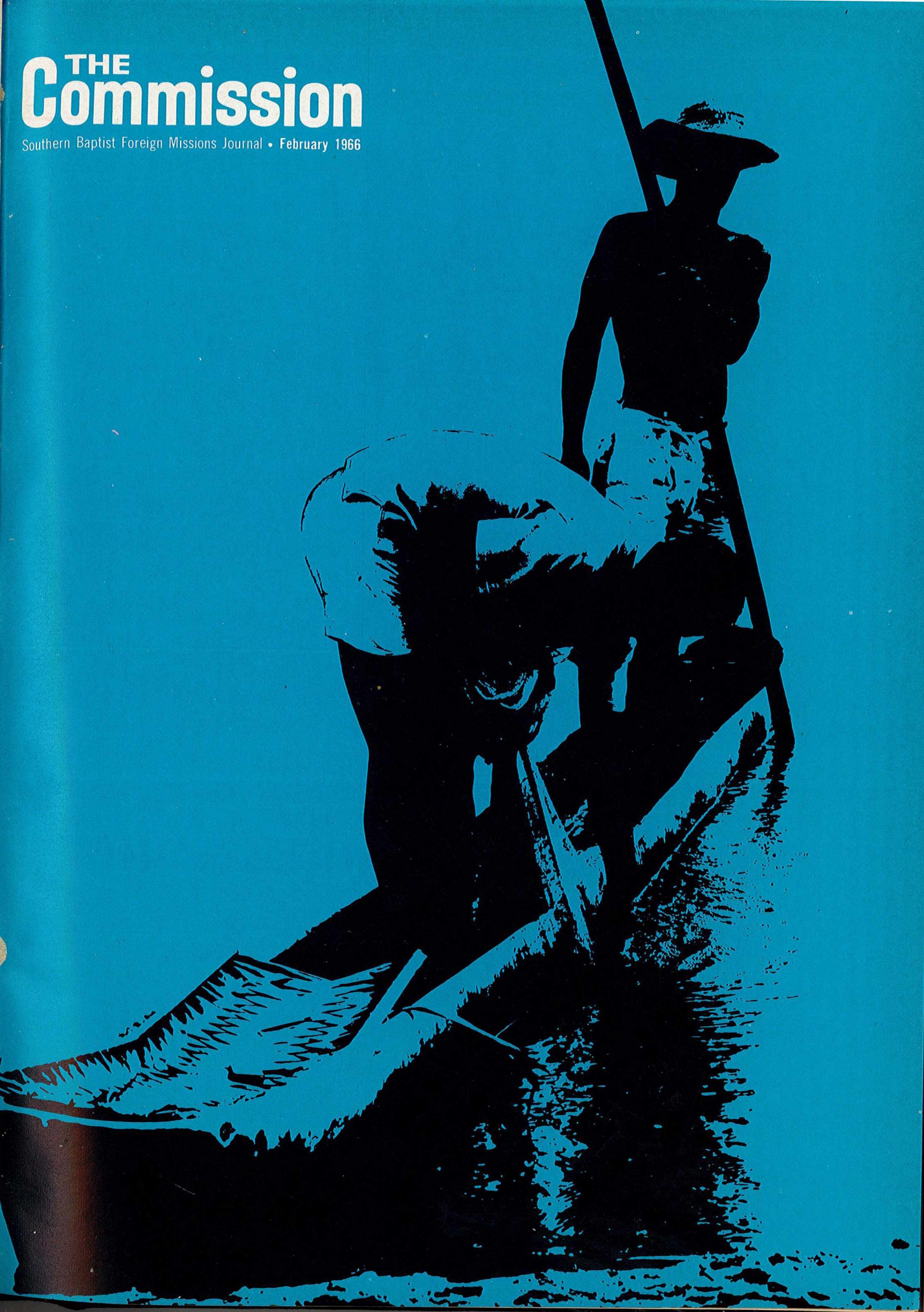
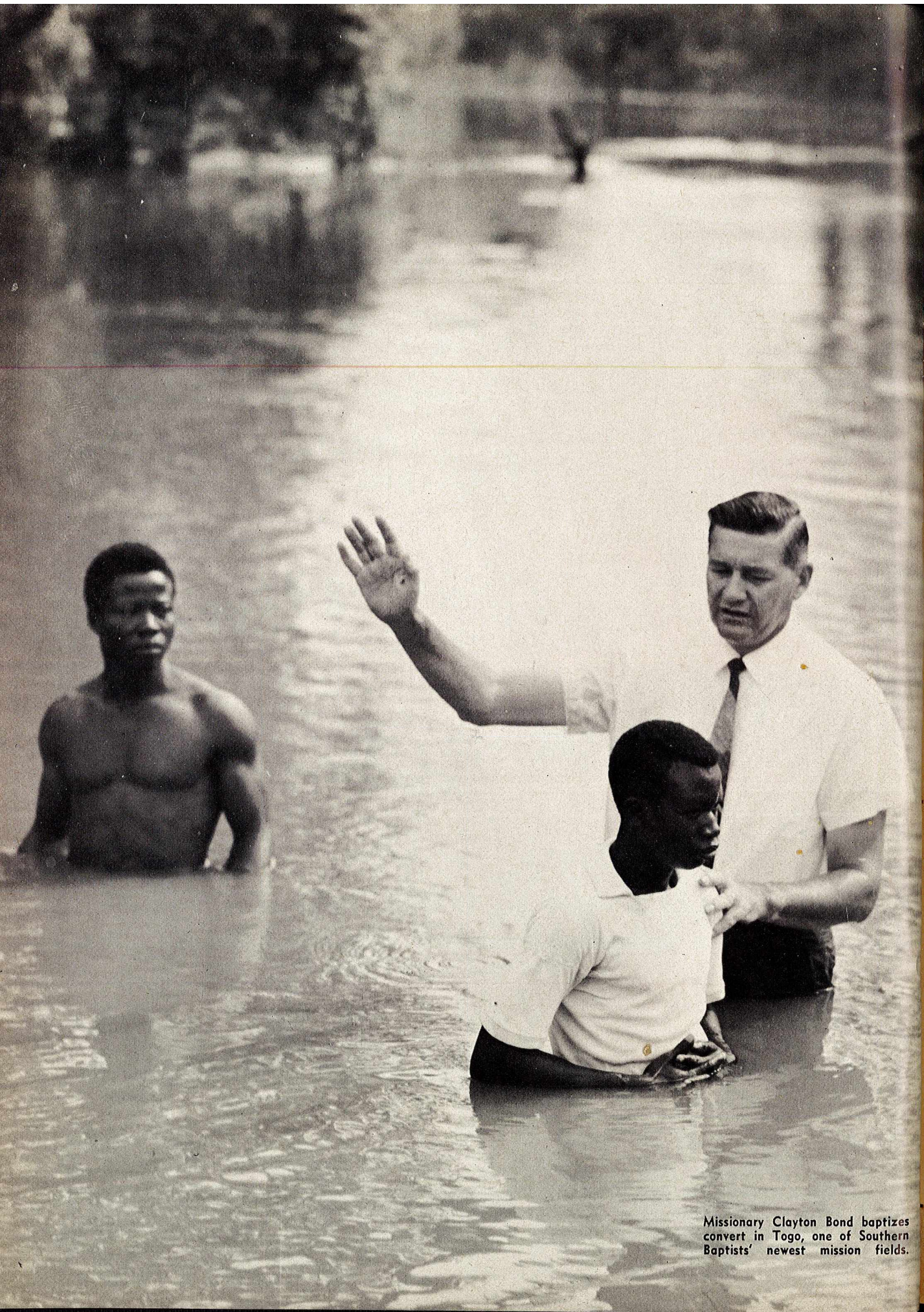


THE Commission

Southern Baptist Foreign Missions Journal • February 1966





Missionary Clayton Bond baptizes convert in Togo, one of Southern Baptists' newest mission fields.

A DAY FOR REFLECTION IN TOGO

By G. Clayton Bond

EVEN BEFORE we heard the rumble of the trucks, we heard the singing and drumming. As the two open trucks rounded the curve, we could see they were filled with happy, singing Christians. Few occasions bring joy to these believers in Togo like a baptismal service does.

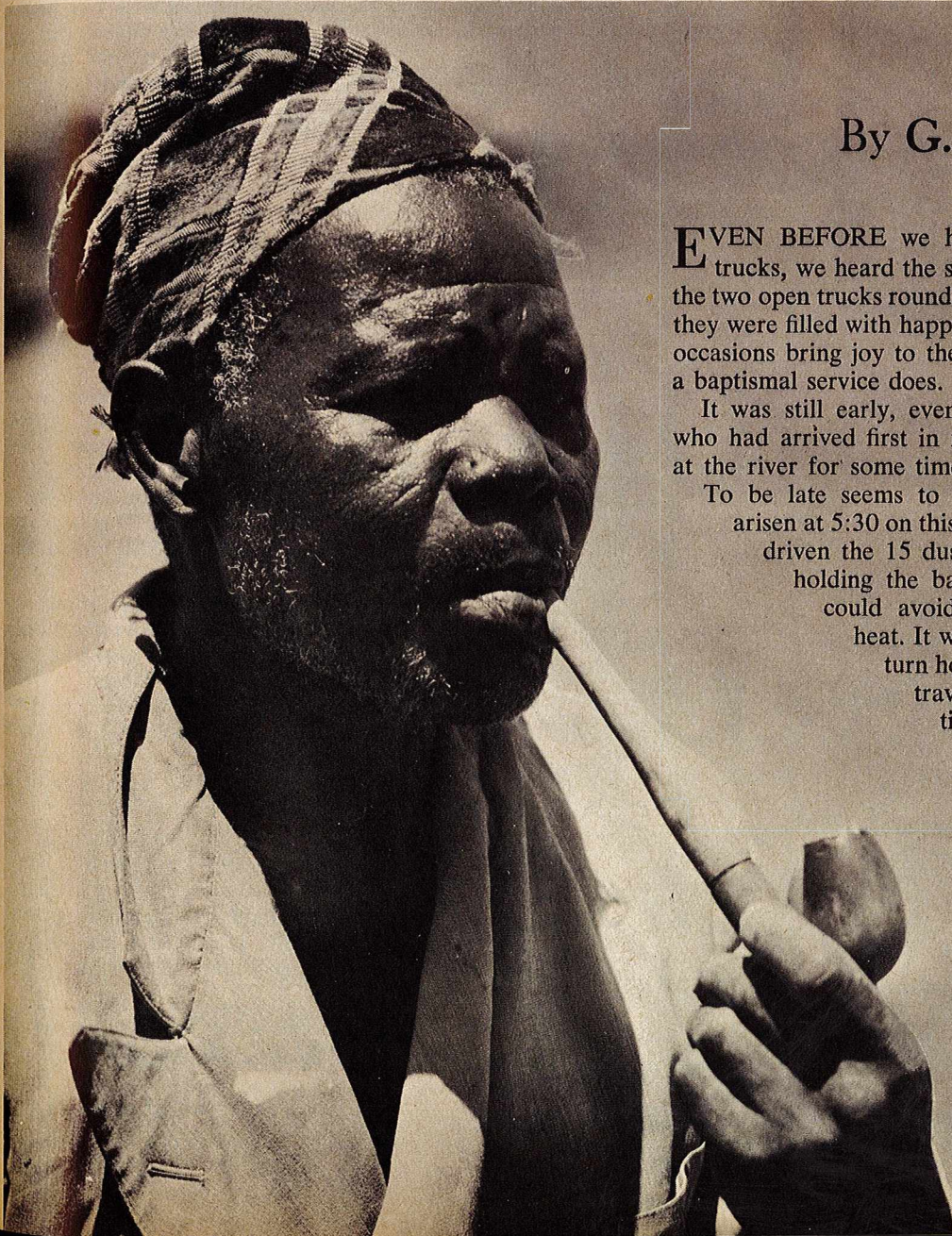
It was still early, even though the three of us who had arrived first in my car had been waiting at the river for some time for the others to come.

To be late seems to be the custom. We had arisen at 5:30 on this Sunday morning and had driven the 15 dusty miles from Lomé. By

holding the baptismal service early we could avoid the oppressive tropical heat. It would also let everyone return home by evening; some had traveled 100 miles to be baptized at this service.

Residents from the nearby villages courteously stopped

Farmer in Togo.



laundering their clothes and moved back from the river so the service could begin.

The 20 candidates for baptism came from four of the five churches. Among them were two married couples, an elderly man and his son, and several other men who probably will become leaders in their churches.

Because the only Baptist pastor in Togo lives in Lomé, all the candidates had spent the preceding week there for final instruction and questioning. Missionaries from Ghana had come for part of the week to lead Bible study and courses in Woman's Missionary Union, Sunday school, and Training Union methods. The candidates attended these meetings along with other representatives from the churches.

Before, between, and after these training sessions, Pastor J. O. Owolabi, laymen from Lomé Baptist Church, and I instructed and questioned the

candidates. They were taught from the time they awoke early each morning until they went to sleep at night, for we wanted to take full advantage of this opportunity.

We asked the elderly man who was to be baptized with his son how he had come to accept Christ. He told about traveling from his home in Nigeria to trade in Togo. At that time he was not a Christian, but he began to observe the lives of some of the young men in Lomé Church. He saw that they possessed something he lacked, and he responded to their invitation to receive Christ.

Seeds sown by Southern Baptist missionary efforts in Nigeria thus led to harvest in another country. Several West African nations provide many other examples like this one.

We also questioned the man's son, Emmanuel. Since he works in our home each evening, our family has come to know him well. His mother is

no longer living, and his father must support several other children, so Emmanuel lives with the pastor and accepts whatever work comes his way.

Like about half these candidates, Emmanuel had made a profession of faith during the revival meeting for which I preached in November, 1964. This was but a few weeks after my wife Helen and I had become the first Southern Baptist missionaries in Togo on Oct. 1, 1964. This father and son entered the river together for baptism, as the married couples had done.

One young husband, a radio repairman, had recently returned to Nigeria to claim his bride and bring her to live in Tsevie, Togo. Although already a Christian, she had not been baptized. Coming from a strong Baptist church with a well-rounded program, she now finds herself in a small, unorganized congregation. Much is expected of this couple since the wife has had a view of what an active church can do. Until there are more trained pastors, there must be heavy dependence upon persons like her.

By the time the last candidate waded into the river for baptism, a large crowd lined the river banks. They came from nearby villages where more than eight out of every 10 residents are pagan. A Yoruba layman served as interpreter as I stopped to thank the onlookers for their quiet attention and explained the meaning of the service they were watching.

How gratifying was this opportunity to proclaim and portray the gospel. These, at last, were Togolese. They are the people for whom Helen and I have felt such compassion since, while missionaries in Ghana, Togo's neighbor to the west, we first visited this country in 1958.

Leaving the river, the group returned to Lomé to observe the Lord's Supper with the new members and others of the Lomé Church. At the temporary meeting place—an enlarged veranda on the pastor's house—some of the congregation that day witnessed for the first time this ordinance of a New Testament church.

This was a day for reflection. As the Lord's Supper was served to some of these radiant young Christians, Helen and I knew we were seeing some of the fruits of our first few months in Togo. As others were served I was

The author, G. Clayton Bond, served as a missionary in Ghana from 1958 until 1963, when he was transferred to Togo. After language study in France, the Bonds entered Togo in 1964.

