

THE Commission

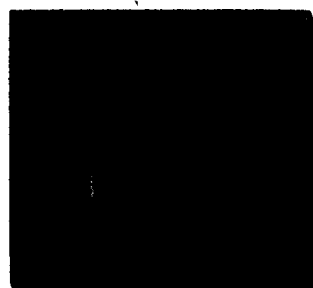
Southern Baptist Foreign Missions Journal • November 1966

**AMAZING GROWTH
IN RUNGWE**

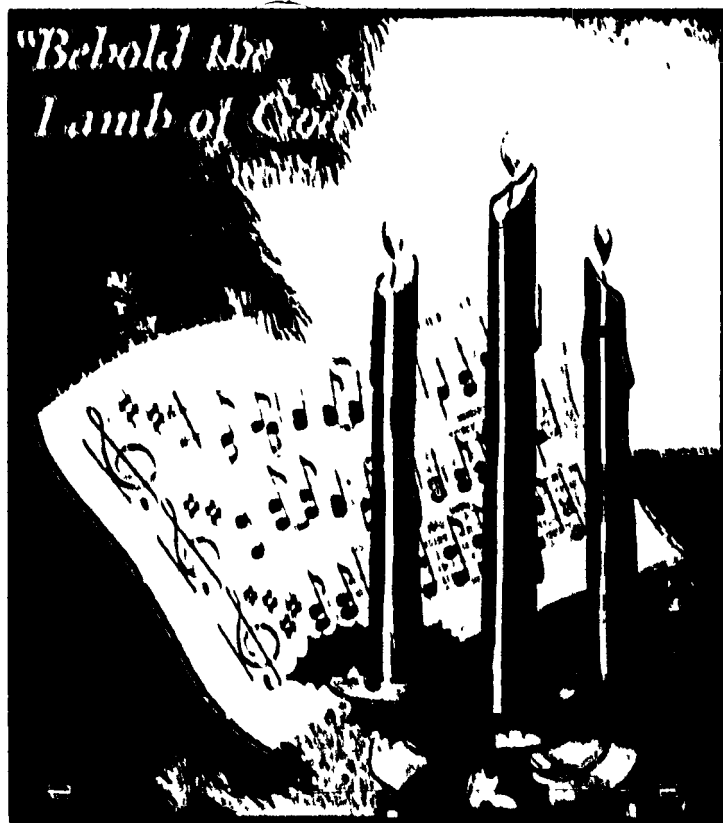
SEINAN AFTER FIFTY YEARS

FACING CULTURE SHOCK

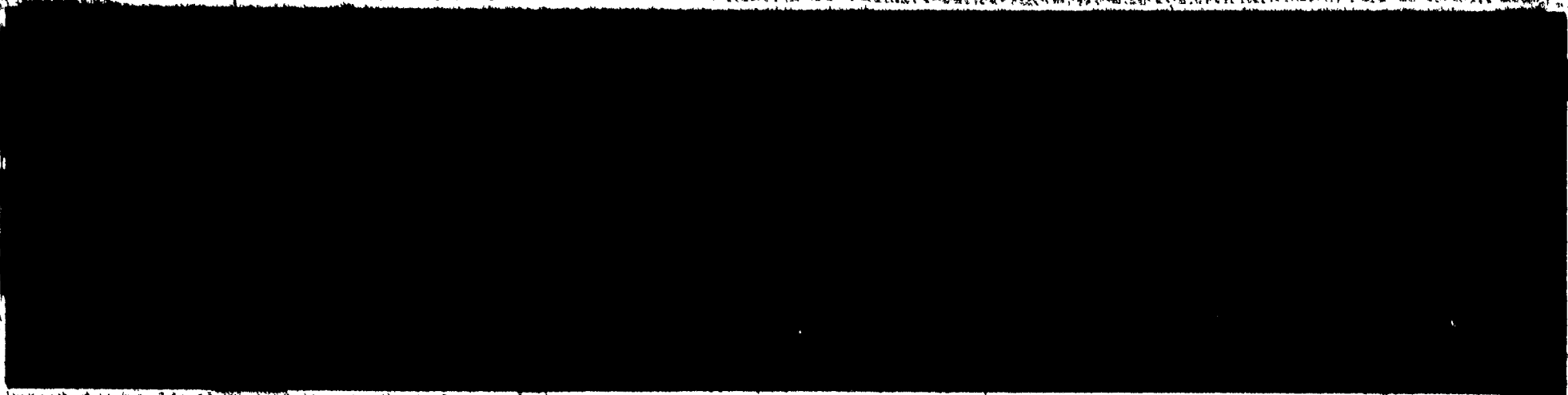
WEEK OF
PRAYER
FOR
FOREIGN
MISSIONS



*Lottie Moon
Christmas Offering*



GOAL:
\$14,500,000



By

William E. Lewis, Jr.

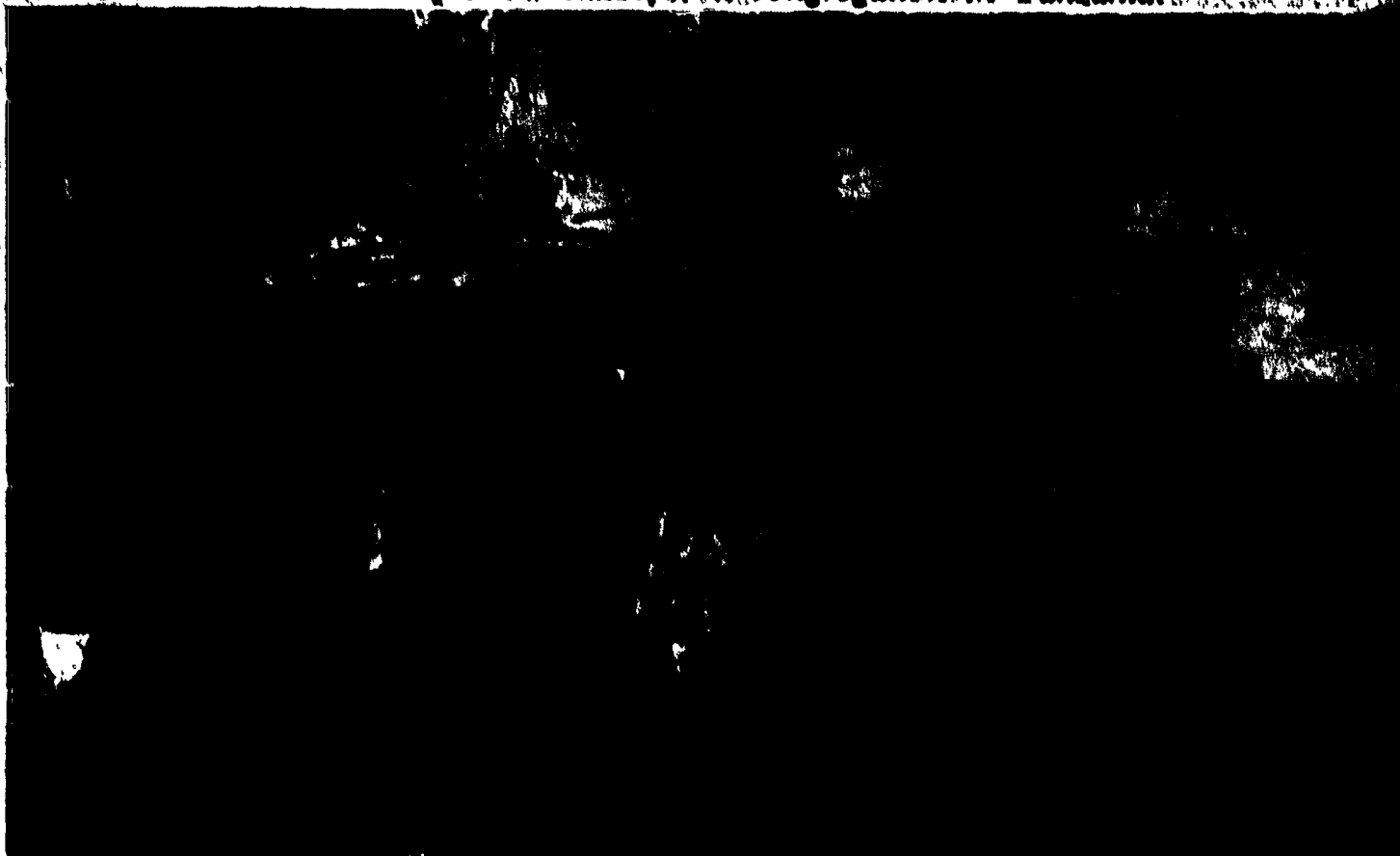
Missionary to Tanzania

ONE CAME barefooted, while another wore plastic sandals. Another came by bicycle, while yet another carried his shoes under his arms (shoes last longer that way).

Some of the dozen men had traveled two, ten, or twelve miles, while others had come by bus 35 miles over unpaved mountain roads. A few had traveled 20 to 30 miles on foot, because there are no roads for buses in their part of Tanzania, and the mountains are too steep for bicycles.

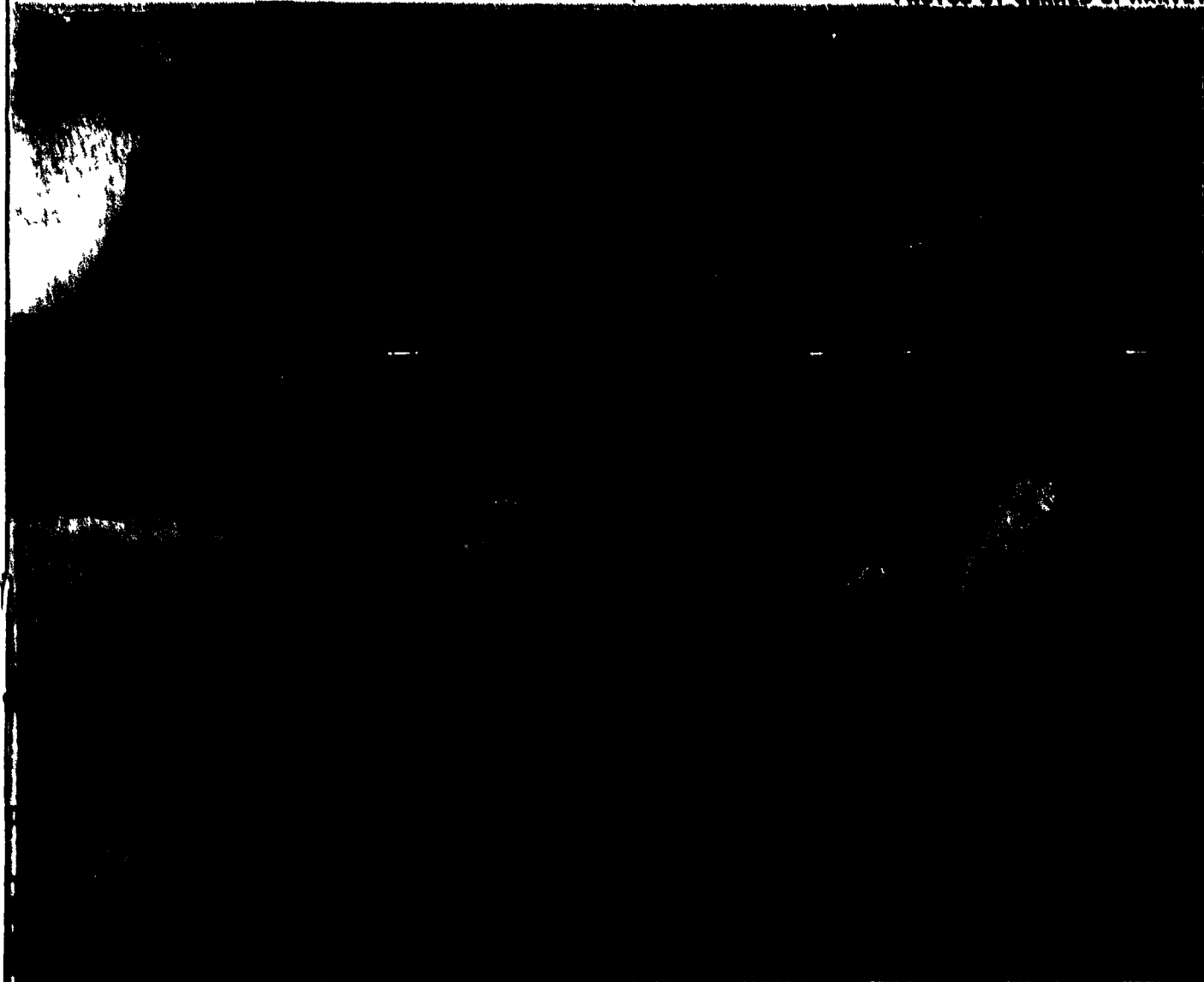
When they had assembled after the evening meal, Obeti Malema, chairman of Rungwe Baptist Association, read a portion of Scripture. Prayer followed. Then, with singleness of pur-

Lewis conducts an inquirer's class for a congregation in Tanzania.



Women meeting outside a pastor's home are led by Mrs. Lewis.

PHOTOS BY GERALD S. HARVEY



pose, the 12 messengers began discussing problems in their churches and successes in witnessing and growth. The talk, interspersed with singing and praying, continued past midnight.

Each preacher had come as a chosen messenger to represent the churches in his area. That such an association had been formed tells something of the amazing growth of Baptists in Tanzania's Rungwe District.

A little smaller than the state of Delaware, the district had a total of three Baptist congregations in 1960 when our family was assigned there as the first Southern Baptist missionaries to live in the area.

Fourteen more congregations began in 1961. The next year saw the start of 20 more. In 1963 another 20 appeared, and the following year 13 more. Ten others opened in 1965, and through the first half of 1966 another 10 had sprung up, bringing the total to 90 congregations.

Sprinkled over the district, the churches are not all easy to find. Some are tucked away in villages at the



Pastors and laymen gather for a conference in the Rungwe District.

PHOTO BY CARLOS S. HANLEY

end of bush trails. Dotting the region at crossroads are signs in the form of a white cross with an arrow pointing in the direction of a church. Sometimes congregations are relatively close together, but each serves people in its own area, allowing villagers to attend without walking several miles. Some congregations have begun primary schools to teach reading and writing.

In a district almost completely agricultural, many of the pastors farm during the week and preach on Sundays. They are not paid by the Baptist Mission. Some receive partial support from their congregation.

Education among the preachers is generally limited. Much of their Bible study has come in Bible institutes led by a missionary. But they have learned to consult the Scriptures. When a pastor faces a problem within his congregation, a missionary does not tell him what to do. Instead the pastor is asked, "What does the Bible say?" and he is

encouraged to make his own prayerful decision.

The pastors maintain strict discipline of members, and they do not allow a missionary to baptize candidates until the pastors have examined the converts in doctrine. Thus the spiraling growth is coupled with stability among the churches and pastors. During the first four years of work in Rungwe District 1,000 converts were baptized. During the next two years the number of additional baptisms exceeded 1,000.

Each new congregation has provided its first building, often a temporary mud house with thatch roof. When the church is able, a permanent structure is built of brick or cement blocks with corrugated metal roof, panel doors, glass windows, and a cement floor. Such a structure, averaging 45 by 25 feet in size, is valued at about \$3,000, although the Mission provides only some \$600 for materials such as sheet metal and cement. Mem-

bers secure the land, clear it, and provide the rest of materials and labor. Sixteen such buildings had been constructed by the end of 1965 and another 20 were expected during 1966.

In one location Sulemani had been a Christian only a few months, but he recognized the need for a church building. When the unit was constructed of sun-dried bricks, Sulemani felt his little store should not have a metal roof while the church roof was only grass. So he moved the roof from his store onto the church.

The rapid addition of congregations made it impossible to keep in contact with all of them, so at an associational meeting the district was subdivided into 11 areas. Churches in each area elected a messenger to become a member of the association's executive committee. These 11, with the chairman, keep the lines of communication open to the churches. Their task is to carry

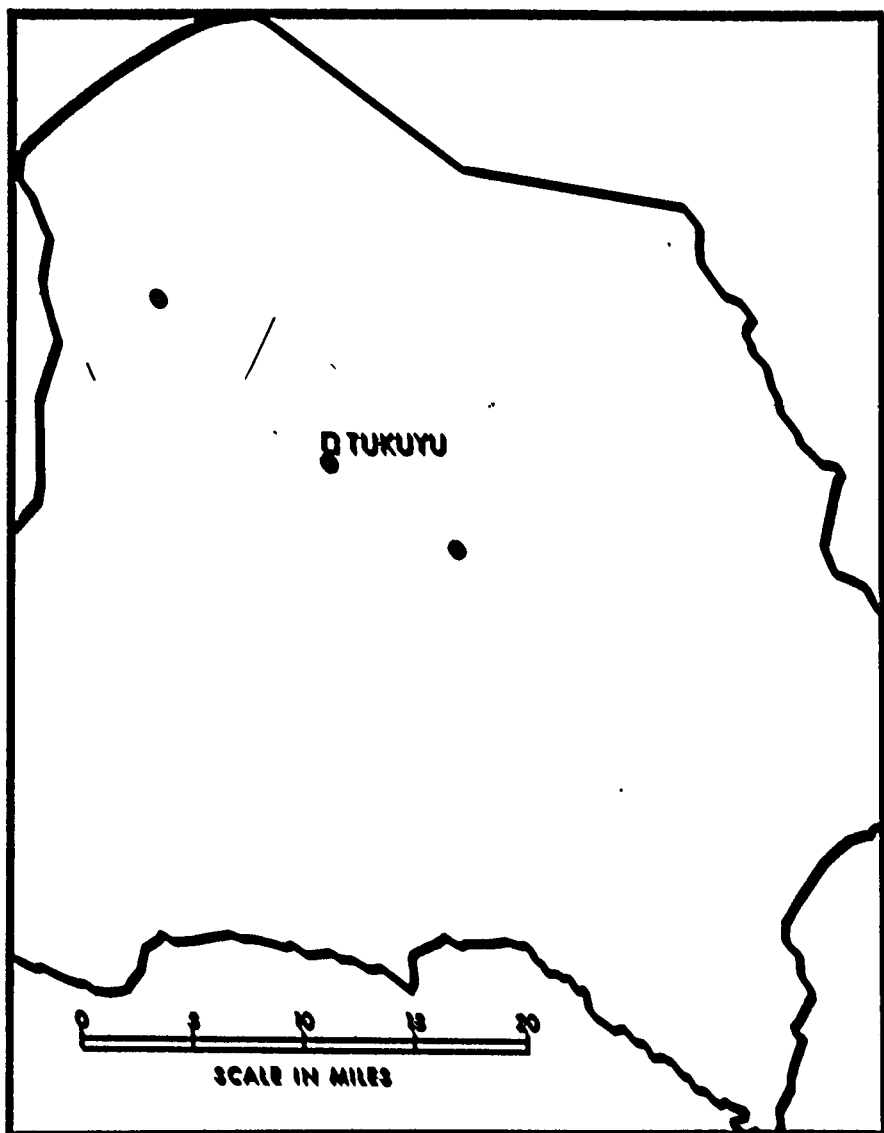
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At a marketplace, Lewis looks over vendors' wares.

