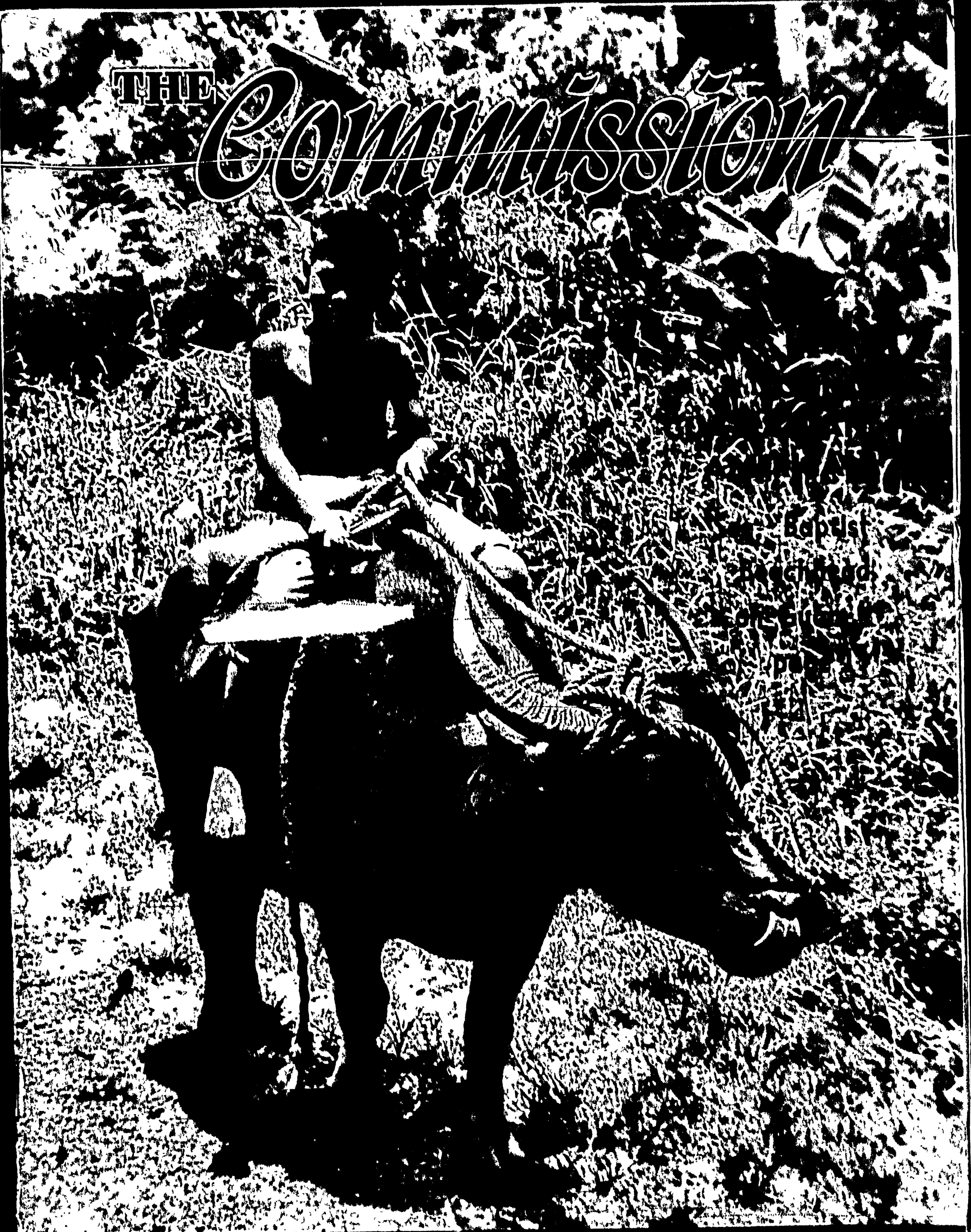
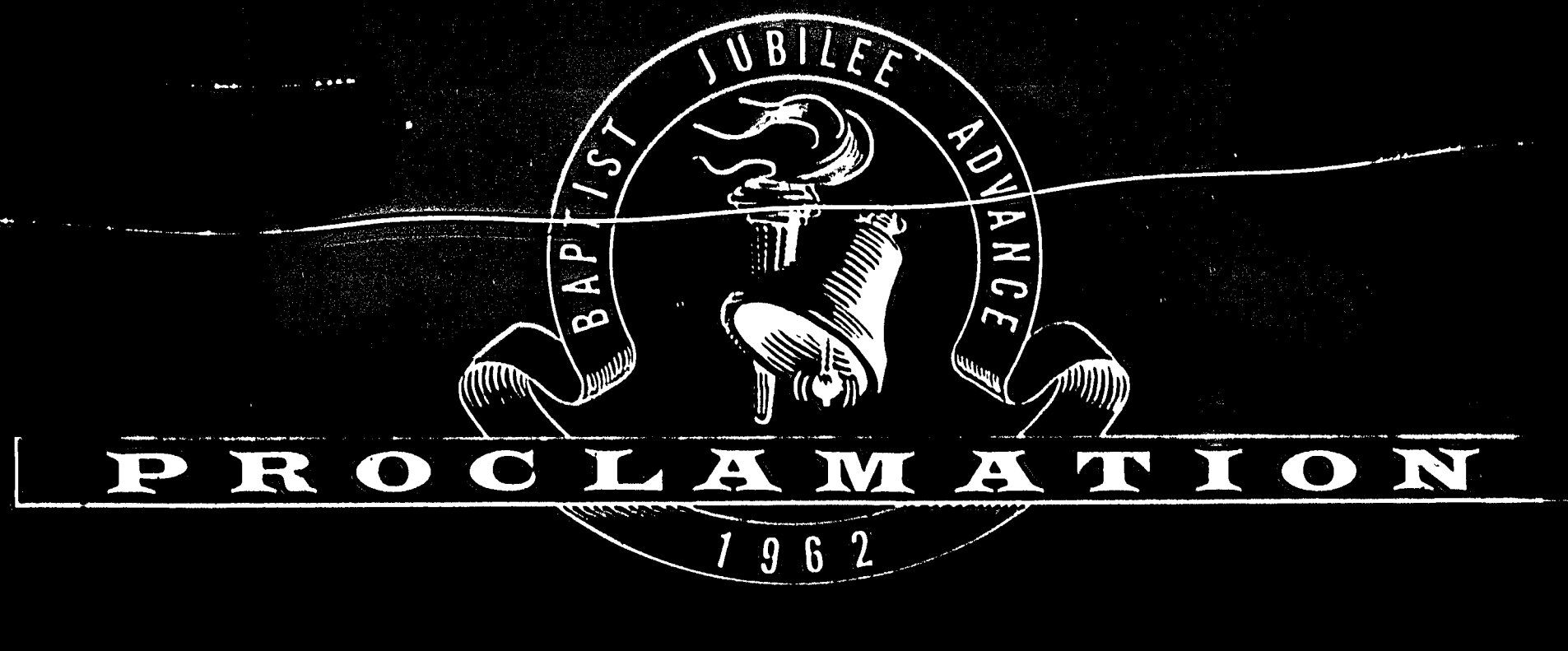


THE

COMMISSION



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YEAR FOR CHURCH EXTENSION

AS THE BITTER WINDS of a turbulent world scatter the people like dry leaves, the doors of our churches swing open to a continent with changed landscape. Old cities rot at the center and spires of old churches topple over; new suburbs bulge out where planted fields once gave harvests of grain and cotton; farmlands disappear as bulldozers chew up quiet rural pastures; and highways become roaring raceways for people whose only goal is the next town and whose only guide is the red and blue road map that tells where to find the wide pavement.

FAMILIES OFTEN DECAY when old cities decline; suburban people consume the wealth they have produced and are still hungry; men run aimlessly through a world they do not understand; and the seeds of bitterness and disillusionment bear the fruits of conflict and strife in man's soul, in his neighborhood, and in his world.

SINCE THIS IS SO, the time has come for churches to declare that any man in Christ is a new creature, because God has reconciled us to Himself by Jesus Christ (II Cor. 5:17f); it is time for the churches to carry this Word of reconciliation of God and man, and man with man, to places where the people are: in cities, in suburbs, and in the farmlands; it is time for churches to be heedless of themselves and to be concerned for people who perish without the reconciling Word.

THEREFORE we proclaim the year 1962 a year for Church Extension. It is a year when we shall go into old churches to renew them; enter new areas to start new missions, Bible schools, and churches; and penetrate deeply into every area of personal and community life with the Gospel of salvation.

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Advance to SUMATRA



By ANGEL B. SCOTT

*The Musi River
at Palembang.*

IF COLUMBUS had known what he were missing when he sailed west in search of the East Indian "Spice Islands," he might have been less enchanted with his discovery. History relates how important his original destination was, for since the sixteenth century several nations of Western Europe—especially Holland—have held vital interests in Indonesia which Columbus failed to find.

From 1602, when the Dutch East India Company was formed, until 1942, when Indonesia was captured by Japan, this vast island republic was a colony of the Netherlands. Let it be said to their credit: The industrious Dutch recognized a good thing when they saw it.

Southern Baptists have been much slower in seizing their opportunity

here. However, in November, 1961, having witnessed in Indonesia for ten years, Southern Baptists began reaching outward from the island of Java to establish a spiritual beachhead on neighboring Sumatra to the northwest. My family and I moved to Palembang, the island's largest city, from Bandung, where we had worked since 1955.

Like Coca-Cola and Singer sewing machines, the gospel, carried by various denominations, preceded us to Sumatra. It would be neither realistic nor truthful to suggest that there are no Christians or that Christianity is unknown here. The Salvation Army arrived in Indonesia in 1894, and Methodists have been in Sumatra at least since 1907 when they established an English school in Palembang. Bri-

tish Baptists had a few missionaries here in the early 1800's. Indeed, fourteen small Christian groups can be found in this city of half a million people.

It must also be understood that the majority of missionaries throughout the world now work in cities. To be sure, there are modern Christian pioneers and martyrs who, for the cause of Christ, accomplish truly heroic feats amid hardships. But the traditional idea of the pith-helmeted missionary in the jungle with long, white, knee-length stockings and short pants—or of the benevolent "grandmother" figure—is far outdated. Such a concept is humiliating to the capable, determined, progressive-minded nationals among whom most missionaries live.

Times have changed. For example, a

century ago the Bataks of central Sumatra were considered cannibals. Today they occupy responsible places of leadership in government and business throughout Indonesia. They recently celebrated their one hundredth anniversary as a Christian group in the Lutheran-related Batak Christian Church of Indonesia.

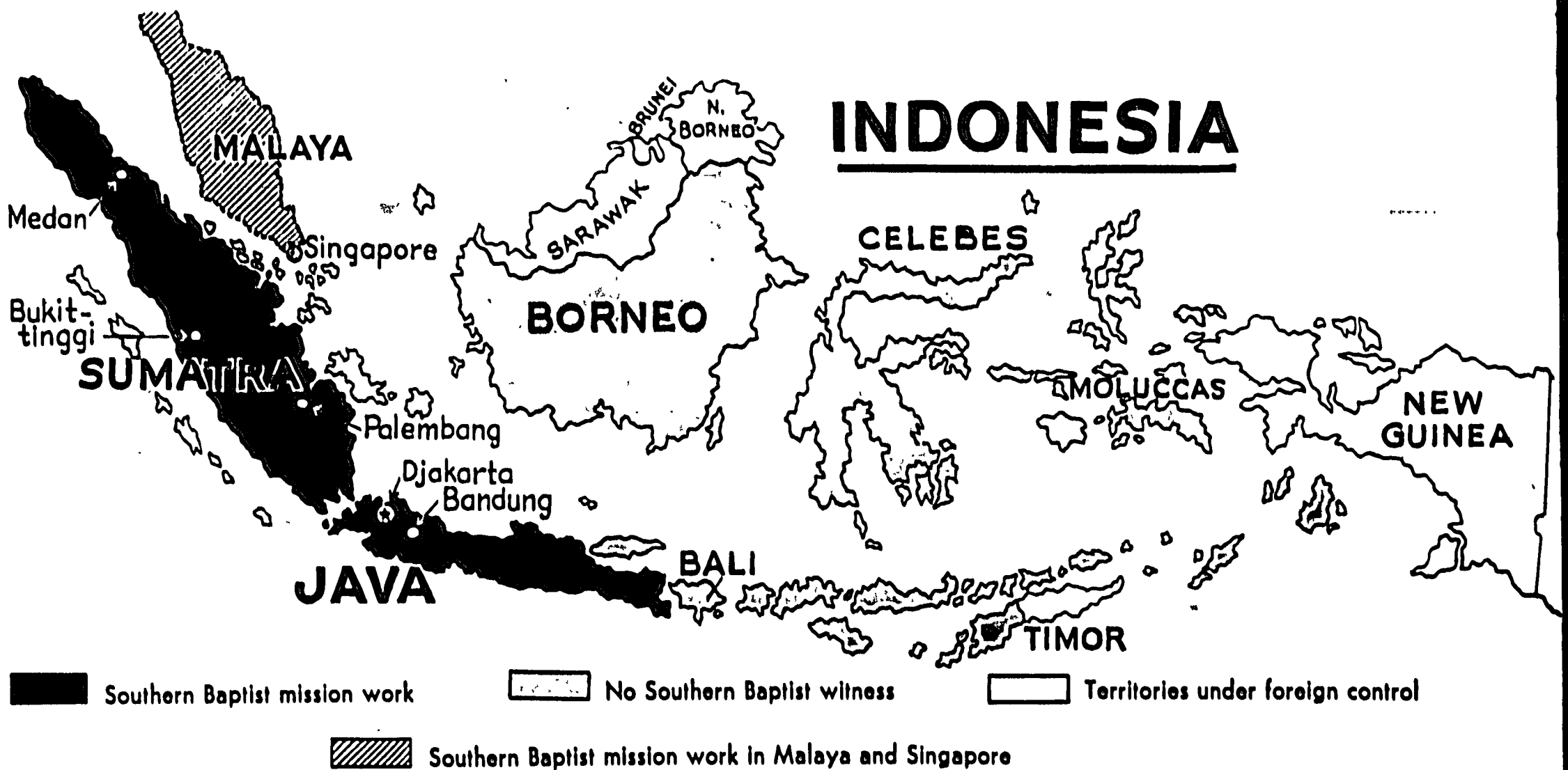
This does not imply that there are no obstacles to gospel advance, but much pious ballyhoo has clouded the fact that modern missionaries usually serve among capable and well-educated, as well as non-educated, people.

Sumatra is twice as large as Great Britain and twelve times larger than Holland. Its population is about that of greater New York City, thirteen million in all. The island is so large, and the east is so effectively divided from the west by high jungle-covered mountains, that any story of it would involve a separate consideration of the foremost cities: Palembang in the south, Medan and Kutaraja in the north, and Padang in the central region, on the shores of the Indian Ocean.