Workmen split coconuts on Togo plantation.



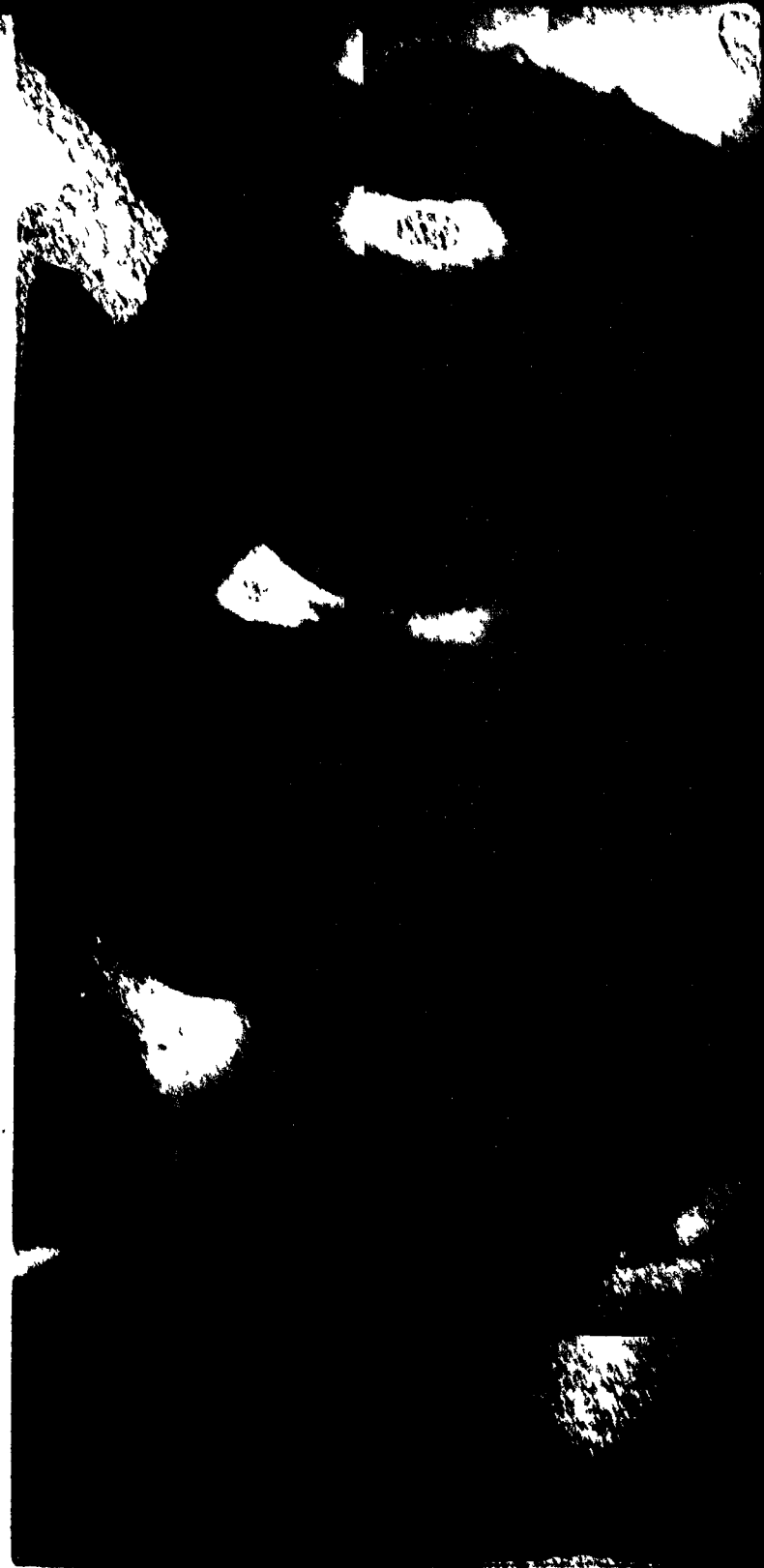


Children in village.

PHOTOS BY GERALD S. HARVEY



Deacon serves Lord's Supper at Lomé Baptist Church.



Young Togolese.



mindful that these were the results of Pastor Owolabi's faithful, and often lonely, labors in this land during the past seven years. Looking further back, it was easy to realize that many individuals have had a part in preparing for this spiritual harvest.

Glancing through the crowd that overflowed the veranda, it was not hard to look ahead to the day when the Lomé Church will erect what is expected to become the first permanent Baptist structure in Togo.

He entered Togo after eight months of language study in France, for French is Togo's official language. Our

first months here were spent in helping with the existing work, securing land for a residence and a Baptist center, and becoming acquainted with the nation and its people. Actually launching work among the Togolese must wait a while longer until we return from furlough. [The Bonds are currently on regular furlough in the U.S.]

The day will come when the gospel begins to make inroads among the Togolese. In this young nation with a population of 1,600,000 only one person in 40 is an evangelical Christian. A survey some months ago revealed

several areas that would be suitable for locating missionaries and where virtually no evangelical witness exists. Requests for personnel have gone to the Foreign Mission Board.

At present, almost all Baptists in Togo are traders from Nigeria, but future missionary work will be largely among the Togolese.

Even when Baptist work here shall have become predominantly Togolese, a debt of gratitude will always be due the few Nigerian Christians who have labored in this land while continuing to plead, "Come over and help us witness to the Togolese."

This Month

A Day for Reflection in Togo.....	G. Clayton Bond	Inside front cover
Vietnam Valley	Robert R. Compher	6
The Isles also Wait.....	Dewey E. Mercer	8
New Frontiers in Africa.....	Rosalind Harrell	10
To Share the Word.....		15

Departments

Solution in Vietnam.....	Baker J. Cauthen	5
Editorials		14
Your Mission Fields: Lebanon, Honduras, Switzerland, Jordan, India.....		18
Missionary Family Album.....		20
Epistles from Today's Apostles around the World.....		22
The World in Books.....		26
News		27

THE Commission

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COVER: Fishermen in Togo. Adapted from photo by Gerald S. Harvey.



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Solution in Vietnam



By Baker J. Cauthen

VIETNAM is the key point in the world struggle today with the forces of communism. The conflict serves many purposes from the standpoint of those who seek world ascendancy of the hammer and sickle.

It drains the resources of our country and increases the threat of inflation. It focuses attention upon the battlefields of Vietnam so as to enable continuous maneuvering for power in Africa and Latin America. It creates divergence of opinion over policy on the part of those who have stood together in the great historic struggles for freedom in the 20th century.

It gives to the government of Communist China an excellent device for further regimenting, through skillful propaganda, her 700 million people and welding them into a fighting force. It creates in Southeast Asia an atmosphere of uncertainty in view of the evident designs of Communist expansion. It creates in the whole world an atmosphere of uneasiness, with the realization that a chain reaction could take place out of the Vietnam struggle which could involve the world in a disastrous nuclear war.

Where is the solution to this problem? Does it lie in withdrawal from Vietnam and leaving the way open for the rush of Communist power like a mighty flood through Southeast Asia? The obvious conclusion is that such tactics applied in other parts of the world could result in a similar experience. Does it lie in intensifying the struggle to the point that a military decision must be achieved regardless of the cost? Does it lie in a long, drawn out "holding" action which for many years would leave Vietnam the scene of strife in a war of containment?

Behind the struggle in Vietnam there looms the burgeoning power of Communist China. Many people, since the days of Napoleon, have recognized the

force China would be in the world once she awakened from the dormant state into which she slipped at the close of her last dynasty and out of which she has been slowly emerging through cycles of change.

The tragedy now is that China, with the potentials of her vast population and abilities which have been demonstrated through the centuries, is in the grip of regimentation by forces that do not know God and do not regard man. Under these circumstances a great people can be led along pathways to ruin both for themselves and for others. With the blessings of freedom, the same people could emerge as a benefit to mankind.

Could solution in Vietnam best come about through changes inside China? Could those changes come about in such a way as to bring deliverance to the people of China and to the world at large?

God is sovereign in the affairs of nations. His wisdom is beyond our understanding and he works in ways beyond our capacity to fathom. He sometimes allows events which we cannot understand. He often permits the rise of powerful nations which, by deeds of violence, become his instruments of chastisement and judgment.

We cannot indicate to God the course of wisdom for the management of the nations. We can, however, lift our prayers in intercession that the will of God may be wrought. We can pray that all such changes may be to his glory and that his divine purposes may be achieved.

The old leadership in China of necessity must soon pass away. The men who have led the Communist power into ascendancy are veterans of a long struggle. They are no longer young and time will soon bring their day to an end.

What can come next inside China?

What new trends in that land could change the course of history?

Would it not be right to cry mightily unto God that, according to his will and purpose, changes might be wrought inside China to direct that nation down pathways of peace for her own people and the remainder of the world? Would it not be right to ask God to bring about for his own glory and praise such circumstances in China as will give to the people of that land maximum opportunity, freedom, and blessing?

Could this be a way of solution in Vietnam? If it is true that the growing power of China stands as a strong reinforcement to the Communist struggle in Vietnam, would not great changes in China cause the flames of war in Vietnam to die down?

Such praying must not be for our own advantage, but for the glory of God and the doing of his will. It means that we must yield ourselves afresh to our Lord with deep repentance of our own sins and with a purpose to do his will. We cannot pray that others shall be bent to our will, but we must pray that they and we shall be yielded to the will of God.

Solution in Vietnam may best be attained as we call upon God. We must remember in prayer all leaders in government that they may be given wisdom and insight for the difficult problems confronting them. But while we remember them in prayer, we can reach beyond and ask for God to work through his own wisdom and sovereignty to the end that his will may be wrought and doors be opened for the message of eternal life through Jesus Christ our Lord.

God is able to get glory to his own name. He can do more than we can ask or think. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jeremiah 33:3).

VIETNAM VALLEY

BY ROBERT R. COMPHER
Missionary in Dalat, Vietnam



PEYTON M. MOORE

Daphu valley. In distance is small Buddhist worship center begun after it was learned Baptists were teaching Bible here.

THE VIETNAMESE man sat quietly in his home and listened carefully while a fellow countryman taught from the Bible. The lesson concerned repentance and forgiveness of sin. Nearby, other members of the family also paid close attention.

Before the lesson had come to a close, the host got to his feet. As the room became quiet, he announced boldly, "I want to confess my sins and believe in Christ as my own Saviour." He declared that he had been deeply moved by what he had heard.

Moments later his wife and sister sincerely and openly announced they had come to the same decision.

In this setting in Dalat, Vietnam, an evangelistic pyramid began.

A few days after his profession of faith, the new believer felt a compulsion to make a mission trip. On his own time and at his personal expense he traveled to a farming village in a valley about six miles from Dalat. His only purpose in going was to relate his conversion experience before a number of his friends and relatives.

When the missionaries in Dalat heard about his trip, we felt that a



Vendors await customers at a street market in Saigon.

WILLIAM F. ROBERSON

gateway for witnessing was swinging open. We prayed that we would know how best to enter.

One day not long afterward, four men on bicycles sought us out. They told us they lived in the farming valley and had ridden to Dalat to find us. "Please," they begged, "come and begin teaching the Bible over in our village."

The rolling, green valley of Daphu nestles between picturesque mountains. Across the fertile fields lie row after row of cabbage, lettuce, and other vegetables.

Driving into this peaceful site, we saw the industrious farmers moving among the rows, laboring over their crops. Their cone-shaped hats, so typical of Vietnam, afford them protection from the sun. Some work barefoot, but most wear the common, simple sandal, held in place by a single thong.

In the dry season the crops demand irrigation. From morning till night the farmers trudge between the rows of vegetables, sprinkling the plants with two oversize watering cans suspended from a yoke across their shoulders.

Here and there along the banks of

the creek that provides the water a farmer's wife may be seen doing the family laundry on a scrubbing board. The children have their chores, too, picking insects from the broad leaves of the cabbage and lettuce.

Into this valley the missionaries went to teach the Bible. Classes were begun in a home surrounded by cultivated fields. In front lay a thriving stand of lettuce plants in orderly rows. At one side, in another field, tea plants grew. Behind the house flourished a new garden. (When the Buddhists heard that Baptists had come to the valley they erected a small worship center on a hilltop.)

After the second teaching session four of the valley's farmers, unsophisticated in manner and clothing, announced they were trusting Christ as Saviour. On the following Sunday three other men joined these four to stand before a group of Christians in testimony that they were presenting themselves to God.

In less than two months personal misfortune descended upon these new Christians, the result of Viet Cong activity. Some of the produce from

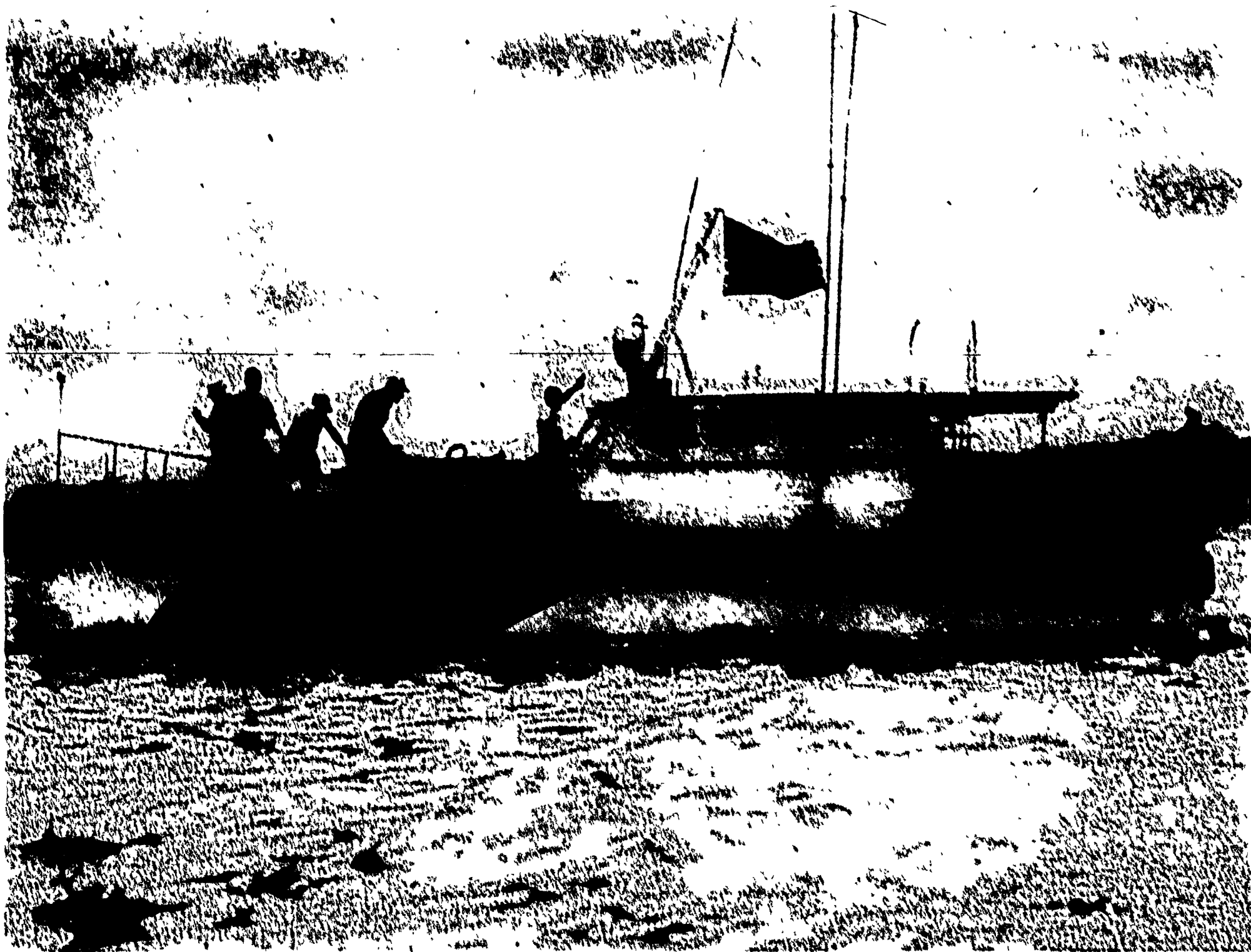
the valley is hauled to Dalat by trucks and sold in the marketplace. Most of the crops, however, went to Saigon.