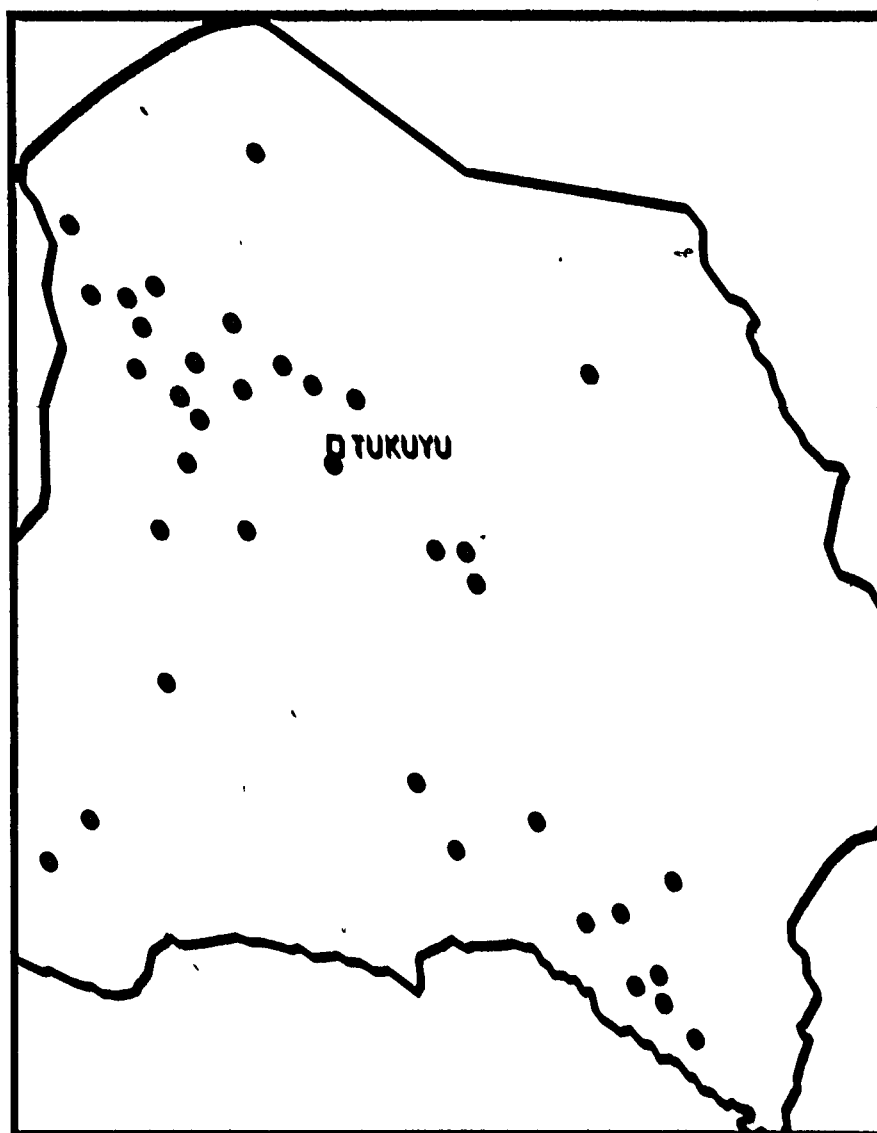


THE COMMISSION

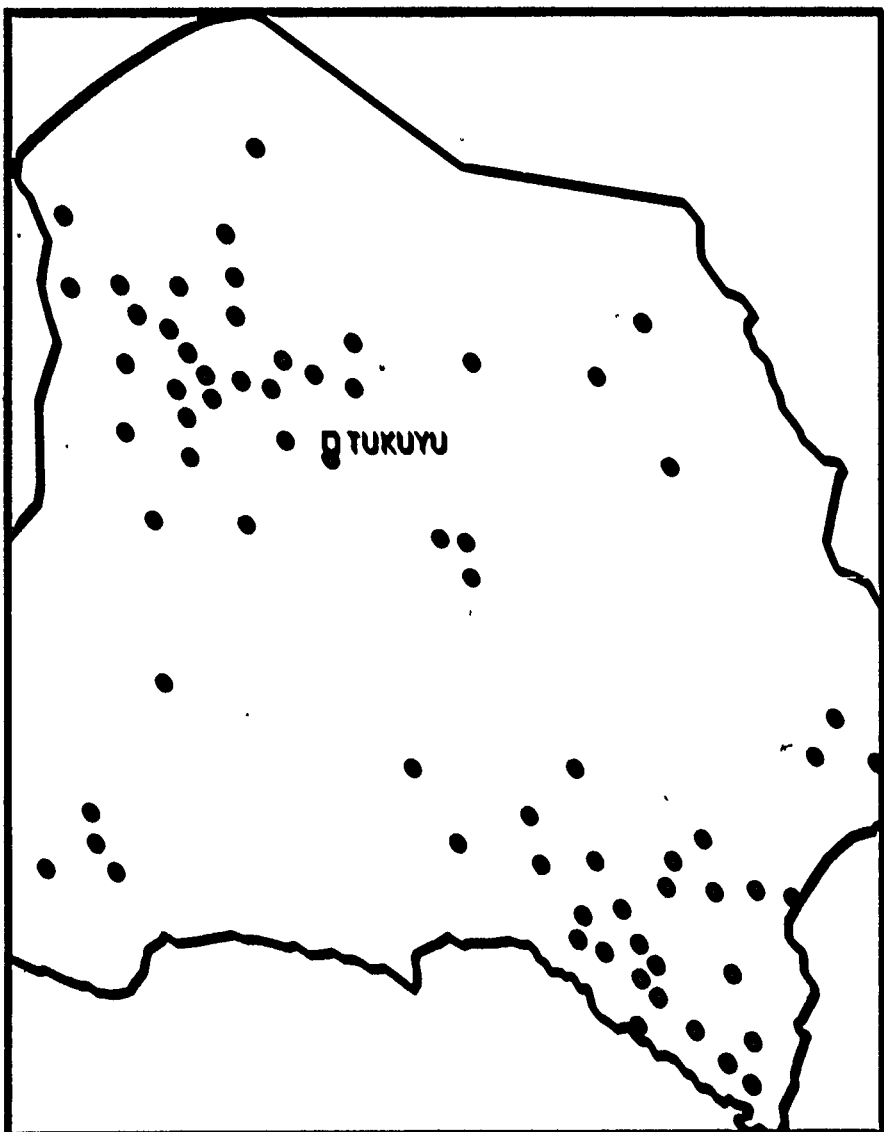
GROWTH OF BAPTIST CONGREGATIONS IN RUNGWE DISTRICT



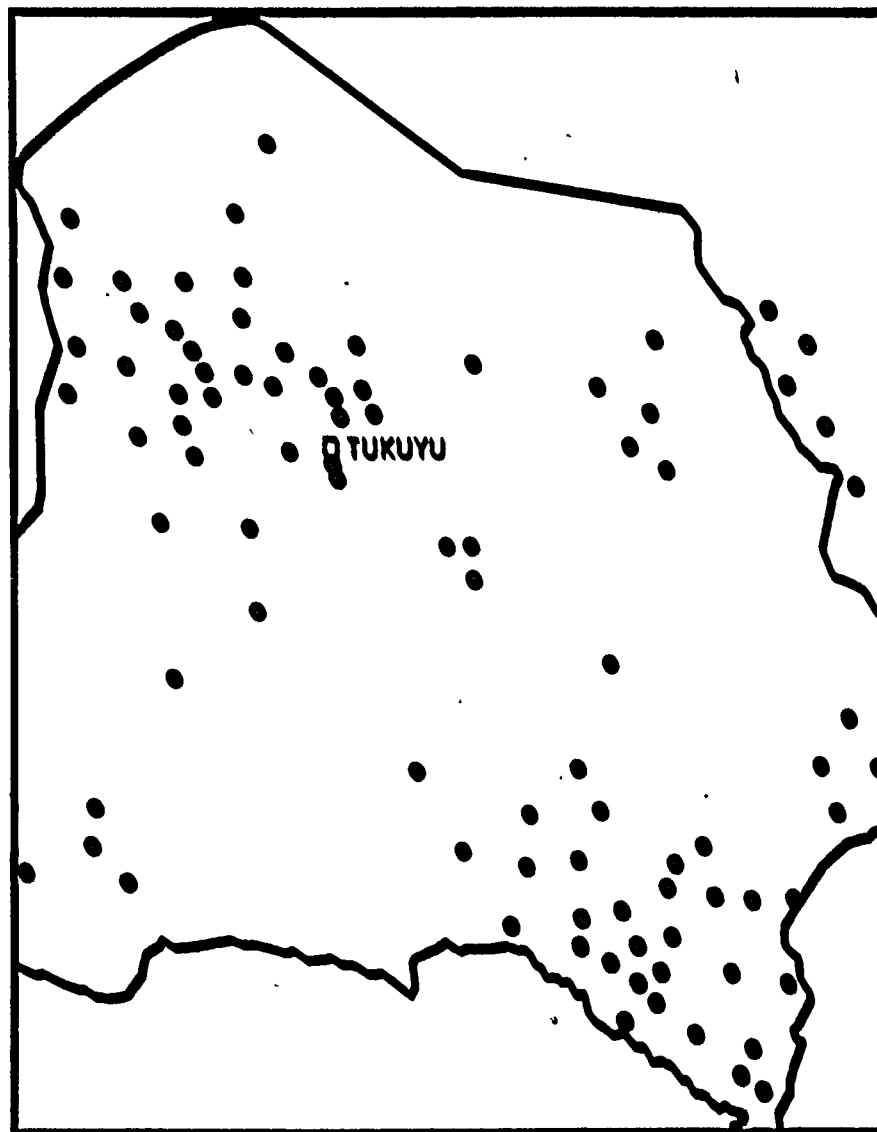
1960



1962



1964



Mid-1966



Near Sece Baptist Church, Lewis conducts a baptismal service in a river.

information back and forth between churches and association, distribute Sunday School literature, and act as a spoke in the radiating unity of Baptist work in the district.

Those elected as messengers receive no pay for the additional labor, but gladly accept the responsibility. This kind of dedication has, in no small way, been one of the prime reasons for the spread of the faith in Rungwe. The monthly meetings of the committee find each messenger faithfully on the job. After the night of prayer and discussion, they always seem ready for the main meeting the next day.

The missionary advisor arrives early for this session. Activities for the coming month are planned, including baptisms, opening of new church buildings, showings of films on the life of Christ, area gatherings, special church meetings, and agricultural field days, led by Douglas Knapp, the agricultural missionary in the district. (By 1965 one church and the beginning of another had resulted directly from agricultural evangelism.) Problems are discussed and solutions sought. Always there is consideration of opening new work and of strengthening the old.

Typical of these meetings was the invitation from Asajigwe Kajuni from the Undali area. He explained that Baptists in his region were grieved because they had missed the funeral of 80-year-old Andulile. He was the preacher who had begun work in Undali by trudging the 20 miles from his plateau home into the mountains, perhaps two or three times a month.

Now there are five small churches in Undali, and the Baptists wanted to pay respects to Andulile's widow and

his church. On behalf of the Undali churches, Asajigwe invited the missionary and any others who could attend to be at Andulile's home on a designated day when a group from Undali would hold a special service. Because of their love for Andulile, the Undali contingent would not mind walking the 40-mile round trip.

Asajigwe is typical of the character of the messengers and their fellow

With an armful of material for the churches, Joseph, one of the messengers for Rungwe Association, shows his new bicycle to Missionary Jack G. Conley after a meeting at Conley's home. Conley will direct the new Bible School.



Baptists. Once a pagan, he accepted Christ under Andulile's ministry, and now is a pastor, provides his own living from a small farm, serves as Undali area messenger, and hopes to devote another eight days a month to study at the Bible School, slated for opening in 1966. (Missionaries Jack and Sally Conley are in charge of the new school. There are more than 100 prospective students already serving as pastors in this region.) Asajigwe's only goal in life is to be a well equipped pastor, pleasing his Lord.

At the close of the meeting, Asajigwe picked up his small bundle of clothes, a blanket, and a box of Sunday School literature. Then he turned to the missionary.

"I know the road is washed away up in the mountains so you can't get to Undali even in a Land Rover," he said, "but Kisa Baptist Church building is almost finished. All they need is one more 100-pound sack of cement.

"If you could carry me and the cement over to the foot of the mountains (10 miles way), I could carry the cement up there (another 10 miles)."

They finished Kisa Baptist Church building that week.

THE Commission

November 1966

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Number 10

FLOYD H. NORTH, Editor

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BOB HARPER, Art Editor



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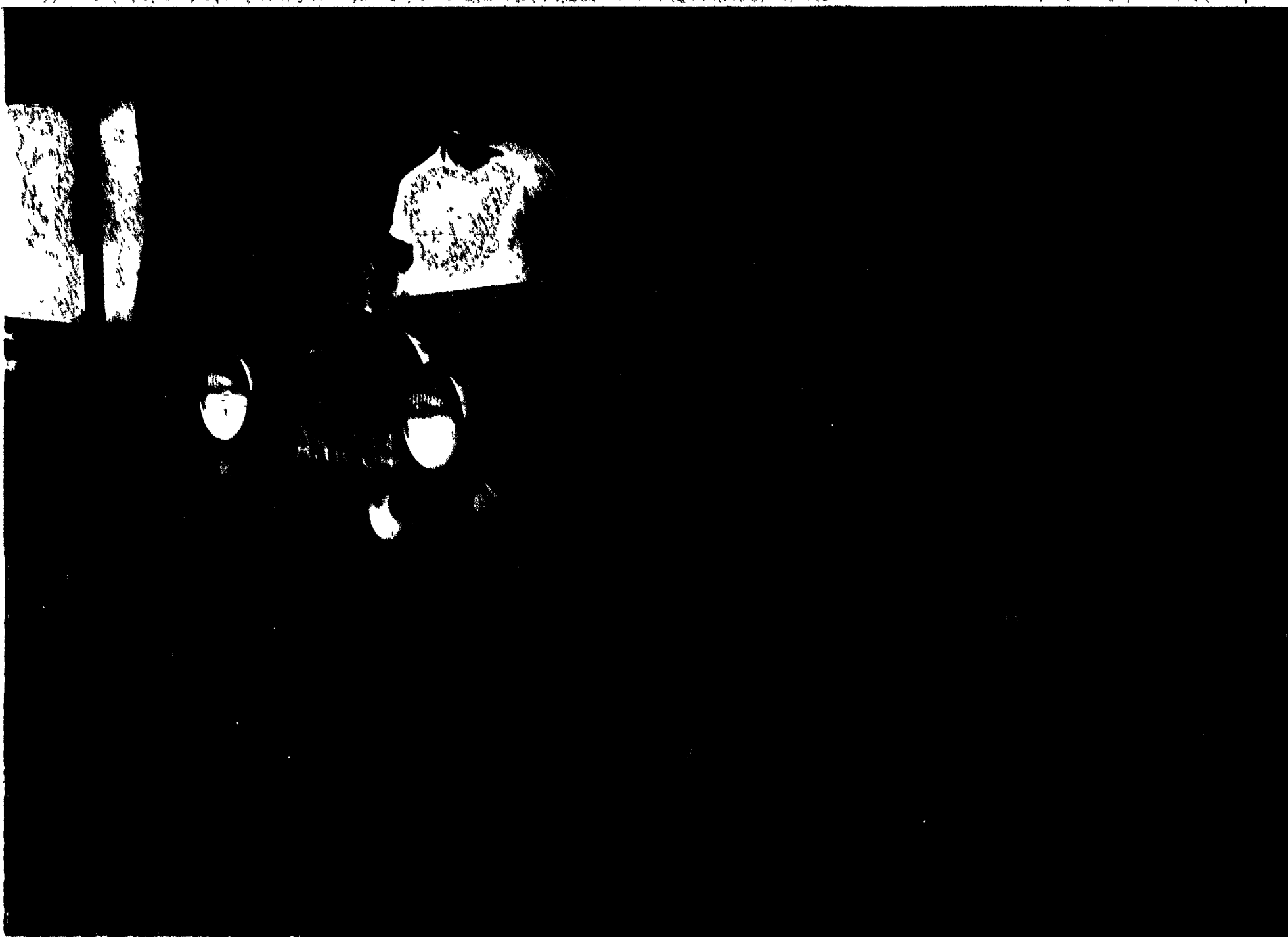
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STILL GOING STRONG

BY NINA (Mrs. William E., Jr.) LEWIS

Missionary to Tanzania



Lewis stands beside the 1928 Model A he rebuilt from two old Fords. In front is its permanent license number.

AT THE EDGE of Gatooma, Rhodesia, the traffic policeman halted the approaching car. Hands on hips, he walked halfway around the vehicle, staring in amazement at the shiny, black automobile.

"You were breaking the speed limit," the officer said at last, "but I just can't believe it." Shaking his head, he added, "Now if you will just drive slower, I'll let you go."

He watched in bewilderment as, with a rattle and a roar, the 1928 Model A Ford chugged down the road,

carrying our family on another leg of travel that would total just under 6,000 miles within six weeks.

Our automotive venture began when an Indian mechanic told my husband Bill that he had seen an old Ford at a deserted gold mine in Chunya, about 100 miles from our home in Tukuyu, Tanzania. Since Bill has a fondness for old Fords and a hobby of repairing anything, he had to investigate. He bought the car for \$30 and drove it home over treacherous roads, though it had no brakes, no lights, and a

radiator that was worse than leaky.

Bill made plans for rebuilding, but faced difficulties since his purchase had only the hood, firewall, and fenders left from the body. With the purchase Bill had received a good supply of extra parts, which he dismantled and checked during moments of free time.

While at Mission meeting in Limuru, Kenya, over 900 miles from Tukuyu, we heard of another Ford. We found it had a complete body, in a manner of speaking, and purchased it. By

patching and repairing Bill got it to run, and we started home. After it quit on the road we left it at the Baptist seminary in Arusha. About two months later Bill secured a ride to Arusha. By taking a generator and a distributor he got the Ford going again, until an axle broke at Iringa. There it sat for a month until Bill had two days off to ride a bus to Iringa, install an axle, and drive the rescued vehicle home.

During the last 120 miles a rear wheel began coming off repeatedly. About 25 miles from Tukuyu the last of the three spare wheels was mounted. Before the car had gone another five miles the wheel came off and went rolling across a field. Bill remounted it, borrowing nuts from other wheels, and limped toward Tukuyu. Finally only one nut was left to hold the wheel on. At the last stop—in our yard—that wheel fell off.

During spare moments over the next year Bill rebuilt the two Fords into one. The engine in one had been re-bored and bearings rebabbitted, and so proved to be in good condition. First the chassis and then the running assembly were rebuilt and bolted in place. Parts were located in Mbeya, Iringa, Nairobi, Limuru, Arusha, Chunya, and even at Sears Roebuck. Next the fenders, running boards, and splash aprons were mounted. Finally the body was bolted in place. Since there was only one seat cushion (on one of the front bucket seats), Bill made others from springs gathered from junked cars.

Still one window riser gear was broken. Then on his way to a church one day, Bill found an old, rotted 1946 Chevrolet truck in the bush. About the only piece still intact was the gear for the window riser. Bill bargained for it, and found that it fit the Ford riser perfectly.

To celebrate completion of our "town car" we planned a long-anticipated visit to Victoria Falls in Rhodesia. Since Bill had been invited to preach at several places in Rhodesia, we combined preaching with a holiday trip. After almost one and a half years of leisure-time effort, Bill, with me and our four children, began the real test for the Ford.

When we arrived at the Tanzania-Zambia border, Bill had to repair the immigration official's car before we could be on our way. We discovered that the Ford suspension was excellent on the corrugated roads so common here. We reached Rhodesia on the

third day. It was later, just before turning off to the Baptist mission compound at Sanyati, that we were stopped for speeding. To the credit of the Ford it should be noted that the speed limit was 50 m.p.h.

Our first trouble occurred on our way to Bulawayo when the 37-year-old radiator finally gave out. Bill poured in two cans of leak-sealing fluid, scooped some water from a nearby pond, and we drove on.

