



A New Door Opens

Capturing Attention for the Gospel

Suicide—Japan's Tragic Waste

A Tent in Baumholder

Even in Death

Time on Their Hands

Reaching Tomorrow's Leaders



The Cauthens (center), her father, W. B. Glass, and Dr. Cauthen's mother in 1963.

ON THE GOLDEN SHORE

BY BAKER J. CAUTHEN

OFTEN my mother said, "I would like 'When They Ring the Golden Bells' to be sung at my funeral."

The outlook for her was all golden and bright. She had served her Lord alongside my deacon father, who died five years earlier. For about 50 years she taught Sunday School and was deeply involved in the total life of her church. Her Christian radiance gleamed daily as she worked as saleslady in a department store until she retired at age 75.

When I was a baby she put me in a little carriage and paraded with other Christian women through our town to drive out the saloons, which had brought sorrow and disgrace. They succeeded so well that never again has the sale of liquor there been legalized. When my Lord gave me the privilege of beginning to preach in country churches, she and my father often went with me. As I conducted revivals she led the women's prayer groups, and my father led the men. Those memories are priceless.

From our earliest days she and my father taught us the ways of the Lord. My brother and I as young children confessed Christ as Saviour on the same Sunday morning.

Her love for missions was profound. It was not easy for her to see us go to China as missionaries with two babies in

1939 when war already was spread across the land and the terrible destruction of World War II was about to break. It was hard for her to endure the times when wartime conditions made communications slow and difficult.

But she put God's will first and with unflagging zeal and loyalty gave support through prayer, love, teaching, giving, and example. She always supported her church, and all missions through the Co-operative Program. The Lottie Moon Christmas Offering became her special delight. At her funeral her pastor tenderly spoke of her radiant influence in the life of the church, particularly in the teaching of the Bible and concern for missions.

During her illness her faith was like a brilliant light, and her eagerness to enter heaven's door was evident. In talking with me one day about the message of life she said, "Tell the people that it is all true." She had found it so through life's long way, and in the doorway of eternity she had absolute assurance.

Now she is on the golden shore, and heaven seems so very near. The same faith she held is in our hearts, and in its joyous proclamation and service we will press on through the strength of our Lord toward the sunrise of an eternal day.

THE Commission

February 1967
Volume XXX
Number 2

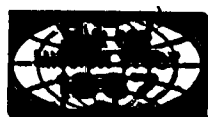
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COVER: Smiling young girl at Bukittinggi, Indonesia.
 Photo by Gerald S. Harvey.



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THE COMMISSION, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

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, N.C.

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.

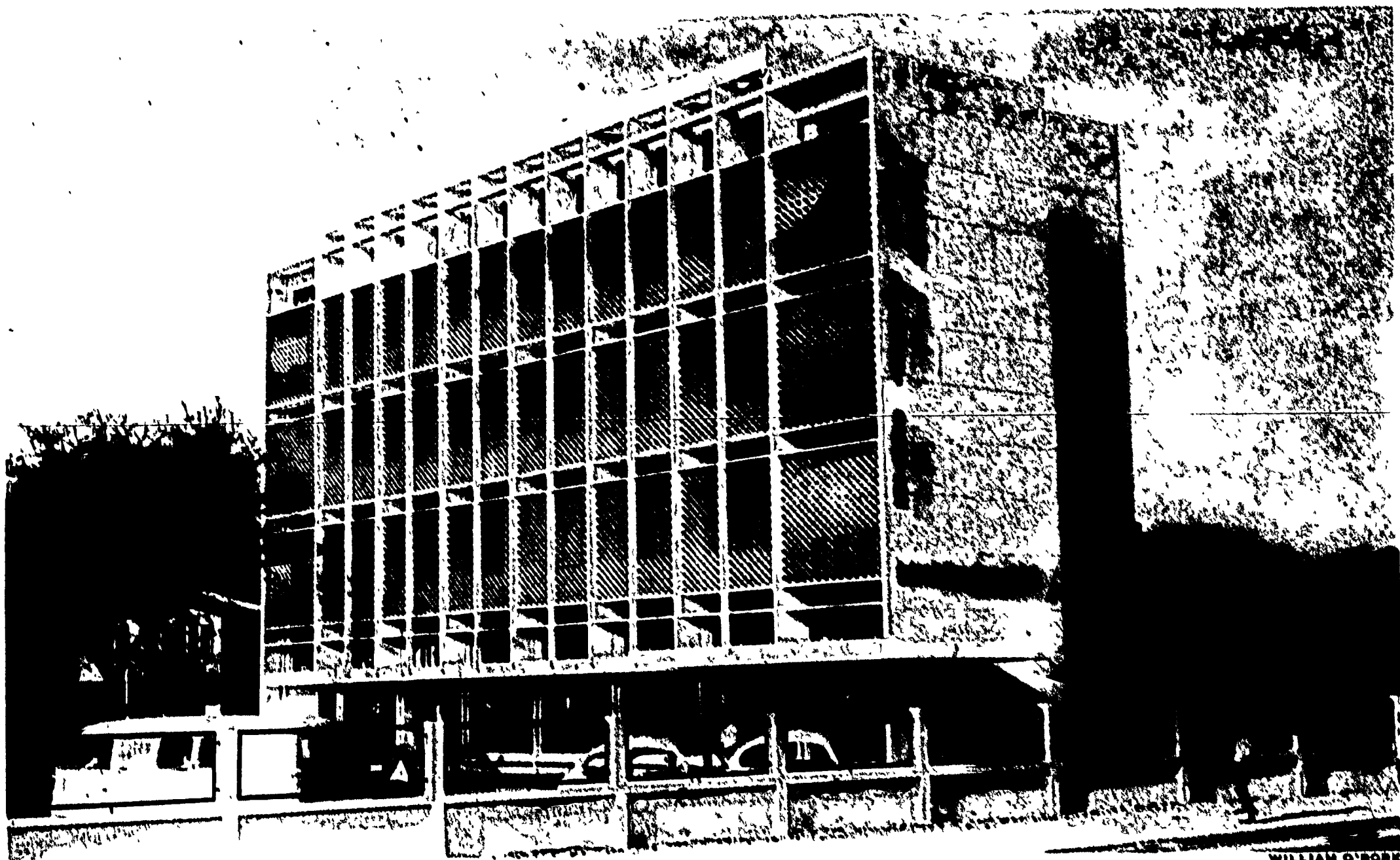
Pictures: Except for portraits of missionaries, appointees, and staff members, photography credit is given for all pictures, unless such information is unavailable.

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—\$1.00 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 3578 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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This new Baptist Student Center building in Bangkok, Thailand, was dedicated Nov. 5.

WILLIAM O'ROCK

REACHING TOMORROW'S LEADERS

By Elizabeth and Benton Williams

Missionaries in Thailand

ALMOST at twilight a row of lights was switched on above the stage of the fourth-floor chapel. The flower arrangement a student had prepared a few hours earlier formed the crude shadow of a cross in the now-empty chapel.

