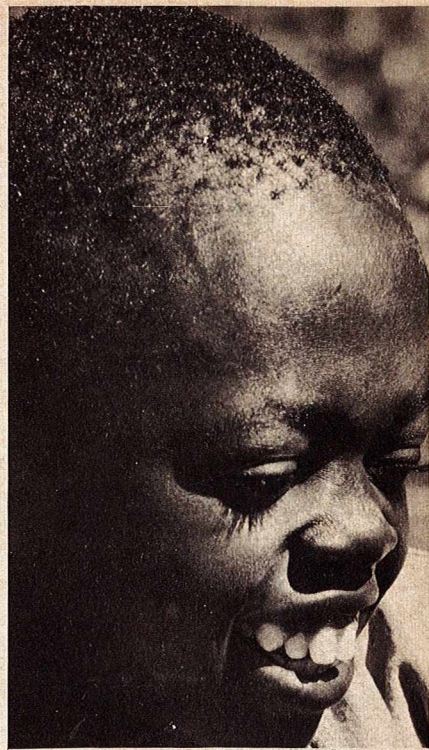
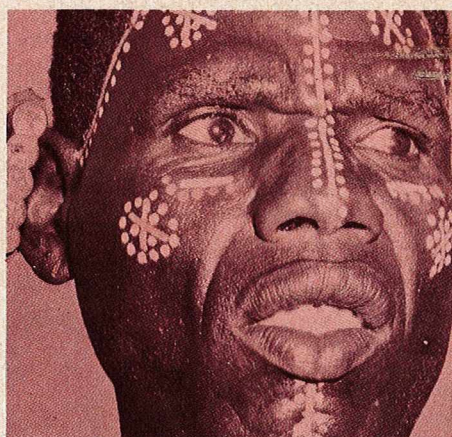
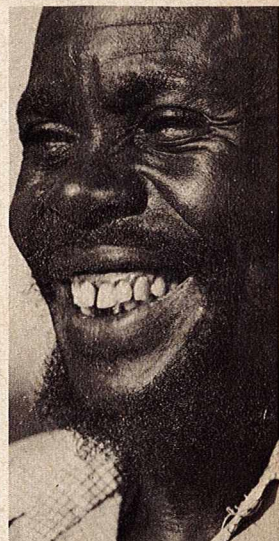
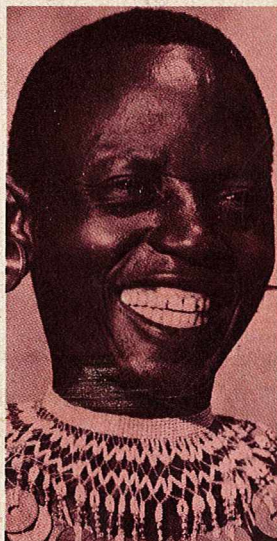
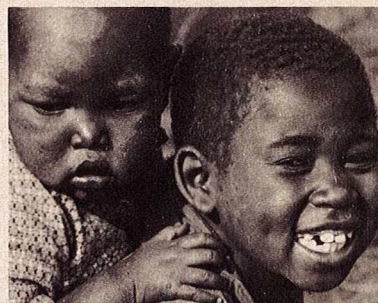
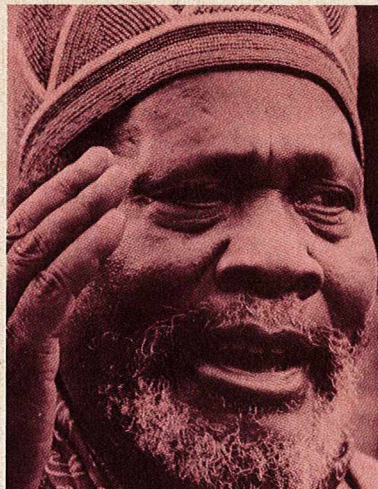


THE *Commission*



FACES OF THE NEW KENYA





Jesus Is Here!

By J. Ralph Marshall, Jr.

Missionary to Thailand, now on furlough

"JESUS IS HERE! Jesus is here!" Children chanted this as Missionary Ronald C. Hill and I drove into the village of Nong Bru. We had gone there from Chonburi, about 18 miles away.

I can't say we traveled over a road because you will immediately picture what an American thinks of as a road, and that isn't the way it is. It's more like a logger's trail through a forest, except that it winds through cane and tapioca fields. It is paved a part of the distance, but this doesn't mean a smooth road.

When we came to the edge of the village the children immediately began crying out: "Jesus is here! Jesus is here!" They followed us as we progressed up the street.

One little fellow moved a little too close to the car, and his mother swooped down and spanked his bare bottom. I thought that perhaps she was angry about his chanting with the other children. But later I saw him on his big sister's hip, entering the Baptist chapel for Bible teaching. He was too little to learn a great deal, but he knew that "Jesus is here."

No adults of the village had accepted Christ, but we prayed that soon they might become as little children in their hearts, confessing with a deeper meaning than the children's chant that Jesus *is* here.

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THE
Commission
FLOYD H. NORTH, Editor

FEBRUARY 1964 Volume XXVII Number 2

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A NEW BIRTH OF UHURU

BY JACK G. PARTAIN

Missionary field evangelist in Kitale, Kenya

AT EXACTLY midnight on Dec. 11, 1963, the lights were turned off in the sprawling Uhuru Stadium at Nairobi, Kenya. A quarter of a million spectators waited. Another two million or so watched and listened over TV and radio.

A light flooded barren twin flag-staffs at the end of the field. After 68 years the British flag had been hauled down. Slowly the new flag of independent Kenya rose on its staff. The crowd's first reaction was near silence. Then the emotion rose.

Bands played the new national anthem, "Ee Mungu Nguvu Yetu" ("O God Our Strength"). The flag was in place. The breeze caught it. Then came a deafening explosion—the first of an awesome display of fireworks. And a contagious roar spread through the crowds: "Uhuru! Uhuru! Uhuru!" ("Freedom! Freedom! Freedom!")

Kenya Colony, about four and a half times the size of England, was now the sovereign state of Kenya, Africa's 35th independent nation, the 18th member of the British Commonwealth, and the soon-to-be 113th member of the United Nations.

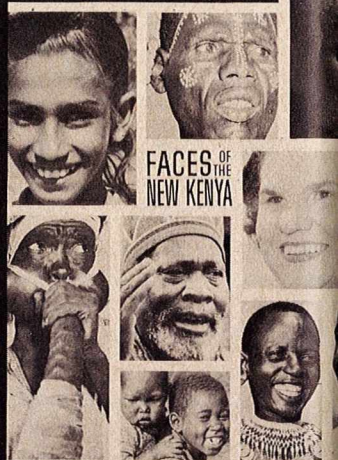
When Southern Baptist missionaries began their work in East Africa in 1956, all of East Africa was under British control. But the "winds of change" were already strongly blowing. For five years the world had been hearing of *Mau Mau*, the name given a fierce uprising centered among the Kikuyu people of central Kenya. In the nearby ancient kingdom of Buganda the British had felt compelled to send into exile the young university-educated *kabaka* (king). And in Tanganyika a frail-looking schoolmaster named Julius Nyerere was preaching *uhuru na umoja* (freedom with unity)



EAST AFRICAN NEWSPAPERS

As Kenya becomes independent midnight Dec. 11, soldiers raise the new nation's flag in Nairobi

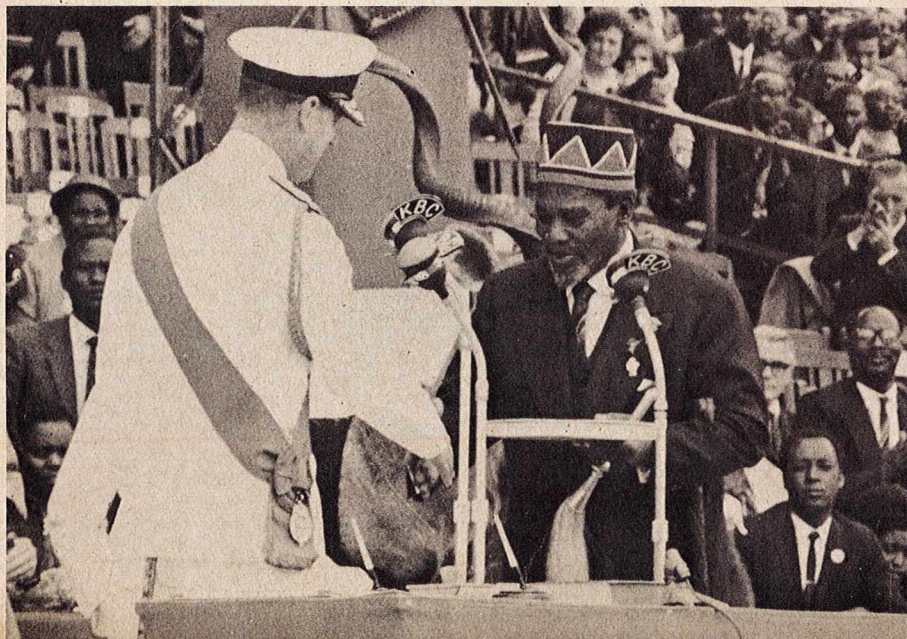
THESE *Commission*



Southern Baptist World Journal February

DESIGN BY WARD S. HILL

The Cover: Representing faces of the new Kenya are Prime Minister Jomo Kenyatta (in center) and Prince Philip, transferring control of Kenya as a United Kingdom colony to an independent government. The ceremony took place at Uhuru Stadium in Nairobi, Dec. 11, 1963. Photos are by Missionary Gerald H. Partain except of Kenyatta by John H. (the Black Star photo service)



Left: Prime Minister Jomo Kenyatta receives documents from Prince Philip, transferring control of Kenya as a United Kingdom colony to an independent government. The ceremony took place at Uhuru Stadium in Nairobi, Dec. 11, 1963.



WIDE WORLD PHOTOS

the country's flag is planted on top of Mt. Kenya at midnight, coinciding with Nairobi festivities.



WIDE WORLD PHOTOS

Prime Minister Kenyatta welcomes President Julius Nyerere of Tanzania upon the visiting leader's arrival at Nairobi in 1961, soon after Nyerere had led his country to freedom from Great Britain and after Kenyatta's release from nine years of prison and detention.

Right: Members of a Kenya tribe perform one of their traditional dances, preparing for the ceremonies at Nairobi's Uhuru Stadium in celebration of Kenya's independence. Some of the teams of dancers, picked in competition among tribes, numbered as many as 100.

and being heard. Zanzibar, the legendary isle of pirates, slaves, cloves, and sultans, waited off the coast and watched—not always patiently.

Two years and three days before Kenya's midnight ceremony, Tanganyika had been granted partial independence by Great Britain. Less than a year later, on Oct. 6, 1962, Uganda became free. Just hours before the Nairobi flag-raising, on Dec. 10, the sultan of Zanzibar again became the sovereign ruler of his people, although he was soon deposed by insurgents. The way had been opened, many hoped, for a federation of these four African states into one strong, economically sensible nation.

British colonization in Kenya was something of an historical accident. When the American journalist, Henry M. Stanley, arrived in East Africa in 1871 to search for the pioneer missionary, David Livingstone, most of the area was still only a coast on the maps of the Western world. For the next 30 years explorers, adventurers, and missionaries came answering Livingstone's plea to open East Africa "to Christianity and commerce." They also began the successful fight to drive out the slave trade.

Largely in response to their appeals, the British Government finally extended its *Pax Britannia* to East Africa. At first it sought only to impose its rule in Uganda. Then, to make the new area accessible, it built the first railway from the coast. To make the railway pay it encouraged European farmers to settle along the line in Kenya's pleasant and fertile highlands. One thing had led to another: ex-

ploration, slave trade, commerce, the railway, the settlers, and finally the Colony.

Thus came into being the ingredients both for Kenya's progress and her problems. Her economy developed rapidly because of the shop-keeping and artisan gifts of the Indians who had immigrated into East Africa to build the railway and because of the growing European farmer and professional community. But the overwhelming majority of the African population was cut off from commerce by lack of skills and from the best lands by the British "alienation" laws.

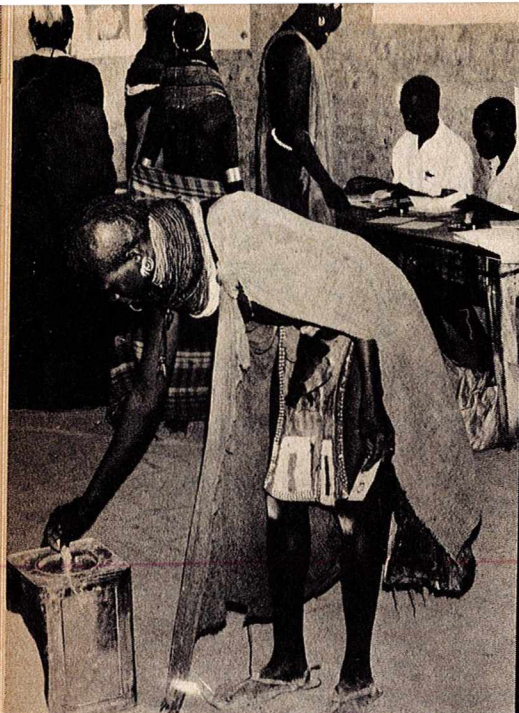
Those closest to European settlements felt the frustration most. Widespread preaching of the gospel and Christian education only increased the ferment. After World War II the pitch of African demands heightened, as did the rate of European immigration and resistance.

That all this exploded in 1952 into the terrible years of "The Emergency" (as the Mau Mau era came to be called) is a matter of history. Most responsible people in Kenya today want only to forget that bitter time. Though the uprising was hardly a political revolution in the usual sense, it had almost immediate social and political fruits. The pace for the provision of social services picked up briskly. The inevitability of political independence with an African government became widely accepted. But independence, once decided upon, was not so simple to grant.

Kenya has never been a nation in the modern meaning of the word. Her population is more a confederation of loosely related, sometimes warring

GERALD HARVEY





UPI PHOTO

A Turkana tribeswoman casts her ballot in Kenya's general elections, held in May last year, which decided the country's first government of independence.

Prime Minister Jomo Kenyatta hands out title deeds to property in a land redistribution effort. Thousands of white persons have left Kenya, and many Africans have demanded the farms.



JACK MOSS FROM BLACK STAR

tribes—overshadowed by the numerous and aggressive Kikuyu. That these widely different peoples have come through these years of stress and transition as united as they are is a tribute to the good sense of many of their leaders.

Events were moving swiftly when Jomo Kenyatta, leader of the Kikuyu people and alleged leader of the Mau Mau movement, was released from detention in 1961. The Emergency had ended the year before. Africans had been granted majority representation in the central Legislative Council.

In early 1962 a London Constitutional Conference drew up the plan under which an independent Kenya would be governed. After nearly a year of preparation, elections were called for mid-1963. Kenyatta's party, the Kenya African National Union, won a clear majority, and a government was formed, with Kenyatta as prime minister. The date for independence was announced: Dec. 12.

Nothing was spared in preparing for the great day. A national flag and anthem were chosen. Hundreds of African and world leaders were invited. Every tribe held competitions in the traditional dances to select representative teams. Football (soccer) and boxing matches were planned. A "Miss Uhuru" contest was promoted. The huge Uhuru Stadium was rapidly assembled on the outskirts of Nairobi's famous Game Park. The capital city was decorated with flags and bunting,

lights, and fountains.

Most of all, the people were prepared. Newspapers, radio and television stations, and leaders all spoke out: "There must be no trouble. We must show the world the kind of people we are. Everyone must do his part — African, Asian, and European alike."

As Uhuru week arrived, people began converging on Nairobi. Celebrations were planned in all the towns and villages, but the center of interest was the capital. Prince Philip, the Duke of Edinburgh, came representing the Queen of the United Kingdom. Representatives from the world's other governments came, including the United States' Secretary of the Interior, Stewart Udall.

The Soviet Union roared in equipment for her new embassy aboard huge jet transports. Trucks with banners reading, "This Lorry Is an Uhuru Gift from the People of the United States of America," rolled everywhere, taking groups to this or that event.

All the politicians tried to come. Thousands of people from nearby towns and farms simply walked in. Mau Mau fighters who had been hiding in the mountain forests for 10 years came down, still wearing their skins and long, braided hair. Everyone was in his finest clothes and on his best behavior. Most seemed to have a camera.

The mood was like that of a Fourth of July celebration, Christmas holi-

days, a bowl game weekend, and a national convention—all rolled into one week. There were the usual civic receptions and balls, the "freedom of the city" ceremony for Prince Philip, mass youth rallies and parades, and two-mile-long traffic jams. Some feared the usual spree of drunkenness and petty thieving, but the number of reported crimes actually fell during the week. American Negro singer Harry Belafonte, with South Africa's Miriam Makeba, played to full houses.

The Christian Council of Kenya, an organization in which most Christian groups share mutual concerns, arranged one of the major exhibits. It described the role of the churches in the life of Kenya, past and present.

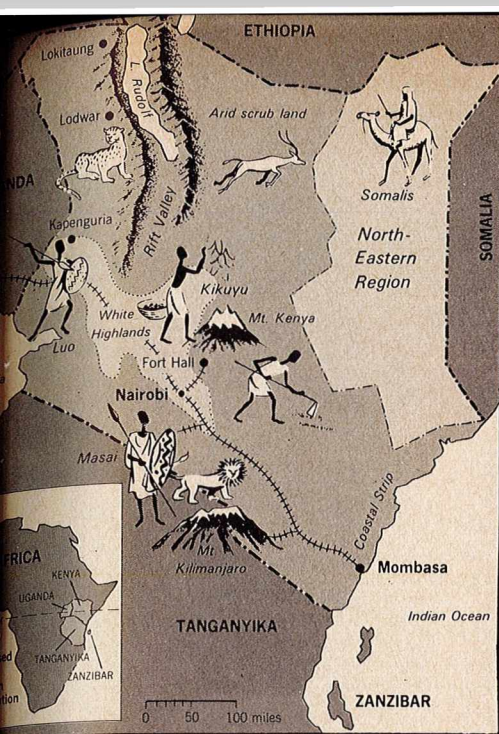
But the real attractions were the two ceremonies in Uhuru Stadium. The



GERALD HARVEY

Nairobi has many modern buildings

THE COMMISSION



COURTESY OF NEWSWEEK (MAP BY MAGILL)



Stanley meets Livingstone at Ujiji in 1871.

THE BETTMANN ARCHIVE

first was the flag-raising festivities Dec. 11. The air was crisply cool. From early evening more than 2,000 dancers wove a bewildering tapestry of sounds, movement, and color back and forth. The ways of the past never had a more colorful display.

Finally, as midnight approached, Prince Philip and Prime Minister Kenyatta arrived: symbols of the old and new. The prince—looking very young in his white naval uniform—ironically symbolized the old, while Kenyatta—past 73 years of age—represented the new.

As they stood at attention the storied King's African Rifles became the Kenya Army. In a moving drill of precision the old regiments passed on their colors to the new. Representatives of Kenya's three organized re-

ligious groups—Protestants, Roman Catholics, and Muslims—came to the dais to offer prayers for the new nation. Then, as Governor-General Sir Malcolm McDonald (the queen's representative in Kenya) and the prime minister walked to the center of the field, the massed bands of the Kenya, Tanganyika, Uganda, and British armies played.

