church. Her husband was a dentist. For some time she had felt the urgent need to establish a Baptist witness in the north-central zone. At that time one could fly the 700 miles from Santiago to Antofagasta and pass over only one struggling mission point.

One day Ester saw a circular advising of a vacancy for

a social worker in the state penitentiary at La Serena. She applied and, to the surprise of her associates, was appointed.

The move was not easy. Her family opposed the change. Her associates tried to dissuade her, indicating the exacting responsibilities for a woman worker in a male prison. However, with a clear call from the Lord, she journeyed to La Serena to locate housing for her family. She had never gone so far from Santiago.

At the halfway point of her more than 250-mile trip, the bus stopped for servicing. There in the desolate area doubts began to creep into her heart. She went aside to pray. The words of the Lord to Jacob flooded her soul with peace and assurance: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Genesis 28:15).

Arriving in La Serena, Ester began to search for a house. Although she did not locate one during her brief stay, she returned to Santiago confident the Lord would provide. As the date approached for the move, there was still no notice. But God does not fail. Shortly before moving day, a man came to see the Pivas, telling them he was being transferred from La Serena to Santiago. They agreed to trade houses.

On September 13, 1956, La Serena's first Baptist family moved into the city. What would be the result? Would they be lost in the multitude, or lead the multitude to Christ? Would they actively witness for Christ, or remain silent as people perished?

A month passed, with no active witnessing. But the conscience of a dedicated Christian always prods him to action, and Ester had conviction. As a consequence, she went out with her two daughters to invite the neighborhood children to form a Sunbeam Band.

On a Saturday in October three children came. Ester prayed for six the next Saturday. Six came. She prayed for 12 the following Saturday. Twelve arrived. For the one-month anniversary, she asked the Lord for 24 children. Twenty-four came. The number continued to grow until 120 were attending.

In June, 1957, pastor Oscar Docmac and I made our first trip to the north-central zone, visiting La Serena, Ovalle, and Coquimbo. Valparaiso Baptist Church was sponsoring a mission in Ovalle, some 50 miles from



TOP: Ester de Piva relates the church's history on its organizational day.

CENTER: Missionary James H. Bitner, author of this article, baptizes an 81-year-old convert into membership of the church.

BOTTOM: Members enjoy dinner on the grounds on the day of organization.

November 1963





Ester de Piva tells a story to members of the Sunbeam Band.

La Serena. Realizing that our regular visits to Ovalle could be of help and encouragement to them, the Piva family united with the mission as members of the Valparaiso church.

Many persons told us not to attempt work in La Serena, that the people would not respond. Indeed, the work was slow in taking root. There were disappointments and discouragements, but also tremendous opportunities. A small group slowly began meeting in the home of the Piva family.

During our quarterly visits to La Serena we sought to encourage and inspire the little band of believers to face the opportunities, confident that God, who had promised victory, would continue faithful. We held evangelistic services and study courses with the group three or four times a year and visited on other occasions.

The mission in the Piva home kept growing, but there was no room to expand. Each time we visited we looked for adequate property. In September, 1959, we were able to rent a small building. We had already felt led, however, to inquire about a strategically located building across the street from the new girls' high school. In the providence of God, we purchased it in 1960 and occupied it in 1961.

Under the able lay leadership of Dr. Manuel Piva, who had become director of the National Health Service in the

area, the Baptist work has blossomed in a way that is hardly believable.

In March last year the Baptists of La Serena organized themselves into a church of 30 members, four of whom were received by letter. Twenty-seven others were baptized on organization day.

The church continues to meet in the adobe building, which is more than 200 years old. The members have re-roofed it, removed partitions, painted, carpeted, and installed pews and pulpit

furniture. Sunday school space has been prepared in other parts of the converted house, and attendance fluctuates between 165 and 185. Since March, 1961, the church has baptized well over 100 new Christians.

The church property was purchased with Lottie Moon Christmas Offering funds, but the members have financed all improvements. Recently they acquired three fourths of a block on which they are constructing an adobe building for a new mission. They have financed the project with a loan and through offerings. They are also making concrete blocks to construct a new building for the mother church.

All this the members have done, and are doing, without a pastor!

A notable miracle such as La Serena Baptist Church arrests attention. But questions arise: How has the miracle come about? What factors contribute to the church's continued growth? Could not the miracle be repeated in other localities?

Having been intimately related to the work since its inception, I have tried to analyze what has happened, with the purpose of finding guidelines for future development in other areas. These factors have produced the La Serena story:

1. Prayer. A chain of prayer is carried on daily at 12:00 noon. The members stop whatever they are doing to pray for definite objects. They hold a

Sunbeam Band was Ester's first missionary activity in La Serena.



prayer service each Friday evening in the church building, the best-attended service of the week.

2. New Testament fellowship. The unity of the body is stressed, and every effort is made to maintain the family relationship of mutual love and concern. The members realize that the church is a witnessing fellowship.

3. Stewardship. Each person is taught from the beginning his personal responsibility to be present and to carry his share of the work. Tithing is the norm of church support. The church has at least four training periods a year, which I or one of the other workers in the area conduct.

4. Evangelism. Each person is taught and led to practice New Testament evangelism as expressed in personal work. In various parts of the city Sunbeam Bands have been organized in the homes of members to serve as a bridge in reaching new families, and Woman's Missionary Union circles meet in various parts of the city. Each Thursday is family service night, when each home becomes the center of evangelistic effort through invitation of neighbors and friends to a family altar service.

5. Leadership. There has been stability of leadership. The Piva family has not taken a vacation in five years, and the preparation of other leaders has been no small contributing factor

in the church's stability.

6. Worship. An active campaign has been conducted to teach the art of worship and to build a sense of respect for the house of God.

7. Baptism. New Christians are baptized as early as possible. They are then taken under the care of the church for further instruction.

8. Missions. The urgency of unreached areas is held before the people continuously. This has been manifested in concrete form by their recent purchase of a lot for a mission and

construction of a building for it.

9. Social implications. The congregation cuts across social strata. This is particularly significant in Latin America, where social and economic levels are sharply divided.

La Serena Baptist Church is indeed a momentous victory, a notable miracle. To visit this enthusiastic church is like rolling back the centuries and walking into the midst of the first church of Jerusalem in the months that followed the outpouring of the Holy Spirit.

Dr. and Mrs. Piva stand in front of the church's present building.

The congregation and visitors wait for the organizational service to begin in La Serena Baptist Church.



Editor

WELCOME DR. HUGHEY

SIGNIFICANT AMONG the Foreign Mission Board's several history-making decisions in October was its election of Dr. John D. Hughey, Jr., as secretary for Europe and the Middle East. Unanimous gratitude was expressed by both the Board and its staff in Richmond when Dr. Baker J. Cauthen, executive secretary, announced at the November meeting that Dr. Hughey had accepted the post.

Since 1952 he has been identified with the Baptist Theological Seminary in Rüslikon-Zurich, Switzerland, where he will continue as president for the remainder of this calendar year. Prior to his being asked to head the seminary in October, 1960, he was on its faculty as professor of church history.

The new area for which Dr. Hughey will assume responsibility January 1, 1964, was set apart and defined by the Foreign Mission Board last June. Included are all the countries of Europe, all others whose shores touch the Mediterranean Sea, and those eastward as far as the border of West Pakistan. For the few remaining weeks of 1963 the new area will remain under the administrative care of Dr. H. Cornell Goerner. Having served for the past six years as Secretary for Africa, Europe and the Near East, his new title, Secretary for Africa, will be in full effect as of January 1, 1964.

Dr. Hughey's experience and scholarship fit him well for his latest assignment. Appointed by the Foreign Mission

Board in 1943, he intended to serve in Russia. Conditions of war and continuing complications of the postwar period prevented his going to that country so he found other opportunities for service. After working in the Middle East as relief officer for the United Nations Relief and Rehabilitation Administration he was a Southern Baptist representative in Spain from 1947 to 1951.

In recent years Dr. Hughey has lectured across Europe and has gained recognition as a scholar. His understanding of the numerous cultures in that part of the world has been noted by many leaders in higher education and by the various Baptist fellowships. Another asset for the new task as area secretary is his ability as a linguist; he speaks French, German, and Spanish.

Born in Edgefield, South Carolina, Dr. Hughey was graduated from Furman University in 1936 with a Bachelor of Arts degree. That same year he became a faculty member of Richmond Academy, Augusta, Georgia, where he taught until 1939, when he enrolled at Southern Baptist Theological Seminary. He studied there until he received a Master of Theology degree in 1942. Four years later he completed a course of study for a Master of Arts degree at Columbia University, where in 1951 he received a Doctor of Philosophy degree in the field of church history.

Mrs. Hughey, the former Evelyn Wells of Columbia, S. C., and Dr. Hughey were married in 1942. Their children are Theodosia (now Mrs. Stephen Palmer), John David III, Anna Elizabeth, and Sara Evelyn. The family plans to take residence in Richmond, Va., in late summer 1964, after Dr. Hughey shall have spent a few months acquainting and relating himself with the missionary staff and their fields in his area.



FOURTH MISSION AREA FORMED

THE FOREIGN MISSION BOARD'S recent division of Africa, Europe and the Near East into two administrative areas is a development that should soon become widely known, particularly by those who plan missionary education in our churches. Not only is there now a fourth area and secretary but also a change in terminology. The designation Near East has been replaced by Middle East. It will take a while, no doubt, for all of us to adjust to the change after having referred to the Near East for so many years.

And for each of the newly designated areas the needed adjustments have been made by the Board in its free literature production. Specific issues of *Know Your Baptist Missions*, *Horizons of Expansion*, and area maps will soon be off the press, probably in early January. All three of these items are annually revised and should be ordered for four areas now instead of three.

That All May Know

BY BAKER J. CAUTHEN

WE ARE COMING to the close of the most remarkable year in foreign missions we have ever known. By the end of this year nearly 200 new missionaries will have been appointed, bringing to more than 1,800 the number for work in 53 countries. It has been a year of remarkable blessings in evangelism, church development, medical missions, and training of Christian workers.

As the time approaches for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, it is good that all Southern Baptists can know what this special season means to the cause of worldwide mission labor. A great deal of money is required to make possible such an extensive ministry. The amount necessary grows larger each year because the number of missionaries increases and ministries are multiplied.

Finances for foreign missions come from two main sources: the Cooperative Program and the Lottie Moon Christmas Offering. If either should be lacking, the work of foreign missions would be cut in half. This is easily seen as we look at the financial provisions for the work of 1964.

A budget of more than \$14,000,000 is necessary in order to project ministries of evangelism, Christian education, publications, medical work, and many other services in the name of our Lord on mission fields. Of this large sum, \$7,550,000 will come from the Cooperative Program. As gifts come from our churches week by week through the Cooperative Program, this great sum moves throughout the world as a stream of blessing, bringing help where it is needed most.

The Lottie Moon Christmas Offering will provide \$5,300,000 for this operating budget, to be used in ministries of love and mercy throughout the world. In addition, it is anticipated that through the Lottie Moon Offering some other items which could not be included in the budget will be made possible, so that ministries may be reinforced.

Mission work calls for construction

of many buildings. Residences for missionaries must be supplied. Aid must be given to churches in constructing houses of worship. Buildings for hospitals, schools, seminaries, publishing houses, and other ministries are necessary. Equipment must be provided in order that effective work can be done.

All of us are aware of how important it is to have buildings and equipment at the home base. We may not be aware, however, of how much more difficult it is for them to be provided on mission fields, where the number of Christians is much smaller and their financial resources are limited. Without the aid that comes from our missionary giving, the work on mission fields would be retarded in a tragic way because of the lack of buildings and equipment.

It is in providing for these material needs that the Lottie Moon Offering renders heroic service. Without it we would find it impossible to provide for the needs which are very urgent. We are most grateful that through the Cooperative Program \$1,725,000 is expected to be available for buildings and equipment in 1964, but this money is only a portion of what is critically necessary.

Excess for Capital Needs

THE LOTTIE MOON Offering in excess of \$5,300,000—which goes to help provide current ministries of evangelism, Christian education, medical work, and other services—will be applied to the urgent requests for buildings and equipment on mission fields. It is our hope that more than \$5,000,000 will be available through the Offering to apply on capital needs in 1964 throughout the world. Even after all the money available from the Cooperative Program and the Lottie Moon Offering is applied, however, there will still remain more than \$3,000,000 of recommendations for buildings and equipment which we are unable to meet.

The significance of the Week of Prayer and the Lottie Moon Christmas Offering is even greater when



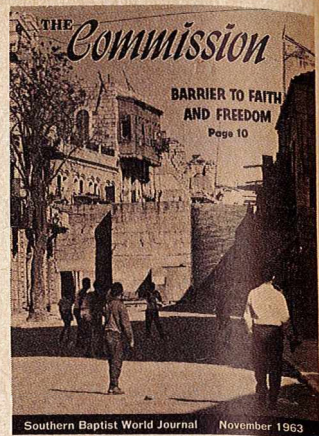
measured in spiritual terms. The prayer support for work around the world is beyond calculation. We are reminded repeatedly of the words of our Lord: ". . . apart from me you can do nothing." We might have multiplied millions of dollars and many more missionaries, but their efforts would be unavailing without the power of the Holy Spirit which God gives in answer to prayer.

Gideon's little army empowered by God was more effective than a mighty host in their own strength. The overwhelming need today is for greater spiritual power. We need throughout all our ranks a great, new spiritual awakening. We need greater understanding of what it means to be a follower of Jesus Christ. We need to be aware of how he is doing his work in the world through people who believe in his name. We must be led to seek not our own plans or programs but to be caught up into the will of our Lord, that he may use us to achieve his purposes in the world. When God's servants labor in the power of the Holy Spirit, we become aware of what God can do.

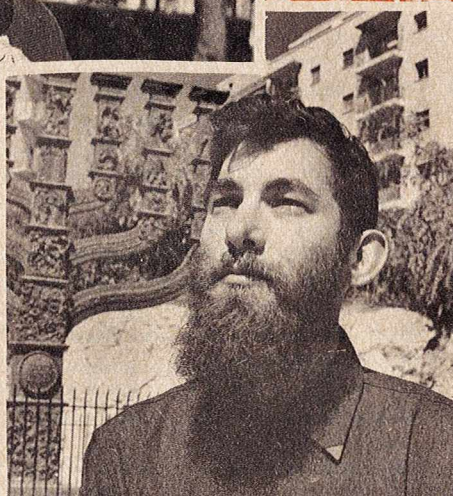
The Week of Prayer brings us to our Lord in confession, thanksgiving, earnest intercession, and surrender of ourselves to the doing of his will. It can become in Southern Baptist life a week of spiritual awakening. It can become under the guidance of God a week fruitful in blessings at home and around the world. Every missionary

(Please turn to page 32)

• Representing the three main religious groups discussed in this article are a Christian, Jew, and Muslim Arab. • These crumbling walls of a Crusader castle near Ajloun, Jordan, graphically depict the gradual breaking down of the millet system in the Middle East as a result of efforts by liberal leaders, more democratic government patterns, and Baptist persuasion.



