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# Power To Hew Mountains

BY MARIAM L. MISNER

Missionary Medical Technologist  
Baptist Hospital, Kediri, Indonesia

LIKE GNOMES in an ancient fairy tale, copper-red bodies swarmed over the roadway. Some carried baskets of dirt or stone on their heads. Others, in parasol hats, crouched over great boulders, pounding them with chisels and sledges in an effort to break them into pieces small enough for the basket bearers.

This I saw in central Java between Kediri and Surakarta (Solo), where my car had been halted by a road-building crew. The peasants were hewing rock from the cliffs at the sides of the original roadbed to widen it for the increasing motor traffic.

As I sat in the sweltering midday heat, it was difficult for my brain to grasp the fact that this was the mid-twentieth century. This effort of flesh and blood and primitive iron must have been the way the slaves hewed the roadbeds of ancient Babylon. With picks and hammers and chisels these men were engaged in a clod-by-clod battle with the earth. I longed to tell them that man now has mechanical diggers, crushers, and bulldozers— with power far beyond human strength— that could lighten their work and shorten it from many months to a few hours. Why should they have to continue de-

pending upon their own strength for such labor when so great power was available?

My mind caught up the spiritual significance as if it were a parable. How many times have we as God's people—and I as a missionary—beaten painfully and exhaustingly, like these peasants, at spiritual tasks with our own physical strength? Yes, we have done just that, when all along God has made available to man the power to "hew mountains" if we would trust and ask him. We exhaust ourselves straining at the task and achieving few results, while God's Holy Spirit is seldom put to use. We often fail to take up the work of prayer that could put us in contact with this great power.

The result, if we continually fail to draw upon the power of heaven, is that the peasant, the king—the poor and rich alike—may never have the opportunity to learn of his own need of the power that can make him into a new creature: into the likeness of God.

Let us, then, take up this work of prayer, remembering that our own physical strength is not enough but that he has said, "Nothing will be impossible to you."



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*In Indonesia, Southern*

# TRIUMPH TEN

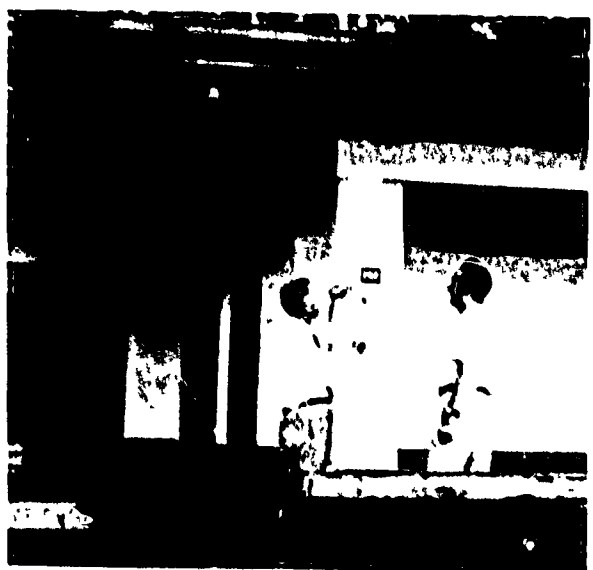
BY BUFORD L. NICHOLS



*Stockwell B. Sears steps off plane at Djakarta in December, 1951.*



*Architect Ross B. Fryer, Jr., missionary in Djakarta, draws the plans for an Indonesian church building.*



*W. Buren Johnson and Sears nail number to first house, Bandung.*

STOCKWELL B. SEARS



*Keith Parks witnesses to laborers near mosque in Djogjakarta.*

**A** LITTLE MORE than ten years have slipped into history since Southern Baptists' first missionaries arrived in Indonesia.

It was Christmas Eve of 1951 when the pioneer three—W. Buren Johnson, Stockwell B. Sears, and Charles P. Cowherd — came down from the clouds, landed on the Djakarta airstrip, and stepped from the KLM (Royal Dutch Airlines) plane onto Indonesian soil. Indeed, the timing was appropriate—when the world was celebrating the long-ago arrival of heavenly messengers who heralded, "on earth peace, good will toward men."

And the purpose which brought this missionary trip to the six-year-old republic was vastly different from the motives of the slave dealers, spice hunters, and colonizers who shifted among the islanders for six centuries

before the nation's independence.

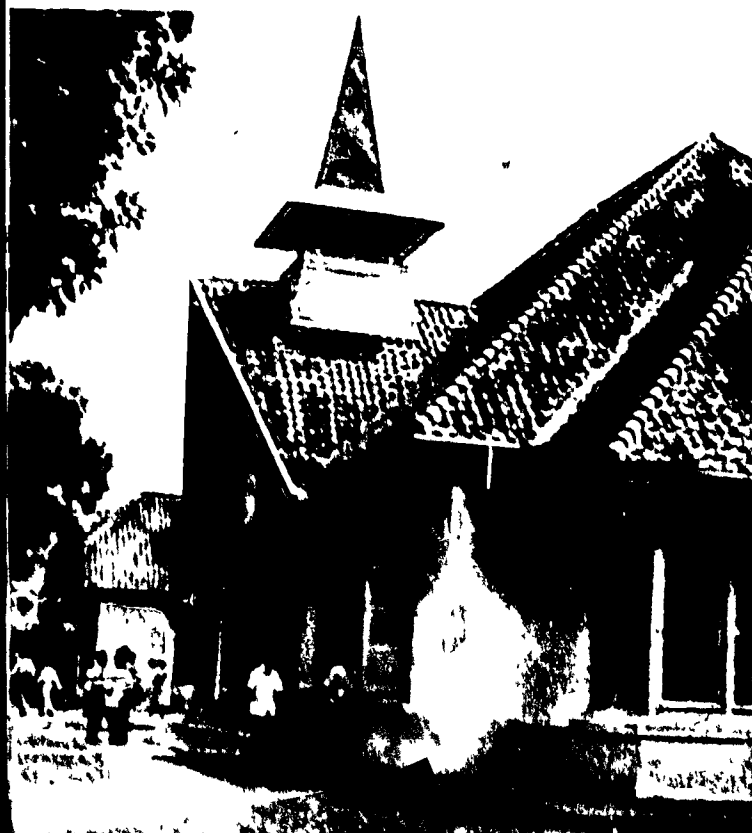
The first sign of triumph came to these missionaries when their tourist visas, good for only thirty days, were exchanged for long-term residence permits. They bought a house in Bandung, an inland city on Java less packed with people than other cities. But in Djakarta, the crowded capital, they established an office in expectation of doing business for Christ.

The first Baptist church in Indonesia was organized in Bandung on November 23, 1952, with twenty members. The first seven who were baptized represented four nationalities.

Immanuel Baptist Church in Surabaya was the second to break into history. The calendar showed the day as November 22, 1953. The statistics: sixteen charter members.

Next came the Sion Baptist Church

*First Baptist Church in Bandung*



*Immanuel Church in Surabaya*



*Petrolongan Baptist Church in Semarang*



*Baptist missionaries have experienced*

# IMPHANT YEARS

**President, Baptist Theological Seminary, Semarang, Indonesia**

in Semarang on April 3, 1955, with twenty-four members; then, a month later, Calvary church in Djakarta.

On and on spread evangelistic work—the major emphasis in the islands—until we now have twelve churches and fifteen chapels. The total membership is about 2,500. In recent weeks three more churches have been organized and two stations opened.

When the Indonesia Baptist Mission was formally organized on July 7, 1953, it consisted of fourteen missionaries. Now there are sixty-four in eight major centers, and the goal for 1964 is one hundred.

The printed page is a major Christian approach in these tropical islands. Scarcity of Christian literature demands this means. Baptist publications, produced in Bandung, began in April, 1954. In November, 1959, an impres-

*Below are shown the first converts as a result of Southern Baptist missionary work in Indonesia, baptized into First Baptist Church of Bandung in 1952. Members of the Yo family are at right, with Christine Henderson at left, Luke Rose at top left, and John Henderson at top right.*



STOCKWELL D. SEARS



**THE COVER:** Typifying a reason for Baptist growth in Indonesia is this national Christian, speaking on a Training Union program of Immanuel Baptist Church in Surabaya. The meeting is in the garage of Missionary Wilma J. Weeks' home. Photo is by Mary Lucile Saunders.

Mulus Budianto, pastor of Setia Bakti Baptist Church in Kediri, is ordained. Missionary R. Keith Parks (at right) participates in ceremony.



EVERLEY HAYES

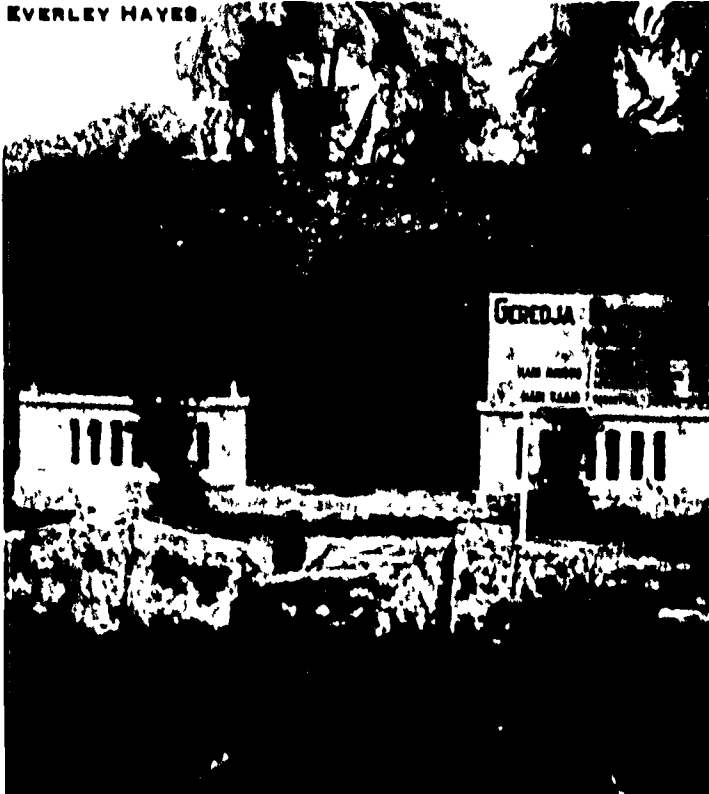
*Semampir Baptist Chapel in Kediri*

EVERLEY HAYES

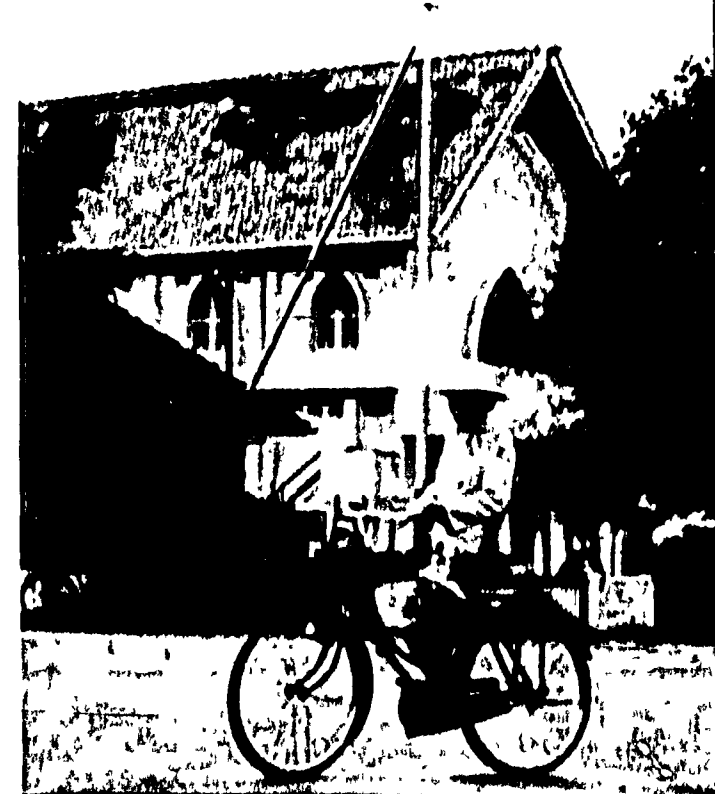


*Maranatha Baptist Church in Ngadiluwih*

EVERLEY HAYES



*Sion Baptist Church, Semarang*



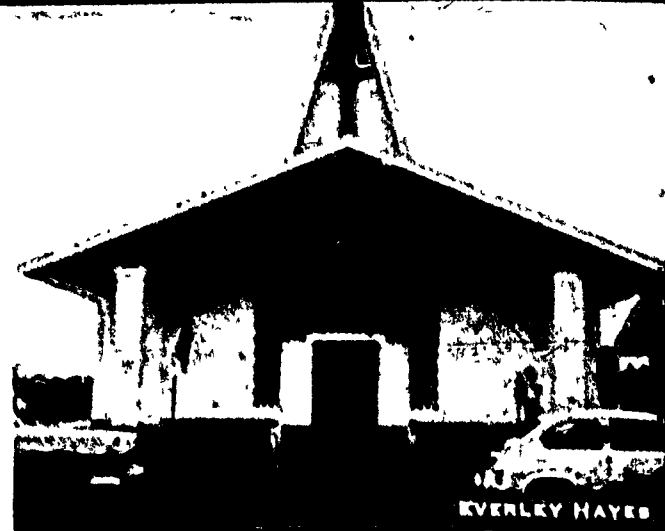




*Pandegilling Chapel, Surabaya*



*Tjandi Baptist Church in Semarang*



*Grogol Baptist Church in Djakarta*

## Publication of Christian Literature

EVERLEY HAYES



*The Publications Building in Bandung presents this modern appearance.*

*The Publications and Promotion Board discusses plans for future work.*



EVERLEY HAYES

sive dedication service marked the opening of a new, modern publishing building.

Up to the present, Baptist publications include a hymnal, small song books, Sunday school lessons, Training Union programs, Vacation Bible school materials, a quarterly paper ("Baptist Voice"), booklets, and various tracts and leaflets setting forth the message of God.

The Baptist Seminary of Indonesia opened its doors on October 11, 1954, with twelve students. It was a bold venture of faith, for at that time Indonesian Baptists could count only two little churches. But students have come from eight islands, and fifteen have been graduated. Located in the central Java city of Semarang, the seminary sends out week end witnesses throughout the seven-hundred-mile-long island.