After an evangelistic conference in Bulawayo, at which Bill preached, and a visit to the seminary at Gwelo, we went on to Victoria Falls. One evening we drove to a nearby game reserve where an observation tower is set up near a large watering hole to which hundreds of elephants come every day to drink. We were amused to watch the observers, 20 or more, shift their binoculars and cameras away from the elephants, buffalo, and assorted antelopes to stare at and snap pictures of the Ford.

The return trip to Tukuyu was smooth and uneventful, although the generator burned out. Bill, as usual, had a spare, and mounted it in 10 minutes. Back in Tukuyu Bill checked the auto thoroughly before we headed for Mission meeting in Nairobi,

Kenya. Though the roads on this trip were worse, our Ford took them in stride.

The Ford made friends for us everywhere. One dealer serviced the car free of charge for the privilege of taking a picture of it on his grease rack.

The Africans call it *Gari la Mfalme*, meaning "A King's Car." They think it is a Rolls Royce.

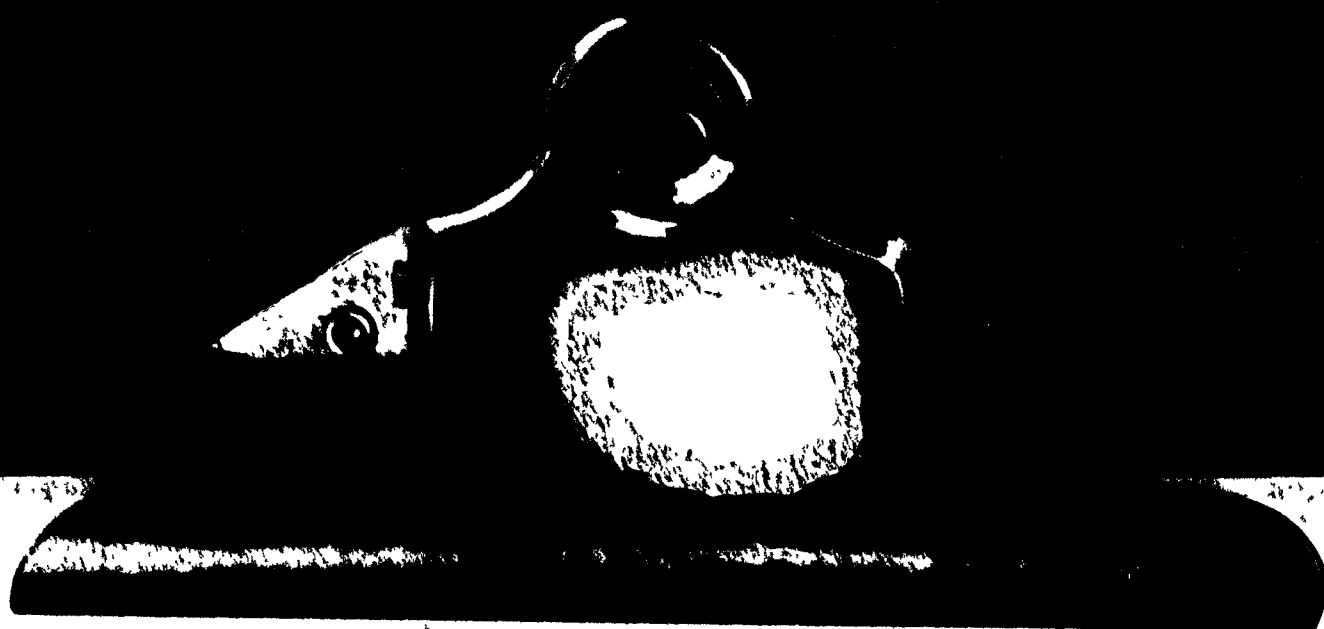
At a game park the African guides became so friendly because of the car that they all wanted to become Baptists. This gave us opportunity to give them literature, tracts, and a New Testament. We pray this contact will lead to a church's being established.

In Tukuyu the Ford pinch-hits when the Land Rover is out of commission. We call the Model A our "town car," but it is equally at home in the bush. It is our fun car, but it has been a testimony, too.

One of the problems facing Africa is the general feeling among Africans that if you have any education it is not good to work with your hands. Our Ford has been used many times to teach that using one's hands is ordained by God. We hope our Model A has had spiritual repercussions, that it might truly be a "Car of the King of Kings."

On a visit to Africa, Jesse C. Fletcher, FMB missionary personnel secretary, poses with Lewis family beside Land Rover. Model A is in background.





FOREIGN MISSIONS CLIPBOARD

October, 1966

The Foreign Mission Board added 20 to its overseas mission staff at its annual meeting in October. This brought the total of missionary personnel to 2,197, including 167 on short-term assignments.

MOROCCO became the 63rd country or political entity to which Southern Baptist missionaries are assigned with the employment as missionary associates of Merrell and Arlene Callaway, who formerly served there under another mission agency. No Southern Baptist missionary had ever been assigned to this North African country. The Callaways expect to return to Morocco in 1967 to work among Arabic-speaking people.

David D. Fried became the first special project doctor named by the Board. He and his wife expect to begin a year's work in NIGERIA next June. This category of mission service, adopted last year, allows Baptist physicians and dentists to assist for as long as a year in Baptist medical institutions overseas in response to emergencies.

The Board ADOPTED A BUDGET of \$28,022,300 for 1967, an increase of \$2,739,747 over the 1966 budget. More than 92 percent of all funds are used on the mission fields.

In northern NIGERIA, where tribal struggles have intensified, all Southern Baptist missionary families are safe, according to word received Oct. 10. Missionaries are not directly involved and there have been no evidences of antiforeign feelings, said Secretary for Africa H. Cornell Goerner. The FMB voted \$10,000 in relief funds for Nigeria.

All FMB officers were REELECTED: J. Chester Badgett, Campbellville, Ky., president; J. Roy Clifford, Richmond, Va., first vice-president; Mrs. J. Woodrow Fuller, Dallas, Tex., second vice-president (during the October meeting she became the first woman ever to preside over a FMB session); W. Rush Loving, Richmond, recording secretary; and Miss Inez Tuggle, of the Board staff, assistant recording secretary.

Missionaries in Guadeloupe, FRENCH WEST INDIES, and in the DOMINICAN REPUBLIC safely weathered Hurricane Inez, which struck there late in September. The FMB appropriated \$2,000 in relief funds for Guadeloupe.

"Our mission program is the greatest unifying factor in the Southern Baptist Convention," H. Franklin Paschall, Convention president, told the Board in a luncheon address. "We have variety in polity and doctrine, but we are UNITED IN MISSIONS," he declared.

Seinan

After Fifty Years



Administration building for junior high school at Seinan Gakuin.

BY JOHNNI JOHNSON

Associate, FMB Visual Education Division

ON A SUNNY April day in 1916, more than 150 guests assembled in Fukuoka, Japan, for the opening convocation of a new school for young men and boys (105 students, eight teachers). The mayor of Fukuoka urged the townspeople to have confidence in the new school. No parent should hesitate to enrol his son, he insisted.

Last April this same school—now Seinan Gakuin (pronounced Say-nahn Gah-kween)—began its 51st year. The old mayor, should he have been in at-

tendance, would have felt his faith justified, for this year Missionary Edwin B. Dozier, the chancellor, and 200 faculty members welcomed 6,718 students (including almost a thousand coeds) to the ten schools and departments of this educational complex that has become widely known in Japan and among Southern Baptists.

Between the two beginnings, Japan Baptists and Southern Baptists together have built Seinan Gakuin (in English it would be Southwestern University). The school has provided leadership

for Baptist churches, and its influence penetrates many areas of Japanese life.

The campus has always been a beach site in Fukuoka, near Hakata Bay. Windswept pines and near-tropical plants provide a beautiful setting. After World War II, the campus was a patchwork of dilapidated buildings, some of them dating back a generation. Today the major structures are functional and well-adapted to their intended uses.

In the school's 35th year ground was broken for the university's administration building. Rankin Memorial Chapel, dedicated in 1954, can seat 1,600; at the time of its construction it was the largest indoor auditorium on the island of Kyushu. The library-faculty building, also dedicated in 1954, has professors' offices and space for 100,000 books. The Theological Department now occupies its own facilities several miles from the main campus.

Missionary C. K. Dozier, father of the present chancellor, spearheaded the founding of Seinan and was its president for 13 years, 1917-30. Struck down by illness in middle life, his last words were, "Tell Seinan: Be true to Christ."

Today the missionary's words are the school's motto and many of her graduates are attempting to live by it. Some of them are outstanding in Fukuoka, like the chief at RKB, the city's radio-television service, or the manager of the Daimaru Department Store. Most of the pastors and leaders in the Japan Baptist Convention are Seinan graduates.

The university division of Seinan Gakuin is among the first ten private liberal arts schools in Japan. The kindergarten training college is said to be the best in Western Japan. The senior high school ranks third in Fukuoka Prefecture, and the private junior high school for boys stands as the only such school in the prefecture.

Fiftieth anniversary ceremonies for Seinan were conducted in the gymnasium of a local company, because no space on the campus is now large enough to accommodate the entire student body.

Seinan Gakuin's growth through the 50 years has brought the institution to a place of leadership and influence in Japan. But with all the changes, one thing has remained unchanged: Seinan's commitment to be true to Christ.

Two Seinan Gakuin graduates pause in front of Rankin Chapel. Shuichi Ozaki (left) is president of the Theological Department, which is located on a separate campus and is, in effect, a seminary. He is a preacher of stature and an able translator from English to Japanese. Hiroshi Kondo, formerly pastor of a Fukuoka church, is now pastor of Yuri-ga-oka Baptist Church, Tokyo.



Noboru Arase, also a Seinan graduate, served several years as executive secretary of Japan Baptist Convention and is now pastor of a church in Tokyo. Other graduates include Shuichi Matsumura, also a Tokyo pastor and now a Baptist World Alliance vice-president, and Nobuyoshi Togami, appointed with his wife as the Japan Convention's first missionaries to Japanese in Brazil.



PHOTOS BY AL J. STUART

GOLDEN ANNIVERSARY FOR SEINAN

NEARLY 4,000 faculty, students, Baptists, and friends assembled May 11 in Fukuoka, Japan, to celebrate the 50th anniversary of Seinan Gakuin's Educational Foundation.

Chancellor Edwin B. Dozier in his address called attention to the founder's scriptural motto (Phil. 3:12-14) as the basis for Seinan's new start toward greater achievement in its second half century. He held out the challenge for the school to attain worldwide acclaim as an understanding, bridge-building university, especially in Asia.

Honored during ceremonies were President Emeritus Y. Mizumachi, College Dean Emeritus K. Sugimoto (a postwar Diet member and two-term governor of Fukuoka Prefecture), High School Principal K. Sasaki, Trustee Chairman K. Yuya, and B. Kimura (leaders in the Japan Baptist Convention).

Senior High School Principal Toshio Ito, one of the school's first graduates with 42 years of continuous service, headed the list of more than 20 faculty and staff members receiving special recognition. Missionaries W. Maxfield Garrott, Alma Graves, and Dozier were recognized for their long service.

Garrott, president of Seinan Jo Gakuin, sister school for girls at Kitakyushu, in his address stressed that Seinan's real mission and permanent value are not to be found in outward physical splendor or numerical size, but in the depth and quality of spiritual values.

"God is everlasting; truth is immortal," declared Garrott. The only unity of any real value must be "in a sincere dedication to truth and to the true living God. This alone can make Seinan great."

He added, "Seinan's founding is no guarantee to her right for survival, but rather the guarantee is in her ever present incarnation of the ideals of her founding."

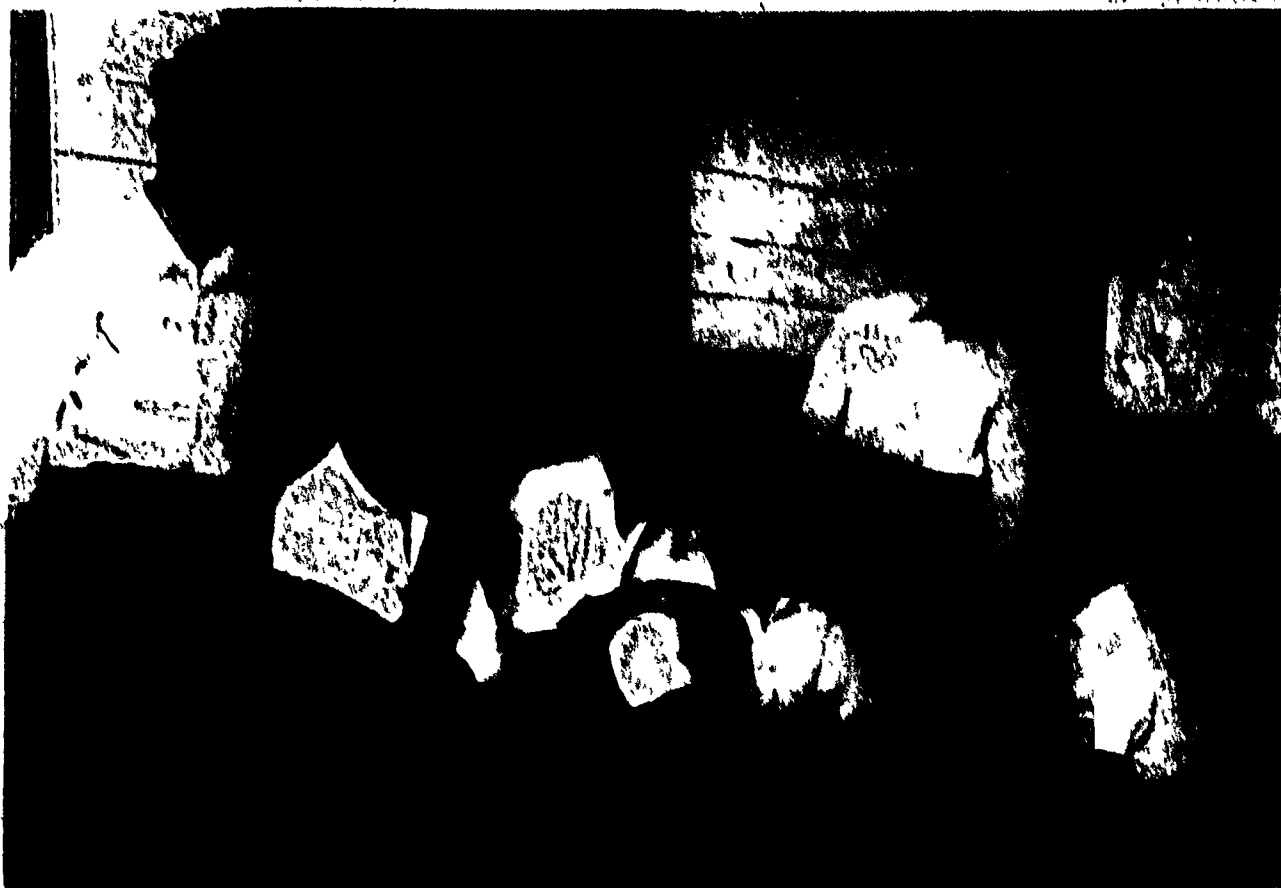
Seinan Gakuin began in 1916 with 105 students, graduating 31 after five years. Today the foundation encompasses Samidori Day Nursery of 60 infants and children; Maizuru Kindergarten, 180 pupils; a private boys ju-

nior high school, about 600 students; a private boys senior high school, more than 1,000 students; a Kindergarten Training Junior College, about 200 girls; a coeducational Bible School, 14 students; and the four-year Christian Liberal Arts University (with theology, literature, commerce, and economics departments; a law school is planned) of over 4,600 men and women, the only university of its kind in an area where reside 25 million persons—one fourth of Japan's population.

The total student community of over 6,700 students is served by 267 full-time faculty and staff plus 72 part-

were graduated from the 10 departments and schools of the foundation, there were 19,909 alumni. Within the whole student body the proportion of church members is around 4 percent. The number of Christians more than doubles during the two-to-four-year period of study so that about 6 percent of the graduates have professed Christ. Every year the school hears from churches about "delayed action" conversions among graduates; these bring the total of those won to Christ among the student body to almost 10 percent.

Many students commute from cities and towns 50 or more miles away, re-



High school students at Seinan Gakuin.

time personnel. The foundation owns a total of 83 acres of land valued at over \$4 million, and buildings evaluated at close to \$3½ million. The only adjacent land for expansion, nearly five acres, is costing the school almost \$700,000. This will be met by 1978, but only by paying 9 percent interest, since large gifts are unavailable locally.

The budget for the 1966-67 school year is \$1,170,202. The Foreign Mission Board provides \$73,680 (6.3 percent) of that amount, of which \$43,900 is for theological education.

By last March, when almost 1,200

quiring 60 to 90 minutes to travel. Follow-up of this group in the local churches poses a real problem.

Forty seminarians in the Theological Department and Bible School give promise for new Convention workers. The department, in cooperation with the Asia Baptist Graduate Theological Seminary in Hong Kong, is preparing to offer Master of Theology degrees in five fields, beginning in 1967, with all work done in English.

Twenty-five missionaries assist in various capacities in the school as well as in 11 organized churches and a dozen mission chapels in the area.

REASONS FOR SEINAN

BY MAUDE B. (Mrs. C. K.) DOZIER

Author stands before mantle with words of her late husband, who led in founding the school, "Seinan: Be true to Christ."

AFTER 17 years on Japan's island of Kyushu, Southern Baptist missionaries and their converts were few. They had but a trio of national workers, borrowed from the Northern (now American) Baptists who had begun work in Japan several years before Southern Baptists entered in 1889.

Other denominations also were known for their Japanese leaders, who wielded tremendous influence through the books they wrote. But the Southern Baptist Mission had trained no leadership, for they had no academic or night schools, no kindergartens, and no theological seminary, and time was running out.

For years some of the missionaries had been asking the Foreign Mission Board for permission and funds to start a school for training men to do Christian work. The reply: "The Board does not approve academic and collegiate work in Japan . . . because of the great financial burden."

But those of the Mission believed Christian schools would be an evangelistic opportunity. The education and training of Christian men and women was essential, for no nation can ultimately be won by foreign missionaries. Besides, they had the Master's command: "Go ye therefore . . . and teach all nations to observe whatsoever I have commanded you."

Once more they repeated their plea, this time with the encouragement of the earnest Japanese Congregationalist leader, Joseph H. Neesima, who wrote

Mrs. Dozier arrived in Japan in 1906 with her husband, the founder of Seinan Gakuin, who died in 1933. She taught at the school until 1941 and was founder of the Training School department. At the outbreak of World War II she was transferred to Hawaii, where she served until retirement in 1951.

the Board, "We have a plow in our hands, and we cannot turn back." Again the Mission urgently requested the opening of a seminary to train men to preach.

At last the Board granted funds for purchase of a site in Fukuoka, and the seminary opened in 1907 with seven students.

During those early years of small enrolment and financial strain, some thought it might be better to unite with the American Baptist seminary in Tokyo rather than continue as a separate institution. This uncertainty hindered progress. Students who had been educated in government schools without any Christian background could not fully enter into the spirit of the school. And those who had attended other denominational schools naturally had biased viewpoints.

The Mission realized that they had begun at the top of the educational ladder instead of giving men basic preparatory training before they entered the seminary. At first, the little stream of Christian education was but a trickle, but it was started, and the Mission believed it would grow deeper and wider.

Soon the Mission began an English night school in order to make maximum use of the seminary building. It was open to all classes of people and continued for several years.

