

THE *Commission*

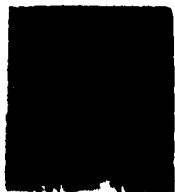
Southern Baptist World Journal December 1964



ZAMBIA

**'... good tidings of great joy,
which shall be to all people.'**

—Luke 2:10b



THE *Commission*

December 1964

**Volume XXVII
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Next Month

- Orient Secretary Winston Crawley writes about India
- Beginning: "The Bible Basis of Missions," a four-part series by L. Jack Gray

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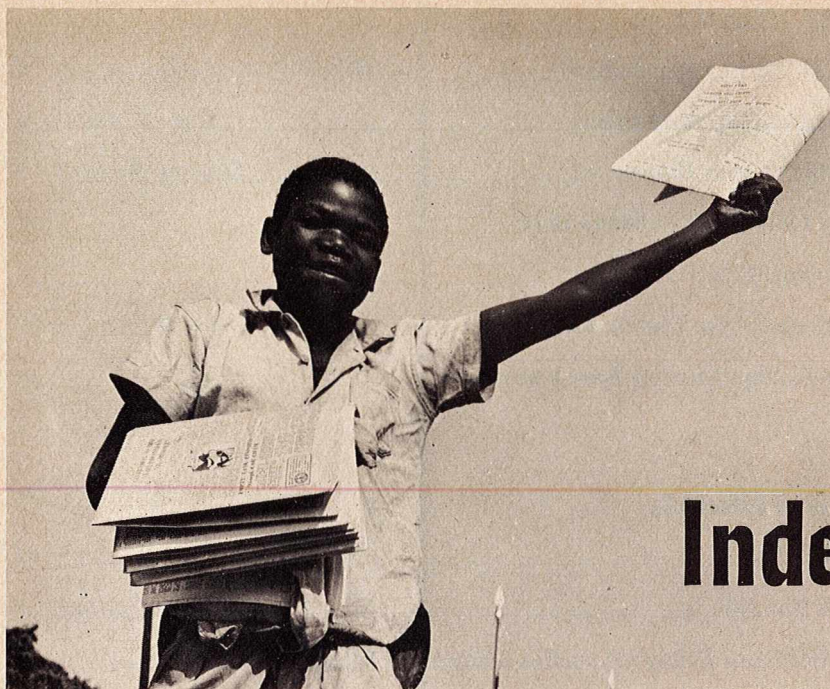
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The Dawn of Independence

Youth sells newspapers in Lusaka, capital of Zambia, which became independent Oct. 24.

ALL PHOTOS BY GERALD HARVEY EXCEPT AS NOTED

BY MILTON E. CUNNINGHAM, JR.

Missionary in Lusaka, Zambia

BEFORE a dream can come true there must be awakening. In Zambia, the people have awakened and their dream of freedom has been realized.

From the headwaters of the mighty Zambezi River (from which the new nation derives its name) in the northwest to the rolling hills in the southeast, the citizens are thrilled with the prospects for the future. Independence came at midnight, Oct. 24.

A highlight during the celebrations occurred when Dr. Kenneth D. Kaunda, Zambia's first president, walked to the great copper "freedom torch," as it burned brightly. From it he lighted a torch, then turned to light torches of waiting messengers. Guarding the flames, the messengers hurried to their respective towns, widely scattered, where other celebrations were in progress.

As Northern Rhodesia, Zambia was under British colonial rule for almost 70 years. When the African government assumed authority in 1963 many colonial employees were relieved of their official responsibilities. This has resulted in a shifting population as many Europeans [term denoting any white person] moved away because

their jobs had been lost or because of fear. Yet none of this movement detracted from celebrations blanketing the country Oct. 20-26.

One of Africa's wealthiest nations, Zambia spent \$3 million to make the occasion of independence one to be remembered. More than 60 nations sent official representatives. Visitors came from around the world not just to watch the realization of a dream, but to seek in some way to identify themselves with the citizens of the world's newest nation.

For seven days the land was filled with jubilant festivities—state dinners, movies, special church services, press conferences, receptions, parades, ceremonies, sports events, pageants, military reviews, and private gatherings.

A huge stadium was built just outside Lusaka, the capital. Two and a half times the size of the stadium for the Olympic Games just ending in Tokyo, the Zambian structure could accommodate 250,000 persons.

In this stadium the celebrants became hushed shortly before 12:01 A.M. Saturday, Oct. 24. The lights were turned out and while muffled drums beat, the British flag was lowered in

the darkness. Moments later a spotlight illuminated Zambia's four-color banner flying from a white, ceremonial mast. The meaning of the flag's hues were explained:

red, for the blood shed for freedom;

green, for the land;

black, for the people;

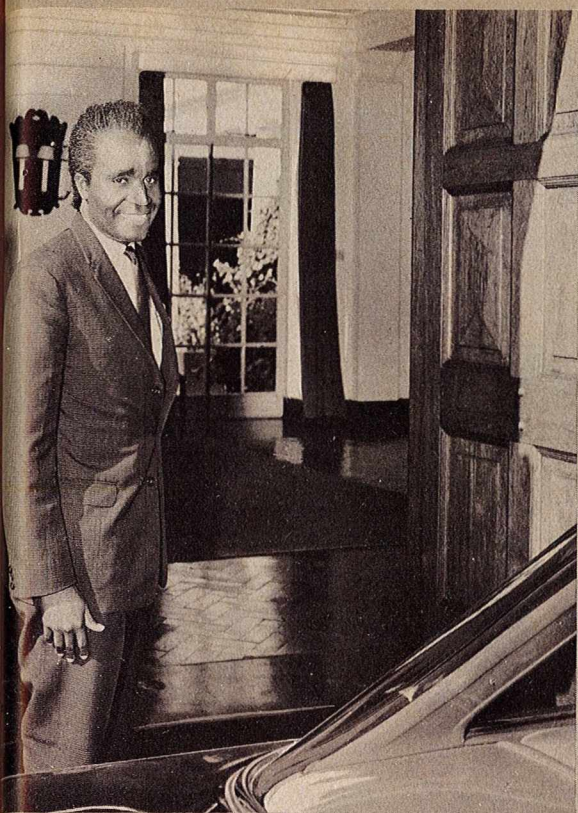
gold, for the natural resources.

In the top right-hand corner is portrayed an eagle in flight, symbolizing the belief that Zambia's people are able to soar above the problems they face.

Freedom had come. Fireworks filled the air and joy welled up in hearts for a dream come true.

After the celebrations ended, most of the materials in the stadium's construction were scheduled to be moved away, not to be stored but to be used. With the materials the government will build clinics and schools.

Hearts of the people are now filled with dreams of economic and educational independence. It is hard to predict when these dreams will come true, but it is certain that Christians can hasten their realization.

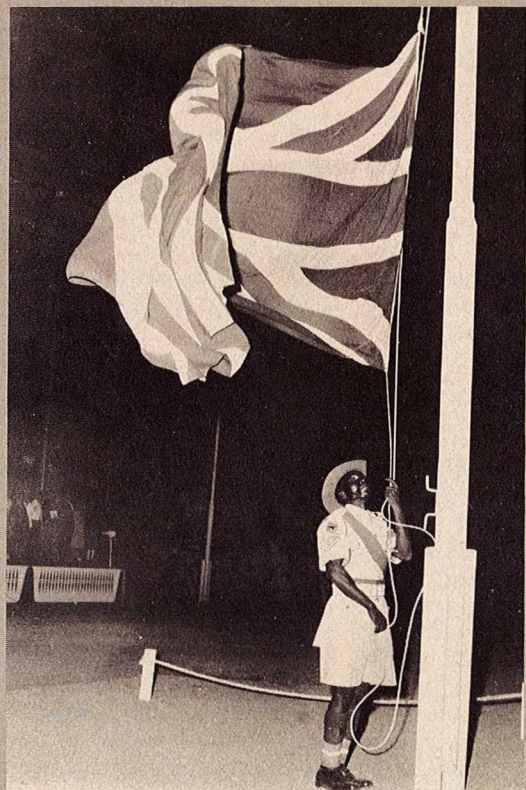


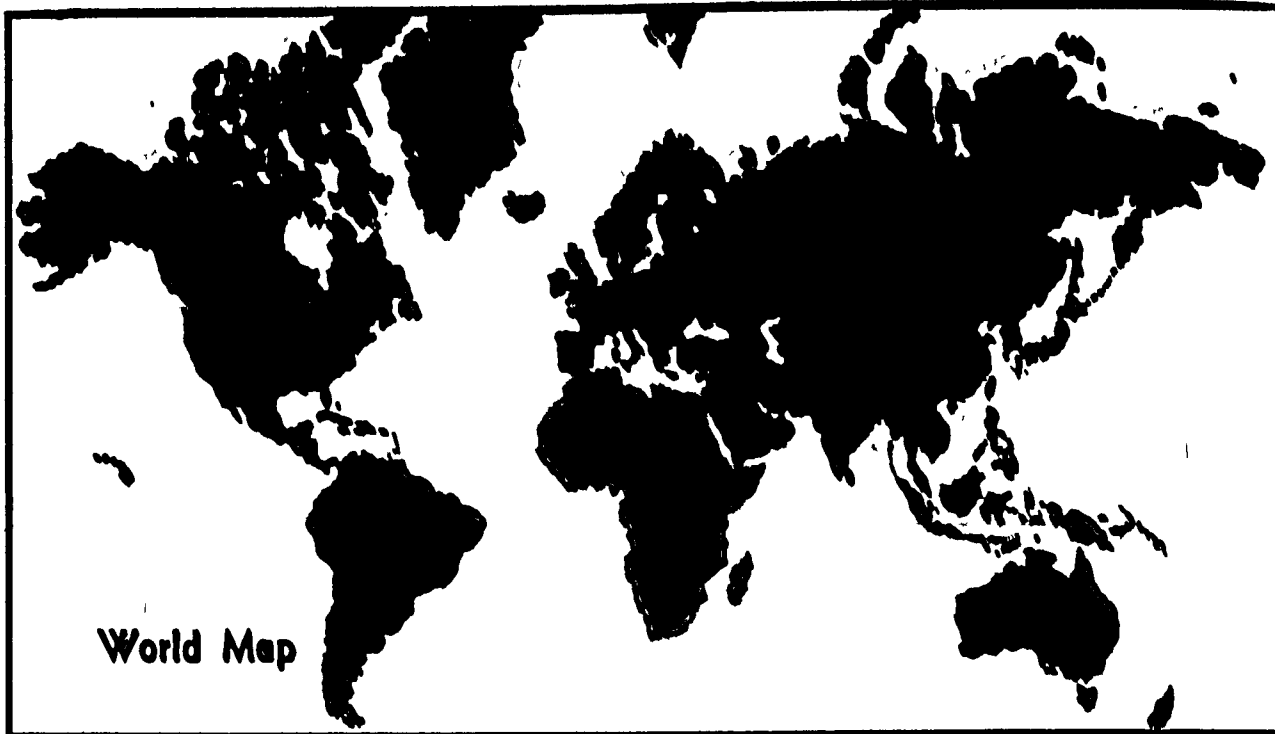
BRITISH INFORMATION SERVICES

President Kenneth D. Kaunda leads the new nation.

The Union Jack is hauled down for the last time as Northern Rhodesia becomes Zambia.

WIDE WORLD PHOTOS





NEWEST AMONG THE NATIONS

BY TOM G. SMALL

Missionary in Lusaka, Zambia

THE OLD DAY, Oct. 23, had run its course. With its passing at midnight, Great Britain's extended hand of colonial rule over Northern Rhodesia relaxed its grasp. The descent of the fluttering Union Jack signaled the end of a day in the history of this copper-rich country. But as one day ended a new one began, and Oct. 24 saw the entry of a new nation—Zambia—into the family of nations.

David Livingstone, the Scottish missionary and explorer, helped turn the eyes of the world upon the early plight of this country. In traveling through Northern Rhodesia in the 1850's he found a people in distress. Arab slave traders had penetrated deeply into the land to obtain "black ivory"—human beings in great demand on the world's slave markets.

Tribes Raided Neighbors

Tribes were turned against each other, raiding their neighbors to take captives they might sell to the slave traders for highly prized firearms. Livingstone wrote of the slave traders' inhumanity:

"Two of the women had been shot the day before for attempting to untie the thongs. This, the rest were told, was to prevent them from attempting to escape. One woman had her infant's brains knocked out, because she could not carry her load and it; and

a man was dispatched with an axe because he had broken down with fatigue. Self-interest would have set a watch over the whole rather than commit murder; but in this traffic we increasingly find self-interest overcome by contempt of human life and blood-thirstiness."

Deeply moved by such conditions, Livingstone did all within his power to stir the conscience of the world to action. Even in death he spoke, for on his tomb in Westminster Abbey were inscribed these words: "All I can say in my solitude is, may Heaven's rich blessings come down on everyone—American, English, Turk—who will help to heal this open sore of the world."

Amid such conditions Lewanika, a powerful chief, in 1890 entered into agreement with the British South Africa Company, which acted as an official agent for Queen Victoria. Under the treaty the chief granted certain trading and mineral rights within his territory. The company, on behalf of the Queen, recognized the land as a protectorate of the Queen and undertook to police the area. Other chiefs also entered into agreements, the protection by Great Britain spread, and the power of the slave traders was broken.

The company's administration ended in 1924 when Northern Rhodesia be-

came a Crown Colony. Although the country had its own Legislative Council, much of the administration was carried on by the Colonial Office of the British Government.

