

THE

# Commission



Southern Baptist World Journal

April 1961

# Into the Future ...Our Bridge

TODAY, aboard a Pan American airliner, we begin the construction of a bridge to span our past and future lives. Only a few short hours ago we bade painful farewells to our loved ones, friends, and the familiar surroundings that we affectionately call home. Tomorrow we shall arrive in Barranquilla, Colombia, to begin our first four-year term as Southern Baptist representatives.

At times the construction of this bridge may be temporarily halted. There will inevitably be times when it will seem that adjustment cannot be made. The strange smells, foods, customs, and surroundings will seem overwhelming, and our hearts will cry. We will long to return to the familiar past and forget the construction that we have begun.

Nevertheless, on the promises of God and the testimonies of those who have gone before, the bridge will be completed. It will be built upon the solid foundation of all the prayers and contributions to our lives made by our families, teachers, friends, and churches. It will be constructed upon a reaffirmation of the call of God to mission service and a dedication of all we are to fulfil in that mission. It will be assembled upon the knowledge that God understands and cares and that Christ said, "Lo, I am with you always."

Furthermore, we shall praise the Lord for the miraculous bridge of adjustment to be built with materials of endurance, patience, and persistence that we did not possess but were given to us as a gift from the Holy Spirit. As always, when a difficult task has been accomplished, we shall look with pride and joy upon the completed structure and walk proudly across our bridge into a future as bright as the promises of God.

—Lavonia Dick

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## This month

STUDENTS ON A ROMAN STAIRWAY	Cover
INTO THE FUTURE . . . OUR BRIDGE, by Lavonia Duck	Inside front cover
WHY ARE MISSIONARIES IN EUROPE?, by Fon H. Scofield, Jr.	2
MISSIONS IS IMPERATIVE, by Buford L. Nichols	6
SEED SOWN IN GOOD GROUND, by Charles and Nella Dean Whitten	9
SEED SUPPLIED TO THE SOWER, by Bruce H. Price	11
"MY CHURCH," by Lt. Cdr. Bill Perry	12
STEWARDSHIP: A PATH TO PROGRESS, by W. L. Smith	14
WORKING TOGETHER WITH GOD, by Roberto Porras	28

## Departments

EDITORIALS	18
YOUNG PASTOR, I DARE YOU!, by Rogers M. Smith	19
FOREIGN MISSION NEWS	20
EPISTLES FROM TODAY'S APOSTLES AROUND THE WORLD	22
MISSIONARY FAMILY ALBUM	26
MISSIONS VISUALIZED	31
THE WORLD IN BOOKS	32

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Pastor Weard Zwede, beside his church at Firrel, Germany, typifies Baptist ministers in Europe. He is a 1954 graduate of the international Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.

# WHY *are* *missionaries* *in Europe* ?

By FON H. SCOFIELD, JR.

Pastor José Nuñez preaches to his congregation at Third Baptist Church in Madrid, Spain. He is also pastor of Second Baptist Church in that city.



SO YOU are back from Europe. Well, what do you think?

I have heard that question many times since my wife and I returned from a visit of three months in eleven countries. It is difficult to respond to such a broad inquiry, so I usually counter by asking a few questions myself, mainly to single out an area of interest. But quite often the discussion involves the more specific question, "Why are Southern Baptist missionaries in Europe?"

That is a significant query, for admittedly our Christian heritage stems from Europe, and we are indebted to her devout and capable scholars as they interpret the gospel and its meaning in our time. Its answer might best begin on some negative notes.

First, missions in Europe are not missions as the layman usually envisions such activities. There are no mission-owned jeeps, no missionaries wearing cork hats and white shorts, no bush jackets, no preaching under palm trees, no canoes on crocodile-infested rivers.

We must also eliminate consideration of poverty-stricken, illiterate masses. In a story on economic progress in the world, the November 27, 1960 issue of *The New York Times* points out that for the first time in history the United States is producing less than half of the world's automobiles. The foundries and factories of Fiat, Volkswagen, Renault, Simca, and many others are scattered over the nations of Europe. They mar the landscapes but they do raise the standard of living.

Still another factor should be mentioned. More than 1,150,000 Baptists are members of the churches in twenty-two Baptist conventions on the Continent.

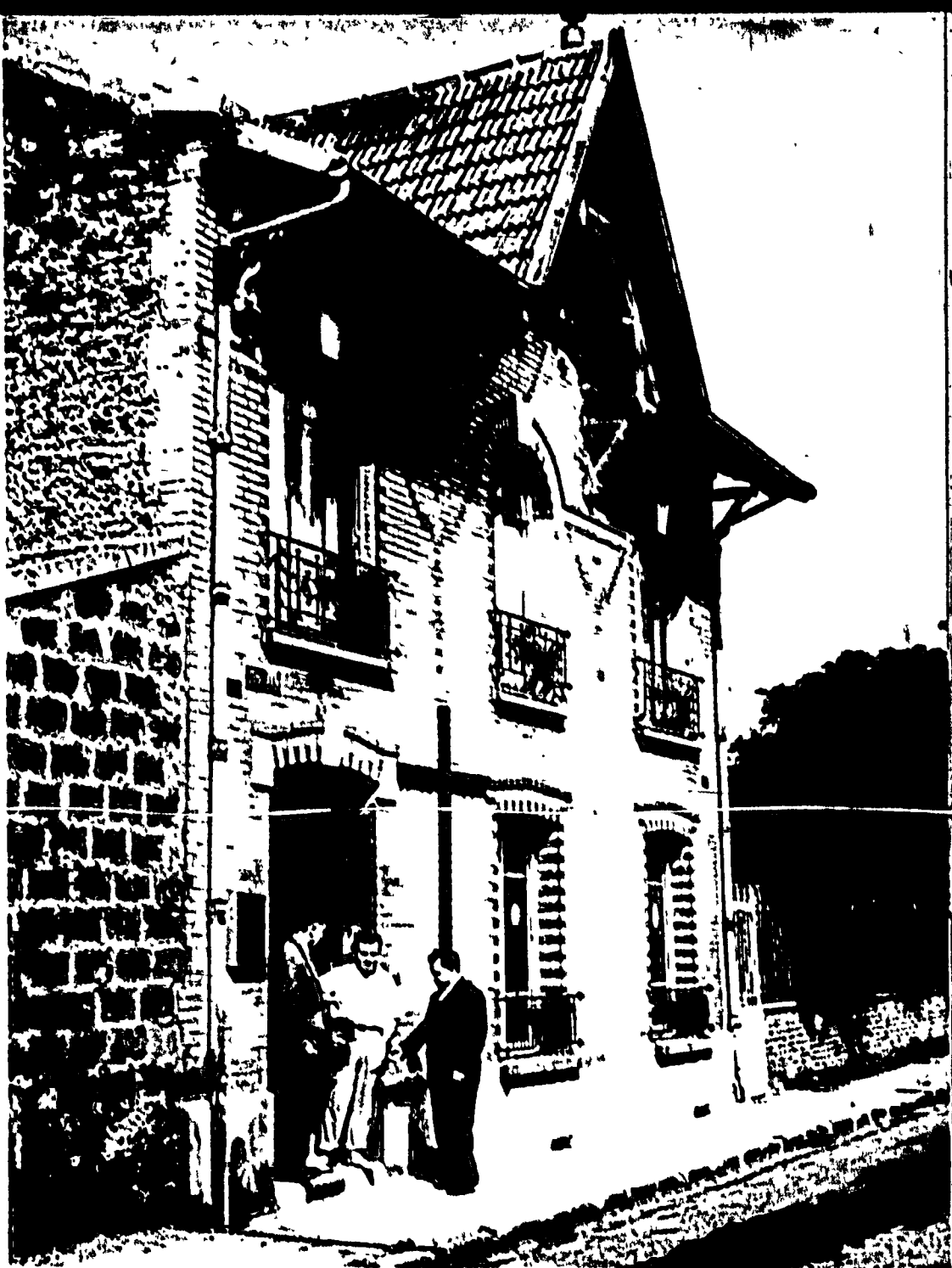
There is room for the question about missions in Europe if we stop here. But let us reconsider the matter of twenty-two conventions. Europe has that many because of the Continent's inherent nature. Each of the conventions exists in a cultural pattern, with probably twenty different languages represented among them. The countries where these conventions function are separated by national boundaries involving frontiers and the consequent formalities always present in international relationships.

Mr. Scofield is associate secretary, Division of Visual Education, Foreign Mission Board.

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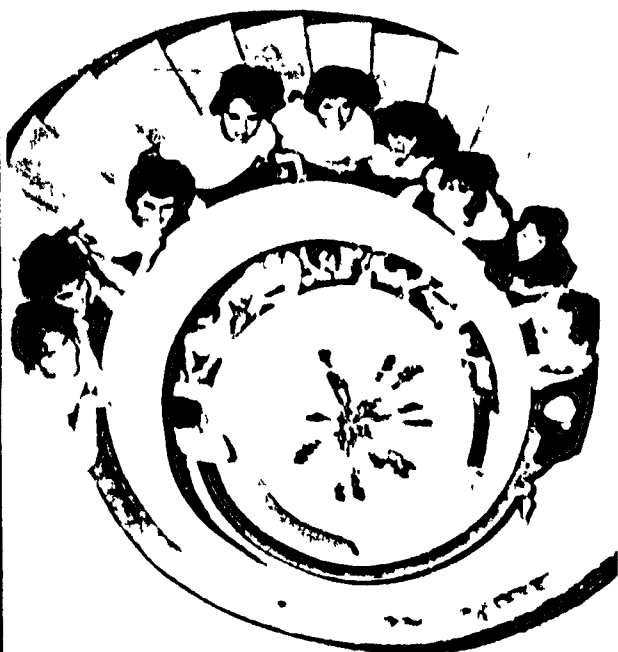


Rev. Bert Franzen edits "Vecko-Posten" (Weekly Post) in his office at Swedish Baptist Union in Stockholm.



Pastors Alfred Somerville, Cyrille Remond, and Jeremia Hodoroaba talk in front of Eglise Evangelique Batiste at Vitry, France. Mr. Remond is this church's pastor.

## III Commission



Southern Baptist World Journal April 1961

**THE COVER:** Students circle the spiral stairway of Armstrong Memorial Training School (Istituto Bethania) in Rome, Italy. A greater role for women in Christian leadership seems assured through the school's ministry. Its prominence, along with other European Baptist institutions, is shown in the 1961 Foreign Mission Graduate Series books, soon released.

April 1961

The people of those conventions know the horrors of war intimately. They have heritages of hatred and fear. They have known betrayal so often that they have developed what is practically an instinctive mistrust of those outside their boundaries. If a writer were to devise a novel with that many conflicts he could not get it published; it would be considered un-

realistic. But for the average Baptist in Europe it is very real — he lives in the midst of it.

Now the place for missions in Europe begins to appear. There is a vital place. There is a need for an outside factor not involved in the conflicts — one representing love, concern, and help.

The need for missions in Europe is even more apparent as we recall other

*Campers at De Vinkenhof Conference Center and seminary of Baptist Union of the Netherlands, near Utrecht, are welcomed by Dr. and Mrs. Jan Kiwiet. Dr. Kiwiet is seminary vice-president and director of youth for the Union.*





Pastor Gunter Weichert (right) of Schaffhausen Baptist Church, Switzerland, a graduate of Baptist Theological Seminary in Ruschlikon-Zurich, shares an article in a Baptist paper with Missionary B. A. (Pat) Clendinning, a professor at the seminary.

# EIN HERR EIN GLAUBE EINE TAUFE



points. For example, to us the Reformation is a phase of history that is past, but to this day there is not a church in Europe that has ever known complete freedom from the shadows and pressures of state churches (and they are not always Roman Catholic). Many of the churches exist in lands where governments muster powerful forces designed to control the very thought patterns of all the people within their borders.

A deep and ever-present need of those caught up in such circumstances is a sense of fellowship with like-minded brethren outside the restricting pattern. This fellowship must be in depth; it is of no value if it is on the perimeter of life.

I recall the feeling of surprise — perhaps I should say disturbance — when visiting churches in Europe to see them emphasize that they are “free churches” or “evangelical churches,”

rather than Baptist or Methodist or other distinctive groups. Now I am no longer surprised or disturbed; I am proud of these designations used by our European brethren. I stand a little taller when I dare to think that we are in their train. It is a privilege we have not earned but inherited.

Stand with me for a moment in the foyer of Second Baptist Church in Madrid, Spain. We are looking at the auditorium's swinging doors on which sticks a piece of paper sealing them in a closed position by order of the Spanish government.

I first photographed that seal in 1954. Now, we ask Pastor José Nuñez if we may photograph him at that door, under the seal. His reply humbles us, “It's all right; they can't do anything else to me.”

We take several pictures to be sure we get the composition we want. We take them almost by guesswork be-

cause our eyes are filled with tears.

I have one of the pictures at home in my study now. I have it where I can see it every morning when I have my personal devotion time. I wish it could be on the wall in every pastor's study so that we all might remember to thank God daily for José Nuñez and his colleagues.

José Nuñez has been arrested. He has seen the name of the street in front of his church changed to *Madre de Dios* (Mother of God).

A few months ago he stood by the bedside of his oldest son who lay stricken by an unknown malady; the boy died in a matter of hours. There is only one cemetery in all of Madrid where the child could be permitted to be buried, and the civil administrator refused to see the representatives of the family for hour after hour. That is pressure.

But all across Spain, Portugal, Italy, and France our Southern Baptist representatives are walking with José Nuñez and his colleagues. Our hand of fellowship is extended in many ways to every Baptist convention.

Now consider another point involved in the answer to the question. After the Second World War the Baptists of Europe were in the normal state of conflict, but then it was compounded by the results of war. The cities were destroyed; the land was laid waste. There was hunger and poverty and sickness. Fields lay fallow, and the only harvest was the harvest of death.

Out of hatreds and conflicts — out of need and suffering — earnest Christians on both sides of the Atlantic felt the same stirring as they prayed to the same God in the name of the same



Southern Baptist Representative Grayson C. Tennison, Pastor João Marques, and Pastor Antonio Santos, president of the Baptist Convention of Portugal, examine plans for remodeling auditorium of Second Baptist Church in Lisbon.

Youth band plays in Baptist church of Saaby, Denmark





*Students and professors leave the chapel of Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland.*

Theological Seminary in Ruschlikon-Zurich, Switzerland. The seminary is only ten years old and already has attained a fine reputation for scholarship. But along with a scholarly approach to the accepted areas of study in Europe there is an evangelistic fervor; there are classes in religious education, church administration, church music, and the pastoral ministry.

The seminary has become the meeting ground for Baptists of Europe. During the summer weeks there are conferences and institutes, with the range of subjects including leadership training, evangelism, and stewardship.

The professors range far and wide in the summer to meet with national Baptist groups. They join pastors to lead study groups and to lecture; they conduct evangelistic campaigns; they teach in summer assemblies. They join hearts and hands with national leaders in planning stewardship education, evangelistic activities, missionary education, and other aspects in the wide range of Baptist activities in the many countries of Europe.

In Europe's churches and denominational offices the word "we" is now heard over and over. Expanding missionary labors are the result of cooperative action across national boundaries. Practically every seminary has an international student body.

We are all familiar with the accounts of the bombings of Rotterdam, Amsterdam, Hamburg, Dortmund, Frankfurt, and Bremen. But today there is a different story — a story of the expanding witness of Europe's Baptists, of churches and schools in strategic places. It is a story of a grain of wheat, of a bit of leaven, of a spark fanned into a flame.

It is a story with a plot of significance growing out of God's plans and purposes. In it Southern Baptists are involved.

Saviour. Gradually there emerged a great idea. It wasn't new, really, but it achieved stature for us in our generation: We are German or Dutch or Swedish or Italian or American by the coincidence of birth; we are Baptists because we have had an experience with God through Christ. We have accepted the gospel of Jesus Christ by faith and have voluntarily joined with others to form churches, to bring forth fruits of righteousness.