After nine years the seminary's campus and building also became the facilities for Seinan Gakuin, the Mission's new academic school that would undergird the seminary. The West Japan Baptist Convention rejoiced along with the missionaries when Seinan Gakuin Academy opened its

doors initially on April 11, 1916.

For a number of years the financial burden of the new school almost outweighed the belief that a door had been opened through which multitudes would enter the kingdom of God. It was difficult to compete intellectually and financially with the many excellent government schools all over the nation. But the founders were determined to give Japan a great Christian school with one supreme objective: the winning of Japanese men and women to Christ.

The founders believed that a knowledge of the teachings of Jesus would enrich and purify every sphere of interest in the nation and that without such knowledge education could prove to be a menace. Science and fine arts alone cannot develop the character a nation needs. In a statement concerning the beginning of Seinan Gakuin, the founder said, "If it were not for the regenerated lives resulting from the expenditure of men and money we would not have the courage to ask for more."

The school's chapel hour, with Bible teaching and hymn singing, did much to change the atmosphere of the city of Fukuoka toward Christianity and increased the attendance of the churches of all denominations.

As an aid to evangelism the first kindergarten in the Convention was started in Fukuoka. Its success led to the establishment of a kindergarten department in the Training School 14 years later. This school provides teachers for kindergartens connected with Baptist churches throughout Japan, as well as in other denominational groups. The teaching of the Bible to the chil-

dren and their mothers has opened hundreds of homes to the gospel.

The beginning of five years of training in the Seinan Gakuin Academy naturally opened the door for the colleges of English literature and commerce. These higher units afforded three additional years for Christian education prior to seminary. The same year that the college for boys opened in Fukuoka the girls' high school, Seinan Jo Gakuin, began in Kokura. The dreams of its founders were later realized in the development of the junior college department.

The stream of Christian education grew even more when the seminary granted a request that girls be admitted for Bible training. Thus the Training School department began in 1935, but it did not continue long due to government attitudes and pressures that gained momentum as World War II drew near.

Because of the popularity of kindergartens in Japan there was no official interference with the kindergarten department at the Training School. This section of the school continued to teach the Bible, music, Christian education, and kindergarten methods.

In 1930 Southern Baptists needed to help these schools with 80 percent of their operating budgets, but today only 6.3 percent is needed for the entire Seinan Gakuin complex, including the theological section, though the program has expanded greatly.

About 80 percent of the full-time faculty of the university department at Seinan Gakuin are Christians. It is difficult to find Christian, qualified specialists in some fields of learning. Evangelism among the non-Christian staff yields fruit over the years. Many of the teachers in the school are graduates who have gained advanced degrees from government universities and have returned to their alma mater in order to make Christ known.

Seinan Gakuin and Seinan Jo Gakuin have provided faculty mem-



First student body and faculty of Seinan High School pose on opening day, April 11, 1916. C. K. Dozier is shown near the center on row with faculty.

bers for other Christian and government schools, some serving in administrative capacities. These in turn have aligned themselves actively with the churches in their communities. A number hold government jobs and witness there. Many are in key positions in business firms throughout the nation. Girl graduates are eagerly sought as wives for boys in good families.

Because of the accelerated increase of applicants for both schools competitive entrance examinations must be conducted, and far more applicants are turned away than can enter.

Chapel worship experiences offer many opportunities to preach the gospel to these lost young people. Every year the Bible is taught as a required subject for all students in both institutions. Opportunities for accepting Christ are given in these classes as well as in personal interviews. An evangelistic series of services is scheduled each year for each of the departments, and religious emphasis and vocational guidance weeks are conducted.

A majority of pastors and many Convention leaders are trained at Seinan seminary. A large number of

the officers in the churches are graduates of these schools.

When the religious director at Seinan University arrived at a neighboring church to preach and conduct a baptismal service, he was surprised to be met by a former university night school student who often had expressed doubts about the value of Christian education.

Seeing the surprised look on the teacher's face, the former student explained, "I couldn't get away from what I heard about Christ at Seinan. I was baptized here this spring."

Related a prominent businessman and member of a Tokyo church: "When I was in Seinan I hated the chapel hour and sometimes skipped it. After I had graduated and was married God gave us a baby boy. In a short time He took that baby away. My wife and I were in utter despair.

"Then I recalled the teaching of the Bible, the chapel hour, and of hearing your children singing in English, 'Come to Jesus, come to Jesus, come to Jesus just now.' I suggested to my wife that we might visit the Baptist pastor. Perhaps he could help relieve us in our great distress. We went, and dedicated our lives to Christ. That was 40 years ago."

One fine Christian graduate is making contacts in many parts of the world as he travels for his import-export company. Many large commercial firms have repeatedly asked for graduates of Christian schools because of their honesty and strong, reliable character. Often a business firm will request: "If you have any more graduates like the one you sent us last year, please send them on to us."

This 1907 photo shows original site of seminary that was later incorporated into Seinan Gakuin. Building at left was moved to new site for the school.



FACING CULTURE SHOCK

By Joe E. Tarry

AT DUSK our ship entered the harbor at Santos, where warehouses along the docks loomed grotesquely in the fading light. We were glad to disembark, for the tension of details involved in leaving our homeland and of keeping the children out of danger during two weeks on the cargo and cruise ship had begun to fray nerves.

But as I set foot on the wharf a strange feeling swept over me. I had entered a new land. Left behind were the security and familiar surroundings of the United States; I would be in Brazil for five years.*

Culture shock describes the emotional and mental upheaval brought about within a person by environment

*Appointed in June, 1964, the Tarrys arrived in Brazil in April, 1965, to begin language study. This article, relating some of the initial adjustments on the field, was prepared after about nine months there. The Tarrys completed language school in May and have moved to Governador Valadares, Minas Gerais, where he does evangelistic work.

and culture different from what he has been used to. An individual's feeling of security is shaken when unfamiliar surroundings and people take the place of accustomed ones.

Brazil is making giant strides of progress, especially in the large cities, but except for automobiles, electricity, and telephones, it is much like the U.S. of three or four decades ago. As a fellow language student pointed out, there is a greater contrast between the U.S. and Brazil today than when the first Southern Baptist missionaries arrived in 1881, because the industrial boom had not then begun in the U.S., a boom that has opened a wide gap between commodities available in the two nations.

An immediate frustration encountered was the slow, carefree way of life in contrast to the speed and efficiency common in the U.S. Life in Brazil moves slowly. People don't

hurry about anything, or so it seems. Leaving a busy church life, we were thrust into a culture where time is less important.

It took almost two hours, two trips from post office to bank, and contact with six persons just to prepare a small package for mailing. To my tale of woe, a veteran missionary replied, "How did you do it so quickly?"

New missionaries are disturbed by the evident poverty. A middle class is beginning to develop, but poverty engulfs most of the population. Beggars are a common sight, though the government is attempting to help.

Poor communication is annoying. Brazil does not have enough telephones to fill the demand, and the cost—ranging from \$300 to \$600, depending on the city—puts them out of range of all but a few. A customer must pay not only for the telephone but for the poles and lines, though monthly rates are cheap.

Lack of transportation poses a problem. During his first year the missionary does not have a car. The walking is healthful, but there are no shopping centers where everything needed can be bought in one place. The customer must walk for hours through the business district in shopping.

Making a purchase is confusing. Unless I know the name of the item I must point or try to make signs with my hands. If the clerk does understand, he writes the price on a ticket and gives me a copy to take to the pay window, then to another area of the store where the purchased item has been wrapped.

For a health-conscious American it takes a while for some of his concern about hygiene to disappear. Encounters with dirty linens in some restaurants, unkempt waiters in an ice

Left: Missionary William Clinton views Brazil's largest city, São Paulo. Right: Shoppers in São Paulo.



PHOTOS BY W. ROBERT HART

cream parlor, and the offensive odor in some meat markets are unsettling.

Little things keep the missionary aware that he is a foreigner and people are watching him. For instance, how should he eat an ice cream cone? If he eats like an American, he stands out as an alien. Most Brazilians use a small wooden spoon to eat the ice cream and throw away the cone.

Housing differs. Typical Brazilian homes have small front and back yards and are built close to neighboring houses. We were used to yards big enough for children to run and yell. Brazilian children are taught not to yell, and it isn't easy to help an American child understand such a custom. Fortunately, Brazilian children do get loud sometimes. According to Brazilian custom boys are not punished

"Have we made the right choice?" But as a family becomes better acquainted with Brazil and Brazilians these frustrations melt away.

Three major tensions seem the hardest on missionaries: *being away from loved ones, the language barrier, and the spiritual sag.*

Often a missionary loses a member of his family in the U.S. during the first year on the field. One couple in South Brazil received eight death messages, including the father of each, during their first two years of service.

Most of the problems we face are in some way partially a result of not being able to speak the language. We feel perhaps like a baby must feel when he cannot make his parents understand his babble.

Sometimes after carefully picking

worship services offer him little. Hymns are different, the order of service varied, the benches hard, a nursery for children nonexistent. Older children face similar problems as, unable to understand a word, they sit in a Sunday School with few teaching aids. We tried to give our children at home the kind of teaching they had been accustomed to in church.

A missionary who has left a position as pastor, education director, or music director in his homeland finds himself suddenly unable to lead singing, preach, or pray. Gearing down is not as easy as he might have thought. Now he realizes how important words are, for he cannot derive much from a service when he cannot understand what is said or done. It took me nine months in Brazil to begin to feel like

Our greatest need is prayer, not for material needs, but for physical strength in an inhospitable climate, for the acuteness of mind to engage in the mental gymnastics demanded by the life-motivating philosophies and ideologies of the country, and for the emotional stamina demanded to cope with the vagaries of a culture not fully comprehensible.

—Richard C. Henderson
Missionary in Ghana

often. How delicate to live among neighbors who disapprove of yelling and of punishing boys. How would you persuade your son to cry softly after a spanking?

Houses in South Brazil have water boxes in the attic, filled only at certain times, so we have learned to conserve water. Most homes have no hot water except a shower head that heats water. There is little cabinet space in the kitchen, and too little work room.

Severe illness seems too frequent a visitor to new missionaries. This can drain a person of energy and enthusiasm and even cause him to wonder why God has led him abroad.

The differences opposing one's cultural pattern accumulate and occasionally bring on frustration. Most missionaries I have talked to went through a period of stress. Some had doubts arise during their first year or two:

words from a dictionary and constructing sentences, we tell a salesclerk what we want, only to meet his blank stare. "Doesn't he understand Portuguese?" we think to ourselves in dismay. Idiomatic expressions so abound that a dictionary does not always help in conversation.

During language study we attended classes four or five hours a day, repeating words, phrases, and sentences again and again. During the first eight months one begins to wonder if he will ever catch on, until at last his ears begin to distinguish the proper sounds.

Some people may think that as soon as a missionary reaches the field he begins to live on a higher spiritual level. Unfortunately this isn't so easy.

Fresh from a busy church life in the U.S., the new missionary in the first few months on the field finds

I had been to a worship service after I had attended church.

Those of us who were pastors miss a study, a place of solitude for meditation. It doesn't take long for spiritual batteries to run down, and it requires greater effort by the missionary to maintain a proper spiritual plane.

I do not intend in any way to be critical of Brazil or Brazilians, for this land faces opportunity for an outstanding future, and I have begun to love Brazilians and their country. What most of the new arrivals face is but a nerve-straining period of frustration brought on by accumulation of many factors. Only an unusually severe case produces true culture shock in which a person cannot adjust and withdraws from society. But I have tried to be frank so that Southern Baptists might glimpse some of the problems new missionaries encounter.

editorials

The Lottie Moon Christmas Offering—78 Years

BY NO MEANS does a mere record of amounts tell the story of the Lottie Moon Christmas Offering for Foreign Missions. From its beginning, the giving of money has been but one result of a major prayer involvement fostered and developed by Woman's Missionary Union. Immeasurable are the many other fruits, both through the spiritual power needed for our mis-

sionary witness abroad and for the commitment of life here in the homeland.

The Foreign Mission Board closes its Lottie Moon Offering books each year on April 30. All amounts arriving after that date are included in the report for the next offering. We present here a complete list of the yearly amounts received.

Date	Amount						
1888	\$ 3,315.26	1908	26,300.15	1927	172,457.36	1946	1,381,048.76
1889	2,659.72	1909	27,921.03	1928	235,274.31	1947	1,503,010.12
1890	4,320.43	1910	25,283.65	1929	190,130.81	1948	1,669,683.38
1891	4,984.93	1911	28,943.21	1930	200,799.84	1949	1,745,682.81
1892	5,068.82	1912	31,875.63	1931	170,724.87	1950	2,110,019.07
1893	3,596.48	1913	38,035.81	1932	143,331.24	1951	2,668,051.30
1894	3,454.73	1914	27,661.48	1933	172,512.86	1952	3,280,372.79
1895	4,501.63	1915	36,147.97	1934	213,925.81	1953	3,602,554.86
1896	3,708.17	1916	40,986.35	1935	240,455.12	1954	3,957,821.00
1897	4,356.42	1917	44,110.83	1936	292,401.57	1955	4,628,691.03
1898	4,493.37	1918	53,687.39	1937	290,219.74	1956	5,240,745.39
1899	5,309.57	1919	68,768.82	1938	315,000.40	1957	6,121,585.14
1900	6,355.60	1920	40,092.77	1939	330,424.70	1958	6,762,448.63
1901	6,088.17	1921	28,615.78	1940	363,746.30	1959	7,706,847.29
1902	7,534.27	1922	29,583.67	1941	449,162.48	1960	8,238,471.07
1903	10,957.32	1923	42,206.37	1942	562,609.30	1961	9,315,754.78
1904	11,787.01	1924	48,677.00	1943	761,269.79	1962	10,323,591.69
1905	14,016.49	1925	306,376.21	1944	949,844.17	1963	10,949,857.35
1906	17,522.21	1926	246,152.84	1945	1,201,962.24	1964	11,870,649.35
1907	21,272.15					1965	13,194,357.32

Updated Addressing

YOU MAY DETECT some changes in the address label on your forthcoming February copy of THE COMMISSION. Changing to a computerized addressing process, we have had to abbreviate some address elements, at times even a person's name. We thought it advisable to let you know ahead of time.

Be Sure

BE SURE not to penalize an overseas missionary to whom you send a Christmas package. The surprise element in receiving a gift can quickly fade if he finds it necessary to pay an exorbitant amount of money to clear the item through the customs authorities where he lives.

Customs rates and requirements are different for every country and it is difficult to acquire accurate information about them, even from the embassies or consuls representing those countries in the U.S. Therefore, numerous

missionaries have asked us to urge every person planning to send packages to them, regardless of the season, to get the facts about what can be sent, how to package it, and how to identify its contents. They have further advised us that it is best to get such information either from the person to whom the parcel is to be sent or at least from someone in that specific locality.

More Space

THE COMMISSION will be a larger magazine in 1967. The number of pages will remain the same but the trim size will be larger. The January issue will be the first with new dimensions.

Along with this increase of printing space on each page, we will also publish an August magazine, increasing to 12 the number of issues for the year. With these two innovations we shall be able to present a larger coverage and treatment of the expanding outreach of Southern Baptist witness for Christ overseas.



It can be done!

BY BAKER J. CAUTHEN

THE WEEK of Prayer for Foreign Missions is just before us. It has been a blessing for many years, but now it takes on even greater significance because of the objectives to which we are committed.

In view of the vast needs throughout the world and because of the mercies of our Lord, Southern Baptists have felt led to aim toward a staff of 5,000 foreign missionaries at the earliest possible date.

At present there are approximately 2,200 missionaries of our Board serving in 62 countries. Within a few months entry will be made into a number of additional lands, particularly in Africa where so many nations have attained independence.

There are many evidences that God is leading toward this goal in missions advance. Volunteers continue to offer their lives. More than 2,200 persons in seminary, graduate school, or in service situations are in touch with the candidate division of the Foreign Mission Board. More than 2,000 others are in preparation in college and below, getting ready to take their places as God may lead in the mission task.

Reinforcements are needed in every field we now serve. In some lands only a beachhead has been established. Entry into independent African countries formerly a part of the French colonial empire is long overdue. Fruitful fields call for servants of God who will give themselves to the task of evangelism and church development. The largest possible use must be made

of radio, television, and other media of mass communication. We must confront difficult fields with the love of God, knowing that the power of the Holy Spirit can produce transformation.

Churches on mission fields must be multiplied. Their ministries must be strengthened and every encouragement given them to reach the vast populations that surround them. Thousands of lights must be set ablaze in the darkness of our day.

The reaping time has come. Early missionaries labored patiently to win a few hundred to Christ. The time has now come when approximately 50,000 persons are baptized annually on mission fields and in a short while the number should grow to more than 100,000. Year by year the harvest must increase.

But all of this awaits power that man cannot produce of himself. God is always reminding us that power is from him alone. That is why we must pray. We must ask the Lord of the harvest to thrust out laborers into the harvest. We must seek the power of his Holy Spirit upon the ministries of his servants so that the words they speak and the deeds they perform may be effective in reaching people for Christ. The miracle of missions takes place at the throne of grace. Out of intercessory prayer flow the blessings made visible in deeds of loving service.

The Week of Prayer lifts the worldwide enterprise to the throne of grace.

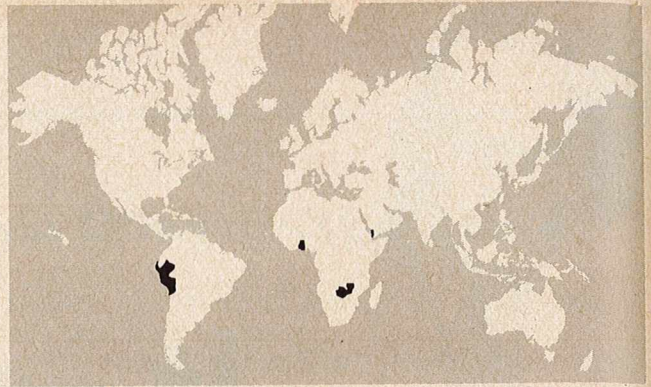
Its value is not limited to the few days involved in the week itself. Answers come throughout the years, even long after those who have participated have gone to be with their Lord. Decades ago people prayed for the very countries that we have been privileged to enter for Christ in these 18 years since advance began.

Linked with the Week of Prayer is the Lottie Moon Christmas Offering. We can be confident that giving will be liberal if praying is fervent. We can also rest assured that the gifts we make will have increased power and meaning.

If the objective of a staff of 5,000 missionaries is to be reached, there must be sustained growth of both the Lottie Moon Christmas Offering and the Cooperative Program. A minimum increase of \$2 million in the operating funds of the missionary enterprise is essential, together with annually increasing funds to be used for construction of necessary buildings. If either the Lottie Moon Christmas Offering or the Cooperative Program should fail to grow, advance would be stalemated and God's servants on needy fields would find themselves having to make bricks without straw.

We await with eagerness the Week of Prayer and the Lottie Moon Christmas Offering. We look forward with joy to the thrilling reports that will come as the blessings of God will be outpoured. We set our hands to the task before us, believing that by the power of God it can be done!

YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

ZAMBIA

Population: 3,500,000.

Size: 288,131 square miles (about half the size of Alaska).

Government: Republic; former British colony of Northern Rhodesia became independent in October, 1964. Capital: Lusaka.

Religions: Tribal, Christianity, Islam.

Languages: English (official); more than 90 tribes speak over 30 languages; five main languages recognized: Bemba, Lozi, Luvale, Tonga, Nyanja.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1959 (45th country entered). First worship services and Sunday School classes were held in August, 1960, after several months of language study.

Service center:
Zambia Baptist Press, Lusaka.

Related to work: Seven churches and 12 mission points; 403 members.