Next major change in Northern Rhodesia's political pattern appeared in 1953 when the Federation of Rhodesia and Nyasaland was formed over the loud, clear protests of many Africans who greatly feared federation.

The white minority argued, with some logic, that many mutual benefits could be realized by the three countries combining natural resources. Freedom, not economy, was the major concern of the Africans, however.

Federation Opposed

Southern Rhodesia was known as the white man's stronghold, one which they had no intention of losing. The Africans feared their aspirations for a national government would be thwarted indefinitely by federation with Southern Rhodesia. Political leaders and chiefs made the Africans' unwillingness known. While the question of federation was still being debated, a letter of petition signed by 120 chiefs was sent to Queen Elizabeth II. It stated in part:

"We need your protection until there is a government in this country in which we can feel safe. . . . We can see that the Europeans are trying to bring us under the same domination as



Missionary Zebedee Moss observes drill in copper mine and converses with worker beside stacks of copper bars.

our brother Africans in Southern Rhodesia and South Africa; and to hold us there for ever as cheap labourers without hope of progress. . . ."

The fears of the Africans were crystallized when the white, governing minority proceeded with plans for federation, ignoring the protests of the vast majority. [Editor's note: Africans now outnumber Europeans in Zambia 49 to 1, according to population estimate released by British Information Services.]

Discrimination Felt

"Partnership" was the key word of those favoring federation, but the Africans soon came to feel it was an empty and meaningless term. Their day-to-day experiences seemed to negate anything they might be told about it. Men with equal qualifica-

tions doing the same jobs received vastly different salaries because of one reason: the difference in the shades of their skins.

Even in stores discrimination found expression. White persons entered clean, bright stores to shop from a variety of well-displayed merchandise. The black man went to the side of the store and made his wishes known to a clerk through a small hole in the wall; there was no chance to enter the store and to make a choice.

Thus it is no wonder that a European speaker, trying to explain partnership to a group of Africans, was greeted with laughter when he used the simile, "It is like rider and horse." His listeners quickly pointed out that it wasn't hard to tell who was the rider and who was the horse.

To "break federation" was the chief objective of African nationalists in Northern Rhodesia. After a disappointing trial of 10 years, the federation was dissolved in December, 1963. [Nyasaland, a part of the federation, became the independent nation of Malawi on July 6, 1964; see THE COMMISSION for October, 1964.]

Independence Comes

After dissolution of the federation came a rush of activity in preparation for independence. The African government functioned smoothly in handling necessary legislation. Streets, parks, and buildings were beautified as the nation got ready to be host at its independence observance.

Freedom has come to Zambia—freedom to vote, to stamp out racial discrimination, to be a member of the

Rows of homes stretch into distance behind Moss and Zambian children near African housing area at Kitwe.

H. CORNELL GORNER





Lusaka (1961 population estimate, over 90,000) presents a modern look.

Mighty Victoria Falls is on Zambezi River between Zambia and Rhodesia.



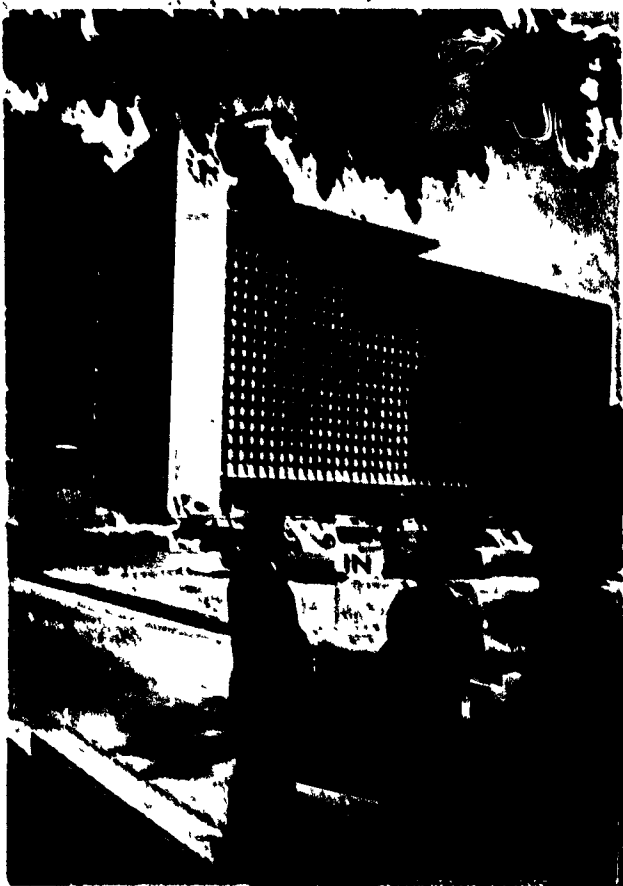
Many game reserves are scattered throughout this section of Africa.

world's family of nations—freedom realized after years of struggle on the part of many.

Christian witness shared in the movement toward freedom. Two areas of contribution stand out. First is education, for the country's first schools were mission projects. Through education the students were shown a better way of life and their hearts yearned for it. Second, and equally important, there was formed through Bible study a concept of the dignity of all men—created in the image and likeness of God and not born for slavery; men saw freedom as a divine birthright and felt they should strive for it.

What of freedom's future in Zambia? Some would quickly extinguish the torch of freedom. Peking and Moscow are bidding strongly for Africa. A recent article reported, "Two hundred African students leave Nairobi for Moscow within the next week to take up Soviet Government scholarships at Russian universities and technical colleges." The same article tells that two of the country's trade unionists had just returned from a good will visit to Communist China.

The true freedom torch was lighted at Calvary. We are to carry this torch of spiritual freedom to every area of Zambia, and to all lands, so that the freedom which Christ died to purchase may be known and claimed by all. We must carefully guard our own lights and hasten to share them.



Zambia's Open Doors

BY MARILYN (Mrs. Dutton A., Jr.) BONNELL
Missionary in Kitwe, Zambia

KWACHA—"freedom"—is not only a cry from the lips of Zambians but also a song from their hearts. The air has seemed filled with the tension and excitement of a nation's birth. The challenge to a Christian witness has never been greater nor opportunities for service more numerous.

The rapid development and change taking place in this country prompted the Baptist Mission of Zambia to consider carefully its effectiveness. The missionary sees two extremes among the people: those in dire poverty, steeped in illiteracy and immorality, and those better educated, but social climbers who are concerned with material goods.

Continued prosperity of the copper mining industry and in the country as a whole has produced a desire—in some cases greed—for money and personal possessions. Many Africans who a few years ago lived in a village now live in town, perhaps next door to prominent Europeans. The African is often caught up in the demand to "keep up with the Joneses."

National Loyalty Strong

Many persons feel they must choose between national loyalty and divine loyalty; they seem unable to grasp the balance of loyalty to Christ together with good citizenship. Nationalism, though offering freedom and hope to the emerging African, often takes the place of God and is a part of the challenge facing Christians.

Missionaries are aware of challenge, but also see doors open wide to re-

ceive a wise, effective Baptist witness.

Southern Baptists entered Northern Rhodesia in November, 1959, when Missionaries Tom and Mary Small (transferred from Southern Rhodesia) and Zeb and Evelyn Moss were assigned to Kitwe in the Copperbelt. At the first service, conducted in August, 1960, two adults made professions of faith in Christ. Since then, the work has grown steadily. Eight missionary couples* now supervise 14 churches and missions throughout Zambia.

Self-Support Urged

The missionaries' aim is to encourage the desire for freedom and independence by helping to develop an indigenous program of work. Each missionary is encouraging the congregations in his area to call and maintain financially their own pastors. Some services are conducted by laymen, some by pastors supported entirely by the church, and others by pastors who have secular work to support them while they preach. Tithing is taught and vigorously promoted as the Christian's method of church support.

The open door of general evangelism is entered daily as missionaries, pastors, and laymen preach, teach, and witness to individuals.

But there are other doors to enter. The media of radio and television now offer opportunities beyond our highest expectations. In recent years it was difficult, if not almost impossible, to obtain time for a Baptist service over radio. Now, under the Zambian Broadcasting Corporation, there is a willingness to grant adequate time for evangelistic programs. It is estimated there are about 300,000 radios in Zambia.

Besides programs for use in this country, the Recording Studio of Zambia is working with the Malawi Baptist Mission in preparing materials for use by the Malawi Broadcasting Corporation. Broadcasting officials expressed surprise that the Mission was eager to donate programs, for in times

Above: Missionary Milton Cunningham meets students in front of a college preparatory school, Lusaka.

Below: Southern end of Lake Tanganyika juts into northern Zambia.



*Mr. and Mrs. Tom Small, Mr. and Mrs. Milton E. Cunningham, Jr., and Mr. and Mrs. William H. Jones, Jr., are stationed at Lusaka; Mr. and Mrs. Zebbedee Moss and Mr. and Mrs. Dutton A. Bonnell, Jr., are at Kitwe; Mr. and Mrs. Douglas E. Kendall serve at Broken Hill; Mr. and Mrs. Norman W. Wood are at Chingola Station; Mr. and Mrs. Ted Savage, now on furlough in the U.S., are assigned to Mufulira.

The Republic of Zambia

POPULATION: An estimated 3,540,000 at the end of 1963, according to British Information Services. Total includes 72,000 Europeans (white) and 11,200 Asians and Coloureds (mixed race). Excluding immigrant laborers, population has been classified into 73 different tribes. Some 30 different dialects are spoken, though some vary only slightly.

SIZE: 290,587 square miles, slightly larger than Texas.

LOCATION: Entirely landlocked, its outlets to the sea on east or west coasts are more than 1,000 miles distant. It is bordered by Tanzania (formerly United Republic of Tanganyika and Zanzibar), Malawi, Mozambique, Rhodesia (formerly Southern Rhodesia), the Bechuanaland Protectorate, South West Africa, Angola, and the Congo.

ECONOMY: Prime economic resource is copper. In 1962, Northern Rhodesia supplied about 12½ percent of the world's total production of unrefined copper, exceeded only by the U.S. and Chile. Most of the inhabitants are farmers, producing food for subsistence or sale.

GOVERNMENT: Zambia became an independent nation Oct. 24, 1964. President is Kenneth David Kaunda, 40. He was born at a Church of Scotland mission where his father was a minister. Kaunda was a teacher before entering politics. Predominant party is United National Independence Party which won 55 of the 75 seats in the January, 1964, elections for the Legislative Assembly (called National Assembly after independence).



Two students at Mufulira Training College, a government school, talk with Missionary Ted E. Savage.



Pastor Edwin Mukumbo and his wife pause outside church building located in Kamachanga Township.



Missionary Norman Wood talks to boys at Chingola community center where Baptist services are held.

past the station has paid for some of its religious broadcasts.

Others Trained To Teach

Leadership training is not optional but imperative. The training program's purpose is to teach those who shall be able to teach others. The objective first calls for conducting in the churches courses in Bible study, doctrine, ethics, and methods, while leaving literature with the leaders so they can continue study for months after the course has ended.

Growing numbers of young persons are being enrolled in schools. The new government has extensive plans for adult literacy classes. To the question, "What will they read?" Baptists hope to answer, "The Word of God." With thousands seeking education, the government is providing more and

better schools but finds it difficult to locate adequately trained staff members to keep pace with mushrooming classes. Thus missionaries have received many opportunities to give Bible instruction at the secondary school level.

In addition to primary and secondary schools, many training "colleges" are opening. In Lusaka, the capital, are seven schools for specialized training. Several Copperbelt towns boast a technical college as well as a teacher training school.

Correspondence School Begun

Realizing the tremendous value of the written word, missionaries have begun the Bible Way Correspondence School. Goals of the course are evangelization, Christian growth, and proclaiming a Baptist witness.

With the door open wide for publications, the Baptist Publishing House staff labors diligently and feverishly to prepare ample materials for every missionary and church. Christian literature plays a vital part in presenting the gospel since language and cultural barriers place many limitations on the missionary.

Headquarters for radio and television, the correspondence school, and the publishing house will all be in the new Baptist Building in Lusaka.

Zambia's President Kaunda is a Christian and has expressed his intention not to interfere in any way with Christian missions. Therefore, the missionaries also are caught up with the feeling of freedom and urgency. Now is the time to present the gospel in Zambia.



TOM G. SMALL



Missionary Barbara (Mrs. Milton) Cunningham in her home serves Mrs. Rachel Kalulu, wife of minister of land and natural resources, and an Indian guest.

At left: Missionary Dutton A. Bonnell, Jr., speaks at Kamfinsa Church near Kitwe in Copperbelt area.

Newest missionary in Zambia, William H. Jones, Jr., appointed in July, chats with children at Chingola.

In 1960 photo, Missionary Tom G. Small and Hokah Mulonda (left), a seminary student, witness to man who became the first convert under Southern Baptist work in Zambia (then No. Rhodesia) at Nkana Mine.

At Baptist Publishing House, Broken Hill, Missionary Douglas Kendall and two nationals operate press.

Below: Baptismal service in an inlet of river near Kitwe is conducted by Missionary Zebedee V. Moss.

