

**THE**

# *Commission*

**NEW WAYS  
FOR  
NEW DAYS**

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# DOES PRAYER MAKE A DIFFERENCE?

BY JAMES E. GILES

Professor at International Baptist Theological  
Seminary in Cali, Colombia (now on furlough)



MISSIONARIES, away from relatives and other loved ones, come to look upon fellow missionaries as "brothers and sisters." This is especially manifested on birthdays, at Christmas, and at other special times. Fellowship with people whom you love through work, play, and prayer together—through sharing in the joys and sorrows of life—is of the highest and most enriching quality.

Last year on April 7, my birthday, our family was invited by our co-laborers in Cali to a picnic at a local recreational area. It was a beautiful morning in the early fall, typical of Cali's year-round climate.

Everyone was jovial. The men were playing tennis, and the women and children were swimming. It was difficult, however, to watch all the children with so many in the pool, including families we did not know. I was concentrating on winning my game, when someone ran toward us shouting, "One of the children has drowned!"

We dropped our rackets and rushed to the pool. I finally got close enough through the crowd to recognize the lifeless form of our five-year-old daughter, Karen. A young Colombian was bent over her frail body, giving artificial respiration. I was terrified. Was it possible that one of our children would be taken away from us at this moment, in this manner? Then I heard someone say, "She is breathing and coming to."

We spent the next moments reviving her and discussing how it happened. Although she had worn her life preserver all morning, she apparently had slipped or stepped into deep water without it, unnoticed by anyone.

We decided that Karen should have a complete examination, so we bundled her up, and Missionary Hoke Smith drove us to the nearest hospital. As we sped along I mentioned what a miracle we had witnessed.

Hoke responded: "Today is your birthday, James, and Christians all over the world are praying for you. At night we always remember our fellow missionaries. Last night my wife prayed: 'And Lord, bless James, especially tomorrow on his birthday.' This proves once more that God listens to prayers and they make a difference."

Afterward we thought again and again how God was watching over us. We are convinced that it was not just chance that a young lady, a missionary of The Christian and Missionary Alliance, saw Karen floating under the surface of the water. Nor was it chance that a young businessman was within feet of where she was found and knew how to apply artificial respiration. It is paradoxical that one of the Colombians whom we came to serve served us by saving our daughter's life.

We are convinced that these did not "just happen." It was because Southern Baptists at home and missionaries around the world believe in and practice prayer. And it was because they remembered us especially on my birthday. Through this experience we have gained a deeper sense of our utter dependence upon a power that human efforts cannot supply. We also depend upon our friends near and far, known and unknown, to invoke this power on our behalf. They make an immeasurable contribution to our work and welfare through their prayers.

Does prayer make a difference? *"The effectual, fervent prayer of a righteous man availeth much."*



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# PIONEERS TO PUNTA ARENAS

BY JOHN A. PARKER

Missionary field evangelist, Santiago, Chile

H. ARMSTRONG ROBERTS

**B**APTISTS have brought their message to the southernmost city of the world—one of the uttermost parts.

Chilean Baptists on February 8 inaugurated a chapel in Punta Arenas on the Strait of Magellan, looking across toward the island of Tierra del Fuego. More than 135 persons crowded the chapel for the dedication service, 12 years after the first efforts to establish a mission in this city of 70,000 persons.

Catholicism has been the dominant religion since the community took shape more than 100 years ago, originally as a penal colony. But Anglicans, Methodists, Pentecostals, Seventh-day

Adventists, The Salvation Army, and The Christian and Missionary Alliance have made the Protestant tradition felt here in past years.

Response to the efforts of Pastor and Mrs. Juan Avila, of Cisterna Baptist Church in Santiago, and those of my family, has been extremely inspiring.

During the week of the chapel's organization the little building was crowded every day with children and adults. In the mornings a Vacation Bible school was conducted, and evangelistic services took place each night. To carry its ministry forward, aid is provided by American and Canadian



*Benedicto Saavedra, at right, prays during the dedication service, with Juan Avila at left. Mr. Saavedra was given charge of the mission.*

*This house was converted into the mission and dedicated February 8.*



Baptists working with oil operations in the area and by other Protestants.

Despite the encouraging beginning, however, the Punta Arenas mission faces a major problem. In March the Avilas and our family—my wife Ruby and our 14-year-old son Kenneth—returned to Santiago, 1,365 miles due north. The spirit manifested in the past weeks will be carried on by the lay members, but they are now without

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the guidance of a pastor or missionary, for whom there is urgent need. A missionary would have the added advantage of being able to continue English services which we started.

The story behind establishment of a Baptist mission in this "land of strong men," swept by subarctic winds of the Strait and dotted with oil fields and sheep ranches, began 12 years ago. On December 31, 1950, a Baptist sympathizer, who had attended our school in Temuco after having lived 14 years in Punta Arenas, wrote a letter to the president of the Chilean Baptist Convention, Honorio Espinoza. He proposed the idea of opening work in his home area. Espinoza turned the letter over to the president of the Chile Baptist Mission because the Convention felt, at that time, it was not in condition to begin efforts there.

About a year later, in February,



*Pastor Juan Avila and his wife Mercedes, at left, make plans for the Punta Arenas trip with Missionaries John A. and Ruby Parker.*



*Sebastian Flores, a Baptist sympathizer, wrote a letter in 1950 inviting the interest of Chilean Baptists for a mission in his city.*

1952, Pastor Aníbal Giordano, executive secretary of the Convention, and I (representing the Mission) made a survey trip to Punta Arenas.

Almost ten years passed, and the Chilean Home Mission Board became stronger. The Convention's Cooperative Program, which in 1952 had been in operation only four years, provided greater financial strength. Also, more missionaries arrived because of South-

ern Baptists' Advance Program, and more pastors were graduated from our seminary in Santiago.

In December, 1961, another trip to Punta Arenas was made by Eduardo Ríos, executive secretary of the Convention, Juan Herrera, president of the Home Mission Board, and Missionary John H. McTyre, treasurer of the Board and of the Mission. They gave their report to the annual meeting of the Convention the next month. The prospects they described resulted in great enthusiasm, and the Convention expressed desire to open work.

Five months later the Mission met and discussed Punta Arenas, as no work had yet been started. After consulting with my wife and spending much time in prayer, I proposed that the Mission undertake a pilot project in January and February of 1963 (summertime in Chile). We regarded this as necessary to keep alive the interest of the Baptist people.

The Mission accepted this idea, and we agreed to go ourselves, provided that the Convention send a Chilean pastor, and possibly his wife, to participate in the beginning of a chapel. The Home Mission Board also approved the plan and named Pastor Avila and his wife Mercedes. We held several meetings to plan the trip. We saw that it was going to be one of the greatest missionary challenges confronting us since we came as missionaries to Chile.







*A flock of sheep grazes on ranch near Punta Arenas.*



*This monument to shepherds stands on Avenue Bulnes.*

There were three possible ways to travel from Santiago to Punta Arenas: plane, boat, and car. Until we left, not many persons had ever made the journey by car. Most of the road south is on the Argentine side of the great Andes Mountains. We decided to travel in our 1955 station wagon. Probably as many doubts were expressed about our getting there successfully as had been felt about William Carey going to India. We shipped ahead the things necessary for work, such as Bibles, hymnbooks, tracts, and Vacation Bible school materials.

On Saturday afternoon, January 12, the five of us left from Temuco, about 400 miles south of Santiago, where we were attending the Convention's annual meeting. It was a moving moment in the dining hall when more than 250 messengers sang, "God be with you till we meet again!"

The day after entering Argentina from Chile at Pucon, we began to see some of the most beautiful sights that the eye of man has beheld: snow-capped mountains, lakes of blue and green water, and crystal-clear mountain streams where people come to fish for salmon. In Spanish they call such sights "a piece of heaven." As we rode through it, many times we said, "God has made all things beautiful in his time."

When we left the mountains for the flatlands, troubles began. We ran off the road and a connecting rod was bent. Two Argentines fixed it, and after an hour and a half we were on our way again. That evening the generator refused to work as it should, but we kept traveling. The next day, before we got to Sarmiento where we had it repaired,



*Wool is loaded from the Punta Arenas wharf for shipment overseas.*

the shock absorbers added their bit to our difficulty by breaking. By that time, we were about to believe those who doubted we could make the trip. But from that time on, we had only one flat on the road and one in the town of Rio Gallegos.

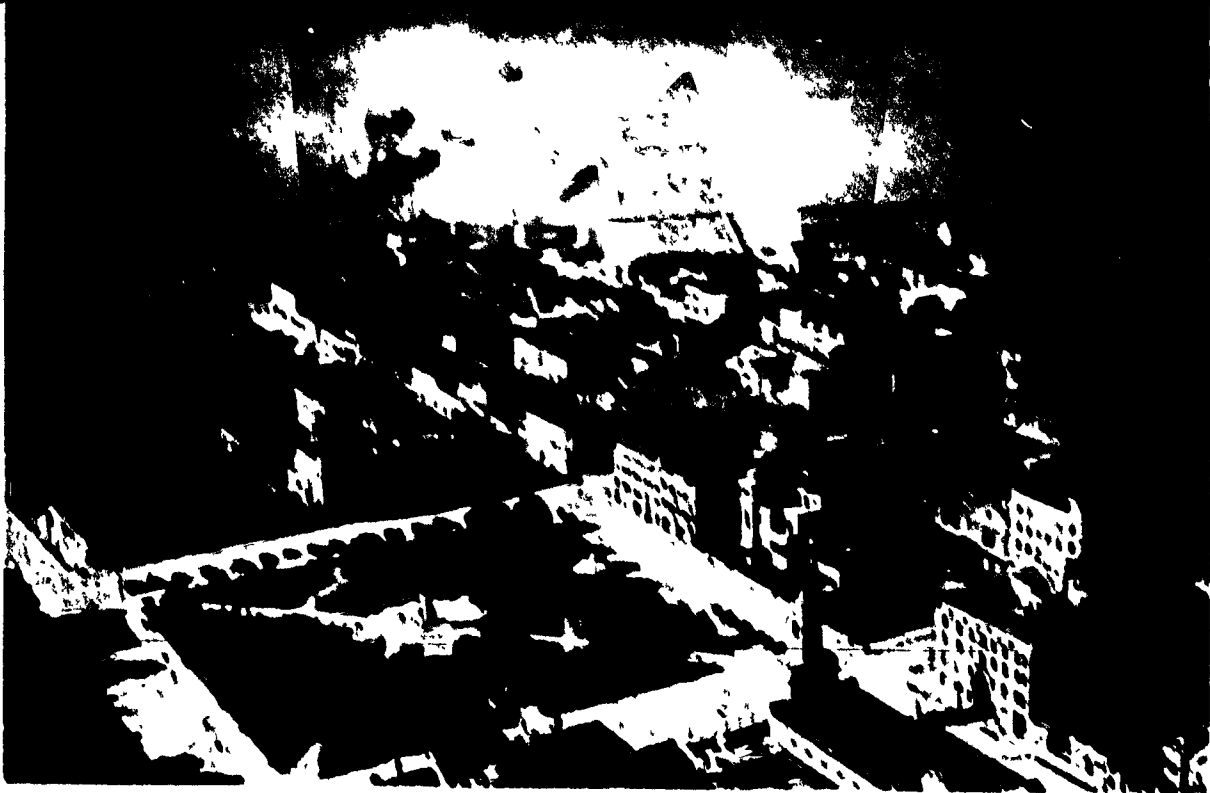
The first Baptists we encountered on the Argentine side were in Bariloche. In Comodoro Rivadavia we saw the Ernest C. Pippins and the missionary work they were conducting. There was

also a small mission in Rio Gallegos.

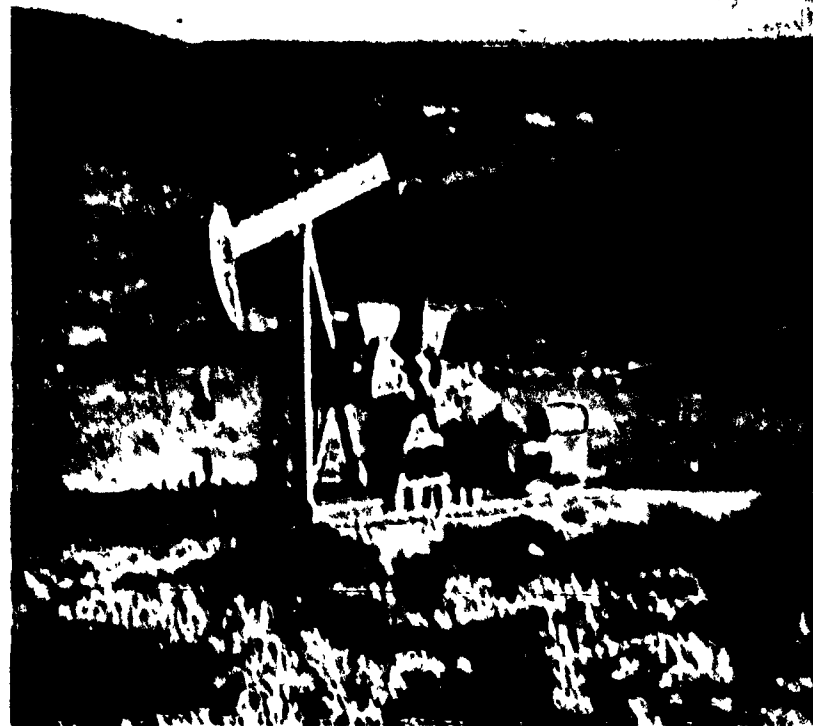
On the way across the vast plains we saw some 60 huanacos and over a hundred ostriches, as well as thousands of sheep. The cold weather, which reaches a maximum of about 65 degrees, and the constant winds, which frequently reach hurricane force, began to appear on the last day of the trip from Rio Gallegos.

We had calculated the distance at about 1,200 miles and planned a trip





*Air view of Punta Arenas shows modern buildings and a busy harbor.*



*Oil is now a primary industry.*



*A Chilean ship winds its way through the twisting Strait of Magellan.*

of three or four days. After traveling a week and 1,670 miles from Temuco, with only about 80 miles of paved road, we arrived in Punta Arenas on a Saturday afternoon. Grateful to God, we shared the feeling that we were fulfilling his will.

Punta Arenas is a rapidly growing port city, receiving ships from around the world. Most of the land in the area is owned by a few large ranches, some having several hundred thousand acres,

which are devoted entirely to sheep raising. Oil discoveries a few years ago, which are being developed by a Government-owned company, have added to its economic importance. Practically all other employment in the region depends upon these two basic industries.

Numerous small towns are within a day's travel from Punta Arenas by car or bus, and other towns can be reached only by boat or plane. The

city is served daily by Chilean and Argentine airlines. It is also a growing tourist attraction, being the terminal point of a boat trip through southern Chile's famed inland waterways and fiords.

Before dark, which comes in Punta Arenas at about 10 P.M. during the southern hemispheric summer, we had located the first Baptist. We took an announcement of our arrival and intentions to the local newspaper and found a man to take a notice to the radio station. Thus, our arrival was published and broadcast freely, with kind sentiments.

In rapid succession we began to see the hand of God moving on our efforts. We found other Baptists and on January 21 held our first Baptist meeting in a house, with 20 persons attending. The next day we conducted the first meeting with children.

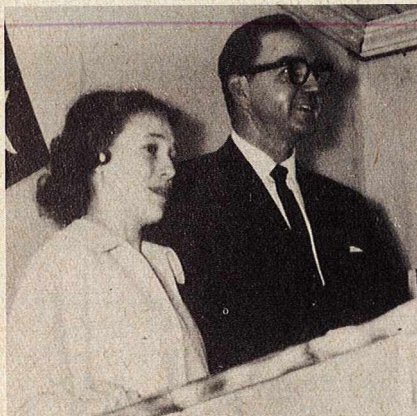
Five days later we held a service in English at the Methodist church. This was made possible initially because Mrs. R. L. Mathis, president of the Southern Baptist Woman's Missionary Union, had mentioned our Chilean project in a WMU magazine. The aunt of an American in Punta Arenas, who lives in Kosciusko, Mississippi, read the article and wrote to the Foreign Mission Board, asking to be put in contact with us. The home office in Richmond wrote to me, and I wrote to Miss Gertrude. She answered, giving me the address of Jack Triplett, her nephew, in Punta Arenas. We then wrote to Jack and received an answer. Upon arrival, we contacted him.

Resulting from the presence of the Triplett and other English-speaking Christians, we were thus able to start





*Above, Vacation Bible school pupils march to mission (on right).*



*At right, Ruby Parker washes windows to help prepare the building.*

*At left, Mrs. Jack Triplett expresses gratitude of 17 Americans and Canadians attending the inauguration, interpreted by Mr. Parker.*



*Below, Americans worship in English-speaking service at Methodist church. On right is Ray Newman, an oil exploration party chief, and his boss from Mississippi.*

services in English, with 27 persons in the first service. The same day we had our first Sunday school, with an attendance of 18.

Half a week later we signed a contract to rent a house, agreeing that we would repair it and that the money we spent would be considered advance rent. We were fortunate, as it is very difficult here to find a place to rent. We converted ourselves into carpenters and interior decorators for nine days, getting the house ready.

On January 31 the six Baptists we had located were invited to the house of one of them, and the mission of Santiago's Cisterna Baptist Church, 1,365 miles north as the crow flies, was formally organized. Then came the awaited day when, on February 8, we inaugurated and dedicated the chapel building, followed by the evangelistic services and Bible school.

Although the Avilas and my family left in March, we feel that the work in Punta Arenas will go forward, with the spirit that exists.

This near-Antarctic city, lying between broad, low hills near the tip of the South American mainland, has



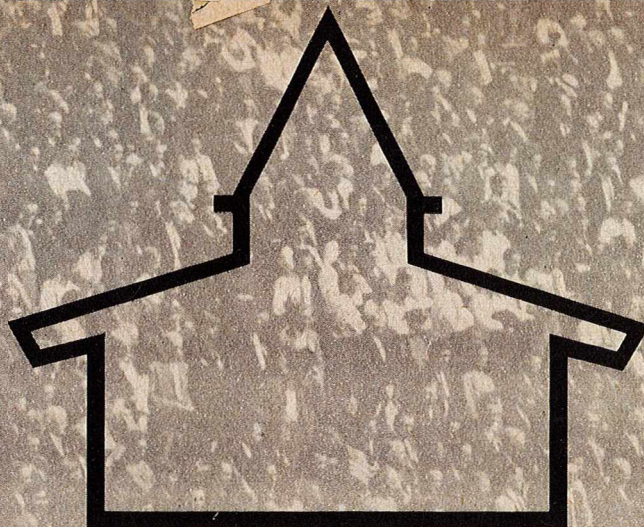
much cold rain, and the climate changes rapidly, almost from hour to hour. But there is a glowing fire in the little house of our mission on the hillside overlooking the city and the great channel. It is a fire that warmed us and the hundreds of townspeople who increasingly were attracted to our message. It is a fire in the heart, a great warmth of soul that must be kept alive.