Dedication of the new Baptist Student Center building in Bangkok, Thailand, had just ended. In the stillness, the shadows brought to mind the chain of events that had led here—events as diverse as a tragic death, a gracious king, and singing students from Texas.

More than 100,000 university students

attend classes in Bangkok, capital of strategic Thailand and the fastest growing city in Asia. Four and one-half years ago Harold Reeves (then a missionary and now with the Southern Baptist Radio-TV Commission) and Benton Williams began looking for property for a new student center. After viewing more than 100 sites, they knew that the first location they had seen was ideal, though expensive.

But they were practically assured this choice corner location was unavailable, for Princess Laksami lived there alone. They were ready to recommend a site

down an alley, when they read in the English-language newspaper, *Bangkok World*, that the princess had been murdered in her own back yard. From the tragedy of this brutal crime, God was to bring a blessing for thousands of students.

"Do you think we might have a chance to buy this property?" Williams asked the land agent a few days later.

"Oh, no!" she exclaimed. "That property is now inhabited by an evil spirit. Anyone who buys it would surely be killed by the evil spirit."

"Don't worry about the evil spirit,"

answered Williams. "Just tell me who owns the property." After much persuasion, she revealed that the site was being handled by Prince Wan Waithyakon, the deputy prime minister of Thailand. At first the agent would not even consent to approach the prince. Later, through a friend, she helped set up an appointment.

"Prince Wan," Williams began that day, "we love Thai students and young people, and we want to see them have every opportunity possible in order that they might help build this great country. We would like to ask if we might be permitted to buy the property of your dear, departed sister."

"I have just been thinking that I would like to have this property used for a worthy purpose instead of for business purposes," said the prince. "The only problem is that I have been thinking of giving this property to the king to be administered as royal property. I have even mentioned this to him."

Williams' answer surprised even himself: "Would you mention this to the king and find out if it would be in order to sell it to our Thailand Baptist Foundation for a Baptist Student Center?" To the missionaries' amazement, the prince agreed.

Several days later they met again with Prince Wan. He reported: "When I mentioned the matter to the king he said, 'Baptists? Yes, I remember those Baptists.

That is the group who sang for me a few months ago. They are fine people. Sell them the property.'"

The king had recalled a Baptist Student Union choir of students from colleges in Texas that had toured Asia in 1961 as their summer missions project. With BSU Leader Louis Cobbs (now an associate secretary for missionary personnel at the Foreign Mission Board), Director Dan Pratt, and Bill Lawson, popular young Negro preacher, the choir visited Thailand. The students were allowed to sing before the king. Their scheduled one-hour audience stretched closer to four hours as the king sang and played his instruments on the same program.

So the answer was yes. The Thailand Mission, knowing the site could be held for only a week, in a called meeting voted to cable a request for funds from the Foreign Mission Board. The request reached the Board while it was in a monthly session. Forty-eight hours and 12,000 miles later, the property was purchased. The old building was used for four years until it was removed to make way for the new one.

The new four-story building includes a recreation area, snack bar, and a prominent, attractive tract rack on the first floor. The second floor has offices, work room, book storage, record space, and a lounge with television and daily newspapers available. Classrooms are on the third floor. On the fourth floor are a

piano practice room, prayer room, projection booth, and the chapel, where weekly evangelistic services are held. The first evangelistic service in the chapel was attended by more than 300 students, staff, and friends.

Since purchase of the property, the adjacent streets have been widened and lighted with fluorescent lights. The center is only a block from Thailand's Victory Monument, three blocks from the king's palace, two blocks from SEATO headquarters, and five minutes to the two largest universities in the country. Many other technical and vocational colleges and teacher-training colleges also are nearby.

Harold and Rose Reeves began Baptist student work in Thailand in 1951 on a part-time basis, with English Bible classes, personal counseling, and witnessing. That building, across from Thailand's National Stadium, had one room for classes and one for a small library.

Later, others carried on the work on a part-time basis for about six years until we arrived in 1960. Though still in language study, we were invited by the Thailand Mission to consider working in full-time student evangelism. In that first year three students made professions of faith in Christ. Contacts were slow and converts few in those days, but, thankfully, we have seen the number continue to grow—to 35, 40, and then 50.

The lasting impact this work can have is

THE AMBASSADOR SPEAKS

The following excerpts are from the address given by U.S. Ambassador to Thailand Graham Martin at ceremonies dedicating the Baptist Student Center building in Bangkok.

This time last week we were in the middle of an enormously successful visit to Thailand of the President of the United States. The bonds of Thai-American friendship have never been stronger than they are today. . . . [The visit] inevitably turned our thoughts to a retrospective review of our relationships. We found that, in the time span of our own country, this relationship went back very far indeed—almost a century and a half.

We were reminded that Thailand was the first Asian country with which the United States established diplomatic relations, and that in the intervening period our relationships had always been friendly, marked always by mutual respect, by equality of treatment one with the other. . . . It is the kind of relationship where we both give and we both receive.

A week ago our American Secretary of State publicly acknowledged his debt to the great statesman who is our

guest of honor here today. Secretary Rusk described Prince Wan as his teacher, as his kind, tolerant, and understanding preceptor and friend, from whom he had learned so much of the arts and crafts of diplomacy. . . .

It is apparent that the act we celebrate today is . . . perhaps indeed in a symbolic way quite as relevant in a direct cause-and-effect relationship as many of the other acts of mutual cooperation. . . . For while those of other nations came with a sword, Americans came to heal; while others came for quick profits from trade, many Americans came to teach, motivated by their deep and abiding faith in the admonitions of a compassionate Christ to "Go ye into all the world." And they were received with tolerance, welcomed and honored for their achievements and contributions; and they laid a foundation for the century and more of unflinching friendly and cooperative relationships.