In the east-central Java area our evangelistic work has strode forward remarkably. The explanation: medical missions. In the city of Kediri the Baptist Hospital is ministering professionally to thirty thousand patients each year. This healing ministry began in 1954, and in 1961 a school for train-

*Missionary Grace Wells edits materials in the publications office.*



MARY LUCILE SAUNDERS

THE COMMISSION



*The Baptist Seminary campus in Semarang, with Simongan Baptist Church at left. In the inset photos are Buford L. Nichols, seminary president and author of this article, and Missionary Catherine Walker, one of the professors.*

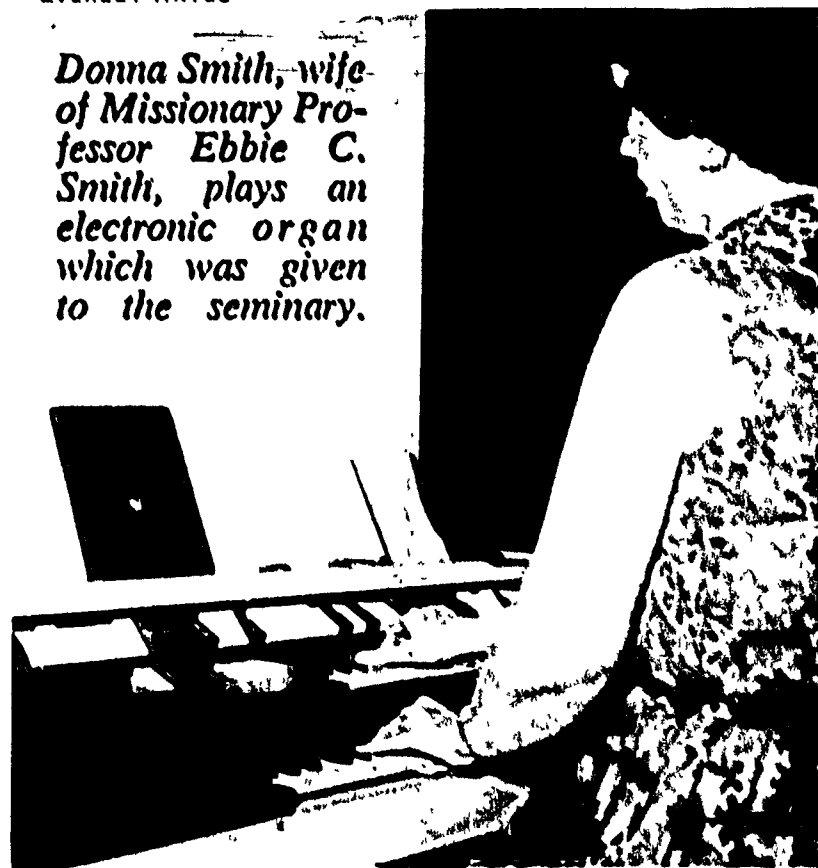
## Theological Training



*Students study assignments in the well-equipped seminary library.*

EVERLEY HAYES

*Donna Smith, wife of Missionary Professor Ebbie C. Smith, plays an electronic organ which was given to the seminary.*



*Mrs. Buford L. Nichols teaches a class of women seminary students.*

*Mr. Jusef, an Indonesian professor, also conducts class session.*

*Seminary student Leonard Promes explains Bible in a Christian home.*





*Missionary Doctors Frank B. Owen and C. Winfield Applewhite, Nurse Everley Hayes, and Indonesian assistants*

*perform surgery at Baptist Hospital in Kediri. At right, Dr. Applewhite reports to the patient's family.*

## Christian Medical Ministry



MARY LUCILE BAUNDERS

*Examining a patient at Baptist Hospital is Missionary Doctor Kathleen Jones, assisted by Indonesian nurse.*

*At right, nursing student Jessie Yo learns to bathe bed patients in Nursing Arts Laboratory, using a fellow student as a model. Miss Yo is the young girl pictured with her family on page 3.*



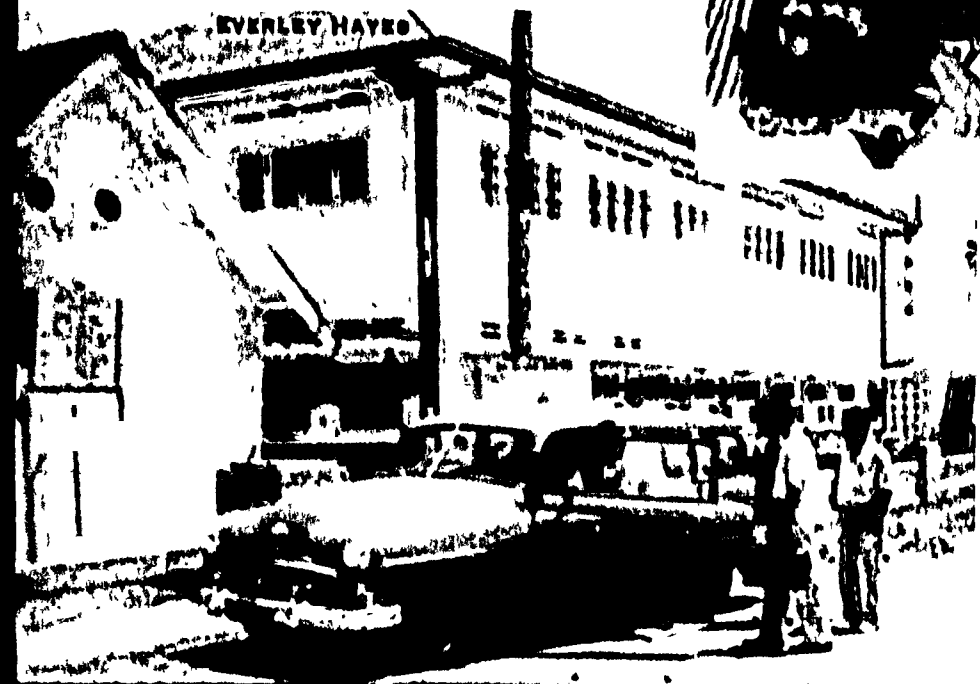
EVERLEY HAYES

*The pastors of Baptist churches in Kediri meet with Missionary Howard Hamrick and other hospital evangelistic workers to locate homes of patients who have made professions of faith.*



EVERLEY HAYES

*The maternity unit of Baptist hospital in Kediri, completed in 1957, nestles among palms in view below.*



*Members of Setia Bakti Church, the building at left adjoining Baptist Hospital, leave for a Christmas program in a neighboring town.*





*Missionary Mary Alice Ditsworth teaches a Sunday school class at First Baptist Church in Bandung.*

*At right Missionary Wilma Weeks teaches a chorus to members of the Immanuel Baptist Church Young People's Training Union in Surabaya, meeting in the thatched garage at her home.*



MARY LUCILE SAUNDERS

## Christian Education

ing nurses opened its doors.

The hearts of the people are receptive to the message of those missionaries — six doctors and six nurses — answering the cries of the suffering and diseased. Already in the densely populated area of Kediri two churches, five chapels, and a dozen scattered Christian groups are evidencing the strong impact of an efficient medical ministry in Christ's name.

These ten fleeting years have recorded only a beginning — but a promising beginning. The favorable response to the gospel by the Muslims, who make up about 93 per cent of Indonesia's ninety-seven million people, has been reassuring indeed. We are beginning to feel that God may be opening a door to the hearts of these followers of Islam.

Through mounting obstacles and staggering problems, God's grace and guidance have been sufficient for every day in the decade. And through the overhanging mists of future uncertainties his promises shed soft rays of calm and assuring light. One ray flashes for us the signal that "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

EVELYN SCHWARTZ



*Above, national Christians teach an outdoor Monday morning Bible class in Djakarta.*

EVERLEY HAYES

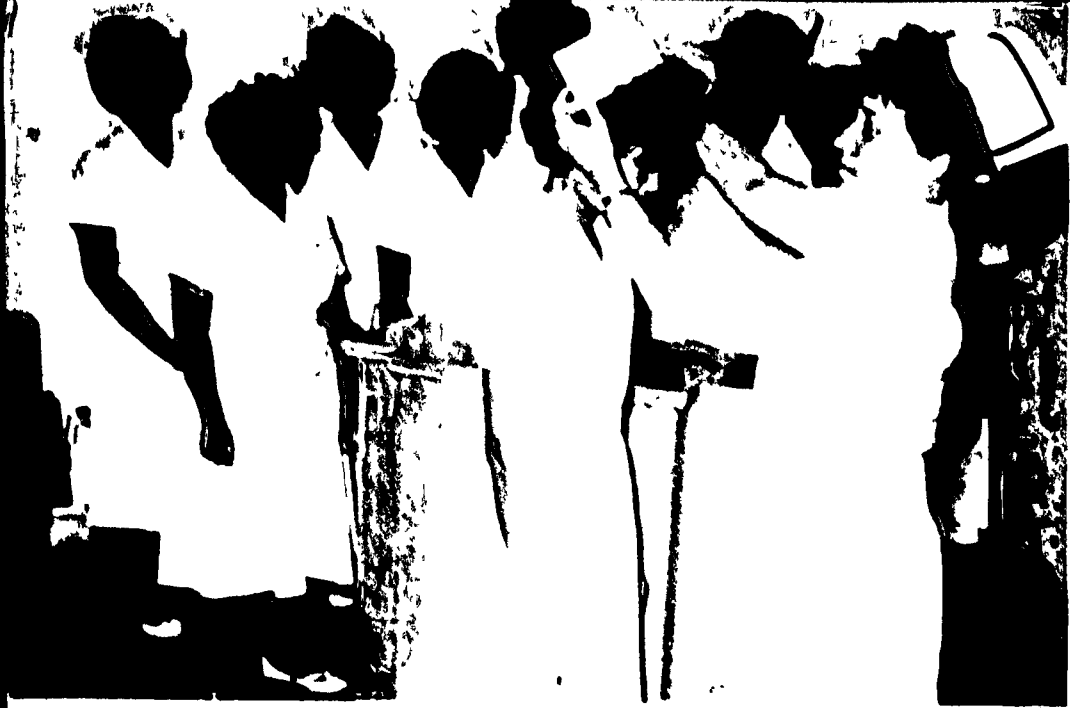


*At right, Mrs. W. B. Johnson, one of the first missionaries in Indonesia, teaches an experimental literacy course for adults in Kediri.*

*Below, a woman teaches children what she learned as a student in the literacy class.*

EVERLEY HAYES





*A cap is pinned on a graduate by Missionary Nurse Virginia Miles, director of the school.*



*Missionary Ruth Ford, supervisor of nurses in Baptist Hospital, presents a Bible as graduation gift to Ang Tin Yin.*

# *Capped for Service of Compassion*

**T**HE CAPPING of a student nurse is a symbol of achievement and the assumption of new responsibilities in her life. To Virginia Miles, director of the nursing school at Baptist Hospital in Kediri, Indonesia, the capping of the first class was the crowning of a goal after thirteen years as a missionary nurse.

It also climaxed six months of study both by students and teachers. We had to prepare and translate most of our lesson materials.

All ten of our students received their caps in a simple ceremony and were presented Bibles. They have now started their clinical studies and ward work.

The service was held in connection with the dedication of our School of Nursing. Dr. Saiful Anwar, inspector general of the East Java Health Department, and Dr. Soemarsono, head of the Nursing Education Section at Surabaya, were guest speakers.

Following the capping, the nurses examined different aspects of practical Christianity in a three-day religious emphasis. Missionary Catherine Walker led the discussions. In the evenings they attended a city-wide revival held by the Baptist churches in Kediri. Only four students had professed to be Christians when they entered the

BY EVERLEY HAYES

Missionary Surgical Nurse  
Baptist Hospital, Kediri, Indonesia

school, and four had made professions of faith during the six months they have been here. The remaining two acknowledged Christ during the revival.

Our school facilities seem very simple to us, but to the Indonesians they are quite impressive. In our Nursing Arts Laboratory we have five bed units and a classroom in connection with it. Besides this, we have a laboratory and another classroom. We are thankful

that the Lottie Moon Christmas Offering made it possible for us to have this equipment.

Our school is one of only four approved by the Government in East Java, an area of nearly thirty million people. Education of nurses has been changing in recent years, and the Government standards have recently been revised to conform with standards set up by the World Health Organization.

It is our aim to train Christian nurses, although we do not require that they be professing Christians when they come. We hope to instil in them the ideal of a spiritual as well as a physical ministry to the sick. We feel that a great part of our missionary ministry in Indonesia is not only to train evangelistic leaders but also Christian leaders in all professions.

One of our students is from an orphanage in Bandung and has been a member of First Baptist Church there. Ang Tin Yin loves nursing and shows promise of becoming a very fine Christian nurse.

Because of the scarcity of missionary nurses we cannot hope to be able to fill all the places where nurses are needed, even in our own medical mission program. It is only as we train nurses like Yin that we can hope to meet the urgency for skilled nurses.



Dr.  
Soemarsono



Dr.  
Anwar

**A**T THE SOUND of "Asombe! Asombe!" (a colloquial Japanese expression meaning "Let's play!") our Carol Ann would answer the summons with typical childlike enthusiasm and dart out the door, at the same time slipping on her *geta* (wooden clog sandals) to join in a game.

Although older, one or more of our three boys would sometimes join in. Neither language nor color of skin made any difference to the group as hours passed by in happy play on Chiba Peninsula, where our family was spending about ten days in vacation.

Sunning on the beach, digging for clams, watching fishing boats come in, resting, and enjoying to the full that luxury called leisure, we tried to relax—a hard thing to do—and throw off the responsibilities and problems we knew would be waiting when we returned home and to our work.

Seeing and hearing the mighty waves of the Pacific—and through and beyond them, God—was a good restorer of perspective. And new friends—usually made with the help of Carol Ann, our little ambassador of good will—kept us in contact with the humanity of which we are a part.

Because of our close acquaintance with these friendly and gracious people, we became more concerned and burdened for their souls. The Baptist

*Daughter of ambassadors of the 'good news,' Carol Ann was an*

# Ambassador of Good Will

witness as of then was limited to one small mission point in the entire prefecture (state) of Chiba. This large field is open for workers and is high on the Japan Baptist Convention's priority for establishing work. But until more urgent needs are filled both by missionaries and Japanese pastors, Chiba will continue to wait.

