

THE Commission

Southern Baptist Foreign Missions Journal • September 1967

TWO INCIDENTS IN CHINA

ALSO:

Popcorn, Farms, and Churches



BY BRITT E. TOWERY, JR.

Missionary to Hong Kong



A Red Guard column marches in Peking on the day of a special Red Guard rally.

TWO INCIDENTS IN CHINA

The following accounts are true. These incidents happened only recently, and events like them are still happening in China. Names of places and persons have been changed to protect family and friends of those concerned.



GRENVILLE PULLEN, CAMERA PRESS—PIX

FOR THE CHRISTIAN, life has not been easy under the rule of Mao Tse-Tung, chairman of the Communist Party in China. Many pastors and laymen have died for their faith. Many more have spent years in prison.

Yet in outlying areas, worship was continued on a restricted basis. It was in this atmosphere that Pastor Wong Pu-Yi worked for his Lord and his church.

But the "Great Cultural Revolution" that began early in 1966 made its effect felt even in rural districts. The Red Guards—mostly teen-agers—roamed China with but one thought: Destroy everything old, foreign, Christian, or simply not to the liking of the guard.

It didn't take long for Pastor Wong, or anyone else, to see that these young people were not necessarily trying to make a better China. They were out of school—all schools were dismissed in 1966 and not reopened until the spring of 1967—and found more time on their hands than they had ever known.

The Red Guards had succeeded in their first exploits and were even praised by Chairman Mao himself. This spurred the youths on to reckless, destructive, and senseless rampages up and down the face of China.

Pastor Wong and his wife were still serving a strong and faithful Baptist church when, a few months ago, the Red Guards came to town. The pastor and the church were singled out and labeled "enemy of the people."

The swarthy young guards entered the church like a conquering army. Indeed they were an army of steam and were letting off the steam. They knew they could roam at will and receive praise from Peking for whatever they did.

To the Red Guards, the old pastor seemed a perfect opening target in this town. First they romped recklessly through the church building, transforming it from a house of prayer to a house of waste.

Then they turned their attention to Pastor and Mrs. Wong. First the guards ordered them to carry all the Bibles and hymnbooks into the street. Outside, Wong was forced to his knees and was compelled to burn the Bibles, page by page. His wife was made to burn the hymnbooks the same way.

The pastor and his wife were made homeless, left to live in the streets. The church members loved their pastor dearly, but they were helpless to assist him. If they so much as spoke to him on the street, they would be reported as "enemy dogs." Pastor Wong was to be ignored. "Wong Pu-Yi is

台湾滚出去！从越南滚出去！从大陆滚出去！



ORION PRESS-PIX

Teen-agers in Mainland China have met Communist indoctrination from their earliest years. Above, throngs sing of revolution.

wrong!" declared the Red Guards. "He must learn the right way—the Communist way."

Soon Mrs. Wong was able to begin doing sewing and hand-work, but she earned hardly enough to live on. Then Wong was accepted as a common laborer in a local factory. His meager monthly wages were not nearly enough to feed one person, much less the two of them.

In a sense, Wong Pu-Yi continues his preaching—not with words, for he is forbidden to speak of Christ, but now he preaches entirely by his way of life.

Foreign missionaries have long since been ousted from China, and Chinese pastors are forbidden to preach. But China's Christians continue to grow both in numbers and in depth of faith. The Holy Spirit knows no boundaries, and His ministry and work continue.

Somewhere in China, a Christian stranger needs your prayer.

SECURING all the proper "chops" (seals) to revisit China was not easy. But when Mrs. Liu Peng-Wu saw her husband again, she knew the trip was worth every bit of the red tape.

This was not her first visit back into China to see her husband. But it was her first time to see the change the Red Guards had accomplished in one sweep through the city.

Mrs. Liu and the children had left China some six years earlier in order that the children might have a chance to grow up as something more than Communist robots. Twice before she had visited her husband, but Liu himself was unable to secure a permit to leave China.

This visit was different. No longer did the couple have the lovely four-room apartment at the edge of the city. Now Liu lived in a crowded apartment building with paper-thin partitions between apartments.

"Do you still have a Bible?" asked Mrs. Liu as one of her first questions to her husband.

Quietly he moved to the little pile of firewood in the corner. From beneath the sticks he pulled his Bible. When Mrs. Liu wanted to read from the Bible and pray aloud, her husband warned against it.

"One never knows who is listening," he cautioned. "The neighbors might report us to the authorities."

So each day the couple read and prayed silently. After a week of this restraint, Mrs. Liu felt she must sing praises to God. But she recognized the wisdom in not doing so.

In hope of being alone, the reunited couple went for a walk one afternoon. But even in the park they could not get away from people. There seemed to be no place where a Christian could open his mouth to sing unto God.

Then the rain began, falling slowly at first and finally in torrents. *This is the limit, thought Mrs. Liu. Even when we try to get out and forget our troubles, we are forced inside again by the weather.*

No sooner had the thought crossed her mind than she regretted it. In delighted amazement, she and her husband looked about them. The rain had turned the park into a deserted place. Everyone had fled to shelter. The Lius were alone—soaked, but alone!

In the downpour the two held hands as they began to sing an old favorite hymn they had memorized long ago:

Amid the trials that I meet,
Amid the thorns that pierce my feet,
One thought remains supremely sweet:
Thou thinkest, Lord, of me.
The cares of life come thronging fast,
Upon my soul their shadows cast;
Their gloom reminds my heart at last,
Thou thinkest, Lord, of me.
Let shadows come, let shadows go,
Let life be bright or dark with woe;
I am content, for this I know,
Thou thinkest, Lord, of me.

The comfort of God's eternal abiding care and concern filled their souls. They looked at each other and then to the sky. A bright rainbow crossed the heavens, seeming to shout God's pleasure of them and acceptance of their worship.

Although they must live in a kind of darkness few other Christians know, on that rainy afternoon they had touched "the Light that was the life of men."

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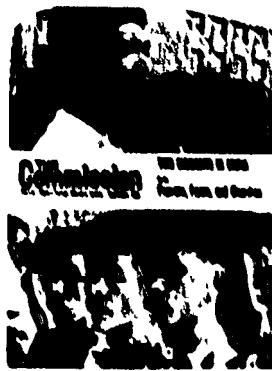
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COVER: Top photo: Between working hours, laborers learn to handle rifles in China. Bottom: These Chinese Red Guards resent being photographed. Photos by Claude Otzenberger, Dalmas—Pix.

NEXT MONTH

The new missionary journeymen in pictures, plus an interview with the director of the program, now sending out its third group of journeymen.



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By Jeannine Willmon

(Mrs. J. Conrad Willmon)
Missionary to Lebanon

Note of Apology

مُرْسَلٌ لِلْعَرَبِ
لَهُمْ أَعْذَلُنَا أَمَّا نَفْعُونَا بِأَعْمَالِ
سَيِّئَاتِنَا فِي الْعَرَبِ وَكُلُّ كُلَّ مَا طَرَّ
لَهُنَا مِنْ أَكْثَرِنَا وَالرَّسَائِلِ الْمُرْجُوَةِ
لَدِيْكُمْ لَا تَتَذَكَّرُونَ فِي الْمَيَارِ
لِلْمُسْكَنِ فِي الْمَقْعَدِيَّةِ. لَذَا
نَرْجُو أَنْ تَسْمَحُونَا
أَخْرَانَكُمْ

ON THE DAY the missionaries were evacuated from Lebanon during the Middle East war last June, we left our homes wondering if we would ever enter them again. A few weeks later we were happy to be allowed to return. But it was not surprising to discover that the home of one of the missionaries had been looted.

Linens, rugs, clothes, and other items had been taken from the dwelling. To match the topsy-turvy house, writings on the walls sang the praises of one Arab leader and denounced American "imperialism."

But something strange had taken place. Typewriter, record player, and other items readied for removal had been left by the door. Money had been returned to the desk. A line had been drawn through the sentence, "Death to the spies of imperialism."

Amid it all, a note had been left. From it we can surmise what had happened. Halfway through the ransacking, the looters may have experienced feelings of doubt, regret, or guilt. At least they became aware that the occupant was engaged in religious work, and they had reverence for such work. The note read:

We beg your pardon. We thought you were engaged in political work against the Arab, but we notice from books and letters that are present that you are engaged in religious matters and not in political matters. Therefore, we beg that you will forgive us.
(Signed) Your brethren.

As soon as the missionary returned, neighbors began to visit and to express their regret for the intrusion. The neighbors felt responsible that such a thing should have happened in the missionary's absence. In Islamic tradition there are beautiful teachings regarding neighbors. One tradition says that 40 houses around a man's home contain his neighbors. Another says that 40 dwellings in each of the four directions house his neighbors.

A man is obligated to many responsibilities for his neighbor. To visit him when sick, comfort him in trouble, congratulate him on joyous occasions, forgive his wrongs, and to watch his house in his absence are but a few of these responsibilities.

Our adopted country of Lebanon is noted for its hospitality. During these times of conflict we have felt this care and concern on the part of many of the national people.

By David W. King

Missionary to Lebanon

ARAB Viewpoint

THIS IS NOT to deny anything you may have read in recent days about the Middle East war. The secular press apparently has reported the facts with reasonable accuracy. However, certain factors in the background of the recent events seem to have been overlooked by the press.

The main oversight—at least in the eyes of this missionary who has lived for six years among the Arab people—is that so few persons have any understanding of the basis for the antagonism of the Arabs toward the Israelis.

Note “Israelis,” not Jews, for until the recent war the Arabs throughout their history have tolerated Jews within their borders as “People of the Book,” just as they have tolerated Christians, so long as Christians have not tried to convert Muslims. This does not mean that Jews have always lived happily in Arab lands, but they have lived in relative peace.

The hatred of the Arabs has not been so much against the Jews generally as against the establishment of the state of Israel, which left thousands of Arabs dead and about a million and a half of them homeless refugees. That is a tremendous number: Consider what would be done with every person in a city of a million and a half population if every house in it were destroyed.

Some people try to justify the creation of such a horde of refugees by saying that many of them were very poor and that they are better off on United Nations’ subsistence than they were before the war in 1948. But living on a handout takes away a man’s self-respect and his will to live a decent life and to contribute something positive to the world. Which is better—a poor man with self-respect and a determination to make a place for himself in the world, or a man only slightly better off economically but with no possibility of making a positive contribution to the world, always receiv-

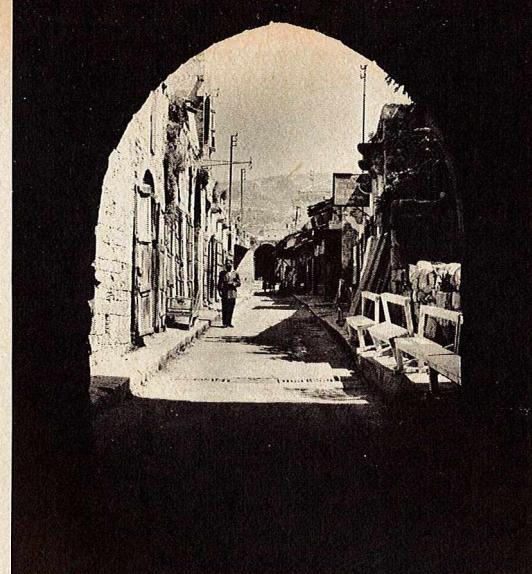
ing but having no opportunity to give?

It is argued that the Jews have always been persecuted and downtrodden and that they need a place of their own in which to live. Aware of their sufferings and history, I sympathize with the Jewish people and recognize their need of a place to live without fear. But I emphatically reject the view that the ousting of the Arabs from Palestine and the setting up of the state of Israel can be justified on this basis. Granted, the Jewish people have been wronged. But does that give them the right to wrong others with impunity? One wrong cannot make up for another, nor can one wrong justify another, in any sense.

Was it necessary that a separate state of Israel be established? Of course, many arguments exist on both sides of that question. But surely it must be recognized that many Jews have found happy homes in other parts of the world and that only a small minority of the Jews of the world wish to establish a separate state of their own. Such a desire for a separate state on the part of a small minority of the people surely is not adequate proof of the need for such a state.

A study of the history of the Palestine question leaves one with the definite impression that religious sentiment was a much more powerful element in the establishment of Israel than any sense of actual economic or political necessity. Without the support of Western nations—especially the United States and Great Britain—the state of Israel could not have been brought into existence. The primary motivating force behind the backing of Britain and the U.S. for Israel, it must be admitted, was religious sentiment.

It seems clear that this religious sentiment has its roots in the idea that the Jews are still God’s chosen people and that prophecy in the Bible points inevitably to the restoration of the nation



FON H. SCOFIELD, JR.

Street scene in Jebail, Lebanon.

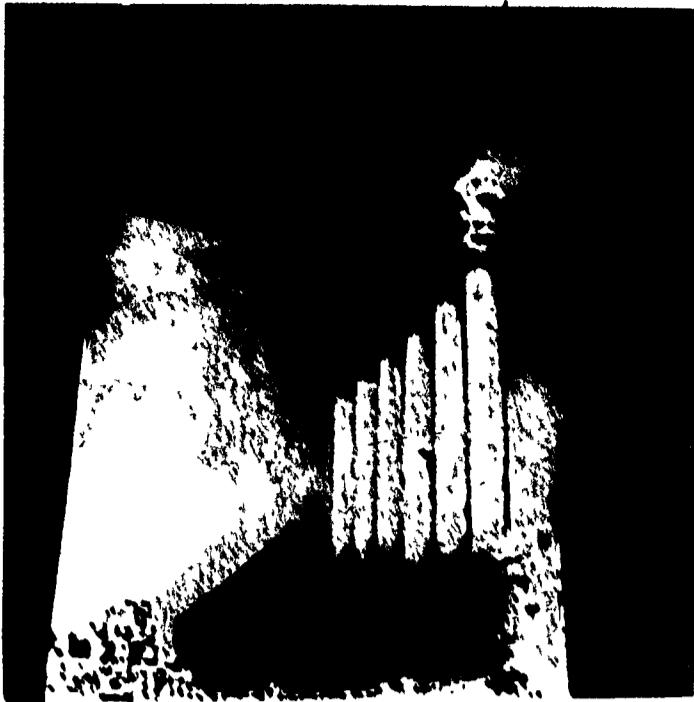
of Israel as part of God’s plan for the world. Those who hold to this view seem never to have faced the question of whether the God of the Bible, whom they believe to be a righteous God, would choose to use unrighteous means to accomplish this end. I cannot believe that a righteous God would use a method so obviously the cause of the suffering of thousands of innocent people.

Christians who, in sentiment or in any other way, have supported the creation of the state of Israel cannot escape blame and even guilt for the sufferings of the Arab refugees. Lest any think that this is God’s punishment on Muslim Arabs for their disobedience to Him, let them remember that there were many Christian Arabs who also suffered the loss of their homes and property in 1948; I know some of them personally.

The attitude of the Arabs against Israel cannot be understood as anything other than the hatred and anger of a people outraged by a wrong that has caused untold suffering to many of their number for 19 long years. They have been defeated in their attempt to right that wrong by force. I am not debating the ethics of their method, but simply trying to understand their motive. It is my prayer that such an understanding will help us be more sympathetic to the Arab people, whom God loves and for whom he sent his Son to die.

It seems particularly unfitting for Christian people to laugh at the Arabs or to scorn them for their failure. It is my own conviction that God in heaven weeps for them—as he weeps for the Jewish people—because so few of them will turn to Him as their only source of peace.

A serious test of our Christian faith is whether or not we can pray with genuine love in our hearts for all men, and then see whether our love is genuine enough to move us to action to do all in our power to bring them to Jesus.



Ruins of a temple to Jupiter in Lebanon.

Christianity's TRAGIC TURN

BY PAUL S. C. SMITH

Missionary to Jordan

WOULD YOU BELIEVE that Jesus and the apostles never entered a church building? Many scriptural references tell of their entering the synagogue or the temple to worship or to preach. Yet these buildings were not churches, but Jewish worship places.

The only church building mentioned in the New Testament was the home of one who was a part of the close-knit fellowship of faith. Consider, for example, the church prayer meeting in the home of the mother of John Mark in Jerusalem (Acts 12:12); or the church meeting in the home of Philemon at Colosse; or of Nympha, perhaps at Hierapolis (Col. 4:15); or the church in Rome meeting in the home of Aquila and Priscilla (Rom. 16:5).

The New Testament records no confusion of a building's being the church. The church was an expanding fellowship of faithful followers of Christ.

The first fellowship to develop was the church in Jerusalem. Pentecost provided impetus for its growth. This church should have been the natural center for the spread of Christianity to the world. However, the church at Jerusalem was soon displaced by the church at Antioch as base for the outreach of Christianity. Why did this occur?

Clearly the church in Jerusalem considered itself to have a mission to the Jews. Indeed, it conformed to the generally accepted rites and practices of fellow Jews. Peter was called into question by the church at Jerusalem for his response to the command of the Lord to preach salvation to the Gentiles. After hearing from Peter what God had done, believers at Jerusalem accepted the fact that salvation was also for the Gentiles.

But though they accepted the fact, there is no indication that they did anything about it. Luke carefully states (Acts 11:19) that the word was preached only to the Jews. The message was accepted by some Jews in Cyprus and Cyrene who apparently were not instructed to

tell it only to fellow Jews. Thus, when they went trading to Antioch, they witnessed to Greeks also.

The church in Antioch, therefore, began not among the Jews but among the Gentiles. It broke with Jewish ritual obligation and received believers into fellowship without their first having become Jews. So the center for spreading the gospel developed in Antioch, third largest city of the Roman Empire. Jerusalem, lacking worldwide vision, faded into the background.