Present missionary personnel: 20.

At Broken Hill

William H., Jr. (Bill) and Dottie Jones and 4 children

At Chingola

Dutton A., Jr., and Marilyn Bonnell and 1 child (and 1 child no longer on field)

Norman and Jean Wood and 3 children

At Kitwe

Zeb and Evelyn Moss and 2 children

At Luanshya

R. L., Jr., and Doris Stocks and 3 children

At Lusaka

Milton E., Jr., and Barbara Cunningham and 2 children

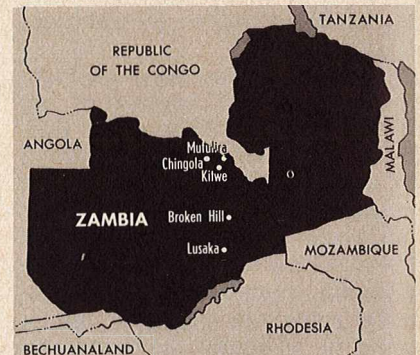
Douglas and Katherine Kendall and 4 children

L. Gordon, Sr., and Louise Ogden and 3 children

Tom and Mary Small and 3 children

At Mufulira

Ted and Verna Savage and 3 children



YEMEN

Population: 5,000,000.

Size: About 75,290 square miles (slightly smaller than Nebraska).

Government: Republic proclaimed in 1962. Capital: San'a.

Religion: Almost totally Muslim.

Language: Arabic.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1964 (60th country entered; earlier in this series Luxembourg was listed as 60th, but should have been 61st).

Service center:

Medical work was begun with a clinic in Taiz, but this has now

been moved to temporary quarters in Jibla, where construction of a Baptist hospital is beginning.

Present missionary personnel: 8.

At Jibla

Jean Potter*

Murray and Muriel Scarborough (2 children not on field)**

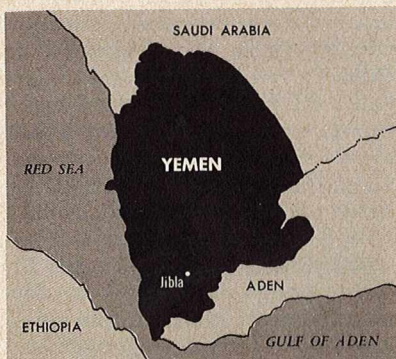
James M., Jr., and June Young and 4 children

Not yet on field

Byron and Anne Braly and 3 children

Carolyn McClellan

*Special Project Nurse
**Missionary Associates



Field statistics as of Jan. 1, 1966. Missionary personnel information as of Oct. 3, 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

PERU

Population: 11,100,000 (about half are Indians).

Size: 496,224 square miles (about five sixths the size of Alaska).

Government: Republic; gained independence from Spain 1821-24. Capital: Lima.

Religion: Roman Catholicism predominant. Religious liberty pre-

vails, but Roman Catholic religion is protected.

Languages: Spanish (official); Quechua, Aymará.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1950 (32nd country entered).

Service centers:

Peruvian Baptist Theological Institute, Trujillo.

Book stores, Lima and Trujillo. Encampment site, Santa Eulalia.

Related to work: Eight churches and 13 mission points; 458 members. Peruvian Baptist Convention was organized in 1966.

Present missionary personnel: 25.

At Arequipa

Bill and Mirle Matheny and 3 children

David and Bettye Stull and 3 children

At Lima

Lewis and Jo Lee and 4 children

Irvin and Mickey Northcutt and 2 children (and 1 child no longer on field)

James and Marilyn Redding and 3 children

At Piura

Steve and Shirley Dittmore and 3 children

Lowell and Shirley Ledford and 5 children

At Trujillo

Bryan and Vickey Brasington and 2 children

Roy Z., Jr., and Martha Chamlee and 3 children

Marvin and Jean Fitts and 3 children

Charles W. Helm*

John and Wynona Ratliff and 5 children

Not yet on field

Keith and Anna Lee Shelton and 3 children

*Missionary Journeyman



GHANA

Population: 7,400,000.

Size: 92,100 square miles (slightly smaller than Oregon).

Government: Republic; former British colony of Gold Coast became independent in 1957, and became a republic three years later. Capital: Accra.

Religion: Chiefly pagan.

Languages: English widely used; principal African languages: Twi and Fanti.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1947 (19th country entered). First Baptist congregation, made up of traders from Nigeria, met in 1918. Baptist churches started by these immigrants cooperated with the Nigerian Baptist Convention until the Ghana Baptist Convention was formed in 1964.

Service centers:

Baptist Press, Kumasi.

Baptist Pastors School, Tamale. Ghana Baptist Seminary, Abukwa.

Baptist Hospital, Nalerigu.

Good will center, Accra.

Related to work: 42 churches and 106 mission points; 3,400 members.

Present missionary personnel: 33.

At Abukwa

Dick and Pat Henderson and 3 children

Gene and Marjorie Verner and 2 children

At Accra

Jim and Dottie Annis and 5 children

Gerald and Mary Lou Carlin and 2 children

Nadine Lovan

Carol Stalcup*

Mary Dann (Danny) Stampley

At Ejura

Mrs. Homer R. (Ossie) Littleton

Shirley Plumlee*

At Kumasi

William and LaVerne Arnold and 3 children

Charles D. Myers*

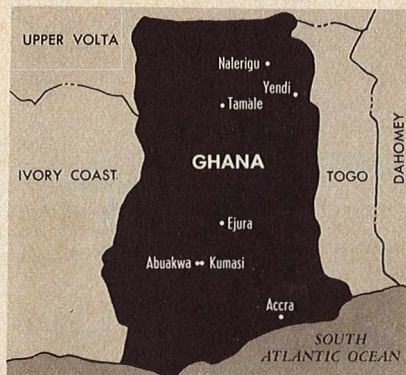
Sue Snider

Evelyn Stone

At Nalerigu

Willie Mae Berry

Don and Esther Donley and 1 child



George M., Jr., and Alice K Faile and 3 children (and 1 child no longer on field)

Hudson and Jean Favell and 4 children

Diana Lay

Don Reynolds*

Bill and Irma Richardson and 3 children

At Tamale

Douglas and Sarah Ellen Cather and 3 children

James and Sylvia Foster and 3 children

*Missionary Journeyman

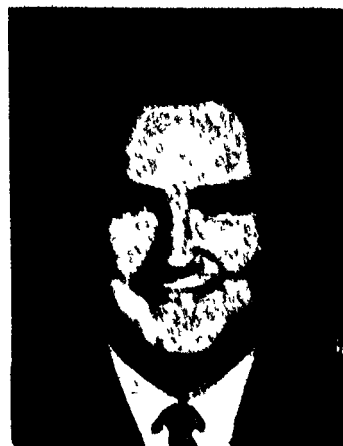
MISSIONARY ASSOCIATES

**Employed December, 1965;
May, June, July, 1966**



James (Jim) and Pauline (Polly) Clarke, employed last December, are now in Ogbomosho, Nigeria, where he is business manager for Baptist Health Services. Born in 1923 at Decatur, Miss., Clarke is a graduate of Mississippi College and holds the M.R.E. degree from New Orleans Baptist Theological Seminary. After four years in the U.S. Marine Corps, he served in Nigeria as a missionary under the Foreign Mission Board 1949-52. Later he worked with Baptist Book Stores as visual aids consultant and was pastor in Alabama before becoming registrar and director of admissions at Howard College, Birmingham, Ala., in 1956. His wife died in 1957; they had one daughter, Kathy, now almost 12. In 1961 Clarke married Pauline Jackson, a registered nurse who had served under the FMB 1956-61 as a missionary in Rhodesia. Born in 1929 at Wadsworth, Ala., she is a graduate of an Alabama school of nursing, Howard College, and New Orleans Seminary, with an M.R.E. degree.

New pastor of the English-language Trinity Baptist Church in Saigon, Vietnam, is **James (Jim) Humphries**; he and his wife Mary were employed in May. A native of Savannah, Ga., Humphries, 40, is a graduate of Furman University and holds the B.D. degree from Southwestern Baptist Theological Seminary. After two years in the U.S. Navy and completion of most of his college work, he was employed for seven years as a salesman and district manager for a Michigan-based firm. From 1959 until employment by the FMB he was pastor in Oklahoma and Texas, 1963-66 at Golden Gate Church, Ft. Worth, Tex. Mrs. Humphries, the former Mary Lou Lookingbill, was born in Springdale, Ark., in 1933. A graduate of the University of Arkansas, she has attended Southwestern Seminary, and taught homemaking in junior high schools in Texas. The couple has three children, Madison (Matt), eight, Mark, three, and Tracy 10½ months.

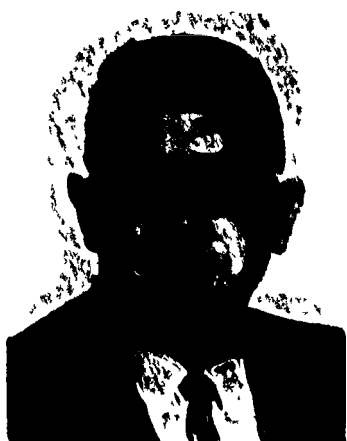


William (Bill) and Margaret Greer, employed in June, arrived in September at Ibadan, Nigeria, where he serves at the Baptist dental clinic. Greer, born in San Augustine, Tex., in 1926, served in the U.S. Army Air Force 1944-45, and then attended Baylor University, receiving the B.A. degree and the D.D.S. degree from the College of Dentistry. He was in private practice as a dentist 1952-66 in Texas and Tennessee, in Memphis, Tenn., since 1955. Mrs. Greer, the former Margaret Ann Hamilton, was born in Memphis in 1926. Also a Baylor graduate, she has taught elementary school in Texas and in Memphis. They have three children, William, 13, Janita Ann, 10, and Phillip, 6.

Joseph and Irene Barnes, employed in July, arrived at Baptist Hospital, Ogbomosho, Nigeria, in September. Both are natives of North Carolina, he born in 1924 at Lexington, and she in 1926 at Knightdale. After service in the U.S. Army Air Force 1943-45, Barnes received the B.A. degree from Wake Forest College and the M.D. degree from Bowman Gray School of Medicine. Commissioned in the U.S. Public Health Service in 1953, he remained with the service until this year, stationed at hospitals in Washington, Virginia, New York, Texas, Massachusetts, Illinois, and Oklahoma. He served as intern, resident, deputy chief of surgery, chief of surgery, and surgeon in the various assignments. Mrs. Barnes, the former Irene Blanche Flowers, is also a Wake Forest graduate. She has held secretarial positions in the District of Columbia and in North Carolina. Their children are Gwendolyn, 13, Janette, 11, and Pamela, 9.

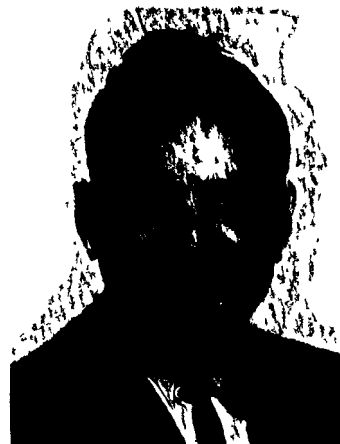


Employed in July were Ray and **Billie Bell**, assigned to Rhodesia, where he is to do maintenance work at Sanyati Baptist Hospital. Born in 1926 at Lawson, Ark., Bell served in the U.S. Navy Seabees 1945-46, then worked at an Arkansas sawmill and a Louisiana paper mill. From Technical Institute, Ft. Worth, Tex., he received a certificate in combustion engine mechanics and design; he also attended Trinity College, Clearwater, Fla. He has worked as mechanic, as millwright and millwright foreman for construction and engineering companies in Texas and Louisiana, and as mechanical supervisor for a Florida firm 1961-66. Born in 1928 at Dubach, La., Mrs. Bell, the former Billie Fae Davis, has worked as a telephone company employee and for a retail firm. They have a four-year-old son, Gary.



After more than 20 years in the U.S. Navy, attaining the rank of lieutenant commander (now retired), **Robert (Bob) Finley** and his wife **Pertie** were employed in July to serve in Singapore, where he will do book store work. A native of Malta, Ohio, Finley, 43, served in the Navy 1941-64 in the Pacific theatre, U.S., Guam, Germany, and Japan. A graduate of the U.S. Naval Academy, he did additional study at American University and service schools. Later he earned the M.R.E. degree from Golden Gate Baptist Theological Seminary. Mrs. Finley, the former **Pertie Marie Crothers**, was born in Auburn, Ind., in 1923. She has attended Indiana University Extension Center, South Bend, and Golden Gate Seminary. She was in the WAVES 1943-45, and has done clerical and secretarial work, including being secretary for Yokohama International Baptist Church in Japan 1962-63. The couple has three children, **Charles** (her nephew, adopted when young), 25, **Brigitte**, 17, and **Cecella**, 13.

Howard and **Carole Hovde**, employed in July, are now in Monrovia, Liberia, where he is pastor and teacher at Ricks Institute. Hovde, 38, was born in Ft. Atkinson, Wis. A graduate of Baylor University, he holds the B.D. and Th.M. degrees from Southern Baptist Theological Seminary. He saw duty in the U.S. Navy 1946-47, was pastor in Indiana 1954-56, assistant minister at South Main Church, Houston, Tex., 1956-59, and from 1959 until employment by the FMB was pastor in Madison, N.J. Born in 1930 at Miami, Okla., Mrs. Hovde, the former **Carole Jean Shelton**, is a graduate of Washington University, St. Louis, Mo., and holds the M.R.E. degree from Southern Seminary. She taught for a while in Missouri and was church receptionist at South Main Church, Houston. Their children are **Anna Cathryn**, almost nine, and **John Howard, Jr.**, almost six.



A supervisor for construction of the new Baptist hospital and housing for missionary personnel at Jibla, Yemen, was secured when **Murray** and **Muriel Scarborough** were employed in July. The couple arrived in Yemen in September. Both are natives of Jonesboro, Ark.; he was born in 1914 and she the next year. He has been in construction work since 1936, associated with firms in Arkansas, Mississippi, and Tennessee, including Memphis, Tenn., 1944-58 and again 1960-66, this time with his own construction company. Married in 1936, the **Scarboroughs** have two daughters, **Marcia** (Mrs. **John R. Dunlap**) and **Pamela** (Mrs. **J. C. Caviness, Jr.**), and three grandsons.

SPECIAL PROJECT NURSE

Employed January, 1966

Dora Jane Staton, a registered nurse employed in January, arrived the next month in Ajloun, Jordan, to begin her service at Baptist Hospital there. Born in 1933 at New Columbia, Ill., she did secretarial work before becoming a nurse. She received her professional training at Missouri Baptist Hospital School of Nursing, St. Louis, where she later served as a nurse and clinical instructor. She holds the B.S. degree from Murray State College.



MISSIONARY

FAMILY ALBUM

APPOINTMENTS (October)

ALEXANDER, Charles Leroy, Okla., & Betty June Nabors Alexander, Okla., *Chile* (Box 86, Washington, Okla.).
BURNETT, Johnny Nathaniel, Tex., & Barbara Ann Evans Burnett, Ark., *Eq. Brazil* (506 W. Jones, Dimmitt, Tex.).
LANIER, Donald Lee, Okla., & Margaret Eileen Barrett Lanier, Ill., *Hong Kong* (1721 W. Seminary Dr., Ft. Worth, Tex. 76115).
MCMINN, Don Jackson, Ga., & Virginia Leigh (Ginger) Turner McMinn, Tenn., *Korea* (5120 Fairlane Rd., Columbus, Ohio 43207).
MCNEALL, Donald William, Mo., & Wanda Lee Smith McNeall, Mo., *Eq. Brazil* (Rt. 1, Malta Bend, Mo. 65339).
NOWLAND, Harvey Louis, Jr., Wis., & Roberta Gail Jordan Nowland, Wis., *Peru* (Rt. 3, Gainesville, Tex. 76240).
WOODFIN, Yandall Clark III, Tex., & Leta Frances Beene Woodfin, Tex., *Switzerland* (2041 Bettibart St., Ft. Worth, Tex. 76134).

REAPPOINTMENTS (September)

KING, Ernest Lawrence, Jr., Va., & Dorothea Mary DeWitt King, Iowa, *Indonesia*.

MISSIONARY ASSOCIATES (Employed in October)

CALLAWAY, Merrel Price, Ga., & Arlene Johannah Jensen Callaway, Iowa, *Morocco* (805 Fairmount Ave., Chatham, N.J. 07928).
DIXON, John Pendrick, Fla., & Marjorie Floyd Dixon, Tex., *Guyana* (Box 91, Bountiful, Utah 84010).

SPECIAL PROJECT DOCTOR (Employed in October)

FRIED, David Daniel, Ark., & Elsie Elizabeth Moreau Fried, Tex., *Nigeria* (423 E. Lincoln, Hollis, Okla. 73550).

ADDRESS CHANGES

Arrivals from the Field

BURNETT, Mr. & Mrs. Ralph W. (*Argentina*), 6000 SE. 7th St., Midwest City, Okla. 73110.
LAWTON, Rev. & Mrs. Wesley W., Jr. (*Taiwan*), 4226 Bowser Ave., Dallas, Tex. 75219.
LAY, Diana (*Ghana*), 1914 W. Colter, Phoenix, Ariz. 85015.

LEDFOUR, Rev. & Mrs. Lowell E. (*Peru*), 2101 Meadow Rd., Waco, Tex. 76710.
OWEN, Evelyn W. (*Japan*), 711 Starlight Dr., NE., Atlanta, Ga. 30305.
RAY, Rev. & Mrs. Emit O. (*Trinidad*), 2224 E. 19th St., Tulsa, Okla. 74104.
RIFFEY, Dr. & Mrs. John L. (*S. Brazil*), 512 N. 49th St., Ft. Smith, Ark. 72901.
ROBERSON, Rev. & Mrs. William T. (*Vietnam*), 8621 Idlewild Rd., Charlotte, N.C. 28212.
SCULL, Rev. & Mrs. Ancil B. (*Indonesia*), 411 E. Keith St., Norman, Okla. 73069.
WOLLERMAN, Anna M. (*S. Brazil*), 610 W. Baraque St., Pine Bluff, Ark.
YANCEY, Mary Ellen (*Nigeria*), Camp Hill, Ala. 36850.

Departures to the Field

BIBLE, Mattie Lou, Caixa Postal 1939, Recife, Pernambuco, *Brazil*.
BURCH, Vella Jane, Bap. Theol. Sem., Rüslikon-Zurich, *Switzerland*.
DONEHOO, Rev. & Mrs. W. Wilson, Apartado Aereo 15333, Bogotá, D.E., *Colombia*.
ENGE, Rev. & Mrs. Siegfried G. (appointed to *Argentina*), Apartado 4035, San José, Costa Rica.
FRYE, Rev. & Mrs. C. Ray (appointed to *Malaysia*), Shaw House, Rm. 510, Orchard Rd., Singapore 9.
GARRETT, Rev. & Mrs. Harold D., 1154 M. H. del Pilar St., Manila, *Philippines*.
GREER, Dr. & Mrs. William B. (assoc.), PMB 5113, Ibadan, *Nigeria*.
HARDISTER, Rev. & Mrs. Graydon B., Bap. Hosp., Ajloun, *Jordan*.
HILLIARD, Rev. & Mrs. Russell B., Camp 65, Barcelona, *Spain*.
HORNBUCKLE, Linda (journ.), Bap. Theol. Sem., Rüslikon-Zurich, *Switzerland*.
KIRBY, Donna, 169 Boundary St., Kowloon, *Hong Kong*.
LEMONDS, Patricia (journ.), P.B. 735, Gatooma, *Rhodesia*.
LINCOLN, Clyde Roy III (journ.), First Bap. Church, 675 Kaiserslautern, Adolf Kolping Platz 14, W. Germany.
MASAKI, Rev. & Mrs. Tomoki, 2/35, Kami Midori-cho, Shichiku, Kita-ku, Kyoto, *Japan*.
MOORE, Dr. & Mrs. W. Dewey, Via della Spighe 8, Rome, *Italy*.
MOORHEAD, Rev. & Mrs. Marion F., 1/18 Kamiyama cho, Shibuya ku, Tokyo, *Japan*.
PINKSTON, Rev. & Mrs. D. Edwin (appointed to *Ivory Coast*), 56 Rue Laponneraye, Tours (I-et-L), France.