As I look back on the trip, I feel secure in the faith that this flame will continue to glow and grow.

*These 5 Chilean Baptists had been located by inauguration time.*







# NEW WAYS for NEW DAYS

BY WINSTON CRAWLEY

Secretary for the Orient, Foreign Mission Board

**A**BOUT HALF the people of the world live in Asia. Among them are the greatest concentrations of human needs anywhere on the planet.

Whether we speak of physical problems, such as malnutrition, poverty, disease, strife, divided countries, millions of refugees, vast hunger for education and opportunity, and undeveloped economies, or of essentially spiritual problems, such as old fears and superstitions, new skepticism, materialism, and other cancerous "isms," we see them in their most concentrated and critical forms in Asia.

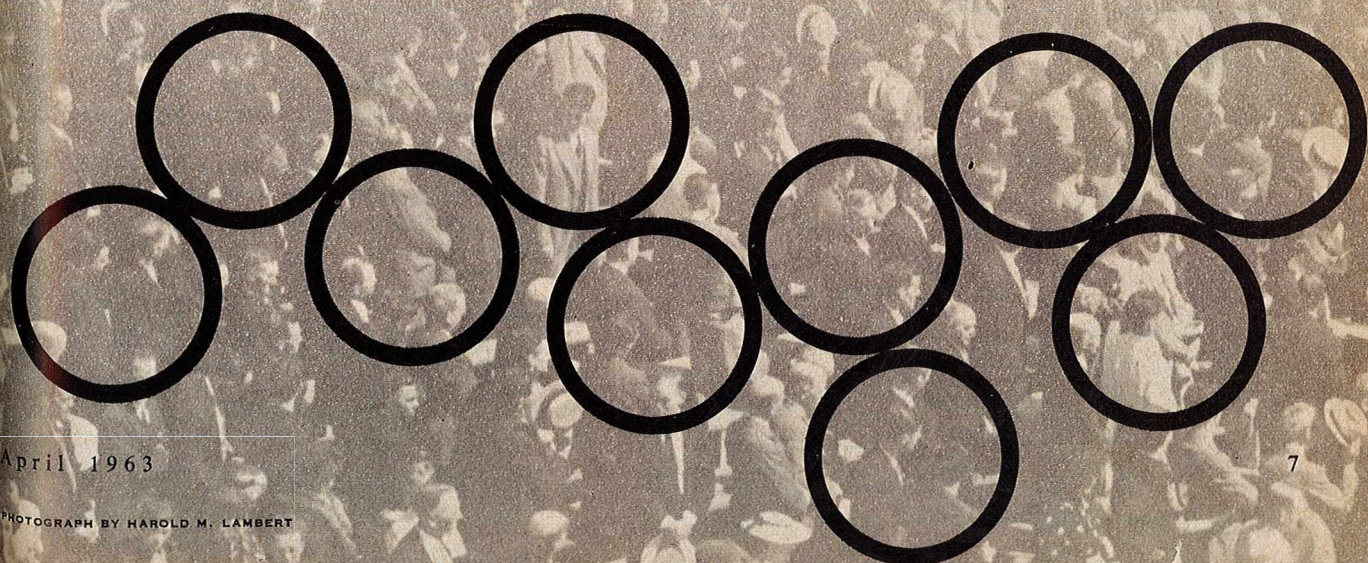
Southern Baptists are now represented in Asia by 538 missionaries appointed to 15 countries and geographical entities. They stand alongside more than 500 Asian Baptist pastors and evangelists engaged in work related to the Foreign Mission Board. These few labor amid hundreds of millions of people. It is an even less favorable ratio than Gideon's band had in facing the Midianite army.

Furthermore, Asia has a major part of the world's frightening population explosion. In some places the population grows faster than the Foreign Mission Board can

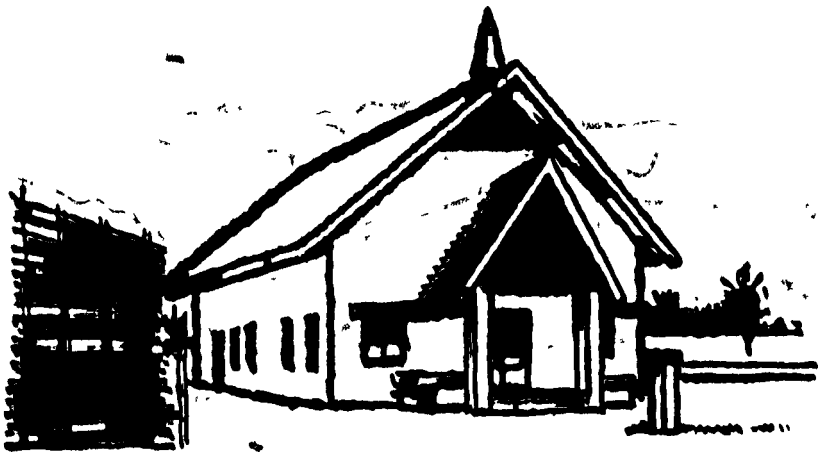
expand its efforts. We work for 10 or 15 years and in some countries the number of church members at the end of the period is a smaller proportion than at the beginning.

To a world passing through such a crisis we proclaim that Jesus Christ is the vital focus around which individual life can be centered and national cultures built. Yet how can a handful of us get this truth across fast enough to the millions in Asia? How can we reach them with the message of Christ in time to keep the whole continent from chaos and tragedy?

We believe that establishing churches is the way, rather than depending just on individuals to go out and preach. The continuing solution is more and stronger churches: churches that will become active, working centers for spreading the message of Christ; churches that will be evangelistic; churches whose influence will increasingly permeate Asian life; churches that will not be foreign in their flavor and approach and that will be dependent on the spirit of God rather than on resources from America. That is what we're busy doing in Asia — establishing New Testament churches.







But in this process, something may well disturb us. We have an established pattern: to buy a piece of land, put up a church building, get a trained minister as a leader, and carry on a certain type of program. Through that building, leader, and program we reach in the beginning a few hundred persons and at the most perhaps 1,500 or 2,000. Even if we have great success there is a limit to the number reached through one such center. In order to reach more people, our pattern is to buy another piece of land somewhere and repeat the process.

Most of our present Southern Baptist mission fields in the Orient are fairly new for us; we have been working in them only 10 or 15 years. At the end of 1962 the result was 391 churches and 410 mission chapels both in the old and new fields, with a total of more than 54,000 members. (Of course, these figures do not include mainland China.) But this amounts to hardly more than 1/100th of 1 per cent of the people in those lands. All evangelical Christians combined number less than 1/2 of 1 per cent of the continent's population.

Yet God's spirit says to us, "Go and preach the gospel to every creature." We are compelled to ask ourselves whether our present pattern in missions will ever do what needs to be done.

### ***How Many Churches for Cities?***

In Hong Kong rows of 10-story apartment buildings have been constructed as refugee resettlement projects, with a hundred families on each floor. In the space of a few blocks there are 50,000 persons. How will our ordinary pattern of church development ever reach them in such housing projects? How many church buildings, on parcels of Hong Kong land more costly than gold, would it take to reach 11,000 families?

In every major city of the Orient there are similar crowded areas in which a church in every block would not begin to accommodate the people. Yet imagine how much it would cost to buy land and put up a building for every 10 or 20 blocks, to say nothing of one for each block.

Some time ago I looked across Hiroshima, Japan, a city with one Baptist church. Hiroshima isn't one of the largest cities of Japan; it is a medium-sized one with probably a half million people. Seeing its many residential areas, one wonders how long it will take before our normal pattern of missions can begin to reach them all.

This same feeling came as I looked from a plane at the villages on Java, Indonesia. We have hardly touched



them. How long will it take us to reach that island of 63,000,000 souls? Will our pattern measure up, or will it, after 10 or 20 or 40 years, leave us with the same percentage of Christians in the population as today?

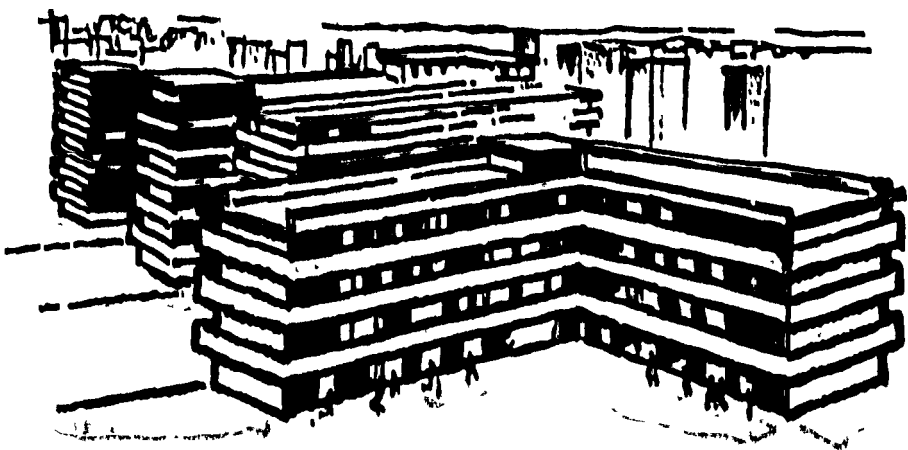
I do not have the answer — or perhaps I should say the answers, for I am convinced that they will be many. Some are beginning to appear, and I feel that others will come in relation to how much more deeply we are willing to move beyond "business as usual" in world missions. This concern must become so much a part of us that, whenever we read or hear about the world's multitudes, see their pictures in magazines, or read the headlines about recurring crises, we find a compassionate prayer welling up in us to say: "Lord, you will have to show us new and better ways and we will use them. What is the answer? How can we break loose from the limitations with which old patterns bind us?"

### ***What Does God Want Us To Do?***

I am not proposing the solution. I am urging that we join in making this a matter of continuing prayer. When we look at crowded cities and myriad villages and see scattered here and there only a few church buildings that together could not hold 1 per cent of the people, something in us cries out: "Lord, we must discover and use better ways! What do you want us—what do you want *me*—to do about it?"

The apostle Paul, the missionary, apparently felt that using seemingly contradictory approaches to reach people of divergent viewpoints was no betrayal of the faith. Let us consider his statement in I Corinthians 9:19-22, in which he talked about using all kinds of means or methods suited to the needs of persons among whom he ministered. To those under the law he became as under the law, and to those without law he became as without law. He was happy to adjust his approach to the circumstances if by so doing he could win attention to the gospel message and bring men to a knowledge of the Saviour.

New ages have always called for new techniques. Most of us, I suppose, have very little sympathy with monasticism: the idea that a group of people should cut themselves off from the world and seek to maintain their own spiritual standard, without claiming that it should be a standard for the world. But for the age in which that method developed it had great value, especially for preservation of Christian teachings through an era when civilization had crumbled.







In American frontier days the needs of a new situation led to the development of camp meetings. To be sure, this approach was not entirely new. Some elements of it had been used in the more settled areas, but as a whole it was a new way for a new day that was filled with the challenge of new needs.

This is simply to say that new ages call for new approaches and techniques, new methods for bringing to bear on people everywhere the impact of Christ and his gospel. Like Paul, we must be able to become all things to all men, that we may, by every means, bring them to salvation.

### **David Used New Way for Victory**

There is a well-known Old Testament example of this in the story about David and Goliath. A giant was to be faced, and a young man, David, was ready to do it.

In that day it was established procedure in fighting that the warrior put on his armor to meet the opponent. David, under the urging of those who were content with the usual method, tried it out. No doubt it is good that he attempted the old way before laying it aside. David found, however, that the ordinary procedure was not the answer. If it had been, probably Saul or someone else would already have killed the giant. But Goliath was still there. Nobody had anticipated the method David was about to use. Having chosen a slingshot, rather than the traditional armor, David killed the enemy.

As Christians commissioned with a message for all men, we are today facing a tremendous giant: a new age, involving the world in turmoil on a scale as never before. We can hardly help being aware of the winds blowing through our world and the earthquaking tread of this giant moving across every land. It is a threatening monster, festering with world revolution and crisis. Along with the rest of the world, Asia reckons with it at every turn.

Perhaps our normal pattern of mission work, if taken by itself, is Saul's armor. Perhaps we need new approaches, however, as radically different from our present ones as was David's slingshot.

Although I do not have the answers, I believe I know some directions they will indicate. I have one conviction: that the new ways will not require abandonment of the old. It is not a question of "either-or" but of "both-and." I am always skeptical of a point of view that limits us to one approach to mission work. Paul used many approaches. We can add new ways rather than substitute



them for what we already are doing.

One of these surely will be along the line of mass evangelism, such as the New Life Movement, a great evangelistic campaign now in progress in Japan and similar efforts in other countries of the Orient.

Also, there will be increased use of mass communications: literature and literacy programs, radio, and television. Since these, in a large degree, are seed-sowing approaches, their use does not imply any less need for missionaries but, rather, the reverse. The number of missionaries must be greatly increased in order to follow up and bring to full fruit the results gained in these ways.

Another approach is that of increased witness by every Christian who goes overseas. Our English-language church developments are intended to help in this direction.

But expanded uses of all these approaches must wait, it seems, for increasing dedication of resources and lives here at home. Especially are they contingent upon an increase of every Christian's dedication to pray for a lost world.

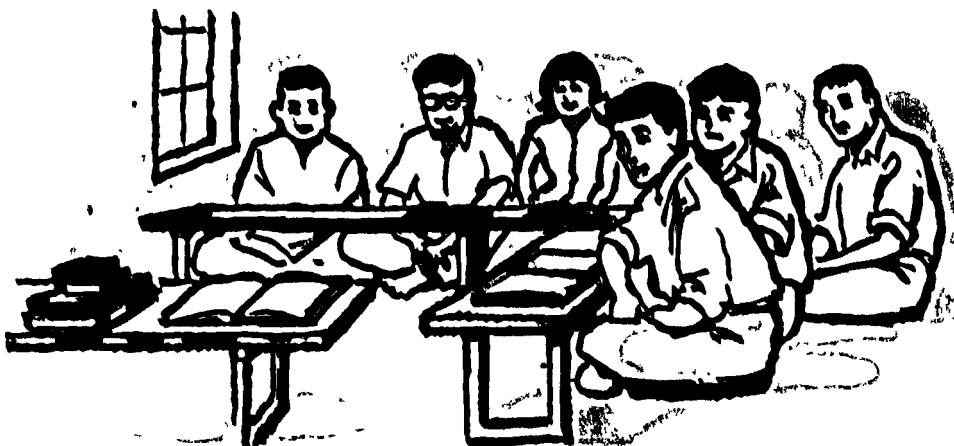
### **Approaches Must Be Indigenous**

Even if these new methods brought about phenomenal results overseas, they would be inadequate if merely projected and supported from America. It is of the greatest urgency for the long run that they take root in every field and grow far beyond anything that would be possible through dependence upon American missionaries and resources.

Already in lands across Asia, Baptist leaders are striving to develop and make the most of their new opportunities. They are placing emphasis on lay leadership and encouraging home Bible classes with an evangelistic emphasis. Ultimately the ways that will be most fruitful are those that provide or involve the most intimate and most long-range personal relationships.

The direction this trend seems to be taking in Asia reminds us more and more of what we read in the New Testament. Often led by laymen, churches meet in homes, so that whoever one is and wherever he lives, he is near a center of Christian witness. When we talk about New Testament churches around the world, this sort of "cell" idea seems to need increased emphasis.

For the sharing of Christ with Asia's millions, help us pray for and find new ways in these new days. Then, whatever "slingshots" the Lord gives us, let us use them to meet the challenge of this giant of an age.





# EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



**Charles A. Tape**  
*Mombasa, Kenya*

## Instead of Opposing, Muslim Leader Expresses Interest

THE LIWALI (governor) for the coastal region of Kenya, a cultured, educated Arab, recently permitted a conference with my wife LaVerne in his office. He expressed astonishment that she could speak Swahili. He was even more astonished that she was teaching Hindu, Muslim, and Arab women in the Old Town section of Mombasa free of charge. He assured her of his cooperation (as a Muslim official in a Muslim area, he has much power) and asked if he might become better acquainted with her and with Baptists in general.

Having entered his office in "fear and trembling," since Muslims are terribly antagonistic, LaVerne left feeling—as all of us have done—that a real love for people and their welfare can break down many formerly impregnable barriers.



**Hobson L. Sinclair**  
*Kowloon, Hong Kong*

## Seeking Will of Gods, They Spurn God Who Seeks Them

ON CHINESE New Year's Day, entering the "year of the hare," I drove to one of the more famed temples in Hong Kong amid a continuous roar of firecrackers. I was "armed" with my camera and soon was rewarded with hundreds of subjects for pictures.

First I came to a long table loaded with food as a feast for the gods. Then I passed many booths where boxes of sticks were sold. Each stick has a fortune written on it, and the idea is to shake the box until a stick falls out. The buyer hopes to discover what the new year holds for him. Actually it is not this simple, for the boxes are shaken many times. Then the results are tabulated and taken to a holy man for interpretation.

I was busy "snapping" away, recording these interesting sights, when the thought occurred to me: these people are not putting on a show for me; they are earnestly seeking to know what lies ahead, seeking the will of a god for their lives.

This thought saddened me, and as I continued to look about, my heart became even more heavy. There was a young girl, perhaps seeking to know if the new year will give her a husband. A married woman was perhaps wondering if she will be blessed with a child. I saw an old woman earnestly shaking the sticks. Perhaps this year holds death for her—death without Christ. These people know there is more to life than the physical.

They desperately search for it, but all the while they are turning away from the God who is searching for them.

The number of Christians in Hong Kong increases each year, but the high birth rate and the constant influx of refugees swell the population so much more that percentagewise Christianity loses ground. Pray with us that the "year of the hare" may be a year for the Lord.



