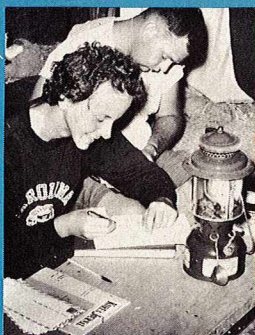
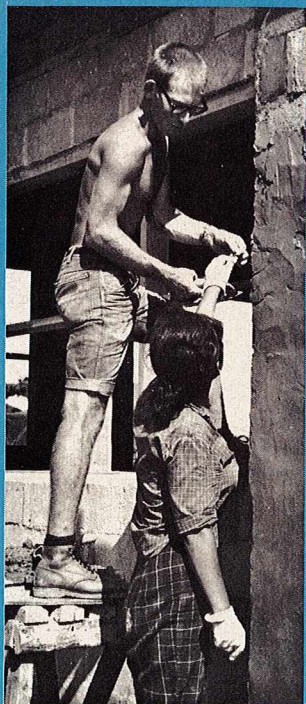
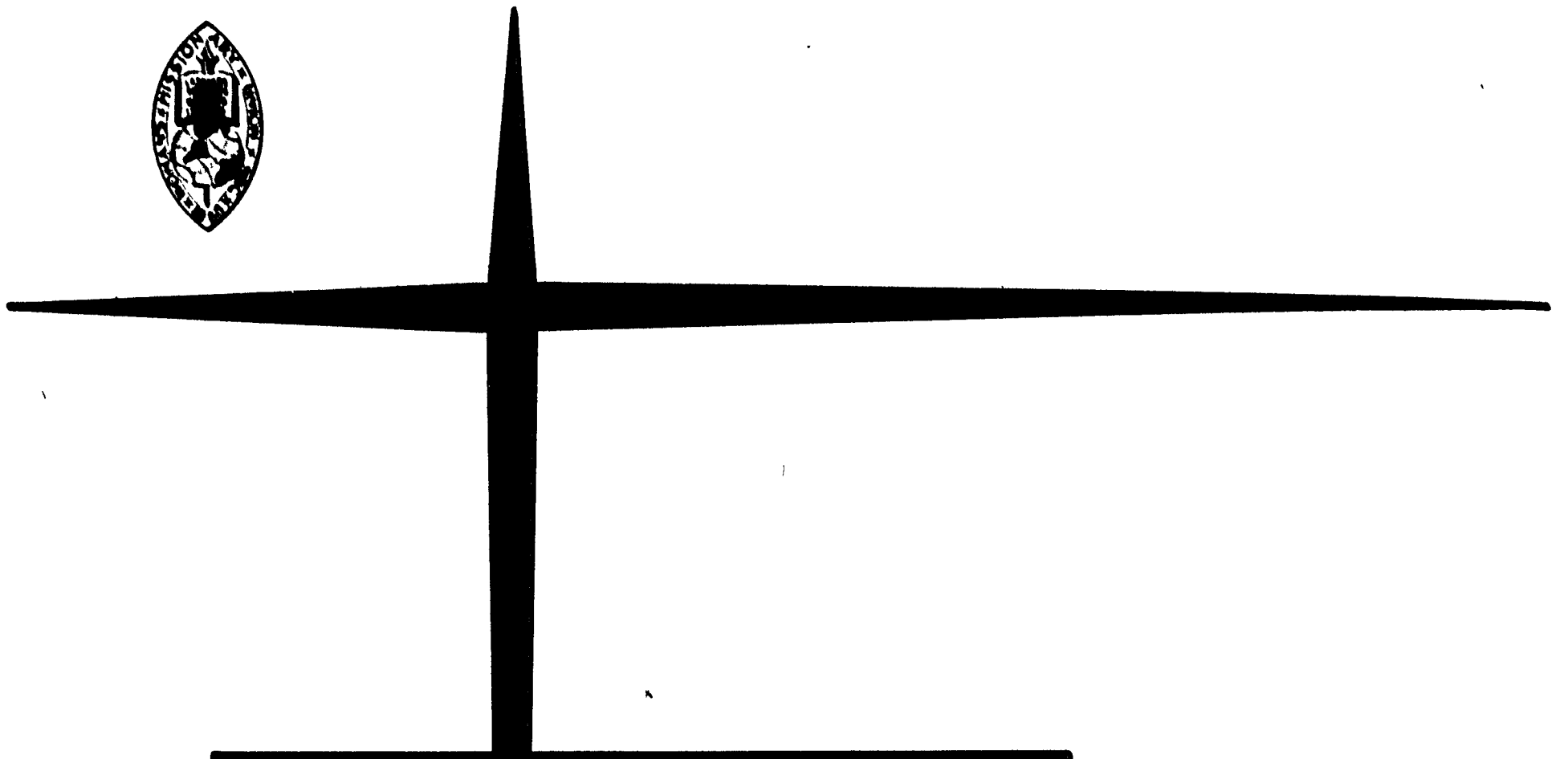


THE *Commission*

Southern Baptist World Journal November 1964



Students Serve Overseas



1964 Week of Prayer for Foreign Missions
Lottie Moon Christmas Offering

Goal \$12,590,000

At the Throne of Grace

BY BAKER J. CAUTHEN



THE WEEK OF PRAYER for Foreign Missions calls all of us to come with confidence to the throne of grace. We must approach with faith in God, confessing our sins, and having assurance that we will find the mercy and grace we seek through Jesus Christ our Lord. We lift our hearts in intercession for the work of Christ throughout the world and for his servants ministering in his name.

Everyone who reads letters from missionaries is impressed by their repeated request, "Pray for us!" These words reflect deep awareness of the utter helplessness felt without the power of God's Holy Spirit working in and through us and giving clear leadership from God.

Missionaries and Christians with whom they work constitute a small minority surrounded by vast multitudes who are strangers to the gospel of Christ. When one is in a great city like Tokyo, Djakarta, Buenos Aires, or scores of others, he feels overwhelmed by the throngs of people desperately in need of Christ but unaware of him. Only the power of the Holy Spirit can provide God's servants the creative insight, ability, and courage to reach these people by effective ways of witnessing so that they might hear Christ's words and be brought under conviction by the Holy Spirit.

Many of God's servants labor in new fields where foundations must be laid and difficulties must be overcome. Others serve in lonely places where only one or two couples minister. We should remember the missionaries who serve under such circumstances in Iceland, Togo, Luxembourg, Portugal, Trinidad, British Guiana, Guadeloupe, Dominican Republic, Jamaica, Yemen, Guam, India, Sabah (North Borneo), and other places. Some minister in disturbed areas like Vietnam; it is essential they be upheld by intercessory prayer.

Many new fields, particularly in Africa and the

Middle East, ought to be entered. We must pray that work in India may be developed.

Our Lord instructed us to pray for laborers for the harvest. The call for 5,000 missionaries is a summons to prayer. Only as people are moved by the Spirit of God can such an objective be reached. There needs to be prayer that many national Christians will feel the call of God to dedicate their lives to the ministry of his Word. Those who train these volunteers for service should be reinforced through prayer.

We must continue to pray for resources to grow in order that a new thrust in worldwide evangelization may occur. Larger financial resources are necessary every year in order to move ahead in a world task.

The Lottie Moon Christmas Offering means much as we study the financial resources. It makes possible providing \$6 million for support of missionaries and field ministries that would be impossible without this gift of love. The offering provides more than \$5 million for building churches, missionary residences, schools, hospitals, seminaries, publishing houses, and other essential structures on the fields.

Let us pray that the Lottie Moon Offering may open in our hearts new springs of compassion that will cause gifts to flow out through the Cooperative Program month by month, reinforcing every missionary ministry at home and around the world.

Most of all let us pray for a mighty moving of the Spirit of God in our day that there might come about a spiritual awakening to lift all Christians into new dimensions of discipleship, and to cause the peoples of the whole world to turn their eyes toward Jesus Christ as Saviour and Lord.

Thank God for the labor of love of Woman's Missionary Union members and all others who share in the Week of Prayer and the Lottie Moon Christmas Offering.

What Your Gifts Will Do

Again this year, at the request of the Woman's Missionary Union of the Southern Baptist Convention, the Foreign Mission Board is pleased to provide information relating to the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering for Foreign Missions, sponsored by the WMU. On these pages are presented in summary form allocations made for each country from the 1964 Lottie Moon Offering funds. On pages four and five appear brief accounts by pastors telling of methods used in their churches to encourage gifts for missions during this special emphasis.

GOAL for this year's Lottie Moon Christmas Offering is \$12,590,000. Of this amount, \$6 million has already been budgeted by the Foreign Mission Board for operating funds on the mission fields during 1965. This includes country-by-country allocations and general allocations.

The amounts budgeted for each country are shown below. These will help provide the five basic programs of the Foreign Mission Board on the mission fields: (1) missionary support; (2) evangelism and church development; (3) schools and student work; (4) publication work; and (5) medical work.

LATIN AMERICA

Argentina	\$ 160,784.00
Bahamas	15,190.00
Bap. Spanish Pub. House.....	98,935.00
Equatorial Brazil	117,669.00
North Brazil	143,195.00
South Brazil	269,882.00
British Guiana	7,000.00
Chile	97,087.00
Colombia	132,533.50
Costa Rica	39,660.00
Dominican Republic	4,666.00
Ecuador	27,390.00
French West Indies.....	1,330.00
Guatemala	29,740.00
Honduras	14,200.00
Jamaica	7,300.00
Mexico	178,635.50
Paraguay	54,815.00
Peru	28,130.00
Trinidad	4,080.00
Uruguay	56,000.00
Venezuela	18,947.00

\$1,507,169.00

EUROPE AND THE MIDDLE EAST

Baptist Center of Rüschlikon.....	\$ 83,000.00
General Europe	11,440.00
Portugal	24,280.00
Italy	186,180.00
Germany	6,000.00
France	2,500.00
Spain	48,950.00
Yugoslavia	4,260.00

Gaza	\$ 39,811.00
Israel	119,337.00
Jordan	89,975.00
Lebanon	65,400.00
<hr/>	
\$681,133.00	

AFRICA

East Africa	\$128,867.00
Ghana	79,477.00
Liberia	16,000.00
Malawi (Nyasaland)	10,445.00
Nigeria	472,520.00
Rhodesia (So. Rhodesia).....	152,010.00
Zambia (No. Rhodesia).....	11,158.00
<hr/>	
\$870,477.00	

THE ORIENT

Hong Kong-Macao	\$ 203,200.00
Indonesia	105,000.00
Japan	432,633.00
Korea	162,500.00
Malaysia	100,200.00
E. Pakistan	53,000.00
Philippines	187,800.00
Taiwan	154,100.00
Thailand	142,400.00
Vietnam	37,500.00
<hr/>	
\$1,578,333.00	

General allocations amount to \$1,362,888 from which \$1,184,000 is to be used for missionaries' salaries and child allowances, education of missionaries' children, and for outfitting, freight, travel, salaries, and housing for new missionaries. The remaining \$178,888 will be applied overseas to Woman's Missionary Union publications and literature, current expenses of WMU training schools, advanced training of nationals, Bible society support, the Mrs. W. J. Cox Fund for WMU Work on Foreign Fields, and assistance for Continental Baptist Women's Unions.

From the remainder of the offering the Board will make additional allocations for use overseas, largely for capital needs and only after the funds have been received.



MARY LUCILE SAUNDERS

Evangelism and Church Development



GERALD HARVEY

Missionary Support



GERALD HARVEY

Medical Work



FON H. SCOFIELD, JR.

Publication Work



FON H. SCOFIELD, JR.

Schools and Student Work

IDEAS

That Worked

YEAR-LONG PREPARATION

By A. C. Tatem

*Pastor, Carroll Memorial Baptist Church
Fayetteville, N.C.*

I WOULD like to share a method for victory in increasing gifts for foreign missions through the Lottie Moon Christmas Offering. Annually our church faced the burden of encouraging members to give any sizeable amount for the offering. It seemed Santa Claus got most of the money.

In a new plan, each church family was challenged in January, 1963, to set aside five cents a day throughout the year for the Lottie Moon Offering. This was done with the understanding that those committing themselves to this would not be asked to give additionally in December.

Results were phenomenal. Records showed that in past years members normally gave a total of \$100, and never more than \$150. The church has only 200 resident members. Following our experiment in year-long giving, at the end of December, 1963, our church mailed a check for the Lottie Moon Offering in the amount of \$600.

At the beginning of 1964 this approach was again recommended, receiving a prompt response of 40 families participating with others expected. We anticipate an even larger offering this December.

ORBITING THE EARTH

By Clyde L. Runion

*Pastor, Wateree Baptist Church
Camden, S.C.*

MEMBERS responded enthusiastically to the 1963 Lottie Moon Offering in our church for which a special visual presentation was used.

Implementing the simple idea was relatively inexpensive. One of the men of the church lettered the theme, "Orbiting the Earth with the Gospel," in red on white poster board. Another member prepared a model of a space capsule and painted a scaled path to fit around a suspended world globe. Each point on the scale represented \$10.40 of the offering.

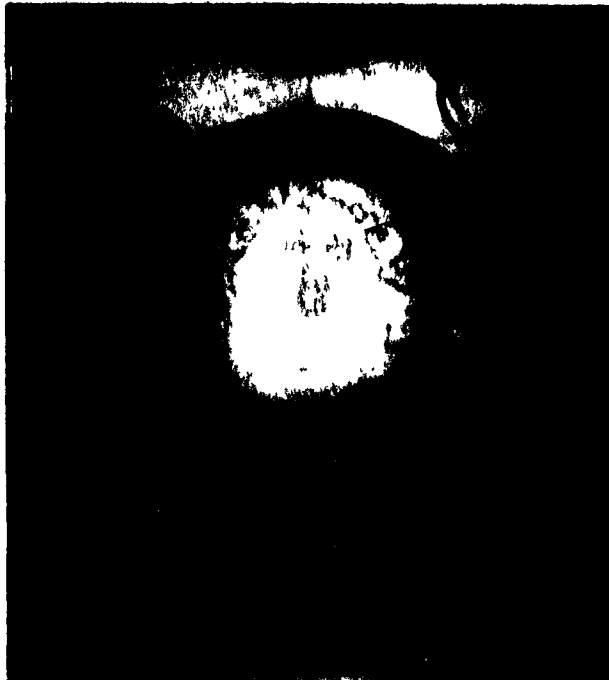
The inflated, plastic globe, 18 inches in diameter, and the orbital route were suspended in the baptistry window by black thread, giving the effect of suspension without support.

The capsule was fastened to the orbital path by means of masking tape. This allowed it to be moved to the proper place around the path as the

amount of offering grew. The distance traveled by the capsule was then colored red to indicate progression toward the goal of a complete orbit. When the goal was surpassed, the trail of the second orbit was painted a darker color.

Our church's goal of \$575 represented a 15 percent increase over the goal the previous year, which had been exceeded by more than \$100. Gifts went over the higher 1963 goal by \$60.

ROBERT RAYMOND



'SPONSORS'

By Richard B. Flood, Pastor
*Headland Avenue Baptist Church
Dothan, Ala.*

A MISSION OFFERING display based on knowledge, challenge, and inspiration helped church members catch a larger vision of the work their gifts support. On the display board each country where Southern Baptists have missionaries was listed along with the number of workers there and the "sponsoring" individual, family, or church organization.

A "sponsor" agreed: (1) to study about that country and its mission work from a pamphlet furnished on request by the Foreign Mission Board; (2) to pray daily particularly for missionaries there; (3) to give for the Lottie Moon Offering an amount determined by the number of missionaries on that field. In order to reach our goal, the division was \$5 for each country with fewer than 10 missionaries, \$10 for each field with up to 34 missionaries, and \$15 for each nation with 35 or more workers.

Part of the display was a world map with a tiny colored electric bulb at each field. When a "sponsor" accepted a country, that light was turned on — blue for \$5, red for \$10, yellow for \$15. The "sponsor's" name was placed by the name of the nation. Each "sponsor" was allowed until Christmas to contribute.

When all bulbs on the map were lighted it signified that the goal had been reached. For gifts beyond the goal, cards bearing the names of the contributors were placed beside the board with the appropriate colored light. The display was placed at the front of the auditorium.

The church adopted a \$550 goal, an increase of 30 percent over the previous year. The challenge was presented to members the first Sunday in December. The goal was exceeded before the end of the second week. The total reached \$900. This was \$350 over the goal and \$483 more than the total the preceding year. Three times as many families took part.

Success seemed to rest on four factors: (1) emphasis upon more than just giving; (2) a display portraying extent of mission work; (3) time allowed between commitment to give and actual payment; (4) encouragement of family participation.