THE COVER: Reminiscent of the Berlin Wall, this street barricade at the Israel-Jordan border in Jerusalem physically symbolizes the intangible barrier to religious freedom for Baptists in the Middle East.



BARRIER

BY DWIGHT L. BAKER
Southern Baptist
Representative in Haifa, Israel

IN ISRAEL and the Muslim countries, there is no provision for separation of "church" and state as understood in America. The dominant religion is always the state religion, while tolerance and a certain autonomy is granted to the minority religious communities. Consequently, the minority groups continually struggle to maintain community rights, and the rights of the individual are submerged and even lost.

It is important to keep in mind that a great gulf exists between Eastern and Western concepts of religious liberty. In the East it means communal freedom, while in the West it means individual freedom.

The *millet* system is so old that there is almost no period in history when some form of this restricted community life was not practiced. For example, during the Great Exile the Jews lived in several segregated religious communities in Babylon and had their own patriarch (exilarch) who served as a civil as well as religious leader.

Despite persecution in the Roman period, the Jews maintained their communal life as best they could until they were finally crushed and scattered to become homeless wanderers in the world. In the Diaspora (Dispersion) the Jews kept alive their religious and ethnic characteristics by

THIS is a sequel to Mr. Baker's article, "An Obligation in Love," in *THE COMMISSION* for October. His preface to this concluding instalment follows:

"In the preceding article we discussed the history of Christian relations with Muslims and Jews in the Middle East and Europe. We found it to be a centuries-old story of Christian persecution of the Jews and nearly four centuries of Crusader wars against the Muslims. Any meaningful encounter with these people of the Middle East until the present time has been practically nonexistent. In most modern-day missionary efforts the fact has been glibly ignored that a deep distrust and hostility toward Christianity smolders within the breasts of the Semitic peoples (Arabs as well as Jews).

"Until an humble and confessing Christianity appears which serves a Christ whose only conquests are made by love and not by force, other approaches which have 'conversion' as their single objective will fail, even as they have failed to the present day. Even such basic Christian tasks as building bridges of understanding and friendship between Muslims and Jews have not been seriously undertaken. Instead, the approach has been superficial, treating

history as though it did not exist by ignoring crimes committed by Christian nations against both the Arabs and the Jews. These failures in love and humility cry out for atonement.

"Demands for impressive progress reports as the chief indication of successful Christian activity are usually ill-advised and out of harmony with Christ's measure of success and failure. Such demands are never more out of place than in the Middle East, with its millions of Muslims and Jews who have suffered at the hands of a disloyal Christendom through the centuries. As emphasized in the earlier article, Baptists and other evangelicals have a greater obligation to fill that takes precedence over impressive progress reports: an obligation in love.

"Moving to a second problem which has caused the message of the New Testament to meet with a largely negative response in the Middle East, we find one of an entirely different nature. This deals with the unique system of religious communities which exists in the Middle East known as the *millet* system. In the Qur'an (Koran), *millet* means 'religion.'"

TO FAITH AND FREEDOM

observing a carefully defined communal life. The ghettos of Europe from the Middle Ages to modern times provide a good example for this.

Under Islam, from the seventh to 15th centuries, both Christians and Jews lived in their segregated religious communities. They were tolerated from the beginning because Mohammed regarded them as "People of the Book" (of the Scriptures).

After bringing down the Byzantine Empire in the 15th century, the Muslim (Ottoman) Turks officially adopted the *millet* system as the means of governing their large religious minorities. From that time the term *millet* came to mean "religious nationality." When a person of the minority was asked his nationality he replied either "Christian" or "Jewish."

This feature is illustrated by the recent experience of Alford Carleton, a veteran missionary in the Middle East. Traveling from one Arab country to another, he was being questioned at the border.

"What is your nationality?" asked the customs officer. "I am an American," Dr. Carleton replied. "No," explained the officer, "I did not mean your citizenship, just your nationality." Observing the American's confusion, the officer explained that he wanted to know the religion to which he had been born. To the Middle Easterner a person is the "national" of his religion and the "citizen" of his political state.

As the system developed more rigid controls in Turkey,

the members of the *millets* established their own schools, using their own languages, and incorporated social customs peculiar to their group. Above all, their religion remained the distinctive element which prevented even social integration. A Greek Orthodox Christian in Turkey never thought of himself as a Turk. This designation was reserved only for the Muslim.

Gradually the various Christian *millets*—such as the Greek Orthodox, Roman Catholic, Armenian, and others—assumed even stronger positions. They became little states within the state and stoutly defended their communal autonomy against the efforts of the Turkish Government to dissolve the rigid barriers in order to weld the people into a unified nation.

When the Ottoman Turks were defeated by the Allies in World War I, their empire was largely parceled among the victorious powers. Great Britain was given mandatory rule over Palestine. Adopting most of the old Ottoman political institutions, the British allowed the *millet* system to remain intact and to continue unmolested in its ancient mode of life. Again, as in Turkey, the perpetuation of the system was strongly aided by a jealous clergy who, in lieu of a vital spiritual appeal, saw the *millet* system as the most effective means for supplying them with the considerable power they enjoyed as civil and religious leaders.

Israel statehood was declared in 1948, and the reli-

gious leaders of the various communities insisted that the *millet* system be preserved. The Government agreed to maintain the status quo, and the old system lived on.

Today everyone in Israel must be registered according to his religious community. A person may be an atheist, but he must be a "Christian" atheist, a "Jewish" atheist, or a "Muslim" atheist. It is impossible to be without a religious community. Should one declare no religion, he would find himself living almost without a law. He could not be married, divorced, or buried. If he should die intestate, no one would be authorized to divide his legacy in the event of a dispute. Regulations governing such services are known as personal status laws, administered by religious officials of the various *millets*. Each *millet* has its own judicial branch and religious courts for dealing with all matters pertaining to personal status.



As Jews and Muslims are converted to Christ in the Middle East, they face loss of legal rights, social ostracism, economic reprisals, and even physical repercussions. Here a Baptist convert is baptized by the author, Southern Baptist Representative Baker, in the Sea of Galilee, where Christ baptized many who suffered similar hardships.

In order to preserve the principle of separation of church and state, Baptists in Israel refuse to become an officially recognized *millet*. They also refuse such status because they could never agree to set up a religious court to try divorce cases and other matters of personal status. Israel Baptists feel that these are civil functions and have

no place in church life. Baptists' steadfast refusal to become a *millet* has often created problems for them, but these are minor compared with the damage, should they capitulate, that would be incurred to the historic principle of church-state separation.

While many problems of Baptists in Israel have been overcome, it was not long ago that many of their marriages were invalidated and their right to bury their dead contested. Yet today, for no conceivable reason—including unfaithfulness—can a Baptist be divorced in Israel. In the event an inheritance is contested, the Baptist marriage could be declared invalid and hardship inflicted upon the couple's descendants.

Other serious handicaps are imposed upon persons who convert from ancestor religions to a faith that satisfies their needs. Many difficulties result from the totalitarian aspects of the *millet* system and the mentality it has created. For the determined few who accept the Baptist faith and are baptized into church membership, it usually means they must say farewell to their people and move into a Christian environment. When they attempt to remain in their old communities they are treated as traitors and often suffer physical repercussions, economic hardships, educational limitations for their children, and social ostracism. Never in the history of the Middle East has the position of the Hebrew Christian been so precarious and insecure as it is in Israel today. This holds true to a similar degree for Arab Christians in Muslim countries.

Discrimination against converts is justified by the leaders of the state religions and the heads of the *millets* because they consider conversion as an attack on communal solidarity. In their minds religious freedom is not even an issue, for to them it does not include the right to invade their communities.

Obviously, since their response to conversion is one of aggressive hostility, a basic fear and insecurity is revealed. More important is the head-on clash between Eastern and Western concepts of religious freedom. As stated in the opening paragraphs, religious liberty to the Easterner is a community right: to protect the community from any force that threatens its unity. To the Westerner, religious liberty is an individual right: to believe as one pleases without fear of interference or coercion.

As a result of this *millet* mentality,

few Jews, Muslims, or Eastern Orthodox Christians desire to cast their lots with such second-class citizens as Baptists and other evangelicals. In the absence of a Baptist communal position within the state, potential converts consider the risks of conversion too great.

Nevertheless, the picture is not entirely one of hopelessness. Some encouraging signs indicate that the ancient *millet* system is slowly breaking down before more democratic patterns of government and before the strong waves of nationalism sweeping at a furious pace across the Middle East. Young intellectuals and liberal leaders are increasing their demands for greater individual religious liberty. In the new written constitutions of many Middle East countries, religious freedom is being included.

With the breakdown of the *millet* system and more emphasis on individual liberty, it may become acceptable in the near future for a man to regard his faith as a matter of conscience rather than an affair of state, and to decide for himself how he will respond when he discovers a new faith that satisfies the deeper needs of his life.

Baptists in Israel consider among their chief tasks that of making every possible contribution toward the realization of religious liberty. This goal can be more fully achieved after the *millet* system has been dislodged and sent on its ancestral way. As traditional champions of religious freedom, Israel Baptists are fighting upon familiar ground. Until every man is free to accept the faith of his choice, without fear of reprisal, Baptists will be contending for that right with every available means of persuasion.

In this and the October article we have stated the two chief problems in presenting the Baptist message. Perhaps we should not call them problems, for God has no problems; he has plans. His plan is to redeem the world, and he has commissioned us to be a part of that plan. Instead of retarding our efforts because we fail to see impressive "results," this is the hour to advance in the Middle East—perhaps not after old, traditional patterns but after a manner that will at last convince the people that we care. To care about the Muslim, the Jew, and the nominal Eastern Orthodox Christian is to care about Christ.

Flying for Christ

BY CAPTAIN HARRY B. COCKRELL

AS I FLY a 600-mile-per hour jet aircraft, I am deeply aware that I am not alone. The Lord is with me. He guides and directs everything I do on the ground and in the air.

The advances of science, particularly as related to my profession, tend to make me realize more fully his greatness and power and the fact that we are here on earth only to be his instruments in carrying out his plan.

But my thoughts and convictions were not always these. Allow me to provide an explanation of my background and of how I was led to the Lord.

Being the product of a broken home (my father was a drunkard), I spent my early childhood in fear and desperation. After my parents' divorce my mother and I moved to the city. Although we were very poor our lot improved somewhat, and as I look back upon everything I can see that I began to develop in a more normal atmosphere.

Perhaps it is well to point out that until I committed my life completely to Christ I hated my father vehemently for what he did to my mother and me. Unfortunately, Christ was not in control of my life until after my father died.

Through the influence of my friends and neighbors and with the encouragement of my mother, I attended Sunday school and church. During a revival I accepted Jesus Christ as my personal Saviour at the age of 9 or 10. But I soon drifted away because of ridicule from friends and even members of my own family.

However, I continued on the outer fringes of Christianity, always recognizing its worth and purpose. Again, through the influence of friends, I studied at Hampden-Sydney College, a Presbyterian school in Virginia. I was able to attend college by working and by the help of a scholarship. World War II interrupted my education, and I joined the Air Force (then the Army Air Corps), qualifying for pilot training.

The war took me to many parts of the world: South America, Africa, the South Pacific, India, and finally to China. In China, just before my release from the Air Force, I met and married Kuo Huei, a charming and lovely Chinese girl. We now have three fine sons.

Upon my discharge in China, I joined the late General Claire Chennault's airline, Civil Air Transport, by which I am still employed. From 1947 to 1958, I drifted along without real purpose in life, always searching for something, not knowing what and never finding.

Finally my wife and I, realizing we were rapidly going downhill, sensibly sat down and discussed our situation. We decided to seek spiritual help. I must add that my wife was non-Christian. Her background was Buddhism, but she was not even a practicing Buddhist.

We started attending church and found the answer to all of our searching. As a result, I gave myself in complete committal to Christ, and the rest of my family also accepted Christ as Saviour. We were baptized by and accepted as members of Calvary Baptist Church in Taipei.

Now we know where we are going. Our joy, peace, and happiness in Christ know no bounds. Too, I know that my place in his divine plan is flying; in so doing I am carrying out his will. But if he calls me to do something else, I am ready.

ONE OF THE richest experiences I had at Calvary Baptist Church was that of being associated with Captain Harry B. Cockrell and his family. He is the pilot of Civil Air Transport's Convair 800, named by the company "The Mandarin Jet," flying scheduled routes between Taipei, Hong Kong, Bangkok, Okinawa, Tokyo, and Seoul. Professionally he is outstanding, and he is held in highest regard and respect by all who are associated with him. The responsibility resting upon him is evident, with a 5-million-dollar plane, 94 passengers, and a crew of 8.

Capt. Cockrell is deeply considerate of our missionaries when flying on his plane. They all try to schedule their flights when he is the pilot.

However, the most significant fact about Capt. Cockrell is his dedication to Christ. He is a practicing and witnessing Christian, and because of his professional background he has almost unlimited opportunity to bear testimony for Christ.

He and his family started attending our church in the first part of 1960. Early the next year his entire family presented themselves for membership, and it was my joy to baptize them in the first baptismal service in our new church building. They support this church to the fullest with their presence, prayers, and tithes. The only thing that keeps Capt. Cockrell away at times is his flying schedule.

He has been ordained a deacon in Calvary Church and has accepted the task with humility and dedication.

I asked him to write his testimony so that others might know of his Christian experience. He is an example of the opportunities English-language churches, such as Calvary, have overseas.

—Glenn L. Hix, Taiwan (Formosa); now on furlough



WITH GOD'S HELP

By PAT H. CARTER

*Southern Baptist Representative
in Mérida, Yucatán, Mexico*



Alberto discusses the Bible with some of his friends.

ALBERTO Román was worried. He felt that God was calling him to preach, but could he answer the call? At his age he should already have been graduated from high school, yet he had only a 5th-grade education.

He was a farmer. Because of a prolonged drought he had reaped no crops in the past two years. He had little hope for employment in the city, as many men now were sitting idle on the courthouse square, waiting for work.

But, God was calling him to preach. In order to preach he must have an education. And while getting an education he would have to support five brothers and sisters, a mother, and an ailing father.

He looked about him. Chickens wandered in and out of the two-room *adobe* shack where he lived with his family. It had one bedroom and one rickety bed on which his parents slept. He and the other children slept in that same room, with only a thin quilt separating them from the dirt floor. Who was he to be thinking of completing high school, attending a seminary, and becoming pastor of a church? Impossible!

Suddenly his chest filled with the warm feeling he had experienced many times in the past few months. "Yes," he heard himself whispering, "I will do it—with God's help!"

Many significant events had happened in those months, more than Alberto had ever known during his 20 years in the little farming community of Albia. His village was no more than a small cluster of brown, dried-mud shacks, lost in the sun-baked vastness of the Mexican desert. But in January that year a young American had knocked at the door of his home. The representative of Southern Baptists had sat with his father and mother on the hard, dirt floor of the *patio* and read from the Bible. After every visit of the *Americano* the atmosphere in his home had improved.