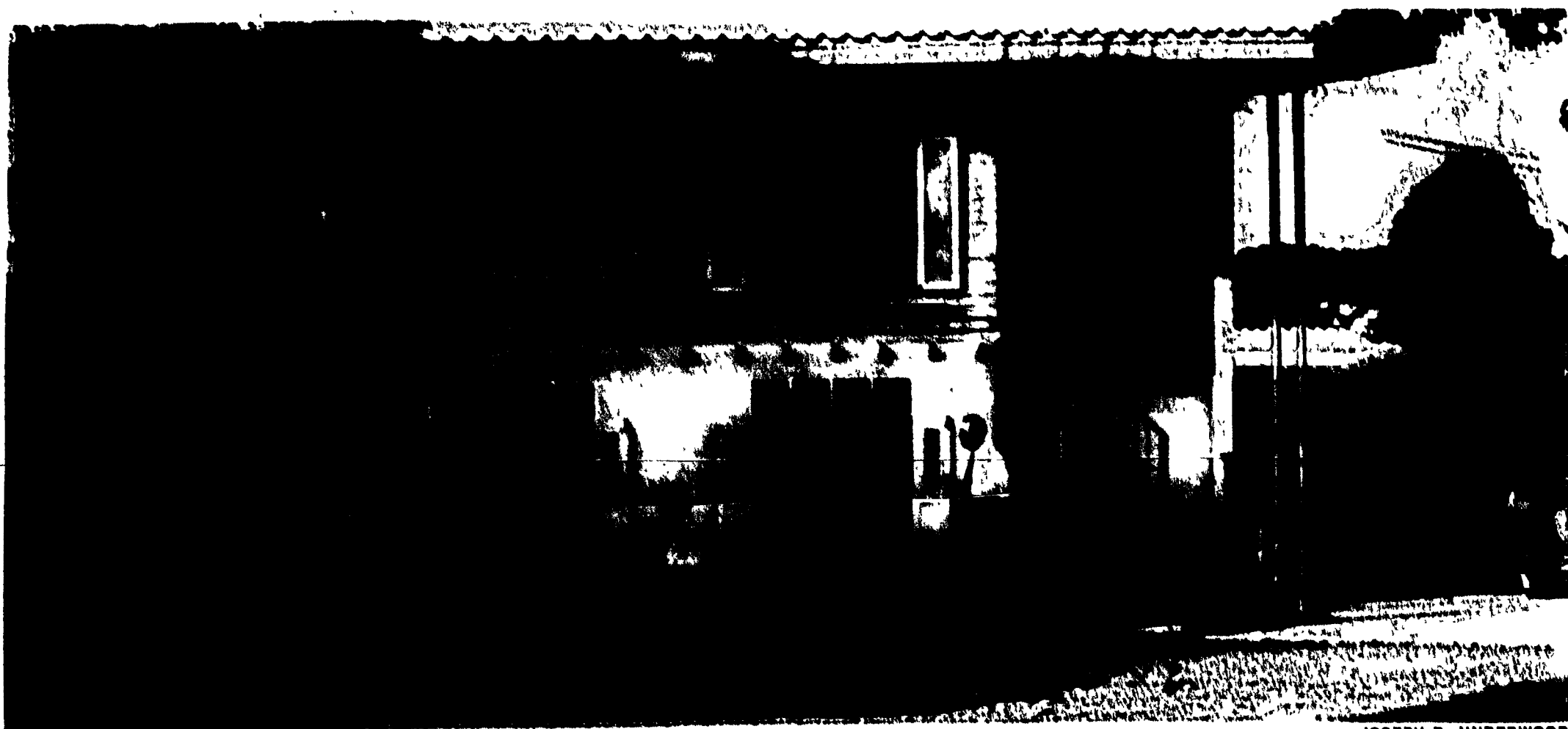
I understand we date the work of Southern Baptists in Thailand from 1949 when a dedicated group of missionaries came from China. But no one who grew up in a series of Southern Baptist parsonages, as I did, could be unaware of the legend of the saintly Ann Hassel-

tine Judson, who translated some of the Gospels into Siamese and had them printed in Serampore in 1819.

Many Americans are aware of the friendship of Thailand's great King Mongkut with Dr. Dan Bradley, who brought the first printing press to Thailand. But, perhaps, too few remember that it was the same press with the first font of Siamese type that Ann Hasseltine Judson had used two decades before.

So we see that in this curious, circuitous way the Southern Baptist connection with Thailand came even before our two governments began their friendly relationship. The opening of this Baptist Student Center building today is but another step in this long tradition of dedicated and constructive service. It is a greater step than we have made before but, I am confident, a small step in comparison to the giant strides it will most certainly make in the future.

As the representative of the President of the United States in Thailand, I am happy to participate in this dedication service. As the son of a Southern Baptist clergyman, my participation carries a personal poignancy deeper than I could possibly put into words.



A former residence served as student center in Bangkok until removed for the new structure.

JOSEPH B. UNDERWOOD

reflected in the account of one of the early students, Chett Seepolmuang:

"I lived my early years in a small town in northeast Thailand with my parents. One day foreigners came to our town, rented a small shop building, and began English classes. I knew they were Christians, and I often laughed at them.

"I wanted an education, so I decided to register for the classes. I told myself that I wanted their education, but not their religion. Our parents told us it was a foreigner's religion, and not for the Thai. I had often heard the saying in my school and town: 'To be a good Thai is to be a good Buddhist.'

"As I studied with those missionaries I soon realized that they were different from the Thai people in many ways. I saw a missionary doctor treat and associate with those who had leprosy, something my own people would not do. I saw him wash and treat the ugly sores of the feared disease. I wondered why anyone with his education and position would lower himself to do deeds like this. I felt it was a waste of time, and I thought he must be crazy.

"I continued my study of English until I was graduated from high school. Then I went to the capital city of Thailand to continue my education. My family was poor, so I took up residence in the Buddhist temple, helping the priest in exchange for a place to live.

"Soon after I arrived, I was walking when I saw a sign that read, 'Baptist Student Center, Study English Free.' I registered for classes, and at the same time promised myself I would not accept the foreigners' religion.

"One morning about a year later I realized I had begun to look for something or someone greater than myself to guide my life. I felt the need of someone

to comfort me. On a Sunday morning—I still do not know why—I walked into the service of Immanuel Baptist Church. This was the first service I had ever attended. That morning my heart was strangely moved, and on the invitation I walked down the aisle, giving my heart to Christ and surrendering my life to him. From that day until this he has led me, and I have enjoyed salvation and peace in my heart and life."

Later Seepolmuang graduated from Baylor University with a high average for a foreign student. On returning to Thailand with a good education and a command of English he was offered a high-paying job. When he visited the Baptist Student Center to visit old friends and teachers, the director asked him to pray about serving at the center, though the job would pay meager wages for one with his education.

Not long afterward the young man returned to say, "I feel God is leading me to work with students no matter what the pay." He became assistant director in 1961 and has witnessed to thousands of students since then.

Southern Baptists have no schools in Thailand, but an effective program of Christian witnessing among students has been possible through the center. Not allowed to organize on the university campus proper, Baptists find the center the best way to reach students.

The 100,000 students flock from small towns, provincial centers, and rural areas to Bangkok, the educational center of Thailand. Still, no more than 15 percent of those taking entrance examinations will be allowed to enter a university, because of limited facilities. As the wife of the minister of education expressed it, "The problem of education in present-day Thailand is not the problem of making

education popular, but rather how to meet the popular demands for education."