The cumulative force of these and other factors add up to a mandate, a mandate to Southern Baptists as it is to the hearts of our brethren in Europe. Here is the equivalent of the ancient Macedonian call. This time it is from hardly more than a million Baptists who live in the midst of some six hundred million people. The call is to recognize that we are all involved in world evangelism — all of us, in all the world. The Baptists of our Convention are therefore involved in Europe.

So our hands reach across the Atlantic, not dispensing charity, not drawing lines of regimentation. Rather as our hands reach out they are channels of love, lines of strength, hearts joining hearts in a mutual task in full appreciation each for the other.

In Hamburg, Dr. Hans Luckey

showed us over the administration building of the German Baptist Seminary. His eyes twinkled as he said of the building, "It has a German foundation, Swedish walls, and a Southern Baptist roof."

It would be a fine experience for every Southern Baptist to see the seminaries of Europe. The faculties are superb and the students young and eager. In Barcelona, Spain, and in Rivoli, Italy, about half the faculty members are Southern Baptist representatives, but they teach in the languages of the countries where they work, and the planning is done by boards of trustees made up mostly of nationals.

One of our finest missionary efforts has been development of the Baptist

*Dr. Manfredi Ronchi, pastor of Teatro Valle Baptist Church in Rome, teaches theology at Italian Baptist Theological Seminary, Rivoli. He is also president of the Baptist Evangelical Christian Union of Italy.*



# MISSIONS IS IMPERATIVE

By BUFORD L. NICHOLS

*Reprinted by permission of "The Pulpit" from the issue of October, 1960*

**A**LL RELIGIONS lead to God," declare some, "and Christianity joins other faiths in a common search for truth." The modern missionary movement has brought Christianity and other religions into close quarters. Comparisons and contrasts are voiced and penned on every hand. Let present-day missionary experience speak on these questions. Hear a voice from the far-flung fringes of the island kingdom, Indonesia.

"The advantage of this arrangement," said my guide, "is that all the gods can be seen by the worshiper as he enters." From that vantage point he gestured toward hundreds of idols displayed in semi-circular tiers in the Chinese Buddhist temple. Some idols were near, others more distant; some gilded, others of ghastly shades. But they were all visible, every last one of them. People with sticks of burning incense were bowing here and there, patronizing the idols.

"Show us the Father," requested Philip. "Give us a sign," cried the Jews. This quest for visibility has brought saints and apostles in sculptured form into many churches. The eye wants to see what the heart yearns to worship. But God's laws forbid the making and using of images and idols. Jesus said that to see him is enough. All who have seen him bear witness to his sufficiency. But today we see Jesus by faith, not with the eye. Jesus did not deny the reality and utility of the material and the visible. He left us visible symbols of his sufferings. Visible and tangible was he in "the days of his flesh" upon earth. His presence has honored every atom.

One who denies the spiritual is blind to half of reality. One who lives and thinks solely on the material plane is groping in dense darkness. The idea that materialistic ideology produces material prosperity is foolish. Without a vision, people perish, property and all; and crass materialism cannot stimulate the vision which prevents destruction. Both the physical and the spiritual are very real parts of one world. They are two facets of one gem. Both are essential to human life. Christianity does not exalt the one and despise the other. But the things which are spiritual lie closer to the heart-throb of our earthly humanity. Beliefs outlast bread. Ideas are more permanent than iron. "The things which are seen are temporal; but the things which are not seen are eternal."

Religion has its structural forms, its expressive

Dr. Nichols is president and a teacher of the Baptist Theological Seminary of Indonesia.

symbols. But these must not be confused with the realities which they represent. There is more to religion than that which meets the eye. An arrangement whereby "all the gods" are visible may be convenient for a Buddhist temple. Saints preserved in statuary may be artistic for a church. Symbols are exceedingly valuable when properly used. But these externals are not enough. The seeker after truth must explore beyond these outward forms; he must see "him who is invisible."

"If your religion is so valuable to you," asked my fellow passenger, a Japanese soldier, "why don't you keep it to yourself and guard it closely? Why do you carry it to people in distant lands?"

Our train threaded through countless villages. Our conversation moved along the lines of the functional process of religion. Yes, agreed the Shinto soldier and I, religion is a source of genuine pleasure. Its prayers and songs, its meditations and devotions bring real satisfaction. Personal joy is one of its chief values. Orientals build enchanting rock gardens in the quiet corners of their private yards. There they retreat from the harsh noises of the outside world. Therein they sit musing hour by hour, quoting proverbs and sipping tea, watching goldfish and white swans glide among lotus blossoms — a perfect stage-drop for meditation. The Orientals in general and to many other people this meditation for personal enjoyment is the primary function of religion. Religion is private property; build a wall around it; close other people out. Guard it as you would a chest full of diamonds.

But Christianity is more than mystic meditation, more than private devotion. Vital religion is not a nook for retreat into silence but a base of advance in service. The world has not been moved by monks who have hidden in caves for meditation but by missionaries who have gone into all the world preaching the gospel. Hofmann portrays Christ kneeling in prayer amid shafts of heavenly light. Copping pictures him in the role of a shepherd searching through dangerous mountains for a lost sheep. Both prayer and action are parts of the total picture. Another artist depicts the beauty of the Christian life in terms of folded hands in the attitude of prayer. Isaiah



describes a servant of the Lord in terms of beautiful feet trekking across mountains on a preaching mission. Folded hands and trekking feet are essential parts of the same portrait. "Woe is unto me, if I preach not the gospel," exclaimed Paul. The gospel becomes a fire in our bones. We must give expression to it.

The needs of the world make their appeal. The desire to serve arouses. The call of God enlists. A deep-set service motive puts Christians to work at nearby tasks or it sends them to far-off lands, from the smoldering deserts of Arabia to the snow-driven plains of Alaska. And it keeps them happy at their work. The gospel is something we have received, not something we have achieved. We have received it freely and freely we must give it to others. Meditation and action blend harmoniously in our Christian experience. We cannot choose the one and refuse the other. To be so feverishly busy as to have no time to pray and meditate is a sorry state. To be so preoccupied with private devotions as to have no time for gospel witness — to be so heavenly minded as to be of no earthly use — this too is a pathetic plight.

IS THE GOSPEL precious to you? Is it your pearl of great price? If so, you have every reason for sharing it with the whole world. The more you share it with others, the richer you become in the treasures of the gospel. We defend our faith by proclaiming it. We lose it when we lock it in our private vaults. The sincerity of our Christian profession is measured by the warmth of our missionary zeal. Have you heard and heeded God's call to missionary service?

"Who is a Confucianist?" I once asked my language teacher, a typical Confucianist scholar. "A Confucianist," replied he, "is one who has studied the Confucianist classics and accepted the truths in their teachings." Religion is to the Confucianist a sort of intellectual experience. Does the mere possession of religious knowledge or biblical information make one a Christian? No. Our Christian experience embraces the volitional and the emotional as well as the intellectual. God's truth is greater than our minds. His Word lights every avenue of our experience.

The view of religion as mere intellectual experience is not limited to Confucianist circles. To take people into church membership simply because they have memorized catechetical answers or creedal statements implies that knowledge is the essential content of religious experience. Knowledge cannot substitute for regeneration. Jesus said to a leader of his day, "Ye must be born anew." This man Nicodemus was not lacking in knowledge, but his knowledge lacked the power to bring new life. The supreme need of his life was spiritual experience, regeneration by the working of the Holy Spirit. That is the basic need of all people.

### CHRIST IN GETH- SEMANE *by Hoffmann*



The Lord of life unveils the secrets of life. Greatness is achieved by going back to the role of a servant. Heavenly entrance is attained by going back to the state of childhood. Eternal life is received by going back to infancy, to where we went astray, to nestle in the arms of God — all the way back to the new birth which brings new life. Does this going-back process mean progress? Yes, it is making progress backward — going forward in reverse. The way to God is the path of progress. We come to ourselves when we come to God.

I would not walk across the street to carry religious ideas as such, but for twenty-three years I have been crossing the seas to tell people about Christ. I do not rap on the doors of my Oriental neighbors to carry a religious culture, but I go among them to witness to the salvation which I have found in Christ. Christianity embraces both regeneration and knowledge, and it does not set the one over against the other. These two elements should be maintained in proper balance. Scholars, libraries, and educational institutions have always marked the course of Christian progress. But without new life there would be no incentive for these achievements in Christian culture.

My train rolled to a stop in a squalid village in India. Three men caught my eye. They stood stark naked beside the train window, holding up their beggar buckets. "These are our 'Holy Men' of India," explained an Indian fellow traveler. "They have traveled the path of our Hindu religion until they have reached the final state of perfection." Belief and behavior were harmonized perfectly in this trio of Brahmin holy men. Nudity was a logical consequence of their ideology. Believing that all human desires and aspirations are evil, they had emptied themselves of these deadweight things. They had thrown away all earthly possessions except their buckets. Their hu-

manity was dehumanized. So there they stood: empty within and naked without.

In the Bible we read about self-emptying. We read that Jesus emptied himself of heaven's glory in order to enter earth's humiliation. We read that the happy person is the one whose heart is emptied of selfishness and sin. But emptiness is not enough. Indeed, it is not the goal of the good life. Jesus spoke of a man who cast out a devil, swept the place clean, and imagined that everything was all right. But that same devil, watching the last stroke of the broom, came rushing back in with seven others more wicked than himself. And "the last state of that man [becometh] worse than the first." This parable is a picture of the futility of trying to empty out evil without putting something good in its place. The last state is always worse than the first. Such house-cleaning is an open invitation to all demons to come in and make themselves at home.

Jesus never taught that by suppressing our human nature we advance toward perfection. It is redeemed humanity, not repressed human nature, that mirrors the image of God. A redeemed life is still human, inside and outside. Not all the desires of the human heart are evil. Priceless jewels are often found in our earthen vessels.

Fulness is the goal of the Christian life. Emptiness is but a means toward that goal. We are to be "filled with the Spirit," to be occupied by the presence of the living God. We must be emptied of all the fillings of selfishness and sin, emptied even of our own emptiness, so that we may be "filled unto all the fulness of God." The halo of our Christian experience is not a luminous circle above our heads. It is the glow of Christ's presence within our lives. It is "the fulness of him that filleth all in all." The perfection of our humanity is not attained by putting on fancy garments nor casting off the last thread of clothing. No creature is covered from the sight of God; everything is naked and exposed before his eyes.

In this [article] there is not one word against Moslems, Buddhists, Hindus, or peoples of other religions. These are my friends, my neighbors here in these islands. We are members together in the local Rotary Club and we donate our blood at the same Red Cross center. We have many things in common. These friends of other religions come to hear me preach about Christ. My work as a Christian missionary is not to compete with other religions. The man selling machines does not compete with the man selling flowers. The products are different. I am to bring to the people something that they need, something that only Christ can give.

There is a basis of comparison between the teachings of Christianity and those of other religions. The

ethical ideas and moral precepts of Christianity excel in all comparisons, but there are good teachings in other religions. But Christ himself is incomparable. "No mortal can with Him compare, Among the sons of men." It is Christ that we preach, not just his teachings. It is the incomparable Christ that we bring, not simply institutionalized forms of Christianity.

Many devoutly religious people do not know God. Man can truly know God only by knowing Christ, and Christ is the one sure avenue of approach to God. Eternal life is defined as knowing God through Christ whom God has sent into the world. Are people in distant lands and remote islands lost if they do not know Christ as Saviour? Yes, and so are all people everywhere who have not trusted Christ for salvation. In several countries and with three languages I have been pointing people to Christ, "the Lamb of God, that taketh away the sin of the world." The one thing that stands out in my memory above everything else is the transforming experience which I have witnessed in people who open their hearts to Christ. Idols

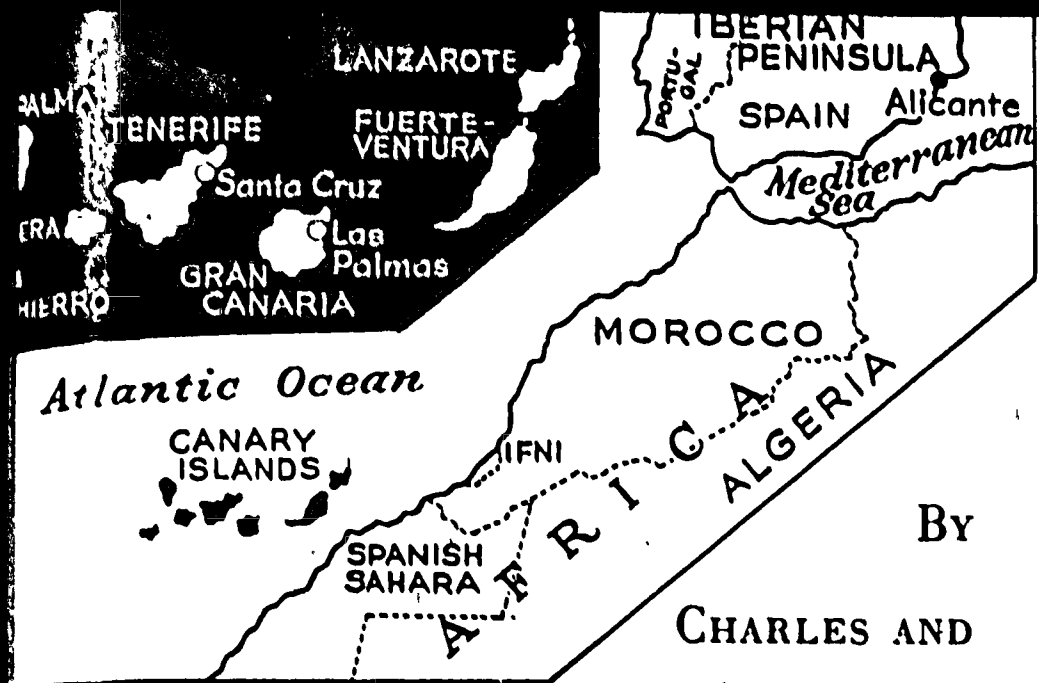
go out when Christ comes in. Bad people are made good and good people become better. Barriers to brotherhood are torn down. Life and hope conquer death and despair.

Look full into the face of Christ. Then take a new view of the world about you. Some things fade into thin shadows; others glow with celestial light. The peoples of the world rise into view, their needs and appeals come be-

fore you. You view the world through the broad-angle vision of his piercing eye. Look deep into the compassionate heart of Christ. Then microscope your own heart. Do you not feel a deep urge to share the gospel with the entire world? If so, this is the pulse-beat of the Saviour's presence. This is your clue and call to missionary service and support. When the chords of Christ's compassion vibrate in your soul, you are not deterred from missionary service by the realization that the various peoples of the world have their own religions. When the full sunlight of God's truth dawns in your heart, you are no longer swayed by the erroneous idea that Christianity is one among many parallel roads which lead to the City of God. But being filled with his compassion and his truth, you are compelled to action by the full consciousness that in Christ alone is salvation, salvation full and free for all, glorious salvation—pardon, purity, peace, and power!

Can you say, in the simple testimony of Charles Spurgeon: "I looked at Him, and He looked at me, and we became one forever"? Can Christ say of you: "I looked at him, and he looked at me, and we became one in the search for lost humanity"? Missions is imperative because Christ is incomparable.





By  
CHARLES AND  
NELLA DEAN WHITTEN

The authors are Southern Baptist representatives in Spain. Mr. Whitten is an evangelistic worker and secretary-treasurer of the Spanish Baptist Mission. She does evangelistic and Woman's Missionary Union work.

# Seed Sown in Good Ground

**E**IGHT HUNDRED miles southwest of the Iberian Peninsula, just off the coast of Africa, lies a chain of beautiful, tropical islands called the Canaries. The seven principal islands in these jigsaw pieces of land, that seem to have been scattered in the ocean by some giant hand, make up two provinces of Spain.

A look at a map might lead to the supposition that this tropical paradise, origin of the canary bird, is overlooked by the activities of mankind and left only for an island retreat for those who want to escape from heat, cold, over-packed schedules, or the tension of modern living. Such is not the case.

These islands form an important commercial link between South America and Europe. Nevertheless, they are populated by nearly a million people who struggle to make ends meet and need to hear the message of the living Christ.