By the year A.D. 100, according to estimates, 10,000 Christians in Antioch met in small fellowship groups in private homes, since the new religion was still illegal, and public buildings for worship were prohibited. From this fellowship went out the first ordained missionaries. There also went out believers, of whom little now is known, unordained, simply a part of the fellowship of faith. As they went trading, both inside and outside the empire, they could not help but share their faith in Christ. This accounts for the spread of the gospel to areas where there is no record of missionaries having gone.

The vitality of the church in Antioch did not stem from any major emphasis on planned social revolution or mass revivals. Rather, it grew out of the winning of individuals, regardless of race or social position. This was the lifeblood of the church during its first three centuries.

Until the time of Constantine the church was obsessed with this desire to draw individuals out of the world into a fellowship dedicated to Christ. The believers' effectiveness is indicated by an estimate that one eighth of the population of the Roman Empire was won by the end of the third century.

With the conversion of Emperor Constantine in A.D. 312, Christianity became a legal religion for the first time. This greatly affected the church. Multitudes of Roman citizens became Christians when they saw their leaders accept the faith.

This nominal assent to the message of Christianity, without much inward conviction or comprehension, characterized a large portion of the membership during those centuries. It was part of the price of popularity, and it tended to weaken the enthusiasm which had figured so prominently in the initial spread of the faith.

But there was another major consequence of Christianity's becoming legal. Until A.D. 312 the church had no special building to meet in. Instead, it had assembled in the home of one of its members. With legal standing, the church for the first time could build public halls of worship.

The Roman dwelling naturally became the pattern for early church buildings, or basilicas. The Roman house usually consisted of small rooms located in a rectangle around an atrium or open courtyard. The entrance to the house was at the opposite end from the hearth around which the family elders generally sat. This atrium afforded the privacy and the space needed for early church meetings. The location of the hearth became the place for the pulpit and the altar, and the atrium the place for the congregation.

Archaeology fails to reveal the ruins of any large church buildings of the first three centuries of Christianity, with the exception of the room of a house evidently used for Christian worship from about A.D. 232 in Dura-Europos. The ruin of church buildings found are all post-Constantine.

Emperor Constantine constructed many basilicas throughout the empire, including the first ever to stand in Jerusalem, Bethlehem, and Antioch. He encouraged bishops to do likewise and authorized them to call on civil officials for assistance. When he moved his capital to Byzantium, he erected many church buildings there.

What Constantine started the church did not oppose. In fact, during the sixth and seventh centuries, it became the obsession of the church. The compulsion to



PHOTO BY FON H. SCOFIELD, JR.

Columns at Jerash, Jordan, testify of ornate church buildings once found in the area.

draw all men to Christ changed into a drive to outdo the pagan temples in size, beauty, and number.

True, the church used the early years of its new freedom to spread the gospel and to send out missionaries, but it is also true that this desire gradually shifted from men to mortar and marble.

Just 800 miles south of the cradle of Christianity lay the vast area of Arabia with its population of bedouins and merchants. Christian witness left this area untouched, except on the perimeter.

Although it is recorded that Ethiopian Christians invaded Mecca and built a church building to replace the Kaaba worship in A.D. 560, there is no indication that the Ethiopians tried to share the gospel with the Arabs of Mecca. Of course, the building was destroyed.

There is no record of any missionary activity in the region of Mecca or Medina. Because the church had become so infatuated with its buildings, it could not concern itself with the Arabs and their hearing the gospel. The Christian nation was content with its own beautiful church buildings and schools. The farsighted vision of the early church had decayed into the nearsighted self-concern for construction.

Muhammad was born in Mecca in A.D. 570, the year of the final defeat of the Ethiopians, who were trying to force Christianity on the people of Mecca. At the age of 12, Muhammad accompanied his uncle on a caravan to Damascus. During a stop at Busrah in Syria, Muhammad first contacted Christianity when he met the Nestorian monk Buhira. This meeting impressed the young man, especially when the monk made a prediction about Muhammad's life.

Muhammad also was impressed by the ascetic life of other monks he doubtless contacted in the Syrian desert. The favorite stopping places for the caravans were at monasteries located in the northern fringe of the desert. In his travels Muhammad likely heard other Christian

preachers, such as Kuss Ibn Saad, of Nejran in Mesopotamia, who preached at the annual fair in Okatz. It is evident that Muhammad was aware of Christian teachings, but his knowledge was incomplete.

Evidence in the Koran, holy book of the Islamic religion, suggests that what Muhammad understood of Christianity he desired for his own people, who were still in the bonds of abject paganism. This would account for his making Jerusalem the direction of prayer in the early days of Islam, for the Christian monks also bowed facing Jerusalem.

When Jesus is mentioned in the Koran the term used is the Syrian-Nestorian "Ascho," or "Aesa" in Arabic. The seasons of fasting, the special day in the week for worship, the genuflecting in prayer with repetitious petition, the idea of a holy book in a holy language, the rhetorical scheme for Muhammad's sermons—all these show clear evidence of contact with Christianity. While he copied much from Christianity, he no doubt did not recognize his own dependence on these sources. Clearly he had no access to Christian Scriptures.

The deep, heartfelt desire of Muhammad was to give his people, the Arabs of Arabia, something comparable to what he had seen in his few contacts with Christianity, something that could bring them out of paganism. Thus was born the religion of Islam, or total surrender to God.

The failure of the church to send missionaries into Arabia, just 800 miles from its place of origin, will remain one of its greatest oversights. Had the church continued to be concerned with men, instead of with basilicas and ecclesiastical forms, there is little doubt that the gospel would have been preached among the tribes of Arabia, and there would have been no need for the new religion of Islam.

Had the church kept its original concern for people instead of things, it is doubtful that its gain of the first six cen-

turies would have been almost totally lost in the next century. By the end of A.D. 700, it is estimated, there were fewer Christians than at A.D. 500.

Islam spread over the then Christian world in about 100 years. Contrary to the popular concept that Islam spread by the sword, it is doubtful if force was more used by Muslims than by Christians in effecting conversions from A.D. 600 to A.D. 1500. At the outset, Muslim rulers, far from seeking to win Christians to their faith, often took alarm at their conversion to Islam, since a source of income to the Muslim state was a tax levied on the Christians, and their conversion to Islam voided the tax.

A weighty reason for the conversion of so many to Islam was that the church had lost the dynamic of its fellowship in Christ and the brotherhood of mankind. True, the church had its institutions, but the spiritual force of the institutions had been lost in the process of building them. As a result, many areas of the world that once had been predominantly Christian—such as Palestine, Syria, Egypt, Turkey, Iraq, Iran, and North Africa—were nevermore to be Christian. The church had failed to carry out its mission.

The failure of the church in the sixth and seventh centuries should warn the church in the twentieth century. Christians now have outstanding institutions and beautiful church buildings. It is popular to be a Christian in "Christian America." The danger lies at the point of self-concern.

It is self-concern that causes Southern Baptists to keep in America more than 95 percent of their tithes and offerings. Self-concern causes a preponderance of America's preachers to stay at home with only about 6 percent of the world's population to preach to.

Extreme care must be exercised so that, in developing great Christian institutions, we do not lose the dynamic of fellowship in Christ and of sharing his love with mankind.

Popcorn, Farms, and Churches

Pointing the way to better living by showing how to grow more nourishing food, the agricultural missionary finds responsive hearers to his solution for spiritual hunger.

THE RAIN came down in torrents in the black night. Still the people came. Most of them shielded themselves from the rain with a hurriedly-cut banana leaf, for only the lucky few with jobs could afford raincoat or umbrella.

The *Mzungu* (white man) had come to tell how to grow a better *shamba* (garden)! Soon more than 250 persons had crowded into the largest building in the area.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed," the *Mzungu* read from the second chapter of Genesis. "And out of the ground made the Lord God to grow every tree that is pleasant to

the sight, and good for food."

Entranced, the audience watched as the white man passed out carrot, cabbage, okra, turnip, onion, and bean seeds. He explained how soil becomes tired, and manure must be added. He told how some foods help guard against diseases, how others help to grow a healthy body, how still others are necessary if children are to have strong, straight bones.

"It is important to eat many different kinds of food, not just bananas and corn," he emphasized.

The crowd listened intently to Douglas M. (Doug) Knapp, agricultural missionary, because to them, their *shamba* is their life. If they could improve their

garden they would have a better life. As the seeds were distributed, a cry of alarm went up if a single person missed his little packet.

But enthusiasm spilled over into near chaos when the missionary started to demonstrate a new magic corn. He had put only a small handful of yellow kernels into a big pot, and now it was filling to overflowing with white, puffy stuff.

"Africans are by their own nature a fun-loving and happy people, and they all immediately fall in love with popcorn," Knapp has said. "They find it difficult to believe that a half cup of yellow corn turns into a potful of white puffs that are delicious. I have never seen an African who didn't like it."

He once told of giving a few seeds for popcorn to a farmer, who planted them and produced a good harvest. But the next season the farmer appeared at Knapp's door and wanted more seed.

"Why didn't you save some seed from your last harvest?" Knapp asked.

"I did save some," admitted the farmer, "but my family liked it so much that we ate even the seed."

At the demonstration meeting on the dark, rainy night, the missionary's family passed out potfuls of popcorn. Eager hands reached out to receive their portion, as had happened in other meetings, but this was no ordinary group. Many of the people held up a cloth or simply gestured for the popcorn to be poured onto their skirt, because they were without hands or were left with only stubs for fingers.

Many of them had bandaged hands and feet. A few were blind. Others could

Tanzanian
gets his
first
taste of
popcorn.



By Evelyn Knapp

(Mrs. Douglas M. Knapp)
Missionary to Tanzania



Douglas Knapp explains the nutritional value of carrots.



Doug and Evelyn Knapp greet members of new church at leprosarium.

walk only with crutches. The scene for this demonstration meeting: the government leprosarium in Rungwe District of Tanzania.

When admitted to the leprosarium, each patient is given a small plot of ground where he can grow his own food if he is able to work. Many of them will never leave, as the disease grows worse and their bodies disintegrate.

On this night, after Knapp had lectured on agriculture he showed several motion pictures on the life of Christ. He was about to leave when a small group of those afflicted with the disease asked to speak to him.

"Will you come back soon and help us start a Baptist church?" they pleaded.

Today this church thrives—one of several churches resulting from the efforts of agricultural missions.

The agricultural missionary makes up only a tiny portion of the missionary



After giving instruction in agriculture, Knapp delivers an evangelistic message.

PHOTOS BY
LYNN GROCE



At leprosarium, Knapp helps residents improve their gardens.



During one demonstration, crowd watches intently as corn begins to pop.

force of Southern Baptists (see box, page 11). Doug Knapp began his duties in Rungwe District in 1963. He has worked with Missionaries William E. (Bill) Lewis, Jr. (now transferred to Ethiopia) and Jackie G. (Jack) Conley, field evangelists. The district is one of the most responsive areas to the Christian gospel in all of Africa [see "Amazing Growth in Rungwe," THE COMMISSION, Nov., 1966].

A Christian layman trained in agriculture finds a unique opportunity to witness on today's mission fields. From all

walks of life people will gather to hear a lecture on agriculture. And they will stay to hear the gospel preached.

As the missionary visits from farm to farm, openings constantly arise to tell of the love of God as expressed in His Son. An interest in a new breed of chickens or a new hybrid rice gives the agricultural missionary access to many persons otherwise difficult to interest.

At a small church on Lake Nyasa, where the pastor is a poor fisherman, nearly 200 persons turned out for an agricultural field day. At the close, Knapp



After a program, missionary counsels with two men who professed faith in Christ at the meeting.

gave a short evangelistic message and urged the people to return to the church so they could learn more.

Ordinarily he had not given an invitation. He felt that since most of the non-Christians in the group had never before heard the gospel, it was too much to expect them to accept Christ upon the first presentation of the plan of salvation.

Thus, Knapp was about to close the meeting with prayer, when a man in the audience cried out, "But I want to receive Christ now!"

That man and one other in the crowd accepted Christ that day. Since then, an invitation is always given at the close of each agricultural meeting.

With the steadily growing, worldwide trend toward nationalism, agriculture can be a key to good relations between government and missions. Government officials especially value the contribution that agricultural missionaries make to the development of the country. This favorable climate can benefit the endeavors of the whole Mission.

In 1963, for example, an indigenous

Baptist work began near Masasi, Tanzania, in an area close to the Mozambique border, after a Baptist national moved there and started preaching. Soon several churches sprang up. When it became evident that this new work needed missionary guidance, Lewis began to make periodic visits.

Because of tensions between independent Tanzania and colonial Mozambique, unfamiliar foreigners were looked upon with considerable suspicion in this border area. On his third trip into the region, Lewis and his family were put under house arrest during their stay [see "Under Arrest," *THE COMMISSION*, June, 1966]. Lewis saw that he must convince local officials of his good intentions, so he asked Knapp to accompany him and to begin an agricultural project that would help local farmers.

Knapp consulted agricultural extension agents in the area and learned of several pressing needs. On their advice he set up a small coconut nursery at the church to distribute young coconut palms to help farmers launch a new industry. As a result, Baptist missionaries are no longer

viewed as suspicious foreigners in Masasi, but as good friends who have come to help.

The East Africa Baptist Mission has been asked to start a project of drilling wells to make water available to farmers during the long dry season. Suitable equipment has been sought for this work.

The Mission has requested an agricultural missionary to live in the Masasi area along with a missionary couple slated to take over evangelistic work there upon their return from furlough.

As agricultural work gains wider recognition, new opportunities arise. Recently Knapp was asked to teach a 12-week course in agriculture over Radio Tanzania, to be broadcast nation-wide. Since most of the farmers who need the course do not have radios, the adult education department planned to organize in villages and rural areas classes that would assemble weekly to hear the lecture.

To see Christians materially blessed provides the agricultural missionary one of his greatest satisfactions. Anosisye Mwungwembe, a Baptist preacher with ten children, struggled along on a small

Missionary Personnel In Agricultural Work

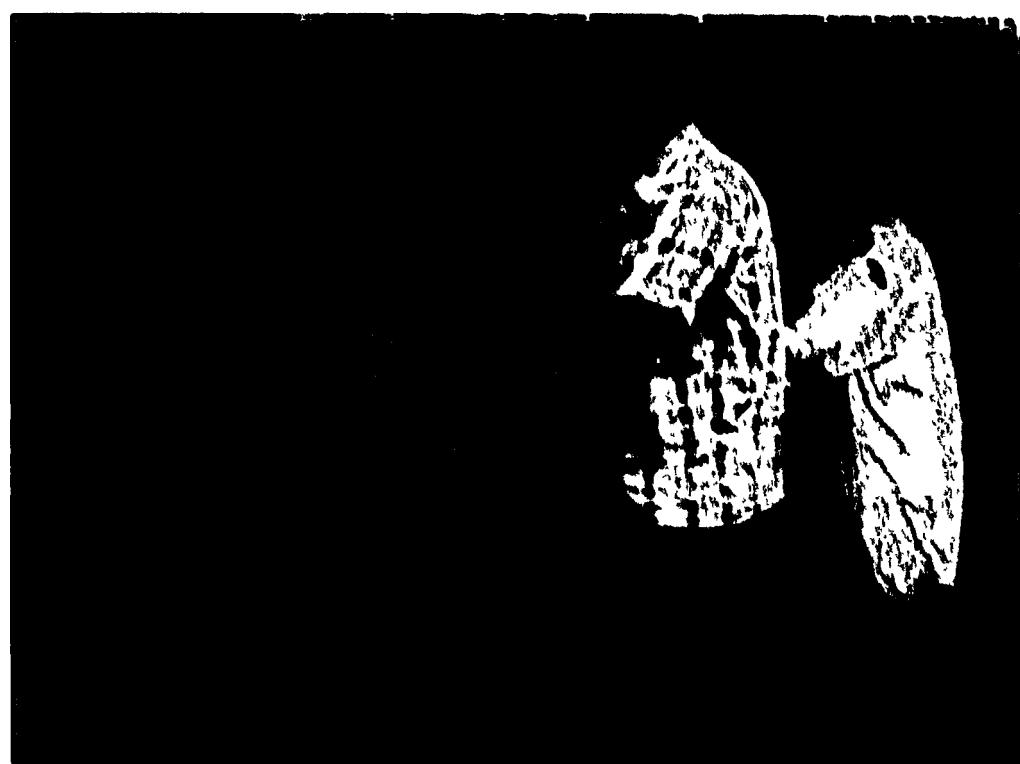
Donald Reynolds (journeyman), Ghana
Dallas L. Bateman, Kenya
W. Glenn Henderson (associate), Liberia
Wiley B. Faw, Nigeria
Lynn Groce (journeyman), Tanzania
Douglas M. Knapp, Tanzania
R. Lee Bivins, Israel
J. Dale Carter, N. Brazil
Horace W. Flite, Jr., S. Brazil
Jerry Meeks (journeyman), S. Brazil
Samuel L. Simpson, Ecuador
Harold R. Watson, Philippines
Other missionaries may use their agricultural backgrounds in connection with evangelistic work.



Richard, one of the Knapps' sons, hands out popcorn to eager samplers.



Knapp records for new radio course in agriculture prepared for nation-wide use over Radio Tanzania.



Missionary Journeyman Lynn Groce and workman construct barn of local materials to demonstrate better dairy cattle.

coffee farm. His mud house was by no means adequate. He could not pay the required fees for his children to attend school.

Then Anosisyc's farm was one chosen as a demonstration farm in his area. He was given modern fertilizer. He was shown how to spray his trees with a simple piece of equipment and effective pesticides. He was taught the newest method of pruning old, worn-out coffee trees, and was shown how to mulch and to cultivate properly.