Dorothy Woodman in her book *The Republic of Indonesia* points out that relatively little contact took place between these centers of population in colonial times. However, with the rise of nationalism and the development



Members of First Baptist Church in Bandung say good-bye to Pastor and Mrs. Ancil Scull and their four children as they leave for Palembang.



of the Indonesia central government since 1945, these areas have been drawn into national prominence.

Between Medan and Palembang, a distance of some six hundred miles, the land is mostly swamp and jungle. A flight from Palembang to Padang takes the traveler over almost uninterrupted green forest.

In these modern times civil servants, traders, and occasional foreign visitors fly Garuda Indonesian Airways over all of Sumatra and to other parts of the nation. The name Garuda signifies the mythological bird that carried the Hindu god Vishnu quickly and safely on his journeys.

The tobacco fields surrounding Palembang appear dark green as the plane lands at the new airport, a landing strip cut out of red clay. Green jungle, green mango swamp, and green rubber plantations change only in shade rather than color to set off the city, which is a bustling center of enterprise and trade.

A modern road built of clay and stone takes you six miles into Palembang, built along the banks of the mighty Musi River and its tributaries. A Japanese-Indonesian construction company is now busily building a bridge to span this vast river, on which ocean vessels travel the sixty miles upstream to the harbor. There raw materials are exchanged for finished products.

Greater than the rubber, tobacco and fruit is the great quantity of oil that is produced and refined by the Standard and Shell Oil Companies. Palembang is now the center of the Indonesian oil industry. Other industries include shipbuilding, milling, coffee-growing, and production of tin brought in from the nearby island of Bangka.

As one rides from the airport to the center of town he passes a field of grave markers that remind him of the struggle for victory when Dutch troops in 1945 tried to retake this country from the Japanese and then fought against Indonesian nationalists, who established their independence.

Indeed, many wars have been fought for the possession of this area, with its waterways that open to the South China Sea and its strategic site controlling access to the Java Sea.

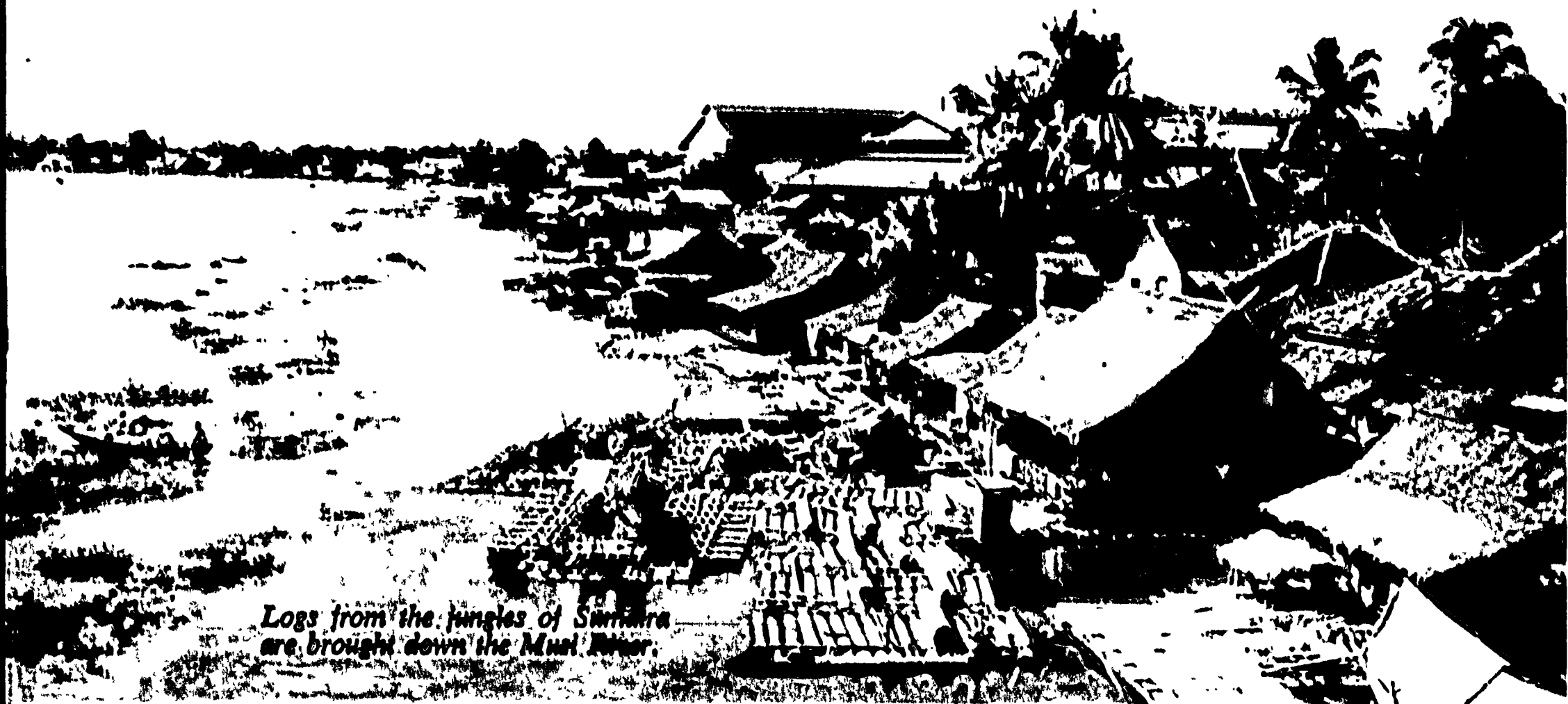
PALEMBANG was one of the first places the Hindus colonized in about 683. It was later the capital of the Sri Vijaya kingdom and in 1824 became a great Dutch naval stronghold of western Indonesia. Today, apart from a huge stone and bronze Buddha statue, Palembang shows little trace of its early history. Chinese, Indian, Arab, Portuguese, Dutch, British, and American traders—in that order—have all contributed to its present prosperity.

The history of Palembang—as that of Sumatra—after the fourteenth century conquest of the Madjapahit empire by Muslims of South India, is mainly a struggle between the British and Dutch for its possession. It was not only the richest part of the island but the most accessible, lying close to the Strait of Malacca, the key to the shortest route between Europe and the South Pacific.

Sir Thomas Raffles, the early nineteenth century English governor of the islands, was able to play off the sultan of Palembang against the Dutch and to strike a profitable bargain, Miss Woodman points out. When Holland and Britain in 1824 agreed on a respective sphere of influence in Indonesia and Malaya, this area of Sumatra was turned over, not to the rulers of Palembang, but to the Dutch.

Apparently the people of Palembang have always been difficult to subdue. The most famous of them, Sultan Tahal, came to power about 1858 but, after refusing to acknowledge Dutch sovereignty, was driven to the interior. A prince was then appointed as regent and ruled until 1886, when he too refused to co-operate with the colonial government and was forced to abdicate. Finding no successor, the Dutch colonial governor finally took over in 1901, ruling Palembang and the surrounding area.

A military expedition in 1904 found



Logs from the jungles of Sumatra are brought down the Musi River.



the aged Sultan Tahal, still acknowledged as the leader by his people. In order to establish its foothold firmly, the colonial government at last destroyed the sultan.

Palembang soon became a boomtown. The British and Dutch poured capital into the development of oil, and the city became the principal center of production. In this era America succeeded in investing through the Standard Oil Company, which was given concessions from the colonial administration. Production increased rapidly until, in 1938, Palembang oil fields contributed five of Indonesia's eight million tons.

The Japanese invaded Palembang as one of their first targets in 1942, when eight hundred paratroopers were dropped on the surrounding oil installations. Many of them were killed, and later thousands of soldiers were landed by ship. The refineries had already been destroyed but were soon put into action again. For the rest of the war

the Japanese depended primarily upon Palembang for their oil supply. In the city today only the wide, main boulevard built by the Japanese, where we hope a Baptist church soon will stand, recalls this brief interlude.

Southern Baptist missionaries in Indonesia have confined themselves to the island of Java since they arrived in 1951, and justifiably so. Java is about the size of Mississippi and contains sixty million people. About 3 per cent are Christian. Baptist churches are now located in Djakarta, Bandung, Semarang, Solo, Surabaya, and Kediri. In the near future evangelistic work is to be started in Jogjakarta. These places on Java have proven responsive to the gospel, and we believe Palembang will not be otherwise.

WHILE REAPING success in the cities, however, overseas mission personnel must learn to live with a sense of frustration. Traveling from city to city, one is constantly aware

of the thousands of people to be found in the rural *desa* and village areas. We lament that there are so few working in the bursting centers of population, which often number from three hundred thousand to three million inhabitants, and we can barely touch the village and small town life, which in reality forms the basis of Indonesian society.

People respond to the gospel. Per man-hour and dollar invested in mission work, Indonesia today yields evangelistic results in a most encouraging proportion.

Last summer the Baptist student choir from Texas visited Indonesia on its tour of the Orient and in every city was met with an enthusiastic welcome. Wherever evangelistic efforts were made, many persons responded to a simple gospel message, usually presented in English and interpreted into Indonesian. In Bandung more than 1,500 people gathered nightly to hear the choir and the young Negro



preacher. Several scores of people publicly professed faith in Christ.

Baptist churches throughout Java annually report as much as one new profession of faith for every member per year, and in some instances the ratio is as high as three conversions per member. To be sure, church members are still few and this proportion will no doubt decrease as the work progresses, but it is safe to say that one may expect good results.

Our efforts must aim toward establishing churches whose authority rests within themselves under Christ, and whose first loyalty is to the New Testament. With this goal Baptists fit uniquely into the framework of Indonesia's new national independence. Baptist church polity presents democracy in a most acceptable form, and the traditional Southern Baptist missionary policy of establishing self-supporting churches under national leadership is in keeping with the nationalistic aspirations of the times.

RESULTS, however, are often limited by lack of vision and application. Overseas missionaries, perhaps as no other group of full-time church workers, fall subject to an amazing category of sins. Among these is a built-in defense mechanism when surrounded by a non-Christian society. It is too easy to throw up one's hands and surrender the vision, zeal, and eagerness which God once implanted and to succumb to the pressure of the status quo. The overwhelming numbers make our minority efforts seem



almost insignificant and futile.

Nevertheless, historically and according to the teachings of the Scriptures, the work of Christ is significant far beyond the immediate number of its adherents. Christian values, testimony, and influence for good far exceed the visible number of Christians.

God's people are the salt of the earth that permeates society. Baptists in Indonesia believe the gospel will increasingly save persons and influence laws, customs, and outlook, and it will—above all else—honor him whose crucified hands point the way forward.

Advancing to new areas often involves a dilemma. Now serving in the Indonesian Baptist Mission are fifty-six people. Eight others have been appointed but have not yet reached this

country. About one third serve in a medical ministry, one third in seminary teaching and office administration, and a third in direct evangelism and promotion. Since our Baptist beginning here ten years ago, there have never been more than six pastor-missionaries using the Indonesian language in full-time, church-centered evangelism.

All aspects of mission work are vital, but when we consider that Indonesia is a society in which ideas from every conceivable point of view are making significant inroads, this small number of evangelists is tragic.

Nothing is so powerful as an idea of truth. Truth in Christ is known to less than 5 per cent of the Indonesian people while 90 per cent are Muslim

and the remaining 5 per cent are of other religions. Islam is reflected in civil and marriage laws, the relation of employer to employee, the observance of holidays, public education, and in the status of women and legislation regarding them. Many customs reflect a fundamental outlook that is religious in nature but pagan in origin.

The Muslim religion came to Indonesia in the thirteenth century, superimposed upon animism, Hinduism, and Buddhism like layers on a cake. Christians came late.

Baptists hold that there is no truly indigenous religion. Christians proclaim Christ, the Son of God and Saviour of all men. Jesus reveals God and brings to the heart of man anywhere the gracious knowledge of God.

Often it is blandly stated, "Nations have their culture; we have ours. Who are we to change the society and culture of any people?" Such self-effacing reasoning is vain and ignores the facts of history. Indonesia's great neighbor to the north is a case in point:

China, 670 million people strong, was once the center of a "culture." Among her ancient traditions was the privilege of family and home and the place of the scholar. To be sure, there are historical evidences of many misappropriations of power and miscarriages of justice. The condition of the working man apparently was never highly regarded. Wages were low, living conditions for many people were anything but good, and social benefits few.

Today, however, China is a Communist nation, built upon a foundation

that has sought to eliminate the truth of God and make the State supreme. The individual has seemingly surrendered to the will of the State, and many personal liberties have been withdrawn. Let it not be forgotten that this was done basically through the "evangelization" of foreigners.

Karl Marx, a German of Jewish descent, migrated from Germany to France and from there to England where he wrote *Das Kapital*. He died relatively unknown, but his message crossed the English Channel to Western Europe, penetrated the fringes of Asia, and became implanted in Russia. From there it made its way across the vast steppes of Central Asia into the heart of China. It is now slowly but determinedly penetrating into the jungles and teeming population centers of Southeast Asia.

COMMUNIST doctrine thus is not indigenous to this area. Communists are not bound by the erroneous idea that a culture is indigenous. They rightly hold that men are what they are as a result of environment and personal choices. Men are not born communistic or democratic, Muslim or Christian—they must be taught. Nations are the result of individual actions based upon what is held to be vital and valid.

The Christian gospel has a rightful place in Southeast Asia. Jesus himself was a "Middle-Easterner"—a Jew in Palestine—and the New Testament holds much in common with the culture of Southeast Asia. The gospel has an affinity for men of Asia. There-

fore, we must preach Christ and advance in Sumatra.