PLUMLEE, Shirley (journ.), Box 27, Ejura, *Ghana*.
POPP, Violet, Bap. Hosp., Ajloun, *Jordan*.
POTTER, Rev. & Mrs. Paul E., Apartado 193, Santiago, *Dominican Rep.*.
RENFROW, Rev. & Mrs. Harold E., Caixa Postal 282, Niterói, Estado do Rio de Janeiro, *Brazil*.
REYNOLDS, F. Donald (journ.), Bap. Medical Center, Nalerigu, via Gambaga, *Ghana*.
RICKETSON, Mr. & Mrs. Samuel A., Box 427, Taipei, *Taiwan*, Rep. of China.
SCARBOROUGH, Mr. & Mrs. W. Murray (assoc.), Bap. Clinic, Box 404, Taiz, *Yemen*.
SMITH, Mr. & Mrs. Jack A. (assoc.), 1-610, Aza Sakashita, Osawa, Mitakashi, Tokyo, *Japan*.
SPAIN, Sarah (journ.), Apartado Aereo 5156, Cali, *Colombia*.
STANLEY, Mr. & Mrs. Robert L., 1154 M. H. del Pilar St., Manila, *Philippines*.
STRINGER, Linda (journ.), Sanyati Bap. Hosp., P.B. 735, Gatooma, *Rhodesia*.
SULLIVAN, Brenda (journ.), Bap. Theol. Sem., Rüslikon-Zurich, *Switzerland*.
WHEELER, Dr. & Mrs. John P., Isisbuhlstrasse 11, 8800-Thalwill, *Switzerland*.
WINHAM, J. Terry (journ.), Immanuel Bap. Church, 62 Wiesbaden, Taunusstrasse 46, *Germany*.

On the Field

ANDREWS, Kay (journ.), Caixa Postal 1940, Recife, Pernambuco, *Brazil*.
ATNIP, Rev. & Mrs. Logan C., 25 Laner-

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AUSTIN, Ruth, Djl. Tjipaganti 17, Bandung, Indonesia.

BETHEA, Dr. & Mrs. Ralph C., A-1 Commissariat Rd., Bangalore, India.

BLUNDELL, Rev. & Mrs. C. Ray, Jr., Box 1019, Jinja, Uganda.

BOND, Rev. & Mrs. G. Clayton, Togo Bap. Mis., B.P. 1353, Lomé, Togo.

BRICE, Rev. & Mrs. George B., Caixa Postal 16, Feira de Santana, Bahia, Brazil.

DOYLE, Rev. & Mrs. C. Donald, Apartado 93, San Ramon de Alajuela, Costa Rica.

FOX, Mary, Niger Bap. Col., Box 61, Minna, Nigeria.

FRAZIER, Rev. & Mrs. Billy R., Caixa Postal 916, Santo Andre, São Paulo, Brazil.

GRAVES, Dr. & Mrs. William W., Casilla de Correo 143, Posadas, Misiones, Argentina.

HALE, Rev. & Mrs. S. Dennis, Padre Sarmiento 18, 7°, La Coruna, Spain.

HOLMES, Robert E. (journ.), Sarmiento 618, Martinez, Buenos Aires, Argentina.

HOPPER, Rev. & Mrs. John D. (appointed to Switzerland), 18 Rue Marceau (I et L), 37 Tours, France.

JIMMERSON, Rev. & Mrs. Joseph A., 169 Boundary St., Kowloon, Hong Kong.

KNIGHT, Rev. & Mrs. Howard C., Eduardo Costa 548, Acassuso, Buenos Aires, Argentina.

LAWHON, Rev. & Mrs. Charles H., Sr., 1154 M. H. del Pilar, Manila, Philippines.

MOSELEY, Dr. & Mrs. James R., Bap. Hosp., Shaki, via Oyo, Nigeria.

MUSGRAVE, Rev. & Mrs. James E., Jr., Caixa Postal 1770-ZC-00, Rio de Janeiro, GB, Brazil.

MYERS, Rev. & Mrs. Lewis I., Jr., Box 134, Danang, Vietnam.

OGDEN, Rev. & Mrs. L. Gordon, Sr., Box 2600, Lusaka, Zambia.

OLIPHINT, Rev. & Mrs. Keith L., Box 207, Mbeya, Tanzania.

OLIVER, Virginia (Mrs. John S.), Caixa Postal 89, Belém, Pará, Brazil.

POULOS, Mr. & Mrs. George W., Athenas 13, Voula, Greece.

ROPER, Anita, Bap. Mis., Box 300, Yaba, Nigeria.

SEAT, Rev. & Mrs. Leroy K., 19/7 2-chome, Uehara-cho, Shibuya-Ku, Tokyo, Japan.

SERIGHT, Rev. & Mrs. Gerald Ben, Rua Vigario Silva 67, Uberaba, Minas Gerais, Brazil.

SNYDER, Rev. & Mrs. F. Joe, Bap. Mis., Box 4628, Nairobi, Kenya.

SODERGREN, Kenneth W. (journ.), Box 61, Minna, Nigeria.

SQUYRES, Jerry W. (journ.), 42-1 University Rd., Tainan, Taiwan, Rep. of China.

STRUBLE, R. Harlan, Jr. (journ.), Bap. Hosp., Eku, via Sapele, Nigeria.

IN MEMORIAM

Joseph Lancaster Hart

Born Essex Co., Va., Nov. 26, 1877

Died Dallas, Tex., Sept. 8, 1966



JOSEPH L. HART, pioneer missionary to Argentina and Chile, died Sept. 8 in Dallas, Tex., where he had lived since 1964. He was 88. A minister's son, he graduated from Richmond (Va.) College (now the University of Richmond) and Southern Baptist Theological Seminary, Louisville, Ky.

While at the seminary, he and a classmate prompted the start of Southern Baptist mission work in Argentina. Feeling that God wanted them to serve in that country, they asked the Foreign Mission Board to send them, but there were no such funds. After Hart explained the situation to the seminary faculty and student body during a mission emphasis day in March, 1903, \$1,000 was raised. The Board appointed Hart, his wife, and his friend that year.

After language study, he worked in Argentina's Santa Fe Province, leading in the establishment of 10 churches. He was president of the Argentine Baptist Convention in 1911.

While in the U.S. on furlough in 1917, Hart again stirred Southern Baptists to open a new field—this time Chile, where the Board was already giving limited financial assistance. Speaking to a Baptist gathering in Murray, Ky., he told of opportunities he had seen while visiting Chile. A young dentist in the audience donated \$100 to start a fund for missionaries to Chile; \$2,000 was raised and the Board appointed its first couple for Chile.

The Harts transferred to Chile in 1921, residing in Temuco, in the southern region. Concerned for the training of national pastors, he was president for several years of a Bible institute in Temuco, the forerunner of the Chilean Baptist Theological Seminary, Santiago. He was also a professor and treasurer at the Baptist Academy, Temuco.

He was Chilean Baptist Convention president 1921-30, and edited its publication, *La Voz Bautista* (The Baptist Voice), in 1921 and 1922. After a few years in Concepción, he opened new work at Antofagasta.

Following retirement in 1947, Hart worked among Spanish-speaking people in El Paso, Tex., and Ciudad Juarez, Mexico, and was a pastor in Kentucky. Mrs. Hart died in 1962. Survivors include Lois Hart, a missionary nurse in Chile, two other daughters, and a son.

United States

ATCHISON, Mr. & Mrs. Bill C. (N. Brazil), 803 Clebud, Euless, Tex. 76039.

BEATY, Rev. & Mrs. Robert E. (Rhodesia), 565 Terrell, Memphis, Tenn. 38111.

BEDDOE, Louella (Mrs. R. E.), emeritus (China), c/o Mrs. J. Choate, 118 College Blvd., Pineville, La. 71360.

BELLINGTON, Rev. & Mrs. R. Paul (Eq. Brazil), 2001 Perry Hwy., Tallahassee, Fla. 32304.

BICE, Rev. & Mrs. John L., emeritus (N. Brazil), 814 Buchanan Ave., Longview, Tex. 75601.

BITNER, Rev. & Mrs. James H. (Chile), 4526 Frazier, Ft. Worth, Tex. 76115.

BOWDLER, Rev. & Mrs. George A., Sr., emeritus (Argentina), 1517 Denny Rd., Columbia, S.C. 29203.

Box, Rev. & Mrs. Paul (Malaysia), 2619 University Ave., Bakersfield, Calif.

BRALY, Dr. & Mrs. Byron D. (appointed to Yemen), 3203 King St., Austin, Tex. 78705.

CAMPBELL, Vera L. (Japan), Box 22122, Ft. Worth, Tex. 76122.

CARNEY, Dr. & Mrs. J. W. (Pakistan), 3782 W. Dugan Cr., Apt. 3, Memphis, Tenn. 38116.

CARPENTER, Dr. & Mrs. Jimmie H. (Indonesia), 521 Miller St., Winston-Salem, N.C. 27103.

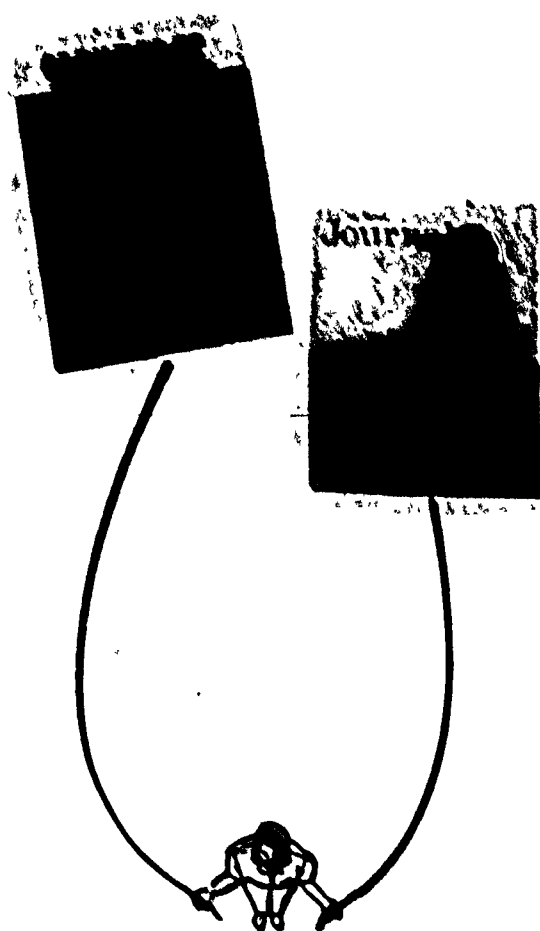
CARTER, Mr. & Mrs. J. Dale (N. Brazil), 2707 66th, Lubbock, Tex. 79413.

CLAXON, Mr. & Mrs. W. Neville (Nigeria), 2226 Woodbourne Ave., Louisville, Ky. 40205.

DYSON, Rev. & Mrs. Albert H., Jr. (Nigeria), 7200 Shadyvilla, Apt. 27, Houston, Tex. 77055.

EWEN, Bettye Jane (Nigeria), 716 S. Duck St., Stillwater, Okla. 74075.

(Continued on next page)



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(Continued from preceding page)

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HALL, Rev. & Mrs. Robert J. (Nigeria), 2038 N. Broadway, Springfield, Mo.

HOLLOWAY, Rev. & Mrs. Billy W. (Uganda), Rt. 20, Macklin Ln., Knoxville, Tenn. 37921.

HUMPHREY, Dr. & Mrs. J. Edward (Nigeria), Golden Gate Bap. Theol. Sem., Strawberry Point, Mill Valley, Calif.

LINGERFELT, Rev. & Mrs. James E. (N. Brazil), Box 652, Jefferson City, Tenn.

LOZUK, Rev. & Mrs. George S. (Venezuela), 1903 Seminary Dr., Ft. Worth, Tex. 76115.

MAIDEN, Dr. Joanna (Nigeria), 548-A N. Bond St., Baltimore, Md. 21205.

MATTHEWS, Rev. & Mrs. Jack B. (Argentina), 305 Lockland Ave., Winston-Salem, N.C. 27103.

MONTROY, Edythe I. (Nigeria), 23 S. Pauline St., Memphis, Tenn. 38104.

MOORE, Minnie F. (Mrs. J. W.), emeritus (China), 711 S. Fifth St., Waco, Tex. 76706.

NATIONS, Dr. & Mrs. Archie L. (Japan), Rt. 6, Box 516-B, Durham, N.C. 27704.

OODY, Mr. & Mrs. T. Eugene (assoc., Liberia), 1140 F St., Apt. D, Arcata, Calif. 95521.

PATTERSON, Ione (Mrs. A. Scott), emeritus (Nigeria), 2836 Mulford Ave., Orlando, Fla. 32803.

PATTON, Rev. & Mrs. Glenn (appointed to Jordan), 400 E. 33rd St., Austin, Tex. 78705.

RALEY, Rev. & Mrs. Harry L. (Taiwan), 2334 Coronet Pl., Jackson, Miss. 39204.

RILEY, Rev. & Mrs. C. Duane (S. Brazil), 223 N. Fourth, Purcell, Okla. 73080.

SCHOCILER, Rev. & Mrs. Lowell C. (N. Brazil), 3101 Harris Park Ave., Austin, Tex. 78705.

SHARPLEY, Rev. & Mrs. Dan N. (S. Brazil), 1508 Fair Oaks Dr., Corsicana, Tex. 75110.

SHOEMAKE, Rev. & Mrs. Howard L. (Dominican Rep.), 3260 Bigham Blvd., Ft. Worth, Tex. 76116.

SKINNER, Dr. & Mrs. William (Paraguay), 3644 Carnes Ave., Memphis, Tenn. 38111.

SMITH, Rev. & Mrs. James W. (Israel), Colorado Apts. J-204, Lake Austin Blvd., Austin, Tex. 78703.

SPANN, Rev. & Mrs. J. Frederick (N. Brazil), 302-2 Pennell Cir., Alumni Village, Fla. State Univ., Tallahassee, Fla. 32304.

STULL, Rev. & Mrs. F. David (Peru), 2000 W. Broadus Ave., Ft. Worth, Tex. 76115.

SUMMERS, Mabel (Lebanon), Rt. 1, Box 70A, Bardstown, Ky. 40004.

TIPTON, Rev. & Mrs. S. Thomas (Kenya), 7231 Exeter St., Paramount, Calif.

TRIMBLE, Rev. & Mrs. J. W. (Lebanon), 1406 Kinney Ave., Austin, Tex. 78704.

VALERIUS, Rev. & Mrs. Erling C. (Eq. Brazil), 268 Second St., Clermont, Fla.

VERNON, Rev. & Mrs. Vance O. (Eq. Brazil), 1809 Kingsbury Dr., Nashville, Tenn. 37215.

WATSON, Rev. & Mrs. Thomas L. (Uruguay), 2413 W. Drew, Ft. Worth, Tex.

WOOD, Rev. & Mrs. Norman W. (Zambia), 4717 Stanley Ave., Seminary Hill, Ft. Worth, Tex. 76115.

YOUNG, Rev. & Mrs. Jack N. (S. Brazil), 11104 Hannett Ave., NE., Albuquerque, N.M. 87112.

TRANSFER

JIMMERSON, Rev. & Mrs. Joseph A., Indonesia to Hong Kong, Sept. 8.

BIRTHS and ADOPTIONS

BURRIS, Anna Priscilla, daughter of Rev. & Mrs. W. Mack Burris (Singapore), Sept. 12.

COMPERE, David William, son of Rev. & Mrs. W. Arthur Compere (Nigeria), Aug. 29.

PATTEN, Laurie Lee, daughter of Rev. & Mrs. John E. Patten (Thailand), Aug. 25.

REDMON, Donna Jo, daughter of Rev. & Mrs. Donald H. Redmon (Costa Rica), July 28.

ROBERSON, John William, son of Rev. & Mrs. William T. Roberson (Vietnam), July 26.

YARBROUGH, David Andrew, son of Rev. & Mrs. James A. Yarbrough (Nigeria); received for adoption Aug. 31.

DEATHS

BAUSUM, Euva (Mrs. Robert L.), emeritus (China-Taiwan), mother of Dorothy (Mrs. Bobby D.) Evans (Singapore), Sept. 3, Mt. Vernon, Ky.

BOND, Ben T., father of Marvin T. Bond (Hong Kong), Aug. 27, Vicksburg, Miss.

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DUBON, Edwin Henry, father of Gertrude (Mrs. Donald H.) Rose (assoc., Germany), July 27, Drayton Plains, Mich.

HART, Dr. Joseph L., emeritus (Argentina-Chile), father of Lois Hart (Chile), Sept. 8, Dallas, Tex.

MULLINS, T. E., father of Dr. L. Darrell Mullins (Indonesia), Sept. 10, Johnson City, Tenn.

NIXON, James Bunyan, father of Helen Nixon (Argentina), Sept. 18, Whiteface, Tex.

ROWE, Carrie H. (Mrs. J. H.), emeritus (Japan), Sept. 11, Santa Maria, Calif.

SHEPARD, Rena G. (Mrs. J. W.), emeritus (Brazil), mother of Rev. John W. Shepard, Jr. (Japan), Sept. 12, Atlanta, Ga.

SHERER, Mrs. Henry, mother of Rev. Robert C. Sherer (Japan), Sept. 16, Sheffield, Ala.

SMITH, S. P., father of Rev. Hugh G. Smith (Malaysia), March, Miller, Mo.

TERRY, R. W., father of Rev. R. W. Terry (Iceland), Sept. 11, Meridian, Tex.

TYSON, Mrs. Horne, mother of Ruth (Mrs. Ervin E.) Hastey (Mexico), Sept. 6, Shawnee, Okla.

WARD, Flent, stepfather of Rev. Glendon D. Grober (Eq. Brazil), Aug. 26, Little Rock, Ark.

WATSON, Dr. Stephen Lewton, emeritus (Brazil), Oct. 6, Columbia, S.C.

MARRIAGE

SERIGHT, Juanico Rao, daughter of Rev. & Mrs. Gerald Ben Seright (S. Brazil), to Hugo Jose Cantellops, Aug. 21, Dumas, Texas.

Doctor Inducted as Fellow

C. Donald Langford, missionary doctor to Hong Kong, was inducted as a Fellow of the American College of Surgeons on Oct. 14.

Medallion Awarded

The Government of Chile has honored Cornelia Brower, emerita missionary, for 45 years of labor on behalf of Chile's people, especially the youth. The Minister Secretary General, in presenting her the Bernardo O'Higgins medallion in August, spoke of Miss Brower's devotion to Chile and Chileans and of the Government's appreciation for what she and others like her are doing for the nation's progress and well-being.

The medallion is awarded outstanding Chileans and foreigners who by their lives and testimonies demonstrate faithfulness to Chile in the tradition of Bernardo O'Higgins, Chile's liberator. Miss Brower is the seventh evangelical to receive the honor, reported Missionary Melvin E. Torstrick.