When the Viet Cong seized control of the highway linking Dalat and Saigon, the farmers were cut off from their chief market. The same roadblock also limited the incoming supply of rice, their basic food.

The unfortunate conditions prompted many of the new believers to leave the village temporarily and look for other work to support their families. Others became despondent when we had to tell them that, as missionaries and as Americans, we were not able to give them any material assistance.

One by one, those who left the valley have returned, and the downhearted ones have learned how to be more content.

We had prayed for the opportunity to witness, and it came. We prayed for conversions, and the people responded to the Holy Spirit. Now we pray that we can help these young Christians grow in their reliance upon God. In these days they must entrust their most basic needs into His hands in the valley of Daphu.



PHOTOS BY THE AUTHOR

The Messenger, acquired by Fishers of Men organization on Okinawa, is used in island evangelism

The Isles Also Wait

By Dewey E. Mercer

UNDER a bright, April sun, the *Messenger* plowed through the dark blue waters of the East China Sea on her maiden evangelistic voyage. Destination: the tiny, protected harbor of Kume Island, 53 miles due west of Okinawa in the Ryukyu Island chain. On board: a striking force of gospel

commandos ready to establish an evangelistic beachhead.

Two ships, the *Anne* and the *Messenger*, had departed Okinawa's Arapha Boat Basin the day before. The *Messenger*, a 43-foot cabin cruiser, had been recently acquired and dedicated for island evangelism by the

Fishers of Men organization at Central Baptist Church, Naha, Okinawa.

Engine trouble had developed on the *Anne* the first day out, so we put into Zamami Island for repairs and spent the night in the harbor. Leaving the *Anne* behind, we set out for Kume on the *Messenger*. Aboard were Arthur



Mercer hands out tracts to eager children on Kume Island.

Austin, engineer missionary with the Far East Broadcasting Company; six members of the Fishers of Men; Missionary Dwight Dudley, pastor of Central Church at Naha; and I, invited by the church to assist.

Missing was one key team member, Ken Boyd, who had spent hours learning songs in Japanese, a language he neither speaks nor understands. Then a case of mumps had forced him to remain on Okinawa. We truly felt we were engaged in spiritual warfare and that our enemy, the devil, was guilty of sabotage on the *Anne* and of germ warfare with the mumps.

Fishers of Men had been organized only recently among members of Central Church, an English-language congregation made up almost entirely of military personnel on Okinawa. In addition to the church's heavy commitment to work among the Okinawans through the Okinawa Baptist Association, a group of men and women who wanted to do more formed Fishers of Men, open to any member of the church. Entrance fee is \$50 (or \$25 for the wife of a member) and monthly dues are \$5, but members pledged that these financial obligations would not interfere with their gifts through the church.

The *Messenger* docked at Kume shortly before noon on Tuesday. Though Jim Briley, Fishers of Men commodore, could not come along, he and others had thoroughly prepared for the operation. Immediately after lunch two teams of men went their separate ways.

One team went with Austin to begin installation of the 50 PMs we had brought. The PM—for "Portable Missionary"—is a radio receiver pre-tuned to receive broadcasts only from KSDX, the Far East Broadcasting Company's Japanese-language, Christian radio station. The company lends these sets to individuals or groups under contract for a one-year period. Since the sets are pre-tuned to KSDX, each time the radio is turned on listeners hear a Christian message, hymns, good music, or news with a Christian emphasis.

The second team departed to hand out copies of the Gospel of John and tracts in the area where evening services were planned. The *Messenger's* cargo included 7,000 copies of the Gospel of John and 5,000 copies each of two tracts. Besides daytime distribution, this team also prepared packets containing each item to give out after evening meetings.

One airman stationed at the small military installation on Kume told us later he had found persons reading these "little brown pamphlets" everywhere he went on the island. Since they were in Japanese he could not identify the material at first. When he learned they were copies of the Gospel of John he concluded they must have been air-dropped, they were so thoroughly distributed.

Each evening the men redivided into teams for the services. Three meetings were held the first night. Masaji Shirabe, missionary to Okinawa from the Japan Baptist Convention, assisted; he led a service for mothers of children at the Baptist kindergarten. Okinawa Baptist Association operates this kin-

dergarten-mission with Miss Yukawa from Japan in charge.

Austin conducted a meeting at one of the two Baptist churches established by an independent missionary, James Kennard, who has worked on Kume about two years.

A small public hall in the village of Nakachi was site for the third meeting. Since Soka Gakkai, a militant religious movement in Japan, is strong in this area, we had been warned to expect trouble, but none developed. After a film was shown, I preached to the overflow crowd. More than 300 persons were counted in and near the hall. Others stood near enough to hear but could not be counted in the darkness. (Electricity on Kume is available only from 6:30 to 11:30 each evening, and none is wasted on outside lighting.)

The men labored busily again the next day. The PM team put in 28 radio sets, the largest number ever installed in a single day. One team member had bought at personal expense a motor scooter to use in island evangelism. Dudley and I rode double on the scooter across the island to the village of Uegushiku to prepare for the evening meeting.

Four teams dispersed that night. Dudley addressed a small group at the military installation. Two men spoke to 450 persons in an area near the other church begun by Kennard. Shirabe went to the kindergarten again. At our village we lost count, but more than 375 persons squeezed inside the building with others outside looking through the windows.

Team members worked later than planned each day, returning to the ship barely in time to change clothes and perhaps eat a snack. Two more meetings were held the last night.

These small meeting places were without a speaker's platform, pulpit stand, or even a desk. No seats were available for the audience, not even straw matting on the hard, wooden floors. Yet individuals of all ages sat through the showing of the movies and the messages. Each person present received a packet of tract materials. Many asked for additional copies for friends or relatives.

Kume's population is said to be 15,000. In the meetings held in three nights at seven locations (excluding the military base), attendance totaled at least 1,630. This means more than one out of every 10 persons on the island heard the gospel.

Mercer, a missionary to Japan since 1955, is stationed at Takamatsu.



Drummers at Kenya's independence celebration in 1963 symbolize the traditional as nation enters new era.

NEW FRONTIERS IN AFRICA

BY
ROSALIND HARRELL

WHAT IMAGE comes to your mind when someone mentions missions in Africa? For years the continent has been described as a physical frontier, confronting the missionary with a veritable array of natural challenges. But in the last two decades this portrait has changed drastically.

In fairness to our predecessors and to reality, it must be noted that physical hardships beyond our imagination once existed. Today a minority of missionaries live in isolation without many conveniences.

The average missionary, however, enjoys neighbors, a comfortable home, indoor plumbing, and electric lights.

Occasionally there is even an automatic washer. Although competent medical service is not always available, in most emergencies a person can be flown to a hospital by the "flying doctor service" or by Missionary Aviation Fellowship.

The best word to describe Africa's material face remains "contrast." One American visitor to East Africa came prepared to see a modern Africa, but his first visit was to a primitive, almost naked tribe in Uganda. When he arrived in the modern city of Nairobi, Kenya, he was in a state of culture shock.

It is risky, perhaps inadvisable, to hazard any general

statement about all of Africa. Still it must be said that physical frontiers are rapidly being replaced by frontiers that may draw even more heavily on the missionary's emotional and spiritual energy. A casual observer cannot easily spot or understand these frontiers; thus, they often are overlooked.

These new frontiers in Africa may prove to be far more significant to the advance or decline of Christian missions than any geographical frontier could ever be.

Attitude. One of the first new frontiers involves how the missionary as a whole person responds to the African personality. To put it negatively, the missionary must try to avoid an attitude of paternalism.

True, the new adult convert is a spiritual babe in Christ, but it does not follow that he wants to be, or should be, treated like a child. At the same time, the new convert often wants more help than he needs. Sometimes he doesn't want to assume the responsibility for which he is capable and for which he might have asked.

Amid all this stands the missionary, trying to identify his role. His function long ago passed from "telling one what to do" to "advising." In the light of current events it appears his approach must now change from advising to engaging in dialogue. This involves the missionary's realization that, although he and his Christian friend may be at different levels of Christian maturity, he cannot assume they both will not

ultimately reach the same level of spiritual perception.

The temptation toward a paternal attitude affords a real struggle. The missionary is a Westerner accustomed to the place, the feel, and the honor inherent in leadership in his society. On the field he finds he must retain his ability of leadership but make it subservient to the more pressing need to identify with and cooperate with Christians of a different cultural background.

Discipline like this makes the missionary's witness more effective, but it can come only through God's grace and a deep desire to serve Him. Colin W. Williams, in his book *Where in the World*, suggests that when Jesus rejected the temptations of Satan in the wilderness, he turned down the method of self-assertion to win the world. Jesus was the Suffering Servant showing servant love. The missionary must, as never before, possess this servant love and avoid paternalism.

Identification. A second frontier is the need to "identify." Missionaries have discussed this topic for years, but in the new Africa it carries extra weight.

Few missionaries agree on what it means to "identify" with a particular people. Some feel it means to emphasize physical and cultural identity—bringing standards of living closer together and adopting more of the cultural patterns of the people. Others feel it does not necessarily mean

adopting a new way of living, but does imply a willingness to understand and appreciate a different culture, and an effort to interpret actions of the people in the light of their culture and history. Still others insist that identifying is a matter of personality: one person seeks to "know the mind" of another, recognizes their differences, but looks for common ground on which to build a genuine, natural friendship without substantially changing either person's outward circumstances.

Some missionaries would hold that successful identification involves all these approaches. All would agree that some sort of identification is necessary to communicate the gospel. Few, if any, could truthfully claim complete identification with the African mind, personality, and culture.

The theory that it is impossible for the Western mind to know the African mind is widely propounded these days. Many issues hinder understanding between the missionary and his African fellow laborer. Still, the missionary who desires to witness most effectively must attempt some sort of identification.

Change. If today's Africa can be described in two words, they are "contrast" and "change." An unparalleled spirit of nationalism has swept the continent. Nations have been born almost monthly. The terms "imperialists" and "colonialists" appear frequently in newspaper headlines. Anti-American demonstrations are not

KENYA INFORMATION SERVICES PHOTOS



*Modern Nairobi,
capital of Kenya.*



*Using charts,
literacy teacher
gives Kenyan
woman her first
reading lesson.*



unusual in some areas. These events themselves form a kind of frontier.

Changes affect the younger churches, sometimes for the better, but, sadly, many times for the worse. The missionary has always been challenged to lead young churches to be as indigenous and as self-supporting as possible. Today this is doubly important, but, paradoxically, twice as hard.

The missionary confronts a series of tests: He must not judge the whole by the part. He must recognize that the Western brand of democracy is not necessarily what other countries want or need at this stage. He must be patient with the quickly-educated man. He must understand the fervent desires of the masses. He must be aware that many new nations are trying to do in one decade what other nations did not accomplish in a century. He must discern political forces at work. He must often live under constant political tensions. He must be neither foolishly optimistic nor doggedly pessimistic.

In short, today's missionary faces a kind of mental and emotional frontier that requires him to adapt himself to live in changing, uncertain, and sometimes hostile circumstances.

Cities. Another rugged new frontier is the cities, though few in number. In East Africa the older missionary societies generally have a greater concentration of personnel in rural areas than do the newer groups. Mission forces that have entered the scene within the last decade have not forgotten rural areas (where response is

often the greatest), but have put forth more effort to witness in cities.

In the larger cities of East Africa the strategy has been for the missionary to live among the people. There he witnesses by informal, daily activities as well as by a formal approach through a church, community center, library, or some other means. (In parts of Central Africa, government regulations prohibit such a plan.) The missionaries do not live in a self-contained compound.

In Nairobi, Europeans, Africans, or Asians do not live in particular sections by race, for they are somewhat intermingled. Still, each community tends to be made up predominantly of one group or the other.

Five missionary families and one single woman from the East Africa Baptist Mission live in Nairobi. One family and the single woman reside in a predominantly African section and minister through a church and community center. Two families live in another chiefly African section and work in churches and the publications office in that area. Another family has its home in a community mostly Asian, and has begun witness through the home and an information library in a rented building which also serves as meeting place for study groups. The fifth family lives in an area made up mainly of Europeans and Africans in the higher income bracket.

Despite the fact that 11 missionaries have worked diligently, they feel they have hardly made a dent.