Today he has a new mud-brick house, much larger than the old one. His children go to school. He has bought his own sprayer for use on his farm and by his neighbors. Proudly he brought several plastic bags of his best coffee to the missionary for his personal use. Anosisyc tells anyone who will listen that Bwana Shamba helped him, and that they should hear him also.

Missionary Journeyman Lynn Groce has given a boost to the agricultural missions effort. He volunteered to help carry out projects while the agricultural missionary was on furlough. But Groce has

found how also to help the people of Rungwe District with his own speciality—cattle.

Groce realized that one great need in nutrition—more protein—could be provided for the people if their cows produced more milk. Two pints a day is considered normal from the local cows.

A purebred milk cow can be purchased from the government for only \$40, but the people would not believe that it could give 12 quarts of milk or more a day. "Impossible!" they declared. So the journeyman ordered two cows, built a simple but modern shed from local materials, and set out to demonstrate that it could be done.

Sometime later, Groce stopped the Land Rover by the side of the road to let out his passenger, an African friend. Before he could drive away, an elderly man with only one leg shouted, "Wait!" as he hobbled toward the car.

"I have heard about your work," explained the old man. "Will you please tell me, and my friends and neighbors, how to become Christians? There is no church here, and there is no one to help!"

The next Sunday, Groce—in Africa only five months—was starting a new church in that community. Three men and three women made professions of faith in Christ that day, and said they wanted to help start the church.

Agricultural missions is catching hold in East Africa. Dallas L. Bateman began such work at Limuru, Kenya, in 1965. R. Jay E. Stewart, an evangelist with agricultural background, has begun agricultural mission work at Nyeri, Kenya.

As a result of the success of such efforts in East Africa, several other missions have asked for agricultural missionaries to work with the evangelists. The Malawi Mission has made an urgent request to the Foreign Mission Board for a couple to do agricultural work. Indications are that if these needs are met, agricultural missions will play an increasing role in Africa.

Even as Jesus looked with compassion on the multitude and told his disciples to feed them, so the agricultural missionary endeavors to lead the people to a better way of life through Jesus Christ and agriculture.



THE COOPERATIVE PROGRAM AND FOREIGN MISSIONS

BY BAKER J. CAUTHEN

WHEN FAITHFUL Christian stewards launch out into a world of need and undertake to share Christ with all who do not know him, they are walking by faith. That faith finds expression all across the world where the missionaries who represent Southern Baptists are speaking in the name of the Lord.

The Cooperative Program provides the resources for this outreach.

The most important thing Southern Baptists do in the matter of foreign missions is the sending of missionaries. In fact, if there were only one thing Baptists could do, this would be it. For, by years of study and by acquiring special training and experience, these missionaries have prepared themselves to go.

They go to do many things, but basically what they are doing is witnessing in the name of Christ. Much of that witness is direct evangelism.

People are led to know Christ as Saviour, and then they follow him in baptism. Whether it be in a stream in Africa, or in some church long established in a great city, the sight of people following Christ in baptism upon their confession of faith in him is a deeply moving experience.

This comes about as missionaries preach the gospel and teach the Word of the Lord to congregations and to groups of inquirers and new believers. This preaching is done in many different settings, and all over the world church buildings are important, providing a place where missionaries can proclaim the gospel.

But people have to be reached outside the walls of church buildings. Missionaries and national ministers go where the people are found. They visit with them in their own situations and try to help them know that love is reaching out to them from the heart of God through the messengers who have come. In this reaching out, one is impressed by the

great proportion of the people of the world who are young. As young people witness in Malaysia, for instance, they seem to be representative of the spirit of youth throughout all that part of the world.

In a great city like Hong Kong, so crowded together with now nearly four million people, many of whom have come out from Communist China, many thousands of people are packed together. In such a setting, missionary effort reaches out to them as reinforcement comes through gifts made through the Cooperative Program.

One of the most striking features everywhere is the emergence of large universities. In Bangkok, Thailand, for example, Baptists have recently dedicated a beautiful student center, and missionaries are finding opportunity for their work.

Southern Baptists do not need to be told how much it costs to carry on schools. But this effort costs all over the world, and that's one more item the Cooperative Program helps support. It helps to reinforce Baptist groups to provide Christian education that people may know and understand and be prepared for the service of Christ.

One of the delightful things on the mission field today is the use of the printed page, for literacy is rising. People are demanding opportunity to read and study. Publication work in many lands is one of the most challenging of all mission opportunities. But it costs money—money for buildings and money for people to do this work. That's what the Cooperative Program is all about.

One of the places where this publication work is done is here in our own country at the Baptist Spanish Publishing House in El Paso, Tex. That's a strange place, perhaps, for a foreign mission establishment. But across the years it was discovered that this was the best location to help all the Spanish-speaking

countries of Latin America to receive their materials efficiently, economically, and on time.

So gratifying, too, is the ministry of medicine. How can the full meaning of medical work in Gaza be estimated? Its value cannot be measured in terms of the number of baptisms that come. Instead, its value is weighed in terms of the impressions of the love of God that people begin to feel when they come—all unaware of him—and sense his love through the tender outreach of a Christian nurse or a skilled doctor. And, in Indonesia, the Baptist hospital in Kediri has been a light shining. In this hospital a wonderful Christian touch is found that makes the people want to go to Kediri to see what God may do for them.

In this outreach made in the name of the Lord, not only is there the ministry of medicine, but there is the ministry of benevolent concern. It may be called relief, good will centers, or cultural centers, like the one in Cali, Colombia. All this, too, is made possible as the Cooperative Program reaches from the hearts of concerned Christians to the need of the peoples of the world.

The Cooperative Program is many believers together reaching out in the name of Jesus Christ, pouring out thousands of pages from a Christian press, ministering in a hospital ward and the operating room, having a part in Christian education, or supporting evangelism and church development.

The Southern Baptist plan is a cooperative program, but the Cooperative Program is Southern Baptists. It's faith in action. It's love reaching out. It's a life-line to the world. It's many church members multiplying themselves and entering countries for Christ.

May God's blessings be upon Southern Baptists as they continue using the Cooperative Program so as to let Christ use them.



FON H. SCOFIELD, JR.
Addressing new missionaries, Executive Secretary Cauthen often links the Cooperative Program and missionary support.



W. ROBERT HART
The Cooperative Program enables missionaries—like Charles B. Clark, shown on the field in Venezuela—to bear witness abroad.

The content of the article on the facing page is available on a flexible record keyed to the Broadman Slide Set, *The Cooperative Program and Foreign Missions*. This eight-minute recording is not for sale. It may be obtained free of charge only with a coupon packed in the

**Broadman Slide Set
THE COOPERATIVE PROGRAM
AND FOREIGN MISSIONS**

This set contains 16 color slides, each with identification data imprinted. Sale price: \$5.00.

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FON H. SCOFIELD, JR.
It also helps to provide facilities. Here missionary A. Clark Scanlon speaks in Guatemala.



FON H. SCOFIELD, JR.
Financial support through the Cooperative Program enables medical missionaries—such as Dr. Merrill D. Moore, Jr., shown with his wife in Gaza—to provide this ministry around the world.



GERALD S. HARVEY
Cooperative Program provides day-after-day support for missionaries. Above, Missionary G. Clayton Bond holds baptismal service in Togo.



Display of printed materials shows variety, this group from Italian Baptist Publishing House, Rome.

AL J. STUART

The FMB PROGRAMS

OBJECTIVES

MISSIONARY SUPPORT

PUBLICATION WORK

EVANGELISM AND
CHURCH DEVELOPMENT

HOSPITALS AND
MEDICAL CARE

SCHOOLS AND
STUDENT WORK

BENEVOLENT MINISTRIES

THIS is the fifth of six installments presenting the Foreign Mission Board's Program Statement, as approved in 1966 by the Southern Baptist Convention for its organization manual. The concluding installment is scheduled to appear in our forthcoming November issue.

The Program of Publication Work for Foreign Lands

OBJECTIVE

(1) To plan, produce, edit, and secure publication and distribution of religious literature for use by missionaries and

Baptist constituencies in foreign lands; and (2) to facilitate translation and distribution of the Scriptures in local languages.

STRUCTURE

Study and Research

1. Discover the publication needs of both present and prospective foreign mission fields.
2. Gather information needed for designing publications or for the production of publications.
3. Test feasibility of (1) any proposed publication for which

the Board will be responsible, and (2) any proposal for production of materials at Board expense.

Program Design

1. Develop suggested objectives and criteria to guide the Missions in publication work.
2. Develop specific immediate and long-range publication programs and projects for foreign mission field use, such as church curricular materials and school and seminary textbooks.
3. Set specific goals for immediate and long-range publication programs and projects.
4. Produce publications that meet the standards of the countries in which they are used.

Cooperation

1. Work with the national Baptist groups seeking to encourage them in the preparation and production of their own printed materials.
2. Seek the cooperation and advice of Southern Baptist and other publication specialists in the design and production of publication materials.
3. Transfer, as rapidly as possible and advisable, full re-

sponsibility for publication work to national Baptist ownership and support.

Organization

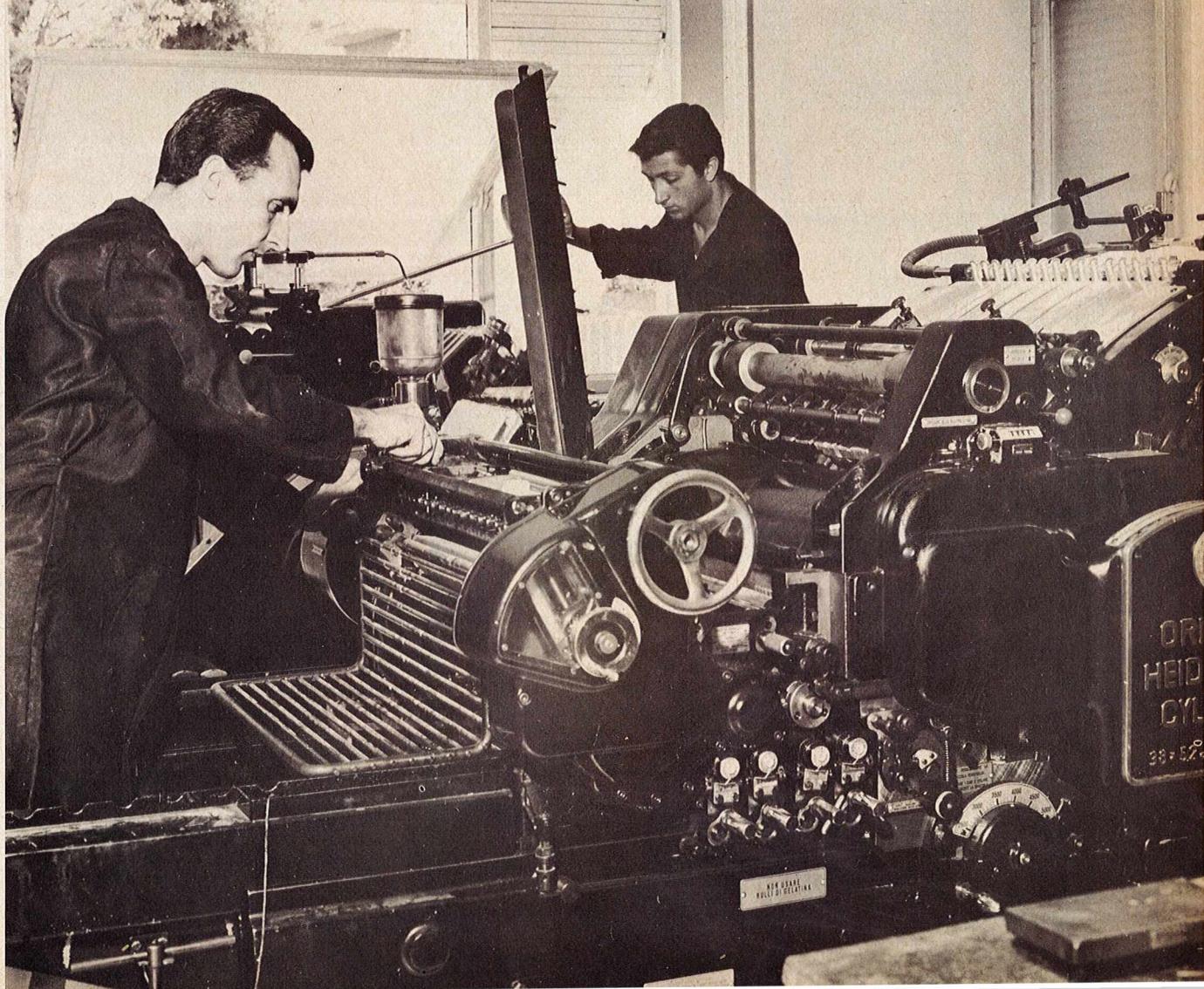
1. Assign, as advisable, missionary personnel to publication work.
2. Establish or assist national Baptist bodies in establishing, as needed, publication plants for the production of religious literature. These may be within a country to serve a single national constituency or in a location to serve several national constituencies.
3. Coordinate any special assistance offered for publication work by the Baptist Sunday School Board, Brotherhood, Woman's Missionary Union, and other groups in the United States.

Support

1. Supplement through financial grants within budget limitations the publication efforts of national Baptist groups.
2. Provide specialized information to publication leaders of the various national groups.
3. Provide opportunity, as desirable and possible within budget limitations, for various national leaders in publica-

In many lands Baptist publishing houses turn out materials for use locally and sometimes in other countries.

FON H. SCOFIELD, JR.





Argentine Convention worker checks church literature order.



Book stores, reading rooms make printed materials available to public.

Ask at your Baptist Book Store for the
Broadman Slide Set

FOREIGN MISSION MINISTRIES: PUBLISHING

16 color slides to illustrate the Board's Program of Publication Work. Identification data on each slide mount. Sale price: \$5.00; also available through the CAVE Plan.



GERALD B. HARVEY
Missionary discusses study course book
with translator for the national language.

tion work to observe and study publication procedures in the United States.

RELATIONSHIPS

The Program of Publication Work for Foreign Lands is related (1) to the national Baptist bodies and their leadership in the countries where foreign mission work is maintained; (2) to specialists in the Southern Baptist Convention, whose services and materials might be of help in expediting

work overseas in the field; and (3) to Bible societies as they seek to translate and to distribute the Scriptures without notes or comments. Final responsibility for using these publication specialists rests with the Foreign Mission Board. Expenses for their use in foreign mission fields shall be paid by the Foreign Mission Board except in the instances where there is specific agreement with the Board for their expenses to be paid by others.

editorials

Missionaries from North America

THE FOLLOWING statistical report of missionary personnel is for the years 1964 and 1965. Our source is the seventh edition of the directory, *North American Protestant Foreign Mission Agencies*, published in 1966 by the Missionary Research Library,

New York. From this biennial report we have limited our selection to the 22 agencies sending out the largest numbers of missionaries. The next edition of the MRL directory is to be published in 1968.

North American Protestant Foreign Mission Agencies Seventh Edition, 1966

Board or Agency	Men	Women	Single	Total	Retired	New Missionaries 1964-65
Seventh Day Adventists	624	624	122	1370		316
Protestant Episcopal	134	134	80	348	100	45
American Baptists, Foreign Mission Society	130	130	62	322	286	30
American Baptists, Home Mission Society (Division of Latin America)	11	11	5	27	18	6
Southern Baptist Convention	865	873	229	1967	170	372
Baptists-Mid-Mission	275	273	150	698	44	36
Conservative Baptists, Foreign Mission Society	184	184	82	450	15	59
United Christian Mission Society	84	84	30	198	103	33
Christian and Missionary Alliance	341	341	179	861	155	98
Dept. of World Missions, Evangelical United Brethren	54	54	28	136	28	13
Lutheran Church in America	201	201	133	535	73	100
Lutheran Church, Missouri Synod	248	247	54	549		152
The Methodist Church	347	353	344	1044*	(1157)	119
*(plus 117 short-termers)						
Nazarene	187	187	97	471	46	39
Foreign Mission Council, Assemblies of God	367	367	113	847	71	128
Presbyterian, United States	231	231	105	567	96	110
United Presbyterian, USA				1164	681	71
United Church of Christ	179	179	129	487	312	110
Non-Denominational						
Africa Inland Missions	146	155	79	380	61	19
Child Evangelism Fellowship	40	44	65	149	1	27
New Tribes	203	204	107	514		
Wycliffe				1725	4	

Reminder on Renewal

THE PRINCIPLE ingredient of subscription fulfillment these days seems to be "change." Subscribers are moving to new locations, thus an endless series of address changes within our circulation office. There has also been an almost astronomical number of adjustments—all of them requiring some sort of change—in our recent conversion to a computer-produced addressing system. New postal regulations, along with reinterpretation of some of the older ones, have also kept us making changes and adjustments.

We regret another change—the termination of a service for our subscribers that we thought would be workable and convenient. We no longer provide automatic renewal of subscriptions, but send each person a notice near the date that his subscription is to expire. We do this by inserting a reply envelope in the magazine he receives prior to the issue with which his subscription expires. His use of this envelope for sending in the renewal remittance is much more convenient and less costly than the procedures required for our sending him a bill and a reply form by direct mail.

The latest change is one brought about by an announcement from the Federal Reserve Banks. Effective Sept. 1, they will accept no check unless it is imprinted with a bank number and with a magnetic-ink account number. This ruling renders useless the reply check form attached to the expiration-renewal envelope we send inside the magazine. Therefore, we must urge that no one try to remit to us on the check form we provide. Instead, it should be discarded. For the person who does not have a checking account in a bank, we recommend that he remit with a cashier's check or by money order. Under no circumstance should cash be sent by mail.

