

**THE**

# *Commission*



**Gift of God  
for Fishers  
of Men  
—page 6**

**Southern Baptist World Journal**

**February 1962**

# Will You Pray...?

I SERVED recently on one of five teams holding evangelism institutes throughout Mexico. This work was in preparation for a nation-wide, simultaneous evangelistic crusade to be held March 4-11. We ask you to join us in prayer for this campaign, that the Lord will pour out his blessings upon our national brethren and missionaries in order that the gospel of Christ might make a great impact on this nation.—**James M. Short, Jr., Mexico**

WE COVET your prayers for Brazil. We have complete freedom to carry on our work here and are hindered only by lack of workers. Recent developments have caused us to realize how quickly this freedom could be taken away. How urgent is our task to win as many as possible before it is too late!—**Shirley Jackson, Brazil**

THESE DAYS our hearts are burdened for Nigeria, where we desperately need missionaries. For example, the Baptist hospital at Ogbomosho may be closed by the Government unless a pharmacist is located. At the present, mother is helping with this work in addition to her own. Our Baptist Book Stores are without a manager. Our college has lost nine missionary and Nigerian teachers by death, illness, and transfer, and we are home on furlough. We know of only three replacements. We covet your prayers in behalf of these and many other needs, problems, and opportunities in Nigeria.—**David L. Jester, Nigeria**

THE WIFE of our pastor in Gaza, Mrs. R. Edward Nicholas, was discovered to have tuberculosis when they arrived in the United States last year on furlough. This means their return to Gaza will be delayed, leaving us without a pastor for our church.

We need the guidance of a pastor very much—preferably a national. We have about twenty-four young people who seem to be genuine believers and who need to be taught and led into full church membership. We have no one here even to baptize them if they express a desire to join the church. We applied for one of the pastors from Egypt to visit us, but his exit permit was refused.

We feel that God has someone somewhere who needs to help us. Won't you pray that God will speak to that person and go ahead of him to prepare his way for entrance into Gaza? Also pray that Mrs. Nicholas will have a speedy recovery.—**Carolyn Cate, Gaza**

OUR MAIN TASK in Colombia is student work. It is difficult to walk onto a university campus, strike up a conversation with some young man, give a positive Christian testimony, and bring him to our services. This is, however, what Loren has been undertaking. The results so far are few. We are praying for more light on how to project the student work during this school year.—**Mrs. Loren C. Turnage, Colombia**

D. J. ODEWALE, pastor of the Keffi Yoruba Baptist Church who was ordained on October 1, will be the only ordained Baptist minister in the Keffi-Kafanchan area, except when a missionary visits. We covet your prayers for other qualified national pastors to help meet the needs and for this vast area that has no resident missionary while we are on furlough. It gives an added task to two other missionaries who were already working in large areas.—**Mrs. James D. Johnston, Nigeria**

IN LATIN AMERICA there are still many unreached people and many areas where we do not have a Baptist witness. We are delighted with the thought of beginning new work. Howard is planning a survey trip to the West Indies early this year, where he hopes to study an area in which we do not yet have work, to determine how and when to begin. This is a place that greatly needs your prayers. We are sure you will do your best.—**Mrs. Howard L. Shoemaker, Ecuador**

VICTORIES? Yes. Even though we have been in Singapore a very short time, Sid has had the privilege of leading a well-educated twenty-year-old Indian man to Christ. Pray for Karuba, that he might be able to witness to his own people who consider him an outcast. We are more confident each day that this is where God has directed our lives in service to him; in this confidence we work. —**Mrs. Sidney P. Schmidt, Singapore**

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# SAFARI

By CARLOS R. OYAMA

**W**E AROSE quite early. While Myrtice dressed our children and cooked breakfast, I prepared for the safari.

The trip would only be for the day, but it was very important. It would take me farther in Tanganyika than I had been before. I had been told that just at the border of Tanganyika and Ruanda-Urundi there was a large village, where hundreds of people could be reached only by Lake Tanganyika.

The boat tanks were filled with gasoline, and everything was in order. The check list: food, water, life jackets, paddles, anchor, cameras, and—most important—a brief case filled with Bibles, Testaments, gospel tracts, and the pamphlet *Baptists and Their Faith*.

As usual, we prayed that God would go before us and prepare the hearts of the people for hearing the gospel—many for the first time.

"Wajumbe" looked magnificent as we rolled her from the carrier into Lake Tanganyika that morning. We

paused to thank God for her and for the Tennessee Royal Ambassadors who made her possible for his service. With the *Fastwin* motors humming, off we went on this important safari.

The lake was calm, and we started out making very good time. A little later the winds caused waves which slowed us down considerably.

My companion was a twenty-four-year-old Muslim, Hamisi, who for several weeks had studied the Bible and was considering leaving the Islam religion and becoming a Christian. He had asked to accompany me on this trip, wanting to hear my witness and help out in whatever way he could.

A few miles to the north we stopped at a village to which we had been before. It was a beautiful little village where some two hundred people live along a sandy beach dotted with fishing boats. Off in the distance, we could see huts among the rises and at the foot of the high mountains which cut the village off in the background. A

winding path snaked up the mountain-side, the only exit from the valley except by the lake.

In this village there is no church, and we found the people anxious to hear the gospel. I hadn't intended to preach this day, but the crowd became so great I couldn't resist. I spoke for about thirty minutes, and God blessed the service richly. With enthusiasm the people agreed to build a hut which could be used for church on Sundays and for a school during the week. After promising them we would return after a week for another preaching service, we went on our way.

At two more villages we also had short services and announced the time of our next trip.

Then we came to the chimpanzee reserve, the only one of its kind in the world. We stopped long enough to talk with the game ranger about the research being done by a young English woman under auspices of *The National Geographic Magazine*. It seems there

is an idea that chimps may become extinct in the future if something isn't done to preserve them. We saw no chimps, however, as they were back in the mountains at that time.

As we moved northward, we stopped once offshore to observe dozens of baboons along the beach. On the way we saw an occasional monkey as well as other baboons. In the tops of the trees we saw lots of chimp "houses."

After four hours and already having preached four times, we neared Kungu, the village we especially wanted to visit. For more than two miles we saw dozens of huts along the shore and many on the sides of the mountains. Sometimes we could see houses on the tops of hills.

The swells by this time were rising to three feet high. We moved slowly, up one side of each wave and down the other. I wondered how we would be able to come in to the beach without the waves filling the boat from the back. We would just have to try.

As we approached the village, people appeared from all directions, some seemingly from nowhere. By the time we reached the beach, some two hundred had gathered. They were curious because they had never seen a boat with two motors, nor such a beautiful, white boat as "Wajumbe." Who was coming in this strange sort of craft?

They solved our problem of landing. As soon as we had touched the shore, some twenty men caught the boat and pulled us beyond the reach of the terrific waves beating against the shore. Only one wave caught up with us and left about fifteen gallons of water in the back. So amazed was I at their rapidity, it took me several moments to get my composure.

The first man to extend his hand to me was relatively young-looking,



*Hamisi, Missionary Owens' Muslim companion, drives "Wajumbe" toward a small fishing village.*



*They paddle a dugout from a nearby village to attend a preaching service, as curious boys examine "Wajumbe."*

*The missionary witnesses to a group on the beach at Kalalangabo, one of many lakeside settlements.*

*Missionary Owens' visits to these isolated villagers has made it possible for them to have a church and a school.*







*A shoreline tea shop open for business.*



*Markets like this at Kigoma are familiar lakeside scenes.*

standing erect and clad in a long, neat, and very clean white gown. He first welcomed me, saying he was the local head man, and then inquired about my mission. After explaining our being there, he politely asked if I would please speak to his people.

All the time others were arriving, and the crowd continued to grow. I wondered whether those on the fringes could possibly hear me over the splashing of the waves. With very little motion among them, they listened to the message of salvation through Jesus.

After inviting whoever would to come to Christ, I distributed all the tracts I had brought, and within a few minutes I sold all the Scriptures. The people bought them for half the price we had paid for them.

The head man then invited me to visit the village school, which was government-supported and loosely run. With him leading and many people following, we passed the marketplace and a dispensary where a doctor visits half a day each month. Not far away the mountains rose several hundred feet high, and we could see huts all up the sides, with patches of corn, cassava, and banana palms scattered here and there. To the north Ruanda-Urundi's mountains reached high into the sky, and across the lake the Congo's mountains jutted up very much like they do on our side in Tanganyika.

After about fifteen minutes we reached the school where two insufficiently trained teachers had under their command 140 students. Both invited me to take what time I wanted to talk

with the boys and girls.

The pupils had just taken exams for entrance into a government boarding school near Kigoma. Only one had been accepted. This meant their education was finished except what they could get here in their own village.

They listened intently as I told them of Jesus and his power to save, and very quickly they were singing choruses in their native tongue. At the close both teachers urged me to return when I possibly could. Having no books other than the simple grammar they were studying, I promised to bring them some for a school library.

With another procession following, we returned to where "Wajumbe" awaited us. After a push-off by several men, we were on our way again over the waves, which by now had subsided considerably.

As we passed each village, people stood along the shore, waving friendly as to say "do return again." Occasionally we could hear the familiar "Wajumbe wa Mungu" (Messengers of God). Even as we passed the chimpanzee reserve the still, quiet mountains seemed to resound these words.

After two and a half hours of fighting the waves, which fortunately grew smaller and smaller, we glided into our Kigoma harbor on water as smooth as glass. Myrtice and the children had come to meet me, waving a welcome home.

With "Wajumbe" back on the carrier, we pulled her to her familiar resting place where she would stay only until she would go out again on such a safari for souls.



*Women such as these often become relatively prosperous by selling vegetables in the local markets.*



# Taking Christ To a Dying Village

By ERIC H. CLARK Missionary field evangelist in Kisumu, Kenya

*A fisherman sails his dhow into the inlet, nearing home.*

IN THE DIM LIGHT of the little grass hut, we gradually perceived upon the floor a youth stretched on his back upon a very dirty cotton blanket. He lay quite still as if dead, and his big eyes—wide open but motionless and unseeing—glittered in the gloom, staring upward at the slender roof poles.

He was in a high fever and now, having reached the last stage, was unconscious. His thin cheeks were sunken—his mouth partly open—and stamped upon his childlike features was the absorbed, contemplating expression of one who is about to die.

Squatting just as silently by the side of the blanket was a woman, his mother. Except for an occasional movement to bathe his brow or moisten his lips, she had remained there almost as motionless for five days and nights.

Outside, his father mournfully stuffed strings of oiled cotton lint into the crevices in the hull of his fishing dhow. This he did with rhythmic taps of his hammer upon a skilfully manipulated chisel.

For a week now he had fished alone. Today he knew with a bitter certainty that the boy—his only son—would never again accompany him upon the great lake which the Wazungu (Europeans) call Victoria Nyanza.

He remembered, as though it were yesterday, the squeals of delight from

his small son when for the first time he stood unaided upon the heaving deck of the dhow as it sliced through the waves with a stability unexpected from such an unwieldy craft. And how he had screamed in a mixture of excitement and terror when the great but tattered sail flapped noisily in the wind, at such times as the changing of the tack. And later, when he grew older, his amazing agility as he raced barefoot around the tossing, rolling dhow, rearranging the ropes and rigging with a deft efficiency that brought a gleam to the father's eyes and a surge of pride to his heart.

Across the other side of the small inlet, one of many in the bay called Kavirondo, lies the *shamba* (garden) of the white official who lives in the brick and concrete house with the flat roof, upon which he sometimes sleeps. Many times he had tried to persuade the fisherman to move to another part of the lake, for there is much marsh and many still pools here. The mosquitoes breed very fast, and there is much fever in this part.

The inlet is less than six miles by water from the town of Kisumu, Kenya, and perhaps twelve on foot, but there is no road for a *gari* (car).

When we emerged from the hut we were just in time to see the magnificent and enormous conflagration of sunset spreading over the heavens in a crim-

son glow, while the great lake gleamed and scintillated with the reflected light from the red brilliance of the floating clouds above it. As we picked our way carefully back to the boat, we could discern already the small fires of the fisherfolk, which had been lit not for warmth—for the night was hot—but for the sake of smoke which would help to keep off the mosquitoes.

Yet, this evening we could appreciate nothing of the beauty of the heavens. And as the outboard motor spluttered into life and then roared away, carrying us swiftly toward Kisumu and home, it seemed to me that the once-picturesque little village now resembled an oval patch of green wilderness, flung down into the abyssal night and darkness of death without Christ, and therefore without hope.

Surely if the masses of men and women of Africa are ever to be reached for Christ, it will not be because they came to the church but because the church went to them wherever they might be—on the highways and where the hidden trails and the little *shambas* are dark and dim.

The church must go to them with something more than the official's sense of duty or the philanthropist's benevolent knowledge of their material needs; it must be with the spirit of Christ and the concern of Christ. This is and always must be the essence of all that we do in his name.

BY ERIC H. CLARK

Missionary field evangelist  
in Kisumu, Kenya

**L**AKE VICTORIA NYANZA, situated between the East African territories of Tanganyika, Uganda, and Kenya, is the greatest lake in Africa and the second largest in the world. Discovered in 1858 by John Hanning Speke, an English explorer searching for the source of the Nile, it was circumnavigated in 1875 by Henry M. Stanley, the first white man to do so.

Except for a few East African Railroad steamers, the lake's nearly twenty-seven thousand square miles are today still the sole domain of countless



*COVER: Missionary Eric Clark and Evangelist Boaz Katlechi look toward their destination before casting off.*

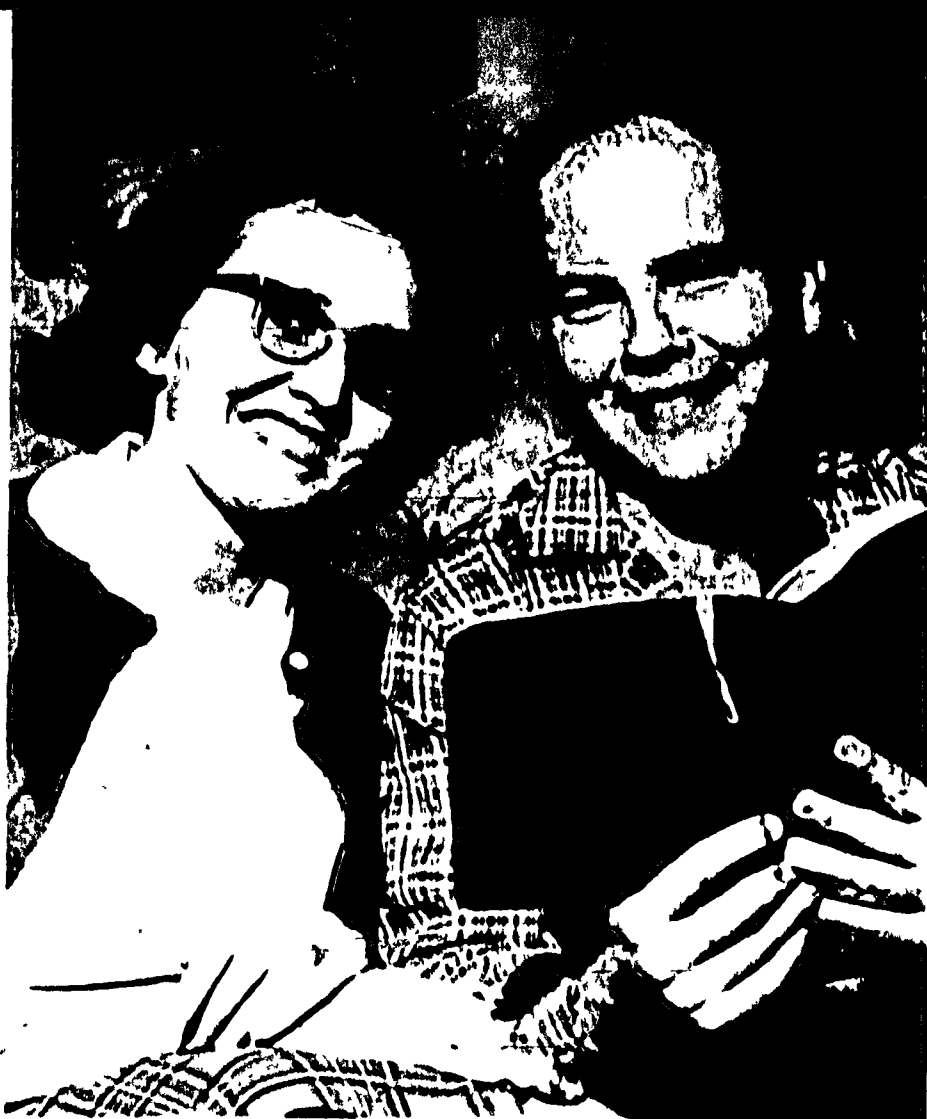
African sail-driven dhows and cunningly hewn log dugouts.