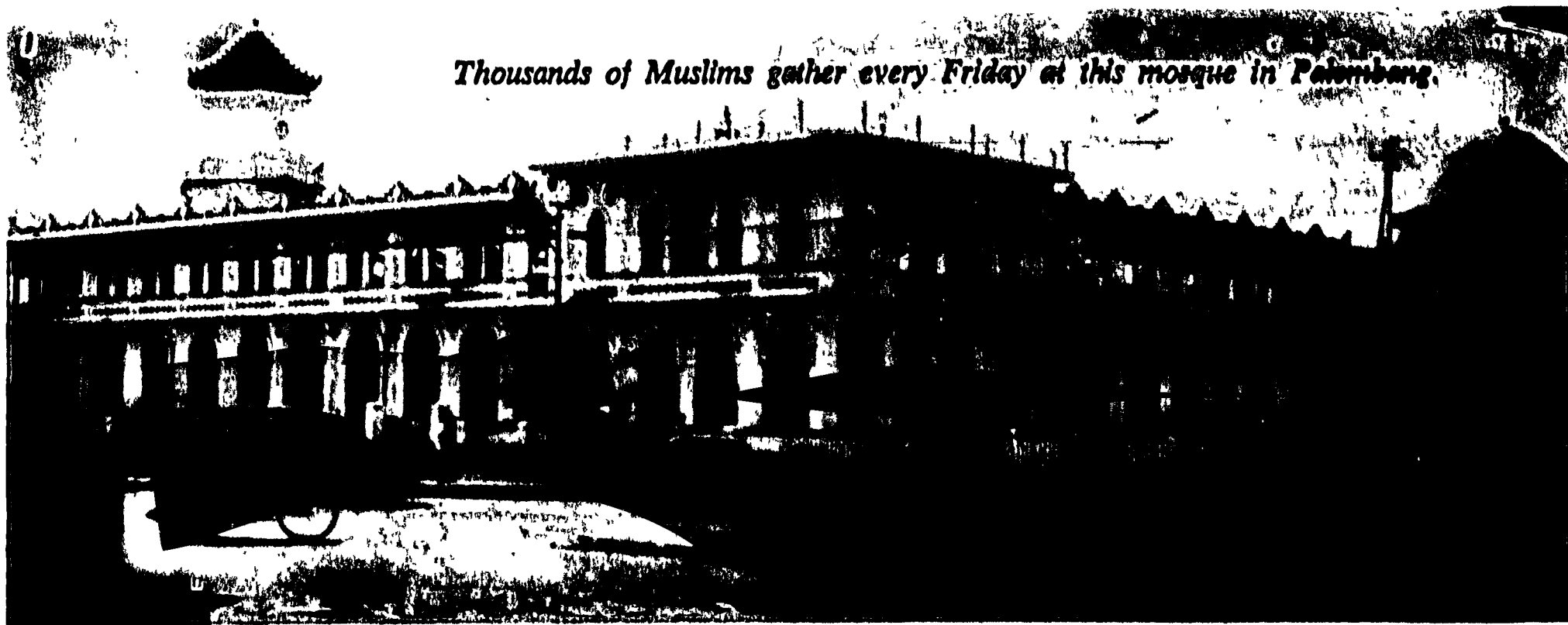
Much is being said about "new ways for new days," but the truth of missions in general is that we often have not wisely and zealously employed the "old" pattern of Christian expansion found in the New Testament—"the foolishness of preaching." Radio and television have a vital role and must be co-ordinated with a face-to-face confrontation of the gospel. Men still must go in person if the truth of God is to penetrate the hearts of the world's peoples.

We Southern Baptists can well reconsider our mission commitment. We often wait years before implementing a program that ought to be undertaken immediately. A defined direction is needed. More liaison must unite and propel the slow, deliberate processes in which we have become involved. Delay often entangles and thwarts zealous ideas that have a sound foundation. Often mission strategy is so encumbered by those of us who make it that it becomes little more than talk.

Today we are reaching out in Sumatra. We hope to be but the first of many preachers, doctors, and teachers who will follow. All are needed. The future beckons, and God's blessing is upon us.

Our task is not so much to bring Christ to the people of Sumatra as it is to follow Christ with our fellow Christians that we might in our small capacity serve him here. The future shines as bright as the promises of God and as hopeful and challenging as the wonderful people of Indonesia.

Thousands of Muslims gather every Friday at this mosque in Palembang.





Members of the evangelistic team load audio-visual equipment into the station wagon. Co-directors of the caravan are Arturo Alarcón (second from left) and Southern Baptist Representative Pat H. Carter (at the right).

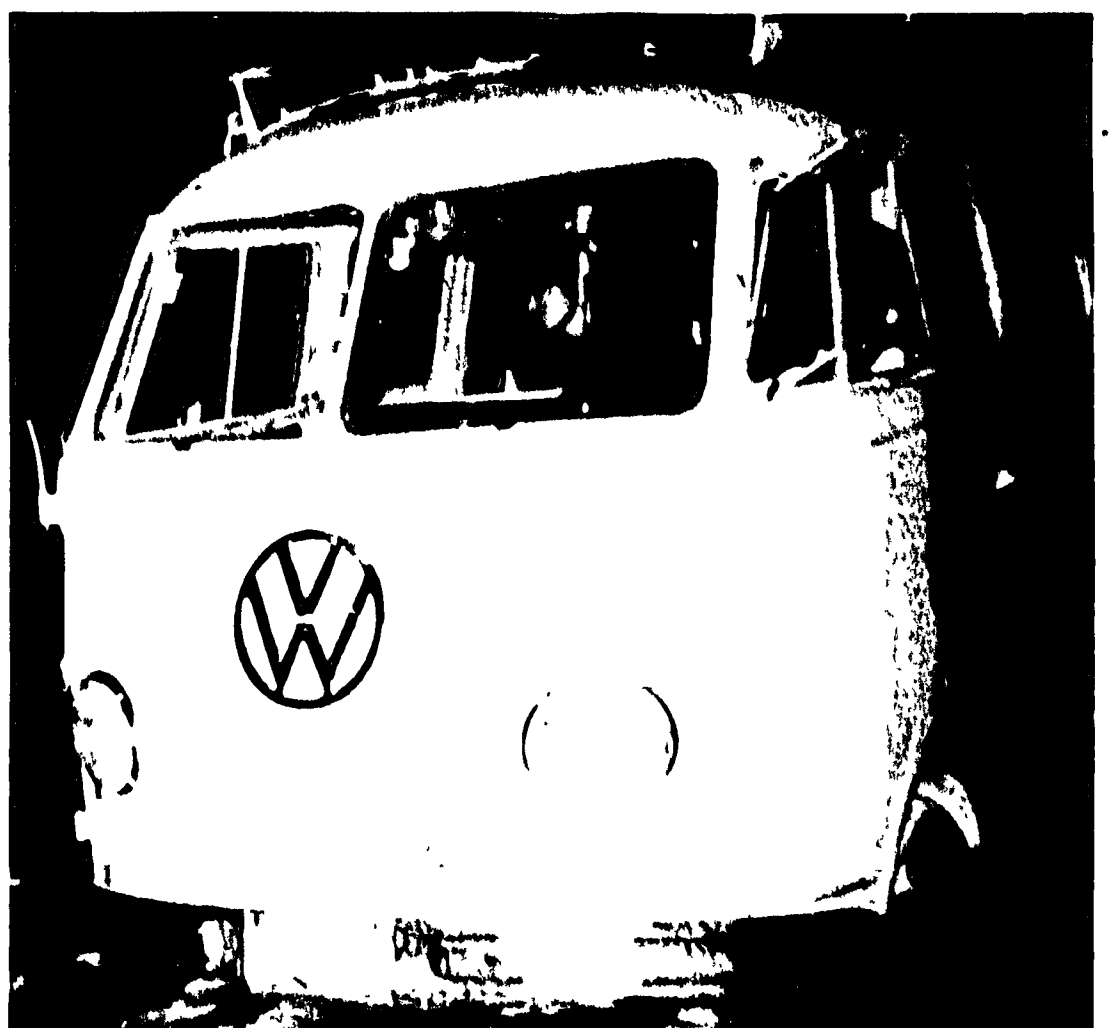
LOWER LEFT: Seminary students on the team sing and play hymns in outdoor meeting.

LOWER RIGHT: Station wagon, nicknamed "Chatita" ("Little Snubnose") struggles through a flooded stream.

Caravan for Christ

BY PAT H. CARTER

Professor in Mexican Baptist
Theological Seminary,
Torreón, Coahuila, Mexico





Arturo Alarcón shows and narrates slides from the back of the station wagon and introduces a Christian layman who gives his testimony.

AND HE SAID unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

These words of Jesus have a special relevance for us here in northern Mexico. Within an hour's drive from the city of Torreón, home of the Mexican Baptist Theological Seminary, are some one thousand farm villages without a witness for Jesus Christ.

Last winter we began to pray that God would provide us a way to enter these villages and preach the gospel. Much had already been done; dozens of missions had been opened. But wasn't there some other way—some faster and more efficient method of getting the gospel to them?

Many feared that Catholic opposition would make open-air meetings in these villages dangerous, if not impossible. Nevertheless, we decided to send an evangelistic team—a gospel caravan—to conduct campaigns during the summer in as many places as possible.

One of our students, Arturo Alarcón, who entered the seminary at the age of forty after many years as a school teacher and successful busi-



Persons making professions of faith come forward for tracts and counseling.



A grandmother, who professed Christ as Saviour during a village campaign, holds a Bible for the first time in her life.

nessman, was intensely interested in the project. But he had enough to keep him busy already: Besides his studies, he was pastor of a growing church, and he had a large family to support. Yet he wanted to have a part in this new undertaking.

We prayed and planned, and God opened the way. By the end of the school term we had acquired a 1955 Volkswagen station wagon, a public-address system, a 1,200-watt light plant, slide and motion picture projectors, and films of the life of Christ.

Sr. Alarcón was asked to work as co-director with me, and three other seminary students volunteered to dedicate their summer to the work. A dozen more offered to help part-time.

Seven churches extended us an invitation to work with them in the project that we called "The Baptist Caravan of Evangelism."

This is how we operated: Members of the seminary faculty presented a laymen's institute in the sponsoring church the week before each campaign. The laymen—trained in soul-winning and visiting—would carry on the work of the new mission the caravan would establish in each village it visited.

During that week we went into the countryside to select a village and to interview the town officials, securing their permission and protection for a series of street services.

Afterward, the caravan entered the target village, where our work lasted four days and nights. At night we showed the "Life of Christ" films, a

choir sang, laymen gave their testimonies, a gospel message was preached, and an invitation was extended.

We obtained the names and addresses of those who made professions of faith each night, and members of the caravan and of the sponsoring church visited them. The workers also passed out tracts from door to door.

At the close of the week we secured a home for the new mission's meeting place, and we turned the work over to the sponsoring church.

The results of the summer's work exceeded our expectations. We entered eleven villages and established a mission in each one. On an average night 75 to 90 per cent of each village attended our services, and we recorded more than four hundred professions of faith. Laymen from the sponsoring churches now visit each Sunday to carry on the work.

Our Baptist association in Torreón was favorably impressed by the caravan's accomplishments. In its recent annual session it voted to take over sponsorship and pay the salary of a full-time worker. We are looking forward to a perennial program of evangelism in the rural areas that will be the means of winning many thousands to Christ.

We are especially grateful that the caravan was able to demonstrate that, in spite of a historic Catholic fanaticism and a growing Communist following, Mexican people are still willing—even anxious—to hear the gospel of Christ.



Members of a new mission in the village of Bilbao are the fruit of one week's evangelistic effort by members of the team.

Baptist Beachhead



on

Guam

The view of Agaña, Guam's capital which was devastated during World War II, is dominated by the Roman Catholic church and school at right.

By HARRY A. GOBLE

Pastor of Calvary Baptist
Church, Agaña, Guam

OFFICIAL PHOTOGRAPH U.S. AIR FORCE



Missionaries Harry and Doris Anne Goble arrive with their son Kent in April, 1961.

IT WAS EVIDENT for several years that Southern Baptists needed a church on the Pacific island of Guam, not only to meet the needs of Baptists here but also because many persons of other denominations were unaffiliated with a church. Unsaved and unconcerned people vitally needed to be reached, too.

The United States Navy and Air Force bases here have perhaps twenty-five thousand servicemen and members of their families, as well as many civilians related to the military forces, the local government and schools, and private enterprises.

Our Calvary Baptist Church grew from the people themselves. At the beginning of 1959 they organized a monthly Southern Baptist military fellowship, and by early 1960 the group had grown to twenty-five. Under the leadership of Jim Hildabrand, a Navy lieutenant and an ordained minister, they began the Ardmore Baptist Mission, sponsored by Ardmore Baptist Church of Memphis, Tennessee.

It developed a full program of worship, evangelism, and religious education, meeting in a Navy chapel at Asan Point, near Agana, the island's capital.

The members then wrote to the Foreign Mission Board about the prospect of getting a missionary couple to help

continue the work. Winston Crawley, secretary for the Orient, visited Guam, made a careful study, and recommended to the Board in November, 1960, that missionaries be stationed on the island. He reported:

"There are probably 1,200 to 1,500 Southern Baptists on Guam, of whom less than half are in any active relationship to either the military chapels or the existing churches. In addition, there are possibly another thousand persons of Baptist background or Baptist preference. This situation would indicate a spiritual need and the possibility of developing a strong Southern Baptist church similar in many ways to what we have discovered on Okinawa."

The Foreign Mission Board appointed us to this new field the next month, and we arrived in April. By then Ardmore Mission had grown to more than sixty members.

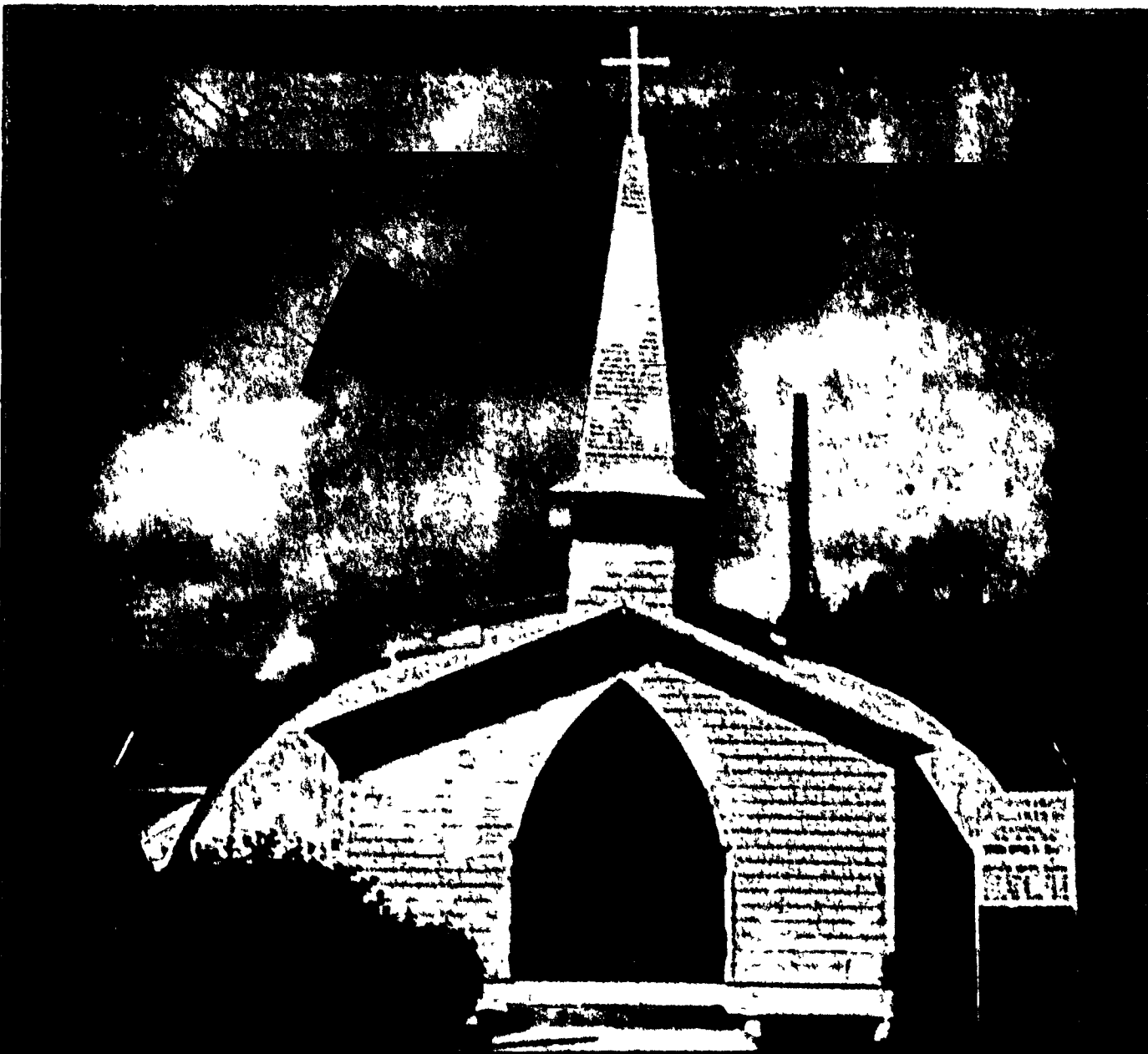
A few weeks later I conducted my first baptism, immersing three Juniors in the Philippine Sea.