The account of how the First Baptist Church was begun on the island of Tenerife is a chapter of the story of God's sending his truth to mankind:

A young Spanish merchant marine, in port at Newport News, Virginia, received a suggestion from Baptist friends that he ought to attend services at a Baptist church. He did, thus coming into contact with First Baptist

Church of Newport News and its pastor, Dr. Bruce Price.

He made a profession of faith and returned to Spain with a desire to start church services on his native Tenerife. On the way back to the Canary Islands he stopped by the city of Alicante, Spain, and from the Baptist pastor there he found the names of several believers living on his island who had moved there from the Peninsula.

Soon a small group began meeting in the city of Santa Cruz de Tenerife, holding services in the open patio at the home of the Baptist Fernández family. It continued without the guid-

*Missionary Charles W. Whitten preaches to Santa Cruz members on excursion to El Teide, volcanic mountain.*



ance of a pastor for a number of years.

Each time a service was held, all the necessary furniture had to be assembled in the patio. Planks were placed on a series of sawhorses to make benches for the congregation, and a pulpit was put up piece by piece.

The work prospered and the small patio soon was not adequate for those who wanted to attend. Often the rooms around it were full of people, and some crowded in windows and open doors to hear the preaching. Even the stairway that served as an entrance to the house was crowded.

Southern Baptist representatives in Spain took turns making annual visits to the Canary Islands, but the church needed a permanent pastor. In 1955 Sr. José Beltrán, then pastor of Second Baptist Church in Madrid, visited with the prospect of accepting the pastorate. Seeing the need and the challenge, he accepted the call, and the Beltrán family moved to Santa Cruz de Tenerife in the early part of 1956. Since then the Santa Cruz Baptist Church has experienced exceptional growth.

This church has missionary as well as evangelistic zeal. It sponsors a mission on the other side of its own island, and the influence of this fine group has reached the neighboring island of Gran Canaria. On the latter, a small group began having meetings at a private home in the city of Las Palmas, and in 1959 Pastor David Muniesa and his family were sent by the Spanish Baptist Union's Committee of Missions to work with them, under supervision of the mother church in Santa Cruz.

Exerting a wider influence, more than fifty of the Santa Cruz church's former members are now living in Venezuela and other parts of South America.

During the summer of 1960 a couple of Southern Baptist representatives spent a month in the Canary Islands. They found the spirit of Santa Cruz at an all-time high, and the congregation was rejoicing over the new church building that they were soon to occupy, their first one in which to worship.

One Sunday during the visit more than two hundred members made a trip in chartered buses to the highest peak of their volcanic island. At mid-day a preaching service was held in a



*Proud of the simple but beautiful furnishings of their new building, members and guests attend inauguration day services at the Santa Cruz church.*

pine grove at the foot of the sleeping volcano, El Teide, that towers over twelve thousand feet above sea level. Four people accepted Christ as their Saviour at the close of the sermon, among whom were the driver of one of the buses and his wife. A few days later a photographer on the trip, who originally came from the Portuguese island of Madeira, made a profession of faith.

In October, 1960, the occasion for inaugurating the new building arrived, and the members came to the service with thanksgiving, bringing their guests. Their hearts swelled with pride over the simple but beautiful furnishings of their new church, including a little German organ. Pastor Beltrán wrote later: "Please excuse me if I sound proud, but I think we have the prettiest church in Spain!"

The presence of Pastor Muniesa at the inauguration was a reminder of the progress made by the church's mis-

sion in Las Palmas, which now meets in the Muniesa home and is looking forward to growing into a church.

The missionary outlook of Santa Cruz Baptist Church is increased because of its members scattering to other islands in the Canaries. Already one of its deacons is living and working on the island of La Palma and another on Gomera. Recently the Spanish Baptist Mission received a letter from the Santa Cruz church requesting fervently that a couple representing Southern Baptists be located in the islands in the near future.

Pastor Beltrán often lifts up his eyes to the blue ocean waters bathing the rock coasts. He declares with a look of satisfaction on his face: "I am expecting the time to come when these Canary Islands will be connected by a chain of Baptist churches. With God's help and our faithful witnessing, that time should come soon."

*Pastor José Beltrán stands at entrance of new Santa Cruz church building.*





# Seed Supplied to the Sower

BY BRUCE H. PRICE

Dr. Price, pastor of First Baptist Church in Newport News, Virginia, wrote the following account in response to a query by the editor. He tells the background story of how concern shown by members of his church led to the conversion of the Spanish seaman who started what grew to be Santa Cruz Baptist Church

in the Canaries, as well as of other Spanish people. Subsequent developments are a mixture of tragedy and victory. The name of the seaman is omitted here and in Mr. Whitten's article to protect him from possible pressures in Spain, should this be read there by certain religious or governmental officials.

MRS. ROBERT O. FLYNN, the wife of a serviceman at Fort Eustis, lived near our church. She is Spanish and had spoken only Spanish until she was grown, and she had met her husband in Puerto Rico. Several of us, including my wife, took a great deal of interest in her. Though reared a Catholic, she came to our Sunday school, and later it was my privilege to baptize her on October 9, 1949. Mrs. Flynn became a faithful member.

Soon afterwards Aniano Cruz, a native of Spain who had fled from the country when Franco came into power, became interested in our church, and many of our people showed him great consideration. He was serving in the United States Merchant Marine and was married to a woman from Puerto Rico who, at the time, was in New York City. I baptized Mr. Cruz in 1950.

Mrs. Flynn, who worked in a local department store as a clerk happened to meet Mr. .... on the street in June, 1950. By his appearance she recognized him to be Spanish and joined him in conversation. While they were talking Mr. Cruz passed by and stopped to join the discussion. Mr. .... said that he had been a secret disciple in Spain but had never been baptized because of fear of persecution.

On his ship he had organized a Bible study group with half a dozen merchant marines. Mrs. Flynn told him about First Baptist Church, and both she and Mr. Cruz insisted that he and his Bible group attend our services.

Mr. ....'s ship was in the local shipyard receiving repairs for about six weeks. He and his friends attended our services, and on July 2, 1950, he and a fellow marine were baptized into our fellowship. Within the next two

years he visited our port on three other occasions and attended our services. Another one of the merchant marines from Mr. ....'s ship was baptized into our membership on November 17, 1950.

In 1952 Mr. .... went to the Canary Islands and began a Baptist study group in a home. During this time I had correspondence with him, and on three occasions we sent gifts to help with the establishment of the work. In one of his earlier letters he had made this request: "Please remember your Spanish brothers who are persecuted."

Another Spanish Baptist wrote this letter to me in 1951:

"We bless the Lord and we congratulate you and your church for all the good that you have done to our brother. He is very happy to have learned of the Lord and to have been baptized in the beautiful church of Newport News by a servant of God.

"The house of God here is very small and poor materially, without liberty to worship God in his own chapel. The authorities forbid us to open the doors and they persecute us.

"I beg you, Dr. Price, that you and your church will not forget in your prayers to the Lord the poor and suffering little Baptist church over here."

In 1955 Mr. .... wanted to marry a Spanish girl but was prevented because he had left the Catholic Church. He wrote me to get a certificate of his baptism in our church and have it approved by the Spanish consul in Philadelphia. This was to enable him to have a marriage ceremony under the Spanish law. Later I heard that he had married.

However, I do not know whether he married in the Catholic Church. I do know that a year or so afterwards he had gone back to the Catholic



Dr. Bruce H. Price and Aniano Cruz

Church because of his wife's insistence and other pressures that were placed upon him. I had some correspondence with a member of the little church which Mr. .... began. It was during this time that I insisted the work should come under the supervision of the Foreign Mission Board because I did not feel it wise to make direct contributions without knowledge of how the money was being used.

I am pleased to say that Mrs. Flynn has been a very loyal and active member of Baptist churches where she has lived through the years since leaving here.

In 1953 I baptized Mrs. Cruz, and in 1958 I baptized her father, Juan Garcia, who came to this country and lives in the Cruz home. At the same time I baptized Danny Cruz, their oldest child. Two years ago the family moved from our vicinity to the community of the Orcutt Avenue Baptist Church in Newport News and transferred their membership. They are still faithful in attendance.



# "My Church"

BY BILL PERRY, LT. CDR., USN  
as told to Missionary A. L. (Pete) Gillespie



Lloyd and Sylvia Turner enter Japanese Baptist church in Yokohama with their children on organization day of English-speaking church. In keeping with Japanese custom, they remove shoes at door. Mr. Turner was one of eight persons baptized on organization day, January 15.

ONE OF the first things we found when we came to the U.S. Navy area at Yokohama, Japan, was a Southern Baptist military fellowship.

This group, as well as other fellowships, met at different times from those of worship services in base chapels, where most of the participants were regular attendants.

The fellowship's purpose, according to its written constitution, was to "promote the Baptist cause wherever possible, provide regular gatherings and worship services with a Southern Baptist atmosphere for those so far away from home, aid and assist missionaries

in the fulfilment of their work, and make available to Baptists stationed in Japan knowledge of the work that is going on in Japan."

In 1957 the program of the Foreign Mission Board to establish English-speaking Baptist churches around the world had been given impetus in this country. The vision of many Southern Baptists in the fellowships around Tokyo-Yokohama was matched that year by the Japan Baptist Mission in requesting Missionary William H. Jackson, Jr., to become pastor of the English-speaking Tokyo Baptist Church. "Dub" served superbly until

Missionary Milton E. DuPriest came as permanent pastor in 1959.

The church has ministered to hundreds of people — military, civilian, and missionary. At the close of 1960 it had a Sunday school enrolment of 264 and 165 in Training Union. Sixty-eight persons were baptized during 1960 and 174 received by letter. Since the beginning of 1958, fifty people have surrendered for full-time Christian vocations, three have been licensed to preach, and one has been ordained to preach.

Tokyo Baptist Church has also organized three missions: at Misawa Air

Missionary A. L. (Pete) Gillespie, interim pastor of the Yokohama English-speaking church, stands at left with Missionary Milton E. DuPriest, pastor of Tokyo Baptist Church, who brought greetings at the new group's organization service at the Japanese church in Yokohama. Sitting at right are Missionary F. Calvin Parker, chairman of Japan Baptist Mission; Missionary Worth C. Grant, who helped in organization of Kanto Plains Baptist Church near Yokota Air Force Base; Missionary William L. (Dub) Jackson, first pastor of both Tokyo and Yokohama English-speaking churches, who brought the main message; and Lt. Cdr. Bill Perry of the U.S. Navy, author of this article.



Base in northern Japan, at Yokota Air Base near Tokyo, and at Yokohama. The one at Misawa is still a mission.

The Yokota group, with Missionary Worth C. Grant as leader, organized in 1960 the Kanto Plains Baptist Church and is now erecting a building in Fussa City near the base. Missionary Ted O. Cox is serving as pastor until a permanent pastor can be secured. The church now outstrips the mother church in attendance and is growing rapidly.

In the fall of 1960 the group of Baptists in the Yokohama area who were identified with Tokyo Baptist Church met to discuss the possibility of another English-speaking church. Some of us had traveled as much as four hours, round trip, to the Tokyo church every Sunday and Wednesday and sometimes in between.

Also, heavy concern was upon us for many people in our immediate area who were not being reached by the ordinary chapel programs. Some of them were Baptists but for all practical purposes were lost to the Lord's cause. Some were unsaved people who needed the warm, compassionate witness of an evangelical church.

Under the guidance of Missionary Charles Whaley, Jr., our fellowship group felt the Lord's leading to go ahead with the organization of a Baptist church in Yokohama. Sixteen of our group were members of the Tokyo church. When we made known our desire to organize a church, many others were encouraged to come in with us.

Again, "Dub" Jackson was "drafted" to help us get started, and we had our first worship service on the last Sunday of November, 1960, at the beautiful Silk Center Hotel, overlooking the Yokohama port. During our first five Sundays we averaged ninety in attendance, and our offerings totaled about \$1,400.

The Jackson family had to leave us, however, to take an early furlough in order to be back in Japan to prepare adequately for the Tokyo evangelistic crusade planned with Billy Graham in 1963. At the request of the Japan Mission, Missionary "Pete" Gillespie is commuting from Osaka every week end to serve as interim pastor.

We organized as a church on January 15 with fifty-nine charter members, including eight who were



*Missionary A. L. (Pete) Gillespie, interim pastor, baptizes Judy Taylor on organization day. Judy became a charter member with her parents.*

baptized on that Sunday. Attendance grew to more than 130 by February 5.

We have adopted a \$50,000 goal to buy land and erect a building, and we hope to have property soon so that we can perform an adequate witness to more than thirty-five thousand foreigners in our area. The majority are American military personnel, but over sixteen thousand are foreigners of other nations who speak or understand English.

In our church are Baptists from at least five conventions in America. Some from other denominations also attend because they find an avenue of worship and service that cannot possibly be provided in military chapels.

Already in 1961 (as of early Febru-

ary) we have baptized thirteen people, and at least two Japanese have been converted through our church's witness.

Why do we leave the established chapel programs to work through a Baptist church? Actually, not many of us have left the chapel programs, for only a few of us were ever closely connected with them. We served in the chapels because they furnished the only avenue of service for us. But our hearts longed for the warmth and positive witness that a New Testament church provides. We needed the authority that is behind every true New Testament church. Our families needed the fellowship and training that only a New Testament church can supply.

Most members in our English-speaking churches come from among people who just will not be reached by a base chapel program. If they attend chapel at all, they will go on something of a guest basis and not become the effective and witnessing Christians that they can and do become in the atmosphere of a real church.

My wife, our five children, and I have reaped uncounted benefits from these churches in Japan. We hope only that our service to the Lord through them in some small way reciprocates for our blessings from them.

We are grateful that through Baptists in Japan Jesus is still doing what he promised to do at Caesarea Philippi when he said, "On this rock I will build my church." With deep gratitude and perhaps pardonable pride, we look today at our English-speaking churches and breathe with Jesus: "my church."

*Most charter members of the new church, with their children and some members of the Japanese Baptist church in whose building the English-speaking group organized, pose for a "family portrait." Pastor Hayakawa of the Yokohama Japanese congregation stands at the far right.*





*First Baptist Church, Punta Alta, Argentina*



*Pastor Santiago Acuña*

# STEWARDSHIP: A Path to Progress

By W. L. SMITH

*Missionary Charles W. Campbell, who serves in nearby Bahia Blanca, leads a general study of the biblical basis for stewardship during the first week of a two-week study. Pastor Acuña sits on the front bench.*



**F**IRST BAPTIST CHURCH in Punta Alta, Argentina, doubled its budget in one year. How did it do it?

The story starts in January of 1960 when Dr. Robert Hastings led a stewardship conference in Argentina, among several in Latin American countries. Dr. Hastings, now stewardship promotion secretary of the General Association of Baptists in Kentucky, was then assistant director of church finance for the Southern Baptist Convention's Executive Committee.

The pastor of First Baptist Church, Rev. Santiago Acuña, was greatly impressed by the conference. He went back to his church and proposed two different weeks of study. The first was to be a general study of the biblical basis for stewardship, the second a practical study of the church's needs.

Missionary Charles W. Campbell, from nearby Bahia Blanca, taught during the first week, and Dr. Alberto Pizzicatti, a layman from Rosario, led in the second. Dr. Pizzicatti used his first two days to study with the members the total needs of the church.

Members of two families who had not yet made public professions of faith came to the second study. The pastor was concerned that they would be frightened away by the discussion of money, but the effect was to the contrary. They were so pleased with the thorough and orderly study that one of the men stood up on Friday night and told how happy he was to think that he would be part of a congregation that had vision and faith. This was one factor in helping the church members to vote for changing their entire financial procedure.

First, they adopted the six-point record system, with envelopes for the Sunday school. That meant a change from the family envelope passed out to every member by the treasurer at the end of each month. The envelopes had been returned haphazardly and recorded on the wall chart by the church treasurer.

Next, the church adopted a budget that included all the needs for the current year — gifts to the Argentine Baptist Convention's co-operative program, associational work, pastoral support, retirement, religious education,

Missionary W. L. (Wimpy) Smith is a Sunday school and Training Union promotional worker in Argentine Baptist Convention.