In two short minutes it was done.

One flag was down. Another was up. On the surface it seemed that little had been changed. But as the murmured pleasure among the crowd became an ear-filling roar, as the explosion of fireworks overhead began to light the thousands streaming across the field below, as the announcement came of the new flag flying in the snows at the peak of Mt. Kenya, one began to realize that these African people had indeed taken a new step.

The next morning's ceremonies in the stadium were almost anticlimactic, though in reality more important. With his new army before him and with jets screaming above, Kenyatta accepted from Philip the official documents for the transfer of government. He and his cabinet then took their oaths of office, ending "God help me." This time the religious representatives were joined in their invocations for God's blessings by traditional (pagan) religious elders. The crowd was serious.

The prime minister's speech was filled with new slogans. Now he was

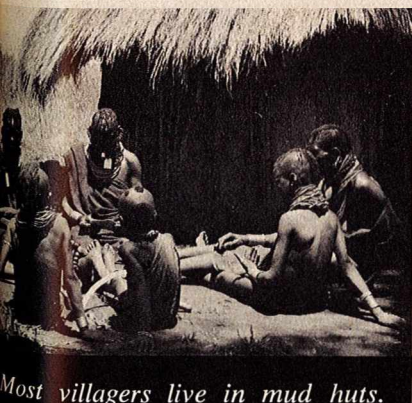
urging the people to make their freedom a reality by plain, hard work.

We who were sent by Southern Baptists to represent Christ on this side of the continent came away from these full, joyful days with several impressions about our job in the new East Africa:

Because we are relatively new on the scene, we share few of the liabilities or the assets of Christian groups who have borne the burden of evangelism since the early days. We were not here to be identified with the colonial power during those dark Emergency years. But neither have we been here long enough for our roots to have sunk deeply into the nation's life. We have few trained African leaders ready to step to the front; we depend heavily on the foundations laid by others. Our first chance to train indigenous leaders will come during the crucial, early years of the nation.

Political independence is a fact in Kenya. The sweet taste of *Uhuru* will nourish for a while. But the day will come when what once seemed the answer to every problem is not enough. Where will this "emerging" nation turn then? To communism's panaceas? To a faith in education, technology, and commerce? Or to the One who promised, "... if the Son makes you free, you will be free indeed"?

The first seems unlikely. The second is a real possibility. The last is our great hope.



Most villagers live in mud huts.

February 1964

APPREHENSIVE, HOPEFUL UHURU

BY WILL J ROBERTS

Missionary field evangelist in Nyeri, Kenya

I MUST ADMIT I was a bit apprehensive as the time approached for Kenya's *Uhuru* after 68 years of British colonial rule. I was not fearful for personal safety, though I did accept the advice of our African pastors not to take any trips into the villages during the *Uhuru* celebrations.

I was concerned about the possibilities of violence in some of the villages and its effect on our Baptist churches. Kenya's path to independence had been bathed in the blood of many of its own people. And it seems commonly believed that the Mau Mau, with all of its extreme cruelties, had accelerated the pace toward *Uhuru*. Many people here are beginning to view it as a glorious national liberation movement. Rumors were common that those who had remained loyal to the Kenya Colonial Government against the Mau Mau would be killed at the time of *Uhuru*.

The police investigated these rumors, and the Government said they were false. Yet they advised people traveling at night to do so only in groups. Also, the public ceremonies, held at night in other localities, took place in the daytime at Nyeri because of the possible risk.

Little did I think as a freshman in college 10 years ago that today I would be living in the place where a movement called Mau Mau was making international headlines at that time. It had started as an anti-European effort to drive out the white settlers in order to gain their land. At first it seems to have been primarily among the Kikuyu people who, because of rapid population increase, had insufficient land for their needs.

At the height of the terror, it was estimated that 90 percent of the Kikuyu tribe, Kenya's largest, were either active or passive supporters of the Mau Mau. But the movement's barbarous cruelties also were turned

against its own people who refused to take the oath. These cruelties turned the tide of opinion against it, an important factor in its defeat.

The Government declared a state of "Emergency" on Oct. 20, 1952. With the help of at least five extra British battalions and at a cost of over \$156 million, the Government put it down with ruthlessness.

The human toll on both sides was high. The loyalists' casualties were: civilians killed—32 Europeans, 26 Asians, and 1,819 Africans, with about 1,000 wounded (the victims were usually seriously maimed); security forces killed—63 Europeans, 3 Asians, and 101 Africans, with the wounded numbering 113 Europeans and Asians and 1,469 Africans.

Mau Mau losses were: 11,503 killed, 2,585 captured in battle, 2,714 surrendered, and 26,625 arrested. Also, some 77,000 Mau Mau suspects were detained.

Extreme cruelties and great injustices were done by both sides, and many scars remain. It was a time when brother literally fought against brother.



WIDE WORLD PHOTOS

Jomo Kenyatta waves his fly whisk, symbol of authority, as he returns to his farm at Gutundu after being released from detention in 1961.

One man's father was killed by the Mau Mau and his brother by the Government forces. This was not uncommon.

Now the prime minister of the Kenya Government is Jomo Kenyatta, arrested in 1952 and sentenced to seven years of hard labor and indefinite detention "for managing Mau Mau." But from the evidence given at his trial, which I have read, his role seems inconclusive, and even now

Kenyatta talks with pardoned Mau Maus coming from hiding in forests.

EAST AFRICAN NEWSPAPERS





WIDE WORLD PHOTOS

A Mau Mau fighter surrenders to a British soldier, handing over his homemade rifle and holding one of surrender leaflets dropped by air.

opinions vary considerably about his complicity.

Most of the Europeans (white persons) living in Nyeri have already left. One said, "It is impossible for most of us who lived here during the reign of terror to accept as a leader of the Government one whom we feel organized such awful deeds." Also, most of the Asians here (mostly Indians and Pakistanis) have chosen British passports instead of Kenya citizenship.

Missionary Jack Hull teaches a Sunday school class in the Nyeri area.

GERALD HARVEY



Characteristic of their fears for their future is one who remarked to me upon hearing of President Kennedy's assassination: "If you are not safe even in America, what about us here?"

Missionaries of the Church of Scotland and the Church of England, who had been working in this area for many years, were closely identified with the British Government against the Mau Mau. Some of their missionaries allegedly joined the security forces and killed some of the terrorists. (Whether this is true or not, it is believed by many people.) They also took over property belonging to the Kikuyu Independent Church, which the Government closed in 1952 because of its supposed connection with the Mau Mau. Most of these churches had split off from the Church of Scotland because the latter's missionaries had taken a strong stand against girl circumcision, a Kikuyu tribal custom.

Southern Baptist Missionary W. R. (Jack) Hull opened our Baptist witness at Nyeri in July, 1960, after the "Emergency" had been declared over in January that year. He had a definite advantage because he was not associated with either side, and he was able to win converts from both. Also, he got good response in areas where the Government had closed the Kikuyu Independent Church, whereas the established missions could not.

In one of our churches a man who is now a leading layman had been detained for nine years. In another church one of the lay preachers stated in a sermon that all those who had fought for the loyalists should come forward and repent. With the help of Missionary Hull, the two sides were

reconciled and are now working harmoniously in carrying on the Lord's work. But any renewed violence could have caused resumption of the divisions of hatred that split the people in the past.

Prime Minister Kenyatta, who says he has no bitterness or regret over his nine years in prison and detention, has called upon all Kenyans to "forgive and forget the past." He has issued a call for *Harambee* (all pulling together) to build the new nation. Since his election in June he has given the Government real leadership and has solidly welded the masses behind him.

So, in spite of the rumors, the time of *Uhuru* was a peaceful and joyous occasion. Cattle and goats were slaughtered for feasts in the villages. In the churches the Christian people met to seek God's guidance for their new nation.

On Dec. 16 I was one of about 60,000 persons overflowing the local football (soccer) stadium to welcome the Mau Maus coming from the forests under an *Uhuru* amnesty. Their arrival was delayed because at first they refused to ride in trucks. Most had eluded the soldiers for about 10 years and had lived on wild animals and honey. Their hair reached almost to their waists.

Among the "forest fighters" who came to hand over their weapons was a woman, Field-Marshal Muthoni, wearing a sheepskin jacket and a leather skirt, with a sword strapped across her chest. Also, two boys about seven years old, who had been born and reared in the forest, came to surrender. The father of one had been killed by Government troops.

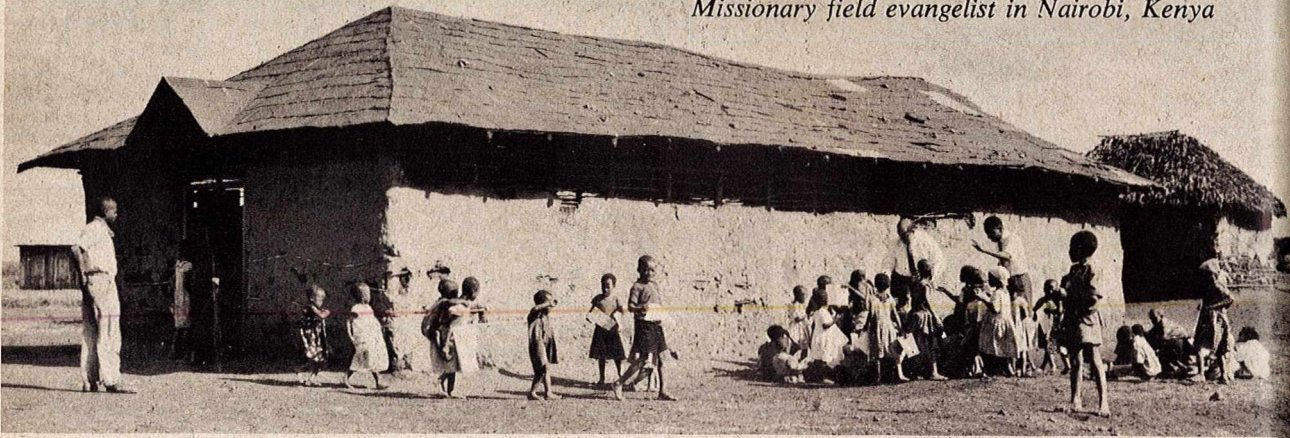
All week long they arrived by the truck loads—field-marshals, generals, majors, etc.—to the "demobilization camp" here. Some were the followers of the more recent Land Freedom Army, which was also anti-European and considered a successor to the Mau Mau. As they continued to lay down their weapons (many of them homemade) beneath the flag of the new Kenya, some remarked: "We are not surrendering; the war is won!"

It is the prayer of the Christian people that at last the time has come to the people of Kenya when "they shall beat their swords into plowshares, and their spears into pruninghooks," and brother "shall not lift up sword against" brother, "neither shall they learn war any more."

BAPTISTS and UHURU

BY W. BOYD PEARCE

Missionary field evangelist in Nairobi, Kenya



PHOTOS BY GERALD HARVEY

PERHAPS the question asked most frequently at times such as the independence of Kenya is: "How will this affect our Baptist mission work?"

The "winds of change" blowing across Africa have brought about a revision in the missionary's outlook and ministry. It has necessitated more sharing of ideas between missionaries and African church leaders, resulting in a closer working relationship. But for our basic work no immediate changes appear likely. Our institutions, as well as churches, have been assured they will not be interfered with by the Government so long as they maintain their standards and support their own programs.

Kenya's independence is likely to affect our work in another way. The "winds of change" have wrought their greatest results in the lives of the people, and as their lives change so our work is affected, Kenya still has

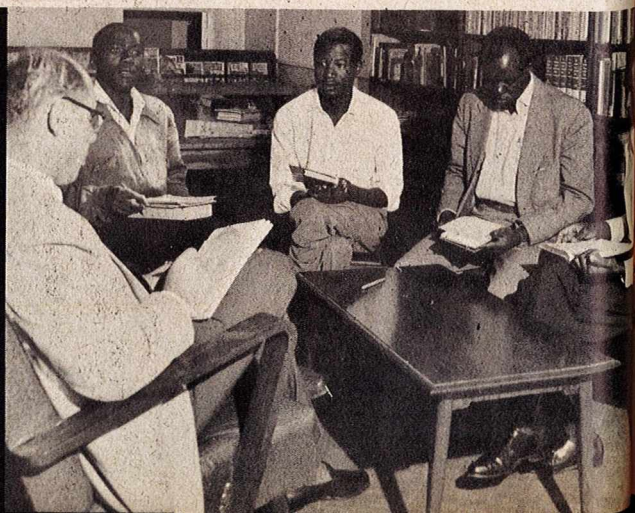
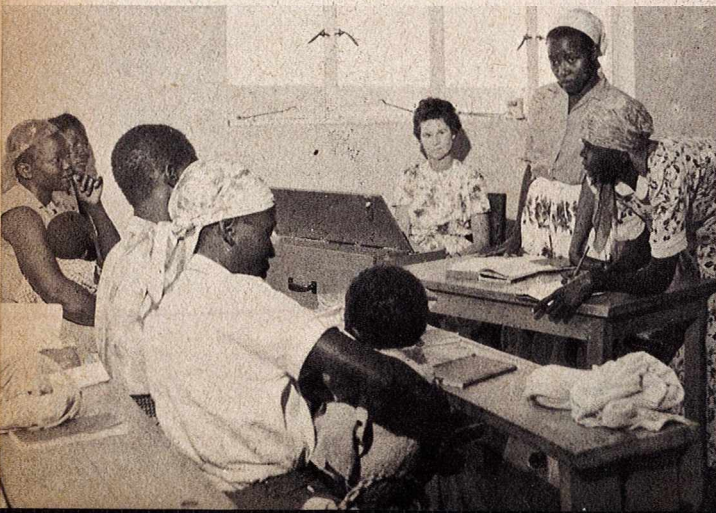
much poverty, but living standards are changing rapidly. People are moving from their villages and tribal cultures to the cities and being gripped by new desires. They want to buy cars, radios, television sets, and European-style clothes. They want to go on vacations and stay in hotels, send their children to good schools, and go to

private doctors when they are sick. Those fortunate enough to have good jobs are demanding and getting higher salaries than they have ever had before. Things they desire are rapidly becoming realities.

But unemployment and its resulting poverty remain Kenya's sore problems. The "have-nots" are like a boiling cauldron. They crowd in their squatters' shacks of sticks, cardboard and tin. Their lives are cramped and miserable. Looking for work, they find none. The progress that is all around them passes them by. They are living in a land of new hope, but that hope is not spreading itself out quickly enough to take in all who want to be included by it.

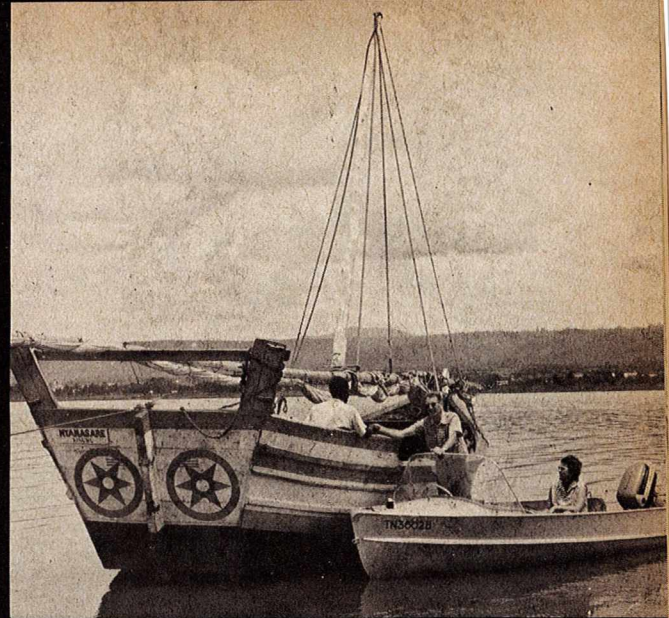
The people of Kenya collectively, whether rich or poor, are much aware of this historic step their country has taken. They are fiercely patriotic, sometimes critical, and always proud

Activities of Missionaries Davis L. and Mary Saunders in the Nairobi area include: Above: Leading Sunday school at Waithaka Baptist Mission; Left: Attending a meeting at Athi River Baptist Church; & Right: Conducting a class for evangelists at Shauri Moyo Baptist Church and Center.





Left: *Missionary Eric H. Clark, stationed at Kisumu, distributes evangelism tracts to young Kenyans at the Equator.*



Right: *With Mrs. Clark, he gives gospel literature to a fisherman on Lake Victoria.*

—often cruelly proud—of their new Government. With these facts in mind, what must we do to minister to an independent Kenya? Two steps suggest themselves:

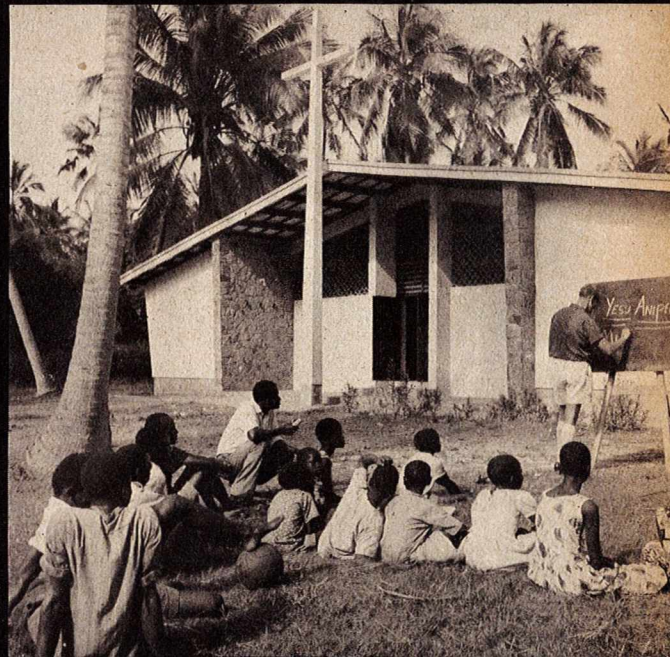
1. We must develop trained, indigenous leaders. Our Baptist work is waiting for them. We can evangelize through churches alone, but to get trained leaders we must have schools and seminaries. If there was ever a day when institutions had no place in missions, it has passed.

2. We Southern Baptists must expand our missionary efforts as rapidly as feasible while doors of possibility remain open. When countries such as Kenya become independent they present a tremendous challenge for us to move in ways we have not done before in sharing the gospel of Christ.