**W. C. Ruchti, Jr.**  
*Rome, Italy*

## English-Speaking Church Serves World Crossroads

ROME NOW HAS English-speaking Baptist services, and we feel there is a possibility for developing a church. Our chapel is in the Baptist building, the main part of which was constructed before the Pilgrims landed at Plymouth. Piazza in Lucina, where the building is located, opens into the famed Via del Corso. Near the Italian Parliament building, the Spanish Steps, and Piazza del Popolo, our little Baptist chapel stands at the world's crossroads. [It has now become a church; see page 27.]

People come from many countries to visit or live in Rome. In our Sunday services we have Fulbright scholars, girls who work in the American Embassy, pastors from the United States, other tourists, a Romanian refugee family, career diplomats, high school and college students, missionaries from other areas of the world, and interested Italians. I am grateful for the interest of our congregation, which makes this the greatest preaching challenge I have ever known.



**Rosemary Spessard**  
*Bangkok, Thailand*

## Leprosy Work Is Promising As Means of Evangelism

I AM NOW taking a course in physiotherapy and rehabilitation of leprosy patients at the Presbyterian leprosarium in Cheingma, northern Thailand. Missionary nurses from other denominations, along with trained nationals who do this kind of work, are also enrolled. Our instructors are physiotherapists from the Christian Medical College in Vellore, India, the home of nearly all the "firsts" in treatment of Hansen's disease.

I previously had little idea of what physiotherapy has to offer leprosy patients. The results we have seen in just these few weeks are amazing. Most deformities that we usually associate with Hansen's disease—dropped-off fingers and toes, etc.—can be prevented by simple



exercises and good hand and foot care.

My plans are not yet complete as to how best to develop this program for the many patients ministered to by our clinics. I would appreciate your praying about how the Lord would have me use what I have learned, not only to minister to these people physically but to introduce them to Christ. Leprosy work has been found very fruitful by other missions in Thailand as a means of evangelism. Not only the patients but well people to whom they have witnessed have come to know the Lord.



**J. W. (Bill) Trimble**  
*Beirut, Lebanon*

### **Won in Beirut, Pakistani Returns Home as Christian**

UNIVERSITY BAPTIST CHURCH in Beirut recently became a year old, and it has been self-supporting, except for the pastor's home and salary, from the time of its organization. Let me tell you of one of the five persons who were baptized during the year:

He is a young man from West Pakistan. His entire family is Muslim, and some are leaders in their religion. His studies in agriculture brought him to Beirut where a professor in American University introduced him to University Church. Slowly through the year several of us had opportunity to witness to him and guide his search for peace with God. In December he received his master's degree and returned to Pakistan, but not before he had confessed Christ as Saviour and followed him in baptism.

Think what it will mean to the work of Christ to have a well-educated and dedicated young man living the gospel in his home country. Southern Baptists at present have no missionaries in West Pakistan.



**Jean (Mrs. Charles A.) Allen**  
*Guatemala City, Guatemala*

### **Christian Rites Contrast With Hopeless Procession**

ENTERING the church for the funeral service of my mother, who died while we were home on furlough, Charles and I heard the soft organ music. Our hearts beat more quickly as two friends sang a hymn. Surrounded by those who had known and loved my mother well, we heard the pastor read from her favorite Scripture passages. He reminded us of her faithfulness to her family, her church, and her God. The service closed with another hymn and a prayer of thanksgiving for her life and the blessing she had been to others.

Yes, sorrow was there, not born of grief over one who had gone into an unknown, friendless gloom, but sorrow in the knowledge that we would not see her for a while and that we would miss her presence.

Traveling with the family toward the cemetery, I thought of another funeral procession I had seen a few months earlier. We were visiting an Indian village in Guatemala when suddenly our ears were tortured with a woman's shrieks. Her long, black hair hung in tangles

over her face and shoulders. She stumbled and reeled from the effects of a strong alcoholic beverage as she tried to make her way down the cobblestone street. Her red, ankle-length skirt and white blouse were dirty and torn. Two other women walked with her to help steady her steps.

She was one of the chief mourners in the funeral procession, and the others also were intoxicated. Only a few were steady enough to carry the long, wooden coffin to the church. There were no flowers, and the only music was the dismal thump of a drum. After about ten minutes in the church, the weary, intoxicated group made its tortuous way to the cemetery. No comforting words were said to the bereaved at the graveside, for the priest did not accompany them. When all was over, the woman was so inebriated that her companions had to carry her. In the time of need she had only alcohol to lean upon.

As my mind returned to the present, I thanked God for faith in him. I was grateful for his promises. I thought of what a difference Christ could have made in that procession. I thought of the need our people in Guatemala have to know the Friend of all friends.



**William M. Clawson**  
*Torreón, Coahuila, Mexico*

### **Witnessing in U.S. Needed Along with Gifts, Prayers**

DO WE TAKE IT for granted that people will hear of the plan of salvation God offers?

I cannot forget the plea in the voice of a member of Calvary Baptist Church here. Her brother had studied for five years in one of our well-known Baptist hospitals in the United States. During that time not one person spoke to him about his personal relationship with Christ! As she talked of his attitude toward Christianity, she asked: "Why didn't someone among the Baptist staff talk to him about Christ? Didn't Christ mean enough to them to share with someone from another country?" We had no answer.

It is good to give for missions, but gifts must be backed by personal work. Can we thank God that through our feeble efforts the world is made a little better for someone else to enjoy, that through our personal work the citizenship of God's kingdom is increased?

A certain student is enrolled to receive the highest degree we offer at Mexican Baptist Theological Seminary. His father died when he was very young, leaving him, as the oldest child, the responsibility of supporting his mother and sister. After grammar school he went to our Boys' Student Home in Guadalajara. There he surrendered to preach and finished "preparatoria." During that time he served in missions and churches and managed to send money to his mother. From the student home he came to the seminary.

Without Southern Baptists' prayers and faithfulness in giving would this young man have had the opportunity to prepare for the ministry? He is only one of many who, because of your love for sharing the gospel, will be able to preach to his countrymen and win them to Christ.





**Leland J. Harper**  
*Asunción, Paraguay*

## **Rebellious Patient Finds Healing of Body and Soul**

THE WHOLE NATION of Paraguay is gripped by rising inflation, a high unemployment rate, and low wages. In our Baptist Hospital it has us fighting rising costs and diminishing income. So far we've been pretty successful, but we have had to deny full medical care to many patients. This, of course, is contrary to our desire and leaves us heavy of heart. We rejoice, however, that in one aspect we are fulfilling our purpose better than ever. It is our chaplain's work, which has resulted in an average of 10 professions of faith each month.

One person so reached is Doña Pabla, a servant girl. She was sleeping in the kitchen and apparently was overcome by fumes from a charcoal brazier. It seems that she fell upon the coals and lay there unconscious, resulting in a deep burn on one side and hip. When they brought her to the hospital, a charred hip bone was exposed. She was rebellious and unco-operative, hating everybody.

II Corinthians 2:17 is certainly true, however, and Doña Pabla went home with an ugly, scarred body but with a heart full of love. She has been abandoned by her employer and has faced other severe problems. But I'm sure she would like to say "thank you" to each Southern Baptist, whose gifts and prayers made possible the healing of her body and soul.



**Jacquelyn (Mrs. Carroll W.) Shaw**  
*Umtali, Southern Rhodesia*

## **Christian Feels Compelled To Take Pagan 'Medicine'**

GEORGE BOBO, an 18-year-old boy who has helped me for more than two years, was very ill in January with bilharziasis. This sickness is caught from streams and pools where the snails which carry the parasites live. When the parasites enter the body they live in the veins of the urinary organs and cause injury to the blood vessels and bleeding into the urine. You have to get only a drop of infected water on you for them to enter. City water is safe, but we never use any water that we aren't sure of unless it has been boiled.

George visits relatives on reserves where contaminated water is used freely. Many folks have never known anything else. The reports from George's doctor show no parasites in his body now, but they can show up in years to come. Fortunately, bilharziasis is not contagious.

George had gone home to Salisbury for treatment. His father let him go to a European (white) doctor but made him bring back to Umtali herbs from witch doctors. He boils them and drinks the liquid each morning. He says he must do it in respect for his father as long as his father is alive. George is a Christian, but his parents are not. Please remember them as well as him in prayer.



**J. G. Goodwin, Jr.**  
*Kwangju, Korea*

## **Corrupt Province Offers Opportunity for the Gospel**

LAST SUMMER we came to Kwangju, a new mission station, where we hope to make our home for the next few years. We are the only Baptist missionary couple living in this area of Korea. Although the original plan was for two, the lack of personnel seems to mean we will be the only couple here for some time to come.

The challenge of this area is terrific. Kwangju is in the center of probably the most unevangelized area in Korea. The people in this province of Chulla Nam Do have perhaps the worst reputation in the nation for lack of integrity. When a man leaves here and goes to another section of Korea, he is looked upon there with suspicion, and often it is difficult to find employment.

Before we moved here, several of our Korean friends in Pusan asked us to please reconsider whether we wanted to work in this area. What an opportunity we find here for preaching the gospel: the only thing powerful enough to truly change the life and destiny of man!



**Virgil O. McMillan, Jr.**  
*Fukuoka, Japan*

## **Dying Daughter Seeks God, And Funeral Is a Testimony**

I PREACHED my first funeral in Japanese a few weeks ago in a kindergarten building of a neighboring town. Forty or 50 Americans from a nearby air base rent the building for their Baptist services on Sundays and Wednesday nights.

The owner, Mrs. Matsufuji, was sprinkled when she was 16. Although she married a non-Christian, she still took her little girl to church. The child hated the church, however, and thought Christians were hypocrites. In January last year the daughter, then 29 and a teacher in the kindergarten, was stricken with cancer. As the end approached she began to seek salvation.

Just 12 days before she died, I had an opportunity to witness to and pray with her and her mother. From that time on, she prayed the Lord's Prayer every day and asked her mother to read to her about the life of Christ.

The mother was most grateful to have a Christian funeral for her daughter. Pastor Masao Kawaguchi went with me for a service at the home the night the daughter died. Japanese Christians have a brief devotional service when the body is placed in the casket and again at the crematory before the body is burned. Then the ashes are put in a neatly wrapped box about one cubic foot in size. This, along with a picture of the deceased, is placed on the table in front of the pulpit during the funeral.

The mother and 80-year-old Christian grandmother were thrilled to hear God's Word preached at the funeral before more than 200 of their friends and neighbors.



The grandmother requested to have her funeral there, too.

Truly a funeral is one of the best evangelistic opportunities in Japan. Probably over 100 of the people there were attending a Christian service for the first time. Several young ladies who teach in the kindergarten told Mrs. Matsufuji they would also like to be Christians.



**James D. Johnston**  
*Keffi, Nigeria*

### **Sightless Muslim Gardener Is Also Blind to Salvation**

**HIS NAME** is Bako, which means a stranger. Ever since there had been a Baptist missionary house at Keffi, he was the gardener. He had also taken upon himself the job of receptionist; that is, everyone who visited unusually went to him first. He was loyal and faithful in coming to his work and in looking after the compound. But he is a Muslim.

Through the 10 years or so that he worked on the compound, many had witnessed to him about Jesus, but still he never accepted Christ. Among those who witnessed was Paul Crowder, son of Rev. and Mrs. C. Ray Crowder, who were in Keffi about seven years. Paul would play Christian records in the Hausa language so that he would hear the Christian message.

Finally, it became apparent that Bako was losing his sight. A doctor said he had "river blindness," a disease of the eyes. True to the Muslim belief that God wills everything as it is, he was not very faithful in receiving his medicine which may have arrested the disease before it became too bad.

Now he is no more working, so is dependent upon his family for support. The condition of his eyes is also the condition of his heart. Though it is unlikely he will ever see again with his eyes, we pray that the time will come when he will no longer be a "stranger" to Christ but will see the Saviour with his heart, which would be the greater blessing.



**Johnnie (Mrs. Jerry S.) Key**  
*Rio de Janeiro, Guanabara, Brazil*

### **Impoverished Deacon Gives Himself in Building Church**

**FRANCISCO**, a deacon in our church, is responsible for construction of our new building, helping to buy supplies and keeping the work going. To describe his sweet, dedicated spirit you need to know this incident in his life:

Construction began January 15 last year. Late that afternoon, Rio's hardest rainstorm in 100 years destroyed Francisco's small shoe manufacturing shop, ruining the rolls of new leather and leaving completed shoes in an unsalable condition. He lost practically all of his few material possessions. However, he uttered no complaints or words of bitterness. He said God knew best, and now he would be able to give more time to the church.

After several months of working from 10 to 16 hours a day on the construction, the church started helping him

financially. He told Jerry several times: "Pastor, there is nothing I enjoy more than serving Christ. I have no interest in business or in the things of the world. And I wish I didn't have to make a living at all, so that I could give all of my time to the service of Christ."

Even with little education, Francisco has a "business head," and he has saved our church hundreds of dollars by wise purchasing of quality materials at the lowest prices. The people call him "*O Homem de Milagres*" (The Man of Miracles).

But, along with this unusual man, stand other wonderful leaders with a great vision of what the church can do with God's help. Along with lively interest in a more adequate building, their first love of evangelizing grows steadily with well-planned and well-attended mission points where the preaching is usually done by laymen.

The church's 1963 budget provides for a monthly offering to the Cooperative Program, which is more than the entire budget of two years ago. This is the faith of a people who have a hard time buying food and clothing on their meager salaries.



**J. Hunter Hammett**  
*Taipei, Taiwan*

### **Wedding and Beauty Title Offer Ways of Witnessing**

**ACCORDING** to Chinese custom, the bridegroom's family gave a feast for the guests at the close of the wedding service. During the festivities the man's father was called upon to give a speech. Usually the speech is one of encouragement and best wishes to the young couple and thanks to the many friends for coming. But this Christian father's thanks and praise were all to God, for he gave his personal testimony to the power that God had worked in his family. He challenged the couple to let God be in the center of their new home.

This man was a leader in one of our Baptist chapels, and my heart thrilled as he stood before a group of more than 500 neighbors and friends telling of God's goodness to him. Pray that he will continue to be a good witness for his Master and that his number may increase.

\* \* \*

**IN ANOTHER** meaningful experience, I had just completed a sermon and wanted someone to go over it with me to make what corrections were necessary. I went next door to our Baptist student center, but found only one student there at the time who could speak Taiwanese. This is the local dialect that my wife Patsy and I are studying.

After being introduced and having asked whether she had time to help me, I inquired whether she was a Christian. She quickly answered that she was. When we finished with the sermon, I thanked her and left. Some of the students asked me if I knew who the young lady was. I answered that I thought her name was Miss Fong. They said, "Yes, Annie Fong; Miss China of 1962!"

I was glad to know that Miss China was a Christian, and I pray that she will use this honor for her Lord. Pray that she will be a strong witness for Christ.





**Roy H. Fanoni**  
*Eku, Nigeria*

### **Village Training School Brings Unexpected Result**

**DOTTIE TOOK PART** in a Woman's Missionary Union training school last summer at a village 20 miles from Eku. Churches from villages miles around sent their most capable women.

She and the two missionary nurses with her slept and ate in a house that was unusual in that it had a cement floor rather than hard-packed dirt. The quarters were somewhat limited so that when they wanted to use a table they had to fold up one of the cots they had brought, and vice versa. A shower in one corner of the room consisted of a sheet and a basin of rationed, hard-to-get water. Finding someone to run an errand was never a problem, however, as a group of children was always around, observing the odd habits of the strangers.

Each afternoon there was an hour lecture on health and family care and a second hour of mission study. Many of the facts of personal health and hygiene we take for granted were completely unknown there. The women enjoyed and appreciated these health lectures.

Most of the women came with one or two infant children, many of whom were strapped on their mothers' backs. A baby contest was held the last day of the conference, and the women enjoyed showing off their babies. Several nationals and Dottie served as judges.

One particularly attractive baby easily won Dottie's heart. But the other judges said the baby could not be the winner because it did not have a smallpox vaccination scar. It is interesting to see the various ways our health education manifests itself.



**Jimmie D. Hooten**  
*Mombasa, Kenya*

### **Sin-Burdened Crowds Seek But Do Not Know for What**

**OUR FIRST MONTHS** in Africa were marked by many surprises. We were surprised, for one thing, to see how many people are everywhere.

Morogoro Road in Dar es Salaam, Tanganyika, where Peggy and I studied the Swahili language, leads to several villages near Dar. I was on it early in the morning and late at night, and I never saw it when it was not covered with a great mass of people. Traveling on it are persons of all descriptions: the lame to do their begging, vendors to do their selling, the thousands of jobless to look for work which they know they won't find, and the thief to search for his next victim.

They all seem frantic. They are going but do not know where. They are wanting but do not know what. They are lost but do not know why. The words of a man named Andrew, who was saved when I preached my first sermon in Africa, are typical: "All my life I have

known there was a 'Bwana Mkubwa' [Great Lord], but I did not know about his Son Jesus."

I have been amazed at the great loads people carry on their heads. I have seen them balancing everything from an open Coca-Cola to a hundred pounds of wood, reaching four feet in front and behind. One day I saw a woman with a load of wood, and since her husband was walking beside her I couldn't understand why she carried it. He reached up to take hold of the load, and I thought, "Well, he is going to help carry it." But he merely straightened it, and they continued on their way.

When I see these people with loads on their heads I cannot help thinking of the great load of sin they carry in their hearts. We missionaries believe it is our duty and privilege to tell them of One who will not merely straighten the load but will take it upon himself.



**Freda (Mrs. Edward B.) Trott**  
*Aracaju, Sergipe, Brazil*

### **Baptist Invites Neighbors To Hear Gospel First Time**

**EDD MET** a man and his wife at the church in the city of Boquim who had walked about 12 miles from their small farm in the hills to attend services. Since it is the nearest Baptist church, they walk there and back every Sunday. The couple had trusted in Christ while living in another state.

The fact that none of their neighbors were Christians burdened their hearts. The man pleaded with Edd to visit and preach to his neighbors. When we arrived we found about 50 people waiting. As there were no lights, we left the car motor running and used the headlights.

Very few had ever heard the gospel. Except for hearing the Christian man read his Bible, they knew nothing of how to be saved. Though the service was outdoors, no one talked or moved about. They learned to sing several hymns and choruses and heard God's Word. It was our joy to see seven people come forward during the invitation, accepting Christ. Many others may later be saved.



**R. E. (Bob) Wakefield**  
*Singapore, Singapore*

### **Neighbors Urge Ill Convert To Make Amends to Gods**

**FOR MANY MONTHS** we visited a Chinese lady whose son is superintendent of our Sunday school. In December she finally gave her life to Christ.