Populating the circumference of Lake Victoria are hundreds of small fishing villages. Mostly inaccessible by road, they nevertheless possess a multitude of people, many of whom have never heard the gospel. Situated also within this vast inland sea are numerous islands, each with its own community seeking to maintain a precarious existence by fishing.

When we arrived in Kisumu, on the Kenya side of this great lake, we were both challenged and provoked by its potential harvest for the kingdom. We prayed earnestly that the Lord would provide us a boat. In the budget estimates we presented in 1960 we

# Gift of God for Fishers of Men





BAPTIST AND REFLECTOR PHOTO BY JACK CHILDS

*Mr. and Mrs. John Locke found God's way to help meet needs overseas by giving their boat for use in Africa. Originally bought for bass fishing on Tennessee's Old Hickory Lake, "Thawabu" is now used in fishing for souls of men.*

*Below, Missionary Clark and African helpers launch the boat, dedicated to the glory of God.*

meanwhile, had the opportunity to hear missionary Carlos Owens speak at Brookside Church in Nashville. Carlos told the Lockes of the need of another boat for missionary Eric Clark on Lake Victoria. . . .

"It so happened that the Lockes had purchased the year before a boat, motor, and trailer. They had saved three years to make the purchase. Boating and fishing were pleasures that the Lockes enjoyed together. These dedicated Christians began to balance off their pleasure as a family fishing for bass on Old Hickory Lake against the challenge of 'fishing' for souls in Africa. They talked about it as a family. They made their decision as a family. The boat must be laid on the altar for Africa regardless of the cost to their pleasure."

After we received the boat we dedicated it to the work of glorifying Jesus Christ. Although it had already been dedicated from the time it was given, we asked our Kisumu evangelist, Boaz Katiechi, to ask God's blessings for its safety and service. Then we named it "Thawabu," which in the Kiswahili language means "The Gift of God," for this is how we interpreted its coming to us.

We have made contacts in several fishing villages, and by sailing right across the bay we can reach Homabay, where we have a growing work. This saves us a journey of twice as many miles by road with its extra expense.

God is blessing his own gift, the giver, and those who sail in her for his great purpose. Today we go fishing as did the early disciples, not for fish but for men.

cluded a request for such a craft. But, as expected, there were more pressing needs to be met from our East African Mission funds. Hence our request could not be granted.

A few months later a dedicated, devoted Christian, John Locke of Nashville, Tennessee, presented his own boat to the Kisumu station. Mr. Locke is not a wealthy man, and his gift was a sacrifice. In such ways does God work in men's hearts.

Mr. and Mrs. Locke had been inspired by the gift of a similar boat to Missionary Carlos Owens, a member of our Mission stationed at Kigoma on Lake Tanganyika.

Writing in *Baptist and Reflector*, the Tennessee Baptist paper, the background of the Lockes' generosity was told by Roy Gilleland, state Royal Ambassador secretary:

"Part of the story begins in New Guinea. Mr. Locke was a service man there (1943-44) during World War II. He saw the people starving from lack of food. He ached for their spiritual needs as he saw them bowing to gods of stone and wood. He came home with a hunger in his heart for people without Christ.

"Early this year [1961] John and Mrs. Locke heard Dr. Baker James Cauthen speak at their church, Grace Baptist, of the needs of people in other lands. Memories of the people in New Guinea returned. The fires of compassion were fanned to white heat.

The Lockes came away from that service asking God to show them a way to help. Three months later God gave the Lockes an answer. In the words of Mr. Locke, 'You had better not make any promises to God you don't mean because He will soon give you a chance to deliver.'

"About three months after John asked God to show him a way to help, a friend brought to his attention the project of the Tennessee Royal Ambassadors to send a much needed boat (The Wajumbe) to serve as missionary transportation for Carlos Owens on Lake Tanganyika in East Africa. John,



ขอเชิญชวนท่านไปร่วมประชุมที่  
**คริสตจักรใหม่เบงกอล**  
 ถนนสุภกิจ อ. เมืองลพบุรี  
**ประชุมพิเศษ :**

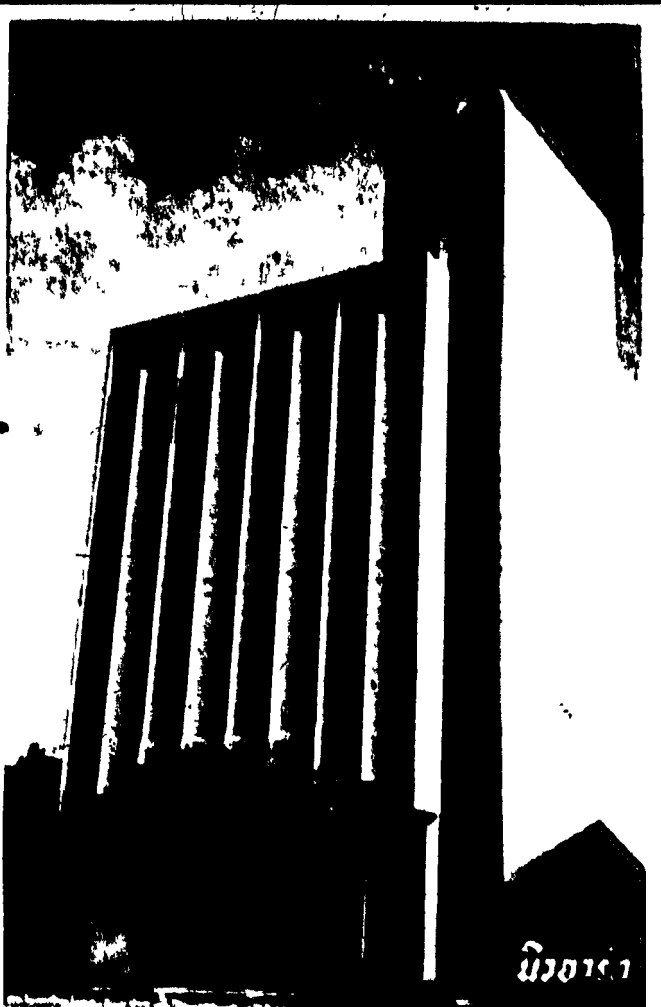
เริ่ม 27 ส.ค. 61 — 10 ก.ย 61 เวลา 19.00 น.

ทุกวันอาทิตย์ เวลา 10.30 น. และ 19.00 น.

ทุกวันพฤหัสบดี เวลา 19.00 น.

“พระเจ้าทรงรักโลก จนได้ประทานพระบุตรองค์เดียวของพระองค์เพื่อทุกคนที่วางใจในพระบุตรนั้น  
 ไม่ต้องพินาศ แต่มีชีวิตนิรันดร์.”

โยฮัน : 3:16.



*This invitation to the church's two-week evangelistic campaign was distributed widely throughout Chacheungsao. In addition to a picture of the newly completed building it gives the times of services and the quotation of John 3:16 at the bottom.*

# a church for Chacheungsao

BY ROBERT R. STEWART    Missionary field evangelist in Chacheungsao, Thailand



*LEFT: Pastor Chun leads the dedication service for the new church building.*

*RIGHT: Former Missionary-Adviser Ronald C. Hill, now in Chonburi, leads the prayer of dedication.*





*The church choir sings an anthem, "Hallelujah for the Cross," as Pastor Chun directs.*

**A**S YOU CROSS the bridge spanning the Bang Pa Gong River and enter Chacheungsao, Thailand, you can now see a new and thrilling addition to the city's skyline. It is the cross-fronted steeple of newly built Chacheungsao Baptist Church, towering as a lighthouse of the gospel over the shops and homes of this provincial capital of fifty thousand people.

The beautiful and functional three-story concrete building, standing in one of the busiest market areas of Thailand, is the result of the combined prayers, giving, and work of the dedicated members here and of mission-minded Southern Baptists in America.

After several years of praying, saving, and looking, the members purchased a piece of land in the heart of the city where thousands of people pass each day. Although it was very expensive, they felt this location was strategic, both in ministering to the members and reaching the lost, and



*The congregation, including missionaries, attend dedication service.*

were willing to make the necessary sacrifices to buy it.

Their dedication deeply impressed the missionary-adviser, Ronald Hill, and in 1958 the Thailand Baptist Mission sent a request to the Foreign Mission Board for help. Funds were granted the next year, giving all Southern Baptists a part in constructing this much-needed building. The members gladly agreed to provide the furniture and other equipment.

*Members and visitors enjoy fellowship after the dedication service.*

Just after the building plans were completed and the contractor secured, a fire swept through the market area in May of 1960. It devastated the old rented church building and the homes and shops of most members. This caused a delay in construction of about nine months, for the city engineers agreed upon a new street layout, making it necessary for the church to give up several yards of land across the back of the building site for a future street. This left an area of only ten by thirteen yards. The architect then had to draw new plans to utilize every inch of space.

The church was fortunate in securing a Christian architect and contractor, both of whom considered this project an opportunity to serve and glorify God.

The members having recovered





*Going on an evangelistic trip to a nearby village are Missionary-Adviser Robert R. Stewart, Pastor Chun, and Khun Nitya. The missionary preaches as the national Christians play the accordion and sing.*



somewhat financially, everything was in readiness again by February last year. The land was dedicated on Chinese New Year, and construction finally began. Pastor Chun and members did all the supervising, and I, as the present missionary-adviser, only gave a few words of encouragement from time to time. By August the building was completed.

The concern now was providing furniture and equipment. With the small amount of money left from construction, some of the pews were bought — unfinished. Young men of the church then sanded and varnished them, giving their time and labor in place of money which they did not have. Individual members gave pews, the lighting fixtures, fans, and folding chairs, as well as a beautiful sign for the front of the building.

These were truly gifts of sacrificial love, from people who are very poor and who had not yet fully recovered financially from the previous year's fire. For instance, members of one family, who make their living by selling home-made ice cream from a little push-cart at two and one-half cents a dish, were raising pigs to earn a little additional income. They planned to use a large portion of the extra profit to buy a gift for the new building.

Shortly before the pigs were to be sold, almost all of them died. The family was deeply disappointed, but the oldest son, who is the church organist, said he was determined to sacrifice and find some way to give. This example inspired an equally poor family to give enough from their meager income for the church to buy a much-needed fan for the auditorium. Other necessary items, such as a pump organ, pulpit, hymnals, and Bibles, were given by sister Baptist churches in Thailand.

Later in August more than three hundred fellow Christians and friends from many provinces came to join with the members in a service of praise, thanksgiving, and dedication to God. Representatives from at least fifteen other churches and chapels stood before the congregation, a visible symbol of the prayers and concern of Baptists throughout the nation.

**A** WEEK AFTERWARD, the members gathered for preaching and prayer to ready themselves for using the new building and to prepare for the special evangelistic campaign the following two weeks. Services were held each night, with gospel preaching, singing, and motion pictures on the life of Christ. The campaign was conducted immediately after the church's opening to let all the people of Chacheungsao know the true purpose of this towering new building.

The members wanted everyone to know that they have the right to enter and participate in the services at all times. Since so many meetings in Thailand are by invitation only, it was important to assure people that they were welcome and that the building was not just for use of the members only. As a result of personal invitations to the city's residents and public officials, thousands of handbills, and morning street preaching services, the new building was filled to capacity—250 to 300 people almost every night.

At least half of these were adults, and many came for nearly every service. As most of them were hearing the gospel message for the first time in their lives, they were not yet ready to step out and make public decisions of accepting Christ, but many showed definite interest in other ways. A number inquired about Christianity.

One government official came to my home on the last day of the campaign and asked questions for three hours. As he left he said, "I came to find out about the ethical teachings of Christianity, but now I see that it is the way of salvation." Whether he and others follow through to receive Christ as Saviour depends largely on the continuing personal interest of the members and the missionary.

Chacheungsao Baptist Church stands not only as a lighthouse of truth in this capital city; it is also a center from which the gospel goes into the whole province of more than three hundred thousand people. The pastor and church young people go out regularly with the missionary to preach, witness, and distribute tracts in about fifteen villages and towns.

In one place, where the Lord has blessed in a special way, there are at least twelve adult believers, many of whom previously had known nothing of the gospel. They meet each Wednesday and Saturday night, from about 6:00 to 10:00 P.M. in one of their homes. The visiting young people lead the singing, teach the children, and help witness, usually arriving home after midnight.

Being the "mother" church of this little band of new Christians, Chacheungsao Baptist Church is no longer on only the receiving end of prayers and concern but has the thrill of helping and encouraging others. It is now completely self-supporting and is growing stronger financially, spiritually, and evangelistically.

Thanks also to the prayers and gifts of Southern Baptists in America, it has an adequate building in which to train its own members and from which to reach out to the lost multitudes who desperately need to know of and believe in the Lord Jesus Christ.



Members of this Primary class, taught by Mrs. Aung Din (left), a Burmese, and Mrs. Raj, an Indian, learn early in their lives that "Jesus loves the little children, All the children of the world."

# Bangkok's Cosmopolitan Congregation

**ON ANY SUNDAY**, a glance over the congregation of Calvary Baptist Church in Bangkok, Thailand, reveals that worship here is an international experience. Thai, Burmese, Chinese, English, Australian, and American members gather as one in Christ. They are among thousands of other English-speaking people in Thailand's capital city.

Until recently, Missionary John E. Ingouf served as pastor while awaiting entry into Indonesia. He and his wife Glenn are now in language study in Bandung.

Pastor Ingouf greets the Burmese Chit Khin family on the church steps. Mr. Chit Khin manages the Union Burma Airway Office in Bangkok. Two other sons, Monty and Ronnie (below), are now studying at Harrison-Chillhowee Baptist Academy in Tennessee.



The missionary stops to chat with an American serviceman at Calvary Church.

These boys in the Deaver Lawton Royal Ambassador chapter are typical members of Calvary's international family.







*Living frugal lives and saving to help support  
Christ's world cause, a teacher and salesman were*

# Missionaries on Missionary Ridge



**F**EW PEOPLE ever suspected that John and Anna Fox were preparing to be foreign missionaries.

He sold general insurance; she taught school. Both lived to the age of eighty. Not until their deaths was it known that this brother and sister, who lived together on the slope of Missionary Ridge in Chattanooga, Tennessee, had saved \$300,000 to help support efforts for Christ around the world. Now, posthumously, they at last had become missionaries.