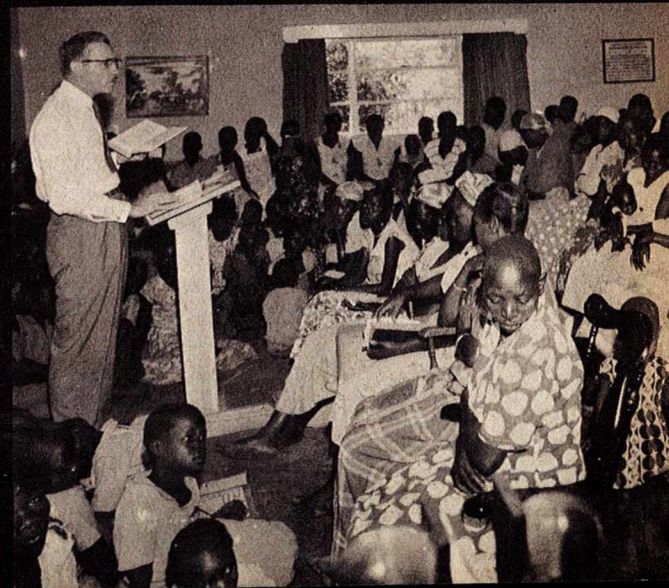
A few months ago, during our annual Baptist assembly, I was leaving the grounds to drive 20 miles back to Nairobi. At the bus stop I picked up an African man. He began talking with me about Africans and white people working together. He said: "This is the way God wants us to share. You have a car and I do not have one, so you are sharing yours. Someday I will have something you do not have and will be able to share it with you."

The day of their sharing with us may not be too far off, but now the people of Kenya are standing beside the road waiting for us to share with them. What we do today will determine our work with them tomorrow.

Charles A. Tope, a missionary stationed at Mombasa, teaches an outside Bible class at Kisauni Baptist Church.



Missionary Charles E. Evans preaches to a congregation in the living room of his home at the town of Kitale.





MAINLAND STUDIO

Healing In Hong Kong

BY JUNE SINCLAIR

*Missionary Librarian,
Hong Kong Baptist Hospital*

WHAT A DIFFERENCE a year makes! Just a year ago the building of Baptist Hospital in Hong Kong looked more like a nightmare than a dream. But on a Sunday afternoon in November the Foreign Mission Board secretary for the Orient, Winston Crawley, laid the cornerstone for the beautiful new edifice. The ceremonies that day were the culmination of years of praying, planning, and working by missionaries and national Baptists.

It was appropriate that Miss Margaret Bruce, Woman's Missionary Society director for the Southern Baptist Woman's Missionary Union, also took part on the program. Under her leadership and unflagging encouragement,

the women of our Convention have been led to an ever-deepening concern for world missions. Through their prayers and giving they have had a great share in helping dreams such as this to come true.

While the major cost of construction has been borne by Southern Baptists' contributions through the Lottie Moon Christmas Offering and other gifts, the hospital belongs to and indicates the strength of the Hong Kong Baptist Association. It will be governed by a medical board of 18 members, including national pastors, doctors, businessmen, and others. Missionaries may also serve if elected by the Association, but no staff member of the

hospital may be a member of the board.

At present the missionary staff consists of an administrator, four doctors, three nurses, and a dentist. On the national staff are two doctors, 15 nurses, seven technicians, and nine clerical workers.

In addition, the hospital is fortunate to have the services of Dr. Luke Chow, a physician who heeded the call of God to become a minister and receive training in our Hong Kong Baptist Theological Seminary. He is the chaplain, interviewing and counseling patients who seek physical help but are also hungry for spiritual guidance. Dr. Chow refers most of these to Baptist churches or chapels in the vicinity of their homes. The name of each patient is given to a pastor, and the church follows up.

It has been a thrill to commemorate the "firsts"—first baby born, first operation performed, and so forth. In December, however, there was another—the first death.

Ling-ling Kwok, a beautiful 16-year-old girl, died from an acute kidney disease. Her parents are people of means and culture from Peking, China, who came to Hong Kong several years ago when the Communists took their city. Her mother was an active member of the Christian community in Peking, but had drifted away from church connections since moving to Hong Kong. Her father had never been saved.

THE COMMISSION

The nurses' choir sings during the dedication ceremony on November 17.

MAINLAND STUDIO





GERALD HARVEY

Missionary Dr. Alfred L. Davis examines tiny patient.



GERALD HARVEY

Missionary Dr. Lewis R. Smith tells man about Christ.

Two years ago, when Ling-ling was stricken with nephritis, the family sought comfort and strength by attending one of our Mandarin-speaking Baptist chapels. Ling-ling was converted and was zealous in sharing her joy of salvation with her family. Her illness was a particularly hard blow to her father, to whom she had been close. A former chain smoker, he gave up smoking, started attending worship services, and had a genuine experience with the Lord.

Ling-ling spent most of the past two years in one of the Catholic hospitals of Hong Kong, but when it became obvious that her illness was in the terminal stage, she said, "Now the Baptist hospital is open. Please let me go there."

Dr. Chow counseled with Ling-ling and her family. In September her two brothers and a sister—ages 19, 18, and 14—were all baptized at the same time. Her parents expressed gratitude for God's goodness in allowing her to live long enough to die in the beautiful new hospital, surrounded by Christian attendants. Ling-ling's death served as a reminder that this is more than just a place of thrilling events.

Our purpose at Hong Kong Baptist Hospital does not deal primarily with physical birth, healing, and death but with spiritual. Pray with us that each person connected with this institution will be able to show others what a difference Christ makes in time and eternity.

February 1964



Dr. Chow counseled with Ling-ling and her family. In September her two brothers and a sister—ages 19, 18, and 14—were all baptized at the same time. Her parents expressed gratitude for God's goodness in allowing her to live long enough to die in the beautiful new hospital, surrounded by Christian attendants. Ling-ling's death served as a reminder that this is more than just a place of thrilling events.



YUGOSLAVIA REVISITED

BY PAULINE MOORE

Southern Baptist Representative in Rüschlikon, Switzerland

Pauline Moore is the wife of John Allen Moore, a professor at Baptist Theological Seminary in Rüschlikon, Switzerland, and director of the European Baptist Press Service. The couple served as Southern Baptist representatives to Yugoslavia in 1940-41 and 1955-56. Along with brief terms of service in Hungary, Egypt, and Austria, plus their second period in Yugoslavia, they have been in Switzerland since 1948.

Baptist work in areas now Yugoslav began in 1875, with reinforcement by the Foreign Mission Board in 1922. Figures now list 46 Baptist churches, with some 3,700 members.

IT WAS a pleasant surprise, as our family entered Yugoslavia for a five-week visit last summer, that the only formality was a quick glance at and stamping of our passports. There was no checking of baggage, no listing of cameras along with their numbers, no reporting of kinds and amounts of money. Yugoslavia evidently has learned that tourists don't care for all those requirements of the past.

Something new has been added, however. Persons coming on tourist visas cannot stay in homes of friends. And it is very difficult to obtain a visitor's visa, which does permit it, because trade is wanted for the hotels.

We were surprised also to find in the weekly tourist booklet, *What's Happening in Belgrade*, a list of all churches with addresses and hours of meeting. This included the Baptist church, with the notation "English services by request." The odd thing is that neither the pastor nor the several church leaders with whom we spoke knew anything about it. The list evidently is given to make a good impression on tourists. On the other hand, the name and number of the Baptist Union was omitted in the telephone book this year.

We found some interesting new arrangements about finances in Yugoslavia. If a person wishes to make a long distance call he may have to wait hours or never be connected at all, as was the case when John tried to make one. If, however, he puts through an "express" call, he will get his connection very quickly, but he pays twice as much for it.

Instead of parking meters, men patrol the parking places and sell you a ticket, usually according to the amount

of time you plan to leave your car. But at one place you could have your choice of parking spaces anywhere all day for about 14¢.

Yugoslavia has discovered, too, the possibility of moneymaking by selling postage stamps to collectors. This has been developed to the extent that stamps are printed to be sold abroad that are never used in the country.

The day before we left Yugoslavia the two men in our family got haircuts. As it was Saturday the price was 23¢,

but other days it is 19¢. In prewar years John used to pay 7¢, and if he wasn't particular where he went he could get haircuts for 4¢.

A distressing condition we heard of, though, is that in the Slovenian section of Yugoslavia the offerings given in the Baptist churches are taxed. Also, in Belgrade we learned that a store operated for many years by the British and Foreign Bible Society had been forced to close a few months earlier.

As usual, nevertheless, we saw many



The building of the Baptist church in Belgrade, the nation's capital.



Members in front of church in the Slovenia area. Mrs. Moore is in center rear, with her children also shown.



Baptist theological school class at Novi Sad, with Director Adolf Lehotsky at rear left with an instructor.

interesting sights. On a tower was a huge clock, which, we were assured, kept perfect time but which looked badly wrong. This was because it is one of the few clocks made with the long hand pointing to the hours and the short hand to the minutes.

The clock was at a fortress we were touring with a group of Baptist young people. As the tour ended, the youths requested and got permission to sing a song. I'm sure the guide was surprised and perhaps uneasy when the song turned out to be a hymn. Some of the same young people had sung a hymn in a park a short while previously and had run into trouble because of it. But this did not stop them from giving their witness again.

A further interesting sight: When we drove into Belgrade the city seemed to be giving us a royal welcome, with its main streets bedecked with Yugoslav and "worker" flags. Sharing our welcome, when he arrived three hours later, was Nikita Khrushchev. We were among the people lining the

street to see him. I don't know how far spectators stood along the route, but not many shared the place where we were. There was not much applause, and only a few scattered voices called out.

Proportionately we made a much bigger noise later. After Tito's and Khrushchev's car were those of their wives and of the diplomatic corps. Toward the end of the line we saw our Stars and Stripes, and two other Americans nearby joined our vigorous applause. Only I called out, however, to the consternation of the children who were afraid it might get us into trouble. But my pride in my country was somewhat dampened that day when we saw in the Belgrade Communist newspaper a picture of two policemen in an American city kicking a Negro on the ground.

After the devastating earthquakes at Skoplje, two of the Baptist leaders went to survey conditions. Twenty-one quakes had followed the original one, and the day the leaders left for Skoplje

the quake was the most severe of any since the first. Other than the fact that no Baptists were hurt, the report was discouraging. The combination Baptist chapel and pastor's home was wrecked, and the family was living outside in a tar paper arrangement.

The pastor said he hoped the Yugoslav Baptists would not be so naïve as to think the Baptists in Skoplje would receive any of the relief sent in. He offered his services for either clerical or manual work but was told, "We don't need your help."

Baptists have at least a couple of thorns in the Government's flesh, however. One is a meeting place and pastor's home just across the street from a military barracks. The army has tried to buy the property. A young Baptist soldier stationed at the barracks was severely reprimanded for going to the house, but when he informed his superior officer that he was visiting his uncle, as was true, nothing

(Please turn to page 29)

Mr. Moore preaches in a section where he was permitted to speak. Signs are in Hungarian and Serbo-Croatian.



Eddie and Marilyn Moore pause with villagers before entering new Slovak church described in the article.



Editor

Where China Missionaries Are

MANY OF US wonder what really lies behind the Bamboo Curtain and what is happening to fellow Christians on the China mainland. No matter how deep our concern for them, we can be fairly sure that it does not equal what is felt by those who once served in that land as missionaries. Theirs is a nostalgia punctuated with anguish and apprehension as they piece together the picture of brutality and suffering from small bits of news and communication that trickle through. There is something meaningful for us in knowing that we can share the prayer burden of those who would rather be back in China.

For a few years immediately before Pearl Harbor there were more than 200 Southern Baptist missionaries under appointment to China. Of that number more than 180 are still living; 89 are retired, and more than 80 are serving in 10 foreign fields. The largest concentration of them is on the island of Taiwan, world center for Free China and the official seat of government for the Republic of China. And right at the very edge of Communist China is the second largest group serving with the Hong Kong Mission. The other eight fields to which they have dispersed are: the Philippines, Indonesia, Thailand, Japan, Korea, Malaysia, Lebanon, and Hawaii. (Southern Baptist work in Hawaii is in the late stages of transition. A few foreign missionaries continue there until the new state convention and the Home Mission Board assume complete support of the local mission program.)

To round out the report we should include the missionary men who, with their families, once served in China but have resigned, having been asked by the Foreign Mission Board to serve at other posts of duty. The Board elected them to serve at Richmond, as executives on its administrative staff: Dr. Baker J. Cauthen, executive secretary; Dr. J. Winston Crawley, secretary for the Orient; and Dr. Eugene L. Hill, secretary for the Department of Missionary Education and Promotion. One other, Dr. Hugo H. Culpepper, is professor of missions at Southern Baptist Theological Seminary.

We have presented the last few by name because they are not listed in the FMB's *Directory of Missionary Personnel*. The names and addresses of all the others who served in China and are still under appointment by the Board, both active and emeritus, are listed in the directory. However, former fields of service are shown only for the emeritus missionaries. The directory is revised every three months and is available to anyone upon request.

Send Adults Along with Youth

ARE SOME of the youth in your church planning to attend a Foreign Missions Conference this year at Ridgecrest or Glorieta? This is being done more and more as churches see the value of such experiences for their Young People and older Intermediates. Repeatedly have we heard foreign missionary appointees tell how they discovered God's will for their lives while attending one of these conferences along with other young people from their churches. We anticipate that this will happen to a large number of those who attend this year. The Lord uses the presence and testimony of missionaries to awaken in others a response to the spiritual needs of the world and an acceptance of his claim on each life for missionary service.

We would urge you and your church to contemplate the value of such a project and to act soon. We would further urge that no plans be considered complete until adequate provision has been made for qualified adults to go along as sponsors and counselors. We have noticed the contrasts of behaviour and spiritual results in various groups over the past few years and are convinced that this is essential. They need to be accompanied by spiritually mature men and women who can understand the inner needs and struggles of young people and can help them interpret their experiences at the conferences and counsel with them on the decisions and adjustments that inevitably follow.

There is much more to such a venture for the adult attendant than mere chaperoning. He should possess spiritual sensitivities and an understanding of youth that will help him understand the inner needs of a young person who has come to grips with the claims of Christ on his life. Sometimes his severe inner struggle cannot be adequately resolved without having someone near at hand to whom he can talk and with whom he can pray.

Be sure that the youth group from your church goes to Ridgecrest or Glorieta this summer adequately balanced by qualified adult sponsorship. If reservations have not already been made, be sure to act promptly. The Foreign Missions Conference at Ridgecrest is June 18-24 and at Glorieta August 13-19.

Correction, Please!

THE EDITOR failed to detect and remove a factual error in the November, 1963, issue of THE COMMISSION. The caption on page 12 should not have said that "Christ baptized many." This statement cannot be reconciled with John 4:2: "Jesus himself did not baptize, but only his disciples" (RSV).

Lest We Forget

BY BAKER J. CAUTHEN

FIFTEEN years ago powerful Communist armies thrust their way through central China, aiming at the capital city of Nanking. Domination of the entire country was their ultimate objective.

Those were days of crisis. China's economy was disrupted; her people's morale sagged; defeat was in the atmosphere.

Americans in Shanghai were aware of United States warships in the harbor, waiting to evacuate them. The ships had to be withdrawn, however, when the invading forces proved their ability to damage the vessels.

Day by day the troops drew nearer. It became evident that the time had come when the hammer and sickle would wave over all of mainland China. It was a time of decision for missionaries. No one could ignore the fact that vast changes were at hand, and none could be sure of the circumstances to be faced.

Serious questions demanded attention, but answers were hard to find. Would missionaries be allowed to continue their work after the Communists took over? Would their presence be an asset or liability to the Chinese Christians? If they should leave, would they be permitted to return under the new government? If they should remain, could they leave later? Could any funds be sent to supply their daily needs and take care of their responsibilities?

To be sure, these and many others were vital questions, but nobody could really give the answers. It was a time when servants of God had to look to their Lord for leadership. They had come to China upon his mandate, and they were looking to him for guidance in a critical hour.

Many felt clearly that he led them to go away. Some had previously endured months in concentration camps. Some had known the trial of divided family life while in the line of duty. Some were old; others had little children. Each missionary stood face to face with his Lord and sought the an-

swer that he felt Christ would give.

Sixty-six felt impressed to remain behind the Bamboo Curtain and continue their labor as long as possible. But they were fully aware of the dangers both to themselves and their Chinese friends.

One by one the cities saw the flag of the Nationalist Government hauled down and the Communist banner exalted. Long before the end of 1949, the hammer and sickle were supreme throughout China—with the exception of Taiwan, where the Government had taken refuge and was about to experience a rebirth of vitality and purpose.

Several months passed before the full meaning of the radical changes began to be realized. At first temporary measures were put forward by the Communists to allay fears and gain as much popular response as possible. However, when the guns of war began to roar through Korea in June, 1950, the velvet glove was removed and the iron hand of Communist authority was revealed. Public trials became the order of the day. Crowds of many thousands gathered in Peking, Chungking, Shanghai, Canton, and other cities to witness the condemnation of "reactionaries."

Time of Agony & Death

THOSE WERE days of great tribulation. There is no way of knowing how many Chinese underwent imprisonment, degradation, or death during that era of suffering. We can never measure the agony of Christian hearts as people were forced to accuse one another and their missionary friends of real or imagined faults to satisfy the new regime's propaganda requirements.

It was a terrible time for those who preached the gospel, for they had to present it in such terms that the Communist authorities would consider favorable. Many Christian leaders soon knew what it meant to spend years



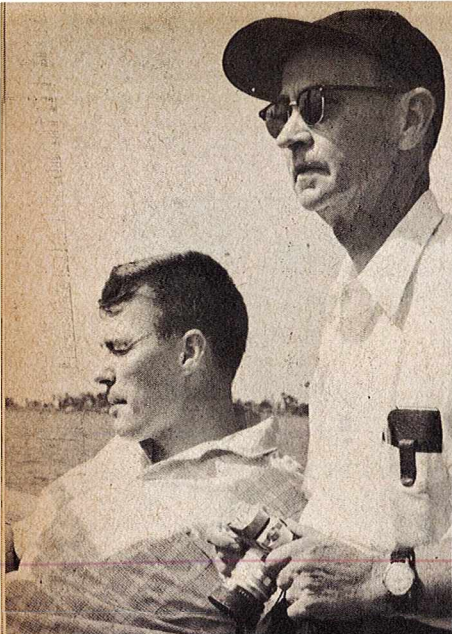
in prison cells, and some tasted the bitter cup of death.

Christian institutions found their work paralyzed or closed. Schools, hospitals, and other agencies were taken over by the government, losing all Christian identification. The few remaining seminaries could hardly be expected to graduate students except those who had learned to speak acceptably of the new order.

During the days of land redistribution, churches were required to end their services, and many were never allowed to reopen. In the larger cities, such as Shanghai and Peking, most churches were forced to close and hand over their property as "patriotic gifts." Shanghai, with some 200 churches, was left with about a dozen open. Peking, which formerly had 65, kept only four to minister to the entire city. Visitors to these cities since then have been impressed with the churches' good attendance, but perhaps they forget that these groups represent work formerly carried on throughout the city.

It is not possible from the outside to measure fully what our brethren face. We can be deeply sympathetic and prayerful, knowing that the Communist mind is adamant in its opposition to Christian truth. All measures adopted by Communists for toleration of religion are considered temporary because of their basic conviction that religion ultimately will wither.

We have no apprehension about the
(Please turn to page 29)



Visual Education Director Fon H. Scofield travels in a launch on the Amazon River with Missionary C. Ernest Harvey, who regularly visits Baptist groups along the river.