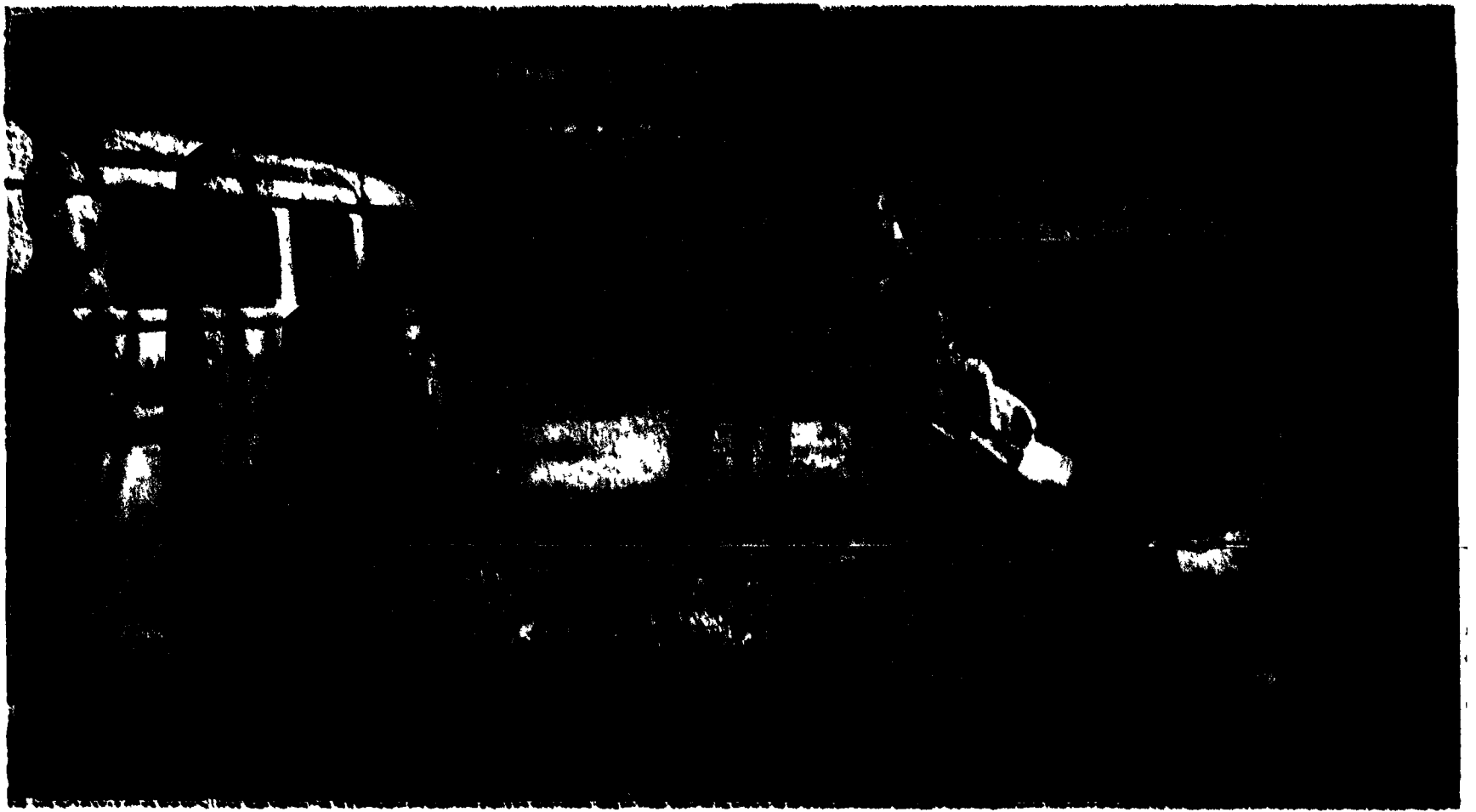
Problems naturally abound in the attempt to witness in the modern African city. Many residents have come from tribal groups where they were bound and made secure by family and tradition. In the city they live alone, often apart from the immediate family group. They seldom feel a sense of community when the community is not the clan or tribe.

Moral standards, which may vary greatly from tribe to tribe, often vanish when there is no group to enforce them and provide incentive for keeping them. Frequently the young African faces a personal decision for the first time. After a while he is "de-tribalized"; if he returns to the tribe he does not feel at home, nor does the tribe accept him as before.

A new arrival in the city runs head-on into the secular influences of a Westernized society. The African views life as a whole with every part related. This is consistent with Christian expression, yet somehow the African does not see the Western "Christian" (in his mind the two terms often are synonymous) respond to life as if it were a whole.

J. W. C. Dougall expressed this situation in his Alexander Duff Missionary lectures compiled in the book, *Christians in the African Revolution*:

... the rest of the world has accepted some elements in Western culture and rejected others. Whether owing to the failure of the West to live up to its own declared principles or owing to the resistance of other cultures and religions to



"Literacy for All [Usomaji Kwa Wote]" expresses the aim of Kenya's Literacy Center. Here, Masai men and women at Ngong begin studies of how to read and write, served by a mobile literacy unit.

the Christian revelation, the West has exported its technology, its "know-how" and its democratic and political ideas to many lands without establishing their Christian origin and foundation. In spite of the Church's efforts in Christian education... Africans too have often adopted a secularised version of Western civilization in which education is sought only for its economic and utilitarian values, and politics are largely a reaction to the colour bar and technology is a substitute for religion.¹

Christian missions can share the blame for this situation. Missionaries do make mistakes through ignorance and lack of preparation; it wouldn't be fair, however, to put all the blame on their shoulders. A few critics would expel the whole missions movement, forgetting that much has been done to establish the Kingdom of God in Africa. Some fail to recognize that many of the problems on the continent stem not from white man versus black man, but from New Africa versus Old Africa.

Today's missionary must examine the criticism without prejudice, admit to error, rejoice in accomplishments, and proceed, keeping sensitive to the situation and to God's leadership.

Perhaps the missionary in the city has been portrayed as preaching to crowds that flock to hear the gospel and accept it immediately. This is false. The missionary often meets heartbreak and disappointment, not

because of open hostility by the majority, but because he finds it so hard to be perceptive enough to be an effective evangel.

Theology. One other frontier lies in theological thought as it relates to Africa south of the Sahara. Most any library with books on religion offers some book dealing with Christian theology as it relates to Islam, Hinduism, Secularism, and others. But you will not find many books devoted to the dialogue of the Christian faith with African religions, except for Islam, and even Islam is somewhat different in Africa than in Indian or Arab lands.

This indicates that Christians have not exerted much effort to try to know the African's "spiritual mind" and background. A missionary must become informed in this area through experience and study if he is to know how to preach in Africa and if he is to know when the African actually hears what is preached.

One case where the missionary preached one thing and the African heard another is noted by J. V. Taylor in his study of the growth of the church in Buganda. Commenting on this report, Bishop Stephen Neill said, "The missionaries, devout Anglican Evangelicals, preached in a rather conventional way salvation through the blood of Christ. Yet what was really heard by the Baganda was something that perhaps the missionaries had taken for granted and had not specially emphasized . . ."²

Neill then quotes Taylor:

The message which was received and implanted and upon which the church in Buganda was founded, was primarily news about the transcendent God. "Katonda," the unknown and scarcely heeded Creator, was proclaimed as the focus of all life, who yet lay beyond and above the closed unity of all existence. This was in itself so catastrophic a concept that, for the majority of hearers, it appeared to be the sum of the new teaching. . . . The revelation of a transcendent, personal and righteous God was not relevant, but revolutionary to the Baganda, yet that was the Word which they heard. The fact that they did hear it, and did not at this stage, for the most part, hear the message of the Saviourhood of Christ or the power of the Spirit, though these were the themes that were being preached, suggests that this was the Word of God to them, and it was independent of the word of the preacher.³

To suggest that a missionary learn about the African's religious concepts is not to propose that he change his basic message. The gospel does not change. But when a person asks questions about the gospel as it is heard, then different and exciting ways of preaching the unchanging message present themselves.

The missionary truly faces new frontiers—some of them different from the frontiers of 50 or even 10 years ago—as he seeks to know how to preach and teach in Africa.

¹J. W. C. Douglass, *Christians in the African Revolution* (Edinburgh: The Saint Andrew Press, 1963), p. 61. Used by permission.

²Stephen Neill, *Christian Faith and Other Faiths* (London: Oxford University Press, 1961), p. 143. Used by permission.

³*Ibid.*

The author, Rosalind (Mrs. Ralph W.) Harrell, was appointed a missionary in 1958. After language study in Tanzania, the Harrells were assigned to Kenya, first in Nairobi and then in Muru.

editorials

These Are the Fields

WITH the Foreign Mission Board's December appointment of a missionary couple to Turkey the witness of Southern Baptists is now projected into 61 countries. Four new fields—Austria, Ivory Coast, Libya, and Turkey—were added during 1965. Missionaries have already arrived in two of these newest fields, Austria and Libya. A couple will soon establish residence in the Ivory Coast and entrance into Turkey awaits approval of a residence permit by that government. Also during 1965, Singapore was given a separate listing as a mission field when it dissociated itself from the Federation of Malaysia in August. Twenty years ago our mission fields numbered only 16 countries.

From the mere listing of fields a person can derive no deep insights or profound interpretations of missions. Yet, it provides factual information for him who wishes to comprehend our denomination's geographical outreach through the Foreign Mission Board and the missionaries it sends out. A few simple facts of this kind can help individuals and churches evaluate their support of missions in relation to the size of the total task. To keep up with foreign missions advance one needs some knowledge of the number and names of the countries where missionaries serve.

Such information also helps us realize the variety of cultures, languages, climates, and other environmental circumstances of the missionaries. All of these affect the practical, day-to-day living for which they need prayerful understanding and support. We who provide that support need to know these elemental facts in order to pray in-

telligently. Without them our petitions for both the missionary and his field must be general, rather than specific.

Publishers of world maps and atlases have been hard-pressed in recent years trying to keep up to date. By the time a newly revised map comes off the press it is almost certain to be obsolete. Another country will have changed its name or its boundaries. Some of these changes have affected the Foreign Mission Board's publication of free literature for missionary education. Not only the world map, but country maps and pamphlets imprinted with out-of-date names have had to be revised and reprinted.

As a preface to our current listing of mission fields we cite recent name changes for several of the countries. This should be helpful for anyone wishing to update the Foreign Mission Board maps and pamphlets he now has. Some may want to request revised items as replacements for those that are obsolete.

The United Republic of Tanzania (Tan-zan-EE-ah) was formed in October, 1964, when Tanganyika and Zanzibar merged their political destinies. Malawi (Mah-LAH-wee) is the new name for Nyasaland since it became an independent nation in July, 1964. In that same year Northern Rhodesia, another member nation of the Central African Federation, achieved independence and changed its name to Zambia (ZAM-bee-ah). The remaining Rhodesia immediately dropped the no-longer-needed "Southern" from its name.

Malaysia (Mah-LAYZ-yah) still exists, after the withdrawal of Singapore, as a Federation including Malaya, Sarawak, and Sabah (North Borneo).

AFRICA	
<i>Country</i>	<i>Date Entered</i>
Ghana	1947
Ivory Coast.....	Expected 1966
Kenya	1956
Liberia	1960
Malawi	1959
Nigeria	1850
Rhodesia	1950
Tanzania	1956
Togo	1964
Uganda	1962
Zambia	1959

EUROPE and MIDDLE EAST	
<i>Country</i>	<i>Date Entered</i>
Austria	1965
France	1960
Germany	1961
Iceland	1963
Italy	1870
Luxembourg	1964
Portugal	1959
Spain	1921
Switzerland	1948

Gaza	1954
Israel	1921
Jordan	1952
Lebanon	1948
Libya	1965
Turkey	Pending
Yemen	1964

LATIN AMERICA	
<i>Country</i>	<i>Date Entered</i>
Argentina	1903
Bahama Islands	1951
Brazil	1881
British Gulana	1962
Chile	1917
Colombia	1942
Costa Rica	1949
Dominican Republic	1962
Ecuador	1950
French West Indies.....	1964
Guatemala	1948
Honduras	1954
Jamaica	1963
Mexico	1880
Paraguay	1945

Peru	1950
Trinidad	1962
Uruguay	1911
Venezuela	1949
Baptist Spanish Publishing House: founded 1905, established in El Paso, Tex., 1916.	

THE ORIENT	
<i>Country</i>	<i>Date Entered</i>
Guam	1961
Hong Kong	1910
India	1962
Indonesia	1951
Japan	1889
Korea	1950
Macao	1910
Malaysia	1950
Okinawa	1960
Pakistan	1957
Philippines	1948
Singapore	1950
Taiwan	1948
Thailand	1949
Vietnam	1959



An old man pauses in his routine for a friendly chat with Missionary Albright.

TO SHARE THE WORD



By her village home, a woman accepts a tract telling about Jesus.

WHATEVER may be his assigned task, a missionary can find no activity more basic—or more satisfying—than face-to-face encounter with individuals to tell them about Jesus. Using various methods of outreach, LeRoy Albright labors diligently in the young African nation of Malawi. His pleasure in personal contact, no matter what the setting, is revealed in these scenes.

PHOTOS BY GERALD S. HARVEY



Keeping one steady hand on his pole, a fisherman receives a tract and a word of witness from the missionary.

On the lakeshore, Malawian in robes raises a question.

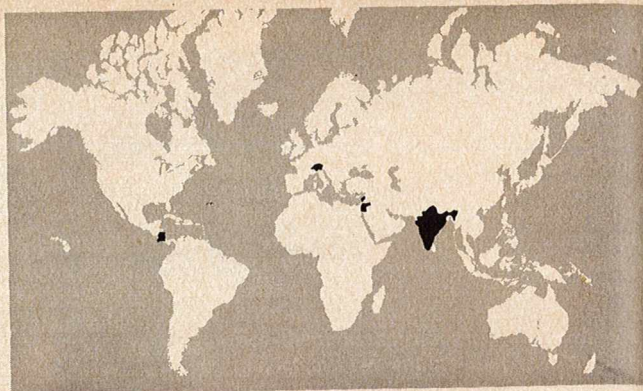
Young mother continues sifting grain beside Lake Nyasa, but listens to Albright's words.





Held in check by a heavy log fastened about his neck, a man afflicted by mental illness follows with interest what Albright has to say.

YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

LEBANON

Population: 2,200,000.

Size: 3,400 square miles (slightly smaller than Connecticut).

Government: Became independent republic in 1949. Capital: Beirut.

Language: Arabic; French is also spoken.

Religions: About half Christian (Roman Catholic, Greek Orthodox, and Maronite), half Muslim.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1948 (23rd country entered). A Young Lebanese, converted while in U.S., began Baptist work in late 1800's. Southern Baptists accepted responsibility for Baptist missions in Lebanon (then part of Syria) in 1920.

Service centers:

Baptist School (kindergarten to high school), Beirut.

Arab Baptist Theological Seminary, Beirut.

Arab Baptist Publication Center, Beirut.

Related to work: 9 churches and 13 chapels; 425 members. Lebanese Baptist Convention was organized in 1955.

Present missionary personnel: 22.

At Beirut

Virginia Cobb

Carlton and Annie Ruth Duke and 2 children

Finlay and Julia Graham and 4 children (and 1 child no longer on field)

Lillie Mae Hundley

David and Maxine King and 1 child (and 1 child no longer on field)

James and Libby Kirkendall and 4 children

James and Harriett Powell and 4 children

James and Leola Ragland and 4 children



Joe and Hazel Snyder and 3 children

Mabel Summers

Bill and Vivian Trimble and 2 children (and 1 child no longer on field)

Conrad and Jeannine Willmon and 4 children

Nancie Wingo

HONDURAS

Population: 2,025,000.

Size: 43,227 square miles (slightly larger than Tennessee).

Government: Became independent in 1821. Capital: Tegucigalpa.



Language: Spanish.

Religion: Roman Catholicism prevails but religious liberty officially guaranteed.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1954 (39th country entered).

Service centers:

Honduran Baptist Theological Seminary, Tegucigalpa.

Book store, Tegucigalpa.

Related to work: 9 churches and 23 chapels; 381 members. Honduras Baptist Convention was organized in 1958.

Present missionary personnel: 9.

At La Ceiba

Hoyt and Louise Roberts and 3 children

At San Pedro Sula

Arthur and Martha Haylock and 4 children

Leslie and Naomi Keyes and 2 children (and 2 children no longer on field)

At Tegucigalpa

Harold and Alice Hurst and 3 children (and 1 child no longer on field)

Unassigned

Frances Crawford

Field statistics as of Jan. 1, 1965. Missionary personnel information as of Jan. 4, 1966. (Some of the missionaries listed are now on furlough from their assigned stations.)

For current mailing addresses request the *Directory of Missionary Personnel* from the Foreign Mission Board and check "Missionary Family Album" section monthly in THE COMMISSION.