THE COMMISSION

WORLD MAP

By Elwin L. Skiles

Pastor, First Baptist Church
Abilene, Tex.

WHILE increasing gifts through the Cooperative Program in the face of heavy building obligations, members have continually given more for the Lottie Moon Offering.

One promotional tool was a world map (see photo) with areas of Southern Baptist mission work in color. Displayed in the auditorium during December, the map had a light showing the location of First Church with golden cords reaching from it to each mission field. Each field was marked with a small light bulb representing a specific part of the goal. At every service the number of lights needed to match the gift total were turned on.

The church paper and one page of the order of service folder have been used to promote the offering. Missionaries have been invited to be with



Map promoting Lottie Moon Offering linked Abilene with mission fields.

the church at offering seasons; others have spoken to the church throughout the years. Letters from missionaries are posted regularly on bulletin boards. The Week of Prayer for Foreign Missions is magnified.

Many members save for the offering all year. Some have found satisfaction in giving an amount equal to one light or an amount equal to an-

nual basic support for one missionary.

For the 1963 offering, a deacon prepared a bas-relief version of the Week of Prayer poster. This was displayed prominently in the auditorium. The crown on the poster had 35 lights, each signifying \$1,000 in gifts. The \$35,000 goal was exceeded by \$3,000. This compares with \$8,287 given in 1953. This year's goal is \$40,000.

A CHALLENGING GOAL

By W. O. Vaught, Jr.

Pastor, Immanuel Baptist Church, Little Rock, Ark.

IN THE SUMMER of 1963 in Beirut, Lebanon, I listened to Miss Renuka Mukerji of Madras, India, speak on "A World of Wealth and Poverty." She used a quotation referring to "poverty . . . graceless, sordid, and miserable."

As I listened to her, God spoke to my heart. As though an audible voice had spoken, I heard the words, "Why don't you go back home and ask the church to give \$20,000 to world missions through the Lottie Moon Christmas Offering?" The impression lingered in my heart and deepened as the weeks passed.

When the Woman's Missionary Union leaders of our church met with me to consider our goal for the Lottie Moon Offering, I related to them the experience in Lebanon. They were shocked. They knew our church was not wealthy and that reaching such a goal seemed almost incredible. Already that year the church had paid off its building debt ahead of schedule and was planning further construction. However, after prayer and consultation, it was decided that this

challenge would be taken to the church.

Some years ago Immanuel Church purchased a small, attractive Christmas tree and placed on it a light for every \$1,000 raised for the Lottie Moon Offering. The custom was to display this tree in the church auditorium during December, and as money was contributed the lights were turned on. In 1963 the little tree was loaded with 20 lights. I must confess few of us believed that all the lights would ever be turned on.

Beginning with the Week of Prayer for Foreign Missions, the whole church was alerted concerning the need for more missionaries and an expanded foreign mission program. On the first Sunday morning in December there was presented during the morning worship service a missionary drama, built around accomplishments of Ann and Adoniram Judson. Dr. Leo Edleman, president of New Orleans Baptist Theological Seminary and author of the 1963 Adult book in the Foreign Mission Graded Series, came to speak. The Girls' Auxiliary pro-

moted the offering, contributing more than \$300.

Each Sunday during December, the Lottie Moon Offering report was made at morning and evening services, and the tree lights were turned on one by one. On the last Sunday night of the emphasis it was reported that more than \$20,000 had been given. All 20 lights were turned on. Tears showed on many faces as the congregation sang the "Doxology."

During this period the offering to missions through the Cooperative Program was larger than ever before. If people lose themselves in the cause of world missions, they become more involved in the total church program and develop into better stewards.

After I mentioned we would probably have to decrease the goal for 1964, a layman said to me, "You made a mistake when you said we might have to drop back. If you will put the goal at \$21,000, I will give \$1,000 and we will ask the church for the rest." Thus, this year's goal is \$21,000; our Lottie Moon pageant will be Sunday morning, Dec. 6.

THE *Commission*

November 1964

Volume XXVII
Number 10

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COVER PHOTOS BY JAMES O. CANSLER



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Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America. Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Office of publication, 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, North Carolina.

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

Pictures: Except for portraits of missionaries, appointees, and staff members photography credit is given for all pictures, unless such information is unavailable.

SUBSCRIPTIONS: Individual Subscription Plan—\$1.50 a year, \$3.50 for three years, and \$2.00 a year for foreign subscriptions; Church Club Plan—\$1.10 a year per subscription for 10 or more subscriptions from one church; Church Budget Plan—88 cents a year per subscription provided by the church for each member-family; and Elected Workers Plan—\$1.10 a year per subscription provided by the church for each elected worker. Individual subscriptions are payable annually, other plans annually, quarterly, or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to THE COMMISSION. Address subscription orders and correspondence to Circulation Manager, THE COMMISSION, Box 6597, Richmond, Va. 23230.

Change of address on Form 3579 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

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Students from North Carolina and Korea begin construction of a school building in Douk Muk-ni, Korea.

A Summer in Korea

**Photos and Story
By James O. Cansler**

*Baptist Student Union Director
University of North Carolina*

THE SHY, little Korean girl edged closer to the student construction crew. Suddenly she blurted out, "Thank you for giving us a school." Then she turned and ran.

Her timid thankfulness was but one indication that the hard work by North Carolina students in Korea was deeply appreciated.

Summer work camp in Korea—these words bring to mind living in tents and sleeping and eating on the ground; working outdoors during rainy season; conducting Bible schools and holding medical clinics; sharing in cultural exchange; spending every moment observed by and in close association with people holding radically different customs, language, and thought patterns. All was done in the name of Jesus Christ.

North Carolina Baptist college students worked and saved to raise \$10,000 to pay transportation costs of the eight young people chosen to represent them: Rick Altman from Duke University; Ann Brookshire from Woman's College, University of North Carolina; Betty Clark from Pfeiffer College; Joe Clontz from Wake Forest College; Irby Logan from North Carolina College at Durham; Elbert Felton from East Carolina College; Carroll Parker from North Carolina State College of Agriculture and Engi-

Students Serve Overseas

Each summer since 1946, selected Baptist college and university students have served on mission fields in the Baptist Student Union Summer Missions Program. This year more than 60 students, sponsored by BSU organizations in 19 states, donated their talents and hard work on 22 foreign mission fields. They assisted missionaries in a variety of responsibilities, including camps, retreats, office work, revivals, medical work, construction, and general church promotion. Students are assigned to fill requests made by Missions in the various countries; missionaries praise their efforts. Inquiries concerning this program should be made to campus or state BSU directors or to the FMB personnel department.

An account of one such student endeavor, a work camp in Korea, is presented on these pages. On pages 10-12 is the story of six students working in Mexico in a project arranged by the Texas BSU. A youth project apart from the student program, the Mexican mission contribution of a group of Royal Ambassadors, is described on pages 13-14.

neering; and Donna Limburg from the University of North Carolina. I served as codirector of the endeavor.

Preparation Made

Preparation was extensive. Participating students engaged in arduous orientation. In Korea, Missionary James Y. Greene, project co-director, selected camp site, arranged with U.S. Eighth Army for shelter and basic foodstuffs, and picked Korean students and American servicemen to take part.

After 18 months of planning, the project got under way when the North Carolina group landed in Seoul on June 19. They attended the Korea Baptist Mission meeting in Taejon and conducted Vacation Bible school for missionary children. Following some sightseeing and further orientation, they pitched camp in the village of Douk Muk-ni on July 3. The Ko-

rean students, interpreters, cooks, and other participants joined them two days later to complete the group which averaged 35 in number.

Surrounded by rice paddies and squash and soybean fields, Douk Muk-ni is a village of about 400 persons located some 50 miles southwest of Seoul. Nestled near a mountain overlooking an inlet of the Yellow Sea, it is a picturesque site. Pitched on a pine-studded knoll providing a memorable view in all directions, the camp was sprawled on both sides of the only road into the village and its presence was evident to all in the area.

Initially the task was to make camp life suitable for a six-week stay during rainy season. Cold water showers, washstand, and cooking facilities were constructed. Simple meals, alternating Korean and American menus, were prepared in a kitchen tent by work campers on kitchen police duty under



Tents set up across the road from construction site provided quarters for students during their five-week stay at the village. Douk Muk-ni, near western seacoast of Korea, is about 50 miles southwest of Seoul.



Carroll Parker (with mallet), Elbert Felton (left), and two Korean students build washstand for camp.

the supervision of two Korean girls, experienced cooks. Water was hauled from the nearby U.S. Army missile site by borrowed water trailer and cans.

Purpose: To Meet Needs

We had gone to Korea for many reasons, but primarily in the desire to minister in the name of Christ in a Korean community, taking into account the necessity for ministering to the whole man. Therefore, our purpose was to try to meet an observed material need, to seek to alleviate some of the physical needs, and to minister as best we could spiritually.

Our main task was to construct a school building. Douk Muk-ni is in a refugee area and has many poor people. Many local children were financially unable to afford the tuition cost at a middle school in a village five miles away, and thus such an education was denied them.

At Douk Muk-ni, the "Bible woman" had begun a school. She was a grandmotherly Baptist minister (the first woman, we were told, to be ordained a Baptist minister in Korea). A woman of inspiring spiritual depth and power, she had started the Bap-

tist church in the village some years earlier.

The woman's son, presently the church's pastor and the school's leading exponent, had taught in the school as had other village men. American servicemen had been secured to teach English and mathematics. The school met in the church at night, but enrollment had climbed to 50, too large a group for the church building.

Cooperative Project

With plans drawn by an architectural student at Seoul National University, land donated by the church, and materials purchased by Korea Baptist Mission, we constructed a cement-block building with a tin roof. A removable partition allows it to be converted from a two-room school to a one-room auditorium. It will meet the community's needs for some time to come. (Since returning home, we have learned that Girl's Auxiliary members in North Carolina have sent to Missionary Greene sufficient money to equip and furnish the school.)

A medical ministry was considered essential. The American group included a graduate nurse. Among Korean participants were two registered

nurses from Wallace Memorial Baptist Hospital in Pusan and one doctor. A portable generator provided power to show public health films; these were well attended. Vaccinations were given children.

During the physician's stay in camp, a medical clinic was held at the church. Patients from miles around began to arrive at 4:30 A.M. to stand in line for the 8:00 A.M. opening. Dr. Kim, Korean Army doctor on furlough to spend 10 days with the work camp, estimated that 40 percent of those who came had never before seen a trained doctor.

A Bible school was an integral part of plans, and the Korean students had prepared for it. Though older children were still in school or assisting work on the building, more than 50 younger children attended. Campers took part regularly in worship at the village church and several led in it.

Views Exchanged

Many free hours were spent in cultural interchange between American and Korean students and between campers and villagers. Students exchanged views on family life, work, leisure, and customs of dating and

Donna Limburg and Park Bok Yue haul dirt on a rice straw mat, one of Korean tools used during work.



Ann Brookshire and U.S. Army Lt. Don Davidson mix concrete for the building. Park Bok Yue adds water.



Alone amidst lumber for building, Ann Brookshire prepares for study and discussion time with students.



courtship. They shared folk tales and favorite songs and games. Villagers demonstrated festival dances and helped present a demonstration of a Korean wedding. Visitors reciprocated by staging a mock wedding showing American Christian customs.

A day's routine began with reveille at 6:00 A.M. Morning worship was held outdoors at 6:30, led by a camper; language translation was always necessary. Following breakfast at 7:00, work began on the building and continued until about 1:00 P.M. On many days work parties returned for afternoon shifts. When rain came in the morning, as it often did, the schedule was shifted accordingly.

Afternoon free time was spent in recreation or cultural exchange or remained unscheduled for laundry and other chores. Evenings included worship, discussion, cultural exchange, recreation, or free time for writing letters and diaries. "Lights out" came at 10:00 P.M.

The building was completed one day ahead of schedule. It was dedicated Aug. 5 before a large crowd of villagers and dignitaries of the province. Public gift of the building was received by the village chief and the pastor of the church. The Americans left for home Aug. 8, satisfied with their labors and grateful for the chance to take part.

Thanks Expressed

We may never know what was really accomplished in Douk Muk-ni. There are many indications that the summer was well spent and worth the cost. A village, whose residents a few months ago had not even hope for a middle school, now has an attractive, sturdy school building.

The "Bible woman" expressed it: "I have living proof of how God answers prayer. He answered mine by sending you."

The presence and work of the Americans was understood and appreciated by villagers, even those who were not Christians. Residents from a neighboring village would approach campers to say, "We know who you are and what you are doing, and we want you to know that we appreciate it."

Governor of the province paid a special visit to the work camp to express his gratitude and sent a special representative to the dedication to present letters of appreciation.

The night before breaking camp,



Above: Sitting on the camp's one bench, Ann Brookshire, Missionary Genevieve (Mrs. Rolla M.) Bradley, and Donna Limburg talk over matters with Missionary James Y. Greene, codirector of the project.

Right: Betty Clark and Soon Nam Yo visit during a free moment. The students enjoyed exchanging views.

Right, center: On a visit to the work camp, the province governor chats with Pastor Shin (at left), Missionary Greene, and John Shin, the interpreter for the work camp.

Bottom: Village girls flock near students Clark and Brookshire.



all participants were given a farewell feast by villagers. Women of the entire village prepared food and the five section chiefs served it. This, it was explained, was their way of expressing gratitude.

One villager wrote, in a letter of appreciation, "This building will always remind us of the friendship of Americans and the love of God."

Another aspect, perhaps of equal importance, is that because of the workcamp, there are now many Koreans and Americans with a renewed appreciation of the relationship of men to men across rather formidable barriers of language and culture. It was demonstrated that men of many races — white, Negro, Mongolian — can live and work together as brothers in Christ.

All participants gained a renewed sense of the relationship of work and worship. In a new and concrete way we understand what it means to say, "Work is love made visible."

Across

the Rio Grande

ONE FALL NIGHT in 1961 Don Burgett sat on a hill near the campus of Texas Western College in El Paso. Intrigued by the gleaming lights across the river in Juárez, Mexico, he wondered what kind of life existed for people of the "colonies"—crowded settlements of migrants.

Resolved to find out, he visited the colonies nearest the campus, Paso del Norte and Felipe Angeles. He met some colonists, observed their living conditions, and decided to do what he could to help.

Don was working toward a master's degree at TWC, a branch of the University of Texas, and served as Baptist Student Union assistant director. He interested other students in working with missions in the colonies. Soon student groups were visiting there, playing with the children, teaching Bible verses, and comforting them when a family member died.

Because sanitary conditions are virtually nonexistent in the colonies, infant mortality rate is high. It is estimated that perhaps 2,000 babies died there in 1963, with diarrhea and malnutrition as leading factors.

Students Deliver Blankets

Winter adds hardships. Using make-shift stoves, colonists burn what they can scavenge. During the winter, students waded six inches of snow to deliver blankets to the colonies.

When Don left TWC for a summer to study linguistics, Ruth Smith, also working toward a master's degree, took over his BSU post and the work in the colonies. Two years after visits to the settlements began, enough interest had been aroused to start Bible classes. Mountain View Baptist Church in El Paso heeded the students' request for aid, and a church member, Reuben Rosario, led in teaching. Don left TWC in the spring of 1963 to go to Mexico and translate the Bible into

Tarahumara Indian language. Reuben became leader of Paso del Norte Mission and Ruth led in Felipe Angeles colony.

Students from TWC have been assisting missions in Juárez since 1948. Summer missionaries sent by the Texas BSU have labored in Juárez each summer since 1950, except in 1961. The earlier student mission work was carried on in more established areas of the border city. Growth of the colonies has been a recent development.

The Del Norte Mission is sponsored by a Juárez church that itself is the outgrowth of student efforts. Summer BSU workers held a Vacation Bible school there in 1955; a mission resulted and grew into a church.

Missionaries stationed at the Spanish Baptist Publishing House in El Paso regularly aid in Juárez mission endeavors.

In the summer of 1963, six BSU summer missionaries added a 10-by-12-foot adobe room to the Paso del Norte home of Señora Maria Lechuga de Cortez. There the summer workers conducted Bible study on Sunday, held classes in basic hygiene and sanitation, and taught English to women of the two colonies.

That fall TWC students resumed the visiting, teaching, and assisting. They provided clothing and food when possible.

Again this past summer, six Texas BSU summer missionaries—four girls

The 'Colonies' of Juárez

IF you head west from El Paso, Tex., following Paisano Drive out of the city and paralleling the Rio Grande River up the valley, you will notice many small adobe houses on the Mexican side of the border. Placed apparently without pattern, these homes seem to be not on streets but on trails, extending from near Ciudad Juárez proper to the distant foothills.