Before John Fox died in November, 1957, he arranged for the income from his \$250,000 estate to go to the Foreign Mission Board. When Anna Fox died three years later her will disclosed that she had similarly left \$50,000. The net incomes will go each year through First Baptist Church of Chattanooga, where they were members in their later years.

Luther Joe Thompson, the pastor, presented to the church on February 4 a check for \$9,245.38 as the first full year's net income from the John H. Fox Foreign Mission Trust Fund. The estate in 1961 had yielded only \$1,670.51 to the Foreign Mission Board while other settlements and initial administrative expenses were being met. Miss Fox's fund has not yet begun contributing to its missionary purpose, however, as these expenses are still being taken care of. Nevertheless, income from the combined trusts eventually will amount to between \$10,000 and \$12,000 a year, Dr. Thompson pointed out.

Both John and Anna Fox had directed that all payments from their trusts be credited to First Baptist Church before being sent to the Foreign Mission Board. Thus the money is going the same way as all Southern Baptists' gifts, both designated and through the Cooperative Program—from the church to the state convention offices and then to the Southern Baptist Convention Executive Committee, which sends it to the Board in Richmond.

The Foxes' trusts are administered by a bank and trust company in Chattanooga. Many other estates, of course, are willed for missions in whole or part each year by Christians faithful unto death. These are bequeathed in various ways: direct to the Foreign Mission Board, through state Baptist foundations, and through the Southern Baptist Foundation. Each estate is ad-

ministered as the testator directs.

Commenting on the check presentation from the John Fox fund, Dr. Thompson said: "It seemed peculiarly appropriate that on Baptist World Alliance Sunday, when a great missionary church emphasized its fellowship with twenty-four million Baptists in one hundred countries, it should receive the first full year's receipts from a mission trust which in perpetuity will serve to enlarge that fellowship in Christ. Sunday was a day of rededication to the stewardship of the gospel, both at home and around the world, and a reminder that that stewardship can continue after death."

In a statement she wrote before her death Miss Fox expressed the concern for missions that had motivated both her and her brother. God had called her as a foreign missionary when she was graduated from college in 1906, she said, but because of her mother's ill health she stayed home to care for her.

**I**N 1915 when I began to teach regular I dedicated everything God would give me in a Trust to send Missionaries to the Foreign Field to answer his call," she wrote. "When my Estate can send the Missionary it will be in my place but going over 50 years late."

"Miss Annie," as her pupils affectionately called her, was born January 3, 1880, on a farm in Bradley County, Tennessee. Besides her older brother John, she had three brothers and three sisters, all of whom are deceased except Mrs. Hettie Fox Gillam of Chattanooga.

Going through public schools in Cleveland, Tennessee, she was graduated from high school in 1901 as valedictorian of her class. She then attended Chattanooga Normal College (no longer in existence) and later Moody Bible Institute in Chicago. In addition, she studied at the University of Tennessee in Knoxville and at the schools in Murfreesboro and Johnson City that are now Middle and East Tennessee State Colleges. Later, she was graduated from the former Centenary College in Cleveland, Tennessee.

Early in her career Miss Fox taught all grades—first through eighth—in a one-room school in Temple Grove, Georgia. Because there was no Sunday school nearby, she organized one in the schoolhouse. Attendance was good.

Afterward, she taught in another

one-room school in Jersey, Tennessee. One of her pupils, now Mrs. O. Y. Smith, wrote this tribute to her after her death, published in a Chattanooga newspaper:

"It was my good fortune to have had Miss Annie as first grade teacher in the school term of 1903-'04. . . . Her poise, her command, her character will live, always, in the hearts of her pupils.

"Some years later it was my pleasure to be a member of the faculty in which Miss Fox was continuing her effective teaching.

"Later still, in years of retirement, it was a rare privilege to be a frequent visitor in her lovely well-kept home near the top of Missionary Ridge.

"Hers was a well planned, well lived, meticulous, efficient, resourceful [life], and one of great self-reliance and courage."

In 1909 Miss Fox gave up teaching for a while to serve as church missionary for Second Baptist Church of Cleveland, Tennessee, known then as Tabernacle Church. She later became the first paid employee of Ocoee Baptist Association as a field worker, visiting country churches and organizing Sunday schools and missionary societies.

When her family moved to Chattanooga in 1915, Miss Fox worked briefly as matron at Bonny Oaks School, where she taught girls to cook and make their clothes. She also read the Bible to them and prayed with them.

Miss Fox then taught in the Avondale School and later went to the East Chattanooga School, where she taught the third grade for twenty years, retiring in 1937.



**J**OHAN H. FOX was born two and a half years before his sister Anna—June 3, 1877—and on the same farm in Bradley County.

Having become a Christian as a young man, he too was interested in missions, Miss Fox wrote after his death. He helped organize two missions in Chattanooga and gave two lots for Olive Street Baptist Church, besides helping to build it. For ten years he was a deacon in Avondale Baptist Church and taught a class of boys.

"Often when he had worked hard all day, he and the pastor would visit in the homes and win the lost to Christ," Miss Fox said of him. She continued:



*John and Anna Fox lived frugally in this house at 2606 Olive Street.*

"When we moved to the East Chattanooga Baptist Church, John and the pastor would go out in the country and hold services; also [they would] have meetings at the mills at the noon hour.

"When John started to have his will written, he said that he had spent so much time in trying to make a living and such little time working for the Lord, that he wanted his estate to work for his Great Saviour Jesus Christ."

Later joining First Baptist Church, both John and Anna Fox conferred frequently with their pastor, Carl J. Giers, now pastor of Shades Mountain Baptist Church in Birmingham, Alabama. Dr. Giers described Mr. Fox's desire to support the work of Christ when he united with the congregation in 1949:

"Not long after John came into the church, we were raising money for a remodeling program that cost somewhere around \$42,000. All of the funds had been given but approximately \$7,000. The finance committee through the deacons recommended that the church borrow the necessary fund to complete the project.

"One Monday, Brother Fox came into my study and modestly asked, 'Pastor, do you think that a church with as many fine Christians as we

have should borrow \$7,000?' My reply was that we had to complete the building. With this he readily agreed but insisted that it would not honor the Lord to borrow so small an amount.

"Then very quietly and modestly, Brother Fox said, 'Pastor, I don't want to see our church borrow that little money. There are men who will respond if an appeal is made. Here is my check to start the fund which you can use if you will get the rest of the money.'

"Without stating the amount of the check, he handed it to me and left my office. When I looked at it, this humble Christian had given \$1,000. The challenge was accepted, and the church entered into remodeled and expanded facilities without a debt because a man wanted to honor the Lord."



**B**ESIDES its special mission offerings sponsored by the Woman's Missionary Union, First Baptist Church had an offering in May each year for expansion. "Without fail, John Fox was the first to make his offering to this appeal," Dr. Giers said.

"A frequent statement that Brother Fox made was, 'We must make the

church strong and attractive at home so that she can reach all the way around the world.'"

And the church does reach around the world with large gifts to missions. Besides their Cooperative Program support, the members gave about \$20,000 to the Lottie Moon Christmas Offering both in 1960 and 1961.

Dr. Giers also remembered well the time Miss Fox first told him about her dream of using her life savings to send missionaries:

"One hot summer day, Miss Fox, after seeing her doctor about her eyes which caused her great pain, came by the office to confer with me, as her pastor. The appointment had been made by Miss Fox.

"After a brief discussion, she came quickly to the point: She wanted to establish a 'Foundation for Missions' which was to be handled by the Foreign Mission Board of the Southern Baptist Convention. The other point she made was that she wanted the First Baptist Church of Chattanooga to have credit for whatever the earnings of her estate would provide for foreign missions."

About both the brother and sister, Dr. Giers added: Their one desire was to honor Christ. They lived frugally but always had the necessities of life. Unlike so many people who put everything in the show windows and therefore have nothing on the shelves, John and Anna Fox put little in the show windows, but their shelves were filled for the Lord's use."

Dr. Thompson, now the pastor, also commented:

"It was their desire to obey the Great Commission of their Lord that motivated them to live lives of industry and frugality that others might be sent. The membership of the church little guessed the breadth of their dedication and the length of their vision. They were quiet, modest, and unassuming.

"Life for most of us is made up of things from which we get separated in the course of the years: possessions, wealth, casual friends, passing interests, social ambitions and desires; but for the Foxes it was another story. They had learned that this life is essentially an opportunity in exchange, and they arranged to 'take it with them.'

"Multitudes will learn of a Saviour's love because of Anna and John H. Fox's fidelity in Christian stewardship."

# Only Baptists Could Find Me

By N. SANKARAN



**M**ANY TYPES of Christians sought me, but only Baptists could find me. Later I learned that these Christians, who believe in the Baptist principles, are more greatly concerned for the lost souls than many other denominations of Christians. Baptists searched earnestly and prayerfully, and they brought the message of salvation to me.

Moreover, I learned that our beliefs are based on the New Testament teachings of the Bible, which are true and democratic in principle. Also, I find greater fellowship with one another, and nobody stops anybody from having fellowship with our Lord. There are numerous opportunities to serve our Lord in the Baptist way, and

as we do them we find closer fellowship with him and peace and happiness as a result. That is why I am a Baptist.

(N. Sankaran is a Malay Indian. He was reared in a strict Hindu home in India and has lived in Singapore about seven years. Three years ago he came to my house seeking to learn of our religion because he wished to marry a Baptist girl. After counseling he came to know Christ as his Saviour. Mr. Sankaran gave this testimony in Calvary Baptist Church's Adult Training Union, of which he is president.)—Charles H. Morris, Singapore

## Sunday School at My House

By ANG TJIE SIEN

**I** LIVE in the city of Djakarta, Indonesia. When we came here in 1954 my mother saw so many children in the neighborhood who did not know about Jesus that she decided to have a Sunday school in our home. Our house was very small, but from fifty to eighty children always man-

aged to crowd into one room each Sunday morning.

Last year we had to move to another section of the city. I felt very sad to leave that neighborhood, for the children had no other way of knowing about Jesus. Their parents were not Christians, so they went to Sunday school alone.

My mother is a Christian, and we go to church at Giredja Baptis Kalvari here in Djakarta.

In this new neighborhood my mother saw the need of a Sunday school. She didn't wait. She began to have Sunday school in our home again. My sister teaches the class, my mother is always present, and "Miss Eblem" comes when she can.

There are always sixty to eighty children present. People are surprised and ask, "Where do you put them?" But, it seems there is always room for one more.

Every Sunday afternoon I take about ten children with me to the church for Training Union.

God is love. He never changes. He always cares for me.

(Ang Tjie Sien has accepted Christ as his Saviour, studied in the class for new Christians, and been baptized, the first child to do so in Kalvari Church. It is very difficult for a child in Indonesia to make a public profession of faith and follow his Lord in baptism.

The thinking of the people is that Sunday school is for the children and worship service for adults. A child is told that he must wait until he is at least thirteen years old before he can be baptized and become a church member.)—Evelyn Schwartz, Indonesia

Ang Tjie Sien (foreground) meets with children of the Sunday school.



## For a Strong Home Base

**T**HE SPIRITUAL NEED of a foreign missionary's homeland is something that stays in his heart no matter how far away he goes. The Annie Armstrong Offering is, to him, an occasion for prayer and enthusiastic hope for an adequate response on the part of Southern Baptists.

This is true, not only of foreign missionaries, but also of the Foreign Mission Board's home office staff.

We are praying that the goal of \$2,910,000 will be substantially surpassed, making it possible for the Home Mission Board to give the assistance so sorely needed in pioneer areas and for reaching the large cities with an adequate ministry.

There are more than seventy million people in the United States who have no identification with the Christian faith. We must reach them with the gospel of Christ, both for their sakes and for making our country a stronger home base for sending that gospel to all nations.

## Acceptance of All Men

BY EBB C. SMITH

Professor, Baptist Theological Seminary, Semarang, Indonesia

**R**ACIAL FRICTION is perhaps the most divisive issue confronting the world. Unconfined by geographic or cultural factors, racism is rampant in the United States, Indonesia, South Africa, and wherever men live together. The ill will is sometimes based on differences in color or cultural standards. Sometimes it is directed toward other groups or toward all groups save one's own. But it always disrupts peace.

There can be no peace until men learn to live together regardless of race, color, station, or custom. In the basic presuppositions of Christianity and Islam are suggestions for overcoming racial tension and thus realizing peace.

The Muslim solution is included in the comprehensive concept of *Ummat*. Briefly described, *Ummat* is the belief that God alone is the master of man. In common servitude to God all men are drawn into this

incomparable, democratic brotherhood. Since, according to *Ummat*, God is the sovereign Lord of men, no distinctions are allowed because of race, nationality, or color. The Muslim, believing all to be God's servants, must treat all as brothers, be they Muslim, Christian, or atheist. Only the God-given distinctions of righteousness are allowed within the compass of Muslim teachings.

Edmund Perry says one of the certifying credentials of Islamic testimony is that confessing Muslims practice no segregation or discrimination in their "brotherhood." In man's common enslavement and surrender to *Allah* lies the Muslim answer to racial tension.

A more certain foundation for overcoming racial friction is found in the revelation of God's love at the cross. In Ephesians, Paul alludes to this love, stating that redemption makes all men one in Christ. Since the cross shows man's universal need as well as God's general provision and impartial judgment, the pride of self and race—the underlying cause of racism—should be obliterated. The one God has provided the one way of salvation for all men regardless of color, station, or ability. It follows that all believers are one in Christ. Jesus Christ constitutes the peace and silences the antagonism between men because in his life and death he abolished the hostility (Eph. 2:14-15).

When God's love and goodness find expression in Christian hearts there is acceptance of *all* men. Man's mind, when patterned after God's, harbors no antagonism. The life in which the cross has its finished work finds no room for racism or arrogance of any type. In God's love for all mankind and in the redeemed man's responding love for God and his neighbor lies the Christian solution to racial friction. This answer is obviously superior to that of the Muslim as it involves universal love, while the Muslim idea involves only common enslavement to *Allah*.

The present problem pertains to practice. The Muslim generally exercises the brotherhood demanded by *Ummat* and thereby enhances the missionary ambitions of Islam. For this reason the Muslim in Indonesia declares Islam as the religion of all men and Christianity one of white men only.

World events seem at times to bear out such a mistaken idea because some Christians in practice fail to implement the mandate of the cross in relation to race—and the Christian world mission task staggers beneath the weight of inconsistency.



# Those Who Must Stay

BY BAKER J. CAUTHEN

I VISITED RECENTLY in the home of a dedicated pastor who, with his wife, longed to go to the mission field but found it was not possible. Their beautiful family life reflects the spirit of Christ, and their church evidences the warm missionary compassion which they feel.

Sometimes the missionary candidate discovers health problems he did not know existed and becomes aware that it is not advisable to go. Often the health examinations indicate that the person can work well under normal circumstances but would not be able to stand up to the strains of missionary service.

Very real strains are inevitable. Long separations from loved ones — particularly when there are infirmities, old age, or family crises — place heavy burdens on the missionary.

Adjusting to strange customs often is quite a problem. This is sometimes called "culture shock." Often when prevailing ideas of sanitation or cleanliness are considerably underdeveloped, missionary parents are much concerned for the health of their children.