With her for the award ceremony, held in the office of the Secretary of State, were several missionary and Chilean co-workers and friends, including the presidents of the Chilean Baptist Convention and the Chile Baptist Mission. Prior to the ceremony, Miss Brower was honored by the Mission at a tea, and was presented a 45-year service pin on behalf of the Foreign Mission Board.

She went to Chile in 1921 to help another missionary establish the Baptist Academy in Temuco. For most of the next 40 years Miss Brower was assistant principal and teacher; at one time she was interim principal for nearly three years.

She could have retired from active service in 1961, but chose to meet an urgent need for a dean of women at the Chilean Baptist Theological Semi-

Chilean dignitaries present medallion to Cornelia Brower in recognition of 45 years of mission service in Chile.

nary, Santiago. Early in 1965, following a furlough in the U.S., she returned to the academy to fill an emergency vacancy. A light heart attack a few months later forced her to give up this responsibility, but she has continued to assist the principal.

Although she reached the FMB's compulsory retirement age of 70 last January, she has continued to live in her adopted country.

Daughter of Pioneer Dies

Mrs. Richard W. Noel, the former Nettie David, daughter of pioneer missionaries to Nigeria Rev. and Mrs. W. J. David, died in Henderson, N.C., Aug. 23. She was born in Nigeria in 1881.

Pool Teaches on Furlough

Missionary J. Christopher Pool, president of the Nigerian Baptist Theological Seminary, is visiting professor of religion at the University of Corpus Christi, Baptist school in Texas, while on furlough.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

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8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: Said publication is produced primarily for and circulated among the Board's fostering denominational constituency from whom material and spiritual support might be

elicited through this medium of information and promotion.

9. Paragraphs 7 and 8 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders of a corporation which itself is a stockholder or holder of bonds, mortgages or other securities of the publishing corporation have been included in paragraphs 7 and 8 when the interests of such individuals are equivalent to 1 percent or more of the total amount of the stock or securities of the publishing corporation.

10. This item must be completed for all publications except those which do not carry advertising other than the publisher's own and which are named in sections 132.231, 132.232, and 132.233, Postal Manual (Sections 4353a, 4353b, and 4356 of Title 39, United States Code).

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B. Paid circulation:

1. Sales through dealers and carriers, street vendors and counter sales: Average no. copies each issue during preceding 12 months, 0; single issue nearest to filing date, 0.

2. Mail subscriptions: Average no. copies each issue during preceding 12 months, 90,000; single issue nearest to filing date, 90,000.

- C. Total paid circulation: Average no. copies each issue during preceding 12 months, 90,000; single issue nearest to filing date, 90,000.

- D. Free distribution (including samples) by mail, carrier or other means: Average no. copies each issue during preceding 12 months, 4,000; single issue nearest to filing date, 4,000.

- E. Total distribution (sum of C and D): Average no. copies each issue during preceding 12 months, 94,000; single issue nearest to filing date, 94,000.

- F. Office use, left-over, unaccounted, spoiled after printing: Average no. copies each issue during preceding 12 months, 0; single issue nearest to filing date, 0.

- G. Total (sum of B, C, E, and F—should equal net press run shown in A): Average no. copies each issue during preceding 12 months, 90,000; single issue nearest to filing date, 94,000.

I certify that the statements made by me above are correct and complete.

FLOYD H. NORTH

PISTLES

Simple Answer Correct

It was a simple direct sermon on the way to receive eternal life. There was a feeling of expectancy as we started the invitation, but no one responded.

The service over, people began slowly moving toward the door. I stood in the church hallway to bid them good-bye.

Suddenly I became aware that the man whose hand I was shaking was a stranger and that he was telling me something. I stepped closer to hear his low tones.

"I accept this Christ you have talked about," he stated earnestly. "I give myself to him."

Recovering from my surprise, I began talking with this man and

learned that a long time ago he had some slight contact with the gospel. Recently he had been working in our area and had noticed the church sign announcing the services. The sign also included a Bible verse: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). After the service had begun he slipped in, sat down, and listened attentively.

From experience I have learned that the expression "accepting Christ"—so well understood by us who know him, whether we speak it in English or Spanish—can mean something different to those of other religious backgrounds. So, when the proper moment came, I probed to see how much this man really comprehended.

"Tell me what you mean by saying that you accept Christ."

"Well," he began, "it means that Christ will take away my evil. He will give me better thoughts. He will make a different kind of person out of me."

It was a simple but profoundly correct answer.

Charles W. Shirley
Mendoza, Argentina

Influence Regained

Yusufu heard preaching in the marketplace, but since he was a devout Muslim it distressed him. He and two friends decided to go to the missionary

to argue over these matters. "I hated that missionary," Yusufu admitted later.

In the missionary's office two of the men, including Yusufu, decided to give their hearts to Christ. The months that followed were trying ones of persecution. On the day of Yusufu's baptism his wife was taken away by her father. Yusufu also lost his position as head of a local political organization.

But Yusufu now has graduated from the Baptist Theological Seminary of East Africa, at Arusha, and is pastor of his home church at Gungu. His wife Marlamu is back with him and teaches a women's Sunday School class. Yusufu again has much influence in the village, this time not as a political leader, but as spiritual leader in the only church for the more than four thousand villagers.

Charles R. Owens, Kigoma, Tanzania

Afraid To Decide

Like many Japanese university students, Hajime Kojima wishes to improve his English, but unlike many students he seems sincerely interested in the Bible and Christianity. Consequently he attends English Bible classes and quite often visits our home to talk and discuss religion and philosophy.

From his questions and answers it is obvious that he is trying to remove many doubts from his mind concerning Christ. From his regular visits it is evident that he wants to believe.

Late one evening we had presented to Kojima San once again the gospel of Jesus Christ and had urged him to believe. He seemed to be emotionally upset and was certainly under deep conviction by the Holy Spirit, yet he would not yield. "I can't believe; I can't believe," he said over and over.

"Kojima San, why can't you believe?" I asked him later.

"The Christian religion is good, and the teachings of the Bible are good," he answered, "but the teaching of Buddhism is also good. I am seeking the true way, and I am afraid that if I decide to follow Christ I shall miss the true way."

There are many in Japan seeking the true way but hesitant to believe in Jesus Christ who said, "I am the way, the truth, and the life."

Max H. Love, Kyoto, Japan

Perhaps They Didn't Know

How would you like to be the only missionary to the population of Panama, Costa Rica, or one of several African republics? My wife and I are the only missionaries in this *kabupaten* (county), which has more people than the countries mentioned.

There is not yet a Baptist church for these 1,501,537 people. More than 150,000 of them live in the city of Bogor, with the remainder in nearby towns and villages. The county is divided into 31 areas, 26 of which have no church of any kind. And 18 of the 31 areas have no Christians in them. Yet in this same county are 6,289 mosques and 1,472,242 Muslims. Only 10,732 persons—less than 1 percent—claim to be Christian, either Protestant or Catholic. Even Buddhists outnumber Christians.

With these facts in mind, can you imagine why some of my friends in the U.S. tried to convince me that I was more needed there than on the mission field? Perhaps they did not know the situation. Or perhaps they did not really believe that a man—any man—without Christ is doomed. Or perhaps they were so close to their own needs that they could not see the white harvest fields.

Avery T. Williams, Jr., Bogor, Indonesia

Peddler's Doctrine Shows Commitment

Odji is the hardworking little peddler who sells choice fruits and vegetables at our back door. Some months ago he professed faith in Christ. In a non-Christian culture one always wonders about the depth of such a commitment. Odji is a Sudanese, a member of a tribe that has been most resistant to the gospel. He is illiterate. He lives by an economic system not noted for honesty. So there were doubts in our minds, even though Odji came faithfully to church.

But we remembered Jesus' words, "O ye of little faith," after Odji talked to us recently.

"My wife has read all of that Sudanese New Testament to me, and those other books, too," he reported. "Sometimes we sit up till three or four o'clock reading them together. I'd like some more lessons, please, for Christians."

"I know that this shirt I'm wearing doesn't really belong to Odji. Even Odji doesn't really belong to Odji; everything is only borrowed from the Lord. I know that death isn't the end, even though this body will be buried. I must trust in the Lord, now and forever. I must do what is right as the Lord wants me to do."

William N. McElrath
Bandung, Indonesia

Missionaries Gene and Jean Phillips and their children in Triangle, Rhodesia.

Doctors Start Frontier Mission

We had arrived in the frontier town of Ipora, a new community of some 5,000 Brazilians seeking to "start over." Although only 150 miles from Goiânia, the last 100 miles took five hours to travel over terrible roads—here steep, there crooked, everywhere full of holes; five creeks to ford; 34 cattle guards, each a nightmare. But the trip was worth it.

A young Baptist doctor and his wife moved to this isolated place seven years ago and immediately began to set up a medical center. The work grew with the town. Over the years the doctor invited three other physicians to be partners with him. Two of these families are also Baptists; not too long before our visit, the wife of the other doctor accepted Christ as Saviour.

Finding no satisfaction in attending the town's existing churches, they began a small mission in their homes. Missionary George B. Cowser, two Brazilian pastors, and I had come to encourage them, assist in immediate needs, plan for constructing a church building, and help find a pastor.

The doctors took time from their busy schedules to show us the town and the hospital.

That evening we entered the hospital and announced we would hold a

worship service in the hall. Within minutes about 100 persons had gathered to listen.

After our trip we arranged for a young seminary student to visit Ipora. We feel there will be a new church there by the end of the year. It will be a strong, giving, missionary church. I know, because I have met some of its charter members.

Robert L. Hensley
Goiânia, Goiás, Brazil

Funeral Music Offers No Comfort

On a downtown street in Taichung I was attracted by the noise of a funeral procession. The two groups of musicians playing with great vigor, the dozen or so mourners dressed in white, and the block-long procession all attested to the fact this was neither a large funeral or a small one, just average.

But there was something unusual. The hearse—the customary buslike vehicle, painted white—was occupied by the driver and two men in work clothes, probably mortician's attendants. Contrary to custom, neither the coffin nor the family rode in the hearse. Instead, two coffins, painted a brilliant red, were carried in a cart behind the hearse.

Among the trailing mourners were

no elderly persons, only young adults. The chief mourner, a young man, apparently was burdened by the weight of utter hopelessness, for two friends supported him as he walked. The usual pictures of the deceased—in this case a handsome young man and a lovely young woman—were displayed by two marchers.

For the missionary the most tragic aspect was the music. One band, seeming to smother the second one by sheer volume, blasted away unconcernedly at "Aloha." No lyrics were used, of course, but what did the song mean to these sorrowing hearts? Perhaps the mourners had never heard the familiar English words, "Farewell to Thee." Perhaps also they had never known "He Lives on High."

Lucille Dawdy, Missionary Associate
Taichung, Taiwan

IN MEMORIAM

Euva Majors Bausum

Born McKinney, Tex., Feb. 24, 1900

Died Mt. Vernon, Ky., Sept. 3, 1966



EUVA (Mrs. Robert L.) BAUSUM, emeritus missionary to the Orient, died Sept. 3 in Mt. Vernon, Ky., where she and her husband had made their home for 10 years. She was 66.

A Texan, she was a graduate of Mary Hardin-Baylor College, Belton, Tex., and also attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

Unmarried, she was appointed by the Foreign Mission Board July 10, 1924, and sailed nine days later for China. Her fellow missionaries in Kweilin included Bausum, whom she married in 1929.

She served as principal and teacher in a Baptist girls' school. She also taught in a Baptist boys' school and a Bible school for preachers and worked in Sunday School and Woman's Missionary Union.

The couple remained in Kweilin through most of World War II, adding to their other work responsibilities with refugees and war orphans. They left for furlough in the U.S. early in 1944, nine months before Kweilin fell into enemy hands.

They did not go back to China after the war, but in 1951 went to Taiwan, being stationed at Keelung. They returned to the U.S. late in 1955 and retired in 1958.

Besides her husband, survivors include a missionary daughter, Mrs. Bobby D. Evans, in Singapore, and two sons, George R. and Howard T. Bausum.

Grace Schimmel Carson

Born Birmingham, Ala., Nov. 26, 1891

Died Denver, Colo., Aug. 22, 1966



GRACE (Mrs. W. H.) CARSON, a missionary to Nigeria for four decades, died Aug. 22 in a Denver, Colo., hospital at the age of 74. Born and reared in Birmingham, Ala., she made her home there after retiring in late 1961. She studied music in Judson College, Marion, Ala., before she married and went to Louisville, Ky., where she

graduated from Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary).

Appointed by the Foreign Mission Board in 1918, she and her husband were first assigned to the Baptist College and Seminary, Ogbomosho, Nigeria, the forerunner of today's Nigerian Baptist Theological Seminary. He was vice-president; she taught and was also principal of a day school.

In 1935 they moved to the Niger Delta region. Nigerian Baptists had started more than 100 churches there, but the churches lacked trained leaders. A survey revealed four distinct areas of need. They decided to help all four.

To reach the churches they traveled thousands of miles by motor launch, automobile, canoe, bicycle, raft, foot, and even piggyback. They revitalized old churches and or-

ganized new ones, examined candidates for membership, straightened out disputes, and planned buildings.

Because converts needed more instruction, the Carsons began some publication work, but continued their delta ministry until the early 1950's, when illness ended Carson's strenuous traveling. Then they gave most of their time to radio evangelism, from Lagos. After Carson's death in 1954, Mrs. Carson returned to Ogbomosho to be hostess at a nursing home for missionaries and also taught wives of seminary students. She served there until leaving Nigeria a few months before retirement.

Carrie Hooker Chiles Rowe

Born Hazelhurst, Miss., Jan. 28, 1883

Died Santa Maria, Calif., Sept. 11, 1966



C. HOOKER (Mrs. J. H.) ROWE, 83, emeritus missionary to Japan, died in Santa Maria, Calif., Sept. 11. She was Miss C. Hooker Chiles when she went to Japan under the Foreign Mission Board in 1915. Six years later she married J. H. Rowe, also a missionary. He died in 1929.

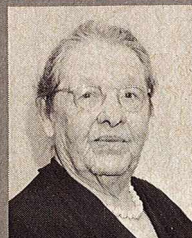
On the field her first job was to direct a kindergarten in Kokura (now Kitakyushu). From 1923 to 1933 she was principal of Seinan Jo Gakuin, Baptist girls' school founded in Kokura by her husband. She retired from mission service in 1935.

A Mississippi native, she attended Mississippi Industrial Institute (now Mississippi State College for Women), Columbus, and graduated from Livingston (Ala.) Normal School (now State College) and the WMU Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky. She was principal of a high school in Alabama before going to Japan.

Rena Groover Shepard

Born Dixie, Ga., Dec. 26, 1880

Died Atlanta, Ga., Sept. 12, 1966



RENA (Mrs. J. W., Sr.) SHEPARD, 85, emeritus missionary to Brazil, died Sept. 12 in Atlanta, Ga. The former Rena Groover, she studied in Southern Baptist Theological Seminary, Louisville, Ky., before going to Brazil.

Appointed by the Foreign Mission Board in 1906, she and her husband went to Rio de Janeiro, where he was named head of a new Baptist theological seminary and college. The latter, now separate, is called Shepard Baptist College.

The Shepards worked with the school until they left Brazil in 1930. Then for a number of years he was a professor in New Orleans (La.) Baptist Theological Seminary. He died in 1954.

Survivors include a missionary son, John W. Shepard, Jr., Fukuoka, Japan; another son, Samuel G. Shepard, pastor in Tupelo, Miss.; and two daughters, Mary and Evelyn Shepard, both of Atlanta.

Trinidad Understaffed

The emergency need for additional missionaries in Trinidad was stressed by Frank K. Means, secretary for Latin America, at the September meeting of the Foreign Mission Board. Work in Trinidad is currently carried out by only one couple. The two other couples under appointment for that country are in the U.S., one on medical leave and the other on regular furlough.

"Persons for Trinidad must have all the qualifications the Board normally requires of missionary candidates—plus rare qualities of tact and understanding in relating fraternally and co-operatively to representatives of other Baptist groups," said Means.

Sabah Baptisms Reach 49

Forty-nine persons had been baptized by the end of August in Sabah, a region of Malaysia, since Southern Baptist missionaries began work there late in 1964. Eight were baptized recently in the second service for the city of Sandakan and the fifth for Sabah, formerly northern Borneo.

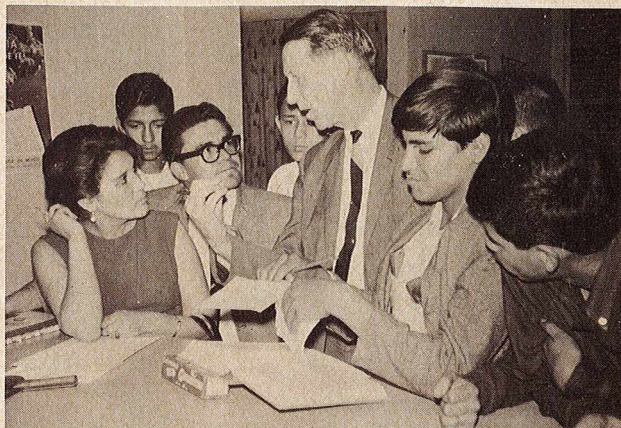
Missionaries Charles and Erica Morris are stationed in Sandakan and Carl F., Jr., and Mary Yarnell are in Jesselton. However, there are also Baptist congregations at four other places in Sabah.

Outlook in Israel Hopeful

A more hopeful outlook for Baptist work in Israel was reflected in the report of his recent visit to Israel by John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East. "I came away from Israel more encouraged than I have ever been before," he told the September meeting of the Board.

"The difficulties and discouragements are still there—legal restrictions, prejudice on the part of Jews and Muslims against Christianity, and widespread indifference to religion—but the missionaries have vision and determination," Hughey pointed out in his report. "And there are national Baptists, both Jews and Arabs, who share the vision and are ready to do something about it."

Overman talks with non-Baptist professors and teachers at a Baptist student center in Mexico City during his lecture visit.



JULIAN C. BRIDGES

Scientist's Lectures Aid Student Work

Noted nuclear scientist and Baptist layman Ralph T. Overman, of Oak Ridge, Tenn., recently visited San José, Costa Rica, and Mexico City to give impetus to Baptist student work through lectures on science and the Christian faith.

During his 10 days in Mexico City he spoke 16 times to some 3,700 persons at the National Autonomous University of Mexico, the National Polytechnic Institute, a government hospital, two Baptist student centers, and local churches. About 2,200 of those in attendance were students and professors who never frequent the churches.

One professor, after hearing Overman, devoted an entire biochemistry class to discussing the relation between science and God. "In my five years at the university," remarked one student, "this is the first time I can remember the subject of Christ being

dealt with in a lecture on the campus."

The scientist's visit to Mexico, sponsored by the organization of Southern Baptist representatives, was one of a series of efforts to communicate the message of Christ to people who do not yet attend Baptist churches.

The program began last year when John P. Newport, professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., spoke at the university on modern art and architecture. Earlier this year choirs from Baylor University, Waco, Tex., and Oak Cliff Baptist Church, Dallas, Tex., presented concerts at the university and in other leading public institutions of Mexico.

"New doors of opportunity for communicating our faith and demonstrating Christ's love have become accessible as a result of these projects," reported Julian C. Bridges, Southern Baptist representative who ministers to students in the Mexico City area.

Christian Literature in Arabic Now Offered

Christian literature in Arabic will be shipped anywhere in the world by the Baptist publication center, Box 2026, Beirut, Lebanon, according to Missionary Virginia Cobb, director. A catalog is available.