Alberto's father one day had startled his neighbors with the announcement that he had decided to be baptized as a

Baptist. "Jesus Christ has come into my life," he had told them, "and I'm a changed man." There had been gasps of astonishment. A *Protestante* in Albia!

That night bricks were thrown against the house. A little later, when Alberto had told his friends that he, too, was going to forsake the saints, they had hooted and jeered.

But Alberto never regretted his decision. And now God was calling him to be a minister. He might some day have the honor of doing what the American evangelist had done for his family: entering places where Christ had never been preached and bringing the light of salvation.

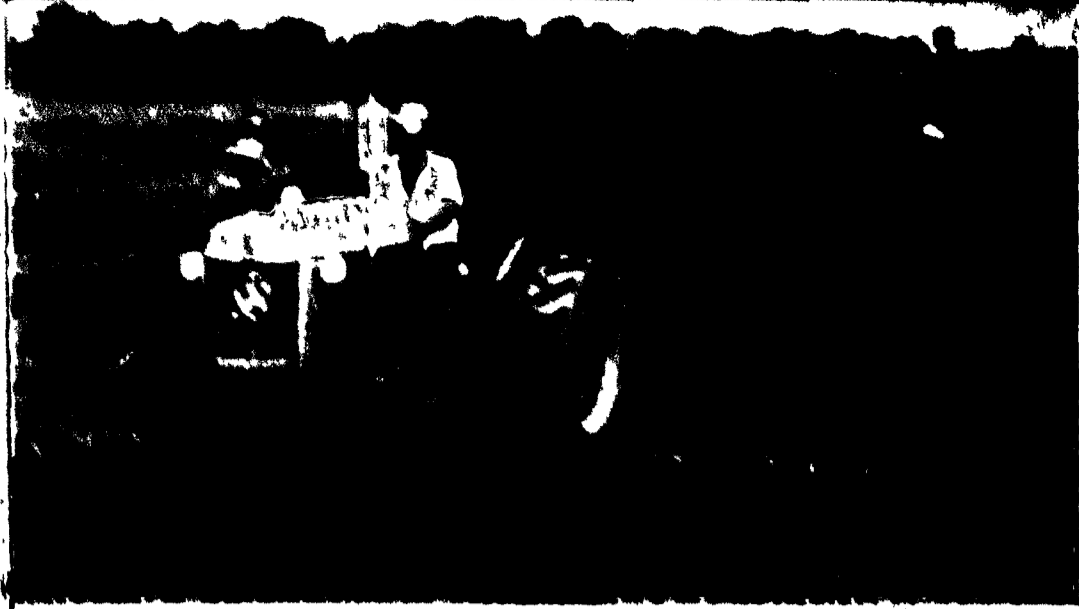
First, however, he must prepare. He must overcome the vast ignorance imposed by his rural upbringing. He must learn everything possible about the world, about God, about the Bible. He must learn to stand bravely before people and speak with authority about God. To learn so much was going to require a great deal of time. And money. But he would do it—with God's help!

The next day Alberto caught a bus and rode into the city of Torreón, determined to find employment. He was turned away from a dozen doors. Days passed into weeks. Still no work.

At last he landed a job. Every morning at 1:30 he would climb into a truck and an hour later would be at work in the fields outside the city, cutting by lantern light the sweet, green alfalfa. By the time daylight arrived he and his fellow-workers would have filled the truck. Then they would start on their rounds, selling the alfalfa to farmers and householders. By 2:00 P.M. his day's work would be finished.

Alberto would have earned, by 12 hours of back-breaking toil, five *pesos*: 40 American cents. It wasn't much, but it provided enough *tortillas* and beans to keep his family from starving.

And the job gave him 12 hours of independence each day. Six hours he set aside for sleeping and taking care of



During the first year of his studies Alberto supported himself and his family by working in alfalfa fields.

personal needs. During the other six hours he attended night school. This was his schedule from Monday through Saturday.

On Sundays Alberto directed services in the front yard of his home. He also taught a Sunday school. A large group of children and young people attended and listened attentively as Alberto told them of God's love.

In the summer he traveled north to work in the cotton fields. When he returned in the fall he was faced with the old problem. Where would he find work? This year his expenses would be heavier, as he would enter high school. He would have tuition to pay and books to buy. He must find a better job. He would find a better job—with God's help!

For weeks Alberto walked the hot streets of Torreón. No dishwashers were needed in the restaurants, no janitors in the big office buildings, no clerks in the department stores. He began to lose heart. He had been sure God would help him.

One afternoon Alberto was passing the city's largest electrical appliance store. He had gone by it many times before. But this time something urged him to stop.

"Vacuum cleaners for sale," read a sign in the show

window. Vacuum cleaners! He had no idea how such a thing works. You don't use vacuum cleaners on dirt floors.

"Televisions. Nothing down and three years to pay," said another sign. The nearest he had ever come to a TV set was looking from outside such a store window.

Then a thought struck him. Perhaps he would never own a vacuum cleaner or a television, but that didn't mean he couldn't sell them. He walked in and approached the manager. The businessman looked skeptically at the youth, his weathered face and calloused hands speaking eloquently of his wide-plains background.

"No, son, we have no openings for salesmen," he said. His eyes added silently, "Above all, not for country hicks."

Alberto had determined, however, he would not take "no" for an answer. He had prayed before he had entered, and was sure this was where God wanted him to work. After 15 minutes of persuasion, the manager threw up his hands in exasperation. He would give Alberto a 30-day trial. There was no place for him in the store, but he could sell from door to door. He would get a 10 per cent commission on his sales.

That was more than a year ago. Alberto now has a steady job with the store and a regular salary. He works from 7:00 A.M. to 7:00 P.M.

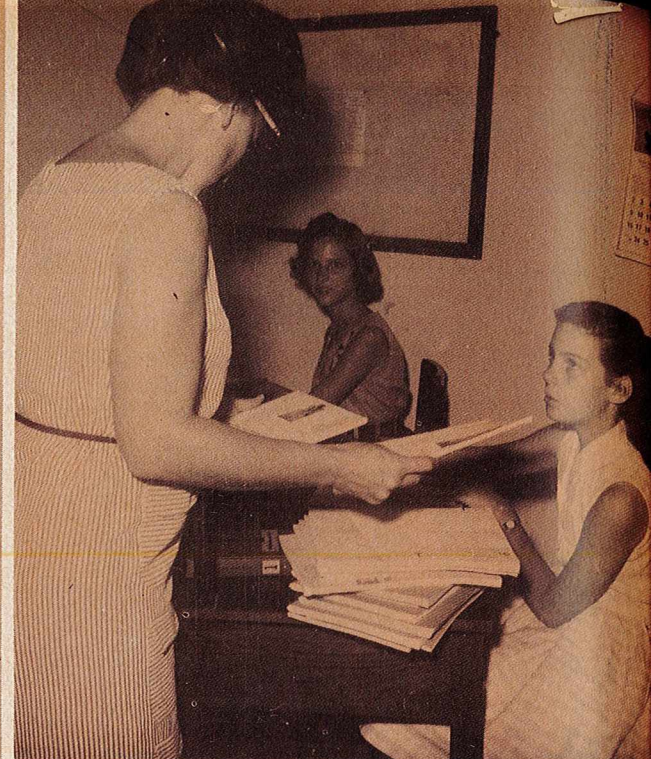
From 7:00 to 11:00 he attends night school. In two years, with God's help, he will have completed high school. Then he will enter the seminary. After graduation from his theological training, who knows what God may have in store for him?

Yes, who knows? Already significant changes have developed in his life's course. These days Alberto walks with a confident spring in his step. His brown eyes still radiate their old sparkle, but with a new depth.

When he speaks of his faith in God and his desire to become a preacher of God's Word, the listener senses that here is a young man on his way to fruitful service. Many of his fellow Mexicans, I predict, will come to know Jesus Christ through Alberto's preaching—with God's help.

This chapel, on property donated by Alberto's father, was dedicated in June, with Alberto giving the sermon.





At left, Mrs. C. Winfield Applewhite rings the school bell in Kediri for her daughters Rebecca and Charlotte and for Lowrey Moore, son of former missionaries Rev. and Mrs. Elton Moore. At right, Mrs. Robert L. Lambright teaches Becky and Charlotte five years later in their 8th grade class of the Kediri "Missionary Kid" school.

School Days for M.K.s

BY DARLYNE SEARS

Missionary Homemaker in Djakarta, Indonesia

Mrs. Ernest L. King teaches Sarah Owen, daughter of Dr. and Mrs. Frank B. Owen, in Kediri.

Mrs. C. Winfield Applewhite coaches her daughter when Rebecca was attending the elementary school in Kediri.

Randy Smith, taught at home by his mother, Mrs. Ebbie C. Smith, reads a lesson at his desk in Semarang.



ONE PROBLEM faced by missionaries is that of providing education for their children that will prepare them for study in American schools of higher learning.

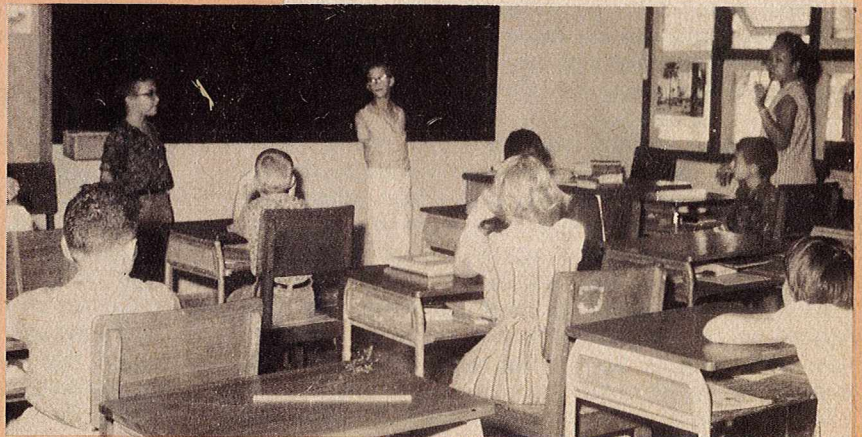
In some larger cities of various countries, American or international schools serve the sizable American populations. We are fortunate that Djakarta has an International School, where classes are taught in English. Its 280 pupils represent 26 nationalities. Four American teachers come each year, and the others have Indonesian citizenship. Six Southern Baptist M.K.s ("Missionary Kids") are attending this year from the families of D. Leon Mitchell, Joseph A. Jimmerson, and Stockwell B. Sears.

However, the school offers classes only through grade 8, and then the youthful scholars must leave home and go to Singapore or the Philippines for their high school courses. Rebecca Applewhite and Ralph Bethea, Jr., recently left Indonesia for their 9th-grade studies abroad.

In some missionary centers Baptist children are the only English-speaking foreigners. Where there is only one family the mother must become the teacher, and she uses the excellent Calvert courses of private study. If there are several families (such as in Semarang), the mothers may share this responsibility. If the number of pupils is sufficient (as in Kediri, with 15 school-agers) a miniature school may be established. Some children may also attend classes at the local Indonesian schools in addition to their home studies in English.

The school building in which the "Missionary Kids" study in Kediri, I might add, was built with funds from the Lottie Moon Christmas Offering, and it continues in operation with Cooperative Program money.

Although missing many of the "frills" of a Stateside education, these young people usually do quite well when competing with students who have finer facilities. Home spiritual training, plus the advantages of travel and knowing people of other nationalities and races, more than offset the disadvantages.



TOP: Gretchen Fryer, daughter of Rev. and Mrs. Ross B. Fryer, Jr., is given assistance by her teacher at International School in Djakarta.

CENTER: The author, Mrs. Stockwell B. Sears, visits the principal of the English-language school in Djakarta.

BOTTOM: Students recite in a class at the Djakarta International School.

EPISTLES

FROM THE



Jean (Mrs. John A.) Pee
Florianópolis, Santa Catarina, Brazil

Brazil News Media Ridicule Racial Events in America

WE ARE DISTRESSED over the events in America in regard to race relations. Needless to say, the newspapers and radio stations here are making much of the events and playing them up with sarcasm and ridicule. Many strangers stop us on the street to ask our opinions.

Interestingly enough, the men working on the mission house, the widow lady who works here, three of our pastors and their wives (our closest friends), and some of our son Johnny's closest friends are Negroes. Some of them come right out and ask us about the news and others just watch us. We pray that God's will might be done and that this shame for America might be erased.



Urban L. Green
Joinkrama, Nigeria

In Face of Widespread Juju, Problems Plague Baptists

IF YOU THINK juju worship and medicine men are a thing of the past, you should visit us. Evidence of its cruel practice is everywhere.

We are helping Jeremiah go to school, and he in turn cuts our grass and helps with the boys. His father is a polygamist, and one of his wives is a juju priestess. A juju hut is right next to Odowu Baptist Church in Joinkrama. This heathen superstition holds sway over many people in this area of Africa.

In the face of these problems, lack of organization and literature plagues our work. Every church I know about in the United States throws away more literature in one month than our association uses in a year. Two or three pieces have to suffice for the whole year. Almost no provisions are made for children. They are often driven away from the church doors because no one has planned for them. Yet they are available by the score.

My greatest sympathy goes out to our young people. Customs bind them. They are not permitted to date or even be in mixed groups unless at school, church, or pagan dances. Parents arrange the marriages, and girls are given to the highest bidders. A fine Girls' Auxillary member was given as the tenth wife of a polygamist and could do nothing about it. Many marriages are conditioned on the girls' ability to conceive. The older men have taken most of the teen-age girls, leaving only the preteens for young men.

Our economy is primarily a subsistence one. The peo-

ple have plenty of food, but very little money passes through their hands. They may not have enough money even to buy a length of cloth for clothing. So the churches are financially poor. Our devoted pastors receive almost nothing for their services.

The language barrier is keenly felt. At least 22 languages are spoken in this area, and 15 are represented on the staff at Baptist Hospital. When I spoke at a recent meeting five interpreters were used. It is a real problem to speak about spiritual truths through interpreters who may not have spiritual insight. But we are grateful to many faithful Christians who try to help us.



Glen (Mrs. John E.) Ingouf
Surabaya, Indonesia

Familiar Verse Impresses Girl Hearing It First Time

ONE DAY I had the privilege of visiting the home of a girl who attended my English Bible class but was not yet a believer. Together we went through the Gospel of John, reading and marking verses about Jesus and his claims on our lives. After reading John 3:16 she looked up and exclaimed, "That is very beautiful!"

From early childhood I had known and said that verse, even as our small daughter Susan had repeated it for us the night before. Yet this student, ready to enter the university, was hearing it for the first time.

In Semarang one of our missionaries advertised in the newspaper a correspondence course on John. The response was amazing. One man wrote requesting the course, saying he had been looking for the Lord. His closing sentence was, "Please lead me to the Lord if you can." How urgent, how real, is the hunger for our living Saviour!