THE COMMISSION

SWITZERLAND

Population: 5,900,000.

Size: 15,941 square miles (almost twice the size of Massachusetts).

Government: Republic. Capital: Bern.

Languages: German, French, Italian, Romansh.

Religion: Except for a few minority "free church" groups (such as Baptists and Methodists), population is almost equally divided between Reformed Church and Roman Catholic Church.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1948 (21st country entered).

Service centers:

Baptist Center at Rüschiikon-

Zurich includes Baptist Theological Seminary, and also a radio recording studio and European Baptist Press Service, which are related to European Baptist Federation.

Present missionary personnel: 16.

At Rüschiikon-Zurich

Vella Jane Burch

Cary Ann Geron*

Samuel and Jessie Mikolaski and 4 children**

Wes and Jean Miller and 3 children**

John Allen and Pauline Moore and 2 children

Theo E., Jr., and Jean Sommerkamp and 3 children**



John and Winifred Watts and 4 children

John and Kay Wheeler and 3 children

Not yet on field

John and Jo Ann Hopper and 2 children

*Missionary Journeyman

**Missionary Associates

JORDAN

Population: 1,830,000.

Size: 36,715 square miles (about the size of Virginia).

Government: Hashemite Kingdom of Jordan (formerly Transjordan); became independent kingdom in 1946. Capital: Amman.

Language: Arabic.

Religion: Predominantly Muslim.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1952 (37th country entered); hospital was purchased from independent British physician ready to retire.

Service centers:

Baptist Hospital, Ajloun.

School of nursing, Ajloun.

Book stores, Jerusalem and Amman.

Three kindergartens; three ele-

mentary and two secondary schools.

Related to work: 6 churches and 4 chapels; 149 members.

Present missionary personnel: 18.

At Amman

Paul and Virginia Smith and 4 children

At Jerusalem

William and Nancy Hern and 3 children

At Ajloun

Anna Cowan

Dianne (Dee) Donalson*

Anne Dwyer

Wayne and Frances Fuller and 5 children

Maxine Lindsay

August and Alta Lee Lovegren and 2 children

Jeannie Mallow*



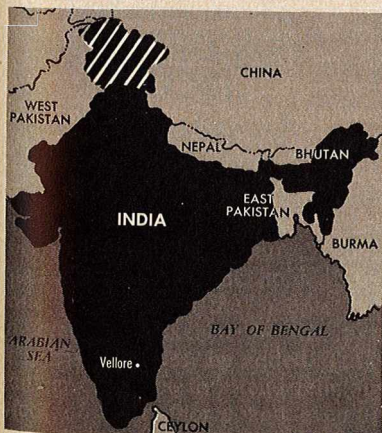
Maurine Perryman

Violet Popp

John A., Jr., and Ruth Roper and 4 children

Annice Whatley*

*Missionary Journeyman



INDIA

Population: 460,500,000 (world's second most populous nation).

Size: 1,262,275 square miles (slightly more than twice the size of Alaska).

Government: Became republic in 1950. Capital: Delhi.

Language: Hindi. English used extensively for official purposes.

Religion: Hinduism predominant.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1962 (54th country entered); medical missionary couple joined staff of Vellore Christian Medical College.

Service centers:

Bangalore has been designated site for Baptist hospital.

Present missionary personnel: 2.

At Vellore

Jasper and Dotti McPhail

FAMILY ALBUM

ADDRESS CHANGES

Arrivals from the Field

BRASINGTON, Rev. & Mrs. J. Bryan (Peru), Box 111, Lake Butler, Fla. 32054.
CARTER, Dr. & Mrs. Pat H. (Mexico), c/o James A. Carter, Jr., 9944 Miraflores, Baton Rouge, La.
DITMORE, Rev. & Mrs. L. Stove (Peru), Box 9696, Houston, Tex. 77015.
GILLILAND, Dr. & Mrs. Oliver E., Jr. (Indonesia), 124 Barry Ave., New Orleans, La. 70121.
HENSON, Carol (Chile), Rt. 1, Ooltewah, Tenn. 37363.
JOLLEY, Rev. & Mrs. Earl E. (Argentina), 2805 Teague St., Bossier City, La.
PARKER, Rev. & Mrs. John A. (Chile), c/o J. David Parker, 1721 S. 17th St., Waco, Tex.
PERKINS, Rev. & Mrs. I. Samuel (N. Brazil), Rt. 1, Hernando, Miss.
POSEY, Rev. & Mrs. J. Earl, Jr. (Philippines), c/o H. L. Eubanks, 3805 E. Cameilla Dr., Mobile, Ala. 36609.
RILEY, Rev. & Mrs. C. Duane (S. Brazil), 3825 NW. 52nd, Oklahoma City, Okla.
RYTHER, Rev. & Mrs. Carl F. (Pakistan), c/o Will Kelley, Rt. 3, Box 55, Gonzales, Tex.
SPENCE, Marjorie (Chile), Rt. 1, Lillington, N.C.

Departures to the Field

AUSTIN, Ruth (appointed for Indonesia), Mati Bap. Hosp., Mati, Davao, Philippines.
BAGBY, Rev. & Mrs. Albert I., Caixa Postal 118, Porto Alegre, Rio Grande do Sul, Brazil.
CARROLL, Dr. & Mrs. Daniel M., Jr., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
COX, Ona Belle, Caixa Postal 226, Manaus, Amazonas, Brazil.
DYER, Audrey C. (assoc.), Bap. Welfare Ctr., Ire, via Oshogbo, Nigeria.
HAMPTON, Rev. & Mrs. Robert A., Caixa Postal 552, Campinas, São Paulo, Brazil.
HAMPTON, Roberta E., Caixa Postal 679, Campinas, São Paulo, Brazil.
HARPER, Rev. & Mrs. Leland J., Casilla 1171, Asunción, Paraguay.
HOOTEN, Rev. & Mrs. Jimmie D., Poste Restante, Mbale, Uganda.
MORRIS, Rev. & Mrs. Russell R., Box 185, Tanga, Tanzania.

SMITH, Rev. & Mrs. Robert E., Caixa Postal 1255, Santos, São Paulo, Brazil.
SUTTON, Rev. & Mrs. J. Boyd, Caixa Postal 2541-ZC-00, Rio de Janeiro, GB, Brazil.
TATUM, Rev. & Mrs. Hubert R., 1920 Keeaumoku St., Honolulu, Hawaii 96822.
TOMLINSON, Rev. & Mrs. Ben W., Box 427, Taipei, Taiwan, Rep. of China.
TURNER, Rev. & Mrs. Donald E., Caixa Postal 758, Campinas, São Paulo, Brazil.
WAGNER, Rev. & Mrs. William L., Pension Nonntal, Waschergasse 7-9, Salzburg, Austria.

On the Field

AMIS, Dr. & Mrs. R. E., Eku Bap. Hosp., PMB 4040, Sapele, Nigeria.
ATNIP, Rev. & Mrs. Logan C., 9 Moresby Rd., P.O. Morningside, Bulawayo, Rhodesia.
CLARK, Mary, Box 831, Gwelo, Rhodesia.
COMPERE, Rev. & Mrs. W. Arthur, Box 194, Zaria, Nigeria.
COWSERT, Rev. & Mrs. George B., Caixa Postal 35, Goiânia, Goiás, Brazil.
CRABD, Rev. & Mrs. Stanley, Jr., Via delle Spighe 8, Rome, Italy.
CRABTREE, Mildred I., Bap. Training Col., Obinzo, Box 129, Owerri, Nigeria.
DAVENPORT, Rev. & Mrs. Stephen W., Casilla de Correo 70, Paraná, Entre Rios, Argentina.
FORRESTER, Rev. & Mrs. Richard A., Ave. 13 de Junio, No. 5-86, Acarigua, Edo. Portuguesa, Venezuela.
HARVEY, Rev. & Mrs. Gerald S., Box W 92, P.O. Waterfalls, Salisbury, Rhodesia.
KEATON, Larry N. (Journ.), Box 177, Petah Tiqva, Israel.
LEVRETS, Rev. & Mrs. Fred L., Box 9, Minna, Nigeria.
LINDHOLM, Mr. & Mrs. Raymond V., Box 194, Zaria, Nigeria.
MOON, Hazel F., Bap. Health Service, Ogbomoshos, Nigeria.
MOORE, Dr. & Mrs. Walter M., Bap. Hosp., Kontagora, Nigeria.
MORGAN, Mary Neal, 3 ban 9 go Minami-machi, Sakuragaoka, Takatsuki City, Osaka, Japan.
NOLAND, Rev. & Mrs. Paul W., Caixa Postal 558, Brasília, D.F., Brazil.
NORTHCUTT, Mary Jo (Journ.), 1 Christian Villa, Chungli, Taiwan, Rep. of China.
SHAW, Rev. & Mrs. Carroll Wayne, 152

Fourth Ave., P.O. Waterfalls, Salisbury, Rhodesia.
SIMMS, Rev. & Mrs. Donald M., Apartado 25, Coban, Alta Verapaz, Guatemala.
SMITH, Betty, Caixa Postal 27, Santarém, Pará, Brazil.
SMITH, Rev. & Mrs. Hugh G., 53K Choong Lye Hock, Penang, Malaysia.
THURMAN, Rev. & Mrs. Thomas E., Box 99, Ramna, Dacca 2, E. Pakistan.
TOWERY, Rev. & Mrs. Britt E., Jr., 169 Boundary St., Kowloon, Hong Kong.
TRIBBLE, Rev. & Mrs. C. Lamar, Casilla 774, Talca, Chile.
WAGNER, Rev. & Mrs. William L., Franz Hinterholzer Kai 2D, Apt. 6, Salzburg, Austria.
WALKER, Rev. & Mrs. James C., 25 Lanercost Rd., P.O. Morningside, Bulawayo, Rhodesia.

United States

BITNER, Rev. & Mrs. James H. (Chile), 2008 Broadus, Ft. Worth, Tex. 76115.
BRASINGTON, Rev. & Mrs. J. Bryan (Peru), 1101 NE. 20th St., Gainesville, Fla.
CANZONERI, Rev. & Mrs. George A. (N. Brazil), 124 Kent St., Montgomery, Ala. 36109.
CLEMENT, Rev. & Mrs. Richard D. (appointed for Ecuador), Rt. 3, Owensboro, Ky. 42301.
CRAIGHEAD, Rev. & Mrs. Walter E., emeritus (Romania-Paraguay), c/o David C. Craighead, 407 Chautauqua Ave., Norman, Okla. 73609.
EAGLESFIELD, Rev. & Mrs. Carrol F. (Nigeria), 1108 Range Line, Columbia, Mo. 65201.
FULLER, Rev. & Mrs. Ronald W. (Hong Kong), 3142 Sheffield Pl., Concord, Calif. 94520.
GIANNETTA, Rev. & Mrs. A. Amello (S.

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Colorado Baptist General
Convention
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Denver, Colorado 80222

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Street.....
City.....

Student Secretaries

Most of the students enrolled in the department of secretarial studies at Hong Kong Baptist College pose at a dinner they gave for school officers. The popular department, attracting many who are interested in a career as a secretary, is one section of the college's new busi-

ness administration department. Publicity on the dinner prompted a letter from the Austrian Consul to Missionary Kathryn White, chairman of the secretarial studies department, asking for a secretary. Dinner speaker was Missionary Lucy Smith, college administrative assistant.

Brazil), 4526 Frazier, Ft. Worth, Tex. 76115.

HAMLETT, Lettie S. (Mrs. P. W.), emeritus (China), 364 Oak St., Laguna Beach, Calif.

HUDSON, Lenora C. (Japan), 2702 Lincoln, Houston, Tex. 77006.

MASAKI, Rev. & Mrs. Tomoki (Japan), Southwestern Bap. Theol. Sem., Sem. Hill Sta., Ft. Worth, Tex. 76115.

NIXON, Helen (Argentina), Box 293, Whiteface, Tex. 79379.

PATTERSON, Dr. & Mrs. Ira N. (Nigeria), So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.

RENFROW, Rev. & Mrs. Harold E. (S. Brazil), 519 LeRoy St., Boonville, Mo.

SCAGGS, Josephine (Nigeria), 4404 Frazier, Apt. C, Ft. Worth, Tex. 76115.

STULL, Rev. & Mrs. F. David (Peru), 248 Wilson-Downing Rd., Lexington, Ky. 40503.

TATUM, Rev. & Mrs. Hubert R., 1920 Keeaumoku St., Honolulu, Hawaii 96822.

THOMAS, Mr. & Mrs. C. Eugene (Malawi), 3619 NW. 58th, Apt. 3, Oklahoma City, Okla. 73122.

WATSON, Jamie Ruth, daughter of Sr. & Mrs. James M. Watson (Spain), Dec. 7, 1965.

WESTMORELAND, Sharon Denise, daughter of Rev. & Mrs. James N. Westmoreland (Rhodesia), Dec. 20, 1965.

DEATHS

BAUMGARTNER, Mrs. N. A., mother of Nona (Mrs. Harold E.) Renfrow (S. Brazil), Dec. 14, 1965, Columbia, Mo.

CLARK, Robert H., father of Mary Clark (Rhodesia), Jan. 4, Gainesville, Fla.

HARPER, William D., father of Winfred O. Harper (E. Africa, deceased), Jan. 4.

STEPHENS, H. L., Sr., father of Marjorie L. Stephens (Nigeria), Nov. 24, 1965, Tucumcari, N.M.

TRANSFER

TOWERY, Rev. & Mrs. Britt E., Jr., Taiwan to Hong Kong, Dec. 9, 1965.

RETIREMENTS

BROWER, Cornelia (Chile), Jan. 31.

SPENCE, Marjorie (Chile), Jan. 31.

MKs in Korea Contribute

Children of Southern Baptist missionaries in Korea gave \$95 for the 1965 Lottie Moon Christmas Offering for Foreign Missions, Baptist Press reported.

Ted H. Dowell, Korea Mission treasurer, sent the check to the office of the Southern Baptist Convention Executive Committee in Nashville, Tenn., to be forwarded to the Foreign Mission Board.

Memorial Crusade Held

An evangelistic crusade conducted in memory of the late Len Rogers, a Texas layman, resulted in 26 decisions at Shirolshi Baptist Church in Sapporo, Japan, in September. Rogers, who was killed in a plane crash in Texas in January, 1965, assisted Shirolshi Church during the Japan New Life Movement in 1963.

The September crusade began with a memorial service attended mainly by church members who had known Rogers. Of the 36 members of the church, 23 were converted during the 1963 crusade when Rogers assisted. Following the memorial service, the meeting moved to the Sapporo City Auditorium for a combination evangelistic service and radio follow-up rally. Some of those who responded during the crusade attended because of hearing "The Answer," a 15-minute radio program broadcast weekly from Hokkaido. Meetings on the four remaining nights were held at the church.

Team members for the memorial crusade included Mrs. Rogers of Duncanville, Tex.; her daughter, Mrs. Linda Lyle; and Henry Kinkeade, pastor of First Baptist Church, Irving, Tex.

BIRTHS and ADOPTIONS

GRIGGS, Rebecca Florence, daughter of Rev. & Mrs. John P. Griggs (Rhodesia), Dec. 2, 1965.