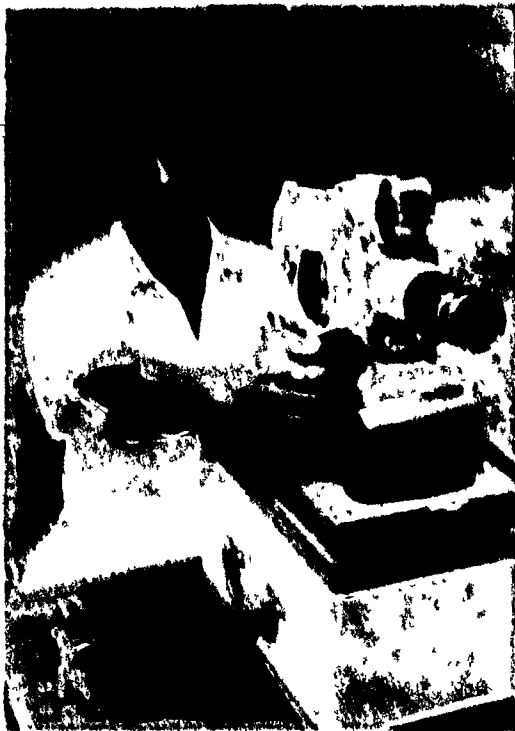


**The Lottie Moon
Christmas Offering**

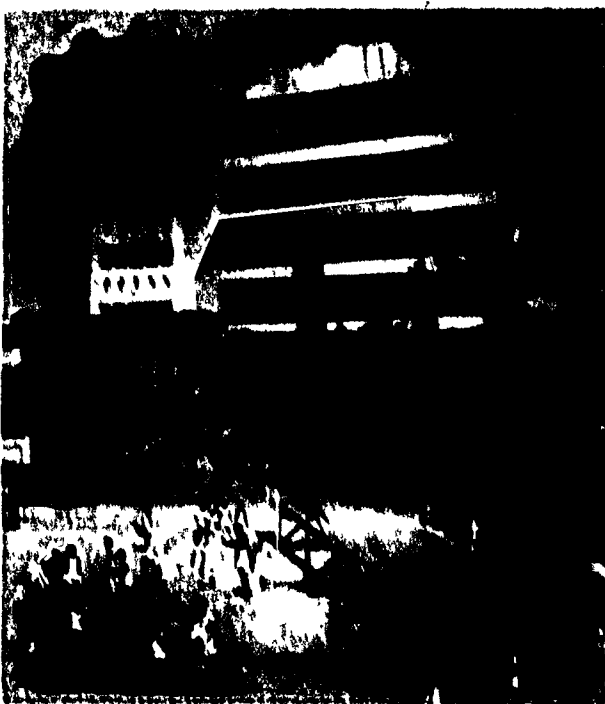
YOUR GIFTS WORK IN MANY WAYS

Visual Education

*Filmstrip projector used in
evangelistic work, Pakistan.*



Medical Equipment
*Autoclave, Baptist Tubercu-
losis Hospital in Tanzania.*



Schools

*Youths play at Pui Ching
Boys School in Hong Kong.*

Hospital Buildings
*Main entrance to Mati Bap-
tist Hospital in the Philippines.*



Missionary Residences

*This missionary family resi-
dence is located in Liberia.*



Church Buildings
Centocelle church building in Rome.



Crusades
Gospel is heard in Recife, Brazil.



Seminaries and Vehicles
Students in Lebanon serve churches.



Agricultural Programs
Baptist college in the Philippines.



Student Centers
Students meet in Bangkok, Thailand.



Tent Evangelism
Tent houses revivals in Uruguay.



PHOTOS BY GERALD HARVEY, MARY LUCILE SAUNDERS, H. CORNELL GOERNER, H. BARRY MITCHELL, FEN H. BOFIELD, JR., JOSEPH B. UNDERWOOD, AND THOMAS L. WATSON



Preaching Shelters
In Rhodesia, missionary preaches under a shelter at a rock quarry near Salisbury (at left); African pastor teaches under a shelter at Sanyati.

editorials

Will Package Be Costly?

ARE YOU PLANNING to send a package to a missionary overseas? Will he have to pay duty on it? If so, will that duty be so costly that he is penalized rather than helped by what the parcel contains?

The whole idea of duty (import tariff) is strange to many of us because we are accustomed to such an efficient and uncomplicated procedure in sending a parcel from one locality to another within the United States. But in very few countries can a person receive packages from overseas without paying special duty on the contents. Even books are now on the duty lists of some governments that once allowed them to enter their countries free.

There are two possibilities that should come to the attention of anyone planning to send parcels to missionaries overseas. First, the addressee might be forced to pay a duty charge far in excess of the original cost of the article he receives. Second, in some countries the authorities might even confiscate what has been sent, although their reasons may not seem valid to the sender or the intended receiver.

These are conditions that seem to go along with widespread political and economic unrest in many parts of the world. In fact, various countries have recently revised duty and delivery regulations for incoming overseas parcels, and we should not assume that what applied a few months ago will necessarily be in force now.

We feel that no one would intentionally send a missionary something that would require his paying a high rate of duty or cause him other complications in the process of receiving such a parcel. This has repeatedly happened, however, to a number of missionaries on various fields.

If you are planning to send a missionary something other than a letter, be sure to ask him first if he can receive it without a penalizing rate of duty and without fear of confiscation.

Board Is Alert for Safety

THE SAFETY of missionaries who serve in crisis areas is a matter of deep concern for their loved ones and friends here in the States. One of two frequent occasions for anxiety is the appearance of alarming headlines and the stories under them that tell about flare-ups of warfare or civil strife. The extended delays in overseas correspondence also lead to uneasiness. The latter is most likely to occur where the crisis conditions are acute. Local governments beset by internal strife or war often place tight censorship on all communications media and correspondence by mail.

In that numerous inquiries reach the Foreign Mission Board by telegram and long distance telephone, it seems

advisable to try to assure all relatives and friends of missionaries that the Board is on constant alert with regard to the well-being and safety of its personnel.

It is left to each Mission (the organization of Southern Baptist missionaries for a particular country or group of countries) and the individual missionaries to determine whether or when one of them or the group should change location because of danger. The Board cautions them to avoid undue risk and delay under threatening circumstances.

Practically all Missions have access to transoceanic cable services. They are at liberty to use these facilities to notify the Foreign Mission Board of any developments that would call for emergency action by the group or on the behalf of any individual in it.

If you have not received word recently from your close relative or friend who serves as a missionary in one of the world's trouble spots, consider the possibility of a delay in the handling of the mail from that particular location. If conditions on his field reach a stage that requires emergency communication with the Foreign Mission Board, you can be sure that the Board will readily inform some member of the immediate family.

Provision for the Speaker

SPEAKING ENGAGEMENTS are many for almost every missionary on furlough. This often means for him a high rate of mileage as well as a crowded and exhausting schedule. There are never enough furloughing foreign missionaries to meet the demand for Schools of Missions, church and associational programs, and summer encampments. Yet we seldom hear a complaint from these folk whose energies are drained and whose desires to be more with families and loved ones are frustrated. They long to bring a missionary impact to as many churches and associations as possible. If their messages help the cause to which their lives are given, they are glad and ready to do more.

Usually the missionary receives invitations from program leaders who know the responsibilities involved. They have been informed that he receives a regular salary from the Foreign Mission Board but that he is not provided a travel expense account. Thus, they who ask him to appear on their programs are also prepared to meet the costs of his transportation, meals, and quarters.

It is not enough for us to assume that if we mention this but once the word will get around to everyone involved. Every year we learn that some of our missionaries have sustained financial loss while fulfilling engagements for which inadequate expense provisions or none at all were made. On rare occasions arrangements have been made by persons or committees who have invited a missionary without adequate understanding about responsibility for travel costs. We believe that readers of **THE COMMISSION** can do much to clarify this matter for the missionary education leaders in their churches. The word is obviously getting around, for the failures at this point are fewer each year. May this trend continue.

Please remember that when you invite a missionary to speak he has no provision for travel costs other than that provided by those who invite him.

Hope For All

BY BAKER J. CAUTHEN



IN EVERY LAND the hearts of those who know Christ are filled with joy as Christmas comes. How much we owe to Christ! How much we praise his name!

But while we rejoice, millions around us have no knowledge of his saving grace. Many have never heard the message and others have not heeded.

Without him, multitudes feel a burden they cannot lay down and long for something they can never find. The love of God reaches toward them with all the gifts of life, but they are unaware and do not recognize the giver.

Many are drawn to temples where priests and rituals hold sway. But when they have bowed before their altars and placed gifts before their gods, they go their way still groping in the dark.

The message of Christmas is that there is hope for all. The poorest peasant laboring in a rice field or bearing a heavy load is the object of our Heavenly Father's care. The mother crooning softly to her babe in an African hut is not beyond the love of him who wore a crown of thorns.

But how can they know? How can they look up and see the heavens bright with hope and glory? How can they hear the blessed voice saying, "Come unto me all you that labor and are heavy laden and I will give you rest"?

There must be those to go in Christ's name to tell the wondrous story. They must herald the glad tidings in great cities and remote villages. With ministries of love and mercy in hospitals, clinics, and good will centers they must reach out to those who are weak

and suffering. They must gather those who receive Jesus as Saviour and teach them more about him.

But how can they go? How can there be resources for sending them throughout the world and for placing implements in their hands for the work they must do?

Thank God that multitudes with Christ's love in their hearts lay their gifts at Jesus' feet through the Cooperative Program and the Lottie Moon Christmas Offering to speed his messengers on their way.

As the messengers go, hearts rejoice to tell the story and other hearts joyfully receive it. Whenever the door is opened Jesus enters to dwell there.

Time is running out for the twentieth century. Dangers hovering over humanity daily become more ominous. As the population explosion creates new pressures, nations in desperation and frustration gird themselves with nuclear weapons for a day of fearful fury.

We cannot control what the world may do, but we can lift high the banner of the Lord Jesus Christ and call to rally to it all who would walk in the way of life.

As never before, Christmas of 1964 beckons us to follow our Saviour in this world task. Let us lay ourselves upon the altar to do his bidding, to herald abroad the message of redemption, to reach out loving hands to all in need, and leave the consequences to him.

We shall find he meant just what he said: "Upon this rock I build my church and the gates of hell shall not prevail against it."



Assignments for Overseas

URGENT requests for short-term missionaries overseas will be filled by Missionary Journeymen under the Foreign Mission Board's new program.

Single college graduates under 27 years of age may apply. Basic qualifications include a record of active service in a Southern Baptist church, a required skill, a college degree, good physical health, spiritual maturity, Christian dedication, and a desire to serve people in need. Workers will serve overseas for two years.

A total of 130 requests have been received from Baptist Missions abroad for these workers. Some of the assignments to be filled by the first group of 50 Missionary Journeymen are listed below. Orientation begins in June, 1965.

Deadline for applications is Dec. 31. For more information write to the Missionary Journeyman Program, Box 6597, Richmond, Va. 23230.

AFRICA

EAST AFRICA

Secretary and bookkeeper, Baptist assembly and treasurer's office, Limuru, Kenya

Secondary English teacher, Mombasa, Kenya

Secretary, Baptist Tuberculosis Hospital, Mbeya, Tanzania

GHANA

Agricultural worker, leprosy settlement, Nalerigu

Good will center worker and teacher, Accra

Nurse, Baptist Medical Centre, Nalerigu
Bible teacher, Sadler Secondary School, Kumasi

LIBERIA

Librarian, Ricks Institute, Monrovia
Business and commercial teacher, Ricks Institute, Monrovia

High school science teacher, Ricks Institute, Monrovia

School secretary, Ricks Institute, Monrovia

NIGERIA

Bible teacher, Baptist College, Iwo

Music teacher, Baptist College, Iwo

Secondary teacher, Baptist High School, Orerokpe

Secondary teacher, Agbor Baptist Girls' High School, Agbor

Secretary and bookkeeper, Nigerian Baptist Theological Seminary business office, Ogbomosho

Youth worker, Port Harcourt

EUROPE & MIDDLE EAST

GAZA

Nurse, Baptist Hospital
X-ray and lab technician, Baptist Hospital

ISRAEL

Youth worker, Baptist school, Petah Tiqva

JORDAN

Elementary teacher, Calvert Course, Ajloun

High school and elementary teacher, Ajloun

Secretary, Baptist Hospital, Ajloun

SWITZERLAND

Librarian and typist, Baptist Theological Seminary, Rüschlikon-Zurich

SPAIN

Secretary and bookkeeper, Mission office, Madrid

Youth worker, Immanuel Baptist Church, Madrid

LATIN AMERICA

ARGENTINA

Secretary, Central Mission office, Buenos Aires

BAHAMAS

Secretary, Mission office, Nassau

CHILE

Elementary English teacher, Baptist Academy, Temuco

Good will center worker

Nurse, outpatient clinic, Antofagasta

Secretary, Mission office, Santiago

COLOMBIA

Nurse, Baptist Hospital, Barranquilla

Youth worker, San Andrés

COSTA RICA

Student worker, San José

DOMINICAN REPUBLIC

Literacy teacher and youth worker, Santo Domingo

ECUADOR

Elementary English teacher and youth worker, Quito

EQUATORIAL BRAZIL

Nurse, Baptist Memorial Hospital, Fortaleza

GUATEMALA

Elementary teacher, Inter-American School, Quezaltenango

HONDURAS

Literacy worker, Tegucigalpa and San Pedro Sula

MEXICO

Two literacy workers, Torreón

NORTH BRAZIL

Draftsman, Loan Board, Recife

PERU

Elementary teacher, Trujillo

SOUTH BRAZIL

Agricultural worker, animal husbandry, Palma Baptist Assembly, Tupã

VENEZUELA

Student worker, Maracaibo

THE ORIENT

GUAM

Youth worker, Calvary Baptist Church and Marianas Baptist Mission

HONG KONG

Two English teachers, Hong Kong Baptist College, Kowloon

Civil engineer, Hong Kong Mission

Secondary English teacher, Pool To Middle School, Hong Kong

Lab technician, Hong Kong Baptist Hospital, Kowloon

INDONESIA

Commercial artist, publications, Bandung
Librarian, Baptist Theological Seminary, Semarang

Nurse, Baptist Hospital, Kediri

Offset printer and layout worker, publications, Bandung

JAPAN

Elementary teacher, Kyoto Christian Day School, Kyoto

KOREA

Pharmacist, Wallace Memorial Baptist Hospital, Pusan

Secretary, Wallace Memorial Baptist Hospital, Pusan

PHILIPPINES

Student worker, Davao-Cebu

Student worker, Dagupan

Lab technician, Baptist Hospital, Mati

TAIWAN

College English teacher, Chungshing University, Taichung

College English teacher, Chung Yuan Christian College of Science and Engineering, Chungli

THAILAND

Student worker, Bangkok

X-ray technician, Baptist Hospital, Bangkok

THE COMMISSION

EPISTLES

Bearing All Things

THE CHRISTMAS SPIRIT of bearing all things has been displayed by a pastor in this land. Three years ago he faced the news, "The mission doctor cannot come back." The pastor replied simply, "We will die!", then in quiet faith went about the business of comforting and witnessing as he prayed by the graves of his people.