They are not large *casas* (houses) but more properly *casitas*—little houses. They are adobe, or framework and tarpaper, or cardboard torn from boxes and pieced together. Some are part cave, dug into the earth and covered with whatever the builder could find.

These are the many Juárez "colonies," areas stretching to the west and south of the border city. Some colonies extend a few feet, some a block or two. They bear names of Mexican heroes. In them live about

50,000 persons, mostly those who have drifted toward the border seeking work. Or inhabitants may be *paracaidistas*—parachutists, a label for many folk who somehow just appeared, built *casitas*, and settled. Many are squatters, brought in to take over land from the owners.

The colonies have no paved streets, water supply, sewer system, or electricity. There are a few schools. Juárez's population has boomed, changing it from a border town to Mexico's fourth largest city. Problems have resulted. The Juárez city administration, led by Mayor Aureliano Gonzalez Vargas, has helped build roads, secure low-cost water supplies, provide what schooling is possible, and outfit medical teams to assist as they can. But the problem is great and city officials cannot work in any one area alone but must try to assist in all. —W.I.L.

Latham is managing editor of The El Paso Times, El Paso, Tex.



ALL PHOTOS BY NOEL JOHNSON

Student Summer Missionary Sharon Newsom leads children in choruses.

After a fall, Gregorio finds comfort and treatment from Henry Fallen. Using only simple medications, Henry assisted many colony residents.



and two boys—served in Juárez: Sharon Newsom of Grand Prairie, from Arlington State College; Janice Williams of Ft. Worth, from the University of Texas; Maria Reyes of San Luis Potosi, Mexico, from Mary Hardin-Baylor College; Sidney Smith of Taylor, from the University of Corpus Christi; and from Baylor University, Pat Pettigrew of Slaton and Henry Fallen of Ennis.

Four-Mile Ride

From their living quarters in downtown Juárez to the Paso del Norte Mission by bus is a bumpy, one-transfer, four-mile ride that twists through arroyos and over a rocky road. During the week of revival, near the end of their 13-week stay, the students made four round trips a day.

Late one afternoon I rode with Mr. and Mrs. Rosario to attend the revival. We crossed the Stanton Street bridge over the Rio Grande, turned right, and followed the winding river road to the mission.

Sharon and Pat met us, explaining that the two boys were visiting prospects, Maria had gone to see a nearby family, and Janice was ill.

In the small, neat chapel were student-made wooden benches, two gasoline lanterns, Spanish hymnals on the shelf, and a pump organ loaned by El Paso Baptist Association. The floor was bare. A small generator would furnish power for a public address system.

The two girls and I strolled to a nearby grocery store where they treated me to a soft drink. No larger than 10 feet square, the store had a stock value that could barely have exceeded \$100. When a little girl came to buy milk, it was poured out of a quart bottle into her coffee can.

Two Funerals First Week

While a shower fell, the girls told how they had held two Vacation Bible schools and sponsored sewing and grooming classes for women. During their first week in Juárez they had attended two funerals for babies.

"We rode to the cemetery on the other side of town in a pickup truck," recalled Sharon. Seven burials took place during the 15 minutes they were at the cemetery. "I think the families appreciated our going and it helped us be accepted." During the revival the father of one of the babies made a profession of faith in Christ.

Returning to the mission, I met Maria, mothering the Mexican girls



Pat Pettigrew plays a portable pump organ while Reuben, Abelardo, and Angelina sing. The six student missionaries speak Spanish fluently.

crowded around her; Sidney, a husky six-footer idolized by the boys; and Henry, the group's "doctor." Under one arm Henry carried his kit of medical supplies; his fingers were Mercurochrome pink. With no medical background, Henry had acquired a reassuring manner in treating cuts and bruises. He assisted many residents with simple medications. All of the students spoke Spanish fluently.

Service Begins

The service began. Pat played the organ and Henry selected the first song. Sharon sat near the front of the chapel with tots snuggled around her.

Soon 50 persons, adults and children, were crowded into the tiny room. Without accompaniment, Sidney sang in Spanish "Just as I Am." Henry read Scripture. Two other songs were sung while the rain pattered down outside.

Through an open window the lights of El Paso were visible across the Rio Grande. Outside, the generator wheezed. Mary entered with a mother who carried a tiny baby.

Henry Tovar of First Baptist Church in Juárez finished the message and an invitation for prayer was given. Three boys went forward. Several girls followed, then a mother with her baby, then many others.

As Reuben came in to lead prayer, I stepped out into the cool air. I found three men standing outside listening to the services.

Those students will never forget some of their experiences. "It is so hard to keep clean when you get water for cooking, washing clothes, and bathing from the same barrel," said Janice. "Yet some of the women are as neat and their houses are as

spotless as those across the river." Five gallons of water, brought by water trucks, costs 15 cents (U.S.).

Consider the problem of explaining to a mother, who knows little about sanitation and health, why she becomes pregnant year after year. "One woman said she prayed that she wouldn't have a baby this year," related one of the girls. "Every year she had a baby and she didn't know why. We told her as best we could."

Maria and the others shared the hair-cutting project on many restless youngsters in the Cortez living room. The barbering results, though certainly not professional, pleased the children.

Near the end of their stay, the students led Wednesday night service at First Baptist Church, El Paso. Maria told how she, as a member of a Roman Catholic family, had planned to enter a convent to serve God. Converted during study at a Baptist academy in

Mexico, she has led all the members of her immediate family to accept Christ as Saviour.

In his sermon Sidney told of a father unable to send his children to school because he couldn't afford the price of a tablet and pencil. Another man had moved to the colony because he could not pay rent of \$8.00 a month. "The average pay in Juárez is under \$2.00 a day for a man," he said. Many women turn to prostitution to buy food for their families, he stated.

Students Depart

Summer over, the students left. On the Sunday after their departure the Rosarios led services. Miss Marian Tachibama, an El Paso school teacher who works with the BSU, and Virgil Armstrong, a safety engineer, assisted. Alfredo Villasenor, a member of First Mexican Baptist Church in El Paso, spoke.

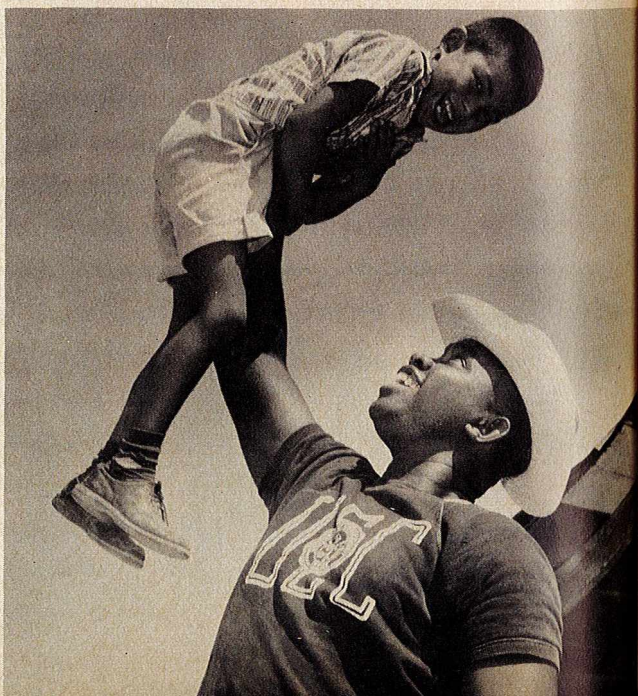
"Is the work progressing?" I asked Armstrong.

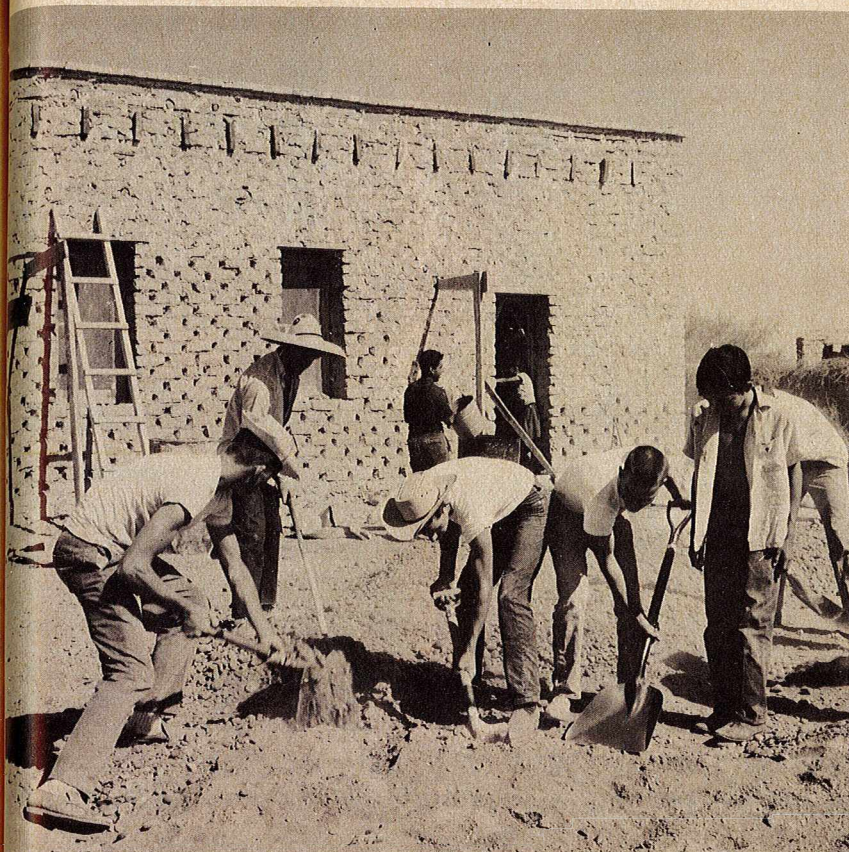
"It's hard to say. There are so many in need." He added, "The summer missionaries give a great boost. I wish we had them all the time."

In front of the Paso del Norte Mission there is a small wicker basket. I lifted it to find a tiny tree growing. "Mrs. Cortez takes care of it," someone said. "In time it may be a big tree."

That tree seems to sum up the work of BSU students and summer missionaries in Juárez colonies. There are hardships, difficulties, and opposition. But the Word, watered by those who cheerfully work there, will continue to grow into a magnificent tree of faith.

Sidney Smith provides a boost for Tony. Admired by boys of the colonies, Sidney led them in athletics during his stay.





ALL PHOTOS BY NORMAN GODFREY

Under the Mexican sun, Royal Ambassadors level ground near a mission.

MISSION TO MEXICO

BY RODDY STINSON

*Editorial Assistant
Brotherhood Commission, SBC*

IN NORTH CENTRAL Mexico, near Torreón, Coahuila, stand two small church buildings. By U.S. standards they are plain structures. In the memories of 22 Royal Ambassadors from the States these buildings are beautiful. Each boy invested hours of hard labor there and has left a portion of his heart in the sand, cement, adobe, and wood of the buildings.

As participants in the first Mexico Service Project for Ambassadors, the RAs traveled at their own expense to Mexico last June to share their time, strength, and Christian witness.

Their main purpose was to assist in the building programs of two missions, one in the village of Zapata and the other in Seis de Octubre. In one week the boys—working only with a few

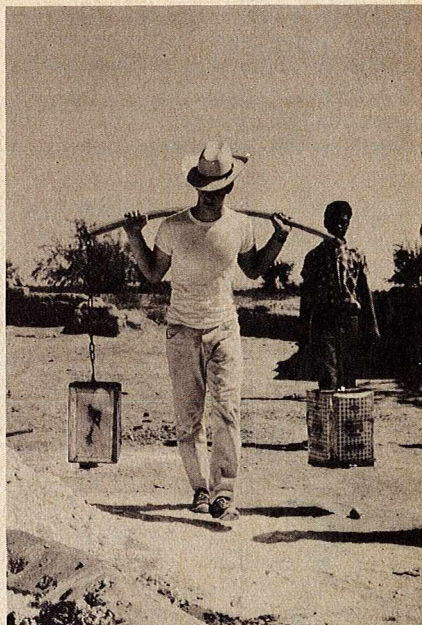
tools, their hands, and much desire—leveled the ground and mixed and poured concrete for the floors of two structures, built and painted benches, leveled the ground around each building, and partially painted one of them.

Sponsors for the trip were Frank Black, RA field services representative, and Norman Godfrey, secretary of the Baptist Young Men's Department of the Southern Baptist Convention Brotherhood Commission. They credit most of the success of this initial service project to efforts by Foreign Mission Board Secretary for Latin America Frank K. Means who cleared the way, and the Southern Baptist representatives in Mexico who laid the groundwork and did most of the planning. The 22 RAs came from 15 states.

Praise for the boys and their efforts came from Southern Baptist Representatives Ervin E. Hastey, Howard L. Stevens, Guy S. Williamson, William M. Clawson, and Marian Sanders.

Williamson wrote, "We are still hearing good reports from the work done around Torreón. Apolonio Rodrigues, pastor at Seis de Octubre, was in the office yesterday and commended the fine work and spirit of the Royal Ambassadors."

The two-week trip was not all work. During their first week the RAs traveled through central Mexico, viewing sites of interest, visiting Baptist



With few tools available, the boys did most work by hand. Danny McGraw of Louisiana totes water for concrete from an irrigation ditch.



Don Gamble of Illinois hauls rocks to mix concrete for mission floor.



Before work time ran out, the visitors painted part of one building.



The laboring RAs built and painted benches for use at the two missions.

churches, and having fellowship with Mexican Baptists. In Guadalajara, Southern Baptist representatives and their families held a fiesta for the boys and introduced them to Mexican games and customs, including the piñata.

Even during their "work week" the youths found time for fellowship with their Mexican friends. While laboring on the building projects several miles from Torreón, they were housed at

Mexican Baptist Theological Seminary in Torreón. Fifteen Mexican RAs who participated in the work roomed with them. The visitors from the U.S. gleefully relate their early struggle to communicate in Spanish with the Mexican RAs, only to learn near the end of the week that one of the Mexican boys spoke fluent English.

When asked later what they found most different from home, the boys re-

plied, "the food." As a result of the change in diet, the excitement of travel, and other circumstances, a few of the RAs became ill. But even in this discomfort their Christian attitude prevailed. As one boy said, "The pain drove home the point that you have to sacrifice to do anything worthwhile."

"I was continually impressed with the dedication of this group of young men," commented Black. "Their Christian missionary spirit permeated the entire project. Most of the boys said later that they only wished they had spent less time sight-seeing and more time sharing their witness and working with their Mexican friends."

The work and spirit of the RAs also deeply impressed the Mexican people they contacted. To show their gratitude the villagers gave a banquet in honor of the boys the night before they left Torreón.

Perhaps the trip was best summarized by one of the boys. He wrote on his evaluation sheet: "I think the work we did came to a successful close, and that we, for the most part, have been excellent ambassadors for Christ."

Around the corners of two small, adobe church buildings in north central Mexico, the wind whispers, "Amen."



Ambassador takes time out for play. RAs made many friends among villagers, especially with the children.

Witness Unashamed

BY A. CLARK SCANLON

Missionary in Guatemala



Pastor Tomás Delgado at his desk.

HE CLIMBED the stairs of the *pensión** with slow, firm steps. His trim waist and straight shoulders did not betray his 70 years.

As we sat in my room and talked, the old pastor began to tell of winning men to Christ. Each experience was related in a simple, straightforward way. Tomás Delgado intended to call no attention to himself, only to God's grace. But the experiences themselves spoke of his courage to witness for Christ.

We walked out of my room and paused at the head of the stairs. He pointed to a door across the banister. "Do you see room number six?" he asked.

"Yes, Don Tomás," I replied. ("Don" is a term of respect used with the first name; it rhymes with "own.")

Then he told of the time he was preaching on a farm called Bethel when a traveling salesman drove up and inquired, "Are you Don Tomás, pastor of the Baptist church?"

"I am," said the minister. "What can I do for you?"

"My traveling companion is sick, perhaps dying," answered the visitor. "He has heard the gospel. He sent me to find you. I've been to your house and now have come here to take you to him."

The two men returned to town and found the ailing salesman lying on a cot in room six. He immediately asked how to be saved and the pastor explained that Christ saves those who repent of sin and confess him as Lord. The salesman struggled from his bed and slid to his knees. Far from home he accepted Christ as Saviour.

Then he lifted a radiant face to Don Tomás. "If I die now, I am sure of my salvation," he said. "If I live I will write you from home."