Knowing full well that we are being extremely repetitious, we urge again that anyone receiving THE COMMISSION notify us immediately if his mailing address is changed. The Post Office does not forward magazines; neither does it notify us of an address change without a ten-cent charge. Change-of-address cards (Form 3578) are available free at every Post Office.

EPISTLES

'I Want To Tell My Brother'

One day before I came home on furlough in 1962, I went to a small park on the outskirts of the city of Djakarta for a little relaxation.

I took along some handwork, the flannelgraph story of Joseph. As I cut out these pictures, a crowd of children gathered—a usual occurrence anywhere in Indonesia.

After I had completed cutting out the characters, I asked the children if they would like to hear the story represented by these pictures. Of course they would!

As I told about Joseph, I brought in the story of Jesus, and how He loved them and wanted to be their Saviour.

When I had finished, one little boy looked up. "Miss, would you tell it again?"



he requested. "I want to remember it real good. I want to tell my brother."

When I returned to the States on furlough this year, I asked my sister if she recalled the story. I wanted to use it in a church where I had used it in 1962.

She told me that she did remember the story. Then she asked a question for which I was not prepared: "And what happened to the little boy?"

I had but one answer: "Only God knows."

There is no Baptist work—and so far as I know, no Christian witness whatsoever—in the area where I met the boy.

This little boy had a brother, but we as Christians have 103 million brothers waiting in Indonesia to hear the good news of Jesus Christ.

Evelyn Schwartz, Djakarta, Indonesia

Now's the Time To Win Brazil

These are the years to win Brazil for Christ. As a whole, Brazil is comparable to the United States before the 1930's. A houseful can be drawn just by holding revival services.

People don't have anywhere to go or much to do. There are theaters, but multitudes are too poor to attend. The majority of people do not have television sets or cars. Therefore, many persons passing by a church will stop because they have time on their hands and nowhere to go. In this way hundreds are won to Jesus year after year.

Nearly every evangelical church has a loudspeaker system, so the whole community hears evangelical preaching. In Brazil we are still free to preach on the street corners. It seems that every church I know of goes into a neighborhood on Sunday afternoons to hold a street service. I can put my loudspeaker on the car and preach almost anywhere without being asked to leave. There is still a little opposition by Catholics at times, but most of this has disappeared.

An abundance of men attend church regularly. Usually there are as many men as women in a service, and in some instances I have seen a predominance of men. Without making excuses, they take part enthusiastically in the work of the church. Most of them have not had a formal education, nor any type of special



Christian training, yet they serve eagerly.

Many laymen preach. They conduct street meetings, worship services in homes and services in missions when there is no pastor.

Believers in Brazil are eager to serve the Lord. If there were space to enlarge the Sunday Schools, I believe there would be no trouble in finding Sunday School teachers. As a whole, they would be untrained, and many would barely be able to read, but they would gladly serve.

Brazilian Christians are unafraid to give audible expression to their faith. When I meet a Brazilian I do not know, I ask him if he is a crente (believer) or a Catholic. If he is a believer he always says, "Sou crente, gracias a Deus (I am a believer, thanks to God)."

Joe E. Tarry
Governador Valadares
Minas Gerais, Brazil

Asians in Kenya

Baptist work among Asians in Nairobi, Kenya, was begun three years ago under the direction of Missionary Harold T. Cummins. Now my husband John and I work at the Baptist Library for Asians.

Few adults attend the worship service, but many attend the English classes and discussion groups, and many use the library. Most Asians that attend the church are Hindu, but some are Sikh and Muslim.

The Asian work is slow and at times discouraging. The Hindu has kept his religion and culture closely connected with India, even though many Asians have been here for three generations. Should a Hindu become a Christian, he is disowned by his family and friends; he loses business, for a Hindu will no longer sell to him or buy from him. For a young person to become a Christian probably means that he or she will not be able to marry.

The Hindu often tries to become a Hindu Christian. A Hindu has numerous gods and will readily add Christ to his list. When he finds that Christ must be the only God of his life and his only Saviour, and that all other gods must be put aside, he often will not accept this.

Recently John conducted seven medical clinics in an isolated area, about 100 miles from Nairobi, that has responded quickly to the gospel. Often word will come to the missionary that a new group is ready to organize a church. Or a message will be received: "We have 20 people ready to be baptized. Will you please come?"

On the first day John held a clinic in this area he examined 160 patients, but had to turn away 180. Since the people are Kikuyu and few speak Swahili, he must use an interpreter.

When the turnout is large, he examines the children first and then sees other patients as time allows. Always the people want to know when he can return. For the medical care and medicines children pay seven cents and adults pay 28 cents. Often the patients do not have the money but bring chickens, rice, or other food.

Martha (Mrs. John T.) Adams
Mbeya, Tanzania

'Could You Stay?'

Missionary Journeyman Sylvia Chambliss has been a friend, counselor, and teacher of hundreds of teen-agers and children in the Baptist Academy in Temuco, Chile. As time neared for her to leave, after her two-year term of service, the students gave her a Chilean guitar as a reminder of their love. Sylvia gave the school a new United States flag as a token of her appreciation.

The students appreciate her because she has given of herself, of her time and her love, in such a way that many have come to know Christ and his love as she has lived it in the classroom and out, in the girl's dormitory, and in church.

Many are praying that Sylvia will return to Temuco. An elderly woman from her church said, "Isn't there some way you could stay here and not have to go home? We need you!"—Clara Bracefield, Temuco, Chile.



Obedience, Not Works, Determines 'Christian'

The world seems troubled on every and. But Christians have the answer to the great need of the world. If I didn't believe that, I wouldn't be in Africa. It is not because Christians are better than we have the answer, but because we have been sought and found by a loving Father.

The church today seems a battered, beaten, and impotent vessel, but this is because we listen too much to its critics and not enough to God's Spirit as we read his written word.

We are being shamed by the humanists into a "works" religion, based not on personal holiness, as in past self-righteous movements, but in the garb of social action. Yes, "faith without works is dead!" But though we give our bodies to be burned—no matter how great the cause—and have not the Son of God in us and our actions, it profits nothing.

The humanists of today dress in so-called Christian garb. But their Christ is not the despised Jew who was crucified because of who he was. The humanists become "Christian" because they commit themselves to a cause. The cause is



W. ROBERT HART

David Breeden, son of Dr. and Mrs. L. Glynn Breeden, missionaries to Colombia, practices his violin at the day school of Central Baptist Church in Barranquilla.

reasoned to be good, therefore "Christian." Thus, the person involved is Christian—not a Christian, just Christian.

Never before has so much been at stake. Never before have Christians been accountable for so much. The cry is raised: Hurry; march; sit down; demonstrate; protest—show yourself to be on the "right" side of the pressing issues!

Jesus said, "If any man will come after me, let him deny himself, and take up his

cross daily, and follow me." If He says, "March," then march. If He says, "Sit," then sit.

But the emphasis needs to be on what He says, not on just being involved in something. Christ, by what he has done and by his sending the Comforter, has guaranteed that we can know his will and can have the power to do his will—if we want to.

R. E. (Bob) Amis, Sapele, Nigeria

Feni, Where Islam Is Orthodox

Friday is a special day to Muslims. In Feni, a place of orthodox Islam, it is observed with discipline. The hour most faithfully kept is the one following noon-time, when the men gather in the mosques to pray. Feni has no beautifully constructed mosques, but there are many small ones. We would not attempt to count them, because it would be easy to overlook many.

According to tradition, Friday is the special day of the week designated by the

prophet of Islam as worship day. Usually all shops are closed between noon and mid-afternoon. This gives each shopkeeper, employee, and would-be customer an opportunity to attend his mosque. Even though a large number are not faithful in attendance, it would be an offense to others to keep a shop open during these hours.

Because Friday is a holy day to them, it has become a day when beggars, seeking alms, move rapidly from place to place. They evidently do well, since so many of them are out early in the morning. We sometimes wonder where they live, for they are able suddenly to appear, as if out of nowhere. Many of them are extremely needy. Others, how-

ever, are only professionals, who make a good living at this business. The average person gives them little, but by so doing accomplishes one of his obligations.

For us as Christians, however, we recall the words of the psalmist, "No man cared for my soul." It is easy to criticize others, of course, but it does appear that those who contribute to the afflicted do not give out of an overflow of love, but as an obligation.

On a weekly special market day, two men with only stubs for arms and legs roll through the dusty or muddy streets. They always attract an audience.

One man can be seen almost every day. He moves about calmly because of a heavy burden on his back. From a distance it appears that he is carrying a large bag over his shoulders. On a closer look it becomes obvious that the burden is a massive growth under his skin.

These and similar scenes become a part of everyday life. More than three and a half years ago Baptists placed a request with the government for permission for a hospital in Feni. We are still waiting for that permission. But even if there were a dozen hospitals, all of the afflicted could not be cared for. Thousands are physically crippled, but, more than this, millions are spiritually destitute. It

is impossible for anyone who knows the love of Christ to any degree to overlook either need.

Often we find it difficult to know how to help those who are "down and out" physically. We know the answer to a man's spiritual problem, but often because of physical need he never considers the spiritual. Hungry men rarely listen to sermons. We pray that we may come to know some way to lead all of them to Christ.

We see the rich and middle class as well. But on ten fingers we can count the number of baptized evangelical Christians in this district of approximately three million people. Even after our two and a half years here there seems little desire on their part to know Christ.

As we prepare to go to the U.S. on furlough, thinking of the Americans' standard of living and of their opportunity to hear the gospel causes us to long more deeply for these millions in Pakistan who do not know Christ. Even though some things will cause us to want to remain in America, there will be a much stronger pull on us to return to the field. Pakistan needs us because of Whom we represent.

James F. McKinley, Jr.
Feni, E. Pakistan

Save the
Mission Month
1967

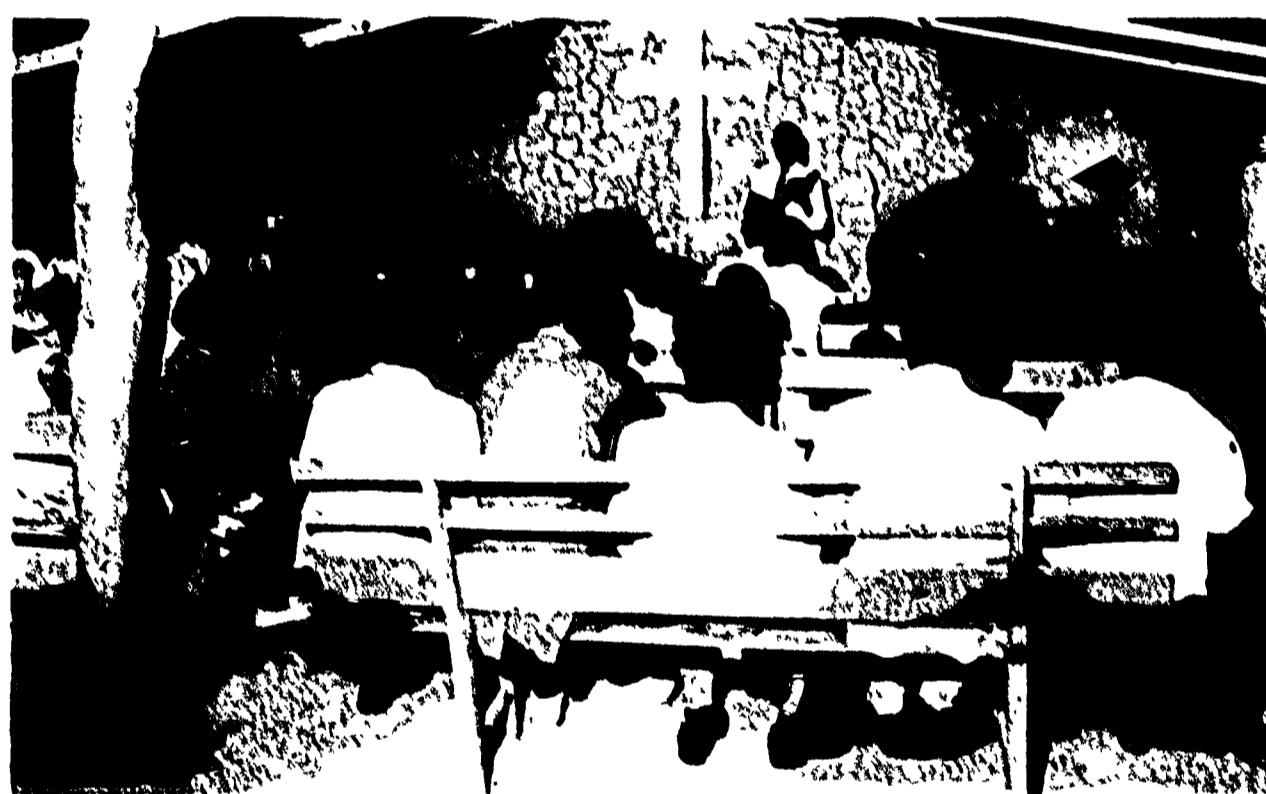


Missionary Dutton A. Bonnell, Jr., outside Kamfinsa Church.

PHOTO BY GERALD B. HARVEY



Watson Banda, pastor, preaching.



Pastor leads worship service in Kamfinsa Church.

IN THE BUSH a dozen miles from Kitwe, Zambia, stands Kamfinsa Baptist Church. Its history involves a man named Patrick, a European woman in the community, and a missionary.

As Zambia takes its name from the Zambezi River, Kamfinsa Church takes its name from the small stream nearby. When Patrick accepted Christ as Saviour, he wanted to know more about his newfound faith, so he sought help from the European woman. She, in turn, contacted Missionary Zebedee V. (Zeb) Moss in Kitwe.

Moss began visiting Kamfinsa on Thursday evenings. First he taught by using slides projected against a white-washed house. Then, with an old lamp for light, Moss and his listeners moved indoors for preaching. Soon Moss turned responsibility for this group to a new missionary, Dutton A. Bonnell, Jr.

"Let's build God's house with our hands," Bonnell suggested.

The men cut poles. The women gathered elephant grass for the roof and carried water on their heads in gourds from the stream about three-quarters of a mile away.

Mixing the water with dirt from an anthill, the men made mud sides for the building, then installed the elephant-grass roof. This simple chapel is still in use, although it now has a metal roof.

"If we ever decide to move the building," said Bonnell, "it would be a simple matter to move the roof and construct another mud building under it."

As the gospel witness grew in Kamfinsa, Moss and Bonnell watched for the person God would call out to lead the congregation. In time it became evident that the leader was to be Watson Banda. He is not well educated, but he knows the Lord and loves the Bible.

Banda works in Kitwe and goes to Kamfinsa every Sunday and on Thursday evenings. In return for his help the con-

gregation supplements his salary from the job in town.

In the bush, Kamfinsa is still isolated from the strong currents of city life. Yet the Baptist congregation there consists of a group of men and women concerned to grow in knowledge of Christ and to bear witness to him where they live. The congregation's pastor is one of their own number whom God has called to preach. Like members of sister congregations in Zambia's growing multiracial cities, members of Kamfinsa Church, insistent upon their own dignity, are experiencing the growth that comes when people first give themselves to God and then accept those he adds to them.

"Our approach of winning people to Christ and helping them develop congregations may seem a slow method," said Bonnell, "but in our experience this is the way to involve people in a growing understanding of themselves and their responsibilities as Christians."

THE COMMISSION



Choir sings for service at church in Chemwemwe Township.

PHOTO BY GERALD G. MARVELY



Congregation outside building; Missionary Moss is at right.

TOWNSHIP CHURCH IN ZAMBIA

BY JOHNNI JOHNSON

EVEN BEFORE Zambia came into being, Baptist missionaries were there. While the land was still known as Northern Rhodesia, before independence came in 1954, missionaries were pioneering the proclamation of the gospel in its copper mining townships.

Two missionaries—Tom G. Small and Zebedee V. (Zeb) Moss—left the parent Mission in Rhodesia (then Southern Rhodesia) in 1959, hoping to win the people of the north to Christ and to nurture them in a kind of Christian fellowship that would encourage individual and corporate growth.

The two men began wherever they found people. They met in school buildings and in vacant houses. As other missionaries arrived, the work in Zambia spread from Lusaka, the capital, and Kitwe to other urban communities and into the bush. Today there are 15 Baptist churches in Zambia—all of them self-supporting.

What took place in Kitwe is typical. This mine operations center has a population of 115,000. When Moss went there in 1959 he found people from many tribal backgrounds crowded together in townships provided by the mining companies—"detribalization" is the sociologists' term.

In effect, everybody moves to town only to find there is no place to live on the "right side of the tracks." Frustrations pile up. Resentments grow. It is difficult for the newcomers to adjust, and many lose their way.

In the midst of such a situation, Moss looked for a place to begin and found a vacant house beside a gigantic anthill in the Chemwemwe Township. Later he was able to use a schoolroom for services on Sunday.

As people responded, Moss taught them the meaning of worship. He introduced them to a Christian fellowship in which they found new joy and purpose for life.

He taught them that tithing is a part of their response to the goodness of God. Later, when the people wanted a permanent place to meet, he suggested a building fund so they could erect a chapel. As the fund grew, Moss helped with plans for a 20-by-60-foot building to house the Sunday School and to provide a small meeting place.

"Some money is available to you," he told the congregation, "because Christians in America want to share in what you are doing."

The Chemwemwe congregation accepted responsibility for their own meeting place and soon were supporting their pastor. They found joy in their accomplishments in the gospel.