More recently he faced the probability that his church members would come to a practice of biblical tithing whereby he could receive a living wage. "Let's not think about a salary for me," he said. "My people must first learn to pay for all their literature our Baptist brothers in America have been furnishing with their mission gifts, and they must learn to support more fully our local association; perhaps later they can begin to pay me a little."

So he took his crude hoe back to his little farm to try to eke out a meager living for his family while he leads in building a house of worship and guides the members to maturity in Christ.

We despise our own little Christmas spirit of giving when we think of the sermon of faith preached not in



William E. Lewis, Jr.
Tukuyu, Tanzania
(formerly Tanganyika)

words but in action by Ndabiti. This old gentleman, now blind, was brought to Christ by the elderly Andulile who walked 40 miles every month to reach Ndabiti's home. When the missionary pleaded for him at least to accept a ride in the jeep, Andulile requested only, "Could you help me get a pair of shoes? The rocks hurt my feet too much."

Now Ndabiti, won to Christ and nurtured by Andulile, has sold his cows, his last means of support other than a few coffee trees. With the money he hired capable workers to prepare furnace bricks for the building of Kisa Baptist Church. He was asked why he made such a sacrifice. He answered, "I'm blind and can't see it, but I'm going to *feel* that house of God before I die."



Land of Giving Gifts

Josephine (Mary Jo) Randall
Kanazawa, Japan
(Letter written while stationed in Tokyo.)

THE JAPANESE take much joy in presenting gifts to friends and others on every conceivable occasion. The shelves of my study at home and at the student center are lined with Japanese dolls given me by students when they return from vacation trips.

When I moved to a new apartment I followed the Japanese custom and visited each of the neighbors and presented them with 10 post cards. Formerly food such as eggs or Japanese noodles were given on the occasion of moving into a new neighborhood, but nowadays taking post cards is most popular. Frequently one has to rush home to be there when the neighbor returns the visit and brings a gift.

Originally this gift-presenting habit was not a mere social custom. It had a considerably deeper meaning. It represented the spirit of mutual help and particularly of sharing food with all. In this land where gift-giving has become almost second nature to the people, at this season of the year I am burdened that fewer than one out of 100 has received God's gift of Christ and his abiding presence in the heart. May we be reminded that Christmas is God's inexpressible gift of love, good will, and Christ; may we dedicate ourselves anew to sharing this gift.

King's Birthday

Margie (Mrs. Raymond L.) Shelton
Nakorn Nayoke, Thailand
(Letter written while in Bangkok)

COLORED lights outline the tall government buildings along Bangkok's busy streets this day in December. Elaborate flashing signs proclaim best wishes. Everywhere there is beautiful color! The occasion? Not Christmas. The date is Dec. 5, the birthday of Thailand's king.

While it is only natural that the Thai people should love and honor their national king, how we missionaries long to see them come to know Christ, the King of Kings. In contrast to this day, Dec. 25 will be celebrated by a comparatively small group—the American and European communities, plus the few Thai and Chinese Christians.

For the most part, Thai and Chinese Christians celebrate Christmas with their churches, rather than with their families, since most of their families still are Buddhist. One Christmas Eve we took a van load of Chinese young people from New Hope Church Christmas caroling. They sang the familiar carols in English, in Chinese, and in Thai. How wonderful to know God is not hindered by the language barrier as are we. How wonderful also to know his name is becoming known in Thailand, slowly but surely. May we soon see the day when Thailand will celebrate the birthdays of two kings in the month of December!

In the Midst of Opposition

EARLY IN THE SUMMER we opened work in three villages along the coast between Georgetown and New Amsterdam. On the weekend the first service was held in the African village of Buxton 11 persons were killed in racial and political skirmishes. The people are still suspicious; many remind us they want guns, not Bibles.

As work was being established in Annendale and Lusigan the services were often disrupted by curses, threats, and warnings to get out, while other groups attempted to break up the services completely. Despite the interference the work has progressed. Neither of these villages has a church of any kind and no building available.

In Lusigan an Indian man offered his home for a meeting place and for weeks 40 to 50 persons have filled to capacity the room that was made available while others sat at the rear in order to hear. Backless benches seem to cause small discomfort but pictures of Hindu gods on the walls make us feel a little uncomfortable. Many persons have made professions of faith, but because of their syncretistic religion only time will tell if they have truly taken Christ as their Saviour.

In Annendale a Muslim woman was eager for us to use her home or yard to meet in. Later that week her home

Charlene (Mrs. Harvey J., Jr.) Kneisel
Georgetown, British Guiana



was stoned and she received threats that it would be burned if she allowed us to use it. Consequently we are still meeting on the street.

One of the young men who accepted Christ this summer previously had made his living by fighting and stealing. He had few friends. One night as the young man stood on a bridge, Harvey drove by and spoke to him. When the youth did not respond, Harvey spoke again and prompted a short conversation. The young man then returned home. Afterward he told us that, needing money, he had been reconsidering that night an offer he had previously turned down to kill a policeman for \$1,000. After Harvey's conversation the youth realized he was not friendless and conquered the temptation. Later in the summer he attended our youth camp and was chosen "honor camper."



The Inside Of Christmas

Juanita Johnston
Haadyal, Thailand

Christmas means many things to many people, but the wonder and joy of Christ's birth has not been worn or tarnished with the passing years. I remember when only the outside of Christmas was visible to me. I saw it in the Christmas trees, in holly, in store windows, in toys and in gifts wrapped in bright paper. I heard it in carols, organ music, and in chimes. I tasted the outside of Christmas in turkey dinner, fruit cake, and hard candy.

There was no time in the busy season to get inside Christmas and discover the true riches of Christ's birth. Each Christmas I have come inside Christmas in various ways, but one year a little child led me.

"Christmas in the air," rang out from the record as Suefa, a six-year-old Thai girl, picked up a folder and pointed to the gaily decorated store. "Where is Jesus?" she asked. "Is he in there?"

I looked closely and saw snow, Santa, a Christmas tree, and persons hurrying with gifts. Six months before in the Haadyal kindergarten Suefa had heard of the birth of Christ. Now she approached her first Christmas with the knowledge of the one who came that day.

I cannot tell you how to discover the inside of Christmas. You must find it your own way. I discovered anew the radiance and joy of Christ's birth as I told a little child the most loved story on earth and watched wonder deepen in her eyes.



Following the Star

Eric H. Clark
Kisumu, Kenya

"CHRISTMAS!" echoes the hungry, half-naked little Luo child, standing amidst the parched ruin of the still-born corn. The boy's bloated stomach is a mute rebuke to a burning equatorial sun. "What is Christmas? Can you eat it?"

"What is Christmas?" asks the slit-eared plantation worker, as he struggles in abject poverty. "Is it the time when there is no rain and no work and the sugar fields stand empty and silent? Is it when the only sounds are made by crying, hungry children, and by the red-hot wind sifting the white dust into suffocating blankets?"

"Christmas," sneers the smooth-voiced, would-be politician, "is an imperialist plot designed to exploit our people." His sleek, well-fed features contrast oddly with the haggard, hungry faces of the crowd.

"Christmas," says the white missionary to his hushed congregation, "is a time for rejoicing, for on this day nearly 2,000 years ago, God came down to earth in the form of a babe." Then, having completed his homiletic discourse, the preacher returns to his comfortable house with its little Christmas tree, and with some nostalgia thinks of the traditional Christmas celebrated in his distant homeland.

For those who follow the Star of Bethlehem the sorrows of one become the sorrows of all; the privileges of one, the privileges of all. Those who can think only of themselves soon lose the heavenly vision. When each bravely shares the afflictions of the others, the star flames with compelling perception. Surely the challenge of every Christmas is "Can someone find Christ through me, through my concern, my prayers, and my witness?"



By the Lake Shore

Ethel (Mrs. Michael J) Ledbetter
Panajachel, Solola, Guatemala

PANAJACHEL, located a two-and-a-half-hour drive from Guatemala City, the capital, is on the shore of Lake Atitlán at an elevation of 5,000 feet. The first 15 minutes' drive from here increases the number of my gray hairs for we ascend 2,500 feet in five miles. We are renting a five-room, adobe cottage with a nice fireplace in the living room, which we use every night. Days are warm but nights are chilly.

Mike (my husband) has been able to spend several weekends across the lake at different villages. One church has several missions at distant points and he met one young layman who walks for 12 hours every other Sunday to preach at one of the missions. It has been a blessing to Mike to see the love for the Lord demonstrated by residents of the villages.

During the week before our first service here in Panajachel we visited several families who are Baptist and we were able to rent a house for our services. One of the girls from the Indian Bible Institute came to help us in the first service. She directed the opening assembly and led the singing as if there were 100 persons present, though the only ones sitting on the planks in front of her were the four Ledbetters. However, at the three doors about 20 persons stood and watched. When we invited them to come in, they ran.

We could not get them to put their foot inside, but the Lord got them in. He sent a hard rain, and the shy on-lookers scrambled over each other to get inside. There were then 19 present. We hope that gradually the people will become less timid.

Every Wednesday at 4:00 P.M. I hold a Bible club with the children. We've had more success in getting the children inside the building, probably because they can't see the figures on the flannelboard from the door. Our attendance has been 25.



View shows Lake Atitlán in mountains of Guatemala.



Hill Shepherds

Betty (Mrs. William P.) Clemmons
Florence, Italy

AS WE RECALL Christmases in Italy, we remember two spent in other Italian cities. Our experiences there enriched our own observance of Christmas.

In Perugia we learned that "Baby Jesus" comes the night of Dec. 24, bringing each boy and girl some small gift. The old witch "Befana" comes Jan. 6, handing out other gifts to children while she continues her belated search for the Christ Child and hopes she will have given a gift to him as the Wise Men had invited her to do.

At Rome, that ancient city full of Christian history, we heard for the first time the shepherds of the nearby Abruzzi hills as they descended to the city and went from house to house, serenading with their flutes and *zampogne* (bagpipes made of sheepskin). Dressed in jackets made from the skins of mountain sheep, these shepherds lend a delightful festive atmosphere to the Eternal City during the two weeks of Christmas celebrations. As they walk through the streets playing their ancient musical instruments, coins are tossed from all the windows.

Site for Student Ministry

A LOT has been purchased in Manila for a Baptist Student Union center. Since we arrived in the Philippines three years ago we have been searching for property. Several times we have been tempted to buy in locations that were not ideal. However, the Lord each time seemed to say "wait," and so we have waited.

A few weeks ago we were offered the ideal lot, directly across from Far Eastern University (enrollment 50,000) and only two blocks from the University of the East (enrollment 53,000). In addition, it is close to many other schools, since it is in the heart of the university area. When it was offered to us, we knew this was the reason the Lord had said to wait.

The cost of the property was almost twice the amount of money which had been appropriated for this purpose. Because we were confident of the Lord's leadership, we presented the problem to the Mission. They unanimously approved the lot and sent a request to the Foreign Mis-

Delcie (Mrs. Wm. R.) Wakefield
Makati, Rizal, Philippines



sion Board for additional funds. Within a few days the request was approved by the Board and the property was purchased. An old house on the property will be remodeled for use temporarily as a center until we can get money to construct a permanent building.

Pray with us that God will use this property so that many students will be saved to serve him. We thank God for you and your gifts through the Cooperative Program and the Lottie Moon Christmas Offering which made the purchase possible.

