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Southern Baptist World Journal

May 1964

5,000 Missionaries



BY BAKER J. CAUTHEN

The time has come for Southern Baptists to fix their eyes upon a new horizon in world missions. The Foreign Mission Board, after long and careful consideration, has issued a call for 5,000 missionaries to be placed across the world at the earliest possible time.

This call is for a new forward thrust in world missions. It is being made because of the evident circumstances which make this generation unlike any other the world has ever seen. The population explosion is expected to double the number of people in the world within the next 36 years. The critical needs that call for missionary labor daily will become more pressing. Our limited forces now at work must be greatly reinforced. They are already inadequate for the responsibilities weighing upon them, and if they are not strongly reinforced, the population increase from three billion to six billion people in the next 36 years will create a tragic situation.

This generation is unlike others also, in that a strong evangelistic beginning has been made. In vast areas of the world New Testament churches are faithfully witnessing for Christ. Their influence has been widely felt and dedicated Christians are yielding themselves to our Lord for service. These churches must expand their efforts and multiply their numbers manifold.

The growth of large cities and the multiplying of mass communications media, make it possible to capture the attention of vast numbers of persons with the gospel of Christ

and to confront them with their need for decision.

Since 1950, the Foreign Mission Board has conducted many special projects in evangelism and church development in wide areas of the world. These have included simultaneous evangelistic crusades; large city-wide meetings; conferences on evangelism, stewardship, religious education, and many other phases of church life.

The extensive evangelistic efforts conducted in 1963 deepened the conviction that vast numbers of people can and must be brought within the hearing of the gospel. The large-scale meetings now in preparation in Brazil for 1965 also point toward the imperative that we project evangelism in a new dimension.

While the world trembles under the threat of nuclear warfare and in knowing that any misjudgment on the part of world leadership could precipitate a crisis beyond anything in the history of mankind, it is urgent that we share the gospel without a moment's delay. People are willing to listen! We have the means of communicating the gospel! It is, therefore, our inescapable responsibility to make Christ known to them!

We cannot evade the fact that God has given to Southern Baptists phenomenal growth, making us one of the largest bodies of people ever to bear the name of our Lord. He has enabled us to experience many years of deep fellowship and blessed unity. He has caused people to respond to the teaching of stewardship so that last year Southern Baptists gave a grand total of \$556,000,000. As a body of Christian people we are fully capable of producing a new thrust in world missions and on a scale never before known.

It is true that we will need greatly enlarged financial resources in order to place 5,000 missionaries abroad. It is our deep conviction that as Southern Baptists we are fully capable of providing the needed resources and that we will experience, in making this provision, spiritual growth to a degree that will bless every church and every unit of our work at home and throughout the world.

Five thousand missionaries will enable many types of services to go forward. The greatest proportion of these should be preachers of the gospel, and their wives, who will go to mission fields to make disciples and lead them into the fellowship of New Testament churches.

Many other types will be needed: ministers of religious

education and sacred music; student workers for university campuses; teachers for schools ranging from kindergarten through four-year senior college and theological seminary; doctors, nurses, and other medical personnel for a greatly expanded program of medical missions; workers trained in the field of publications and literature preparation; highly qualified persons for ministries in radio and television as well as agriculture, literacy programs, social work; also persons trained to serve as business managers, hospital administrators, and in an array of other services.

This advance will call for growth on all fronts. It cannot be done unilaterally. A new horizon in foreign missions can never be attained apart from growth at the home base in evangelism, church extension, Christian education, theological training, and every aspect of church development. A new tide of spiritual growth must come in and lift us up into new dimensions. The expression of this growth will be a new forward thrust in missions—into the many lands where we now serve and into others that ought to be entered.

The chief requisite for this new thrust is a new experience of spiritual power. We must move in the direction of a depth approach in world missions. It calls for deep repentance, soul searching, revitalization of prayer, and seeking the power of the Holy Spirit. We must keep in mind that the Lord of the harvest, himself, must thrust out the laborers into that harvest. We must pray that we shall be filled with the Holy Spirit so that our labor may have his divine, sharp-cutting edge.

We must regard ourselves as laborers together with God—not laboring in our own strength, but God at work in us. If we yield ourselves to his leadership, sovereignty, and divine power, we may discover that in the closing decades of the twentieth century will be written a story of Christian witness and spiritual victory to the glory of Jesus Christ.

No date has been set for the attainment of this goal. The objective of our previous advance, calling for trebling our missionary forces, was achieved in 16 years. Many of us believe with deep conviction that this new thrust in world missions should become a reality within the same length of time.

It can be done! May God give us strength to bring it about according to his will!

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'DROPPING'

A New Name for Hand-to-Hand Evangelism

BY EBBIE C. SMITH

Seminary professor, Semarang, Java, Indonesia

(Photos by the author)

ENVISION a seminary course that within two years results in hundreds of professions of faith, more than 100 baptisms and eight new congregations. This is the record of the Seminary Evangelistic Extension Program, much better known among Baptists in Indonesia as the "dropping."

The idea grew out of an effort to meet two basic needs: first, a program of evangelistic outreach and second, some practical training for seminary students. In the program, students give two days every week to evangelistic visitation and participate

in special evangelistic efforts each semester.

Students themselves chose the name "dropping" when the program began in September, 1962. The unusual name is a term currently used to describe the operation of dropping Indonesian paratroopers into West Irian (New Guinea) during the struggle to regain that territory.

The missionaries received the name choice coolly, but it is here to stay. The term has spread. Many churches now report they are planning a "dropping" rather than a revival.

Primary objective is to witness to the almost 600,000 lost souls in Semarang and other thousands in the countless small villages nearby. The plan also gives seminary students practical training in soul-winning.

Still new, the program provides occasions for applying new and better methods of presenting the gospel to Indonesians and gathering them into worshiping fellowships. Workers seek to demonstrate the practicality of combining New Testament principles of witnessing with modern methods such as sound equipment and biblical films. They also try to show that any church can project such a program with small expense. Eight preaching points have been opened by the "dropping" method with a capital outlay of less than \$2,500.

Congregations in two areas, Karangaju and Pontjol, have resulted from the program's visitation evangelistic work. Each year a different area is chosen for visitation intentionally

Two students distribute tracts as a part of the witnessing program by the "dropping" in a fishing village near Karangaju in Indonesia. In this particular area, Muslim opposition prohibited holding public worship.



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far from any existing Baptist church. A third area is now being "dropped."

Two by two, the students accept responsibility for various sections and conduct house-to-house evangelism. They distribute thousands of tracts and personally present the gospel to hundreds of people.

Our first year's target was Karangaju, a large residential area of some 800 dwellings. Communists and Muslims are strong in the area, so the students encountered considerable resistance. They began visitation in September, 1962. Four months later they were holding regular public services. All but three of the 52 attending the first service made professions of faith. Led by students, the Karangaju congregation baptized its first 16 converts in June, 1963.

The group worships in a house given by one of the converts. We saw the Lord's hand in the provision of this meeting place. Indonesian law provides that the neighbors on all four sides must agree before anyone can allow his building to be used for public meetings. In this case the neighbors were a Communist, a Muslim, and a *Dukun* (a local healer usually opposed to Christianity). Despite these odds, permission was miraculously obtained and the building is being used every week.

After about one and one-half years, the Karangaju congregation has 41 members with four awaiting baptism. Between 35 and 40 attend Javanese language worship services and thrice that number are in Sunday school. This

Pastor Soetikno and a part of the congregation at Ungaran check the sign at their new meeting place. Name of the church is derived from the word for the ointment used by the woman who anointed the feet of Jesus. Soetikno is a seminary student.



one congregation boasts several complete families—a comparative rarity among Indonesian Baptist churches. They have assumed partial responsibility for their pastor's salary and have plans for using some of their members to help open a new preaching center.

The house-to-house visitation phase of the "dropping" plan's second year began in September, 1963, in a thickly populated, unchurched area of Semarang known as Pontjol. Several converts joined existing Baptist churches. Others, led by students, began weekly meetings in the home of Pak Djuhardi. Thirteen professed faith in Christ at the first service and now approximately 30 regularly attend services. Students also lead a Bible class

attended by some 40 children.

When the crowd became too large for Pak Djuhardi's front room, the leaders felt that a new location should be sought. Hearing this, Pak asked them to wait one day and return. The next day they found Pak had torn out one wall of his house, making room for twice as many people. "Now," said Pak, "we can keep meeting here."

"Dropping" also works through revival campaigns. A team enters a new area with visitation, uses various media of advertising and then conducts a revival. Missionary Keith Parks led a group in January, 1963, and rented the movie building in Ungaran, a town of about 30,000 people.

The doors had to be locked the first night after all 500 seats were taken, for many people were still begging—some demanding—to enter. More than 30 people made professions of faith in three nights. For several months, only three of these continued to attend regular student-led worship services. Then advance began. Six months later, I conducted a second revival in which 18 professed faith in Christ, most of whom were later baptized. A few weeks after this, 22 persons from Ungaran were baptized. Twenty more were baptized in October. Fourteen



Assembled in front of the building given by one of the converts for a meeting place are some of the congregation at Karangaju. After one and one-half years this congregation had increased to 41 members.



Three seminary students talk to an interested family in house-to-house witnessing, a central part of the "dropping" program. Besides giving the students experience, this method has resulted in two new congregations.

others await baptism.

A small rented building was soon outgrown as about 50 persons usually attend services. A larger building was purchased and the congregation is remodeling it. Members also are assuming responsibility for their pastor's salary.

Ungaran's extension of the gospel into nearby villages illustrates the widening circle of "dropping." One of the first converts is a local tailor, Pak Radl. He led his two wives to the Lord, one of whom led her father, Pak Soetipan, to Christ. Pak Soetipan lives at Pilahan, a small village located two hours' walk up the mountain from Ungaran.

Because of Pak Soetipan's advanced age, Pastor Soetikno at Ungaran offered to walk to Pilahan twice a month for services. Sixteen persons attended the first service—the first Christian service ever held in Pilahan. The response encouraged Soetikno to go to Pilahan every Sunday. Of the 42 baptized by the Ungaran congregation, seven are from Pilahan.

Another 45-minute walk beyond Pilahan is Gunung Pati, a larger village. From there a policeman and his wife walked to services at Pilahan each week, invited by Pak Soetipan. Services were planned for Gunung Pati but no place to meet could be found. One Sunday as Soetikno witnessed to a man in Pilahan, he learned that he

was an official from Gunung Pati. The official offered his house for a meeting site and services were begun there last February.

The "dropping" revival method was also used at Bodja. The town of 15,000 population boasted a movie house but no movies since the promised electric line had not yet been connected. This building was rented. A portable generator provided power for lights. More than 40 persons made professions of faith in the three-night revival.

Students prepare to go afield, directed by the first leader of the program, Keith Parks (second from right). Parks is now Associate Secretary of Missionary Personnel for the Foreign Mission Board. In two years, the plan opened eight preaching points. There were well over 100 baptisms.



Students serve this congregation which now has 17 baptized members. After the movie building was sold to be used as a school, a small house was rented for about \$10 a year.

Still a different method was used in the city of Kudus. Students began to follow up the free correspondence course in the Gospel of John offered by the Semarang station. Enrollees were visited. Most were already church members, but several were not and they began attending services. The first convert was baptized in March and others await baptism.

Often, the "dropping" has aided local churches or stations in revivals by sending teams of workers. When it was discovered that both Missionary Ed Sanders from Djogjakarta and the students were planning to open work in Magelang, a combined effort was planned. Sanders preached for two weeks under a temporary shelter and student teams were provided each week, helping with music, films, children's service and witnessing. About 150 made professions of faith and a group of approximately 50 continues to meet with student leadership.

At Salatiga, a university city, work began through contacts made with several Baptist students attending the Christian university there. By the second night of an eight-day revival the crowd was twice as large as the 300-capacity meeting place. Thirty-seven made professions during the revival. Students lead this work, now averaging over 40 in attendance weekly.



Missionary Ebbie Smith and students prepare to hold revival services in a rented building at Salatiga. Professions of faith totaled 37 in the meeting. More than 40 persons now meet here weekly. "Dropping" uses indigenous buildings when possible.

These new Christians illustrate the continuing outreach of the program. Pak Radi (right) was one of the first converts at Ungaran. He led his wife (second from left) to Christ. She led her father, Pak Soetipan, and her friend to make professions of faith. Pak Soetipan helped launch services in his village and invited friends from still another village.



Japanese Baptists are sending their first missionary couple to the Western Hemisphere. This is their story.

From East to West

BY MARY LANE POWELL

News Director, New Orleans Baptist Theological Seminary



BREW ALLEN

WHEN Baptist missionaries carried the gospel to Japan in 1889, they did not dream of thus advancing mission work in Brazil. But this year, the message that went from West to East has ricocheted from East to West.

Japan's first missionaries to the Western Hemisphere, Mr. and Mrs. Nobuyoshi Togami, have been designated. Following a year's study at New Orleans Baptist Theological Seminary and language school at Campinas, São Paulo, Brazil, they will begin work in a Brazilian city where dwell a large part of the 500,000 Japanese in Brazil.

"We get a call from God, so we go," testify the young couple, who left their homeland knowing that Mrs. Togami

and their sons, Yoshiya, four, and Nobuo, two, may never see Japan again. The young Japan Baptist Convention does not have enough money to pay furlough travel expenses, so only Mr. Togami will return to Japan every six or seven years to report to the Convention's annual meeting.

Such things as salary and arrangements on the field are also undecided, but the Togamis are not concerned. "God will help us," they explain with assurance.

Such faith was born in the ashes of postwar Japan. "I was a confused teen-ager," recalls Togami. "Like most of my people, I saw little purpose in life and had a hunger of heart for

something, I knew not what." His search led him to a Bible class, which was frequently taught by Maxfield Garrott, Baptist missionary professor at Seinan Gakuin Seminary.

Bibles were so scarce in Kyushu that very few of the class members could obtain them. "Although I had no Bible, I could understand the Christian message and the spirit of the group. Two years from the time I joined the class, I made a profession of faith," Togami said.

Bibles, as well as books of any kind, were also scarce in the town where Kimiko Deguchi lived, so when one of her high school friends offered her a new copy of the Bible, she readily accepted it. "It was a pretty book, and I carried it with me everywhere, although I was unconcerned about the message within its covers," said Kimiko. Six months later, the message of the young girl's "pretty book" reached her heart.

Then God had another message for her—the Japanese people of Brazil. "I was especially concerned about these people who had no organized Christian witness in their own language, because I had personally experienced the need of the Japanese in China," explained the Manchuria-born Christian.

Although the Japanese Baptists had no established foreign mission board and employed only one missionary couple to work in nearby Okinawa, Kimiko wrote the Japanese Baptist Convention, telling of her desire to go as a missionary to Brazil. The possibility of her going was slim, but

Mr. and Mrs. Togami lead their sons, Yoshiya and Nobuo, in family devotions.

WAYNE MICKLEBOROUGH



Kimiko determinedly started to school to prepare herself for mission service. She first attended Seinan Jo Gakuin, the girls' school in Kokura, established and operated by Southern Baptist missionaries. After finishing her education there, she transferred to the university and seminary, Seinan Gakuin, Fukuoka.