In September the mission organized into Calvary Baptist Church, with 114 charter members, and continued meeting in the chapel. We held our first revival the following month, with Billy B. Tisdale, missionary to the Philippines, as the evangelist. During

The Asan Point Civil Service Community Chapel is where Ardmore Baptist Mission was started and presently the meeting place for Calvary Church. The church is now seeking hard-to-find property on which to build.



Mr. and Mrs. Winston Crawley, Secretary for the Orient, visited Guam. Juniors Michael Lee, Harry, and Mrs. Charles Lee, U.S. Naval Station.



that week we saw three persons profess faith in Christ and received eleven new members. One young man also decided to enter a church-related vocation.

We still hold our services at Asan Civil Service Community Chapel, but we are hoping to find and purchase property for our own building. Land is scarce, and finding someone who will sell is a problem, so we are praying that God will lead us in the right direction for acquiring property.

A strong aid in our growth has been our visitation program. Each Thursday night our members diligently band together and visit prospective families. As a result more than fifty new members have come into our fellowship in the last five months. We have also established four new classes in Sunday school and a group in Training Union.

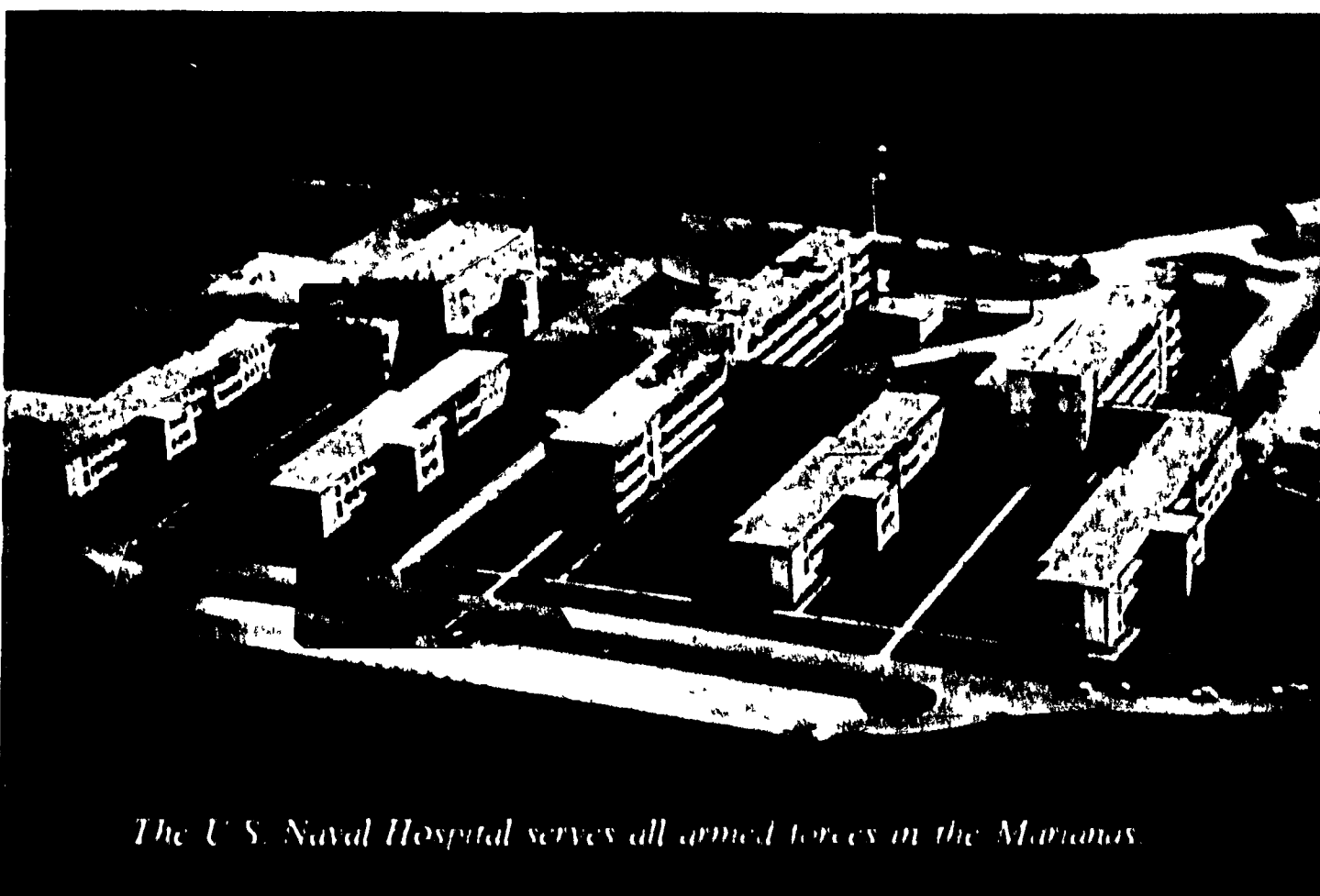
ONE OF THE most inspiring aspects about our members is their determination to have a strong Southern Baptist church on Guam. Half of them drive eighteen miles from Andersen Air Force Base, on the northern tip of the island, for services on Sunday, and a large number come for Wednesday night prayer meetings.

Of course, there is a big turnover, with men being transferred back to the States and new ones coming. Once we lost three very faithful families, but before they were gone three more had already come to replace them.

Our work is different from Stateside in that on the mainland most churches are in a particular locale and have been molded around the folkways and mores of the communities in which they are located. On Guam, however, we have a coming-together of Southern Baptists from all over the nation, and at least twenty states are

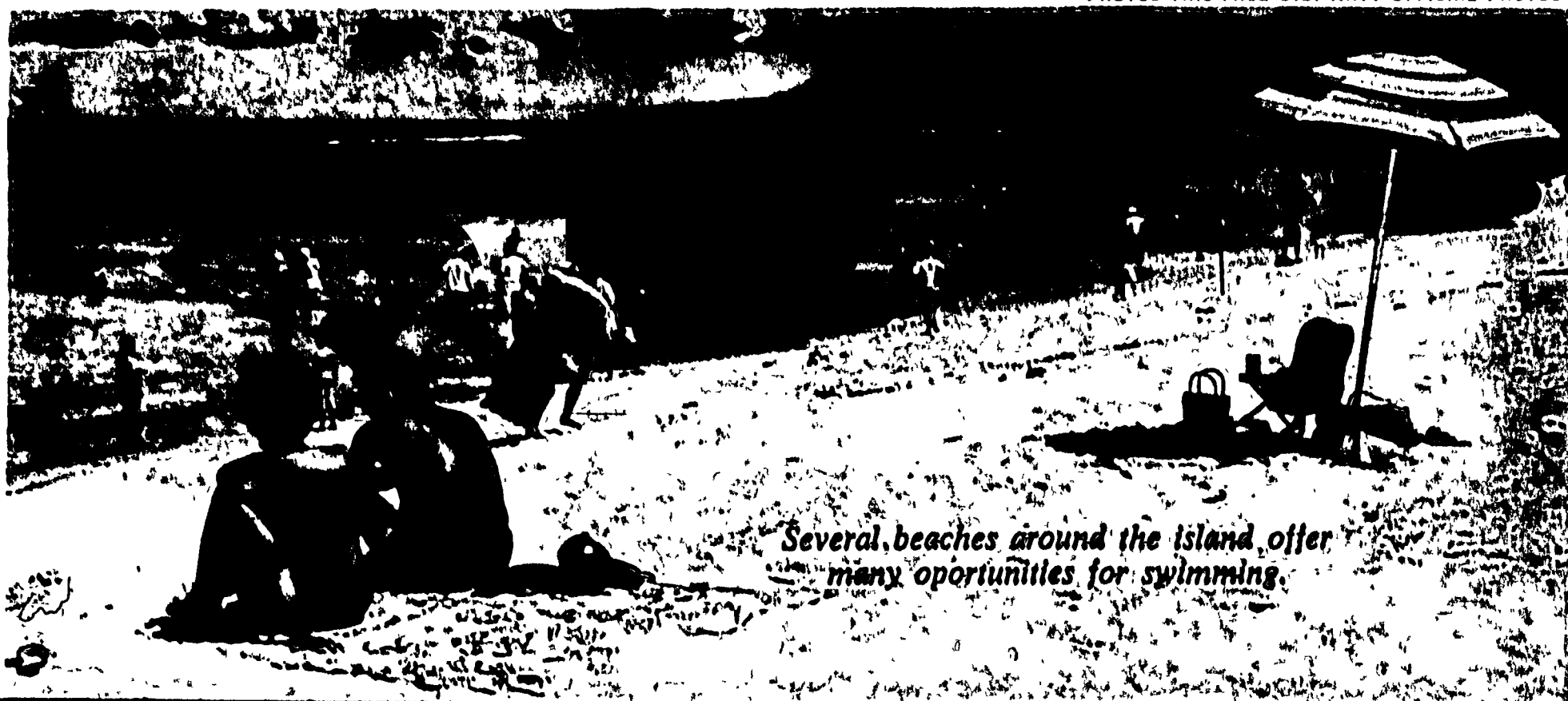


A naval vessel gets repairs in a floating drydock.



The U.S. Naval Hospital serves all armed forces in the Marianas.

PHOTOS THIS PAGE U.S. NAVY OFFICIAL PHOTOS



Several beaches around the island offer many opportunities for swimming.

represented, from Maine to Hawaii and from Florida to Alaska.

We have been very happy to receive letters from people in various places on the mainland saying they are praying for the work and from servicemen telling us they are being sent to Guam and will look us up as soon as they get here. Often the men ask all about our church. We think their wanting to know even before they arrive shows a healthy concern.

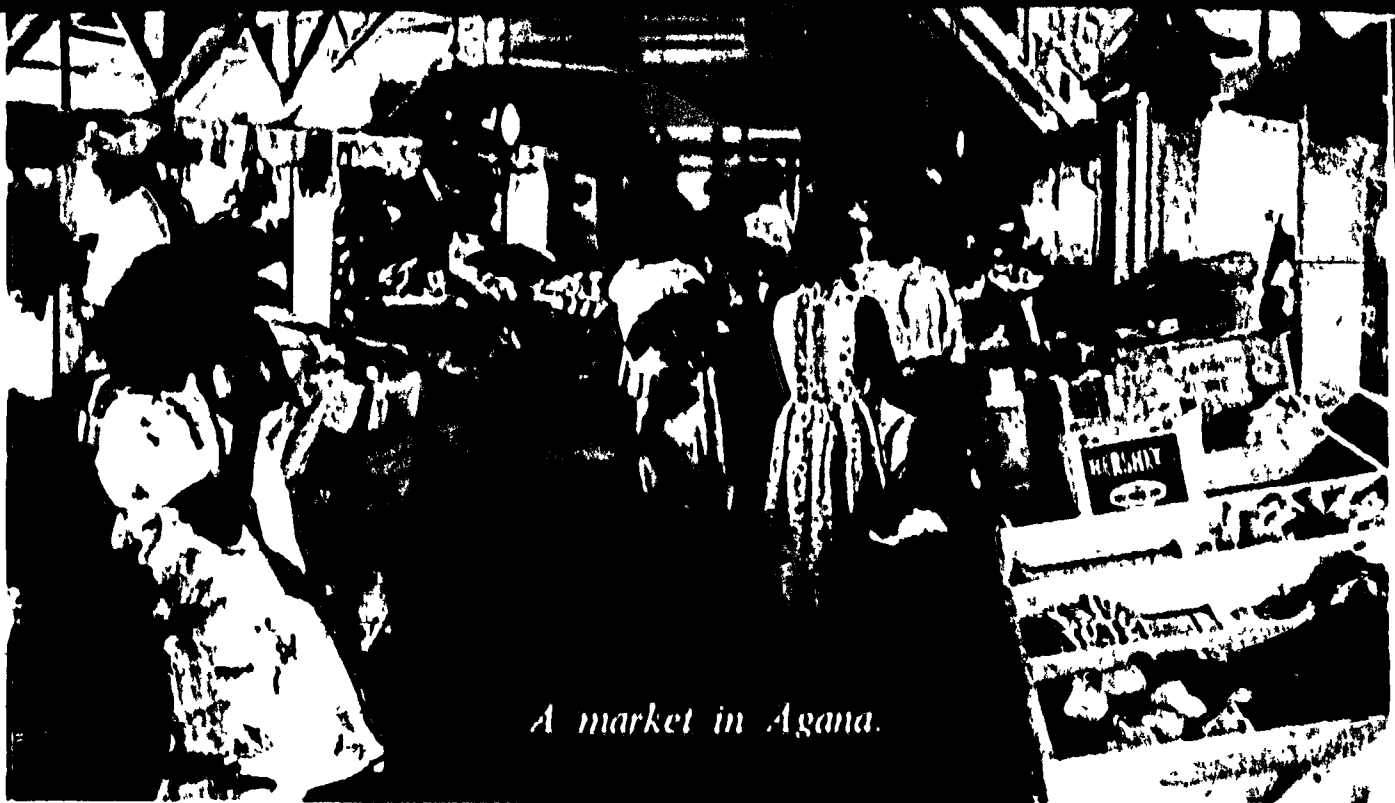
In October we organized our Woman's Missionary Union and Brotherhood, including their satellite groups: Young Woman's Auxiliary, Girls' Auxiliary, Sunbeam Band, and Royal Ambassadors.