Two weeks later the minister opened a telegram from Guatemala City to read: "Happy in the Lord. Saved in Jesus."

Downstairs, Don Tomás and I sipped a soft drink while he related another incident. In years past Vicente Gill, a vice-consul of Mexico, lived in this Guatemala ranching town of Coatepeque. He scoffed at efforts of the pastor to present Christ and tried to discourage him with abusive language. But Don Tomás would not stop trying to witness.

One day Gill sent for the minister and told him, in a voice heavy with concern, "I am a very sick man. I remember your efforts to tell me of your faith. I laughed. Now I am afraid I'm going to die. Will you forgive me for making fun of you?"

Tenderly, Don Tomás spoke, "Of course I forgive you. God will forgive you, too. But you still lack something."

"That is why I called for you, Don Tomás. I don't want to die condemned. What must I do?"

The pastor replied simply, "You must repent of your sins and accept Christ. That is what the Bible says."

"I want to do that," exclaimed Gill. "But please, go and bring my nephew."

That day the scoffer and his nephew became Christians. Gill died within a few days. The nephew died a year later.

The final experience the old Christian warrior described for me concerned a justice in the Supreme Court of Guatemala. The jurist took delight in making fun of the humble pastor. He would call Don Tomás to a park

bench and say in derision, "Sit down; tell me more of your gospel."

Years passed. One morning under the hot sun Don Tomás and a lawyer friend were trudging down the street. Suddenly the justice staggered into the street and clutched the minister by the arm.

"Don Tomás, I am sick," he gasped. "I am going to die. Must I die condemned?"

The pastor told him the gospel story of God's love, and suggested they enter the justice's home to talk quietly about salvation.

The justice seemed disturbed. "No," he said, "my family would try to stop me. I will accept Christ here—on the street."

In the shade of an overhanging roof this man who had helped to decide matters of great importance concerning the law of his land made the supreme decision relating to his soul's destiny. He openly professed faith in Christ. Three days later he was dead.

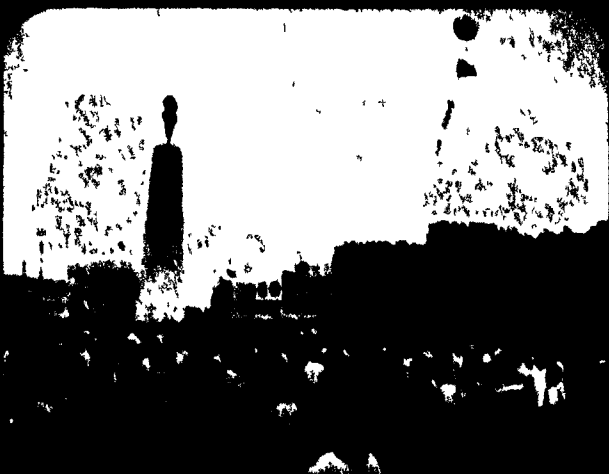
Tomás Delgado has witnessed faithfully even under adverse conditions. When these men of whom he spoke faced death they sought a man with a word from God; they looked for a man who, like Paul, was unashamed to witness for Christ.

That night we went to the border town of Tecum Uman where Don Tomás and his grandson had been conducting a Vacation Bible school. Don Tomás's record of ministry includes establishment of five Baptist churches. In the municipal building of Coatepeque, he serves in a post second only to the mayor.

Years are creeping up on Don Tomás, but I am sure of one thing: he will have the right word for his own encounter with death. He knows about that sort of thing.

* A type of boarding house in Latin America.

who the follows KING?



Designed f

Who follows the King into the cities of the Orient? Strong and strident voices are there calling men and women to the religions of their fathers. The voices speak of peace, of healing, of hope; but the speaking is like sounding brass and clanging cymbals.

Who follows the King into the population centers of Latin America and Europe? Who follows to walk and live in the crowds, to speak of the gospel which, all too often, somehow is lost among the spires and Christian symbols that are always near?

Who follows the King into Africa? Who follows to speak of God's redemptive love and purpose, to speak in a voice that will be heard by people seeking a new life in independent nations?

Who follows the King in the patient work necessary to understand the mind of our secular age? In the patient study necessary to speak the eternal Word in contemporary language?

PHOTOS BY (TOP TO BOTTOM): LAWRENCE R. SHEDDEN, GERALD HARVEY, FORN H. SCOFIELD, JR., GERALD HARVEY, GERALD HARVEY.

THE COMMISSION

or Your Use

By Johnni Johnson

Associate, Division of Visual Education
Foreign Mission Board

WHEN YOU USE the filmstrip, *Who Follows the King?*,* you will find that it begins with the world as it is: continents and countries undergoing revolutionary change. In the filmstrip's 50 frames you will see people and places in Africa, in Latin America, in Europe, in the Middle East. In the accompanying narration you may sense the nearness of all the world's people to each other.

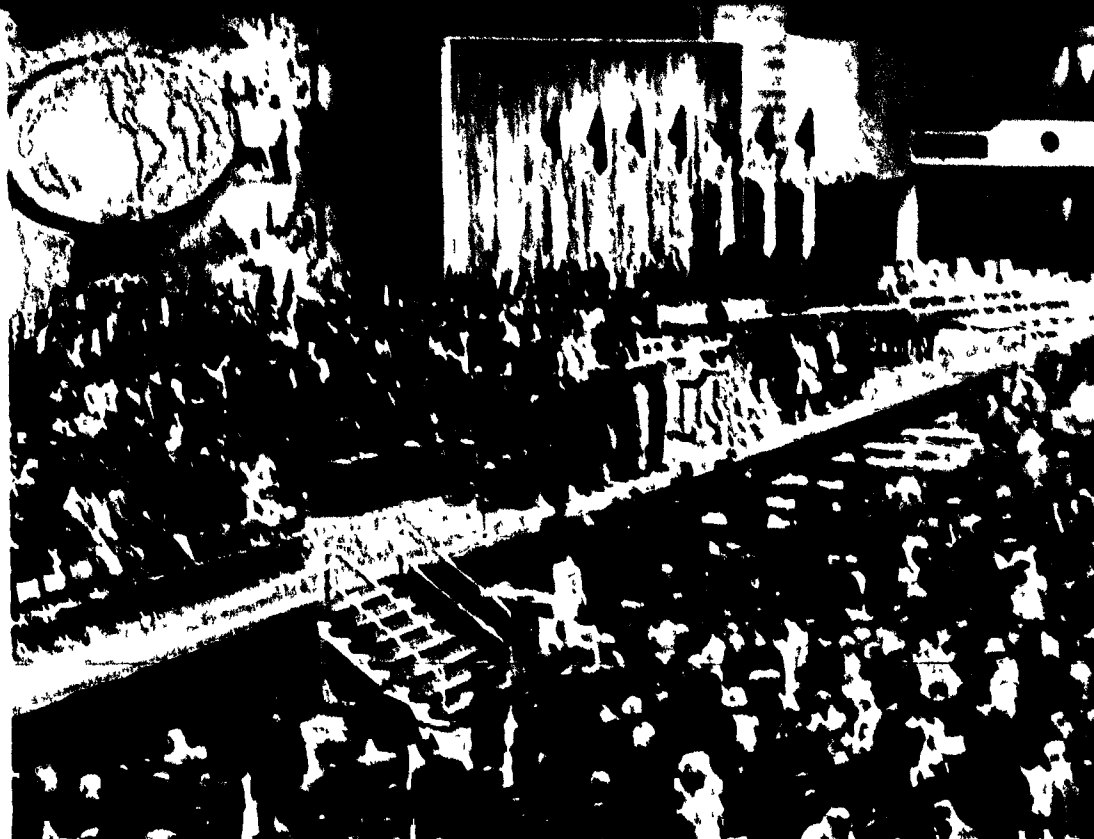
Unless you have visited all the countries where Southern Baptists are involved in proclaiming the gospel, some ideas in the filmstrip may be new to you. You may be surprised at the documentation of modern cities on every continent and higher living standards than you had thought possible outside the United States. However sensitive you are to today's vital issues, seeing some aspects of them in relation to spiritual concerns may pose new questions for you.

If such reactions are experienced personally and in the group viewing *Who Follows the King?*, the filmstrip will be serving its intended purpose. In missionary education the filmstrip is a visual tool designed to document the world and the proclamation of the gospel. In this realistic presentation the filmstrip may be used to bring the far-away near, to encourage readjustment of mental pictures, and to probe vital issues.

The question which is both title and focus for *Who Follows the King?* confronts Christians with the needs of the present generation and with the gospel's mandate. This question is pertinent for the 1964 Week of Prayer for Foreign Missions because—as members of Woman's Missionary Union and the Baptist Brotherhood so well know—study is a basic ingredient of this particular week.

In the Convention-level planning to develop organizational programming suggestions for your church and all others in the Southern Baptist Convention, it is Woman's Missionary Union's responsibility to outline day-by-day programs for the Week of Prayer (see *Royal Service* issue for December, 1964). As their program outlines for the 1964 Week of Prayer took shape, WMU requested the Foreign Mission

* Available now at your Baptist Book Store, 51 frames, sale only, \$3.50 with manual. Recorded narration available (16 minutes; see program manual). Released by the Foreign Mission Board for premier utilization during the 1964 Week of Prayer for Foreign Missions.



“The time has come,” said Baker J. Cauthen at Atlantic City, N.J., “for Southern Baptists to fix their eyes on a new horizon in world missions. . . . This advance will call for growth on all fronts. . . . The chief requisite for this new thrust is a new experience of spiritual power.”

Board to prepare for use on one day a visual program unit adapted to needs of the entire church congregation.

Two considerations guided preparation of this visual program: (1) the week's emphasis and theme; (2) the obvious relationship between this week's purpose in Southern Baptist life and the new thrust in world missions advance. Who among thousands present can soon forget foreign missions night at the 1964 Southern Baptist Convention in Atlantic City, N.J.? All in attendance seemed to be caught up in the gospel witness with Dr. Baker J. Cauthen and the missionaries who sat on the platform and later took part in the recessional. Who among 10 million Southern Baptists now can consider missions involvement without reference to Dr. Cauthen's call for a “new forward thrust in world missions”?

We in the FMB visuals division knew the emphasis for the 1964 Week of Prayer and the challenge before all Southern Baptists and wanted to produce a program feature to supplement all other study during the week. Aware of the spiritual potential of the week, we have tried to unite graphic visual material and probing word content.

Now the filmstrip is ready for your use. It is a tool. Unordered, it will remain on the shelf at your Baptist Book Store (or worse yet, have to be returned to the FMB). Ordered ahead of the time you will need it and used prayerfully in the context of the Week of Prayer, *Who Follows the King?* will fill a unique role in the week's study; afterwards it will find a useful place in your church library.

This filmstrip, as any filmstrip, has only one possibility to accomplish the purpose for which it was produced—it must be effectively utilized by you in your church.



Sarah Harden of Nigeria

BY EDGAR H. BURKS, JR.

*Missionary Professor
Nigerian Baptist
Theological Seminary
Ogbomosho, Nigeria*

TWENTY Baptist converts made their way down to the lagoon at Foresyth's Farm near Lagos, Nigeria. While a Methodist missionary directed, the converts knelt in the water and immersed themselves three times, in the name of the Father, the Son, and the Holy Ghost.

Near the lagoon stood Sarah Harden, the moving influence behind the unusual event. It took place during the period around 1870 when all Baptist missionaries had been forced to leave Nigeria as a result of the American Civil War's effect on Southern Baptist finances.

In the saga of early Baptist mission work in Nigeria, Sarah Harden holds a unique place. When circumstances drove Baptist missionaries out of the country, she helped hold together a fragment of Baptist influence under the most trying conditions.

Sarah was born in Sierra Leone, but her parents, named Marsh, were of Nigeria's Yoruba tribe. They had been captured to become slaves, but were rescued by the British and put ashore in Sierra Leone on the west coast of Africa. Sarah's father, a Yoruba prince of Abeokuta, and Samuel Ajayi Crow-

ther, later to become known as the "Black Bishop," were among the first students at Fourah Bay College in Sierra Leone.

Sarah was trained as a teacher in Anglican schools of Sierra Leone, and later returned with her parents to Nigeria. There she met Joseph M. Harden who had been transferred by the Southern Baptist Foreign Mission Board in 1854 from Liberia to open Baptist work in Lagos.

City Hostile to Missionaries

Twenty Baptist missionaries had preceded Harden to Nigeria, but all had served in the interior of the country. Harden was the first to attempt to establish permanent mission work in Lagos. Located on the coast, Lagos was a center of slave traffic and had been hostile to missionaries.

Harden's father, also of the Yoruba people, had been a slave in the United States but had bought his freedom and had reared Joseph as a free Negro. Joseph Harden returned to the land of his ancestry as a missionary.

Besides preaching and endeavoring to build a congregation in Lagos, Harden, a widower, found time to court the Anglican school teacher, Sarah

Marsh. Shortly after their marriage she became a Baptist with her husband baptizing her.

The Hardens worked diligently, formed a struggling Baptist congregation, and launched a school, the forerunner of the present Baptist academy at Lagos.

Then tragedy struck from all sides. Illness forced some of the missionaries to return home. In the U.S., the Civil War had impoverished the South. Without financial backing from their Convention, the remaining Southern Baptist missionaries were forced to depart. Financial support for the Hardens also ended.

Within Nigeria intertribal wars took their toll. Many national Christians were killed and most of the remaining ones were scattered. For Sarah Harden the tragic circumstances reached a climax when her husband became ill and died.

As a widow with a child to support, she was left with the small school to care for and a rapidly dwindling congregation. It was estimated that perhaps only 16 Baptists remained of all the mission efforts. All Baptist mission stations in Nigeria's interior had been

'Tragedy struck from all sides'—illness, tribal wars, lack of funds. 'For more than six years, Sarah Harden was the only link between Nigeria and the . . . Foreign Mission Board.'

destroyed. The unsteady work in Lagos was all that was left of 18 years of endeavor by Southern Baptist missionaries.

She Decides To Stay

Sarah Harden, seemingly abandoned, took stock of the grim conditions. She knew she could return to her earlier faith and find financial security by taking a position in the Anglican school system. But this missionary widow possessed a deep sense of responsibility toward the small school and congregation. She believed in the cause for which she and her husband had labored. Her decision was to remain.

Before his death, Harden had established a brick manufacturing business after financial aid from the U.S. was stopped. Sarah maintained this business and managed to support her family, the school, the congregation, and a growing number of refugees from the tribal wars. She put her energy into holding together and strengthening the work in Lagos.

In whatever ways possible she comforted the little flock of Christians. During this time there were several conversions, a fact indicating the fervor of her faith. Since there were no Baptist pastors, she occasionally called for assistance from preachers at the adjacent Methodist mission.

When the problem of baptizing converts arose, Sarah accepted the voluntary help of a Methodist missionary. The ceremony of self-immersion was unorthodox, but it seemed to her to be the only solution.

Refugees Flee Wars

Tribal wars in Nigeria during this era wiped out entire towns and villages. Young Christian refugees fled the war-torn interior and sought asylum in Lagos. Some of these had been converted under the earlier ministry of Baptist missionaries from America.

Mrs. Harden provided a refuge for these young Christians and gave them encouragement. Among the refugees were three orphan boys who had been left in the care of missionaries when tribal wars destroyed the boys' families. When the missionaries were forced to leave, the boys were again homeless until Mrs. Harden became their spiri-

tual mother. Under her guidance Moses L. Stone, L. O. Fadipe, and Lajide Tubi felt God's call to the ministry. These men provided national Baptist leadership for many years.

Stone became known as the "Spurgeon of Yoruba Land." Fadipe preached the gospel for more than 50 years. In later years these orphaned refugees opened at least three pioneer mission fields. The Hardens' only son, Samuel, went to America for his education and returned home to become a leader in the Nigerian Baptist Convention.

Assisting the Baptist efforts was J. C. Vaughan, a businessman who had been baptized earlier by a Baptist missionary and who had fled to Lagos from Abeokuta.

The Only Link

For more than six years, Sarah Harden was the only link between Nigeria and the Southern Baptist Foreign Mission Board. It seems likely that without her determined ministry and sacrificial faith the beginnings of Baptist work there would have vanished. She preserved national Baptist leadership for the future thrust of evangelistic work. Her pleas helped prompt the return of missionaries when conditions permitted. So exemplary was her spirit of witnessing that the Methodist missionaries joined her in imploring the FMB to send workers.

The first Southern Baptist missionary to return was W. J. David. When he went ashore at Lagos in 1875 he was met by Sarah Harden and a congregation of believers numbering about 45. That day he baptized those who had been immersed at the direction of the

Methodists and organized a church of 24 members. The next day he baptized 20 more.