This is your work. It is yours because of your partnership through both the Cooperative Program and the Lottie Moon Christmas Offering.



Frederick M. Horton
Fukuoka, Japan

Missionaries' Task Is Far From Completed in Japan

JAPANESE BAPTISTS are real missionary Baptists. *Dendo* (missions or evangelism) is the spark that moves them. In the recent Japan Baptist Convention a foreign missionary couple was appointed to go to Brazil. Pray for Pastor and Mrs. Nobuyoshi Togami.

You may ask, "Since Japanese are doing this, isn't our missionary work in Japan about finished?" Let me answer. Suppose you have 23,000 people saying, "I want

to learn about Jesus, God, and the Bible." They need personal attention over about a five-year period. Now suppose you have only 140 missionaries and 150 over-worked Japanese pastors in 92 churches and 119 missions. Add to this the work needing to be done in our Baptist schools, hospital, and other institutions, in the literature and book publishing, and in other enterprises that help grow churches. Do we need more missionaries? Yes, but not just 140. Six hundred or 6,000 would be more like it.

As for Japan Baptists' one missionary family, would you want to take away the keenest joy they can have: of giving the gospel to the more than 25,000 Japanese-speaking people in Brazil? Of course not. But Japan itself is still a land where the general population increase each year is 10 times the increase of Christians.

Are Southern Baptists with 32,000 churches not going to help these struggling 92 churches in their great task? Of course we are! And this is the day to do it.

Virginia Wingo
Rome, Italy

She Is Thankful for Christian Homes, Persevering Faith

I GIVE THANKS for Christian homes that are established. In our guest room just now at Armstrong Memorial Training School are a bride and groom who arrived last night for a brief visit. The bride is a former student of ours. Gentle, well-bred Marisa, one of the sweetest students we have ever had, always wanted to become a missionary. But she had to leave school in her second year because of an aunt's hopeless illness.

In the intervening months she became engaged to a fine young pastor-evangelist in one of Italy's most promising mission fields, and they were recently married. She could not serve in a place where a consecrated life would count more for Christ. As we read Psalm 37:3-5 together this afternoon, she told me how it has come true for her and how she has found the place where God wants her as a missionary.

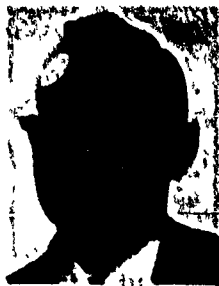
I give thanks also for examples of persevering faith and love. One is that of Signora Globbi, a devout, warm-hearted woman in her sixties. She is dear to all of us in our little church and to many beyond its doors. She spends much time in correspondence with men whom she calls simply "*I miei figliuoli*" (my little sons). Most of them are fairly young and all are in prison or are ex-convicts. During the more than seven years of her ministry to them through letters, nearly 40 have accepted Jesus Christ as their Saviour.

Mrs. Globbi's great grief is that her own son and daughter, already grown before she came to know and love God, are not believers. But she rejoices that Lidia, her daughter-in-law, is deeply interested. Day before yesterday we had an appointment to visit Lidia. But when I stopped by for the Signora she was crying, and she explained the reason.

"My son came home early," she said, "and when he heard Lidia was expecting us, he phoned me. He yelled at me: 'Mamma, you quit interfering in my business. Keep your religion out of my house!' Then he made

Lidia go out with him."

But Signora Globbi soon recovered her spirits and began planning for the future: "Next time we will go in the morning. He's always away at work then." Somehow we believe that not only Lidia but also her husband and sister will some day let Jesus come into their hearts.



James N. Westmoreland
Gatooma, Southern Rhodesia

Incidents Strengthen View Of Anti-Freedom Americans

WE CANNOT HELP being concerned about race disturbances in the United States. Such incidents strengthen the view held by many here that Americans and white people in general do not believe in freedom and equality for all people. We are saddened to learn that some churches have refused membership to Negroes.

If Christians at home could know what such things are doing to harm the cause of Christ around the world, I am sure they would re-examine their actions. It is time we realized that most of the world is not white, that no race is superior to another, that "there is no difference between the Jew and the Greek," that "we are all one in Christ Jesus."

If we as Baptists do not wake up now and do what is right in the sight of God in this matter of race relations, we may well find that the night has come and our opportunity to win our generation to Christ has gone. Won't you pray about this seriously and seek God's will as to what he would have you do?

Ervin E. Hastey
Torreón, Coahuila, Mexico

Radio, Newspaper Messages Arouse Interest in Gospel

GOD BLESSED our Laguna Association greatly during our simultaneous revivals last April. In the campaign we presented 14 fifteen-minute radio programs over two stations and ran eight evangelistic articles in the newspapers. Because of this communication many people began to inquire about their spiritual condition.

A man from Lerdo came to our associational office, saying that he needed spiritual help and that the articles in the newspapers appealed to him. The pastor in Lerdo visited him the following day. That night, as I gave the invitation, he and one of his daughters professed Christ as Saviour. The following night his wife made her decision. He told me he had been a drug addict, and Christ was the only power he had ever found that could give him victory over this habit.

Also, two young men from a nearby rancho came to the office, saying they had read the articles in the paper and wanted further spiritual instructions. The association president and I talked with them for about an hour and, with all of us on our knees, they trusted Christ as Saviour. Since then they have been attending Calvary Church and bringing several of their friends.



Jean Carter
Dar es Salaam, Tanganyika

Until Able To Speak Their Language, Will Be Stranger

SEVERAL MONTHS after arriving in Tanganyika, I heard one of the African women at our church speak of me as an *mgeni*, or stranger. I was quite surprised, because I felt very much at home by that time. But she explained to me that I would continue to be a stranger until I could talk with the people in their language.

It is always amazing how many thousands of people live within walking distance of the Baptist Community Center. People, people: sometimes six families living in a house with mud-plastered walls, others in nice two-story apartments or one-family houses beneath the coconut palms. To most of these people our Saviour is still a stranger.

He is unknown to one of our kindergarten children's mother who is said to be a witch doctor, and to one child's Muslim father who complained that his little girl came home from kindergarten singing about Jesus. He is a stranger to the attractive teen-age girl whose family has forbidden her to return to the Center because of her interest in becoming a Christian. Christ is a stranger to many thousands whose names we do not know.

We appreciate your support of our work through prayer and through the Cooperative Program. Thank you for the lovely house in which I live and for the attractive good will center where I work. Both buildings were constructed by your gifts to the Lottie Moon Christmas Offering.



Charles A. Beckett
Dacca, East Pakistan

Living Lives of Suffering, Their Only Hope Is in Christ

PAKISTAN offers an ever-changing picture of a nation rapidly learning the meaning of international politics in the modern world. But while social, political, and religious structures are undergoing constant revolution, residents of many villages (where over 80 per cent of the population live) remain unaware of change.

Pakistan continues to face devastations through natural disasters with depressing regularity. Death and destruction of unimagined proportions characterize life here. Months after the cyclone in May had passed, the death toll continued toward 10,000. At that time entire communities in the Chittagong district were swept into the ocean; villages with hundreds of persons vanished.

Salvage and rehabilitation continue, while life in most of the coastal area continues without knowledge of the message of life known to us in Jesus Christ. Fatalism, pessimism, and the hopeless resigning of life to circumstances allows their religion to offer little hope.

As this is written, much of the Faridpur area lies beneath two to five feet of flood water. The heavily silted river bed of the Ganges cannot contain the tor-

rents flowing through the Pakistan delta to the ocean. Many rice farmers lament the fact that for seven years much of their crops has been ruined by flooding. Irrigation and flood control projects have been conducted by the Peace Corps and other groups with limited success. Barrels of food and hearts of sincere sympathy are shared, but the suffering continues.

Often we ask: "How can we best assist these helpless people?" Invariably we find the answer in realizing that by leading them to develop a living faith in Christ their hope in and quest for life increases.

Faridpur, 21 hours from Dacca via river steamer and railroad, is the location of our Mission Industrial School in which one of my responsibilities has been to serve as superintendent since July. Carpentry, automobile mechanics, and engineering training is received by young men in a Christian atmosphere. Using an institution of this type in a manner most conducive to the growth of Christian personalities is a challenging task.



Suzanne (Mrs. Robert H.) Stuckey
Bandung, Indonesia

Baby's Death Strengthens Parents' Witness for God

BOB RETURNED from the hospital in July to tell our anxiously awaiting children that our fourth redhead, little Juli Lynne, was stillborn. God had chosen to take her back to him. Of course, we were numbed by this and could hardly understand all that God wished accomplished through it.

But even before Bob had finished explaining the sad news to the children, our first opportunity for witnessing through the baby's death was at hand. One of our language teachers, Mr. Djabbar, a Muslim, had heard of it and was the first to come to offer sympathy. As Bob and the three children sat with him Mr. Djabbar said, "Stephen, we know where your little sister is, don't we?" Stephen replied with his boyish confidence, "Yes, she is with Jesus." Mr. Djabbar repeated, "Yes, she is with Jesus." To hear this coming from his lips let Bob know the Christian witness was making an impression upon him.

The funeral service was in English and Indonesian. Almost all of the missionaries' helpers are Muslims, and this was our first opportunity to invite them to hear the message of the gospel.

At the close of the service Mr. Djabbar asked to speak. This is the usual custom in Indonesia, where friends express their concern to the bereaved. He told of his deepening appreciation for the missionaries, whose faith in God led them from their homeland to tell others of their God. He said he knew that committing the body of our little child to the soil of Indonesia would strengthen our witness in this land.

When two of the major crisis experiences of life—birth and death—come together so quickly, it is a time of great need and trust in God. We have learned that God is able to comfort beyond all human need, and "his grace is sufficient" for us. We thank him for binding us so closely to his work in this land. If in his wisdom this experience will help to win Indonesia to Christ, then our grief and sorrow will be adequately repaid.



Barbara (Mrs. O. D, Jr.) Martin
Campina Grande, Paraíba, Brazil

Pastor Keeps Busy Despite Opposition and Persecution

ON A VISIT to Patos, in the interior of our state, we were impressed with the work of Pastor Silas Melo and his consecrated wife, Zeze. In addition to the work of his rapidly growing church, he directs and teaches in a weekday primary school which meets in the educational space of the church and the downstairs of the parsonage. Baptist primary schools are necessary in Brazil, not only because of the severe shortage of public schools but mainly because the public schools are Catholic-dominated, usually having nuns and priests as teachers.

On some land that was given him Pastor Silas is building homes—a small, two-room house—for destitute members of his church. He also has a daily radio program, heard throughout our state. He does all this in spite of adverse living conditions and Catholic persecution.



Roderick W. Smith
Treinta y Tres, Uruguay

Spiritually Hungry People Find Food for Their Souls

ON ARRIVING HERE we had a discussion with a businessman who is president of the Lions Club. With deep conviction he said, "I should like to tell you that the ground for your work is soft now. The people have a spiritual hunger. They are looking. They are searching for more. I, frankly, am also looking. My mind and heart are open. If you Baptists have anything you are going to march. If you do not have anything you are not going to do anything. The people are waiting to see."

It is satisfying to hear children, young people, and adults who had never before known prayer praying to God—asking blessings on Christian work, interceding for people outside the kingdom, and thanking God for food, clothing, and shelter. It is also gratifying to hear them singing sacred hymns of praise to the God at whom they had previously laughed, and to see young people preparing portions of the Bible and invitations, folding and delivering them personally across the city, giving a testimony for Christ with joy and enthusiasm.

One fine lady who made a decision for Christ already has been responsible for a large number of people attending our mission church. While she was witnessing in another neighborhood, a lost person said, "I can't believe in God. I can't believe in the reality of God. Show God to me. Produce him." The Christian lady responded, motioning to her heart, "Señora, I cannot show you God physically, but I feel his presence in here."

What is it like in Uruguay? It is a society of educated people, secularly and materially, among whom the name of God has been dying for decades and materialism has been crowned king. It is an opportunity to preach

Christ to a lost people among whom it is socially correct not to believe in God and "morally right" to live in sin.

Down here you just have to begin where people are. Our major task thus far has been creating an environment in which we can begin to reach them. That can be readily understood when one realizes that until we arrived these people had never heard of Baptists.



Leroy Benefield
Davao City, the Philippines

Members Support Church In Own Manner and Ability

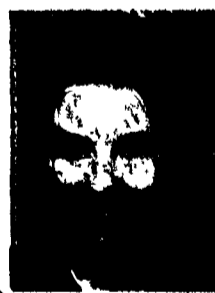
I WAS INVITED to a *barrio* (village) two years ago to preach at a Thanksgiving service. The Sunday school superintendent said I should come one day early if possible so we could have evangelistic services.

On the appointed day two men arrived to escort me on a five-mile hike to the place. As soon as I arrived and wiped the sweat from my brow, we began our services in a *nipa* chapel they had built themselves. It was filled at each service and the spirit was good.

At the Thanksgiving service, the people gave their tithes: some in money, some in rice, and some in corn. They were supporting a student pastor, and their tithes were sufficient to pay for literature and expenses of their evangelistic campaign once a year. That year 18 persons were baptized into the church.

Southern Baptists could force the growth of this congregation through subsidizing their work, but I think God prefers natural growth in their own way and ability. The church is built on the foundation of Jesus Christ and, should the missionaries leave, will continue.

As I thought about this situation there came a conviction in my heart that salvation is not limited to those who are rich, for God is no respecter of persons. A church can be self-supporting regardless of the economic status of its people. Pray that God will lead us to fully recognize this truth and apply ourselves accordingly.



Denna L. Stiles
Gatooma, Southern Rhodesia

Crippled African Woman Bears Joyful Testimony

AS PART of my language study requirement, I toured our Baptist work throughout Central Africa. One week end I visited Shabani, where Mr. and Mrs. Gene D. Phillips are serving.

Sunday morning we went to Tsitsi African Baptist Church. On our way we stopped for a crippled woman. She literally crawled into the car on her hands and knees. I was deeply moved by her sparkling smile and flashing eyes. As we shook hands and greeted each other, I knew we had a common bond: salvation in the Lord Jesus Christ.

Though she has an infirmity, her praise of and love for God are steadfast and true. She is a living testimony

of God's grace to save, to keep, and to give the fruits of the Spirit. She has learned to live above, and independent of, her circumstances.

As we rode, I thought of Paul's words in II Corinthians 12:9: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."



Earl G. Goatcher
Bangkok, Thailand

Villagers Happy that Father Has Gone To Be with Lord

TWO MISSIONARIES, Harlan Willis and Jerry Hobbs, went recently to a regularly scheduled clinic for Hansen's disease in a remote area where a few conversions have been made. As they arrived at the village, the leader of the Christian group met them and said, "I have good news for you; my father died yesterday."

To the amazement of the other villagers and the thrilling surprise of the missionaries, his family was rejoicing that their father had now been privileged to go on and be with the Lord. With only the Bible to guide their thinking and attitude, their response could only be biblical. What a commentary for us!