Charles Gillespie of the FMB takes notes as Missionaries Paul and Martha Sanderson of Belém, who teach in Equatorial Baptist Theological Institute, tell him about their work.

FMB staffer Robert Hart lines up a photo in Brasília, Brazil's new capital. Pioneer Baptist work is now strong in the Federal District, with 15 churches already established.



VISUAL AIDS FOR MISSION

"OUR CHURCH is more interested in missions than ever before. Help us give this interest depth and expression."

This type of thought is expressed in hundreds of letters to the Foreign Mission Board every month from pastors, Woman's Missionary Union and Brotherhood presidents, program chairmen of various church organizations, and others who sense the interest at home and the needs abroad.

The Foreign Mission Board, and the Department of Missionary Education and Promotion in particular, responds to this challenge. For instance, THE COMMISSION goes monthly to nearly 100,000 subscribers. Several million pieces of literature related to program needs are mailed each year. Visual aids distribution reached a new high in 1963.

All visual aids produced by the Board are directed toward missionary programs in the churches. And we in the Division of Visual Education are ready to meet the pictorial requirements of all Southern Baptist Convention agencies in their program plans related to foreign missions.

Our basic service is that of providing pictures, picture stories, and cutline data to editors for article illustrations, feature pictures, and covers. This includes portraits of missionaries, special coverages, and news photos.

In meeting the specifications of editors we sometimes spend several days in conference with them, studying our library of some 25,000 pictures, planning with them for future needs, and arranging for custom photo printing. The pictures they use are part of the total impact of our increasingly correlated church programs.

Plans for projected types of visual aids (slides, filmstrips, and motion pictures) are worked out in the early stages of development for the Foreign

Mission Graded Series study, the Week of Prayer for Foreign Missions, curriculum programs, and denominational emphases. The goal in mind is to make the aids really helpful in each study unit. When visual aids are not made available the omission is intentional, usually in favor of other teaching techniques.

Production of the various kinds of aids is undertaken with an awareness of the need for stewardship, reaching all the way from the expense for the Foreign Mission Board to the cost in money and time the churches expend when they use the aids.

Field Trip Made to Brazil

Personnel of the Visual Education Division made a field trip to Brazil last summer to gather pictures for the requirements that are anticipated when Brazil is emphasized in the 1965 Foreign Mission Graded Series. Here is how the project developed:

About a year of planning was done. Miss Johnni Johnson, our supervisor of Utilization Services, studied advance program plans of all denominational agencies and noted the various emphases related to Brazil. Anticipated pictorial possibilities were added to the definite requirements of Graded Series materials.

With all this data in hand, it was possible to compile a list of places to be visited. We drew up a summary of activities in each place and noted photographic requirements. We then added other places and activities on the basis of our experience in meeting the requests of editors. The area covered is larger than the continental United States, and the witness of Baptists in Brazil, including our missionaries there, reaches practically all parts of the country.

When the project was firmed up, it

Photographs telling the story of missions must both document and interpret. They must be factual and interesting. This means that there must be more than a man on the spot with a camera. The man with the camera must know not only what is happening but why. At the right are examples of such photos made during the journey to Brazil last summer.

EDUCATION

was decided that at least 20 man-weeks would be required for the work. Charles Gillespie of our Motion Picture Services and W. Robert Hart of our Distribution Services each accepted seven-week itineraries, and the division's director took six weeks. Approval by the Foreign Mission Board for the trip was then obtained.

Missionaries in Brazil were kept informed as the planning progressed. With all information in hand, the field representative for Brazil, H. Victor Davis, took over the planning of schedules, along with his missionary colleagues.

These activities were limited to still pictures, however. Future motion picture planning also was necessary. The SBC Radio and Television Commission was anxious to have one or two motion pictures on Brazil, so the Foreign Mission Board invited it to share in the production. We suggested that a writer-director travel with me to gather the information for scripts to be developed later. Thus Mr. Ted Perry went on the trip.

Immediate results of the project are apparent in the new pictures filed in the Board's picture library: 2,515 negatives for black and white pictures, 2,638 color slides, and 309 color negatives.

These pictures make it possible for the visual aids to be released in time for use by the people preparing the teacher's guides to the mission study books.

The Brazil project is moving to a conclusion, and we are now planning production related to the Graded Series in 1966 and 1967. The Board has approved overseas projects, using home office personnel, in Europe and the Middle East and in South and Southeast Asia. Missionary personnel on the field will assist in photography in Africa and East Asia.

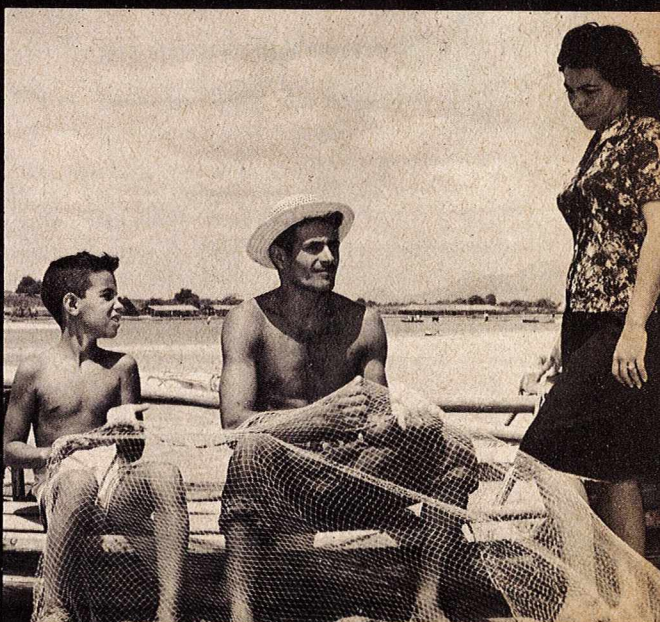
Missionary Pilot J. Daniel Luper (center) checks flight plans with Aristobulos Munguba, as Mrs. Samuel Munguba looks on, for a trip from Fortaleza in "Operation Go," an indigenous evangelistic effort in the state of Ceará, North Brazil. This is one of a series of photos telling the story of the airplane ministry.



Pedro Soares (at the right), evangelist for the Pará state Baptist convention, welcomes members of the mission he began in the Aldeia section of Santarém, about 400 miles up the Amazon River. The mission is typical of the pioneer evangelistic ministry in Brazil, challenging national Baptists as well as the missionaries, who work together for Christ.



Francisco, the central figure in the 1965 Primary study book for the Foreign Mission Graded Series, talks with his father and mother at Fortaleza while his father mends fishing nets on the bank of the Amazon River.





Vernon E. Sydow, Jr.
Campinas, São Paulo, Brazil

Pastors, Families Sacrifice For Theological Education

ONE OF THE GREATEST needs Brazilian Baptists face is that of pastors. In the state of Rio Grande do Norte, for example, 14 churches have four pastors. Pernambuco has 142 churches and about 40 pastors.

A partial answer to this need is found in Baurú Baptist Bible Institute here in the state of São Paulo. This school trains pastors who, because of age, family responsibilities, or lack of educational preparation, are unable to attend one of our seminaries. Men who can scarcely read and write come to Baurú and attend courses, paying for their own room and board. In six or eight years, by sacrificial perseverance in attending one or two courses a year and by persistent study at home, they accrue a reasonable amount of training for the ministry. These men always work in secular jobs—such as laborers or farmers who own no land of their own—and usually work 14 or more hours a day, in addition to home study and preaching.

One of the institute's biggest advantages is that it is located in the interior, near the homes of those whom it is designed to help. It is difficult for many of our people in Brazil to travel any great distance because of time and expense. As it is, the families of the Baurú students sacrifice painfully in order that their husbands and fathers get training.

Brazil is equal in size to the continental United States, and at the present time Baurú is the only institute of this type in the nation. We desperately need such schools throughout Brazil. It is for things like this that your mission dollars through the Cooperative Program and Lottie Moon Christmas Offering are used.



Marshall E. Phillips
Nairobi, Kenya

Mother's Prayers for Son Result in Missionary's Help

PERHAPS ONE of the biggest temptations we face here is to feel sometimes that many of our efforts to witness are in vain. We wonder: "How much did they really comprehend?" or, "Was their confession sincere?" However, little things which occasionally happen remind us that God is working.

I saw God make himself known in one way I least expected. It happened as I visited one of the pastors in the country. He was not at home when I arrived, and I was told he was visiting a sick boy. I finally found him on the road near the boy's home. As he described the

situation to me, I decided to go and take a look.

When we arrived at the mud hut back in the bush, several old women were seated near the door and others were walking around silently. They hardly greeted me as I came near. I followed the pastor inside and waited until my eyes adjusted to the faint light. On the floor of dirt and cow dung lay a 13-year-old boy. Immediately I was aware of his high fever, for his body was hot and dehydrated. He was not able to speak as I tried to talk with him. He only stared at this stranger, a *Mzungu* (European, as a white person is called).

I asked the people if they would permit me to take him to the hospital. After a family conference, they agreed. We wrapped him in a dirty blanket and carried him a half mile to the car. Along the way one of the women stopped me and began to speak in her tribal tongue. The pastor related what she said: "I asked *Munger* (God) to help my son and make him well, but I didn't know God was going to send the missionary here to help him."

I found out that the boy was the only child of this woman, who appeared older than she really was, due to hard work and worry over her son. He had meningitis and perhaps wouldn't have lived another day without medical aid. He stayed two weeks in the hospital and when he returned, the family planned a prayer meeting for thanksgiving to God for healing him.



R. Cecil and Mary Moore
Santiago, Chile

Retiring Workers Recall Progress During 44 Years



EXACTLY 44 years ago, two brash young missionaries, just from Florida and Southwestern Baptist Seminary, disembarked in Valparaiso, Chile. What a breathtakingly beautiful country they found! The lovely Aconcagua valley was in full springtime flower. Arriving in Santiago, they could hardly take their eyes off the majestic, snow-capped Andes.

But spiritually the view was different. The odds were overwhelmingly against them and their mission. First Baptist Church of Santiago, just beginning, was tiny and poor. There was not another Baptist church for 500 miles to the south, and then only a rudimentary group of village churches. Not a foot of ground nor a house did the Baptists of Chile own. There was no institutional work whatever. The whole of organized religion, the Government, and society were strongly aligned against the insignificant Baptists.

There were, however, a few hundred hardy pioneers with mighty convictions and a triumphant faith. And we, with others, had a part in seeing the Baptists grow into a respected people of more than 100 churches,

ranging from Chile's extreme north to the southernmost city of the world. When we arrived, there was a need for books and literature, so we opened a book store in our home, where it stayed for 25 years. A hymnal reprint was needed, along with tracts, so we went into the publishing business. Seven books written and as many more translated, with innumerable tracts and articles, followed. Mary and others organized the Woman's Missionary Union. She was executive secretary for 30 years and editor of the program magazine, which was successful enough to become continental. Cecil was drafted into the editorship of the national organ, *La Voz Bautista*, for 17 years altogether.

But our mainline work has been in and with the churches. As a pastor and general missionary, Cecil had part in organizing some 20 churches. Being pastor of Temuco's First Baptist Church for 16 years and builder of the Temple there gave us our happiest years. On moving to Santiago in 1950, Cecil tentatively began a radio program which has grown into a mighty ministry.

Now the calendar insists it's time to step aside and let younger and stronger hands take over. We thank God for our co-workers, both national and foreign, through these happy, arduous 44 years.



Roy B. Wyatt, Jr.
Temuco, Chile

Crowded Chileans Are Like Sheep Without a Shepherd

MANY IMPRESSIONS have rushed to our minds during these first few weeks in Chile. We are overwhelmed by the crowds of people. Santiago is so crowded that you can hardly find a place to put your foot on the sidewalk. If you stop to look in a window, or turn to go into a store, someone will surely bump into you. We must find a way to preach the gospel, not just to small groups but to these masses of people.

We are thrilled by complete liberty to preach the gospel—so different from Spain. I just want to advertise, preach on the radio, and visit all at the same time! But, in the United States, I wonder if we really appreciate the liberty we have to proclaim our faith?

The churches we have visited thus far seem to lack lay leadership and drive to promote evangelism and spiritual growth, however. I can see great value in the laymen's institutes which the Chilean Baptist Mission is organizing throughout the country.

All around us are people, young and old, like sheep without a shepherd. Many turn to communism or spirit worship, or anything that offers a gleam of hope. The people of Latin America seem to be caught in a mighty, rushing river of history that carries them along like twigs. We stand on the side and watch this tide rush on, and feel almost helpless to aid them.

New housing developments are springing up on all sides of this great city of Santiago. Enterprising people quickly set up liquor stores, gambling houses, and football fields to reach these residents. But no voice speaks to them of God. I do not know how long we will have to reach them. The Chilean people are desperate to find a solution to their problems. They will not wait.



Frank S. Wells
Jogjakarta, Indonesia

Child's Hymn Singing Leads To Threatening from Official

DO YOU REMEMBER how proud you were when your child began to learn the songs of our Christian faith? Anna, who cooked for us in Bandung, will always remember her six-year-old Dedek's singing the gospel story and some of the troubles it caused her family.

Anna, her husband, and two children began attending church with us soon after she became a Christian in late 1962. Bright little Dedek quickly picked up the hymns, but Anna's neighbors reacted to the child's loud presentation of them at home.

"Have you been to school, Dedek?" questioned the community *kepala*, or head.

"Yes, I've been to school at church," was the proud reply of Dedek, whose family had not been able to send her to public school.

"Why do you people go to a church, when the mosque is empty?" raged the official. "If you persist in this you cannot continue to live on my property!"

Anna and her husband own their house but not the land. The Indonesian Government guarantees them religious freedom, but here, as elsewhere, a citizen's rights on paper and in practice sometimes differ considerably.

Afraid to push their case, Anna and Min began to look for another place to live. Their thinking was that even though the proper authorities could proclaim their rights to remain in the community, no authority could make their staying pleasant. But their search in crowded Bandung was in vain.

A day or so after his tirade the *kepala* became sick. Anna and her family continued faithful to the church, and when we left Bandung they had heard nothing else from the community leader. But who can say what the future will hold?



William R. Wakefield
Makati, Rizal, Philippines

God, an Ever-Present Help, Protects Child from Injury

OUR HEAVENLY FATHER cares for us at times when we do not know or cannot contemplate our special need of him. Such an experience happened to me one Sunday night as I drove home from Emmanuel Baptist Church.

I noticed a little boy at the side of the street, but he gave no indication of crossing. Suddenly he darted out, with only a foot or so between us. We had just turned a corner and were going slowly, but only the grace and mercy of God could have stopped the car in such a short distance, with the front wheels just inches away from the boy's body as he lay on the street in fright.

One would have to see the streets here—always full of people, even tiny children, who take no precaution

for their own safety—to understand that this is a constant problem we face. The repercussions from hitting a pedestrian are quite serious. Truly God is an ever-present help in time of trouble and need.



Dorothea (Mrs. Joseph A.) Gatlin
Dar es Salaam, Tanganyika

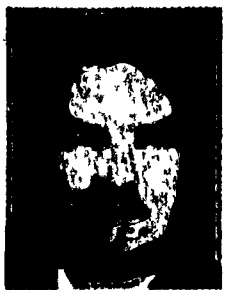
Pressure of People on Door Brings About Its Downfall

MY HUSBAND and I attend worship services at a mission station in a densely populated African settlement of downtown Dar es Salaam. Adjacent to the market, it is a very busy place seven days a week. Our witness here during the weekdays is through a "reading room," open to the public, with Christian literature invitingly displayed. On Sunday mornings we have Sunday school for children and adults, followed by an evangelistic service with an African preaching.

My most outstanding impression since we arrived in Dar came in the form of a noisy interruption during one of the services. The assembly room is quite small, with no windows, so a wood frame was placed on the doors to hold them open and let air circulate. The open doors also would permit people on the sidewalk outside to see what was going on. Everything was proceeding as usual (the evangelist was preaching almost above the noise of the street and babies were crying) when—bam!—it sounded as if the building had collapsed. People were scattering everywhere.

What had happened? As the crowd outside had gotten larger they had moved in closer, and because of pressure on the frame it had fallen, people and all! Needless to say, it caused a slight pandemonium.

But this was my impression: The people here in Dar es Salaam want to hear about this Christ but they are afraid, being bound tightly by their religion and tribal traditions. Pray that God will enable us here to grasp the truth that "God is able."



Dottson L. Mills
Kingston, Jamaica

Newly Independent Island's Baptists Enjoy Respect

THIS CARIBBEAN nation of Jamaica achieved independence in 1952 after more than 300 years as a British colony. The country had been progressing steadily and peacefully toward independence for many years, and is struggling now to build a sound government.

Its nearly two million people are 75 per cent African, but there is no discrimination. Many races and mixtures of races live in harmony. The majority suffer poverty, however. There is much unemployment and an urgent need for development in every sphere. Yet Jamaica carried a number of assets into independence: rich soil and developing agriculture, the world's largest deposits of bauxite (the base mineral for aluminum), and the

marvelous climate and breathtaking scenic beauty which attracts tourists. The island is small—150 by 55 miles—but although one may be only 150 miles from home it may mean a dangerous trip of eight hours over mountainous roads.

Baptists have played an important part in the early history and development of Jamaica, and were leaders in the emancipation of the slaves in 1833. Through the years 265 Baptist churches have contributed greatly to evangelization and Christian education and have won a place of respect among the people. However, the Jamaica Baptist Union (Convention) asked that the Foreign Mission Board send missionaries to help them in the realms of evangelism, leadership training, missions, stewardship, and youth work.

My wife Betty and I were invited to visit the island in 1952 during our furlough from Argentina. The contribution that may be made here in church development was wonderfully laid on our hearts, and we felt the Lord leading us in this new opportunity. In the months since we arrived last summer we have been so busy that we are even more convinced we are where our Lord can use us.



Will J. Roberts
Nyeri, Kenya

Gospel Is Virtually Unknown In the Land of Livingstone

"KIGOMA, here we come!" we said excitedly as Marie and I boarded the train. Having just passed the Government's Swahili oral examination and hopeful we had passed the written part, we were ready for the break from our language study and a chance to see more of our Southern Baptist mission work in East Africa.

As the old steam engine slowly pulled its load across Tanganyika, we were reminded that the Germans had built the original railway during their occupation of this country before World War I. They had followed the path established earlier by Arab slave traders.

Forty-six hours, about 60 stops, and 780 miles later we were at the end of the line—Kigoma—on the banks of Lake Tanganyika. Forming the boundary between Tanganyika and the Congo, it is the world's longest fresh-water lake (about 400 miles long and 30 to 45 miles wide) and the second deepest.

This, too, was the end of the line for Henry M. Stanley on an assignment for the *New York Herald* to find the missionary-explorer David Livingstone, who was believed lost. It had taken him seven months to cross the wilds of Tanganyika in 1871. As we stood on that historic spot in nearby Ujiji where Stanley found Livingstone, overlooking the palm trees and the huts below with the lake in the background, we remembered his greeting: "Dr. Livingstone, I presume."