The Yoruba Baptist Association (later to become the Nigerian Baptist Convention) was formed in 1914. At its annual meeting in 1915 Sarah Harden was presented and was made a member for life.

Convention Marks 50 Years

This is the jubilee year for the Nigerian Baptist Convention. Churches and preaching stations cooperating in the Convention now number 922. Church membership exceeds 64,000. During the past year more than 9,000 baptisms were recorded, a ratio of one baptism for every seven members. There are 53 schools of secondary level and above, a theological seminary, five hospitals, and other health services. A Baptist primary school exists almost everywhere there is a church. Attending Baptist schools are 98,000 students.

There are three Baptist book stores and a Baptist press; radio and television are also being used as a means of witness.

The Convention supports missionaries in five areas of the home country and in Sierra Leone; it was the first denomination in Nigeria to have a foreign mission. Possibilities of work in other mission fields are being surveyed.

The strength of Nigerian Baptist work today is a far cry from the struggling remnant of believers a century ago. Without the work of this dedicated widow who stood in the gap, Baptist endeavor in Africa might have died in its infancy.

About Nigeria

Size: 356,669 square miles (about the size of Texas and Oklahoma combined).

Population: 55,653,000, according to Nigeria's 1963 census.

Tribes: There are 250 different tribes. Major tribal groups are Yoruba, Ibo, and Hausa. People speak in native tongues (there are more than 200 different languages and dialects), in English, and in Arabic. English is the language of the government and is widely spoken.

Date of Independence: Oct. 1, 1960.

Southern Baptist missionaries under appointment: 228 (as of September, 1964).

'DAY OF THE DEAD'

By Lowell C. Schechler

Missionary in South Brazil

Mournful sounds of tolling bells drift from Roman Catholic churches. It is the "Day of the Dead," an annual November event in Brazil. A visit to a cemetery offers indelible scenes.

Conspicuous near the entrance are flower vendors offering beautiful, fragrant blossoms in abundance. People flocking from the city to pay respect to the memory of loved ones buy flowers to adorn graves.

Statues preside over so many graves—statues of angels, of Mary, of Christ. Images in cold stone portray Christ holding a child, preaching, carrying the cross, lying nailed to the cross, hanging from the cross.

In the midst of the cemetery, at the base of a small building and beyond it, flicker candles. The tallow flows beneath the flames and floats swarms of wicks left by candles already burned. Persons rich and poor alike continue to light candles while others chant "Hail, Mary."

Much in evidence are nuns and priests, carrying their prayer books. This seems to be a day for reemphasizing Catholic doctrine.

A family walks by, each member chanting a prayer and carrying a rosary. Just ahead, an Oriental family performs a candle-lighting ceremony. Not far away stands a woman, fingering her rosary and staring at a smoldering candle by a grave.

My wife and I, messengers of the gospel, move through this sea of people. "For many who lie dead we came too late," I reflect. "For many milling about us we are too late and too few."

The sound of singing comes from a small group conducting an evangelistic service. A youth distributes tracts, but not everyone accepts one. A man beside a nearby grave turns his back to the service and crosses himself; his lips move, repeating a ritual. How close to the gospel he stands, yet how far from the Lord!

As we leave, we meet crowds of people approaching the cemetery. Music from an accordion indicates that another evangelical group is taking advantage of this day to conduct services. I breathe a prayer that the multitudes honoring the dead will become aware of the living Christ.

The Supporting Roles of Auxiliary Programs

BY JESSE C. FLETCHER

Secretary for Missionary Personnel

THE Missionary Journeyman Program and the Missionary Associate Program, new auxiliary programs of the Foreign Mission Board, have added exciting new dimensions to the missionary force.

The Missionary Associate Program basically is for the man or woman between the ages of 35 and 59 who is uniquely qualified by experience to render a specific service in support of Southern Baptist missionaries in one of the 56 nations where they work.

Missionary associates are assigned to one of the growing number of English-speaking situations. Each is employed for one term of service with a second term possible at the option of the Mission, the Foreign Mission Board, and the associate.

Associates become pastors of English-language churches, supervise dormitories or teach in schools for children of missionaries, work as business managers and treasurers, and teach in Baptist schools where the English language can be used.

The Missionary Journeyman Program is designed for single young people under 27 years of age who are graduates of accredited colleges. (See September issue of *THE COMMISSION*, page 2.) The Journeyman serves a two-year term and works directly under the supervision of missionaries, giving them support that the FMB could not otherwise expect to provide for years to come.

Journeyman will serve as youth workers in English-language churches, as teachers in schools using English, as nurses, and as technologists. They will also undergird student programs and music efforts.

Both of these auxiliary programs must be kept in proper perspective, however. Foreign missions advance can be aided by these endeavors but must ultimately rest on the permanent corpsman, the career missionary.

The great cultural and language barriers can be transcended only by those who, after intensive preparation and discipline, go to put down roots of permanency and to identify with the people. This is the task of a lifetime.

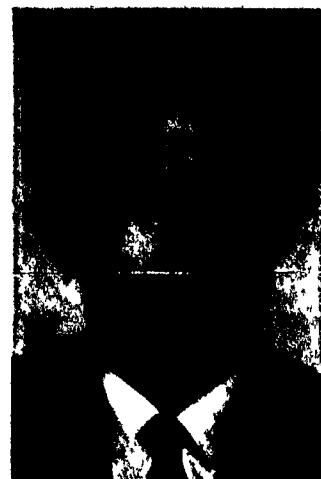
More and more the changing world calls for career missionaries specifically prepared to establish an embassy for the Lord in a new land and to labor in giving birth to new churches.

We thank God for the young person who will serve as a Missionary Journeyman. The more mature persons already on the battleline in the Missionary Associate Program are providing strategic strength beyond anything originally anticipated. But their roles exist only because of those other men and women who have responded, "Here am I; send me," and have gone to the field intending to stay and see the task through.

MISSIONARY ASSOCIATES

Employed
May-October, 1964

Herbert and Maurine Maher were employed in May and have been awaiting visa clearance to go to Pakistan. He is to serve as business manager for the Pakistan Mission and as director of a missionary children's dormitory when it is established. He was born in Georgia in 1919 and she in Texas in 1921. From 1945 to 1961 he was assistant district credit manager for an oil company in New York, leaving to enter Golden Gate Baptist Theological Seminary, Mill Valley, Calif., where he received the B.D. degree this year. Since 1961 he has been part-time warehouse worker at San Rafael, Calif. Mrs. Maher has experience as typist and secretary. The Mahers have three children, two boys and a girl. Their permanent address is c/o Tani, 1946 32nd Ave., San Francisco, Calif.



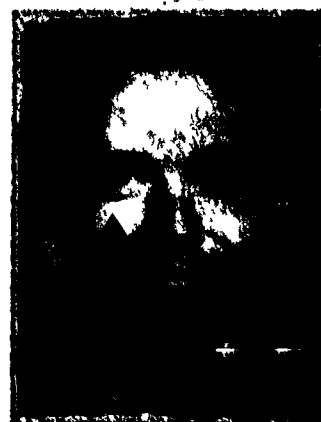
Lucile Dawdy, employed in May, is now in Taiwan where she teaches at Morrison Academy, school for children of missionaries. Born in Illinois in 1908, she taught in public schools in that state 1926-30 and 1933-63, most recently at White Hall. In 1932 she received the diploma from Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary). She received the M.A. degree from Western Illinois University, Graduate School, this year. Her permanent address is Box 79, Patterson, Ill.

Now a nurse at Baptist Tuberculosis Hospital in Mbeya, Tanganyika, Mrs. Sari Holcomb was employed in June. Born in Oklahoma in 1909, she has worked in nursing capacities in that state since 1948, including the position of consultant nurse, Oklahoma State Department of Health, 1962-64. Her husband Omer died in 1963. There are two sons and two daughters, the youngest now 21 years of age. Mrs. Holcomb's permanent address is 2508 N. Laird, Apt. 611, Oklahoma City, Okla.



John and Mary Gerloff, employed in July, now serve at Ricks Institute in Monrovia, Liberia. He teaches and she assists in food preparation. A native of Missouri, he was born in 1905. He was vocational and agricultural teacher in public schools in Texas 1929-55 and 1957-63. For two years, 1955-57, he was agricultural inspector for the Texas Department of Agriculture. Mrs. Gerloff, born in Mississippi in 1909, has taught in elementary schools in Texas and Mississippi and served as assistant dietitian and food service supervisor in Texas. Most recently she was food service supervisor for a girl's dormitory at the University of Texas. The couple has a son and two daughters. Their permanent address is c/o O. A. Gerloff, Rt. 2, Montgomery, Tex.

Employed in October, Arthur and Ruth Robinson are scheduled to go next year to Taiwan where they will teach at Morrison Academy. Both were born in 1925, he in Oregon and she in California. He has taught in junior high and high schools in California and Oregon since 1952. Mrs. Robinson taught in elementary schools 1947-51 and from 1958 to the present. Both now teach at Eureka, Calif. They have a daughter and two sons. Their present address is 5215 Vance Ave., Eureka, Calif. 95501. Permanent address will be c/o B. K. Robinson, 1204 Crescent Ave., Klamath Falls, Ore.



ADDRESS CHANGES

Arrivals from the Field

ANDERSON, Dr. & Mrs. Maurice J. (*Hong Kong*), 2931 Zeeland Ave., Baton Rouge, La. 70808.
FRANKS, Rev. & Mrs. Robert S. (*Mexico*), 3101 NW. 30th St., Okla. City, Okla. 73112.
McCULLOUGH, Nita (*Nigeria*), Rt. 1, Box 128, Lee, Fla. 32059.
PIERSON, Rev. & Mrs. Abel P. (*Bap. Spanish Pub. House*), 322 Bordeaux, Jacksonville, N.C.
REEVES, Rev. & Mrs. Harold P. (*Thailand*), 1100 Calif. Parkway, N., Ft. Worth, Tex.

Departures to the Field

ANNIS, Rev. & Mrs. James B., Bap. Mission, Box 400, Accra, *Ghana*.
BAUGH, Mr. & Mrs. J. Franklin, Jr., Bap. Tuberculosis Hosp., Box 723, Mbeya, *Tanganyika*.
BRANUM, Irene T., Bap. Mission, APO 59, San Francisco, Calif. (first-class mail); Box 76, Pusan, *Korea* (all other mail).
DORR, Dr. & Mrs. David C., Bap. Hosp., Gaza, via *Egypt*.
GERLOFF, Mr. & Mrs. John L., Sr. (missionary assoc.), Bap. Mission, Box 114, Monrovia, *Liberia*.
HAIRSTON, Martha E., Caixa Postal 1940, Recife, *Pernambuco, Brazil*.
HARRIS, Emogene, Bap. Woman's Training Col., Ilo Ilo, *Nigeria*.
HOBART, Mary Louise, Bap. Mission, Box 2731, Dar es Salaam, *Tanganyika*.
HOLCOMB, Sari (Mrs. Omer) (missionary assoc.), Bap. Hosp., Box 723, Mbeya, *Tanganyika*.
JOHNSON, Rev. & Mrs. Patterson S., Bap. Mission, Faridpur, *E. Pakistan*.
LITTLETON, Ossie (Mrs. Homer R.), Bap. Mission, Box 1933, Kumasi, *Ghana*.
MERRITT, Rev. & Mrs. John Wesley, c/o Dr. Roy Starmer, Via Antelao 2, Rome, *Italy*.
MOORE, Dale, Bap. Mission, Joinkrama, via Ahoada, *Nigeria*.
MULLINS, Rev. & Mrs. Charles D., Box 836, Waianae, *Hawaii*.
RIDENOUR, Crea, Apartado Aéreo 6613, Cali, *Colombia*.
TRAVIS, Rev. & Mrs. Robert F., Box 2731, Dar es Salaam, *Tanganyika*.

On the Field

ANDERSON, Mr. & Mrs. Phillip M., 59-C Katipunan, Quezon City, *Philippines*.
BOND, Rev. & Mrs. G. Clayton, c/o U.S. American Embassy, Visitor's Mail Room, Lomé, *Togo*.

BRASINGTON, Rev. & Mrs. J. Bryan, Apartado Aéreo 57, Trujillo, *Peru*.
BRUCE, Rev. & Mrs. R. Carol, 60 Nakaokai, Naka-ku, Yokohama, *Japan*.
BURNETT, Mr. & Mrs. Ralph W., Bolanos 139 (regular mail); Calle Ramon L. Falcon 4080 (registered or spec. del.), Buenos Aires, *Argentina*.
CARSWELL, Rev. & Mrs. Sidney G., Caixa Postal 226, Manaus, *Amazonas, Brazil*.
CHRYNE, Rev. & Mrs. John R., Box 246, Quo Quo, So. *Rhodesia*.
DODSON, Sr. & Mrs. Maurice E., Apartado 134, León, Guanajuato, *Mexico*.
FLOURNOY, Rev. & Mrs. H. Marshall, Caixa Postal 399, Florianópolis, Santa Catarina, *Brazil*.
FULLER, Rev. & Mrs. J. Wayne (appointed to *Jordan*), Box 2026, Beirut, *Lebanon*.
GLASS, Rev. & Mrs. Ernest W., 22 Kingsmead Rd., Singapore 10, *Malaysia*.
HALL, Mr. & Mrs. Robert J., Bap. High School, Box 86, Jos, *Nigeria*.
HILLIARD, Sr. & Mrs. Russell B., Camp 65, Barcelona, *Spain*.
HOLIFIELD, Rev. & Mrs. Robert A., Via Stefano Prasca 23, Genoa, *Italy*.
HOWARD, Rev. & Mrs. Stanley P., Jr., 537 Suwanodai, Tomino, Kitakyushu, *Japan*.
HUDSON, Lenora C., Seinan Jo Gakuin, Itozu, Kitakyushu, *Japan*.
KIRKSEY, Marilois, Rua Uruguai 514, Tijuca, Rio de Janeiro, GB, *Brazil*.
KRAUSE, Rev. & Mrs. Lewis M., Kurpfalzstrasse 35, 6908 Wiesloch, *Germany*.
LEE, Rev. & Mrs. Hal B., Jr., 8 Square du Hameau, Vaucresson, S. et O., *France*.
LIMBERT, Rosemary, Seinan Jo Gakuin, Itozu, Kitakyushu, *Japan*.
LYNCH, Rev. & Mrs. B. Layton, 43-1 Univ. Rd., Tainan, Taiwan, Rep. of *China*.
MALONE, Rev. & Mrs. William P., Jr., Darragueira 28, Bahía Blanca, *Argentina*.
MARSHALL, Rev. & Mrs. J. Ralph, Jr., 4 Sursak 2 Rd., Sriracha, *Thailand*.
MEDCALF, Dr. & Mrs. Winfred L., Bap. Hosp., Bangkok, *Thailand*.
MEFFORD, Sr. & Mrs. Joseph W., Jr., Camp 65, Barcelona, *Spain*.
MILLER, Floryne, Seinan Jo Gakuin, Itozu, Kitakyushu, *Japan*.
MOON, Hazel F., Bap. Med. Ctr., Nalerigu, via Gambaga, *Ghana*.
MOOREFIELD, Rev. & Mrs. Virgil H., Via Liberta 75, Pavia, *Italy*.
MOORE, Bonnie Mae, Box 100, Kaduna, *Nigeria*.

MOORE, Dr. & Mrs. Walter M., Bap. Hosp., Joinkrama via Ahoada, *Nigeria*.
MORRIS, Rev. & Mrs. Charles H., Box 758, Sandakan, Sabah, *Malaysia*.
NIXON, Helen, Garay 1009, Dpto 1-A (first-class mail); Casilla 39 (circular mail), Rosario, *Argentina*.
PARHAM, Rev. & Mrs. Robert M., Jr., Bap. Hosp., Ogbomosh, *Nigeria*.
PENDER, Auris, 11 Barbary Walk, Singapore 3, *Malaysia*.
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POWELL, Dr. & Mrs. A. James, Box 2026, Beirut, *Lebanon*.
RANDALL, Josephine (Jo), 139 Togashimachi, Kanazawa, *Japan*.
RUCHT, Rev. & Mrs. W. C., Jr., Piazza in Lucina 35, Rome, *Italy*.
STULL, Rev. & Mrs. F. David, Apartado Aéreo 783, Arequipa, *Peru*.
SWICEGOOD, Mr. & Mrs. Glen M., Caixa Postal 178, Recife, *Pernambuco, Brazil*.
SYDOW, Rev. & Mrs. Vernon E., Jr., Caixa Postal 184, Salvador, Bahia, *Brazil*.
TAYLOR, Sr. & Mrs. Jack E., Ticoman 250, Mexico 14, D.F., *México*.
WASSON, Rev. & Mrs. Melvin K., Box 169, Bap. Hosp., Ogbomosh, *Nigeria*.
WHITE, Sr. & Mrs. Daniel R., Ct. Alcantarilla 12, 2ª dra, Murcia, *Spain*.
WILLMON, Rev. & Mrs. J. Conrad, Box 2026, Beirut, *Lebanon*.
WITT, Mary, Caixa Postal 29, Recife, *Pernambuco, Brazil*.
WOMACK, Ruth, Kersey Children's Home, Ogbomosh, *Nigeria*.
YARNELL, Rev. & Mrs. Carl F., Jr., c/o Box 231, Jesselton, Sabah, *Malaysia*.