Learning a difficult language and being dependent upon that language for communication is one of the sharpest adjustments. Some missionaries have a natural talent for languages, but most of them find it very hard work. One must have the capacity to keep going even though he is making mistakes and must not be too discouraged when his mistakes sometimes make him seem ludicrous.

Some areas of missionary service exposed to crises and dangerous conditions have to be faced. These tensions can make a high demand in a foreign land.

When it is ascertained that various factors in a missionary family make it inadvisable going to the field, what is a person to do?

First of all, he is to remember that "the gifts and the calling of God are not repented of" (Rom. 11:29 ASV). This means that God puts his impressions in our hearts for missionary service in order to bless us and not to frustrate us.

**E**VEN IF the missionary candidate discovers that the door is closed to foreign service, he soon realizes it is not closed to direct missionary participation. He begins to realize that he can become a voice for missionary concern and conviction.

His preaching becomes filled with the note of missionary challenge. He becomes well informed about missionary needs, opportunities, and work and can serve as a center of information for those around him.

Through intercessory prayer he joins hands with missionaries across the world and reinforces them for spiritual service.

People of all ages around him become aware of the urgency of the missionary task. Young people are inspired to consider Christ's expectations for their lives. Older people are brought to a new sense of participation through giving. The life



of the church becomes saturated with missionary concern, and a larger portion of its resources is shared with the rest of the world.

Sometimes people who cannot go are led to do remarkable things. Some months ago a will was left by a lady who in her youth had felt called to be a missionary but could not go. She taught school and saved all the money she could. In her will there was left \$50,000 for missions. [See "Missionaries on Missionary Ridge," page 12 this issue.]

In the forward thrust of missions, many are needed at the home base who have as keen, burning personal commitment to the missionary task as any who labor abroad. Without them the missionary enterprise would be lacking in strength. They differ from missionaries on the fields only in that they have an address in the United States.

If these lines are read by some who longed to go but who found that the way was closed, I pray that God may use them to bring comfort and strength and that they may point to the fact that God may have put the impressions in their hearts in order that an essential labor on behalf of all the world might be done at the home base.

# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Billie (Mrs. Walter E.) Allen  
*Dar es Salaam, Tanganyika*

## Nation Free of Colonialism Needs Freedom from Sin

ON DECEMBER NINTH we were privileged to see a new nation born. How thrilled we were as we sat on the ground in Tanganyika's new national stadium amid thousands of Africans, many of whom had walked miles to share in this history-making event. Even though we arrived two and a half hours early, we found the stadium full, as some had been waiting for more than seven hours. Hundreds of African police patrolled the area, and directly behind us were men with police dogs. However, anyone anticipating trouble would have been disappointed, as the entire celebrations were carried on in an orderly manner.

We were thrilled with the people as Tanganyika's new flag was hoisted to the top of the pole and the crowd rose and shouted "Freedom! Freedom!" This is a glorious moment in the life of any nation, yet we know that Tanganyika's greatest need is not freedom from colonial rule but from sin.

We feel as Paul felt concerning Ephesus that "a great door and effectual is opened" here in Tanganyika. Already this country has been applauded by the world for her peaceful evolution to freedom. Her prime minister, who advocates religious liberty and condemns racial discrimination, has won the respect of many world leaders.

Certainly this is an opportune moment for Southern Baptist missions in this great country. The urgency of the task at hand is heavy upon us. Because we cannot be assured that these opportunities will be ours for long, we must pray even more that we shall use them to the greatest advantage for Christ.



Van Gladen  
*Torreón, Coahuila, Mexico*

## Special Offerings Needed To Make Advance Possible

FROM WHAT I READ in some Baptist state papers, I have received the impression that many people are seriously reappraising the relation between the Cooperative Program and the special mission offerings. A physician from Texas who visited our Mexican Baptist Theological Seminary was concerned about this problem. He asked why it is necessary to ask people who faithfully support their church budget with tithes and offerings to

make a special gift for mission causes. Were not those tithes and offerings also meant for mission causes?

Among other things, I suggested that he study the distribution of the income of his church, his state convention, and the Southern Baptist Convention. When he would see what a small part of his tithe finally reaches the Foreign Mission Board, perhaps he would understand why he was asked for more at the end of the year.

It is this kind of concern that may produce a healthy realignment of emphases in our denomination. I do not question the necessity of a strong home base. However, excessive stress on this theme sounds suspiciously like an effort to excuse obvious and questionable luxuries in many churches and in some denominational agencies.

An army that keeps its soldiers and supplies at home base is not likely to win the war. The best it can hope to do is to defend its own territory. When has Christianity, and particularly the Baptist version, become merely a defensive religion? If we Baptists ever become primarily interested in "holding our own" it will be time to examine carefully just what we are holding.



Frances (Mrs. Charles W.) Davis  
*Anaco, Anzoategui, Venezuela*

## Touched by Christian Home, Girl Is Opposed in Own Home

ONE WAY missionaries witness for Christ in a foreign land is through the testimony of a Christian home. I am thinking now of a lovely Venezuelan girl, Josephine, who lived in our home and helped with the housework when we lived in Maracaibo.

Josephine came from a home of constant turmoil and fighting. She had been impressed with the serenity of our home and those of other Christians she knew. She said, "Christian people live good lives, and I would like for the man I marry to be a Christian so I can have a peaceful home life." Although she herself had not professed faith in Christ, she recognized that there is no lasting peace without him.

Josephine attended church services with us and showed a definite interest in the gospel. One evening Charles and I sat with her in our living room and explained the simple plan of salvation. The "old, old story" was new to Josephine, and tears came into her eyes as she read John 3:16, substituting her own name for "whosoever."

The following Sunday morning Josephine went to see her mother but returned in time to attend the evening service with us. We were hoping and praying she would make a public profession of faith in Jesus Christ as Saviour, but she did not.

After the service she explained that she had wanted to do so but her mother, a strong Catholic, had told her that if she became an evangelical she could never return

home. She said, "This is too hard; soon you will be moving to another city. If my mother refused to let me live at home, what could I do?"

Please pray for Josephine and her mother, that God will work a miracle in their lives.



Marjorie Jones  
Ejura, Ghana

## Uneducated Workman Reminds of God's Care

EVELYN STONE AND I worried and tried to find ways to get water into our underground tank at the house here in Ejura when we moved last fall from Kumasi. One of the workmen told me there had not been any rain for three months, although it was the rainy season; therefore, there was not a drop in our tank.

We knew we would be here only three days before leaving again for some Woman's Missionary Union schools and Sunday school clinics, so we brought enough drinking water in jugs for the three days and used river water from a barrel for bathing.

Another laborer heard me talking about the water problem and said, "Don't worry, white woman. God is up there." The day we left for Kumasi it started raining and continued every day, giving a good supply of water for the tank. It takes an ignorant laborer sometimes to remind us again of a fact we should always know: God is there, and he is concerned about our daily needs.



Clyde J. Dotson  
Gatooma, Southern Rhodesia

## Some Hunger for Gospel; Others See 'White Christ'

WE SPENT one week at Gorodema, across the Umnati River from our Sanyati Station in the Gokwe Reserve area. The people there, who live in tiny mud huts, had never had much opportunity to hear the gospel.

We camped near the chief's *kraal* (village). The chief himself is one of those who made a profession of faith in Christ. They all wanted to learn to read, so each day we had a class. Men, women, boys, and girls attended. There was no blackboard, so they made the letters on the ground with sharp sticks. Before the week was finished some were able to read simple sentences.

One day I invited the chief to eat with me. I was a little apprehensive that he might return the favor and ask me. I had seen them eating boiled rats—head and all, hair and all—but I was not invited.

Another needy area is Zimba Reserve. The people there had heard of our Baptist mission at Sanyati, and they collected money to send a man to ask me to come for meetings. We spent a week there, and the response was wonderful, for the people had a great hunger for the Word of God. I explained that we would not be able to help them financially, but they said, "We want a church, and we will make the brick and build, even

if we have to sell our cattle to do it." They wrote recently that the brick were ready.

One of the women said when we left, "Tell the missionaries that we are hungry and thirsty here." Pray for the unreached areas in Africa. There are many such places.

ALL OF AFRICA is in a state of turmoil now. To the north most of the countries are independent. There have been riots over the Rhodesia-Nyasaland federation, and police and troops have had to be called out to restore order. The day is past when the white man can rule and keep down with force the overwhelming majority of Africans.

I think if our Christian friends at home could realize the great damage being done to missions over the world by their racial attitudes, they would try to show more love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7).

The whole future of missions in Africa, and over the world, depends largely on whether we show that love. One African said to me recently, "You can't fool us any more; you have a white Christ."



W. Carl Hunker  
Taipei, Taiwan

## Chinese Faithfully Witness On Freedom's Front Lines

I HAD TRAVELED all night in a Chinese military vessel, and my legs were wobbly as I stood in the gray, early morning light on the shores of Matsu, about one hundred miles from Taiwan (Formosa). I was one of a group of about thirty Chinese and missionary pastors on a good will mission to the people of this rock-ribbed island only five miles from the China mainland. Through field glasses I could see buildings on the China shore, reminding me of the six hundred million who live behind the Bamboo Curtain.

Through the day we held services and were shown the military defenses of this island, the very front line of the free world's forces. But what I longed for most was spiritual freedom for every man on the island.

Then, to my surprise, I met Kou Chen-mei, a soldier who several years ago was a Sunday school teacher in our church. After warm greetings he said, "We have no church or meeting place—no preacher. So I, with several other brothers, hold services in the homes or wherever we can. We have some who are Christians from the mainland. Others are new Christians. We need Bibles and tracts."

This was evidence to me of the power of the gospel that makes a man a witness wherever he is, under every kind of circumstance. History is made beautiful by thousands of unknown and unnamed missionaries such as he.

Several months later, little Hwai Ning Baptist Church on Taiwan was filled with friends and church members who had come for the commissioning of their pastor, Lin Nan-tien, and his wife to be foreign missionaries to Korea, with their two children. Our Taiwan Chinese Baptist Convention, only seven years old, already has five home missionaries and has sent its first foreign mis-

sionary, Pastor Mu-Heng-rei, to Bangkok, Thailand.

Before them now stood this little family, a symbol of God's working in the hearts of a man and a people to send the gospel to the Chinese living in Korea. Such an undertaking taxes their financial resources but they are glad to have this part in sending the gospel "into all the world."

I uttered a special prayer for Pastor Lin and for the little church which, in obedience to the command of the Father, has given up its pastor.



Fern Harrington  
*Baguio, Philippines*

### Taiwan Missionaries Tell Of Refugee Needs in Korea

PAUL LIN'S letters from Korea describe a heart-rending task among North China refugees, almost half of whom are without any source of income and others of whom live on meager incomes from small stores. He and his wife were recently commissioned as missionaries of the Taiwan Chinese Baptist Convention in a very impressive service.

Both of them grew up in wealth (she was once a movie star), but they were willing to leave the pastorate of a large, thriving church in Taiwan to go to this difficult field with a modest salary in the midst of dire poverty.



Garreth E. Joiner  
*Quito, Ecuador*

### Mission Has Varied Core; Former Contacts Renewed

THE FIRST SUNDAY we held services in the University Center Mission only nineteen people attended, but five of those made a profession of faith in Christ as their Saviour. Until the permanent church building is finished we are meeting in a rented building with windows facing the street. There is always a "congregation" looking in through the windows and listening to the message by means of the loudspeaker system.

Our main objective is to reach the students from the university across the street. Still, the composition of our congregation is varied. For instance, during the summer months a visiting philosophy professor from Mexico and an ex-convict, who first heard the gospel in prison, were often present in the same services. The professor has now returned to his country, but the ex-convict continues to attend regularly.

Although we have had fifty to seventy-five on special occasions, our average Sunday school attendance ranges between twenty-five and thirty. These are faithful Christians who will be the nucleus for a great work in the future.

HERE IS A SEQUEL to the story of Mariana, the girl whose mother made her stop working for us when she became interested in the gospel (THE COMMISSION, Oc-

tober, 1961, p. 25). A few months ago she returned, asking for her job back. Since we had already hired someone else we could not take her. However, the Gerald Doyles, our co-missionaries, did hire her.

We feel this was the answer to prayer and that God led her back under the influence of Christians so that she might have the opportunity to give herself completely to him. Continue to pray for her, as pressures from her home have made her appear rather indifferent to the gospel.

Here also is the "second chapter" to another incident we wrote about six years ago. At that time a fifteen-year-old boy accepted Christ in our church. He expressed a joy and peace he said he had never experienced before. However, his parents objected strongly and ordered him to stop attending church. When he persisted his father packed a bag, set it outside the door, and said, "You are no longer my son and I am no longer your father!"

The boy went to a neighboring country to find work. We heard no more from him until recently when he appeared at our church, now a grown man. His first words were, "I have never forgotten the gospel that I heard here when I was a young boy."



Imogene (Mrs. C. Ray) Crowder  
*Ibadan, Nigeria*

### Baptist Work Lags Behind Progress of Modern City

NIGERIA IS TRULY an emerging nation. Progress is seen everywhere. Driving into Ibadan from a southerly direction, one can see the many tin-roofed buildings scattered over the hills and valleys which make up Ibadan, the largest Negro-populated city in Africa. A block from the Baptist building a twenty-six-story skyscraper is being built—truly a beautiful and majestic structure. Air conditioning, television, shopping centers, modern equipment, frozen foods, and beauty shops are to be seen in abundance. Yet, with all the progress in this modern city, we have only seven Baptist churches, and only two of these are large and well-developed.

Ibadan is predominately Muslim, claiming an estimated 75 per cent of the population. As we look over the roofs of the numerous houses and buildings surrounding us, we see thousands of places where multitudes of people live who do not know Jesus as their Saviour. Ibadan has the large University College, the University College Teaching Hospital, and many well-educated men and women. In the midst of all this modern life and modern education, countless numbers of men, women, and children need to be reached with the gospel.

Scattered around Ibadan are many small villages where the people live in mud huts with thatched or tin roofs. Many are isolated and cannot be reached by car all the year. A number of them have small Baptist churches, but many villages remain untouched with Christian witness.

We find life in the city very different from that in Keffi. Eight o'clock each morning finds Ray at the office in the Baptist building doing his work as the Ni-



gerian Baptist Mission bookkeeper. In Keffi, many weeks and months could pass without our seeing another Baptist missionary. Here, however, it is not unusual for us to have from ten to fifteen missionaries a week for meals and overnight accommodations. We are enjoying this fellowship with our missionaries very much, as we are having an opportunity to become better acquainted with many of them. We are, however, looking forward to the day when we can return to our work in the north.



Billy B. Tisdale  
*Tarlac, Philippines*

## Missionary Laymen Grow Churches and Reap Souls

THE PROVINCE of Tarlac continues to be a very responsive area for preaching the gospel. Recently we saw two new churches organized in Concepción and Santa Ines, and very soon two more will be organized.

Let us tell you a little about Santa Ines. This work was begun in November, 1959, as a mission point of the Tarlac First Baptist Church, to be directed by the laymen. Faithfully these men sowed the seeds every Sunday afternoon in Barrio Sta. Ines, and God honored their efforts.

In the past half year about ninety new believers have been baptized as an evidence of their new faith in Christ. Among them is the barrio lieutenant and vice-lieutenant (the village leaders) and two of the formerly most notoriously wicked men in that area. To see their transformed lives is to have renewed faith in the power of the gospel.