She, her husband, and two sons live in a room approximately 16 by 30 feet. Four other families also live in this room, divided by partitions about seven feet high. Each family has an altar in their cubicle where they burn incense and offer prayers to their ancestors. As



soon as Mrs. Chan became a Christian she took her gods, altar, and incense into the street and burned them.

Now she is quite ill with a stomach ailment. Her neighbors have urged her to restore the altars and make amends for her insult to the gods. They have told her: "Your new god has no power over the demons. Look at your sickness. Go back to your old gods!"

Mrs. Chan's husband is not a Christian, so her conversion has severely divided the family.



**Doris (Mrs. Donald R.) Smith**  
*Valencia, Venezuela*

### **Fallen Member Repents; Youth Suffer Persecution**

ONE OF THE differing aspects of our churches in new areas from those at home is the discipline they exercise over their members. Recently our church found it necessary to exclude a man from membership. He had been dealt with for several months in scriptural fashion but had shown no willingness to rectify the wrongs, so the church voted his dismissal. We waited and wondered what his reaction would be. What would yours be?

On the following Wednesday night he came to the service, as before. Now, one month later, he has not missed a service and is in the process of proving his good intentions of reclaiming himself for Christ's service. His testimony is that this has helped him see how much his brethren loved him as well as the church's good name, and he wants to prove his love by coming back as a restored member. Pray for him that victory will be his.

Another of our fine families is having to move from their home and town, as their children are mistreated in the public school. They are the only evangelical Christians there, and the little ones are ridiculed. No one wants to play with them, and even the teachers are excessively hard on them. They also are ignored when gifts are exchanged in school at Christmas. Please be mindful of these in your prayers.



**Frank S. Wells**  
*Bandung, Indonesia*

### **Nation Is Not a Paradise To Spiritually Poor Millions**

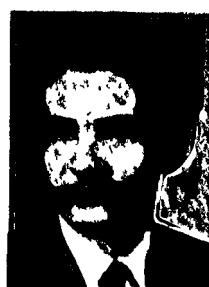
WE HAVE SEEN groups of women enter fields of many acres to cut the heads of rice, one by one. How impossible their task seems! Yet, how essential in a land where millions live almost entirely on rice.

Our task also seems impossible at times, with almost a hundred million people to be reached, one by one, with the gospel of Jesus Christ. Yet, how essential we realize it is when we acknowledge the truth that man cannot live by rice alone.

There is no way to picture the masses, the inescapable throngs. How can you grasp the burden that weighs heavily upon us as we see so many people every day, few of whom are spiritually alive? How can we dispel the devil's lie that they are satisfied with their beliefs and way of life and that we have no right to intrude with the radical changes that often are a part of conversion?

They are *not* happy. The casual observer who sees their gaily colored clothing, hears their cheerful songs, and watches their primitive way of doing things may be deceived into thinking this is an island paradise. But moral depravity, greed, hatred, superstition, and other manifestations of life without God wreak havoc. No one yet has found a way to loose men from bondage to evil, other than through the blood of our Saviour.

One day we watched through our front window as a raggedly dressed woman, her body twisted from disease, knelt by the side of the street searching for a certain edible grass. With a small, curved knife she cut her precious find and stumbled on her way, a striking contrast to the mansion across the street. But she and our wealthy neighbor are both in the same spiritual condition if they do not know Jesus Christ.



**W. D. (Bill) Richardson**  
*Nalerigu, Ghana*

### **Medical Care Meets Need, Gives Chances To Witness**

SINCE COMING to Nalerigu we have been impressed with the great need for medical care and the opportunities it affords us to carry out an effective witness for Christ. Malnutrition, disease of all kinds, and death are everyday occurrences in the lives of our people.

Malnutrition results from a monotonous, vitamin-deficient, protein-poor diet. Malaria is the major problem, causing much suffering and many deaths, especially of infants. Intestinal and other parasites cause severe anemia, intractable diarrhea, abdominal pain, and even blindness. We are treating over 60 patients with tuberculosis, which is high on the list of death causes. Measles is also a serious disease here, causing many deaths and frequent blindness from ulceration of the cornea. In addition, Hansen's disease affects 2 per cent of Ghana's population.

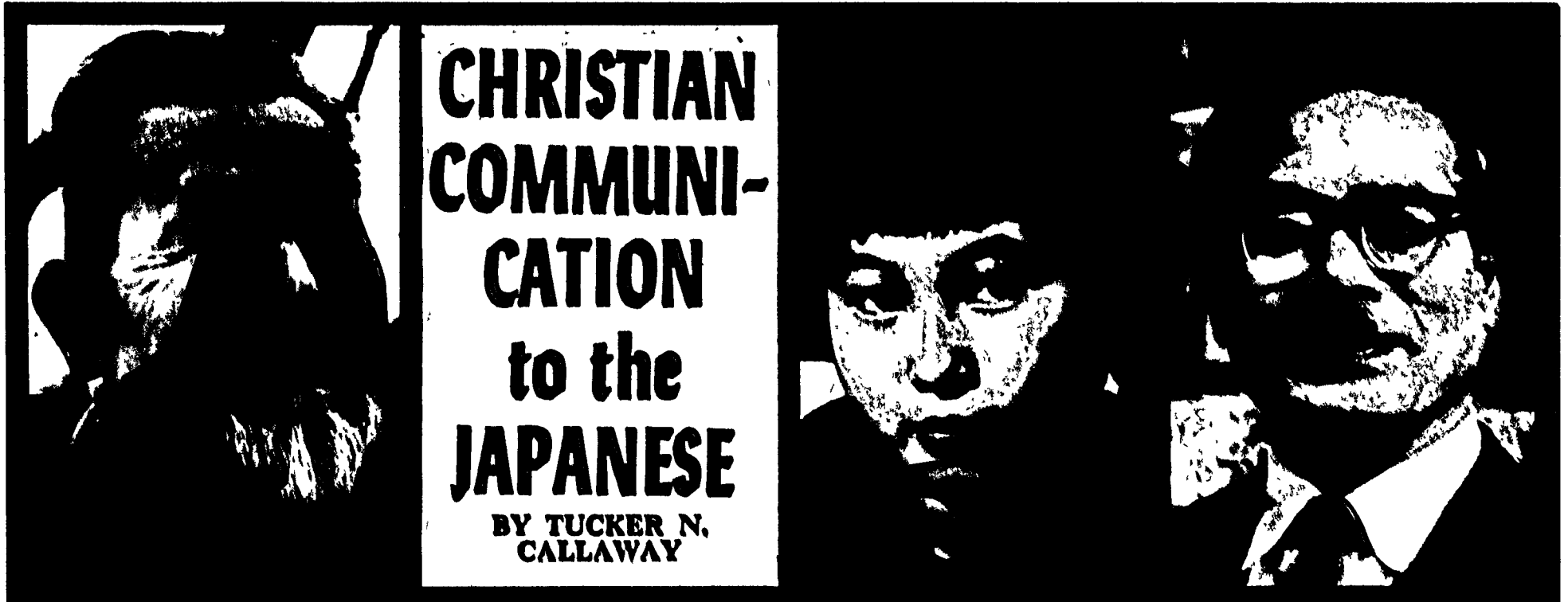
Treating patients brings us into close contact with almost all the people of our area. We have a ready-made opportunity to witness to a non-Christian population and have established preaching stations at many of the towns from which our patients have come. We are limited only by our lack of personnel.

There is a strong Christian witness in Nalerigu through our church of 80 members, many of whom were won through the witness of the hospital. In November one of the first women converts in our church was baptized. She was a patient in the hospital for nine months with osteomyelitis and was won through missionary medicine. We are thankful that God can use us in medical missions and that our work is blessed with results such as this.



**“P**ROCLAMATION without communication is fruitless,” says Dr. Callaway, a missionary in Itami, Japan. What factors condition the Japanese mind to accept or reject the Christian message, and how must the Christian disciple tailor his approach to penetrate this thought pattern? The author, a missionary since 1945, discusses the problems of differences in word meanings, intellectual and emotional conditioning by the nation's religions, and the effects of a “shame culture.”

This is a pertinent review of the problems now facing American evangelists taking part in the Japan Baptist New Life Movement and continuing ones confronted by missionaries and other English-speaking Christians who seek to present the gospel of Christ to the Japanese.



**R**EGARDLESS of the cultural environment in which it is proclaimed, the content of the Christian disciple's message does not change: Sinful men must be reconciled to God through the life, death, and resurrection of the Incarnate Word. Once reconciled to him, they must be transformed into the very image of Christ through the power and guidance of the Holy Spirit.

The reconciled dwell as redeemed individuals in conscious fellowship with other such persons and with the omnipotent, loving Ground of all being. Those who reject the Incarnate Word and renounce reconciliation renounce redemption as well. As they have chosen, they walk the desolate road of eternal separation from God.

In essence, this is the redemptive message. The disciple does not alter it to make it more palatable to unaccustomed ears.

Some say the gospel will never win the Japanese so long as it insists on absolute loyalty to Christ. The Japanese will gladly utilize a religion which promises to undergird the nation. Great numbers of them despise as subversion any faith which presumes to demand priority. Thus in their view, it threatens to undermine their nation.

No such compromise is possible to the disciple of Christ. A relativized gospel is not *the* gospel; an emasculated gospel remains forever barren. The gospel is the gospel only in its wholeness, and thus only will the faithful disciple proclaim it.

Yet, proclamation without communication is fruitless.

And communication requires one to speak the language of his hearers. Missionaries, working as they do in foreign tongues, are keenly aware of this categorical law of thought transmission.

It is perhaps less obvious that the task of translation is not merely a matter of finding Japanese equivalents to English words. A language floats, as it were, on the surface of a deep reservoir of learned concepts and pre-conditioned responses which the words are employed to express. This apperceptive mass, the product of all the experiences of the individual's life, condition these words with conceptual and emotional content.

If the disciple is to proclaim the gospel to the Japanese, he must do more than learn that the equivalent of God is *Kami*; of sin, *tsumi*; of compassion, *jishi*; of love, *ai*. He must know the conceptual and emotional associations of such terms in the minds of his hearers. In simple fact, there are no Japanese equivalents to these English words, which arise in our minds from an apperceptive mass conditioned from birth by a social environment and strongly influenced by the Christian faith.

The prevailing world-view in Japan is monistic. Before the introduction of Buddhism in the sixth century A.D., the Japanese were naively polytheistic, and among the masses this polytheism continues today. Yet polytheism is merely the underside of the coin of pantheism. If the number of gods is sufficiently multiplied, all things become divine. It remains only to recognize the oneness of



the spiritual reality of which the many gods are merely manifestations, and you have a full-blown pantheism. Buddhism introduced the concept of the One. Since its importation from China, its monism has provided the philosophic basis for all Japanese religions, including Shintoism and Confucianism. Modern materialistic naturalism is, in a sense, simply a variation of the same position.

Certain inexorable implications in all monisms are devastating to a comprehension of Christian theism. While pantheism has a natural affinity for polytheism, it renders unthinkable the concept of a living God who created a universe other than himself and deliberately maintains it in accordance with his own loving and self-conscious purpose. It follows that pantheism is *a-theistic*.

When the Christian disciple speaks of God to Japanese pantheists, they cannot understand him. *A god*: yes. A god in the tree, in the stone, in the fox, in the deer, in the man: yes. But the one God who made the tree, the stone, the fox, the deer, the man: How could such a God be? The normal reaction is bewilderment or incredulity. As Paul says, they worship and serve the creature rather than the Creator (Romans 1:23).

One can devote his highest loyalty to Japan, for it is *there*—a manifestation of the divine, a god one can serve. But to look beyond national prosperity and welfare to obey an unseen God, whose will might conflict with patriotism, is difficult to conceive. The Japanese are accustomed to deities fashioned by the mind; they are often baffled by insistence upon the God who made men's minds.

## No Difference between Truth and Error

Not only is monism *a-theistic*, it is essentially void of values. First, it can make no real distinction between truth and error. Pantheism is *a-gnostic*; that is, it denies that truth can be known. Every thought in the mind of man is equally a product of the One; therefore, no thought can be more true or more false than another.

When the Christian disciple confronts the Japanese monist with a claim for the absolute finality of the gospel, the hearer is shocked and repelled by what he takes to be either the abysmal ignorance or the insufferable arrogance of the Christian. The monist says: "Let us delight in the insights of Buddhism and Shintoism and Christianity and all the rest, for in these many facets does the One manifest itself. But none of this talk of the *only* Son of God; none of this talk of *the* way, *the* truth, *the* life—as if all ways did not lead to the One!"

A denial of value judgments leads monists, in the second place, to a refusal to distinguish between good and evil. Pantheism is *a-moral*. If monism is true, men are puppets of the One, with no moral freedom, no moral responsibility to an absolute criterion of righteousness. One type of conduct is no better than another. Ramakrishna, conditioned by Hindu monism, writes: "I have now come to a stage of realization in which I see that God is walking in every human form and manifesting Himself alike through the saint and the sinner, the virtuous and the vicious. Therefore when I meet different people I say to myself: 'God in the form of the saint, God in the form of the sinner, God in the form of the unrighteous and

God in the form of the righteous!' He who has attained to such realization goes beyond good and evil, above virtue and vice, and realizes that the Divine is working everywhere" (J. B. Pratt, *The Religious Consciousness*, New York, The Macmillan Company, 1949, pp. 132f.)

This is the logical response of all monists to those who talk of good and evil.

It is inevitable that the Christian message concerning sin and the need of salvation from sin is offensive to many Japanese. The Christian conception can be comprehended only by those who believe in the Creator God. Only if there is a God of unchanging nature and purpose, over against beings to which he has given the capacity to obey or disobey his will, can there be sin in the Christian sense. With no concept of sin, the Japanese remain unimpressed by the offer of salvation from sin. So long as they abide within the monistic frame, God's plan of redemption—the incarnation, the atonement, justification by faith, etc.—remains a tedious enigma.

Monism, then, is inherently *a-theistic*, *a-gnostic*, and *a-moral*. Until the hearer has first been dislodged from his monistic position, or at least led to entertain the thought of an alternative world-view, it is not only difficult but impossible for him to understand the Christian message. For instance, a Christian minister may preach here the sermons he found most effective in America and have them translated into good Japanese, without any meaningful communication taking place.

## Buddhism Denies Existence of Sin

LET US TURN from the general problem of the monistic background of Japanese thought to specific problems raised by particular religious traditions.

When Christians invite Japanese to come to God "just as you are," Buddhism supplies the expression used: *sono-mama, aru-ga-mama*. Christians mean that God will accept you just as you are in your sinful condition and will remake you into what you ought to be. Buddhists mean that things as they exist are as they ought to be. The expression *sono-mama* and *aru-ga-mama* are used by Buddhists as translations of the Sanscrit term *tathata*, "suchness" or "as-isness." According to Buddhism, that which exists is *tathata*; therefore, it is what it should be. While the Christian intends to offer salvation *from* sin, the Buddhist expression suggests salvation *in* sin. More correctly, it is a denial of sin's existence.

Buddhists of the Jodo-Shin sect agree with Christians that salvation is a gift which comes more easily to those who know their own impotence than to the self-righteous. In the famous words of Shinran, the founder: "If even a good person is born into the Pure Land, how much more so is an evil person!" The reason given for the apparently inverted acceptability of the "good person" and the "evil person" is that "those who practice good by their self-power lack the mind to rely wholly on the Other-power." The self-sufficient are unwilling to depend on another for their salvation.

One commentator of this sect makes plain his conviction that man is not responsible for his actions and hence can be neither good nor evil: "A good mind arises due to the



influence of the past good deeds, and evil things are thought and done due to the works of past evils. 'We should know that the committing of even a trifling sin,' said the late Master (Shinran), 'as minute as a particle of dust on the tip of a rabbit's . . . hair, is without exception due to our past evil *karma*.' "

He illustrates his meaning by saying that if one murders a thousand persons or if he refuses to kill anyone, there is no blame or praise, for each action is predetermined by *karma*. Thus, talk of righteous men and sinners is nothing more than a literary device.

From the point of view of Buddhist monism, to practice good by self-power is not to be distinguished in any ultimate sense from trusting oneself to the Other-power. Each is equally a product of the nature of things as they are, of *tathata*. Ultimately the self is the Other and the Other is the self; or more precisely, there is neither self nor Other but only "as-iness." Apparent discrimination between a self who needs salvation and an Other who saves dissolves into absolute identity.

### Christian Love Is Considered a Vice

The Christian disciple must be cautious when he uses such terms as *shoojoo* (purity), *jih* (compassion), and *ai* (love). In Buddhism, purity means detachment from the phenomenal world, not moral cleanness. Compassion means impartial, indiscriminating acceptance of good and evil alike, not the desire to help the needy. Christian love which goes seeking the lost sheep, which yearns for the return of the Prodigal Son, is a vice. It is a form of attachment which is the antithesis of the spirit of enlightenment, and is therefore to be avoided at all costs.

The salvation Buddhists seek is not the submission of the self to the will of Another but a quest for one's own peace and poise through denial of all others. Buddhism is hedonistic to the core. Paradoxically, Christianity, which affirms the reality of the individual self, offers salvation through voluntary self-surrender, while Buddhism, whose cardinal doctrine is the denial of the existence of individual selves, offers salvation through an all-exclusive self-assertion.

The disciple's message to Buddhists must be framed with a clear understanding of these elements in his hearers' apperceptive mass. Of course, many other elements constitute the Japanese mind. Intertwined with Buddhist concepts are those of Confucianism, Shintoism, and others.

Among the Confucian contributions is the exaltation of reciprocal responsibility in specific human relationships. Prime authority is designated to father over son, to ruler over subject, to husband over wife, to elder brother over younger brother, etc. So long as the person in authority fulfills his prescribed duties to those under his care, his subordinates are to give him unquestioning obedience.

Against a background of Confucian teachings, Christ's words concerning a higher loyalty than that given to one's human superiors are gross immorality:

"For I have come to set a man against his father, and a daughter against her mother. . . . He who loves father



or mother more than me is not worthy of me. . . ." (Matthew 10:35,37 RSV)

"If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters . . . he cannot be my disciple." (Luke 14:26 RSV)

Can the Christian disciple modify his message to make it more palatable to Japanese hearers? Take the attitude of Peter toward civil rulers: "And the high priest questioned them, saying, 'We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching. . . .' But Peter and the apostles answered, 'We must obey God rather than men'" (Acts 5:27-29 RSV). What can we do with that in this Shinto land where Confucius' dictum on obedience of subject to ruler has been so absolutized? Such talk is sedition to the Shinto-Confucian.