Romans 10:12-14 is the most timely description of the needs we saw in Chiba:

"For there is no distinction between Jew and Greek [or American and Japanese]; the same Lord is Lord of all and

bestows his riches upon all who call upon him. For, 'every one who calls upon the name of the Lord will be saved.' But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (RSV)

Will you add this area, along with countless others like it, to your prayer list? And are you willing to become an answer to your prayers if God calls you?

BY ALTHA  
SATTERWHITE

Missionary homemaker  
in Kyoto, Japan  
(now on furlough)

*At right, Carol Ann plays  
with a group of new friends.*



*Steve, David, and Jimmy Satterwhite (in left of photo) and Carol Ann (at right) watch fishing boats coming onto the beach.*



**Despite attempted persecution,  
dedicated Baptists have achieved**

# ***PROGRESS in PERNAMBUCO***

**BY H. BARRY MITCHELL**

**Executive Secretary-Treasurer  
Baptist Evangelistic Convention of Pernambuco  
Recife, Pernambuco, Brazil**

**T**HE AROMA of fresh plaster filled the air as we began the service. It was the first evangelical meeting in São Joaquim do Monte, the seat of a county by the same name.

Although the state of Pernambuco in North Brazil has more than 150 Baptist churches, many counties still have no Baptist witness. Therefore, Pastor Isaias Couto of Bonito in the county adjoining São Joaquim do Monte asked me to make a visit with him to see about the possibilities of opening work. As we entered the town he told me, "So far as I know there is no evangelical work and not even one believer."

São Joaquim do Monte has a population of five or six thousand people and is a very pretty interior town. It has several paved streets and recently began receiving electricity from the Paulo Afonso hydroelectric plant. I was impressed with the possibilities and with the faith of the Brazilian pastor who wanted to open work in a town where there was not one evangelical Christian to start with.

I promised financial aid from the North Brazil Baptist Mission if he could find suitable property. A few days later he sent word that a house had been found in a desirable location.

On the day I was to go with him to see it he met me with an expression of disappointment. He had been informed that the widow who owned the house had been forbidden by the Catholic priest to sell it. However, information came a few days later that this was not true and that we could buy it. We looked at the house, bargained for a price, and bought.

The walls that separated the living room and two front bedrooms were torn out to make an auditorium. A new roof was put on and some general repairs and painting were done. There still was ample room in the back of the house for an evangelist to live with his family. A local carpenter made benches and a pulpit.

A date was set for the opening, and

**TOP:** Part of the crowd attending the first Saturday night service.

**LEFT:** Pastor Isaias Couto of the sponsoring Bonito Baptist Church sings in a quartet with his wife and two daughters and plays the accordion to accompany the hymns.

**THE COMMISSION**



invitations were distributed throughout the town. The plan was to begin services on Saturday night and continue through the next Friday. I was asked to preach on Saturday night and Sunday, and Pastor Couto would preach the rest of the week.

Saturday came, however, and the building was not ready. It was a day of frantic activity as the workmen raced against time to have the building useable. The last of the plastering was finished just an hour and a half before the first service.

I arrived at seven o'clock to find the building already packed and people crowding around the windows and door looking in. About fifty people from the sponsoring church in Bonito had come also by bus.

The pastor accompanied the singing of hymns with an accordion and he, his wife, and two daughters formed a quartet for special music. I tried to preach a simple gospel message, and when the invitation was given two people accepted Christ as Saviour.

The next morning as I came out of the little "hotel" where I ate breakfast, the local priest was preaching over a public-address system. I stopped to listen. He finished his sermon shortly and began to make some announcements. Just as I started to walk on I heard him say "Protestants," so I waited to listen further.

After saying that the Protestants had come to start a church, he went on to explain the Catholic belief that only the Roman church is the true one and that on the day of judgment the Protestants would be burned up with the hay and stubble. This was followed by a remark that if the Protestants wanted to evangelize they should go to the Indians in the wilds of Matto Grosso and the jungles of the Amazon valley. He warned the people to have nothing to do with the Protestants, especially not to give them money for their church. He told them that if they should see a Protestant in need they

could give him a piece of bread or a cup of water as an act of charity. As I walked back to our church I wondered what would be the effect of the priest's announcement.

Sunday school and the preaching service were well attended, though the building was not packed. We knew that the real test would be that night, for in Brazil the night services are always better attended. Apparently the priest's announcement was good publicity for us, for by 7:30 the building was full and people again stood on the sidewalk looking in through the door and windows.

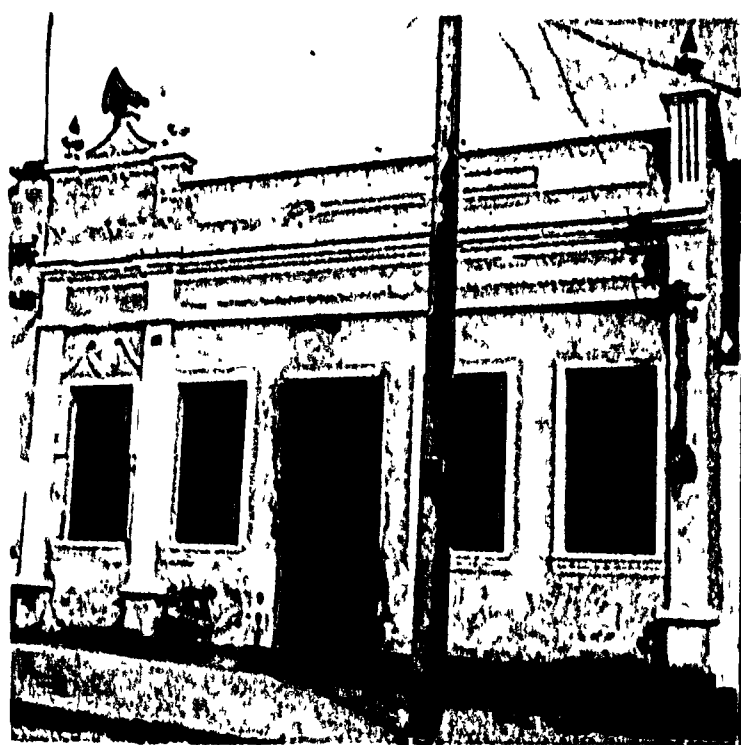
Most of these who came had never before attended an evangelical worship service. Only ten of us were evangelical Christians, the other 150 or more being nominal Catholics or not anything.

After the singing of hymns, special music, and prayer I preached. There was a lot of commotion, however—people talking, some going out, and others squeezing in to take their places. It was not easy to preach because of the constant movement and noise. Nevertheless, the power of the gospel was evident when twenty people made decisions for Christ—eleven adults and nine adolescents. It was clearly the power of God at work in the hearts of hungry souls.

After we got their names and addresses we gave New Testaments to all who made decisions. Most of them have been faithful in attending the Sunday school and worship services.

When I recently talked with Pastor Couto about this work, now three months old, he said there seems to be growing interest. Many people in the town are deeply concerned about hearing the gospel.

The purchase of this property in São Joaquim do Monte, the house remodeling, and the benches and pulpit were all made possible by your Lottie Moon Christmas Offering dollars. Can you think of a better way than this to invest your money?



*TOP: A young lady from the Bonito church recites a poem in a service.*

*CENTER: The newly bought church building in São Joaquim do Monte.*

*BOTTOM: Lay evangelist Manoel Araújo and his family are living in the back part of the church. He conducts services when Pastor Couto from Bonito cannot be present.*

*The Baptists from Bonito hold an open-air service on Sunday afternoon in São Joaquim do Monte.*



# For Greater Service



*The Makosholos study in Ouachita library.*

OUACHITA NEWS BUREAU

**M**ICHAEL AND MARY Makosholo have found a warm welcome in America.

As the first Negro students ever enrolled in Ouachita Baptist College at Arkadelphia, Arkansas, the Southern Rhodesians are seeing Christianity practiced that was not evident in American racial incidents they had read and heard about in Africa.

"A lot of our friends were worried about how we would be treated because of the Little Rock incident in 1957," Mr. Makosholo said. "But we have found the people very friendly, not only on the campus but in town. Many townspeople have been very helpful.

"The Christian attitude here is strong. We have received invitations from many people, including some from Little Rock. The Negroes in Arkadelphia are also friendly and have invited us to participate in things."

The Makosholos were surprised by the cordial way the Ouachita College faculty treat the students. They have been visited in their home by faculty members and invited to the homes of professors.

Before coming to the United States, the couple had taught for seven years in the Central Primary School at Sanyati. Mr. Makosholo, a deacon of Sanyati Baptist Church, is working toward a bachelor's degree with a major in secondary education. Mrs. Makosholo is enrolled as a special student in elementary education.

Admitted to Ouachita in January for the spring semester, the couple came upon the recommendation of Missionary

Marion G. (Bud) Fray, Jr., and his wife Jane, Ouachita alumni now on furlough from Southern Rhodesia. Mr. Fray was director of the Sanyati school.

President Ralph A. Phelps, Jr., pointed out: "We have taken this necessary and logical step as an essential part of our world mission program. Our missionaries in Africa and other parts of the world have told us the Communists are 'beating them to death' with the fact that mission converts are not permitted to come to the school that sent out the missionaries. We are hoping to take the handcuffs off our missionaries in some of these areas where the struggle between Christianity and communism is so acute."

Mr. and Mrs. Makosholo have also become members of Arkadelphia's First Baptist Church. They were welcomed with no dissenting votes, and more than the usual number greeted them after the service, a spokesman said. The church earlier had voted to "look with favor" upon their membership should they present themselves.

Having come to this point in his experience, Mr. Makosholo tells about his life and the steps he has followed in his Christian growth:

"I was born in Basutoland, a South African territory, in February of 1921. Both my father and mother were teachers, and my father was also a preacher. I did not always stay with my parents, however. When I was twelve years old I lived with my uncle in the Orange Free State, where I had such a difficult life that I learned to look unto the Lord and take all my troubles to him in prayer.

"I remember how I would go and pray every afternoon as I went up the mountain to collect cow dung, which is used in South Africa for making fire. It was during that time I knew that God listens when people call unto him. Jesus came into my life that year, in 1933.

"When the time soon came that I returned to my parents in Basutoland, it was a joy. They were unhappy to see what a bag of bones I was, however. The next year my family moved to Transvaal province in the Union of South Africa, where my father taught for a few months and passed away. My mother then had the task of taking us back to Basutoland.

"After passing the eighth grade I was compelled by circumstances to work for school fees. I worked for a year and then entered Form I (Grade 9). Soon my mother passed away.

"I went to Johannesburg in 1940 to work. Every day I prayed that the Lord might help me to reach the goal of my aspiration—education—in order to continue the work of my father—teaching. Again, as a result of a misfortune that befell me when I was intending to go back to school, I had to continue working for another year in order to make up for the loss that I had sustained in the burning of everything in our house. But as I had learned, I took all my troubles to the Lord in prayer.

"The year 1942 saw me getting back to school to continue my studies until three years later, when I completed my teachers' course, and I began teaching in 1946. I taught only for a year and a half in Basutoland, and I then went to Southern Rhodesia and taught at several schools.

"IT WAS WHILE I was at the United School in Que Que in 1954 that I received a letter of invitation from Mr. C. Eugene Kratz, a former Southern Baptist missionary, who was principal of the Sanyati Central Primary School. In his letter he said he had heard about me from some acquaintances in the Baptist Mission and wondered if I could consider coming to teach at Sanyati. I was reluctant to leave Que Que, as I thought it was a nice place to live in, and after much consultation with my superintendent, who also did not want me to leave, I was almost drawn to the conclusion that I should not leave Que Que. But again, after much prayer—asking the Lord what his will was for my life—I finally decided to come to teach at Sanyati. Mrs.

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*Ouachita President Ralph A. Phelps, Jr., discusses points in the college catalog with the Makosholos.*



*Wayne McGuire, assistant professor of English, goes over an assignment with Makosholo.*

*George T. Blackmon, professor of religion, helps Mrs. Makosholo with a passage of Scripture.*



PHOTOS BY  
OUACHITA NEWS BUREAU

*Michael and Mary Makosholo study class assignments together in their campus apartment in Meador Manor.*



*The couple does a domestic chore of most families—washing dishes.*

PHOTOS BY  
QUACHITA NEWS BUREAU



*Johnny Jackson, president of the student body, explains the rules of basketball at Mr. Makosholo's first game. At right, Michael—an ardent tennis fan—gets ready to play on the campus.*



Makosholo's and my early days at Sanyati were trying, but we eventually got settled.

"Before the year 1955 had gone by, I had determined to join the Baptist church. Many times we were invited to Sunday school, though I must confess that at the beginning I did not see the reason for attending, as I had done so when I was a little boy. I thought it would be a waste of time. But I learned so many things from the Sunday school that I decided never to miss a class unless I was ill.

"One time Dr. Giles Fort was teaching us the Acts of the Apostles, which up to that time I had mistaken to have been simply the acts of the apostles instead of the acts of the Holy Spirit through the apostles. It was in that lesson that I gained much interest in the Sunday school.

**B**UT, AS SOMEBODY who was not a Baptist, I watched very carefully and critically what was going on at Sanyati. During a revival I felt these people were worshiping in the way I believed the Lord was calling me to worship. So, in November of 1955 I decided to join the Baptist church, and I have been very happy to be a Baptist.

"After I had learned many things according to Baptist doctrine, my life changed completely. I began to understand fully what it is to follow closely in the footsteps of the Master—Jesus. I became a new creature, as Paul says we can be.

"One afternoon in 1957 as I was sitting outside my house reading the story of Jesus and Simon Peter in John 21, I was struck by the wonderful fact that we who are the followers of Jesus can carry out the work of Peter in feeding the lambs and sheep of the Lord with the bread of eternal life—his Word. I became aware that one way in which that could be done would be by tithing so that preachers could go wherever possible.

"After discussing this with my wife I went to ask Mr. Tom G. Small, one of our missionaries, how tithing was to be done. My wife and I then began to tithe, and we have enjoyed doing it, for we know that it is a way of helping to feed the lambs and sheep of the Lord. Our prayer every day is that the Lord may reveal to all Christians the importance of tithing, because in that way his work may be done.

"We regard our study in the United States as a glorious opportunity that the Lord has brought our way. We

THE COMMISSION



GERALD HARVEY

*Mr. Makosholo teaches a class at Central Primary School in Sanyati before coming to the United States. Below, he leads the choir of Sanyati Baptist Church, with Missionary Monda Marlar at the organ.*



GERALD HARVEY

have wondered whether this has been because of our tithing, or it may be because there is something the Lord would like us to do, and we feel quite sure that the Lord is calling us for greater service after we go back home."