While attending the chapel on the seminary campus, she met Nobuyoshi Togami, the church's assistant pastor. He was a recent graduate of Seinan Gakuin, for God had also impressed him with a call to special service. The couple married in 1958, and for a while the vision of Brazilian missions seemed to dim. Togami was serving as pastor of a growing Baptist church in Kashima City, and no word had been heard from the Convention about Brazilian missions.

However, the Convention was quietly considering the possibilities, having received a letter from Baptists in Brazil outlining the need for work among the Japanese. When the 1960 Baptist World Congress met in Rio de Janeiro, Japanese leaders personally looked into the problem and returned home determined to send missionaries; the Togamis were the likely candidates. They sent a letter to the couple who, after prayer and discussion, were sure that it was the Lord's will that they accept the Convention's call.

To get a taste of the kind of work they would be doing in Brazil, the Togamis were sent by the Convention to Ichikawa City, near Tokyo, to pioneer work in that area. Breaking all



WAYNE MICKLEBOROUGH

English-speaking classes in New Testament call for concentration and study.

previous records, the Ichikawa Mission became a self-supporting church with 60 members in just one year and 11 months.

During this time the New Life Movement was held in Japan. Togami demonstrated his faith and vision by renting the Ichikawa City Auditorium for crusade services. On the first night

78 professions of faith were made.

"The couple's spiritual enthusiasm has been an inspiration to many in Japan and certainly makes them well-suited for the gigantic work they are facing," said Frances Horton, Southern Baptist missionary to Japan. Miss Horton, presently on furlough at New Orleans Seminary, has been a friend of both Togamis for many years and is now helping them adjust to English-speaking seminary classes.

The Japanese couple were invited by Seminary President H. Leo Edleman to spend a year in New Orleans before going to Brazil. The Japanese Convention felt that it would be an excellent opportunity for the new missionaries to gain extra biblical study and to practice their English, which they will use in Brazil, in addition to Portuguese and Japanese.

Sometime in 1965, the Togamis will leave for Campinas. After language study there, they begin work under direction of the Brazilian Baptist Convention.

And who knows? Perhaps the Brazilian Japanese will eventually send missionaries to yet another field. So goes the chain reaction of the gospel.

WAYNE MICKLEBOROUGH



William H. Souther renews acquaintance with the Togamis. Professor of religious education at the seminary, he met the couple in Japan in 1963 while serving as music coordinator for the New Life Movement.

This Doctrine Demands Action

BY JAMES D. CRANE

*Field Representative,
Latin America (north field)*

Acts tells of the tremendous numerical growth of Christian churches in the apostolic age. Three basic factors fostered the constant reproduction of New Testament churches. One was the divine factor, the activity of the Holy Spirit. A second was the missionary factor. The third was what is popularly known as the "lay factor." This term is objectionable because the New Testament makes no distinction between "laity" and "clergy" in the sense the words are now used. One reason New Testament churches grew as they did was because they had every-member participation. Every believer is a priest before God, a minister in the church, and a witness to the world.

Someone has said that the doctrine of the priesthood of all believers underlies every great and far-reaching religious movement of the past 500 years; and that apart from this doctrine it is impossible either to understand or appreciate the cause of the Reformation, the impetus of the Puritan movement, or the widespread influence of the evangelical revival.

No serious student of church history would likely quarrel with either statement. Many observers of our contemporary religious scene, however, would probably agree that this doctrine has largely ceased to be a moving force for evangelistic passion and missionary outreach. Such ought not to be the case. Creed and conduct can never be truly divorced. The fires of devotion rightly feed on the fuel of doctrine. If we find the fire is in danger of being quenched, we need to find the cause.

Why does it take 25 Southern Baptists 12 months to win one person to Christ and to church membership? Why should more than 10 million Southern Baptists be currently represented on foreign fields by fewer than 2,000 missionaries? It is my conviction that we have failed to adequately appreciate and implement what is involved in this basic New Testament

teaching: the priesthood of all believers.

Basic scripture passages for the doctrine are two: I Peter 2:1-10 and Revelation 1:5-6. Both, of course, require reference to Exodus 19:5-6 for adequate understanding. All believers, as "living stones," are built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. Therefore, as "a chosen race, a royal priesthood, a holy nation, God's own people," we are to "declare the wonderful deeds of him who called you out of darkness into his marvelous light." Christ "loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father" (Rev. 1: 5b-6a RSV). As such, we have been brought into a direct line of succession to Israel, which as God's own possession among all people (for all the earth is his) was established by him as "a kingdom of priests and a holy nation" (Ex. 19:6a RSV).

This priesthood of all believers is based, of course, upon the unique high priesthood of Jesus Christ. He, as "a high priest for ever, after the order of Melchizedek" (Heb. 5:6b RSV), being "holy, blameless, unstained, separated from sinners (and) exalted

above the heavens . . . entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. . . . Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant" (Heb. 7:26; 9:12; 9:15 RSV). And as such a mediator, "consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb. 7:25 RSV).

Here we have the interpretation of that symbolic event which occurred in connection with the crucifixion: the rending of the veil of the temple. Human intermediaries were then and there disallowed. By virtue of his total human sympathy, his absolute sinlessness, and his unique divine appointment Jesus Christ was qualified to be our High Priest. On the basis of that qualification he atoned for sin with a perfect once-for-all sacrifice and arose from death to carry the values of his humanity into the presence of the Father as our effective mediator.

The people of our churches need to be made familiar with these truths. But I fear that we have not gone on to make it sufficiently clear that access to the Father through the mediation of Jesus Christ is not solely that we may "receive mercy and find grace to help in time of need." It is also to enable us to officiate as priests in the presence of God!

To the extent that we have not realized the full import of our priestly privileges and responsibilities, to that same extent we have inevitably been retarded in spiritual development.

In its broadest application, the priesthood of the believer comprehends all of life. This is the doctrinal foundation for our oftheard insistence that there is no valid distinction between the secular and the sacred. To this the apostle Paul clearly referred when, in writing to the Philippian Christians, he mentioned "the sacrificial offering of your faith" (Phil. 2:17 RSV). Literally, the expression means "the sacrifice and priestly service of your faith," that is: the sacrifice and priestly service which your faith produces. In other words, all of life had been hallowed. In everything the Philippians were seen as officiating upon the altar of Christ. Life in its totality had become a holy enterprise to be lived, by the very nature of the case, for God alone!

But the New Testament does not leave us simply to meditate upon the obvious implications of this general concept. It goes on to particularize. Six specific spheres of Christian responsibility are singled out as definite phases of our priestly function before God.

1. The management of the Christian's physical self falls within the sphere of his priestly service to God. This is the plain meaning of Romans 12:1. The reason a Christian should not smoke, drink, or live immorally is that his body, as a whole and in all its parts, is to be presented "a living sacrifice, holy and acceptable to God, which is [his] spiritual worship." This obligation is compounded by Paul's statement in I Corinthians that the believer's physical body is "a temple of the Holy Spirit within you."

2. The believer's contributions to the cause of world missions is another aspect of his priestly service to God. In Philippians 4, Paul indicates that on no less than three specific occasions the church at Philippi had contributed to his support as a missionary of the cross. He praises God for their liberality: "I am filled, having received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God."

We need to realize that properly a church does not "take up a collection" for missions; rather it affords each believer an opportunity to officiate as a priest unto God, bringing his gifts as an expression of gratitude and love. In this light, the offering comes to be a much more meaningful part in our order of worship; there

will be no lack of liberality. This higher motive will compel us to undergird our program of world evangelization with adequate funds.

3. The believer's praise constitutes a part of his priestly service to God. "Through him [Christ] then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name" (Heb. 13:15 RSV). This praise can be individual or collective. It can rise from the intimacy of one's private devotions or it can constitute a moving part of public worship. The latter is an experience in which God's assembled people respond intelligently and with feeling to the revelation of God in Christ through the Holy Spirit.

Many churches in Latin America are flying in circles, so to speak. They evangelize and baptize but then something seems to happen—or rather fails to happen. Net church growth does not keep pace with total baptisms. Members are lost through malnutrition, inactivity, and sickness of soul. Despite a degree of progress and some inspiring examples, in comparison with the urgency of the hour our growth is a disheartening trickle when it ought to be a mighty torrent. Part of the solution seems to lie in a return to the basic New Testament pattern of every-member participation.—James D. Crane

God reveals himself through the public reading of his Word and the proclamation of his message. The people respond by means of hymns of praise; prayers of confession, petition, and intercession; and through acts of dedication. When they do, they are officiating as priests before the altar of their God.

Reverent congregational participation is just as essential to genuine public worship as is the proclamation of God's message by a Spirit-filled preacher. When the people have thus officiated as true priests, they will be more receptive to the message of God's prophet!

4. The practice of intercessory prayer is significant as a believer's priestly function. We read in the fifth chapter of the Revelation that when the Lamb who was slain had taken the sealed scroll to open it, "the four living creatures and the twenty-four elders fell down before the Lamb,

each holding a harp, and with golden bowls full of incense, which are the prayers of the saints." Compare this with the second verse of the 141st Psalm: "Let my prayer be counted as incense before thee, and the lifting up of my hands as an evening sacrifice!"

Not only do God's people need to be told that failure to pray for others is a sin (I Sam. 12:23), but that to intercede for one's fellow man is a priceless privilege—the privilege of a true priest of God. Our people must be adequately informed about the spiritual conditions of our world, and faithfully led to pray daily and specifically for a great awakening. When this is done, we will have reason to expect a mighty movement of the Spirit of God in this generation!

5. Works of charity are part of the believer's priestly service. "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb. 13:16 RSV). First, this means that we truly serve God when we serve our fellow man. Jesus taught this when he said, "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40 RSV). Second, it means that every act of charity is to be performed as a true priestly offering unto God. I prostitute my high calling when I give for any other motive, be it for the praise of men or for the convenience of ridding myself of a bothersome intrusion by some unwashed beggar.

6. Finally, to the Christian belongs the privilege of offering his death as a priestly sacrifice unto the Lord. To the church at Philippi Paul wrote, "Even if I am to be poured as a libation upon the sacrificial offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me" (Phil. 2:17-18 RSV). Paul is saying that if he should be called upon to die in prison at Rome he would think of his death as a libation—a liquid offering—poured out upon the same altar on which the Philippian Christians had laid the priestly service of their total life dedication to the Lord. Such a prospect was a happy one for Paul, and he felt that it should be equally joyous to his Macedonian friends.

One of the first Christians I came to know in Mexico was María Morales of Tuxpan, Jalisco. María had been a saloonkeeper. Her conversion came about primarily through the reading

(Please turn to page 32)

THE LA CONCHA MISSION UNDER THE FIG TREES

BY WILLIAM M. CLAWSON

Seminary Professor, Torreón, Coahuila, México

(Photos by the author)

SOMETIMES in the shade of fig trees, sometimes sheltered in a stable, the La Concha Mission has met in various places. But with the determined efforts of seminary students, the mission is growing.

The first year, Porofirio Maldonado had to be content with distributing tracts and witnessing to individuals each Sunday since there was no place to conduct services. Porofirio, a student at Mexican Baptist Theological Seminary, had been asked by the Calvary Baptist Church of Torreón to begin a mission and to help in local church activities during the 1956-1957 school year. He and the pastor, Sr. Concepción Guzman, talked it over and chose the village of La Concha. By the end of the first year, only one person had accepted Christ.

In the fall of 1957, Fernando Ortega returned to La Concha from the United States, where he had worked as a *bracero* (laborer) and where he had heard the gospel preached by a Southern Baptist home missionary. Although he had not made a profession of faith, when he returned to La Concha he favored having the gospel preached in his community and opened his home for services. Soon he and his wife accepted Christ. It was not long until his father, mother, and two brothers with their wives were converted.

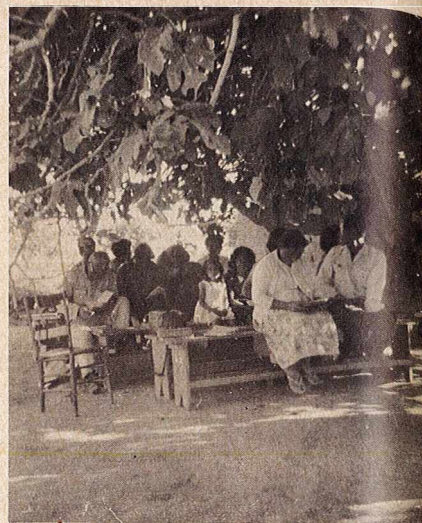
The group had grown so much by the spring of 1958 that they sought a larger meeting place. Fernando's father offered his home, and a Sunday school and Training Union were started there.

By the time Porofirio completed his seminary training in the spring of 1959, seven persons had been baptized into the membership of Calvary Baptist Church from La Concha Mission. The mission's average attendance had grown to 50.

Unable to find a regular worker for the mission for the next two years, Pastor Guzman and some of the members of Calvary Church visited the mission occasionally, but interest lagged and attendance dropped. In the fall of 1961, the church invited Jorge Munguía, a seminary student, to work in the mission. He was able to revive interest and several members took extra training in visitation and personal soul-winning. The average attendance grew to 60 despite lack of a regular place for worship. Moving from one location to another made promotion of the work difficult.

For the 1963-1964 school year, the church invited a first year seminary student, César López, a graduate of the University of México City. An ardent personal worker, he has led several to make professions of faith.

During the warm days of last fall,



one member invited the group to meet under his fig trees. When the cold winds began to blow, another member made available his large stable with a wall on the north side. He cleaned out a section of it so that the group could meet there until pleasant weather returned and the mission could again assemble under the fig trees. In spite of having no permanent meeting place, most of those who have become members of the church by baptism have been faithful in attendance.

For its worship services, the congregation will soon dedicate a building made possible by Lottie Moon Christmas Offering funds. Men are making adobes (mud bricks) and helping in construction of a structure that will be in keeping with other buildings in the village. Membership participation along with the gifts of Southern Baptists will enable the mission to have a building of six classrooms and an auditorium.

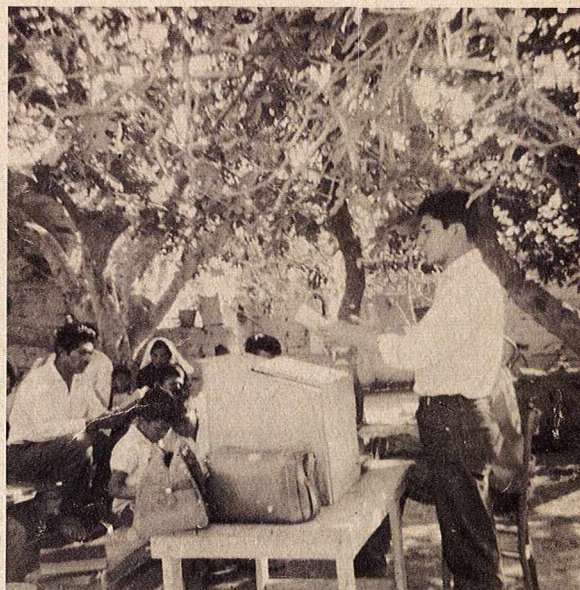
César López, the student worker, visits every Saturday, meets with the Sunday school teachers (all from the mission) and instructs a group in personal soul-winning. On Sunday he directs Sunday school, Training Union, and two worship services. Attendance averages 70 on each Sunday. There are 21 baptized members, 12 awaiting baptism, and approximately six taking baptismal classes. The majority of the members are continually witnessing, visiting, and inviting their neighbors and friends to services. One young man, Alfonso Saavedra, has surrendered to preach, and is planning to enter the seminary soon.