Though Kigoma, now a village of about 30,000 people, was made famous by this incident, the gospel of Christ is still virtually unknown and unwanted almost 100 years later. The Arab slave traders brought their Muslim religion, which has almost completely enslaved the people and blinded their eyes to the true light of the gospel.

Southern Baptists have been late in coming to make known the true way to God, only through Jesus Christ. Missionaries Carlos and Myrtice Owens moved to Kigoma in the summer of 1961, and after much effort they were able to establish a witness for Christ in the historic village of Ujiji. At first they witnessed an amazing response, but the Muslim leaders became alarmed and called mass meetings to threaten the people. There has been repeated persecution of those becoming Christians. Some have been beaten, and there has been nothing short of mob violence. At one time policemen had to stand by at their church services to prevent any drastic action.



Frances (Mrs. Herbert H.) Holley
Petaling Jaya, Malaysia

Father Believed in Christ, But Given Buddhist Burial

A MEMBER of Emmanuel Baptist Church came to Herbert and asked if he would take her father to the hospital. It was not because they needed transportation; she wanted her father to meet her pastor. In normal circumstances he would have had no desire to meet any Christian.

The daughter had been a Christian and a member of the church for just a year. Her father had bitterly opposed Christianity, but because she was a girl he did not try to stop her from joining. She would never worship at the family altar and was very concerned about her idol-worshipping father; she was eager that he come to know and trust the living Saviour. Her mother had been dead for many years.

When Herbert talked with him at the hospital, he said he was interested in becoming a Christian. The Lord was working in his heart, for when Herbert and a visiting evangelist were talking with him a few days later he said he believed, but he did not understand the Bible. It was pointed out to him that he would be saved in understanding first that he needed a Saviour, repenting of his sin, and trusting himself to the Saviour.

Back home, amid idol-worshippers, he firmly said he believed in Jesus. He invited the pastor and church members to come to his house for a service. He wanted to tear down his idols and destroy them, showing to the world that gods made of wood and stone had no place in his life. He now had a greater hope in the living Lord.

One week after this, he was buried. Members of his family said the spirits had gotten angry when he tore down his idols and had caused his death.

The daughter's faith again was tested. Her uncles and aunts did not think it necessary to consult her about funeral arrangements, and they quickly made plans for a Buddhist funeral before she arrived. His body was carried to the death house. There incense was burned, a band was hired to come at night and keep the evil spirits from bothering the body, and a priest was hired to chant prayers. The daughter was heartbroken because of the Buddhist funeral, but she realized that all these outward manifestations could not affect her father's soul. He was a child of the King, and nothing would change that fact. Death had been swallowed up in victory.



Julian C. Bridges
Mexico City, Mexico

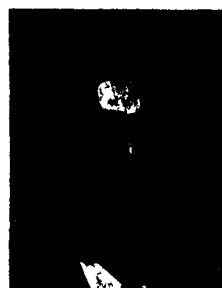
Student Finds Problems' Answers in Baptist Center

ARTURO, a doctoral student in physics at the National University of Mexico, had sought an answer to his problems in almost every way, but to no avail. In his own testimony, he said: "I thought that when I completed my university degree I would have the world at my feet." But, to his surprise, no satisfaction came, though he was offered excellent jobs.

He was asked to assist in scientific research at the university, and he decided to pursue his doctoral work. "Each afternoon I went to the library to read other academic disciplines—sociology, psychology, philosophy—hoping to find a way of life that would satisfy the searchings of my mind and heart," he related.

One Sunday, as Arturo was leaving the campus to visit a friend, he passed our Baptist Student Center, which is also used as a church building by one of the congregations here. Hearing someone speaking in a clear, authoritative voice, he stopped at a window to listen. When the people came out, a few of them—along with the pastor—greeted him and invited him to their services. Arturo reasoned, "I have tried about everything else; what would I have to lose?"

I had the privilege of preaching when Arturo made his public profession of faith. A few weeks ago he was baptized, and he is now one of the most active members of this congregation and our Baptist student group.



Jasper L. McPhail
Vellore, South India

View Displays Contrasts In Always-Interesting India

INDIA is certainly one of the most interesting places on earth. At varying times it is enchanting, inspiring, provoking, and heartrending. It is indefinable, with its 450,000,000 people of many different racial, cultural, language, and religious backgrounds.

Syncretistic India has a way of putting the old and the new side by side in a manner which is at the same time paradoxical, shocking, and amusing to the Westerner. For instance, it is a common sight to see an oxcart delivering gasoline. One can step off a jet airplane and be delivered to his destination in a horse-drawn *jutka*. In some areas modern office buildings stand within a block or two of 1,000-year-old temples.

After teaching a full academic school year in Vellore, Dotti and I were allowed five months for concentrated study of the Tamil language in Bangalore. Tamil is probably the world's oldest living written and spoken language. It is highly developed, rich, and difficult. Most Westerners never learn it, but those who do must pay the price of diligently working at it for at least two years. The first book ever printed in India was the Tamil translation of the Bible.

At Bangalore we lived in an upstairs apartment with an intriguing view. From our window we could simultaneously see a Muslim mosque, a Hindu temple, and a cross on a steeple. We could see a devotee bowing to a statue of a Hindu god and a little later to one of Mary, apparently without any feeling of ambiguity. We could observe the modern, well-educated family across the street periodically "purifying" the yard and floors with cow dung and making an artistic chalk design on the front walk in order to welcome Lakshmi, the goddess of wealth.

The longer we stood at the window, the more the contrasts increased. The three-year-old boy across the street lived in luxury, with two full-time servants just to look after him, but at the same time a ragged little boy was begging in the street for enough bread to feed his whole family. In spite of the contrasts, the scene looked peaceful—until we glanced into the distant field and saw row after row of army tents and soldiers marching, preparing for the border defense against China.

We love India and find ourselves emotionally involved. More and more we are identifying ourselves with her people as we hear and share their problems and hopes and fears. At the same time, we are trying to adjust to a land where milk is delivered to the door in the cow for the necessary amount to be extracted; where beef is 18¢ a pound but toilet paper is 60¢ a roll; where apparently there is plenty but half the population goes hungry; where spirituality is a claimed virtue but where spiritual destitution abounds; where there is peace but where an explosive situation exists on the Chinese border.



Mildred Mein
Feira de Santana, Bahia, Brazil

Poverty-Stricken Brazilians Are Eager To Serve Christ

BRAZIL is in a terrific political, social, and economic upheaval. Strikes, unemployment, unstable government, and unparalleled inflation have left the people miserable and desperate. The northeast section where I live is recognized as one of the most poverty-stricken areas of the world. The Alliance for Progress pours food in by the ship loads, which is distributed through churches and church organizations in proportion to the membership. It takes time and effort to care for the part allotted to us, leaving us with many headaches and heartaches.

The Brazilian Government has issued paper money by the billions, so that it is worthless on the world markets and nearly so here in this country. Communists have taken advantage of the general unrest, although the danger of a Communist takeover seems remote. A few have enriched themselves at the expense of the public welfare.

But, the less security the people have in material things, the more eager they are to hear of the One in whom they can trust, "with whom is no variableness, neither shadow of turning." Our churches are full, conversions constant, and opportunities for witnessing un-

matched. Students of Baptist Bible Institute, to which I came last April as a teacher, sell Bibles on a commission basis in order to help pay expenses. In almost every house they visit, they sell one or more.

I am the Sunday school superintendent and Junior Training Union leader in our small, one-year-old church near the school. Though most of the 84 members are illiterate, we have Sunday attendance between 140 and 150, morning and evening, and out of their poverty they tithe. For our Brazilian Home Mission Day we raised a sacrificial offering, with members laying on the table their last *cruzeiro* and women bringing small trinkets and jewelry.

In our stewardship revival I was assigned the homes farthest in the country to visit, for the Foreign Mission Board provides me a Renault. In mud huts with corn, onions, and peppers hanging from the rafters and the rough floor covered with naked children, persons recently converted gathered around to learn more of God's plan for their lives.



Norman W. Weed
Kitwe, Northern Rhodesia

Former Drunk Witnesses To Power of God To Save

IN THE BEGINNING of our missionary service we have been greatly encouraged by the ready response we are finding to the gospel. Serving in the Copperbelt, an area of six mining towns in the north-central part of Northern Rhodesia, we are among a quarter of a million Africans. Living in compact housing areas near the mines, these people can easily be reached with a gospel witness. But, as we are unable to hold mass outdoor rallies because of the political situation, we have found door-to-door visitation effective in the townships.

Recently in our visiting, a man about 25 years old accepted Christ as his Saviour. We encouraged him to come to the school where we meet every Sunday for our preaching services. One Sunday morning he attended, but he failed to come forward as we sang the invitation hymn. Completing the hymn, we sat down greatly disappointed. Then, to our amazement, he came forward and faced the group. Voluntarily he shared his testimony.

Pointing to one side of his face he showed an ugly scar. He related: "Six months ago I was returning from a beer garden on my bicycle. I was so drunk I fell off and badly skinned my face, causing this scar. I did not know God at that time, nor did I even believe in God. But now I have found God's plan. He has saved me."

After the Christians had given him the hand of fellowship, he made his first effort to witness for Jesus. Still facing the group, he said: "If anyone here is not saved, I know you will want to be saved today and make your profession of faith in Christ."

We are witnessing such testimonies of God's power weekly here in the Copperbelt. Pray that we may take advantage of our harvest opportunities for the Lord's glory.



THE WORLD IN BOOKS

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

Israel: Years of Challenge

By David Ben-Gurion

Holt, Rinehart, Winston, 240 pages, \$5.00

This concise record of the development of Zionism and the rise of the modern state of Israel is unique because it is written by the one man who, more than any other, has determined the course of the events described.

Mr. Ben-Gurion, prime minister during the most dangerous and formative years of the new nation, reveals his personal philosophy and the reasoning behind many critical decisions. The book is replete with direct quotations from official communications between himself and the leaders of other countries and the United Nations. It will have a significant historical value because of its interpretation of these documents.

The early part of the book is largely a review of fairly well-known facts, but the record of the Sinai campaign from November, 1956, to March, 1957, contains a great deal of previously unpublished material which will help the reader understand Israel's position concerning the Gaza Strip and the Gulf of Aqaba.

Regardless of the reader's views of the struggle between Israel and the Arab states, he should consider this book a helpful reference to present conditions and possible future events. It is an idealistic statement of Israel's role in setting an example for underdeveloped nations of Africa and Asia and in contributing to the development of a world of peace and brotherhood.—H.C.G.

Christian Evangelism: Its Principles and Techniques

By Edwin B. Dozier

Jordan Press, 244 pages, \$3.50

The author of this thorough and up-to-date survey is a second-generation Southern Baptist missionary in Japan. He teaches evangelism to Japanese ministerial students, and has had widespread experience and effectiveness in Christian evangelism in Japan and other East Asia lands. It is from this wealth of personal experience and comprehensive study in the field of evangelism that this book is written.

The treatment shows both breadth and depth of understanding. It has a thoroughly sound scriptural and evangelical emphasis, and relates the subject to history, theology, and psychology.

Volume one of a series, this is essentially a textbook for seminary study, and will be of particular interest to those desiring to give deep and thorough study to the subject of evangelism. It is hardly the sort of book a person would choose for casual reading.—W.C.

Christ for the World

Edited by G. Allen West, Jr.

Broadman Press, 146 pages, \$2.95

That missions is the responsibility of every Christian is the basic premise underlying the 14 challenging messages in this book, compiled and edited by the pastor of Woodmont Baptist Church in Nashville, Tenn. Building upon this central theme, each contributor tells what we at home can and should do to carry out this divine imperative. The messages speak pointedly to those who vaguely approve of missions as a worthy project but do not feel personally involved or responsible.

Ministers, mission study chairmen, and other church leaders will find the book especially helpful as they strive for renewed missionary concern in 1964, the Third Jubilee Year of organized Baptist work in North America.—I.G.

A Kibbutz Adventure

By O. Hilel

Warne & Co., pages unnumbered, \$2.95

In this "once upon a time" story for children, the readers are transported to a co-operative village, called a *kibbutz*, in Israel. The time is today.

When Ruth, one of many *kibbutz* children, wrote "Today Walk" on the chalkboard at school, things began to happen. The story develops around the adventures of Rammi and his dog Rudy and the hunt for a porcupine that was eating the treps. The animal had to be found, for trees are important in Israel, where swamps and deserts are being reclaimed.—G.G.

The Flying Cow

By Ruth Philpott Collins

Walck, Inc., 123 pages, \$3.50

This is the story of Rama, the weaver's son, and the cow that American school children sent to India to help improve Indian milk cattle. An old juggler in the village, who hates everything foreign and

every new idea, wants to kill the foreign cow. It will replace their own sacred cows, he tells villagers, unless they destroy it. Rama and his pet monkey save the cow.

Events in the story point out customs and living conditions in South India and efforts to modernize farming methods there. The story has a well-developed plot, with adventure and suspense to hold the interest of Junior-age children.

Indian words and names are explained in the back of the book. Drawings by Ezra Jack Keats illustrate it.—G.G.

REVIEWS IN BRIEF

The Art of Christian Living, by Ralph Heynen (*Baker Book House*, 171 pages, \$2.95) makes common-sense suggestions about proper attitudes toward mental tension, anxieties, and the need for emotional maturity that all readers encounter in daily living.

The Book of Revelation, by Merrill C. Tenney (116 pages, \$2.75), and *The Epistle to the Romans*, by John R. Richardson and Knox Chamblin (166 pages, \$2.95), are two additions to the familiar "Proclaiming the New Testament" series from *Baker Book House*.

Your Growing Child and Religion, by R. S. Leo (*Macmillan*, 224 pages, \$1.45), is a paperback dealing with the growth of a child's personality and mind as he develops in his understanding of God.

Frederick K. Wentz examines the need for a new and more practical kind of layman in *The Layman's Role Today* (*Doubleday*, 229 pages, \$4.95), a book that will stimulate thought, arouse feelings, and create a demand for action.

Written by two people who know today's youth, *The Teen-age Slant*, by Chester E. Swor and Jerry Merriman (*Broadman Press*, 63 pages, 95 cents), answers many questions of interest to teen-agers and their parents.

In *Towards a Theological Understanding of History* (*Oxford*, 292 pages, \$6.00) E. C. Rust, professor of Christian philosophy at Southern Baptist Seminary in Louisville, Ky., seeks to establish the relationship of history to the ultimate meaning of the universe.

Amy Bolding draws on her years of experience as a minister's daughter and pastor's wife to illustrate the 22 devotions in *Please Give a Devotion* (*Baker Book House*, 99 pages, \$1.95).

Two new volumes from *Baker Book House* that add value to the "Minister's Handbook" series are: *Sermons on our Mothers*, by Joseph B. Baker (125 pages), and *Revival Sermons and Outlines*, by J. H. Jowett, F. B. Meyer, Charles H. Spurgeon, and others (104 pages), each \$1.95.

NEW FOREIGN MISSIONARIES

Appointed December 1963 / File in your Missionary Album



Bellinger, Robert Nugent

b. New Orleans, La., Aug. 16, 1927, ed. La. State Univ., B.S., 1950; NORTS. M.R.E., 1955, & further study, 1955-56; U.S. Navy, 1945-46; accounting clerk, New Orleans, 1950-51, Culver City, Calif., 1951-52, & New Orleans, 1952-53; accountant, New Orleans, 1953, & bank clerk, 1953-55 (part-time); business mgr., Immanuel Church, Little Rock, Ark., 1956-57; accountant, Los Angeles, Calif., 1957-64. Appointed (special) for Liberia, Dec., 1963. m. Patty Lou Hooppaw, Sept. 4, 1954. Perm. address: c/o David Hooppaw, Rt. 3, Carbondale, Ill. 62901

LIBERIA

Bellinger, Patty Lou Hooppaw (Mrs. Robert Nugent)

b. Pulaski, Ill., Feb. 17, 1929, ed. Wilson Jr. College, Chicago, Ill., 1946-47; So. Ill. Univ., B.S. in Ed., 1951; Mather School of Nursing, So. Bap. Hosp., New Orleans, La., certifi., 1954; R.N., 1954. Office clerk, Chicago, summer 1950, & optical grinder, 1951; nurse, So. Bap. Hosp., 1954-56; & LaBrea Hosp., Hollywood, Calif., spring 1958. Appointed (special) for Liberia, Dec., 1963. m. Robert Nugent Bellinger, Sept. 4, 1954. Children: James Nugent, July 29, 1955; Ann Elizabeth, June 13, 1957; Ruth Helen, Jan. 2, 1962.



Compher, Robert Reid

b. Garrett Park, Md., Oct. 29, 1931, ed. Bridgewater College, 1955-57; Howard College, B.A., 1958; MWBTS, B.D., 1961; SEBTS, 1961-63. Plumber, Kensington, Md., 1949-53, & summers 1956 & '61; U.S. Army, 1953-55; church visitor, Ruhama Church, Birmingham, Ala., 1958; city playground recreational dir., Kansas City, Mo., summer 1959, & ice cream machine operator, summer 1960; bus driver, Kansas City, 1960-61; student grader, MWBTS, Kansas City, 1959-61; pastor, Lebanon Church, Hemple, Mo., 1959-61; plumber, Raleigh, N.C., 1961-62; teaching fellow in archaeology, SEBTS, Wake Forest, N.C., 1961-62; pastor, Winn's Creek Church, Halifax, Va., 1962—. Appointed for Vietnam, Dec., 1963. m. Priscilla Anne Weeks, Aug. 20, 1957. Perm. address: c/o Paul Compher, 4422 Strathmore Ave., Garrett Park, Md. 20766

VIETNAM

Compher, Priscilla Anne Weeks (Mrs. Robert Reid)

b. Ozark, Ala., Feb. 15, 1936, ed. Howard College, B.A., 1958; MWBTS, fall 1960. Steno., Birmingham, Ala., 1954-55; prof.'s sec., Howard College, Birmingham, 1955-57, & sec., Ruhama Church, 1958; elementary school teacher, Kansas City, Kan., 1958-59; high school teacher, N. Kansas City, Mo., 1959-60. Appointed for Vietnam, Dec., 1963. m. Robert Reid Compher, Aug. 20, 1957. Children: David Paul & Douglas James (twins), Nov. 30, 1960.