The center originates or translates a variety of materials, including Sunday School literature, Christian training lessons, mission programs, Baptist study course books, tracts, religious novels, simple works on philosophy and ethics, and children's books.

An Arabic translation of *Bill Wal-*

lace of China, by Jesse C. Fletcher, is now in book stores in the Near East, and a translation of *The Robe*, by Lloyd C. Douglas, is ready for printing. The center plans to reprint Billy Graham's *The Secret of Happiness*; 2,000 copies sold out in the first seven months of this year.

The Arab Baptist General Mission operates the center. The offer of worldwide distribution is made to provide the Christian message for the many Arabic-speaking people who have migrated to the Western world.

NEWS

Year of Changes Faced

Confronted with a year of changes among its churches, the English-language European Baptist Convention trimmed its budget at its annual business session held in Germany. The Convention noted that its churches in France, except for the one in Paris, will close in the next few months, because American servicemen and their families, who have made up the churches, will leave France due to that government's policy on NATO.

Some of the servicemen are being transferred to bases in other European countries. This may increase the membership of churches in these countries or result in new churches, European Baptist Press Service reported.

Disaster Victims Assisted

Relief funds for Korea and Turkey were appropriated by the Foreign Mission Board at its September meeting. The Board voted \$5,000 to aid flood victims in Korea and \$2,000 for earthquake victims in Turkey.

Chinese Ordain Wilson

Perhaps the first Westerner to be ordained by a Chinese church, Missionary George R. Wilson, Jr., has been ordained to the gospel ministry by Tsim Sha Tsui Baptist Church in Hong Kong.

He has preached so often in the churches and chapels, besides serving as acting president of Hong Kong Baptist Theological Seminary, that the Chinese church members felt it proper to ordain him along with a national Chinese preacher and eight deacons.

A comment during interrogation by the ordination council, made up of Chinese pastors, noted that "as far as any of us know, there have never been any churches in China or Hong Kong among Chinese which have ordained a Westerner."

This was Wilson's second ordination by the same church, for he was ordained a deacon there in 1959.

Missionary George R. Wilson, Jr., receives a Bible and ordination certificate from Princeton Hsu, pastor.

MAINLAND STUDIO, HONGKONG

Mission Marks 10th Anniversary

Special guests at the 10th anniversary celebration of the Baptist Mission of East Africa were Mrs. Winfred O. Harper, of Corpus Christi, Tex., and two of her three children. The Mission includes missionaries in Tanzania, Kenya, and Uganda.

Mrs. Harper and her late husband, known as "Wimpy," were among three couples transferred from Nigeria in 1956 to begin Southern Baptist mission work in East Africa. First to arrive, the Harpers settled in Dar es Salaam, capital of what was then Tanganyika, and cut through "miles of red tape" to secure land for mission work and housing for the missionaries who were to follow.

Harper drowned two years later while swimming in the Indian Ocean. He was 37. Mrs. Harper and the children returned to the U.S. soon afterward, and she resigned from mission service in 1960. She has been an assistant in the Corpus Christi Baptist Association for the past six years.

She found many changes on her return to East Africa after eight years. All three countries have gained independence. Old landmarks of Dar have been replaced with new buildings, and the city's population has grown.

Two landmarks remain: the huge mango tree under which the Harpers launched Baptist services in the country, and the headstone of Harper's

Danang Has First Baptists

About 350 Vietnamese studied English during "Operation Summertime," a two-month program conducted by Southern Baptist missionaries in Danang, Vietnam. Some also attended specially planned worship services on Sundays. As a result there are now about 30 new Christians, the first Vietnamese Baptists in Danang, reported Missionary Rondal D. Merrell, Sr.

Manuscript by Dyal Wins

William M. Dyal, Jr., a former missionary to Latin America, has won a \$2,000 award for the best book on youth and Christianity in a nationwide competition sponsored by Association Press. His manuscript is entitled, "It's Worth Your Life: A Christian Challenge to Youth Today."

Dyal is now director of organization for the Southern Baptist Christian Life Commission, Nashville, Tenn.

grave, inscribed, "He lived for Africa." A Baptist community center named for Harper stands next to the mango tree.

Also present for the celebration were Missionaries David and Mary Saunders, another of the original three couples, who presently serve in Arusha, Tanzania. The third couple, the Jack E. Walkers, are on furlough in the U.S.

The Baptist missionary family of East Africa has grown from the original six assigned to open work in three cities of two countries to 112 career and short-term missionaries living in 13 cities and towns of three countries.

The anniversary observance took place during the annual meeting of the Mission, held at the Baptist assembly, Limuru, Kenya.

Burial Permission Given

Conditional permission for the burial of non-Catholics in Catholic cemeteries in Spain is given in a decree issued by the Permanent Commission of the Spanish Roman Catholic hierarchy, according to a Religious News Service report from Madrid.

"In places where non-Catholic confessions do not have their own cemeteries," the decree said, "or where there is no civil cemetery of adequate character, it shall be allowable to inter non-Catholics within the limits of a Catholic cemetery." The decree stipulated, however, that the interment must be "in an area previously set apart for the purpose."

Grant Bound for Japan

J. Ralph Grant has resigned, effective Nov. 30, as pastor of First Baptist Church, Lubbock, Tex., the second largest in the Southern Baptist Convention, and will become interim pastor of the English-language Calvary Baptist Church, Misawa, Japan. Grant, a member of the Foreign Mission Board since 1962, was invited by the church, and the invitation was endorsed by the Board at its September meeting. He has been pastor at Lubbock 20 years.

He participated in a special evangelistic project in Poland during October, at the invitation of the FMB. He and another guest evangelist, E. O. Agboola, of Nigeria, were to preach in 10 churches each.

THE COMMISSION



Greeting the King and Queen

The king and queen of Thailand, on a visit to Chacheungsoo Province, receive missionaries Robert and Maxine Stewart. The queen holds the bouquet of orchids presented her by Mrs. Stewart from Baptist churches, the Baptist Hospital, "and all the Christians in this province as a token of our love and appreciation." The queen expressed particular interest in the fact that Baptists operate a hospital in Bangkok, choosing to place it in a village where it was needed most, rather than in a provincial center. The Baptist pastor in Chacheungsoo chose Mrs. Stewart for the welcome, since the queen has a reputation for stopping to greet American women in crowds she is passing.

Arab Newspaper Ads Bring Requests for Study

A fellowship of believers springing up in places where missionaries have never been is expected by the Arab Baptist General Mission because of a few inconspicuous advertisements in Arab newspapers.

The ads read: "Free correspondence course on the life of Christ. Scripture included. Will be mailed to you in a plain, unmarked envelope." A box number is listed.

Response came from spiritually-hungry individuals who wanted to know about Christ but could not say so to their families, neighbors, religious leaders, or governments.

More than 1,100 persons in 15 Arab countries were studying the lessons by mid-September, eight months after the course began. New requests were arriving at the rate of 40 or 50 a week. More than 100 had finished the first unit and started the second in the three-unit course.

"I personally am yearning for this thing," wrote one. "Therefore, please do not refuse my request."

"Please supply me with the lessons on the life of Christ, because my soul is in the greatest need of spiritual life," confided another respondent.

Since many names are distinctly

Muslim or distinctly Christian in the Arab world, the course sponsor — the publication committee of the Arab Baptist General Mission—can estimate the number of replies from each religion. More than half came from Muslims.

"I am very anxious to learn more about the Christian religion," one wrote. "But Christians here will not talk much with Muslims, and especially about religion, because they are afraid."

Many of Orthodox Christian background confessed they had not really found the way of salvation. And some were concerned about their ignorance and inability to defend their faith in a Muslim community.

"I am a Christian high school student," explained one, "in a school in which 1 percent is Christian—six out of 600—and I do not have enough information about the Christian religion to defend it."

As expected, many who wrote are learning in secret. But some letters indicate that groups have formed to study together. From a Muslim community came a letter signed by 21 non-Christian names: "We are all friends and have met together and de-

Uganda Mission Approved

Missionaries residing in Uganda have been authorized by the Foreign Mission Board to form a separate Mission organization, to become effective next Jan. 1. A Mission is the organization of missionaries within a certain country or region.

Uganda has been a part of the Baptist Mission of East Africa, which also includes missionaries in Kenya and Tanzania.

Tent Meeting Stirs Interest

Concerned because there was no German-language Baptist work in Baumholder, Germany, English-language Trinity Baptist Church of that city decided to hold a German tent meeting. As a result 35 persons indicated an interest in continuing German-language Baptist services.

The new congregation, now sponsored by the German Baptist church at Kaiserslautern, uses Trinity Church's meeting hall. Trinity Church is composed primarily of American military personnel and their families.

cided to study these lessons. And we have other friends who, when they see them, will request them also."

Lessons have gone to all who asked. When they finish a unit their papers are graded and their special—perhaps personal—questions answered.

Since a large percentage of the students live in countries where Southern Baptists do not and cannot have missionaries, the publication committee decided to send each person another letter. It asked if he were interested in being visited by a Christian believer who could help him, or if he would like to visit someone whose address could be supplied, or if he would like to know the names of others enrolled in the course.

Although it is too early to draw a full picture of the response to this inquiry, some have answered favorably. Already as a result of the course some have trusted Christ, and others have indicated an interest.

"Thank you for what you have done and for answering my letter quickly and sending these beneficial lessons to me," one student wrote. "I request you to accept me as a member of your society and an evangelist of the Christian religion."



Sign calls attention to book store at Baptist publications center, Bandung, Indonesia. Right: Deacon mans book cart.

New Book Store Serves Bandung

To help meet the needs of the cosmopolitan populace of Bandung, Java, Indonesia, Bibles in Indonesian, Sundanese, Javanese, Chinese, English, and Dutch are available at the Baptist Book Store opened there recently, reported Missionary Fay Taylor.

As an outreach, the store is sending out mobile stalls—similar to the familiar, hand-pushed, brightly colored carts from which bread is sold—to the streets near the open markets in Bandung and Semarang.

The Indonesian government recently received a large shipment of Bibles as war reparations from Japan. This edition of the Scriptures is sold

at small cost through the Bible Society of Indonesia and distributed through outlets such as the book store.

"It is the going thing now to be interested in religion," said Miss Taylor. "Religious books, organizations, and buildings are welcomed in Indonesia."

The greatest need, she said, is for Christian books in the official Indonesian language, since almost everyone speaks Indonesian, even if they also speak another tongue. Up to now the supply of Christian literature has been limited, she added. A few other Christian groups are producing limited quantities of small books and tracts.

Jordan Baptists Prepare

Southern Baptists are asked to pray for the first simultaneous Baptist revivals in Jordan, planned for next April 2-9 by the small band of believers there. The plea was issued by the seven pastors and 30 other church workers of Jordan who attended a revival preparation conference in September at Ajloun.

"I am thrilled especially with the willingness to venture, the courage to try something big in spite of limitations," declared Joseph B. Underwood, praising the vision and faith shown by the Jordanian Baptist leaders. Underwood, Foreign Mission Board consultant in evangelism and church development, spoke at the conference.

Baptists baptized nine converts in two services early in September. From the Baptist fellowship in Amman, three women and three teen-age girls were immersed in the Jordan River on authority of the Jerusalem Baptist Church. No Baptist church has yet been organized in Amman, capital of Jordan. Two days later a young woman and two young men were baptized at the Baptist church of Ajloun.

Chapel Formed in Turkey

Baptists who have been meeting in Ankara, Turkey, have formed the Galatian Baptist Chapel as a mission of English-language University Baptist Church, Beirut, Lebanon. Made up of American military and civilian personnel, the chapel is holding services in the snack bar of the U.S. Embassy in Ankara. Missionary James F. Leeper is the pastor.

Emphasis on Personal Work Precedes Campaigns

As the first phase of a five-year program of evangelistic-missionary advance, Baptists of Mexico are emphasizing personal work and literature distribution this year.

Each church is to divide its community into 52 sections and to visit one section each week, giving out Christian literature, leaving written invitations to the weekly church services, and witnessing. Approximately 1,400,000 tracts and 250,000 magazines are being used.

Personal work institutes are being held throughout Mexico. In one such institute in Mexico City, more than 500 persons attended for five nights to study personal soul-winning.

This year's emphasis will lead into regional evangelistic campaigns. Six are planned for 1967 and six more for 1968. Each campaign will last four weeks—the first week for visi-

tation, the second and third for preaching, including mass meetings, and the fourth week for follow up.

The Foreign Mission Board at its September meeting appropriated \$13,000 to assist with these campaigns.

Mexican Baptists will cooperate in the 1969 Crusade of the Americas, and in 1970 hope to blanket their country with the gospel by means of radio, television, and the press.

Use of Mass Media Planned

Plans to proclaim the gospel by several media of mass communications were made by the Southern Baptist Mission in Liberia (organization of missionaries) at its annual meeting. A television series, radio broadcasts of Sunday School lessons, and a Baptist information booth at the national fair in December are slated.

THE WORLD IN BOOKS



Genevieve Greer

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

Shantung Compound

By Langdon Gilkey
Harper & Row, 242 pages, \$4.95

This is the story of a civilian internment camp in North China during World War II. It deals very little with the actions of the Japanese guards, very much with the character of the internees. The 2,000 prisoners, mostly British and American, included businessmen, missionaries, teachers and other professional people, and even prostitutes and barflies, who were caught in North China when the war with Japan came. Many of them had their families with them.

The author, one of the internees who was in the camp throughout its existence, sees the camp and its people as a world in miniature. He finds selfishness the basis of all sin and the cause of all trouble between people. Missionaries, as well as people of other professions, reveal self-centered traits that threaten to disrupt the morale of the camp. Yet he discovers that religion is vital to the group.

Although the story relates the outstanding events that took place during the two and a half years in camp, the main emphasis is on the morality of the people and the conclusions the author draws. The last chapter likens the camp adjustments to those that must be made all over the world. The author's thesis is that a self-centered life is a destructive force. He ends, "Only in God is there an ultimate loyalty that does not breed injustice and cruelty, and a meaning from which nothing in heaven or on earth can separate us."

Japan: Yesterday and Today

By Paul F. Langer
Holt, Rinehart, & Winston, 250 pages, \$4.50

A concise "informative analysis of Japan's role in world affairs," this volume in the "Contemporary Civilizations Series" gives excellent background information for leaders of any study of the country.

The eight chapters progress from information about the land and people to history up through the emergence of modern Japan. More than half of the book deals with Japan during and after the Al-

lied occupation following World War II. Political, economic, and social institutions are discussed. A final chapter entitled "Japan and the World" deals with the nation's relationship with the United States, the two Chinas, Russia, and non-Communist Asia.

A glossary, bibliography, index, map, and numerous photographs add to the study value and attractiveness of the small book.

The writing is clear, but in no way sugar-coated with devices for creating interest. It is assumed that the reader is interested.

Woman of Violence (1943-1948)

By Geula Cohen
Holt, Rinehart, & Winston, 275 pages, \$5.95

Geula Cohen, at 17 a Jewish terrorist in Palestine, was imprisoned by the British for broadcasting over an "underground" radio station. She tells what prison life was like and of her escape. Her story shows the same fighting spirit and wholehearted belief in her cause that characterized many leaders whose life stories are told in the Old Testament. Too, she seems to have the same disregard for principles taught by Christ—not "turn the other cheek," but "an eye for an eye."

Whether or not the reader admires her actions and goals, her courage and determination are inspiring. And one whose concept of God comes only from the Old Testament part of the Bible might well develop into exactly the sort of person she became. Her story, however, reveals no special concern for God or religion. Even when she speaks of an argument about the biblical prophecies and the Jewish return to Palestine, she shows no real feeling for the Bible.

This is an interesting sidelight on the events that preceded formation of the Israeli nation.

The Nature and Truth of the Great Religions

By August Karl Reischauer
Chas. E. Tuttle Co., 340 pages, \$7.50

The author, a former professor of religion at Union Theological Seminary, New York City, served for 35 years as an educational missionary in Japan. He examines from a Christian viewpoint Judaism, Islam, Hinduism, Buddhism, Confucianism, Taoism, and Shinto. Throughout the book he reflects the philosopher's concern for the thought and philosophical framework of each of the major faiths.

The book is divided into two major parts. The first section studies each of the great religions from the standpoint of their teachings on God, "the good life in the here and now," and "the destiny of individuals." Part two examines theories of religion that are current in today's

world. Each of these is presented in the Christian perspective and analyzed as to its merits and weaknesses.

Students will welcome the book for its authoritative information, organization of material, and useful index. For all who want to make a study of the religions men live by, this volume will provide an excellent source.—J.M.W.

Zarga's Shadow

By Carolyn London
Duell, Sloan, & Pearce, 149 pages, \$3.50

An adventure story about an African boy, this is also a mission story. Zarga comes in contact with a missionary and learns that Jesus taught his followers to forgive their enemies. The boy finds it difficult to withhold his spear when he has a chance to kill his father's murderer.

Zarga's "shadow" is his spear, but the reader will discern also the shadows of pagan rites and superstitions. The author, a former missionary in Nigeria, weaves into the story something of the home life, training of children, and other customs in the Africa that is now changing so rapidly.

Younger Intermediate and older Junior boys particularly should find the adventures enthralling, and at the same time learn about Africa.

The Dolls' Day for Yoshiko

By Momoko Ishii
Follett, 94 pages, \$2.95

Miss Ishii began a children's library in her home and displayed a set of Japan's traditional O-hina dolls there for the children to enjoy. "When I put these lovely old dolls on the shelves," she says, "something began to stir in my head." That something resulted in this story.

It is a simple story about a little girl who wanted a set of dolls for Dolls' Day, the spring holiday especially important to Japanese girls.

The author once worked in a publishing company and later wrote for a youth magazine. She has translated several English storybooks into Japanese, and has also visited America. Her story, although translated from Japanese to English, is written in a way that should appeal to American children. The action moves along briskly and stays on Junior child level. Drawings illustrate the story.

REVIEWS IN BRIEF

Saved to Serve, by Roy Wilbur Howell (Baker, 132 pages, \$1.95): Ten chapters, each followed by six discussion starters for study of Christian stewardship.

Help! I'm a Layman, by Kenneth Chafin (Word Books, 131 pages, \$3.50): Designed to help the layman grow in Christian maturity in order that he may have a real and vital lay ministry.

Lasting Gifts . . . with the true Spirit of Christmas

ONE LAST CHRISTMAS

Bill Cannon

An action-packed story of a "problem" son returning home for Christmas after a ten-year absence. A cropduster pilot, Lochamy Williamson, is torn between his resentment of God for a past tragedy and his desire to return home—to his birthplace and to God. Fiction. (26b)

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10 WHO OVERCAME

Pat Dishman

Challenging true stories tell how ten people with physical handicaps accepted their problems, lived in spite of them, and made significant contributions to society. Their lives exemplify the extent to which courage and religious faith can overcome great obstacles. (26b)

\$1.50

ALWAYS IN PRAYER

E. F. Hallock

Excellent devotional reading for all Christians, this book is helpful in describing the way of prayer, and is insistent in urging the practice of prayer. Some chapters are: Transformed by Prayer, What is Prayer? and Prayer—A Divine Imperative. (26b)

\$1.50



GOD SO LOVED, HE GAVE

R. L. Middleton

"Christmas without gratitude and thanksgiving is hollow mockery," declares this author as he focuses on Thanksgiving and Christmas themes for these devotional features. Drawing from his own rich experiences and a fine collection of poetry, stories, and personal testimony, Mr. Middleton leads his readers to give thanks for God's great gift—Christ. An ideal gift book to give at Christmas or any time. (26b)

\$1.50

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