After meeting in homes, in a stable, and under fig trees, members of La Concha Mission look forward to completion of this adobe building for their services. Standing by the completed part of the structure are, right to left, Fernando Ortega, who opened his home to begin regular services; his two brothers; Roberto Saavadra; César López; Daniel Leon, and William A. Clawson, son of Southern Baptist Representative William M. Clawson.



With fig trees for shelter from the sun, the congregation joins in singing.

César López, a seminary student, directs an outdoor service. Students have played a major role in launching and developing the work in the village.





Wanda (Mrs. G. William) Schweer
Semarang, Indonesia

Adults Testify Gospel Brings Them Freedom from Fear

THE MAIN ISLAND of Java, among the 3,000 that make up the country of Indonesia, boasts a population of 60 million. If we crowded that many persons into the state of Tennessee, the result would be equal to Java's situation.

When we arrived in 1957, I was overwhelmed by the beauty of the island. It is typical of the "Tropical Paradise" I have read about in books. Later, I saw what the writers barely mention: the lack of sanitation, the illiteracy, the deep and abiding fear caused by superstitions inherited from forefathers, and, of course, the sin which comes from total ignorance of our Heavenly Father's love.

Often when those who have accepted Christ give their testimony, they tell of freedom from fear. It is not unusual to hear adults say that for the first time within their memory they fall into a peaceful, fearless sleep at night. They now rely on the protection of the Holy Spirit.

All of us who labor here are thrilled to hear such testimonies. We are grateful for the few hundreds who know the Good News. But much more could be done if there were more Christian workers who are willing to leave home and loved ones to become part of the Lord's vanguard.



Lois (Mrs. William R., Jr.) Norman
Ekur, Nigeria

Where He Once Led Pagans He Helps To Build Church

A NUMBER OF months ago we went with Josephine Scaggs to Okobah, a village in Abua Association where she is the missionary adviser. Our purpose was to visit a preaching station which had been started by a man named Uwam (oo-wam). In 1961 when he was a patient in our Joinkrama hospital, Samuel Origie, the hospital chaplain talked with him many times. Uwam listened to the gospel and believed. A few months after returning home, he was visited by Pastor Origie. During that visit, Uwam's wife accepted Christ as her Saviour.

Since there was no Baptist church where they lived, they walked to the next village to attend services and

the inquirers' class for new believers. Soon another man and his wife began attending with them. In time, other former hospital patients who lived in the village joined them. Prior to Uwam's conversion, he had been the leader of the pagan juju celebrations held each year. Today he is a radiant Christian. His face literally glows as he sits and listens to the pastor in a tiny church he helped to build.

This is a "success" story—the kind missionaries love to tell. All gospel seed does not fall on such fertile ground as Uwam's heart; but, when it does, you see wonderful things happen. You Southern Baptists are a part of this story; you have made it possible for the hospital to be here, giving Uwam his first opportunity to hear the gospel; you pay the salary of Pastor Origie who witnessed to him and that of the nurses and doctors who healed him; you also support Jo Scaggs who visited his village to help organize the preaching station and encouraged these new believers, and who continues to work with them. Many others had a part in this story—the pastor who now leads them and others who witnessed to Uwam in the hospital. But *your* part was vital—you did it through your prayers and your tithes and offerings that are the Cooperative Program and the Lottie Moon Offering. Your money is you—in a very real sense.



W. Bryant Hicks
Baguio, Philippines

Lack of Workers Restrains Ready Growth of Churches

OH, THE NEED for workers in the harvest here!

I wish I were able to lift up before the eyes of Southern Baptists the unbelievably ripe fields and let them see for even just a moment how ready the multitudes are for the gospel. If it took nothing but proclamation, we could sweep through the Philippines within a few years—even if we had no new workers. But there must be follow-up, and that takes time. The people are eager and responsive; but they must be encouraged, guided, and instructed to bring them to baptism, church membership, and service.

While this process is going on, other entire harvests, hanging heavy and ripe on the stem, are left unplucked. Why? Because there is no one there to pluck them. It is not overstating to say that in many areas of the Philippines, all we need to have a complex of churches and chapels is to put a missionary couple there. This is the kind of readiness that the Lord has prepared through the Holy Spirit. The atmosphere here is like that now;

but there is no reason to believe it will remain that way if Christians do not move vigorously into the harvest.



Jerry Hebbs
Bangkok, Thailand

Mobile Clinic Links Medical Help with Preaching Service

LAST SUMMER we began a new work in our province with a mobile clinic. At that time it was not much more than "have bag, will travel," but it soon was reinforced. Personnel consisted of a doctor, nurse, and the resident missionary of the province.

One of our clinics was held on Sunday. We met at a particular place with a small group of Christians prior to opening the clinic. Those who came early heard the gospel and saw Christians in the act of worship.

Arriving one Sunday in a village near where the clinic was to be held, we were told that the father of the man in whose home we were to conduct the clinic had died during the early morning hours.

At the clinic site we were greeted by villagers. One of the women said, "Good news! *Khun* (Mister) Sanga's father has gone to be with Jesus." There was not the slightest shadow of regret in their hearts. As there seemed to be nothing we could do to help at the time, we went to a nearby home and began a worship service. I was glad when asked to speak, for they did not always allow me to preach; instead, they exercised their prerogative by doing it themselves. There were about 60 adults present. *Khun* Sanga sat during the entire service as if nothing had happened.

After returning home, missionaries Dr. Harlan L. Willis, nurse Rosemary Spessard, and I discussed the events of the day. I learned for the first time what had transpired as I preached. A priest in a saffron-colored robe had come for the body, wrapped it in a cloth, and borne it to the temple for cremation. (The deceased had made a profession of faith two months earlier, but since he and his son were the only Christians in the family he was given a Buddhist cremation.) Thinking of *Khun* Sanga's faith, I understood the meaning of Jesus' words, "... let the dead bury their dead."



James F. McKinley, Jr.
Faridpur, Faridpur, E. Pakistan

Interest Shown in Message In Predominant Hindu Area

OUR MISSION Industrial School at Faridpur is not the total extent of our ministry. About half of our time is given to evangelism, and most of this work thus far has been in Orakandi.

Orakandi is a long distance from Faridpur. We drive about 15 miles, ride a train for 27, and then walk the

last eight. About four months of the year when there is sufficient water, we ride these last eight miles in a small boat.

Why do we go there? In this area of about 15,000 Hindus many are interested in the Christian faith. Among this number there are only four Christian families. We preach to the people regularly, and believe that in time there will be response. This is a section where the gospel is willingly heard. As you know, this is not true of many places in Pakistan, so we feel that though it is a great distance, we must go to Orakandi.

During our last two visits there, we have visited 36 villages and talked with those interested in knowing Jesus. In these villages there are about 4,000 persons, and many of them speak of their longing for peace. The Hindu fears death since he has no assurance of what his status will be in the next life. What a joy it is to let them know that in Christ there is assurance of eternal life.

While passing through one village we noticed a teenage boy sitting on a little stool teaching the smaller children to write. They were scribbling on strips of palm leaves, using reeds for their pens and ink made in their village. The youthful teacher has a sixth-grade education and is paid about \$2.00 per month for his services. Perhaps this sounds like a pitifully small amount, but \$2.00 can mean much to the support of a family. Among those in this village and many others like it no one knows Christ.



James O. Watson
Asunción, Paraguay

Priest Performs Last Rites As Dying Convert Protests

THE PATIENT arrived at Baptist Hospital after having been operated on for cancer. From the odor we knew that he had not had proper care, but our Christian nurses soon had him in much better condition. A daughter who had returned from the States to visit with the family was very much pleased.

On my first visit to this 66-year-old man I found him rejoicing in what Christ had done for him. He was also rejoicing in what he had been able to do for Christ. With friends he had visited from house to house and preached the gospel under a brush arbor. Some had been won in spite of the opposition of the priest. With joy he displayed a picture of his first baptized converts.

A steady stream of evangelical friends came and went during visiting hours. Of his family only one daughter of four visited him; the rest didn't care to hear his testimony. His wife, who was also interned during his illness, indicated one day that if her husband were cured, she planned to convert to his religion. This is typical of the bargains many Catholics make.

The faithful daughter had resided and studied in the States. She arranged to get her father to a medical center there, believing that he might be cured. But the jet trip to the North American cancer center was too late so the patient was returned to Paraguay as soon as possible.

Admitted again to Baptist Hospital here he was given

the very best attention. He spoke openly against the oppression and lack of religious freedom so evident in Latin America. His family knew his feelings about the Roman Catholic Church and they often heard him testify how the Lord had saved him from the deception of the Catholic doctrine.

During his last days something very strange happened! One afternoon as I visited with him, he asked for prayer, and when I prayed he opened his heart, asking that the Lord's will be done. He called the family to his bedside and then dismissed them one by one. He spoke very little after this until his last night at the hospital.

One afternoon a nurse came to my office and asked if I knew that the family had called a priest. I asked the daughter about this, and she assured me that her father had given permission to her mother. She said that it must be because of his great love for his wife of 47 years that he was permitting the priest to come.

As a nurse accompanied the priest into the room, the patient stared at him and cried, "Oh, no, not this! This is a crime!" The family tried to pacify him but even while the last rites were being administered he would not cooperate. He moved his head from side to side and closed his hands to keep the anointing oil of the priest from being applied. At the close of the ritual, he called his wife to the bedside and told her he would never forgive her for this. In his frustration he cried out, "Pastor, Pastor," so I went to his bedside and read words of comfort from God's Word. He then clasped hands with me and tranquilly slept.

The following day they took him home to his own bed and placed a crucifix at his head. A few days later he died and was buried with all the rites of the Catholic church. The Baptist pastor and church members were not permitted to have their customary services in the home. They could only sign the register and view the remains of their departed member and brother in Christ. Is this the new ecumenicism of Rome?



John C. Calhoun, Jr.
Singapore, Malaysia

Teacher Puts Life in Danger By Taking Stand for Christ

I WANT to share with you one precious experience that happened several months ago. Our language teacher is a middle-aged woman from a well-to-do home. She began teaching us two days after her release from a hospital where she had been under treatment for a nervous breakdown. Her husband and relatives are devout Buddhists. They have expensive and elaborate altars to Buddha in their home. Her entire life had been built upon paganism and Chinese tradition.

Before completing the second month of teaching us, she had opened her heart to Christ in a glorious experience of salvation. Her whole outlook on life, her home, and herself had changed. She testified that for the first time in her life she had peace of mind. To hear this testimony more than compensated for my trip half-way around the world.

She has had much persecution from her husband and

friends since her decision to become a Christian. Several weeks ago when her husband attempted to kill her with a meat cleaver, she barely escaped. This threat to her life was brought about by her testimony for Christ and climaxed by her stand to be baptized and join the church. Have I ever faced such danger and persecution for being a Christian? Should I ever complain about serving, or giving, or witnessing for such a wonderful Saviour? Why is it that most Christians in America are content to do the least they can for our churches and our Saviour?



Lorene Tillford
Taichung, Taiwan

Technicians from Africa Study Taiwan Rice Culture

ONE OF OUR special privileges last year was having 49 agricultural technicians from 19 African nations studying rice culture at our university. Most of them came from French-speaking countries, such as Upper Volta, Tchad, Ruanda, the Congo, Central African Republic, and Malagasy Republic. Two were Christians, came from Liberia, and had attended Baptist schools there.

We invited them to attend our spring retreat for college students. Seven responded and came to church services regularly during the 4½ months they were here. The professor of French from the university, Dr. Chang, a Catholic, came every Sunday morning to interpret the Chinese messages to the men. He is broadminded and has been attending our English Bible classes for several years.

Twice each week we held classes in beginning English for the men, and 12 of them came regularly. They studied English and we brushed up our long-forgotten French! We tried to be good stewards of this opportunity and rare privilege of being missionaries to Africa and to give the right kind of image of Americans and Christians.

Three of the Christian agricultural technicians attended a college student conference in Taipei, and their visit made missions real to 120 students there. The appeal of those jet-black men and their testimony for Christ may never be forgotten.



R. Boyd Robertson
Rio Cuarto, Cordoba, Argentina

Abundant Blessings Received Though Numbers Are Few

WE HAVE MOVED to Rio Cuarto, in the province of Cordoba, about half way between Buenos Aires and Mendoza, where we served for 10 years. Baptists have never had a work in this city, although the Brethren or "Dunkers" have labored here for more than 50 years; in addition, the Methodists, Assembly of God (one church has Swedish missionaries), and the Salvation Army work here.

Perhaps there are more Catholics in Cordoba than in

any other province of Argentina. Evangelicals are often looked upon with fear or resentment and it seems that every effort is made to prevent our progress. The neighborhood priest told some of his parishioners that he had decided we are Mormons. (They might be less likely to go to our meetings if they think we are of that sect.) He said this, in spite of the fact that over the entrance to our meeting place, in clear lettering, are the words, "Salon Evangelico Bautista."

This meeting place or "salon" was dedicated last September. We have three good rooms upstairs to use for Sunday school. God has abundantly blessed us from the beginning—not with large crowds! Oh, no; sometimes we are no more than two families. (We found one Baptist family in the city when we came.) But there have been wonderful evidences of God's Spirit at work.

A young married couple, with two small children, were converted during the first week of the inauguration of our meeting place. They have been faithful to every service, and the husband witnesses to everyone he knows about the joy and peace he has found in Jesus. Another couple, with four children, have made professions of faith. This husband is of Italian-Austrian background; the wife's family is a combination of Swiss-German, and Spanish.

We have had 23 in Sunday school for the past two Sundays. We thank God for every person who walks through the doorway of our little building.

In December we had a week of special conferences led by Luis Nieto, pastor of the Baptist church in Las Varillas. Brother Nieto, a very good speaker, is a former Catholic priest of the Franciscan Order, who was born and educated in Spain. He was converted a number of years ago, and his conversion testimony is a persuasive reminder that religion alone cannot bring peace of heart.

We tried to secure radio time for Brother Nieto, but were told that none was available. We did not believe this was true. Meanwhile, 10,000 handbill invitations to the conferences were handed out, and Brother Nieto was asked to stay over for two extra days to speak in our home to the people of our neighborhood.



Janice (Mrs. C. Ernest) Harvey
Campinas, São Paulo, Brazil

Villager Offers Missionaries Hospitality Despite Smallpox

LET US SHARE with you a stirring experience Ernie and I had while visiting Missionaries Margaret and Bruce Oliver in Santarém. It is a town 500 miles up the Amazon and accessible only by river and air. Although the population is approximately 25,000, one has the feeling of being separated from the world while there.

Bruce and Margaret, as well as a large number of the Baptist population of the town, were at the airport to meet us. At about four o'clock in the afternoon we and the Olivers left to visit a preaching point approximately 15 miles up the river. We packed the motorboat with food for two meals and hammocks for each of us, since we were to spend the night in a Christian man's home.

The river was as still as a lake. We were thrilled at seeing where the black waters of the Tapajoz and the muddy red current of the Amazon meet—they never mingle. Along the way we saw a huge water snake, possibly eight or 10 feet long.