The WMU held its first Week of Prayer for Foreign Missions in December, and our church's goal for the Lottie Moon Christmas Offering was \$100. This objective was in addition to the 10 per cent of our \$290-a-week budget earmarked for the Cooperative Program.

It is our desire to bring Southern Baptists on Guam to a more conscious realization of the need of world missions. We hope that through contact with this church and their experi-



THE COVER: Carrying home a can of sardines from the village market, this lad astride a carabao—Guam's traditional "machine"—is one of some thirty-one thousand American citizens on the Pacific island to whom Missionaries Harry and Doris Anne Goble seek to minister along with thousands of military personnel.



A market in Agaña.

ences in it the members will return to the States more committed to reaching the world for Christ. We pray that some will dedicate their lives to this cause.

Not only are we concerned with the mainland Americans on Guam but we want to have an outreach to all people here. One Sunday our congregation, besides white Southern Baptists, was comprised of one or more Chinese, Filipinos, Hawaiians, Guamanians, and Negroes. We pray that we can reach all races for the glory of Christ.

What type people are the Guamanians—who are United States citizens—with whom we seek to work? Pan American World Airways gives this information to its passengers arriving on Guam:

DISCOVERED in 1521 by Fernando Magellan, the Portuguese navigator, Guam has become quite cosmopolitan due to the adaptability of its people under the influence of many diverse cultures. For three centuries Spain held sovereignty over the island, and the imprint of that old-world Spanish culture is still noted in the customs, religion, and language of the Guamanians.

"Proximity to the Orient and the Philippines has left a mark on the social and economic life of the people, the Philippine influence being apparent particularly in the festival dresses of the older women in the villages. The indigenous people of Guam were originally the "Chamorro," but the present-day Guamanians are quite different from the Chamorros living on the other islands of the Mariana Group."

Glimpses of Guam, a booklet published by naval personnel on the island, gives this further background:

"The original inhabitants of Guam

probably came from the fringes of Southeast Asia some 2,500 to 3,000 years ago. They were much closer in appearance and in build to the Polynesians of Hawaii, Samoa, Tahiti, and New Zealand than they were to any other group in the Pacific. . . .

"While it is probably true that, at this time, there are no 'full-blooded' Chamorros on Guam, a strong native strain runs through present-day Guamanians. Most of the natives who survived the Spanish-Chamorro wars were women. After the conquest they married Spaniards and other 'off-islanders.' . . .

"Because of [the Guamanians'] mixed blood, their complexion varies from white to dark brown. The various shades of skin color which prevail among them result from extensive intermarriage between Guamanian women and men of many ancestral backgrounds, among them being Spanish, Italian, French, English, Scottish, German, Japanese, Chinese, Mexican, Filipino, and American. Since World War II, especially, Guamanian-American marriages have become quite numerous."

How did these residents become American citizens, and what kind of island do they and we live on? The Pan American pamphlet continues:

"In 1898, Guam was ceded to the United States by treaty with Spain and then came under the administrative supervision of the U.S. Navy. The Organic Act of 1950 gave full territorial status to Guam and conferred American citizenship upon the Guamanians, who enthusiastically accepted this opportunity to exercise the rights and privileges of self-government—the only true basis for real democracy. Their government is molded after the traditional American form, with three

distinct and separate branches—legislative, executive, and judicial—each to serve as a check and balance to the others.

"The legislature consists of a single body of 21 members (all native Guamanians) elected at large. The Governor is appointed by the President of the United States, as is the Judge of the District Court of Guam, which incidentally is the only U.S. Federal Court in the Eastern Hemisphere. The jurisdiction of the local government is confined to Guam, since all other islands of the Mariana group are within the Trust Territory of the Pacific and under United Nations trusteeship.

"GUAM, THE NEW Western frontier of the United States, is 5,200 miles from San Francisco, 3,785 miles from Hawaii, 1,567 miles from Tokyo, 2,000 miles from Hong Kong, and 1,593 miles from Manila. It is the largest of the Mariana Islands and is at the southern extremity of that archipelago.

"Guam is approximately 225 square miles in area, being about 32 miles long and varying in width from 4 to 10 miles. Agana is the capital and the largest city. There are some 17 other towns and villages. The total population is about 75,000, of whom approximately 31,000 are Guamanians.

"The standard language of Guam is English; however, the Chamorro language, enriched with many Spanish words, is used extensively in homes and work places. U.S. currency is the legal tender.

"Guam is a 'high' island of volcanic origin, the highest point being Mount Lamlam with an elevation of 1,300 feet above sea level. With its warm, humid climate (temperature 81°) and tropical vegetation, the flora and fauna of the Territory closely resemble that of the Hawaiian Islands. It has distinct wet and dry seasons. The average rainfall is 70 inches, most of which occurs from July through September, with the rain coming in sudden tropical downpours of short duration. The hottest months are May and June and the most pleasant ones December through March.

"Since there is only a thin layer of top soil, there are no large farms, only small, family ones. Mechanized farm implements are rare, and carabao are the work animals and general beasts of burden.

"Important Air Force and Navy bases are located within the Territory.

Since 1950 its internal economy has been steadily progressing, and it seems likely that within a very few years substantial economic development will be accomplished in the areas of agriculture, fishing, and small manufacturing. The Guamanians are taking on more of the aspects of the American way of life in their dress, homes, and occupations.

"Many of America's largest corporations maintain branches in Guam, including air lines, steamship and oil companies, and banks. Other business activities include wholesale and retail establishments, service businesses, automotive agencies, and small manufac-

turing plants. There are about 15,000 automobiles registered in Guam.

"The Territory also boasts a commercial radio station, a television broadcasting station, and three newspapers. One of the latter is a general daily publication, one a general weekly, and the other a weekly published by the Catholic Church.

"This outpost of American democracy, because of its strategic position, developed harbor, shipping, and air line facilities, gives promise of becoming the communications, transportation, and commercial center of the Western Pacific as development of the Trust Territory progresses."

This Roman Catholic shrine is one of many on Guam. About 96 per cent of the island's citizens are Catholics.



Cockfighting, legal on Guam, is done on Sundays and holidays till late at night. Beer signs are more plentiful than those for soft beverages.



SHARING CHRIST WITH THE WHOLE WORLD!

Face to Face with World Missions

You and your family will be enriched by Bible study, missions conferences, fellowship with missionaries from many lands, and by increased knowledge of world conditions.



RIDGECREST: Write Willard K. Weeks, Ridgecrest, N. C., for

MARK: Write Mark K. Weeks, Mark, N. C., for

Foreign Missions Conferences

A Rare Missionary Sermon Subject

FOR THE PASTOR who is seeking an occasion for a missionary sermon, February 18 offers one of the rarest opportunities. It is the sesquicentennial of the day Luther Rice sailed from Philadelphia as a missionary bound for India. On the day following, youthful Adoniram and Ann Judson embarked from Salem, Massachusetts, also bound for India and for the same purpose.

Many members of our churches have only hazy ideas about the beginnings of foreign missions by Baptists of North America. Their missionary interests could be stirred by a timely message on this anniversary occasion by hearing again how these three pioneers found their way, through searching the Scriptures, to a Baptist point of view and how God used their missionary dedication to arouse the beginnings of what finally became the Southern Baptist Convention. Far too few of our people fully appreciate the fact that our basis as a Convention has been missions from the very beginning.

Let us pray together that now, one hundred and fifty years later, there may come forth from our churches more men and women for missionary service than ever before, convicted of God's calling and committed to its fulfilment at any cost, continuing the quality of witness exemplified in Rice and the Judsons.

Now Is the Time To Wake Up

KEEPING UP with news these days means being reminded frequently of the fantastic increase of population almost everywhere. The net gain for the world is near one million a week, probably more than the number of people who in a period of two or three months hear the gospel for the first time.

Perhaps every aspect of the world population explosion has been thoroughly reported and editorialized, but there is yet to be found a way to awaken and implement an evangelistic witness adequate for the need. At least two thirds of the people on this planet are lost. Some of them have heard the gospel but most of them have not.

In many of the countries where Southern Baptist missionaries serve, the percentage of Christians is less than 1 per cent of the population. This is not a new fact, for our missionaries have been communicating it to us for years, hoping that Southern Baptists would rise to the occasion with measures of support to match the challenge. Sadly enough, our

response has been considerably less than what should have been a minimum. We have received the facts and have shaken our heads in dismay, but there is yet to appear a commensurate upturn in missionary education, preaching, prayer, and giving.

As a denomination, and as churches in particular, we have little time left to decide whether we shall respond to the spiritual needs of the world with something besides head shaking and pious pittances of financial support. The hour is not coming—it is here—for us to come to grips with our stewardship and acknowledge that we have yet to properly relate it to the needs of the world.

If we dare live so close to our Lord that his compassion ignites within us, we can have no peace of mind as long as there is one lost person, to say nothing of the more than two billions whose lives are without Christ today. If we reverse our quest for creature comforts and material security both at home and in our churches, wilfully curtailing our self-centered spending in order to make an all-out effort to reach the world with the gospel of Christ, we would discover a new joy. This is the example our Lord set before us. It is a basic principle for our fulfilment of his purpose in our lives. As more and more of us return to it we will no longer, as a denomination, have it recorded of us that we gave only \$1.78 per capita in 1960—and about the same last year—for foreign missions.

We have been rationalizing ourselves into a condition called "peace of mind" by being satisfied with records that show we have given more dollars for missions than before. The inordinate proportions of our wealth spent on status symbols, dictated to us by a social complex that mouths the name of our Lord but hates him for his self-denying interpretation of life, shows that we are products of our age.

May the day soon come when many Southern Baptists will dare to resist the pattern of self-centered materialism and become parts of a widespread re-dedication of life and substance to the things that really count—to the implementation of world evangelism. Throughout history man has either given his substance and life for the greatest cause he knows or he has had these taken from him by demagogues or political powers whose evil was an outgrowth of a sick, self-centered society. May the previous type of behavior on our part come forth soon to save the day for our way of life and to meet the spiritual needs of the world.

In the midst of a world so utterly without Christ surely we can agree that Southern Baptists are long overdue with a forward missionary thrust representative of what they can do.

Lest We Forget

BY BAKER J. CAUTHEN

WE ARE EXPERIENCING a dynamic surge of missionary outreach.

Each year witnesses an advance into new countries and expansion in older fields. The growth of great cities presents new possibilities for large-scale evangelism, and radio and television bring the message of Christ to vast populations.

In the midst of this vibrant missionary involvement it is easy for us to let thoughts of our Christian brethren in China become remote.

To be sure, we are not in close touch with Christian work in China today. It is not advisable to write to Christian friends because letters can create embarrassment for them when they are questioned by authorities. Occasionally, however, some word is brought to Hong Kong by people who know the situation in the churches, and from time to time visitors are able to go into China and bring reports which at best can be only fragmentary.

We do well to keep in mind the widespread work which had been developed in China across the years. Many Christian organizations were at work, and Baptists carried a worthy share of the responsibility of making Christ known in that tremendous land.

Southern Baptists maintained in China five large Missions. The South China Mission, serving Kwangtung and Kwangsi Provinces, embraced a vast territory in which churches, schools, hospitals, a theological seminary, and a girls' training school showed the evidence of many years of devoted service.

The Central China Mission, extending from Shanghai to Nanking in the province of Kiangsu, served one of the most thickly populated areas of the nation. Strong churches in Shanghai and the other cities of the Yangtze Plain maintained strong evangelistic efforts and splendid institutions. The University of Shanghai, with its ex-

cellent buildings, was known throughout China as a major school, and the China Baptist Theological Seminary had launched into a program of leadership training of major significance.

The Interior China Mission, in Honan Province, had seen the establishment of many churches both in cities and in rural areas.

The North China Mission, which served Shantung Province, is known to Southern Baptists largely because of Miss Lottie Moon's devoted work.

The North Manchuria Mission was the youngest of the Missions in China but had established itself in effective service over a vast area.

Churches, trained leaders, ministries of mercy in hospitals and benevolent institutions, and Christian education—extending from kindergarten through the University of Shanghai and the China Baptist Theological Seminary—had demonstrated mission work of remarkable value.

Those missionaries who gave their lives in the service of our Lord in China can look back upon their efforts with a deep sense of satisfaction. Our hearts grieve that the work could not have been multiplied, for had such been possible the story of China might be different.

THE TRAGEDY that befell China is familiar. At the end of the war with Japan, China lay open to the gospel with unusual receptiveness. But economic distress, military reverses, discouragement in government, and a letdown of public morale opened the way for Communist ascendancy to power.

In the fall of 1947 the first evacuation of our mission work began when the missionaries in the Interior China Mission found it necessary to transfer to Shanghai. Throughout 1948 conditions steadily deteriorated, especially as runaway inflation destroyed the people's confidence in the nation's economy.



In the fall of 1948 and the spring of 1949 the Communist armies marched victoriously from the north to the south, and China came under the power of the hammer and sickle.

Missionaries made their own decisions whether to remain longer or come away. Sixty-six Southern Baptists remained to see what could be done under the Communist regime, realizing that once they left it would be impossible to return.

At first there was some opportunity because the newly established Communist Government followed a gentle course until its power could be made firm. However, when hostilities in Korea began in June, 1950, circumstances rapidly changed, and missionaries found themselves paralyzed into inactivity, with their presence an increasing liability to Chinese friends.

When Dr. William L. Wallace died after fifty-three days of imprisonment, it was evident that the time had come for all who could possibly do so to come away. In 1951 the last missionary of our Board left China.

Since the departure of the missionaries growing restrictions have been placed upon Christian activity, and Chinese pastors and other leaders have borne the load of leadership amid many difficulties.

Institutions such as schools and hospitals were taken over by the Government and no longer could be projected under Christian control. Churches were allowed to remain open, but

(Continued on next page)

EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Paul W. Stouffer
Bauril, São Paulo, Brazil

Church Gets First Pastor; 500 Others Have None

WE VISITED recently in a church that is awaiting the arrival of its first pastor in the thirty-two years since it was founded.

You cannot imagine the joy and anticipation of those seventy members. They called a young man just out of the seminary who then became married and is living on about thirty-five dollars a month. The fact that this church can have a pastor is a sign of progress, indicating that young people are responding to God's call and being trained for his service.

However, we still need many more pastors. There are fifty-seven churches but only thirty pastors in the three

associations where we plan to work. It has been estimated that nearly five hundred of the more than 1,500 churches in Brazil are without pastors. We hope that many in the States will make this a matter of prayer, that we missionaries might effectively challenge the young people to enter church-related vocations.