HOPPER, Joel Andrew, son of Rev. & Mrs. John D. Hopper (appointed for Switzerland), Dec. 7, 1965.

ROUTH, Darlene Frances, daughter of Rev. & Mrs. Walter A. Routh, Jr. (Vietnam), Dec. 27, 1965.

THOMAS, Philip Lee, son of Rev. & Mrs. C. Eugene Thomas (Malawi), Nov. 20, 1965.

**BAPTIST WORLD
ALLIANCE SUNDAY
February 6**

EPISTLES

Farming Aids Witnessing

Douglas M. Knapp
Tukuyu, Tanzania

To the Rungwe District, a heavily populated section of Tanzania at the northern tip of Lake Nyasa, we were assigned in 1964 as agricultural missionaries. People here have been responsive to the gospel. In the past six years, with only one missionary couple on the field, 81 thriving young churches have taken root.

To begin the agricultural mission work, 15 widely scattered farms were chosen for coffee demonstration trials; coffee is the chief crop in this area. These selected farmers received continuing help and instruction. The aim is to show what modern agricultural methods can do to improve the depleted soils and the neglected, unproductive trees so common here.

The coffee trees in these demonstrations already are strikingly improved, and much interest has developed in the local communities. Within three years the yield should increase at least fivefold.



"Field days" at churches were begun in 1965. These meetings are intended to help persons improve their diets by introducing them to new foods. Large crowds often attend. They learn how to plant and care for a vegetable garden and how to use the produce. Seeds are distributed so each family can plant a small garden.

Another phase of work has been experimental farming—trying new crops and methods in an attempt to find other ways to help the residents improve their agriculture.

The agricultural missionary is a missionary as well as an agriculturist and has many opportunities to carry on mission work in the traditional sense of the term.

Many persons in Rungwe District have forsaken their old pagan religion, but in their hearts they have a hunger to know God. We find these individuals eager to learn about Jesus and ready to accept him as Saviour. As we work to help them discover answers to perplexing agricultural and economic problems, we constantly find ways to show the answer to their spiritual needs as well. [67]

Zambians Begin Work for Girls

Louise (Mrs. L. Gordon, Sr.) Ogden
Lusaka, Zambia

Preparation of a guidebook for the first Girls' Auxiliaries of Zambia was the purpose of a meeting held recently at the assembly grounds at Broken Hill.

An African pastor's wife, two other missionary wives, and I made the 85-mile trip from Lusaka. Meeting us at Broken Hill were four other missionary wives and the wives of African pastors from the Copperbelt area.

The GAs in Zambia are called Followers of Jesus, since that translates better. Until now there has been no such organization here, for it was felt



that the work would not be as meaningful as it should be until the national women themselves felt a need for helping girls and requested information. This time has come. We feel that because of the interest and concern of the nationals, the girls' organization will be strong and fruitful.

The African women displayed a willing spirit to work in whatever way possible. When the missionary who is chairman of the women's work asked for volunteers to write programs for the three Woman's Missionary Union weeks of prayer, a pastor's wife for each program immediately volunteered. They prepared original material, aided by the missionary wives. [67]

Son Relents

Ila (Mrs. L. Glynn) Breeden
Barranquilla, Colombia



The mother of a woman who underwent surgery at Baptist Hospital asked her pastor to visit the patient. When the pastor arrived at the hospital room the patient's son, a 20-year-old, pre-law student and an active Catholic, was on hand. He refused to let the Baptist minister near his mother until the grandmother persuaded the young man that a few moments of prayer was all they sought.

During the prayer, the boy's resistance melted. With tears streaming down his cheeks he asked the pastor if they could talk together. After many conferences, the youth came forward during a revival service to confess Christ as Saviour.

All converts are required to attend a class for several months before baptism to show that they have truly accepted Christ and want to follow him in church membership. This young man was not content with just weekly classes, but asked that the pastor teach him daily for more than a month. Then he came seeking baptism. Now he feels called to the ministry and wants to leave his law studies to enter the seminary.

Youths Gather

Michael J Ledbetter
Panajachel, Solola, Guatemala



The Baptist Youth Association of the Lake met here one weekend. We had expected the group to arrive on the 6:00 P.M. launch on Friday; to our surprise we saw the 42 young persons coming from the lake at 7:00 A.M. We had been concerned about accommodations, but the young folks took things in stride. Each brought his own eating utensils. The boys slept on planks in the boathouse and the girls slept on the church benches.

Meetings were held morning and afternoon, followed by a night evangelistic service. Afterward they gathered at our house for fellowship and refreshments and we played games until almost midnight. We felt lonely as we waved good-bye on Sunday.

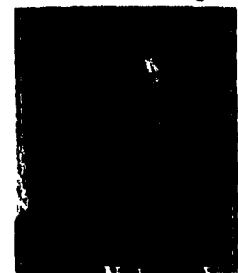


Small boys in front of Baptist center in Kuala Lumpur, Malaysia.

Every Day Seems a Crisis

Paul Box

Kuala Lumpur, Malaysia



The missionary often receives letters from home that reflect a deep love and concern for the safety of the missionaries. It is not uncommon for the letter to inquire, "Don't you missionaries need to come home? Please do not stay too long."

Should you talk with any missionary in Asia, Africa, or South America today and inquire whether, in this time of conflict and crisis, he does not experience a feeling of unrest, I suppose that if he were completely

honest he would have to admit a deep sense of uncertainty. Every 24-hour period seems to be a crisis. Sometimes we feel we are serving in the most confused day in history.

Some of our missionaries standing by our side today in Malaysia know firsthand of persecution and struggle. Some, now in the evening of their missionary career, have spent most of their lives "running." The war in China brought imprisonment for one; another thrills our children with "her war stories." They have known trouble. They know the signs leading to chaos. Yet they work with unfaltering courage and with plans for the future in Malaysian missions.

When in Yemen—Adapt

My nursing has really changed in practice—not in principle—since coming to Yemen. I hand out medicines from bottle tops, carry injections in my pockets, give water from cut down Clorox bottles, and use cardboard boxes to elevate heads and feet. At first it was difficult, but now I would hardly know what to do with an intercom system, wall oxygen, and suction! It's really a God-given privilege to work here with Dr. Young [James M. Young, Jr.] and Maria Hidalgo. There aren't enough of us to meet the needs.

—Jean Potter, Special Project Nurse, Taiz, Yemen.

Kenya Dry

W. Boyd Pearce

Nairobi, Kenya



Headlines in this morning's newspaper revealed that an estimated 260,000 persons are starving to death in Kenya because of the drought that grips almost the entire country.

A few weeks ago while traveling in the arid Northern Frontier District, I visited a famine relief camp. In this particular camp live some 3,000 persons, hoping for food enough to give them bare subsistence for another day.

As we drove through the camp, little boys ran after our car, as if the very fact we were there meant that we must be able to help them in some way. Their potbellies, thin legs, and sore-infested bodies bore the unmistakable and heartbreaking signs of serious malnutrition.

In the sparse shade of yellow grass huts, their mothers sat in quiet defeat, as if in acceptance of a cruelly predetermined fate.

A few miles from the camp we saw an old African man, naked under the hot sun, scratching with a long stick in the powdery dirt of a dry river bed. He was digging little holes and planting seeds in an effort to coax the parched earth into producing some meager crop.

Heartrending as is their physical need, it is more touching to us to realize that these people live in the grip of a spiritual drought that has plagued them all their lives. Most of them know nothing of Christ.

Many months ago, shortly after the assassination of President Kennedy, another missionary and I were talking to a Masai man far out in the Kenyan bush. Learning that we were Americans, this uneducated man in a primitive area immediately expressed great sorrow at the death of our President. We probed this feeling, and he explained simply, "When I was starving he sent me food."

As I observed the masses of hungry people in northern Kenya, I was reminded of this Masai warrior's words. I could not help wondering what, in the severe judgment of time, they will be able to say about Southern Baptists. While these people starve, spiritually and physically, what have we given them?

67

Return to the Republic

Dorothy Dell (Mrs. H. L.) Shoemaker
Santo Domingo, Dominican Republic



Many persons have asked why my husband Howard felt compelled to return to the Dominican Republic immediately after he had taken me and the children to safety during the revolt last April.

In his own words: "It was God's will for me to return immediately to be with our Dominican Christians in their hour of trouble, to assist in food distribution, to provide medicines for the wounded and sick, and to continue worship services when and where possible. While there was danger, the assurance of God's presence was enough to make it a gratifying experience."

For three months it was impossible to hold services in our mission downtown, and for another three months

night meetings could not be resumed. Now we are continuing most of these activities, except the women's meetings. The work was not at a standstill, however, since services were held in our home while we could not use the mission. Attendance is about the same as it was a year ago, but there is definitely a better spirit and more consecration even though some of the faithful ones have left this area.

The Bill Coffmans [the other Southern Baptist missionary couple now stationed in Santo Domingo] were able to resume night services earlier than we because of the section of town where their mission is located. Howard was asked to preach for their revival in October, and we rejoiced to see souls saved and the small house (converted into a chapel) filled to capacity almost every night.

During these tense months we have been very conscious of the Lord's presence and direction.

Arrival Prompts Welcome

John M. Carpenter
Greenville, Liberia

A lavish welcome met us upon our return to Liberia after furlough. Before we left Monrovia to come to our mission station, the student body of Ricks Institute presented a surprise program.



A colorful delegation of tribal people greeted us regally at the airfield in Greenville. An even larger group awaited us at our house. Attired in neat blue and red uniforms, children from one of the interior schools performed drills for us. Nearly every pastor came, along with several members from their churches. A special thanksgiving service was held at a

church in Greenville that night.

On Sunday afternoon we were officially welcomed by the entire community in a service at the church. The superintendent (governor) of the county, senators, representatives, justice of the Liberian supreme court, pastors of other churches in Greenville, choirs from three different churches, and many other officials and friends came. Their welcome included flowery speeches, much singing, and presentation of many gifts.

We were paid the highest compliment when a white ram—the ultimate gift among tribesmen—was given us. Much to the delight of the donors, we held a feast a few days later and shared the gift with the 13 who had brought it.

Gauchos brand a yearling on a cattle ranch in northern Argentina.

W. L. SMITH



Change Evident

Stanley D. Clark
Buenos Aires, Argentina



The climactic event each year for missionaries who teach in seminaries comes at commencement. As we observe those students who are finishing, we

think about the investment of time and energy in their lives and reflect on the changes the years of study have effected in their character. This was the case again at the recent commencement at International Baptist Theological Seminary here.

Esteban, who spoke briefly on behalf of the graduates, said that if only one word could be uttered it would be gratitude to the countless, unnamed Baptists in the U.S. and in the countries served by the seminary who have given so that young men and women may be better trained to serve God. Esteban will be a pastor in a provincial capital in northwestern Argentina.

Humberto reflected perhaps as much change as any student. His poor educational background at first had been the despair of his teachers, but his selfless dedication to ministry in a slum neighborhood was proof of his unexcelled commitment. He has returned to his native Uruguay to serve as pastor.

Carlos came to Argentina for more advanced study after completing the course at the Chilean Baptist Theological Seminary in Santiago. He has now returned to Chile armed with superior theological preparation because Southern Baptists and Chilean and Argentine Baptists cared enough to give of their means to prepare gospel ministers.

Haydee, whose outstanding grades earned a scholarship for her last year of study, has offered herself for service with the Argentine Home Mission Board. She may serve in the northwestern section where Baptist work is in early stages.

Elva finished courses in religious education and music. She will be unusually well prepared for her work in the kindergarten program of the church in Comodoro Rivadavia, an oil production center in southern Argentina.

By your prayers and giving, the shadow of your influence has lengthened to touch lives like these. **CS**

THE COMMISSION

Joint Effort

Wana Ann (Mrs. M. Giles, Jr.) Fort
Gatooma, Rhodesia

A father came to Baptist Hospital at Sanyati from a village many miles away in Gokwe Reserve. He brought a tiny, undernourished baby, weighing just over four pounds. He told us how his young wife had a complicated delivery; the *ambuvas* [grandmothers] who attended were unable to help, and she died on the mud floor of the hut.



For a while they attempted to feed the infant a thin porridge of boiled cornmeal, since they knew nothing about preparing a formula or even giving milk to a baby. As the father watched the little one daily become thinner and weaker, he decided to make the long trip to Baptist Hospital.

The missionary doctors and hospital employees tried to help. One night, however, the baby took a turn for the worse. Additional intravenous fluids and drugs seemed to help, but just before noon the next day the spark of life faded away.

The father, who had returned home, came as soon as he could after being notified. He arrived at night when Missionary Dr. Frances Greenway was on duty. She talked with him about his baby, assured him of Jesus' love and concern for him, and gave him some gospel tracts in his language.

He found a place to sleep in the hospital compound. Perhaps as he went to sleep his mind was troubled: he had not brought food; he had no one to cook for him, no one to bury the baby, and no place for burial.



GERALD S. HARVEY

Missionary Dr. Frances Greenway examines patient outside clinic in Rhodesia.


The next day a lovely, Baptist young woman working in the home of two missionaries brought the stranger food she had prepared. Men working at the hospital volunteered to help the father dig a grave. It is African custom that a baby be buried near a *vlei*, or swamp area; men dig the grave, then only women accompany the body for burial while the men remain in the village.

Women workers at the hospital went together to bury the infant and sang hymns as they went. The African pastor of Sanyati Baptist Church came to talk with the father, comforting him, reading God's Word, praying, and telling how he might be saved.

"It was easy to lead this man to accept Jesus as Saviour," the pastor reported later. "His heart was prepared. He had attended some of the services held at his village by Machona [an African ambulance driver who was

converted while working for the hospital and later became a lay preacher]. He showed me tracts given him by the doctor last night; someone in the compound had read them to him. He was ready."

Before going home, the father asked for another "book about Jesus." He wanted to keep the tract given him, but also wanted one for his brother. Although neither man could read, he knew a boy in their village who would read for them.

Many worked together that one man might come to know Jesus—the missionary doctors, the nurses, the aides, the ambulance driver, the cook, the workmen and women at the hospital. But there also were so many more—those who helped make possible the hospital and its operating costs as they have given through the Cooperative Program and the Lottie Moon Offering. 

A Man Named Africa Finds New Life

Jean (Mrs. J. Franklin, Jr.) Baugh
Mbeya, Tanzania



The man named Africa sought treatment at Baptist Tuberculosis Hospital's new clinic built by the local churches at Kyela, 70 miles from Mbeya.

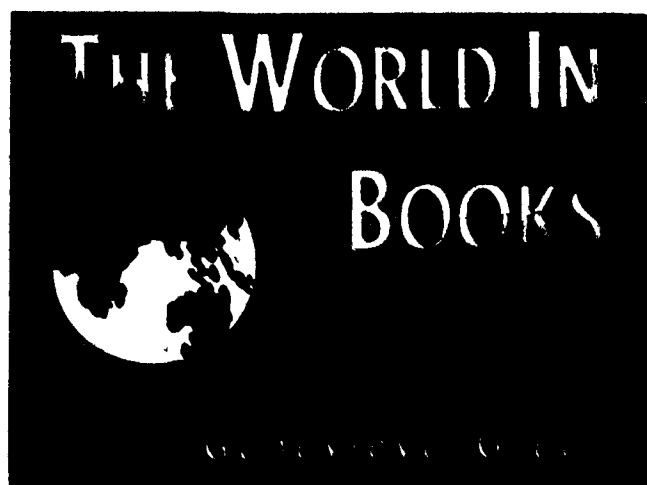
While he waited with almost 100 other persons to be examined by the medical assistant, Africa heard the Christian pastor tell about Jesus.