After more than an hour's trip, we arrived at our destination. At first it was necessary for us to follow a narrow creek back into the jungle, then it opened into a lovely lagoon, eternally in the shadows of the thick foliage overhead. At the far end of the lagoon, in a clearing atop a steep bank, we came to a little, one-room shack made of palm fronds. And then a tiny path, winding through rows of rubber trees brought us to a second little house; here we were to have our preaching service and spend the night. We were shocked to learn that our 70-year-old host had smallpox and was completely covered with the afflictive rash. We had never viewed the effects of this malady before and at first were frightened, but then we remembered our vaccinations!

This man has been a Christian for 14 years. His wife deserted him when he was converted and has never returned, but he remains strong in his faith. Recently he witnessed the baptism of his son—a great reward for his years of faithfulness. He rode 15 miles into Santarém by canoe on his seventieth birthday so that he could attend church and partake of the Lord's Supper.

People began arriving for the services shortly after 7:00 in the evening. Some had walked for as long as two hours through the jungle. A kerosene lantern supplied the lighting and one man spent his time during the evening knocking wasps off Ernie as he preached. Approximately 25 persons were present, mostly men—non-Christians who have only one opportunity every month or so to hear the gospel.

We spent the night in that little one-room house; our hammocks were hung from the main posts, in the same room with our ailing host. Between our first experience with hammocks and the smallpox, we didn't sleep too well!

Bruce Oliver spent an hour or so the next morning giving shots and pulling teeth. (These people rarely, if ever, see a doctor or dentist.)

As we began our return trip to Santarém, we were stopped by one of the families that had been at the service the previous evening. They paddled their canoe alongside our boat and presented Margaret with a variety of tropical fruits and vegetables. Then the husband expressed the depth of appreciation he and his family had for the Olivers' sacrifice and work in telling them of the Saviour. We were all deeply touched. Moments like these make mission efforts worthwhile.



Walter E. Allen
Dar es Salaam, Tanganyika

Rain and Mud Don't Prevent Attendance in Tanganyika

WE ARE GRATEFUL that the Holy Spirit is not detained by inclement weather. In recent visits to various

churches we have been amazed to find people gathering in great numbers.

On a recent Sunday we went to one of our "bush" churches for a baptismal service. It had begun to rain by the time we arrived, but people were still coming. The small bamboo and mud building was soon filled to capacity. Latecomers were standing outside in the rain. Some had walked from nearby churches to attend the baptismal service and were not to be denied the privilege just because of the rain.

The pastor suddenly stopped the song service and announced that we were moving. (To me it seemed rather out of order to move an entire congregation in the middle of a service.) So the women balanced benches and chairs on their heads and started down a winding, mountain trail to a larger building a quarter of a mile away.

It was past noon when the service was resumed. We were in a large bamboo building partitioned across the middle. The congregation filled both sections, so two preachers were required—one for each group. By the time we had completed the service, questioned 11 candidates, and walked to the river a half mile away it was past 3:00. After the baptismal service we went to the pastor's home and had a lunch of cooked bananas, ugali, and meat. By sundown, we were back home, tired but happy; we had seen evidence of God's hand at work.



Pat H. Carter
Mérida, Yucatán, Mexico

Money Used Improperly Can Weaken Some Congregations

AT ONE TIME a good many of us Southern Baptists had almost mystical faith in the power of the mission dollar. "Give us enough money," we would say, "and we'll win the world for Christ in one generation!" Our lessons have taught us that it is not quite so simple. Missionaries are becoming acutely aware that money can be used to destroy, as well as to create. It must be handled with great care.

Mission strategists sometimes speak of the "hothouse church." This term applies to a church that depends for its existence, year in and year out, on foreign missions money. Take away that support and it perishes; such a church is a tragedy.

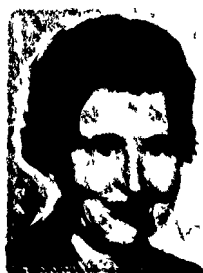
Were the earlier funds used constructively? Did the pastor feel responsible to the congregation, rather than to the missionary? Did such a church work conscientiously toward self-support? Was the church building "theirs"? Could they pay for its upkeep and expansion? A negative answer to any of these questions indicates that something was amiss.

Mission dollars must be used creatively to establish beachheads. We should do nothing for a church that it cannot take over and carry forward within a reasonable period of time.

This is much easier said than done, but we are making progress. Laymen are being used increasingly as pastors of churches and missions that are unable to provide full-

time pastoral support. The trend is away from the construction of large church buildings for small congregations; instead, mission funds are used to provide the first unit. From that point, the church assumes responsibility. Older churches are being encouraged to set up programs for the attainment of self-support.

Continue to give your tithes and offerings—the need is greater than ever—but with every dollar you give, invest a fervent prayer that your missionaries will follow the guidance of the Holy Spirit toward more creative use of your money—God's money.



Lois Hart
Antofagasta, Chile

Clinic To Fill Urgent Need On Fringe of Crowded City

WE BEGAN the clinic in this city of 80,000 with a desire to help people. There is an urgent need for adequate space in which mothers and babies can receive proper attention, instruction, and assistance with disease control.

Upon visiting the central public health clinic one becomes aware of its overcrowded conditions and the great need for decentralizing its activities. The area public health nurse told us that one of the city's greatest needs is for clinics in the outskirt areas. So seldom will a mother come to the central clinic because of the great distances and the difficulties in handling several small children on a bus, or in leaving them alone at home. These problems are readily understood by anyone.

We selected a site in the section called "Población O'Higgins," on the north side of Antofagasta. Many months have passed since construction began on the clinic building in 1962, but we hope to have it completed and in use sometime in September this year. There will be two Baptists working with me: a Chilean nurse, Miss Belia Perez, and another Chilean girl, Julia Tello, who has had one year of nurse's training. The public health authorities will provide pediatricians, midwives, and nurses' aides during certain hours.

The clinic's operation will be more like that of an outpatient department with people coming for consultation and with the opportunity for home visitation—and it will be a real experiment in cooperation. We are praying that it will be successful as a clinic and in its Christian witness.



Helen Ruth Masters
Ire, Nigeria

Teaching Proper Health Care Helps To Prevent Illnesses

THE IRE BAPTIST Welfare Center is as busy as ever. There is never time for leave—or even to rest—but it is more fun to work than to rest. Our prayer is that as we work we will give God a chance to reveal

himself. Nigeria is growing; conditions are changing; tomorrow cannot be the same as today. We ask ourselves: "What can we do to help Nigeria develop as it should?"

We begin with mothers. By teaching them proper health care before the children are born, with such knowledge they are more likely to deliver strong babies. This makes everyone glad. If a mother eats proper foods, cares for her baby carefully, and remembers that God has given her this wonderful gift as a trust, she will rear him well so that he can become a healthy and happy adult.

We now have vaccines to prevent sicknesses that formerly proved fatal; we have knowledge which, if properly used, prevents serious illness among the children. We spend a large portion of each day repeating instructions that too often are not heeded, and in trying to correct physical problems caused by ignorance or neglect. The Lord has blessed our efforts to bring many "hopeless" youngsters to health. Every case gives us a chance to tell their families about Jesus.

Our best opportunity comes as we teach the students, for they, in turn, can teach the mothers and also give the story of Jesus much more effectively. As we teach and guide them day by day in their spiritual life as well as in midwifery, our witness is multiplied now and for years to come.



Alma Ruth (Mrs. Van) Gladen
Torreón, Coahuila, Mexico

Missing Page of Testament Awaits Woman's Next Visit

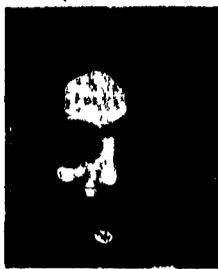
SHE COMES to our door every few days, asking for dry bread, hand-me-down clothes, or whatever we can give her; she has a pleasant smile and a courteous manner; she tells me about her little ones and her husband, who is out of work. They live in one of the hundreds of villages in this part of Mexico which has been declared a disaster area by the government. Hunger and suffering are everywhere.

One day I gave her a package of bread heels and started back into the house to finish preparing our lunch. She called to me and asked if I could give her a New Testament—even if it was a used one. I found one that I had seen our two-year-old Nancy "reading" the day before. I searched for a page that had been torn out and lost. Not finding it right away, I gave the Testament to the lady (I don't even know her name) and went back into the house.

Later I found the missing page and put it in a convenient place, so that I can give it to her the next time she comes. Only one page was missing—but can you imagine having a New Testament without these verses: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ"; or, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

That one small leaf contains enough gospel (Romans 4

and 5) to guide this woman and her family—as well as countless others here in Mexico—to Christ. If we would only take the time to share its message with them!



Adrian W. Coleman
Monrovia, Liberia

Ricks Institute Takes Shape With Larger Quarters, Staff

WE HAVE just completed our biggest project, and Ricks Institute has taken on the air of a real educational institution. Three years ago we had classes scattered and cramped into primitive quarters, with some meeting under trees; today we have our new classroom and administration building with all classes under one roof.

Our staff has improved beyond imagination, and our dormitories are modern and adequate. In these years we have seen over one-half million dollars rise into buildings. Where bush and cassava patches once covered the ground, smooth lawns of mowed grass now carpet our campus.

Our enrolment has doubled; this semester we welcomed 290 boarders along with 97 day students from surrounding villages. Best of all, spirituality on the campus has grown—students as well as faculty have accepted Christ as their Saviour.



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

Christian Joy Deters Sleep With Hymn Singing at Night

AN ASSOCIATION has been formed with our four points of work. Several meetings have been held, but the one dearest to me was an overnight associational Woman's Missionary Union meeting last summer. Sleeping at the church were 41 African women, our daughter Beth, and myself. We had a wonderful meeting.

Mrs. Nyati, the widow of our first African Baptist pastor, came to Umtali from Sanyati where she teaches in our mission school and taught the WMU manual. The women expressed their joy in the meeting as "only they can do. Some indicated they were so happy they could not sleep; I awoke several times during the night to hear them singing and praying. At daybreak they left the church grounds, carrying their babies on their backs through the village streets, awakening the people with the singing of hymns. It was a sight I will never forget.

The first week in September both of our girls were in bed with throat infections. I was not able to attend the WMU meetings. On Friday morning of that week, 10 of the African women walked 10 miles to our home to read the Bible, pray, and sing hymns with us showing their concern and love for us and our children. Is it any wonder that we feel blessed to be missionaries to them?



H. Jerold Palmer, Jr.
Kontagora, Nigeria

Overworked Doctor Assisted By Visiting Texas Physician

DR. GEORGE DOWSON from Abilene, Texas, was a visiting physician at Baptist Hospital during March and was a big help, especially to overworked Missionary Doctor Jim Moseley. We need more visitors like him.

Since there were two doctors for a while, we went to some of the churches and conducted medical clinics. One was held under a tree and we were swamped with patients—I know now why Jesus pushed the boat out into the water.

It seems that every kind of disease is here. Because of malnutrition many babies are unable to survive mensles; it is a common sight to see small children going blind; and others suffer with open boils as large as golf balls. Here in the north, leprosy patients are not required to stay in their special villages—they are on the streets begging. And almost every village has its blind beggars.



Wyatt W. Lee
Guadalajara, Jalisco, Mexico

First Student Home Resident Is Now A Medical Specialist

OUR HOSPITAL had its best year in 1963, both financially and spiritually. The chaplain and his assistant have done well in cultivating the spiritual atmosphere. One of the biggest thrills is to see one of "our own boys" come back to the hospital and make good. Dr. José Gonzales, the first boy ever to be in the student home, has returned after specializing in internal medicine.

Not only is he a wonderful doctor, but as a Christian he has meant much to our hospital in the few months he has been back. And at his suggestion, plans are being made to begin a practical nursing school to improve our nursing service, as well as to prepare nurses for other hospitals.



James F. Kirkendall
Beirut, Lebanon

Resurrection Truth Provides Impetus for Gospel Witness

AT EASTERTIME some of the people marched through the streets on their way to worship carrying candles four feet long. Others observed the day in other ways. In countries of the Middle East where Islam is a way of life, Easter has no meaning, except as a time to profit from the pilgrims and tourists going to Jerusalem.

Because we know the meaning of the resurrection of the Lord Jesus, our hearts ache for the people of this part of the world to whom it is meaningless. They glory

in the fact that their part of the world is the cradle of three religions—Judaism, Christianity, and Islam. Yet most of them do not differentiate between the three, seeming to consider one as good as the other.

But God is at work! In this we glory and have confidence. Were it not for the fact of the resurrection, we would not be here. But knowing the power of the risen Master to save and to keep, we present the claims of the gospel.

As we seek to minister to the English-speaking people, we often wish more dedicated persons would consider the possibilities of working overseas. A Christian can make a great impact upon nationals. There are many job opportunities available, not just in the Middle East, but in all parts of the world.



Frank S. Wells
Jogjakarta, Indonesia

Linguistics Student Finds Christ in 'Drawled' Sermons

WE ARE yet in the planning stages so far as our student program is concerned. But already there are indications that we have broken fertile ground, as some seeds are beginning to sprout and bear.

One young man came to our English worship service soon after it was begun last September and frankly said that his first interest was to hear from a "native speaker." There is yet a question in my mind about how valuable my drawled sermons are as language study from his standpoint as a senior linguistics student. But he is coming now to learn more of the language of God's Word.

I had no difficulty understanding his purpose when he came forward during the first stanza of an invitation hymn declaring that he wanted to accept Jesus Christ as his personal Saviour. I have no doubt of his seriousness, for he faithfully attends the class for new Christians, and speaks excitedly about his coming baptism. His attractive wife, the daughter of a *hadji* (pilgrim to Mecca), has also expressed her desire to unite with the church. Several friends, one of them a professor from his department at the university, have attended our worship services with him. He is seeking for ways to multiply the influence of the student center, even before it is officially open.

For the past seven years he has been among the top leaders of the local Communist youth organization. Needless to say, he has suffered ostracism because of his change of direction. We wish you could meet him, and share our anticipation of the potential Christian influence of one, or a dozen, or a hundred young men like him.



Wilbur C. Lewis
Asunción, Paraguay

Greatest Christian Maturity Results from Darkest Trials

WE PRAY that you are growing in your Christian life. Growth does not come easily and the greatest maturity

is sometimes a result of the blackest trials. This has been our experience. Had we stayed in the United States we doubt that we ever would have come face to face with ourselves as we have been forced to do here in Paraguay. During the field conference in Chile we were able to think about ourselves and our lives in Paraguay in an objective way. There we found a climax to an upward walk that began some months ago after many long months in shadows.

God really can change us and help us, but He can't be limited by anything—rules, guides, preconceived ideas, denominational lingo and jargon—none of these. And He really does become stronger in pain. So we wish you each a little pain in order that you can know the proof. Pray for us as we do for you.



Richard C. Henderson
Abuakwa, Ashanti, Ghana

Insistence of Former Patient Brings Gospel to His Village

ANY INCONVENIENCE or discomfort during this period have been blotted out by the reflection of the testimonies of people we have contacted.

During our revival services in the north of Ghana, we met a distinguished, well-educated *Elhaji* (pilgrim to Mecca). He was quite impressed by the ministry of our hospital while he was a patient. However, the inaccessibility of his village, and the tremendous load borne by the staff seemed to make follow-up impossible.

But the *Elhaji* sent messengers repeatedly, begging for a missionary to come to his village. We made plans to answer the invitation. We drove by jeep for miles through rivers and over footpaths bordered by high bushes. What a fantastic sight greeted us when we arrived! The entire populace, dressed in their finest clothes, formed a vocal welcoming committee at the village entrance.