Betty (Mrs. John M.) Carpenter
Monrovia, Liberia

People in Bush Country Give Enthusiastic Welcome

HERE IN LIBERIA there is much eagerness to receive missionaries and to work with us in spreading the gospel. Recently when people in Sinoe County heard that a

Lest We Forget

(Continued)

when land reform was in progress in rural areas the churches were not allowed to meet. After the commune system regimented China's rural population, the churches throughout the country have found it extremely difficult, if not impossible, to carry on their work.

In the cities the churches were allowed at first to function, but later many were forced to close. In Shanghai only twenty of the two hundred churches remained open, and only four of sixty-five in Peking. The vacated property had to be handed over to the Government as a "patriotic gift."

A small group called the Three-Self Committee arose to bring the whole Christian movement in line with Government policy. It has exerted great effort to regiment all Christian work.

Religious meetings in homes, itinerant evangelism, and preaching concerning the last judgment or the second coming of Christ were prohibited. Restrictions were placed upon the publishing of Christian literature, and as far as we know there are no

Christian periodicals in China today.

Seminaries conducted by the various church groups were closed, but four seminaries were allowed to remain open to serve the entire Christian constituency. It is feared that these have been permitted to continue largely with a view to sending out men for Christian leadership whose minds have been well conditioned to serve in a Communist situation.

When one thinks of the work in China he is inclined to ask what the future may hold. This is a difficult question, as the answer depends upon how long present circumstances remain.

WE NEED to keep in mind, however, that the living Christ is in the hearts of his people in China and he will not forsake them. Another thing to remember is that at previous times Chinese Christians have shown themselves willing to follow Christ even to the point of dying for him. This was abundantly proved in the days of the Boxer uprising and under terrible suffering during the Pacific war.

Chinese people are skilful in adapting themselves to difficult circumstances, and they have had to learn

across the centuries how to survive under adverse conditions without compromising basic truth, for which they would give their lives.

As in any situation of stress there are those who are not able to endure, and some fall by the way or embrace positions which grieve and disappoint those who would be loyal to Christ. But many Chinese pastors and other Christian leaders have endured imprisonment. Some have gone through long periods of brainwashing, public humiliation, personal suffering, and family disruption.

When we get to the end of the way and see our Chinese Christian friends before the great, white throne, we will hear many wonderful reports of suffering in Christ's name and following him without thought of self.

We do well to keep these friends surrounded by Christian love and intercessory prayer, remembering that in the days of the Roman Empire Christian people were torn to pieces by lions in public arenas and scorned throughout the domain. The Roman Empire passed away and the Word of the crucified and risen Lord marched on.

When you think of China, remember what Jesus said: "Have faith in God."

missionary was coming they hurried over the many miles of bush trails to meet him. Some walked for hours, crossing swollen streams through water five feet higher than the reed pole walks they use as bridges. Even the precious rice crop was left to rot in the field. The Paramount (supreme tribal ruler) and village chiefs were on hand to greet the missionary and to offer their co-operation in the effort to evangelize and establish New Testament churches in the bush country.

While John was preaching in one of the interior villages a local woman gave birth to a son and promptly named him Carpenter.

The few national pastors in this remote area are thrilled at the prospect of a pastors' school which we will start as soon as we can move into Sinoe. Some of the people have offered land on which to build schools and churches. For years some had prayed that God would send a missionary to help them, and, at last, their prayers are being answered. With such enthusiasm, the possibilities of a fruitful ministry here are great.



Weldon E. Viertel
Nassau, Bahamas

Who Will Rebuild a Church And Teach New Converts?

LAST SUMMER I made a trip with Rev. Wilson, a local Baptist preacher, to Long Island to try to secure property for a church building in a strong Catholic and Anglican section. After spending the night on the deck of the overcrowded boat, we sighted land shortly after sunrise. The first buildings we could see clearly as we approached Clarence Town were the churches of those two denominations.

Upon reaching the dock, my companion and I searched for and finally located the Baptist church. Whereas the Catholic church was in good condition and located on the highest hill overlooking the village, the Baptist church building was obscure, rotting down, and roofless. Services had not been conducted there for many years.

Renting a car, we drove through the southern part of the island. We saw seven Catholic churches and about that many Anglican, and finally we came to another Baptist church building. The weeds had grown high around it, and many shingles had been blown from the roof. The rusty lock on the door had not been used for years.

Having spent most of the day looking for property, we returned to the room we had rented for the night. The lady who rented it to us had been an Anglican all of her sixty-five years, but she had never been taught the plan of salvation. As she visited briefly with us we used the opportunity to witness to her. She made a profession of faith and expressed gratitude to us for teaching her the Scriptures.

As the day was Wednesday, we suggested that we have a service in her home in which we would study the Bible and pray. She agreed and immediately invited her friends to join her. During the service we had the opportunity of leading two more to Christ. And the next morning, while we were having a cup of coffee with our kind hostess and her sister, a fourth soul entered the Kingdom.

As we departed, the four new converts made us promise that we would return and teach them more about the Bible. Rev. Wilson assured them he was planning to return if we could get some property for a church.

But, upon returning to Nassau, he underwent belated surgery and did not recover. His death meant not only my loss of a friend but also the loss of a pastor and Bible teacher for the four new converts on Long Island. I suppose they continue attending the services of the Anglican church, while praying that someone will return to teach them more about the Bible.



Ralph L. Rummage
Que, Que Southern Rhodesia

Christ Brings New Life From Sown Revival Seeds

IN THE PAST two months we have had evangelistic campaigns in three churches and preaching points with which we work. By using motion pictures and filmstrips on the life of Christ we had large crowds—at two places almost everyone in the villages. We were disappointed that so few trusted Jesus as Saviour, but the seed has been sown.

One heart-warming experience happened at Sebakwe Mine where one of these meetings was held. A believer from our Baptist group there is a faithful old widow. For many years she had prayed that her son, with whom she lives, would turn from his sinful way to the way of Jesus. He attended the revival services but did not then commit himself to Christ.

However, on the first Sunday of December, he was one of two men who repented of sin and openly confessed faith in the Lord. There was a radiant glow of thanksgiving upon his mother's ebony face. It was reminiscent of Luke's account of the raising of a widow's son from death, for truly Jesus had raised this son from the death of sin to a new life.



Jean (Mrs. J. Franklin) Baugh
Faridpur, East Pakistan

Lack of Differences Veils Variety of Religious Beliefs

HAVE YOU EVER shared a pot of tea with a Buddhist, a Hindu, a Muslim, and a Christian? I did, when four teachers from the Government Girl's School came to call. There were no outward differences, and we had quite an interesting visit. They were friends and co-workers—Pakistanis. So little difference, yet so much!

One burns incense before the fat and usually filthy Buddha idol to gain an advancement in her reincarnation. The Hindu can watch her gods being made of mud just a few rods from her home. There are so many hundreds of them that no one is sure of the number. The Muslim feels

that all that happens to her in this life and the next is predestined by fate. Not one of their lives could be changed if Christ had not come!

Missionary Harold Cummins has trained a group of national young men to go with him three or four evenings a week to nearby Hindu and Muslim villages to show colored slides of the life of Christ. These young men know what to say with each picture, and they give their testimonies between the showing of the first and second sets of slides.

Joseph, after mentioning that his father is a Muslim priest, relates that as a boy he got a copy of the New Testament and read it. The Holy Spirit did his work, and Joseph became a Christian before he ever talked to another Christian. He came to the Baptist church in Faridpur seeking refuge from a bitterly opposing family. He is now employed by the American Southern Baptist Mission and the Mission Industrial School.

Joseph's father has tried many ways to get him home. Once he succeeded and forced Joseph to go through prayers at the mosque. Somehow Joseph escaped and returned. A relative came with a gun to take him, but he would not go. Word came that his mother was dead, but Joseph knew it was probably a trick and refused to return home. He says, "Never give me leave to go home, even if I ask you. They will never let me be a Christian."



Ervin E. Haste
Torreón, Coahuila, Mexico

Baptists Mark Centennial With Evangelism Emphasis

BAPTISTS OF MEXICO are celebrating their one hundredth anniversary in 1962. Their history has been one of persecution and suffering, which has served to make possible much of the progress we are seeing in this generation.

To help celebrate this year we plan to give special emphasis to evangelism. Just before our Mexican Baptist Convention meets in Monterrey this year we plan to have three large evangelistic services in one of the stadiums in that city of nearly five hundred thousand people. Pray that we may experience an unusual outpouring of God's Spirit.

All fifteen associations in our Convention held evangelism institutes in November to help prepare the churches for their first nation-wide simultaneous revival campaign this March. Five preachers from the United States participated in them, financed largely by our Foreign Mission Board. Through the nearly 225 churches participating in the campaign we hope to make the gospel of Christ available to every person in Mexico.

We also feel that God led in an unusual way last year in making it possible for us to preach his Word on two radio stations in this area. Laguna Baptist Association has a thirty-minute program each Friday at 8:00 P.M. over the station in Gómez Palacio. First Baptist Church of Parras also has a half-hour program at 6:00 P.M. every Friday.

The Baptists of Laguna Association have had radio pro-

grams, but these have been taken off the air. They feel that the time has arrived to start their own station and are attempting to raise enough money to build it, so that they can present programs with a spiritual emphasis without interference. Some are truly sacrificing in order to contribute regularly to the fund. With this spirit we feel that ultimate victory is assured.



Betty (Mrs. Russell R.) Morris
Ajloun, Jordan

Friendliness, Love Mean Much to Hospital Patients

I ENJOY VISITING with the women who come for medical help. Many times we can help lighten their burdens with only a cheerful "Hello" and "How are you?" It means a lot to see them respond to God's Word in different ways.

Some seem to appreciate just knowing of our interest in them. One said to another the other day as I walked by, "Who is she? A doctor?"

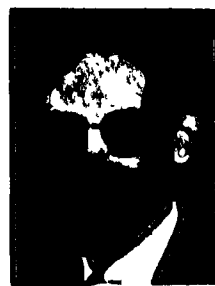
"No, she's only the pastor's wife."

"Why does she care about us?"

"Because she's the pastor's wife, and she loves God."

One woman with a broken back was bitter. When she fussed during ward prayers one evening, the woman in the next bed said to her, "Hush! they don't have to come down here and talk to us! They're coming because they love us and want to help us to know God and know how to live like Christians ought to live!"

I can't help wondering about those of us who are believers and church members. Do we really know of God's great love, mercy, compassion, understanding, and forgiveness? Do we know God so surely that we are ready to turn from our own selfish, materialistic ways and completely surrender our time, talents, pocketbooks, and our very lives to him? Many people here are illiterate, so it really means something when one says "You are the only gospel that many of us will ever read and hear!"



Albert W. Gammage, Jr.
Taejon, Korea

Great Revival Could Follow Postwar Spiritual Decline

POSTWAR KOREA is in the grip of a general spiritual depression. Decades of colonial oppression, topped by a devastating and demoralizing war, have left the country morally and spiritually prostrate. Scarcely a church can be found that has escaped the enfeebling influences of party strife, dishonesty, materialism, and unchastity.

There are many reasons for this spiritual decline, some of which would be incomprehensible to anyone who has not witnessed it first-hand.

Thus our Baptist work in Korea is in bad straits. Many

churches and missions are dying, and some are already dead, leaving nothing but an abandoned building.

A remarkable aspect of this decline is that it is accompanied by unparalleled evangelistic opportunity. Despite the recent advent of totalitarian government, religious freedom continues to be unlimited. At the same time, masses of people are turning away from the old superstitions of their pagan religions.

A revitalized Christian church could win countless thousands of these former animists, Buddhists, and Confucianists. I am convinced that a genuine spiritual awakening in this generation could make Korea the first truly Christian nation in the Orient.

We are acutely aware that our need cannot be met merely by increased human activities or more effective methods of work. Our problem is too deep for that. Only a mighty outpouring of God's Spirit upon Korean Baptists, both missionaries and nationals, will adequately supply our need.

Great evangelical revivals in the past have come in a serious spiritual decline such as now exists in Korea. This encourages us to pray for revival now.

Many have written asking what they could do to help our work. Here is something specific: Pray *every day* for revival in Korea, enlist other Christians in this prayer crusade, and keep praying until the revival comes.



Roderick W. Smith
San José, Costa Rica

Talks with Unbelievers Show Realization of Needs

SIT WITH US in our living room as we talk with two young men. One is Costa Rican; the other, a Peruvian, was a student at San Marcos University in Lima at the time Vice-President Nixon was dangerously challenged there.

As the conversation moves into the fields of politics and economics, their emotions are straining like muscles in sweating race horses. Carefully guiding the conversation to religious matters, we state our convictions about a sovereign God of love, a mediating Christ, and an illuminating Holy Spirit.

The Costa Rican's eyes are now soft as he says, "I like that—love of God, love of neighbor. I like that! I have never been able to believe in God. But. . ."

He falters, and then with great but well-controlled emotion quietly begins to tap his heart with his clinched fist. "Many times I feel that something is badly wrong down in here."

Three weeks later he attends church with us. As he walks out into the cool night air he says, "This is the first time I have been in a church in twelve years." He has not yet been won to Christ but is treading a road which could lead him into the kingdom of God.

Listen as we talk in downtown San José with a thirty-five-year-old lady. She asks, "You're Protestant, aren't you?" I reply in the affirmative, and she continues, "Tell me something about your religion."

As the conversation turns to the Bible as our authority

she responds, "It seems that it should be that way—the Bible as our authority. Oh, I love the Bible! I had never read the Bible in thirty-five years until Dr. Tom Hill (missionary permanently assigned to Costa Rica) gave me one a few weeks ago. I never realized the Bible was so personal. It is so warm, so sacred, and now it has become so vital."



Mary Jo Randall
Tokyo, Japan

Students' Letters Reveal Faith and Spiritual Hunger

MOST OF THE Japanese students with whom I work enjoy speaking and writing letters in English. I would like to share with you some excerpts from letters they have sent me. In order to preserve the uniqueness of expression, I am quoting them exactly as written.

Missionaries, realizing the absolute necessity for lay evangelism in spreading the gospel, have stressed individual witnessing. The reserved Japanese manner, however, makes it very difficult for them to participate in personal witnessing. Therefore, I was overjoyed when I received a New Year's card last year on which was written: "Allow me to wish you a Happy New Year. This is a very splendid year for me. I will work for two J's—Jesus and Japan—as a teacher of junior high school from April. Recently I often meditate on evangelism, Japan, and myself. Christianity is necessary for Japan. But how should we do? I should like to discuss the matter with you. Would you please tell me some books which I should read before becoming a Christian teacher."

A great joy comes to a missionary who receives a letter like this: "Recently I am filled with wonderful joy because my hard heart was opened, and my father, Jesus Christ, came into my heart. Before I was baptized on last month, I was thinking of missing my friends. But contrary to expectations, many of my friends offered me good wishes. What a joy this was. I think you can imagine for me how glad I am. This all owing to Jesus Christ, and I must express my sincere gratitude for your help to Christianity."