APPOINTMENTS (October)

CLARK, Mary Louise, N.C., *Rhodesia* (formerly So. *Rhodesia*) (c/o R. H. Clark, Rt. 7, Gainesville, Ga.).
 DITMORE, Louis Steve, Tex., & Shirley Mae Tibbs Ditmore, Tex., *Peru* (c/o W. N. Tibbs, Box 9696, Houston, Tex.).
 DOYLE, Charles Donald, Tex., & Patricia Anne Slone Doyle, N.M., *Argentina* (c/o L. A. Doyle, Sr., 710 N. Blvd., Gunnison, Colo. 81230).
 GATELEY, Harold Grant, Ark., & Audrey Viola Temple Gateley, Ariz., *Korea* (5310 Karrasch Rd., St. Joseph, Mo. 64500).
 HENSLEY, Robert Leo, Tex., & Farolyn Ann Taylor Hensley, N.Y., *S. Brazil* (c/o R. E. Hensley, Jr., Rt. 5, Leveland, Tex. 79336).
 HOOD, Alton Lee, N.C., & Olga Pauline McLean Hood, New Brunswick, Can., *Thailand* (2900 Warren Ave., Raleigh, N.C.).
 MINES, Donald Eugene, Fla., & Margie Ann DeLoach Mines, Tex., *Argentina* (Box 575, Dalsetta, Tex. 77533).
 RICHARDSON, William Leonard Carlton (Bill), Okla., & Kathryn Elizabeth Malory Richardson, Mo., *S. Brazil* (Box 273, Granite, Okla. 73547).
 SLACK, James Byron (Jim), La., & Mary Alice Prestridge Slack, Miss., *Philippines* (Box 205, Belcher, La. 71004).
 SMITH, Betty Marie, Tex., *Eq. Brazil* (Box 374, Diboll, Tex.).
 WORTEN, Harry Von, Okla., & Marjorie Ann Jones (Marge) Worten, Tex., *Indonesia* (Box 573, Brownfield, Tex. 79316).

MISSIONARY ASSOCIATES

(Employed in October)

ROBINSON, Arthur Claire, Ore., & Annie Ruth McIntosh Robinson, Calif., *Taiwan* (5215 Vance Ave., Eureka, Calif. 95501).

ADDRESS CHANGES

Arrivals from the Field

BROWN, Rev. & Mrs. J. Curtis, Jr. (*Costa Rica*), c/o Hubert Brown, Kentwood, La. 70444.
 GOULD, Mary Frances (*Thailand*), 1383 Voll Rd., Cincinnati, Ohio 45230.
 MILLS, Rev. & Mrs. John E. (*Ivory Coast*), 3508 Guthrie, Pasadena, Tex.
 MISNER, Marlam L. (*Indonesia*), 305 N. Francis, Savannah, Mo. 64485.

MUSGRAVE, Rev. & Mrs. James E., Jr. (*S. Brazil*), 701 Edgewood Ter., Ft. Worth, Tex. 76103.
 STUART, Rev. & Mrs. Malcolm W. (*Hawaii*), c/o Bob Stuart, 4916 Ave. N (Bel Hts.), Birmingham, Ala.

Departures to the Field

BILLINGS, Rev. & Mrs. Herbert D., Apartado 1135, Guatemala City, *Guatemala*.
 BRINCFIELD, Clara, Casilla 50-D, Temuco, *Chile*.
 FORRESTER, Rev. & Mrs. Richard A., Apartado 1128, Maracaibo, *Venezuela*.
 HENSLEY, Rev. & Mrs. Robert C., Box 1644, Nassau, N.P., *Bahamas*.
 JONES, Rev. & Mrs. Mack P., Casilla 1194, Asunción, *Paraguay*.
 LYTLE, Rev. & Mrs. Norman F., Hator St. 6, Central Carmel, Haifa, *Israel*.
 MAHER, Mr. & Mrs. Herbert (missionary assoc., *E. Pakistan*), Calvary Bap. Church, Box 2106, Agaña, *Guam*, M.I. 96910.
 PINDER, Rev. & Mrs. Robert H., Bolanos 139, Buenos Aires, *Argentina*.
 STENNETT, Rev. & Mrs. William W., Apartado 22, Quezaltenango, *Guatemala*.
 TRIBBLE, Rev. & Mrs. C. Lamar, Casilla 3388, Santiago, *Chile*.
 TUCKER, Rev. & Mrs. H. Robert, Jr., Apartado 1128, Maracaibo, *Venezuela*.
 VESTAL, Rev. & Mrs. J. Gordon, Casilla 3388, Santiago, *Chile*.
 WARMATH, Rev. & Mrs. William C., 350 2-chome Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.
 WESTBROOK, Rev. & Mrs. Charley E., Bolanos 139, Buenos Aires, *Argentina*.
 WHITLEY, Rev. & Mrs. E. Jackson, Jr., Apartado 5152 Este, Caracas, D.F., *Venezuela*.
 WILLIS, Rev. & Mrs. Avery T., Jr., Djl. Hogarmanah 41, Bandung, *Indonesia*.
 WILSON, Sarah, Azul 548, Buenos Aires, *Argentina*.

On the Field

BADGER, Rev. & Mrs. Ted O., Box 33, Cavite City, *Philippines*.
 BOND, Rev. & Mrs. G. Clayton, Togo Bap. Mission, B. P., 1353 Lomé, *Togo*.
 FRANKS, Martha L., 135-6 Dung Ta Rd., Hsinchu, *Taiwan*, Rep. of China.
 FRAY, Rev. & Mrs. Marion G., Jr., P.M.B. 35, Gatooma, *Rhodesia* (formerly So. *Rhodesia*).
 GRIFFIN, Rev. & Mrs. Clarence O., Djl.

Dr. Tjipto Mangunkusumo 7/B, Surakarta (Solo), Java, *Indonesia*.
 HUNT, Rev. & Mrs. Bob W., 102 Morrison Rd., Taichung, *Taiwan*, Rep. of China.
 HUNT, Rev. & Mrs. Walter T., So. Bap. Mission, Box 99, Davao City, *Philippines*.
 JOHNSON, Rev. & Mrs. Patterson S., Box 99, Ramna, Dacca 2, *E. Pakistan*.
 LOCHRIDGE, Rev. & Mrs. James T., 352 Lirio St., Makati, Rizal, *Philippines*.
 MEFFORD, Rev. & Mrs. Joseph W., Jr., Callo Mandri 13, Atico, Barcelona, *Spain*.
 MERRITT, Rev. & Mrs. John W., Via Galizzi 19, Vicenza, *Italy*.
 MEUTH, Sue, Tromolpos 77/DKT, Jakarta, *Indonesia*.
 MORGAN, Mary Neal, 179 Minami Sakuragaoka, Oaza Nishi Yosumi, Takatsuki City, Osaka-Fu, *Japan*.
 MITCHELL, Mr. & Mrs. D. Leon, Tromolpos 77/DKT, Jakarta, *Indonesia*.
 MYERS, Rev. & Mrs. S. Payton, P.M.B. 5113, Ibadan, *Nigeria*.
 SCHWARTZ, Evelyn, Tromolpos 77/DKT, Jakarta, *Indonesia*.
 SEARS, Rev. & Mrs. Stockwell B., Tromolpos 77/DKT, Jakarta, *Indonesia*.
 SMALL, Rev. & Mrs. Tom G., Bap. Mission, Box 1928, Lusaka, *Zambia* (formerly No. *Rhodesia*).
 SMITH, Rev. & Mrs. Hugh G., 6 Jalan Harum, Singapore 10, *Malaysia*.
 WOOD, Rev. & Mrs. Rudolph M., 66 Rte. de Lorentzweiler, Gonderango, *Luxembourg*.

United States

ALDERMAN, Jennie (*Taiwan*), 536 W. Calhoun, Sumter, S.C.
 BERRY, Rev. & Mrs. Edward G. (*S. Brazil*), Box 46, SBTS, 2825 Lexington Rd., Louisville, Ky. 40206.
 DEBORD, Rev. & Mrs. Samuel A. (*Tanzania*, formerly *Tanganyika*), 4624 Frazier St., Ft. Worth, Tex.
 GILBERT, Rev. & Mrs. Charles H. (appointed to *Mexico*), 5302 S. Columbia, Tulsa, Okla. 74105.
 GILLILAND, Dr. & Mrs. Oliver E., Jr. (*Indonesia*), 4317 Seminary Pl., New Orleans, La. 70126.
 HART, Rev. Joseph L., emeritus (*Argentina-Chile*), c/o Buckner Bap. Trew Home, 4800 Samuell Blvd., Dallas, Tex. 75228.
 LINDSAY, Maxine (*Jordan*), Box 525, Graduate Residence Ctr., Bloomington, Ind. 47406.
 MCKINNEY, Rev. & Mrs. L. G., Jr. (*Hong Kong*), 1704 50th St., Apt. 2, Galveston, Tex.
 MARCHMAN, Margaret (Peggy) (*Nigeria*), 18 Whitley Dr., Douglasville, Ga. 30134.
 NAPIER, Lois (Mrs. Augustus Y.), emeritus (*China*), c/o Rev. N. C. Napier, Rt. 5, Thaxton, Va.

RANDALL, Ruth, emeritus (*S. Brazil*), 48 E. Cleburne, Fayetteville, Ark.
REID, Rev. & Mrs. Orvil W. (*Mexico*), Box 823, NOBTS, New Orleans, La. 70126.

SPARKMAN, Louise (*Nigeria*), 2920 NE. 10th St., Ocala, Fla. 32670.

STUART, Rev. & Mrs. Malcolm W. (*Hawaii*), c/o Bob Stuart, 4916 Ave. N (Bel Hts.), Birmingham, Ala.

WIGGS, Rev. & Mrs. Charles W. (*Korea*), Rt. 3, Box 260, Tarboro, N.C. 27886.

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.

MARCHMAN, Margaret (Peggy) (*Nigeria*), 18 Whitley Dr., Douglasville, Ga. 30134.

SPEAR, Rev. & Mrs. Bobby L. (*Thailand*), c/o S. M. Spear, Box 236, Wetumka, Okla. 74883.

VESTAL, Rev. & Mrs. J. Gordon (*Chile*), 540 Bland St., Bridge City, Tex. 77611.

BIRTHS

CANNATA, Catherine Grace, daughter of Dr. & Mrs. S. R. J. Cannata, Jr. (*Rhodesia*, formerly So. Rhodesia), Oct. 16.

DIETRICH, David Lee, son of Rev. & Mrs. Vernon L. Dietrich (*Thailand*), Oct. 18.

GILBERT, James Timothy, son of Rev. & Mrs. Charles H. Gilbert (*Mexico*), Oct. 6.

LUSK, Naomi Grace, daughter of Rev. & Mrs. Richard L. Lusk (*Macao*), Sept. 27.

WYATT, Deborah Joyce, daughter of Dr. & Mrs. Roy B. Wyatt (*Chile*), Sept. 27.

DEATHS

EDWARDS, Mrs. Harriet K., mother of Dr. T. Keith Edwards (*Nigeria*), Oct. 4, Columbia, S.C.

MUSGRAVE, Julia Alice, daughter of Rev. & Mrs. James E. Musgrave, Jr. (*S. Brazil*), & niece of Delcie (Mrs. Wm. R.) Wakefield (*Philippines*), Oct. 31, Dallas, Tex.

NAPIER, A. Y., emeritus (*China*), Oct. 17, Bedford, Va.

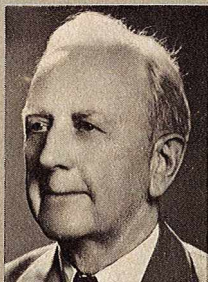
PATRICK, R. C., Sr., father of Sue (Mrs. Vance O.) Vernon (*Eq. Brazil*), Oct. 19, Scottsboro, Ala.

WILLIAMS, Dr. James T., emeritus (*China*), Nov. 14, Tuscaloosa, Ala.

RETIREMENT

WRIGHT, Lucy B. (*China-Korea*), Nov. 30.

IN MEMORIAM



Augustus Young Napier

Born LaFayette, Georgia
March 1, 1872

Died Bedford, Virginia
October 17, 1964

AUGUSTUS YOUNG NAPIER, emeritus Southern Baptist missionary to China, died Oct. 17 in Bedford, Va., at the age of 92. He was living with a son, N. C. Napier, pastor of Thaxton Baptist Church, near Bedford.

Dr. Napier did evangelistic and educational work in central China for 28 years before his retirement from missionary service in 1932.

A native of Georgia, he attended LaFayette Academy and graduated from Mercer University, Macon, Ga., with the Bachelor of Arts degree and from Southern Baptist Theological Seminary, Louisville, Ky., with the Master of Theology and Doctor of Theology degrees. He served as pastor of churches in Alabama before his appointment by the Foreign Mission Board in 1904.

In addition to the son with whom he lived, Dr. Napier is survived by his widow, the former Lois Davie, native of Clayton, Ala., and another son, Bunyan Davie Napier.

Students Get Trip Home

Going home for the summer is usually welcome for a college student in the U.S. but it means a great deal more to one select group of students—the M.K.'s (missionary kids) whose parents are missionaries overseas. This summer that trip home was made easier.

Until this year, once M.K.'s had returned to the U.S. to attend school they had to stay unless their parents could afford round-trip fare to the mission field. Last May, however, the Foreign Mission Board decided that each M.K. should be allowed once during his student career a round trip from the school to the parents' home on the mission field at Board expense.

As Carol Ann Claxon, an M.K. who made such a trip this year, put it in her thank-you letter: "Now M.K.'s no longer live under the shadow of 'you can't go home again.'" Miss Claxon, a junior at Wake Forest College, Winston-Salem, N.C., visited her parents,

Mr. and Mrs. W. Neville Claxon, missionaries in Nigeria.

Nigeria is "my second homeland," Miss Claxon wrote in her letter. "I feel that this year at Wake Forest will be even more meaningful for me after having had the rich experience of a summer in Nigeria."