John M. Carpenter
Greenville, Liberia

Juju and Sin Grip People, But Many Turn to Christ

WE FIND many people in the interior who are tired of their traditional animistic religion. They are seeking a new way, a religion that is vital and alive—one able to cope with the basic problems and needs of life. Where we are able to present the gospel, especially to demonstrate through national Christians that Christ is the answer, we see many people turning to Christ.

When one man came to me to give up his juju, he told me he had been talking to it for years, but one day he came to realize that the juju had never talked back to him. He had fed it rice every morning and cared for it with great reverence and fear, but it had never been of help to him. He was leaving this powerless and meaningless idol to become a child of the one true and living God who hears and answers his children's prayers.

Immorality and ungodliness here are rampant, such as plural wives, drinking of locally made intoxicants made from sugar cane and the oil palm, sexual looseness that leads to adultery and frequent illicit sexual affairs, a strong spirit of jealousy and selfishness, and the practice of witchcraft or "African magic" to destroy a rival or elevate oneself. These practices have such a grip on the nationals that it is only by a miracle of God's grace that a person can be separated from it.

The pagan society still has a firm control of community life in many interior areas. Some pastors have

been severely dealt with because they tried to influence the people away from pagan ceremonies. This is especially true in regard to the ceremonies forced upon a village family when a member of it dies.

IN OUR LAST Bible school more than 60 people were present, including pastors, church workers, and teachers in some of our small day schools. Our leaders are eager to learn and will gladly sit for eight hours a day while we carefully and slowly try to teach some of the basic truths of the Christian faith. They enjoy an expository study of the Scriptures.

Our hope for reaching all of Liberia for Christ rests in a biblically trained and Spirit-filled group of pastors and leaders. Sometimes this process of training is painfully slow, but just one small evidence of progress inspires us to keep pressing on.



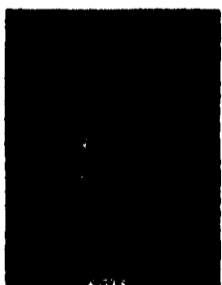
Maxine (Mrs. Jean H.) Law
Dar es Salaam, Tanganyika

Caught in a Paganistic Web, Muslims Resist the Truth

THE SPIRITUAL needs here are tremendous, and we are only touching the surface. Work is slow along the coast where the Muslim influence is strong, but it is faster in some upcountry regions. Five churches are in the area of Dar, a city of about 145,000, and the largest has about 40 to 50 in Sunday school.

Women of one Muslim sect wear a black, robe-like garment called a *buibui*—the Swahili word for spider. This is descriptive of how the people are caught in a web of paganism and false teachings.

A few weeks ago someone left a Muslim tract in our door which claimed that Christ didn't really die on the cross. It said the disciples slipped him out of the tomb, and he went into another country and later died a natural death. They carefully misused Scripture verses from Matthew to try to prove their point.



Grayson C. Tennison
Carcavelos, Portugal

Lottie Moon Turns Despair Into Victory of Opportunity

IT WAS IMPOSSIBLE for the little Portuguese congregation to construct anything remotely resembling a church. The cost, even for a jointly owned building, was twice what they had dared hope to raise. And there was doubt that approval of this type building could be secured for plans to provide the place of worship they desired.

Serious faces hovered over the drawings spread out on the table. No one was willing to let his deep excitement show through the calm front. In subdued tones opinions were voiced: "The area would provide for adequate growth—three times the present capacity! The owners were willing to sell the two lower floors of the five-story building to the church. But their price . . . ! For a church of 40 members it was just out of the question. Yes, prop-

erty prices are rising every day. This does seem to be the answer for which we have longed and prayed, but our building fund is still so insignificant. What can you expect from a church whose best-salaried member makes only \$120 a month?"

Faces were lifted, and in the silent exchange of glances there was more understanding than words could have produced. Disappointment was heavy. Months of talking and praying and hoping and looking had been to no avail. The members looked around the one little room that housed the church—already too small—and one could see the flame of hope that had stirred within them die reluctantly into a feeble glow.

"If we could secure through the Lottie Moon Offering even half of what we need, do you think the church could possibly finance the rest?" someone asked. Silence. Serious, dedicated men were weighing the implications. They dared not let their hopes soar. Even if they could lump together total receipts for all causes, the church's debt would still be larger than what they would raise, at the present rate, in 15 years. And what about the regular expenses? It certainly did not look encouraging.

Then a quiet voice, trembling with conviction, said: "God is giving us an opportunity. We cannot fail him!"

Lottie Moon came to share the burden.

A special business meeting then was called and the problem was placed before the church. Pros and cons were considered. Doubts were voiced. After long and serious discussion, the church by unanimous vote launched itself in a building campaign. What they had hardly dared to hope had now become attainable.

The vote you as a Southern Baptist cast in the Lottie Moon Christmas Offering had made the difference between defeat and victory. Your vote had given encouragement and had strengthened a wavering faith. Your vote had plainly said: "God is giving us an opportunity. We cannot fail him!"

Anna (Mrs. G. Gene) Pitman
Ogbomoshoh, Nigeria

Personal Witness of Gospel Is Effective in Hospital

ONE OF MY most rewarding experiences, before coming home on furlough, was visiting the women's ward at Baptist Hospital one afternoon a week. This was one of the greatest evangelistic opportunities anywhere. People are won to Christ in mass meetings, but the most effective witness is still the person-to-person presentation of the gospel. I saw from one to four professions of faith each week in the ward.

I talked with a young Muslim woman, who had come 90 miles to the hospital. Gene performed an emergency operation, and she had good recovery. Although she had heard of Christ before coming to the hospital, she had never been told that he was the Son of God who could save her from her sins. Then she accepted Christ as Saviour.

As Olatundum Adigun returned to her home, she realized she would face persecution from her Muslim family and neighbors. But she did not count that as a great

sacrifice for the new life she had found in Christ. She was already reading her Yoruba Bible when she left the hospital. Our chaplain sent a letter to the pastor of the Baptist church in her town, asking him to help her find a place of service in the church.

This is only one example of many people who are won to Christ by our hospital ministry. We are thankful that through the Cooperative Program and the Lottie Moon Christmas Offering you at home make this work possible.



James O. Teel, Jr.
Buenos Aires, Argentina

Killing Cow Opens Chance To Witness to Policemen

GOD WORKS in mysterious ways. We have a hard time understanding why accidents happen, delays occur in travel plans, and so forth. But, looking back, it seems that these are the times when more opportunities have occurred for sharing the gospel story.

Such was the case when I ran over a cow one night on the road between Mendoza and San Juan. The police at the nearby check point, one of many in contraband-plagued Argentina, were very helpful and sympathetic. Although I had passed that spot hundreds of times before, we had never really gotten to know each other.

After that accident no one has had to ask me for my identification card. They just say, "Oh, he's the one that hit the cow." Along with joking about eating barbecue from the next one I hit, they have become familiar with the reason for my being in Argentina and with my work. They have read gospel tracts and listened to our radio program. Some of them have become sincerely interested. I don't want to be remembered for running over a cow, but if God wants to use it for the extension of his kingdom, who am I to get in his way?

Paul W. Nelson
Vitória, Espírito Santo, Brazil

Winning Neighbor to Christ Best Preparation for Exam

LET ME TELL YOU about our friend José, who is a very good, moral man. He doesn't drink, curse, gamble or smoke. Most of all, he is an all-around good neighbor. He was waiting at our door the day our furniture arrived for us to move into the house, and he has been a constant help to us with the language and customs.

We had tried to witness to José many times and were always limited for words. But the night before our final exams at language school in August, we talked with him further about his need for salvation. The conversation lasted until 10:30. Betty agrees with me that this was the best preparation we ever made for an exam, because we learned from his personal testimony that José, then a Catholic, had accepted Christ as his personal Saviour.



THE WORLD IN BOOKS

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

The Handbook of Africa

Edited by **Violaine I. Junod**,
assisted by **Idrian N. Resnick**
New York Univ. Press, 472 pages,
\$10.00

This volume contains factual information on the social, political, and economic life of the 50-plus African countries. As stated in the introduction to the book, no attempt is made to interpret or analyze the data.

A standard format is established in the presentation, following the same pattern for each country: geography, historical sketch, government, population breakdown (main cities, urban-rural distribution, religious affiliation, languages, etc.), social data (education, health, and social services), and economy.

The book is thoroughly footnoted, and the appendixes give additional information. Some readers will notice the absence of an index; but the table of contents is a guide to the discussion of each country, and since the book follows a strict format, no index is needed.—N.S.

Creative Teaching in the Church

By **Eleanor Shelton Morrison**
and **Virgil E. Foster**
Prentice-Hall, 244 pages, \$4.95

Every Sunday school teacher should welcome these instructions for the effective teaching of children and young people. Many different methods are suggested and explained, some in detail.

Designed to teach through creative group experience, the projects are based on the premise that "encounter with God, not information about him, is our goal" in teaching. The purpose is to make the class "a laboratory for experiencing at firsthand the meaning of love and concern as interpreted in the Bible."

Methods for six age groups are included: preschool, grades one and two, grades three and four, grades five and six, junior high, and young people.—G.G.

The New Creation as Metropolis

By **Gibson Winter**
Macmillan, 152 pages, \$3.95

The mysteriousness of this book's title is dispelled when its contents unfold into a presentation of the need for Christian missions in rapidly growing metropolitan areas. Combining insights of sociology and theology, the author helps us to interpret "metropolis" as a new form of society.

Dr. Winter feels that Christianity is

being called upon to bring order out of chaos. The nucleus of the chaos is found in divisions caused by race, classes, movements, and changing outlooks. Men are living in close proximity but living in wholly different worlds. The author concerns himself as to whether the churches can bring about the desperately needed "new creation."

This book will stir the emotions and stimulate the mind. It is not one to lay down, then continue to "do business as usual." This reviewer suspects it will help give a needed sense of conviction and that its goading will prompt many to a practical application of its insights.—J.M.W.

What Really Counts?

By **Robert R. Powell**
Friendship, 96 pages, \$1.75

The author of this book, which might be called discussion ideas for young people, states that his purposes are "to help young North Americans discover some of the important ways in which South Asian young people are like them" and to give them "a broader background for facing their own concerns."

He accomplishes these purposes through conversations and stories about experiences of East Asian youth paralleling experiences of Americans: coming to terms with parents, boy-girl relationships, finding satisfactory work, allegiance to causes and groups, reaching decisions about the meaning of life. These are divided into six chapters. The first chapter explains how the book may be used.

The East Asian young people come from India, Pakistan, Ceylon, and Nepal. They represent a variety of backgrounds: isolated mountain villages, fishing towns, industrial centers, country estates. Religions represented are Hinduism, Buddhism, Islam, and Christianity.

Bible passages related to the subjects are included in the discussion suggestions.—G.G.

Visit to a Chief's Son

By **Robert Halmi**, with **Ann Kennedy**
Holt, Rinehart and Winston,
95 pages, \$3.00

Kevin, an American boy, receives for his 10th birthday present a trip to Kenya, East Africa. He spends 10 days in a Masai village a short distance from Mount Kilimanjaro, making friends with a boy named Dionni.

Until Kevin visited him, Dionni thought all boys everywhere herded cattle. Kevin

goes hunting with his friend, watches wild animals graze on the plains, herds cattle, and helps build a house. Before he leaves, he is initiated into the tribe.

The photos were made by the author, Kevin's stepfather. The story and pictures will help children become acquainted with East Africa and its people.—G.G.

Branches of the Banyan

Edited by **Addison J. Eastman**
Friendship, 160 pages, \$1.95

A Christian botany professor in Ceylon has compared the young church in his country to the banyan tree. Missionaries from the West planted the seed, and today the Ceylon church is sending its own roots into the soil. That idea forms the basis for the title of this book.

These articles, written by both Eastern and Western Christians, were chosen to "communicate something of the genius of the Christian fellowship as its roots go down into the soil of Ceylon, India, Pakistan, and Nepal." They include biographical sketches, pieces about some Christian families, essays on symbols of the Christian presence, and presentation of some churches. There is also a section of photographs and a map.—G.G.

REVIEWS IN BRIEF

Earl L. Douglass, assisted by **Gordon L. Roberts**, gives his usual scholarly presentation of the Sunday school lesson in *The Douglass Sunday School Lessons—1964* (*Macmillan*, 475 pages, \$2.95).

A Voice Not Our Own, by **Sam Allen** (*Judson*, 174 pages, \$3.50): contains 24 meditations to help one commune with God.

African Myths and Legends, by **Kathleen Arnott** (*Walck*, 211 pages, \$4.00): Juniors will catch a glimpse of children of another land through these tales of humor and sadness.

A Man Spoke, A World Listened, by **Paul L. Maier** (*McGraw-Hill*, 411 pages, \$4.95): this biography of the well-known founder and minister of the International Lutheran Hour shows insight that only an author-son can give and the surprisingly objective approach and style of a talented biographer.

Two reprints of sermons included in the *Evangelical Pulpit Library* series (*Baker*, \$2.95 each) are *At the Master's Feet* by **H. H. Hargrove** (211 pages), dealing with the Sermon on the Mount, and *Wrestlers with God* by **Clarence E. Macartney** (207 pages), dealing with prayers of men in the Old Testament.

FOREIGN MISSION BOARD

FMB Votes 3 New Fields

The Foreign Mission Board in its November meeting voted:

- to place missionaries in Iceland, the grand duchy of Luxembourg, and Austria;

- to appoint a second couple as fraternal representatives to the Portuguese Baptist Convention;

- to seek a missionary associate couple to serve English-speaking persons in the Vicenza, Italy, area.

The Board transferred Rev. and Mrs. R W Terry from Ghana to Iceland, but missionaries are still to be obtained for the other places. Southern Baptists now have workers appointed to 53 countries and territories.

In each of the three new countries the missionaries will begin with an English-language ministry, then extend a Baptist witness to others.

Mr. and Mrs. Terry will work with an English-language Baptist church in Keflavik, where about 4,000 Americans live, including 250 families off the military base. The church, organized in February, 1962, has been led by a military man whose tour of duty ends in February.

Iceland, with 39,700 square miles and about 185,000 people, "is not a frozen wasteland as often supposed," said H. Cornell Goerner, secretary for Africa who is temporarily continuing administrative duties for Europe and the Middle East.

"We would hardly be justified in placing a large mission group there, but there is full justification for meeting the need of this American congregation and exploring possibilities of a wider ministry," he stated.

The missionaries to Luxembourg, will begin their work with an English-speaking congregation started last February by a Baptist engineer helping construct a branch of an American industrial corporation. A large American community is in and near the capital city due to the development of American branches.

The grand duchy of Luxembourg, covering 999 square miles, has a population of about 315,000. "As far as can be determined, there is only one

Protestant church," Goerner said.