Mrs. Makosholo also relates her experiences in her Christian life:

"I was born in the Cape of Good Hope province of South Africa in May of 1929. My father, who was a preacher, left South Africa when I was only six months old and worked in Southern Rhodesia for twenty-two years as a teacher and a preacher. My mother was a leader in women's work. I re-

ceived all my education in Southern Rhodesia, and I met Mr. Makosholo at the school where I was just completing my teacher's course. After I had worked for two years we got married.

"I confessed Christ as my personal Saviour when I was thirteen years of age. Earlier I had told by parents that I would like to receive Christ, but they thought I was too young and could not understand. For a long time I wanted to acknowledge Christ as my Saviour, and I did so in 1942.

"Fourteen years later I became a Baptist. I used to go on visits with a missionary friend who taught among the women, and I noticed that I was



GERALD HARVEY

*Missionary Ginny Cannata helps the Makosholos' oldest daughter in writing a letter to her parents.*

not following all that the Lord wants of a Christian. Every word that she said would come back deep into my heart. And I felt I should follow the Baptists; so I became a member of the Baptist faith.

"Although I had heard several sermons about tithing I did not bother until I was struck by a talk given by Mrs. Tom Small at a women's convention in 1957. My husband said he had also been thinking about tithing, so we worked out how much each was to give to the church. We found it a great joy in giving our tenth to the Lord. And we have seen that the Lord fulfils all his promises, for he says in Malachi 3:10, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

"Our going back to school appeared to us a blessing from the Lord. All the missionaries showed a wonderful spirit of love in helping us to see that we got to the States to further our studies. May the Lord be praised for such blessings. It is a wonderful thing to live for Christ. Though we are leaving our children behind with relations, I feel strengthened that the Lord is making them happy until we meet again."

## Needed: Prayer Instead of Judgment

BY JOHN ALLEN MOORE

*Director, European Baptist Press Service  
Ruschlikon, Switzerland*

**I**N A COMMUNIST country at the time of this writing a dramatic series of encounters is taking place between a group of Baptists and Government authorities. The issue is what position the group will take as Christians in regard to particular aspects of the Communist program.

The Baptists were ordered to draw up a statement of their position. They did so, but it was rejected as not loyal enough. The Government demanded unreserved commendation and support for specific policies and acts which were under criticism from the West. The Baptist group, on Christian principles and regardless of the consequences, dared to refuse.

These fateful negotiations are continuing behind the scenes. Why do Baptists take part in such things? They have no choice, unless they decide that the time for church work has ended and the time for silent suffering has arrived. People behind the iron and bamboo curtains, however, are judged not only by what they do and say but by what they leave undone and unsaid. They do not have the freedom of silence.

When the position eventually taken by the Baptist group is publicized through the Communist and world press, there probably will be those among us who will take it upon themselves to judge severely. They will bring into question the Christian loyalty of these fellow believers because they might have made small concessions. The critics will have no word of commendation and no prayer of thanksgiving for their courage and persistence in refusing to compromise on fundamental questions of faith and justice. The critics will know nothing of the struggle waged beforehand.

Such crucial activities are going on continually in totalitarian states. Very rarely do we hear of them, even those of us who do have some contacts in such countries. When our brethren come out to international gatherings or when we visit them briefly, they dare not speak of their greatest difficulties. Not only must they avoid criticizing their Governments publicly but they often feel they must say a good word for policies which they can commend for "world peace." Surely this is not too great a price for continuing fellowship.

We can, of course, decide that they should be as outspoken as those of us in lands of relative freedom—that they be martyrs. But this is a very serious decision, especially when one presumes to make it for another. We should be slow to do so, unless we are ready to join our fellow Baptists in their difficult situation and share their lot permanently.

When reports reach us of apparent compromise on the part of Christians in Communist lands, we may do well to assume that we are not in possession of all the facts. Let

us give these believers, struggling to maintain their witness in a hostile environment, at least the benefit of the doubt. Let us thank God for their faithfulness and cultivate fellowship with them both in their countries and ours.

Our greatest resource, especially in closed lands, is intercessory prayer. God's will in China, for instance, did not cease when missionaries were expelled. He still has for China, and for other nations in like condition, a missionary purpose. This will be achieved largely through the work of his people in prayer.

When tempted to judge our brethren, let us instead thank God and pray for them.

## \$9 Million Nearer Good Stewardship

**W**HO CAN but rejoice over the results of the 1961 Lottie Moon Christmas Offering for Foreign Missions? For the twenty-fourth consecutive time it exceeded the previous year's total—this time by \$1,077,283.71. By the end of May 1, the Foreign Mission Board's annual book-closing date for this historic offering, \$9,315,754.78 had been received.

This was the seventy-fourth Lottie Moon Offering in as many years. Southern Baptist women first responded to Miss Lottie Moon's challenge in 1888, bringing together a sum of \$3,315.26. Upon that significant beginning Woman's Missionary Union has kept that challenge alive and growing through all these years. The grand total of all the Lottie Moon Offerings to date now stands at \$78,525,770.

We can be sure that all Southern Baptist foreign missionaries have been joyfully giving thanks for the news of this most recent response. They have been reassured both by the gifts and the praying that has been such a vital part of the emphasis. Year by year we learn from what our missionaries speak and write that there are multitudinous needs on their fields. Some of them are met each year with Lottie Moon funds, but the lists are long, for those that must await an offering either next year or the year after.

The possibilities for these funds that are yet to be used are indicated at least in part by what has already been realized on our foreign mission fields. There are church buildings, chapels, building sites for more churches, hospitals, and schools, as well as publication centers and missionary residences. Automobiles, ambulances, trucks—even mules—have been provided from this source for making it possible for the missionary to do a better job. In some instances the beginning of new mission points depends upon the availability of money for renting temporary meeting places. These and dozens more such needs help make up the priority lists for urgent action on our more than fifty foreign mission fields.

The fountains of Southern Baptist liberality may yet be opened to a degree consistent with our ability to give and in keeping with the spiritual needs of the world. We are much nearer that stage of Christ-centered stewardship than we would have been without the continuing challenge of Woman's Missionary Union through both the lean and the prosperous years.



# The Major Continuing Need

BY BAKER J. CAUTHEN

**C**ALLS FOR MISSIONARIES come from all over the world. Every field presents a picture of vast needs and limited resources. Visitors are frequently astounded to see the large loads carried by missionaries.

In any listing of needs, one notices many specialized tasks: medical technologists, social workers, science teachers, hospital administrators, accountants, agriculturists, business managers, dormitory directors, and others. It would be easy amid this array of specialized needs to overlook the major continuing need in all fields: pastors and other highly trained church workers for the vital tasks of evangelism and church development.

The basic aim in missionary service is to make disciples of Jesus Christ and lead them into his service through New Testament churches. All other aspects are important, but they are to be viewed in relationship to the basic work of evangelism and church development. Institutions on mission fields find their true value when they are solidly based upon the co-operative efforts of New Testament churches and are the expression of those churches' concern.

Various names are used to describe the missionary who gives himself to evangelism and church development. In some places his work is called "direct evangelism." In other instances he is referred to as a "field missionary" or a "missionary adviser." Such a missionary, nevertheless, is an evangelist.

This does not mean that he is engaged simply in conducting revival meetings, although this may be an important part of his work. He preaches and takes part in many evangelistic efforts. He also serves as adviser to groups of churches, which, in the development of their work, meet the usual problems of church growth. There are many such problems in developing churches. Satan is not eager to see New Testament churches spring up, because they bear witness to the truth which sets men free.

One of the joys of a minister on the

mission field is preaching the gospel to those who have never heard it. There is a peculiar sweetness in this experience that one must know to understand. The missionary finds himself re-examining his message so that he is sure he is presenting the heart of the gospel, and is not allowing those who hear him to go away with only a fragmentary notion of the message of salvation.

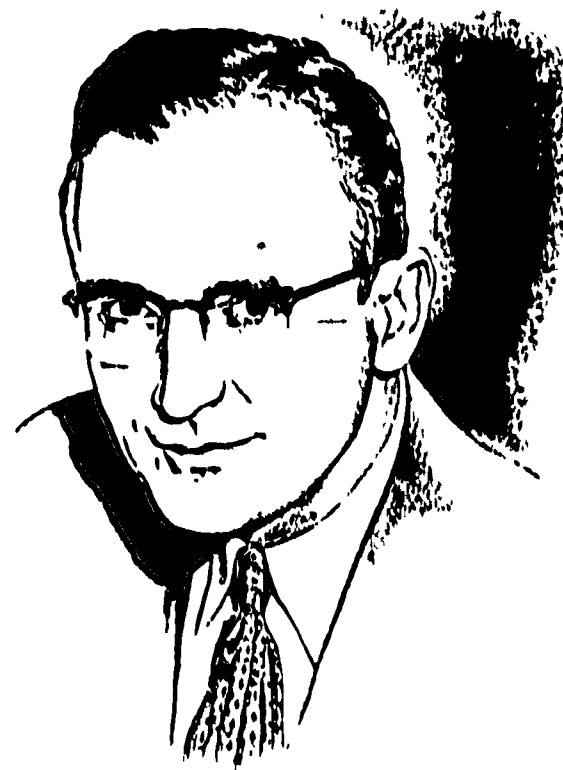
The missionary engaged in evangelism and church development draws upon all his resources of spiritual quality and training. Every day he benefits by his experience in church leadership at the home base. If his experience has included various types of church situations, such as rural and village churches as well as city, he is in a good position to understand the problems on the mission field.

All the training a missionary has is constantly put to use as he undertakes to cultivate churches. He is aware that he is laying foundations and, therefore, draws upon his knowledge of the grace of God through personal experience and study in an effort to lay them solidly. He realizes that if he can guide new churches in such way as to avoid pitfalls, he will have rendered a major service.

He discovers that the principles of church growth are the same throughout the world. People must be led to Christ, then be brought to understand and commit themselves to his service. Ways of witnessing and extending ministries of love must be shared, so that those who have come to know Christ as Saviour can bring others into the same experience.

**P**EOPLE who are led to Christ must come to understand that faith in him is vitally related to everyday living. It is easy for people to embrace a religious system but hold it entirely separate from their personal lives. When one comes to know Christ as Saviour, he also receives him as Lord.

The measure of Christian usefulness one can attain depends upon the degree to which he recognizes Christ as



Lord and yields himself in every area of personal living. On mission fields the witness of transformed character is the major testimony of power. When people become so changed that others cannot fail to see the difference in their lives, a deep impression is made on the community.

The day has come when a fresh, new challenge must stand before the most capable young ministers and other Christian workers in our denomination. Those who are trained in the ministries of religious education, student work, and music—as well as ordained ministers—are urgently needed. Single lady missionaries who are skilful in Vacation Bible school, young people's work, and women's work are critically needed.

These lines are written in order that none might think that a person must become a specialist in some technical realm in order to render service on mission fields. The major need is for well-qualified, thoroughly trained, deeply devoted ministers of the gospel and other leaders in church development who will surrender their lives for service as God may direct. Every well-trained Christian worker under thirty-five years of age is still in position to ascertain whether Christ may be leading him or her to go to a mission field.

If a person wishes to discover the unique sweetness of sharing the gospel of Jesus, let him go to a place where the gospel is little known and pay whatever price is necessary to bear witness to the glorious message of the crucified and risen Lord.

# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Lidia (Mrs. A. Amello) Glannetta  
Campinas, São Paulo, Brazil

## Changing and Cosmopolitan, Brazil Is an Open Door

AFTER ONE YEAR in Brazil we have adjusted to many things. Sometimes it seems to us that we have always lived here, and we no longer notice things which once forcibly caught our attention. But to one thing it is difficult to adjust: the great need of the people. There is great misery here and much social injustice, which only the gospel can level.

Brazil is a nation in evolution, a nation moving forward at great strides. It is impressive to see people on the go, traveling in crowded trains, buses, street cars, etc. In downtown São Paulo, people seem to be a tidal wave pushing through the streets.

Amelio preached three times in a church in São Paulo, and three people made professions of faith: a Brazilian, a Negro, and an Italian. (Incidentally, the Italian man is an uncle of Eros Bacoccina, one of the first converts of the "Buona Novella" broadcast in the San Francisco Bay area.) Three people saved, three people of different color, each one characteristic of the nationalities represented in Brazil—each one saying that Christ was the answer for him. This is Brazil, a cosmopolitan nation.

Brazil is an open door. This is the hour of opportunity for Christ; tomorrow may be too late. As we are availing ourselves of this opportunity, we are dependent upon your liberality, for it is only in the measure that you give for missions that we can expand our work.



Eric H. Clark  
Kisumu, Kenya

## Pleas for Churches Denied No One Is There To Help

DURING OUR WEEKLY pastors' conference last week six strangers arrived. Some journeying on foot and some on bicycles, all had come at least fifteen miles from different communities. Each came seeking help from the Baptist missionary in order to begin a Baptist church in his own locality.

They appeared to be men of character. Grave of countenance, impressive in the humbleness of their demeanor, yet upright in bearing, it was obvious that amongst their own people they commanded both respect and devotion. As I looked into their eyes I felt acutely conscious of a heart-rooted disappointment, and then I heard myself saying (not for the first time), "I am very sorry, but we cannot consider any more work at the

moment, for we are hardly able to maintain successfully that which we already have."

As I drove back into town later, my vehicle was temporarily halted by a great multitude of Africans pouring out of the huge Roman Catholic cathedral which stands directly adjacent to the main road and is flanked by a school and a nuns' home. With some bitterness I reflected that whatever the Catholics might lack it was not missionaries, buildings, finance, or zeal, for today the Roman Catholic Church in East Africa stands numerically second only to the followers of Mohammed. Yet probably one of the richest territories for Baptist mission work today is the newly independent or emergent countries of Africa.

Because of the peculiar and democratic constitution of our church government and our emphasis upon the value of the individual to God, we have a strong appeal for the newly won African Christian, who is a would-be democrat. Yet, despite this, we are falling behind; in fact, we are already behind. In East Africa alone we are hundreds of missionaries behind. Because of this we are daily, on such stations as Kisumu, having to refuse our services both to communities and individuals, for there is a limit to how much one couple can successfully do.