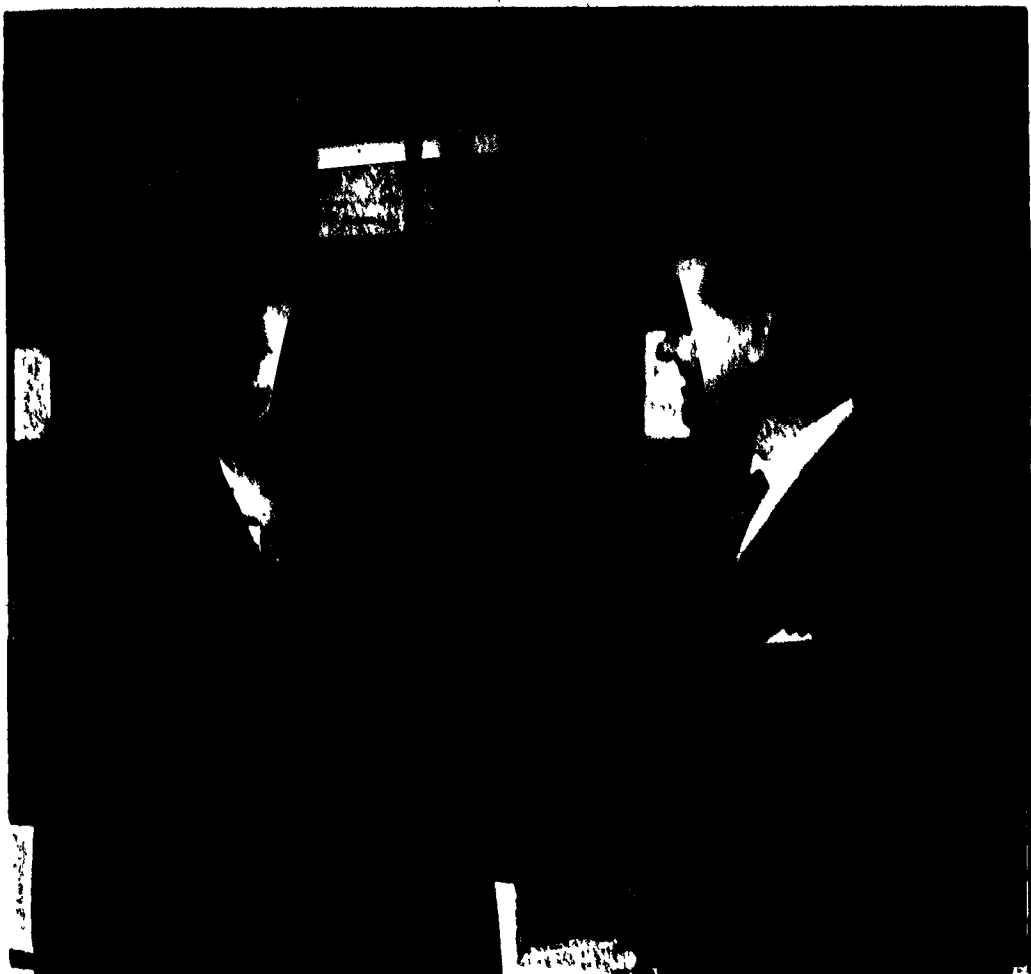
Besides the educational facilities in Bangkok, a new university was opened in 1965 in north central Thailand, a large university is at Chiang Mai in the North, and one is to open soon in the South. The National Education Council plans to increase the minimum required years of formal education from four to seven. Thailand recognizes that no nation can afford to remain isolated in today's world. The country is taking its place in world affairs and making great strides in education and national development among its 29 million people, some of them border tribes.

Some 300 persons were on hand last November to dedicate the new student center. Prince Wan, who once served as president of the United Nations, and U.S. Ambassador to Thailand Graham Martin [see box, page 3] spoke.

"I want to congratulate the Baptist Mission on its progress in Thailand," said Prince Wan, a loved and honored statesman in his country. "The Baptist Student Center meets a real need in the life of Thai students. You teach them to play and sing, but I like most the atmosphere of religion, faith, and morals that you have here. This is what Thai youth need to be good citizens.

"You teach them English, which is essential for the educated man of the world today. You have a library, which is most useful. The world's best books are in English. If students are to study abroad they must know English. I would encourage students to study here."

Strategically located in Southeast Asia, Thailand is bordered on the west by Burma, on the east by Laos and Cambodia, and on the south by Malaysia. Thailand (Land of the Free), is called the place



Prince Wan and Williams at center. Right: Assistant Director Seepolmuang talks to Missionary J. L. Wilson and students.

of orchids and smiling people, who have a saying, *Mai pen rai*, which means, "Never mind; it doesn't matter." Not many years ago it was the Kingdom of Thailand. It is the only country in South-east Asia that can feed its own people. Rice, fish, and tropical fruits are abundant.

The fears and superstitions of Thai students and others about entering a place of worship have magnified opportunities for the student center. Since the center is registered with the Department of Education and is approved by the government, young people do not hesitate to come. They know it is a Christian institution, but can accept it as more neutral ground.

As they study English, Bible, home-making, hygiene, world religions, or piano, all taught in English free by Christians, and take part in songs and games, the young people's attitudes undergo change. As they study, counsel with teachers, attend weekly evangelistic services in Thai and worship services at Baptist churches near their homes, they see friends giving their lives to Christ, and God speaks to their own hearts. Many accept Christ each year, but we yearn to see more. Family barriers, religion, and tradition still bind the hearts and minds of many, but this is a new day.

All the stories are not encouraging. Many students come to the center for a long time, then never come back. We realize that for them the price of discipleship is too high. But at least they have heard of God's love.

One girl laughed at the first evangelistic service she attended. She told a teacher that because he had talked about God she had not enjoyed the class that day. But she wanted to learn English, so she continued to attend most of her classes,

evangelistic services, and church worship services in order to get a diploma from the center. The center is one of two places in Bangkok that the Department of Education recognizes for study by students going abroad.

About two years after this girl first came to the center, she accepted Christ as Saviour in a morning service at Immanuel Baptist Church. The change in her life is evidenced by her smile and her obvious joy.

Khun (the title for Mr., Mrs., or Miss) Manee, a Buddhist, came to work at the student center as a bookkeeper and secretary. Part of her duty was to help the director with sermon publication. As God's word was studied daily and discussed, it affected the young woman. She saw a Christian staff in action and knew there was something special in their way of life.

Neighbors began to call her Christian when she no longer gave food to Buddhist priests on their daily morning rounds. Then one Monday morning upon arrival at work she announced, "I became a Christian yesterday." Young converts like her must struggle to be faithful to Christ, for their homes are completely Buddhist, with altars there as constant reminders.

The program of the Baptist Student Center now includes 23 classes each week, taught by missionary personnel, servicemen, wives of servicemen, and other U.S. personnel. A program of tutoring for students soon to go abroad has been launched. There is always a long waiting list of prospective students. An annual student retreat is held, and there is a 20-voice choir.

The center's work was enlarged and strengthened with the coming of Missionary Journeyman Larry Smith. He had served in the Peace Corps in Thailand

two years and learned to speak Thai. He has a unique way of communicating with students and young people. His many abilities will be missed when his term ends next summer.