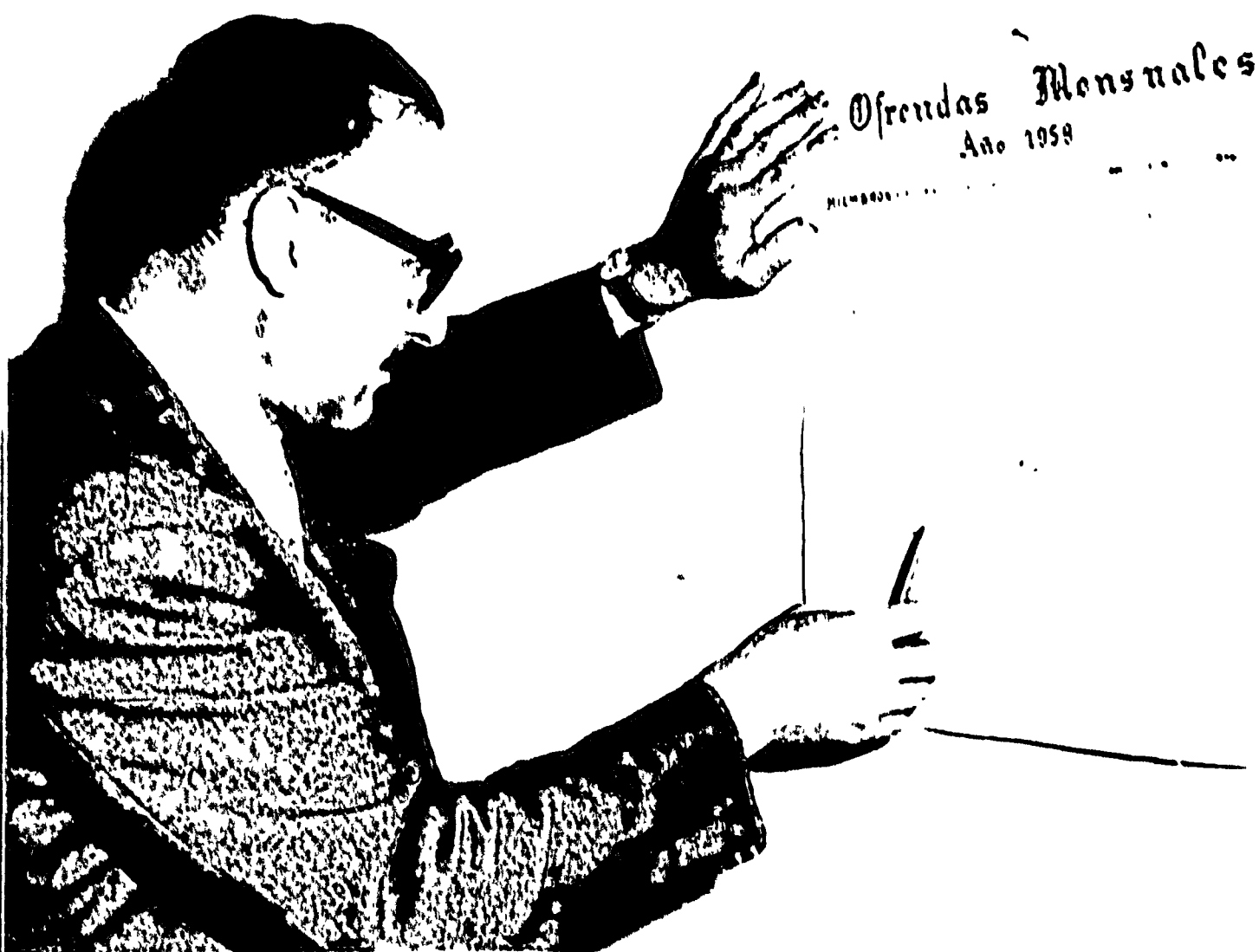
*Special stewardship lessons were taught in each Sunday school class.*



*Pastor Santiago Acuña reviews the total church budget on pledge day.*



*The treasurer of the Punta Alta church signs his own pledge card.*



*Church treasurer explains the old method of supporting the budget, reported on a wall chart, before the six-point system was adopted.*

evangelism, maintenance, and a contingent fund. Before this time, the congregation had simply met each crisis when it arose.

Third, special lessons on stewardship were taught for three weeks in all Sunday school classes, explaining the total church budget.

Finally, after the pastor had reviewed the entire budget, the members were asked to sign pledge cards for the first time in the church's history. The subject was presented with some fear but to everyone's surprise eighty-three of the ninety-one members signed cards. In one year their annual budget jumped from 91,706 pesos to 220,000 pesos — more than double!



*Sra. Acuña, pastor's wife and Sunday school teacher.*

The secret lies in the pastor, Santiago Acuña. He was an instructor in the Argentine navy, stationed at Port Belgrano in 1957 when he was called as pastor to the struggling Baptist church at Punta Alta. This is a city of about thirty thousand population adjacent to the naval base.

Because Catholicism is the state religion, Sr. Acuña had to get written permission from the chief of naval operations before he could accept. Being an exceptional officer and an excellent instructor, his request was quickly granted.

Immediately, the church began to

THE COMMISSION



progress. Organized in 1945 with twenty-two members, it had barely doubled itself in twelve years, but in the past three years it has grown to most a hundred members.

The church bought property in the part of the city, remodeling an old house as a temporary auditorium and educational building. Some classes meet under shade trees due to lack of space, but this past January the church bought the adjoining large house for additional educational space and the pastor's home. The members plan to build an auditorium in a few years that will seat three hundred persons.

Pastor Acuña retired from the navy in August last year, having served for

ESCUELA DOMINICAL	
ASISTENCIA	65
A TIEMPO	49
ESTUDIARON LA LECCION	39
TRAJERON BIBLIAS	43
ASISTENCIA A LA PREDICACION	65
OFRENDA.	200

superintendent, reviews the report.

twenty years. With his retirement early he has begun new work in Arroyos, 106 miles away, where there has been no Baptist witness. Eighteen believers now attend the mission, and he hopes to help them organize a church some time in the next year.

Thus, there seems to be no end to the benefits that came out of one stewardship conference.

Why did the Punta Alta church double its budget in one year? Because its pastor had the courage and vision to lead the members to accept the challenge.

ASISTENCIA	
A TIEMPO	
ESTUDIARON LA LECCION	
TRAJERON BIBLIAS	
ASISTENCIA A LA PREDICACION	
OFRENDA	

Señor:  
Qué quieres  
que haga



General secretary of Sunday school prepares report with an assistant.



A young men's Sunday school class meets outside under a tree.

# Editorials

## National Leaders: Keys to Evangelism

**T**HE FUTURE of the evangelization of our mission field lies in the winning and training of nationals for leadership.

At no point of mutual prayer interest can we give foreign missionaries a greater measure of encouragement. They need to know that we here at home are sharing the burden of this need with them.

This is not a new idea, by any means, but it must be kept before us by repetition. If Southern Baptists were to send five times the number of foreign missionaries they now have, the need for national pastors and other leaders would not be lessened. However, the likelihood of winning more people to Christ and training them for such leadership would be much greater with that size missionary force.

Specific praying for more nationals to give themselves to full-time vocations of preaching, teaching, and other church-related services is one of our greatest prayer opportunities. We have provided facilities on most of our fields for meeting these needs, and qualified missionaries are there to fill such opportunities. May we pray a bumper crop of potential evangelists, church builders, teachers, and musicians into this channel of preparation for the future of our Lord's cause on every Southern Baptist foreign mission field.

## \$1.78 To Reach the World for Christ

**R**EPORTS from forty-five countries where Southern Baptist foreign missionaries serve show a 1960 total of 9,921 churches, chapels, and missions. With more than thirty-one thousand baptisms during the year the total church membership grew to 452,975. Their ratio of baptisms was approximately one to every fourteen members as compared with one to every twenty-four here at home.

The scope of our foreign programs of evangelism through medicine, education, leadership training, and publication work is also numerically revealed in these reports. The missionaries and their national collaborators staff and operate 852 schools, including twenty-six colleges, and thirty-seven theological seminaries and Bible institutes. These plus 162 kindergartens had a total membership of 159,352 for the year.

Through ninety hospitals, clinics, and dispensaries our medical staffs served over 286,000 patients in the twelve-month period. The 1,233 hospital beds were occupied by almost thirty thousand inpatients for a varying number of days per patient. Many heard of Christ through these experiences who never would have been reached through our churches and schools.

In reaching people whom neither missionaries nor national Christians could ever touch, almost twenty million

pieces of printed literature were produced by the seventeen publication centers serving our mission fields.

The responsibility for implementing and administering a program of this size in scope last year, as always rested upon the Foreign Mission Board. Resources made available to the Board for this extensive task during the year amounted to \$1.78 for every reported member of Southern Baptist churches.

(Please accept the editor's apologies for having given the erroneous figure of \$1.75 in the February issue editorial "We Must Close the Witness Gap.")

We rejoice for this 9¢ per capita gain over 1959. Yet if it had been only 4¢ more per member — 13¢ — the three million dollars worth of unmet needs would have been fulfilled, with enough remaining to have opened up new work in many places.

As more of our people comprehend the vastness of our world task we feel certain that they will not be content for nearly 85 per cent of their gifts to stay in the local programs of their churches.

## Let Us Stop Threat to Religious Liberty

**A** MASSIVE assault has been launched to batter down and pulverize one of the most cherished and vital concepts of our constitutional government. It is set forth in the First Amendment to the Constitution of the United States, that begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

In the political contest a few months ago many voices were heard from among our Southern Baptist ranks. The nation was aware of our presence, whatever the outcome of the election.

Surely the energies that were so apparent then have not abated to such a degree that we will stand by and let the very heart of our hard-earned guarantee of religious liberty be cut away. A presidential election is a transitory matter when compared to what will happen to the hitherto free course evangelical Christianity has enjoyed in this country, if the First Amendment is not preserved. The future of foreign missions, in turn, is in jeopardy.

Now is the time for every adult Christian to exert his privileges as a free citizen by writing to his congressmen and senators protesting the use of federal funds for private schools as a direct violation of the Constitution. The Baptist Joint Committee on Public Affairs is doing a great service by keeping us informed about the developments of this and other grave issues. Also of significant value in this cause and working in harmony with the Joint Committee is the organization Protestants and Other Americans United for Separation of Church and State. It has no official connection with our denomination but receives a good measure of support from among us. An action organization, it is devoted to the defense, by legal means, of the First and Fourteenth Amendments of the Constitution.

Let us utilize all means, in a totally Christlike way, to prevent happening in our country what has meant a paralyzing blight to freedom of faith and action in many nations for many years.

# Young Pastor, I Dare You!

BY ROGERS M. SMITH

Administrative Associate to the Executive Secretary, Foreign Mission Board

**DARE YOU** to attend the Foreign Missions Conference at Ridgecrest, June 15-21, or at Glorieta, August 17-23. Bring your family and a group from your church. These are weeks of worship, study, training, and Christian fellowship. Either one will be an unforgettable experience for you and your people. Provisions and program are planned for every age group.

You will sit daily at the feet of great teachers. They will thrill you with their expositions as they lead you in a study of the Scriptures.

You will have the privilege of hearing many missionaries share their experiences. Some will tell of almost limitless opportunities for preaching the gospel; others will relate thrilling experiences in teaching it. There will be those who tell of presenting this message through the use of their medical skills as they minister to humanity's hurts. Other phases of the worldwide ministry of Southern Baptists will be discussed.

Conferences led by missionary-minded men and women offer much information and inspiration. In these smaller groups you will have opportunities for close association with the leaders and missionaries. These sessions will help fulfil your desire for more missionary understanding.

Missionary statesmen of our Convention will be featured speakers. They will help you to better understand what is happening in our world and what Christians should be doing to meet the challenge of our generation.

Leaders in other phases of our denominational life will speak. These too will speak out of hearts burdened for those who are lost here in the home-land and around the world.

If you attend the week at Ridgecrest, you will have the privilege of observing the appointment of approximately twenty-five new missionaries. This service will be on Thurs-

day night, June 15. The full representation of the Foreign Mission Board will be in session the following day, providing an opportunity to gain new insight into the total foreign mission program.

Approximately one hundred missionaries will be at each conference — Ridgecrest and Glorieta. You will have many opportunities for informal fellowship with these people throughout the week.

I dare you to come to Ridgecrest or Glorieta with an open heart and mind — willing to say, "Lord, if you need me as a messenger of your love somewhere overseas, I am ready to go."

One young woman who was recently appointed for missionary service said: "During the following summer, 1946, I made my first public decision to yield my life in service for God. Our family was attending Foreign Missions Week at Ridgecrest and I feel that God was possibly calling me at that time to foreign mission service, but in my heart I was saying, 'Lord, anywhere, but please don't let your will be foreign mission service.'"

Her husband said: "Jean experienced a sense of divine call to foreign missions when we attended Glorieta Baptist Assembly in August of 1959."

Another recent appointee said: "On November 17, 1959, [my wife] and I prayed together and offered ourselves unto God wherever he would have us to go. My desire was for more assurance in this matter, so I attended the Foreign Missions Conference at Glorieta in August, 1960. While there, God definitely laid a world upon my heart. Throughout the services and various meetings came the clear and unmistakable voice of God. Early on Sunday, August 21, 1960, I went into the gardens at Glorieta and prayed that God's will be done in my life and fully surrendered myself for service. The experience was deep and the call to foreign missions was as clear as my call to preach. In the service that morning, when the invitation was given, I could not resist letting my decision be known. This experience



Rogers M. Smith

cemented my decision. It was a culmination of many years of God's leading."

Another new missionary related: "In August of 1960, after I had finished my Th.D. work and my wife had finished the college hours she needed to qualify for foreign mission service, we attended the Foreign Missions Week at Glorieta to pursue further the possibility of being appointed as missionaries. On Monday afternoon, after hearing for several days of the needs around the world and after hearing from the area secretaries about specific needs which I might fill, I went aside to be quiet for a while. I could not choke back the tears and suppose that I wept for about five minutes. The words of Jesus, 'The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest,' dominated my thinking. I felt I must go and help and that I wanted to go. I committed myself again to go if it is possible for me to go."

These came to Foreign Missions Conferences feeling that God might reveal more completely his will for their lives. He used all of their experiences to help point out the need for Christian workers around the world where needs are so great and workers so few.

I dare you to attend one of these missionary weeks this summer. Whether God calls you to go abroad or to stay here at home, your life will be richer and your ministry deeper because of the experiences you will have.

# FOREIGN MISSION NEWS

## UNITED STATES

### 1,491 Missionaries

The Foreign Mission Board appointed eighteen missionaries in March, and the number of missionaries under appointment as of March 10 totaled 1,491.

### Missions Gifts Top \$80 Million

NASHVILLE, Tenn. — (BP) — Southern Baptists' gifts to missions and benevolences in 1960 topped \$80 million for the first time. The \$81,924,906 represents a 5.4 per cent increase over the \$77 million in 1959.

Total gifts to churches for all purposes reached \$480,608,972, compared with more than \$453 million the year before—a 6 per cent gain.

Dr. Porter Routh, Southern Baptist Convention treasurer, termed the \$81 million "gratifying." He added, "It is also disturbing to see the percentage of total gifts going to missions drop from 17.15 in 1959 to 16.85 in 1960."

The greater increase of total gifts over missions-benevolences "indicates a growing expense on our own local programs in a time when we say that Christ is the only answer for world needs," Routh observed.

The missions and benevolences figure includes Cooperative Program funds for both state and Southern Baptist Conventions during the year. It includes designated offerings such as the Lottie Moon Christmas Offering for foreign missions, the Annie Armstrong Offering for home missions, and separate state missions offerings in each state. Gifts for associational missions are part of this picture, as well as other work reported as missions expenditures by churches.

### BSUs Sponsor 178 Workers

NASHVILLE, Tenn. — (BSSB) — A total of 178 Southern Baptist college students will serve as home and foreign student summer missionaries this year under sponsorship of state Baptist Student Unions.

The Baptist Sunday School Board's Student Department co-ordinates the summer mission efforts of the Home and Foreign Mission Boards and the state student departments.