Nina Lou (Mrs. Leroy) Benefield  
M'Lang, Cotabato, Philippines

## They Build on Foundation Laid by Dedicated Couple

MANY YEARS AGO the followers of Christ felt that life would end with the crucifixion of their Saviour. And time after time men have said, "If I could see your Jesus I would believe." Why can't they look at what he has done to see and know him?

In 1958 the people of M'Lang thought life would end when Mr. and Mrs. J. E. Jackson left them for retirement in the States. They had served in China and then in the Philippines. It has been our privilege to serve in M'Lang where they gave their love to the people. Our ships passed each other in the Pacific; we, the new missionaries, were coming out for the first time, while the Jacksons were going home.

Though our family has never seen them, we know them by what we can see they have done. We can see three city churches, about thirty chapels, and several out-stations—all a result of the Jacksons' labor. We see two young preachers, graduates of our Philippine seminary, doing a wonderful job in their churches. They were encouraged by Mr. and Mrs. Jackson. We can't meet any one for miles around that does not ask, "Where is that man that used to live here?" Or they will say, "We knew Mr. and Mrs. Jackson." We can't ride a horse or carabao sled or walk very far in this area without people saying,

"Mr. Jackson came here once or twice at least." When we look at the list of students enrolled in the seminary we see that half of them are from this area.

Life has gone on around M'Lang after these leaders have left, but it is much better because they came and lived among the people. During our furlough, life will likewise continue, and we hope it is better for some whom we have known. Pray for us when we return to M'Lang in a year as we try to show the lost that Christ, too, came on earth to live and as we try to build further upon the solid foundation already laid by these two who went before, making a way for us.



**J. Ralph Brunson**  
*Kuala Lumpur, Malaya*

### **Missionaries Need Power - Not Things from Home**

WE OFTEN GET REQUESTS to suggest something we need. Many missionaries in other parts of the world are not so fortunate as we are. Actually, we can buy just about anything we need, or we can find a near substitute. We would love to have some "back home" watermelons or a bushel of fresh peaches. But you cannot help us with these "needs." We may need special-size shoes for big feet, but our biggest needs are not shoes or things. We desperately need the power of the Lord to render a spiritual service.



**Alta (Mrs. Clarence A.) Allison**  
*Dar es Salaam, Tanganyika*

### **Carrying Many Burdens, Women Crave Education**

HAVE YOU EVER TRIED learning to sew with a baby tied to your back? Or have you studied a language with one baby on your back and another playing at your feet? This is what the African women are doing at our Baptist Center in Dar.

But children are not their only load. You see them trudging along the roads with heavy loads of firewood or jugs of water atop their heads, while carrying in their hearts the burden of sin and hopelessness.

The program at the Center includes four sewing classes and beginner English and literacy courses in Swahili, in addition to Bible study for church members and others interested in the Christian religion. We are constantly amazed at the African's eagerness to get an education. I think I had never thanked the Lord that I could read and write until I came to the mission field. The Government has initiated a nation-wide literacy campaign and urged everyone to enrol. Therefore, our adult education program has great appeal for the people. About 75 per cent of those in the classes are Muslim.

As WE TRAVELED recently to Mbeya, where your Baptist tubercular hospital of 120 beds is a strong witness for Christ, we saw a great variety of houses, differing in construction according to tribal custom. We saw the

pitifully small farms, from which many people wrest an existence. Great herds of cattle roamed the fields, eating the grass to the roots and leaving only dusty plains. The African here will not kill a cow, for it represents wealth. Money means little to them; only the number of cattle they own is important. They have no interest whatever in improving the quality of beef—their only aim is to increase the herd.



**Mary Alleen Brooner**  
*Gatooma, Southern Rhodesia*

### **Home Forced To Break Up For Lack of Eight Cows**

LAST THURSDAY I wished I were rich. As I went through one of the villages a man stopped me and asked if I would take his daughter and her six children in my car to another village. I noticed that the chief's policeman was with them, but I thought he had just happened along at the same time.

After the father left on a bicycle, I found that he had come from Northern Rhodesia to claim them. The daughter's husband had never completed his payment of *labola*—the bride price. He had been asked to give eleven head of cattle but had given only three, so according to African law and custom the wife was forced to go back to her father.

It broke my heart to see her and the children crying because of having to leave their home and the one they loved. She said she had left her husband at his village also crying because he was very poor and did not have the other eight cows. If I were rich I would have purchased the cattle and given them to her father in order to keep this family together and bring them happiness.



**Lols Hart**  
*Antofagasta, Chile*

### **New Clinic, Dedicated Lives Offer Hope for the Future**

ALMOST A YEAR of waiting ended in September when land for the Mother and Well Baby Clinic was given to us at long last. Construction, which is long and involved here, has started, and my dream is to be able to function by next September.

Have you ever been present to receive property at the time it was staked out? We drove out to the bare spot where men measured off forty-five meters one way and thirty-eight the other, drove stakes in the ground, marked off the corners with limestone powder, and told me "this is it." There I stood, surrounded by unfinished houses in all stages of construction (folks here build as they can and move into their dwellings long before they are finished), dreaming of what this bit of land could become. In front of us was a gypsy camp, and dashing about in little makeshift donkey carts were small boys selling water. There were many dirty children, and the need was unmistakable. I prayed to the Lord for

wisdom and guidance that this property may be used for his glory.

A GREAT JOY I have is in my work with the Junior Training Union group. At one particularly long planning meeting I thought the children would all dash off gladly as soon as it was over to have their afternoon tea, but, to my surprise and delight, several asked, "Aren't we going to visit now?" And so we did.

As we went along two of the girls, Gladys and Isabel, told me of their desire to become missionaries. I explained that in Chile there were only preachers, working for the Home Mission Board. But I told them that if that is what they really wanted and were willing to do whatever the Lord asked of them, he would open the way. This I firmly believe, for it was my own experience. Will you join me in praying for these two Junior girls, that if the Lord has called them he will also provide places of service and support?



**Billie (Mrs. Ernest C.) Wilson**  
*Rio de Janeiro, Guanabara, Brazil*

### **God Helps with Vocabulary To Win First Convert**

WE GET DISCOURAGED at times about not being able to use the language as we'd like, but the Lord seems to help just when we need him most.

Shortly after we moved to Rio a young man came to talk with Ernest about attending the seminary. He wanted to study the Bible. In the discussion, Ernest discovered he had never had a salvation experience and led him to accept Christ as Saviour. Although Ernest's vocabulary was poor, the Lord seemed to give the words he needed.

This was the first time he had led an individual to Christ using Portuguese. When we were in language school he preached in his newly acquired language with sermon notes before him, and people came forward. This time he felt it was real personal witnessing.



**Marlan Sanders**  
*Torreón, Coahuila, Mexico*

### **Farmer Plays First Hymn On Only Piano in Village**

SINCE MEXICAN BAPTIST Theological Seminary now has a very fine Mexican to teach all the music, it hasn't been necessary for someone with my limited ability to help with piano lessons for our students. However, I do have three piano pupils, and I want to tell you about my favorite one.

Three years ago our church began sponsoring weekly services in a small village about fifteen miles from Torreón. Last year, by means of special gifts, the church was able to construct a small chapel and provide a piano. Since the piano is the only one ever to make its way to that village, no one there could play it. I began going with those who hold services there on Sunday afternoon in order to try to teach someone to play the piano, as

well as help prepare Sunday school teachers.

The most apt pupil turned out to be Brother Zacarias Hernández, a fifty-year-old man who has known nothing but hard work in the fields all his life. When I first sat down with him and tried to teach him to move those stiff, gnarled fingers, I felt that the task was hopeless. But after fifteen weeks he learned to play his first hymn. I am not sure who is prouder of the accomplishment, the pupil or the teacher.



**Ira P. Singleton, Jr.**  
*Gatooma, Southern Rhodesia*

### **Parents' Christian Faith Triumphs at Baby's Funeral**

WE HAD THREE FUNERALS one month, the first two for one-year-old babies. God had prepared us for these experiences, and we tried to assure the parents that his grace was sufficient. As we talked of how close God was to us when we lost Mark Daniel at the same age, the parents responded warmly.

Pastor Nyemba's baby died of spinal meningitis just two days after our first funeral. You have never seen braver or more stalwart Christians than this fine African pastor and his wife as they in a real way preached what it means to have faith in God in a time of crisis. To hear a Christian mother sing "Hakuna kuchema mumba kudenga" ("There is no sorrow in the home in heaven") as her child is taken to the grave makes one glad that God has called him to help others find this faith.



**Nancy (Mrs. James A.) Yarbrough**  
*Kaduna, Nigeria*

### **Differences of Language Give Students Problems**

THE HAUSA Baptist Pastors' School is where James and I are teaching men who have become Christians and have felt the call to preach. Most of them have had no formal education before coming to the Pastors' School; they learned to read and write in literacy courses at village churches or preaching stations.

Thus, Hausa is a learned language for all of the students as it is for us. Very few of them hear any English at all; therefore, all teaching is done in Hausa. This creates a problem for their wives, for some of them come not knowing any Hausa at all. Since they are required to attend school, too, they must learn not only to hear and speak Hausa but to read and write it as well.

One day one of my students came to me after class and told me that I could hear Hausa much better than she. Yet she has been in school here for almost three years. Other students' wives have been here longer and are no better off. This incident caused me to understand more clearly some of the problems confronting these women who have had no education—not even reading and writing.

The men and women are in separate classes. Of



necessity, our work must be slow and patient with the women, more so than with the men. It is truly rewarding to see them make even a little bit of progress, and we thank God for it. Pray for our students, and those of us who teach them.

These are the men and women who will go back to their bush villages and preach the gospel to their own people. They can go into places where the white man could never go. For the majority of these men this is the only special education they will have, so it is very important that they be trained as well as we can train them in the short four years they are in the school.



**Robert E. Wakefield**  
*Singapore, Singapore*

### **Duty To Worship Mother Bars Man from Christ**

OUR FAMILY was invited recently to go to Changi, a lovely beach on the eastern side of the island. Our host, Mr. Kwong, a well-known Chinese businessman and former diplomat, is wealthy and influential among his people. His wife is a member of one of our Baptist churches.

I talked to him about also becoming a Christian. He said, "I cannot become a Christian until my mother dies." His eighty-year-old mother lives in his home. Since she is a Buddhist she expects Mr. Kwong, her eldest son, to worship her when she dies, for ancestor worship is a vital part of her religion.

Mr. Kwong explained: "Confucius says that filial piety is a great good, and that to bring grief upon one's parents is inhumane. I believe Confucius, and I cannot treat my mother so." I tried to point out to him that if Christ's way is the only joyful, peaceful way to God, it is inhumane to refuse to accept Christ and to tell his mother about him.



**Anne (Mrs. R. Edward) Nicholas**  
*Gaza*

### **Ignorance of Christ Makes Main Difference on Field**

WHEN I FIRST CAME to the sanatorium in Fort Worth, Texas, nurses and patients came by to see if I really was a missionary. Several said, "So you're a missionary. Well, what's it like over there?" In those first few days of sickness and discouragement I often gave a vague answer, "Oh, about like it is here."

They wanted me to tell them of poor, starving babies, idolatries, inhuman practices, strange customs and quaint costumes. And doubtless I could have reached into the past five years and brought out some tales which would have satisfied their interest in the unusual.

Then I remembered our pretty Arabic student nurses at Gaza Baptist Hospital singing together on Sunday nights and worshipping together in chapel every morning — good friends walking together around the compound,

studying, playing, and "griping"—first-year students crying in homesickness and worrying about exams—all learning to render efficient, loving care for the sick in Jesus' name. Then I knew my answer was right: "It's about the same as it is here."

When I think about the new believers—faithful in attendance at the services, happy and effective in their testimony, enduring ridicule for Christ's sake—I know there really is no difference between the people of the Arab world and those of the United States. The difference is not in the location or local customs or even the language. The difference is that which Christ makes individually and in the culture. "If any man be in Christ, he is a new creature" applies both in Texas and Gaza—and in Russia, and Tanganyika, and Brazil.

When someone asks any missionary, "What's it like over there?" he could answer truthfully, "About like it is here, except that most people don't know Christ." But only a Christian would understand or care that it is Christ, only, who makes the difference.



**F. Gilbert Ross**  
*Durango, Durango, Mexico*

### **Church in New Section Thrives Despite Opposition**

THE SECOND Baptist church in Durango, named Bethel, was organized last year and shows promise of doing great things for our Saviour. It is located in a new section of town where there has never been a very active evangelical witness from anyone or any denomination. For that reason we are seeing a great deal of opposition from the strong Roman Catholic elements.

My wife and I are now members of this new church and make quite a few trips to take care of the work of the Lord in this neighborhood. The children of the Catholics yell "Protestants!" at us as we pass by and once in a while throw a rock at the car. It makes us sad to see people act in this manner, but all that we can do is pray for them and ask the Lord to soften their hearts.



**Betty Jane Hunt**  
*Seoul, Korea*

### **Remaining at Post in Crisis Strengthens Her Witness**

WITH MORE THAN 1,560 missionaries, it would be financially impossible for our Foreign Mission Board to bring each person home when a death occurs in his family. The fact that I could not be with my loved ones at such a time has given opportunity for a witness to Korean Christians and non-Christians alike.

One young, intelligent Government worker to whom I have witnessed of the Christian faith, on learning that I did not go home when my mother died, replied that such a thing is not a Korean custom. I remarked that it is not an American custom, either—that it is a universal desire to want to be at home during the illness, death,



and burial of a loved one. I then explained my commitment to Christ in my decision to be a foreign missionary and the position of our Board in this matter.

Later in the afternoon he was reading a devotional message I was to present that night. In that article I had written that our service to Christ and witness of him to others is more important than job, business, or family. He stopped in his reading to comment that I had placed my service to Christ above family. I relate this not to claim any merit for myself, for thousands of missionaries have been away from their families during such crises, but merely to illustrate that our opportunities for Christian witnessing come in varying ways.



**Charlean (Mrs. Walter M.) Moore**  
*Kontagora, Nigeria*

### **One Testifies of Victory; One, Dying, Is Denied Aid**

ONE EVENING I saw a Muslim silhouetted against the sundown sky. With a heavy heart I watched him bending at the waist, standing erect, then falling prostrate on the ground toward Mecca as he silently prayed to Allah. Suddenly a song filled the air: "I will cling to the old rugged cross, and exchange it some day for a crown." My eyes brimmed with tears as I thanked God that my steward bore such a beautiful testimony of his faith. But how long before the Muslim, too, will cling to the cross of the only Saviour, God's Son?