Gradually the pastor assumed congregational leadership from the missionary and still serves there. The pastor, a young Zambian named Waddy Shibemba, has the equivalent of an eighth-grade education and speaks English. Creative and

Township Church (Cont.)

talented, he possesses ability in music as well as in the ministry of God's Word. His sister is the wife of a Baptist pastor. His brother, a miner, is also a Christian and active in the music leadership of the church.

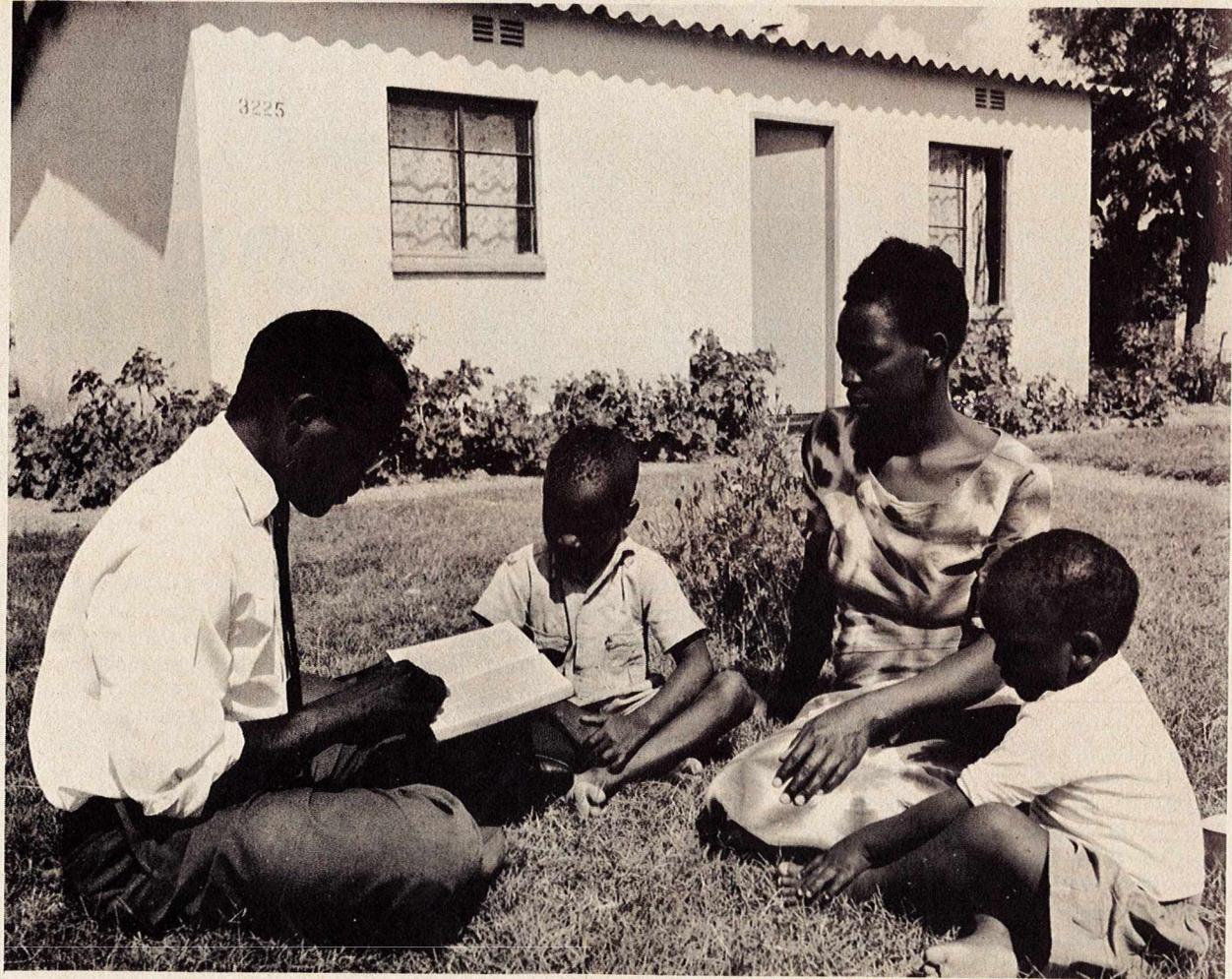
In time, Shibemba and his wife left Kitwe to study at the African Baptist Theological Seminary, near Gwelo, Rhodesia. After three years they returned to Zambia, and Pastor Shibemba now preaches to a full house each week. He has baptized many.

At an evangelism conference in Kenya in 1965, Shibemba, from his own experience, shared with delegates from six countries the joy in his congregation as members provide for their own needs and proclaim the gospel. His plea for all churches to develop in themselves the dignity of self-support as they grow in

the knowledge of Christ was well received.

As he prayed for other leaders in Chemwemwe, Moss watched another man, Blackson Zulu, respond to the gospel. Even before the Chemwemwe Church had a building, Zulu came early to prepare the meeting place, taking care of hymnbooks and concerning himself about the physical arrangements. He studied the Bible and grew in his understanding of it. Although he does not speak much English, Zulu, now a deacon, led the congregation in witnessing and visitation while the pastor was studying at the seminary.

Outwardly, Kitwe is not much different from what it was when Moss and his family arrived in 1959. But in Chemwemwe Township God has used him and others to demonstrate that men can be brothers in Christ.



Waddy Shibemba, pastor of Chemwemwe Church, reads Bible to his family in front of their home.

MISSIONARY

FAMILY ALBUM

REAPPOINTMENT (July)

DOTSON, Lolete, Ala., *Nigeria*, 323 Westover Dr., Birmingham, Ala. 35209.

ADDRESS CHANGES

Arrivals from the Field

ABELL, Dr. & Mrs. John C., Jr. (*Nigeria*), 204 Hawthorne, Houston, Tex. 77006.

ANDERSON, Theresa K. (*Philippines*), c/o Bethel Bap. Home, Darlington, S.C. 29532.

ANNIS, Rev. & Mrs. James B. (*Ghana*), 3122 NW 31st St., Miami, Fla. 33142.

ARNOLD, Rev. William E. (*Ghana*), 3632 Windward Way, Louisville, Ky. 40220.

BEDENBAUGH, Rev. & Mrs. Charles W. (*Tanzania*), 31 Pickney St., Greenville, S.C. 29601.

BIVINS, Mr. & Mrs. R. Lee (*Israel*), 165 Carter Ave., SE, Atlanta, Ga. 30317.

BOATWRIGHT, Rev. & Mrs. C. S. (*Japan*), c/o Maurice Boatwright, Swainesboro, Ga. 30401.

BROOKS, Ernelle (*Nigeria*), c/o E. L. Greene, Rt. 3, Box 663, Raleigh, N.C. 27603.

CASKEY, Philip N. (journ., *Philippines*), Rt. 4, Stillwater, Okla. 74074.

CHAMBLESS, Sylvia (journ., *Chile*), 3872 Wares Ferry Rd., Montgomery, Ala. 36109.

COOPER, Sally (journ., *Argentina*), 6913 Doummar Dr., Norfolk, Va. 23518.

CUMMINS, Rev. & Mrs. Harold T. (*Kenya*), c/o Grant Ave. Bap. Church, Springfield, Mo. 65801.

CUNNINGHAM, Rev. & Mrs. Milton E., Jr. (*Zambia*), 118 5th Ave., N., Texas City, Tex. 77590.

DANIEL, Lola Mae (assoc., *Taiwan*), 810 E. 44th St., Austin, Tex. 78751.

DOSSETT, Ellen (journ., *Kenya*), Rt. 6, Box 232-B, Mobile, Ala. 36613.

DUNAWAY, Rev. & Mrs. Archie G., Jr. (*Nigeria*), 1208 Norvel Ave., Nashville, Tenn. 37216.

DUVALL, Rev. & Mrs. Wallace L. (*Nigeria*), 309 Oakland St., Decatur, Ga. 30030.

ERWIN, Robert S. (journ., *S. Brazil*), Rt. 3, Concord, Tenn. 37720.

EUBANK, Jacqueline (spec. proj. nurse, *Nigeria*), Rt. 1, Appling, Ga. 38082.

EVANS, Rev. Charles E. (*Kenya*), c/o Mrs. George W. Young, Box 199A, Rt. 2, Corbin, Ky. 40701.

FAIRBURN, Margaret (*Liberia*), c/o Mrs. Earl Skinner, Rt. 6, Tyertown, Miss. 39667.

FINE, Rev. & Mrs. Earl M. (*Nigeria*), c/o Everett Fine, Lyndon, Kan. 66451.

FOSTER, Rev. & Mrs. James A. (*Philippines*), 208 Easy St., Yazoo City, Miss. 39194.

FOX, Mary (*Nigeria*), Rt. 3, Gainesville, Tex. 76240.

FRAZIER, Rev. & Mrs. W. Donaldson (*Nigeria*), c/o Mrs. W. D. Frazier, Rt. 2, Blaine, Tenn. 37709.

GERON, Cary Ann (journ., *Switzerland*), 3124 Purdue, Dallas, Tex. 75225.

GILES, Dr. & Mrs. James E. (*Colombia*), Mid-western Bap. Theol. Sem., 5001 N. Oak St. Trafficway, Kan. City, Mo. 64118.

GRAVES, Alma N. (*Japan*), c/o Mrs. W. C. Graves, 1640 Junior Dr., Dallas, Tex. 75208.

HESTER, Rev. & Mrs. James E. (*Italy*), 6009 E. Lancaster, Ft. Worth, Tex. 76112.

HILL, Dr. & Mrs. Ronald C. (*Thailand*), 3939 Gently Blvd., New Orleans, La. 70126.

HULL, Rev. & Mrs. W. R. (Kenya), 201 Gentry St., Sedalia, Mo. 65301.

KEATON, Larry N. (journ., *Israel*), 3611 NW First Ct., Ft. Lauderdale, Fla. 33311.

KNAPP, Mr. & Mrs. Douglas M. (*Tanzania*), Rt. 2, Box 3306B, New Port Richey, Fla. 33552.

LEDBETTER, Rev. & Mrs. Michael J. (*Guatemala*), c/o Fred B. Trivette, 1510 Jarvis St., Winston-Salem, N.C. 27103.

LEGG, Rev. & Mrs. L. Gene (*Nigeria*), Box 611, Mt. Pleasant, Tex. 75455.

LEVINSON, Carol (journ., *Nigeria*), Box 185, Benson, N.C. 27504.

LEVRETS, Rev. & Mrs. Fred L. (*Nigeria*), Rt. 5, Box 102, Abilene, Tex. 79605.

LEWIS, Rev. & Mrs. Francis L. (*Indonesia*), c/o C. D. Lewis, 812 S. Okmulgee Ave., Okmulgee, Okla. 74447.

LINDSAY, Maxine (*Jordan*), Rt. 2, Worthville, Ky. 40098.

LINKENHOKER, Fred D. (journ., *Vietnam*), 2003 Fallon Ave., Roanoke, Va. 24013.

MCKINLEY, Dr. & Mrs. Hugh T. (*Rhodesia*), 5330 SW Sixth St., Miami, Fla. 33144.

MCKINLEY, Rev. & Mrs. James F., Jr. (*Pakistan*), Samuels Missionary Apts., So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.

MCQUEEN, Bettye (*Nigeria*), 1654 W. Main, Apt. 11, Houston, Tex. 77006.

MILBY, Rev. & Mrs. F. Eugene (*Rhodesia*), Box 115, LaGrange, Ky. 40031.

MILLER, Rev. & Mrs. Paul H. (*Nigeria*), c/o George F. Miller, Rt. 5, Altamont Rd., Greenville, S.C. 29609.

MOORE, Dr. & Mrs. Walter M. (*Nigeria*), 1407 E. 36th St., Tulsa, Okla. 74105.

MORRIS, Rev. & Mrs. Charles H. (*Malaysia*), Crosstown Station, Box 4902, Memphis, Tenn. 38104.

MULLER, Damaris (Mrs. Alfred C.) (*Mexico*), 1805 Arizona, El Paso, Tex. 79902.

MULLINS, Rev. & Mrs. Charles D. (*Hawaii*), 209 N. 95th St., Birmingham, Ala. 35206.

MYERS, Charles D. (journ., *Ghana*), c/o Rev. Donald G. Myers, 405 S. Main St., Reidsville, N.C. 27320.

NICHOLAS, Rev. & Mrs. R. Edward (*Gaza*), 2201 Meadowbrook, Austin, Tex. 78703.

PITMAN, Dr. & Mrs. G. Gene (*Nigeria*), Box 72, Hollis, Okla. 73550.

RAGAN, Rev. & Mrs. Jarrett D. (assoc., *Singapore*), Box 908, Toccoa, Ga. 30577.

RIDDELL, Rev. & Mrs. Gerald F. (*Chile*), Box 2850, Sam Houston Sta., Huntsville, Tex. 77431.

RINKER, James M. (journ., *Ecuador*), Box 94, Elmore City, Okla. 73035.

ROUTH, Rev. & Mrs. Walter A., Jr. (*Vietnam*), Box 468, Sanford, Fla. 32771.

SAUNDERS, Mary Lucile (*Philippines*), 881 Via de la Paz, Pacific Palisades, Calif. 90272.

SMITH, Rev. & Mrs. Donald E. (*Nigeria*), 1808 Morven, St. Louis, Mo. 63114.

SMITH, Rev. & Mrs. John D. (*Indonesia*), c/o Mrs. Tom Smith, Rt. 2, Bogue Chitto, Miss. 39629.

SMITH, Larry E. (journ., *Thailand*), Rt. 2, Box 346, Osceola, Ark. 72370.

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

STAN, Elaine (journ., *Japan*), 9628 5th Pl., Highland, Ind. 46322.

STEPHENS, Marjorie L. (*Nigeria*), 705 E. Smith Ave., Tucumcari, N.M. 88401.

SUMMERS, Dr. Mimos (journ., *Hong Kong*), Rt. 2, Box 206, Edinburg, Tex. 78539.

TANKERSLEY, Annette (journ., *Hong Kong*), Rt. 2, Lincolnton, Ga. 30817.

TITUS, Jill (journ., *Hong Kong*), 1342 S. Ewing, Dallas, Tex. 75216.

TRAVIS, Rev. & Mrs. Robert F. (*Kenya*), 3310 Main Ave., NW, Hickory, N.C. 28601.

TRULY, Dr. Mary Elizabeth (*Nigeria*), c/o Ted Truly, 130 N. Willowmet, Dallas, Tex. 75208.

WALSH, Dr. & Mrs. Billy J. (*Mexico*), 4701 Gordon, Ft. Worth, Tex. 76115.

WILLIAMS, Mr. & Mrs. Robert D. (*Nigeria*), Rt. 2, Box 26, Columbia, Miss. 39429.

Departures to the Field

BARNES, Rev. & Mrs. Emmett A., Box 2026, Beirut, Lebanon.

BENDER, Rev. & Mrs. William D., Box 211, Jos., Nigeria.

BITNER, Rev. & Mrs. James H., Casilla 960, Valparaiso, Chile.

BRALY, Dr. & Mrs. Byron D., Bap. Clinic, Box 404, Taiz, Yemen.

BURNLEY, Dr. & Mrs. Robert S., Nigerian Bap. Theol. Sem., Ogbomosho, Nigeria.

CALLAWAY, Rev. & Mrs. Merrel P. (assoc.), B.P. 101, Oujda, Morocco.

CARROLL, Rev. & Mrs. G. Webster, Box 20191, Kampala, Uganda.

CHEYNE, Rev. & Mrs. John R., Box 131, Addis Ababa, Ethiopia.

CHOY, Rev. & Mrs. Samuel (assoc.), Bap. Mission, I.P.O. 1361, Seoul, Korea.

CLARK, Rev. & Mrs. Eric H., Box 697, Kisumu, Kenya.

COLE, Dr. & Mrs. E. Lamar, Galeno 2089, Guadalajara, Jalisco, Mexico.

CONNOR, Marie, Box 124, Chiayi, Taiwan, Rep. of China.

COY, Rev. & Mrs. R. Frank, Casilla 960, Valparaiso, Chile.

CRABTREE, Mildred I., P.M.B. 5113, Ibadan, Nigeria.

DENMARK, Rev. & Mrs. I. Dean, P.M.B. 5113, Ibadan, Nigeria.

DYSON, Rev. & Mrs. Albert H., Jr., Niger Bap. College, Minna, Nigeria.

EUBANKS, Mr. & Mrs. N. Brannan, P.M.B. 4040, Sapele, Nigeria.

EWEN, Bettye Jane, Box 84, Abeokuta, Nigeria.

FENNER, Rev. & Mrs. Charlie W., Seinan Gakuin, Nishijin Machi, Fukuoka City, Japan.

FITZGERALD, Dr. Dean T., Jr., Bap. Hospital, Ajloun, Jordan.

FREDENBURG, Mary Evelyn, Eku Bap. Hospital, Eku, Nigeria.

FRIED, Dr. & Mrs. David D. (spec. proj. dr.), Bap. Hospital, Box 1, Kontagora, Nigeria.

GAINES, Jane Ellen, P.M.B. 5113, Ibadan, Nigeria.

GATLIN, Rev. & Mrs. Joseph A., Sr., Box 2731, Dar es Salaam, Tanzania.

GRANT, Rev. & Mrs. Worth C., 18-7 Kamiyama Cho, Tokyo, Japan.

GREEN, Rev. & Mrs. Urban L., P.M.B. 5113, Ibadan, Nigeria.

HALBROOKS, Rev. & Mrs. Fred E., Jr., Caixa Postal 826, Belém, Pará, Brazil.

HALL, Joy, P.M.B. 5113, Ibadan, Nigeria.