Jamaica will receive sixteen students, and the Texas BSU is sending a group of sixteen to tour seven nations in the Orient. European work camps are designated to receive ten students. Other foreign areas to which summer missionaries will be assigned are Central Africa, East Africa, Ghana, Korea, Mexico, Nigeria, and Paraguay.

### BWA Reorganizes Relief Arm

WASHINGTON — (BWA) — The Administrative Committee of the Baptist World Alliance has voted to continue its worldwide relief program under a reorganized Relief Committee.

Josef Nordenhaug, general secretary of BWA, said reorganization and study of the relief and rehabilitation program was authorized by the Tenth Baptist World Congress at Rio de Janeiro last July.

The Administrative Committee named R. Dean Goodwin, director of the Division of Communication of the American Baptist Convention, New York, as chairman of a group of seven denominational and mission executives as a relief subcommittee of the BWA Executive Committee. The other members are: R. Fred Bullen, secretary of the Baptist Federation of Canada; Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board; Lloyd R. Dahlquist, secretary of the Baptist General Conference; Mrs. R. L. Mathis, president of Southern Baptist Woman's Missionary Union; Edward B. Willingham, secretary of the American Baptist Foreign Mission Societies; and Frank H. Woyke, secretary of the North American Baptist General Conference.

The relief program, which began in 1920 amid tragedies of post-war Europe, has been headed since 1947 by R. Paul Caudill, pastor of First Baptist Church, Memphis, Tennessee. The committee was, during 1947-60, a separate arm of the Alliance.

A. Klaupiks, relief co-ordinator of the Alliance, reported that the relief department is currently seeking homes and jobs for three hundred Cuban Baptist refugees now in the United States. It is also working in rehabilitation of European refugees who have made their way across Asia and are now being moved from Hong Kong to

new homes in Australia. Meanwhile the ministry of supplying food, medicine, and clothing to needy persons in many other countries continues.

NASHVILLE, Tenn. — (BP) — proposal that Southern Baptists establish a million-dollar-a-year fund for relief has been deferred for full study next September.

The Executive Committee of the Southern Baptist Convention took action here to keep the matter under advisement for six months more. Dr. E. S. James of Dallas, Texas, editor of the *Baptist Standard*, had proposed the fund in an editorial. Later, he presented it for Executive Committee study and proposed that the Home and Foreign Mission Boards administer it.

### Race Problem Hurts Witness

NASHVILLE, Tenn. — (BP) — Southern Baptists were reminded here again that their foreign missionaries "do face the race problem."

Dr. Frank K. Means, Foreign Mission Board secretary for Latin America, said missionaries feel that the race problem in America is "serious deterrent" to Christian witnessing overseas.

"Sometimes it creates a gulf between the missionary and the people he wants most to reach for Christ," Means told the Southern Baptist Advisory Council on Work with Negro Baptists.

"The world is looking to us to prove whether democracy or Christianity is relevant," Means continued. "If we can't solve our problem, one or the other is on trial."

He acknowledged race as a worldwide problem. Racial conflicts, he said, exist in other countries between various groups in the population. But, he pointed out, in countries where evangelical missions are not popular because of race crises in America — played out in the foreign press — create difficulties for missionaries.

Dr. Hugh A. Brimm, professor of the Carver School of Missions and Social Work in Louisville, Kentucky, added, "I think if our people realize our attitudes are creating problems on foreign mission fields, they will change





teen Texas college students and a Baptist Student Union worker taking part "Project Understanding," a music and evangelism venture in the Orient this summer, met for the first time during a recent Mission Volunteer Conference at Southwestern Baptist Theological Seminary. On their nine-week tour of seven countries and Hawaii, the group will present concerts in major cities, then divide into teams to conduct revivals and assist in Vacation Bible schools, youth camps, and student meetings. "Project Understanding" is planned and financed by Baptist students throughout Texas. The summer missionaries come from twelve Baptist and state colleges. Pictured in robes are (from left front): Flores Mingus, Rosann Nicholson, Danna Meeks, Yoshiko Shiga, Bettye Gooden, Don Looser, John Wheelock, Michael Stoune, Don Norris, Jim Pfafflin, Albert Bent, Milburn Price, and Leon Rodgers. Flanking them are Louis R. Cobbs (left), associate in Division of Student Work, Baptist General Convention of Texas, who is tour co-ordinator, and Dan Pratt (at right), student at Baylor University in Waco and the choir director. Not pictured is Karen Carpenter.

Dr. Rogers M. Smith, Foreign Mission Board administrative associate to the executive secretary, was elected chairman of the council, succeeding the late Dr. G. Kearnie Keegan of the Sunday School Board. Brimm was elected vice-chairman.

## WA Heads To Address WMU

St. Louis, Mo. — (BP) — The vice-president of Liberia is one of several outstanding leaders appearing on the program of Woman's Missionary Union at its annual Convention here May 22-23.

Dr. W. R. Tolbert will discuss "the hope for changing Africa." In addition to his governmental responsibilities, Tolbert is president of the Liberia Baptist Missionary and Educational Convention and one of the vice-presidents of the Baptist World Alliance.

Dr. Joao Soren, pastor of First Baptist Church in Rio de Janeiro, Brazil, and president of the Baptist World Alliance, will be another main speaker. Home and foreign missionaries have been invited to tell the stories of churches on their fields. Foreign missionaries on the program are Mrs. Edward P. Doshier, Nigeria; Robert C.

Davis, Vietnam; Carlos Owens, Tanganyika; Miss Anna Mae Wollerman, Brazil; Mrs. Howard D. Olive, Philippines; and Miss Hannah Plowden, retired missionary to Hawaii.

## Cauthen Sets St. Louis Talks

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, will speak at the close of the Southern Baptist Religious Education Conference May 23 in St. Louis, Missouri. He will also speak to the Southern Baptist Convention on the foreign missions program May 24.

## LATIN AMERICA

### Leaders Survey Caribbean

Three Foreign Mission Board leaders are now making a survey of the Caribbean area and will be joined by the Home Mission Board's chief official. They are studying present evangelical work and seeking opportunities for future endeavors.

Dr. Baker J. Cauthen, FMB executive secretary, Dr. Frank K. Means, secretary for Latin America, and Rev. Charles W. Bryan, Central Field representative in the Latin America area,

are visiting several islands. Dr. Courts Redford, HMB executive secretary, will meet them in Puerto Rico.

The Foreign Mission Board now has Caribbean work only in the Bahamas, where three missionary couples serve.

## Northcutt To Aid Conferences

Dr. Jesse J. Northcutt, dean of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, will take part in theological conferences during May and June at the Baptist seminaries in Cali, Colombia, Buenos Aires, Argentina, and in Recife and Rio de Janeiro, Brazil.

## ORIENT

### Six Enter All-Asia Seminary

Five students enrolled in the Asia Baptist Graduate Theological Seminary when it began its first session in September, 1960, and a sixth has entered since. All are working toward the master of theology degree, two in the school's Hong Kong branch and four in Taiwan (Formosa).

The graduate seminary, sponsored jointly by the eight Baptist theological seminaries in the Orient and by the Foreign Mission Board, is operated on an apprenticeship basis. Courses are currently being offered in Hong Kong, Taiwan, Japan, and the Philippines. An eventual permanent campus is hoped for.

President is Dr. James D. Belote, missionary to Hong Kong, where administrative headquarters is located.

### BSSB Officials Lead Meets

Three specialists from the Baptist Sunday School Board in Nashville, Tennessee, are meeting with Baptist missionaries and national leaders on a two-month tour of the Orient. Representing the Board's Sunday School Department, they are Dr. A. V. Washburn, secretary; Dr. Howard P. Colson, editor in chief of Sunday school lesson courses; and Keener Pharr, superintendent of administration.

They led clinics in Taiwan (Formosa), an enlargement campaign and training school in Hong Kong, where they attended an Orient Missions Conference, and visited Japan, Korea, Thailand, Singapore, Indonesia, Australia, New Zealand, and Fiji Islands.

(Continued on page 25)



# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Lucy Wagner  
Seoul, Korea

## Porter Refuses Money, Prefers Words of Faith

ON A RECENT TRIP to the country we visited eleven churches in one district and spoke to groups of women and young people. The district WMU president, Mrs. Song, traveled with us, and her zeal in witnessing was a great inspiration to us.

As one man was carrying our suitcase on his bicycle from the bus to the church, which was about one and one-half miles away, Mrs. Song walked along beside him, witnessing to him very earnestly about Jesus. When we reached our destination we offered the man some money for his services, but he refused, saying, "I couldn't accept any money for this, for as we walked along together this woman gave to me the words of faith."

You will help to bring the message of hope and faith through Jesus Christ to the hearts of many as you pray for Christian witnesses in Korea and as your tithes and offerings help support the work of Christ here.



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

## Love of Jesus Dispels Hatred and Prejudice

DAILY we are convinced that it is imperative for every Christian to proclaim to the world that Jesus is Lord, that Jesus loves all, that Jesus died for all, that all might be saved through him. His witness is hurt around the world by those who bear his name but do not have his love in their hearts for men of other races and colors. We must search our own hearts and remove all that Satan has there which hinders our winning a lost world.

These are critical days. In the work here we have seen the results of man's inconsistencies. White men have come to preach Jesus; other white men have come to suppress a continent of black men, to rule over them as "boss," to have contempt for them, to believe that white skin is superior to black skin.

And black men have rebelled at being classed as an inferior race. They turn against all that is white — against Christianity, too, because it was preached first by white men. Where there might have been brotherly love there is hatred on both sides. The problems are deep and great, for when hatred dwells in the hearts of men there are no easy solutions to their political problems.

But the love of Jesus dispels hatred and prejudice and

misunderstandings, for in his sight there is no difference. God looks upon the hearts of men, not upon their skin. Today in the hearts of Christians there must be no difference, else with our bigotry and prejudice we hinder the cause of Christ. We proclaim our love for him, but our actions show to the watching world that we cannot mean what we say — or there would be no difference.

You may be assured that the people here read and hear about the worst of the conflicts in our own beloved land. They say that the white man does not think black men are as good as he; well, then, black men hate white men because white men are wicked. And many of them say: "Never mind that some are not like that; because many are we look at what they do and forget the good ones!" We hear this, for there are people here urging on the hatred — encouraging it, adding fuel to the smoldering coals. It didn't have to be this way, but it has happened in this country.

How our hearts yearn over the continent of Africa. Many countries in it can be lost to Christ in the next decade. Pray that our young, inexperienced churches will grow to be vigorous and strong and able to withstand any onslaught that might be faced in this changing culture. Pray for our Christians that they might be fourfold: steadfast, unmovable, always abounding in the work of the Lord.

*Please, God, help us to search our hearts — to yield ourselves, to be completely filled with your Spirit of love and compassion and selflessness. We know that we have the message for the time — we know that the power of the gospel is sufficient. We have seen its power work in the hearts of men, changing them. We know it can change nations, too! Increase our zeal to take this message to all men everywhere. Fill us with the urgency of witness — to go forward proclaiming the love of Jesus and the power of the Holy Spirit to all.*



W. P. (Bill) Clemmons  
Perugia, Italy

## Lack of New Vocabulary Prevents Sharing Christ

IT IS very essential that the study of the language be the main concern of the new missionary when he arrives in his country of service, for he must know how to tell the people in their own tongue the message of Christ. Very often he is tempted to not learn the language but busy himself with the work at hand.

We are grateful that our Foreign Mission Board saw the wisdom of setting aside the first two years for us to master the language before we launch into the work. The futility of not knowing the language was demonstrated to me the other night when my Italian neighbor across the hall in our apartment building invited me to his apartment for an evening of watching TV (and I

here is about the same as in the States, for we see many of the same shows with Italian dubbed in).

As we were sitting there he asked me about my religion, saying that his religion (Roman Catholic) was not sufficient because the life of the people had no connection with the spiritual and mysterious practices of the church. He asked if my religion helped me in my daily life as a person, for he said his didn't. His church was too concerned with the mystical to have any connection with the daily life of the people, he commented.

I stumbled around to find the words in Italian to tell about the Jesus I know and of how he came to abolish this very problem almost two thousand years ago. But there were no words — Italian, that is — to tell my neighbor. It wasn't that I did not know what to tell him, for I did. I knew exactly what to tell him, in the precise words and phrases; but they were in another language, and that was not his language. He turned to me and said, *"Un'altra volta quando Lei conosera l'italiano noi parleremo di questo soggetto"* ("Another time, when you have learned Italian, we will speak of this subject").

I pray that I will get another chance to speak to this man, who is a secretary at the Italian University of Medicine here in Perugia, and tell him in his own language of a Christ who loves him — who came to give life, and life more abundantly, both now and in the hereafter.

Christena (Mrs. Richard E.) Morris  
Taipei, Taiwan

### Christ Lord of Her Life, Mrs. Lim Destroys Idols

IN EVERY evangelistic meeting people are turning from their darkness and idolatry to Christ. Recently we attended a service like we had never seen before — a service to destroy idols. It was held in the home of Mr. and Mrs. Lim in the northern port city of Keelung.

Their children had come under the influence of the gospel in our chapel there and slowly had led their father to give up the worship of idols. But Mrs. Lim still clung to her old form of worship which for centuries had been the practice of her ancestors.

In telling Richard about their experience Mr. Lim said, "When my wife would not give up the worship of the idols, we became a split family." But just a few weeks ago, through the prayers of her children and of the Christians in our chapel, Mrs. Lim turned to Christ. With her decision, the other members of the family made theirs to be baptized into the church.

As the service closed we sang "Glory to His Name," and down from the wall and the table came the scrolls, the gods, and incense pots; in the hearts of this family Christ became Lord!

Perhaps at no other place in the world do people have more idols and superstitions than these. They live in constant fear of the spirit world. Many have grown out of this superstition but still cling to the tradition and the form. Others cling to the gods of materialism.

There are yet more than six million Taiwanese people who need to hear the gospel of Christ. We have two Baptist missionary families and a handful of national

workers witnessing directly to them. We desperately need more workers, both national and missionaries, to turn these people to the true and living God. With the clouds of communism darkening and the days of light becoming fewer, we must work before the night comes.

William E. Lewis, Jr.  
Tukuyu, Tanganyika



### With Jesus in His Heart He Rejoices Every Day

"THIS IS the day which the Lord hath made; we will rejoice and be glad in it." Yes, it is true that with every problem or difficulty, big or little, we can turn it over and see the golden side. These are God's days, and we rejoice in them all.

We begin to think that perhaps too many of the people here are interested in our message only because we are Americans and are supposed to have much money. Then we turn the problem over and see God's day!

We began a school for preachers with seventeen men, all of whom are baptized except two who are trying to get rid of extra wives before they can be baptized. Some walked as far as thirty miles, and none came seeking salaries or jobs with the Mission. They are already preaching, teaching, and witnessing and now are only asking for training. This is the work of the Holy Spirit, for all the money or influence in the world cannot do this work in the hearts of men; only a crucified, resurrected Savior is capable of this. This is the day the Lord hath made, and we rejoice!

Because of your gracious giving we have a small generating outfit and a movie projector. We've had it only a very short time but have shown the life of Christ in more than twenty villages to over nine thousand people. Of course, our reason was that we might obtain an opportunity to begin preaching in each of these places.

We began to wonder whether we were gaining opportunities, but we rejoiced when reports began to come in. People were saying, "Why has God waited so long to send us a Baptist missionary? This preaching and teaching of the Baptists is the way of the New Testament! Help us to learn quickly." Now we realize the rich opportunities that lie before us, and we have only visited or briefly scanned about one-thirtieth of this district. We rejoice in the Lord's day!

I've come in from a long, hard trip covered with mud from having to put chains on the jeep, plus using four-wheel drive, and I would be somewhat grouchy. More than likely the children would receive a little undue criticism. Then I would realize what they've left behind in America — not by their own choice — but how happy they are here! They can endure the rough, dusty, or muddy roads, and even with all the other problems they find multitudinous reasons to rejoice in every day. Then I know that they, in their lack of comprehension of God's Word, are heeding it more closely than we who have the ever-recurrent joy of the knowledge of our salvation. Because "a little child shall lead them," I examine my own heart and find that the source for rejoicing every day is in the heart and not in outward circumstances.