As I WAS GOING to town today three policemen were sitting beside the road near the lifeless form of a man. I asked the hospital workers riding with me about the cause of death and learned it was hernia. Sickening waves passed over me as I tried to reason why no one had helped the man to the hospital while there was still time. It seems he was just outside our hospital gate. On my return I clocked the distance as an even one-half mile, but my heart kept saying it was as far as eternity.



**Crea Ridenour**  
*Cali, Colombia*

### **118-Year Work Brings Tangible Results on Island**

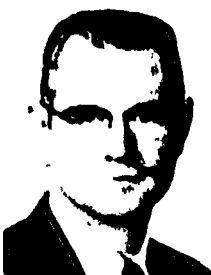
I VISITED San Andrés, a possession of Colombia off the coast of Nicaragua, for the first time last summer and saw the result of more than a century of Baptist effort there.

In 1844 a ship captain, Philip Livingstone, visited the island. A devout Christian, he became interested in the people's spiritual welfare and returned as a missionary of a New York Baptist church. He preached to the English-speaking islanders under a big tree late at night, often in danger because of opposition from the owners of the sugar cane plantations.

As I approached the island by plane, my first impression was of great beauty. Rising from the sea was a

coconut palm-covered piece of land eleven miles long by three miles wide. On its highest point stands a white frame Baptist church with nursery and school buildings to the side.

The tree under which Livingstone preached was blown down in a hurricane years ago but has sprouted with new vigor. Baptist work also prospers under the leadership of George May and Bonnell Williams, pastors of First (Mission Hill) and Emmanuel churches and graduates of Wayland Baptist College and our International Seminary in Cali.



**J. Ralph Marshall, Jr.**  
*Bangkok, Thailand*

### **Editor Forces Cancellation Of Christian TV Programs**

WE BEGAN a television adventure recently, but it ended when an influential Thai editor opposed the telecasting of our programs. Missionary Harold Reeves was able at Christmas time to get a contract with one of Bangkok's two stations for showing two films a month. We rejoiced at this new avenue of witnessing and had two films telecast.

The general in charge of communications cancelled the contract after Mr. Kugrit Bramod, editor of *Siam Raj*, indicated that he would use his influence against the general and the station. Pray for the editor, who has chosen a way which is not good for his soul.



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

### **Christ Changes 'Good Man' And Makes Him a Witness**

ONE AFTERNOON a man about thirty years of age with a strange name, Visitation, worked in our yard. As he started to leave I gave him several gospel tracts. He thanked me and began to tell me what a good man he was. I tried to explain that the most important thing is what we do with Jesus Christ.

A few days later he came by our house to tell me he had read the tracts and was very interested. He said he had also read the Bible a little but did not have one of his own. At the time I didn't have a Bible in the house I could give him, but I told him if he would return in several days I would give him one. When he came I invited him to a revival in our church. He said he would be there that night and would invite a friend.

That evening when we arrived at the church, Visitation and his friend were already there. They attended every service of the revival with much interest but did not make decisions. Every time we talked with Visitation he still spoke of his good life. He seemed to have the attitude that he was looking over the situation and if he decided that the evangelical church was good enough he would join. He had no conviction of sin.

guay), c/o Mrs. W. E. Marshall, Rt. 2, Cabot, Ark.

OLIVER, Dr. & Mrs. A. Ben (South Brazil), 3624 Erath St., Waco, Tex.

ROGERS, Arlene (Colombia), c/o James Carroll, 1825 W. Morton, Phoenix, Ariz.

TATUM, Rev. & Mrs. Hubert R. (Hawaii), 340 E. Main St., Apt. 3, Johnson City, Tenn.

WILLIS, Miriam (Paraguay), 357 Pine-wood Ln., San Antonio, Tex.

## BIRTHS

ATCHISON, Joe Carey, son of Mr. & Mrs. Bill C. Atchison (North Brazil), Mar. 30.

FITTS, Philip Eugene, son of Mr. & Mrs. Marvin E. Fitts (Peru), Mar. 21.

HINTZE, William Jonathan, son of Rev. & Mrs. William R. (Bill) Hintze (Ecuador), Apr. 25.

## DEATHS

CLARK, Mrs. Ethel, mother of Rev. Eric H. Clark (Kenya), Sept. 5, 1961, London, England.

DUGGAN, Mack, father of Rosalie (Mrs. Thomas N.) Clinkscales (South Brazil), Apr. 8, Florien, La.

GILL, Emma Williams (Mrs. Everett, Sr.), emeritus (Europe), Apr. 18, Richmond, Va.

MARSHALL, W. E., father of Deane (Mrs. Gilbert A.) Nichols (Paraguay), late Feb., Cabot, Ark.

MOORE, Mrs. Delphia, mother of Dr. W. Dewey Moore (Italy), in Apr., Berwyn, Md.

MOSS, D. L., father of Zebedee V. (Zeb) Moss (Northern Rhodesia), Apr. 8, Aberdeen, N.C.

PATTERSON, Mrs. Gail M., mother of Dr. John W. (Jack) Patterson (Colombia), Apr. 18, Edinburgh, Scotland.

WEATHERBY, Mrs. Beulah, mother of Gertrude (Mrs. F. A. R.) Morgan, emeritus (Brazil), Apr. 16, Harlingen, Tex.

## RETIREMENT

ANDERSON, Susan (Nigeria), Apr. 1.

## TRANSFERS

BRADY, Rev. & Mrs. Otis W., Bahamas to British Guiana, May 1.

MCPHAIL, Dr. & Mrs. Jasper L., Nigeria to India, Apr. 11.

PURSON, Rev. & Mrs. Abel P., Mexico to Bap. Spanish Pub. House, El Paso, Tex., May 31.

RAY, Rev. & Mrs. Emit O., Bahamas to Trinidad, May 1.

SHOEMAKE, Rev. & Mrs. Howard L., Ecuador to Dominican Republic, May 1.

## Correction (March Issue)

The address of Rev. & Mrs. W. McKinley Gilliland will remain Box 8, Ogbomsho, Nigeria, until their scheduled arrival in the U.S. June 27.

# IN MEMORIAM



## Emma Geraldine Williams Gill

Born Staunton, Virginia

March 25, 1870

Died Richmond, Virginia

April 18, 1962

EMMA WILLIAMS GILL served with her husband, the late Everett Gill, Sr., as a missionary to Europe for thirty-two years.

Daughter of a minister, she spent her early childhood in Alabama and Virginia, becoming a Christian at the age of nine and baptized by her father in Charlottesville, Va. Her father later became editor of the Missouri Baptist paper, and she attended Hardin College in Mexico, Mo.

After their marriage in 1895 Dr. Gill served churches in Kentucky and Missouri, and they were appointed to Italy in 1904. Dr. Gill became superintendent of the North Italian Mission in 1906. That year the family was struck with malaria, and three-year-old Geraldine died. Failing to regain health in Switzerland, they resigned as missionaries in 1908. Reappointed in 1910, after living in Colorado and serving a church in Danville, Ky., Dr. Gill continued as Mission superintendent and worked with Baptist Theological Seminary in Rome. Mrs. Gill helped to organize women's work. They returned to America in 1916 because of the war.

Dr. Gill taught in William Jewell College and after the war served with the Red Cross in Italy, along with their son Fairchild, while Mrs. Gill taught in Stephens College. In 1919 Dr. Gill became a pastor in Kansas City and soon returned to Europe with the Board's Commission on Religious Survey and Reconstruction. The couple resigned again in 1919, Dr. Gill intending to remain as a pastor, but were reappointed in 1921.

As the Board's representative in Europe, Dr. Gill's territory included Spain, Yugoslavia, Hungary, Romania, southern Russia, and the Ukraine, with their home in Lausanne, Switzerland. He worked with the American Relief Administration in Russia and later more directly with churches and schools. Mrs. Gill assisted him on many trips, also promoting women's work. In their plan to live in different countries of the area, they moved in 1923 to Barcelona, Spain. In 1926-27 they lived in Edinburgh, Scotland, where Everett, Jr., and their daughter Elizabeth were studying. They went in 1929 to Bucharest, Romania, working with Baptist Theological Seminary and James Memorial Training School for women, while Dr. Gill also supervised the European mission work and organized "field seminaries" (Bible courses). Mrs. Gill wrote three books: *Home Life in the Bible*, *The Temple*, and a mission study book, *Petrica*.

The Gills moved in late 1938 to Budapest, Hungary, where she was acting director of Woman's Training School. Returning to the U.S. in early 1939, they retired in September. Dr. Gill then served as a pastor in Wake Forest, N.C., and a professor in Wake Forest College.

Two sons and her husband preceded Mrs. Gill in death, in addition to her daughter Geraldine—Fairchild in 1950, Everett, Jr. (who for twelve years was the Board's secretary for Latin America) in 1954, and Dr. Gill in 1958. She lived for four years in Richmond, Va., with Mrs. Everett Gill, Jr., who survives her in addition to a brother, Dr. William H. Williams, Jr., of Charlotte, N.C.; a son, Col. Harrison W. Gill of Chattanooga, Tenn.; a daughter, Mrs. John B. Sims of Kimberly, Idaho; twelve grandchildren; and twenty-four great-grandchildren.



## BSU Missionaries Oriented

Twenty-six college and nursing school students going to twelve countries as student missionaries this summer attended an orientation conference at the Foreign Mission Board headquarters May 4 and 5.

The students, all from different schools and sponsored by fifteen state Baptist Student Unions, will serve for ten weeks, assisting Southern Baptist foreign missionaries. Eight—six nurses and two medical students—will do medical work, and the others will help in general evangelism and religious education, camps, and Vacation Bible schools.

Four other students are already in the Philippines doing youth evangelism and Vacation Bible school work during the islands' school vacation period.

More than two hundred summer workers have been sent overseas since 1947 in the BSU program. State BSU committees select the missionaries, and fellow students provide the financial support. The Foreign Mission Board channels requests for the workers from Baptist Missions (organizations of missionaries) and approves the areas to be served. The Student Department of the Baptist Sunday School Board co-ordinates the program.

The FMB orientation conference was the first in the program's fifteen-year history. Led by Bill B. Cody, associate secretary for missionary personnel, it included addresses by members of the FMB staff and conferences on areas of the world, types of mission work, health, and personal relationships.



*TOP: Baker J. Cauthen, executive secretary, discusses general evangelism with summer missionaries.*

*ABOVE: Franklin Fowler, medical consultant, confers with student nurses on medical evangelism.*

Assisting in the conference were William Hall Preston of the Sunday School Board and Louis Cobbs and Boyce Medlin of the Texas and North Carolina student departments.

The missionaries, listed by states in which they are students and the countries they will serve, are: John Singletary (S.C.) and Nancy McNutt (N.M.), *Korea*; Vance Kirkpatrick (La.) and Jerry Smith (Va.), *Malaya*; Paul Collins (Ky.), *Taiwan (Formosa)*; Murray Breland (Fla.) and Carl Holtzelaw (Miss.), *Thailand*; Beverly DeWitt (Calif.) and Paul Trammel (Tex.), *Tanganyika*; Verne Campbell (N.M.), *Tanganyika and Kenya*; Terrell Mays (Ky.), Brenda Morgan (Tenn.), Myrtle Goins (Mo.), Bobby Smith (Miss.), and George Lewis (N.C.), *Ghana*; Edith Berry (N.C.), Brenda Whitlow (Ga.), Doyce Green (Tex.), and Virginia Brown (La.), *Nigeria*; David Moon (Ala.) and Thomas Bryan (Tenn.),

*France*; Ed Walsh (Mo.), *Jordan*; Daniel Sanchez (Tex.) and Woodrow Anderson (Tex.), *Guatemala*; Richard Brown (Va.) and Charles Tyson (Ark.), *Paraguay*.

Now serving in the Philippines are Gary Achenback (Mo.), Ralph Danson, Jr., (Fla.), Calvin Fox (Ark.), and Philip Smith (Ga.).

## FMB Enters 4 New Fields

The Foreign Mission Board voted in April to send missionaries to India, British Guiana, the Dominican Republic, and Trinidad, bringing to fifty-one the number of political entities served.

Dr. and Mrs. Jasper L. McPhail, appointed in October for Nigeria, were reassigned to South India to serve as visiting teachers in the Christian Medical College at Vellore. Mrs. McPhail is a nurse.

Three couples are being transferred to new fields in the Caribbean area. Rev. and Mrs. Emit O. Ray will go from the Bahamas to Trinidad, and the Otis W. Bradys, also serving in the Bahamas, will move to British Guiana. Both couples will do English-language work. Rev. and Mrs. Howard L. Shoemaker will transfer from Ecuador to the Dominican Republic to begin Spanish-speaking work.

## Missions Conferences Set

"Sharing Christ with the Whole World" is the theme of Foreign Missions Conferences at Ridgecrest Baptist Assembly, North Carolina, June 21-27, and Glorieta Baptist Assembly, New Mexico, August 16-22. This is also the theme of the Convention-wide World Missions Year in 1963, to be observed in keeping with the Baptist Jubilee Advance emphasis.

Sessions for Adults and Young People will seek to prepare pastors, ministers of education, and lay men and women for missions leadership during 1963. The programs will include conferences for all other age groups, Bible study, talks by furloughing missionaries, missionary-led vespers, and noon and evening services. Afternoons will be given to individual or special conferences and to recreation.

Also featured will be the annual international lawn parties, with many missionaries wearing the native dress of their adopted countries.

Conferees at Ridgecrest this year will have the opportunity to talk by short-wave radio with missionaries and other persons in foreign countries. The

radio station will operate twenty-four hours a day, except during Sunday worship services.

Meeting at Ridgecrest in conjunction with the Foreign Missions Conference will be the Baptist Brotherhood and Writers' Conferences. At Glorieta another Brotherhood Conference and the Young Men's Mission Conference will meet concurrently during the foreign missions week.

A special full meeting of the Foreign Mission Board, with the appointing of missionaries, will open the Glorieta conference.

The Board requests that groups attending include at least one adult sponsor for every ten young people sixteen years old and under.

### Board Plans SBC Reception

Messengers and visitors to the Southern Baptist Convention in San Francisco are invited to meet foreign missionaries at a reception sponsored by the Foreign Mission Board June 7 from 4:15 to 5:45 in Room 301 of the Civic Auditorium. In addition to the missionaries, members of the Board's headquarters staff will greet guests.