Baptists opened work in Thailand in 1949. Now there are 11 churches, 15 chapels, and many preaching points. There is a seminary, publication work, a radio and television ministry, a visual aids department, a Baptist Book Store, and a 25-bed hospital with a mobile unit. Yet "what are these among so many?" Of the nation's millions, only one half of one percent are Christians.

In a 1965 survey, the evangelism committee of the Thailand Baptist Mission visited many areas where there are no missionaries and no Christian work. In the province of Patalung an official asked, "Why have no missionaries ever come to our province? How long will it be before we get a missionary?"

In some provinces committee members found missionaries of other denominations, who, elderly and discouraged, will be retiring in a few years. They told the committee they had "planted our lives, our physical strength is limited, and now there is no one to take our place."

Baptists in Thailand need six evangelistic couples, a couple to work with church music and with radio and television music, a publication couple, a seminary couple, nurses, associates to help in many ways, and a journeyman.

When Chiang Mai University was opened last year, a four-story Catholic Student Center, staffed by nine full-time missionaries, opened across the street. Tomorrow's leaders are in the universities today. Baptists have but one missionary couple and one journeyman working full-time among all the students in Thailand.

SUICIDE

Japan's Tragic Waste

BY WORTH C. GRANT

Missionary to Japan

TOURISTS See Suicide Leap . . . 'Bullet' Train Mangles Suicide . . . Grief-Stricken Widow Kills Self, Two Sons . . . Tokyo Executive Commits Suicide . . . Hamamatsu, Tokyo Report 3 Suicides. Newspaper headlines in Japan chronicle the continuing story of suicides that take 25,000 to 30,000 lives there each year.

Japan's suicide rate of 24.2 per 100,000 (according to recent available figures), although not the world's highest, still is a source of great concern to the nation.

Tokyo, the world's largest city, has the unwanted distinction of having the world's highest suicide rate of any large city. During 1965 suicide was attempted by 3,762 persons, and 2,900 of them succeeded, according to figures from the Tokyo Fire Department. The department's ambulances responded to 3,000 calls involving suicide that year.

Self-destruction has roots deep in the history of Japan. The nation's traditions reach back to feudal days when the Bushido, the code of the samurai (warrior aristocracy), taught that a good soldier should take his own life rather than disgracefully surrender to the enemy. At the end of World War II several officers are said to have killed themselves in front of the Imperial Palace rather than surrender to occupation authorities.

Despite this long tradition, the nation's complacency was jolted in 1959 by statistics showing suicide as the number one cause of death in the 15-24 year age group. The rate was 54.8 per 100,000, more than twice the average for all ages.

The most frequently stated causes of suicide, found in death notes left by the victims, fall into three categories: love, protest (social and personal), and despair.

In the first category, one of the most famous cases in postwar years is that of a young couple, from prominent families, who committed suicide together in the mountains near Amagi Sanso, the Baptist assembly grounds. The couple had sought their parents' permission to marry; when refused, they took poison, carrying out their previously made suicide pact.

Right: Tokyo's bustling Ginza at night.

The Japanese call this double suicide of lovers *shinju*, meaning literally, "through the heart."

In their note the couple told of reading the Scripture verses inscribed in the masonry work of the fountain at the assembly's entrance gate: "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst" (John 4:13-14 RSV). They said they then drank some of the water, although they did not understand the meaning of the words.

Protest suicide is common in Japan. In

one instance a mother murdered her six-year-old son, who was illegitimate, rather than see him subjected to taunts by his schoolmates.

In another case a speeding taxi driver was stopped by a policeman. The officer, mistaking the motorist's stuttering for drunkenness, unjustly reprimanded him. The next day the taxi driver and his wife killed themselves. Said their note: "By death we appeal to you to be a better public servant."

A 12-year-old boy died in his mother's arms after drinking insecticide because

KIYOSHI OTSUJI





Left: Blur of motion at Tokyo ice rink.

she had refused to mend his baseball uniform at his request.

Despair is frequent among students facing tremendous pressure in taking the fiercely competitive entrance exams for the better schools. The odds against passing sometimes reach 50 to 1. Not long ago Tokyo University had 14,000 prospective students competing for the 2,000 places in the freshman class.

One 13-year-old Tokyo girl, worried about poor grades, jumped in front of a train—one of the more common methods of suicide. Another teen-ager, apparently under nervous strain from studying too hard for a high school entrance exam, also leaped in front of a train. The year before, she had taken the test and had failed.

One girl told me of a friend in junior high school who had killed herself after failing an entrance exam. She had taken the test too seriously, the girl related, and thus reached the point of *shikata ga nai*, a favorite expression that literally means, "there is no way."

Getting into the better schools, or into any school, can mean the difference between a secure future and no future at all. January to March are called months of "examination hell." Students and parents sweat out the long hours of study and then must endure the agony of watching bulletin boards to learn if the child's name appears among those who are accepted.

Sometimes a youngster takes the entrance test for two or more schools to be sure of a place to continue his education. One boy of 15 took the exams for two schools. He failed one but passed the other. Then, unable to meet the deadline for paying the \$250 entrance fees, he jumped in front of a train.

Financial difficulties may lead to suicide. A young executive took an overdose of sleeping pills. "Money, money, money, I lose," explained his note.

Often in such cases the father takes the rest of the family with him, since it would be thought even more disgraceful to leave them destitute. In 1965 a family of four, in which the father was under investigation for embezzlement, jumped from a ship off Wakayama Prefecture—another common method of suicide.

Japanese traditions have, to a degree, romanticized and almost glamorized suicide. This explains, at least in part, the undoubtedly sympathetic attitude of the Japanese toward self-destruction.

One of Japan's most famous stories tells of the 47 *ronin* who took their own lives after avenging the death of their leader, Lord Asano, by executing Lord Kira. This event of the early 18th century is the subject of an 11-act Kabuki drama that always draws large crowds when it appears on the repertoire of the Kabukiza in Tokyo. A festival is held in memory of the *ronin* (masterless samurai) each Dec. 14; National Railways runs special trains to Aiko city for the crowds wishing to pay respects.

Suicide is a popular theme in literature. It is the subject of many novels and plays, and almost always is depicted as an honorable action, the ultimate gesture in payment of one's obligation. Never is it shown as shameful or cowardly.

While no evidence supports the view that Japan's high suicide rate is based on racial characteristics, the casual attitude toward death held by the average Japanese is a well-established fact. "Death seems to hold no terror for most Japanese" is a statement any rider in a Tokyo taxi or a casual observer of Japan's motorists will verify.

But it is not correct to explain suicide in Japan by the cliché, "Life is cheap." Grief in Japan is as deep and sincere as in any other country.