Unfortunately, letters like the above are few. Most frequently letters are from non-Christians discussing their difficulties in regard to belief.

Iida-san had been attending church regularly for more than a year, traveling three and a half hours each Sunday, but still had made no decision. She wrote: "Though I have many vague questions concerning the Christianity, I can believe God when I think nothing, I think. But when I think concretely again, I find myself knowing nothing about it. I cannot believe many matters or events written in the Bible, even the resurrection of the Christ as a fact. I had many questions and have now; I can only believe the redemptive death of the Christ. Only by that reason I was attracted to the Christianity and now am. This is my present condition of my faith."

Nakazono-san attended church regularly for a long time. After he suddenly ceased attending, he wrote: "Certainly it is no good that I only felt something in the belief then I avoided it. But I am too confused to go into and

seek for the world of faith. 'Do just believe' I would not do. I cannot but feel just believing makes me weak and makes me under fatalism. I don't know whether I can see or not, even in my whole life. I am afraid I am arrogant and this causes me to feel doubt in believing. I cannot accept things as they are with a pure heart, but I analyze and criticize it while looking with mistrust. I would read many books and think to myself. I apologize to you neither to go to church nor to visit you."

One of the students in my class at the student center wrote these words: "The reason why I wanted to attend the Bible class is not to learn English conversation. I wanted to know about Christianity. I was told about some creeds of it, but I wanted to know it as religion, not as ethics or morals, to see how Christians understand or consider God, which to my mind is quite a stranger. Still now God is beyond my comprehensive grip. Yet Christianity is not a fairy tale to me because you and Mr. (Charles L.) Martin are Christians. I'm very thankful to you for I could actually see a true and respectable Christian in you for the first time in my life."

Another student attending classes at the student center wrote: "Sometimes I doubt everything. I can't understand what is good or not. I feel joy only when I see something beautiful. It is sometimes music, paintings, nature, etc. I hope to love someone or to be loved by someone and always tried in vain. I think we cannot escape from solitude which is our destiny."

I hope these letters will give some insight into the spiritual hunger that exists among the young people of Japan, even though most of them are unaware of it. But more than anything else, I hope these letters will encourage you to pray for conviction on the part of these and millions of others like them.



Frank B. Owen
Kediri, Indonesia

Medical Work Brings Progress in Evangelism

PERSEVERANCE, perpetuation, and progress characterized the year 1961 throughout our Indonesian Baptist Mission. We saw it particularly in our medical-evangelism effort here in the city of Kediri in East Java. Many visible results bear out our purpose of winning people to Christ and strengthening the ministry and outreach of our local churches and preaching points.

We entered a door that opened a few weeks ago as a former tuberculosis patient, who was won to the Lord at our clinic, urged a preacher to come to his village and preach in his home. Now this home is a focal point for evangelistic work in that community.

A national pastor, seeking to find an opportunity to preach in a nearby city, found a warm welcome from former patients of the Baptist hospital. Through them and their graciousness in opening their home, he is able to begin an evangelistic ministry in that city.

A man who had sought spiritual peace for years and had tried several religions found Jesus as Saviour in the living room of our home during Sunday worship services.

A young woman has found encouragement and spiritual strength in spite of difficult family problems as she has faithfully attended Bible study classes and worship services.

These are individual lives touched by our medical-evangelism effort; they are but a few of the many about which we could tell.



Dorothy (Mrs. Roy H.) Fanoni
Eku, Nigeria

His Life Saved from Well, Man Finds Soul Salvation

THOUGH WE HAVE BEEN in Nigeria only a year, Roy has already learned that the work of a medical missionary involves more than medicine and missions.

Returning from church one Sunday morning, we saw a number of people outside the Baptist hospital in Shaki. It was a delegation seeking help in getting an unconscious man out of a well. A goat had fallen into a thirty-foot dry well, and after three days the owner of the well decided to go down and bring the animal out. Upon reaching the bottom he lost consciousness, so another man went down to rescue him. After getting three quarters of the way down, he felt weak and came back out.

Then a third man had a rope tied around his wrist and went to the bottom. He also became unconscious and had to be pulled out. When prayers to their pagan gods proved ineffective, the delegation came to the hospital seeking our help.

Roy and two other missionaries agreed to go and see what they could do. Before leaving, they secured the services of a Nigerian who was experienced in going into wells. When they arrived a rope was tied around him and he was given another rope to tie around the man at the bottom. After descending part of the way he, too, felt weak and refused to go any further.

The missionaries were then faced with the choice of leaving the man in the well to die or attempting to make the rescue themselves. Roy decided to try.

Having one rope tied around him and taking another to tie around the victim, he descended half way, then stopped. After several deep breaths, he went rapidly to the bottom. The last thing he remembered before losing consciousness was tying the rope around the man, using a knot he had learned as a Boy Scout. Those at the top immediately pulled both men to the surface. In about five minutes Roy regained consciousness, but it was five hours later when the other man recovered in the hospital.

By the time the men had been pulled to safety, the entire town had turned out and there was an electrifying sense of excitement among the spectators. After the rescue the local Baptist pastor was asked to lead in a prayer of thanksgiving for the deliverance that the true God had made possible. Though most of the town folk were worshipers of idols, a strange quiet could be felt during the prayer.

Two days later, while Roy was speaking to the patients in the hospital, the rescued man publicly confessed Jesus Christ as Lord and Saviour of his life.

Church Lays Cornerstone

Members of First Baptist Church in Orléans laid the cornerstone of their half-finished building December 16 during an all-day meeting of the France district of the Association of Baptists in Continental Europe, an English-speaking group.

Attending the meeting were more than one hundred representatives of English-language churches in Châteauroux, Evreux, and Orléans and missions in Paris, Toul, and Rochefort.

Capt. Ben Purcell of Clarkesville, Ga., a deacon and chairman of the church's building committee, conducted the cornerstone service. Also taking part were Sgt. Coy Jones of Orangeburg, S. C., a charter member of the Orléans church and now a leader in the mission at Toul, where he has been transferred by the United States Army; Jack D. Hancox, fraternal representative to French Baptists, who is pastor of the church; and Francis Cachera, pastor of the French-speaking church in Orléans.

HONDURAS**61 Accept Christ in Capital**

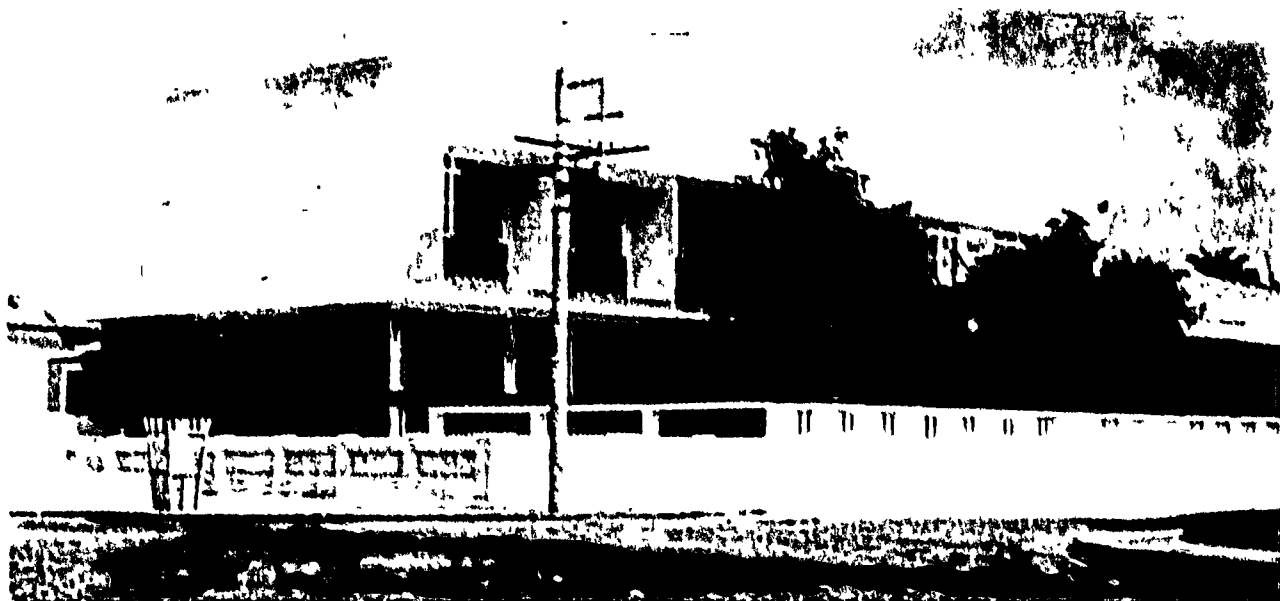
Sixty-one persons professed faith in Christ during Baptists' first city-wide revival recently in Tegucigalpa, capital of Honduras. This is a ratio of one conversion for every two of the 117 members in the city's three Baptist churches.

Though held in a good location, the open-air meetings were hampered by cool weather and frequent light rain. Nevertheless, nearly one thousand attended on one night of light, intermittent showers.

James D. Crane, missionary field representative for the North Field of Latin America, was the evangelist.

The campaign was presented also on two half-hour programs over a commercial radio station, five interviews with campaign personnel over an evangelical station, and five quarter-hour television programs.

Directed by Missionary Harold E. Hurst, preparations began months in advance. Weekly programs over the evangelical radio station enlisted the prayers of Christians of all denominations. Posters were placed in downtown windows, and spot announcements were broadcast over the commercial

**BRAZIL****School Building Dedicated**

A new building was dedicated recently for the Baptist primary school in Aracajú, Sergipe.

A ribbon-cutting ceremony led by the state governor's wife preceded the dedication service, attended by the governor, representatives of the state legislature and other officials, national pastors, missionaries, and parents.

The two-story brick and stucco building contains six classrooms, a library, auditorium, kitchen, and terrace. It is a gift of Southern Baptists.

American Baptist School last term enrolled 112 students in the old building, many turned away for lack of space. Missionary Maye Bell Taylor is director. Missionary Edward B. Trott supervised construction of the building.

Mein Directs Campaign

Evangelical leaders of Recife, Pernambuco, have elected Missionary David Mein to work with the Billy Graham team in preparing for the evangelist's crusade in the city this year. He will serve until an executive committee is named.

Tentative plans for the campaign, to be held in late September or early October, call for an associate evangelist on the Graham team to preach six or seven nights, with Graham preaching at the closing service.

More than forty of the city's evangelical leaders and pastors heard a representative from the evangelist's headquarters stress that Graham does not bring a revival. There must be prayer, preparation, and participation, he said.

Convention Receipts Double

The Brazilian Baptist Convention's Cooperative Plan, comparable to Southern Baptists' Cooperative Program, doubled its receipts in 1961, Latin American Secretary Frank K. Means

told the Foreign Mission Board in January.

The state conventions sent an average of 40 per cent to the national convention, he pointed out.

COLOMBIA**Crowd Stones Missionaries**

Missionaries Zach and Barbara Deal recently were stoned by a crowd of about seventy-five men and boys after they held an evangelistic service in the village of Blas de Lezo. They were not injured, having already entered their jeep.

Their efforts to open evangelical work in the village, near their home at Cartagena, "were met with stout opposition by the Catholics," they reported. "Heckling, whistling, and shouting during the services were only the beginning." The stoning occurred after their second meeting.

"We have not been able to continue services in this section," the Deals pointed out.



HONG KONG

365 Attend Music Clinic

An associational music clinic was held recently in Tsim Sha Tsui Baptist Church in Kowloon, sponsored by the Hong Kong Baptist Association and the Hong Kong-Macao Baptist Mission. The one-week school concluded with a Sunday choral concert.

Thirty-four of the association's thirty-eight churches and chapels were represented by the 365 registrants. Three levels of choirs sang during the clinic, and courses dealt with several areas of church music.

PHOTO: David Shing, professor of music at Taiwan Baptist Theological Seminary, directs a choral group.

station. Sixty thousand invitations and tracts were dropped over the city, a car with a public-address system roamed the streets announcing services, and two daily papers carried large advertisements.

"The TV programs evidently caused concern to the Catholic authorities," Crane said. "During the final program they led a procession with blaring loudspeakers continuously around the block where the TV station is located, managing to get enough noise into the studio to interfere with the quality of the transmission."

Some of the posters also were removed at the insistence of Catholic priests, Crane pointed out, "but a surprisingly large number were still in place on the last day of the campaign."

INDIA

FMB Considering Entry

Winston Crawley, Orient secretary for the Foreign Mission Board, is exploring possibilities for opening Southern Baptist work in India.

Crawley in December told the Board of his survey in the nation last year, and the Board asked him to follow up avenues of entry with the hope of bringing specific recommendations in April. He is looking into three possible arrangements related to education.

The Foreign Mission Board made no serious attempt to enter India until after World War II, when the country was listed as a possible field in the foreign mission advance program presented to the Southern Baptist Convention in 1948. Two missionary couples, who had been serving in China, applied for visas to India in 1950 but were refused, as the newly independent country was then restricting immigration.

"Over the past ten years our Board has maintained periodic contacts with mission and government personnel in India in order to follow any promising possibility for an entry," Crawley pointed out.

India is probably the most religious country in the world, he said. Its Christian population is the largest in Asia, with perhaps two million evangelical members, but this is only one half of 1 per cent of the four hundred million population.

"There remain still vast areas of India where Christianity is very weak and where there has been no Baptist work whatsoever," Crawley continued. "From every standpoint, India would present a special challenge to us."

INDONESIA

New Medical Work Planned

The Indonesia Baptist Mission has decided tentatively to locate its second medical installation in Bukittinggi, a city of central Sumatra. The first is in Kediri, Java, where a hospital has been in operation since 1957.

The Mission asked Dr. Frank B. Owen and Missionary Nurse Martha Bell, both of the Kediri Baptist Hospital staff, to transfer to Sumatra in preparation for launching a new hospital, possibly this year. Other personnel will be named as plans progress.

An evangelistic program, directed by Rev. and Mrs. Ross B. Fryer, Jr., also of Java, will be started simultaneously with the medical project.

Southern Baptist missionaries have been on Sumatra since November, when Rev. and Mrs. Ancil B. Scull moved to Palembang from Bandung.

JAPAN

Campaign Committees Named

The Japan Baptist Convention's Evangelism Committee in December named committees to prepare for a nation-wide evangelistic effort in the spring of 1963.

Evangelist Billy Graham will preach in several mass meetings in major cities, upon the invitation of the Convention and the Southern Baptist Foreign Mission Board.