After greetings, the *Elhaji* proudly showed us his Arabic Old Testament. I asked him, "Do you understand what you read?" We soon found ourselves seated in the prayer area, surrounded by a bamboo fence. There we talked to at least 150 men who sat on the ground before us. For more than an hour we related the gospel where it had never before been preached. More than 1,000 active Muslims are there.

"When will you come again?" we were asked. We had to reply, "Perhaps it will be possible many months from now." Pray for this intelligent, confused seeker.



Donna L. Stiles
Gatooma, Southern Rhodesia

Hymns Help Bring Christians Strength in Time of Sorrow

IT WAS A day of mourning and a day of rejoicing. During a Woman's Missionary Union meeting at the Harare Baptist Church word came that the two children of one of our church members had died suddenly.

That afternoon a group of us went to the home of the bereaved to express our concern and sorrow over their loss. As we entered their home our ears were filled by the shrill wailing and weeping of the mourners who crowded the room. We sat a few minutes and then one of our most faithful women began to sing a hymn. Soon the sounds of weeping ceased and all voices were lifted in song. We had a season of prayer, that God might turn sorrow into joy with the realization that the children were now with the Lord Jesus Christ.

Later a letter came from home stating that my dear grandfather had suffered a fatal heart attack and had been buried on the very day we visited the home of our bereaved church members.

One afternoon as our pastor's wife and I drove to the Harare hospital to visit her sister-in-law, our car was stopped by some relatives to tell us that she had died that morning.

While driving to town a few weeks ago I witnessed two sudden and unexpected deaths on the highway. A deep, keen appreciation for the knowledge of eternal security in Christ Jesus welled up in my heart, and with it an urgent, compulsive desire to tell all whom I know the glorious news: "Jesus saves!"



Ronald C. HM
Bangkla, Thailand

Residents Warmly Welcome Mission Work, New Hospital

THE RECEPTION we have received in Bangkla has warmed our hearts. A way has opened into the lives of the townspeople, the like of which we have not seen before in Thailand. We believe it indicates God's special blessing in answer to prayer.

When we first came to Bangkla, Khun Nithat, the principal of a private school, invited us to use his school building for Sunday morning services.

For several months now we have had hard-to-beat Sunday school facilities. Attendance has averaged about 120. Nithat has invited me to speak on "Jesus' Teaching" to the weekly assembly in his school and wants my wife Evelyn to teach English next term. He is having a real struggle about his decision now because he is hearing the gospel regularly, and yet it would be a difficult decision for one in his position to accept Christ.

An example of the way Bangkla has accepted our new hospital was in our being informed by the abbot of the largest local monastery that they are building three convalescent rooms at the temple for use by priests who come to the hospital for treatment. They are made to feel welcome, although treating them is a special problem; for no woman may touch them. Male orderlies take their pulse and blood pressure; the doctors rather than nurses give injections. The priests gladly accept gospel literature, and one already has invited us to visit him at his temple.

Join us in prayer for Khun Nithat and the priests that they may come to a full knowledge of Christ in salvation.



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

FRONTIERS OF ADVANCE

THE THEME for this year's Foreign Mission Graded Series, "Frontiers of Advance," departs a little from those of previous years in that the emphasis is upon new concepts and trends in missionary thinking rather than on a geographic area of work, though the latter is included. Southern Baptists will examine the new "frontiers" in methods and concept of missions today as well as new areas of mission work entered within the last decade.

The Adult book uses the theme of the series for its title and presents a general survey of the major elements of forces today affecting world missions, climaxed by a discussion of recent Southern Baptist missions development; the Young People's and Junior books deal with East Africa, a new field for Southern Baptists within the last 10 years; the Intermediate book presents specific information on opportunities and vocations for the missionary today; and the Primary book has Okinawa, another new field of Southern Baptist work, as its setting.

The five books, published by Convention Press, are available now at Baptist Book Stores. Teacher's guides are 25 cents each.

Frontiers of Advance

By E. Luther Copeland
85 cents

Written by a former Southern Baptist missionary to Japan who is now professor of missions at Southeastern Baptist Theological Seminary in Wake Forest, N.C., the Adult book presents a comprehensive study of the revolutionary changes in today's world and how these are affecting modern thinking and attitudes about missions.

The first chapter introduces some of the forces influencing the missionary cause today, with emphases upon rapid-moving scientific development in the Space Age, the population explosion, and the worldwide sweep of communism and other secularistic movements. In the second chapter, Dr. Copeland discusses the approaching end of colonialism and the rising tide of nationalism. The third chapter dwells on the revolutions within world religions, with particular emphasis on the revival of non-Christian faiths. The fourth and fifth chapters stress recent developments in the foreign mission program of Southern Baptists; new approaches in missions and new emphasis on "specialized" missionary service are discussed.

Emily Lansdell Weatherspoon, a former president of Carver School of Missions and Social Work, wrote the teacher's guide.—E.T.

On the Edge of Decision

By Samuel A. DeBord
85 cents

The Young People's book tells of the opening of mission work in the countries

of Tanganyika, Kenya, and Uganda, and is written by a missionary who serves in the Baptist seminary at Arusha, Tanganyika. This book and the one for Juniors in this Graded Series are Southern Baptists' first mission study books on East Africa.

After an introductory chapter on East Africa's land and people, the author discusses various types and phases of the mission work—community centers in Dar es Salaam, Mombasa, and Nairobi; medical service in Mbeya and Jinja; publication work in Nairobi; educational ministries in Mombasa and Arusha; and evangelistic activities in the three countries, with emphasis on Baptist witness in the pioneer mission areas.

Clyde M. Maguire, whose husband is the executive secretary of the Florida Baptist Convention, wrote the teacher's guide.—E.T.

Help Wanted

By Bill B. Cody
50 cents

The book for Intermediates, written by a former associate secretary of the Foreign Mission Board's personnel department, tells of missionary vocations, with emphasis on new opportunities that have arisen on mission fields. Told through a description of what Southern Baptist missionaries do on the field, some of the activities discussed are agriculture, business administration, journalism, architecture, engineering, and radio-television.

Intermediates will learn about the interesting careers of missionary specialists like Dale Carter, director of the Baptist Industrial Institute in Corrente, Brazil;

Hugo Parkman, who handles the business details of the Philippine Mission; Oscar Bozeman, overseer of new church, school, and hospital construction in Korea; Mary Sue Meuth, secretary in the office of the Indonesian Mission; Gene Wise, promoter of the gospel through radio, television, and journalism in Brazil; and Marvin and Jean Bond, teachers of civil engineering and English, respectively, at Hong Kong Baptist College.

In addition to pointing out opportunities for today's missionaries, the book dwells on qualifications and requirements for missionary appointment. The last chapter presents a challenge for Intermediates to begin preparing now for possible missionary service in 1975.

The author's wife, Betty Ann Cody, wrote the teacher's guide.—E.T.

Mukoma of Lion Country

By Earl R. Martin
50 cents

Mukoma is an East African Junior boy who lives in "lion country" on the plains of Kenya near the "Ostrich" Mountain, or Mount Kenya. He wants to attend school in Nairobi and live with his two brothers who work there. After lengthy consideration, his father lets him go. He is soon on his way—taking his first long bus ride and marveling at the wonders of a big city. He takes part in activities at the Baptist center in Nairobi and becomes interested in knowing about Christ. One of his brothers is a Christian and takes him to visit the Baptist high school in Mombasa, then across Tanganyika to see the Baptist seminary in Arusha, and the tuberculosis hospital in Mbeya. They also attend an encampment at Mbeya, where Mukoma becomes a Christian.

The author of this book teaches at the seminary in Arusha. The teacher's guide was written by Esther Lilley, who works in the Baptist Book Store in Mobile, Ala.—E.T.

Surprise! Surprise!

By Abbie Louise Green
50 cents

In this picture book for Primaries, a missionary Sunday school teacher and the class of Okinawan Primary children she teaches plan to surprise an American friend who is coming to Okinawa for a visit. When the guest arrives, she enjoys seeing a Japanese shop owned by the mother of a Primary child, going to church on Play Day, visiting in the home of one of the children, and sharing in a church picnic. While she attends the class on Sunday the children surprise her with a gift—and get a surprise gift from her in return.

The author is executive secretary of the Oklahoma Baptist WMU; she also wrote the teacher's guide, including five additional stories.—E.T.

FRONTIERS OF ADVANCE

by F. Luther Copeland



HELP WANTED

by Bill B. Cody

ON THE EDGE OF DECISION

by Samuel A. DeBord



MUKOMA OF THE LION COUNTRY

by Earl R. Martin

SURPRISE! SURPRISE!

by Allen Fournier Green



Needed: A Quickened Pace

THIS TIME next week the human race will include a million more people than it does today. This is a conservative figure according to many authorities on world population.

How newsworthy does such a fact seem to most of us? The term "population explosion" is neither new to us, nor has it departed our horizon as a reality. Both while we are awake and while we sleep, the human race keeps on expanding at the rate of over 6,000 persons an hour. This is the result of a mounting birth rate, rapid advance in disease control, and increased longevity. It is one of today's major concerns — a runaway condition that gives no promise of slowing down. In fact, the increase is a geometrical one, for as the base of population is broadened there is a gain in the birthrate. Shown on a line graph it would produce a curve swinging upward ever closer to a vertical projection.

There are many points of urgency about this phenomenon. Most of them have to do with planning for adequate expansion and development of sources and facilities in order to provide food, housing, clothing, and education. Such aspects are largely related to the social and economic welfare of all those being born to share life with us on this planet. These are essential matters and must be worked out, else the future holds more tragedy than the world has yet known.

According to the Bible and our Christian experience, there is a deeper consideration we must apply. Those who make up the oncoming millions will be individuals identifiable by physical characteristics, having names, and possessing deep spiritual potentials. This last characteristic is every Christian's concern, for we know that Christ has purchased and now gives what every human being must have for spiritual fulfillment.

How are we Southern Baptists facing up to the spiritual needs of over two billion unevangelized people? Such a statistical figure defies comprehension, yet it will soon give way to a larger one as the world's population total soars toward the six billion predicted by the end of the century. More than ever we must submit ourselves to the command of our Lord: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . ." (Matt. 28:19,20a RSV).

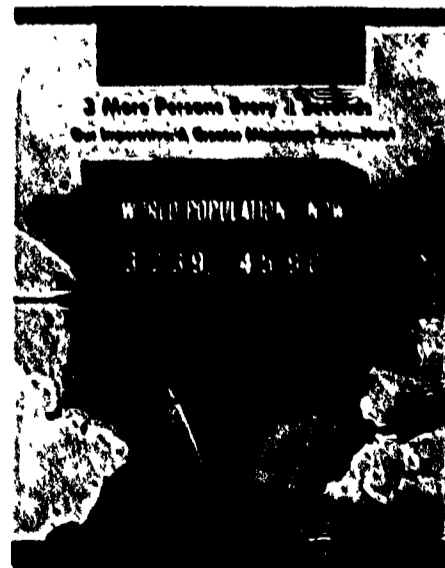
Without this our name is Ichabod and to all generations after ours we bequeath a ghastly estate. Failure to rise to the occasion will allow only one kind of record to be written of us—that we came to the threshold of our greatest adventure with the Saviour of men, but turned away reluctant to surrender our materialism and the doubtful advantages it gives us. Our place in history for future generations will be that of the ignominious

who abandoned all those in the future to Christless oblivion.

But it does not have to be that way, and surely we will not allow it. If our record is to bring glory to the name of the Lord, it will tell of churches and a people who gave themselves and all they had in order to effectively confront all other people in their generation with the knowledge of the gospel.

This is no attempt at the "how" of carrying out the missionary task before us. The first and basic consideration is our readiness to come through with what is necessary to reach the world. When without reservation we lay ourselves and our treasures at God's feet he has at his disposal the kind of usefulness required for stemming the oncoming tide of human life and turning it into his kingdom.

Southern Baptists have so responded in recent years with dollars and lives that our Jubilee foreign mission goals have been fulfilled. By the end of 1963 more than 1,800 missionaries were under appointment, and during that year approximately 22 million dollars was channeled to a worldwide witness. Those alltime highs are occasions for rejoicing, but now we must quicken our pace and deepen our dedication. The Lord would have us reach all men with his message as quickly as possible. The size of the task demands considerably more than what last year's record indicates of our potential. Much of the increase in dollars for foreign missions can be accounted for in the phenomenal growth of church membership. More and more people giving the same amount per person means more money but not necessarily a larger degree of stewardship. May we comprehend the state of emergency that exists with regard to the spiritual needs of the world.



OUR COVER picture is an artist's adaptation of a photograph furnished by the Equitable Life Assurance Society of the United States. The world population meter is part of their exhibit at the New York World's Fair.

In the caption for our April cover we should have included the name of Bob Hart, photographer.

Looking Ahead

Our June issue will present the story of the Foreign Mission Board.

IN MEMORIAM



Homer Richerson Littleton

Born Martin, Georgia
March 20, 1904

Died Toccoa, Georgia
April 18, 1964

HOMER RICHERSON LITTLETON and his wife served as missionaries for 22 years in Africa, primarily in evangelism and education.

After conversion at the age of 14, he was baptized into Pleasant Hill Baptist Church, Martin, Ga.

In the spring of 1925 he completed high school at Lavonia, Ga., and the following September entered Mercer University, Macon, enrolling as a ministerial student. He was active in Baptist Student Union mission work, and held student pastorates after he was ordained to the ministry December 30, 1928. He received a Bachelor of Arts degree in 1931, and married Ozzie Price of Eastman, Ga., the next year. He became a schoolteacher and continued his ministry in pastorates.

Appointed in 1940, the Littletons went to Iwo, Nigeria, where he taught in Iwo Baptist College and was acting principal of an industrial school that has since become a part of the college. He also served as supervisor of the Iwo-Ibadan Association and later as adviser to other associations.

They were transferred in 1947 to the Gold Coast (now Ghana) as the first Southern Baptist missionaries to that country. As the new work grew and other missionaries were added to the staff, Mr. Littleton was made secretary and treasurer of the Ghana Mission. He continued in that capacity until 1962, when ill health required his return to the U. S. and retirement. He lived in Toccoa, Ga. until his death. His survivors are his wife and four children: Ruth, James, Esther, and Deborah.



Dell Spencer Mewshaw

Born Terrell, Texas
February 23, 1884

Died Waco, Texas
April 18, 1964

DELL SPENCER MEWSHAW served with her husband for 23 years as a Southern Baptist missionary in China before retiring in 1948.

For three years after graduating from high school in Garland, Tex., she attended Sam Houston State Teachers College in Huntsville. From there she went to New Orleans, La., and enrolled at Baptist Bible Institute (now New Orleans Baptist Theological Seminary). After a one-year course, she taught in a mission school in

Aguascalientes, Aguascalientes, Mexico, and in the public schools of Garland.

In 1907 she married R. E. L. Mewshaw, a physician in Garland. Following their appointment by the Foreign Mission Board in 1916, the Mewshaws were stationed in Kweilin, Kwangsi Province, China, for nine years. In 1926 they left the missionary service for nearly a decade, but were reappointed in 1934. They then served in Kiangtu (formerly Yangchow), Kiangsu Province, and later at Kweilin.