The placing of missionaries in Austria is at the invitation of the Austrian Baptist Union, he explained. They will be stationed in Salzburg for language study and possible development of English-language work, "but the ultimate aim should be to strengthen the Austrian Baptist churches and to develop new work in untouched areas."

"Austria, with a population of more than 7,000,000, has just about 750 Baptists in nine small churches located in seven cities," Goerner pointed out. "All work of our representatives will be closely correlated with existing work through the joint missions committee of the Austrian and the German Baptist Unions."

While visiting Austria in October, Goerner met with members of the Baptist church in Salzburg, who expressed appreciation to the Foreign Mission Board for helping make possible the temporary, barracks-type structure in which they now meet. Because of building plans for the city, this must soon be replaced by a more permanent building, and the Board appropriated \$25,000 to assist it.

A new couple will be needed in Portugal to join Rev. and Mrs. Grayson C. Tennison as fraternal representatives and be ready to carry on the work when they go on furlough in 1965, Goerner stated.

Reporting on his visit to Portugal in October, the Board's consultant in evangelism and church development, Joseph B. Underwood, said:

"It was encouraging to detect the newer and greater spirit of evangelism characterizing the Portuguese Baptists and their increased boldness to attempt new ventures in evangelism in spite of increasing government restrictions upon their work."

The English-speaking community in Vicenza, Italy, a small city near Venice, includes Americans attached to a large military installation. A missionary associate has been requested to serve a year-old English-language Baptist church as associate pastor, working with the recent graduate of the Italian Baptist seminary who is attempting to lead the congregation despite his limited command of the English language.

Hughey To Head New Area

John D. Hughey, Jr., missionary president of Baptist Theological Seminary in Rüschiikon, Switzerland, has accepted the secretaryship for Europe and the Middle East, Executive Secretary Baker J. Cauthen announced to the Foreign Mission Board in November. Offered the position during the Board's annual meeting in October, Hughey will begin serving in his new capacity January 1.

In the meantime, H. Cornell Goerner is continuing administrative duties for this area in addition to his responsibilities as secretary for Africa. He was secretary for Africa, Europe, and the Near East until that area of mission administration was divided last June to form two: Europe and the Middle East and Africa. He chose to remain with Africa.

Cauthen summarized some of the achievements in Europe and the Middle East during Goerner's administration: strengthening and expansion of the International Baptist Theological Seminary, radio work, and conference ministries in Rüschiikon, Switzerland; projection of English-speaking work and reinforcement of national Baptist work in France and Germany; placing of Southern Baptist fraternal representatives in Portugal; strengthening and expansion of work in Spain and Italy; establishment of a theological seminary in Beirut, Lebanon; opening of work in Jerusalem, Jordan; placing of more missionaries in Jordan, Gaza, Lebanon, and Israel; and reinforcement of work carried on by Baptists of Egypt.

AFRICA

Christianity Losing to Islam

CAPETOWN, South Africa (RNS)—Christianity is running behind Islam in winning converts among African people, the general secretary of the British and Foreign Bible Society warned here.

John T. Watson, a Methodist minister from London, said that for every convert to Christianity from Africa's uncommitted millions there were two converts to Islam. Unless Christian forces seize every challenge presented to them it will be too late to win Africa for Christ, he said.

Watson announced the society is stepping up its Bible distribution throughout Africa.



COLOMBIA

19 Students Enter Seminary

Nineteen new students enrolled in International Baptist Theological Seminary in Cali for the current term, bringing the number of students to 35. This is the largest enrolment for the first term of any year, said Mrs. Donald L. Orr, Southern Baptist missionary on the faculty.

In addition, two lay workers in Cali are auditing classes. One, a young woman, has begun several mission points in the area.

Six of the new students are working toward the highest degree the seminary offers, licentiate in theology or Christian education.

Four couples from Ecuador are in the new class. Mr. and Mrs. Alberto Lopez, formerly with another denomination, were baptized into a Baptist church in Cali shortly after their arrival. Several of the Ecuadorians had to sell their cars and household goods, and subsist on only a small portion of what they and their families formerly had. Two of the men have university degrees in engineering, and one was the head of the city planning department in Guayaquil.

Photo: The Ecuadorian men students, with their wives, are (l to r): Ruben Jarrin and Alberto Lopez, from Guayaquil, and Carlos Pacheco and Guillermo Vasquez, from Quito.

EUROPE

English-Speaking Group Meets

Approximately 200 persons attended the fifth annual meeting of the Association of Baptists in Continental Europe in October at Immanuel Baptist Church in Madrid, Spain.

The Association, an English-language organization formed in 1958 by two churches in Germany, now includes 26 churches and missions in Germany, France, Luxembourg, and Spain. Three were received into the fellowship at the Madrid meeting: Emmanuel in Paris, France; First in Toul, France; and Bavarian in Bad Toelz, Germany.

Fred L. Fisher, professor of New Testament at Golden Gate Baptist Theological Seminary in Mill Valley, Calif., was the featured speaker. He is spending his sabbatical leave at Baptist Theological Seminary in Rüschiikon, Switzerland, and serving as interim pastor of Bethel Baptist Church in Frankfurt, Germany.

A report revealed that 339 decisions were made in the simultaneous reviv-

als held by the association churches in September. Preacher-musician teams from the United States participated in the campaign, directed by Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board. Lewis M. Krause, Southern Baptist missionary in Germany, was chairman of the steering committee.

Pastor E. L. Haddix of Baumholder, Germany, is the new president. Other officers are Pastor Elie Woerner of Toul; Mrs. Bess Jones of Wiesbaden, Germany; Missionary James G. Stertz of Russelsheim, Germany; Teddy Palmore of Châteauroux, France; Don Holt of Toul; and Don Moore and Mrs. Edith Franz of Frankfurt.

FRANCE

1st Graded Literature Issued

French Baptists published their first graded Sunday school materials in October, reported Jack D. Hancox, Southern Baptist fraternal representative to France. For five age groups, they are patterned after Southern Baptist Convention literature.

HUNGARY

Church Foundation Stone Laid

The foundation stone of a new building for the only Baptist church in the Buda part of Budapest was laid October 22. Representing the Foreign Mission Board, which is giving financial aid to the project, was John D. Hughey, Jr., president of Baptist Theological Seminary in Rüschiikon, Switzerland, and newly elected secretary for Europe and the Middle East.

Hughey said the building should be ready for use within a year. Located on a principal street, it will be modernistic in style, with a seating capacity of 225.

Twenty Baptist churches are in the Pest section of Budapest, reported European Baptist Press service.

Also during his three-day visit to Hungary, Hughey spoke to the 14 students of Hungarian Baptist Theological Seminary in Budapest and conferred with the Hungarian Government's minister of religious affairs and the director of the Office of Culture. The latter gave assurances that 5,000 new hymnals and other materials may be printed by Baptists in Hungarian and other languages.

INDONESIA

Church Springs Without Aid

Bethany Baptist Church in Sukabumi, a mountain city in West Java, sprang to life in September without the coaching of a missionary and without a penny of outside aid.

It resulted from the efforts of Kang Sioe Hoei, a young man who has a "remarkable ability to witness for Christ and to organize self-supporting churches," said Buford L. Nichols, missionary president of Indonesia's Baptist Theological Seminary (which recently began its 10th year, with 49 students enrolled). After studying in the seminary and establishing a Baptist church in Bandung, Kang went to Sukabumi about a year ago.

Forty-eight baptized believers form the church's charter membership, and 15 more believers are in an inquirers' class. The church now meets in a member's home, but it plans to erect its own building.

This gives Indonesia 14 Baptist churches and 31 chapels.

ITALY

'Texas' Party Honors Prof

"Our guestbook reads like the roll call of the United Nations!" wrote Mrs. James E. Hester, new Southern Baptist fraternal representative in Italy, after a party she and her husband gave for Enzo Amorini, their language teacher in Perugia. The professor was leaving for the United States to teach Italian for a year at the University of Texas in Austin.

"We invited 40 students from 21 countries and ended up serving 51," Mrs. Hester said. Many guests wore their national dress, and the Hesters (native Texans) wore Western garb.

Mr. Hester spoke briefly on the race situation in America. He explained that the majority of Americans have no animosity toward Negroes and that America is indebted to the Negroes for a great part of its folklore. He then sang a Negro spiritual, one of his favorite songs.

"Many thanked Jimmy for his words concerning how Americans feel about Negroes," Mrs. Hester continued. "Many have promised to attend our worship services. And an Indian Sikh told me, 'If I ever become a Christian, I want to believe like you and Mr. Hester do.'"

JAPAN

Missionary's Books Published

Missionary Billy P. Keith, of Sapporo, has written two books published recently in Japan.

Shinsei, published by Jordan Press, a division of the Japan Baptist Convention, is the story of the Japan Baptist New Life Movement last spring. In its 200 pages are 35 photographs of various phases in the campaign. "Shinsei" is the Japanese word for "new life."

Missionary Worth C. Grant, secretary of Jordan Press, wrote: "Here is a record of one of the greatest efforts of its kind in the history of Christian missions for bringing vividly to mind for years to come the days of revival in Japan, Okinawa, Hong Kong and the Philippines and for sharing them over and over again."

As Ye Go . . . Preach, 165 pages and published privately, is a collection of sermons by 24 missionaries and of short biographies.

Both books are available from John Seelig, Box 22000-V, Fort Worth, Texas 76115, according to *Southwestern News*, alumni publication of Southwestern Baptist Seminary. Prices are \$3 and \$2.50, respectively.

SOUTHERN RHODESIA

3 Graduated from Seminary

Three men were graduated in October from African Baptist Theological Seminary, near Gwelo. Two are Southern Rhodesians and the third is from Nyasaland.

Seventy-eight men and women from the Rhodesias, Nyasaland, Portuguese East Africa, and the Union of South Africa have studied in the seminary's nine years. The present students are from four countries and six tribes.

For the three years of study the seminary offers 26 courses of theology and religious education on the secondary school level.

The faculty consists of three missionary couples: Rev. and Mrs. W. David Lockard, Dr. and Mrs. Ralph T. Bowlin, and Dr. and Mrs. Hugh T. McKinley. Lockard is principal.

SOUTH AFRICA

300 Attend Union Meeting

Some 300 messengers from the 130 churches co-operating in the Baptist Union of South Africa attended the Union's annual meeting at Kingwilliamstown in October. Among the guests was Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

SPAIN

Rodrigo Urges Self-Support

"The constant desire of every church that does not support itself must be to reach maturity through balanced development," declared Pastor Juan Luis Rodrigo of Madrid, outgoing president of the Spanish Baptist Union, at the Union's meeting in October at Alicante.

"In clear, plain terms, a church which has to depend on others to live is not a Baptist church," he said.

Rodrigo pointed out the need for expansion into new areas, as 29 Span-

ish provinces lack a Baptist witness.

The Union received three new churches, bringing the total to 48, with a membership of 4,181. Among them is Spain's first English-speaking Baptist congregation, Immanuel Baptist Church in Madrid. The churches reported 775 baptisms for the past two years.

Rodrigo is succeeded as president by Pastor Pedro Bonet Such of Badalona, elected for a two-year term.

José Cardona, secretary of the Protestant Defense Commission in Spain, spoke to the Union, reporting many signs of broader religious toleration. Spanish Protestants now have the opportunity of dialogue with representatives of the Government, which apparently is prepared to grant whatever measure of freedom may be encouraged by the papacy and the second Vatican Council, he said.

The Baptist Union meeting was the first in many years with the written permission of Spanish authorities.

"We must not disregard our afflictions of years gone by," Rodrigo said. "They form a part of our heritage and have taught us valuable lessons. They represent a refining process. Let us look to the future with firm resolve and with a high sense of responsibility as we work together on a national basis."

Area secretary H. Cornell Goerner commented to the Foreign Mission Board in November: "Not only are Spanish pastors and people encouraged by a changed attitude on the part of the Government. They have, themselves, received a greater vision of their evangelistic opportunity and are committed to a new program of expansion in which they will assume much of the responsibility, as well as welcoming missionary helpers."

TANGANYIKA

1st Church in Tanga Dedicated

Christians, Muslims, and Hindus packed the new, 135-seat building of Kisosora Baptist Church in Tanga for its formal dedication in September. That afternoon three persons were baptized in the Indian Ocean, bringing the membership to 19.

The building is the first of any denomination in Kisosora, one of the larger African residential areas of Tanga, said Missionary James E.



Kisosora Baptist Church in Tanga, Tanganyika, seats 135 worshipers.

Hampton, who began Baptist work there less than three years ago. It is also the entire city's first new church in several years.

First Arab Won at Library

The first Arab won to Christ as a result of Southern Baptist mission work in Tanga was converted through the Baptist library and reading room which opened last December.

Omari All Amer was the first visitor to the library on a Monday in October. He picked up a book and sat down to read. "I am interested in Christianity," he said when greeted by Missionary James E. Hampton, the director.

Hampton invited him into the office, talked with him about his life, and explained how to be saved. Before leaving the young man made a profession of faith in Christ. He has already enrolled in an inquirers' class for new Christians.

UNITED STATES

Miss Hamric Heads Council

RICHMOND (BP) — Miss Ethaleo Hamric of Birmingham was elected chairman of the Southern Baptist Missionary Education Council at the group's 19th annual meeting here.

Miss Hamric is editor of *Royal Service*, published by Woman's Missionary Union, auxiliary to the Southern Baptist Convention. She succeeds Edward Hurt, Jr., of Memphis, director of Royal Ambassador work for the Brotherhood Commission.

Two Home Mission Board workers of Atlanta also were named to offices. They are Jay Durham, secre-

tary of promotion, as vice-chairman, and Miss Kato Ellen Gruver, book editor, as secretary.

During the three-day meeting at the Foreign Mission Board the Council worked on 40 books on missions which Southern Baptists will study from 1965 to 1968.

The Council was organized in 1945 to guide the Home and Foreign Mission Boards in producing mission study books. It's made up of representatives of the Brotherhood Commission, Woman's Missionary Union, six Southern Baptist seminaries, Home Mission Board, Foreign Mission Board, Sunday School Board, Southern Baptist Executive Committee, and the Southern Baptist Press Association, but is not a Convention agency.

In 1964 Southern Baptists' home mission study will be on the theme "Fruits of Faith" and foreign mission study on "Frontiers of Advance."

Themes selected for study in 1968 are "The New South" in home missions and "Spanish America" in foreign missions.

The Council will meet again in October, 1964, in Nashville, with the Sunday School Board as host.

1st Spanish TV Series Begins

SAN ANTONIO, Tex. (BP)—A local television station, KWEX-TV, has become the first in the United States to broadcast a weekly Baptist-produced religious program in Spanish.

"La Respuesta," the Spanish version of the television series, "The Answer," is produced by the Southern Baptist Convention Radio and Television Commission in Fort Worth. Spanish soundtracks replace the sound of the English-version programs. "La

Respuesta" has been aired extensively in South American countries.