Dotson, Clyde Johnson

b. Tuscumbia, Ala., July 29, 1905, ed. Howard College, B.A., 1929. Student pastor & rural evang., Ala., summers 1925-29; missionary, Faith Mission Board, Rustu Mission, Melselter, So. Rhodesia, 1930-30; independent missionary, Gatooma, So. Rhodesia, 1930; appointed by Foreign Mission Board, 1950; evang. worker, Gatooma, 1950-51, Sanyati, 1951, Gatooma, 1951-53, Salisbury, 1954-55, Umtali, 1955-58, Gokwe, 1958-59, & Gatooma, 1960-62; resigned Dec., 1962; reappointed for So. Rhodesia, Dec., 1963. m. Hattie Thigpen, June 4, 1928 (d. 1955), Ebbie Kilgo, May 9, 1957 (d. 1958), & Talmi Anneli Valtonen, March 3, 1962. Children: Lolita Marie, Oct. 20, 1929; John Clyde, Nov. 2, 1931; Betty Lucille, April 13, 1933; Ruth Miriam, Sept. 22, 1934; Grace Rudo, March 6, 1941; Margaret Joan, Feb. 16, 1943; Dorothy Joy, June 26, 1949. Perm. address: c/o Mr. Bruce Tittle, 606n E. 4th St., Tuscumbia, Ala. 35674

SOUTHERN RHODESIA

Dotson, Talmi Anneli Valtonen (Mrs. Clyde Johnson)

b. Uusikaupunki, Finland, March 3, 1929, ed. Mixed Lyceum, Uusikaupunki, 1942-49; Deaconess School, Helsinki, 1950-54; R.N., 1954; Deaconess, Finnish Lutheran Church, 1955; Finnish Lutheran Mission Society Training School, 1958-59; Finnish Midwife's School, Helsinki, 1959-60; Registered Midwife, 1960; NOBTS, 1963—. Children's private nurse, Uusikaupunki, summers 1943 & '44; nurse, Deaconess Hosp., Helsinki, 1954-56 & 1957-58, & nursing teacher, Deaconess School, 1956-57; nurse, Hosp. of Laitila, Finland, 1958; missionary nurse, Finnish Lutheran Mission Hosp., Onandjokwe, Ovamboland, South-West Africa, 1959-62. Baptized, Gatooma (So. Rhodesia) Bap. Church, Sept. 9, 1962. Appointed for So. Rhodesia, Dec., 1963. m. Clyde Johnson Dotson, March 3, 1962.



Hicks, Terry Allen

b. Troup, Tex., Oct. 16, 1916, ed. Miss. College, B.A., 1961; NOBTS, summer 1962, & 1963—Staffer, Ridgecrest (N.C.) Bap. Assy., summer 1954; roundsman, Delhi, La., summers 1955 & '58; pastor, West Side Mission (of First Church), Delhi, 1953 (now West Side Church), & Damascus Church, Flora, Miss., 1956-58; book store sales clerk, Miss. College, Clinton, winter 1956, & Bap. Book Store, Jackson, Miss., 1956-58; book store mgr., Miss. College, 1958-61, & La. State Univ. in New Orleans, 1961—Appointed for Nigeria, Dec., 1963. m. Wanda Louise Gathin, Aug. 23, 1956. Perm. address: c/o W. D. Gathin, Box 383, Hartselle, Ala. 35640

NIGERIA

Hicks, Wanda Louise Gathin (Mrs. Terry Allen)

b. Ardmore, Ala., Dec. 5, 1936, ed. Howard College, 1955-56; Miss. College, B.A., 1960, & M.A., 1963. Office clerk, Hartselle, Ala., summers 1954 & '56; staffer, Ridgecrest (N.C.) Bap. Assy., summers 1954 & '55; book store sales clerk, Miss. College, Clinton, 1956-57 (part-time); Bap. Book Store exhibitor, Camp Garaywa, near Jackson, Miss., summer 1957; grader, Miss. College, 1957-60 (part-time), & teaching fellow, American history, 1960-61 (part-time). Appointed for Nigeria, Dec., 1963. m. Terry Allen Hicks, Aug. 23, 1956. Children: Teresa Lynn, July 31, 1958; Laura Louise, Nov. 14, 1961.



Hughes, Royce Brown

b. Lebanon, Tenn., Feb. 19, 1926, ed. Union Univ., B.A., 1950; SBTS, B.D., 1953. Quartermaster, U.S. Merchant Marine, 1943-46; pastor, Wilkinton, Tenn., 1947; Troy, Tenn., 1948-49, & Lavinia, Tenn., 1948-49 (half-time each), Spring Hill Church, near Trenton, Tenn., 1949-50, & Poplar Grove Church, Wilkalla, Ky., 1950-53; psychiatric aide, Norton Infirmary, Louisville, Ky., 1951-53; pastor, Harpeth Hills Church, Nashville, Tenn., 1953-55; interim pastor, Union Ave. Church, Memphis, Tenn., 1955; assoc. pastor, Petworth-Montgomery Hills Church, Washington, D.C., 1955-58; pastor, First Church, Trenton, Tenn., 1958-64. Appointed (special) for N. Brazil, Dec., 1963. m. Bobbie Jean Stephens, June 10, 1947. Perm. address: c/o Mrs. J. G. Hughes, 136 N. Greer St., Memphis, Tenn.

NORTH BRAZIL

Hughes, Bobbie Jean Stephens (Mrs. Royce Brown)

b. Memphis, Tenn., March 7, 1927, ed. Union Univ., B.A., 1950. Physician's asst., Louisville, Ky., 1951-53. Appointed (special) for N. Brazil, Dec., 1963. m. Royce Brown Hughes, June 10, 1947. Children: Kim Evan, Sept. 8, 1954; John Kevin, Sept. 14, 1959.



Poovey, Harry Emmett

b. Charlotte, N.C., Nov. 20, 1934, ed. Charlotte College, 1953-55; Mars Hill College, 1955-56; Furman Univ., B.A., 1958; SEBTS, B.D., 1962. Grocery clerk, Charlotte, 1953-54; N.C. Air National Guard, Charlotte, 1954-55; dishwasher, Mars Hill (N.C.) College, 1955-56; brickmaker, Charlotte, summer 1956; asst. pastor & youth worker, Pacolet Mills, S.C., 1956-58; bus driver, Furman Univ., Greenville, S.C., 1957-58; asst. pastor, Green Mem. Church, Charlotte, summer 1958; cafeteria cashier & Bap. Book Store audio-visual aids dir., SEBTS, Wake Forest, N.C., 1958-59; automobile asst. line worker, Hapeville, Ga., summer 1959; pastor, Rocky Point (N.C.) Mission, 1959-61; assoc. pastor, First Church, Smithfield, N.C., 1961-64. Appointed for Taiwan, Dec., 1963. m. Sara Vivian Dyer, Aug. 22, 1959. Perm. address: 3709 Commonwealth Ave., Charlotte, N.C. 28205

TAIWAN

Poovey, Sara Vivian Dyer (Mrs. Harry Emmett)

b. Blairsville, Ga., June 16, 1935, ed. Truett-McConnell Jr. College, A.A., 1954; Furman Univ., B.A., 1959. Office clerk, Truett-McConnell Jr. College, Cleveland, Ga., 1952-54; receptionist-bookkeeper, Dalton, Ga., summer 1953; sec., Presbyterian Ct., Atlanta, Ga., summer 1954, state dept. of education, 1954-57 & summer 1959, & Home Mission Board, summer 1958; dining room hostess, Furman Univ., Greenville, S.C., 1958-59; sec., N.C. State College, Raleigh, 1959-61; typist, co. board of education, Smithfield, N.C., 1961-62. Appointed for Taiwan, Dec., 1963. m. Harry Emmett Poovey, Aug. 22, 1959. Child: Lisa Elaine, March 14, 1962.



Redmon, Donald Hugh

b. Panama City, Fla., Dec. 2, 1933, ed. Stetson Univ., 1953-54; Clarke Mem. College, 1955-56; Miss. College, B.A., 1958; NOBTS, B.D., 1962. Grocery clerk, Panama City, 1948-53, & DeLand, Fla., 1953-54 (part-time each); interim educ. dir., Immanuel Church, Panama City, summers 1955 & '56; dormitory counselor, Miss. School for Deaf, Jackson, 1956-57 (part-time), & grocery clerk, 1957-58; jr. high school teacher, Panama City, 1958-59, & pastor, Beach Chapel, Laguna Beach, Fla., 1958-59 (part-time); grocery clerk, New Orleans, La., 1959-62 (part-time); pastor, Hardy, Miss., 1962-64. Appointed for Uruguay, Dec., 1963. m. Jo Nell Eubanks, July 8, 1956. Perm. address: c/o C. H. Redmon, 322 College Ave., Panama City, Fla.

URUGUAY

Redmon, Jo Nell Eubanks (Mrs. Donald Hugh)

b. Pontotoc Co., Miss., Oct. 3, 1936, ed. Clarke Mem. College, 1954-56; Miss. College, 1956-57. Bookkeeper, Pontotoc, 1953-54 (part-time); dormitory receptionist, Clarke Mem. College, Newton, Miss., 1954-56 (part-time); dormitory counselor, Miss. School for Deaf, Jackson, 1956-57 (part-time); elementary school teacher, Chalmette, La., 1959-60, Arabi, La., 1960-61, & New Orleans, La., 1961-62. Appointed for Uruguay, Dec., 1963. m. Donald Hugh Redmon, July 8, 1956. Children: Donald Hugh, Jr., Sept. 25, 1957; Larry Lee, Oct. 11, 1960.

Missionary Family Album

ADDRESS CHANGES

Arrivals from the Field

- ALDERMAN, Jennie (*Taiwan*), Alcolu, S.C. 29001
 BETHEA, Dr. & Mrs. Ralph C. (*Indonesia*), 2098 James Rd., Memphis, Tenn.
 COLLINS, Joan (*Tanganyika*), Rt. 2, Box 150, Scottsville, Va. 24590
 COWHERD, Marian (Mrs. Charles P.) (*Hong Kong*), 27 Lady Marion Ln., Greenville, S.C.
 FOWLER, Rev. & Mrs. Roy A. (*N. Brazil*), c/o Arden Ross, Rt. 6, Paducah, Ky.
 GRAVES, Alma N. (*Japan*), 1640 Junior Dr., Dallas, Tex.
 HICKMAN, Rev. & Mrs. William A., Jr. (*Paraguay*), 1417 Woodward Ave., Orlando, Fla.
 KEY, Rev. & Mrs. Jerry S. (*S. Brazil*), SWBTS, Sem. Hill Sta., Ft. Worth, Tex. 76115
 LANCASTER, Cecile, emeritus (*Japan*), 2626 Morrison St., Houston, Tex. 77009
 McTYRE, Rev. & Mrs. John H. (*Chile*), c/o Rev. J. H. Robles, Rt. 1, Box 266, Tampa, Fla. 33612
 MERRITT, Rev. & Mrs. Dewey E. (*Nigeria*), Box 23, Clinton, Miss. 39056

Departures to the Field

- BELLINGER, Mr. & Mrs. Robert M., Box 114, Monrovia, *Liberia*.
 BREWER, Nadyne, Caixa Postal 320-ZC-00, Rio de Janeiro, GB, *Brazil*.
 CAIN, Rev. & Mrs. William H., Maison Jourdain Méylon, Lézarde, Petit-Bourg, *Guadeloupe*, F.W.I.
 CLARK, Dr. & Mrs. Stanley D., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.
 DAVENPORT, Rev. & Mrs. Stephen W. (appointed to *Argentina*), Apartado Aéreo 4035, San José, *Costa Rica*.
 DOTSON, Rev. & Mrs. Clyde J., Bap. Mission, Box 252, Gatooma, *So. Rhodesia*.
 ELLIOTT, Rev. & Mrs. Dennis E., Box 832, Bangkok, *Thailand*.
 GILLHAM, Rev. & Mrs. M. Frank, 60 Nakaodai, Naka-ku, Yokohama, *Japan*.
 HARRISON, Dr. & Mrs. William C., emeritus (*S. Brazil*), Box 1644, Nassau, N. P., *Bahamas*.
 KNAPP, Mr. & Mrs. Douglas M., Box 2731, Dar es Salaam, *Tanganyika*.
 LANIER, Minnie Lou, Caixa Postal 320-ZC-00, Rio de Janeiro, GB, *Brazil*.
 LAW, Sr. & Mrs. Thomas L., Jr., Beatriz de Suabia, 49, Nervion, Seville, *Spain*.

- PEACOCK, Rev. & Mrs. H. Earl, Caixa Postal 572, São Paulo, São Paulo, *Brazil*.
 PLAMPIN, Rev. & Mrs. Richard T., Caixa Postal 66, Curitiba, Paraná, *Brazil*.
 STAPP, Pearl (Mrs. Charles F.), Rua Uruguai 514, Tijuca, Rio de Janeiro, GB, *Brazil*.
 TERRY, Virginia K., Rua Uruguai 514, Tijuca, Rio de Janeiro, GB, *Brazil*.
 VAN LEAR, Marie (Polly), Bap. Headquarters, Ibadan, *Nigeria*.
 TOLAR, Dr. & Mrs. Jack E., Jr., Bap. Hosp., Eku, via Sapele, *Nigeria*.

On the Field

- CAMPBELL, Vera L., 7/34 1-chome, Torikai-machi, Fukuoka, *Japan*.
 CARLIN, Rev. & Mrs. C. Gerald, Box 400, Accra, *Ghana*.
 COOPER, June, 1/433, 1-chome, Onomachi, Ichikawa, *Japan*.
 DAVIS, Rev. & Mrs. Robert C., Jr., Box 91, Nhatrang, *Vietnam*.
 EAGLESFIELD, Rev. & Mrs. Carroll F., Box 300, Yaba, via Lagos, *Nigeria*.
 GLASS, Lois C., 1-Christian Villa, Chungli, *Taiwan*, Rep. of China.
 HILL, Dr. & Mrs. Ronald C., Bap. Hosp., Bangkok, Chacheungsao Province, *Thailand*.
 KING, Harriette L., 1-C Farquhar St., Penang, *Malaysia*.
 LAWTON, Rev. & Mrs. Deaver M., Box 23, Keelung, *Taiwan*, Rep. of China.
 LOFLAND, Rev. & Mrs. Wilson L., Bap. Mission, Comilla, *E. Pakistan*.
 MOORHEAD, Rev. & Mrs. Marion F., 2325 5-chome, Kami Meguro, Meguro-ku, Tokyo, *Japan*.
 NORMAN, Sr. & Mrs. John Thomas, La Lista, Manizales, *Colombia*.
 PALMER, Rev. & Mrs. H. Jerold, Jr., Bap. Hosp., Kontagora, *Nigeria*.
 RAGAN, Rev. & Mrs. Jarrett D. (missionary assoc.), No. 1 Butterfly Ave., Singapore 13, *Malaysia*.
 ROGERS, Rev. & Mrs. C. Ray, Djl. Hegarmanah 41, Bandung, *Indonesia*.
 ROUTH, Rev. & Mrs. Walter A., Jr., Box 46, Dalat, *Vietnam*.
 SMITH, Dr. & Mrs. Hoke, Jr., Ramon L. Falcon 4080, Buenos Aires, *Argentina*.
 THOMAS, Dr. & Mrs. Bill Clark, 5 Jalan Pelangi, Singapore 10, *Malaysia*.
 TIDENBERG, Rev. & Mrs. James G., Box 20395, Dar es Salaam, *Tanganyika*.
 TYNER, Dr. & Mrs. Grover F., Jr., 20 Catanduanes St., San Francisco del Monte, Quezon City, *Philippines*.
 WATKINS, Elizabeth T., Matsukage, Shogakko Mae, Hirose 6, Yahatahama-Shi, *Japan*.

United States

- ANDERSON, Rev. & Mrs. Justice C. (*Argentina*), 4526 Frazier St., Ft. Worth, Tex. 76115
 ALLISON, Rev. & Mrs. Clarence A. (*Tanganyika*), c/o Mrs. Albert S. Pool Ivy Dr., Little Rock, Ark.
 BRYANT, Dr. & Mrs. Thurmon E. (*Brazil*), Box 156, Sudan, Tex. 79129
 COZZENS, Katherine (S. *Brazil*), 20 Broadus, Ft. Worth, Tex. 76115
 DAVIS, Rev. & Mrs. Charles W. (*Costa Rica*), Box 117, Centre, Ala. 35901
 FULLER, Aletha B. (*Nigeria*), 6839 Kinbury Dr., Dallas, Tex. 75231
 GIVENS, Sistie V. (S. *Brazil*), SWBTS, Box 22034, Ft. Worth, Tex. 76115
 GLASS, Dr. W. B., emeritus (*China*), Chamberlayne Nursing Home, 29 Chamberlayne Ave., Richmond, Va. 23222
 GRAY, Elizabeth, emeritus (*China-Malaysia*), Box 10135, Greenville, S.C. 29603
 HARRIS, Rev. & Mrs. Robert L. (*Peru*), Centerville, Ga.
 HUGHES, Rev. & Mrs. R. Brown (appointed to *N. Brazil*), 136 N. Gretna, Memphis, Tenn.
 HUNT, Rev. & Mrs. Walter T. (*Philippines*), 4618 Frazier, Ft. Worth, Tex. 76115
 LAWTON, Rev. & Mrs. Wesley W., (*Hong Kong*), 4327 Holland Ave., Dallas, Tex. 75219
 MORRIS, Rev. & Mrs. Richard E. (*Taiwan*), 303 East St., Somerville, Tenn. 38068
 NELSON, Rev. & Mrs. Edward W. (*Chile*), c/o Howard O. Samp, Ipswich, S.C.
 OLIVER, Virginia (Mrs. John S.) (*Equatorial Brazil*), 340 W. Delaware Ave., Southern Pines, N.C.
 PITMAN, Dr. & Mrs. G. Gene (*Nigeria*), Box 87, Hollis, Okla.
 RICHARDS, Rev. & Mrs. Donald J. (*Brazil*), 4538 Frazier, Ft. Worth, Tex. 76115
 ROWE, Carrie H. (Mrs. J. H.), emeritus (*Japan*), 952 Grand Ave., Grover City, Calif. 93433
 SAUNDERS, Dr. & Mrs. Joel R., emeritus (*China*), 881 Via de la Paz, Pacific Palisades, Calif.
 SCHWEINSBERG, Dr. & Mrs. Henry V. (*Colombia*), c/o Mrs. K. E. Neel, 305 Springwood Dr., Spartanburg, S.C.
 SERIGHT, Rev. & Mrs. Gerald Ben (*Equatorial Brazil*), 3112 Lynette, Amarillo, Tex.
 TAYLOR, Dr. & Mrs. Orville W. (*Nigeria*), 120 Gracelyn Rd., Asheville, N.C.
 TORSTRICK, Rev. & Mrs. Melvin J. (*Chile*), 4080 Lipsey St., Apt. 2, New Orleans, La. 70126
 WARE, Rev. James H., emeritus (*Hawaii*), 2420 Mission St., San Marino, Calif.
 WIGINTON, Rev. & Mrs. Travis E. (*Korea*),

rea), 1550 Happiness Dr., Colorado Springs, Colo. 80909

U.S. Permanent Address

please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and other listings on these pages.

DAVIS, Rev. & Mrs. Robert C., Jr. (Vietnam), c/o Mrs. Robert C. Davis, Sr., 606 Cedar St., Hearne, Tex. 77859
GRAY, Elizabeth, emeritus (China-Malaysia), 116 W. Hillcrest Dr., Greenville, S.C.

ADOPTION

FANONI, Jeanne Gayle, foster daughter of Dr. & Mrs. Roy H. Fanoni (Nigeria), born July 6, 1963, adopted Feb. 20.