For me, the explanation for this tragic waste of human life lies in the spiritual realm. Nothing in the teaching of either of Japan's two leading religions—Shinto and Buddhism—forbids or condemns self-destruction. To the contrary, in Confucian ethics—the ethics of Japan's ruling classes in feudal times and still greatly revered today, though not as much—loyalty to the extreme degree is taught, with self-immolation as its ultimate expression.

As Lafcadio Hearn points out in his book, *Japan: An Interpretation*, instances of female suicide, representing the old ideal of duty to a dead husband, occurred as recently as the early 1900s. Writes

Japan's 330-foot Kagon Falls, a tourist attraction, is also site for suicide leaps.

Hearn, "To kill oneself at command—a duty which no loyal samurai would have dreamed of calling in question . . . appears to us much less difficult than another duty, also fully accepted: the sacrifice of children, wife, and household for the sake of the Lord." In Japan today the most popular television programs and movies are samurai dramas.

The lack of any strong moral or social disapproval or stigma, coupled with the glorification of self-destruction as an honorable means of solving life's difficult problems, offers a partial explanation for Japan's suicide phenomenon. It also presents one of the greatest challenges facing Christian evangelism in Japan.

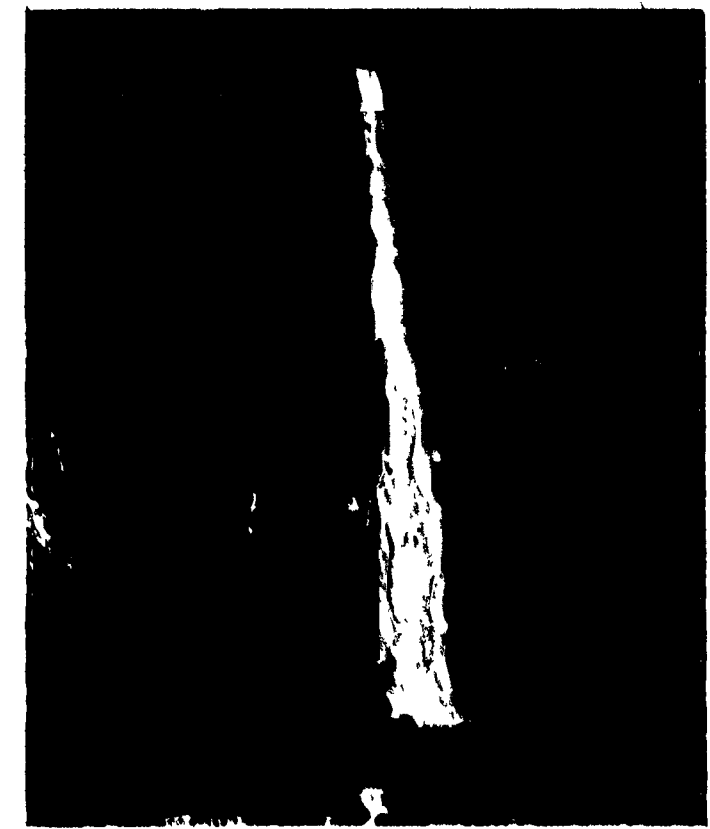
This challenge consists primarily in not only proclaiming the Christian message, but in making the message relevant to baffling problems of everyday life. This is something the indigenous religions are powerless to accomplish.

The apostle's query, "Lord, to whom shall we go? Thou hast the words of eternal life," is the Christian answer to life's despair and the only real solution to its perplexities.

"I am sure many commit suicide because they have no hope, no faith, and no one to turn to for help," commented one girl. "As Christians," she added, "we should be more concerned about this problem."

As long as Japan remains more than 99 percent non-Christian, there is little hope of checking this shocking waste of human life that claims more than 25,000 lives each year. This figure stabs the Christian conscience, since it represents the waste of potentially useful lives of many too young to die. The figure also reminds us of our responsibility to give a message of hope to those in despair, and a message of life to those bent on self-destruction.

*Rutland, Vt.: Charles E. Tuttle Co., 1955, p. 102. Used by permission.



A NEW DOOR OPENS



Man carries produce along Indonesian roadside.

MARY LUCILE BAUNDERS

By Avery T. Willis, Jr.

Missionary in Indonesia

HOW WOULD one missionary couple go about introducing a new religious group to a city of 150,000 population in a county of one and one-half million persons? Consider, too, that the residents know little of Christ and almost nothing about Baptists.

That was our challenge upon moving to the Indonesian summer capital of Bogor after completing a year of language study in Bandung. At the beginning we had no idea that within two and one-half months more than 1,700 persons would attend a meeting designed to introduce Baptists and their message.

Of the 31 areas into which Bogor County is divided, 26 have no church of any kind, but there are 6,289 mosques. The local director of the Department of Religion has said that 90 percent of the county's population is Muslim, and only 1 percent is Christian. Even Buddhists outnumber Christians.

The first step was to visit city and military officials to explain our purpose. Slowly our circle of acquaintances expanded. An advertisement in the local

newspaper about a correspondence course in the Gospel of John brought many letters from persons wanting to know the answer to the question posed in the ad: "Who Is Jesus Christ?" Four other newspapers copied the advertisement and printed it free, because Indonesians are being urged by their government to hold to some religion.

Easter Sunday was designated the official day to begin trying to acquaint the public with our mission for Christ. For this purpose three widely varied occasions were planned: a housewarming, a semi-nary choir concert, and the first worship service, all to take place during one week.

It seemed odd to give ourselves a housewarming, but local residents declared it was the custom to hold a *Selamatan* when one moved into a new area. After plans had been made, we discovered that the original purpose of a *Selamatan* had been to chase away evil spirits so one could live safely in the new house. Usually Islamic prayers were said for the benefit of the family, and then a meal was served.

Many of our new friends pitched in to help us with the involved preparations. We visited our close neighbors, pastors of other churches, and public officials, and invited them to come.

The event was turned into a Christian *Selamatan*, with a 15-minute message on the meaning of the resurrection. Representatives of the Christian Political Party, the churches, and the National Front (the government's official political organ) gave speeches welcoming the Baptists. The 96 guests devoured the tangy Indonesian dishes of rice, fish, mutton, chicken, and several special vegetable and salad plates.

This first step seemed successful, but by this time we had begun to sense a problem of overcrowding for the second event. People were continuing to ask for more invitations to hear the concert by the choir from the Baptist Theological Seminary of Indonesia, Semarang, and the choir leader, Missionary William R. O'Brien. Originally it had seemed that an attendance of 200 or 300 would be a generous estimate in a new city. For-



Children at a mission in Bandung, Indonesia (Missionary Ancil B. Scull at rear).



Indonesian women planting rice.

tunately, to be sure of adequate space, we had rented the city's most attractive theater, which would seat 800 persons.