### Largest Campaign Planned

Baptist churches in São Paulo, the largest city in Brazil, are planning what is expected to be the largest city-wide evangelistic campaign ever held in the country. Scheduled for August 1-12, the campaign will take place in the churches and main squares, with the closing service in Pacaembu Stadium, which seats about twenty thousand.

Eual F. Lawson, Southern Baptist Home Mission Board associate in the division of evangelism, will be one of the main speakers. He will also lead an evangelism clinic for about one hundred participating pastors.

Seventeen committees of missionaries and Brazilian Baptist leaders are making preparations. Evangelistic study courses have already been taught in fifteen sections of São Paulo, with members of most of the city's Baptist churches attending. Three giant rallies also are planned.

During May, São Paulo Baptists are taking their first major religious census. Emphasis in June will be on visitation and personal evangelism.

### Publicity, Visuals Unit Moves

The South Brazil Baptist Mission's publicity and audio-visual aids department has moved from Rio de Janeiro to Campinas, São Paulo.

Missionary Gene H. Wise, department head, hopes to step up Portuguese filmstrip production and begin television materials. He plans continued release of news, information about Baptists, and sermonettes.

### Work Opened in Jogjakarta

Southern Baptist mission work in Jogjakarta, Java, began April 15 with a Bible study class attended by seven and led by Rev. and Mrs. Edward O. Sanders, who moved in February to this center of Javanese culture.

The city of Jogjakarta, with about half a million people, is capital of Jogjakarta, Indonesia's only remaining sultanate.

Mr. and Mrs. Sanders are seeking to reach adults and students with two Bible classes—in English and Indonesian—in their home. Worship services in Indonesian will be started as soon as a meeting place is obtained.

### Texans Confer on Campaign

T. A. Patterson, executive secretary of the Baptist General Convention of Texas, and C. Wade Freeman, state evangelism director, met in April with missionaries and leaders of the Japan Baptist Convention to make further plans for the nation-wide evangelistic campaign in April, 1963. Their trip follows that of six representatives of the Japan Convention who visited the U.S. in January in the interest of the evangelism effort.

Patterson said upon arriving in Japan that "the sole desire and purpose of the Texas Convention is to stand behind the Japan Baptist Convention in prayer, in finances, and in personnel, in so far as such participation is desired by Japan Baptists."

The Texans are working also in cooperation with the Foreign Mission Board. They are taking special responsibility for securing substantial financial support from individual donors and for making available preachers and lay workers. The Japan Convention will make a decision soon regard-

ing the number of people from the U.S. and other countries to be invited.

Plans call for between 100 and 120 city-wide simultaneous campaigns, extending from Kagoshima in the south to Asahigawa in the north. Major meetings will take place in Tokyo, Osaka, Fukuoka, and Sapporo.

### Publications House Dedicated

The Baptist Publications House for East Africa was dedicated recently in Nairobi, with the main address given by H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East. It includes offices, production rooms, a staff lounge, and kitchen.

The staff—Rev. and Mrs. W. Boyd Pearce and Rev. and Mrs. Dale G. Hooper—now produce Adult pupils' and teachers' monthly Sunday school books, children's picture stories, Vacation Bible school materials, and tracts. They also plan to begin materials for Woman's Missionary Union and youth organizations.

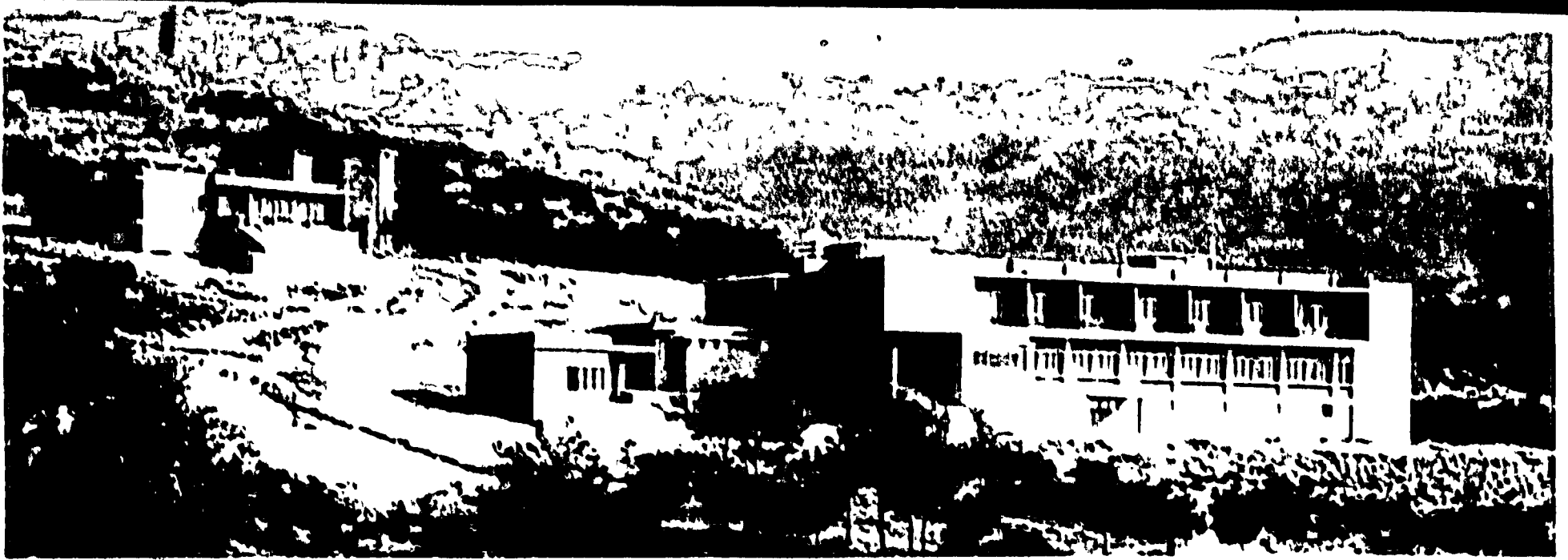
Missionaries began writing Sunday school lessons soon after entering East Africa in 1956. Mr. and Mrs. Pearce began full-time publication work in January, 1961, joined by the Hoopers later in the year.

### Five-Year Emphases Outlined

Latin America Missions (organizations of missionaries), churches, and conventions are being encouraged by the Foreign Mission Board to stress five major emphases from 1964 through 1968 under the general theme "From Decision to Dedication through Discipleship."

The emphases are: 1964—Evangelism and church development (including special projects); 1965—Lay leadership training for evangelistic outreach; 1966—Recruitment and training of pastors and church workers; 1967—Christian institutions; and 1968—Nationals' responsibility for administration and financial support.

Four Latin American field conferences for missionaries are also being planned for the next two years: Brazil and the Central Field in May and June of 1963 and the North and South Fields in February and March of 1964.



### Seminary Dedicates Buildings

The first buildings of the Arab Baptist Theological Seminary in Beirut were dedicated March 17. The administration building includes classrooms, library, offices, chapel, and dining room on the first floor and a dormitory for thirty single men on the second. Also on the campus are residences for the president and the caretaker-cook.

Construction has begun on a three-apartment building for married students, including nursery facilities. Another faculty residence will be built soon, and it is hoped that a dormitory for single women may be added.

H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, was the main dedicatory speaker. Also taking

part were representatives of the Lebanese Ministry of Education, the Arab Baptist Mission, the national Baptist groups in Lebanon and Jordan, and other religious bodies.

Theological education for Arab Baptists began in 1953 at the home of Missionary President Finlay M. Graham, with three students. The seminary opened in downtown Beirut in October, 1960, and moved to the campus on the outskirts of the city last October.

### Ricks Dedicates Dormitory

A new men's dormitory at Ricks Institute, a Baptist school near Monrovia, was dedicated March 25. It will house 120 students.

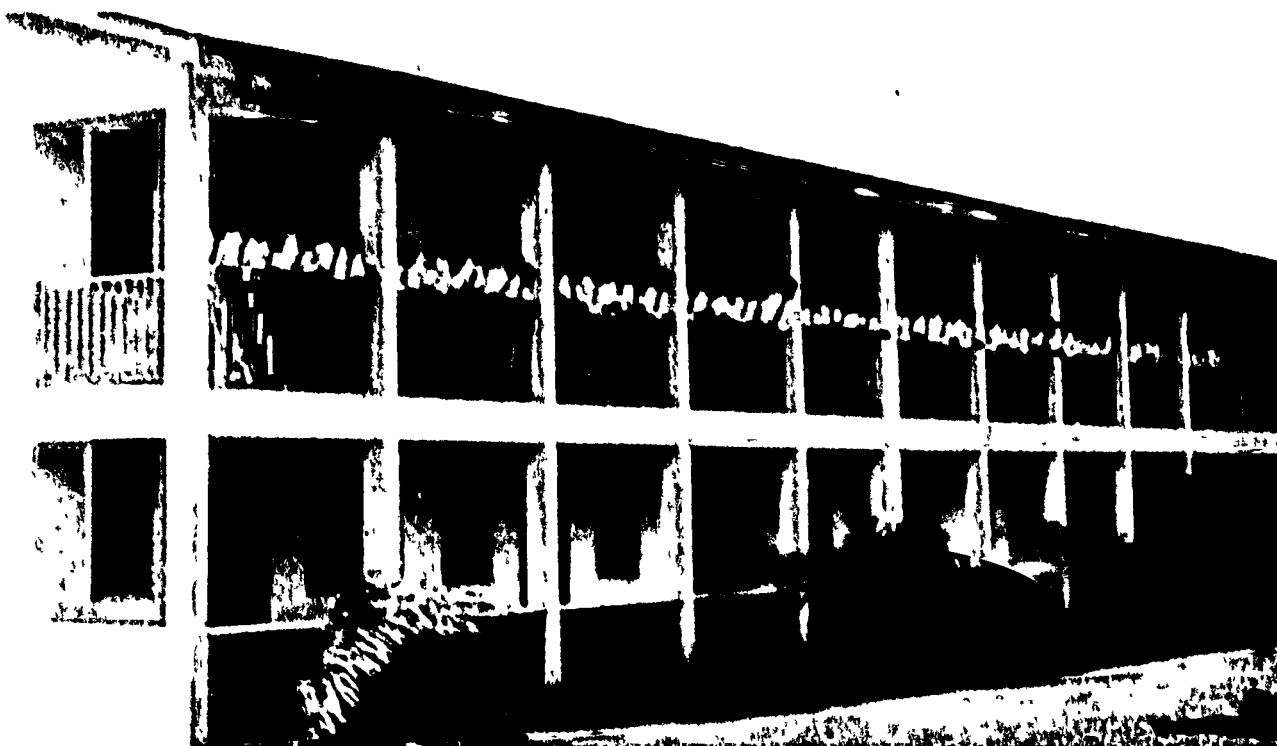
Liberian President William V. S. Tubman gave the main address in the service, presided over by Vice-President William R. Tolbert, Jr., who also serves as president of the Liberia Baptist Missionary and Educational Convention.

Stressing the importance of Christian education, Tubman said: "Public schools . . . are all right, but they cannot teach Christian doctrine. And an educated man without Christian convictions could be like a tiger turned loose in the streets."

The dormitory was named Cheeseman Hall in honor of Joseph J. Cheeseman, a former Liberian president and first president of the Convention.

Ricks Institute is headed by two Southern Baptist missionaries. W. A. Poe is acting principal, and Adrian W. Coleman is dean of men.

ADRIAN W. COLEMAN



### 2,689 Converted in Campaign

Evangelistic services recently celebrating the one hundredth anniversary of Baptist work in Mexico resulted in 2,689 professions of faith in Christ. Indoctrination classes were started immediately so that many of the new believers could be baptized on Easter. Other follow-up efforts are also under way.

Most of the decisions were made during a nation-wide simultaneous evangelistic campaign conducted March 4-11 in the fifteen Baptist associations. Week-long services in the churches produced 2,075 decisions, and large Saturday night evangelistic concentrations in nine centers produced 385. The additional 229 professions were made later at two evangelistic concentrations which preceded the centennial meeting of the National Baptist Convention in Monterrey.

The campaign and mass meetings were organized under the direction of Southern Baptist Representative Ervin E. Hastey, evangelism promoter for the Convention. Evangelists from Guatemala and the United States assisted with the preaching. Radio announcements and programs, newspaper articles, and posters publicized the campaign in many cities.



## Church Holds First Revival

English-speaking Immanuel Baptist Church of Madrid held its first revival in April, with visible results including seven professions of faith, seven rededications, and two commitments to special Christian service.

Grayson C. Tennison, Southern Baptist representative to Portuguese Baptists, preached, and Bob Robinson, a teacher from Oklahoma now living in Spain, directed the music.

Immanuel, the only English-speaking Baptist church in Spain, has grown from thirty-seven members at its constitution last October to more than one hundred. Charles W. Whitten, Southern Baptist representative in Spain, is interim pastor.