Last month when this group of believers organized into Sta. Ines East Baptist Church, they invited a layman from Tarlac to serve as pastor and one of the two converts mentioned above as assistant pastor. They immediately opened mission work in the adjoining barrio. What a glorious picture of early New Testament Christianity: self-supporting, self-governing, and self-propagating. Pray that this fire might continue to burn in their hearts.



Nannie B. (Nan) Owens  
*Iwo, Nigeria*

## Independence Boom Brings Progress, Pride, Problems

AS WE WOULD EXPECT, there have been many changes in Nigeria since independence: new roads, schools, businesses, factories, buildings—projects of all kinds. Perhaps the biggest change of all is in attitude. The people as a whole are bursting with pride over the success of their independence. They are especially proud that Nigeria has played a prominent role in the United Nations and that there has been peace in the country.

I am proud, too. But, along with the new nationalism goes outspoken criticism of the policies of other nations, and you can be sure the United States comes in for more than her share.

Education is booming. When I left on furlough in 1960 education was good enough, but the situation then does not begin to compare with the present intense thirst for education. Our own schools are being affected—drastically in some cases—by the government's requirements and ambitions. The more I learn about it, the more frustrated I become.

Iwo had collected several thousand pounds and held land for more than two years, waiting for the Nigerian Baptist Convention to come in and establish a school. Because we do not have the teachers we finally had to say, "If you want the Catholics to do it, let them. We see no possibility of accepting your offer any time soon." Similar cases are multiplied, and the Catholics are on hand throughout the country with the money and the personnel, not to mention unmatched aggressiveness.

But, all is not frustration. Many encouraging things are taking place in this new era. There is cause for rejoicing in the staunchness of the evangelical Christian witness as well as for lamenting its comparative smallness.



Thelma (Mrs. Albert I.) Bagby  
*Porto Alegre, Rio Grande do Sul, Brazil*

## Students' High Records Reflect Credit to School

WE HAVE REJOICED as our students have taken first places in entrance exams to universities. When our graduates take the exams we often hear remarks such as: "Oh, you came from Colégio Batista? Then you are in fine condition." Also, our teachers in the college say they can tell in one class period whether a student finished at our elementary school or another one.

A doctor called me on the phone to ask, "What do you have in that school? I have a patient with high fever, and I am having a hard time making him stay at home, so great is his desire not to miss a day."

One lady said, "My husband expects miracles of this school. He often says, 'Deus no céu, e Colégio Batista na terra . . .'" (God in heaven, and the Baptist school here on earth . . .). These unsolicited praises make us rejoice.

We are gladdened daily—hourly—by the confidences we enjoy of students and teachers. We strive to give "instead of dry land, springs of water; instead of heaviness, the garment of praise; instead of the thorn, the fir tree; instead of the brier, the myrtle tree; instead of ashes, beauty."

A Portuguese teacher had the students write compositions on "My School," and he was so moved with the answers that he brought the papers for us to read. What they believe is reflected in their daily contacts, and we knew what we would find there.

When I retire I want to write what I have heard in my little office—the prayers prayed and the promises made to him. The day is never long enough, but I mount up with wings as eagles, because I see him work in these tender, young lives. Much is said about our youth of today, but I am grateful I am allowed to see their yearning after a centrifugal force in their lives.



I kept a poster of last year's graduation group that had special significance for me—a one-armed boy rid of complexes; a boy who was such a stutterer that he shunned a public school but now is integrated and adjusted; a pretty young girl who also could hardly enunciate a word, and now few know she had this handicap; two students from broken homes with problems too big for them who are now getting first places in their classes. Every picture on that page was someone with a special need.

Only 10 per cent of the schools in the city received freedom from inspection, and ours won this honor and distinction. Various times it has been chosen with the top ten in the city for special recognition to take part in TV contests and radio quizzes in geography and history.

Of course, the highest point in the year is our week of evangelistic services. Early morning prayer meetings, begun in preparation for the services last year, were continued at the ardent request of the students. Every morning sixty to seventy pupils attend. These meetings are directed by my husband and various teachers, and one morning each week is student day.



Elaine Hancock  
*Kowloon, Hong Kong*

### Refugees Need Spiritual As Well as Physical Help

OUR NEWSPAPERS recently reported that the government of Communist China plans to release some one hundred thousand more people in order to decrease the population of some of their crowded cities. We feel sure that those who are released will be only the aged and the sick who are not able to work. No doubt most of them will come to Hong Kong and Macao.

In the last few weeks at the clinic we have seen several people who have recently arrived. Please pray for these new refugees and for all who serve the Lord here that we may be able to minister to them. Pray for the people in China—especially for those who are Christians and suffering much hardship—and for the millions yet unsaved who now have no means of hearing the gospel.



Maurine (Mrs. John H.) McTyre  
*Santiago, Chile*

### Luther's Hymn of Faith Is Answer to Ave Maria

LA ROCA CHURCH, where we have our membership and spend much of our time, recently held its annual Youth Week. Nearly two hundred attended the services one night, in spite of an active campaign of street noises and distractions.

One night a Catholic mass was held across the street in front of an apartment building facing our church. Curiously enough, the young people of our church were

listening that evening to a discourse on the Inquisition in Chile while the Ave Maria was intoned across the street. Our service ended with the most thrilling singing I recall ever hearing of Martin Luther's "A Mighty Fortress Is Our God," sung as an affirmation of faith.



Jane (Mrs. Earl R.) Martin  
*Arusha, Tanganyika*

### Africans' Questions Show Their Religion Is Practical

EARL PREACHED not long ago for a small rural church which meets in its new mud and thatched roof building. After the sermon an unusual thing happened. The leader of the church, who is also the head man in the village, asked the missionary to remain at the pulpit while members of the congregation asked him questions about his message.

It was a refreshing experience to hear their pointed queries on what the sermon meant and how Scripture truths apply to daily living. It could be a useful method even in churches at home. It convincingly demonstrated the truth that although the African has a simple way of life, his Christianity is thoughtful and practical.



Billy P. Keith  
*Tokyo, Japan*

### Only Spirit-Led Effort Can Reach Lost Millions

A MISSIONS SCHOLAR has said that if you take our Southern Baptist converts on our world fields and drop them into the city of Tokyo, this vast metropolis would outnumber them forty to one. To say "there is a job gigantic" is hackneyed and trite. Of course there is. But realistic circumstances beset the jobber. What are they?

First, professionalism can develop as easily on the mission field as in a First Baptist Church. The hazardous concession to being a career missionary—just suffering for Jesus and not really doing an immediate job—is as much a possibility on foreign soil as in Fort Worth, Dallas, or Oklahoma City.

Secondly, in view of the hordes of people being reached by cigarettes, alcohol, dope, immorality, and materialism—thousands by the thousands—we must find a way to reach people with the message of Christ.

Thirdly, a new thrust in evangelism can come only as we recognize our dependence on the Holy Spirit. Mighty revival blazes have swept through North China, across America, into India and Burma. But they came only as the Holy Spirit dealt with individuals who met his requests of desire, faithfulness, and prayer.

At our recent annual Mission meeting there was a consuming emphasis on the Holy Spirit and the need for his work in Japan. The experienced missionaries are concerned about Holy Spirit leadership and action. They

have set a good example for us with lesser experience.

A torrential, rushing wind of revival can sweep across Japan. Thousands, even millions, can be saved. Japan can be 30 or 40 per cent Christian in our lifetime. Pray with us to that end.



James G. Stertz  
*Russelsheim/Main, Germany*

### Refugee, American Groups Sacrifice To Have Churches

WE TRAVELED NORTH after Christmas to visit three German Baptist churches made up almost entirely of refugees from the East Zone, and we were warmly welcomed by the pastors and people. Some of them had little or no contact with Americans before.

The congregations of these three churches are building modest chapels which will seat approximately 350 people and cost about \$62,000. They make use of every corner for youth rooms, etc. Many of these people lost everything when they fled, and what they do now to have a church is truly sacrificial. Their earnestness, Christian devotion, and hospitality toward us was like another Christmas gift. We pray there will be money available from your gifts through the Foreign Mission Board to give a hand where it is richly deserved.

We hope also to see English-language churches organized in Munich and Berlin shortly. A Baptist chaplain in Munich wrote us that a church there was going to "happen" any day and asked for our assistance in getting it started. It is amazing to see what these American Baptists abroad will do with and without to have a church of their own.

The mission of Frankfurt at Heidelberg has nineteen members and nineteen tithers. Bethel in Frankfurt, with 170 members, has pledged \$30,000 for 1962, of which 26 per cent is marked for missions. A project of this church is a mission among Spanish migrant workers in Frankfurt. A hoped-for project will extend the witness to Greek workers living there.



Betty (Mrs. Orby L.) Butcher  
*Bangkok, Thailand*

### Medical Ministry Proves Reality of Christian Love

THE LOCATION for the Baptist hospital has been decided upon. It is to be in the little town of Bang Kla. I say little, but actually it is like a "county seat" town and has a population of about ten thousand. The surrounding area has about fifty thousand people. They do not have any medical work in this *ampur* now, except for a Bangkok doctor who goes out there on week ends. The town has just completed a new water system, complete with filtering. Everyone on the medical committee and the doctors and nurse felt the leading of the Lord as this town was selected.

I would like to tell you of one incident since we have

been here. We spent the week end in Chacheungsao with the Bob Stewarts, who told us the thrilling story of going to preach in a small village 'way off the beaten path. It takes thirty minutes by car and then about that long by boat to reach this village. The man who asked him to come was not there, but another man opened his home. Bob preached and went back time and time again.

Six months later there were fifteen Christians in this group. At first they met with great opposition by their fellow residents in the town. One member was a school teacher, highly thought of until he became a Christian, who then faced ridicule. Bob now goes to the village twice a week to preach and teach.

While we were with the Stewarts, Bob told Orby of a girl who was ill and asked him to go with him to make an examination. Orby did so and suggested that some tests be made of her at the hospital in Bangkok. The townspeople would not believe that a foreign doctor had come all the way there to see her, for they knew their own doctors would not come. At first, they told the Christians that they were lying—he could not be a doctor. The Christians persisted that they saw with their own eyes Christian love expressed.

Here in Thailand life is not considered so important. Many of the government hospitals will not admit a person if they think there is a chance he will die. They don't want their hospitals to get a bad reputation.



June (Mrs. Herman L.) Petty  
*Nazareth, Israel*

### Baptized Despite Ridicule, Youths Witness with Joy

FOUR YOUNG PEOPLE in white robes are standing with their respective pastors in the blue water of the lovely pool at the Baptist Center in Petah Tiqva, waiting to follow the Lord in believer's baptism. A large group of eager spectators is singing in Arabic, Hebrew, and English—"O happy day that fixed my choice on Thee, my Saviour and my God!"

It is indeed a happy and meaningful day for these young people as they show the world that they are following Christ. The singing ceases and a hush passes over the crowd as each candidate gives his testimony of how the Lord saved him.

A depth and sincerity characterizes each of the speakers, for, in this land where infant baptism is customary, believer's baptism is held in disrepute and one is ridiculed for leaving his family's church community. Believer's baptism takes on a real New Testament meaning.

Many in the crowd are standing on tiptoes, trying not to miss a detail, for some have never witnessed such a scene before. Some are Jewish seekers interested in Christianity, others Jewish converts to Christianity. Some are Arab members of the Baptist church in Nazareth and others members of the Greek Orthodox or Catholic churches, but all interested enough in the Baptist program to come to the yearly Succoth (Feast of Tabernacles) Conference at the Baptist Center. Then one by one the candidates are buried with Christ in this sacred ordinance and are raised to walk in newness of life in Christ Jesus.

# Missionary Family Album

## ADDRESS CHANGES

### Arrivals from the Field

BENFIELD, Rev. & Mrs. Leroy (*Philippines*), Box 721, Savanna, Okla.  
 BURT, Rev. & Mrs. Daniel H., Jr. (*South Brazil*), 708 S. Wilhite St., Cleburne, Tex.  
 CANNATA, Dr. & Mrs. Samuel R. J., Jr. (*Southern Rhodesia*), 600 Woodard, Houston 22, Tex.  
 HARRIS, Rev. & Mrs. Robert L. (*Peru*), c/o Mr. George B. Culpepper, Box 471, Fort Valley, Ga.  
 JACKSON, Shirley (*South Brazil*), 4 Elm St., Natchez, Miss.  
 MATHIS, Virginia B. (*Philippines*), c/o J. F. Mathis, Twin City, Ga.  
 MUELLER, Rev. & Mrs. E. W. (Bill) (*Liberia*), Apt. 1, 229 Scott Ave., Memphis, Tenn.  
 OLIVER, Dr. & Mrs. A. Benjamin (*South Brazil*), 3624 Erath, Waco, Tex.  
 SAUNDERS, Mary Lucile (*Philippines*), 12009 Santa Monica Blvd., W. Los Angeles 25, Calif.

### Departures to the Field

ALEXANDER, Rev. & Mrs. Max N., Box 832, Bangkok, *Thailand*.  
 BRASINGTON, Rev. & Mrs. J. Bryan, Apartado Aereo 3177, Lima, *Peru*.  
 CARTER, Rev. & Mrs. William P., Jr., Casilla 9796, Santiago, *Chile*.  
 FORD, Ruth L., So. Bap. Mission, Box 6, Kediri, Java, *Indonesia*.  
 GIVENS, Sistie V., Rua Uruguai 514, Tijuca, Rio de Janeiro, GB, *Brazil*.  
 HALLOCK, Dr. & Mrs. Edgar F., Jr., Caixa Postal 320, Rio de Janeiro, GB, *Brazil*.  
 HARDY, Rev. & Mrs. Hubert L., Jr., Casilla 185, Temuco, *Chile*.  
 HOOTEN, Rev. & Mrs. Jimmie D., Box 2731, Dar es Salaam, *Tanganyika*.  
 JACKSON, Dr. & Mrs. William H. (Dub), Jr., 11 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.  
 MILLER, Floryne T., Seinan Jo Gakuin, Itozu, Kokura, *Japan*.  
 WATSON, Rev. & Mrs. Leslie, 171-2 Maruyama-cho, Miyazaki-shi, *Japan*.

### On the Field

CONNER, Marie, Box 124, Chiayi, *Taiwan*.  
 DUKE, Rev. & Mrs. H. Dean, Casilla 20-D, Temuco, *Chile*.  
 HOOPER, Rev. & Mrs. Dale G., Box 30370, Nairobi, *Kenya*.

KENDALL, Rev. & Mrs. Douglas E., Box 1928, Lusaka, *Northern Rhodesia*.  
 LAWTON, Rev. & Mrs. Wesley W., Jr., 3659 Kumu St., Honolulu 14, *Hawaii*.  
 LINDWALL, Rev. & Mrs. Hubert N. (Ted), Apartado 22, Quezaltenango, *Guatemala*.  
 LOVEGREN, Mildred, 169 Boundary St., Kowloon, *Hong Kong*.  
 McMURRAY, Rev. & Mrs. Jesse D., Joaquin Suarez 2960, Montevideo, *Uruguay*.  
 MITCHELL, Rev. & Mrs. H. Barry, Caixa Postal 178, Recife, Pernambuco, *Brazil*.  
 MOORE, Bonnie Mae, Bap. Mission, Box 100, Kaduna, *Nigeria*.  
 RANKIN, Dr. & Mrs. Samuel G., 12 Belfran Rd., Kowloon, *Hong Kong*.  
 TAYLOR, Sara Frances, Tucuman 358 Piso 6 Oficina K, Buenos Aires, *Argentina*.  
 WATSON, Rev. & Mrs. James O., Casilla 1194, Asunción, *Paraguay*.