Street banners, newspaper advertisements, and posters publicized the coming concert. One night, as we were hanging one of the banners, an enthusiastic crowd mobbed me in an effort to get invitations to the concert. I found myself hemmed against a car while townspeople grabbed frantically for the invitations. Seeking help, I looked around for a policeman I had seen standing nearby a few minutes earlier, only to spot him in the middle of the mob, shoving and grasping for an invitation himself! In desperation I threw the remaining invitations into the air and let the crowd scramble for them.

The popular demand led to scheduling two performances the same night. A packed house listened enraptured to the first performance of the cantata, *Hallelujah, What A Saviour!*, translated into Indonesian. They cheered zestfully when the mayor gave a welcoming speech to Baptists, when I explained our purpose in Bogor, and when the choir or O'Brien sang Indonesian national songs.

After the theater had been cleared, the ushers were asked to let the crowd in for the second performance. (Among the ushers were Baptists from the church

at Sukabumi, who had chartered a bus at their own expense to come and help.) After 15 minutes, fewer than 50 persons sat scattered through the huge theater, and it appeared that the plans for a second concert had been overly optimistic. But a look at the theater entrance corrected that impression. Through some misunderstanding the doors were still locked, and a surging flood of people, waving their invitations and clamoring to get in, pressed against the doors. When admitted, they overflowed the seats and stood around the wall to listen.

Everyone who attended received a tract on the gospel, another one on Baptists, and an application blank for the correspondence course. At each performance a seminary student testified of the power of Christ to save. Behind him a 45-foot banner proclaimed, "Jesus said, 'I am the way, the truth, and the life.'"

Two days later the doors of our home were opened to the first Baptist worship service ever held in Bogor. More than 100 persons heard a sermon on the "Seeking Saviour." About 40 adults sat inside, while scores of children and young people outside pressed their noses against the screens and listened attentively.

Two Baptists who had been church members in other cities moved their mem-

bership. An offering was taken so that the young congregation could soon rent its own quarters. At the second service a week later, four men made professions of faith in Christ.

More than 200 have enrolled in the correspondence course. Several of them have made professions of faith. At least 18 adults were scheduled to be baptized in December, with organization of the church to follow.

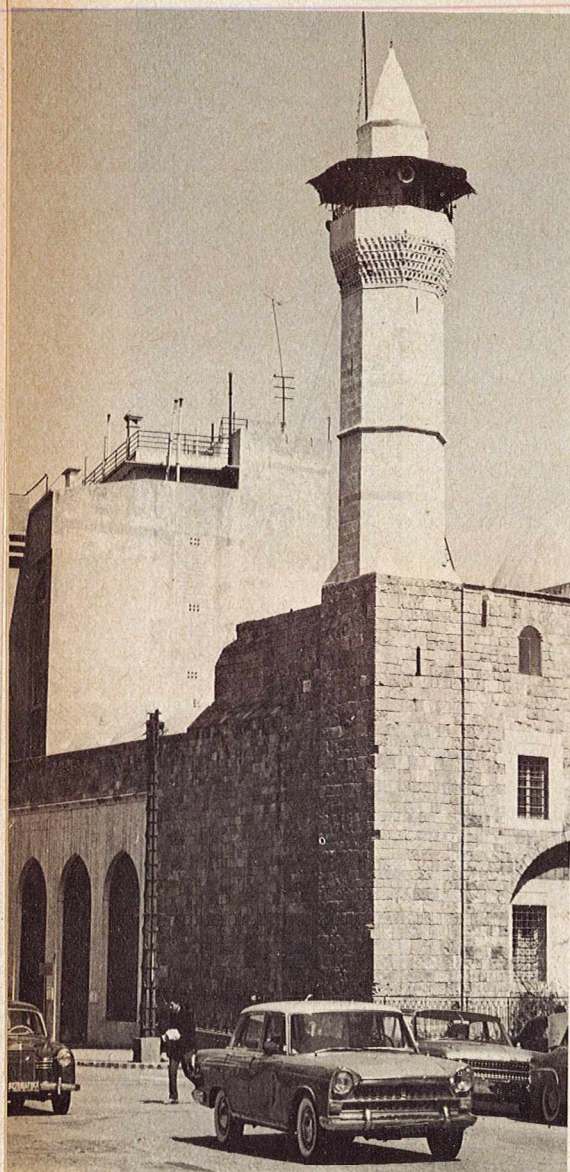
One newspaper advertisement about English Bible classes brought in 180 enrollees, less than half of whom claim to be Christians. They were divided into eight classes, and it was necessary to postpone receiving new pupils.

Some of the new converts formed a youth group, called *Keluarga Pemuba Baptis* (Family of Baptist Youth). It quickly enrolled over 40 members. They sponsor a 12-member choir and a weekly prayer meeting.

We do not know what the future holds for Bogor and the permanent work for Christ here. But I recall what the president of the Christian Party in Bogor told me during the concert: "This has always been closed territory for the gospel, until the recent abortive coup by the Communists. But now the door is wide open!"

CAPTURING ATTENTION FOR THE GOSPEL

BY JOSEPH B. UNDERWOOD



FOR CENTURIES the muezzin climbed the minaret five times daily to sound the Muslim call to prayer. Today, however, when one hears this prolonged call, he usually looks in vain to see the source. The muezzin has been replaced by a public address system.

When asked why, a Muslim leader in Beirut, Lebanon, explained that for-

merly the unaided voice of a man could readily be heard by all in the vicinity. But today, said the leader, a modern communication system must amplify the muezzin's voice for him to be heard above the noise of automobiles, building construction, and crowds in the streets.

The lesson for Christians is obvious—we must discover and utilize ways and means to communicate the gospel of Christ to all men everywhere:

—to university students who, by the millions, are seeking *the way*;

—to laborers, industrialists, politicians, and others who think life is found in “the abundance of things;”

—to the sophisticated who think life is found by repudiating all standards of moral righteousness and Christian ethics;

—to the so-called intellectuals who seek to prove their scholarship by planting doubts and raising huge question marks without any effort to declare the truth;

—to the beatniks, or “lost generation,” who seek life abundant through riotous rebellion, or “religious experiences” through LSD;

—to the oppressed hundreds of millions—hungry, diseased, impoverished, and spiritually starved—who have never once so much as heard even the name of Him who invites, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).

To these and to all others our task is to communicate the gospel so effectively that it will be heard, believed, and acted upon!

Thus it is necessary to employ diverse methods of proclamation in our ceaseless efforts to capture the attention of men for the message of Jesus Christ:

Concerts. In recent years concerts by extraordinary artists and Christians—such as Claude Rhea and Irene Jordan—have been extremely effective in attracting the attention of multitudes who hitherto have ignored Baptist churches and their announcements of evangelistic conferences or other special programs.

The largest auditorium in Beirut was filled to capacity two consecutive eve-

nings in October, 1964, to hear concerts by Metropolitan Opera Soprano Jordan. She also gave a quiet, but tremendously impressive, Christian testimony as she introduced her final selections. People from many countries and embassies came and were visibly moved by her testimony.