Also visiting their parents this summer under the new plan were: Barbara and Margaret Lenore Lindsey, daughters of Mr. and Mrs. Robert L. Lindsey in Israel; Thomas R. Cooper, son of Mr. and Mrs. W. Lowrey Cooper in Argentina; Carol and Helen Dickson, daughters of Mr. and Mrs. Charles W. Dickson, and Virginia Johnson, daughter of Mr. and Mrs. R. Elton Johnson in North Brazil; David Carlisle, son of Mr. and Mrs. Robert L. Carlisle, Jr., in Uruguay; and to Chile, James H. Bitner, Jr., son of Mr. and Mrs. James H. Bitner, Margaret Mitchell, daughter of Mr. and Mrs. J. Franklin Mitchell, and David Parker, son of Mr. and Mrs. John A. Parker.



Professor John Joseph Owens (right) of Southern Baptist Theological Seminary reads passage from Arabic Bible while Alford T. Welch, seminary student from Kansas, studies vocabulary from Arabic grammar.

Challenge Of the Middle East

By George W. Knight

News Director, Southern Baptist Theological Seminary

AFTER a sabbatical leave abroad, Seminary Professor John Joseph Owens returned home with the conviction that "Southern Baptist missionaries to the Middle East must have a true calling to their task, or they would never stay."

Owens, professor of Old Testament interpretation at Southern Baptist Theological Seminary, Louisville, Ky., taught and studied in Switzerland and Germany for six months of his sabbatical leave. Then he and his family went to Beirut, Lebanon, where he taught Old Testament at the Arab Baptist Theological Seminary from February through May of this year.

While in Beirut, he was invited to attend all monthly meetings of the

Southern Baptist Lebanon Mission.

"For the first time in my life, I felt like I really saw the life of a missionary," Owens said. "After observing the sacrifices and frustrations under which missionaries in the area must work constantly, I have a new awareness of the tremendous challenge to Christian missions of the entire Middle East."

Mission work there is difficult because of persecution by Muslims, said the professor. Converts are threatened and shunned by Muslim neighbors. Consequently, missionaries must concentrate as much on holding Christians in the faith as on leading them to an initial decision, he continued.

"Many problems also arise in the

effort to erect church buildings in the Middle East," Owens stated. "Evangelical congregations often cannot bear the expense involved in buying land on which to build church sanctuaries. Lebanon will break your heart because of the number of church buildings the congregations do not have."

Group Friction a Hindrance

"Another hindrance to mission work in the area is the constant friction between the Arabs and Jews," he observed. "Anything Jewish is viewed with suspicion by the Arabs, and anything Arabic is met with strong emotion from the Jews. The American missionary must avoid offending his group, lest he and his message be completely alienated."

Both Arabs and Jews are suspicious of American politics, the professor added. They automatically transfer political happenings of the United States to any American, even missionaries. For instance, related Owens, a Southern Baptist missionary in Jordan received renewed cold treatment immediately after President Johnson made a speech favorable to the Zionist movement.

Students Eager

However, the seminary professor said he found the 17 students at the Arab Baptist Theological Seminary as warmhearted and eager as any students he had ever taught, once he was accepted by the group. "I suppose the most touching moment of my entire sabbatical was when the Arab students gathered around my family as we were leaving and sang 'God Be With You Till We Meet Again' in Arabic. We will remember that moment for a long time."

Owens has been a professor of Old Testament at SBTS since 1942, a year before he received the Th.D. degree from the seminary. He is author of a revised edition of *The Essentials of Biblical Hebrew*, a textbook originally written by Dr. Kyle M. Yates, professor of Old Testament at SBTS 1922-42. Owens is also managing editor of *Review and Expositor*, the seminary's quarterly theological journal.

His year-long sabbatical leave was partially financed by a grant from the American Association of Theological Schools. In addition to teaching in Switzerland and Lebanon, Owens did research on problems involved in parallel passages of the Hebrew Old Testament.

NEWS

FOREIGN MISSION BOARD

Board Adopts Record Budget

A 1965 budget of \$22,931,048.76 was adopted by the Foreign Mission Board at its three-day annual meeting in Richmond, Va., in October.

The total includes \$17,431,048.76 for operating purposes and \$5,500,000 for capital needs. Of the operating budget, \$15,614,398.76 will be spent overseas and the remaining \$1,816,650 in the U.S. for administrative and general expenses and for missionary education and promotion. All capital funds will be spent overseas.

The 1965 budget is \$798,016.80 more than the budget for 1964. All officers of the Board were re-elected, including Homer G. Lindsay of Jacksonville, Fla., president; Meredith K. Robertson of Richmond, first vice-president; J. Ralph Grant of Lubbock, Tex., second vice-president; W. Rush Loving of Richmond, recording secretary, and Inez Tuggle of the FMB staff, assistant recording secretary.

In an address to the Board, Southern Baptist Convention President W. Wayne Dehoney declared, "I believe God has brought Southern Baptists to this day to use us in the greatest missionary thrust this world has ever known—if we will pay the price in sacrifice and dedication."

Request for Prayer Made

A request that its concern for workers and for mission advance be shared in prayer was voted by the Foreign Mission Board at its annual meeting in October.

Invitation to Prayer

Thousands of Southern Baptists have covenanted to pray for special evangelistic services around the world. Will you join them? Scheduled are campaigns in Mexico, North Zone, April 4-11, 1965; Malaysia and Thailand, April and May, 1965; Brazil (10 regional simultaneous crusades), 1965. Also scheduled is the Asia Sunday School Crusade in 1966.

December 1964

on new program of advance to share with the Southern Baptist Convention Executive Committee and with other Convention leaders the "burden of our hearts as members of the Foreign Mission Board to the end that our people and churches everywhere may be led to engage in prayer without ceasing for needed workers, and for the presence, convicting power, and guidance of the Holy Spirit in every area of our endeavors, and that we Southern Baptists may be led to so yield unto Christ our lives and our possessions that his kingdom may come and his will may be done on earth as it is in heaven."

After adopting the motion, Board members knelt for a period of prayer.

BRITISH GUIANA

Second Church Organized

A tiny congregation of East Indian Christians recently formed the Maria's Pleasure Baptist Church on the top floor of a building on the island of Wakenham in British Guiana. It was the second Baptist church organized in that country since Southern Baptist missionaries began working there in 1962. Missionary Harvey J. Kneisch, Jr., was moderator for the meeting. (See Epistle, "In the Midst of Opposition," p. 16).

The first floor is the meeting place for an organization of politically active young people attached to a Communist-oriented party, reported Missionary Otis W. Brady. In the back lives the building's Hindu owner, surrounded by his prayer flags. Under a tamarind tree in front, the village men meet to drink rum, curse, and engage in political discussions.

The charter membership of 12 could have been larger if 17 others who wished to join had been able to bear the opposition and ostracism their society presents those who become Christians. It is estimated that only 5 percent of the people are Christians. The 12 converts were baptized the morning of organizational day in the Essequibo River by their new pastor, Arnaldo Campbell, a Nicaraguan Baptist and a graduate of Bahamas Baptist Institute. A large crowd of Hindus, Muslims, and Christians watched.

EQUADOR

New Association Formed

Guayas Baptist Association was organized by 28 messengers from four Baptist churches in the Guayaquil area of Ecuador in October. As one of its first items of business, the association recognized a new church and seated five messengers from it.

The meeting climaxed several years of planning by missionaries and national Baptists of Guayaquil. A constitution had been adopted early this year and later about 250 persons attended a mass meeting intended to explain and promote the formation of an association.

The association approved naming a committee of nationals and missionaries to handle a cooperative plan by which churches may receive financial help while working toward self-support. Missionary Garreth E. Joiner was elected association moderator. All other officers are nationals.

Churches in the Quito area are planning to organize an association in 1965. Formation of a national Baptist convention is anticipated for 1966.

GUATEMALA

Fairgoers Purchase Bibles

All Central America celebrates its political birthday at the Central American Independence Day Fair in Quetzaltenango, Guatemala, each September. This year, for the first time, Baptists took the gospel to the fair, reported Missionary Hubert N. Lindwall.

The narrow streets of the highland Indian city of 34,000 residents are



Missionary Barbara (Mrs. William R.) Hintze registers messengers for first annual meeting of Guayas Association in Guayaquil, Ecuador.

crowded with multitudes of Indians, Latins, and foreign tourists each year at fair time. On Independence Day, Sept. 15, thousands of students parade to the fairgrounds for the Guatemalan president to review them.

A Baptist book store stand prepared by Missionary R. Edward Gilstrap, Sr., awaited fairgoers this year. On Independence Day alone more than 100 New Testaments, Scripture portions, and Bibles were sold to passersby. During the eight-day fair more than 750 Scripture portions were sold; 20,000 tracts were given out, exhausting the supply. More than 100 pounds of Baptist Sunday school literature were given free with purchase of Bibles or New Testaments.

"We didn't know what to expect," Gilstrap said. "We soon sold all the popular modern Spanish New Testaments available in the country. We even had requests for Bibles in German, Latin, English, and Arabic.

"While we were afraid that the majority of our sales would be to evangelical Christians, we were soon overjoyed to find that at least 90 percent of our sales were to the nonevangelical masses."

One missionary commented that the effort demonstrated the opportunity for witness offered at such fairs. "We now plan to utilize regional fairs throughout the year to gain a foothold for the gospel and to extend Baptist work," he said.

LATIN AMERICA

Medical Missions Pondered

The purpose, problems, and prospects of medical missions provided topics for discussion at recent medical missions consultations in Latin America.

Reports on the consultation in Guadalajara, Mexico, Sept. 14-18 and the one in Asunción, Paraguay, Oct. 1-6, were given the Foreign Mission Board in October by Dr. Franklin T. Fowler, Board medical consultant. A third consultation on medical missions is to be held next March in Barranquilla, Colombia.

Participants in the two consultations heard papers presented on facets of medical mission endeavor and grappled with positions and problems in three work groups. Dr. Fowler said one of these work groups at the Asunción consultation summarized the phi-

losophy of medical missions this way:

"Medical missions is an integral part of the total mission of the church. In sending his Son to seek and to save that which was lost, God addresses his love to the whole man. If the church as a body of Christ is to express fully God's love for mankind, it must therefore concern itself with complete evangelism. All evangelistic efforts, preaching, teaching, and healing, have as their goal the wholeness of man."

The group then summarized the legitimate expression and/or results of this philosophy in these terms: "Cooperation with pastors and the local churches to meet spiritual needs in healing the whole man. Effective Christian witness in the professional strata of society. Training Christian nurses and doctors to witness in Baptist and other hospitals. Training pastors in pastoral care. Contribute to and influence the standard of healing in other hospitals. Helping to raise the moral and ethical standards in the medical profession of the local areas. Opening doors otherwise closed to missionary activity. Breaking down resistance to the evangelistic message."

The work groups studied different present and traditional approaches to medical missions as well as future possibilities, reported Dr. Fowler. He said it was generally felt that "the work of the present hospitals is very good, though more direct involvement of the local churches is necessary. Methods were discussed whereby the local congregations can be brought into a closer relationship with our medical work."

Also discussed was the necessity for forming the medical program so that

national conventions and other local bodies eventually "will be able to take a more active part in the support and administration of our hospitals."

In his own paper, Dr. Fowler concluded that one of the most urgent needs of medical missions is personnel. "Of course we do not call doctors and nurses and paramedical personnel to the mission field," he said. "But God must be calling some who are not answering. . . . Medical missions in the future has even greater challenges than it ever has had in the past."

MALAYSIA

Campaign Plans Developed

Plans for a major evangelistic campaign to be conducted in late April and early May of 1965 are being developed "eagerly" by members of the Malaysia Mission and the churches in Malaysia, Winston Crawley, secretary for the Orient, told the Foreign Mission Board in October.

Joseph B. Underwood, Board consultant in evangelism and church development, has been assisting in planning. Scheduled to participate are a number of musicians, laymen, and preachers from the U.S. and from several Asian lands, said Crawley. "The participation of one Baptist pastor from Nigeria will give even more of an international flavor to the effort," he added.

"Thailand Mission is also planning a major evangelistic campaign to be coordinated with that in Malaysia so as to get double benefit from the international visitors involved," he said.

Committee reports on the Malaysian evangelistic crusade set for 1965 are studied during recent planning conferences in Hong Kong for Asia Sunday School Crusade in 1966. Left to right are Missionaries Charles H. Morris and Paul Box of Malaysia, Pastor Victor Tan, Missionary Bill R. Wakefield of the Philippines, and Missionary Associate Sidney Reber of Malaysia.

JOSEPH B. UNDERWOOD



NIGERIA

Farming Assists Witness

Cooking and bean-drying demonstrations are part of the Christian witness of Missionaries Wiley and Geneva Faw in Jos, Nigeria. Demonstration farms of five Baptist churches in the Jos area are an early result of their work. Church members work the farms, market some of the produce for the churches, keep some for seeds for farmers of the congregations, and use some for themselves.

"This is creating an interest among our little rural churches," Faw said. "New people are attending the services and one new preaching station has been established.

"I believe this church-centered approach to improved farming will continue to bring people into contact with the churches. It will help them to become better farmers, producing a greater variety of food for their families and for market. This will strengthen the churches financially, for the people will have more to give to the Lord's work."

Faw, who holds the Master of Science degree in agricultural extension education from the University of Kentucky, helps the people with seeds, insecticides, and fertilizers.

One problem in the area is lack of means to preserve, so Mr. and Mrs. Faw have demonstrated how to dry green beans. The couple also give cooking demonstrations and he works with an agricultural club at the Baptist high school at Jos.