### United States

CARSON, Grace S. (Mrs. W. H.), emeritus (*Nigeria*), c/o Mrs. J. L. Kramer, 59 S. Logan, Denver 9, Colo.

CAVE, Dr. & Mrs. John D. (*Argentina*), c/o E. P. Carden, Box 515, Dunlap, Tenn.  
 CLINTON, Rev. & Mrs. William L. (*South Brazil*), 121 Second Ave., Bremen, Ga.  
 CRAWFORD, Frances N. (*Gaza*), Rt. 1, Farmington, Mo.  
 DYSON, Dr. & Mrs. Albert H., Jr. (*Nigeria*), 1127 Nashua, Houston 8, Tex.  
 GARRETT, Doris O. (*Nigeria*), c/o Mrs. John D. Porter, 3400 Clawson Rd., Austin 4, Tex.  
 HALSELL, Dr. & Mrs. Thomas E. (*Equatorial Brazil*), 49 Claremont Ave., Apt. 6-D, New York 27, N.Y.  
 HUNT, Rev. & Mrs. Bob W. (*Taiwan*), Box 404, Albertville, Ala.  
 KENNEDY, Rev. & Mrs. Thomas J. (*Nigeria*), Box 22701, Ft. Worth 15, Tex.  
 MATTHEWS, Rev. & Mrs. W. Harold (*Philippines*), c/o Eugene B. Lee, Rt. 2, Georgetown, Ky.  
 McCAMEY, Dr. & Mrs. Howard D. (*Nigeria*), 4044 Sperry, Dallas 14, Tex.  
 MONTROY, Edythe I. (*Nigeria*), 241 Sage Ave., Drew, Miss.  
 MORGAN, Mary Neal (*Japan*), Carey Hall, 4211 Providence Pl., New Orleans 26, La.  
 ROGERS, Arlene (*Colombia*), 2020 W. Hayward, Apt. 12, Phoenix 21, Ariz.

### U.S. Permanent Address

(Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL.)  
 CANZONERI, Rev. & Mrs. George A.

*Cherie Lynn, daughter of Rev. and Mrs. James F. McKinley, admires a future playmate, the child of a neighbor in Comilla, East Pakistan.*





New Orleans and Southwestern Baptist Theological Seminaries during 1961 completed new quarters for missionaries living on the campuses. At left is Willingham Manor, a thirty-five-unit apartment building for married students at New Orleans, providing housing on the ground floor for retired or furloughing missionaries.

It is named for Dr. R. J. Willingham, corresponding secretary of the Foreign Mission Board from 1893 to 1914. Shown admiring their apartment at Southwestern, one of six units at the Fort Worth school, are Mr. and Mrs. W. David Lockard, missionaries to Southern Rhodesia, with their daughter Barbara Suzanne.

(North Brazil), 4604 Edmond Ave., Waco, Tex.

SAUNDERS, Letha M. (South Brazil), 2048 Highland Dr., State College, Pa.

## BIRTHS

CALCOTE, Robert Wall, son of Rev. & Mrs. Ralph V. Calcote (Japan), Jan. 26.

GIANNETTA, Robert Alan, son of Rev. & Mrs. A. Amelio Giannetta (South Brazil), Jan. 19.

HARRIS, Lillian Ruth, daughter of Rev. & Mrs. Robert L. Harris (Peru), Jan. 23.

McKINLEY, Dale Thomas, son of Rev. & Mrs. Hugh T. McKinley (Southern Rhodesia), Jan. 7.

ROBERTSON, Paul Stanley, son of Rev. & Mrs. R. Boyd Robertson (Argentina), Jan. 17.

SPENCER, Jonathan Bud, son of Rev. & Mrs. Alvin E. (Bud) Spencer, Jr. (Okinawa), Jan. 7.

## DEATHS

ANDERSON, Rev. Deckert, father of Ida (Mrs. Robert C., Jr.) Davis (Vietnam), Tyler, Tex.

ANDERSON, Mrs. J. Lawson, mother of Vivian (Mrs. Harris W.) Mobley (Ghana), Jan. 10, Savannah, Ga.

BAUGH, Joseph Franklin, Sr., father of J. Franklin Baugh, Jr. (East Pakistan).

BIBB, Small Drake, father of Frances (Mrs. Harry L.) Raley (Taiwan),

Jan. 29, Drew, Miss.

COATS, Mrs. G. C., mother of Marie (Mrs. Cecil F.) Roberson (Nigeria), Feb. 12, Meridian, Miss.

DEAL, Marguerite (Mrs. J. B., Sr.), step-mother of Frances (Mrs. Daniel B.) Ray (Korea), Jan. 14, San Marcos, Tex.

MULLER, Rev. Alfred Celso (Mexico), husband of Damaris E. Muller (Mexico), Jan. 28, Torreón, Mexico.

PARKER, E. L., father of Rev. John A. Parker (Chile), Dec. 15, Lucedale, Miss.

PATTERSON, Dr. Alonzo Scott, emeritus (Nigeria), husband of Ione G. Patterson, emeritus (Nigeria), and father of Mary (Mrs. Benjamin R.) Lawton (Italy), Jan. 21, Norcross, Ga.

## RETIREMENTS

ALLEN, Rev. & Mrs. William E. (South Brazil), Jan. 31.

RANKIN, Rev. & Mrs. Manly W. (Hawaii), Feb. 1.

## TRANSFERS OF FIELDS

DYAL, Rev. William M., Jr., field rep., South Field, Latin America, to missionary personnel associate, Foreign Mission Board, Feb. 8. Mr. and Mrs. Dyal are continuing on missionary status.

SMITH, Sr. Hoke, Jr., Colombia to field rep., South Field, Latin America, Feb. 8 (residence in Argentina). Mrs. Smith, continuing as a duly appointed

missionary, will be attached to the Argentine Baptist Mission.

## Th.D. Given Fergeson, Huey

The doctor of theology degree was conferred in absentia upon W. Joel Fergeson, missionary to Nigeria, and F B Huey, Jr., missionary to South Brazil, by Southwestern Baptist Theological Seminary, Fort Worth, Texas, on January 18.

## "Mother" Dozier Honored

Mrs. C. K. Dozier, emeritus missionary living in Japan, was given the West Japan Cultural Award on November 3 for her religious and educational contribution to the nation. She is the first non-Japanese to receive it.

The award is given annually by a newspaper, *Nishi Nippon Shimbun*. In addition to a scroll, "Mother" Dozier received an eight-day Westminster Chimes clock.

Mrs. Dozier, who served forty-five years as an appointed missionary, still actively ministers among the Japanese. She is the mother of Dr. Edwin B. Dozier, a professor at Seinan Gakuin in Fukuoka.

## Correction

The name of Rev. Roy Lee Bivins, missionary in Israel, should be so spelled rather than as printed on page 30 of THE COMMISSION for September, 1961.



# IN MEMORIAM



## **Alonzo Scott Patterson**

Born Wellborn, Florida  
February 17, 1885

Died Norcross, Georgia  
January 21, 1962

**A**LONZO SCOTT PATTERSON became a missionary to Nigeria in 1910 and, with the exception of interruptions from illness, continued under appointment until 1950.

Accepting Christ at the age of twelve, he became a Methodist and ten years later a Baptist. For two years he attended Southern College, a Methodist school in Sutherland, Florida (now Florida Southern College in Lakeland), during which time he was licensed to preach.

Upon being baptized in 1907, he was ordained to the Baptist ministry the same night and served as a missionary for the Jacksonville Association. His wife Delia, to whom he had been married a year, died in 1907, also. He soon entered Southern Baptist Theological Seminary and in 1910 received the graduate of theology degree. While there he was pastor of country churches and in Louisville, Mercer University in Macon, Georgia, awarded him the honorary doctor of divinity degree in 1932.

Appointed in 1910, Mr. Patterson went to Shaki for language study and later to Ede, where he directed a boys' school. In early 1912 he moved to Ogbomosho to teach in the Training School (now Nigerian Baptist Theological Seminary). Soon he was named to begin and direct Baptist Academy, a school to prepare young men for the seminary.

On furlough the next year, he attended Columbia College, a Baptist school then in Lake City, and in early 1914 was married to Ellen Lone Geiger, a fellow student. With Mrs. Patterson expecting their first child, he later returned alone to Nigeria, resuming his work as principal of the academy in Ogbomosho, supervising evangelistic work in the area, and starting an organization for girls. Mrs. Patterson and Scott, Jr., joined him in 1916.

After coming on furlough in 1918, illness detained him for the next two years. Returning to Ogbomosho, he became secretary-treasurer of the united seminary and academy and in 1921 moved to Shaki as field missionary. Bringing his family back to the U.S. two years later for their welfare, Dr. Patterson once more took up his work alone.

In 1925 illness again forced him to leave Nigeria and necessitated his resignation. He then served as pastor of several churches. The Board in 1937 asked him to return to Nigeria for an emergency personnel need. Although in constant pain and walking with crutches, he answered the call, leaving his family another time. He was principal of the Baptist Academy at Lagos, supervised several other schools, and was adviser to thirty churches. His health improved, but in working often sixteen hours a day his heart was strained. With a half-year furlough in 1939, Dr. Patterson continued serving at Lagos until late 1941. Along with his educational and church leadership, he directed the construction of many school and church buildings during the eighteen years he spent on the field.

Prior to and after his retirement in 1950, Dr. Patterson continued active, organizing five churches in Georgia, preaching in many others, fulfilling denominational tasks, teaching in the Mercer University Extension School, and gathering books and funds for African libraries. He also continued his own education at Emory University in Atlanta. The Baptist Convention of the State of Georgia last November awarded him a special citation.

Dr. Patterson is survived by his wife; a son, John G. Patterson, stationed with the U.S. Army in Germany; and four daughters: Mrs. Benjamin R. Lawton, a missionary to Italy; Mrs. Charlotte Butler, of Doraville, Georgia; Mrs. James W. Crandall, of Parris Island, South Carolina; and Miss Martha Patterson, of Norcross, Georgia. Another son and daughter are deceased.



## **Martha Anna Cloud Christie**

Born Stella, Missouri  
March 3, 1880

Died Houston, Texas  
January 7, 1962

**M**ARTHA ANNA CLOUD CHRISTIE served for thirty-nine years with her husband in Brazil, doing educational, evangelistic, and Woman's Missionary Union work.

Having become a Christian at sixteen, she was baptized by her future husband in 1903 while teaching school in Deerfield, Missouri. She attended Cooper College in Moundville and State Normal School in Warrensburg (now Central Missouri State College) and several years later studied briefly at Southwestern Baptist Theological Seminary. Married in 1907 to Alonzo Bee Christie, already appointed as a missionary, she received her own appointment two days afterward and immediately sailed to Brazil.

After language study in Nova Friburgo and Rio de Janeiro, they returned to Nova Friburgo where Mr. Christie helped start and became director of a school in addition to field work. Mrs. Christie served as matron and substituted as a teacher when her husband traveled to churches, besides caring for her family. In 1914 the school was moved to Campos, under direction of Rio Baptist College and Seminary, and Mr. Christie reassumed full-time supervision of field work, with the exception of an intervening period again as school director.

Until their retirement in 1946 the Christies lived in Nova Friburgo, Rio de Janeiro, Niteroi, and Petrópolis while Mr. Christie led Brazil's most extensive Baptist work in the state of Rio de Janeiro. During that time Mr. Christie intermittently directed the Campos school, which became Fluminense Baptist College. In addition to helping her husband, Mrs. Christie served in building WMU work in the state, teaching in training schools for church leaders, and working in Woman's Christian Temperance Union and Red Cross activities.

During retirement the Christies lived in Pomona, Cali-



fornia, and Corpus Christi, Texas. Mr. Christie died in 1951, and she returned to Brazil in 1957 for a four-month visit at the invitation of former students.

Mrs. Christie is survived by two daughters and two sons: Mrs. Margaret Roberts, Mrs. Christina Snyder, Alonzo B. Christie, Jr., and James I. Christie.



### **Alfred Celso Müller**

Born Hondo, Monclova, Mexico  
December 28, 1899

Died Torreón, Coahuila, Mexico  
January 28, 1962

**A**LFRED CELSO MÜLLER served his fellow Mexican people for twenty-two years, first at the Mexican Baptist Theological Seminary (then in Texas) and after 1946 as an appointed Southern Baptist representative.

Born a Mexican citizen of a Mexican mother and German father, he later became a naturalized United States citizen. His mother taught in mission schools, and his father, who died during Alfred's childhood, was a pastor and professor in a theological school at Toluca.

At the age of fourteen he entered Colegio Occidental, a mission school at Guaymas, living in the home of Southern Baptist Representative Frank Marrs, who enabled him to go in 1916 to Union Academy at Jackson, Tennessee. He was graduated two years later with highest honors and attended Union University in Jackson, receiving the bachelor of arts degree in 1922. While in the academy he began working his way as an instructor in Spanish, continuing through college. After graduation he married Damaris E. Wilkinson-Jaccard, a native of Switzerland and a fellow student whom he had taught Spanish for two years.

Mr. Müller remained at Union for a year, teaching Spanish, Latin, and history. He then entered Southern Baptist Theological Seminary, where he received the master of theology degree in 1927. While there he taught part-time at Simmons University, a school for Negroes in Louisville, and served as pastor of two Kentucky churches, having been ordained in 1923. For the next ten years he taught in Louisville schools, while doing further seminary study.

In 1937 the Foreign Mission Board employed him to the faculty of Mexican Baptist Theological Seminary in San Antonio. He taught Greek, Spanish New Testament, and other subjects, while serving as dean, librarian, supervisor of student missionary activities, and faculty secretary. The Müllers later moved with the seminary to El Paso. During World War II Mr. Müller was an army chaplain in the South Pacific and on U.S. posts.

Appointed in 1946, Mr. Müller first served temporarily at Morelia in southern Mexico and later at Durango, doing evangelistic work in the North-Central Association that comprised several states. Mrs. Müller remained in El Paso in order that their children's education could continue adequately. In 1948 he began translating theological books at the Board's Baptist Spanish Publishing House in El Paso, making frequent trips into Mexico for field work.

In 1950 Mr. Müller again joined the faculty of Mexican

Baptist Seminary which had been moved to Torreón. After returning to the U.S. in 1955 on his first furlough, to study at Southwestern Seminary toward the doctor of theology degree, a malignancy was discovered, which prevented his returning to Torreón until early 1958. A year later he was hospitalized for several weeks. Upon resuming his work at the Mexican seminary he followed a reduced schedule until a few months before his death.

Mr. Müller is survived by his wife in Torreón, two sisters, and eight children: Benjamin T. Müller, of Houston, Texas; Samuel A. Müller, of New York City; Mrs. Flora Daude, of Temple, Texas; Pierre J. Müller, of Lubbock, Texas; Daniel A. Müller, of Bar-le-Duc, France; David C. Müller, of Waco, Texas; and Harold and Ellen Müller, of Torreón.



### **Ernest Oscar Mills**

Born Columbus, Wisconsin  
March 4, 1873

Died San Angelo, Texas  
January 1, 1962

**E**RNEST OSCAR MILLS went to Japan as a teacher in a government-supported school and remained to serve for thirty-two years as a missionary.

After becoming a Christian at the age of seventeen he joined a Baptist church in Iowa, where he had lived since early childhood. Soon the ministry, especially foreign work, appealed to him, with particular interest in Japan.