HALL, Rev. & Mrs. Robert J., Box 86, Jos., Nigeria.

HARRELL, Rev. & Mrs. Ralph W., Box 32, Limuru, Kenya.

HILL, Rev. & Mrs. John B., Newton Memorial School, Box 65, Oshogbo, Nigeria.

HOBBES, Rev. & Mrs. Jerry, Prachinburi, Thailand.

HOLLOWAY, Rev. & Mrs. Billy W., Box 32, Limuru, Kenya.

HOPKINS, Rev. & Mrs. C. Turner, P.M.B. 5113, Ibadan, Nigeria.

HORTON, Rev. & Mrs. Frederick M., 11-798 Nishijin Machi, Fukuoka, Japan.

KEITH, Rev. & Mrs. Billy P., 350, 2-chome Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

LEWIS, Dr. & Mrs. Wilbur C., Casilla 1171, Asunción, Paraguay.

LINDEY, Dr. & Mrs. Robert L., Box 154, Jerusalem, Israel.

LOCKE, Rev. & Mrs. Russell L., P.M.B. 5113, Ibadan, Nigeria.

MCCLELLAN, Carolyn, Bap. Clinic, Box 404, Taiz, Yemen.

MARTIN, Rev. & Mrs. Henry D., Box 14, Oyo, Nigeria.

MATTHEWS, Rev. & Mrs. W. Harold, So. Bap. Mission, Box 99, Davao City, Mindanao, Philippines.

MYERS, Rev. & Mrs. S. Payton, Kawa Pastors' School, Box 48, Kaduna, Nigeria.

NUNNELLE, Edith (Mrs. Newman, assoc.), Newton Memorial School, Box 16, Oshogbo, Nigeria.

O'BRIEN, Rev. & Mrs. William R., Bap. Seminary, Box 205, Semarang, Java, Indonesia.

PARTAIN, Rev. & Mrs. Jackie G., Box 808, Arusha, Tanzania.

PEARCE, Rev. & Mrs. W. Boyd, Box 30370, Nairobi, Kenya.

REECE, Rev. & Mrs. Z. Don, P.M.B. 5113, Ibadan, Nigeria.

ROBINSON, Rev. & Mrs. Gordon E., Box 83, Warri, Nigeria.

SCULL, Rev. & Mrs. Ancil B., Djl. Talang Krangga 4, Palembang, Indonesia.

SENTER, Rev. & Mrs. Arville E., Box 96, Tukuyu, Tanzania.

SKINNER, Dr. & Mrs. William, Casilla 1171, Asunción, Paraguay.

SMITH, Mr. & Mrs. James W., c/o Dr. Dwight L. Baker, 40 Abbas St., Haifa, Israel.

SMITH, Dr. & Mrs. L. C., Bap. Hospital, Ogbomosho, Nigeria.

SMITH, Rev. Paul S. C. (*Jordan*), Box 2026, Beirut, Lebanon.

SUMMERS, Mabel, Box 2026, Beirut, Lebanon.

TIPTON, Rev. & Mrs. S. Thomas, Box 20190, Kampala, Uganda.

TRIMBLE, Rev. & Mrs. J. W., Box 2026, Beirut, Lebanon.

TURNAGE, Rev. & Mrs. Loren C., Apartado Aereo 3477, Medellín, Antioquia, Colombia.

WALKER, Rev. & Mrs. James C., Box 657, Gwelo, Rhodesia.

WATTS, Emma, Bap. Hospital, Ogbomosho, Nigeria.

WHITE, Rev. & Mrs. Daniel R., c/o William T. Ligon, Plaza de America, 1, 4th, 5th, Valencia 4, Spain.

WHITSON, Rev. & Mrs. David H., c/o Bap. Mission, Box 832, Arusha, Tanzania.

WICKS, Dr. & Mrs. Harold D., Nigerian Bap. Theol. Seminary, Ogbomosho, Nigeria.

WOOD, Rev. & Mrs. Norman W., Bap. Mission, Box 765, Chingola, Zambia.

YANCEY, Mary Ellen, W.M.U. Hdqrs., Box 13, Ede, Nigeria.

YARBROUGH, Rev. & Mrs. James A., Box 396, Zaria, Nigeria.

On the Field

AUSTIN, Ruth, Box 6, Kediri, Java, Indonesia.

BEATY, Rev. & Mrs. Robert E., Box 558, Gwelo, Rhodesia.

DICKMAN, Dr. Jean F., Bap. Hospital, Gaza, via Israel.

(Continued on page 28)

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SUPPLEMENT FOR 1967

85 cents at Baptist Book Stores

MISSIONARY ASSOCIATES

Employed April,
May, and July, 1967



Veterinarian **Louis Carlin** and his wife **Billie** were employed in April to serve in **Ghana**. Both are natives of **Oklahoma**. Since 1953 he has operated the **Collinsville (Okla.) Veterinary Hospital**. In 1964 new hospital facilities were constructed. Carlin holds the **D.V.M.** degree from **Oklahoma A&M College** (now **Oklahoma State University**). Mrs. Carlin, the former **Billie Sue Martin**, worked for a retail store in **Glendale, Ariz.**, for six years and served in the **U.S. Women's Air Force** 1951-53. The Carlins have four children, **Cary, 13, Susan, 12, Patty, 11, and Clint, 7**.

Also employed in April, **Glenn and Margery Henderson** are assigned to **Liberia**, where he is to teach agriculture at **Ricks Institute**. Both are natives of **Kentucky**. He holds the **B.S.** degree from **Murray State College** and did additional study at the **University of Kentucky, Western Kentucky State College**, and the **American Institute of Banking, Louisville, Ky.** He also holds the **M.R.E.** degree from **Southern Baptist Theological Seminary, Louisville**. After four years as electronics technician in the **U.S. Air Force**, he served as coach and agriculture teacher in **Kentucky schools** and as advisor and loan officer for a **Glasgow, Ky., bank**. He has been educational director for churches and has served since 1964 at **Viers Mill Church, Silver Spring, Md.** The former **Margery Mathis, Mrs. Henderson** has attended **Bethel College, Hopkinsville, Ky.**, and studied through the **Seminary Extension Department, Nashville, Tenn.** She has worked as bookkeeper, secretary, bank teller, and junior accountant in **Kentucky and Maryland**. They have one daughter, **Cynthia, 9**.



Returning to **Mexico** are **James A. Williams, Jr., and his wife Faye**, employed in May. A Texan, Williams has been a pastor in **Texas and California** and has done mission work in **Mexico**, independently 1955-57 and 1958-60, and with support of **Independent Baptists and others** 1963-66. During their most recent three-and-a-half-year stay in **Mexico**, he reported more than 1,400 professions of faith in Christ. He holds the **A.A.** degree from **Modesto (Calif.) Jr. College**, the **B.A.** degree from **College of the Pacific**, and has studied at **Southwestern Baptist Theological Seminary, Ft. Worth, Tex.**, and **Golden Gate Baptist Theological Seminary**, now at **Mill Valley, Calif.** Mrs. Williams, the former **Faye Matthews**, is a native of **Oklahoma**. She worked for a while as a beauty operator in **Berkeley, Calif.** The couple has five children, **Jo Anne, now married, Gloria, 20, Kathleen, 13, Darlene, 10, and James Austin III, 8**.



Bound for English-language work in **Taiwan** are **Robert (Bob) and Saranell Beard**, employed in July. A native of **Tennessee**, he holds the **B.A.** degree from the **University of Tennessee**, the **M.A.** from the **University of Alabama**, and the **B.D.** degree from **Southwestern Baptist Theological Seminary, Ft. Worth, Tex.** He secured his college and seminary training after two years in the **U.S. Navy**. He has been pastor of churches in **Alabama**—at **Calvary Church, Bessemer, 1957-65**—and served as teacher and coach in **Lipscomb, Ala., 1957-66**. Since April, 1966, he has been director of **Neighborhood Youth Corps** in **Birmingham, Ala.** Mrs. Beard, the former **Saranell Head**, born in **Alabama**, holds the **B.R.E.** degree from **Southwestern Seminary**. She has been secretary and educational secretary for **Alabama churches** and at the seminary, and was youth director of **Temple Church, Memphis, Tenn., 1950-51**. The couple has three children, **Rebecca, 12, Barbara, 10, and Betsy, 3**.





Planning to do social work in Hong Kong are Clark and Marjorie Dean, employed in July. Born in Michigan, Dean became a deckhand on Great Lakes ships at the age of 15 and then served almost nine years in the U.S. Navy. He received the B.A. degree from Carson-Newman College in 1960, and the M.S.W. degree from Wayne State University two years later. Since 1960 he has done casework with city and county welfare units in Detroit, Mich., and became supervisor of children's casework in Detroit in 1965. Since 1966 he has worked out of the Wayne County Juvenile Court. A native of Virginia, Mrs. Dean, the former Marjorie Perkins, is also a graduate of Carson-Newman College. She has been church financial secretary and nursery worker, and was employed by the Metropolitan Detroit Council of Churches as ethics teacher for a girl's boarding school 1963-66. Their children are Mark, 10, David, 6, and Nathaniel, four months.

Natives of Savannah, Ga., Lawrence and Alice Hardy were employed in July for service in Liberia, where he plans to work with men and boys. After service in the U.S. Navy, he graduated from Mercer University and received the B.D. degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C. He served as pastor in Georgia, was Royal Ambassador secretary for the Baptist Convention of the State of Georgia for three and a half years, and taught Bible at Brewton Parker Jr. College, Mt. Vernon, Ga., for four years while pastor there. Since 1963 he has been pastor of Berea Church, Pembroke, N.C., and Baptist Student Union chaplain at Pembroke State College. Mrs. Hardy, the former Alice Boaen, an R.N., is a graduate of St. Joseph's Hospital School of Nursing, Savannah. She has worked as a nurse at hospitals in Savannah and Atlanta, Ga. Their children are Stephen, 6, and Elizabeth, 4.



Also employed in July were Sherman C. Hart, Jr., and his wife Joyce. They are to go to Liberia, where he is to do building maintenance work at Ricks Institute. Born in Alabama, he holds a diploma from the Jacksonville (Fla.) School of Technology and has done additional study at Stetson University, Baptist Bible Institute, and Luther Rico Seminary (extension), all in Florida. After serving as aircraft mechanic in the U.S. Navy 1943-46 and 1948-50, he became an air-conditioning and refrigeration mechanic and worked in this capacity from 1950 to 1965, mostly in Florida. In 1965 he moved to Nevada where he operated heavy mine equipment and worked with new churches in the pioneer area. He was associate pastor in Forest City, Fla., 1962-64, and pastor in Walker, Calif. A native of Florida, Mrs. Hart, the former Joyce Hurst, has been a bookkeeping adjuster, secretary, telephone company service representative, and librarian's assistant. Their children are Steven, 12, Allan, 11, Russell, 10, and Vicki Joy, 5.



Switzerland is destination for Richard (Dick) and Daisy Kinney, employed in July. He is to serve in business administration and she in secretarial work at the European Baptist Center at Rüschlikon. A Pennsylvanian, Kinney has worked since 1948 with the Internal Revenue Service in Atlanta, Ga., since 1955 as an internal auditor. He holds two diplomas in accounting from a school of commerce, and B.B.A. and M.B.A. degrees from Georgia State College of Business Administration. He served in the U.S. Army 1943-46, part of that time in the Pacific theater. The former Daisy David, Mrs. Kinney has been a clerical and secretarial civil service employee since 1945, first in her home state of South Carolina, and, since 1947, in Atlanta. She holds a diploma from a business school in South Carolina.

Correction: Sammie Lynn Choy is the daughter of the Samuel Choys, associates employed in January, not the son as stated in the May issue.



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3. We pay \$5000 auto accident death benefit. If you die within 60 days as the result of an accident to any automobile, in which you are riding or driving, we pay \$5000 to your beneficiary.

DO THIS TODAY!

(Don't delay. 50,000 people enter hospitals daily.)

Start your protection immediately. Fill out application below. (Make close comparison of these amazingly low rates.) Then mail application right away. Upon approval, your policy will be promptly mailed. Coverage begins at noon on effective date of your policy. No salesman will call. No physical examination needed for this plan, you will be paid \$14.28 a day.

**IF YOU PAY PREMIUMS IN ADVANCE FOR 11 MONTHS,
YOU GET THE 12th FREE!**

	PAY MONTHLY	PAY YEARLY
Each Adult 18 to 65	\$2.40	\$28.40
Each Adult 65 to 75	4.15	45.85
Each Child 17 and under	1.15	12.85

HERE ARE TYPICAL FAMILY COMBINATIONS:

Man and Wife 18 to 65	4.80	52.80
Man and Wife 65 to 75	8.30	91.30
Man and Wife 18 to 65 and 1 Child	5.95	65.45
Man and Wife 18 to 65 and 2 Children	7.10	78.10
Either Parent 18 to 65 and 1 Child	3.55	39.05

NOTE: For children under 18, you pay half rates—and get half benefits. When they reach 18, simply write us to change to full rates and full benefits that apply for conditions contracted after that time.

**25¢ is all you send
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Read over your policy carefully. Ask your lawyer, doctor or hospital administrator to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not satisfied, just mail your policy back to us within 10 days and we will immediately refund your entire premium. No questions asked. You can gain up to \$5200—you risk nothing.



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Buckingham
Life Insurance Company

Executive Offices: Libertyville, Illinois

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I'm enclosing 25¢ in coin. Please send me your Hospital Income Policy in force for 30 days—just as soon as my application is approved

Please Print
Name of Applicant

First Name _____ Middle Initial _____ Last Name _____

Occupation _____

Address _____

Height _____ Feet _____ Inches _____ Weight _____ Pounds _____

City _____

State _____

Zip Code _____

Beneficiary _____ First Name _____ Middle Initial _____ Last Name _____

Date of Birth _____

Month _____ Day _____ Year _____ Age _____

Relationship of Beneficiary to Applicant _____

First Name _____

Initial _____

Last Name _____

HEIGHT
FT.-IN. _____ WEIGHT
LBS. _____

BIRTH DATE
Month _____ Day _____ Year _____

RELATION
TO APPLICANT

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following:

Arthritis, hernia, venereal disease, apoplexy? YES NO

Epilepsy, mental disorder, cancer, diabetes? YES NO

Tuberculosis, paralysis, prostate trouble? YES NO

Mail this application with 25¢ right away to:

Heart trouble, eye cataract, disease of female organs, sciatica? If "yes" explain fully. YES NO

Have you or any other Family Member listed above had medical or surgical care or advice during the past two years? If "yes" explain fully. YES NO

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except:

Date _____

Applicant's Signature _____

X _____

First Name _____ Middle Initial _____ Last Name _____

B-1-A

BUCKINGHAM LIFE INSURANCE COMPANY, 1008 No. Milwaukee Ave., Libertyville, Illinois

Gaza and the War

By Jean F. Dickman, missionary doctor, Gaza

THE WORK in Baptist Hospital, Gaza, was going well, and we were seeing spiritual victories. Then the drama began. One would have had to be comatose to be unaware of the military buildup taking place. On May 16 the United Nations Emergency Force (U.N.E.F.) troops were requested to withdraw from the border, and a few days later were told to pull out of the country.

On May 23 the blockade of the Strait of Tiran was begun. No one doubted anymore that the threat of open hostilities was real. Dr. Merrill D. Moore, Jr., formulated a disaster plan for the hospital. Incoming casualties would be sorted into groups: minor injuries, injuries which could wait for delayed treatment but requiring admission, urgent cases requiring early surgery and intensive care for survival, hopelessly injured cases needing comfort and palliation, and finally those dead on arrival.

We faced a shortage of blood supply, and our main source of blood donors (the U.N.E.F.) was fast being evacuated. We recognized gross limitations, but determined to do our best with what we had to meet the needs of those we have come to love.

Areas of the hospital were readied to cope with each group, and staff assignments were made. In those days we turned away all elective admissions and pushed for the early recovery of convalescent cases in order to free as many hospital beds as possible for the impending crisis.

Clinics remained busy, and we still had surgery to do, such as skin grafts on burn cases, and other urgent and semi-urgent cases. I spent most of my free time poring over textbooks to review the chapters on military medicine and trauma. We had staff meetings for organization, and I lectured on how best to

handle potential cases. Edward Nicholas was busy stockpiling supplies.

Missionary wives and children were evacuated to Beirut, Lebanon, by U.N. plane on May 28. The flight crews were Canadian, and could be withdrawn from Gaza within 48 hours, leaving flights to Beirut cut off. Evacuation through Sinai and via Egypt seemed inadvisable. We faced the terrible decision of whether we should all pull out. From where we sat, it seemed inevitable that Israel would be crushed by the ring of hostile Arab forces.

Each of us sought to know God's will. All felt fairly certain that if we left

Missionary Viewpoint

I learned that the overwhelming emotion in the heart of an evacuating missionary is not fear but heartbreak at leaving a mission and fellow believers whom you greatly fear you will never see again.—Mrs. R. Edward Nicholas, missionary to Gaza

then, all hopes for a continuing witness in Gaza would be lost. My personal decision was to stay, but in the end only David C. Dorr and Moore remained, with Marilyn Shaeffer, missionary nurse, who at the last moment pushed up her wedding date to make possible her staying. (She married an Egyptian, employed by the Near East Christian Council as a social worker among Gaza refugees.)

On May 30 we were evacuated to Beirut, waiting, praying, and hoping soon to return. On June 5, the war began. Anti-American feeling mounted. On June 7 we were evacuated by our American Embassy on charter flights to Istanbul. Our thoughts and prayers were constantly with those staying behind and national friends who could not flee.