Waiting his turn was difficult for Africa, for he was seriously ill. When he coughed his entire, swollen body ached. His condition was immediately evident to the medical assistant, and Africa was brought to the hospital in Mbeya for x-rays and complete diagnosis. He was found to have extensive tuberculosis and malnutrition.

At first it appeared that Africa would die in spite of the excellent care, for he began having massive hemorrhages. The chaplain and two

medical assistants donated blood for him, and gradually he began to recover. His lungs have healed, his weight has tripled, and he is now on the negative ward, indicating his progressive recovery.

As his physical needs were met, so also were his mental and spiritual needs. Africa came to the hospital near death, illiterate, and not a Christian. He will leave soon, completely healthy, able to read and write, and a radiant Christian. He is "a new man."



Any book mentioned may be secured from Baptist Book Store in your area.

J. Hudson Taylor

By Dr. and Mrs. Howard Taylor
Moody, 362 pages, \$4.95

In missionary circles the name of Hudson Taylor is synonymous with faith and perseverance. Since his early years in England explain to some extent his later service in China, this story of his life is a welcome addition to missionary biography and history.

The book gives the feel of China before it fell to the Communists and the country tightened its resistance to the entrance of foreigners. Tracing Taylor's struggle to find a way of identity with the people among whom God called him to live, this account stresses the missionary's great determination and faith.

The year 1965 marked the centennial of the China Inland Mission, which was founded by Taylor. Although its work today is in other places and under the name of Overseas Missionary Fellowship, it still retains the spirit of Taylor. One cannot read this biography, written by his son, without profound respect for the man, his divine calling, and the life he lived in Christ.—J.J.

The Hour of the Tiger

By Induk Pakk
Harper & Row, 184 pages, \$3.50

The author, a Korean woman, visited the vocational school at Berea, Ky., and from that day dreamed of a "Berea in Korea." This is the story of her struggle to raise money for it by lecturing and writing, and of the opening of the Induk Vocational School eight miles from Seoul.

The book also is a sequel to *September Monkey*, published several years ago, in that it continues the story of the author's life. Spanning the latter years of the Japanese occupation of Korea and all of the Korean War, her life has been filled with turmoil. Since she is a Christian, her life stands as an example of faith in the midst of trials.

Having attended school in the United States and having spent many years lecturing here, Mrs. Pakk has mastered the art of appealing to Western readers. She makes a point quickly, clearly, and dramatically. Even a small event like the

gift of a pencil she can weave into her story in a dramatic way. Scattered through the book are many Korean proverbs, legends, and information about the nation's customs and history.

Sensei

By Russett T. Hitt
Harper & Row, 240 pages, \$3.95

This story of Irene Webster-Smith, an Irish-born missionary to Japan, tells of a lone woman battling great odds solely on faith. The author uses as the title the Japanese word for "teacher"—which Miss Webster-Smith was affectionately called—and presents her as a woman of tremendous determination and faith. Through her eyes readers can see something of prewar Japan and of Japanese character, particularly in the lives of Kazuo Miki, a wealthy Buddhist girl converted through one of Miss Webster-Smith's Bible classes, and in others whom the missionary influenced. A firm believer in the power of God to overcome "humanly impossible" obstacles, she had many experiences of answered prayer to substantiate this faith.

Miss Webster-Smith is known chiefly for her Sunrise Home, founded in Akashi for homeless Japanese girls and babies. This story about the home and her life with the children is told in an easy-to-read style.—J.J.

China: Adventures in Eyewitness History

By Rhoda Hoff
Walck, 172 pages, \$4.00

Made up of 50 brief selections from writings about China over a period of more than 2,000 years, this volume contains personal comments from a variety of sources. The excerpts lack the perspective of history but convey a feeling of warmth and participation that history as such can never have.

Arranged in chronological order, the selections range in time from 651 B.C. to A.D. 1936. Many of the authors' names are unfamiliar, but such familiar names as Confucius, Marco Polo, Sun Yat-sen, Lin Yutang and Somerset Maugham are also present. Subjects range from famines to festivals, and include war, injustice, tea, opium, trips, and hunting.

An introduction to each excerpt places it in its proper setting. The writings are documented so that readers may find the larger works from which they were taken.

This is one of a series of "Adventures in Eyewitness History." Others already published are about America, Africa, and Russia.

Witch Doctor

By Michael Gelfand
Praeger, 191 pages, \$6.00

The author, a doctor widely known for his study of African diseases, tells how so-called "witch doctors," healing

through psychological therapy and herbal mixtures, practice the art (rather than the science) of medicine.

Witch doctors are not the vicious witches some Westerners believe, Gelfand maintains; on the contrary, they claim to give protection against witches. Believing that illness is caused by spirits of witches, the witch doctors claim contact with the world of spirits, so that a part of their practice might be termed divining, the author explains. He classifies them as spiritualists rather than as magicians. He admits that the medicine man is a detriment and that his practices lead to superstition and cause many patients to delay too long their contact with modern medicine.

Since he has spent most of his life in Rhodesia, Gelfand's firsthand knowledge is based mostly on what he has learned there. Some brief interviews with witch doctors, as well as with some of their patients, are included. Summing up, Gelfand describes the medicine man's profession as a mixture of common sense, herbal knowledge, symbolism, and prescribed ritual.

REVIEWS IN BRIEF

Peloubet's 1966 Select Notes, by Wilbur M. Smith (*Wilde*, 447 pages, \$2.95): the 92nd annual volume of the International Bible Lessons for all denominations, containing a complete commentary on each Sunday's Scripture passages for all grades.

Paul: A Man Who Changed the World, by Henrietta Buckmaster (*McGraw-Hill*, 213 pages, \$4.95): a biography of the great apostle, drawn from the findings of biblical scholarship and arranged around the principal cities that were a part of his ministry.

Spiritual Breakthroughs for Our Time, by Marcus Bach (*Doubleday*, 162 pages, \$3.95): faith healing, baptism of the Holy Spirit, speaking in tongues, spiritualism, reincarnation, Yoga, Zen, and drugs that bring visions—all these and more are discussed in a modern setting "for believers, skeptics, and the undecided" alike.

Using and Maintaining Church Property, by Allen W. Graves (186 pages) and *Acquiring and Developing Church Real Estate*, by Joseph Stiles (189 pages): two volumes in *Prentice-Hall's* "Church Business Management" series, giving in handy form excellent information for ministers, teachers, and those who are responsible for church building and property; \$3.95 each.

The Search for Jewish Identity in America, by Stuart E. Rosenberg, (*Doubleday*, 299 pages, \$1.45 paperback): an account of Jewish historical, religious, and sociological development in America from colonial days.

NEWS

FEBRUARY 1966

FOREIGN MISSION BOARD

SBC

Extension Voted

Turkey will become the 61st country where Southern Baptist missionary personnel are stationed if a couple appointed by the Foreign Mission Board in December can secure visas and residence permits.

James and Jean Leeper are to initiate English-language work in Ankara, capital of Turkey. In the city's 700,000 population are about 10,000 Americans, including 2,000 civilians. Currently there is no Baptist work, and the only evangelical worship services in the city are held in the American military chapel and at the British Embassy.

The Board also voted that steps be taken toward beginning missionary work in Morocco and Iran "as soon as this proves possible and feasible."

The decision to expand work in the Middle East followed recent survey trips to the area by Baker J. Cauthen, Board executive secretary, and John D. Hughey, secretary for Europe and the Middle East.

"Our previous impression that this is probably the most difficult mission area in the world was strengthened," Hughey told the Board in December. "There came to us also a renewed conviction that we must not write off the people of this area as beyond the reach of Christ or beyond the scope of our missionary outreach. We must strengthen what is already being done and be ready, as our New Program of Advance says, to 'project work in every country of the Middle East and North Africa where entry can be secured.'"

Some 28 million persons live in Turkey. The Islamic religion prevails as it has since the Turks captured Constantinople in 1453 and ended Christian domination.

"Today only small minorities of Christians (mainly non-Turkish) are to be found in the country," commented Hughey. But the hold of the Islamic religion on the people has been greatly weakened in the past four or five decades, he added. Turkish citizens are free to attend religious services of their choice and even to change their religion.



Minaret in Adana, Turkey.

Personnel Increase

With the 24 career missionaries appointed and the missionary associate couple employed in December, the total of missionary personnel added during 1965 reached 220. This was the largest number in one year in the Foreign Mission Board's 120-year history, reported Executive Secretary Baker J. Cauthen.

The December additions brought the overseas mission staff to 2,072, including 103 persons employed for short-term service, such as Missionary Journeymen, special project nurses, and missionary associates.

Clarke Attacked

Missionary Coleman D. Clarke was attacked early Sunday morning, Jan. 9, by a Japanese student, apparently gone berserk, who came to Clarke's home in Tokyo. According to reports, the missionary sustained a number of knife wounds, but only one—in the right arm—was fairly deep. Clarke, 54, was hospitalized and was reported recovering satisfactorily. The attacker was a friend of the Clarks and had spent a few days in their home during recent holidays.

Advance Grows

Cooperative Program receipts at the Southern Baptist Convention treasurer's office in Nashville, Tenn., in 1965 reached \$22,570,857, a record amount.

The Convention's \$19.8 million budget, in which all boards, commissions, agencies, and seminaries share, was reached Nov. 16. Of the remaining \$2,735,257 received before the end of the year, classified as Advance funds, two thirds—\$1,823,505—went to the Foreign Mission Board and one third to the Home Mission Board. Advance funds in 1965 were up more than \$1 million over 1964.

Total Cooperative Program receipts for the Convention in 1965—the 40th anniversary year of the Cooperative Program—increased 8.04 percent over 1964.

The Convention treasurer's office also handled \$17,107,049 in designated gifts, a 7.19 percent rise over 1964. The designated gifts included special offerings for missions.

Missionaries Return

Southern Baptist missionaries who were withdrawn from Pakistan in September because of hostilities between Pakistan and India have resumed work.

Five men missionaries remained in Pakistan throughout the crisis. Eight missionaries and all missionary children were evacuated to the Philippines. These have now returned except for one missionary wife and her children who have come to the U.S., since furlough was slated for 1966.

One missionary couple who were on vacation in India when hostilities broke out also have returned to Pakistan. Another vacationing missionary has come to the U.S. for a medical residency.

In addition, the Tom Thurmans, new appointees, arrived in Pakistan in December.

"Mission work in Pakistan is quite difficult at the present time," said Orient Secretary Winston Crawley, but "a major concern" of the missionaries has been to preserve the opening there and to be ready to make the most of all opportunities.

City for Hospital In India Chosen

Site for beginning a Southern Baptist hospital in India has been designated as Bangalore, Mysore State, South India.

Tentative plans for the Bangalore location, agreed upon by the Foreign Mission Board in August, were confirmed after inspection of prospects in that city by Secretary for the Orient Winston Crawley and Medical Consultant Franklin T. Fowler.

Crawley told the Board in December that he and Fowler received encouragement in Mysore State from local medical officials who seemed eager to help work out arrangements. "We recommend moving ahead with plans for a hospital at Bangalore as rapidly as possible," Crawley said.

Patna, in North India, previously had been considered as a possible location for Baptist medical work, but further investigation indicated that Bangalore offers better prospects.



FOR N. C. FIELD, JR.

From Brotherhood

Victor N. Varner, men's department secretary for the Southern Baptist Brotherhood Commission since 1963, and Mrs. Varner (at left) receive their appointment certificate from Baker J. Cauthen, Foreign Mission Board executive secretary, at Board meeting in December. The Varners are slated to serve in North Brazil.

Distorted Bibles Found in Korea

Copies of Korean Bibles with texts distorted to serve North Korean Communist propaganda purposes were included in a recent display in New York City of forged journals, books, and magazines that have been distributed in South Korea.

Circulation of distorted publications has increased in recent years, Religious News Service reported. Scientific and professional journals, popular magazines, books, and newspapers have been forged, with Communist propaganda interlaced throughout the regular text. Most forgeries are in Korean, but some are in English.

Presumably the material is produced in North Korea, then sent to South Korea by various channels.

One distorted Korean Bible bears the following insertion in Luke 12:22:

"... the United Nations, having had its name abused by the American Imperialist, has been reduced to a belligerent in the aggressive war against the Korean people."

An official of the British and Foreign Bible Society earlier had secured "a copy of a faked document of St. Luke's gospel" during a visit to Korea. "The document consists entirely of anti-American cartoons bound in a standard cover of the Gospel of St. Luke," he said.

To combat the falsified Scriptures, American, British, and other Bible societies are attempting to increase distribution of Bibles. The general secretary of the American Bible Society said a distribution goal of 2.3 million Korean Bibles and Scripture portions had been set for 1966.

Ministry to International Students Outlined

A guide for a program of ministry to international students has been developed by the student department of the Baptist Sunday School Board. The guide was among programing aids given state directors of Baptist student work at their recent meeting in Nashville, Tenn.

More than 85,000 students and

faculty members from other countries, many from backgrounds other than Christian, are enrolled in colleges and universities in the U.S. each year.

The guide describes objectives, program structure, and suggested activities for a church-related campus ministry to international students on the college campus.

Literacy Discussed

Plans for an extensive, church-related literacy program in Nigeria were discussed by the Adult Education Committee of the Nigerian Baptist Convention and Richard W. Cortright, education director for the Laubach Literacy Fund, during Cortright's recent two-month stay in Nigeria.

Christians can demonstrate their concern and compassion for others by teaching people to read, Cortright pointed out. In some parts of Nigeria a literacy program is essential to the development of strong churches. Missionary Bonnie Moore, director of Baptist literacy work in Northern Nigeria, estimates that in 97 percent of the Hausa-language Baptist churches in that area the only members who can read are the pastor and—perhaps—his wife.

Cortright reported high interest in literacy work among Baptist leaders in Nigeria. During his stay, he visited various regions, took part in workshops for literacy teachers, and helped develop literacy materials.

During a visit to Foreign Mission Board offices in Richmond, Va., Cortright conferred with area secretaries on possibilities for missionary literacy projects in other parts of the world.

City Crusades Next

Evangelistic campaigns in three major cities of Ghana will be conducted by Baptists in February. Preaching services will be held for 10 days in large, centrally located auditoriums or stadiums in Kumasi, Tamale, and Accra,

the capital. These will be supplemented by midday rallies in market centers, conferences in secondary schools and universities, and preaching in neighboring cities.

Evangelists will be Howard O. Jones of the Billy Graham Evangelistic Association; William A. Lawson, pastor of Wheeler Avenue Baptist Church, Houston, Tex.; and Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development. Musicians also will be visitors from the U.S.

Doctrinal and evangelistic advertisements are appearing in newspapers prior to the campaigns. Hundreds of thousands of tracts, Scripture portions, and printed invitations will be distributed.