This work in Nigeria is one of several agricultural projects related to Southern Baptist missionaries. Agricultural work is also in progress or planned in Ecuador, East Africa, the Philippines, Israel, and Brazil.

ORIENT

Crusade To Aid Bible Study

Progress in planning for the Asia Sunday School Crusade in 1966 was reported to the October meeting of the Foreign Mission Board by Joseph B. Underwood, consultant in evangelism and church development.

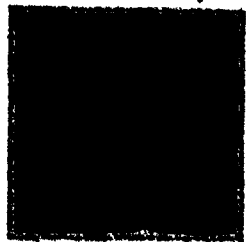
Underwood and Winston Crawley, secretary for the Orient, and three men from Baptist Sunday School Board met recently in Hong Kong



JOSEPH B. UNDERWOOD

At Hong Kong planning session for the Asia Sunday School Crusade, A. V. Washburn (left) of the Baptist Sunday School Board at Nashville, Tenn., Missionary Robert Stuckey of Bandung, Indonesia, and Pastor Princeton Hsu examine a booklet.

with representatives of nine Asia mission fields to continue preparation for the crusade, intended to strengthen



and expand churches' Bible teaching ministry. The nine countries are Japan, Taiwan, Korea, Hong Kong, Vietnam, Indonesia, Pakistan, Malaysia, and the Philippines.

General purposes of the crusade in each country include: (1) interpreting the biblical basis for the church's teaching function; (2) defining and interpreting the task of the Sunday school (or whatever the church teaching agency may be called); (3) choosing basic principles and methods of Sunday school work; (4) enlisting and training Sunday school leaders.

Variety of names for the crusade in different countries points up its flexibility and adaptability. In Hong Kong the program will be called "Church Growth through Bible Study and Bible Practice Movement." In Japan it will be "Church School Strengthening and Enlarging Movement." Its title in Indonesia is to be "Growth through Bible Teaching," while in other countries it will be the Bible Study or the Bible Teaching Crusade.

"Special study papers and books have been developed on each field by pastors, seminary professors, missionaries, and church workers to meet the particular needs of that country," said Underwood. "Major objectives are to lead the churches to recognize the need for involving adults in Bible study and to provide trained teachers and adequate facilities for an all-age Sun-

day school or Bible teaching ministry."

Because of the high cost of land, many churches cannot enlarge present building facilities, Underwood pointed out. Studies are being made of methods for adapting present facilities for more strategic use to reach more persons in Bible study.

Establishing home Bible study units for systematic teaching of the Bible is one plan used by churches. Reported Underwood, "This method has been exceptionally fruitful in beginning our work in Vietnam, where our missionaries, instead of being dismayed by war and political instability, are planning to establish a minimum of 100 units of Bible study, with no fewer than 1,000 enrolled in regular study by the fall of 1966."

Two climactic weeks of intensified study and implementation are slated for 1966. About 50 specialists from the U.S. and 20 from neighboring countries will assist. A major goal in every country is to enlist and prepare well-trained teachers.

"It should be emphasized," continued Underwood, "that this is a long-range program involving two and a half years of preparation and not merely a crash program of two weeks. It is quite possible that it will be one of the most significant movements of this decade, both for church development and evangelistic victories of spectacular scope."

PHILIPPINES

Owen Serves in Philippines

A. Hope Owen, president emeritus of Wayland Baptist College, Plainview, Tex., has begun a year of service on a foreign mission field. He and Mrs. Owen have gone to the Philippine Islands where Owen will serve as interim pastor of Clark Field Church at Angeles City, at the request of the Foreign Mission Board. The church adjoins the U.S. air base.

The couple will reside in the home provided for Missionary Allen Smith and his family, who are spending extended time in the U.S. for medical reasons.

Owen will serve without salary. The FMB is providing travel expense. In Plainview, four couples for whom Owen performed marriage ceremonies have offered to make monthly contributions to assist Mr. and Mrs. Owen.

RHODESIA

Tenth Anniversary Near

Approaching its 10th anniversary, African Baptist Theological Seminary near Gwelo, Rhodesia (formerly Southern Rhodesia), graduated two persons at its annual commencement Oct. 9.

The school's first classes were held in a farmhouse dining room. There were 12 students and a 120-volume library, consisting chiefly of study course books contributed by Texas Baptist churches. Today the seminary has a 2,200-volume library, four classrooms, chapel, three small offices, a large mimeographing room, faculty residences, and quarters for married students.

Missionaries David and Mary Sue Lockard opened the school in February, 1955. Added to the faculty in 1956 were Missionaries Ralph and Betty Jean Bowlin, and in 1959 Hugh and Rebecca McKinley. The seminary has graduated 41 men and provided classes for 36 pastors' wives.

SPAIN

Women To Help Yemen Work

Fuller dedication to evangelism as new opportunities and broader tolerance are realized in Spain was urged at three simultaneous regional conferences of the Spanish Baptist Woman's Missionary Union in October.

The women gave special attention to their Christmas offering for foreign missions. Gifts this year will go to the new Baptist medical work in Yemen, where Maria Luisa Hidalgo, a Baptist Spanish nurse, is serving with Dr. and Mrs. James M. Young, Jr., Southern Baptist missionaries.

The WMU magazine, *Nuestra Labor*, will soon be self-supporting, reported Nella Dean (Mrs. Charles W.) Whitten, Southern Baptist representative who is associate editor.

Spanish Seminary Reopens

Reopened in October after having been closed for two years, the Spanish Baptist Theological Seminary in Barcelona, Spain, has the largest enrollment in its intermittent history.

The student body—nine couples and one single man—represents every major part of the country and is the most representative group ever en-

rolled. Several prospective students had to be refused entrance because of limited space and small faculty.

Since the need for pastors is urgent and opportunities for evangelical witness in Spain are increasing, plans call for the seminary to remain open both winter and summer to allow completion of a three-year course in two years.

Russell B. Hilliard, a Southern Baptist representative in Spain, is school director. Mrs. Hilliard and three other Southern Baptist representatives are among the nine persons on the faculty and staff.

Church Formed in Northeast

Strategic first link in a chain of Baptist churches planned for the industrial northern section of Spain was formed late in September when the first Baptist church in northeastern Spain was organized with 26 charter members in Basauri, an expanding suburb of Bilbao.

Largest room of the fourth floor apartment of the pastor, David Pena, was site for the organizational meeting. Preaching services and Sunday school classes have been conducted in the pastor's apartment for many months. Pena, a Spaniard who lived in Cuba for many years, returned to Spain in 1962 to help evangelize his homeland.

Baptist work in Basauri began when the Antonio Garcia family moved there from south Spain and conducted services in their home. First Baptist Church of Madrid had sponsored the congregation.

Programs Broadcast to Spain

A series of devotional programs in Spanish, recorded at the Baptist studio in Rüschlikon, Switzerland, was broadcast on Mondays during October and November by Trans World Radio, Monte Carlo.

Beamed to Spain, the programs featured Juan Lacue, Baptist pastor at Sabadell, Spain, as speaker and José Borrás, instructor at the Spanish Baptist Theological Seminary, Barcelona, as announcer. Music was provided by choirs of four Baptist churches in Spain.

It was expected that the programs would continue as a permanent feature of Trans World Radio. Other weekly broadcasts recorded at the Rüschlikon studio are in Hungarian and Portuguese.

TANZANIA

Accident Causes Injuries

A missionary couple in East Africa were injured Oct. 22 when their car struck a zebra while they were traveling from their home in Tanga, Tanzania (formerly Tanganyika), to Nyeri, Kenya, to attend a committee meeting.

Russell R. Morris was shaken up but not seriously injured. Mrs. Morris suffered a compound fracture of the right leg and serious loss of blood. After being pinned in the car for some time, she was taken to a hospital in Arusha, Tanzania. Her condition was reported as satisfactory the next morning. It was expected that she would remain in the hospital for about six weeks.

TOGO

Missionaries Arrive on Field

Missionaries to the Republic of Togo, the 56th nation where Southern Baptists have work, took up residence in the country in October, following eight months of language study in France. H. Cornell Goerner, secretary for Africa, reported to the Foreign Mission Board.

Transferred from Ghana, Missionaries Clayton and Helen Bond were issued one-year residence permits in Togo and found a house to rent within three days after landing at Lomé, the capital. Togo is the 10th country in Africa where Southern Baptist missionaries reside.

One of the smaller countries of West Africa, Togo is a long, narrow country averaging about 50 miles in width but stretching northward from the coast for over 400 miles. Population is about one and a half million; area slightly exceeds 20,000 square miles.

Soon after being stationed in Ghana in 1958, Bond began to visit Togo occasionally and found at least six Baptist congregations there, the result of Yoruba traders from Nigeria.

After border tensions between Togo and Ghana made Bond's missionary visits to Togo increasingly difficult, he asked the Ghana Mission to recommend to the FMB that he and his family be transferred to Togo. "Despite their own shortness of staff, the Ghana Mission approved," Goerner said.

THE WORLD IN BOOKS

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

Thy Kingdom Come

By Vivian Hickerson

Vantage Press, 102 pages, \$2.75

A missionary wife tells the story of her husband's life from the time they met until he was killed in a plane crash during their first term of service in Colombia.

The 12 chapters cover their meeting at theological seminary, marriage, pastorates in Oklahoma and Texas, missionary appointment, language school in Costa Rica, and beginning of service in Colombia. They were temporarily stationed in Cartagena, filling in for a furloughed couple while planning for the building of a theological seminary in Cali. Julius Hickerson was to have served the seminary as president; he had been to Cali on business regarding it when the commercial plane in which he was riding crashed en route to Cartagena.

This story is for those who want to know the kind of personality and the background that produced a missionary, for those who like a glimpse into the missionary home, for those who need courage to face events that try their faith, and for those who ask God why.—G.G.

Africa to Me

By Emily Hahn

Doubleday, 277 pages, \$4.95

Superior reporting on the changing political face of the old continent is offered in this volume, though much of it has already been overtaken by events. The author pays particular attention to the problems arising out of emergent nationalism, as described by the people with whom she talked, traveled, and lived. The result is a book filled with original comment and insights about diverse people—from African leaders such as Jomo Kenyatta and Tom Mboya to witch doctors peddling chicken feathers and dog skulls, from white civil servants and farmers who are being crowded out by "Africanization" to drivers of bush trucks carrying slogans like "The Lord is my shepherd, I know not why."—I.G.

William Carey

By James S. & Velma B. Kiefer

Baker, pages unnumbered, \$3.95

This series of five stories on "The Shoemaker Who Gave India the Bible" is in two pieces—a 17-by-22-inch flip chart of 20 sheets with pictures on both sides, and a smaller booklet containing the script for leaders to use while the

pictures are shown. The stories are written for Juniors, but may be used for older groups. They begin with Carey at Junior age and follow him through the rest of his life, ending with a prayer for children: "Use me, Lord. . . . Let me too expect great things from You and attempt great things for You."

Instructions are included to help teachers tell the story and show the pictures. Each of the five stories has eight pictures—40 in all—drawn by Adrian Beerhorst. This is the first in a new "flash card" or "Visuogram" series from the publishers; the next proposed unit is a biography of J. Hudson Taylor of inland China.—G.G.

Egypt and the Exodus

By Charles F. Pfeiffer

Baker, 96 pages, \$2.95

Written in the usual sensitive style of this author who has given us many rich studies in Old Testament life and worship, this volume presents Egypt during the time of Moses. It discusses the land in detail, linking ancient names for cities and landmarks with modern-day names. The Egyptian religion is explained and compared with the religion of the captive Hebrews. Many comparisons are drawn between biblical accounts of the history of the time and those found in the Egyptian writings. The story of the Exodus is presented from the time of the preparation of Moses to the possessing of the Promised Land.

This book will be enjoyed by those interested in Middle East missions.—N.S.

Man Amid Change in World Affairs

Edited by Leonard J. Kramer

Friendship Press, 175 pages, \$1.95

In the foreword, the author states as this book's purpose to set in motion serious thinking regarding crucial international issues confronting Christians. Edited by the associate executive director of the Department of International Affairs of the National Council of Churches, it resulted from a study made by five commissions examining the subject that constitutes its title.

Lucid reports by the five commissions follow an introductory essay on "Man" by the editor. The first commission's effort views man from a theological perspective as he confronts a revolutionary world in all its aspects. The second commission, underlining the thesis that war is intolerable in our kind of world, gives its thoughts on the role of an international

organization; the third emphasizes the catalytic factors of competition and cooperation in this kind of world; the fourth analyzes science and technology; the final report sets forth the challenge of developing nations.

The book can be helpful to those willing to step back and take a broad look at what is going on in our time.—J.C.F.

Race Relations and Christian Mission

By Daisuke Kitagawa

Friendship Press, 190 pages, \$1.95

The testimony of this book makes it difficult to deny its thesis: in the face of the objective reality of our time, to suppose that race and ethnic origin can keep people apart is not only morally wrong but sheer historical anachronism, making no sense.

The book indicates that discrimination on the basis of race or color is, as a moral act, primarily a personal issue. However, when discrimination provokes racial conflict the milieu is no longer interpersonal, but becomes intergroup; at group level, communication is as difficult as it is imperative.

The author summons churches to become an integrating fellowship in a divided world.—I.G.

REVIEWS IN BRIEF

The Douglass Sunday School Lessons—1965, edited by Earl L. Douglass (Macmillan, 475 pages, \$3.25): brief and to the point, these helps for teaching the 1965 Sunday school lessons apply the Bible's precepts to everyday life; a list of visual aids to highlight the lessons is included.