A missionary colleague indicated that Dell Spencer Mewshaw was known as "Mrs. Mew"—a person always ready to lend a helping hand to the Chinese women and girls, to offer words of comfort to hospital patients, and point them to the Lamb of God; further, her home was an example of what a Christian home should be.

On furlough when Pearl Harbor was attacked, the Mewshaws did not return to China after World War II, but retired to Waco, Tex., in 1948, where they were residing at the time of her death. She is survived by her husband and four children: Mrs. George Dunn, Joe Spencer, Mrs. Mary Williams, and Dorothy Ruth.



Eleanor Elizabeth Westover Smith

Born North Braddock,
Pennsylvania

October 1, 1926

Died Guayaquil, Ecuador
April 8, 1964

ELEANOR ELIZABETH WESTOVER SMITH died in childbirth at the age of 37, after serving as a missionary for six years with her husband in Latin America.

Mrs. Smith was born in North Braddock, Pa., and was reared by her aunt and uncle, Nora and Norman Westover, after her mother died in 1931.

She was converted in 1941 and received her diploma in 1943 from Westover High School. In 1946 she graduated from a practical Bible training school, Bible School Park, N.Y. For the next eight years Mrs. Smith did secretarial work between attending classes at Bob Jones University, Greenville, S.C., and the New Orleans Baptist Theological Seminary, La., where in 1954 she received a bachelor's degree in religious education.

In 1955 she married Shelby A. Smith, pastor of a church in Sunny South, Ala.

Appointed to Venezuela by the Foreign Mission Board in 1958, the Smiths were reassigned to Guayaquil, Ecuador, after completing a year of Spanish language study in San Jose, Costa Rica. She was active in various organizations of Garay Baptist Church, Guayaquil, where Mr. Smith is pastor.

She is survived by her husband and five children: the infant Shean Anson, Shelby Andrew, Jr., eight, Sheryl Elizabeth, five and a half; Sherwin Alan, four; and Sherlie Arlene, three. Mrs. Smith is also survived by a sister, Mrs. W. L. Johnson, of Pitcairn, Pa., and a brother, John Lynn Westover, of Little Boston, Colo.

APPOINTMENTS (April)

GILLILAND, Oliver Earl, Jr., Okla., & Peggy Ann Workman Gilliland, S.C., *Indonesia* (2369 Queen St., Apt. B, Winston-Salem, N.C.).

HART, Betty Louise, La. *Chile* (c/o Paul E. Hart, Sandy Hook, Miss.).

HAYES, Charles Kenneth, Ky., & June Carolyn Snider Hayes, Ky., *Japan* (2528 Drew Valley Rd., NE., Atlanta, Ga. 30319).

HOUSER, James Lawrence (Jim), Pa., & Molly Alice Rogers Houser, Tex., *East Africa* (8519 Blossom Ln., Dallas, Tex. 75227).

LOVE, Max Henry, Ga., & Flora Joan Gardner Love, Ga., *Japan* (c/o Mrs. Gregg Love, Box 1, Stockbridge, Ga. 30281).

LYTLE, Norman Frederick, Ohio, & Martha Ruth Yocum Lytle, Ky., *Israel* (Reynolds Station, Ky. 42368).

MC ELRATH, William Nold (Mac), Ky., & Elizabeth Frances (Betty) Hendricks McElrath, N.C., *Indonesia* (3403 Springbrook Dr., Nashville, Tenn. 37204).

NASH, Robert Norman, Ga., & Janet Sue Carpenter Nash, Ga., *Philippines* (2609 Sunset Ave., Greenville, N.C.).

SIMPSON, Samuel Lipford (Sammy), Miss., & Emily Sue Kelley Simpson, Miss., *Ecuador* (412 White Dr., Starkville, Miss. 39759).

ADDRESS CHANGES

Arrivals from the Field

ALLEN, Olive (*Thailand*), RFD 1, Elizabethton, Tenn. 37643

BELL, Rev. & Mrs. Paul C., Jr. (*Colombia*), 4616 Frazier Ave., Ft. Worth, Tex. 76115

BERRY, Rev. & Mrs. Edward G. (*S. Brazil*), SBTS, 2825 Lexington Rd., Louisville, Ky. 40206

CANNON, Mary (*Japan*), c/o Mrs. Harry J. Cannon, Pelham, Ga.

DOZIER, Mary Ellen (Mrs. Edwin B.) (*Japan*), c/o Dr. J. J. Mamlin, 575 Winona Village, Indianapolis, Ind. 46202.

GILLILAND, Rev. W. McKinley & Dr. Martha J. (*Nigeria*), 111 S. 78th St., Birmingham, Ala. 35206

GILLIAM, Rev. & Mrs. M. Frank (*Japan*), Box 6597, Richmond, Va. 23230

HARRIS, Josephine (*Hawaii*), Box 593, Glorieta, N.M.

JOHNSON, Pearl (*Taiwan*), Rt. 2, Box 255, Union, S.C.

LAIRD, Mr. & Mrs. Roy (missionary assoc.) (*Philippines*), 9234 Edgebrook, Houston, Tex. 77034

LEDBETTER, Rev. & Mrs. Michael J. (appointed to *Guatemala*), Star Rt., Black Mountain, N.C.

MASTERS, Helen Ruth (*Nigeria*), 1429 NW. 34th St., Miami, Fla. 33142

PARSONS, Victoria (*Philippines*), c/o Mrs. Carrie W. Parsons, Shipman, Va.

PENDLE, Margaret (Peggy) (*Equatorial Brazil*), Box 446, Leesburg, Fla.

SMITH, Rev. Shelby A. (*Ecuador*), c/o M. H. Smith, Sr., Rt. 6, Box 178, Bessemer, Ala.

STURGEON, Rev. & Mrs. H. Eldon (*Mexico*), c/o Mrs. S. G. Ferguson, Sonora, Ky. 42776

TROOP, Rev. & Mrs. J. Eugene (*N. Brazil*), Rt. 1, Jasper, Mo.

WESTMORELAND, Rev. & Mrs. James N. (*So. Rhodesia*), 408 N. Rowe St., Box 544, Pryor, Okla. 74361

Departures to the Field

COMPIER, Rev. & Mrs. Robert R., Box 46, Dalat, *Vietnam*.

CRABB, Sig. & Mrs. Stanley, Jr., c/o Dr. Roy F. Starmer, Via Antelao 2, Rome, *Italy*.

HICKS, Rev. & Mrs. Terry A., Bap, Headquarters, Box 5113, Ibadan, *Nigeria*.

HOOPER, Rev. & Mrs. Dale G., Box 30370, Nairobi, *Kenya*.

LAWTON, Dr. & Mrs. Benjamin R., Via Luigi Colla, 6, Rivoli, *Italy*.

LEAVELL, Cornelia, 169 Boundary St., Kowloon, *Hong Kong*.

LYON, Sr. & Mrs. Roy L., Bartolacho # 1118, Colonia Del Valle, Mexico 12, D.F., *Mexico*.

SMITH, Rev. & Mrs. Maurice, Box 1933, Kumasi, *Ghana*.

STONE, Evelyn, Box 27, Ejura, *Ghana*.

WILLIS, Miriam, Casilla 31, Asunción, *Paraguay*.

On the Field

ANDERSON, Dr. & Mrs. Maurice J. (*Hong Kong*), c/o Mrs. Bertha Siland, Flekkefjord, Hes, *Norway*.

BLATTNER, Doris, Djl. Widjajakusuma 3, Semarang, *Indonesia*.

CALHOUN, Rev. & Mrs. John C., Jr., 14 Oei Tiong Ham Park, Singapore 10, *Malaysia*.

CLIFT, Annie Sue, 22 Kami Ikedo-cho, Kita Shirakawa, Sakyo-ku, Kyoto, *Japan*.

GARROTT, Dr. & Mrs. W. Maxfield, Seinan Jo Gakuin, Nakai, Kokura-ku, Kitakyushu, *Japan*.

HALL, Joy, Bap, Mission, Box 33, Ahoda, *Nigeria*.

HARTFIELD, Sr. & Mrs. Jimmy J., Pitagoras #525, Mexico 12, D.F., *Mexico*.

HERRING, Rev. & Mrs. J. Alexander, Morrison Academy, 100 Morrison Rd., Box 133, Taichung, Taiwan, Rep. of China.

HERRINGTON, Rev. & Mrs. Glen D., 64 Jalan Univ., Petaling Jaya, Selangor, *Malaysia*.

JESTER, Dr. & Mrs. David L., Bap, Training Col., Box 28, Minna, *Nigeria*.

MCCULLOUGH, Nita, Bap, Women's Col., Box 84, Abeokuta, *Nigeria*.

MORRIS, Rev. & Mrs. Russell R., Bap, Mission, Box 185, Tanga, *Tanganyika*.

OWEN, Dr. & Mrs. Frank B., Kotak Pos 46, Bukittinggi, *Indonesia*.

OWENS, Nannie B., Obinze Bap. Col., Box 129, Owerri, *Nigeria*.

TCHERNESHOFF, Rev. & Mrs. Peter J., Caixa Postal 23, Santa Maria, Rio Grande do Sul, *Brazil*.

TERRY, Rev. & Mrs. R W (*Iceland*), Box 37, U.S. Naval Station, Navy #568, FPO, New York, N. Y. 09571

THE COMMISSION

These MK's took part in a children's choir program at Grace Baptist Church in Taipei, Taiwan, Rep. of China. They are, left to right, first row, David Graham, Carol Treadway, Della Graham, Alice Hunt, and Nathan Lynch; second row, Joel Hammett, two local residents who are not MK's but attend the weekly English-speaking Sunday school, and Danny Graham. The missionary parents are the Billy Grahams, the James Treadways, the Bob Hunts, the Layton Lynches, and the Hunter Hammetts.





This missionary family assembled recently in Wingate, N. C. for the first time in 12 years. Seated are Mr. and Mrs. J. J. Cowsert, emeritus missionaries to Brazil. Their daughter, Esther, and her husband, Dr. J. O. Morse, missionaries to Colombia, stand at left. Their children are Martha Ruth

(seated, left) and Robin, in his grandfather's lap. At right are Mr. and Mrs. George B. Cowsert, missionaries to Brazil. Their children (seated) are Elena, Norma, Jack, and Naomi. Helen Cowsert (standing, center) is a member of the faculty at Wingate Junior College.

WALDRON, Vada, Jose Vicente Zapata 48, Piso 3, Dpto. B, Mendoza, Argentina.

United States

ANDERSON, Dr. & Mrs. Justico C. (Argentina), Box 56, New Baden, Tex. 77870

GLADEN, Rev. & Mrs. Van (Mexico), 3102 Oconto Rd., Richmond, Va. 23230

GLASS, Dr. W. B., emeritus (China), Westport Manor Nursing Home, Westport Rd., Richmond, Va. 23226

HARRIS, Josephine (Hawaii), Box 593, Glorieta, N.M.

JONES, Rev. & Mrs. Samuel L. (So. Rhodesia), 1816 Carleton Ave., Ft. Worth, Tex. 76107

KING, Dr. & Mrs. Ernest L., Jr. (Indonesia), 3395 Liberty Rd., S., Salem, Ore. 97302

MERRELL, Rev. & Mrs. Rondal D., Sr., (appointed to Vietnam), c/o Mr. Fred Caughron, 3532 W. 41st St., Tulsa, Okla.

STOVER, Josephine (Mrs. Thomas B.) (S. Brazil), 7495 Lowell Blvd., Apt. 6, Westminster, Colo. 80030

WARE, Rev. James H., emeritus (China-Hawaii), Box 511, Franklin, N.C.

U.S. Permanent Address

Please make these changes in your MISSIONARY ALBUM. For current mailing addresses consult DIRECTORY OF MISSIONARY PERSONNEL and other listings on these pages. BELL, Rev. & Mrs. Paul C., Jr. (Colom-

bia), 1600 W. Felix St., Ft. Worth, Tex. 76115

KOLB, Dr. & Mrs. Raymond L. (N. Brazil), 101 Coney St., Dublin, Ga.

KORTKAMP, Paula (Mexico), 608 Devon, North Little Rock, Ark.

ROBERTS, Rev. & Mrs. Hoyt M. (Honduras), c/o Mrs. Roy Adams, 814 E. Catawba St., Belmont, N.C.

VIERTEL, Rev. & Mrs. Weldon E. (Bahamas), Box 949, Jacksonville, Tex.

WINGO, Nancie (Lebanon), 258 Tuxedo, San Antonio, Tex.

BIRTHS

HARDY, Lillian Herron, daughter of Rev. & Mrs. Hubert L. Hardy, Jr. (Chile), Mar. 24.

KENDALL, Greer Alan, son of Rev. & Mrs. Douglas E. Kendall (No. Rhodesia), Apr. 15.

NEELY, Margaret Ann, daughter of Rev. & Mrs. Herbert W. Neely (So. Rhodesia), Apr. 20.

PEARCE, Randal Boyd, son of Rev. & Mrs. W. Boyd Pearce (Kenya), Apr. 4.

SMITH, Sharon Rianna, daughter of Dr. & Mrs. Ebbie C. Smith (Indonesia), Mar. 31.

DEATHS

DODSON, C. M., father of Ann (Mrs. G. Gene) Pittman (Nigeria), May 5, Waco, Tex.

DOUGLAS, Mrs. Thomas H., mother of Marjorie (Mrs. Howard D.) Olive (Philippines), Apr., Miss.

HAIRSTON, Earl R., father of Martha E.

Hairston (N. Brazil), May 12, Warren, Ark.

HASTBY, W. W., father of Sr. Ervin E. Hastoy (Mexico), May 12, Thomas, Okla.

JOINSON, W. R., father of Patterson S. Johnson (E. Pakistan), May 7, S.C.

LITTLETON, Rev. Homer R. (Ghana), Apr. 18, Toccoa, Ga.

MEWSHAW, Dell (Mrs. R. E. L.), emeritus (China), Apr. 18, Waco, Tex.

WALKER, Mrs. Roscoe, mother of Leona (Mrs. J. Eugene) Troop (N. Brazil), Apr. 5, Golden Gate, Mo.

MARRIAGE

GRIFFIN, Byron, son of Rev. & Mrs. Bennie T. Griffin (Nigeria), to Gloria Martin, Mar. 28, Tex.

Corrections

The name of the infant son of Rev. Shelby A. Smith (Ecuador) is Shean Anson, rather than John Andrew as published in April.

From incorrect information we wrongly identified our December cover picture. The cathedral shown is St. George's (Anglican), rather than St. Andrew's.

In the Thailand news item, page 21 of the January issue, we should have reported the new chapel as being at Thonburi, instead of Chonburi.

We inaccurately identified the picture used with our Iceland news story on page 29 of the March issue. The meeting place shown is a military base chapel, not Keflavik Baptist Church.

FOREIGN MISSION BOARD

92.55 Percent Spent Overseas

Of the total of \$20,561,653.72 spent during 1963 by the Foreign Mission Board, \$19,029,167.56, or 92.55 percent, was used overseas for missionary support, capital expenditures, and current operations, reported Treasurer Everett L. Deane.

Of the remainder, \$1,014,237.23, or 4.93 percent of the total expenditures, was used for administrative and general purposes (including headquarters salaries, traveling expenses, stationery, postage, insurance, office equipment, cost of Board meetings, annual audit, legal expenses) and \$518,248.93, or 2.52 percent of the total, was used for mission education at home through publicity, publications, audio-visual education, literature, deputation work of missionaries, recruitment materials, and other means.