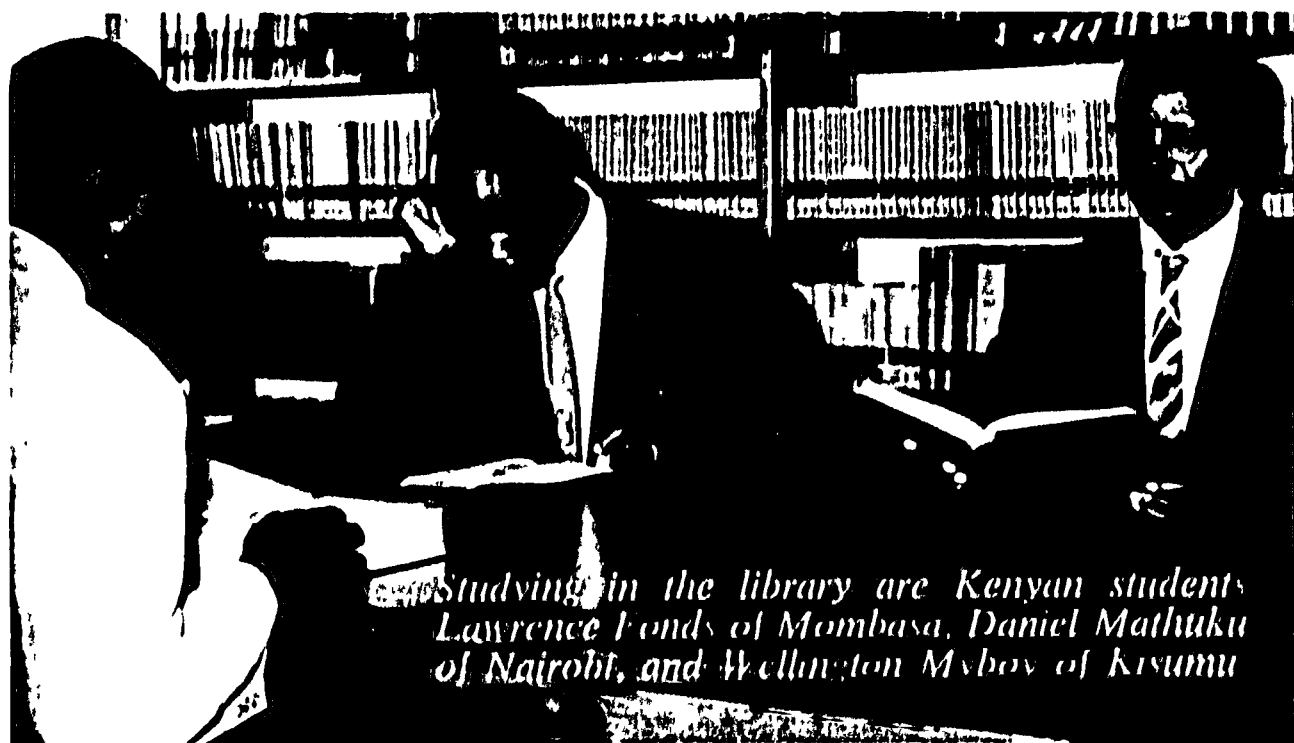
## 15 Enrol in New Seminary

Fifteen men from eight tribes have enrolled for the first session of the Baptist Theological Seminary of East Africa in Arusha. Most of the students have been preaching in Baptist churches established by the area's five-year-old Southern Baptist mission program.

Four single men and eleven with families, they are taking a three-year course, with instruction in Swahili. The curriculum provides preaching and witnessing opportunities along with classroom study.

The wives are taking courses in New Testament, Woman's Missionary Union work, sewing, and home care under the direction of Mrs. Earl R.

SAMUEL A. DEBORD



Studying in the library are Kenyan students Lawrence Fonda of Mombasa, Daniel Mathuku of Nairobi, and Wellington Mshoy of Kisumu

Martin, a missionary whose husband also teaches in the seminary.

Completed on the one hundred-acre campus are duplex classrooms, with two rooms serving temporarily as a chapel and a lounge, offices, fourteen individual student housing units, and two missionary residences.

H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, spoke in the dedication service in February.

Missionary Samuel A. DeBord is the school's president.

## Doctor, Hospital Approved

Missionary Physician Harlan L. Willis received a license in March to practice medicine in Thailand, after taking an examination in February. The Government also approved the Thailand Baptist Mission's request to build a hospital in Bangkla, enabling plans to proceed for purchasing land and beginning construction.

Doctors Orby L. Butcher, Jr., and Winfred L. Medcalf will take the medical examination in June or July, and Missionary Nurse Rosemary Spesard will take the nursing exam. Mrs. Willis, also a nurse, plans to take it next January.

## 1st Midwesterners Appointed

Rev. and Mrs. Raymond Lee Shelton, appointed in April as missionaries to Thailand, are the first candidates

from Midwestern Baptist Theological Seminary to be appointed by the Foreign Mission Board. Mr. Shelton is vice-president of the student body and will receive the bachelor of divinity degree in May. He also serves as pastor in Cowgill, Missouri.

Midwestern, in Kansas City, Missouri, is Southern Baptists' sixth and newest seminary. Its first session began in September, 1958.

Lavell Seats, professor of missions and a former missionary to Nigeria, attended the Sheltons' appointment in Richmond.

## Commissioning Service Set

BIRMINGHAM (BP)—A foreign missionary commissioning service will open the Young Woman's Auxiliary Conference at Ridgecrest Baptist Assembly, North Carolina, June 14-20.

Elmer S. West, Jr., Foreign Mission Board secretary for missionary personnel, will conduct the service.

"To Make Christ Known" is the theme of the week, announced Doris DeVault of Birmingham, YWA director for Woman's Missionary Union.

Addresses on current issues, missionary messages, workshops, and vocational conferences are among the activities planned. Foreign and home missionaries, denominational leaders, and WMU staff members will be the program personnel. International students will be guests.

## VIETNAM

### Third Center of Work Begun

Southern Baptist missionaries established a third center of work in Vietnam in April, when Rev. and Mrs. William T. Roberson moved to Nha-trang, an influential coastal city.

The Robersons had been living in Saigon, the capital, the only center of Southern Baptist mission work for nearly two years after the first missionaries entered the country in late 1959. Last fall three couples settled in Dalat, a strategic mountain city, making it a base for language study, writing and translation of publication materials, and a survey of the country. One couple, Rev. and Mrs. Herman P. Hayes, remain in Saigon.

Although engaged mainly in language study since their arrival in early 1960, the Robersons opened their home for worship services from which grew two chapels, one for Vietnamese and the other for Americans.



# THE WORLD IN BOOKS

Genevieve Greer

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

## Africa—Angry Young Giant

By Smith Hempstone

Frederick A. Praeger, \$7.95

The author—a journalist and historian—has combined painstaking research with brilliant interviewing to give a detailed and interesting study of Africa's middle belt, from the southern rim of the Sahara to the bank of the Congo.

Traveling by car, truck, and on foot, Hempstone wrote first of the sights and sounds that impressed him in each country and then of the country's history. He interviewed everyone he could, from prime minister to chambermaid. He finally drew from these details a clear evaluation of political trends.

The book is so exciting, so touched with warmth and humor, that the reader is unmindful of its 641 pages. It gives a wealth of valuable material for anyone interested in current international developments. Although a relatively small portion deals with Liberia, Nigeria, and Ghana—countries where Southern Baptists have missionaries—the other portions give an appreciation of what is happening in these three countries.

## Nkrumah of Ghana

By Sophia Ripley Ames

Rand, McNally & Co., \$3.50

This easy-to-read—though not comprehensive—study of Ghana's leader Kwame Nkrumah tells of his childhood, his struggles to obtain an education, and his passionate desire to lead his people to freedom. It describes the sufferings he endured while working to gain his purpose, the inevitable misunderstandings and dangers he encountered, and finally his great triumph.

The author reveals the social and economic life of the country, as well as its history. There are better books on Nkrumah but none that can be read more easily.

## African Sketchbook

By Frederick Franck

Holt, Rinehart and Winston, \$5.95

This is an artist's view of ten turbulent countries of modern Africa, including Nigeria, Ghana, and Kenya, where Southern Baptists have missionaries. The author's pen-and-ink drawings and vivid prose depict a world of contrast and change—fierce sun glare and dense jungle shade, busy villages clustered beside

slow-moving rivers, ancient towns dotted with modern soft drink parlors, and shining cities ringed by filthy shanty towns. Dr. Franck has captured much of the harsh beauty of the African scene.

Brief chapter-end surveys give vital facts about the customs, history, and government of each area. The book's most dramatic quality is the stirring way it evokes in words and pictures the sights, sounds, and spirit of a rapidly changing continent.

Anyone who wants to know Africa and her people better should read this delightful book.

## Japan's Religious Ferment

By Raymond Hammer

Oxford University Press, \$2.95

How new religions have come into being in postwar Japan in the midst of Shinto-Buddhism is the theme of this studied approach to an important subject. In the opening chapters Mr. Hammer considers the development of Shinto and the introduction of Buddhism and Christianity into the country. Then he raises a number of interesting questions while discussing Japan's new religious sects.

This book is one in the "Christian Presence" series, which includes books about Islam and Buddhism. Hammer's study is a timely addition to this series and merits serious reflection by Christians interested in the gospel witness in the island nation. A full bibliography and index add to its value.

## India's Tales and Legends

By J. E. B. Gray

Henry Z. Walck, \$3.75

India is a remote and mysterious land to most of the English-speaking world. These legends supply an insight into its ancient literature and folklore. Two lengthy stories, "Nala and Damayanti" and "Ramayana," form the core of the book, while the others are shorter. All have been selected from the Sanskrit and Pali, classical languages of the Brahmins and Buddhists.

Many tales were current centuries before the Christian era. Most were given a sophisticated form by the storytellers of classical times, and some survive among the folk stories of modern India. Fundamental Indian ideas, such as transmigration and the caste system, are woven through each story. The book is a valu-

able addition to the dozen or more volumes of the "Oxford Myths and Legends" series.

## When John Wesley Was A Boy

By Helen B. Walters

Baker Book House, \$1.50

This biography of the well-known preacher is interesting not only because it tells of the childhood and early youth of a famous man but also for its description of the customs and culture of a part of England unfamiliar to most Americans.

Although this biographical novel is designed for Junior and Intermediate ages, adults also will find it interesting. Written in a lively conversational manner, it will whet the appetite for further study of John Wesley's life.

## REVIEWS IN BRIEF

J. B. Phillips adds two more paperbacks to his treasury of translations with **The Young Church in Action**—the book of Acts—and **The Book of Revelation** (Macmillan, 95 cents each).

Luther Joe Thompson in **Monday Morning Religion** (Broadman, \$1.95) reminds us that Christianity is a daily affair and shows practical ways for us to "practice what we preach."

**The Ancient Library of Qumran**, by Frank Moore Cross, Jr. (Doubleday, \$1.25): This paperback is one of the best general discussions on the Dead Sea Scrolls, with a postscript discussion of the Essene faith and the Christian gospel.

**Accounting Methods for the Small Church**, by Manfred Holck, Jr. (Augsburg, \$2.50): the process of receiving, supervising, and expending the church's funds; useful for the large or small church.

**Three-Minute Devotions for Boys and Girls**, by William L. Woodall (Association, \$2.50): one hundred short messages for Juniors, dealing with their problems and temptations.

**Christ In You**, by Herschel H. Hobbs (Baker, \$2.50): an exposition of the Epistles to the Colossians; the first volume in the "Evangelical Pulpit Library" series.

**The Book of Jeremiah** by K. Owen White, **The Gospel of Matthew** by Fred D. Howard, **The Epistles to the Thessalonians** by Charles M. Horne (Baker, \$1.50 each): three excellent volumes in the "Shield Bible Study" series, designed especially for pastors, teachers, and Bible students.

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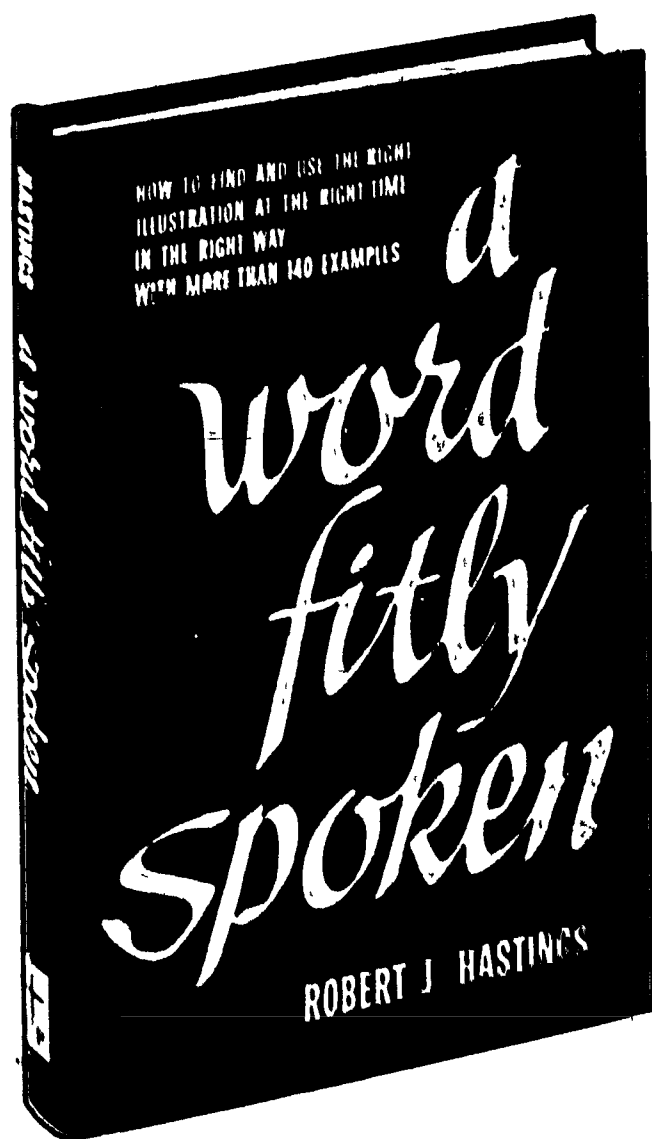
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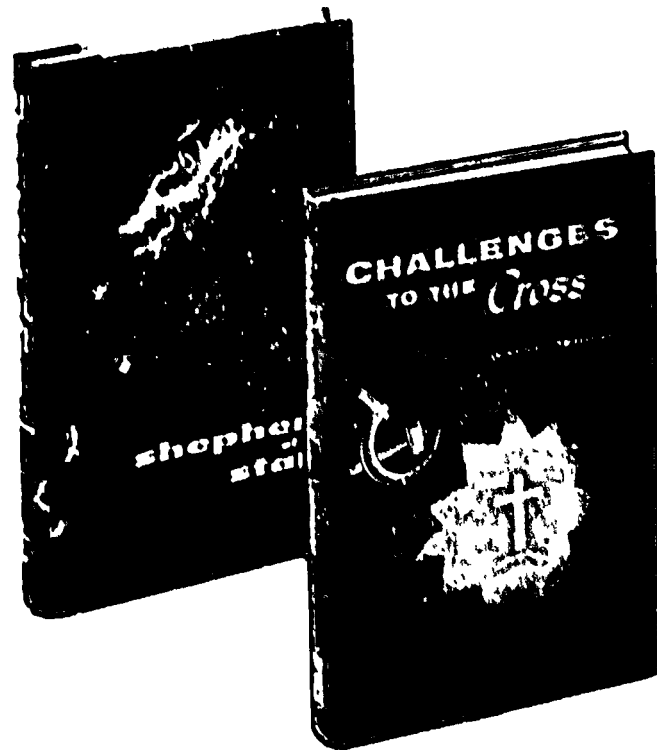
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