BIRTHS

ATCHISON, Craig Eden, son of Mr. & Mrs. Bill C. Atchison (N. Brazil), Jan. 15.
CANZONERI, Marcus Ray, son of Rev. & Mrs. George A. Canzoneri (N. Brazil), Dec. 27.
CARROLL, Melody June, daughter of Rev. & Mrs. G. Webster Carroll (Uganda), Jan. 10.
FITTS, Janean Lee, daughter of Mr. & Mrs. Marvin E. Fitts (Peru), Jan. 3.
HALL, Paul David, son of Mr. & Mrs. Robert J. Hall (Nigeria), Jan. 26.
KING, Jonathan Claude, son of Dr. & Mrs. David W. King (Lebanon), Jan. 16.
MUSE, Joanna Gail, daughter of Rev. & Mrs. James C. Muse, Jr. (Ecuador), Jan. 28.
OLIVER, Jean Elizabeth, daughter of Rev. & Mrs. Edward L. Oliver (Japan), Dec. 7.
SANDERS, Jana Jaletta, daughter of Rev. & Mrs. Edward O. Sanders (Indonesia), Oct. 1, 1961.
THOMAS, Douglas Clark, son of Dr. & Mrs. Bill Clark Thomas (Malaysia), Jan. 14.
WILLMON, Richard Mark, son of Rev. & Mrs. J. Conrad Willmon (Lebanon), Dec. 30.

DEATHS

LOVAN, Mrs. C. C., mother of Nadine Lovan (Ghana), Jan. 19, Owensboro, Ky.
SHERER, Henry R., father of Rev. Robert C. Sherer (Japan), Dec. 31, Jasper, Ala.
WELCH, DeWitt, father of Norvel W. Welch (S. Brazil), Jan. 2, Temple, Tex.

RETIREMENTS

MOORE, Dr. & Mrs. R. Cecil (Chile), Jan. 31.
WOODWARD, Dr. & Mrs. Frank T. N. (Hawaii), Jan. 31.

IN MEMORIAM



Blanche Rose Walker

Born Fairfield, Texas
April 23, 1876

Died Dallas, Texas
December 21, 1963

BLANCHE ROSE WALKER was a missionary to China in active service for a total of some 29 years, spending about 24½ of them under appointment by the Foreign Mission Board.

Born of Christian parents, she engaged in Baptist church life from an early age and made her profession of faith in Christ at the age of 14. After attending Howard Payne College for one term, she studied for another term at Baylor University, receiving a teacher's certificate in 1900. She then taught in Texas public schools. In 1904, at the age of 28, Miss Walker felt a call to China and, in preparation, studied for a year at the Bible and training school of Simmons College, now Hardin-Simmons University.

Appointed in 1905 by the Gospel Mission, she did educational and evangelistic work among women and girls in Taian, Shantung Province. There she was associated with Mrs. T. P. Crawford, a widowed Southern Baptist missionary who had continued serving in China after retirement from the Foreign Mission Board. Following Mrs. Crawford's death, Miss Walker applied to the Board for appointment, asking to remain in Taian. Appointed on the field in September, 1910, she stayed there to work.

In late 1911 Miss Walker was called to Kaifeng, Honan Province, but had hardly become settled when the Wuchang revolution forced the missionaries of that area to flee to Chengchow and Shanghai. Returning to Kaifeng in May, 1912, she resumed her work among women and girls.

When Miss Walker came to the United States on furlough in 1913, she was to remain for nearly five years, undergoing treatment for deafness which had begun to handicap her in China. Although her appointment was discontinued in 1914, she missed few Sundays in speaking to churches of Texas, Oklahoma, and New Mexico. As she talked about missionary work in China, she felt the need to write a book on missions. Her material was combined later with articles by Miss Addie Estelle Cox, also of Kaifeng, into the mission study book, *Glimpses of Missionary Life*.

With her hearing improved, Miss Walker was reappointed in December, 1917, and returned the next year to Kaifeng, where she continued working with the women in Ku Lou (Drum Tower) Baptist Church, doing visitation evangelism, teaching women in the local prison, and serving as secretary for the Interior China Mission's Kaifeng Station.

Miss Walker again came to America for furloughs in 1925-26 and 1933-34. In the summer of 1937 she left China for the last time, hoping to return but uncertain because of the war between China and Japan. While living in Bakersfield, Calif., and caring for an older and widowed sister, she was retired on June 1, 1938. There she worked in evangelism among Chinese of the area, and she served briefly in Phoenix, Ariz., to help Chinese Christians organize a Baptist church.

While still hoping to go back to China, Miss Walker moved to Texas for treatment of a worsening nerve injury in an arm, which she had suffered

(Please turn to page 29)

**Saunkeah, Jasper, Jr.**

b. Lawton, Okla., Feb. 4, 1933. ed. Univ. of Okla., 1950-53; Okla. Bap. Univ., B.A. 1955, SWBTS, B.D., 1961. Refinery worker, Okla. City, 1951-53; storage warehouse worker, Shawnee, Okla., 1953-54; appointed by Home Mission Board, 1955, & reappointed, 1962; missionary pastor, Ponca Indian Church, Ponca City, Okla., 1955-56, & Bowen Pl. Chapel, Tulsa, Okla., 1956-57; ice cream plant worker, Ft. Worth, Tex., 1957-61; interim pastor, First Indian Church, Okla. City, fall 1961, & missionary pastor, South Central (formerly First Indian) Church, 1962-64. Appointed for Argentina, Dec., 1963. m. Dorothy Jean Reed, July 9, 1951. Perm. address: c/o Mrs. Anna Saunkeah, 2435 NW. 33rd St., Okla. City, Okla.

ARGENTINA**Saunkeah, Dorothy Jean Reed (Mrs. Jasper, Jr.)**

b. Okla. City, Okla., July 13, 1934. ed. SWBTS, Assoc. in Religious Ed., 1961. Clerical typist, Shawnee, Okla., 1954-55; appointed by Home Mission Board, 1955, & reappointed, 1962; missionary, Ponca Indian Church, Ponca City, Okla., 1955-56, Bowen Pl. Chapel, Tulsa, Okla., 1956-57; admitting clerk, Harris Hosp., Ft. Worth, Tex., 1960-61; missionary, South Central Church, Okla. City, 1962-64. Appointed for Argentina, Dec., 1963. m. Jasper Saunkeah, Jr., July 9, 1951. Children: Russell Lee, Feb. 7, 1952; Bobby Reed, April 24, 1954; Bruce Raymond, Jan. 21, 1958; Anna Lynn, May 29, 1962.

**Smith, Hugh Greene**

b. Bath Co., Ky., Aug. 5, 1928. ed. Southwest Bap. College, A.A., 1949; Ouachita Bap. College, B.A., 1951; NOBTS, B.D., 1954. Dairyman, Mt. Vernon, Mo., 1946-47; handyman, Southwest Bap. College, Bolivar, Mo., 1947-49; pastor, Hopewell Church, Everton, Mo., & Oakton Church, Lamar, Mo., 1949 (half-time each); hwy. dept. laborer, Sarcoux, Mo., summer 1949; pastor, Macon Lake Church, Lake Village, Ark., 1950-51; handyman, Ouachita Bap. College, Arkadelphia, Ark., 1950-51; railroad laborer, Benton, Ark., summer 1951; pastor, Halley, Ark., 1951-53; service station attendant, New Orleans, La., 1953-54; interim pastor, Norco, La., 1953-54; pastor, Main St. Church, California, Mo., 1954-57, & Gill Mem. Church, Marshall, Mo., 1957—. Appointed (special) for Malaysia, Dec., 1963. m. Kathryn Ann Greenfield, Aug. 25, 1950. Perm. address: c/o Sidney P. Smith, Miller, Mo. 65707

MALAYSIA**Smith, Kathryn Ann Greenfield (Mrs. Hugh Greene)**

b. Kansas City, Mo., Sept. 15, 1929. ed. Southwest Bap. College, A.A., 1949; Ouachita Bap. College, B.A., 1951; NOBTS, M.R.E., 1954. Typist, Kansas City, summer 1945, biller, 1946, & steno., 1947-48; steno., Bolivar, Mo., 1948-49 (part-time), & Kansas City, summer 1949; biller, Kansas City, summer 1950; steno., Ouachita Bap. College, Arkadelphia, Ark., 1951; sec., Gill Mem. Church, Marshall, Mo., 1963—. Appointed (special) for Malaysia, Dec., 1963. m. Hugh Greene Smith, Aug. 25, 1950. Children: Beth Irene, Nov. 2, 1951; Daniel Hugh, July 5, 1954; Kendra Sue, Feb. 4, 1957; Jay Scott, Aug. 31, 1958.

**Wilson, James Monroe**

b. Pine Bluff, Ark., Dec. 9, 1930. ed. Ouachita Bap. College, B.A., 1954; SWBTS, B.D., 1958. Mechanic's helper, Malvern, Ark., summer 1950; counselor, Ozark Boys' Camp, Mt. Ida, Ark., summer 1951; factory worker, Pine Bluff, summers 1951 & '52; pastor, New Home Church, Nashville, Ark., 1951-52, & Northside Mission, Star City, Ark., 1953-54; shoe clerk, Ft. Worth, Tex., summers 1955-58, & aircraft publications engineer, 1956-57; pastor, Douglassville Church, Little Rock, Ark., 1958-60, & Beech St. Church, Gurdon, Ark., 1960-64. Appointed for S. Brazil, Dec., 1963. m. Betty Marie Miller, Aug. 15, 1953. Perm. address: c/o Mrs. J. E. Wilson, 704 W. 24th, Pine Bluff, Ark.

SOUTH BRAZIL**Wilson, Betty Marie Miller (Mrs. James Monroe)**

b. Hannah, N.D., June 15, 1927. ed. Mounds-Midway Hosps. School of Nursing, St. Paul, Minn., certifi., 1949; R.N., 1949; Hamline Univ., 1950-51; Ouachita Bap. College, 1952-53. Gen. duty nurse, Midway Hosp., St. Paul, 1949-51, & Veterans Admin. Hosp., Little Rock, Ark., 1951-52; nurse, Ouachita Bap. College, Arkadelphia, Ark., 1952-53 (part-time); circulating nurse, Ark. Bap. Hosp., Little Rock, summer 1953; physician's office nurse, Arkadelphia, 1953-54; gen. duty & charge nurse, Harris Hosp., Ft. Worth, Tex., 1954-56, & nurse, U.S. Public Health Hosp., 1957-58. Appointed for S. Brazil, Dec., 1963. m. James Monroe Wilson, Aug. 15, 1953. Children: Debra Kay, July 29, 1954; Victori Lynn, Nov. 14, 1956; John Mark, Oct. 1958.

**APPOINTED
AUG., 1962****APPOINTED
JAN., 1964****Tolar, Jack Eldon, Jr.**

b. San Antonio, Tex., Sept. 16, 1926. ed. Millsaps College, 1944-45; Univ. of N.C., 1945; Ohio State Univ., 1946; Univ. of Tex., B.S., 1949, & further study, 1949-51; Univ. of Houston, summer 1952; Univ. of Tex. Med. Br., Galveston, M.D., 1956; SWBTS, 1962-63; Univ. of Calif., Los Angeles, 1963-64. Lifeguard, San Antonio, summer 1943; lifeguard & swimming teacher, San Antonio, summers 1946-49, & Houston, Tex., summers 1950-54; intern, Brackenridge Hosp., Austin, Tex., 1956-57; resident, John Sealy Hosp., Univ. of Tex. Med. Br., Galveston, 1957-59; chief resident, Brackenridge Hosp., Austin, 1959-60; fellow, M. D. Anderson Hosp. & Tumor Institute, Univ. of Tex., Houston, 1960-61, & sr. fellow, 1961-62; surgeon, Miner's Hosp., Pikeville, Ky., summer 1963. Appointed (special) for Nigeria, Aug. 1962. m. Barbara Ann Corrington, May 18, 1963. Perm. address: 427 Elmhurst, San Antonio, Tex.

NIGERIA**Tolar, Barbara Ann Corrington (Mrs. Jack Eldon, Jr.)**

b. Hot Springs, Ark., Oct. 8, 1940. ed. Ouachita Bap. College, B.A., 1961; SWBTS, M.R.E., 1963; Univ. of Calif., Los Angeles, 1963-64. Sec., Hot Springs, summer 1957; prof.'s sec., SWBTS, Ft. Worth, Tex., 1961-63. Appointed (special) for Nigeria, Jan., 1964. m. Jack Eldon Tolar, Jr., May 18, 1963.

IN MEMORIAM

(Continued from page 27)

for 15 years. There she kept active in speaking about China missions and worked for several months in 1940 with Chinese Baptists in Houston. In the meanwhile, her elder sister died. In late 1940 she went to Abilene, Tex., to live with a recently widowed sister-in-law, then to Dallas in 1941, where she was hospitalized for five months the next year. In 1943 she returned to California and Arizona, speaking in churches and visiting the Chinese in Phoenix. Back again in Dallas, she led in collecting funds for the Board's World Emergency Relief, to be sent to China.

Since 1954 Miss Walker had lived in the Mary E. Trew Home for the Aged (now Buckner Baptist Trew Home) in Dallas. She is survived by two nieces, Mrs. Henry Wiedder and Mrs. M. L. Cobb, both of Dallas.

Lest We Forget

(Continued from page 15)

long-range outcome. Our Lord has said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." We are confident that finally every knee shall bow and every tongue confess Jesus Christ as Lord. In the meantime, however, our Chinese Christian friends struggle through deep valleys, whether in prison cells or undertaking to minister amid precarious circumstances.

We have no possibility of extending help at present. We can send no money. No missionaries can enter. We cannot exchange letters, lest they do more harm than good.

There is, however, one way we can penetrate the Bamboo Curtain: intercessory prayer. We can take our places by the Chinese Christians' sides in their churches, homes, and places of work. We can enter their lonely prison cells and assure them that Christian love cannot be shut out. We can ask the Lord to open the doors of witness again in his own time and way, so that ministries can be extended in his name.

One fourth of the world's people live in China. Let us keep them in our hearts, prayers, and love. One day we will again be among them, to the praise and glory of the Master's name.

YUGOSLAVIA REVISITED

(Continued from page 13)

further was said. He felt, though, it was likely he would be transferred elsewhere.

Another thorn is a Baptist school adjoining the property of one city's new and only class A hotel. At one point the plan was to tear down the school to make a street to the hotel, but evidently the officials decided that the Government's replacing the school elsewhere would be too costly.

Faithfulness of Yugoslav Baptists is demonstrated in many ways, but I was especially impressed with some of the young women, one of whom serves her fellow Baptists without pay. Her "home" is a small room in a church meeting house. Her food is evidently supplied by those among whom she works. Paid some money recently by the treasurer of the Baptist Union, she promptly gave various amounts to several churches.

She prepares a monthly paper for that particular language group, different from the majority, with the most primitive "mimeograph machine" I've ever seen. She first puts down a sheet of paper, then the stencil, and next a fine-wire mesh. Finally she runs an inked roller over the mesh, and one page is ready. She must remove this and repeat the process with another sheet of paper. A single issue has four or six pages and she makes 250 copies, so with all the handwork involved it takes her four or more days to prepare it.

Visit to Church Was Climax

The high point of our trip was visiting a Slovak church in a small village where we arrived late one Saturday afternoon. At the pastor's home we found his young son hard at work shucking corn, while his wife and mother were plucking a duck. They carefully placed the down in a container to keep it until used for a quilt, while they gathered the quill feathers in a bunch for a duster.

Here, as everywhere, we received gracious hospitality. (At one place the pastor's wife had killed, cleaned, and cooked a chicken, then rushed with it to the place where we were eating.) On the table were thick slabs of bread cooked in the home's clay oven, tomatoes, onions, cottage cheese, and fat, uncooked bacon (which we were

unable to eat, however), followed by watermelon.

Not far from the house was the church building, just being completed, which we had come to see. Except that it was new, it had the same appearance as every house along the road. With great joy the pastor showed us the new church for the 40 members, with their first pews which would replace crude, wooden benches. We shared his happiness, but it was tinged with sadness, for what we saw was only a room measuring probably 15 by 25 feet which would hold no more than 60 persons.

The building was worth some \$3,000 but had cost only \$1,300 because almost all the construction work had been done by the members—men, women, and children. Two brothers from a neighboring village church had given two days of work in stenciling a design on the interior walls to make them look as if covered with wallpaper. Women of the church had painted the outside walls.

The first service in the building was scheduled a week later, so the prayer meeting that night took place in a room of the pastor's home, as had all meetings for the previous four months. It formerly had been a bedroom but could not double for both uses, as the law says a meeting place cannot serve any other purpose. (This is a great hindrance to Yugoslav Baptists.) As each person entered, he reverently knelt by the bench where he would sit and silently prayed.

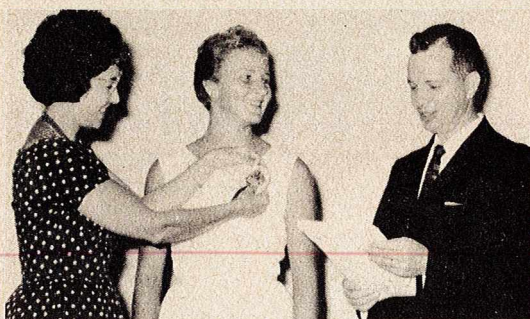
John spoke at the meeting, as he had received special permission to do so in the churches of that one area. A former student of Baptist Theological Seminary in Rorschlikon, Switzerland, had been expelled from Yugoslavia on 24 hours' notice last spring because of preaching without permission, among other things.

The service ended with a period of prayer. All the people knelt, and after every man had prayed most of the women did. It was truly a church at prayer.

After we got into the car to leave, we sat quietly and listened as our brothers and sisters in Christ gathered around and sang a beautiful good-bye song. But they sang it in a minor key—characteristic of Yugoslav Baptists' theme of victory, mixed with a morose mood.

COLOMBIA

MK Is Honored for Swimming



LOREN C. TURNAGE

Patricia Welmaker is presented a medal of merit by Mrs. Donald L. Orr as Missionary John W. Patterson reads an account of her superior swimming achievements.

Patricia Welmaker, 14-year-old daughter of Southern Baptist missionaries, was named one of Colombia's outstanding athletes for 1963 by a leading newspaper, *El Tiempo*.

A swimmer, she has held national records for two years. She started her formal training at 12.

Patricia is the daughter of Dr. and Mrs. Ben H. Welmaker of Cali. Born in Texas, she became an MK ("mis-

sionary kid") at 21 months, when her parents were appointed. Her father is now president of International Baptist Theological Seminary in Cali.

Last August, Patricia received a medal of merit from the Colombian Baptist Mission for her contribution in bringing good will to Baptists. She is an active member of Cali's Southside Baptist Church.

DOMINICAN REPUBLIC

First Chapel Starts in Capital

The first chapel related to Southern Baptist mission work in the Dominican Republic was inaugurated Jan. 12 in Santo Domingo, the capital.

The service was filmed by the country's main television station and carried on its news program "*El Mundo al Dia*" ("The World Today").

Two weeks of evangelistic services accompanied the event. The guest preacher was Leobardo Estrada, Southern Baptist home missionary who directs language group ministries in the New York City area. He is also the preacher on "*La Hora Bautista*," Spanish version of "The Baptist Hour," produced by the Southern Baptist Radio and Television Commission.

On Jan. 19 the new chapel started its Sunday school, with 43 present, and its Training Union, with 42.