I see again that as Jesus lives in my heart, so I am able to see the golden side of every problem, and I am able to rejoice every day. The more I share our Christ the greater this joy becomes, so that I can say I would not trade my opportunity here for anything but my eternal place in heaven with Christ.



Fern Harrington  
*Baguio, Philippines*

## Christian Young People Still Believe in Ghosts

TEACHING remains my first love, for no two classes are alike and each one has its own peculiar challenge. In my Christian ethics class this year I was shocked to discover that some in my class still believe in ghosts, fairies, and *asuang*. Fortunately this came to my attention through papers written several weeks before we took up the unit on ethical problems related to worship, so that I had time to do some research.

*Asuang* is a type of witch who leads a normal person's life by day but changes into a huge bat, dog, or cat at night and enters the homes of its victims to suck blood or get a liver. The *asuang* must drink human blood to maintain its existence. If the family being attacked is successful in wounding or killing the animal, when daylight comes it will have disappeared and the body of the person will be found with a wound in the same place that the animal was stabbed.

Several students claim to have seen ghosts, and others related experiences with fairies — life-sized ones who sometimes make love to humans. They said that the sister of a seminary student was once courted by a fairy.

One could expect uneducated non-Christians to believe in such, but it's still difficult for me to comprehend how educated young people dedicated to the gospel ministry could still hold such beliefs.

Needless to say, I have spent many hours searching the Scriptures and reading books on anthropology, trying to understand the problem in the hope that I can help.



Constance (Mrs. William P.) Andrews  
*Temuco, Chile*

## Threat to Material Safety Awakens Spiritual Interest

ALMOST EVERYWHERE one travels he sees clothing "Made in USA." From Massachusetts, Texas, California, and many of the states that link them came shipments of good, used clothing for the earthquake and flood victims. In our section of South Chile we sorted and distributed (with the efficient help of local church committees) some fourteen tons of clothing, \$4,500 worth of food, blankets, mattresses, dishes, roofing, nails, and other essentials.

At present we are in the process of reconstructing four church buildings; the partially destroyed ones have been repaired. A total of \$125,150 was made available by Baptist churches through the Foreign Mission Board. This

was distributed in consultation with a special emergency committee named to evaluate the needs and co-ordinate the help of different kinds.

The blessings you received in sharing would have been multiplied could you have accompanied us into the temporary quarters where so many were sheltered. Understandably, tears of joy choked out deep-felt words of gratitude. For example, you could not have known the two families that made up the entire population of a small island in the San Pedro river. They, being of pioneer blood and a bit averse to modern technical deductions, just could not believe that the flood could be as bad as predicted. Hadn't they ridden out many a swell before? They were finally convinced — but too late. When the waters returned to their normal course, there was no island left. And with the island went their means of livelihood; they made wicker furniture out of the willows that lined the shores.

Three weeks later an attack of appendicitis sent one of the fathers to the hospital. One hundred dollars seemed little to offer. But in the one-room shelter where six of them ate, slept, and hovered around the little wood stove it was worth infinitely more. You had done it in the name of Christ — "unto one of the least of these." And they along with hundreds like them, were grateful.

Out of the disaster have come unprecedented opportunities for preaching. Nothing seems to awaken interest in spiritual values like a threat to material security. When the earth becomes rubber under your feet and the heavens seem to rain debris, indifference gives way to the recognition of reality and one gropes for the assurance of a "house not made with hands."



F. Calvin Parker  
*Kanazawa City, Japan*

## Even in Death Blind Boy Shares Light of Christ

LAST SUNDAY while a spokesman for Soka Gakkai Buddhism's most fanatical sect, preached to five thousand people in a school auditorium, I preached to forty-two persons in the Baptist church. But we, too, have good crowds when we have a revival — or a funeral.

Last summer one of our members, Miyamura-san, went to the beach with his high school class. Some teachers were there to supervise the swimming, but the waves suddenly grew tall and snatched Miyamura-san away. When he was found an hour later, it was too late to revive him.

Our church overflowed with people who came to the funeral. The service was a positive Christian witness, due mainly to the inspiring memory of a boy who was always in church with his Bible and hymnbook—especially noticeable because they were huge Braille editions. Miyamura-san was blind, but he knew the light of Christ, and he could share it even in death.

ONE OF THE PASTORS and I now conduct Thursday night services in Toyama, fifty miles to the north. This means that at last there is Baptist work in every prefecture in Japan. We meet in a music store near the city auditorium, but we expect to buy land this year and erect a small building.

## Foreign Mission News

(Continued from page 21)

### ARGENTINA

#### Women Hold First Conference

Fifty-four representatives of twenty-nine women's societies attended the first summer conference for Argentine Baptist women, held in February at Thea, Baptist conference grounds in the mountains of Cordoba. Most of the women came from the Rosario and Buenos Aires areas.

### HONG KONG

#### Leaders Hear SBC Heads

NASHVILLE, Tenn. — (BP) — The chairman and executive secretary of the Southern Baptist Convention Executive Committee took part in an Orient Missions Conference in Hong Kong March 24-31.

Dr. Porter Routh, executive secretary, spoke on Baptist polity affecting relationships between churches, associations of churches, and conventions. He visited Baptist missions in Japan before going to Hong Kong.

In other addresses Routh discussed the financial support of Southern Baptists through their Cooperative Program and principles and promotion of stewardship. Chairman Kendall Berry of Blytheville, Arkansas, led devotionals and gave a layman's testimony. Berry, a banker, paid his own expenses for the conference. Routh was sent by the Foreign Mission Board.

Dr. J. Winston Crawley, the Board's secretary for the Orient, directed the conference. It was attended by representative missionary and national Baptist leaders but was not an official conference with power to determine policy.

### ITALY

#### Publishing House Gets OKs

The Baptist Publishing House in Rome has been given final government approval for printing permits covering all Sunday school materials published by the Baptist Union of Italy, reported Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East.

The literature can now be sent by mail, distributed from house to house, or otherwise disseminated without the necessity of getting a separate permit

for each issue. The license also covers printed announcements and other promotional materials, not previously authorized.

### PHILIPPINES

#### 1,709 Profess Faith in Christ

A total of 1,709 persons openly professed faith in Christ during the month-long simultaneous evangelistic crusade conducted by Baptists in the Philippines in late 1960. Many others reaffirmed earlier Christian decisions, and some committed themselves to the gospel ministry.

The most professions in a single area — 513 — were made in M'lang, where Baptist services were held nightly in the public market. The campaign was conducted mainly as week-long revivals in churches, chapels, missions, and prospective preaching points.

Over-all direction was given by the Southern Baptist missionaries in the Philippines, with Dr. Elbert H. Walker as general chairman. Committees in the associations were composed primarily of nationals.

### PORTUGAL

#### Stewardship Drives Voted

"Enthusiastic reports" of stewardship conferences recently conducted by Rev. Joseph B. Underwood, secretary of stewardship promotion for the Baptist Convention of New Mexico, have been voiced by Portuguese Baptists, Dr. H. Cornell Goerner recently wrote the Foreign Mission Board.

Underwood, a former missionary to Brazil, was sent by the Board for the stewardship development project in Portugal and portions of Africa. Goerner, secretary for Africa, Europe, and the Near East, is now on a survey tour of the latter two areas.

The Baptist convention in Portugal voted to hold simultaneous stewardship campaigns in all the churches later this year. Grayson C. Tennison, Southern Baptist representative in Portugal, has been requested to direct them. They will use materials produced in Brazil.

### SPAIN

#### Hilliard To Lead Stewardship

Southern Baptist Representative Russell B. Hilliard has been selected to become general director of Spanish

Baptists' newly launched "Five Year Plan" of evangelism and church development. Now a professor at the Baptist seminary in Barcelona, he will assume his post in 1962 when he returns from furlough in the U.S.

Dr. H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, has reported "tremendous enthusiasm" for the plan, which emphasizes stewardship and self-support. Posters have been printed, and other promotional materials adapted from Southern Baptist literature are being prepared.

### SWITZERLAND

#### Seminary Inaugurates Hughey

Dr. John D. Hughey, Jr., Southern Baptist missionary, was inaugurated March 20 as president of the international Baptist Theological Seminary in Ruschlikon - Zurich. The installation ceremony was conducted by Dr. H. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East who is currently on a tour of mission stations in the latter two areas.

Elected president by the Board in October, Hughey succeeds Dr. Josef Nordenhaug, who resigned to become general secretary of the Baptist World Alliance. The seminary was founded in 1949, sponsored by the Foreign Mission Board in co-operation with several European Baptist unions.

### THAILAND

#### 15,000 Hear, Some Respond

Crowds totaling at least fifteen thousand people heard the gospel, two persons accepted Christ as Saviour, and a number expressed interest in becoming Christians during a recent, evangelistic campaign in Nakorn Nayoke province. Others began attending weekly evangelistic services at the Baptist chapel in the provincial capital, also named Nakorn Nayoke.

The campaign was conducted by the Thailand Baptist Mission as an effort to see if it were possible to so concentrate on an area that one campaign would produce results which would normally take two or three years' work. Its immediate objective was to gather a nucleus of prospects and create a receptive atmosphere for evangelism.

Rev. and Mrs. Jerry Hobbs, Southern Baptist missionaries, serve in the province of 150,000 people.



# Missionary Family Album

## APPOINTEES (March)

BINNITT, Elvis Preston, Tex., and Audie Oleta Ercanbrack Bennett, Tex., *Japan*.  
FRANKS, Robert Stephenson, Okla., and Sallie Frances Dollins Franks, Ark., *Mexico*.  
MUST, James Carl, Jr., Okla., and Patsy Fern Slabaugh Muse, Okla., *Ecuador*.  
PHILLIPS, Marshall Eugene, Ky., and Dorsie Murphy Phillips, Ky., *East Africa*.  
SMITH, Murray C., La., and Dixie Marilyn Sills Smith, La., *Uruguay*.  
SMITH, Paul Saint Clair, Miss., and Virginia Nell Walker Smith, Mo., *Jordan*.  
TRIMBLE, James William (Bill), La., and Vivian C Paulk Trimble, La., *Lebanon*.  
WOLFE, Kenneth Roy, Kan., and Glenda Ruth Burk Wolfe, Mo., *South Brazil*.  
YOUNG, Jack Newberry, Mo., and Betty Jean DeVore Young, Tex., *South Brazil*.

## ADDRESS CHANGES

### Arrivals from the Field

BROOKS, Ernelle (*Nigeria*), 102 N. Library St., Greenville, N.C.  
COMPTON, Rev. and Mrs. Charles E. (*South Brazil*), 1207 W. Fourth St., Sylacauga, Ala.  
FONTNOTE, Dr. Audrey V. (*Japan*), c/o S. T. Fontnote, Ventress, La.  
MOSTELLER, Rev. and Mrs. Paul C. (*Thailand*), c/o Mrs. A. J. Brizendine, Rt. 2, Gallatin, Tenn.  
WISE, Mr. and Mrs. Gene H. (*South Brazil*), Box 647, Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville 6, Ky.

### Departures to the Field

ADAMS, Rev. and Mrs. Bobby E., Casilla 1417, Concepción, *Chile*.  
BITNER, Rev. and Mrs. James H., Casilla 960, Valparaiso, *Chile*.  
CAMPBELL, Vera L., 465 6-chome Torikaimachi, Fukuoka-shi, *Japan*.  
DYAL, Rev. and Mrs. William M., Jr., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.  
EMANUEL, Rev. and Mrs. B. Paul (Bill), South 12, West 1, Sapporo, *Japan*.  
ESTES, Dr. and Mrs. Joseph R., Baptist Theological Seminary, Ruschlikon-Zurich, *Switzerland*.  
FARRIS, Dr. and Mrs. Theron V. (Corky), South 12, West 1, Sapporo, *Japan*.  
FARTHING, Rev. and Mrs. Earl D., 352 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.  
GLAZE, Dr. and Mrs. Andrew J., Jr., Calle

Ramon L. Falcon 4080, Buenos Aires, *Argentina*.

GOBLE, Rev. and Mrs. Harry A., Ardmore Baptist Mission, Box 2106, Agana, *Guam*.

GRIER, D. Jenell, Box 832 Bangkok, *Thailand*.

HUDSON, Lenora C., Seinan Jo Gakuin, Itozu, Kokura, *Japan*.

INGOUF, Rev. and Mrs. John E., Box 832, Bangkok, *Thailand*.

JOHNSTON, Juanita, Box 832, Bangkok, *Thailand*.

JOLLEY, Rev. and Mrs. Earl E., Casilla 3388 Central, Buenos Aires, *Argentina*.

LITTLETON, Rev. and Mrs. Homer R., Box 1933, Kumasi, *Ghana*.

MOORE, Virginia Dale, Baptist Mission, Joinkrama via Ahoda, *Nigeria*.

MUELLER, Rev. and Mrs. Emil W. (Bill), Box 339, Monrovia, *Liberia*.

NATIONS, Dr. and Mrs. Archie L., 352 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.

NORTHCUTT, Rev. and Mrs. Irvin L., Apartado 783, Arequipa, *Peru*.

PARKER, Rev. and Mrs. John A., Casilla 9796, Santiago, *Chile*.

PHILLIPS, Marian, Baptist Woman's Training College, Box 84, Abeokuta, *Nigeria*.

ROBERSON, Rev. and Mrs. Cecil F., Baptist Mission, Warri, *Nigeria*.

SANDERSON, Rennie Vee, 352 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.

SHARPLEY, Rev. and Mrs. Dan N., Caixa Postal 23, Santa Maria, Rio Grande do Sul, *Brazil*.

STARNES, Rev. and Mrs. H. Cloyes, Baptist Mission, APO 301, San Francisco, Calif. (for first-class air mail); 55-5 Ka Choong Moo Ro, Seoul, *Korea* (for mail except first-class air mail).

STARNES, Fanny Louise, Box 832, Bangkok, *Thailand*.

TERRY, Rev. and Mrs. R. W., Baptist Mission, Box 400, Accra, *Ghana*.

TUNMIRE, Faye, Southern Baptist College, M'lang, Cotabato, *Philippines*.

## Overseas

BILL, Dr. and Mrs. Lester C., Caixa Postal 1770, Rio de Janeiro, Guanabara, *Brazil*.

BROWN, Dr. and Mrs. Lorne E., Baptist Mission, Box 2731, Dar es Salaam, *Tanganyika*.

CAMPBELL, Rev. and Mrs. Charles W., Roca 61, Bahía Blanca, *Argentina*.

COLLINS, Joan, Box 94, Mbeya, *Tanganyika*.

DAVIDSON, Rev. and Mrs. Minor, c/o Taiwan Baptist Mission, Box 427, Taipei, *Taiwan*.

DAVIS, Rev. and Mrs. H. Victor, Caixa Postal 1982, Rio de Janeiro, Guanabara, *Brazil*.

EVANS, Rev. and Mrs. Charles E., Box 488, Kitale, *Kenya*.

GLASS, Rev. and Mrs. Ernest W., 8 Jalan Pelangi, Singapore 10, *Malaya*.

HARDY, Rev. and Mrs. Robert D., 79 Higashida-cho, Jodoji, Sakyo-ku, Kyoto, *Japan*.

HAYS, Dr. and Mrs. George H., 350 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, *Japan*.

Baptists Attending the 1961  
WMU and Southern Baptist Conventions  
Are Invited to Meet  
Southern Baptist Foreign Missionaries  
at the  
Foreign Mission Board Reception,  
4:15 until 5:45 P.M.,  
Tuesday, May Twenty-third,  
in the Gold Room,  
Hotel Sheraton-Jefferson,  
Saint Louis, Missouri





Joy felt in the Charles W. Whitten family when baby John arrived home in Madrid, Spain, is shown by his mother, sisters Margaret and Helen, and brother David. John was born last Christmas Eve. The Whittens, Southern Baptist representatives, wrote the article on pages 9 and 10, this issue.

HILL, Dr. and Mrs. Patrick H., Box 96, Ogbomoso, Nigeria.

LAWTON, Rev. and Mrs. Deaver M., c/o Miss Clifford Barratt, 123 W. Gate St., Hsin Chu, Taiwan.