Japan Baptists have wanted Dr. Graham to share in the effort since they began plans about three years ago. They sent Shuichi Matsumura, chairman of the Evangelism Committee, to the United States in 1960 with a formal invitation.

Thinking then was primarily toward a city-wide campaign in Tokyo. Baptists' desire in other large cities to share in the undertaking altered plans, with evangelistic services now to be held in several major cities and with radio and television reaching areas between.

Planning will be stepped up in coming weeks. Missionary William H. (Dub) Jackson, Jr., serving in a liaison role for the Convention, will return to Japan soon. Several Convention leaders, including Missionary Coleman D. Clarke, associate secretary of the Evangelism Division, will come to the United States for further promotion and planning.

Winston Crawley, Orient secretary for the Foreign Mission Board, will go to Japan in February to meet with the committees in making more specific plans, including decisions of exact dates and the number of preachers and laymen needed from the States.

LATIN AMERICA

RA Experts Lead Training

MEMPHIS (BP)—Three well-known supporters of Royal Ambassadors are now on a month-long, eleven-city tour of South America in an effort to bol-

ster the missionary education program for boys there.

Making the trip are Edward Hurt, Jr., associate secretary in charge of boys' work at the Southern Baptist Convention Brotherhood Commission here; William Jackson, Royal Ambassador secretary for North Carolina Baptists; and Robert S. Scales, pastor of Trinity Baptist Church in Oklahoma City.

Eight of the stops are in Brazil—Belém, Recife, Salvador, Brasília, Belo Horizonte, São Paulo, Rio de Janeiro and Porto Alegre. The men are also visiting Montevideo, Uruguay; Buenos Aires, Argentina; and Santiago, Chile.

At each city the men are directing training clinics for men and women who work with boys. Brotherhood work is weak in the South American countries, Hurt said, and women are still directing most of the boys' work. Plans are to strengthen the men's work, with the men assuming the responsibility of leading the boys, he said.

The visitors also are appearing at boys' rallies where they are introducing the youngsters to the Royal Ambassador program.

Men and boys have a natural interest in missions, Hurt explained. Missionary education is the core of the boys' program, and missions is one of the four major areas emphasized in Brotherhood work.

The tour grew out of a request for such a visit from Missionary W. Alvin Hatton, director of Royal Ambassador work in Brazil. He is a former Royal Ambassador secretary for Arkansas Baptists.

MALAYA

Students Show World Concern

All thirteen students at Malaya Baptist Theological Seminary in Penang recently indicated, at the close of the school's first missions emphasis week, a desire to serve anywhere in the world. They also gave the equivalent of \$10 to Southern Baptists' Lottie Moon Christmas Offering to help support world missions.

The daily programs began with a morning sermon by Missionary Glen R. Martin, and the evening sessions were divided between the showing of a film or filmstrip and discussion of a related subject. People from neighboring churches also attended the evening meetings. The final session on Friday morning was a prayer and praise service.

NIGERIA

FMB Sends First Associate

Miss Audrey Dyer, a native of Minnesota, has arrived in Nigeria as the Foreign Mission Board's first missionary associate. She was employed in December under the new category of overseas personnel authorized in October.

A graduate nurse, Miss Dyer will serve for three years at Ire Baptist Welfare Center, a maternity clinic and midwifery school. She had previously worked for three years at the same institution as a nurse midwife.

Work in 9 Nations Discussed

Evaluation of Baptist work in Africa and discussion of common problems highlighted the first All-Africa Baptist Mission Conference December 29 to January 6 in Oshogbo.

The meeting also afforded fellowship and informal sharing of ideas for the sixty-four representatives from nine countries, including forty Southern Baptist missionaries and nineteen national Baptist leaders.

Participants came from Ghana, Kenya, Liberia, Nigeria, Northern Rhodesia, Southern Rhodesia, Nyasaland, Tanganyika, and Togo. Southern Baptists have no missionaries in Togo, but missionaries and nationals of Ghana have extended their work into that republic.

The conference met at Newton Memorial Baptist School, where ten missionary members of its staff and of the Nigerian Baptist Mission's Architecture and Construction Department served as hosts and hostesses.

H. C. Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, stressed that it was not a legislative meeting, and its decisions were not binding on any country's Mission (organization of missionaries) or national Convention.

Describing Southern Baptists' world mission program, Goerner pointed out that 364 of their missionaries are working in Africa. He explained that the basic aim of the Foreign Mission Board is to plant and develop strong, indigenous, and self-supporting churches to carry forward the task of evangelism.

A welcoming message sent by S. L. Akintola, premier of Nigeria's Western Region in which Oshogbo is located, was read by conference chair-

man J. T. Ayorinde, associate general secretary of the Nigerian Baptist Convention. Akintola noted:

"Contemporary events in Africa prove that while we can do without imperialism and all it stands for we cannot do without God."

The premier, who received his early education in Baptist mission schools, continued: "Freedom without God is chaos. . . . True freedom, in fact, consists in the knowledge of God." He pointed out that current problems in Africa offer a strong challenge to Christianity.

Speaking in another session, Ayorinde gave his own views: "If Africa is to be won to Christ, we Africans must be prepared to risk our lives if need be."

Ayorinde, also pastor of First Baptist Church in Lagos, the nation's capital, and chairman of the Nigerian Broadcasting Corporation, added: "Are we big enough for independence? There are growing pains, but we need to face our problems with hard work and sincerity of purpose. We are living for a cause."

Reports of Baptist work in the nine countries sparked the conference's first two days. All were given by nationals except for Nyasaland and Northern Rhodesia, for which missionaries spoke because Baptist development is still in beginning stages.

"Again and again representatives recognized contributions which had been made by missionaries and urged that more missionaries be sent," Goerner wrote the Foreign Mission Board.

I. N. Patterson, secretary-treasurer of the Nigerian Baptist Mission, traced the growth of Baptist work in Africa, begun in 1792 by David George, an ex-slave, in Sierra Leone.

Analyzing Africa's present situation and the prospect for Baptist advance, Missionary Carlton F. Whirley of Nigeria said:

"Every statement by leaders of Africa breathes a fierce determination or bespeaks a serious intention to see the remaining territories become free. The church of Christ and Christian missions cannot ignore this soul-possessing phenomenon in today's world.

"It is commonly referred to as nationalism. . . . This concept is probably the most important factor of the many which will influence the future of Africa and of the world. . . . But because it is basic and deep and has to do with the African's consciousness of being a person under God, and be-



Seven of the eight nurses recently graduated from the Asunción Baptist Hospital's School of Nursing meet in front of the new building.

PARAGUAY

Nursing School Graduates 8

Eight young women were graduated in December by the School of Nursing of Baptist Hospital in Asunción, its fourth class.

They brought the number of graduates in its seven-year history to twenty-five, seventeen of whom remained as nurses in the Asunción hospital. One graduate is in Colombia, working at the Baptist Clinic in Barranquilla.

The School of Nursing occupies a building dedicated last March. Missionary Nurse Wanda Ponder, director of the school, reports that the new facilities permit admission of a new class each year—previously impossible because of limited dormitory space.

cause it is to be seen at work in all areas of life, I feel that [it] can best be described as the attainment of self-realization."

Whirley added, "We must admit, in order to explain much of what we observe, that this concept is overlaid with emotions and extreme attitudes which provide the power for great good or great danger."

He challenged missionaries and African leaders to adjust their methods to new conditions.

The conference representatives discussed in several groups problems of mission work for the next decade. Each group reported its findings to the conference, which formulated recommendations for the representatives to take back to their countries for consideration.

SINGAPORE

Revival Brings 176 Decisions

Eight of the nine Baptist churches and chapels in Singapore recently held a two-week simultaneous campaign in which 176 persons made professions of faith in Christ. One week was devoted to evangelistic meetings for non-Christians and the other to revival services for Christians.

"This was the first such effort in the history of Southern Baptist mission work in Singapore and Malaya, but from the results we expect it to be repeated often and on a larger scale," said Missionary Charles H. Morris, pastor of Calvary Baptist Church.

The revivals helped strengthen the churches in prayer, loyalty to Christ,

Bible study, and stewardship, Morris said.

For three weeks before the campaign more than sixty church members attended counseling classes preparing them to work with persons who accepted Christ. Each counselor visited those with whom he had talked to enlist them in Sunday school and church and to lead them to be baptized.

Prayer meetings for the campaign began six months ahead, and the churches met nightly for prayer the week before. Advertisements in Chinese and English were distributed in areas surrounding the churches the previous Sunday, and Christians visited in homes of the unsaved during the two weeks of meetings. A large number of the converts came from these homes, and several came from homes where Bible classes were held for several weeks preceding the campaign.

The only speaker from outside Singapore was Princeton Hsu of Hong Kong, who preached in Cantonese one week and English the other. Victor Tan, pastor of Queenstown Baptist Chapel, was campaign chairman.

SWITZERLAND

Baptist Teachers' Meet Set

RUSCHLIKON (RNS) — Plans have been made for the First European Baptist Teachers' Conference July 25-31 at Baptist Theological Seminary here.

B. A. (Pat) Clendinning, Jr., of the seminary said the sessions are intended for Baptist teachers in elementary and secondary schools.

THAILAND

Pioneer Church To Build

The mother church of much Southern Baptist mission work in Thailand broke ground in December for a \$30,000 building. Grace Baptist Church in Bangkok has been meeting in rented quarters since its organization in 1951, the first church to grow out of the mission program begun two years earlier.

From this Mandarin Chinese-speaking church—which at first also had preaching services in English—came Swatow Chinese-speaking New Hope

(Continued on page 32)



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

The Wild Goats of Eln Gedl

By Herbert Weiner
Doubleday, \$4.50

"A journal of religious encounters in the Holy Land," as the subtitle indicates, is a good synopsis of this book written by an American Jewish rabbi. The author gathered his material during a year at Hebrew University in Jerusalem and fourteen trips to Israel. He calls his interviews, in part, "dialogues in the Holy Land" and talks with people of various religious beliefs—among them Southern Baptist Missionaries Dwight Baker and Robert Lindsey. He writes in first person and reveals glimpses of the people as well as their ideas.

In a clear discussion of the concept of religious freedom in the Middle East, the author urges Westerners not to judge religious liberty by their own environment. He believes a change in religious structure will come in time and suggests that Christians in Israel may become aware of having lost—though perhaps unconsciously—some aspects of the early church. He thinks Jews and Christians in the Holy Land may be drawn closer together as both become conscious of how close they were when Christianity began.

This is excellent background reading for the 1963 study of Baptist missions in the Near East.

The New Face of Africa South of the Sahara

By John Hughes
Longmans, Green & Co., \$5.00

When the author set out for Africa in 1955 as correspondent for the *Christian Science Monitor*, a dock hand asked him on his arrival, "Ya missionaries or something?"

Into this book Mr. Hughes has distilled the observations of six years in Africa. It is a lively, informed, and interesting introduction to the many new countries, and the few old ones, in this continent that are attracting so much attention in the headlines. Some of the author's analyses of political developments would make model memoranda, for they are pared of verbiage and pull no punches.

There are losses, unfortunately, in the brevity with which some countries are handled. The most obvious weakness is the author's unconcern for the African's health and for the battle against disease being waged by every government and

by hundreds of missionary and corporation doctors.

Despite the weaknesses, however, Americans should read the book eagerly, for the writer is convincing in his argument that Communists are doing a better job making friends and influencing people than Americans. Those involved in Christian missions will be even more interested in the book because such knowledge of the continent's total war against poverty, backwardness, and centuries of indignity will help them understand the African and the work of missionaries there.

Worship in the World's Religions

By Geoffrey Parrinder
Association Press, \$3.75

The author, a Britisher who has studied and taught at home and in Africa and has traveled to Asia, brings together in this book interesting facts about "average" people and their various ways of worship. Fascinating are the vivid and rather detailed accounts of Islam's Mecca pilgrimages and Ramadan, for example.

With the history and philosophical concepts of world religions in the background, Mr. Parrinder has done a real service, because his explanations of rites and practices will satisfy curiosity and give specific information at many points.

Obviously, he has set for himself a big task. He can hardly be more than superficial at some points, but if the depth of perception and detail in explanation in the chapter on Christian faith holds throughout the book, as it seems to, he has put us all in his debt.

The book also has a helpful index.

Whither Africa?

By G. McLeod Bryan
John Knox Press, \$3.00

Dr. Bryan examines closely seven of the most powerful forces competing for the loyalty of Africa today—tribalism, Islam, Christianity, nationalism, racism, communism, and educationalism. Devoting a chapter to each ideology, he brings out history, present status, and the threat or hope each holds for African freedom and maturity in the family of nations.

Speaking from a Christian viewpoint, the author is especially concerned about the future of Christianity as a vital force in Africa's development. A professor of Christian ethics at Wake Forest College, he visited Africa three times between 1954 and 1961. He writes from

personal experiences, close observations of African life, investigations of religion and education, and conversations with African leaders and missionaries.

What Dr. Bryan has to say is disturbing to the Christian's peace of mind, and some who read his book will not agree. However, his provocative approach and warning will stimulate the thought and discussion that are needed if Christianity is to understand and accept its challenge in Africa.

Baptist Foundations in the South

By William L. Lumpkin
Broadman Press, \$4.25

Dr. Lumpkin, who recently did Baptists a service by revising McLaughlin's *Baptist Confessions of Faith*, has made another contribution to a better understanding of Baptist life with this volume. In it he studies the influence of the "Separate" Baptists who emerged as a result of the Great Awakening in the early eighteenth century.

The period covered, 1754-1787, deals with the close of the colonial era and is significant not only in the development of Baptist polity and ecclesiology but also in the long battle for religious freedom.

The heart of the book is an analysis of the leadership of Shubal Stearns and Daniel Marshall, Separatist leaders who became Baptists after the Great Awakening led by George Whitefield in 1745. Gathering a group of followers, Stearns and Marshall moved from Connecticut to Virginia and then to North Carolina in search of a place to worship in peace and to preach the gospel of redemption as they understood it. The story of the Sandy Creek Church founded by them in western North Carolina and the churches that grew around it because of its vibrant witness is a unique testimony to the power of the gospel when faithfully proclaimed by dedicated Christians.

The book is readable and scholarly, a rare combination.

REVIEWS IN BRIEF

The Religious Factor, by Gerhard Lenski (Doubleday, \$5.95), tells how religion helps to shape the thoughts and activities of people in secular activities. A valuable source book to religious leaders as well as students preparing themselves for Christian service.

The Minister's Own Mental Health, by Wayne E. Oates (Channel, \$4.95): a comprehensive picture of the total program of counseling as related to ministers.

The Ecumenical Movement, by Norman Goodall (Oxford, \$4.50): an honest appraisal of the apprehensions and questions many people express about the movement's organizational aspects.

NEW BOOKS FOR THE NEW YEAR

MONDAY MORNING RELIGION

Luther Joe Thompson

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