Missionary Family Album

(Continued from page 23)

DORR, Dr. & Mrs. David C., Bap. Hospital, Gaza, via Israel.
HARRIS, Eogene, Bap. Girls' High School, Box 7, Arbor, Nigeria.
HASTEY, Rev. & Mrs. Ervin E., Av. de los Montes No. 70, Mexico 13, D.F., Mexico.
LYON, Rev. & Mrs. Roy L., Apartado 17233, Caracas 107, Venezuela.
MARTIN, Rev. & Mrs. Garvin C., 479-B Arch. Reyes Ave., Cebu City, Philippines.
MOORE, Dr. & Mrs. Merrill D., Jr., Bap. Hospital, Gaza, via Israel.
PHILLIPS, Marian, Bap. Girls' School, Box 7, Arbor, Nigeria.
SCAOS, Josephine, Bap. Mission, Shaki, via Oyo, Nigeria.
SMITH, Mr. & Mrs. Jack A. (assoc.), 10-28, 6-chome, Osawa, Mitaka-shi, Tokyo, Japan.
STRUBLE, R. Marlan, Jr. (Journ.), P.M.B. 4040, Eku, Nigeria.
VAN LEAR, Mario, Bap. Girls' School, Box 7, Arbor, Nigeria.
WESTBROOK, Rev. & Mrs. Charley E., Spiro 771, Adroque, Prov. de Buenos Aires, Argentina.

United States

ALLEN, Rev. & Mrs. W. E., emeritus (Brazil), Box 336, Wingate, N.C. 28174.

The cease-fire came on June 10. The next day we were in Rome, staying with missionary friends. Eventually we heard that Dorr and Moore were busy and well.

It seems that the main government hospital was rendered ineffective soon after the fighting in Gaza began. This increased the work at Baptist Hospital; normal census ran around 85, but during the crisis it ran two to three times normal. We later heard that four shells had exploded within the compound walls, but the only staff casualty was one gardener with a broken ankle. The work of relieving suffering, saving lives, and witnessing for Christ went on.

Spiritual victories are being won. The evening before we were evacuated, the parents of a nursing graduate accepted Christ. The father, Mustafah, was employed in the hospital kitchen and had heard the gospel repeatedly in chapel. Now the family is united in Christ. Preaching and Bible study periods have continued with a new interest shown by some who never before had responded.

We evacuees in Rome anxiously awaited permission to return. The three Australian contract nurses waited in Athens, Greece. Lou Ellyn Coffey, journeyman nurse, returned to the U.S., since her term of service had ended. If Marilyn's Egyptian husband is repatriated, we may soon lose her. We look forward to having a new journeyman nurse this fall and to the return next winter of Nurse Ava Nell MacWhorter.

If the Egyptian and Lebanese doctors, nurses, and students at the hospital are repatriated, we will face a real crisis in staff. Who knows what the future holds for little Gaza and its 350,000 refugees? But I am glad to be well acquainted with the One who holds the future. We must trust Him to turn these events to His ultimate glory.

On July 11, my permit was granted for return to Gaza.

111 S. Main St., Philippi, W. Va. 26416.
SEABORN, Rev. & Mrs. Miles L., Jr. (Philippines), c/o Southwestern Bap. Theol. Sem., Box 22000—3E, Ft. Worth, Tex. 76113.
STAMPS, Rev. & Mrs. Stanley D. (Ecuador), 903 Jefferson St., Hillsboro, Tex. 76643.
SWICKWOOD, Rev. & Mrs. Glen M. (N. Brazil), 501 S. Cherokee Ave., Dothan, Ala. 36301.
WATSON, Rev. & Mrs. Thomas L. (Uruguay), 319 S. Avenue E, Portales, N.M. 88130.
WING, Virginia (Italy), Carey Hall, Room 103, New Orleans Bap. Theol. Sem., 3939 Gentilly Blvd., New Orleans, La. 70126.

Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period September through December at: Missionary Orientation Center, Box 218, Ridgecrest, N.C. 28770:

BEARD, Rev. & Mrs. C. Robert (Taiwan).
BEAVERS, Rev. & Mrs. Ernest B. (Indonesia).
BRAGO, Rev. & Mrs. Kenneth R. (Japan).
BRIZENDINE, Rev. & Mrs. J. Wesley (Liberia).
BUCKNER, Rev. & Mrs. Charles E. (Indonesia).
CARLIN, Dr. & Mrs. Louis E. (Ghana).
CORWIN, Rev. & Mrs. William E. (Indonesia).
DEAN, Mr. & Mrs. Clark E. (Hong Kong).
DIXON, Rev. & Mrs. J. Rodolph (Peru).
ELLISON, Rev. & Mrs. Kenneth Z. (Indonesia).

(Continued on page 30)

NEWS

SEPTEMBER 1967

FOREIGN MISSION BOARD

SBC



JOSEPH B. UNDERWOOD

Crusade Discussed

Three members of the Central Coordinating Committee for the 1969 Crusade of the Americas try some homemade ice cream during a pause at the meeting in Louisville, Ky., in July. Left to right: Luis E. Quilo, Guatemala; Carlos de la Torre, Argentina; and Rafael E. Castillo, Honduras. (Man in background is from Louisville.) Baptists from about 30 countries shared reports on activities and crusade plans, and committees reported.

Chileans Respond to Radio

The radio ministry of Chilean Baptists resulted in more than 3,000 prospects for Baptist churches during the first five months of 1967, Armando Medina, director of Chilean Baptist radio-television work, announced. Names of the prospects are available to pastors.

Medina also said that in the correspondence course offered in connection with the Baptist radio witness in Chile, currently eight out of every 10 persons who enroll complete the lessons.

Alan W. Compton, radio-television representative for Latin America, recently visited Chile to discuss programming ideas with Medina and to address an evangelistic conference in Santiago.

Quito Honors Stamps' Service

The city council of Quito, Ecuador, has recognized Missionary Stanley D. Stamps for volunteer service and participation in civic activities. Quito's director of education and popular culture awarded Stamps a lapel pin during a farewell reception at University Baptist Church just before Stamps left for his current furlough in the U.S.

Such pins are ordinarily given after 10 years of volunteer service to the city, Stamps reported. He has lived in Quito only three years.

Mid-East Missionaries Look to Future

Renewing their commitment to the people of the Arab world, 24 Southern Baptist missionaries from Jordan and Lebanon met in Beirut in mid-July. The organization's name was changed from the Baptist General Mission of Gaza, Jordan, and Lebanon to the Arab Baptist General Mission, since missionaries to Gaza, who had formerly been a part of the Mission, are now in Israeli-occupied territory.

Discussions focused on relationships with the Arab people, how to give Arab Christians more responsibility in the Mission's institutions and committees, and how to turn over all work to nationals if future crises necessitate that.

Missionaries to Jordan who were

evacuated to Iran in June flew into Beirut for the meeting. Missionary mothers with children were expected to remain in Beirut until the political situation in Jordan is more stable. Missionary personnel returning to Jordan included William O. Horn, evangelist; Maurine Perryman and Anna L. Cowan, teachers; and Jane Staton and Violet Popp, nurses. Dr. L. August Lovgren had remained at Baptist Hospital, Ajloun, during the crisis.

Despite problems due to the recent Middle East war, the missionaries took as their meeting theme, "The Upward Look and the Outward Reach." Through its literature and developing radio ministry, the Mission continues to have a far-reaching Arabic-language witness.

Baptists in Israel Help Those in Old City

The Arabic-language Baptist church in the old city of Jerusalem has asked Arabic-speaking pastors from Israel to assist the congregation for the immediate future. Fund Sakhnini, pastor of the Nazareth (Israel) Baptist Church, along with laymen from Nazareth and Arabic-speaking Baptists from other parts of Israel have volunteered to help.

The request for assistance came after Sakhnini and Missionary Norman F. Lytle, pastor of the Jerusalem (new city) Baptist Church, entered Israel-occupied old city to attend worship services the last Sunday in June.

"Neither borders nor the bayonets that had bristled for 20 years slowed their progress as they made the 10-minute trip" from new city to old, reported Missionary Dwight L. Baker from Israel. The men drove freely through Mandelbaum Gate, which until the first week in June was the checkpoint separating Israeli and Jordanian Jerusalem.

"The Nazareth pastor had been invited to conduct worship for the old city congregation, which has been without pastoral leadership following the Middle East war," explained Baker. "Missionary William O. Horn, acting pastor of the old city congregation, was caught in Amman, Jordan, when fighting broke out between Israel and Jordan and could not rejoin his flock."

The pastor of the congregation in Ramallah (near Jerusalem), the only Arabic-speaking Baptist pastor remaining on the west bank of the Jordan river, joined his family on the east bank after the fighting ceased.

"Baptists in Israel have collected sev-

eral hundred dollars for the purchase of rice, sugar, and flour to be distributed among Baptists in the old city who are without work as a result of the war," continued Baker. "These supplies are being distributed by Baptists in the new city," under Lytle's leadership.

On his return to Nazareth, Sakhnini reported that the morale of Baptists in the old city is strong. He said he had encouraged them not to join the refugees fleeing to the east bank.

Autograph Party

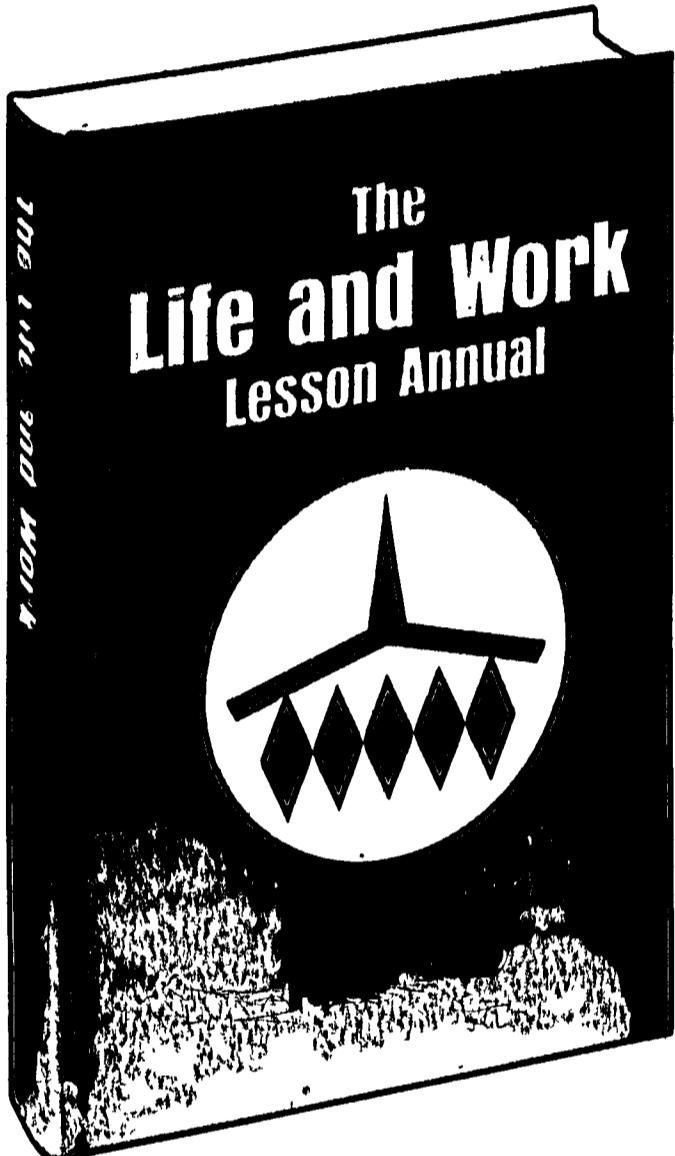
Jesse C. Fletcher, missionary personnel secretary of the Foreign Mission Board, autographs a copy of one of his books for Rev. and Mrs. Sherman C. Hart, Jr., new missionary associates, at autograph party in July at the FMB offices. Featured were two recent books, Wimpy Harper of Africa, missionary biography, and Journeyman Missionary, a fictionalized compilation of experiences of journeymen. Fletcher also wrote The Wimpy Harper Story, for younger readers, and the popular work, Bill Wallace of China.

LAWRENCE R. SNEEDEN



NEWS

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Order this
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Korean Inductees Receive Vest-Pocket Scriptures

A vest-pocket-size Gospel of Luke, in modern Korean translation, is being given each inductee of the Korean army and air force between June, 1967, and June, 1968. This will total several hundred thousand young Koreans.

The Scripture portions were made available through a \$7,500 appropriation from the Ann Oldham Memorial Trust Fund. The late Miss Oldham, of Abilene, Tex., left an estate in excess of \$2 million in trust, the earnings to be used by the Foreign Mission Board for the distribution of Bibles.

Missionary Rolla M. Bradley (a Korean war veteran) learned of the Oldham Fund, saw the new Korean translation of

Luke produced by The Evangelical Alliance Mission (T.E.A.M.), and recognized an opportunity. The Korean Mission (organization of Southern Baptist missionaries) requested an appropriation from the Oldham Fund, and Bradley worked with others to arrange for the printing and distribution of 320,000 Gospels.

Bradley supervises a Baptist servicemen's center at the Korean army training command post at Nonsan. He reported that during the first six months the center was open (through May, 1967), more than 95,000 men used the facilities. Two Korean Baptist laymen who work in the center conducted personal evangelistic interviews with 754 soldiers, resulting in 254 professions of faith in Christ.

Baptists also sponsor a servicemen's center at Wonju, where a large military establishment guards the demilitarized zone between South and North Korea, and one near a busy railroad station in Taejon. A fourth center is under consideration to minister to the air force training base at Taejon.

"A recent survey revealed that more than 85 percent of the young men entering the Korean armed forces claim no religious affiliation," said Bradley.

Viewers Rescue Program

Viewer response came to the rescue to save Baptists' weekly television program in Honduras from an unfavorable time spot and helped put another Baptist program on the air.

The station manager in Tegucigalpa informed Missionary Harold E. Hurst in mid-May that the Baptist program, "The Church in the Home," would have to relinquish its prime-time spot on Sunday evening for another commitment. Hurst, producer-director of the program, conferred with the president of the three-channel TV company, but got only an uncertain offer of Sunday morning time.

On the next broadcast, Hurst appealed to viewers. The station's telephone switchboard was immediately jammed with calls. During the next week 1,471 letters were received, many of them bearing from 20 to 40 signatures. Items in four newspapers aroused interest.

The company president was ready for another conference by the next Saturday, and he and Hurst agreed on a good Saturday evening spot for the Baptists. Then Hurst recalled that a Sunday morning time had been mentioned, and suggested a devotional program to begin the Sunday schedule.

"It probably would be good," agreed the president, to Hurst's surprise. "To show you there is no discrimination, we'll give you that time. When do you want to start?"

"The Church in the Home" entered its new time on the first Saturday in June, and the new program, "Sunday Devotions," began the next day.

Convert in Trinidad Baptized

The first Muslim to become a Christian as a result of Southern Baptist mission work in Trinidad was baptized in July, reported Missionary Reginal A. Hill. The convert, a 27-year-old manager of a service station, lives across the street from a mission sponsored by the Baptist church in San Fernando.

Missionary Family Album

(Continued from page 28)

FOX, Rev. & Mrs. Calvin L. (Philippines).
GRAHAM, Rev. & Mrs. Thomas W. (Japan).
HALL, Ruth Ann (Nigeria).
HARDY, Rev. & Mrs. Lawrence P. (Liberia).
HART, Rev. & Mrs. Sherman C., Jr. (Liberia).
HENDERSON, Mr. & Mrs. W. Glenn (Liberia).
HODGES, Rev. & Mrs. Ruford B., Jr. (Korea).
KIMBROUGH, Mr. & Mrs. Clint (S. Brazil).
KINNEY, Mr. & Mrs. Richard H. (Switzerland).
LACKEY, Rev. & Mrs. Robert H. (Kenya).
LAGRONE, Rev. & Mrs. Charles E. (Argentina).
LAING, Rev. & Mrs. Donald K. (S. Brazil).
LEE, Rev. & Mrs. Carl G. (Indonesia).
MARROW, Rev. & Mrs. M. Maurice (E. Africa).
MAZON, Mr. & Mrs. J. Donald (Japan).
MOORE, Rev. & Mrs. Euclid D. (E. Africa).
NICHOLSON, Mr. & Mrs. Kenneth R. (Liberia).
OLIVER, Mr. & Mrs. Charles W. (Italy).
PARSONS, Rev. & Mrs. Everett L., Jr. (Ecuador).
RADER, Rev. & Mrs. Dick A. (Zambia).
REEVES, Rev. & Mrs. Samuel D. (Argentina).
REYNOLDS, Rev. & Mrs. Marvin R. (Botswana).
SCHILLIPP, Rev. & Mrs. Gerald E. (Cent. Africa).
SCOTT, Rev. & Mrs. B. Rue (Malawi).
SMITH, Rev. & Mrs. B. Wendell (Indonesia).
STILES, Rev. & Mrs. James H., Jr. (Colombia).
THOMPSON, Mary Sue (Nigeria).
TREAT, Rev. & Mrs. C. Dennis (Uruguay).
WATKINS, Rev. & Mrs. Kenneth H. (Paraguay).

BIRTHS and ADOPTIONS

REEVES, Michael Dwain, son of Rev. & Mrs. Samuel D. Reeves (Argentina), July 14.
TUCKER, Phillips Allen & John Vincent, twin sons of Rev. & Mrs. H. Robert Tucker, Jr. (Venezuela), July 27.

DEATHS

ALEXANDER, Dr. Hugh, brother of Mary Charlotte Alexander, emeritus (China-Hong Kong), July 22. Beaumont, Tex.