Report on Indonesia

Despite recent national unrest in Indonesia, missionaries there "have found it possible to go ahead with mission work on a fairly normal basis and with only temporary relocations within the country," reported Winston Crawley, Foreign Mission Board secretary for the Orient, following a recent visit to Indonesia.

"Furthermore, they have a high level of morale and a feeling of encouragement about their missionary opportunities," he stressed.

"The courage and dedication of missionaries in situations of crisis such as those in Indonesia and Pakistan are an inspiration to us," he continued. "They are taking reasonable precautions as we desire and urge them to do. They are also moving ahead in faith, even in most trying times, to fulfill God's missionary purpose in their lives."

Nurse Transferred

Beginning medical work in Honduras came closer to reality when the Foreign Mission Board in December approved transfer of Missionary Nurse Frances Crawford from Nigeria to Honduras. Baptist Mission of Honduras, the organization of Southern Baptist missionaries in that country, had requested personnel and financial backing for medical projects.

Miss Crawford, a trained midwife, will probably work in a rural or village situation where residents have no access to medical help or facilities, indicated Frank K. Means, secretary for Latin America.

Prayer Requested

A plea for prayer in behalf of extraordinary evangelistic endeavors scheduled in coming months has been issued by the Foreign Mission Board through its consultant for evangelism and church development. These special evangelistic efforts include:

- Ghana—February 6-27
 - Costa Rica—March 1-31
 - Trinidad—March 6-27
 - Asia Sunday School Crusade—March-May
 - Jamaica—April 17-May 1
 - British Guiana—October 1-31
 - Venezuela—October 9-November 6
 - Japan—October, 1966, and April, 1967
- As Missionary Richard C. Henderson in Ghana expressed it: "Prayer support is the supreme need for our evangelistic campaign."



Jibla, Yemen. Proposed location for Baptist hospital is on a hill near the city.

Hospital Site Approved

Jibla, Yemen, has been approved as the proposed location for a Baptist hospital. The Foreign Mission Board appropriated \$73,579 at its December meeting as a first step toward establishing the medical institution.

A provincial capital, Jibla is located about 40 miles north of Taiz, where present Southern Baptist missionary personnel are stationed. Dr. James M. Young, Jr., and his wife June were transferred from Gaza in 1964 to become the first Christian missionaries in Yemen in 12 centuries.

Accompanying them was Nurse Maria Luisa Hidalgo, a Baptist from Spain. Joining them in 1965 was Special Project Nurse Jean Potter. Also assisting are an Egyptian Baptist physician under contract and a Baptist young man from Gaza who works in the laboratory and administers anesthetics.

Young has set up on a temporary basis a 15-bed hospital in a previously unused, second-story section of the central hospital in Taiz. The Baptists have been treating some 30 to 40 outpatients a day.

Approximately 50,000 persons live within a 10-mile radius of Jibla, which has no medical facility. Located in a mountainous area, the city has a population of perhaps 5,000, many of whom work in the surrounding terraced farmland.

The proposed hospital site is on the northwestern outskirts of Jibla. Franklin T. Fowler, Board medical consultant, reported city officials showed enthusiasm over the possible location of the hospital.

Young plans to continue the medical work in Taiz until the Jibla facility can be opened, a date probably at least two years away.

Bermuda Entry Voted on Request

Extension of Southern Baptist mission work to Bermuda was voted by the Foreign Mission Board in December. The action came in response to a request from First Baptist Church, Hamilton, Bermuda. The church is composed mainly of U.S. military personnel and their families.

The Board's action approved the church's request for a missionary or missionary associate couple to serve as pastor and to minister spiritually to other Bermuda people "in such

ways as are practicable and feasible."

Filling the request will await securing of personnel. The Board in 1961 approved appointing missionaries to Bermuda and opening English-language work there, but this recommendation was never implemented. Until recently a Southern Baptist minister and his wife had been leading the church. The Board earlier had appropriated money to help provide a church building, but land restrictions have delayed progress.

Ghanaian Ordained

The first Ghanaian Baptist to be ordained to the ministry, Joshua Antwi Agyei-Boadi, received ordination at the Baptist church in Sefwi-Bekwai, his home village, on Nov. 21. Among the hundreds of persons attending were the Ghana Baptist Convention's executive secretary, J. A. Imosun, and president, E. O. Ojebeyi.

Baptist work in Ghana began among Yoruba immigrants from Nigeria, and many of the pastors have been of the Yoruba tribe. In addition, ordination in Ghana conveys a recognition beyond what is commonly held in the U.S., and ordination is withheld until a minister has proved himself, often after many years as a pastor.

Boadi was the first Ghanaian Baptist pastor to complete secondary school and theological seminary. He is a graduate of the Baptist Boys' High School in Abeokuta, Nigeria, and the Nigerian Baptist Theological Seminary, Ogbomosho.

He is now a pastor and teaches in the Ghana Baptist Seminary at Abuakwa. He also serves as vice-president of the Ghana Baptist Convention, moderator of the Kumasi



First ordination of Ghanaian Baptist.

Baptist Association, and chairman in the Kumasi area for a nation-wide Baptist evangelistic campaign now under way.

A poorly wrapped package helped lead Boadi to Christ 13 years ago while he was a postal agent in his village. When a tract based on the 53rd chapter of Isaiah fell out of a package, Boadi read it, came to a personal knowledge of Christ as Saviour, and began attending the local Baptist church.

Crusade Held Despite Language Barrier

Reaching beyond the language barrier, First Baptist Church of Anaco, Venezuela, an English-speaking congregation, sponsored a crusade through its Spanish mission in an area formerly untouched by Baptist work in Spanish.

The effort grew out of the desire of Bonnie Hindmon, pastor of the church, to reach the nationals with the gospel, even though he was hindered by language difference, reported Missionary Donald R. Smith.

The church asked a team of four missionaries from the Venezuelan Baptist Mission to lead the crusade. Missionaries George S. Lozuk, H. Robert

Tucker, Jr., Charles B. Clark, and Smith spent a week in house-to-house visitation and witnessing in Anaco, an oil-field town. Pastor and church members joined the effort.

As a result, overflow crowds attended the nightly preaching services. More than 150 persons jammed the recently constructed building and many others stood in the street. Professions of faith in Christ were made by 29 persons. Each was visited in their homes in a follow-up program.

At present there is no pastor or missionary to continue the work at the Spanish mission, Smith said.

Ecuador Institute Graduates Its Second Class

Five men ranging in age from early 20's to over 50 received diplomas in theology from the Baptist Theological Institute of Guayaquil in Ecuador in December. They were the second class to graduate from the institution. All are now pastors of churches or missions.

One graduate, converted about six years ago while in jail, is now a pas-

tor in his home town. When called to this church he refused at first because he felt he could not serve where his past was so well known. After prayer and consultation with others, he accepted. "God is blessing his ministry there," reported Missionary Garreth E. Joiner. "He is a living testimony of God's power to change the human heart."

Advertising Allowed

Baptists, Anglicans, and members of the Church of the Brethren in the Canary Islands, a Spanish possession in the Atlantic Ocean off the North African coast, obtained official permission to advertise an eight-day evangelistic crusade in the local newspaper. Clearance had to be secured from Madrid, according to a Swedish Baptist newspaper.

Permission was also received to distribute tracts in hotels and along beaches of the resort area. To accommodate tourists, services were held in Swedish and English as well as Spanish. Attendance was reported in the hundreds.

College Students Respond

More than 400 students at Hong Kong Baptist College made spiritual decisions—over 200 of these professions of faith in Christ—during two weeks of special religious emphasis just before Christmas.

"Most significant were the hundreds of questions, covering the whole range of Christian theology, which the students asked," said Missionary Maurice J. Anderson, college vice-president, whose home was opened for discussions. Guest speaker was John P. Newport, professor of philosophy of religion at Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He spoke in assemblies, classrooms, faculty devotional meetings, and the meetings in Anderson's home.

Doctor's 'Vacation' Busy

A month's "vacation" for Dr. Robert Mann, a general practitioner from Easley, S.C., included treating 35 patients a day at Baptist Hospital, Ajloun, Jordan. A member of First Baptist Church in Easley, he went overseas at his own expense because he wanted "to do something for people who are really needy."

Ajloun, one of several places suggested to him by the Foreign Mission Board, is the mission station of one of Mann's boyhood friends, Missionary Dr. John A. Roper, Jr.

Convinced that short-term medical mission service is meaningful to participants and also a practical way of relieving mission needs, the physician wants to go overseas again someday. He also expressed hope that more medical personnel will become interested in such service.

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'Saturation' At Onitsha

By Nan Owens

Missionary in Jolinkrama, Nigeria

An intensive evangelistic campaign—the first city-wide effort sponsored by Baptists in Eastern Nigeria—was conducted in Onitsha Oct. 24-31. A total of 701 persons responded to invitations. Although this number by no means indicates that many conversions, it does reveal a vast hunger and interest.

Pastors and missionaries from throughout Nigeria's eastern region assisted in Onitsha. A "saturation" program of house-to-house visitation was aimed at reaching as many families as possible.

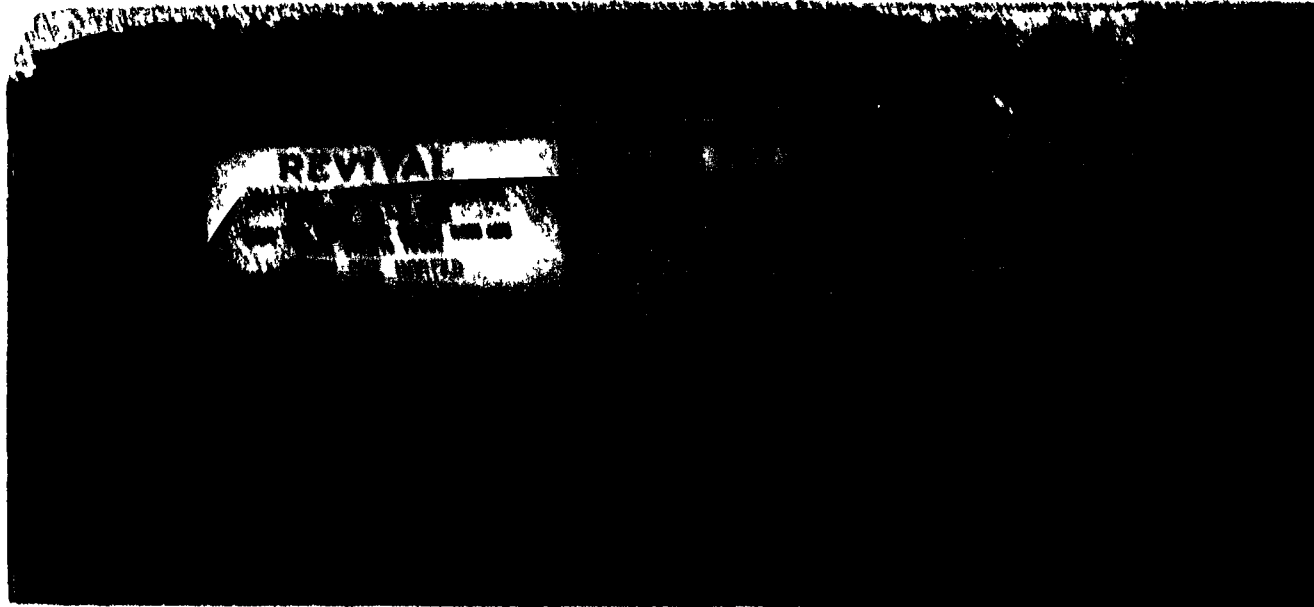
E. O. Agboola, often called "the Billy Graham of Africa," preached to an average of more than 500 persons nightly at the open square where a new Baptist church building is under construction. Agboola is pastor in Abeokuta, Nigeria, and has served in revival campaigns in Asia and other parts of Africa.

Missionary J. B. Durham and I. B. Nwaosu, pastor of First Baptist Church, Onitsha, led in planning the campaign. Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, assisted in the planning. The Eastern Conference of the Nigerian Baptist Convention sponsored the campaign.

A major accomplishment was to make "Baptist" a familiar word throughout the city. No Baptist missionary is stationed at Onitsha. For decades the only churches were Roman Catholic and Anglican. Baptists are the only major evangelical group to make an effort to establish a witness there, and the work is young; Baptist church membership totals only 150.

Loudspeakers mounted on the "Revival Lorry" pierced the remotest recesses of the city with revival announcements and invitations. The same loudspeakers carried the gospel message into the markets and the streets as teams went out each day for open-air services in strategic locations.

J. A. Ebo, evangelist for the Nigerian Convention, led in the street services. Missionary Z. Don Reeco led a visitation and counseling program



"Revival Lorry," with mounted loudspeakers, ready to go to Onitsha markets.

designed to contact every individual who signed a decision card.

Located on the east bank of the Niger River, widest and busiest waterway in Nigeria, Onitsha is the site of the largest covered market in West Africa. Of the 100,000 population, 90 percent speak Igbo, but many West African tribes and countries are represented. Unlike some Nigerian cities, Onitsha has a relatively small shifting population. Most of its citizens are permanent residents who earn their livelihood in connection with the market. Onitsha is also rapidly becoming a manufacturing city.

A huge, modern bridge at Onitsha will soon link the eastern region of Nigeria with the rest of the country, replacing the motor ferry and the dugout canoes that long have been the only means of crossing the river.

Baptists were encouraged by the response from the city and by persons attending the meetings. Services had an orderliness unusual in so large an open-air gathering.

More than one inquirer indicated during counseling that he had never

been allowed to read the Bible. The preaching of the gospel in simplicity was startling to many. Clearly, some had never heard it before.

The greatest need in conserving revival results is adequate meeting space. One church building seats a maximum of 125, leaving little room for prospects gleaned from the hundreds who filled out decision cards.

The second church building, when completed, will care for 450. The educational unit, to be finished in February, will seat 225. This church is located in the Fegge division of Onitsha, a densely populated section with an estimated 30 to 40 thousand persons living within a 10-block radius of the church.

Future plans for Baptist work in Onitsha call for a community center type of program projected through the local churches.

According to H. Cornell Goerner, Board secretary for Africa, the Onitsha campaign was regarded as a pilot project that may prompt similar intensive campaigns in other cities of Eastern Nigeria.

Japan Plans 'Spiritual' Campaign

Plans for a "spiritual grace" emphasis in Japan Baptist churches in October, 1966, and April, 1967, were discussed when Masuo Kawaguchi, secretary of the Japan Baptist Convention's evangelism department, visited Foreign Mission Board offices in Richmond, Va., in December.

This approach will emphasize day-to-day opportunities for witnessing available to Japan Baptists. Meetings will be held in Baptist churches and missions, with all effort keyed to the idea of perennial evangelism.

Teams of preachers and laymen,

including musicians, will direct evangelistic services. Some of these will be Southern Baptists invited by the Japan Convention, but most preachers will be Japanese so sermons will not need translation.

Kawaguchi said the emphasis will be on "the work of the Holy Spirit" in the lives of church members.

The spiritual campaign will follow the Asia Sunday School Crusade to be held this spring. Kawaguchi expressed hope that as Baptists of all ages study the Bible in Sunday school they will be better able to witness.



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