Can the Christian messenger allow relative loyalties to family and country to take precedence over man's absolute responsibilities to God? Compromise at this point is impossible. Only the God who is King of Kings is truly God. But in proclaiming this truth the disciple can also emphasize the biblical insistence upon honor to family and civil authorities, once these loyalties have been subordinated to the Lord of Lords.

In this connection, what attitude is the Christian messenger to take toward devotion to the spirits of departed ancestors, which is urged by Confucianism, Shintoism, and popular Buddhism alike? He must make it clear that worship is due to God alone. This is another way of saying that only God is worthy of man's absolute devotion; men, whether living or dead, are imperfect creatures worthy merely of relative respect. Having established this, the disciple can urge the necessity of continuing



gratitude and affection for deceased ancestors. While Christianity forbids ancestor - worship, it inculcates appreciation for and honor to those who have gone before.

A difficulty in making the distinction between worship of the dead and respect for them arises from ambiguity of the terms *suuhai* and *reihai*, which are used to translate the English word worship. *Suuhai* can mean merely to admire; *reihai*, to pay homage to. The absolute quality implied by the Christian when he says "worship" must be explained carefully.

One of the most potent obstacles inculcated by Confucianism to a right hearing of the gospel is its emphasis upon the importance of good form. Confucius evidently felt that if one behaved in conformity to requirements of etiquette and appropriate appearance, one's inner spirit would follow suit. He believed in man's innate goodness.

The practical result in Japan, however, is what Ruth Benedict, in *The Chrysanthemum and the Sword*, calls a shame culture, as against a guilt culture. The moral imperative in a guilt culture is to obey the will of a righteous God who knows the secrets of the heart and is most concerned with proper motivation. Even though

an act of disobedience to God may evoke the praise of men, the individual still feels guilt for his sin.

In a shame culture, however, there is no righteous God to be obeyed; there is only the obligation to conform to the requirements of the social group of which one is a member. The guide to right conduct becomes compliance to the rules of etiquette, doing in any given situation what the group expects, in the manner that custom prescribes. One's actual feelings and attitudes do not matter so long as the letter of the law is kept.

The thing to be avoided at all costs is not moral evil but doing what is shameful in the eyes of others. The favorite reprimand used by the Japanese mother is not "That is bad" but "That looks queer (*okashii*)."

The conduct of most Japanese, then, is regulated by the fear of shame (*haji*), the desire to avoid doing what would seem *okashii* to others in their social group.

All this is in irreconcilable antithesis to the Christian way. Christianity produces a guilt culture, not a shame culture. Paul defines the proper motivation of Christian conduct in relation to social approval when he says: "*Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect*" (Romans 12:2 RSV). In this connection we repeat Peter's affirmation: "*We must obey God rather than men.*"

## Christianity Asks Reverse of Custom

How can the Christian disciple in Japan expect acceptance of a message which strikes at the very root of the Shinto-Confucian ethic of shame? From the Japanese point of view, the Christian asks him to do precisely the act against which he has been warned even from his mother's knee. The Christian asks him to step out of line with members of his normal social group, to do that which in their eyes is most radically *okashii*: to renounce the faith of his fathers, to receive baptism, to become a member of a group introduced into Japan by Occidentals, and so on. He who had always thought that the right is the respectable is now told that the right may be the ridiculous.

Can the Christian messenger compromise the absolute requirements of obedience to God, regardless of ridicule or any other form that social persecution might take? The way of shame is the way of the cross. To compromise is to tamper with the essence of the gospel: "*Whoever does not bear his own cross and come after me, cannot be my disciple*" (Luke 14:27 RSV).

The Christian can only proclaim the categorical demands of the Master. But in so doing he can also show that uncompromising dedication to Christ leads not to the neglect of one's true social obligations but rather to a warmhearted and committed fulfillment of them. This is impossible except to those who have been born anew through the Spirit of the living God.

Thus, we see the necessity of explaining carefully the special Christian meaning of the crucial terms we use in setting forth the gospel message. Witnessing for Christ without clear communication is futile.







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**LIBERIA**

**KIRKSBY, MARILLOIS**

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**SOUTH BRAZIL**



**CALHOUN, JOHN CALDWELL, JR.**

b. Trumbull, Conn., Aug. 18, 1927, ed. Guilford College, 1947-49; Univ. of N.C., 1949-50; Wayland Bap. College, B.A., 1957; SEBTS, B.D., 1961. Electrical tester, Winston-Salem, N.C., 1946-47; asst. store mgr., bookkeeper, & sales clerk, Winston-Salem, 1950-53; accounting clerk, Winston-Salem, 1953-55; sales clerk, Plainview, Tex., 1956-57, & Raleigh, N.C., 1957-58; pastor & youth dir., Konnoak Church, Winston-Salem, summer 1957; pastor, Easton Church, Winston-Salem, 1958-63. Appointed (special) for Malaya, March, 1963. m. Lois Lynnette Valetos, Aug. 31, 1950. Permanent address: 3200 Helman Dr., Winston-Salem, N.C.

**MALAYA**

**CALHOUN, LOIS LYNNETTE VALETOS**

(MRS. JOHN CALDWELL, JR.)

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**MALAYA**



**DODSON, MAURICE ERWIN**

b. Houston, Tex., Feb. 4, 1929, ed. Baylor Univ., B.A., 1957; SWBTS, B.D., 1962. U.S. Army, 1948-49; aircraft production control worker & buyer's asst., Hawthorne, Calif., 1950-52; aircraft material priority analyst, Ft. Worth, Tex., 1952-53; gen. worker, Waco, Tex., 1953-54 (part-time); pastor, Five Points Church, Benchley, Tex., 1954-56, & First Church, Eddy, Tex., 1956-58; Bible teacher in public school, Gen. Ministers Association, Ft. Worth, 1957-58 (part-time); pastor, Twin Oaks Church, Ft. Worth, 1958-63. Appointed for Mexico, March, 1963. m. Cleo LaNelle Thompson, Nov. 24, 1955. Permanent address: c/o Guy Dodson, 805 Ave. F, South Houston, Tex.

**MEXICO**

**DODSON, CLEO LANELLE THOMPSON**

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**MEXICO**



**THE COMMISSION**



# COINTERIES

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## HILL, DAVID LESLIE

b. Kansas City, Kan., Jan. 28, 1932, ed. Okla. Bap. Univ., B.A., 1954; SWBTS, B.D., 1957, & further study, 1957-58. Summer missionary, Okla. BSU, Mexico, 1953; pastor, Converse, Tex., 1954-59 (mission of First Church, Schertz, Tex., until 1953), Loma Park Church, San Antonio, Tex., 1959-63; typing teacher, Mexican Bap. Bible Institute, San Antonio, 1960-63. Appointed for the Philippines, March, 1963. m. Janet Dee Nabors, May 25, 1956. Permanent address: c/o D. J. Nabors, E. Central State College, Ada, Okla.

PHILIPPINES



## HILL, JANET DEE NABORS

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PHILIPPINES



## MORGAN, DAVID WELBORN

b. Baton Rouge, La., Nov. 8, 1925, ed. Miss. Southern College (now Univ. of Southern Miss.), 1947-48; Univ. of Houston, B.B.A., 1950; Northwestern Univ., M.S., 1953; NOBTS, 1962-63. Corpsman, U.S. Naval Hospital, Mare Island, Calif., 1943-46; X-ray technician, U.S. Air Force Hospital, Biloxi, Miss., 1947; office & X-ray dept. asst., S. Miss. Infirmary & Clinic, Hattiesburg, 1947-48 (part-time); relief X-ray technician, Southern Pacific Hospital, Houston, Tex., summer 1948; construction news reporter, Houston, 1949-51; clerk, Passavant Mem. Hospital, Chicago, Ill., 1951-52 (part-time); administrative resident, Lloyd Noland Hospital, Fairfield, Ala., 1952-53; asst. adm., Birmingham (Ala.) Bap. Hospital, 1953-54; adm., Chilton Co. Hospital, Clanton, Ala., 1954-56. Community (formerly Dow) Hospital, Freeport, Tex., 1956-62; medical records clerk, U.S. Public Health Service Hospital, New Orleans, La., 1963. Appointed (special) for Hong Kong, March, 1963. m. Zeddie Carolyn McGee, June 3, 1948. Permanent address: c/o D. L. Morgan, Beauvoir Dr., Biloxi, Miss.

HONG KONG



## MORGAN, ZEDDIE CAROLYN MCGEE

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HONG KONG



## ROUTH, WALTER ANDREW, JR.

b. Sanford, Fla., Apr. 10, 1934, ed. Stetson Univ., B.A., 1955; SBTS, B.D., 1959. Cabinet worker, Sanford, 1951-53; recording sec., First Church, Sanford, fall 1953; pastor, Chuluota, Fla., 1954-55; YMCA worker, Louisville, Ky., 1955-56; pastor, Fair Ave. Chapel, Columbus, Ohio, 1956-57; supt. & pastor, Central Chapel, Louisville, 1957-58; pastor, First Church, Felicity, Ohio, 1958-63. Appointed for Vietnam, March, 1963. m. Pauline Dee Hays, Oct. 19, 1957. Permanent address: 4174 Westport Rd., Louisville 7, Ky.

VIETNAM



## ROUTH, PAULINE DEE HAYS

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b. Louisville, Ky., Apr. 30, 1935, ed. Georgetown College, B.A., 1957; Univ. of Louisville, summer 1957. Office clerk & stenographer, Louisville, summers 1953 & '54; high school teacher, Frankfort, Ky., spring 1957; jr. high school teacher, Louisville, 1957-58; high school teacher, Moscow, Ohio, 1959, & elementary school teacher, 1959-60 (part-time each); elementary school & private piano teacher, Felicity, Ohio, 1961-63. Appointed for Vietnam, March, 1963. m. Walter Andrew Routh, Jr., Oct. 19, 1957. Children: Deanna Lynn, July 16, 1958; Donna Marie, Feb. 23, 1960.

VIETNAM



(Continued on page 24)



# The Work We Do

BY BAKER J. CAUTHEN

**T**HE WORLDWIDE LABOR in which we are engaged is much more extensive than many people recognize. The Foreign Mission Board at present has 1,687 missionaries in active service, including 17 missionary associates, under appointment for 55 countries and geographical entities. (These include the Baptist Spanish Publishing House in El Paso, Texas, and the state of Hawaii, which is no longer a foreign mission field but has missionaries under the Foreign Mission Board co-operating with the Hawaii Baptist Convention.)

We fully expect to be able to report 1,800 missionaries to the 1964 meeting of the Southern Baptist Convention in Atlantic City. This is the objective toward which we have been working for 15 years.

Statistics, however, cannot tell the full story of missionary service. Its influence is powerfully felt far beyond the ranks of Christians or work carried on in the churches. In addition to baptized believers, thousands of others have had much influence brought to bear upon their lives. Some are actively seeking more information about the Christian faith with a view to following Christ as Saviour and Lord.

Baptist churches on mission fields at the end of 1962 totaled 3,325, of which 1,757 were self-supporting. In addition, there were 6,374 chapels and mission points, many of which will emerge into fully organized and self-supporting churches. These 9,699 churches and chapels send forth their light for the glory of Christ. Many are small, while others have grown quite large and highly organized. (Areas not included are Hawaii, new fields in which Southern Baptist work is just beginning, and former ones now closed to missionary effort.)

The churches reported a membership of 361,397 and 35,244 baptisms in 1962. It should be kept in mind that many more persons are won to Christ in a year than the number of baptisms indicates; often a period of instruction follows their profession of

faith before they actually come into church membership.

Churches on mission fields conduct educational ministries very much as at the home base. Sunday school enrolment last year totaled 407,648, and 127,384 persons took part in youth organizations.

Woman's Missionary Unions had 122,003 members, and Vacation Bible schools enrolled 117,063. Brotherhood work is in its beginning stages in most fields, with an enrolment of 6,704.

One of the chief objectives in missionary service is that of cultivating strong national leaders, of whom 3,308 are listed, including 1,758 ordained ministers. Missionaries feel a particular sense of gratification when churches can be pastored by ordained national co-workers. The churches also relate themselves to each other in associations and conventions, through which they project programs of work very much as they do in this country.

One important part of the work is evangelism. While from the beginning of our mission work evangelism has been a most vital task, opportunities are now more challenging. Large-scale evangelistic efforts have become a possibility, as indicated by the extensive evangelistic campaigns in Latin America in 1962 and those now being made in the Orient.

**SCHOOLS** also have an important function, with 1,060 enrolling 169,217 students last year. These include 40 seminaries or theological institutes, with 1,368 students; 6 women's training schools, with 467; 27 colleges and teacher training colleges, with 9,723; 4 schools of nursing, with 106; an industrial school with 18; 96 secondary schools with 28,376; 720 elementary schools, with 117,737; 164 kindergartens, with 11,344; and 2 day schools in churches, with 65.

These extensive programs of Christian education make a profound impact upon the countries where they are conducted. Some of the best opportunities on mission fields for personal soul winning and general evan-



gelistic efforts are in connection with the schools. Moreover, training is provided for leaders who will shortly bear the responsibility of work with the churches and institutions. Just as our schools at the home base are of great value, we must look upon schools on mission fields as major efforts to share Christ with a needy world.

In addition to the schools, we have 22 good will centers, which enrolled 4,736 children and 2,323 adults in 1962. We also conduct 16 homes for more than 700 orphans.

Medical work further plays an important part in the work of missions. Eighteen hospitals and 46 smaller clinics last year extended ministries to 328,898 patients. The devoted service rendered by doctors and nurses is a demonstration of Christian commitment.

In many instances, the hospitals make definite contributions toward elevating medical standards in their countries. Highly trained doctors, nurses, and other medical personnel give to these hospitals an influence far beyond the number of patients who receive treatment.

Another large effort in mission work is the ministry of 17 publication centers which print Bibles, tracts, books, materials for Sunday school, women's work, and all other functions of church life.

It is anticipated that a much larger effort will be made in publications and other mass communications in the years ahead. Radio and television

(Please turn to page 31)



## APPOINTEES (March)

### New Appointments

CALHOUN, John Caldwell, Jr., Conn., & Lois Lynnette Valetos Calhoun, N.C., *Malaya*.  
DODSON, Maurice Erwin, Tex., & Cleo LaNelle Thompson Dodson, Tex., *Mexico*.  
FAIRBURN, Margaret Laurine, Miss., *Liberia*.  
HILL, David Leslie, Kan., & Janet Dee Nabors Hill, Neb., *Philippines*.  
KIRKSEY, Marilois, Tex., *South Brazil*.  
MORGAN, David Welborn, La., & Zeddie Carolyn McGee Morgan, Miss., *Hong Kong*.  
ROUTH, Walter Andrew, Jr., Fla., & Pauline Dee Hays Routh, Ky., *Vietnam*.  
SCOTT, Freddie Rae, Tex., & Mary Yvonne Fenton Scott, Okla., *Philippines*.  
SMITH, William Louis (Bill), Miss., & Leila Carolyn Brand Smith, Fla., *South Brazil*.  
SYDOW, Vernon Emil, Jr., Tex., & Carolyn Marie Peters Sydow, Tex., *North Brazil*.  
TREADWAY, James Allan, Tex., & Elizabeth Ann Hurty Treadway, Tex., *Taiwan*.  
WELCH, Norvel Wayne, Tex., & Hattie Grace Leach Welch, Tex., *South Brazil*.  
WHITE, Jimmy Wayne, Okla., & Winnie Constance Dudley White, Tex., *Mexico*.

### Reappointments

BRADSHAW, Melvin Joel, Va., & Edith Claytor Bradshaw, Va., *Japan*.

## ADDRESS CHANGES

### Arrivals from the Field

BARRATT, Miss Clifford I., emeritus (*China-Taiwan*), 1000 Spring St., Greenwood, S.C.  
BEDENBAUGH, Rev. & Mrs. Charles W. (*Tanganyika*), 814 Forest St., Kingsport, Tenn.  
CROWDER, Rev. C. Ray (*Nigeria*), 615 Holcombe St., Montgomery, Ala.  
HOLLOWAY, Rev. & Mrs. Ernest L., Jr. (*Japan*), c/o W. M. Daily, 3124 Caruth, Dallas 25, Tex.  
KIRKPATRICK, Mary Frank (*Nigeria*), Noxapater, Miss.  
LAMBERT, Rebekah (*Korea*), 721 Cornersville Rd., Lewisburg, Tenn.  
MCMILLAN, Rev. & Mrs. Tom W. (*Kenya*), 306 Beall St., Sweetwater, Tex.  
TOPE, Rev. & Mrs. Charles A. (*Kenya*), c/o First Bap. Church, Temple, Tex.

## Departures to the Field

FAVELL, Rev. C. Hudson, Bap. Medical Ct., Nalerigu via Gambaga, *Ghana*.  
FIELDS, Rev. & Mrs. Robert W., Belt Deutch, Pardess Hagdud, Natanya, *Israel* (language study).  
FOSTER, Rev. & Mrs. James E., Box 78, Tamale, *Ghana*.  
GARDNER, Vera, Box 832, Bangkok, *Thailand*.  
GOATCHER, Rev. & Mrs. Earl G., Box 832, Bangkok, *Thailand*.  
GOULD, Mary Frances, Box 832, Bangkok, *Thailand*.  
GRAHAM, Rev. & Mrs. J. Billy, Box 427, Taipei, *Taiwan*.  
GREENE, Rev. & Mrs. Victor A., 1154 M. H. del Pilar, Manila, *Philippines*.  
GRIGGS, Rev. & Mrs. John P., Box 831, Gwelo, *Southern Rhodesia* (language study).  
HOLIFIELD, Sig. & Mrs. Robert A., Piazza in Lucina 35, Rome, *Italy*.  
HOPKINS, Mr. & Mrs. C. Turner, Box 5113, Bap. Headquarters, Ibadan, *Nigeria*.  
JONES, Dr. Kathleen, Box 6, Kediri, *Indonesia*.  
KIRKENDALL, Rev. & Mrs. James F., Box 2026, Beirut, *Lebanon*.  
LYNCH, Rev. & Mrs. B. Layton, Box 427, Taipei, *Taiwan*.  
MEIN, Mildred C. (Mrs. John), Caixa Postal 16, Feira de Santana, Bahia, *Brazil*.  
O'BRIEN, Mr. & Mrs. William R. (*Indonesia*), 1154 M. H. del Pilar, Manila, *Philippines*.  
PEARCE, Rev. & Mrs. W. Boyd, Box 30370, Nairobi, *Kenya*.  
PORTER, Ruth, Casilla 1171, Asunción, *Paraguay*.  
SPRINKLE, Rev. & Mrs. S. D., Jr., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.  
STEWART, Rev. & Mrs. Robert R., 257/1, Mahachakrapad Rd., Chacheungsao, *Thailand*.  
TCHERNESHOFF, Rev. & Mrs. Peter J., Caixa Postal 552, Campinas, São Paulo, *Brazil* (language study).  
WATTS, Emma, Bap. Hospital, Ogbo-mosho, *Nigeria*.  
WHITSON, Rev. & Mrs. David H., Bap. Mission, Box 2422, Dar es Salaam, *Tanganyika*.