United States

ADAMS, Rev. & Mrs. Heyward L. (*Nigeria*), 2756 Dogwood Ave., SW., Camden, *Ark.*
BOZEMAN, Mr. & Mrs. Oscar K., Jr. (*Korea*), 4305 Seminary Pl., New Orleans, *La.*
CHAMLEE, Rev. & Mrs. Roy Z., Jr. (*Peru*), 217 E. George Mason Rd., Falls Church, *Va.*
CLARK, Rev. & Mrs. Charles B. (*Venezuela*), 3117 Dawkins St., Alexandria, *La.* 71303.
DOYLE, Rev. & Mrs. Gerald W. (*Ecuador*), Box 303, Gorce, Tex. 76363.
FAILE, Dr. & Mrs. George M., Jr. (*Ghana*), 3219 Windsor Forest Rd., Chamblee, *Ga.*
FARRIS, Dr. & Mrs. Theron V. (Corky) (*Japan*), 208 Bap. Bldg., Dallas, Tex. 75201.
HARDY, Rev. & Mrs. Robert D. (*Japan*), 145 E. 8th St., Russellville, Ky. 42276.
KINGSLEY, Rev. & Mrs. Gene E. (*Malawi, formerly Nyasaland*), 680 Callo-way Dr., Beaumont, *Tex.*
LEFTWICH, Mr. & Mrs. Eugene L. (appointed to *Nigeria*), Apt. 2, 11975

Iowa Ave., Los Angeles, Calif.

LEONARD, Dr. & Mrs. C. A., emeritus
(*China-Hawaii*), 3307 Dominion Dr.,
Naples, Fla. 33940.

MULLINS, Rev. & Mrs. Charles D., Box
836, Waianae, *Hawaii*.

NORTHCUTT, Rev. & Mrs. Irvin L. (*Peru*),
803 Lichfield Rd., Columbus, Ga.

PARSONS, Victoria (*Philippines*), 3320
Maryland Ave., Richmond, Va. 23222.

RAY, Rev. & Mrs. Daniel B. (*Korea*),
948 Field St., San Marcos, Tex. 78666.

REGISTER, Rev. & Mrs. Ray G., Jr. (ap-
pointed to *Israel*), Apt. B202, 160
Newington Rd., Elmwood, Conn.

ROBISON, Rev. & Mrs. Oren C., Jr.
(*Nigeria*), Apt. 12, 1700 Bundy Dr.,
Los Angeles, Calif.

SAVAGE, Rev. & Mrs. Teddy E. (*Zambia*,
formerly No. Rhodesia), 605 E. Broad-
way, Altus, Okla.

SMITH, Rev. & Mrs. W. L. (Wimpy)
(*Argentina*), 3005 Hanover St., Dal-
las, Tex. 75225.

THROWER, Rev. & Mrs. Jack E. (*S. Bra-
zil*), 406 Sharon Ln., White Bear Lake,
Minn.

WILLIAMS, Dr. & Mrs. William J. (*Ni-
geria*), 1312 N. Washington, Bloom-
ington, Ind.

WILLIS, Miriam (*Paraguay*), 3029 Fond-
ren Dr., Dallas, Tex.

U.S. Permanent Address

Please make these changes in your
MISSIONARY ALBUM. For current mail-
ing addresses consult DIRECTORY OF
MISSIONARY PERSONNEL and other list-
ings on these pages.

BOZEMAN, Mr. & Mrs. Oscar K., Jr. (*Ko-
rea*), 6500 Fla. Blvd., Baton Rouge,
La.

HARRIS, Josephine (*Hawaii*), 118 Col-
lege Blvd., Pineville, La.

RAY, Rev. & Mrs. Daniel B. (*Korea*),
c/o Norman Whisenant, Rt. 1, Box
142, San Marcos, Tex. 78666.

SPENCER, Rev. & Mrs. Alvin E., Jr.
(Bud) (*Okinawa*), c/o Rev. John
Scalf, Sr., Box 198, Stony Point, N.C.
28678.

WASSON, Rev. & Mrs. Melvin K. (*Ni-
geria*), c/o Mr. & Mrs. Bill Vining,
1052 N. Phelps Cr., Arkadelphia,
Ark.

BIRTHS

BRYANT, John Randall, son of Dr. &
Mrs. Thurmon E. Bryant (*S. Brazil*),
Sept. 18.

RALEY, Florence Elizabeth, daughter of
Rev. & Mrs. Harry L. Raley (*Tai-
wan*), Aug. 23.

SMITH, Dorothy Anne, daughter of Rev.
& Mrs. Roderick W. Smith (*Uruguay*),
Sept. 17.

SPURGEON, Deborah Joann, daughter of
Rev. & Mrs. Harlan E. Spurgeon (*Tai-
wan*), Sept. 5.

THOMPSON, Andrew Edward, son of Dr.

& Mrs. Cecil L. Thompson (*Argen-
tina*), Sept. 28.

WELLS, Jaletta Lynn, daughter of Rev.
& Mrs. Frank S. Wells (*Indonesia*),
Sept. 22.

DEATHS

BELOTE, Mrs. T. T., mother of Dr.
James D. Belote (*Hong Kong*),
Sept. 30, Washington, D.C.

HAWK, Virgil G., father of Patricia
(Mrs. Ralph W.) Burnett (*Argentina*),
Aug. 21, Okla. City, Okla.

IN MEMORIAM



Pearl Dunstan Stapp

Born LaGrange, Ga.

Dec. 28, 1899

Died Rio de Janeiro, Brazil

Sept. 21, 1964

PEARL DUNSTAN STAPP, daughter of missionaries to Brazil, spent most of her life in that country in mission service. She was a teacher in two schools in Rio de Janeiro, Shepard Baptist College and the South Brazil Baptist Training School.

Born in Georgia, Mrs. Stapp spent much of her childhood in Brazil with her missionary parents, the late Mr. and Mrs. Albert L. Dunstan. She received the Bachelor of Music degree from Cox College (no longer in existence), College Park, Ga., and the Bachelor of Arts degree from Bessie Tift College (now Tift College), Forsyth, Ga.

She returned to Brazil in 1920 and taught in a mission school in Pôrto Alegre for a year before appointment by the Southern Baptist Foreign Mission Board. Then she served as principal of a Baptist primary school in Pelotas, Rio Grande do Sul, for 15 years and directed religious activities for the primary department of Shepard College for three years.

After marrying Missionary Charles F. Stapp in 1941, she assisted him with general evangelistic work in Campina Grande, Paraíba, and Maceió, Alagoas. They retired from overseas service in 1951, though she had not reached retirement age. He died in 1956.

Reinstated as an active missionary the year after her husband's death, Mrs. Stapp returned to Rio. Her recent responsibilities included teaching Old Testament history in the training school and religious education and Bible in the girls' high school division of Shepard College, and telling Bible stories for the chapel services of Shepard's primary division. She considered the work with the primary children her most important assignment, for most of the 500 pupils heard the gospel story for the first time as she told it to them. She was author of three Bible story books published by the Baptist Publishing House in Rio.

Mrs. Stapp had returned to Brazil in January of this year after spending a furlough year in Decatur, Ga.

She is survived by two brothers, Dr. Edgar M. Dunstan of Decatur and Paul Lane Dunstan of Willmar, Minn.; a sister, Mrs. L. W. McLain of Sarasota, Fla.; and four stepsons, including Colonel John Paul Stapp of the U.S. Air Force who helped prepare for the man-in-space program by experiments in a rocket-powered sled.

RYTHER, Felix, father of Carl F. Ryther
(*E. Pakistan*), Sept. 12, St. Onge, S.D.
STAPP, Pearl (Mrs. Charles F.) (*S. Bra-
zil*), Sept. 21, Rio de Janeiro, Brazil.
STEELE, Mrs. Claude L., mother of Max-
ine (Mrs. David W.) King (*Lebanon*),
Aug. 1, Branson, Mo.

MARRIAGE

BAGBY, Albert Ian, Jr., son of Rev. &
Mrs. Albert I. Bagby, Sr. (*S. Brazil*),
to Nancy Lee Rogers, Sept. 4, Dallas,
Tex.

What impression does a Southern Baptist medical missionary make on someone who is not a Baptist? This highly personal account by a minister of another denomination tells how his life was touched by a missionary's spiritual strength as well as his medical skill. It should remind Southern Baptists to be grateful for the men and women God has called to mission service.

The Many Faces of a Medical Missionary

BY THOMAS W. KLEWIN, Chaplain, U.S. Air Force



AL J. STUART
Dr. James P. Satterwhite, Southern Baptist medical missionary, is at Baptist Hospital, Kyoto, Japan.

WHAT is the image the typical man thinks of a medical missionary? Let me answer that question with a personal confession. I am a man of the cloth, raised in a Christian family, trained in church schools, and sent out by the church to preach the gospel of Jesus Christ. Not only have I read almost everything my church has published on medical missions, I have even appealed to young people to give serious consideration to this calling. Of all people I should be most conversant with the doctor's contribution to the outreach of the kingdom of God.

Yet until 1961 I held most of the same stereotyped views of the medical missionary to which most people still cling today. Until the day I came face to face with my first real missionary doctor, I could close my eyes and invariably see the dedicated man of medicine in the midst of a steaming jungle. Inevitably he would be operating on some poor mangled native by the crude light of a smoking kerosene lamp, for the power generator would have failed. Poorly clothed and trained native helpers would complete the melodramatic scene.

Or I might let my imagination roam and conjure up the doctor in some dusty primitive village turning out operations on an assembly-line basis in some small makeshift clinic. A long line of patiently hopeful natives would stretch out to the horizon.

Of course, such scenes as these may occur, but unfortunately, this is the only image most people have of a doctor who is serving Christ overseas.

My limited concept was changed abruptly and permanently by a Baptist

doctor working on the staff at a Baptist hospital in Japan. No one in my family shall ever forget him for he came into our lives in an hour of crisis and ministered to us with the love only a man in Christ can possess. His name: Dr. James Satterwhite.

It was the summer of 1961, our second year of service with the U.S. Air Force in Japan. We were vacationing at Lake Nojiri where we had been invited to share in the use of one of the cottages owned by our church. Many of my former seminary classmates were among the several hundred missionaries there on vacation and it was a delightful time. The scenery was magnificent. Nojiri, a clear blue lake fed by warm springs, is nestled in the middle of the Central Japan Alps. Our cottage overlooked the water and the little Japanese village at the far end of the lake. The children were delighted to be able to climb the hills, roam the woods, and swim in something larger than a plastic pool.

Three days after our arrival near tragedy came to us. At 9:00 in the evening Matt, our youngest boy, complained of terrible pain and promptly proceeded to become violently sick. A hurried examination told us the frightening news. Our son's hernia had strangulated. We were beyond the comforting security of our base hospital with its full complement of doctors and latest equipment. It would take 12 hours of dangerous night driving to return him to the base. Fog covered the mountains and the valley;

no plane could land to pick him up.

In our desperation we recalled hearing that a missionary doctor was vacationing at Lake Nojiri. Together with a classmate of mine who had spent previous summers at the lake I climbed the fog-covered mountain in search of this doctor. I will never forget the profound sense of relief I know when I finally stood at his door and knocked. He was a trained physician sent out by Christians; for me this was all I had to know.

Our knocking brought him out of bed and without a moment's hesitation he was dressed to come with us.

A brief examination confirmed our suspicions. Surgery would be necessary, and soon. We hurried to the Japanese Red Cross hospital at the town nearest to Lake Nojiri. Because Dr. Satterwhite knew Japanese, he alerted both the hospital and the physician. When he informed me that the surgeon was notified, I was stunned. I had taken it for granted that our American missionary doctor would perform the surgery. When I asked again to reassure myself, "Aren't you going to do the operation?" he smilingly replied, "I'm an internal medicine man; I have trouble tying knots." His reassurances concerning the competence of the Japanese surgeon were accepted by my wife and me, for our Christian doctor was that kind of Christian man.

He came with us to the hospital and assisted the medical staff in preliminary examinations. When they carried our suffering son into the tiny operating room he sat down beside us and quietly said, "Let's bow our head in prayer for Matt." And so we prayed

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for my son—first the American doctor, then my seminary classmate, and finally I joined in. I shall never forget that moment as long as I live. There are times when even a servant of God needs someone to speak to God on his behalf. That night Dr. Satterwhite was our spiritual strength.

When they brought a pale little boy out of the operating room it was Dr. Satterwhite who again began the conversation, "Let's give thanks to God for his love." Later he said, "I'll stay with Matt through the rest of the night." And so a Christian American doctor watched over the son of a Christian American minister away out in the mountains of Japan. In the morning a tired doctor went back to his cottage to do what he had come to Nojliri to do—to rest and relax for the year of work which lay ahead.

The day we left Nojliri with a little boy rapidly on the road to recovery I went down the mountain to express my thanks to the doctor who had given vacation time that a little boy might live and who had been a tower of strength to me. As I came to the lake I saw him working over the seemingly lifeless body of a Japanese boy who had gone beyond his ability in the water. I knew that he would not leave until the last hope of saving the young man had gone. My thanks and farewell could be stated in a letter; he had more important things to do at that moment.

But this is how I shall remember him—in the twilight and gathering dusk of night, out on the pier working to save another life.

Dr. Satterwhite changed my image of the missionary doctor. He brought me into the reality of the Twentieth Century. I realized that the medical missionary has a twofold obligation, as does the man of the cloth. One is to those of the household of faith. Today there are hundreds of thousands of Americans scattered throughout the world in every country. Many have gone out from Christian churches and backgrounds. I asked myself, who will care for them? I slept the night of my son's surgery because I knew that along with his medical skill, the doctor had communication with my God.

The other obligation goes outward, to give to a sick world not only the proper medication but also the kind of love which brought Christ to the cross.

I indeed have gained new insight and deep respect for the missionary who wears the stethoscope as the badge of his profession.

Missionary Potential

BY NEWTON V. COLE, *Chaplain, U.S. Air Force*

THE Lottie Moon Offering reminds us of the foreign mission program of advance and the strides we have taken as Southern Baptists to further the cause of Christ around the world. We are always pleased to read that Southern Baptists have passed another milestone in mission giving or that we now have close to 1,900 foreign missionaries.

Yet the world population figures are so staggering we are immediately convinced the demand is far beyond the present supply.

Mission-minded pastors and denominational leaders have been asking for years, "How can we continue to expect more and more from so few missionaries?"

Much has been said about the military, but little has been done about it. Occasionally an article is published revealing what some chaplain is trying to do or what some denominational leader has seen on a tour.

Let us frankly face the fact that the military service provides the greatest reservoir of missionary potential ever seen. By conservative estimate more than 100,000 Southern Baptist military servicemen and their dependents are stationed on foreign soil. In some cases an honest effort is being made to tap this source for service. But for most of these individuals their three-year tour consists of seeing and receiving. Most will make no significant contribution to the kingdom of God during that time.

How can we alter this? First, we must fix the responsibility: it can be placed only on the local churches where these military personnel were produced spiritually. Many churches have no specific program for preparing young people for life in military service, even though it can be assumed that perhaps one out of three will be drafted. Pastors must give more emphasis to this area of training if young people are to be properly equipped.

Another major fault is the severing of ties once a member enters military service. This is a tragic error on the part of too many churches. I cannot estimate the importance of the weekly church paper, news of the church, a letter from the pastor, or

other material sent to the serviceman and his family. We must remind our churches that whatever they sow, that shall they also reap. When these individuals return home they will recall whether their church remembered them.

From a positive viewpoint, long-term investments must be made by the churches. They should locate every member in military service, secure his proper address, prepare a regular mailing list, and send him the basic mailings that go to other members. He should receive the state Baptist paper and a joint subscription to *HOME MISSIONS* and *THE COMMISSION*. This means altogether an expenditure of about \$5.00 a year. No immediate return should be expected, but long-range dividends are certain.