He began teaching in public schools at nineteen and seven years later entered Des Moines College. Shortly afterward he contracted typhoid fever and, upon recovering, went to Idaho to resume teaching. In three years he returned to college, receiving the bachelor of arts degree in 1906. After another year of teaching he went to Japan under auspices of the YMCA as an English teacher. Although he also taught Bible classes in Chofu, he felt that his Christian work was too limited and applied to the Foreign Mission Board in 1910 for appointment, which he soon received.

He moved in early 1911 to Fukuoka, teaching English and Bible classes in a Baptist night school for young men and continuing his own language study. He also began holding English classes and Bible study for railroad employees in Fukuoka. Extending his teaching to other stations in the area and riding on a pass, Mr. Mills witnessed to fellow passengers, a practice he continued throughout his service in Japan. He followed up contacts with letters and visits and developed many lifetime friendships.

Mr. Mills was married in 1912 to Grace Ann Hughes, a missionary of another Baptist group, whom the Foreign Mission Board then appointed. The couple went in 1917 to Nagasaki, where he began evangelistic field work and Bible teaching. He later extended his witness to Sasebo, a large naval port, and to other points. Mrs. Mills died in 1932 during a furlough, after a lengthy illness. He continued his work in the Nagasaki-Sasebo area until 1940.

Living near Southwestern Baptist Theological Seminary in Fort Worth, where he retired in 1942, Mr. Mills con-

tinued active, speaking in churches, at colleges, and in seminary missions classes, until a long illness at Baptist Memorial's Geriatric Hospital in San Angelo, Texas. He wrote the 1949 Foreign Mission Graded Series study book for Intermediates, *Jottings from Japan*, in addition to articles for Baptist periodicals, hymns, and poems.

Mr. Mills is survived by a daughter-in-law, Mrs. Ralph Mills, of McAllen, Texas.



### **John Wilson Fielder**

Born Comanche, Texas  
January 27, 1880

Died Houston, Texas  
November 30, 1961

**J**OHN WILSON FIELDER served with his wife as a missionary to China for thirty-seven years.

Becoming a Christian at eighteen, he was ordained to the ministry six years later. In 1907 he was graduated from Howard Payne (Junior) College (now Howard Payne University) and received the bachelor of arts degree from Baylor University in 1910. He also attended Southwestern Baptist Theological Seminary and was given the honorary doctor of divinity degree from Howard Payne in 1945.

Dr. Fielder was pastor of several churches in Texas and taught in public schools before his appointment to China in 1912, assigned to Kaifeng, Honan Province. Two years later he married Maudie Ethel Albritton, to whom he had become engaged before her own appointment to China.

During his first years Dr. Fielder served primarily as an educational missionary at the Baptist college in Kaifeng. In 1915 he became pastor of the Kaifeng church. The Fielders were transferred in 1916 to Chengchow, also in Honan Province, where they worked in educational and evangelistic capacities for the remainder of their missionary careers. Dr. Fielder was co-pastor of the Baptist church and worked with Chengchow Academy, a school for boys. He also helped start a Religious Life Center, which included worship services and classes in Bible, music, and English, and did field evangelism in the villages around Chengchow.

Prevented from returning to Honan Province after a furlough during the Sino-Japanese war, Dr. Fielder lived for a brief time in 1937 at Fukuoka, Japan. While there he taught at the Baptist university, Seinan Gakuin. Returning to Chengchow, Dr. Fielder left his family in Japan and later was able to send them to Hong Kong.

Because of war conditions, the Fielders came to the U.S. at the close of 1940 and, again leaving his family behind, Dr. Fielder returned to China in late 1941. He was then interned by the Japanese in Shanghai for two years. Once more going to China in 1946, he worked in Chengchow until 1948, when Communist forces overran the area. The Fielders retired the next year, living in Waco, Texas, until 1959 when they moved to Texas Baptist Haven in Houston.

Dr. Fielder is survived by his wife; two sons: L. Gerald Fielder, missionary professor at Seinan Gakuin in Fukuoka, and Richard Byron Fielder; and two daughters: Mrs. L. G. McKinney, Jr., missionary homemaker in Hong Kong, and Mrs. Golda Jean Moore.



### **Nellie Miner Pierce**

Born New York, New York  
August 18, 1866

Died Brownwood, Texas  
November 17, 1961

**N**ELLIE MINER PIERCE served with her husband as a pioneer missionary in Yangchow (now Kiangtu), China, working there for forty-eight years.

Born in New York City, she moved with her family to Michigan in early childhood, then to Virginia, and was graduated with honors from high school in Richmond. Baptized at an early age, she felt called to be a missionary and under the influence of her pastor in Richmond, S. C. Clifton, a son of early China missionaries, she became interested in China. After teaching for several years she was appointed in 1891. On the ship to China she met L. W. Pierce, appointed the same year, whom she married in February, 1892. The couple then began their language study in Yangchow and, except for missionaries working briefly with them at first, were for several years the only missionaries living in the city or surrounding area.

Mrs. Pierce primarily did educational work, for many years as principal of the E Teh girls' primary school, the largest such school in Yangchow. She also taught week-day Bible classes for women at Shien Liang Gai Baptist Church and directed street chapel evangelistic work. After her husband was drowned while rescuing her from a capsized motor launch in 1922, Mrs. Pierce continued leading the school until it was closed during an anti-foreign uprising in 1927, when missionaries were compelled to leave. Returning two years later, she was able to reopen the school but on a smaller scale due to lack of funds. The two mission schools in the city were subsidized by the missionaries themselves.

After she was retired in 1936 Mrs. Pierce returned to China in 1938 at her own expense with her daughter, Dr. Ethel Pierce, who was a medical-evangelistic missionary in Yangchow for twenty-two years and is now retired. At the start of World War II they were interned and left China for the last time in a prisoner exchange in 1942.

Mrs. Pierce is survived by her daughter, with whom she lived in Brownwood, Texas, until her death at age 95, and a son, Rev. Herbert M. Pierce, of Wilburton, Oklahoma. Another son, Paul L. Pierce, died in 1956.



### **Mary Bibb Long Ware**

Born Tupelo, Mississippi  
December 30, 1895

Died Tupelo, Mississippi  
January 8, 1962

**M**ARY BIBB LONG WARE served with her husband for thirty-nine years as a missionary to China and Hawaii.

## FOREIGN MISSION BOARD

### Smith Elected to Field Post

Hoke Smith, Jr., missionary to Colombia, was elected by the Foreign Mission Board in February as field representative for the Latin American South Field, comprising Argentina, Chile, Paraguay, and Uruguay.

Smith and his wife will live in Argentina after completing their term of service in Colombia this year and a furlough.

He succeeds William M. Dyal, Jr., now missionary personnel associate on the Board's headquarters staff. Dyal, who returned to the U.S. because of family medical problems, retains missionary status while serving for the coming year. He will work with mission candidates and the Board's administrative staff in the appointment process. Before his service as field representative, Dyal had been stationed since 1953 in Guatemala and since 1957 in Costa Rica.

### 35 Attend Orientation

mission work were topics of a recent orientation conference attended by thirty-one newly appointed missionaries, two candidates for appointment, and two candidates for employment as missionary associates.

The conference, at Gulfshore Baptist Assembly, Mississippi, was sponsored by the Foreign Mission Board and directed by Elmer S. West, Jr., secretary for missionary personnel. On the faculty were fourteen other members of the Board's staff, twenty-five furloughing missionaries, specialists in pastoral care and linguistics, and several other guests.

### FMB Host to Medical Meet

The Foreign Mission Board was host to one hundred persons from Virginia, North Carolina, Maryland, and the District of Columbia in February at the first medical missions conference in the area.

The program featured discussions by furloughing medical missionaries and FMB staff members. Edna Frances Dawkins, associate secretary and head of the medical division in the Board's Department of Missionary Personnel, was co-ordinator.

The conferees—from nineteen medical centers — were medical, nursing, and medical technology students, resident physicians, staff nurses, student workers, and wives.

Other conferences will soon be held, or have already taken place this school year, in Georgia, Louisiana, Texas, Oklahoma, Florida, Missouri, and Tennessee. Miss Dawkins has initiated the holding of several such meetings annually.

### National Broadcast Planned

Baptists are planning a nation-wide radio hookup, with details being arranged by the Argentine Baptist Convention's radio evangelism board and the Mission's communications committee. Missionary James O. Teel, Jr., promoter for the radio evangelism board, will supervise.

Baptist churches and associations already sponsor radio programs in many Argentine cities and are expected to continue after the nation-wide ministry begins. "The Baptist Hour" in Spanish is being broadcast on an experimental basis in Mendoza.

### Student Apartments Opened



An apartment house for married students at the North Brazil Baptist

Becoming a Christian as a child, she soon felt led toward missionary service. Upon graduation as valedictorian from high school in Tupelo, Mississippi, she attended Mississippi Industrial Institute and College (now Mississippi State College for Women) and was graduated from the University of Mississippi in 1916 with the bachelor of arts degree. After teaching for three years she studied at Woman's Missionary Union Training School (now Carver School of Missions and Social Work), receiving the bachelor of missionary training degree in 1921.

Appointed to China in June, 1921, she married James Hamilton Ware, whom she had met in Louisville and with whom she was appointed, soon after they arrived together in Shanghai that fall. They served there, with the exception of furloughs and war interferences, until 1948.

After language study Mrs. Ware was teacher-principal of Tsing Tuh Girls' School until 1924, when she began a year of village evangelism. In 1925 she was ordained a deaconess of Sallee Memorial Baptist Church in Shanghai.

She taught in Eliza Yates Girls' School until 1933, with an interruption in 1932 by a Japanese attack. She then helped found a women's training school, in which she taught while serving as principal of a Bible school for girls until 1940. Her work was again interrupted in 1938 when the Wares fled to the Philippines after another attack. When the war became more intense Mrs. Ware returned to the U.S. while her husband continued in China. After internment he was repatriated in 1943. The Wares in 1946 went back to Shanghai, where she taught in the University Middle School until 1948, when the Communist advance forced them to leave again.

In 1951 they went to Hawaii, he serving as a pastor in Honolulu and she in general evangelism and Christian education. After retiring in December, 1960, they worked with a mission in Palmdale, California, until illness of Mrs. Ware compelled their return to Mississippi.

Mrs. Ware is survived by her husband; a son, Rev. James H. Ware, Jr.; and two daughters, Mrs. Emily Ware Ferrell and Miss Mary Carolyn Ware.

Theological Seminary in Recife was dedicated in December. The Wilcox Building has twelve furnished apartments on three floors.

It is named in memory of E. G. Wilcox, Southern Baptist missionary professor at the seminary for nearly twenty years before his death in 1940. His daughter, Mrs. Charles W. Dickson who is now a missionary to North Brazil, untied the ribbon across the doorway after the dedication [photo on preceding page].

Though plans for the apartments were approved a year and a half earlier, construction was delayed until Southern Baptist mission giving made the requested funds available. In spite of tremendous increases in prices of materials and labor, the contractor, a Baptist deacon, was able to hold the cost to a low figure, Missionary H. Barry Mitchell reported.

## CHILE

### Puntas Arenas Work Planned

The southernmost city of the world has captured the concern of Chilean Baptists and Southern Baptist missionaries.

The Chilean Convention in January voted to extend its work to Punta Arenas, a port on the Strait of Magellan, as soon as possible. It will seek to provide funds from its co-operative board to support a pastor. Churches in southern Chile will also help.

Punta Arenas has mushroomed in the past three years to a population of more than sixty thousand, and the city has colonies of people from many countries. Discovery of oil has also brought in millions of dollars.

Chilean Baptists also approved employment by their home mission board of two new missionaries, doubling the national staff.

The Convention's financial report revealed that receipts for 1961 were about double those of 1960. This advance is largely due to many churches' participation in the Forward Program of Church Finance and the resulting dedication of lives, explained Missionary John H. McTyre.

## EAST PAKISTAN

### First Men Baptized in Dacca

Missionary Patterson S. Johnson immersed two young men in December, the first baptisms resulting from South-



ern Baptist work in Dacca. They became interested in Christianity through the Baptist reading room and student center and the English-language worship services begun in 1959. Afterward they attended a six-month Bible study class for inquirers.

Both are from Muslim families, who have rejected them because of their Christian interest, Mr. Johnson said. Other young men have shown an interest, and the missionaries hope to organize a church soon in Dacca.

*PHOTO: Missionary Patterson S. Johnson prepares to baptize Uzzal Huq (left) and Fred Sanilovely.*

## ECUADOR

### Fifth Church Organized

Ecuador got its fifth Baptist church and Guayaquil its third in January when Calvary Baptist Church, in the city's La Tola suburb, was constituted with twenty-one members.

The church called Angel Mosquera as pastor, who has led the work in La Tola from its beginning as a preaching point. Before his ordination by Guayaquil's First Baptist Church in December, there had been no ordained national Baptist minister in Ecuador for several years.

Mosquera was a Communist cell leader for fifteen years before he realized there was a vacuum in his life and accepted Christ as his Saviour, said Mrs. William R. Hintze, missionary in Guayaquil.

### Baptists Launch TV Ministry

Baptists are now sending the gospel into homes of Guayaquil via television. They have planned twelve programs for 1962, and during January they sponsored spot announcements every other day, giving addresses and meeting times of the city's three churches and six missions.

The Baptist witness over Guayaquil's TV channel began with two programs during the Christmas season.

## GUATEMALA

### Institute Dedicates Building

The Guatemalan Baptist Theological Institute dedicated its pine-surrounded administration and dormitory building at Guatemala City February 11. It then began a new school year with twenty-three students.

The first buildings were erected in 1958 on the two-and-a-half-acre campus. The new building increases dormitory capacity to fifty students.

## ITALY

### Direct Evangelism Resumed

For the first time since pioneering years, Southern Baptist missionaries in Italy are engaged in direct evangelism as their main task.

Rev. and Mrs. Stanley Crabb, Jr., have moved to Matera to serve with the Baptist church and student hostel and to open new work. They are the first Southern Baptist missionaries in southern Italy.

Mission work began in 1870, but since the first of this century missionaries have been primarily concerned with training Italian Baptist leaders and assisting in publishing Christian literature. In 1956, after a survey revealed no Baptist work in sixty-three of Italy's ninety-two provinces, the Italian Baptist Union asked the Foreign Mission Board for direct evangelism missionaries.

## MEXICO

### Layman Mission Tour Planned

MEMPHIS (BP)—A twelve-day laymen's tour of Baptist mission points in Mexico will be conducted this fall under auspices of the Brotherhood Commission. The men will leave on the one-thousand-mile trip by bus from Laredo, Texas, on September 17. The tour, open to thirty men, will include stops in thirteen cities.

Laymen will pay all of their expenses, said George W. Schroeder, executive secretary of the Brotherhood Commission. The Foreign Mission Board has approved the tour and will provide a representative in Mexico as guide and interpreter, Schroeder said. Lucien E. Coleman, associate secretary, will serve as tour director.





## JAPAN

### Campaign Leaders Visit U.S.

Five Japanese Baptists and a missionary recently conferred with Southern Baptist leaders in the United States on plans for next year's nation-wide evangelistic campaign. They called for a united Japanese-American prayer effort in preparation for the Baptist New Life Movement.

The Japanese leaders were Kiyoki Yuya, a pastor in Tokyo and chairman of the campaign's general committee; Toshio Miyoshi, dean of the Theological Department of Seinan Gakuin in Fukuoka and president of the Japan Baptist Convention; Shiro Hirano, a pharmaceutical research director and chairman of the Convention's committee on institutions; Shuichi Matsumura, also a Tokyo pastor and chairman of the JBC evangelism committee; and Noboru Arase, secretary of the Evangelism Division. Accompanying them was Missionary Coleman D. Clarke, associate secretary of the Evangelism Division.