The Douglass Devotional, by Earl L. Douglass (Evans & Co., 385 pages, \$2.95): this "daily devotional reader" has a one-page devotional for every day in the year; a topical index and introduction on how to use the book add to its usefulness.

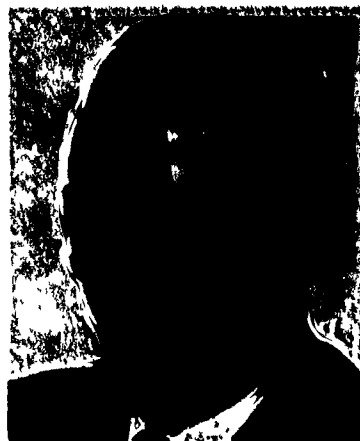
Step the Merry-Go-Round, by Don Mallough (Baker, 97 pages, \$1.95 paperback): a collection of 20 sermons—one used as the book's title—characterized by their snappy presentations of Scripture truths.

The Epistles to Philipians, Colossians, and Philemon, by Paul S. Rees (Baker, 143 pages, \$2.95): an expository study of three of Paul's epistles in the Proclaiming the New Testament series; presented in the light of their historical setting, expository meaning, and doctrinal value.

Another in the Evangelical Pulpit Library series, **Sermons Preached Without Notes**, by Charles W. Koller (Baker, 145 pages, \$2.50), is the companion volume to the author's previous **Expository Preaching Without Notes**.

New Foreign Mission Board Members

Presented here are Foreign Mission Board members elected by the Southern Baptist Convention last May. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board were presented in the June issue of **THE COMMISSION**.



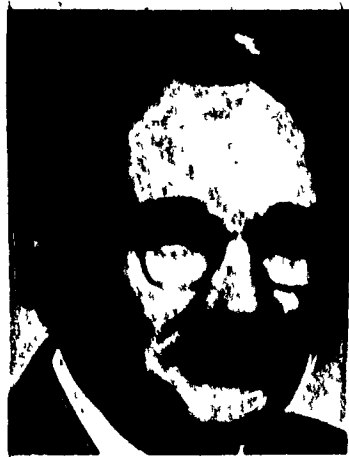
Harvey Kimbler
Arizona 1967



D. E. Meade
Kentucky 1966



W. Morris Ford
Texas 1967



C. Wade Freeman
Texas 1967



Curtis English
Virginia (local) 1967



J. Leonard Moore
Virginia (local) 1966



J. C. Hatfield
Virginia (local) 1967

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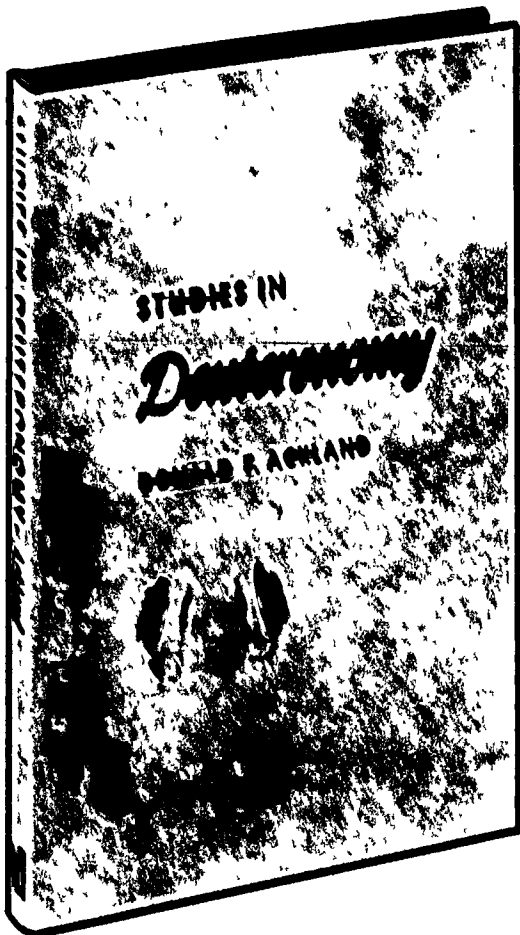
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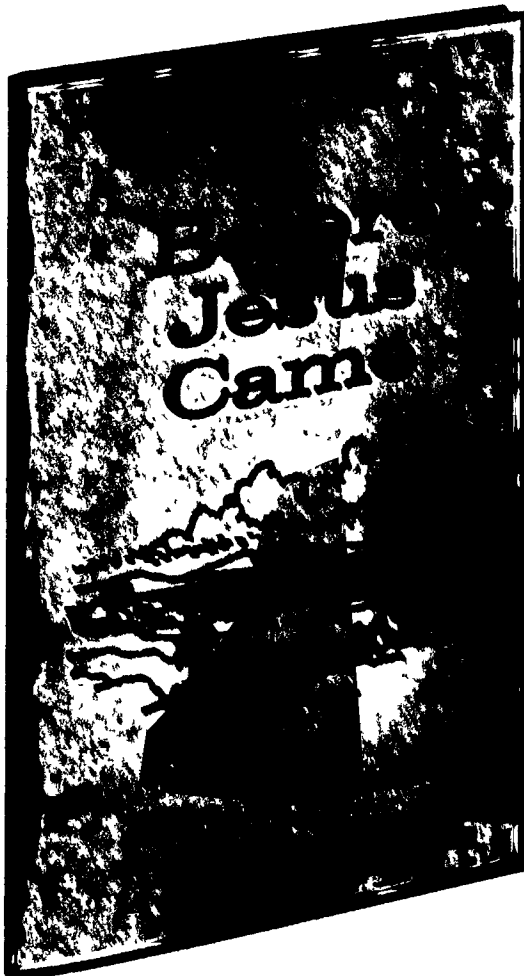
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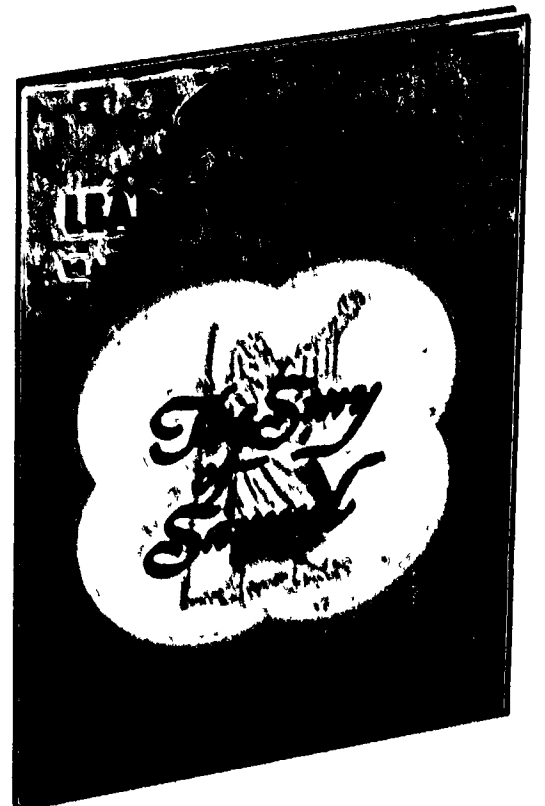
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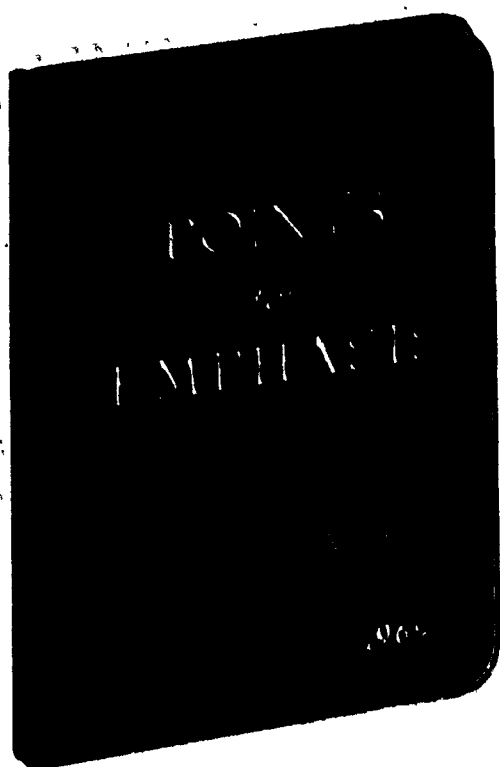
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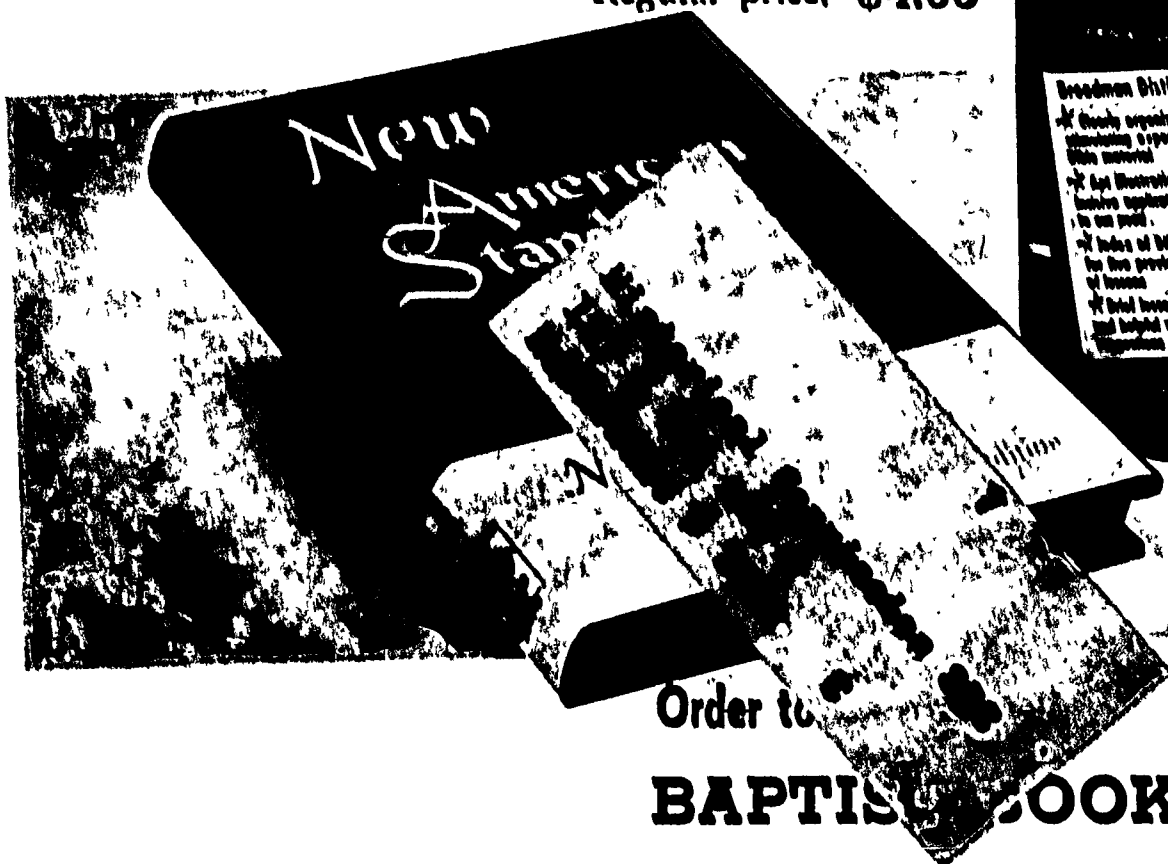
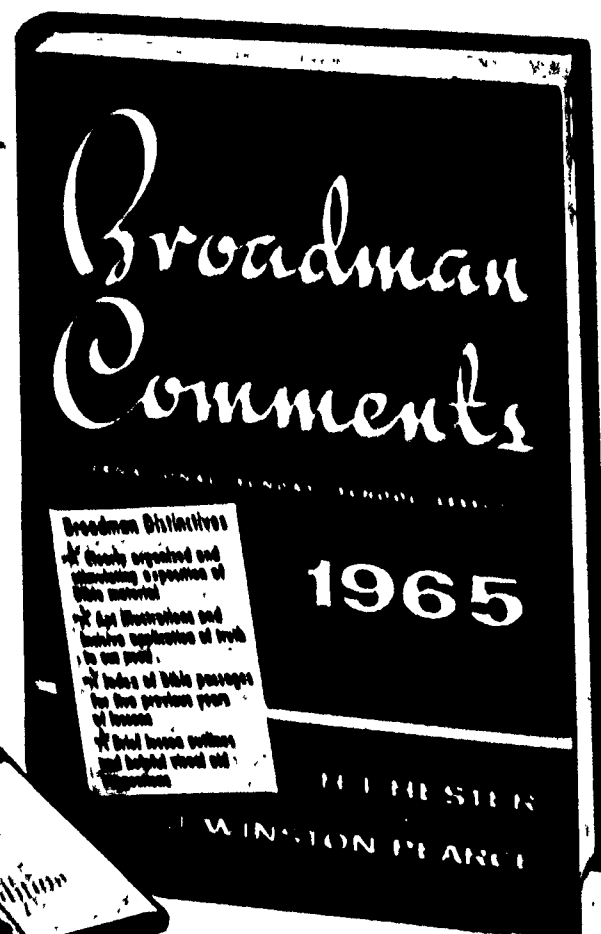
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