Next, these service members should be given opportunities to share in supporting their home church. The every member canvass should include them and special offerings should not be overlooked. However, take care that your only contact is not a request for money.

Particular emphasis should be given the Lottie Moon Offering. Military personnel can be encouraged to give through their home church or through a special offering on their base, if one is taken. Not long ago, at one base in England, materials provided by Woman's Missionary Union and information from the Foreign Mission Board were used and an offering of \$465 was received.

Finally, the serviceman should be taught to anticipate overseas assignment. Local churches, through a strong program of missions, can prepare these men and their families for this. The military services today are made up of some of the finest men from our churches. If they do not measure up to their missionary potential, it could be because the churches have failed to adequately prepare them. We must use this missionary source while it is available.

Chaplain Cole is a former pastor of First Baptist Church, Whitewright, Tex., and Bellevue Baptist Church, Colorado Springs, Colo. He was first vice-president of the Colorado Baptist General Convention 1958-59. A graduate of Southwestern Baptist Theological Seminary, he has served as chaplain 1951-1953 and since 1959. He is now stationed at Maxwell Air Force Base in Alabama.

Women Pray, Attendance Grows

HOW WOULD YOU begin a new church? The Bible study meeting at Putjang Anom Street demonstrates how one may begin. We have hope this seedling will grow into a strong, fruitbearing tree for Christ.

Late each Saturday afternoon my wife Glenn, our daughter Susan, and I pile into our station wagon with our helper Mr. Sardjono, two or three young people, and the new portable pump organ, and drive to a comparatively new area of Surabaya which includes Putjang Anom Street.

As we stop at the Kaniman home, at least one member of the family welcomes us at the gate in warm Javanese style. About 6:00 P.M. Glenn plays the organ as we begin our service with hymns and prayer. Sardjono and I alternate as teachers, using the Gospel of John. A question and answer period follows. Often testimonies are shared.

Sardjono teaches the Indonesian and English languages in two or three high schools. He has also translated a number of books for the Christian literature crusade. After seeking a meeting place, he and I began a Bible study in the Putjang Anom area in October, 1963, in the living room of a fellow school teacher. Young people from Baptist churches helped us visit house to house distributing invitations and tracts. We prayed, yet after three months only three persons in addition to the host family had come. Frankly, I was discouraged.



John E. Ingouf
Surabaya, Indonesia

Then the Kanimans invited us to meet in their living room. We prayed, visited, and met; the second week 16 persons were present. An average of 15 have attended each Saturday night since.

One week after that first night of higher attendance, we received a letter from a friend, Mrs. Robert Slack. She wrote: ". . . asked me to have the Calendar of Prayer at the Quarterly Associational WMU meeting Thursday night. I find none other than Mrs. John E. Ingouf having a birthday that day. I have decided to use your prayer request for the work you anticipate in the Putjang Adi (Anom) area, instead of the printed one." They prayed on Thursday evening (Friday morning here); 16 were present at our Bible study Saturday evening.

Since then, five have completed lessons for new members and have been baptized, including the father, mother, and two high-school-age daughters of the Kaniman family. The older daughter hopes to enter the Baptist nursing school at Kediri after high school graduation.

So Few Believers

Dorothy (Mrs. Japser L.) McPhail
Vellore, S. India

WE FIND SO FEW real believers here. Many of our "Christians" believe they are Christians because they have come from a Christian community or because their grandparents became Christians.

There is no concept in India that a person can have no religion, for he is either Hindu, Muslim, Christian, or a follower of one of the other religions. Marriages are regarded as religious ceremonies of one of these faiths. As a result it is often the case that those who have never professed Christ are baptized just prior to their wedding so that they can have a Christian wedding since they are neither Hindu nor Muslim.

Scores of others have made no personal commitment to Christ but they are church members because of their infant baptism. Is it any wonder that churches in India have had so little effect upon the Hindu world?

Christ Makes The Difference

Anaita (Mrs. Billy R.) Frazier
São Paulo, São Paulo, Brazil

We have become acquainted with two women who represent to us the difference Christ can make in lives.

One, our neighbor for a time, is the widow of a doctor. She has a lovely home, three healthy, intelligent children, and is secure financially. She is always sad and says she will have nothing to live for when her children are grown. When I spoke to her about the Lord, she told me she has no religion.

The other woman is also a widow with three small children. Her husband drowned before the third child was born. She lives on very meager provisions in two small rooms. Yet she is cheerful, confident that God will provide for her needs, and happy in spite of her difficulties. This woman is a Christian—Christ does make a difference.



Pioneers in Sabah

Charles H. Morris
Sandakan, Sabah, Malaysia

SABAH is our new location. It is our assignment from the Lord. We could have stayed in Petaling Jaya except for His compulsion. We could have stayed in our well-organized, lovely church, except for the half million people in Sabah who need to know the Lord first and then organize into a church. (See "Malaysia" by Morris in THE COMMISSION for September, 1964.)

Sabah means "white sands." Towering over it is Mt. Kinabalu, the highest in Southwest Asia (13,455 feet). Many inhabitants of Sabah consider Mt. Kinabalu sacred and believe it to be the final home of spirits of the dead. Sabah, formerly North Borneo, is called "Land below the Wind." Its more than 29,000 square miles are covered mostly with dense jungle, crisscrossed by many navigable rivers.

Kublai Khan invaded this land in the 14th century. Ferdinand Magellan visited it in 1521. In 1865 a large part was controlled by the American Trading Company, later driven out by pirates. From 1875 to 1963 the country was controlled chiefly by the British.

Sandakan, our new home, was established in the early 1800's as Elopura (beautiful city). The large harbor was the haven of pirates until the British Charter Company claimed the city in 1881. The company began to expand the timber trade which is still vital to Sandakan. The city can be reached only by daily air service or by ship. Because of the mountains and swamps Sabah has practically no roads.

In this city of 29,000 population, mainly Chinese and Malays, less than 1,000 persons claim identification with



CHARLES H. MORRIS

Part of Sandakan, Sabah, as seen from the mountains.

any church, including Roman Catholic. There is absolute freedom of religion here. Our intention, as the Lord enables us, is to begin services in English translated into Cantonese Chinese and, as soon as possible, in Malay.

We are the first Baptists to serve in Sabah. The task is frightening, the challenge overwhelming. Political problems are formidable with Indonesian confrontation of Malaysia and Philippine claims to this area.

What can two Americans do in the face of these tasks, problems, frustrations, and needs? We can do only as much as you equip us to do. We do not refer to physical needs for these are of little significance; we mean spiritual strength and power. These are dependent upon the prayers of a great host of people who are interested enough to pray daily for us.

Back Home in Africa

UPON RETURNING from furlough we went almost directly to Ogbomosho for Mission meeting. There we learned we were to return to the hospital at Kontagora. We stopped at Ibadan and bought supplies, discovering there had been about a 15 percent increase in prices since last year.

With a loaded kit car (pickup) of supplies, we headed north toward Kontagora. After eating in Ogbomosho, we reached the Jebba bridge, the only way to cross the Niger River in this area, and had to wait about 15 minutes before crossing since the gates were closed for an approaching train.

Soon I noticed the truck's temperature gauge indicated 212°; the fan belt had broken. Under the seat, I found another one, but the wrong size. With the only tools I had—a pair of pliers and a pocketknife—I cut the new fan belt, shortened it, and pieced it together with wire from a bag of soap. This makeshift arrangement let us get within three miles of Mkowa. There I caught a ride to the agricultural station and found someone to tow the truck. Later I located a man who had an extra fan belt and was kind enough to give it to me. After spending the night there we had a trouble-free



L. Gene Legg
Kontagora, Nigeria

journey to Kontagora. It was good to be home again.

Shortly after arrival we received 15 victims from a lorry (truck) accident. One of the injured persons had both legs broken and another suffered one broken leg. We are somewhat short of the proper equipment, thus we have to improvise. While putting one patient in traction we ran out of pulleys, so we dismantled a block and tackle for the pulleys. For a support I wired a frame around the bed. The contrivance looked strange but worked well.

About the time we finished, the large generator that powers the X-ray equipment began to clatter and had to be shut down. Since it would be needed Monday, I planned to repair it after preaching Sunday. I feel as if we have truly returned to Africa.



HAROLD T. GUMMING

Muslims pray in a stadium at Dacca, East Pakistan, at the end of Ramadan, a season they hold sacred.

Pakistan: Land of Contrasts

MISSION WORK in East Pakistan is old as well as new. In 1805 William Carey's son, Felix, and a Mr. Moore visited Dacca but left soon because they met hostility. In 1815 a permanent Baptist mission was established. This work has continued but progress has been very slow.

Southern Baptists entered East Pakistan in 1957, using at first Australian Baptist mission points. We have work in Dacca, Faridpur, and Comilla. Construction of a hospital at Feni has been proposed. There is a small church at Orankadi in the midst of a community of 15,000 Hindus. In Dacca, the one-year-old Emmanuel Baptist Church has 28 members, primarily Muslim and Hindu converts; several more have recently applied for membership. This church reaches from 50 to 75 lost persons every Sunday in two evangelistic services.

You, as Southern Baptists, have 21 missionaries in East Pakistan which has population of 55 million. There are three doctors to start a hospital. [Since this letter was written, one nurse, Miss Mavis Pate, has been appointed for the planned hospital by the FMB.] Christians in four towns have requested missionaries and two larger towns are still awaiting one. The work has been rather slow, but now many are responding to the gospel. Several



J. Howard Teel
Dacca, E. Pakistan

young and able men have experienced a call to preach. We believe great things will be done for Christ.

This land has many contrasts. There are a few rich individuals, but there are multitudes of beggars, and much poverty and disease. Many residents know three or four languages, but the nation has one of the highest illiteracy rates in the world. On the streets appears every form of transportation from modern cars to oxcarts and stage-coaches. Airplanes landing at Dacca's ultramodern airport fly over thousands of villages where people live as they did centuries ago. Winter is cool and dry; summer is hot and wet.

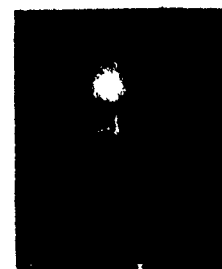
Though some citizens are tolerant toward Christianity, many are hostile. Hinduism offers millions of gods; Islam presents one remote and merciless god. Some who hear of the true, loving God believe, but some turn away.

Rural Ministry in Japan

HOW HAPPY we are about the opportunities for witnessing in the Takanabe-Hokita area. A church building will be erected in the Oiwiki community about two miles from Takanabe. There are only six Christians in the community of 1,300. This church will be the first in a rural area in the Japan Baptist Convention.

Many persons think we are attempting the impossible; they feel that without a community population of at least 10,000 there is no possibility for a church to become self-supporting. To win any nation for Christ, the gospel must be presented in the rural areas as well as in the cities. We believe God has given us this open door and we want to enter and work for him.

We need your prayer support as we search for suitable land for construction of a church building in Tsuma, two



Leslie Watson
Miyazaki, Japan

miles from Hokita. Tsuma's population is about 10,000; there is now one Protestant and one Catholic church.

Pastor Yamashita will lead in these two places. He already has as much as one man can do well, but he is willing to assist in these two new areas until another pastor can come. Two faithful deacons will help carry the load.



THE WORLD IN BOOKS

Genevieve Grier

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

Christian Faith and Modern Theology

Edited by Carl F. H. Henry
Channel Press, 426 pages, \$5.95

Twenty chapters by as many writers present an aggressive statement of conservative evangelical faith. Ably compiled by the editor of *Christianity Today*, who contributes the key chapter on the nature of God, the book brings together a wide representation of scholars, most of them professors in conservative American seminaries. An Australian and an Englishman lend international flavor.

Strongly critical of the whole neo-orthodox position, the authors agree upon the inspiration of the Bible, not only as a record of God's revelation, but as the Word of God, concerning God, man, sin, redemption, and all that is relevant to Christian faith. What the Bible says is the supreme concern of each contributor. Some may consider the book overly critical of moderate liberalism, but the average layman will find it refreshing and reassuring.—H.C.G.

The Bamboo Cross

By Homer E. Dowdy
Harper & Row, 239 pages, \$3.95

The author, a newspaperman, went to Vietnam in 1962 to write of the development of Vietnamese churches. He traveled all over the country and collected so much material he wondered how to get it all into a book. Then he came in contact with some Christians whose story, he realized, was a sample of Christian experiences throughout much of the land.

Christian and Missionary Alliance missionaries in Dalat taught a few tribespeople who came into the city. Those few carried the Christian message home with them. Their struggle to maintain and spread Christian worship in spite of pagan opposition, distrust of white rulers during French occupation, and pressure of Communist guerrilla fighters during Vietnam's present crisis make an exciting, informative narrative.—G.G.

The Scrutable East

By Robert Trumbull
David McKay Co., 275 pages, \$4.95

For the ordinary reader interested in knowing the background of current events in Southeast Asia, this is the best single book available. It is up-to-date, accurate, balanced, and interesting. The author is an outstanding and experienced

news correspondent who has had a number of assignments in Southeast Asia. Especially strong in the fairness of its treatment, the book is attractive, well-written, easy to read, and reasonably brief.—W.C.

History of Woman's Missionary Union

By Alma Hunt
Convention Press, 209 pages, \$2.50

This history covers the mission organizations of Southern Baptist women for 150 years—75 years preceding the organization of the Woman's Missionary Union of the Southern Baptist Convention in 1888 and 75 years afterward. It begins with Luther Rice's call for Baptists to organize for missions and closes with the Diamond Anniversary meeting of WMU. The author calls it "an effort to bring the reader closer to the scenes where Woman's Missionary Union history has been made, to the place where the records have been written, and to lead the individual into an involvement with those who have made history."

The greater part of the book deals with the years since the organization of WMU. Within the 10 chapters (in addition to a prologue and an epilogue) is packed a wealth of information about the WMU, its presidents, secretaries, and other officers through the years, and about the development of the age-group departments, Margaret Fund, the Training School, and various phases of work—community missions, stewardship, mission study, and others—which WMU members may take for granted today.—G.G.

A Way Home

Edited by James Saxon Childers
Holt, Rinehart & Winston, 235 pages, \$3.95

Issuance of this informative, interesting survey and summary of Baptist history and our contemporary work and ways coincides with the 150th anniversary of the organization of Baptist work on a national scale in the United States.

Listing some 20 contributors (about half of them Southern Baptists), the book is subtitled "The Baptists Tell Their Story." These Baptist "specialists," able and authoritative leaders from varied backgrounds, describe their respective fields and interests. Particularly engaging and informative is the first section entitled "The Beginnings of the Baptist Story." It includes heritage and history

every Baptist should know—beginnings in seventeenth-century England, advancement in colonial and frontier America, and development of sectional differences which resulted in separation of Southern Baptists from the Triennial Convention.

The book's style, informal and easily read, is almost chatty in some instances. The editor talked with and questioned the various contributors, recorded their dialogue, and wove the conversational material into chapters.—G.N.P.

My Money Helps

By Nora Padgett
Broadman, pages unnumbered, cloth \$1.00, board 60 cents

A little boy receives a dollar for his birthday. With it he makes a deposit in his bank, buys a toy, and gives to church. The author uses this experience to help children understand how fathers divide their money and how money is used by churches. Designed for small children to read, the book teaches how the money they give at church is spent—from purchasing toys for their department to sending missionaries to Japan. They are led to feel glad they "can bring money to church so people in lots of places can learn about Jesus."—G.G.

REVIEWS IN BRIEF

Ancient Towns in Israel, by Samuel Abramsky (*Publications Dept. of the Jewish Agency*, 278 pages, \$5.00): a reference book giving origins of names, historical facts, and geographical conditions of the cities of Israel.

The Prospects of Christianity Throughout the World, edited by M. Searle Bates and Wilhelm Pauck (*Scribner's*, 286 pages, \$4.95): a series of essays by 17 noted writers who are involved in missions.

How to Get Your Church Built, by C. Harry Atkinson (*Doubleday*, 217 pages, \$4.95): an excellent guide for those planning to build a church; includes 18 photographs of modern church facilities.

Christian Primer, by Louis Cassels (*Doubleday*, 108 pages, \$2.95): answers to questions often asked concerning the Christian faith, written by a gifted journalist with mature Christian insight.

75 Stories and Illustrations from Everyday Life, by Erwin L. McDonald (*Baker*, 105 pages, \$1.95), is a volume with freshness that will appeal to searchers for new material for devotionals and sermons.

First published in London in 1890, **According to Promise**, by Charles H. Spurgeon (*Baker*, 128 pages, \$2.50), presents, as the subtitle says, the Lord's method of dealing with his chosen people.