The group met in Dallas with representatives of the Foreign Mission Board and a committee of the Baptist General Convention of Texas. They later attended the state's evangelism conference and visited churches and denominational agencies. Earlier, Miyoshi and Hirano visited President Kennedy at the White House, along with Vice-President Johnson and Texas Baptist leaders.

After Miyoshi, Matsumura, and Arase returned to Japan, Hirano and Yuya continued their tour of the Southern Baptist Convention and discussed plans at the Foreign Mission Board before returning. Winston Crawley, secretary for the Orient, then traveled to Japan for consultation with leaders.

*PHOTO: Conferring in Richmond with Baker J. Cauthen (center), Foreign Mission Board executive secretary, are (from left) Orient Secretary Winston Crawley, Kiyoki Yuya, Shiro Hirano, and Missionary Coleman D. Clarke.*

## PHILIPPINES

### Revivals Bring 728 Decisions

A recent evangelistic campaign in thirty-four Baptist churches and chapels of Cotabato Province resulted in 728 persons professing faith.

Nearly half the decisions—356—resulted from the revival in M'lang. A lieutenant who prevented services in the New Rizal *barrio* came to the meetings at M'lang, accepted Christ, and is now helping Baptist work.

Services were held in the M'lang plaza despite efforts by the local priest to have them stopped, Missionary Leroy Benefield reported. After failing in his request to the mayor, the priest appealed to the provincial governor, who informed him that the Philippines is a democracy with privileges for the minority as well as the majority.

## PORTUGAL

### Churches Increase to 23

The twenty-second and twenty-third churches of the Portuguese Baptist Convention were organized recently in Coimbra and Faro. The Convention's oldest pastor serves in Coimbra and the youngest in Faro.

Coimbra, with about forty-two thousand population, is shrouded in eight centuries of Portuguese glory. Faro, somewhat smaller, is the southernmost city in continental Portugal.

## SPAIN

### Church Votes to Give 33%

Immanuel Baptist Church in Madrid has voted to give 33 per cent of its offerings to outside causes—15 per

cent to the Southern Baptist Cooperative Program, 15 to the Spanish Baptist Union, 2 to local missionary work, and 1 to the Association of Baptists in Continental Europe.

Thirteen members of the four-month-old English-speaking church have expressed decisions to enter church-related vocations, five saying they feel God is leading them into mission service.

Membership has grown to ninety-one from the original thirty-seven. Pastor Charles W. Whitten reported.

## SWITZERLAND

### Graduates' Th.D. Work Eased

Graduates of Baptist Theological Seminary in Ruschlikon who study for the doctoral degree at the University of Zurich will have already met requirements in Latin, Greek, and Hebrew by having certificates for those languages from the seminary, according to a recent decision by the university's theological faculty.

In addition, fewer examinations will be required if candidates were graduated *magna cum laude* or *summa cum laude* from the seminary.

Several graduates had previously been granted such privileges on an individual basis. The decision by the theological faculty represents the first formal action in recognition of seminary standards.

Missionary John D. Hughey, Jr., seminary president, said such recognition has been given no other Baptist school in Europe. "We still have far to go, but Ruschlikon is achieving the status of a first-class Baptist seminary of university level," he stated. "This will mean much to the Baptist cause in Europe."

## THAILAND

### Songkhla Chapel Dedicated

A Baptist chapel in Songkhla was dedicated in February, with Missionary Ronald C. Hill, pastor of Chonburi Baptist Church, giving the main address. Chonburi is its mother church.

Located on the seaport town's main highway, the building seats seventy. Meetings formerly were held in a rented store.

The first converts were baptized and the chapel constituted in September, two years after missionary work was begun by the Daniel R. Cobbs.





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

### Indonesia: A Profile

By Jeanne Mintz  
Van Nostrand, \$4.25

For persons who know little about Indonesia and wish to learn the broad outlines of the picture of that land easily and quickly, this volume is the best single, short introduction. The book is fairly brief and written in a simple, easily readable style. It is comprehensive in its treatment of the many aspects of Indonesian life and has a fine bibliography.

Though sympathetic, the author, who has had personal contact with the country, is not entirely uncritical. The more serious student, however, may find it too simple in treatment and style and perhaps not critical enough. A short chapter on religion gives a good description of the religious background, but Christian mission work is treated very briefly.

### William Carey

By J. B. Middlebrook  
Carey Kingsgate Press, \$1.00

This little paperback is one of the better, brief biographies of William Carey. Its presentation is factual, and the historical facts are thoroughly indexed. Paragraph headings tell location of incidents relating to different areas in Carey's life. Headings also appear at the top of each page. Well illustrated with photographs, the book gives some pictures seldom seen in other Carey biographies.

The volume is a good source of information. Its value is further enhanced by its readability, making it enjoyable for the lay person.

### Papá Pequeño: Papa Small

By Lois Lenski  
Henry Z. Walck, \$2.50

Young readers who enjoyed the English-Spanish picture book *Vaquero Pequeño: Cowboy Small* will enjoy this companion volume by the same author. Here, her characters are Papa and Mama Small and three small Smalls—Paul, Polly, and Baby. She tells what the Smalls do each day in the week.

Half the pages tell the story in simple text, Spanish above and English beneath. The other pages tell it through simple drawings in black and bright blue. The Spanish translation is by Maria Dolores Lado.

### Krishna and the White Elephant

By Ruth Philpott Collins  
Henry Z. Walck, \$3.00

When fourteen-year-old Krishna, the potter's son, said he saw a herd of white elephants passing through the village one night, everyone laughed because no one had ever seen white elephants in India before! But a few days later, while Krishna was in the jungle digging clay for his father's pottery, he found one of the elephants—the baby—caught in a pit. He took care of the injured animal and longed all the more for the day when he'd grow up to be an animal doctor.

How the young rajah, just home from school with modern ideas for his country, helped Krishna realize his ambition is a story engagingly told by the author, a missionary to South India for six years.

The book gives a good picture of life in present-day India. It has an ample supply of black and white illustrations and will appeal to boys and girls of Junior age.

### REVIEWS IN BRIEF

**The Noise of Solemn Assemblies**, by Peter L. Berger (Doubleday, \$1.75): a penetrating discussion of Christian commitment, stressing personal conversion, theological construction, social engagement, and the possible use of new forms in church life.

**Herein Is Love**, by Reuel L. Howe (Judson, \$3.00, paperback \$1.50): a study of the biblical teaching of love as it relates to personality, parenthood, teaching, and other human relationships.

**The Edge of the Sword**, by Netanel Lorch (Putnam's, \$7.95): a study of Israel's war of independence. An excellent reference book, with an appendix and detailed index.

### HOME MISSION STUDY SERIES

"New Churches for Our Time" is the theme of the 1962 Home Mission Study Series. Teacher's Helps for each of the books are available at forty cents each.

#### Glimpses of Glory

By C. C. Warren  
Home Mission Board, 75 cents

The Adult book in the series traces the general history and meaning of the

30,000 Movement for establishment of thirty thousand new churches and missions by 1964. Dr. Warren places before the local church the responsibility for a mission outreach in its own community. Using short success stories of churches that have established new missions, he tells of the building of New Testament churches in the homeland.

### Steeple Against the Sky

By Edith Limer Ledbetter  
Home Mission Board, 75 cents

The book for Young People gives interesting and informative accounts of the beginnings of new Baptist churches in various parts of the United States. It also relates the story of the re-establishment of churches in areas where congregations had become scattered or indifferent. Young People will be challenged to realize the ways they can put their energies to work and accomplish great things for the Lord.

### Victors in the Land

By Lila Hopkins  
Home Mission Board, 50 cents

Each chapter in the Intermediate book is a story of victory in building new churches on different types of mission fields across the country. It gives a broad, yet vividly descriptive, view of home missions.

Intermediates will appreciate the book because it is written in an interesting story form and tells how persons their own age are contributing to the work of new, growing churches. Much emphasis is placed on the importance of personal witnessing, something any Christian Intermediate can do now.

### Bayou Boy

By Ashley V. Pickern  
Home Mission Board, 50 cents

Juniors will enjoy studying about the French-speaking people of the Louisiana bayous—their life on the waterfront, fishing, crabbing, going to market, family life, and religious beliefs. The characters are real people, and there is plenty of activity. A Junior struggles to keep his Catholic belief, fearing the missionaries but finally becoming a Christian after the missionaries help him in time of illness. Numerous illustrations by Ralph Ricketts make the book more appealing.

### A Kite for Billy Ching

By Jester Summers  
Home Mission Board, 50 cents

The Primary book tells of a group of Chinese children in Miami, Florida. One of them is Billy Ching, who decides to add his money to the Annie Armstrong Offering and is rewarded with a kite, the thing he wanted most to have. The Primary-aged child will enjoy reading this book himself and will love the illustrations by William Moyers.



# YOURS—tools for education

## YOURS—for Personal Participation

Missionary information and missions advance go hand in hand. Production of maps, pamphlets, posters, picture sheets, and booklets is a technique employed by the Foreign Mission Board to help tell the story of missions.

Information in these items is prepared by missionary authors and area secretaries to inspire and challenge the reader to personal participation in Christ's world program. All of these are tools for missionary education and are YOURS for the asking.

## YOURS—4,000,000 in 1961

Your requests for information on foreign missions exceeded 65,000 in 1961. Each was studied and serviced individually. This unprecedented demand offered the Board the privilege of distributing ninety-one items of missionary information totaling approximately 4,000,000 pieces.

These items of free literature afforded many special opportunities to help leaders and members of newly organized churches become acquainted with the work of more than 1,500 missionaries in forty-seven countries and geographical areas. Approximately 49,000 requests came from church, state, district, and associational leaders.

## YOURS—New Items in 1962

The 1962 issues of *Directory of Missionary Personnel* and *Yours To Tell the Story* may be secured quarterly. The *Directory* provides an alphabetical listing of all active and emeritus foreign missionaries by name, address, field of service, native state, and birthday. *Yours To Tell the Story* gives titles of current items, by areas of work.

Look for the titles of four new pamphlets on fields of service—Okinawa, Guam, Liberia, and Honduras—which should be available by early summer.

New editions of the area series—*Know Your Baptist Missions* and *Horizons of Expansion*—are scheduled for late March or early April.

A four-color map of the world and three-color area maps (the Orient; Latin America; and Africa, Europe, and the Near East), along with at least twenty-five new and revised or combined country maps in one color, may be YOURS upon request.

## YOURS—Collectively and Individually

You, as a pastor or a leader in the WMU, Brotherhood, or other missions activity, may order the quantity you need of any or all items from the current listings, in preparation for a more active and vital group study.

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In addition, specialized items are always available to help you present the need for missionary personnel or counsel someone who feels God's call for his life.

## YOURS—for Efficient Service

A blank at the bottom of *Yours To Tell the Story* enables you to provide valuable information for servicing your request more efficiently by the Board's Department of Missionary Education and Promotion. YOURS are awaiting your request to:

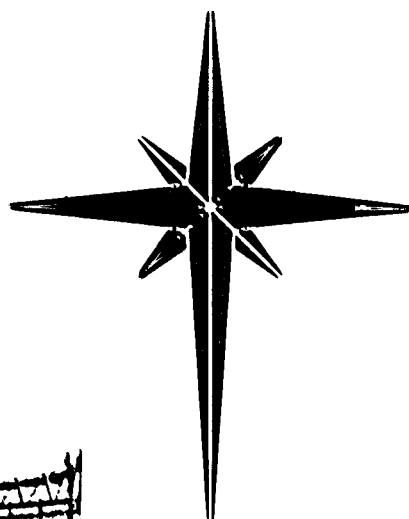
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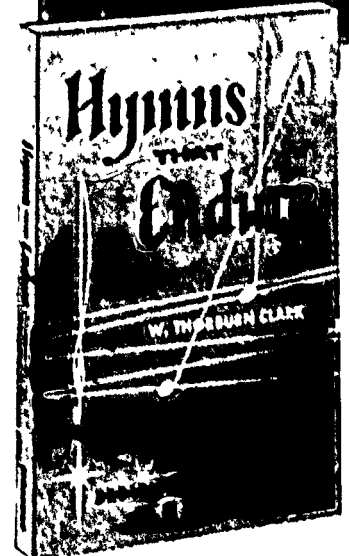
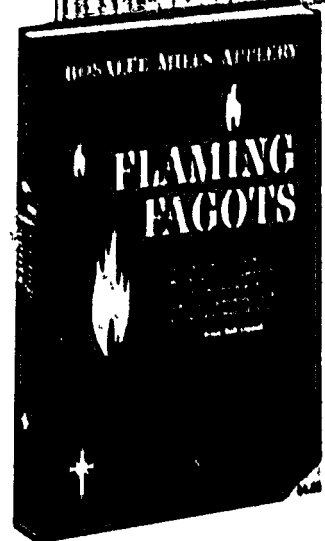
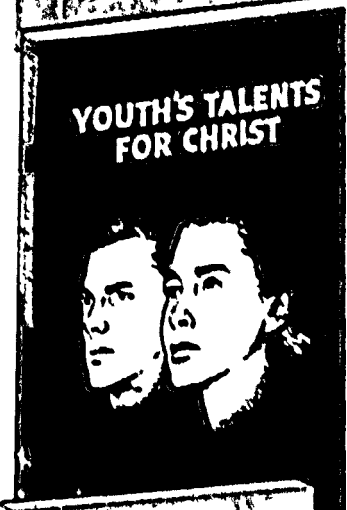
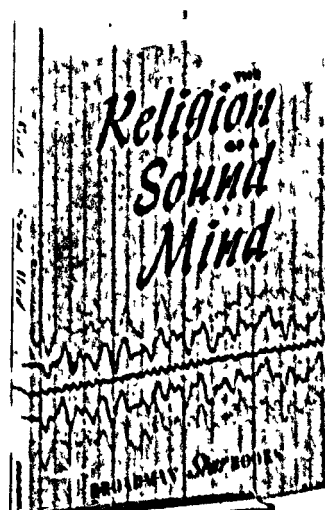
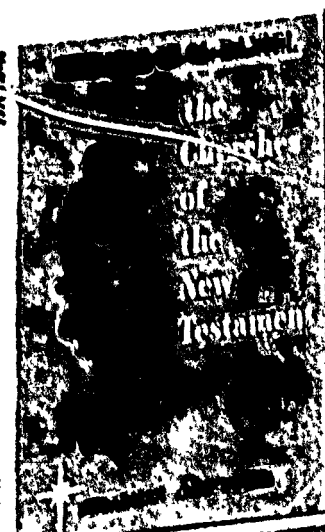
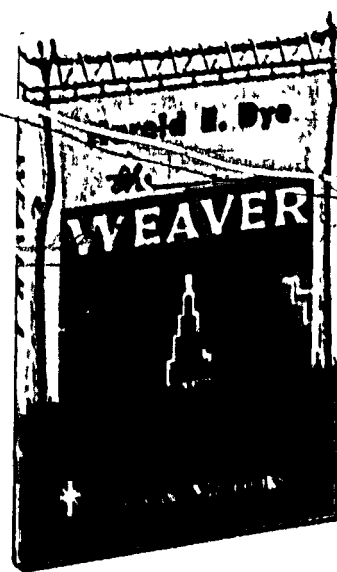
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