In Fortaleza, Brazil, the municipal council recently issued an official commendation of the programs telecast there in Portuguese. The council praised them for "their noble educational influence as well as their profound moral content." Twenty-six half-hour dramatic films, originally produced in English, have been given Portuguese soundtracks for Brazil and Portugal.

In Fort Worth, members of the Radio-TV Commission at their annual meeting heard plans for production of radio preaching programs in Italian, Chinese, Navajo, Portuguese, Russian, and Polish for U.S. stations.

They also heard a report on a cooperative effort with the Foreign Mission Board to provide one-minute television "sermonettes" by Theodore F. Adams, pastor of First Baptist Church in Richmond, Va., and past president of the Baptist World Alliance.

Baptists Urge Racial Accord

WAHIAWA, Hawaii (BP)—Messengers to the 1963 Hawaii Baptist Convention here passed a resolution calling upon Southern Baptist churches and institutions to integrate.

The resolution said the Baptist churches of Hawaii have always been integrated and believe this is in accord with New Testament teaching.

Two district associations of Southern Baptist churches, one in Maryland and Delaware and the other in Ohio, have also passed resolutions appealing for better race relations.

Eastern Baptist Association, which includes churches on Maryland's eastern shore and in neighboring Delaware, encouraged "member churches to open their services of worship and instruction to men of all races, treating them without discrimination because of color in regard to fellowship." Cambridge, Md., a scene of racial strife, is in this association's area.

In Toledo, Ohio, the Maumee Valley Baptist Association opposed "discrimination because of racial or national difference," favoring "every legitimate effort to create a spirit of brotherhood among all men."

The Maryland and Delaware group noted "that a Christlike attitude toward our brothers of other races is essential to the success of our worldwide program of evangelism."

Protestant Groups Assume 'Wait-See' Stand

MADRID, Spain (RNS)—A "wait-and-see" attitude prevailed at three October Protestant meetings held to discuss the future status of minority religious groups in predominately Roman Catholic Spain.

While signs supporting hopes for greater freedom were noted, reports from Protestant gatherings here and at Alicante and Tarrasa indicated minority denominations are withholding optimism pending action on a law to ease restrictions.

Proposed by Foreign Minister Fernando Maria Castiella y Maiz, the law calls for a definition of the status of minority religious groups and at the same time asks safeguards against proselytizing.

Spanish Catholic prelates reportedly have discussed and approved the proposal in principle. Early this year Bishop Pedro Cantero Cuadrado of Huelva, regarded as one of Spain's most outspoken and social-conscious prelates, advocated granting of wider rights to Protestants.

However, he called for a cautious approach to "such a delicate matter" and said Spain is neither mentally nor psychologically prepared for the exer-

Ex-Official Stresses Freedom Encyclical

MADRID, Spain (RNS)—A former Government minister quoted extensively from Pope John XXIII's encyclical, *Pacem in Terris*, during a lecture in which he referred to the problem of freedom of worship. This, he said, is a real problem in traditionally Catholic Spain, due to the existence of a Protestant minority.

Joaquin Ruiz-Jimenez, who resigned as minister of education in 1956, stressed the late pope's teaching on the necessity for the widest possible measure of individual freedom. *Ya*, the country's leading Catholic daily, carried the text of his talk before the Madrid center of the National Catholic Association of Propagandists.

Obviously alluding to press censorship in Spain, he said that freedom for the investigation of truth was equally as important as juridical guarantee of respect for the dignity and rights of every human being.

cise of religious liberty to the extent regarded as normal and even indispensable in other countries."

At the Protestant meetings, according to spokesmen for a "Committee of Defense" for minority denominations, major concern centered on the distinction between proselytism and "evangelism."

While there was general agreement that effort should be made to reach an agreement on proselytism with Catholic bishops, it was hoped that Protestants could print and distribute devotional works in their own denominations.

Adoption of any form of "legal status for the non-Catholic denominations" in Spain, Castiella has said, will hinge on "the express agreement of the Holy See."

Though a draft document on religious freedom has been prepared for the Second Vatican Council, it is believed that the matter will not be scheduled for discussion in the current session, ending Dec. 4.

It was noted that 13 Protestant churches, including five Baptist, have been allowed to reopen this year. At the same time, reports were received from Algeciras that local authorities had ordered the closing of an "Escuela Biblica" (Bible School) training Protestant leaders.

The Protestant minority in Spain, mainly Baptist, Brethren, Evangelical, Methodist, and "independent" denominations, is generally estimated at around 20,000 in a population of 30,000,000.

In San Antonio, Tex., a Southern Baptist representative to Spain, paying tribute to the late Pope John XXIII, said the Catholic pontiff's short reign is bringing a "new day" to Protestants in Spain.

Joseph W. Mefford, Jr., addressing the Texas Baptist Woman's Missionary Union's annual meeting, declared that Pope John's reign "somehow, some way really made a difference in Spain and it turned on the light for us in a lot of places."

Baptists in Spain, he said, "should take advantage of this new liberty and expand the present 48 churches with 4,200 members as soon as possible."

Official Pledges Full Religious Freedom

BUENOS AIRES, Argentina (RNS)—Complete religious freedom for all believers in this predominately Roman Catholic country was pledged by Argentina's minister of foreign affairs, Miguel A. Zavala Ortiz, as he formally installed a new undersecretary of cults.

Noting that the Argentine constitution "obliges us to defend the freedom of worship for all cults," Zavala Ortiz declared:

"Therefore, nobody is going to be molested because of his religious convictions or if he is an unbeliever. We assure cults of every guarantee, and we will dedicate ourselves to eliminating from society every vestige of religious or anti-religious strife."

The minister's statement was endorsed by the undersecretary of cults, José Noguero Armengol, who said that while the "federal government supports the Roman Catholic Church, this does not impede or place obstacles in the way of other confessions."

Zavala Ortiz emphasized that materialism must find no place in Argentina's way of life and that the government needed the co-operation of all citizens, especially that of the Catholic Church. "Hence," he added, "we wish the Church to be the guiding light in our tasks."

Religious Instruction In Schools Required

RIO DE JANEIRO, Brazil (RNS)—Religious instruction will be obligatory in all public schools of Guanabara state as the result of legislation passed here.

It will be made available to all minors up the age of 19. Attendance by students will be voluntary; those who do not wish to attend religion classes may absent themselves. The obligation is upon the school to establish such courses.

Although Guanabara is an officially and predominately Roman Catholic state, the new law provides that instruction may be given to Protestant and Jewish students, for whom courses may be started only when 10 per cent of the student body is Protestant or Jewish.

Classes will be during normal school hours, one hour weekly.

Religious Rioters' Sentence Is Upheld

JERUSALEM, Israel (RNS)—A District Court here upheld on appeal the sentence given by a magistrate's court to 10 ultra-Orthodox Jewish youths for rioting at Christian schools in Jaffa.

The court said although their offense was merely an "illegal assembly with intent to annoy the Christian schools, it was serious enough to require deterrent punishment."

One of the three district judges remarked that "many Jews, not necessarily religious, are outraged by the fact that some Jewish parents send their children to mission schools. But it would be an irresponsible act to accuse these schools of kidnapping these children and indoctrinating them without offering any proof."

The youths were the first to be convicted among a group of more than 100 arrested on charges of storming Christian schools in several Israeli cities. Trials for the others were continuing in Jerusalem and Tel Aviv. Protestant and Roman Catholic buildings were involved.

The Israeli Cabinet and newspapers of the nation issued strong condemnations of the rioting. A move by some Cabinet members to add a clause against Christian missionary activities was defeated.

Meanwhile, Shalom Ben Horin, a Reform Jewish leader, called for "a true and sincere dialogue" between Jews and Christians to achieve better understanding. He vigorously condemned the riots, observing that "God speaks in a small, quiet voice."

Vietnam Junta Vows Freedom, Democracy

SAIGON, South Vietnam (RNS) — Both Buddhist and Roman Catholic leaders seemed determined, in the aftermath of the military coup that unseated the regime of Ngo Dinh Diem, to eliminate traces of religious controversy in embattled South Vietnam. The ruling junta pledged religious freedom and democracy.

Buddhists were gaining power in the Government and seemed destined to increase their influence, a Western newsman reported. But there was resistance to having Buddhism proclaimed the official religion.

IN MEMORIAM

Daisy Belle Fitzmaurice Benson

Born Palo Pinto, Texas
August 28, 1876

Died Dallas, Texas
August 9, 1963



Daisy Fitzmaurice Benson served with her husband as a Southern Baptist representative to Mexico for 33 years.

Daughter of a blacksmith, she attended public school in Palo Pinto, Texas. She became a Christian at the age of 17, though not baptized because of home influences until 11 years later in Weatherford, Texas. After teaching in her native state, Miss Fitzmaurice married Rev. James H. Benson on July 28, 1904. She went with him to Chihuahua, Mexico, where he was principal of a Baptist-sponsored English school, in which she began teaching. The couple applied the next year to the Foreign Mission Board, and were appointed December 1, 1906, as Southern Baptist representatives.

They immediately moved to Durango, from where Mr. Benson conducted evangelistic field work in the states of Durango, Zacatecas, and part of Jalisco. In 1911 they transferred to León, Guanajuato, because of Mrs. Benson's health. They moved the next year to San Antonio, Texas, in the face of a revolution in Mexico. Mr. Benson alternated his work between León and San Antonio during the next five years, while Mrs. Benson remained in Texas with their three sons and daughter.

In January, 1917, the family moved to Tucson, Arizona, and later that year to Nogales, Arizona. Mr. Benson was able to preach and to distribute Bibles and literature in his Pacific Coast field of Mexico for the next two years, until the revolutionary conditions made it impossible for him to continue his service. The couple resigned as representatives at the beginning of 1919, and Mrs. Benson lived in San Antonio for her health while her husband was pastor of a church in Eagle Pass, Texas. She later joined him there. In March, 1921, the Bensons were reappointed, and he superintended field work in the states of Coahuila, Durango, and Zacatecas. Later that year Mrs. Benson again moved to San Antonio for her health and for education of their children.

In early 1927 the Foreign Mission Board transferred the Bensons to El Paso, Texas, where he became business manager of the Baptist Spanish Publishing House. Seven years later Mr. Benson resumed field evangelism work, but was unable to live in Mexico due to the restrictions on Christian representatives. In 1935 the Bensons went to Dallas, Texas, working among Mexican people, and early the next year again to San Antonio, where he served as treasurer for the Board's Mexican Mission.

In September, 1936, Mexican Baptist Theological Seminary opened in San Antonio, with Mr. Benson as president. The school moved two years later to El Paso. Mr. Benson continued as its president, as well as Mission treasurer.

Laying down their active work, the couple moved in November, 1941, to Arkadelphia, Arkansas, and were retired on the next New Year's Day. Mr. Benson died four days later.

Mrs. Benson went to Dallas in August the next year, continuing in ill health until her death 20 years later. During her later three and a half years she had lived at the Mary E. Trew Home (now Buckner Baptist Trew Home) in Dallas.

She is survived by a son, Maurice F. Benson, of Dallas, and a daughter, Mrs. J. L. Dorroh, of Kingsville, Texas.

ADDRESS CHANGES

Arrivals from the Field

- DAVIS, Rev. & Mrs. Charles W. (Costa Rica), 210 Cardon St., Centre, Ala. 35960
- HUDGINS, Frances (Thailand), Ivor, Va.
- MOORE, Virginia Dale (Nigeria), Star Rt., Blackwell, Tex. 79506
- SHAW, Rev. & Mrs. Carroll Wayne (Southern Rhodesia), c/o Mrs. Earl Hall, Box 182, Howe, Tex. 75059
- WILSON, Sarah (Argentina), 1202 N. Main St., Mt. Holly, N.C. 28120

Departures to the Field

- CORLEY, Sr. & Mrs. Marion L., Apartado Aereo 6613, Cali, Colombia.
- CRABTREE, Mildred I., Bap. Girl's School, Agbor, Nigeria.
- CUMMINS, Rev. & Mrs. Harold T., Box 30405, Nairobi, Kenya.
- HAYNES, Rev. & Mrs. Henry P., III, Apartado 1126, Maracaibo, Venezuela.
- HENLEY, Sarah Lou, Box 7, Agbor, Nigeria.
- LEWIS, Rev. & Mrs. Francis L. (Frank), Bap. Seminary, Box 205, Semarang, Indonesia.
- LIDE, Dr. Francis P. (Frank), 169 Boundary St., Kowloon, Hong Kong.
- LOFLAND, Rev. & Mrs. Wilson L., Box 99, Ramna, Dacca 2, East Pakistan.
- McKINLEY, Dr. & Mrs. Hugh T., Box 657, Gwelo, Southern Rhodesia.
- NORMAN, Sr. & Mrs. John Thomas (Tommy), Apartado Aereo 6613, Cali, Colombia.
- PHILLIPS, Marian, Bap. College, Iwo, Nigeria.
- RIDDELL, Rev. & Mrs. Gerald F., Casilla 960, Valparaiso, Chile.
- ROBERTS, Frances E., Campichuelo 147, Piso 6, Dpto. D, Buenos Aires, Argentina.
- TBELL, Rev. & Mrs. J. Howard, Box 99, Ramna, Dacca 2, East Pakistan.
- THOMPSON, Dr. & Mrs. Cecil L., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
- TIPTON, Rev. & Mrs. S. Thomas, Box 20395, Dar es Salaam, Tanganyika.
- WYATT, Dr. & Mrs. Roy B., Jr., Casilla 50-D, Temuco, Chile.

On the Field

- BRADSHAW, Rev. & Mrs. Melvin J., 938 Waseda Ushita-machi, Hiroshima, Japan.
- CALCOTE, Rev. & Mrs. Ralph V., Yachio-machi Naka 2-chome, Yahata-ku, Kitakyushu-Shi, Japan.

- CONDON, Rev. & Mrs. Wilfred H., Box 123, Oshogbo, Nigeria.
- GARRETT, Rev. & Mrs. James L., Caixa Postal 27, Santarem, Para, Brazil.
- KEITH, Rev. & Mrs. Billy P., Kita 8 Jo, Nishi 6-chome, 2 Banchi, Sapporo, Japan.
- KNIGHT, Rev. & Mrs. Howard C., Eduardo Costa 548, Acassuso, Buenos Aires, Argentina.
- LEE, Rev. & Mrs. Lewis E., Apartado Aereo 3177, Lima, Peru.
- NEIL, Rev. & Mrs. Lloyd H., Bap. Hosp., Eku, via Sapelo, Nigeria.
- SATTERWHITE, Dr. & Mrs. James P. (Jim), 26 Kami Minamida-cho, Jodoji, Sakyo-ku, Kyoto, Japan.
- SMITH, Mr. & Mrs. Jack A. (missionary associates), 19-7, 2-chome, Uchara, Shibuya-ku, Tokyo, Japan.