NEWS



FOR H. SCOFIELD, JR.

FMB: Progress on the addition to Foreign Mission Board headquarters building in Richmond, Va., is checked by Executive Secretary Baker J. Cauthen (right) and Business Manager Elbert L. Wright. Need for the space has resulted from growth in recent years of all phases of the mission program. The addition's ground floor will provide enlarged area for shipping, mailing, and receiving services. This will allow quicker filling of increased requests by churches for literature and missionary education materials and will facilitate serving needs of the missionaries. The publications division will be located on the second floor. Space vacated by this division in the existing building will provide needed expansion area for other Board offices. Occupancy is expected by early spring.

BRAZIL

Baptists Parade in Recife

On Brazil's Independence Day, Sept. 7, Baptists of Pernambuco traditionally have held mass evangelistic gatherings in the center of downtown Recife. These meetings have climaxed the annual simultaneous evangelistic campaign held there annually since 1950.

This year the state Baptist convention did not promote the campaign because of plans for next year's nationwide Baptist evangelistic campaign. But the state coordinating committee for the 1965 campaign could not let Independence Day slip by unnoticed. The mass meeting was held with 12,000 to 15,000 persons attending.

Also held was the first parade of its kind in Recife. Hundreds of Baptists, accompanied by a band and standard bearers, wended their way through Recife's streets singing and carrying

Bibles. At the center of the city a platform had been constructed, and a crowd gathered to hear a brief civic message and preaching.

COLOMBIA

'Messiah' Presentation Slated

First rehearsal for an ambitious undertaking encouraged Missionaries Donald and Violet Orr in Cali, Colombia. They plan to present Handel's *The Messiah* in English in the

Baptists converse in front of the main building at the new assembly site of Baptist Mission of East Africa prior to dedication services in August.



city just before Christmas. Doctors, teachers, students, executives, missionaries—North Americans, Colombians, and people of other nationalities—turned out in enthusiastic numbers.

"We hope to gain good will for Baptists, and also do something culturally and artistically pleasing for the Lord," said Mrs. Orr. "This may be a way of enhancing the meaning and true significance of Christmas, which here has become 'carnival time,' because of the Sugar Fair celebrated at Christmas."

Orr directs sacred music and religious education departments and Mrs. Orr teaches music at International Baptist Theological Seminary in Cali.

EAST AFRICA

Assembly Facilities Purchased

Brakenhurst Hotel, widely-known, exclusive resort in Kenya, has become the assembly site for the Baptist Mission of East Africa. Purchased by the Mission after declining business forced the owners to sell, the hotel is in hill country 18 miles north of Nairobi, capital of Kenya. Property includes 180 acres of land and a score of rustic buildings.

The hotel served as a convenient, quiet, comfortable place in beautiful surroundings where European settlers in the colony of Kenya could go for vacations. The dining room, seating more than 100, was famous for fine food. A nine-hole golf course, tennis courts, and bridle paths provided recreation. But when Kenya became a self-governing country, many Europeans in civil service were replaced by Africans. With fewer customers, the hotel was forced out of business.

The Mission had talked of an assembly for years. Money, thought adequate for such an assembly, was provided by the Foreign Mission Board, but it was discovered that the amount was not enough for construction. Then it was learned the old hotel could be

bought for less than the cost of building modest facilities.

The annual Mission meeting was held at the hotel less than a month after its purchase. Immediately afterward, 60 pastors and lay preachers gathered for a 10-day retreat. Other meetings are planned.

ECUADOR

Crusade Brings Recognition

By Mrs. Stanley D. Stamps
Missionary in Ecuador

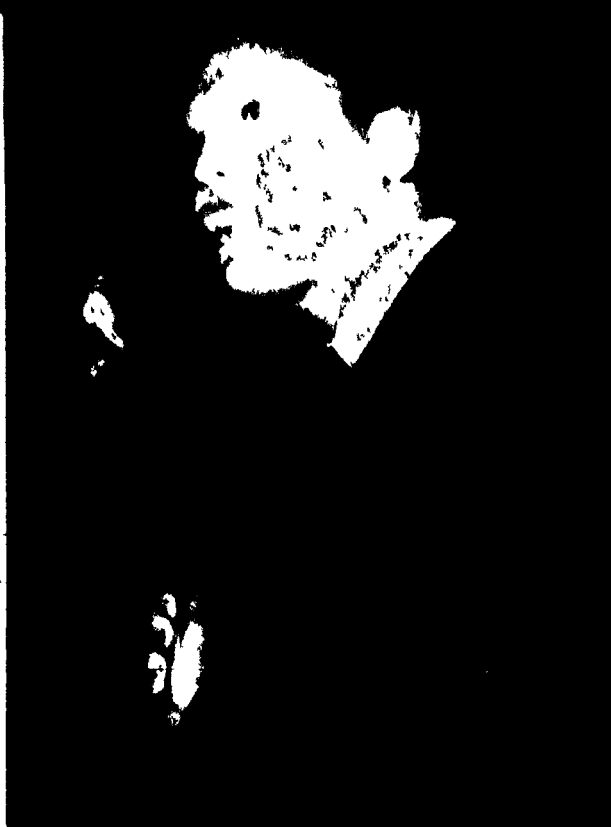
The sports coliseum in Quito, Ecuador, filled gradually. Well-dressed men and women, Indian mothers in bright ponchos and carrying babies on their backs, and humble families with several children filed in. A 200-voice choir began to sing "How Great Thou Art." The Baptist crusade had begun—the first city-wide evangelistic campaign by a major evangelical denomination in the 430-year history of the conservative and predominantly Roman Catholic city.

Extensive publicity plans had been carried out. Residents awoke one morning to find on street curbs throughout the city signs bearing the words *Los Bautistas* (the Baptists). Teams of men and boys had worked much of the night displaying posters advertising the coliseum services. Sometimes passersby heckled them and children ripped down the signs.

The week preceding the crusade, church members blanketed the city, giving out handbills as personal invitations. Amazingly, few persons refused them. One attraction was the word "Lucia," the Billy Graham movie filmed in Argentina, which was to be shown.

The crusade was planned and promoted by missionaries and national Baptist leaders of Quito, with assistance of Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development. Gerardo Almeida, pastor of Jerusalem Baptist Church, was general chairman. Missionary James P. Gilbert was coordinator. Missionary James Muse led an intensive prayer campaign. Besides prayer services in homes, two mass prayer meetings were held the week before the crusade.

The night before the campaign began, members from evangelical churches boarded several buses bear-



Argentine Evangelist Alberto Motessi preaches to more than 4,000 persons in sports coliseum during crusade held in Quito, Ecuador.

ing huge banners telling of the crusade and went to the top of Panecillo, a landmark hill in the center of Quito. There they prayed for the crusade. Later many took part in all-night chains of prayer.

A 30-minute television program publicized the crusade. One-minute spot announcements on radio for a month before the meetings told "What Baptists Believe." Press coverage was better than it had ever been for evangelicals. A newspaper reporter and photographer were present when Alberto Motessi, Argentine pastor and evangelist, arrived at the airport.

An estimated 7,000 persons attended the first mass meeting at the coliseum on Saturday night. In the area usually serving as a bar, many persons examined Bibles and other Christian literature at an American Bible Society display and in the Baptist Book Store exhibit directed by Missionary Stanley Stamps.

Following the Graham film, Motessi gave an invitation. About 175 persons professed faith in Christ. On Sunday night more than 4,000 persons heard Motessi's message, which was also broadcast. The response was approximately the same as on Saturday.

These meetings were only the beginning. Twelve evangelical churches, including four Baptist churches and two missions, held services every night the following week. In the Baptist churches 221 professions of faith were registered.

One of the crusade results is that Baptists are now recognized as a formidable force in Quito's religious life.

Guayaquil Results Reported

During simultaneous evangelistic meetings in Baptist churches and missions of Guayaquil, Ecuador, 334 persons made professions of faith.

Four missions held services one week and five churches the following week. On Saturday and Sunday nights between the simultaneous meetings, mass rallies were held in the sports coliseum. About 1,500 persons attended each night to hear preaching by Alberto Motessi of Argentina. Two local radio stations broadcast these services. At the two mass meetings 164 persons made decisions.

Total attendance for the campaign was estimated at more than 11,000. Baptists of Ecuador plan another evangelistic campaign in 1965.

EUROPE

Association Takes New Name

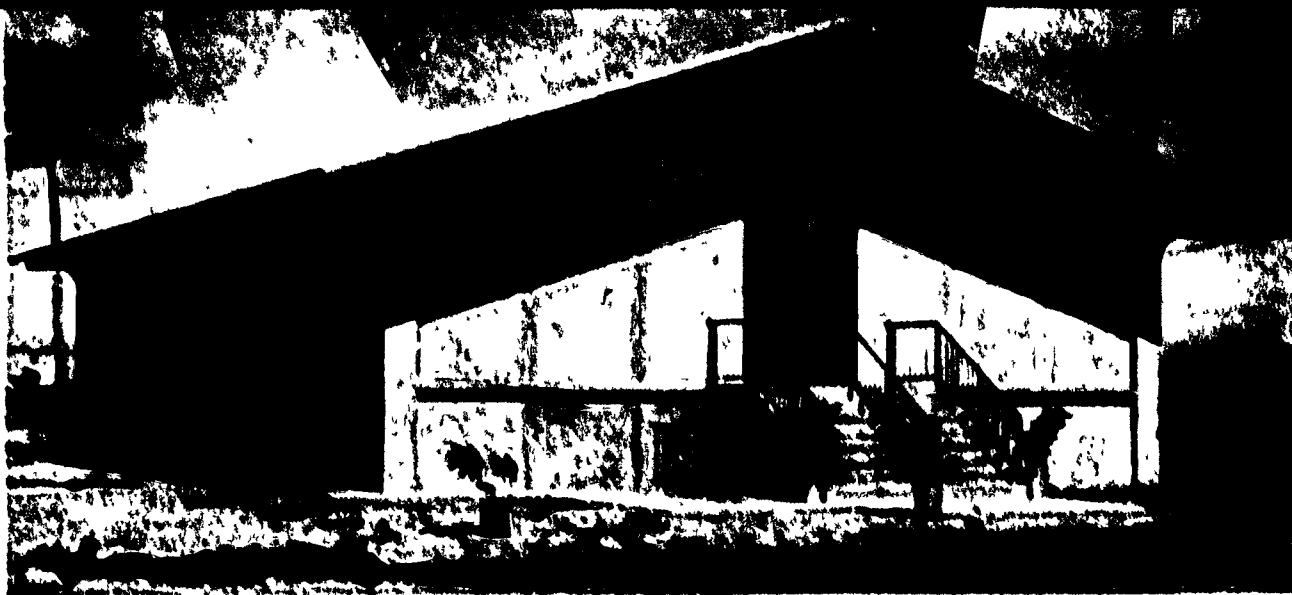
The Association of Baptists in Continental Europe, a convention of English-language churches, met in Germany in September and changed its name to the European Baptist Convention (English Language).

The Convention was reorganized into three associations: the Northern Association, composed of churches in Germany; the Central Association, composed of churches in France and Luxembourg; and the Southern Association, composed of churches in Spain and Italy. A total of 30 churches and missions are involved.

The Convention voted to seek membership in the European Baptist Federation, which would relate it to the Baptist World Alliance. It also expressed desire for recognition by the Southern Baptist Convention.

A budget adopted for the coming year designates 70 percent of total Convention receipts for work in Europe and 30 percent to be sent to the SBC Executive Committee for "world needs." Churches were urged to contribute regularly also to national Baptist unions in their respective countries.

The Association of Baptists in Continental Europe was organized in 1958. Members of the churches in Germany, France, and Spain are primarily U.S. military and civilian armed forces personnel. Most are from Southern Baptist churches, it is reported.



GUAM: After Typhoon Sally's threat caused a week's delay, dedication and open house were held Sept. 13 for this new building of Calvary Baptist Church on Guam. Marianas Mission, sponsored by the church, is to have new facilities next year. Missionary Harry A. Goble leads the work.

JORDAN

Clinic Closed in Village

Lack of medical personnel has necessitated closing the eight-year-old Southern Baptist clinic in Taiybeh, Jordan.

"The closing of this clinic withdraws our most effective witness from the Muslim village," said Southern Baptist Missionary Dr. L. August Lovegren, who serves in Baptist Hospital, Ajloun, 45 miles from Taiybeh. "It also leaves the 2,600 people of Taiybeh and the surrounding smaller villages without medical care except for the two-hour-a-week visit of a government doctor."

Closing the clinic brought an official complaint from the village mayor and belittling of Baptist work by Muslim leaders. Southern Baptists assumed responsibility for the clinic from the British doctor who began it. For a time Dr. Lovegren lived in Taiybeh and the clinic was open full time. After he was assigned to the hospital in Ajloun, he or another available doctor from the hospital went to Taiybeh to see patients one day each week.

The clinic was closed during Dr. Lovegren's recent furlough to the U.S., but missionaries in Jordan hoped to renew the program upon his return. Appointment of another missionary doctor to Jordan would make it possible to reopen the clinic.

Missionaries in Jordan have pointed out Southern Baptist investment in Taiybeh: "We have a good, four-room clinic building with its doors closed. We have a motor house with an electric generator, now idle. We have an empty missionary residence. There is a church, but it has no pastor."

Baptists still maintain an elementary

school in Taiybeh, under direction of Missionary Anna L. Cowan. The school was begun in 1958, especially for the children of believers.

LATIN AMERICA

Publishing Outreach Viewed

The Baptist Spanish Publishing House, El Paso, Tex., is "said to be the largest institution in the world for the production of evangelical literature in Spanish," Dr. Frank K. Means, secretary for Latin America, told the Foreign Mission Board in September.

Founded in Mexico in 1905 in the kitchen of a missionary home and intended at first to serve the literature needs of the missionary's own work, the Publishing House now reaches out to more than 40 countries in an "international witness to Spanish-speaking people almost everywhere in the world."

Moved to El Paso in 1916, it now has a net worth of more than \$1 million, Means reported. In 1963 it produced 1,085,853 periodicals, 304,697 copies of 52 books, 60,315 booklets (less than 32 pages), 4,621,333 copies of 87 different tracts (3,000,000 of which were evangelistic), and 1,428,905 copies of miscellaneous items. Now assigned to the Publishing House are 20 missionaries.

ORIENT

Vast Changes Noted on Trip

Vast changes which have occurred in the Orient in recent years impressed Foreign Mission Board Executive Secretary Baker J. Cauthen on the trip to the Orient he and Mrs. Cauthen made during the summer. The couple visited Hong Kong, Macao, Taiwan, Okinawa, Korea, and Japan.

"The extensive damage caused by war has been largely erased," Dr. Cauthen told the Board in September. "Hong Kong is a city of new buildings where much construction is financed by overseas Chinese who consider it a good location for investment," he said.

"Taiwan has achieved remarkable progress since the government of China took refuge there in 1949. Japan, which was ravaged by firebombs throughout its entire length, has now been rebuilt. . . . Even Korea, which was so badly damaged by the war, has now been able to recover from much of that devastation."

Mission work in these countries has made steady progress and offers encouragement for the future, he said. Of particular significance is the emergence of strong national Baptist leaders in each of the fields, noted Dr. Cauthen, formerly a missionary to China and then Board secretary for the Orient before coming to his current position in January, 1954.

"While the scenes of human misery and war devastation have been improved, one never loses sight of the vast heart hunger that is everywhere apparent in these countries," he continued. "One of the clearest indications of that hunger is found in Japan where the sweep of new religions has become phenomenal. . . ."

"The sweep of such new religions forces upon us an awareness of the deep need of human hearts throughout the world and also a sharp examination of our own efforts to communicate the gospel of Jesus Christ."

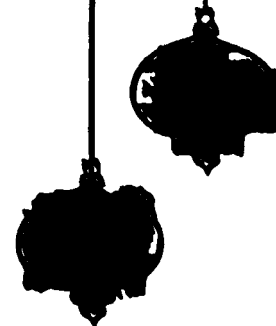
PERU

Tragedy Touches Revivals

Tragedy was combined with revival victory in Peru when the wife and infant daughter of David Trigos, a Baptist pastor in Chiclayo, were killed in a bus accident in September. They were traveling to join Trigos at a Baptist mission where he was preaching during simultaneous revival meetings in Lima.

Despite the tragedy, the revival services made a major breakthrough in an area where there are only 250 Baptists in two churches and three missions, reported Missionary Lewis E. Lee. "It was the first exposure to the gospel for many," he said. There were 40 professions of faith and 20 other decisions.

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