### On the Field

AKINS, Rev. & Mrs. L. Bynum, 43-1 University Rd., Tainan, *Taiwan*.  
CALLAWAY, Dr. & Mrs. Tucker N., 79 Higashida-cho, Jodoji, Sakyo-ku, Kyoto, *Japan*.  
CARPENTER, Dr. & Mrs. Jimmie H., Djl. Sukadajadi 192, Bandung, *Indonesia*.

DONIHOO, Sr. & Mrs. W. Wilson, Apartado Aereo 9537, Chapinero, Bogotá, D. E., *Colombia*.

FRAY, Rev. & Mrs. Marlon G. (Bud), Jr., Box 831, Gwelo, *Southern Rhodesia*.

GARRITT, Rev. & Mrs. Marvin L., Box 3092, Sakubva, Umtali, *Southern Rhodesia*.

GRIFFIN, Rev. & Mrs. Clarence O., Djl. Dr. Tjiptomongungkusumo 7/B, Surakarta (Solo), Java, *Indonesia*.

HESTER, Sig. & Mrs. James E., Via Vivaldi 11, Interno 3, Perugia, *Italy*.

KENDALL, Rev. & Mrs. Douglas E., Box 416, Broken Hill, *Northern Rhodesia*.

MILLER, Rev. & Mrs. David L., Caixa Postal 81, Garanhuns, Pernambuco, *Brazil*.

SANDERSON, Rennio, 11-798 Nishijin-machi, Fukuoka, *Japan*.

WATSON, Sr. & Mrs. James M., Calle de Triana, 31, Madrid 16, *Spain*.

## United States

ALLEN, Rev. & Mrs. William E., emeritus (*Brazil*), Box 264, Wingate, N.C.  
BREWER, Nadyne (*South Brazil*), 2005 Elgin, Lubbock, Tex.

EWEN, Bettye Jane (*Nigeria*), Rt. 4, Neosho, Mo.

FRIDENBURG, Mary Evelyn (*Nigeria*), c/o Mrs. E. O. Wilson, 10 Marberry Dr., Metropolis, Ill.

HAMRICK, Rev. & Mrs. Howard (*Indonesia*), Rt. 1, Moselle, Miss.

HAWKINS, Dr. Dorine (*South Brazil*), c/o Mrs. L. W. Anderson, 509 S. Lahoma, Norman, Okla.

LAIR, Dr. Lena V. (*Nigeria*), 602 W. Louisiana, McKinney, Tex.

SANDERS, Eva M. (*Nigeria*), 3627 Lane-wood Dr., SW., Roanoke, Va.

TERRY, Lulu S. (Mrs. A. J.), emeritus (*Brazil*), c/o Dr. D. B. Terry, 101A E. Dame Ave., Homerville, Ga.

## U.S. Permanent Addresses

Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and other listings on these pages.

HIGH, Dr. & Mrs. Thomas O. (*Nigeria*), c/o Mrs. Temperance F. High, Rt. 3, Woodruff, S.C.

O'BRIEN, Mr. & Mrs. William R. (*Indonesia*), 1615 Mistletoe Blvd., Ft. Worth, Tex.

## BIRTHS

BONNETTE, Frieda Kaye, daughter of Rev. & Mrs. Elmer O. Bonnette (*East Pakistan*), March 24.

CARPENTER, Carolyn Jean, daughter of Dr. & Mrs. Jimmie H. Carpenter (*Indonesia*), Feb. 10.

DONIHOO, Ruth Esther, daughter of Rev. & Mrs. W. Wilson Donihoo (*Colombia*), Jan. 31.

DUKE, Dean Evan, son of Rev. & Mrs. H. Dean Duke (*Chile*), March 6.

(Please turn to page 31)



# New Appointees

(Continued from page 21)



**SCOTT, FREDDIE RAE**  
b. Westbrook, Tex., Dec. 7, 1934, ed. Okla. Bap. Univ., B.M., 1957; SWBTS, 1958-59 & 1963; Midwestern Univ., Master of Music Education, 1962. Minister of music, Capitol Church, Oklahoma City, Okla., 1955-56; music & youth dir., First Church, Walters, Okla., 1956-57 (part-time); asst. store mgr., Tucson, Ariz., 1957-58; tape duplicator, Radio & Television Commission, SBC, Ft. Worth, Tex., 1958-59; educ. & music dir., Union Bower Church, Irving, Tex., 1958-59; minister of music & youth, First Church, Grandfield, Okla., 1959-63; band & choral dir., Grandfield public schools, 1959-63. Appointed for the Philippines, March, 1963. m. Mary Yvonne Fenton, June 5, 1956. Permanent address: 1718 Viking, Houston 18, Tex.

## PHILIPPINES

**SCOTT, MARY YVONNE FENTON**  
(MRS. FREDDIE RAE)

b. Bristow, Okla., Dec. 15, 1934, ed. Okla. Bap. Univ., B.S., 1956. Sales clerk, Bristow, 1950-51, & Seminole, Okla., 1951-53 (part-time each); grader, Okla. Bap. Univ., Shawnee, 1953-55, & office clerk, summer 1954 & fall 1956; jr. high school teacher, McLoud, Okla., 1956-57; elementary school teacher, Loveland, Okla., spring 1959. Appointed for the Philippines, March, 1963. m. Freddie Rae Scott, June 5, 1956. Children: Karen Denise, June 22, 1958; Jill Renee, May 15, 1961.

## PHILIPPINES



**SMITH, WILLIAM LOUIS (BILL)**  
b. Amite Co., Miss., Dec. 16, 1929, ed. Miss. State College (now Miss. State Univ.), 1947-49; Miss. College, B.A., 1951; NOBTS, B.D., 1954. Pastor, Glading Church, Magnolia, Miss., 1950-52 (half-time); office clerk, New Orleans, La., 1953-54, & Orlando, Fla., 1956-57; pastor, Harmony Hall Church, Gainesville, Ga., 1954-56, Fellowship Church, Ocala, Fla., 1957-59, & Plymouth, Fla., 1959-63. Appointed for South Brazil, March, 1963. m. Leila Carolyn Brand, Aug. 21, 1953. Permanent address: c/o Roy C. Brand, 2510 Boyd Ave., Orlando, Fla.

## SOUTH BRAZIL

**SMITH, LEILA CAROLYN BRAND**  
(MRS. WILLIAM LOUIS)

b. Orlando, Fla., Feb. 24, 1932, ed. Mather School of Nursing, Southern Bap. Hospital, New Orleans, La., certificate, 1953; R.N., 1953; Orlando Jr. College, 1962. Physician's office asst., Orlando, 1950; private duty nurse, New Orleans, 1953-54; physician's office nurse, Orlando, winter 1956-57; relief nurse, Hall Co. Hospital, Gainesville, Ga., winter 1955-56, Munroe Mem. Hospital, Ocala, Fla., 1958, & W. Orange Mem. Hospital, Winter Garden, Fla., winter 1961. Appointed for South Brazil, March, 1963. m. William Louis Smith, Aug. 21, 1953. Children: Jeanne Elizabeth, Aug. 4, 1954; Mary Anne, April 1, 1956; William Louis, Jr., Dec. 17, 1957; Claude Brand, Nov. 11, 1961.

## SOUTH BRAZIL



**SYDOW, VERNON EMIL, JR.**  
b. Buchanan Dam, Tex., March 23, 1932, ed. Blinn College, 1953-54; Wharton Co. Jr. College, A.A., 1957; Univ. of Houston, B.S., 1960; SWBTS (B.D., expected 1963). Cement finisher's apprentice, Benicia, Calif., 1946-47; cement finisher, no. Calif., summer 1947, & Gliddings, Tex., 1947-49; contractor, Curoo, Tex., 1949-58; pastor, High Prairie Church, Dime Box, Tex., 1953-55; assoc. pastor, First Church, Hallettsville, Tex., 1955; pastor, Old Moulton Church, Moulton, Tex., 1955-57; assoc. pastor, educ. & youth dir., Calvary Church, Rosenberg, Tex., 1957-59; partner in trucking firm, Dallas, Tex., 1958; insurance agent, Houston, Tex., 1958-59; pastor, First Church, E. Bernard, Tex., 1959-60, & Powell, Tex., 1960-63. Appointed for North Brazil, March, 1963. m. Carolyn Marie Peters, Dec. 18, 1949. Permanent address: Rt. 1, Box 7, Richmond, Tex.

## NORTH BRAZIL

**SYDOW, CAROLYN MARIE PETERS**  
(MRS. VERNON EMIL, JR.)

b. Coupland, Tex., Dec. 23, 1931, ed. Wharton Co. Jr. College, spring 1956 & '57, & 1958-59; Univ. of Houston, fall 1957 & summer 1959; Navarro Jr. College, 1960-61; Tex. Wesleyan College, spring 1961. Private piano teacher, Rosenberg, Tex., 1959-60; elementary school teacher, Kerens, Tex., 1961-62. Appointed for North Brazil, March, 1963. m. Vernon Emil Sydow, Jr., Dec. 18, 1949. Children: Michael David, Dec. 12, 1950; Melanie Ann, Aug. 3, 1953.

## NORTH BRAZIL





**TREADWAY, ELIZABETH ANN HARTY**  
(MRS. JAMES ALLAN)

b. Paris, Tex., Aug. 14, 1933, ed. Paris Jr. College, A.A., 1952; Howard Payne College, 1952-53. Organist, Central Presbyterian Church, Paris, 1950-52, & First Church, Brownwood, Tex., 1953; sec., Immanuel Church, Paris, 1951-52 (part-time); elementary & high school teacher, Reedsport, Ore., 1954-55; typist, Ft. Worth, Tex., 1956-57; private piano teacher, Ft. Worth, 1958-59; organist, College Ave. Church, Ft. Worth, 1958-59, First Church, Panama City, Fla., 1959-62, & Wedgwood Church, Ft. Worth, 1962-63. Appointed for Taiwan, March, 1963. m. James Allan Treadway, May 31, 1953. Children: Joy Elizabeth, Nov. 20, 1955; Alana Carol, Nov. 1, 1959; James Kevin, March 7, 1962.

**TAIWAN**

**TREADWAY, JAMES ALLAN**

b. DeLeon, Tex., Sept. 3, 1931, ed. Howard Payne College, B.S., 1953; SWBTS, M.R.E., 1959, & further study, 1962-63. Summer missionary, Home Mission Board, Ore.-Wash., 1952; jr. high school teacher, Coleman, Tex., spring 1953; pastor, Highland Church, Reedsport, Ore., 1953-55; elementary school teacher, Reedsport, 1953-55, & Ft. Worth, Tex., 1955-58; educ. dir., Tremont Church, Dallas, Tex., 1955-56 (part-time); sales clerk, Ft. Worth, 1958-59 & 1962-63; minister of education, First Church, Panama City, Fla., 1959-62. Appointed for Taiwan, March, 1963. m. Elizabeth Ann Harty, May 31, 1953. Permanent address: 420 Shady Oaks Ln., Paris, Tex.

**TAIWAN**



**WELCH, HATTIE GRACE LEACH**  
(MRS. NORVEL WAYNE)

b. Pampa, Tex., Jan. 7, 1933, ed. Howard Payne College, 1950-51 & 1954-55. Sec. to father, N.M. & Ariz. language group co-ordinator, Home Mission Board, Albuquerque, N.M., fall 1952 & summer 1954; private piano teacher, Ft. Worth, Tex., & Lewisburg, Tenn., 1956-58, & Grand Prairie, Tex., 1962-63. Appointed for South Brazil, March, 1963. m. Norvel Wayne Welch, June 11, 1951. Children: Donald Wayne, Dec. 20, 1952; Deborah Grace, Dec. 13, 1955; Elizabeth Ann, Nov. 18, 1957; Lawrence David, Feb. 1, 1961.

**SOUTH BRAZIL**

**WELCH, NORVEL WAYNE**

b. Brownwood, Tex., Aug. 22, 1930, ed. Howard Payne College, B.S., 1951, M.Ed., 1953; SWBTS, M.R.E., 1957, & further study, 1962-63. Janitor, Belle Plain Church, Brownwood, 1947-51; gen. worker, Brownwood, summers 1948-51; bank teller & night school teacher, Woodville, Tex., 1951-52; U.S. Army, 1952-54; summer missionary, Home Mission Board, N.M., 1954; minister of music & education, First Church, Keller, Tex., 1955-57, First Church, Lewisburg, Tenn., 1957-58, W. Rome Church, Rome, Ga., 1958-60, & Bowles Mem. Church, Grand Prairie, Tex., 1962-63; minister of education, Middle River Church, Baltimore, Md., 1960-62. Appointed for South Brazil, March, 1963. m. Hattie Grace Leach, June 11, 1951. Permanent address: c/o Dewitt Welch, 1804 Dallas, Brownwood, Tex.

**SOUTH BRAZIL**



**WHITE, WINNIE CONSTANCE DUDLEY**  
(MRS. JIMMY WAYNE)

b. Abilene, Tex., May 19, 1926, ed. Baylor Univ., B.A., 1947; SWBTS, 1948-50. Field worker, Sunday School Dept., Bap. Gen. Convention of Tex., Dallas, summers 1945 & 1949-51; publicity dir. & journalism teacher, Wayland Bap. College, Plainview, Tex., 1947-48; public relations worker & office clerk, SWBTS, Ft. Worth, Tex., 1948-50; bookkeeper & sec., Waco, Tex., 1950-51; office clerk, Ft. Worth, 1951-52, & Dallas, 1952-53. Appointed (special) for Mexico, March, 1963. m. Jimmy Wayne White, May 23, 1950. Children: Laurie Lee, Aug. 29, 1952; Robin Elizabeth, March 13, 1955; Travis Wayne, May 27, 1957; Cynthia Anne, Nov. 25, 1958.

**MEXICO**

**WHITE, JIMMY WAYNE**

b. Jester, Okla., Aug. 23, 1925, ed. Wayland Bap. College, 1946-47; Baylor Univ., B.A., 1951; Wheaton College, summer 1948; SWBTS, B.D., 1954. U.S. Navy, 1943-46; construction foreman, Wayland Bap. College, Plainview, Tex., summer 1947; lab. & stockroom asst., Wheaton (Ill.) College, summer 1948; pastor, Strong City, Okla., 1949-50; VBS dir., Waco (Tex.) Bap. Association, summer 1951; messenger, U.S. Quartermaster Depot, Ft. Worth, Tex., summer 1952; custodian, jr. high school, Ft. Worth, 1952-53; counselor, Camp Woodland Springs, Dallas, Tex., summer 1953; pastor, First Church, Hastings, Okla., 1954-56, & Redrock Church, Las Vegas, Nev., 1956-63. Appointed (special) for Mexico, March, 1963. m. Winnie Constance Dudley, May 23, 1950. Permanent address: 6827 Casa Loma, Dallas 14, Tex.

**MEXICO**





## FOREIGN MISSION BOARD

### FMB Has 1,687 Missionaries

The Foreign Mission Board in March appointed 24 missionaries, re-appointed two, and employed two missionary associates. In April it appointed 21 missionaries, bringing the overseas staff to 1,687, including 17 missionary associates. Among the April appointees were the daughter of a Board member, two daughters of missionaries, and two brothers.

Elmer S. West, Jr., secretary for missionary personnel, reported that the Board expects to appoint more missionaries in 1963 than any previous year (129 last year), including more single women than in the past six years. He said, however, that overseas Missions have requested 790 new missionaries to meet present needs and to enter new areas.

### Board Honors L. H. Jenkins

L. Howard Jenkins, president emeritus of the Foreign Mission Board, was honored in the April semi-annual meeting of the full Board for his service as president for 30 years and a member for 48.

The Board (1) established a \$40,000 Jenkins Memorial Fund, with the income to be used for foreign missions; (2) named the headquarters library The Jenkins Library and earmarked \$5,000 from general funds to purchase new books; (3) gave Mr. and Mrs. Jenkins a leatherbound book containing about 250 letters from friends throughout the Southern Baptist Convention and around the world; and (4) presented the couple gifts from Missions (organizations of missionaries) in about 50 countries.

Jenkins, who will rotate off the Board in May, was named president emeritus last October and was asked to serve as financial adviser.

*Theodore F. Adams, Board member and the Jenkins' pastor at First Baptist Church in Richmond, presents plaque for headquarters Jenkins Library.*



## BRAZIL

### 1,008 Attend Evangelism Meet

Baptists' first evangelism convention in the state of Rio de Janeiro took place in February at First Baptist Church in Niterói, with 1,008 representatives from 102 churches. Eighty-two pastors from six states also participated, and persons from six other denominations attended.

The meeting was sponsored by the state Baptist board and the evangelism department of the Brazilian Baptist Home Mission Board.

## CHILE

### Convention Names Coeditors

The Chilean Baptist Convention recently named Esteban Cifuentes, a national pastor, and Missionary Bobby E. Adams as coeditors of its official organ, *La Voz Bautista* (The Baptist Voice). They succeed Missionary R. Cecil Moore, who will retire early next year.

Circulation of the monthly publication grew to more than 2,500 during the three years Moore was editor.

### Leaders Plan Student Work

Representatives of the Chilean Baptist Convention, Baptist Youth Convention, and Chile Baptist Mission recently laid plans for a nation-wide program of student work.

In the first meeting of its kind in Chile, they discussed principles and methods for the effort in a conference at the new student center in Concepción, which opened at the beginning of the school year in March. The representatives made plans for an officers' retreat and named a commission to plan a student week at the Baptist camp at Licán Ray during the summer vacation next February.