HICKMAN, T. B., Sr., father of Joyce (Mrs. Morris J., Jr.) Wright (Japan), July 21, Pasadena, Tex.

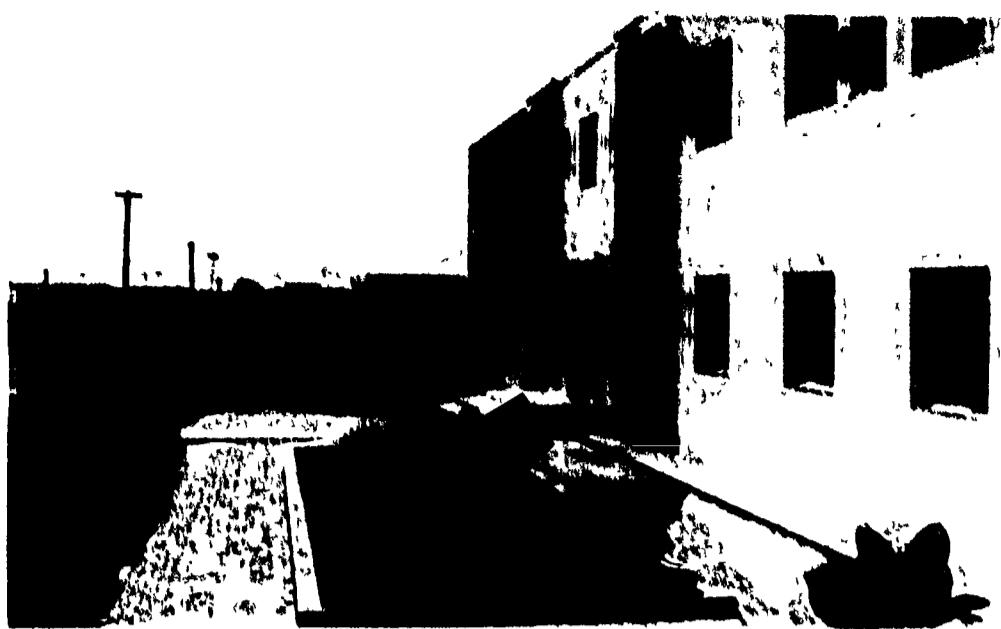
SCHWARTZ, Harry, stepfather of Patricia (Mrs. Theodore O.) Cox (Japan), July 9.

WEST, Paul, father of Mrs. William R. O'Brien (Indonesia), July 30, Odessa, Tex.

MARRIAGES

DOZIER, Adella Ann, daughter of Dr. & Mrs. Edwin B. Dozier (Japan), to Cameron Coltharp, June 3, Raleigh, N.C.

SMITH, Michael Wayne, son of Mr. & Mrs. Jack A. Smith (assoc., Japan), to Rita Norton, July 8.



Only Baptist hospital in Brazil, dedicated recently at Fortaleza.

Brazilian Baptists Open First Hospital

Baptist Memorial Hospital in Fortaleza, Brazil, was inaugurated the first Sunday in July. It is the only Baptist hospital in Brazil, though there are several Baptist clinics. Southern Baptists contributed to construction costs, but the hospital is primarily a Brazilian Baptist undertaking.

The facility includes outpatient department, surgical suite, x-ray department, laboratory and small experimental laboratory, kitchen, and laundry. Opened with 30 beds, it may later be expanded to 100 beds.

Hospital director is Dr. Silas de Aguiar Munguba, a Baptist deacon and pastor's son. He heads an all-Brazilian staff that includes several other Baptist physicians and a dentist.

The governor of the state of Ceara—of which Fortaleza is capital—officially opened the hospital by cutting a ribbon. Also present at the inauguration were other government officials, representatives of the state Baptist convention, a representative of the Roman Catholic bishop in the area, and Baptist pastors and missionaries. More than 500 persons attended.

Appreciation was expressed to Burton

de Wolfe Davis, missionary in Fortaleza since 1945, for his efforts to make the hospital a reality.

A plaque in the lobby states that the hospital is dedicated to the memory of Everett Gill, Jr., who was secretary for Latin America for the Southern Baptist Foreign Mission Board from 1942 until his death in 1954. Unveiling the plaque were H. Victor Davis, missionary field representative for Brazil, and Franklin T. Fowler, FMB medical consultant.

Bangalore Church Growing

The young Baptist church composed of Telugu-speaking people in Bangalore, India, is planning to build and is reaching out with ministries of medicine and aid to people suffering from a food shortage.

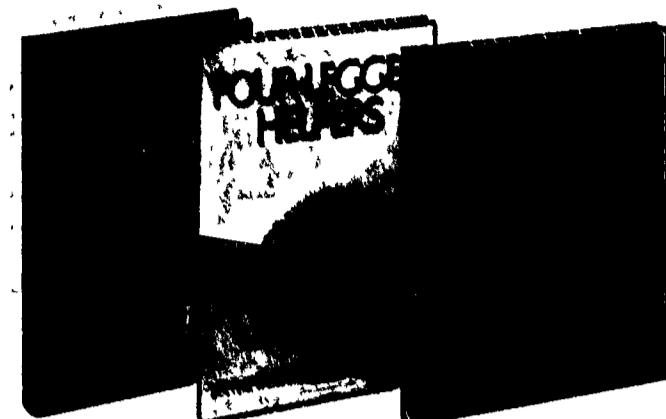
The church baptized 10 more converts in June, and others were reported preparing for baptism. The congregation is talking about buying land and erecting a small building. Currently some 90 to 100 persons crowd into a small area in a rented house for worship. Organized last December, the church is the first related to Southern Baptist mission work in India.

Dr. and Mrs. Ralph C. Bethel, missionaries in Bangalore, are experimenting with ways to help the people help themselves produce eggs and garden products and make crocheted and lace-work items for sale. Bethel has held mobile clinics in connection with the church. People of all faiths attend the clinics, where they receive Bible portions and hear the gospel preached.

Negotiations for land for the proposed Baptist hospital in Bangalore are progressing slowly, Bethel reported. "The prospects for a productive Christian hospital are very bright," he added. "The government is cooperative, and our relationships with people of all faiths have been helpful."

Of the church members he declared, "Their dedication in Bible study and prayer is a constant inspiration. The Indian pastor studies his Bible as very few people ever do. He is truly a man of God."

True and Make-Believe stories for Boys and Girls



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FOUR-LEGGED HELPERS

by Selvag Paulsen Russell. Pictures by Jan Wills

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SOME THINGS ARE FOR KEEPING

by Polly Gottfried. Pictures by William Dugan

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NEWS

Italians Hear Evangelist

An overflow crowd packed into the large Waldensian church in Turin, Italy, July 5 to hear Evangelist Billy Graham. People from Florence, Genoa, Perugia, Milan, Pavia, and other northern Italian cities traveled to Turin for the event.

"The majority of the people must have been evangelicals," commented Missionary Patsy (Mrs. Benjamin R.) Lawton, "for they knew the hymns and sang them, but there were also Roman Catholics, a pope of the Orthodox Church, Jews, and Communists."

The evangelicals, she noted, "seemed to be filled with a strange awe, wonder, and reverence. Probably they had never before seen a large church filled with people of faith similar to theirs, never before heard their hymns sung by 4,000 voices, never before felt so many times their hands quickly shaken or their cheeks warmly pressed as 'brother and sister' greeted."

Mission Closed by Police

Police closed the Baptist mission of Basauri (suburb of Bilbao), Spain, on Aug. 2. The meeting place—on the first floor of an apartment house—had a regular congregation of fewer than 20, according to reports from the Southern Baptist missionary press representative in Madrid.

The missionary quoted from a newspaper article which said the civil governor of Bilbao reportedly ordered the church bolted because the minister failed to produce a written statement from the government specifically authorizing it to remain open. According to the story, the congregation was under the impression it could continue services under a law of 1880 which stipulates that meetings involving 20 or fewer persons do not require official permission. The mission had been meeting for worship regularly for several years.

This is the first known closing of missions or churches by Spanish officials since the Spanish Cortes (Parliament) adopted a new religious liberty law in June, said John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East. In fact, it is the first known closing of a Protestant church in several years.

Missionary First in Contest

Winner in the second annual Mandarin speech contest for foreign students in Taiwan was Missionary Herbert W. Barker. Sponsored by the Rotary Club of Taipei, the contest had the assigned topic, "How To Increase International Fellowship." The contest was publicized on radio and television and in local newspapers. It was part of an emphasis upon the revival of Chinese culture by the government of the Republic of China.



Part of crowd in Zagreb, Yugoslavia, to hear Billy Graham. The 2,500 at this service comprised the largest group to attend a Protestant worship service in Yugoslavia. Patients listen from balconies and windows of army hospital in background.

Yugoslavians Welcome Billy Graham

In his first preaching engagement in a Communist country, Evangelist Billy Graham received a warm welcome in Zagreb, Yugoslavia. At a Saturday afternoon service 700 persons stood shoulder to shoulder in the tiny auditorium of the Lutheran church, while 300 more listened outside. Two services on Sunday each attracted 2,500 persons, even though the morning service met in a steady rain.

"These were the largest Protestant religious gatherings reportedly ever conducted in Yugoslavia," pointed out Theo Sommerkamp for European Baptist Press Service. "Though a Communist country, Yugoslavia is more open than others in eastern Europe. In a determined drive for tourists, Yugoslavia has dropped visa requirements and border-crossing inconveniences this year."

Sunday services were held on a field where Roman Catholic seminary students practice soccer. The seminary made the field available to Graham.

"Some of the audience came from Macedonia, in extreme southern Yugoslavia on the Greek border," reported Sommerkamp. "They traveled three days to reach Zagreb, located in the north."

"Advertising and publicity through the public press was not available, because of the official position of communism toward religion," Sommerkamp pointed out. "Thus, the absence of the curious non-believer was noticeable."

A religious press conference—another unusual occurrence in a Communist country—was attended by reporters from the official government news agency, from the television station and the daily newspaper in Zagreb, and from several denominational publications.

"Both interpreters for Graham were Baptist laymen of Zagreb who had been most instrumental in getting the evangelist there," continued Sommerkamp. "They were Josip Horak, pastor of the Zagreb Baptist Church and president of

Yugoslavian Baptists, and Branko Lovrec, editor of the Yugoslavian Baptist magazine."

"The Yugoslavian government, other than declining to let a public facility be used for the Zagreb meetings, did not apparently impose any restrictions," said Sommerkamp.

DeBord Receives Th.D. Degree

Samuel A. DeBord, an associate secretary for missionary personnel for the Foreign Mission Board, received the Doctor of Theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., July 21. DeBord was a missionary to East Africa for eight and a half years before joining the Board staff in 1965.

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NEWS

World Alliance Grows

Concern for religious liberty was voiced by the Executive Committee of the Baptist World Alliance at its recent meeting in Nashville, Tenn. A resolution concerning Spain commended the preamble.

Spain's new religious liberty law but aimed that regulations in the remainder of the law restrict the actual exercise of rights stated in the preamble.

The committee also drafted a letter to the World Council of Churches asking help and influence to "overcome acts of discrimination and restrictions against just people" in Romania. The letter pressed concern because Baptists in Romania cannot use their church buildings except on certain hours during Saturday evening and Sunday morning, and that Baptists there are not allowed visas and permission to attend Baptist meetings outside Romania.

About 120 denominational leaders from 27 nations attended the four-day meeting. Three new groups—bringing the total to 81—were added to Alliance membership: Association of Baptist Churches in Israel, Baptist Churches in North East India, and Baptist Evangelical Association of Ethiopia.

The committee authorized its staff to "proceed with negotiations for holding its next Baptist World Congress in Tokyo, Japan." Dates are to be July 12-18, 1970. Attendance of 10,000 is expected.

The meeting closed with an "appeal to our people in every nation" to work for world peace, racial justice, relief of suffering, and freedom to preach the gospel everywhere.

Spanish Agency Notified

Formal notification of reservations by non-Catholics concerning Spain's new religious freedom law has been given a newly-established agency of the Spanish government by Jose Cardona, Baptist pastor who is secretary of the Evangelical Defense Committee.

Cardona presented criticisms of the new law to the chairman of the Religious Liberty Commission, a new branch of the Ministry of Justice which began to function on July 22, the day the law went into effect, and will administer the law.

Cardona told a correspondent for Religious News Service that Spain's evangelicals will probably not issue a joint public statement on the law for months.

The law encountered unexpected opposition in both the Cabinet and the Cortes (Parliament) and had several restrictive changes made before its final passage on June 26. One provision evangelicals find particularly objectionable is the requirement that their churches, unlike the Roman Catholic Church, must apply for government registration on the same basis as secular organizations.



PHOTOS BY JOHN ALLEN MOORE

Top photo: Workmen rush to clear grounds before dedication of the four-story Yugoslav Baptist Theological School (left) and new church facilities in Novi Sad, Yugoslavia. Bottom: Portion of crowd of 800 persons attending dedication service.

New Facilities Opened in Novi Sad

The four-story Yugoslav Baptist Theological School building and new Baptist church facilities adjoining it were dedicated in Novi Sad, Yugoslavia, July 2. More than 800 persons, including an estimated 200 non-Baptists, crowded into the church auditorium for the service. Hundreds attended from Baptist churches throughout Yugoslavia.

The theological school building provides classrooms, library, offices, work room, recreation area, dining room and kitchen, and living quarters.

The church auditorium is intended to seat a total of 260 persons. It includes two translation booths, so that, with earphones, there can be simultaneous translation into two languages.

Total cost for the modern, one-story church building and the school, including furnishings, was \$250,000. Contributions came from the Southern Baptist Foreign Mission Board, the American Baptist Foreign Mission Societies, and German and British Baptists.

The 100-member Novi Sad Church contributed more than \$2,000—nearly double its yearly budget. Church members did much of the work on the building. During the last two days some young people worked night and day to have the structure ready for dedication.

An urban renewal program in Novi

Sad, a city of 100,000, forced relocation of three Baptist properties not previously adjoining: the seminary, the seminary director's home, and the church building with pastor's apartment. Government authorities cooperated in planning and constructing the new buildings.

Radio Arrangements Made

The missionary who will direct the new Baptist radio recording studio in Beirut, Lebanon, David W. King, recently spent several weeks in training at the Baptist recording studio in Rüschlikon, Switzerland.

E. Wesley Miller, missionary associate who is radio-television representative for Europe and the Middle East, served as King's instructor. Miller, designer and builder of the Rüschlikon studio, has been consultant for the establishment of the Beirut studio.

The new facilities, on the campus of the Arab Baptist Theological Seminary on the outskirts of Beirut, will be used to produce programs for transmission throughout the Arabic-speaking Middle East and North Africa.

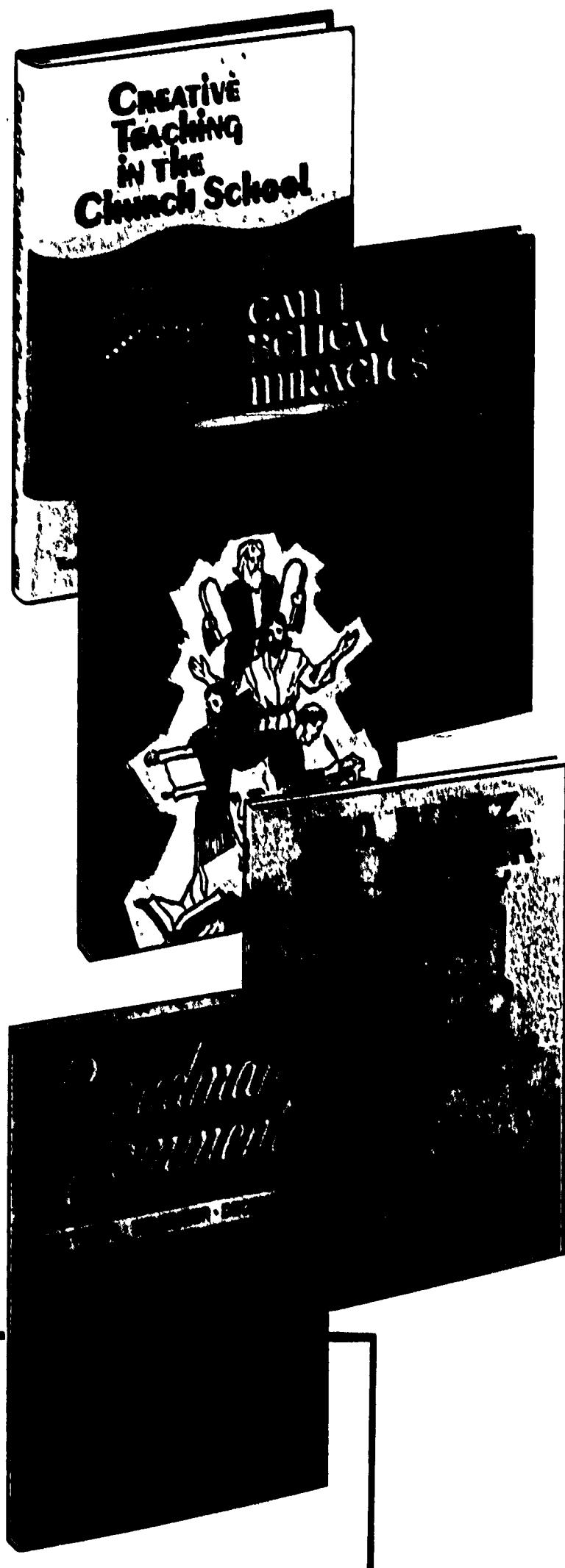
King, while in Europe, visited the studios and transmitters of Trans World Radio in Monte Carlo and arranged for shortwave and medium-wave broadcast of the Baptist programs.

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