MUSGRAVE, Rev. and Mrs. James E., Jr., Caixa Postal 558, Brasilia, D.F., Brazil.

OATES, Alma E., Caixa Postal 1940, Recife, Pernambuco, Brazil.

RUMMAGE, Rev. and Mrs. Ralph L., Box 251, Que Que, Southern Rhodesia.

STONE, Evelyn, Box 1933, Kumasi, Ghana.

THOMAS, Sr. and Mrs. John N., Apartado Aereo 3477, Medellin, Antioquia, Colombia.

TORSTRICK, Rev. and Mrs. Melvin E., Casilla 9796, Santiago, Chile.

### United States

ARNOLD, Rev. and Mrs. William E. (Ghana), 195 Windover Rd., Apt. 12, Memphis, Tenn.

BUTCHER, Dr. and Mrs. Orby L., Jr. (Thailand), 4921 Lubbock, Ft. Worth 15 Tex.

DUMBERLY, Rev. and Mrs. T. Eugene (Uruguay), c/o Mr. J. W. Finch, 598 Stokeswood Ave., SE., Atlanta 16 Ga.

EAGLESHIELD, Rev. and Mrs. Carrol F. (Nigeria), 1232 Montana Pl., Joplin, Mo.

GROSS, Blanche, emeritus (China-Hong Kong), Box 126, Bridgeport, Tex.

MILLER, Rev. and Mrs. Charles L. (Philippines), 3330 Riverside Dr., Ft. Myers, Fla.

POE, Rev. and Mrs. Joe Tom (Baptist

Spanish Publishing House), Box 4255, El Paso, Tex.

TUMBLIN, Rev. and Mrs. John A., Sr., emeritus (Brazil), 1222 Hampton Ave., Newport News, Va.

WHITE, Rev. and Mrs. Daniel R. (Spain), c/o W. R. Bryson, 5237 Madison, Baton Rouge, La.

### BIRTHS

CARTER, Rebecca Susan, daughter of Mr. and Mrs. J. Dale Carter (North Brazil).

FRAZIER, Douglas Scott, son of Rev. and Mrs. W. Donaldson Frazier (Nigeria).

JOINER, Kathryn Ruth, daughter of Rev. and Mrs. Garreth E. Joiner (Ecuador).

OWENS, Debra Anne, daughter of Rev. and Mrs. Carlos Owens (Tanganyika).

SPRINKLE, David, son of Rev. and Mrs. S. Dan Sprinkle, Jr. (Argentina).

WALKER, Amy Ruth, daughter of Dr. and Mrs. Jack E. Walker (Tanganyika).

WATSON, Judy Elizabeth, daughter of Rev. and Mrs. Thomas L. Watson (Uruguay).

WESTMORELAND, James Michael, son of Rev. and Mrs. James N. Westmoreland (Southern Rhodesia).

WILSON, Sally Ann, daughter of Mr. and Mrs. Michael H. Wilson (Taiwan).

WYATT, Bryant Morgan, son of Dr. and Mrs. William E. Wyatt (Nigeria).

### DEATHS

ALLEN, Mrs. R. T., mother of Martha (Mrs. Lorne E.) Brown, (Tanganyika), Feb. 4, Cleveland, Tenn.

ASKEW, Mr. J. J., father of Dr. D. Curtis Askew (Japan), Feb. 17, Sardis, Miss.

HODGES, Mrs. P. T., mother of Mary

Frances (Mrs. Buford L.) Nichols (Indonesia), Mar. 3, Junction, Tex.  
TAKAHASHI, Mr. Harry Toshio, father of Betty (Mrs. Tomoki) Masaki (Japan), Feb. 16, Wahiawa, Hawaii.

### RETIREMENT

HARDY, Rev. and Mrs. Clem D. (Equatorial Brazil), Mar. 31.

### TRANSFERS OF FIELDS

BUMPUS, Rev. and Mrs. Claud R., North Brazil to South Brazil, Apr. 1.

DAVIS, Rev. and Mrs. Robert C., Hawaii to Vietnam, Nov. 10, 1960.

DUCK, Sr. and Mrs. Roger G., Venezuela to Colombia, Oct. 1, 1960.

HUNDLEY, Lillie Mae, Hawaii to Lebanon, Jan. 1.

LAWTON, Rev. and Mrs. Deaver M., Thailand to Taiwan, Dec. 8, 1960.

OATES, Alma E., South Brazil to North Brazil, Feb. 28.

POE, Rev. and Mrs. Joe Tom, Chile to Baptist Spanish Publishing House, El Paso, Tex., Feb. 28.

RYAN, Roberta, Chile to Baptist Spanish Publishing House, El Paso, Tex., Jan. 1.

SUTTON, Rev. and Mrs. J. Boyd, North Brazil to South Brazil, Oct. 1, 1960.

(The following men were elected field representatives in Latin America on the dates indicated. Their wives, continuing as duly appointed missionaries, will be attached in an ex officio relation to the missions in their countries of residence.)

BRYAN, Sr. Charles W., Peru to Central Field (Bahamas [Caribbean], Venezuela, Colombia, Ecuador, and Peru), Oct. 12, 1960, (residence in Colombia).

CRANE, Sr. James D., Mexico to North Field (Baptist Spanish Publishing House, El Paso; Mexico, Guatemala, Honduras, and Costa Rica), Nov. 10, 1960, (residence in Mexico).

DAVIS, Rev. H. Victor, South Brazil to Brazil Field (Equatorial, North, and South Brazil), Oct. 12, 1960, (residence in South Brazil).

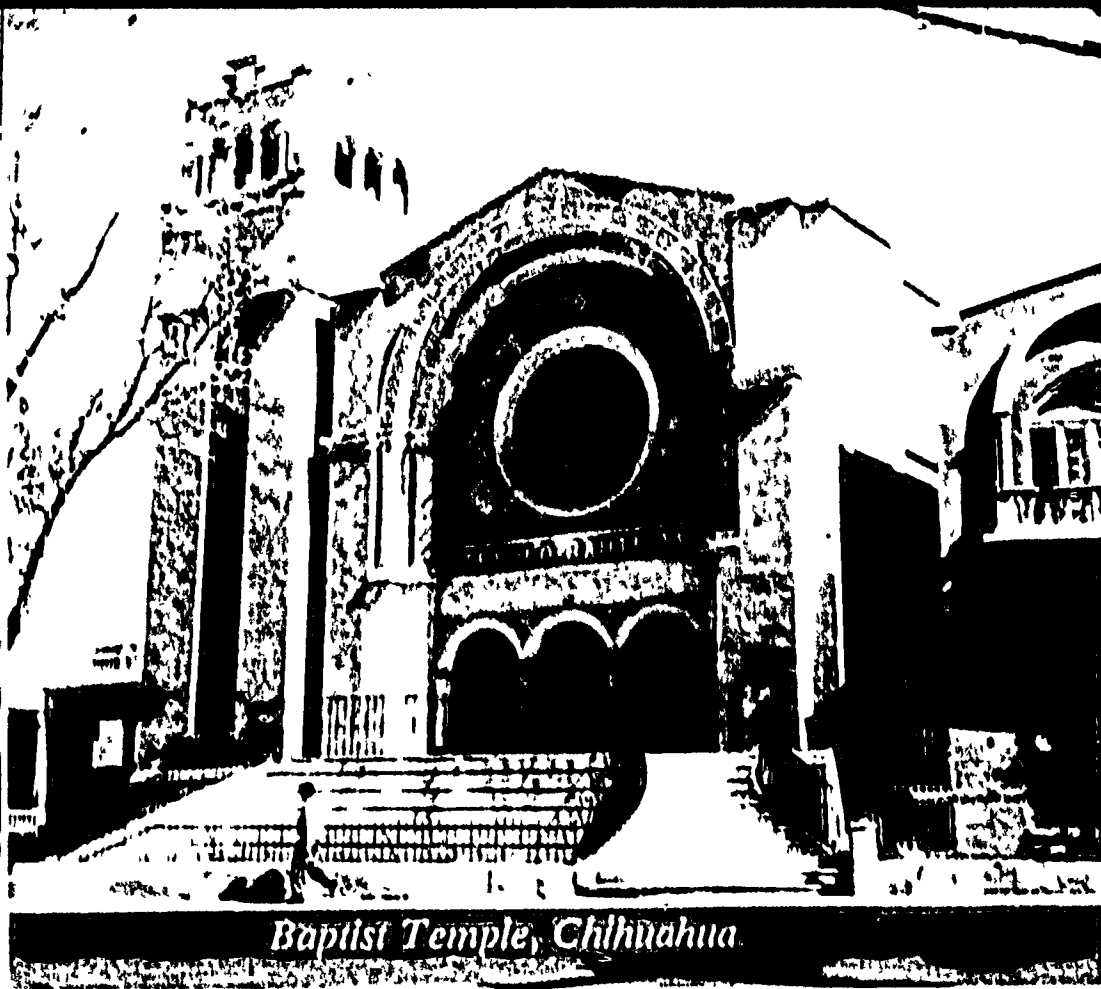
DYAL, Rev. William M., Jr., Costa Rica to South Field (Argentina, Chile, Paraguay, and Uruguay), Oct. 12, 1960, (residence in Argentina).

### Missionary Album Corrections

The name of Mrs. Stockwell B. Sears, missionary to Indonesia, should be listed as Annetta Darlyne Overstreet Sears, with the name Horner omitted.

The first name of Jimmy Jack Hartfield, appointed for Mexico in December, 1960, should be spelled with a "y" rather than as Jimmie.

The birth date for Mrs. Maurice Smith, appointed for Ghana in October, 1959, should be corrected from August 8, 1931, to August 9.



*Baptist Temple, Chihuahua*

RACHEL COLVIN

# Working Together With God

BY ROBERTO PORRAS

Sr. Porras is executive secretary of the National Baptist Convention of Mexico and a member of the Baptist World Alliance Executive Committee. He first presented this message at the Tenth Baptist World Congress in Rio de Janeiro.

**I** LIVE in Mexico, a country where Baptist work is different, in a way, from that in many other countries.

We are blessed with the cooperation of Southern Baptists, American Baptists, Conservative Baptists, and others, but they don't preach or teach as members of an individual denominational group, for we all work together under only one convention, the National Baptist Convention of Mexico. They come, they see it, they like it, and whether American or Southern, Conservative or Swedish, they are soon converted to just plain Mexican Baptists — and that's about the best kind of Baptists there is, anyway.

Yes, the Lord has blessed our united

effort. He seems pleased with the way we preach, pray, and love as one. And we ourselves are pleased to see how through love he is working in the Western Hemisphere.

I would like to call your attention to Psalm 90:1. We read, "Lord, thou hast been our dwelling place in all generations." If this is true about past generations, it is more so about our present generation.

Today we have no right to talk about religious persecution in Mexico. We cannot express ourselves in the terms used by our grandparents to talk about church and state relations. Our civil authorities today are a lot more tolerant, a lot more liberal, a lot more

Protestant — a lot more Christian in the pure sense of the word.

Some criticize the laws that regulate the practice of religion in Mexico. From a foreigner's point of view they may seem to be anti-democratic. But Protestants in Mexico believe that such laws were inspired by God to protect his people while we are still a minority. And we do not want those laws changed now.

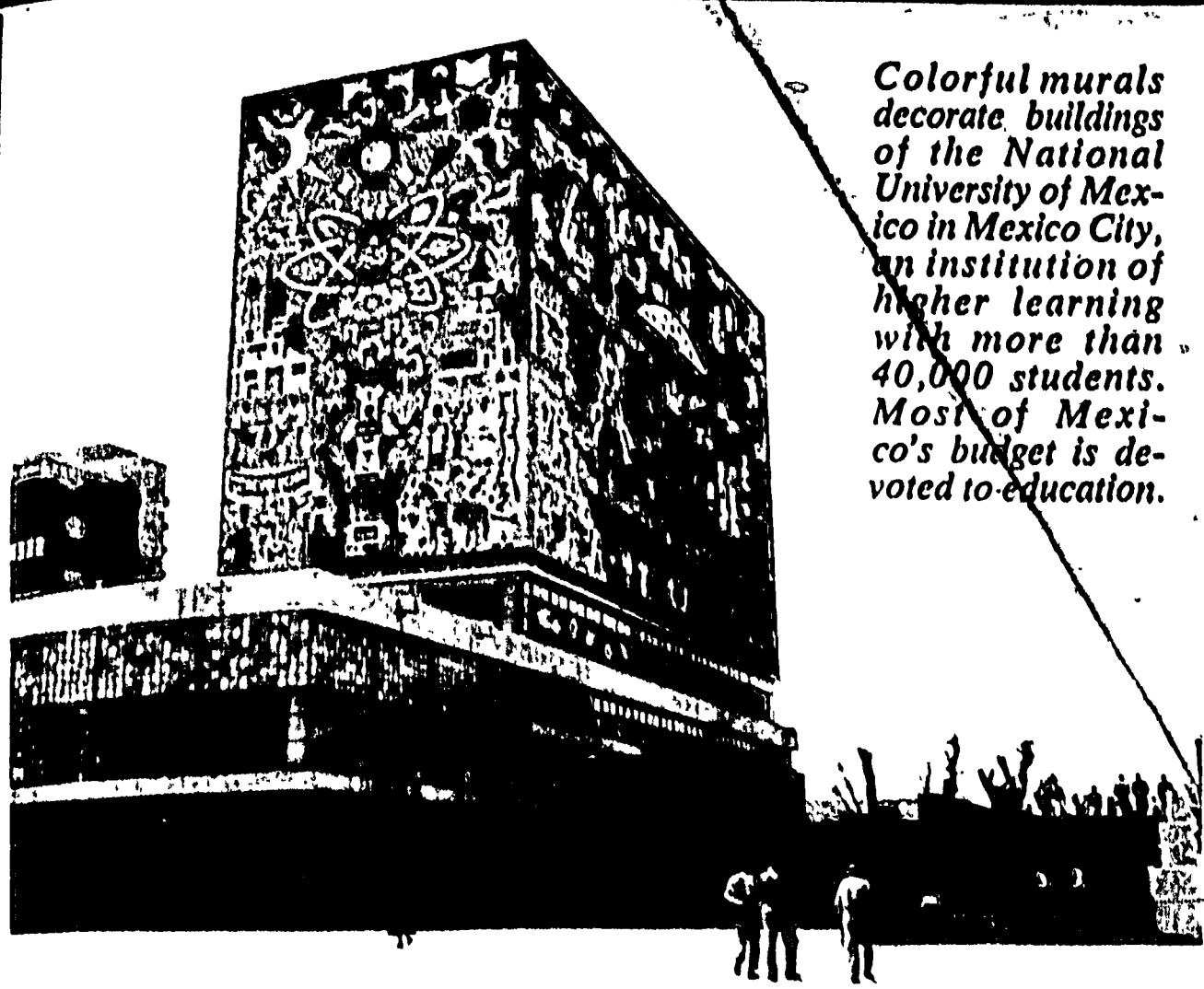
In many other countries people suffer religious injustice because their laws were dictated by the Catholic Church against the Protestant people. In Mexico our "Leyes de Reforma" were proposed by President Benito Juárez and were intended to keep the powerful Catholic Church under con-

*Talpita Mission of Emmanuel Baptist Church, Guadalajara.*

RACHEL COLVIN

◆ *First Baptist Church, Guadalajara.*





*Colorful murals decorate buildings of the National University of Mexico in Mexico City, an institution of higher learning with more than 40,000 students. Most of Mexico's budget is devoted to education.*

times wonder if we are doing our part. It is common for us to thank him for what others are doing. It is easy to ask for more. We dare even demand: "Lord bless our work," and as we do I can see our loving Lord look down, seek, and ask: "What work?"

Frankly speaking, there is sometimes nothing here to bless. There is no work. There is no effort.

I firmly believe that God does not bless a man as such, only because he's a good-looking human being. No! God blesses the effort, the struggle, the spirit, the will, the dynamic part of men. If there is no action by men, there should be no blessing expected from the Lord.

I don't mean to say that Latin America is not doing anything; the Lord knows we are trying. But Latin America will receive bigger blessings

RACHEL COLVIN

trol. The Christian spirit of these laws inspires our government today more than ever.