Missionary Bobby E. Adams is student secretary for the Mission and director of the Baptist program among Concepción's students. He also co-edits the Convention's publication, *La Voz Bautista*. Other Baptist groups are at universities in Santiago, Temuco, and Antofagasta.

### 218 Accept Christ in Revivals

Results of simultaneous revival meetings in 13 Baptist churches and six missions of Costa Rica in March include 218 professions of faith in Christ and 80 decisions for baptism.

Evangelists came from Colombia, Panama, Guatemala, and the United States, as well as Costa Rica. Preparations were led by Missionary Sydney L. Goldfinch, Sr., and the evangelism department of the Costa Rican Baptist Convention. It was the second united evangelistic campaign held by Costa Rican Baptists.

A four-day inauguration of the new Baptist Center in San José served as a kickoff for the two-week effort. Walter L. Moore, a pastor from Macon, Ga., spoke the first three nights, and the dedication of the building took place the third night. The inauguration ended with a youth rally sponsored by the Costa Rican National Baptist Youth Association.

The Baptist Center, a block from the University of Costa Rica, houses a student center, the Costa Rican Theological Institute, a book store, and offices of the Convention and the Costa Rican Baptist Mission.

## EUROPE

### Work Opened in Luxembourg

A Baptist Sunday school and worship service in the home of Mr. and Mrs. H. Bailey Mundy in the city of Luxembourg is believed to be the only evangelical work among the 315,000 residents of the predominantly Catholic grand duchy of Luxembourg. Services began in February, with 34 in Sunday school and 36 the service.

Mundy, an engineer whose company is constructing a plant in Luxembourg, formerly lived in Newark, Del. He visited the Foreign Mission Board in December and talked with H. Cornell Goerner, secretary for Africa, Europe, and the Near East, about the possibilities of beginning work in Luxembourg. He was put in contact with Missionary Lewis M. Krause in Germany, who attended the first service in the Mundy home.

Within two weeks after he arrived, Mundy had surveyed the situation, found prospects for a Sunday school, and arranged for the meetings.



*Architect's drawing of Amsterdam Memorial Baptist Church building.*

## Building Begun in Amsterdam

Erik Rudén, Baptist World Alliance secretary for Europe, rammed the main pile into the soft soil of Amsterdam, the Netherlands, to officially start construction in March of Amsterdam Memorial Baptist Church.

The building, to be in memory of modern Baptist beginnings, dating from 1609 in Amsterdam, will provide space for 300 persons in the auditorium and 200 in additional halls. Completion is expected in about a year, in time for a meeting of the European Baptist Conference in Amsterdam in August, 1964.

The church will have a Sunday school for all ages, a new development for Europe, and is now preparing leaders. The church also sponsors missions in Amsterdam-North and Zaandam.

Gifts for the church from the United States included a grant from the Foreign Mission Board.

## GUAM

### Church Sponsors Mission

English-language Calvary Baptist Church in Agaña now sponsors a mission near the south end of the island, with the program including Sunday school and Training Union.

Keith Blalock, a Texan teaching in the Guam public schools, serves as mission pastor. Missionary Harry A. Goble is pastor of the church.

## HONG KONG

### 3 U.S. Teachers Join Faculty

Three visiting teachers from the United States joined the Hong Kong Baptist College faculty in February. They are Kathryn Bigham, from Carver School of Missions and Social Work in Louisville, Ky., and Dr. and Mrs. Vernon G. Davison, from Howard College in Birmingham, Ala.

Miss Bigham is teaching social work. A former missionary to China, she was a teacher and social worker at the University of Shanghai.

Davison, chairman of the division of Bible and religious education at Howard, is teaching New Testament and theology, and Mrs. Davison teaches English. On sabbatical leave, they spent the first semester at Serampore College in India.

### Students Form Association

An overseas students' association has been formed at Hong Kong Baptist College to promote better relationships and understanding among students from throughout Southeast Asia and to help them accept the Christian philosophy of life.

Activities have included picnics, dinner parties, and informal gatherings. Plans call for publication of a magazine, orientation for new overseas students, and meetings with student associations of other Hong Kong colleges.

The association's 72 members are from North Borneo, Sarawak, Malaya, Singapore, Brunei, Indonesia, Thailand, Cambodia, South Vietnam, and the Philippines. Ng Kah Jiu, of Sarawak, is president.

## INDONESIA

### Dorms To Boost Enrolment

Two dormitories under construction at Baptist Theological Seminary of Indonesia in Semarang will permit an increase in enrolment as well as moving of students from temporary quarters (now used for eight years). The new buildings will care for 40 students, but the seminary still needs housing for married students, said Missionary Darlyne Sears.

Other building activity by Indonesia Baptists includes: an old factory building near Kediri Baptist Hospital being refashioned into a nurses' home to allow admission of a second class to the nursing school; a large residence being remodeled as a student center in Jogjakarta; a new church in Kebajoran, suburb of Djakarta, scheduled for completion in August; a church building nearing completion in Kediri to replace the one-room matting struc-

ture on the hospital grounds; and a church under construction in Surabaya.

"These represent the march of missions in Indonesia," said Mrs. Sears, and are "an important step in the transforming of dedicated dollars — given through the Cooperative Program and the Lottie Moon Christmas Offering — into redeemed lives."

## ITALY

### 13 Organize English Church

An English-language Baptist church in Rome was organized in March with 13 charter members.

Services have been held since last August in the first-floor chapel at the Italian Baptist Union headquarters. Sunday school classes meet in offices used by the Italian Baptist Mission, and midweek prayer and Bible study meetings take place in the home of Missionary Pastor and Mrs. W. C. Ruchti, Jr.

English-speaking services also are held at Vicenza and Verona, where large numbers of American military personnel are stationed.

Among the members of the Rome church are George D. Whittinghill, the American consul-general, and Robert B. Whittinghill, an attaché in the diplomatic corps of the American Embassy. They are sons of the late Dr. and Mrs. Dexter G. Whittinghill and grandsons of the late Dr. and Mrs. George Boardman Taylor, both pioneer missionary couples in Italy.

## JAMAICA

### FMB Enters 53rd Field

The Foreign Mission Board transferred Rev. and Mrs. Dottson L. Mills from Argentina to Jamaica, effective February 28, making Jamaica the 53rd country or geographical entity in which the Board works.

The Mills will assist Jamaican churches in special projects in evangelism and church development and other specific ministries. They will work with the Jamaica Baptist Union, with which the Board previously had a representative and has had continuing relationships. The Union, an autonomous group, also has connections with British Baptists.

The Mills will go to the West Indian Federation island this summer.



## JAPAN

### 1,650 Accept Christ in Tokyo

Tokyo (AP) — Nearly 1,650 decisions were made during a five-day series of meetings here in the first phase of the nation-wide Baptist New Life Movement.

More than 1,000 of the decisions came during the final Tokyo meeting at Korakuen Stadium when Baker J. Cauthen, executive secretary of the Foreign Mission Board, preached to 10,000 persons.

Cauthen commented afterward, "There is no way to account for what happened tonight except that it is an answer to prayer and concern and is evidence of the control of the Holy Spirit in this whole movement."

The meetings in Tokyo marked the first of five area-wide campaigns. Others are being conducted in Sapporo, Nagoya, Kokura, and Fukuoka.

The campaign opened at the Waseda University Memorial Auditorium, with crowds numbering about 7,000 for the first two nights. A transportation strike cut attendance to 5,000 and 4,000 on successive nights.

About 130 to 150 decisions were made during the opening service, with 200 on two successive nights and about 100 on the fourth. Many of the decisions, which include all types, were pledges to become "seekers."

Speakers for the first four meetings were Akbar Haqq, evangelist from India; J. T. Ayorinde, acting general secretary of the Nigerian Baptist Convention; T. A. Patterson, executive secretary of the Baptist General Convention of Texas; and Shuichi Ozaki, professor at the Baptist seminary, Seinan Gakuin, in Fukuoka. The campaign moved to the baseball stadium, home of the Tokyo Giants, for the final session.

The first service opened with a prelude by the Nippon Philharmonic Orchestra, seated between first base and home plate. A 400-voice choir sang from the pitcher's mound.

The Hardin-Simmons University Cowboy Band from Abilene, Tex., paraded from right field down the first base line. It stopped at first base and performed an intricate maneuver they call "the cow step," yelling and waving their cowboy hats. The crowd stood and applauded.

Testimonies were given by two Olympic champions — Wilma Ru-



*Executive Secretary Cauthen preaches, with interpreter, Mr. Yasamura.*

dolph, Negro sprinter who won three gold medals at the Rome Olympics in 1960, and Shelby Wilson, wrestling champion who is studying for the ministry at Southwestern Baptist Theological Seminary in Fort Worth, Tex.

Cauthen told the crowd that God could use Japan for one of the mightiest spiritual awakenings in history.

The first person to walk down the aisle was an old man who had heard a gospel sermon that night for the first time in his life. His niece, a Christian, had given him a marked Bible which he had read. Together they came down the aisle, both extremely happy. The man drew his Bible from his coat and showed it proudly to Cauthen, who greeted him.

Earlier, a soloist from First Baptist Church of Dallas, Tex., Mrs. Martha Branham, sang first in Japanese, then in English, "I'd Rather Have Jesus." Tears streamed down the face of a Japanese man on the stage. Someone later remarked, "I didn't know he had a tear to shed, but God touched the hidden fountain."

During the first Sunday of the campaign, more than 100 evangelists, laymen, and musicians from the United States scattered to Japanese churches of all denominations.

More than 50 persons attended the tiny Oizumi Baptist Mission, only five weeks old with three faithful members, to hear Paul Cates, a layman from Lubbock, Tex. Thirteen made professions of faith, two of whom were twin sisters, Mitsuko and Yukiku Miwa, whose names mean "happiness" and "light."

Following their decision, Mitsuko said, "I trusted in God in my heart,

and now I am happy, happy. It is the only word to describe what happened. I will try to persuade my parents, and other brother and sister to trust Jesus in their hearts also."

Southern Baptists are urged to pray daily for the 94 million other Japanese—people like the Miwa sisters who now know the true meaning of their names "happiness" and "light."

C. Wade Freeman, director of the Evangelism Division for the Texas Convention, said the Movement's beginning is "far beyond anything we had anticipated. It could be the beginning of world revival that will sweep across Asia and that will reverberate across America." He stated that it could make Japan the "missionary agent of the Orient."

The Movement is co-sponsored by the Japan Baptist Convention, the Foreign Mission Board, and the Texas Convention. Aimed at reaching the entire nation with the gospel March 30-May 5, it is being undertaken with mass evangelism and mass communications of radio and television and is a relatively new approach to evangelistic efforts by any denomination.

The Far East Broadcasting Company is beaming messages by radio into India, Okinawa, Indonesia, the Philippines, Red China, and even Latin America, as well as Japan.

"Roughly 15 million people will hear the message of Christianity in Communist China," said William Hulet, vice-president. A daily "decision week" program beamed to Latin America will reach as many as 11 million listeners in Cuba, he added.

[Reporting to the Foreign Mission Board upon his return from Tokyo, Cauthen said what is happening in Japan and other countries of the Orient in mass evangelism is evidence of a new day of opportunity.

Cauthen expressed gratitude to Texas Baptists who gave more than \$500,000 for the Japan undertaking. The Board also adopted a recommen-

*Some of the 1,000 persons making decisions at Korakuen Stadium.*



dation of appreciation to the Texas Convention for its share.]

Winston Crawley, Foreign Mission Board secretary for the Orient, said he hopes Southern Baptists will pray earnestly for every campaign in the Orient in April and May. Other meetings taking place are 84 in the Philippines, 20 on Okinawa, 43 in Hong Kong, 26 in Taiwan (Formosa), 19 in Hawaii, 10 in South Korea, two on Guam, and a city-wide revival in Singapore.

During the first night of the effort in Hong Kong, more than 22,000 persons attended and about 2,500 made decisions, said T. A. Patterson, executive secretary of the Texas Convention.

### Spiritual Sight Is Stressed

TOKYO (BP)—New York Metropolitan Opera soprano Irene Jordan sang at a benefit concert and helped raise 375,000 yen (about \$1,000) to establish Japan's first eye bank.

At the close, the attractive singer told the audience that physical blindness is terrible, and it is marvelous to establish a fund to help the blind. "But as I just sang the hymn 'Amazing Grace' which says 'I once was blind but now I see,' I believe that spiritual blindness is far more tragic," she said.

"That is why I am here—to give witness to my faith in the power of Christ to save from sin and to give spiritual sight," she added.

Miss Jordan explained that her main purpose in Japan is to use her voice to help explain Christianity to the Japanese as she participates in the Baptist New Life Movement. She presented seven concerts to spark interest in the Movement. Some 4,500 persons attended, and millions watched her on nation-wide television.

### LIBERIA

#### Ricks Holds First Graduation

Ricks Institute, Baptist school near Monrovia, held the first commencement exercises in February for its enlarged and improved high school department, with four young men receiving diplomas.

Though more than 75 years old, Ricks Institute was elevated to full high school status only recently. This came about partly as a result of co-operation begun two and a half years

ago by the Board and the Liberia Baptist Missionary and Educational Convention, which operates Ricks.

### NIGERIA

#### 20 Volunteer for Missions

Twenty students at Nigerian Baptist Theological Seminary in Ogbomoso volunteered for home or foreign mission work in March at the close of the school's eighth annual missionary day service.

Their action followed messages by F. P. Boyo, one of the Nigerian Baptist Convention's first foreign missionaries, and Missionary Ralph L. West, a teacher at the seminary. Mr. and Mrs. Boyo, who went with another couple in 1961 to Bumbuna, in interior Sierra Leone, recently returned to Nigeria for their first furlough.

### SPAIN

#### Elche Church Is Reopened

The Baptist church building in Elche, closed by the Spanish Government since October, 1955, soon after its completion, reopened in March.

Southern Baptist Representative Daniel R. White, who watched as police removed seals from the doors, wrote, "I cannot describe the experience of seeing the people entering the building for the first time in over seven years. Many were in tears because they were so overcome with joy. And then they would break into hilarity, singing, praying, and praising God."

H. Cornell Goerner, Foreign Mission Board secretary for Africa, Europe, and the Near East, said of the opening, "This is gratifying evidence of the new policy recently announced by the Spanish Government which promises to bring much more freedom to evangelical groups in Spain."

A new law has been proposed by Foreign Minister Fernando Maria Castiella y Maiz that would ease restrictions against Protestants. Roman Catholic bishops have been reported as not officially opposing the suggested reforms, Religious News Service said.

#### Americans Hold Youth Week

English-language Immanuel Baptist Church in Madrid observed Youth

Week in March, with leadership roles filled by young people who are military personnel or dependents.

Main officers were: Douglas White, from North Carolina, youth pastor; Linwood Smith, from Florida, Sunday school superintendent; Carol Carter, from South Carolina, Training Union director; and Jackie Bentley, from Texas, music director.

Plans were made by the church's Youth Council, with Bob Robinson as chairman. Commitment Sunday highlighted the week March 31.

Southern Baptist Representative James M. Watson is pastor.

### TAIWAN (Formosa)

#### Seminary Architect Is Cited

Taiwan Baptist Theological Seminary in Taipei was among four Baptist structures receiving awards for their designers in March at a church buildings and architecture conference in Nashville, Tenn.

The conference, sponsored by the Baptist Sunday School Board's Church Architecture Department, drew 59 entries from architects in 13 states. Ralph M. Buffington, of Houston, Tex., designed the seminary building.

### THAILAND

#### Ground Broken for Hospital

Ground was broken March 30 for a Baptist hospital in Bangkok, a village of 10,000, to be the center of a medical mission program being started by Southern Baptists in Thailand. Opening date is tentatively set for next January 1.

Drs. Winfred L. Medcalf and Orby L. Butcher, Jr., and Mrs. Harlan L. Willis, a nurse, recently passed their Thailand medical examinations, giving Southern Baptists three missionary doctors and two missionary nurses licensed to practice in the country. Dr. Willis and Nurse Rosemary Spessard were licensed earlier. They have been joined by three other missionaries, Rev. and Mrs. Earl G. Goatcher — he a hospital administrator and she a doctor — and Vera Gardner, a nurse and medical technologist.

Missionary Ronald C. Hill will coordinate evangelism for the hospital and mobile clinic.



## UNITED STATES

### Boards Plan SBC Receptions

Foreign and home missionaries will be honored in receptions at the Southern Baptist Convention in Kansas City, with the public invited.

The Home Mission Board's is scheduled for 3 to 5 p.m. May 8 and the Foreign Mission Board's 4 to 6 p.m. May 9, both at Hotel Muchlebach.

Brotherhood members of the Kansas City Baptist Association will hold a fellowship luncheon May 8, with Paul Stevens, director of the Southern Baptist Radio and Television Commission, speaking on missions.

### Carver Chair Is Proposed

Trustees of Southern Baptist Theological Seminary in Louisville, Ky., have voted to establish the William O. Carver Chair of Christian Missions and World Religion, pending a vote of the Southern Baptist Convention completing the merger of Carver School of Missions and Social Work with the seminary.

Hugo H. Culpepper, associate professor of missions and a former missionary to Argentina, was named to the Carver chair.

### Students To Honor Wallace

LOUISVILLE (BP) — "William Wallace Week" has been established by the student executive committee of Southern Baptist Theological Seminary in memory of a Southern Baptist medical missionary who died in a Chinese Communist prison in 1951.

The annual observance will be a time for renewed mission study, and an offering for medical missions will be sent to the Foreign Mission Board.

Dr. Wallace, whose life will be recalled at special chapel services, was a physician at Stout Memorial Hospital in Wuchow, China, for 15 years. He was arrested by government officials and accused of heading a spy ring. Later he was found hanging from the top of his cell door. Communists claimed he committed suicide, but other missionaries said he died from severe beatings.

[William Wallace of China, a biography by Jesse C. Fletcher, an associate secretary for missionary personnel at the Foreign Mission Board, is scheduled for publication in June by Broadman Press.]

## Europe Baptists Stress Church-State Amity

RÜSCHLIKON, Switzerland (BP)—Baptist leaders in Europe say governments should guarantee freedom of churches and people to serve God according to the dictates of their consciences.

At the same time, they said, Christians should be good citizens and abide by the laws "as long as these do not demand disobedience to God."

"The churches," they continued, "should recognize the rights and duties of the state in its own sphere and encourage good citizenship."