The Foreign Mission Board began work in the Dominican Republic in the late summer of 1962 with the arrival of Missionaries Howard L. and Dorothy Shoemake.

"Mr. Shoemake has made many

friends, among them influential government and civic leaders," Estrada reported. "By creating good will among men he has been able to present the Spanish version of 'The Answer,' Southern Baptist television program, every Sunday over the main station in Santo Domingo."

Shoemake is on the board of directors of the Amateur Radio Club and is a member of other civic and religious organizations. After many personal contacts and much groundwork, he was able to rent part of a building for the chapel.

"The place was in a very bad shape," said Estrada. "It was famous for wild parties and all kinds of sinful living. What is now the auditorium of the chapel used to be a large drinking bar, and the Sunday school and youth activities occupy the former gambling rooms. After much work, Baptists have a nice, clean building, though they will still have to cope with the problem of a ballroom over their meeting place."

The chapel is marked by a neon sign: "*Templo Bautista*" (Baptist Temple).

"Pray that our witness in this city may be the beginning of many churches in this country," he asked.

Missionaries, Property Safe

"All personnel and property safe," said a cablegram from W. B. Pearce, chairman of the organization of Southern Baptist missionaries in Tanganyika, Kenya, and Uganda.

The message came to the Foreign Mission Board headquarters in January, shortly after British troops at the request of the respective governments, put down mutinies by African soldiers in the three countries.

In the area where fighting was heaviest in Dar es Salaam, capital of Tanganyika, troops tried to capture a man seeking refuge in a house near the Baptist community center in the Magomeni section. Inside the center, Missionaries Walter E. and Bill Allen, Joan Carter, and Helen C. more waited for the shooting to stop, reported Missionary James G. Tidenberg.

A few hours later they had opportunity to be of service to many persons. "The people seemed to be glad we were there," Mrs. Allen said.

In the Kariakoo section of Dar es Salaam, stores were destroyed around the Baptist library, but it stood intact. In the display window were pictures of Christ.

Tidenberg reported that President Julius Nyerere said later in a press conference: "We must all work hard that our reputation as a friendly, peaceful country will be restored by our united efforts."

ECUADOR

23 Members Begin Church

Guayaquil got its fourth Baptist church and Ecuador its seventh Jan. 12 when Gethsemani Baptist Church was organized with 23 members.

Miguel Angel Veloz, who was graduated from Baptist Theological Institute of Guayaquil in December, was called as pastor. More than 100 persons attended the organizational service. They included representatives of the mother church, Guayaquil's First Baptist, of which Missionary Archie Jones is pastor.

First Association Organized

Representatives of the four Baptist churches in Guayaquil organized Ecua-

dor's first Baptist association in January and elected Missionary William R. Hintze as moderator. Its name, Guayas, is taken from the province in which it is located.

The four churches and their pastors are: First (Missionary Archie V. Jones), Garay (Missionary Shelby A. Smith), Calvary (Angel Mosquera), and Gethsemani (Miguel Veloz). The churches sponsor six missions.

Pastors Mosquera and Veloz are December graduates of Baptist Theological Institute of Guayaquil, having finished in the school's first class.

A Vacation Bible school clinic Jan. 15 drew 120 participants from Guayaquil's churches and missions. Plans were made for 10 Bible schools during February and March, the summer vacation months. Attendance is expected to exceed the 1,100 reported for last year, said Mrs. Hintze.

GERMANY

30 Inaugurate Spanish Church

The first Spanish Baptist church on German soil was organized Jan. 5 in Weinheim by about 30 persons, according to Theophil Rehse, German Baptist pastor in nearby Heidelberg.

A Spanish graduate of Baptist Theological Seminary in Rüschlikon, Switzerland, was called as pastor. The new church is already opening a mission in Mannheim.

The congregation was helped toward organization by Dr. and Mrs. H. W. Schweinsberg, missionaries to Colombia who were visiting their daughter living in Heidelberg.

Besides working with the Spanish congregation, Schweinsberg visited German Baptist churches. "By showing pictures concerning his missionary work in Colombia," Rehse said, "he emphasized the necessity of each local church having an essential part in foreign missions according to our Lord's command."

GHANA

One-Party Opposition Barred

ACCRA (RNS)—Ghana's minister of education warned religious groups against opposing the Government's one-party system following establishment of the country as an official socialist state.

A. J. Dowuona-Hammond declared

that Ghana's constitution permits freedom of religion, but the Government "would never tolerate the existence of any religion which, through its teachings, spreads notions of rebellion and disrespect to the state."

ISRAEL

5th Church To Be Organized

The fifth Baptist church in Israel will soon be organized. A small congregation has been meeting for the past 18 months in the Arab village of Rama, between Acre and Safed.

The 13 baptized members of the Rama group are working with the sponsoring Nazareth Baptist Church in preparation for the organizational service. The Nazareth church was also the sponsoring congregation for Israel's fourth Baptist church, organized in December at Acre (ancient Ptolemais), with 12 charter members. (EBPS)

Youth Center, Activities Set

Baptists plan to build a student center near Hebrew University in Jerusalem.

Four acres of suitable land have been purchased near the university, and the architect's plans have been approved. The project will cost about \$250,000, most of which has been requested from the Southern Baptist Foreign Mission Board.

The Israel National Baptist Youth Movement, made up of both Arab and Jewish young people, will hold two conferences in 1964. The first is to be in the spring at the Anglican Retreat on Mt. Carmel, the second in the fall.

Camps set for Baptist Center in Petah Tiqva include one for boys June 28-July 3, one for young people July 5-10, and a third for girls July 12-17. The Vacation Bible school camp will be July 19-24. (EBPS)

KENYA

Church Building Is Dedicated

More than 400 persons filled the Baptist congregation's new building in Mutathini, a village near Nyeri, when it was dedicated Dec. 29.

The previous building was destroyed in 1952 because members were suspected of supporting the Mau Mau movement. A spiritual vacuum then developed in the community, repre-

sentatives said when they went to a nearby village in July last year to ask Southern Baptist missionaries and African Baptist leaders for help.

Services were started in the village, meeting outdoors until the new church was put up. Already more than 20 persons are attending inquirers' classes, preparing for baptism.

Constructed by local carpenters, the building was made possible by gifts from Southern Baptists and money and land from the villagers.

Pastor James Minjire, of the nearby Kiandu Baptist Church, devotes about half his time to the Mutathini congregation. Missionary Will J. Roberts is adviser for Baptist work in the Nyeri area.

KOREA

Book Is Published in Korean

Thus It Is Written, a book on the missionary theme in the Scriptures by H. Cornell Goerner, Foreign Mission Board secretary for Africa, has been published in Korean and is used as a text at Korea Baptist Theological Seminary in Taejon.

The book is now available in eight languages: English, Spanish, Portuguese, Italian, Hebrew, Arabic, and Chinese, besides Korean. It was first published in 1944 by Broadman.

NIGERIA

Hospital Has Nigerian Doctor

Dr. A. Adeniyi is the first Nigerian physician in the nation's Baptist medical work, according to *Nigerian Baptist*. He completes a year on the staff of Baptist Hospital in Ogbomosho this month.

An article written by Associate Editor J. O. Opakunle describes Adeniyi and summarizes the steps which led him to the staff.

Son of a Baptist leader in Ogga, in Kabba Province, Adeniyi attended the Baptist boys' high school in Abeokuta. He wanted a university education, but had to go to work because of finances. He became an agricultural assistant, then a railway clerk. Next, after training and qualifying as a laboratory technician, he worked with Hansen's disease settlements in Nigeria's Eastern Region.

Later, Adeniyi studied at University College in Ibadan and received his

medical training in London, where he won a prize in medicine. Returning to Nigeria in November, 1961, he did postgraduate work at University College Hospital for a year before joining the Baptist Hospital staff.

Dr. and Mrs. Adeniyi have four children. Mrs. Adeniyi is the daughter of S. A. Adegbite, a tutor at Nigerian Baptist Theological Seminary in Ogbomosho.

61,241 Baptists Set Records

Nigerian Baptists in 1963 set some "outstanding records": 61,241 church members, 8,921 baptisms, and 59,440 Sunday school enrolment.

These figures were reported by Missionary I. N. Patterson, general secretary of the Nigerian Baptist Convention.

NYASALAND

Official Warns on 'Meddling'

ZOMBA (RNS)—Prime Minister Hastings Banda said in a speech he was not opposed to Christianity but was "only against missionaries who use religion to cover up their political views."

Banda declared that "even Jesus said, 'Render to Caesar the things that are Caesar's, and to God the things that are God's.'"

"Any missionary who follows that principle has nothing to fear in our country," he said. "At the same time, I ask our people not to obstruct the work of missionaries who do not meddle in politics."

Nyasaland, with 3,000,000 people, became a self-governing country in February, 1963. In a speech on that occasion, Banda declared it was now "a black man's country in a black man's continent."

PHILIPPINES

Students Hold First Retreat

Manila Baptist students held their first retreat in November, with 65 attending, reported Missionary William R. Wakefield, student worker.

"The students themselves assumed the responsibilities of planning and carrying out the retreat and gained many valuable experiences in leadership," he said. "They were greatly rewarded with the success and the real spiritual experiences."

The program featured Bible study, inspirational messages, training sessions, recreation, a songfest, and other activities. In a decision service the last night, one young man accepted Christ as Saviour and four announced dedication to God.

The student who made his profession of faith had come because his Christian wife had appealed to a Baptist pastor to help her husband, who was destroying their marriage by his gambling and sinful life, Wakefield said. The pastor advised them to attend the retreat, and they came to every meeting.

Other students chose to attend "rather than join their families on All Souls' Day in the traditional trek to the cemeteries to decorate graves and burn candles for the dead," Wakefield added. Another, who was told he must work during the retreat, stayed in his employer's office until 2 A.M. the day it began in order to be able to go.

RUSSIA

Russians Welcome Visitors

WASHINGTON (BWA)—An American delegation of Baptists visiting the U.S.S.R. found "a warmth of hospitality not only on the part of the Baptist people but on the part of Russian people generally," said Robert S. Denny, associate secretary of the Baptist World Alliance.

He noted also that audiences to which he and three companions spoke were "particularly sympathetic and responsive."

The others in the group were Harold E. Stassen of Philadelphia, president of the American Baptist Convention; Paul S. James of New York, first vice-president of the Southern Baptist Convention; and Alfonso Olmedo of San Luis, Argentina, a BWA vice-president.

They spent 12 days in January as guests of the All-Union Council of Evangelical Christians-Baptists, an organization representing the Soviet Union's 5,000 Baptist churches with 560,000 baptized members. They visited four Russian cities: Moscow, Leningrad, Tbilisi, and Baku.

It was the second delegation in a month to visit Russia. Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, and Erik Rudén, BWA associate secretary, made a trip in December.

Denny said the American group talked with the minister of religious cults, who oversees Government relations with religious groups in the Soviet. There was reason to believe that "the cordial attitude which we enjoyed will continue."

The minister said he would talk with Soviet Chairman Nikita Khrushchev about points the visitors raised, James reported through Baptist Press. They included the need of Baptists for more space for worship services and the opportunity to publish Bibles and hymnals.

"The few hymnals seen in worship services are hand-copied," James pointed out. "Bibles are practically non-existent. The pulpit is the one source of religious instruction."

James continued: "In Moscow there is one Baptist church, one synagogue, one Roman Catholic church, and 50 Russian Orthodox churches."

[An interdenominational, English-speaking Protestant chapel recently was opened in Moscow, reported Religious News Service.]

He added: One gets the strong impression that these Christians have what Christians in America only talk about, though they have so little compared with our so much."

The group arrived in Moscow on New Year's Eve in time for a three-hour service, with 2,200 packing the church to capacity. In Leningrad they participated in an observance of the Lord's Supper on the first Sunday of the year.

SPAIN

Civil Tolerance Said Better

MADRID (RNS)—Spanish civil authorities are becoming "increasingly reasonable and tolerant" in their dealings with the Protestant minority in Spain, stated José Cardona, secretary of the Evangelical Defense Commission here, to a prominent American educator and religious leader.

However, he complained that there still appears to be a "certain element of capriciousness" on the part of the authorities in dealing with Protestant problems. Cardona, whose group was set up in 1959 to represent the interests and claims of all the Protestant bodies in this country, spoke with Lewis W. Jones, president of the National Conference of Christians and Jews.

Jones was in Madrid on his way home from Rome, where he met and talked with leading prelates and non-Catholic delegate-observers attending the Second Vatican Council.

A Baptist layman and lawyer, Cardona has appeared on a number of occasions before Government officials who have been engaged, under the direction of Foreign Minister Fernando Maria Castiella y Maiz, in studying the text of a draft law to define the legal status and rights of the Spanish Protestant minority.

Cardona said 1963 had seen the opening or reopening of 13 Protestant places of worship and a letup in the difficulties previously experienced by Protestants in contracting civil marriages. A Protestant school also is functioning in Madrid.

"On the other hand," he said, "a Bible school at Algeciras was closed last October by the authorities."

Cardona said the Spanish bishops favor toleration—religious liberty and so forth—but in general are inclined to think that a "hasten slowly" policy is the best course for this traditionally Catholic country.

In this respect, the Protestant leader said the Spanish hierarchy seemingly is still mistrustful of the ecumenical tendencies set in motion by the Second Vatican Council.

He said it is "regrettable" that the Council was not able to ratify in effect the late Pope John XXIII's declaration in his encyclical, *Pacem in Terris*, that "every human being has the right . . . to worship God privately and publicly." The Council's second session lacked the time to discuss and vote upon a chapter in the schema on ecumenism dealing with religious liberty.

Discussing the future of the Protestant minority (estimated at some 30,000 registered communicants), Cardona said he hopes the anticipated law defining their legal status will be one passed by the *Cortes* (parliament), not merely a decree or ministerial order which need not be voted on by the legislature. He said the draft law has been submitted to the Vatican for its scrutiny, and so far as he knew it had been approved in principle.

Article 6 of the 1945 Charter of the Spanish People upholds the principle of religious tolerance and affords the Protestant community the protection needed to carry on its activities. However, the absence of supporting legis-

lation—a lack that the new draft law would supply—has left to the discretion of regional and local authorities the specific application of this general norm.

Also in Madrid, Benjamin Cardinal de Arriba y Castro, archbishop of Taragona, said at a press conference he favors freedom of worship for non-Catholics, "but there must be no proselytism on their part."

"After all," he added, "Spain is a Christian country and already has the gospel." At the Vatican Council last November, after the introduction of a schema on ecumenism, the cardinal urged that it contain an exhortation to "our separated brethren" to refrain from proselytizing in Catholic countries "lest they sow confusion in the minds of the faithful."

In a pastoral letter in 1956, Cardinal de Arriba had warned Spanish Catholics against becoming "entangled in the snares of heresy," which he charged was being promoted by Protestants "with special intensity in our country."

YUGOSLAVIA

40% of Baptists under Age 35

ZURICH, Switzerland (RNS)—Forty percent of the members of Baptist churches in Yugoslavia are under 35 years of age, European Baptist Press Service reported.

The 46 churches have a total membership of 3,700, the agency said. They are adding about 100 members a year, mostly young people.

Ten students are enrolled in a theological seminary opened by the Baptist Union of Yugoslavia in 1954.

UNITED STATES

Program Sets Missionaries

Southern Baptist Convention home and foreign missionaries will have featured places again on the program of the annual meeting of Woman's Missionary Union, auxiliary to the SBC, May 18-19 in Atlantic City, N. J.

"For Liberty and Light," motto of the Baptist Jubilee Advance which climaxes this year, will also be the women's theme. The Jubilee Advance has been a co-operative effort of major Baptist denominations in the United States and Canada.

Scofield Heads PR Program



BAPTIST PRESS

Fon H. Scofield, Jr. (at right), Foreign Mission Board associate secretary for visual education, talks with other new officers of the Baptist Public Relations Association, elected in January at the group's 10th annual meeting in Fort Worth, Tex. At left is President R. T. McCartney of Dallas, public relations director for the Baptist General Convention of Texas. In center is Oscar Hoffmeyer of Saint Louis, public relations director for Missouri Baptist Children's Home, serving BPR as membership vice-president. Scofield, of Richmond, Va., was elected as program vice-president. Not pictured are "Newsletter" Editor Jim Cox, public relations director for Belmont College in Nashville, Tenn., and Secretary-Treasurer Harry Koontz, public relations director for California Baptist College in Riverside.

Rankin Biography Published

NASHVILLE (BSSB)—Broadman Press has released a paperback edition of *M. Theron Rankin: Apostle of Advance*, a biography of the Foreign Mission Board's late executive secretary, by J. B. Weatherspoon.

The book tells about the man who was a missionary to China, a regional secretary for Southern Baptists in the Orient, and a prisoner of the Japanese. He was executive secretary when he died of leukemia in 1953.

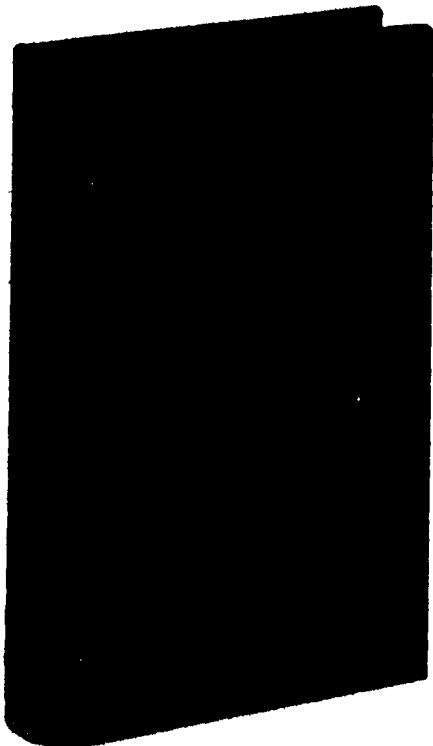
The author, Rankin's longtime friend, was professor of preaching at Southern Baptist Theological Seminary in Louisville, Ky., for 30 years. In recent years he has been a visiting professor at Southeastern Seminary in Wake Forest, N.C.

Weatherspoon said he did not attempt "to write an exhaustive biography, but rather an interpretation of the man—his thoughts, spirit, and vision—as a servant of Jesus Christ."

The book is available from Baptist Book Stores.

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... an ex
... law
*Luke 10:25-28; Matt.
22:34-40; Mark 12:28-31;
comp. Matt. 19:16-19
*See Matt. 22:35

26 ¹Lit., do you read

... for I say to you, that many prophets an . . .
to see the things which you see, and did not see *them*
hear the things which you hear, and did not hear
25 ^aAnd behold, a certain ^{1b}lawyer stood up and put
the test, saying, "Teacher, what shall I do to inherit etern
26 And He said to him, "What is written in .
How ¹does it read to you?"
27 And he answered and said, "^aYou SHALL LO
LORD YOUR GOD W¹ . . . YOUR HEART, AND WITH /

- Small caps are used in the text to indicate Old Testament quotes.
- Quotation marks are used in the text in accordance with modern English usage.
- Paragraphs are designated by bold face numbers or letters.
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