Another important aspect of new life in Mexico is the place given to education. While in other countries defense and war get the biggest part of the federal budget, in Mexico nothing receives more than education. It gets the most from the government and is also getting more investments and free donations from private enterprises than ever before.

Army camps are being transformed into university campuses. Kindergarten children are being thrilled with the idea of building their own schools through government bonds. My five-year-old son was proudly telling me a few weeks ago that his savings had helped build the new, pink classroom in his kindergarten.

Why is this important? Because the government knows that education is the best way to fight fanaticism and that where there is a university it is harder to build a cathedral. People who go to school learn to reason, and people who reason will not so easily accept a religion based on dogmas, fears, and threats of excommunication. It has been proved that the most fanatic Catholic groups in Mexico are those in the areas where there is more illiteracy.

Yes, the Lord is working in the Western Hemisphere even through our government.

But as he gives and-blesses I some-



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*This couple arrives by bicycle each day at classes of the Mexican Baptist Theological Seminary in Torreón.*

*American Baptist Theological Seminary in Mexico City.*

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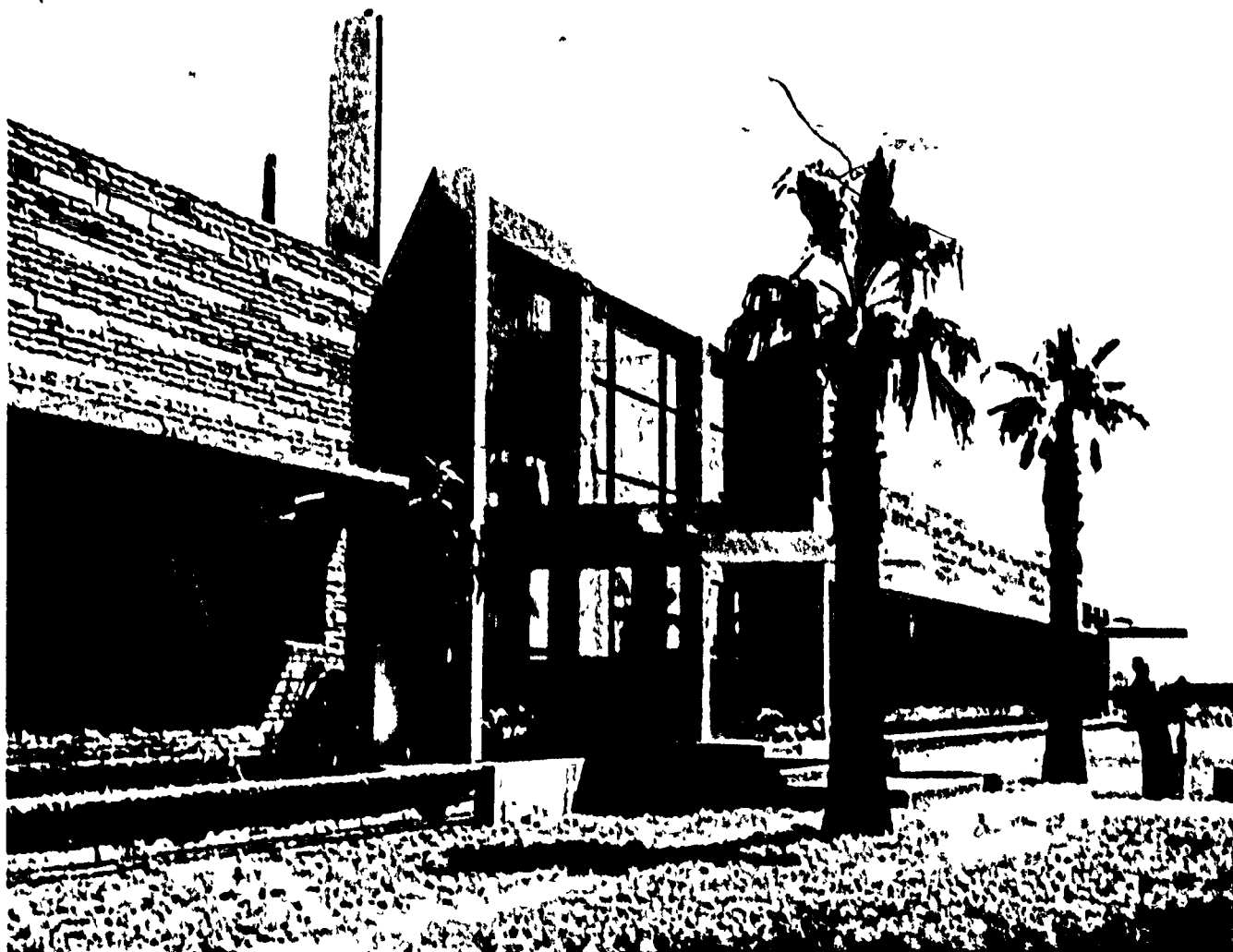


*The manager of Baptist Book Store in Mexico City, adjacent to campus of University of Mexico, talks with students.*



*Girls living at the Baptist Student Home in Mexico City enjoy a view from the roof.*

*Baptist Hospital in Guadalajara.*



RACHEL COLVIN

when we make bigger efforts.

The Western Hemisphere has to be divided into two major parts: the Anglo-Americans and the Latin-Americans.

The Anglo-Americans have been the giving part. For years they have sponsored our work. We, the Latin-Americans, are the receiving group.

I don't think the Lord intended it that way. I know he will bless every dollar giver, but I don't know about the dollar spender. I'm sure he expects a lot more from us; I'm positive he wants to see greater efforts on our part.

In Mexico we have started a two-year stewardship campaign, hoping to get our people to tithe and little by little support their own pastors, so that the money given by the foreign missionary boards and our own Board of Missions can be used in opening new work in some other town or city. This we do because we firmly believe that the future of Baptist work in Mexico should be based not on more dollars from the United States but on more pesos contributed by Mexican Baptists.

Thus we pray and work for the day when Mexico will change from being a mission country to a missionary country.

We believe also that the best way to show our appreciation to Baptists of the United States for the love and dollars they have invested in Mexico is to free those dollars so they can be sent to more needy nations, economically, in Asia and Africa. And as we give definite steps in that direction, we can see — we can sense — that the Lord is working in the Western Hemisphere.

May God be with us and show us the way.

THE COMMISSION





# MISSIONS VISUALIZED

Fon H. Scofield, Jr.



## A Birthday To Celebrate

**E**VERY FAMILY enjoys birthdays, and we Baptists have a big one to celebrate this year. William Carey was born two hundred years ago—August 17, 1761—in England. He was, as the historian Robert G. Torbet says, "the heart and soul of the initial missionary enterprise of the Baptists."

Are you looking for an interesting idea for mission study in your church this summer? Do you have a group of young people in one of your church organizations who need a work-study project? Do you want a missionary theme for that banquet or picnic or special program being planned in your church for this summer or fall? Then, why not celebrate William Carey's birthday?

Who was he? What did he do? This article is not the place to list the accomplishments of this distinguished Baptist, for you can read about him elsewhere. You can also see his work and a number of the places related to his times and work both in England and in India.

Check current issues of your missions magazines. Some of them are, or will be, carrying articles about Carey. *Ambassador Life*, for example, is now running a five-part story about him.

For help in finding source material, ask your church or public librarian, who can refer you to the histories and biographical studies telling the full story of Carey. You can check the indexes in such books as Torbet's *A History of the Baptists*, A. S. Clement's *Baptists Who Made History*, and W. O. Carver's *The Course of*

*Christian Missions*. You can ask to see the biographies of William Carey—one, for instance, by his son, S. Pearce Carey. There are others by F. Deaville Walker, Arthur Dakin, and a number of other writers.

When it comes to actually planning program features, the possibilities are many. Imagine the thrill of seeing—or taking part in—a re-enactment of Carey's great sermon: "Expect great things from God; attempt great things for God." Think how much missionary education you could pack into preparing and presenting a dramatic program about the formation of The Particular Baptist Society for Propagating the Gospel among the Heathen.

With some background reading you can make effective use of visual aids to re-create the spirit and times of William Carey. The most complete visual presentation is, of course, the Foreign Mission Board's motion picture *Empty Shoes* (16 mm, sound, color, 30 minutes; rental, \$5.00 through your Baptist Book Store). This motion picture begins in Carey's cobbler shop and portrays the dramatic beginning of the modern missionary movement. You follow him to India and share in his victorious ministry. The story ends with Carey's death—thus his empty shoes which symbolically spell out the responsibilities of us who follow after him.

If you use this motion picture as a program feature, you will find that it leads into a significant opportunity for a



*In a scene from film, "Empty Shoes," William Carey ponders God's Great Commission in his cobbler shop.*

new dedication of life by all who view it. The film presentation can well be a time of invitation to confront young people with the possibility of God's call to foreign mission service.

If you want to plan an illustrated program of your own, slides in color are available. We are now preparing a new set, to be called *William Carey* (eight color slides, with utilization suggestions; sale only, \$2.00 through your Baptist Book Store). These pictures will add realism to any Carey program you are planning, for the set includes views in the English villages of Olney and Moulton, the Widow Wallis house at Kettering, the Carey Cottage in Leicester, and two scenes from *Empty Shoes*.

So, 1961 is the year to celebrate. Perhaps you are the one to encourage—and help—your church in observing William Carey's birthday.



*The Particular Baptist Society for Propagating the Gospel among the Heathen was organized in breakfast room of back parlor in home of Widow Wallis in Kettering.*

*Small building in center is Carey Cottage on Harvey Lane in Leicester, where he lived while pastor of Baptist church then on site where building across street stands.*





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

### **The Man Next to Me**

By Anthony Barker  
Harper & Bros., \$3.50

An English missionary doctor, who went to Zululand on a three-year contract and remained for fifteen years, tells of his experiences at a mission hospital forty miles from Durban, where he and his wife, also a doctor, served among the Zulus. "Friendship and love are in pitifully short supply between men of different colour in South Africa," he says.

Dr. Barker achieves that rare thing: a personal story that reflects light on major problems of the world. We visit homes of miners in Johannesburg, meet Negro servants in South African homes, and visit a witch doctor who is a patient in the hospital.

Dr. Barker even tries the medicine an African herbalist mixed for his hay fever. "It is better to let old custom help you where it can than to indulge in criticism, however your point of view," he says.

At the end of the book is a brief article on "The Self-Limiting Task: Foreign Missions in the Twentieth Century," tracing the change in the mission task since the days of Livingstone and Moffat.

### **The Progress of World-Wide Missions**

By Robert H. Glover  
and J. Herbert Kane  
Harper & Bros., \$5.50

For years this book by Glover was the most popular textbook in Bible institutes and seminaries on the history of Christian missions. First published in 1924 and revised in 1939, this new edition, prepared by the professor of missions at Barrington College, Rhode Island, fills a need for a compact and yet comprehensive review of the spread of the Christian faith from its beginning. The book, virtually rewritten rather than revised, takes account of political changes up to 1959 and gives the best available religious statistics as of that year. Southern Baptist work is noted in almost all foreign fields, except those entered within the past three years.

There are shortcomings in the book, chiefly the limitations that befall a volume attempting to cover so vast a history of Christian expansion. Also, there is a tendency to emphasize the work of independent faith missions as over against the regular denominational societies.

But despite this and some minor flaws,

such as mention of Gaza as if it were located in Israel, this is one of the most satisfactory outlines of the spread of Christianity. An extensive bibliography adds to its usefulness.

### **A Walk in the Mountains**

By Ralph and Molly Izzard  
David McKay Co., \$4.95

This is an account of a walking trip the authors took through the mountains of Lebanon. They, with their four below-teen-aged children, a Lebanese guide, and three donkeys, covered Lebanon in a huge figure-eight pattern, first making the northern loop and then the southern loop, three hundred miles in all.

Able to take whatever mode of living they encountered, they were welcomed by the hospitable Lebanese along the way. They saw every type: Christians and Muslims; shepherds, soldiers, and farmers; mountaineers and "summer people" from the cities; and a surprising number of Lebanese who have lived in America. They also saw many historic ruins in this old, old land.

This is an ideal picture of rural Lebanon. Little is told about Beirut, where they made their home, and other cities. The travelers gave themselves completely to the primitive simplicity of the mountains. And, as the authors say at the end of the book, they lost their identity and "existed, contented, care-free, unconcerned, on the very ground floor of life itself."

### **Nigeria: Newest Nation**

By Lois Mitchison  
Frederick A. Praeger, Inc., \$3.00

The author is an experienced journalist who traveled in Nigeria a few years ago. Although attracted by the friendliness and earnestness of the people she found there, she was also irritated by the conditions and inefficiency she saw. Her book is friendly, for the most part, but it does not shield the reader from the country's undesirable features.

She begins with her entry into Nigeria, describing four cities in various parts of the country: Calabar, Lagos, Ibadan, and Kano. Then she tells something of the country's geography and various tribes, leading into a brief history, and follows with a discussion on farming, trade, and industry. The final section, dealing with politics, helps the reader

understand the government of the new nation. She also includes an index and bibliography.

### **Road to Ghana**

By Alfred Hutchinson  
John Day Co., \$3.50

A South African Negro has written a vivid account of his flight from race-conscious Johannesburg to "color-blind" Ghana. It is a well-written story, one that will hold the reader's interest.

His flight begins with his escape from a Johannesburg prison and carries him through several countries in southern and central Africa by almost every means of transportation, under severe tension and fear of being caught. He gives a clear description of the treatment he suffered from whites. His account points out a significant fact: Even the South African Negro's education is such that he is trained to be a slave. After brief imprisonment in Tanganyika, he finally reaches Ghana, marries an Englishwoman, teaches for a while, and then goes with his wife to live in England.

### **That God Is Love**

By Mildred Mabry  
Bethany Press, \$1.25

This is a kaleidoscope of vignettes drawn from the author's tour of the Orient, the Near East, and a part of Europe. She takes the reader to Tokyo, Bethlehem, Macao, Hong Kong, New York, and other places, but her main concern is that of the people who live there. The stories, grouped in seven chapters, tell of varied events and the reactions of the people caught up in them. For example, the four brief stories in the second chapter, from which the book takes its title, tell of an Arab refugee in Bethlehem who carves nativity scenes and of three people in New York and Tokyo to whom the carvings lend courage.

### **An Introduction to the Science of Missions**

By J. H. Bavinck (Translated  
by David U. Freeman)  
Baker Book House, \$4.95

Mr. Bavinck has had a distinguished career as a pastor, missionary, and teacher, having served for several years in Indonesia as a pastor and teacher before returning to his native Holland to teach at the Free University in Amsterdam.

He has devoted his book mostly to a discussion of the theory of missions. The three main sections are: The Foundation of Missions, The Missionary Approach, and The Aim of Missions. He considers the missionary enterprise as he sees it today and evaluates future prospects.

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by Virginia Whitman

Obie wanted more than anything else to buy a deer rifle and kill a deer. Then maybe his folks would stop calling him "our baby boy." One hazardous experience after another seemed to push his goal further from reality. How he reached his goal and became a "man" makes exciting reading for ages 11-14. Illustrations by William Hutchinson. (26b) \$2.95

# THE SKY Y TRAIN

by Oren Arnold

Rod hadn't wanted to go to the old run-down summer camp his father was helping to renovate, but an amazing discovery in an abandoned tunnel led to the most exciting summer ever! Here's plenty of action for ages 9-13. Illustrated by Larry Toschik. (26b) \$2.95

# THE SINGING BELLS

by Anita Scott Coleman

The Bell family was a very special family. They didn't have television, so they sang all the time. But when television did come into their family they discovered that they were still a very special family . . . in a much more important way. Ages 6-8. Pictures in color and black and white by Claudine Nankivel. (26b) Board, 60¢; Cloth, \$1.00

# I HELP TOO

by Alma May Soarborough

All young children love to help . . . and as they help they fulfil two basic needs—the need to achieve and the need to be accepted. Through simple text and large full-color pictures this little book shows ways little ones "help" at home. Ages 2-4. Pictures by Dorothy Titchman. (26b) Board, 60¢; Cloth, \$1.00

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