A Baptist "declaration on church and state" was issued at the close of the first European Baptist Conference on Church and State at Baptist Theological Seminary here. Missionary J. D. Hughey, president of the school, took the lead in calling the conference and served as chairman. Although sponsored by the seminary, it was first proposed by members of the Baptist World Alliance Commission on Religious Liberty and Human Rights. The council of the European Baptist Federation later endorsed it.

Fifty-eight Baptist leaders from 18 nations met for the week-long discussions. They came from countries with various types of government. Some were from Western democracies, many of which are welfare states. Some were from Catholic countries. Other parts of Europe also were represented. Those attending expressed hope that similar conferences could be held in the future.

Both biblical and historical views of church and state were discussed. The practice in the United States was reported by W. Barry Garrett, of Washington, D.C., associate director of the Baptist Joint Committee on Public Affairs. Erik Rudén, European secretary of the Baptist World Alliance, discussed "Communism and Religious Liberty."

Other first-hand reports were given from Germany, Austria, Holland, France, Yugoslavia, Poland, Spain, Portugal, Norway, Denmark, Sweden, Finland, Great

Britain, and Italy.

Church-state practices in Europe range from complete freedom in some areas to severe restrictions in others. European problems in relations arise from (1) the welfare state, (2) the established church in many countries, and (3) the atheistic state in other areas.

Four major problems in the practice of religious liberty were outlined by A. F. Carrillo de Albornoz, a former prominent Roman Catholic priest of Spain who is now a Protestant and heads the religious liberty work of the World Council of Churches in Geneva. They are:

1. Protection of minorities in states considered secular arms of the church;
2. Protection of the religious majority in states which offer protection but insist on authority in religious affairs;
3. Protection of religious people in atheistic states opposed to religion generally;
4. Protection of all citizens in states friendly to religion generally.

Carrillo pointed out two wrong ways in dealing with Roman Catholicism. One is to always protest and point out what is wrong, saying nothing about what is good in its practice. The other is to be so friendly with Roman Catholicism as to see only the things that are good and not those that are wrong. He said the only right method is to take the middle way and speak the complete truth—protest when necessary but commend whenever possible.

In the seven-point declaration, the European Baptist leaders said "church and state should have separate sources of income, the state levying taxes on its citizens and the church receiving gifts from its members."

It stressed that churches "should be free, and the state should offer the same protection to them that it offers to other legitimate groups, without favoring one above another or violating their freedom."

## Encyclical Brings Cautious Spain Reaction

MADRID, Spain (RNs)—First press reactions here to Pope John XXIII's new encyclical, "Pacem in Terris," especially to sections on religious and other human rights, were seen by observers as both "interesting" and "cautious."

They recalled that last year the Roman Catholic metropolitans (archbishops) issued a joint statement deploring the "lack of a more lively and active social conscience" in Spain. Observers said the

press comments seemed to indicate that the encyclical had caused a "slight heart-searching."

Among the first to discuss the peace encyclical was *Informaciones*, an independent Catholic daily, which said that "many ideas which hitherto have been considered correct and orthodox will have to be changed. Relations between individuals and the public authorities will have to be revised, and also those be-

tween Catholics and non-Catholics."

The reference to non-Catholics appeared to be in the context of the Pope's reported desire for an improvement of the legal status of the small Protestant minority in Spain—a desire reflected in the favorable consideration being given by the Government to legislation drafted with this purpose in mind.

*Arriba*, organ of the Falango, Spain's only "political entity," carried a comment which observers said appeared to have been inspired by consciousness of the fact that freedom of association—one of the points stressed by Pope John—is somewhat restricted in Spain.

The monarchist and conservative *ABC* stressed the Pope's insistence on freedom for private and public worship and other human rights.

No public comment on "Pacem in Terris" was immediately forthcoming from members of the Government or the hierarchy. In general, however, it seemed obvious that the new encyclical was regarded as of the utmost importance.

## Madrid Paper Asks Courtesy to Protestants

WASHINGTON (BP) — The leading Catholic daily newspaper in Madrid has called on Spanish Catholics to be good hosts to Protestant tourists this summer.

The paper, *Ya*, said this gesture "could be, among other things, a sample of the liberality of Catholic Spain—in other words, a way of destroying, little by little, the legend that has been built up of 'intolerance.'"

Alonso Alvarez de Toledo, secretary of the Spanish Embassy here, gave a copy of the *Ya* editorial to the general secretary of the Baptist World Alliance, Josef Nordenhaug. The two have been in continuing talks over government restrictions on non-Catholics in Spain. The Alliance has pleaded with Spanish officials to remove laws and policies hindering non-Catholics in free exercise of their faith.

Nordenhaug termed "hopeful" several recent developments in Spain. He cited an order of last June 6 directing Spanish military officers to excuse non-Catholics from duty which involved Catholic ceremonies. He also pointed to reopening of several Protestant churches which had been ordered closed. The latest is the Baptist chapel at Elche, opened after being closed seven years. Nordenhaug hoped a proposed law will be enacted to remove specific limitations on religious activities of non-Catholics.

*Ya* said Spanish citizens should return to Protestants the favors "shown us in the hotels of Oslo or Geneva when we are advised of the location of the nearest Catholic Church."

## Missionary Family Album

(Continued from page 23)

MYERS, Karen Lois, daughter of Drs. Karl J. & Mary E. Myers (Nigeria), March 47.

PARHAM, Cynthia Willouise, daughter of Rev. & Mrs. Robert M. Parham, Jr. (Nigeria), Feb. 1.

PARKS, Stanley Bond, son of Dr. & Mrs. R. Keith Parks (Indonesia), March 17.

SMITH, Deborah Ruth, daughter of Dr. & Mrs. Lewis R. Smith (Hong Kong), March 18.

## DEATHS

HIGH, A. F., father of Dr. Thomas O. High (Nigeria), March 2, Spartanburg, S.C.

NEAL, Charles Leo, emeritus (Mexico), March 7, Corinth, Miss.

SIKES, E. A., father of Nadine (Mrs. William H.) Gray (Mexico), in March, Bangs, Tex.

STEPHENS, Mary Thompson (Mrs. Peyton), emeritus (China-Manchuria), March 23, Columbia, Mo.

TIPTON, Mary Bryson (Mrs. W. H.), emeritus (China), March 30, Asheville, N.C.

## RETIREMENT

BERRY, Dr. & Mrs. William H. (South Brazil), April 30.

## Sanders in Phi Beta Kappa

Missionary Nurse Eva M. Sanders, instructor at Iro Midwifery School in Nigeria, was initiated into the University of Richmond chapter of Phi Beta Kappa, scholastic fraternity, March 21 in Richmond, Va. She is a 1924 graduate of Westhampton College, affiliated with the university.

## Correction

The photo of Mrs. James O. Watson (Paraguay) was mistakenly inserted for that of Mrs. Leslie Watson (Japan) on page 19 of THE COMMISSION for March. We apologize for this error.

## The Work We Do

(Continued from page 22)

have come to be of major significance on mission fields. In several countries that have recently begun television, some stations are quite eager to show films which Baptists are making possible. In facing the future, we regard mass communications of major importance.

With the population explosion now characterizing our world, we are studying all possible ways of accelerating the impact of Christian witness in every land. We need to keep in mind, however, that the most important element is spiritual power which comes to us through faith and prayer.

When one looks at this survey of mission work, he sees that it represents a great outlay of effort, dedication, and ministry. He senses its worthwhileness and the need for extending it, that many other people might receive the benefits of Christian witness.

There also comes the question as to whether or not God would have him go personally to share in this tremendous labor. Whether one is privileged to go or whether his part is to pray and send, we can all be involved in a worldwide labor for our Lord.

The work is not done simply by those on the mission fields. Every child of God, through intercessory prayer, giving, and heart concern, may join hands with missionaries and their co-laborers around the world and witness to the redeeming grace of our Saviour and Lord.



# Reading: The Fifth Freedom

YOU are looking at me, printed words.

Many people just look at the pictures and forget about me. I like you. So I'll tell you something. In fact, I can tell you a lot.

I can tell you thoughts of men who lived as long ago as the times of Moses, King Solomon, the Caesars.

I can tell you how men have spanned oceans, mapped the world, explored space.

I can tell you about Adoniram Judson, William Wallace, M. Theron Rankin.

I can tell you about missions from the time of Paul to the last missionary appointment.

I can tell you about the life and teachings of Jesus Christ.

I can tell you all these things—if you will read me.

But what I want to tell you now is that because you and others can learn so much and can find so much joy, comfort, and encouragement from reading, a group of people instigated National Library Week. They did this to promote libraries, the resource for all this reading.

This year National Library Week, April 21-27, proclaims "Reading: The Fifth Freedom—Enjoy It!" Being a reader of THE COMMISSION, you are aware that not everyone enjoys this freedom to read. We who have it should grasp every opportunity to read worthwhile materials.

Because the Church Library Department of the Baptist Sunday School Board recognizes church libraries as a vital part of Southern Baptist life, it encourages churches to participate in this week. It has distributed materials to churches with established libraries to help them remind members of their rich reading opportunities. For churches without libraries, the Church Library Department is making a concentrated effort to help them get started during this nation-wide emphasis on reading.

The Department has a standing free offer of 13 books and three filmstrips to new church libraries. One of the six requirements is that churches provide at least 15 quality books for their libraries and list them on the application for the free offer. During April, however, if a church purchases five of the 20 books selected for National Library Week promotion by Baptist Book Stores, it can meet this requirement.

The other criteria for this offer are that a church (1) vote in regular business meeting to have a library; (2) elect a librarian; (3) designate a place for the library; (4) set definite library

BY PATSY BURRESS

Assistant Editor, The Church  
Library Magazine

hours; and (5) adopt a loan system.

The offer is a gift of the Sunday School Board in co-operation with the Foreign and Home Mission Boards, Woman's Missionary Union, and Brotherhood Commission. It is available to and has been received by churches in foreign areas, too.

With these materials, a church is well on its way to a resource center that will

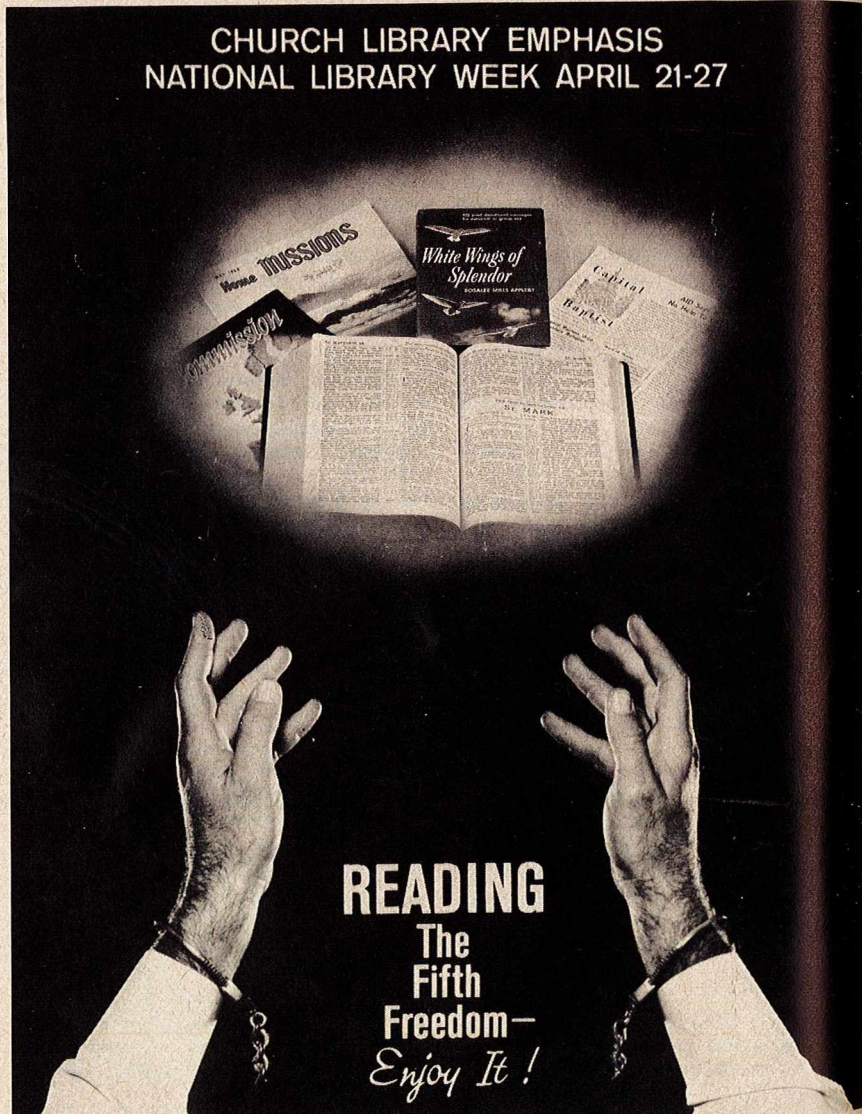
undergird every church activity.

If you are still reading me, chances are you are the kind of person who realizes how important reading is in the life of an individual and of a church.

Perhaps your church does not have a library, and you see the need for one. For helps in getting started and for an application to the free offer, write to the Church Library Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Reading me and millions of other printed words available to you is a freedom to be enjoyed—not only by you but by the other members of your church.

## CHURCH LIBRARY EMPHASIS NATIONAL LIBRARY WEEK APRIL 21-27



THE COMMISSION





# THE WORLD IN BOOKS

GENEVIÈVE GREGG

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

## Upon This Earth

By D. T. Niles

McGraw-Hill, 270 pp., \$4.95

To read D. T. Niles is to be stimulated. This Ceylonese Christian leader is at once a theologian and an evangelist. As Lesslie Newbigin says in the book's foreword, he is both a profound thinker and one who can effectively commend his Saviour to others.

Dr. Niles is at home at both ends of the foreign mission enterprise and speaks with authority on each. His preface gets at the main thrust of the book: that any loss of confidence in "mission" stems not so much from outdated or even perverse methods but from a loss of conviction about the Christian faith itself. The book is thus addressed to members of churches in general. The missionary task is to be interpreted as one of the real implications of Christian discipleship.

Before the book was written, consultations were held in various parts of the world, and some of the key issues springing from them were missionary foreignness and frustration, the spreading of the sectarian spirit, the voice of the African revolution, and the challenge of resurgent religions.—W.D.

## African Profiles

By Ronald Segal

Penguin Books, 352 pp., \$1.45

This paperback contains a series of biographies based on accounts originally included in *Political Africa*, by the same author.

It is an attempt to record facts behind contemporary Africa: the events that have precipitated leaders and policies and the leaders and policies that have precipitated events. It is also an interpretation, for no political book is objective. The reader who prefers bare facts can ignore the conclusions.

The book seems to have its chief value as a reference for students of Africa. It is not for easy reading.—I.G.

## The White Man's Future in Black Africa

By Thomas Patrick Melady

MacFadden, 208 pp., 60 cents

The author, president of Consultants for Overseas Relations, Inc., and African Service Institute, attempts in this paperback to give the overriding political and social setting of Africa, the facts affecting race relations, and conclusions

on what the future of the white peoples should be in the various areas of black Africa. It is not very readable for the lay person.—I.G.

## Christianity and the Encounter of the World Religions

By Paul Tillich

Columbia University Press, 97 pp., \$2.75

Dr. Tillich's thesis in this brief volume is that Christianity is in the process of meeting world religions. His strong point is that such encounter is a fact and that the Christian, by entering into it with serious purpose, can better understand himself and find points at which he can speak of his faith to those outside it.

In Tillich's view it is important for Christians to understand the character of world religions by whatever name they are called, to take them seriously, and to look for places where conversation may begin with men who embrace them. He hopes that such confrontation will encourage Christians to more thoughtful concern regarding their message and the religions which claim men's allegiance today.—J.J.

## Communism: Who? What? Why?

By Henlee H. Barnett

Broadman, 64 pp., 95 cents

Dr. Barnett has prepared a readable, informative question and answer book on communism that will give the reader a better understanding of Communist terms and philosophy.

In addition to 200 concise and factual questions and answers, the author offers suggestions for positive action to overcome communism. A bibliography is beneficial to those who wish to pursue the study.—J.B.U.

## The Story of the United Nations

By Katherine Savage

Walck, Inc., 224 pp., \$4.00

This book is just what the title implies. It is concise and gives some background, with personalities and high lights of the United Nations' problems and activities from its organization in 1945 to the present.

Miss Savage has picked the key events in UN development to tell her story and does it with a minimum of dates and detail. Her own enthusiasm for the under-

taking is evident and enhances her story. Most readers will sense her willingness to see both sides of such questions as the Israeli-Arab struggle in the Near East and will get some idea of the UN's bigness and the projects to which its secretariat is committed.

One gains from the book a feeling that the UN is an urgent venture in mankind's story during the twentieth century.—J.J.

## Rainy Day Fun for Kids

By Claire Cox

Association, 256 pp., \$3.95

Children's leaders and teachers who need ideas for indoor activities (whatever the weather outside may be) will welcome this book with its 500 projects, games, stunts, and crafts. The interest range of activities extends from pre-school age to young teen-agers.

The activities are arranged alphabetically, and indexes help in locating them according to materials on hand and situations. There is also a section on how to find materials at little or no cost. Mission study classes will find the book useful.—G.G.

## REVIEWS IN BRIEF

**The Oxford Annotated Bible** (Oxford, 1,544 pp., \$7.95): the Revised Standard Version, with additional helps such as a continuing commentary in notes at the bottom of each page, 12 double-paged maps with index, a survey of Bible lands, and many helpful tables and articles.

**The Word in Worship**, by Thomas H. Keir (Oxford, 150 pp., \$3.50): an intelligent examination of the use of the Bible in public worship, the preacher's role, and the place and use of hymns.

**The popular Christianity and Communism Today**, by John C. Bennett (Association, 188 pp., \$1.50), has been revised in a paperback edition, offering a sane, forceful, helpful insight into the greatest political problem of our century.

**Islam**, by F. R. J. Verhoeven (St. Martin's, 87 pp. plus 32 maps, \$4.00): an attractive, interesting survey of the youngest of the world's great religions, vividly told in words, photos, and maps.

**These Horned Islands**, by John Kirkup (Macmillan, 447 pp., \$6.95): a detailed, interesting travel book on Japan, written by a British author who spent two years there as a lecturer.

Verna Joiner uses illustrations and letters from young people in **What Teens Say** (Warner, 95 pp., \$1.25) as she reports to youth workers and parents what teenagers are talking about and asking today.



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