United States

- ADKINS, Mr. & Mrs. Thomas S. (Hong Kong), 1901 W. Seminary Dr., Ft. Worth, Tex.
- BELOTE, Dr. & Mrs. James D. (Hong Kong), SWBTS, Box 22866, Ft. Worth, Tex. 76115
- CADWALLADER, Rev. & Mrs. Chester S., Jr. (Guatemala), Box 801, 3939 Gentilly Blvd., New Orleans, La. 70126
- CANZONERI, Rev. & Mrs. George A. (North Brazil), 4075 Lipsey St., Apt. 12, New Orleans, La.
- CHAMBERS, Christine (Mrs. R. E.), emeritus (China), Cherry Hill Manor Nursing Home, 3575 S. Washington St., Englewood, Colo.
- DONALDSON, Rev. Buck, Jr., & Dr. Barbara A. (Tanganyika), 220 Blue Hills Dr., Donelson, Tenn.
- ESTES, Dr. & Mrs. J. R. (Joe Dick) (Switzerland), c/o Ky. So. College, 9001 Shelbyville Rd., Louisville, Ky.
- GAVENTA, Dr. & Mrs. William C. (Nigeria), Box 205, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206
- HARDY, Rev. & Mrs. Clemmie D., emeritus (Equatorial Brazil), 3128 Parrott, Waco, Tex.
- HART, Rev. Joseph L., emeritus (Argentina-Chile), c/o Chaplain E. R. Andrews, 604 Bjornstad, Ft. Benning, Ga.
- JONES, Marjorie (Ghana), 3324 Glanmanco St., Alexandria, La.
- KOLB, Dr. & Mrs. Raymond L. (North Brazil), 325 Arthur, Liberty, Mo.
- LEAVELL, Cornelia (Hong Kong), Box 336, Peabody College, Nashville, Tenn. 37205
- McKINNEY, Rev. & Mrs. L. G., Jr. (Hong Kong), 2000 Broadus St., Ft. Worth, Tex. 76115

- MOBLEY, Rev. & Mrs. Harris W. (Ghana), Hartford Seminary Foundation, 55 Elizabeth St., Hartford, Conn.
- MOBLEY, Rev. & Mrs. Marion A. (Mack) (Japan), 225 N. Mulberry St., Jackson, Ga. 30233
- OLIVER, Bennie May (North Brazil), 3202 Revere, Apt. B, Houston, Tex. 77006
- PARIAM, Rev. & Mrs. Robert M., Jr. (Nigeria), 2481 Patsy Anne Dr., Jacksonville, Fla. 32207
- RICHARDSON, Rev. J. W. H., Jr., & Dr. Margaret S. (Nigeria), 2535 Burney Dr., Columbia, S.C.
- SHERER, Rev. & Mrs. Robert C. (Japan), 9677 Lilly Jean Dr., St. Louis, Mo. 63134
- SMITH, Rev. & Mrs. J. Allen (Philippines), Homewood Ave., Rt. 4, Taylors, S.C.
- THURMAN, Rev. & Mrs. Clarence, Jr. (Malaysia), Box 614, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206
- WILLIS, Miriam (Paraguay), 358 Pine-wood Ln., San Antonio, Tex.
- WOLF, Rev. & Mrs. R. Henry (Mexico), 607 S. Alabama, Wetumka, Okla. 74883

U.S. Permanent Address

- Please make this change in your MISSIONARY ALBUM. For current mailing address consult DIRECTORY OF MISSIONARY PERSONNEL.
- WARMATH, Rev. & Mrs. William C. (Bill) (Japan), c/o C. T. Warmath, Star Rt., Mayfield, Ky.

ADOPTION

- NELSON, Linda Louise, foster daughter of Rev. & Mrs. Edward W. Nelson (Chile), born April 4, adopted May 23.

BIRTHS

- BECKETT, Craig Stewart, son of Rev. Charles A. & Dr. Jeanne M. Beckett (East Pakistan), Oct. 7.
- EMANUEL, Barbara Lucy, daughter of Rev. & Mrs. Wayne E. Emanuel (Japan), Oct. 18.
- FOSTER, Mark David, son of Rev. & Mrs. James E. Foster (Ghana), Oct. 9.
- FOWLER, Ruth Alicia, daughter of Rev. & Mrs. Roy A. Fowler (North Brazil), Oct. 9.
- O'BRIEN, William Ross, son of Mr. & Mrs. William R. (Bill) O'Brien (Indonesia), Nov. 1.
- SMITH, David Lee, son of Rev. & Mrs. Howard L. Smith (Ghana), Oct. 11.

DEATHS

- BUCKNER, J. T., father of June (Mrs. James M., Jr.) Young (Gaza), Oct. 18, Ruston, La.
- GLADEN, Mrs. W. C., mother of Sr. Van Gladen (Mexico), Oct. 11, Ft. Worth, Tex.
- JOINER, Rev. D. H., father of Rev. Gar-

reth E. Joiner (Ecuador), Nov. 10, Beaumont, Tex.

MOON, William Ernest, father of Rev. J. Loyd Moon (Equatorial Brazil), Oct. 8, Gurley, Ala.

MURPHY, W. O., father of Frances (Mrs. Ralph L.) West (Nigeria), Oct. 15, Trenton, S.C.

TUNSTEAD, John W., father of Hazel (Mrs. Leslie) Watson (Japan), in Oct.

TRANSFER

TERRY, Rev. & Mrs. R. W., Ghana to Iceland, Nov. 7.

Correction

The country to which Marilois Kirksey was appointed is *South Brazil* rather than *Equatorial Brazil* as given in the September issue. We regret this error.

ZIP Code Addition

The ZIP Code for the *Baptist Spanish Publishing House*, El Paso, Tex., is 79914. Please use it for all missionaries assigned to this Mission, except 79904 for Miss Ann M. Swenson.

Names of Countries

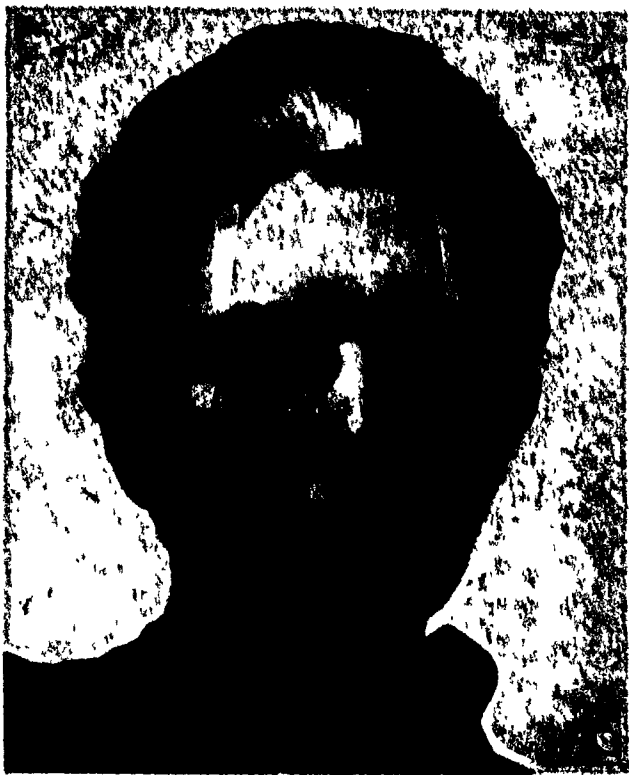
Malaya is no longer useable in addressing mail. Please use *Malaysia*.

Use *Republic of China* following the word *Taiwan* when addressing missionaries in that country.

Miss Mary Hunter Dies

Miss Mary Hunter, who served on the Foreign Mission Board's headquarters staff for nearly 45 years before her retirement in 1953, died Nov. 17 in Richmond, Va. She was 77.

Miss Hunter worked in the home offices longer than any other employee in the Board's history. One of six full-time employees when she joined the staff in 1908, she was circulation manager for *The Foreign Mission Journal*, predecessor of *THE COMMISSION*. She then man-



aged the literature and book departments and later handled visual aids.

For more than 30 years Miss Hunter prepared Foreign Mission Board exhibits, and for her final three years of service she devoted her time entirely to research. She had worked under five executive secretaries.

Miss Cole Wins Award

BIRMINGHAM (BP) — Chloanne Elizabeth Cole has been named winner of the 1963 Elizabeth Lowndes Award given annually by Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

She is the daughter of Dr. and Mrs.

That All May Know

(Continued from page 9)

can feel the reinforcement of this week as he is held up to God in intercessory prayer.

It is also good that we should remember the significance of the Week of Prayer and the Lottie Moon Offering from the standpoint of personal dedication. During this period intensive study is given to the work on mission fields. Maps of the world are placed before our eyes. Pictures are shown which make the mission fields vivid and real. We are reminded of our Lord's words: "As the Father has sent me, even so I send you."

During this week our hearts are stirred as we examine afresh what Christ would have us do. Many discover that the Lord would have them go. The remarkable thing about missionary appointments today is that many decisions are being made by people who have long been established in places of responsibility, but in studying the needs of the world they become aware that the Lord wants them to go. Others who find that they are not able to go, because of having passed the age limits or because of health infirmities, discover ways whereby they may share vitally in this labor of love through giving, service, and prayer.

We believe our Lord would have us press forward now with a new thrust in worldwide mission labor. It is our confidence that the Week of Prayer for Foreign Missions can kindle spiritual fires and open springs of compassion that will bear fruit in enlarged giving through the Lottie Moon Christmas Offering and the Cooperative Program, that this labor of love may grow in keeping the expectations of our risen Lord.

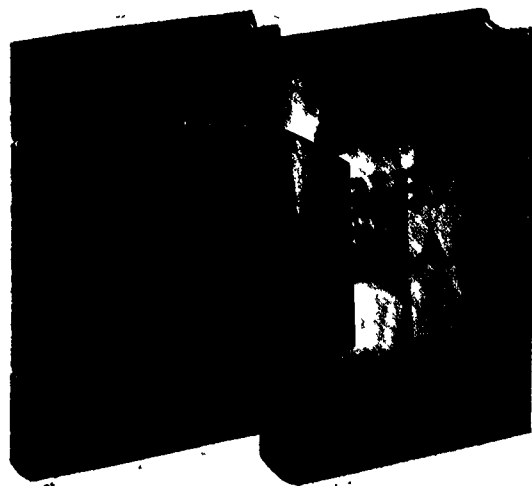
E. Lamar Cole, Southern Baptist representatives in Guadalajara, Mexico.

The Elizabeth Lowndes Award is \$200 cash given a Margaret Fund student who as a graduating senior has distinguished himself or herself for scholarship, leadership, and character and has maintained at least a "B" average.

Both the SBC Home and Foreign Mission Boards make nominations each year, the final selection being made by the Woman's Missionary Union Executive Board.

Just in time
for gift giving!

Special Offer! Save \$1.95
BROADMAN COMMENTS, 1964
and BAKER'S BIBLE ATLAS
both only \$2.95



BROADMAN COMMENTS,
1964

H. I. Hester and J. Winston Pearce

Aid for the teacher in preparing more meaningful lessons. This popular commentary on the International Sunday School Lessons features complete Bible passages, for each lesson . . . plus outlines, introduction and visual suggestions. (26b) Regular price, \$2.95

BAKER'S BIBLE ATLAS

Charles F. Pfeiffer

An atlas emphasizing geography. Each chapter has colored maps, black and white outline maps, and photographs. The *Geographic Gazetteer* gives location and other pertinent data on significant geographic names in the Bible. (26b) Regular price, \$7.95

Buy BROADMAN at your



BAPTIST

**TEAMED
FOR WORLD
MISSIONS**

Home MISSIONS
THE
Commission

**Both Magazines
for 2 Years**

\$3

Home MISSIONS

and

World Missions

- new subscription
 renewal

- new subscription
 renewal

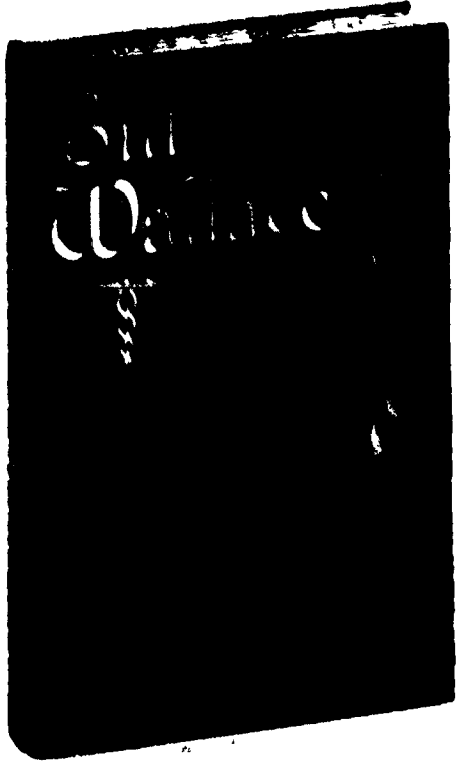
Name _____

Address _____

City _____ State _____ ZIP Code _____

Make checks and money orders payable to The Commission. Address all subscription orders to Circulation Manager, The Commission, Box 6597, Richmond, Va., 23230

**This Christmas . . .
give a gift
of inspiration**



By Jesse C. Fletcher

The inspiring story of Bill Wallace, who served as medical missionary in China during 17 of its most turbulent years. The easy-going doctor from Tennessee became a legend among the Chinese—and in February, 1951, he died—a martyr for Christ—in a Communist prison cell. (26b) \$2.95

Every child should have



**And what better gift
for that youngster on your
Christmas list?**

Every home should have a Bible story book, so why not provide the best? Completely new, *The Bible Story Book*, by Bethann Van Ness, tells the exciting stories of the Bible in language children understand. There are 298 stories in all, covering the entire Bible from Genesis through Revelation, in this big, 672-page volume. Children love the full-color pictures by Harold Minton . . . and *The Bible Story Book* features a 70-page supplement on life in Bible complete indexes and end paper maps. Want to make that year happy this Christmas? Give him a gift of lasting value . . . *The Bible Story Book*. (26b) \$4.95

Historical Commission, SBC
1214 9th Ave. N.
Nashville 3, Tenn. C

confidence . . . they're Broadman

Order from your
BAPTIST BOOK STORE

ALABAMA Birmingham	GEORGIA Atlanta Savannah	MARYLAND Baltimore	OKLAHOMA Oklahoma City Tulsa	TEXAS Fort Worth Houston Lubbock San Antonio
ARIZONA Phoenix	ILLINOIS Carbondale	MISSISSIPPI Jackson	OREGON Portland	SOUTH CAROLINA Columbia Greenville
CALIFORNIA Los Angeles	KENTUCKY Louisville Owensboro	NEW MEXICO Albuquerque	NORTH CAROLINA Raleigh	TENNESSEE Nashville Memphis
FLORIDA Tallahassee Tampa	LOUISIANA Baton Rouge New Orleans Shreveport	OHIO Columbus	INDIANA Indianapolis Evansville	SUMMER STORES: Birmingham, Ala. Columbus, Ga. Dallas, Tex.