Volunteer Medical Plan Begun

Because Baptist doctors in the United States have asked how they can contribute to medical mission work overseas, the Foreign Mission Board has formulated a volunteer medical program, with Franklin T. Fowler, the Board's medical consultant, as coordinator.

Participants serve from weeks to months with Baptist hospitals and other medical institutions overseas, relieving the missionary physicians of some of the total load, giving lectures and demonstrations related to their specialties, or helping teach and train national personnel. They pay their own expenses to and from the fields, and in some cases a minimum lodging fee while overseas.

At present eight volunteer physicians are needed: six surgeons for Nigeria, one specialist in obstetrics and gynecology for Korea, and one doctor with surgical experience for Ghana. Persons interested in this program should make application on forms obtained from the Office of Medical Consultant, Southern Baptist Foreign Mission Board, P. O. Box 6597, Richmond, Va. 23230.

In the past two years more than 50 physicians and dentists have applied for volunteer service overseas, and 11 have spent brief periods in mission institutions.

"Not only do these volunteers make contributions on the fields, but they return to the States with renewed enthusiasm and a new outlook for missions," Dr. Fowler said. "The medical work is part of the overall mission undertaking and as such has a definite integral relationship with the spiritual ministry. Those who work in these hospitals do more than practice medicine; they seek to bring the total gospel to the total personality, to show God's love through the ministry of compassion and to point men and women to the saving grace of our Lord Jesus Christ."

Personnel Associates Named

Louis R. Cobbs and Truman S. Smith were elected associate secretaries for missionary personnel by the Foreign Mission Board in its April meeting. They will assume their duties June 15.

Cobbs, currently an associate in the student work division of the Baptist General Convention of Texas, will head the volunteer division of the Board's personnel department. He will correspond and counsel with young people of college age and below who are interested in mission service. He also will direct the selection procedure for the Board's new short-term program for college graduates. He will cooperate with Baptist student leaders in the various states in placing and orienting student summer missionaries going overseas.

Smith, director of student activities and instructor in pastoral care at Southeastern Baptist Theological Semi-

nary, Wake Forest, N. C., will work with candidates for foreign mission service (persons who have completed college requirements) in the eastern area of the United States, including those in Southeastern and New Orleans Baptist Theological Seminaries. He will counsel persons seeking information regarding foreign missions, as well as supervise the entire process of selection and appointment of candidates from this area.

Trunk Given to Library

Lottie Moon's trunk has joined her table and letters in the Jenkins Memorial Library at the Foreign Mission Board headquarters in Richmond, Va. It was made available to the Board by relatives of the Virginian who was a Southern Baptist missionary to China for more than 39 years.

Miss Moon packed the trunk for her return trip to the United States in 1912. She died on Christmas Eve while her ship was in the harbor at Kobe, Japan.

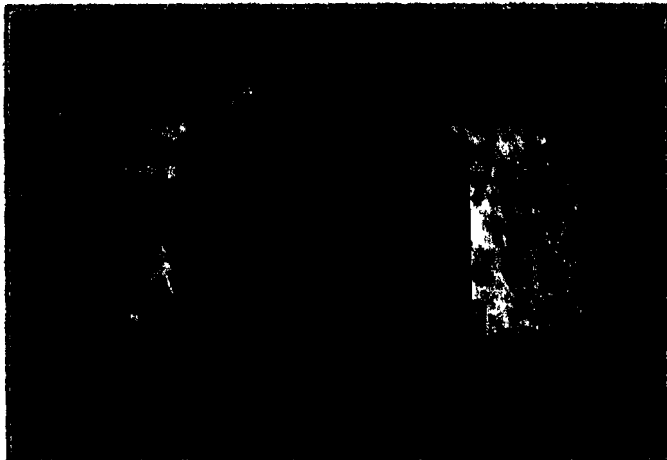
The next month the trunk reached Roanoke, Va., where it was opened by her nephews, Isaac Moon Andrews and William Luther Andrews (both deceased). The family wept when they saw how little it contained. The missionary had given most of her belongings to needy Chinese; left were some items of clothing, silverware, a diary, pictures, and letters.

The trunk remained in Roanoke until 1929 when the late John Summerfield Andrews, a son of Isaac Moon Andrews, and his wife took it to their home in Pearisburg, Va. Mrs. Andrews and her brother-in-law, Charles Burks Andrews, of Pembroke, Va., interested other members of the family in passing it on to the Foreign Mission Board. The gift was brought to Richmond in April by D. N. McGrady, pastor of Pearisburg Baptist Church, of which Mrs. Andrews is a member.

(The table in the Board library is one used by Miss Moon in her China home. It was discovered in that country some years ago by Board travelers and brought to Richmond. The letters came from family and friends of Miss Moon and from Board files.)

Conference Begins June 18

Opening the annual Foreign Missions Conference at Ridgecrest Baptist Assembly, June 18, will be a meeting of the Foreign Mission Board, with the appointment of a number of mis-



sionaries for overseas service. The Board meeting will close on June 19 but the Conference will continue through noon, June 24.

The daily program, based on the theme "Liberty and Light in Christ," will feature conferences for all age groups, Bible study, talks by furloughing missionaries, vespers, and noon-day and evening services.

Adults and Young People will have a choice of subjects for their morning conferences: West Africa, Central and East Africa, Europe and the Middle East, Brazil, Spanish America, East Asia, Southeast Asia, missionary personnel, and missions in the church. There will also be conferences for mission study and world mission leaders.

Evening sessions on four days will include a presentation of the four areas of mission administration by area secretaries and missionaries. Saturday evening is designated "Youth Night." Baker J. Cauthen, executive secretary of the Foreign Mission Board, will preach at the Sunday morning worship service.

Throughout the week, furloughing and emeritus missionaries and new appointees will be available for individual conferences and informal conversation, as well as for age-group and general sessions.

A similar conference, without the meeting of the Board, will be held at Glorieta Baptist Assembly, Aug. 13-19. The Board has requested that groups attending these conferences include at least one adult sponsor for every 10 young people.

GENERAL

Two Recording Studios Open

Baptist recording studios were formally opened in Argentina and Switzerland during April.

The studio on the campus of Baptist Theological Seminary in Rüschlikon-Zurich, Switzerland, will assist Baptists of Europe in the production of radio programs, using the various languages of the continent. Production was slated to begin soon on programs to be broadcast in Spanish. Work on programs in Portuguese will come next. Even before the studio was completed, services in Hungarian were recorded and broadcast.

Missionary Associate E. Wesley Miller supervises the studio. In the fall of 1961, Miller, then chief engineer for



E. Wesley Miller, studio director at Rüschlikon, Switzerland, explains equipment to seminary student George Williams, of the United States.

the Southern Baptist Radio and Television Commission in Fort Worth, Tex., was sent to Rüschlikon to examine possibilities for such a studio. He chose a location and drew plans. In June, 1963, the Foreign Mission Board employed him to help complete and operate the studio.

The Argentine studio is expected to send out more than 1,700 programs for broadcast on radio stations in the country this year, said Missionary James O. Teel, Jr., who directs the Baptist radio and television commission there. Production of a weekly television series is planned in the near future.

Response to Baptist broadcasts in Argentina is impressive and concrete, and a number of professional people are reached, Teel reported. In a recent evangelistic campaign in San Juan, 70 percent of the 350 persons registering decisions for Christ indicated they came to the meeting because of broadcasts. As a result of programs in Tucuman, a man in the advertising business and his entire family have been won to Christ.

A choral group, directed by Missionary Kent W. Balyeat and a drama group directed by Missionary Tom C. Hollingsworth have begun weekly practice sessions in preparation for radio and television work.

Both of the new recording studios are co-operative efforts of Baptists in the countries involved and Southern Baptists in the United States through the Foreign Mission Board.

AFRICA

Trouble Produces Stability

There are many evidences that ties of East African governments with the older, more stable governments of the West have been strengthened as a result of the mutinies and subsequent quieting of troops in Tanganyika, Kenya, and Uganda earlier this year, H. Cornell Goerner, secretary for Africa, reported to the Foreign Mission Board in April.

He recently made a tour of East and Central Africa, accompanied by Meredith K. Roberson, of Richmond, first vice-president of the Board and chairman of the committee on Africa.

"The nations of East Africa have been drawn closer together through their common experience," continued Goerner. "There is little indication that communism is a serious threat in East Africa. Even though there are left wing extremists in Zanzibar, the present government does not seem to be Communist, and there are good reasons why the little nation should strive to retain its relationship with the neighboring countries of Africa."

Goerner said there continues to be a good response to the gospel throughout most of East Africa, where Southern Baptist missionaries have served since 1956. The Baptist high school opened in Mombasa, Kenya, in early 1963 has met with "overwhelming popularity," he said.

He reported he encountered a very

different political atmosphere in Central Africa, where the three-country Federation of Rhodesia and Nyasaland came to an official end on Dec. 31, 1963.

"Relations between the countries are strained," he said, "and it is obvious that Southern Rhodesia, with a European-dominated government, will be increasingly isolated from Northern Rhodesia and Nyasaland, which have dominantly African nationalist governments."

Nyasaland is scheduled to become the independent nation of Malawi in July, Goerner said. Northern Rhodesia, to become Zambia, will probably celebrate independence in October.

"Recognizing the serious nature of the cleavages which have occurred between the countries, the missionaries in Central Africa have voted to form three separate Missions," he stated. These should be functioning by the time independence is achieved.

The theological seminary and publishing house in Southern Rhodesia will continue to serve all three countries as far as is feasible. Eventually, separate publication facilities will be needed. Plans are already under way for programs of leadership training in Malawi and Zambia.

Lusaka will become the center of Baptist work in Zambia. Plans are being developed for a headquarters building, which will provide facilities for a radio recording studio, literature production, and general mission offices.

COMMUNIST CHINA

New Difficulty Reported

A serious new obstacle has been raised to the baptism of new Christians in Communist China, according to information received by the Board of Missions of The Methodist Church in New York.

The Board reported that the name of the candidate for baptism must now be sent to the Office of Religious Affairs, where it is checked against the lists of landowners, counterrevolutionaries, or "culprits from labor reform," say the reports. The pastor then must guarantee that the candidate will not do anything against the government after he is baptized.

A refugee recently arrived in Hong Kong, formerly a pastor in Canton,

was quoted as saying, "No one can guarantee that tomorrow he himself will not break some new law of the Chinese Communists, much less that someone else will not." For that reason, he said, pastors are hesitant to accept responsibility for the baptism of converts.

ECUADOR

Smith Beginning Furlough

Shelby A. Smith is beginning a year of furlough following the death of his wife, Eleanor Elizabeth Westover Smith, 37, in childbirth in Guayaquil, Ecuador, April 8. (See *In Memoriam*, page 25).

The infant, Shean Anson, was left in the care of Missionary Julia Jones in Guayaquil, while Smith brought the four other children back to the United States with him for the funeral. Smith then returned to Ecuador for the infant and was to return in May to be with his family near Bessemer, Ala.

GERMANY

Pastor Called to Hanover

Johannes Arndt, pastor of the bilingual Baptist church in Rüschlikon, Switzerland, has accepted a call to be senior pastor of the leading Evangelical Free Church (Baptist) in Hanover.

The Hanover church, with over 1,300 members, is the denomination's largest in Germany. It owns three buildings in different parts of the city, with services conducted regularly in each. Another is under construction, and property has been secured for a fifth. There are five associate pastors.

The church conducts a kindergarten and maintains a youth hostel with 70 beds. It is also the center for the Rufer (Caller) youth evangelism program throughout Germany.

Training Session Completed

The fourth annual eight-week session of a Bible school for young Baptist laymen has been completed in Burgenstätt, East Germany. Enrollment averaged 10. Pastors conducted six class hours each day. There is also an eight-week advanced course for those who want further studies and can free themselves from daily work for the longer period.

Between sessions, the teachers give

shorter courses, lasting usually about a week, in centrally located churches throughout the country. They offer instruction in Bible study, Christian witnessing, Sunday school and youth leadership, and other church work.

INDONESIA

Association Formed in Java

The West Java Baptist Association of Indonesia has been formed by representatives from the seven Baptist churches of the area, meeting in Djakarta. Three of the participating churches are in Djakarta, three in Bandung, and one in Sukabumi.

Stockwell B. Sears, pastor of the host Kebajoran Baptist Church and one of the first Southern Baptist missionaries to Indonesia, was the main speaker. Outlining five "stepping-stones" in the development of Baptist work in the country, he placed the organization of the association in "mid-stream." The remaining steps to the "shore of Baptist maturity," he said, are formation of a national Baptist convention and establishment of an outreaching missionary program.

ISRAEL

Antimission Rioters Convicted

"Torah Activists" have been found guilty of attacks on Christian schools in Jerusalem, Jaffa, and Haifa last September. The 104 rioters were fined \$33 each for criminal trespass.

Leaders of the "Torah Activists" protested the "severity" of the sentence and denounced it as "liable to encourage the missionaries." They also stated that the convicted will choose prison terms instead of paying the fines so that the money saved can be used to continue their fight against the missions.

Following reading of the sentence, members of the Orthodox group danced jubilantly outside the Jerusalem courtroom and hailed the convicted rioters as heroes.

The trial, largest ever to be conducted in Israel, came near to being the longest also. Proceedings bogged down repeatedly as defense counsel attempted to justify the defendants for what they did "to save Jewish children from conversion." The Jerusalem magistrate, Judge Elazar Halevy,

firmly maintained that the defendants and not the Christian schools were on trial.

Earlier, in a move to stem mounting Orthodox opposition to Christian schools in Israel, Prime Minister Levi Eshkol told his cabinet members that there are no more than 900 Jewish children studying in all such institutions.

The prime minister reported that of the 11 schools operated by church groups, only two were "out-and-out missionary schools" with the conversion of Jews as their chief objective. To further calm the alarmists, Mr. Eshkol stated that since 1950 no more than 11 Jewish children were among the total number of 200 Jews who converted to Christianity or Islam, compared to 407 Christians, Muslims, and others who converted to Judaism. The 900 Jewish children studying in Christian schools represent only 0.17 percent of the total number of Jewish school age children.

The report was based on a survey conducted early this year by the prime minister's bureau. Mr. Eshkol commissioned the survey following excited Orthodox claims of widespread Christian missionary activity among Jewish school children.

Mr. Eshkol's report drew expressions of protest from Orthodox religious leaders. They asserted that mere statistics failed to reveal hidden and indirect influences that Christian schools wield through extracurricular community activities, which affect not only pupils but their brothers and sisters as well. They also claimed a large turnover of Jewish pupils in Christian schools. The "chain reaction" of Christian influence emerged as their chief concern.

Dr. Zerah Warhaftig, minister for religious affairs, promised to compile his own statistics as a rebuttal to the prime minister's survey, which he described as "incomplete and unfounded."

Israel's press tended to agree with the prime minister that the Orthodox had been guilty of stirring up a tempest in a skull cap and that their anti-mission propaganda created a false picture. Few Israelis are happy over the fact that even 900 Jewish children attend Christian schools, admitted the liberal Hebrew daily *Haboker*, but added that "such a small number does not justify the public storm that broke out some months ago."

Some observers in Israel are convinced that the Orthodox campaign to stir up opposition to Christian schools is a part of strategy to secure legislation which would not only prevent Jewish children from attending non-Jewish schools but also ban all missionary activity. Orthodox leaders within parliament are preparing bills which would prohibit the conversion of minors, in some cases even with parents' consent.

JAPAN

Kindergartens Enrol 4,500

Forty-five hundred children are enrolled in the 52 church kindergartens related to the Japan Baptist Convention, reports Zenkichi Hotal, chairman of the association of Convention kindergartens. Full-time teachers total 280.

Japan, perhaps more than most countries, emphasizes kindergarten training as a part of the overall education of a child. Through the years churches have found their kindergartens offering one of the most effective opportunities for reaching into the communities.

Pastors are welcomed into homes as honored teachers of children. Monthly meetings for mothers provide Bible study and discussion of child-rearing problems from a Christian standpoint.

JAPAN

'Spiritual Watch' Launched

An evangelistic approach called "spiritual watch" has been initiated in Jerusalem, Jordan, under the leadership of Southern Baptist Missionary William O. Hern.

The group meets informally once a week in the home of a new convert or church member for an evening of spiritual fellowship. They sing, discuss spiritual problems, and memorize verses from the Bible.

The hosts for the meetings usually invite interested relatives or neighbors. As many as 30 persons have crowded into a small room to participate.

"We felt God's leadership in starting the home meetings," Mr. Hern says, "not only to strengthen the few converts that we had, but also to make new contacts and new friends to whom we can proclaim the gospel.

The results so far have been extremely gratifying."

KOREA

Seminary Graduates 11

The Korea Baptist Theological Seminary, Taejon, graduated nine men and two women in March. One of the men will do further study and eight will enter into full-time pastoral responsibilities.

The two women have no positions as yet. Paying jobs for women in Korean Baptist churches are relatively few, says Missionary Juanita Jones.

A total of 82 persons have been graduated from the Korea seminary, which was established in 1953 and accredited by the Korean Ministry of Education in 1954.

LATIN AMERICA

15-Year Growth Reviewed

Achievements in Latin America during the Southern Baptist advance program just culminated were reviewed by Frank K. Means, secretary for the area, during the Foreign Mission Board meeting in April. He used the period from the end of 1948 to the end of 1963 as the basis of his comparison.

Missionaries took up residence in 11 additional countries, bringing the total to 19. The missionary staff increased from 253 to 654, and the number of ordained nationals from 483 to 1,478. Number of churches grew from 1,192 to 2,327, church membership from 98,987 to 250,662, and Sunday school enrolment from 100,000 to 362,261. Baptisms rose from 7,781 in 1948 to 20,736 in 1963.

Schools related to Southern Baptist mission work in Latin America increased from 152 with 14,794 students to 376 with 43,454 students. Of these, theological schools increased from 11 with 297 students to 21 with 976.

The three major Baptist hospitals in Latin America came into being during the 15-year period. Publication work was stepped up and good will centers were established. Airplane ministries were begun in isolated areas of Brazil. Work among college and university students was established in various countries. Marked progress was

made in the use of radio and television.

LIBERIA

Building Named for Tubman

Ricks Institute, Baptist elementary and secondary school near Monrovia, Liberia, has dedicated its new administration and classroom building, named for William V. S. Tubman, president of Liberia. Speaking at the dedication, President Tubman recalled the close relationship between Christianity and the development of the country, and the contribution that various missionary societies have made. Mrs. Tubman cut the ribbon to officially open the building.

Other speakers included John P. Mitchell, secretary of education for

Doctrine Demands Action

(Continued from page 11)

of a lurid Roman Catholic account of the physical sufferings of Christ along the Via Dolorosa and upon the cross. The account made frequent reference to the fact that "scribes and priests" were the instigators of the Saviour's sufferings. Since the only priests she knew anything about were the Roman Catholic variety, and since she had reason to suspect that they were not above reproach, she began earnestly to seek for more knowledge about the Saviour. Her search was rewarded, and it was not long before she broke with sin and with Rome.

The transformation of her way of life in no way mitigated the furious persecution she suffered. For years she was the only believer in Tuxpan. Gradually she gathered about her a small band of believers. These finally were organized into a little Baptist church.

Quite advanced in years, she became seriously ill and was taken to Guadalajara for medical care. When the doctors told her that there was nothing more they could do for her, she said, "Then take me back to Tuxpan. I want my people to see how a Christian dies." Maria Morales presented her death as a priestly offering unto God!

As a Christian, you are a priest. For God's glory, for the sake of a lost and dying world, and for the development of your own soul, fulfill your high calling.

Liberia; William R. Tolbert, Jr., vice-president of Liberia and president of the Liberia Baptist Missionary and Educational Convention, which operates Ricks Institute; and H. Cornell Goerner, Foreign Mission Board secretary for Africa.

An offering at the close of the service raised more than \$2,000 to be applied on the cost of the \$300,000 structure. Southern Baptists, through the Foreign Mission Board, have contributed about half of the money needed. The building provides classrooms, library, auditorium, and faculty living quarters.

Several Southern Baptist missionaries serve on the institute's faculty and staff. Miss Margaret Fairburn teaches English and Bible, and T. Eugene Oody, a missionary associate, teaches mathematics. Robert N. Bellinger, newly arrived in the country, will soon relieve Adrian W. Coleman as business manager. Mrs. Bellinger will be school nurse.

ORIENT

Hughey Visits Arab World

A brief survey of the Arab world, which he visited from Feb. 4 until March 3, was given by John D. Hughey, secretary for Europe and the Middle East, in a report mailed to the Foreign Mission Board's April meeting.

"Society in the Arab world has been molded by Islam," said Hughey, "and those born into this religion seldom escape from it. There are probably only six or seven Baptists in the Middle East who were formerly Muslims. The missionaries and their co-workers are not dismayed. They believe that someday there will be strong churches in the Middle East. The beginnings are already there."

NIGERIA

Services Attract Crowds

Special services at First Baptist Church, Ogbomosho, Nigeria, attracted 5,000 people one day and 6,600 the next. The Ambassador from the Philippines, a Methodist lay preacher, attended both services.

Dedication of the \$115,000 church building, seating 2,500, was held Saturday afternoon, April 18. Chief S. L.

Akintola, premier of Nigeria's Western Region, and many Nigerian Baptist Convention leaders took part.

On Sunday morning, J. A. Adeniran, pastor of First Church for the past 27 years, was honored at a retirement service. He was a worker for Nigerian Baptists 57 years, starting as a pastor-teacher in Abeokuta in January, 1907.

Decade of Work Summarized

Winston Crawley, who observed his 10th anniversary as Secretary for the Orient in April, summarized "what God has done through the Foreign Mission Board, the missionaries, and the churches on the fields" during that time in his report to the Board meeting in April.

The mission staff and fields increased from 294 in nine countries to 603 in 14 countries. Stations of missionary residence grew from 49 to 90. The number of churches increased from 224 to 421 (plus 472 chapels and mission points); the number of national pastors, from 95 to 598; and the number of self-supporting churches, from 26 to 79 percent. Baptisms doubled, exceeding 8,000 last year. Church membership tripled, with the current number being 61,900.

"This total may not sound very large," said Crawley, "but it needs to be understood in relation to the fact that all our Orient fields except Japan have been entered since World War II, and even in Japan we had to make what was almost a new start after the war. The tripling of church membership in one decade gives indication of quite phenomenal openness and responsiveness."

Among institutions which came into being in the 10 years are the six Baptist hospitals in the Orient, four of the seven publishing houses, two of the eight theological seminaries, and a graduate theological seminary serving all countries.

Radio evangelism has grown from a bare beginning to fairly extensive programs in half a dozen fields. Television possibilities are opening up. A special approach is being made to university students. A program of English-language church work, started during the 10-year period, has grown to include approximately 20 churches and chapels throughout the area.

SPAIN

Couples Enter New Areas

The Spanish Baptist Mission (organization of Southern Baptist representatives), in its semiannual session in March, recommended that Daniel R. and Freida White locate in the northwestern corner of the country, in the city of La Coruna. They will be the first Southern Baptist representatives in Spain to live and serve northwest of Madrid.

Another couple, Thomas L., Jr., and Betty Law, moved to Seville the middle of February, becoming the first to live in the southern area known as Andalusia. Both couples will promote evangelism and the development of strong church programs in their sections.

The Mission meeting was held at Immanuel Baptist Church, Madrid, which Spanish Baptist leaders call "the Spanish Baptist church that speaks English." Though it is designed to reach any English-speaking people living in the area, the church is composed primarily of American military personnel. It cooperates in the Spanish Baptist Union and contributes to its financial program.

Ambassador Visits Church

United States Ambassador Robert F. Woodward led the responsive reading for the service at Immanuel Baptist Church, Madrid, Spain, on Easter morning. He and Mrs. Woodward were among the 225 persons attending.

"Mr. and Mrs. Woodward are very good friends of Baptists in Spain, as well as in various places of Latin America where he used to serve," said James M. Watson, Southern Baptist representative in Spain. Watson is pastor of the English-language church. "He was glad to see that our church is permitted to have an outdoor sign advertising services," added Watson.

TANGANYIKA

Library Interests Muslims

More people visited the Baptist library in Dar es Salaam, Tanganyika, during the first week of Ramadan, the Muslim month of fasting, than in any such period before, reports Missionary James G. Tidenberg of Dar es Salaam.



An estimated 20,000 persons in Dar es Salaam, daily pass this Baptist library, across the street from the largest African market in Tanganyika. Many notice the window display and go in to read, sometimes for hours.

"It was encouraging that during their religious observance Muslims wanted to read about Christianity," commented Tidenberg. Ramadan is a month of solemn Muslim observance during which adults do not eat or drink from sunrise to sunset.

The first Muslim to profess faith in Christ as a result of the library witness did so during Ramadan, the missionary said, and others are reportedly interested in becoming Christians.

Bibles and Scripture portions in four languages are available in the library, as well as books about Christianity in Swahili and English. Counselors are also available to answer questions.

Stewardship Prompts Growth

A church near Tukuyu — where Baptist work has mushroomed over the past four years—is having a revival through applied stewardship.

Receiving no subsidy from the missionaries, and having no cash or jobs, the members bring a tithe of their harvest, which is sold to provide a living wage for the pastor.

In January, 1961, this church had 14 members; now it has 125. The pastor was illiterate then; now he speaks, reads, and writes in two languages (his native and the national).

"This man believes not only in the gift of a new tongue from the Holy Spirit but also in the gifts of reading and writing," says Missionary William E. Lewis, Jr., who moved to

Tukuyu in 1960 in response to plans for the gospel. "Most people would say that he is self-taught; but he, and we, believe and know that God's power is manifest in this."

UNITED STATES

Memorial Fund Honors MK

A memorial scholarship fund honoring John Wilson Fielder, Jr., has been established at Baylor University, Waco, Tex. He was killed at 33 on a battlefield in Korea fulfilling an assignment as reporter for *Time* and *Life* magazines.

The son of Southern Baptist missionaries to China, Fielder was born in Chengchow, Honan province, in 1917. His mother, Mrs. John Wilson Fielder, Sr., now lives at Buckner Baptist Haven for the Aging in Houston, Tex.

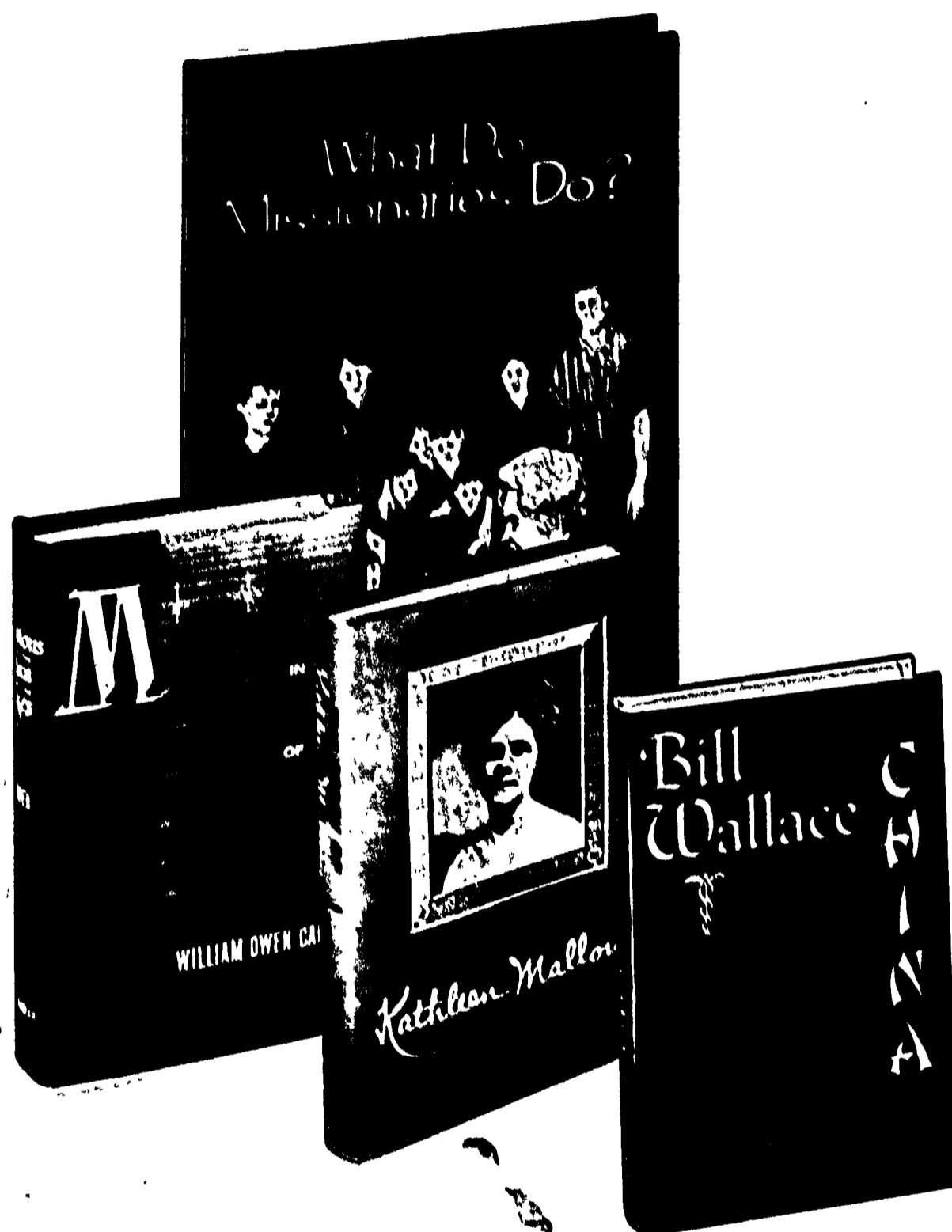
He was a student at Baylor in the thirties and became editor of the campus newspaper, the *Lariat*. After graduation he worked as a reporter in Waco and Corpus Christi, Tex.

After World War II, in which he served as a U. S. marine, Fielder worked with the Associated Press in San Francisco and in public relations. He joined *Time* magazine in 1948 and spent a year in New York before going to his Asia assignments.

The memorial scholarship fund was set up with gifts of \$1,200 from Fielder's widow and \$6,000 from Time, Inc.

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