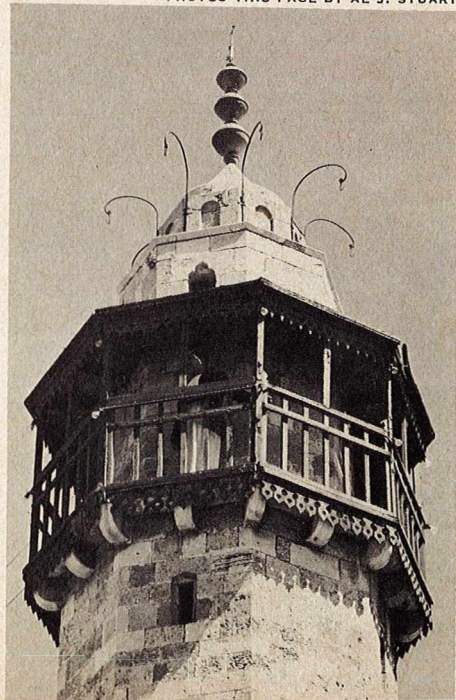
“I believe Baptist work was set forward 25 years by the concerts and testimony of Irene Jordan,” wrote Jesse Northcutt, dean of the School of Theology of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., concerning her recent concerts on the island of Trinidad, in connection with a special evangelistic campaign.

The results of concerts presented by choirs in various countries are almost miraculous. (For a report on opening new work in Indonesia using a choir, see page 8.) Contacts established by artists like Rhea have opened doors marvelously to many thousands who have been attracted to the gospel by first hearing its message through these concerts.

Advertising and Correspondence Courses. Series of doctrinal and evange-

At left: Loudspeaker in Beirut minaret. Below: Muezzin in Gaza calls to prayer.

PHOTOS THIS PAGE BY AL J. STUART



Underwood is Foreign Mission Board consultant in evangelism and church development.

listic advertisements in newspapers and magazines in several countries have attracted an extraordinary response. Doctrinal advertisements in Beirut newspapers carried the message of Christ, as presented by Baptists, to more than a score of Arab nations. So impressive was the response that during the second quarter of 1966 the advertisements were concerned with answering specific questions of interest to all the people of those countries.

At the same time a correspondence course—special studies in the life of Christ—was advertised in the newspapers and magazines. More than 1,100 people from 25 Arab countries enrolled in the correspondence studies in less than eight months. Their number is continuing to increase at a rate of about 50 new students each week.

"I noticed your announcement in one of the Lebanese newspapers about the life of Christ," wrote a non-Christian from one country, "and found myself much inclined to these valuable lessons, because we are greatly in need of them to fill the emptiness in the soul of every man."

"Please supply me with the lessons on the life of Christ, because my soul is in the greatest need of spiritual life," wrote another.

Still another expressed his desire to enroll in these special studies: "If you will respond to my request, you will have saved me from the trouble of my soul, and I will have learned from a reliable source about the life of the Evangelist of humanity and mercy and peace."

"We are all friends and have met together and decided to study these lessons," wrote a group of 21 non-Christians from the ancient city of Hebron. "We have other friends who, when they see them, will request them also."

"I am a Muslim and very anxious to learn more about the Christian religion," stated yet another correspondent. "But Christians here in Iraq will not talk much with Muslims, and especially about religion, because they are afraid."

Student Centers. In many countries today, for the first time, large numbers of young people have opportunity to attend high school, college, and university. There are more than 100,000 college and university students in Bangkok, Thailand. In some countries of the Orient schools maintain three shifts per day. For every student admitted there are from 10 to 12 awaiting an opportunity to enroll.

These young people are desperately in earnest as they seek the best possible education and also as they endeavor to discover *the way*—to life and to change radically the circumstances of their particular nation. It is imperative that Christians find a way to challenge these young people with Jesus Christ and his

principles, that the youths, in turn, may help create a Christian world.

More than 1,000 students in Bangkok are enrolled in different programs of study and development at the Baptist Student Center. (See page 2.) Evangelistic services on Friday nights draw an average of 200 in attendance. The fellowship hour is always popular. In addition to those enrolled in classes and studies, many stop by for special visits, conversations, reading, and fellowship.

From time to time at student centers it is possible to have visits from men like Ralph Overman, consultant in atomic energy from Oak Ridge, Tenn. During his one-week visit at the University of Mexico, in Mexico City, sponsored by the Baptist Student Center of that city, more than 3,700 students, professors, and professional people were attracted to his lectures. The scientist used his unusual abilities and knowledge to lead men from an academic discussion of science to a serious consideration of Jesus Christ, his person, claims, and challenge. Other guests have been and will be used in similar student conferences.

Radio and Television. For more than 20 years there has been a growing use

of radio and television on mission fields in an effort to communicate the gospel of Jesus Christ to multitudes who have never attended churches. Through special broadcasts prepared under the direction of Missionary Associate Wes Miller and transmitted by Trans World Radio of Monte Carlo, the message of Christ is being shared with people not only in free Europe, but also behind the Iron Curtain in eastern Europe. In addition, special broadcasts have been transmitted to Spain and Portugal, where so far it has been impossible for local broadcasts to originate. The response from all these areas has been encouraging.

In the Philippines, Missionary Howard D. Olive has directed a radio ministry of Bible study and correspondence courses. He has been able to communicate the gospel over 15 radio stations to millions of people in that area.

Missionary Roy L. Lyon, while working in Mexico, prepared a large number of biblical dramas that were produced and telecast from the largest television station in Mexico City. Throughout Latin America extensive use of both radio and television supplements the work of the churches and communicates the gospel in

PRAY FOR THESE CAMPAIGNS

JORDAN—April 2-9

Population: 1,898,000. *Related to work:* Six churches and nine mission points; 150 members. *Dominant religion:* Islam.

JAPAN—April 16-May 14

Population: 96,906,000. *Related to work:* 108 churches and 128 mission points; 17,786 members. *Dominant religions:* Buddhism and Shinto.

INDONESIA—May 21-July 16

Population: 103,000,000. *Related to work:* 17 churches and 37 mission points; 3,391 members. *Dominant religion:* Islam.

EAST AFRICA—October 1-29

Kenya

Population: 9,104,000. *Related to work:* 68 churches and 56 mission points; 3,785 members. *Dominant religions:* Animism and Islam.

Tanzania

Population: 10,325,000. *Related to work:* 93 churches and 40 mission points; 2,717 members. *Dominant religions:* Animism and Islam.

Uganda

Population: 7,367,000. *Related to work:* Two churches and 10 mission points; 120 members. *Dominant religions:* Animism and Islam.

PORTUGAL—October 8-22

Population: 9,106,000. *Related to work:* 27 churches and 15 mission points; 1,384 members. *Dominant religion:* Roman Catholicism.

FRANCE—October

Population: 48,411,000. *Related to work* (through French Baptist Federation): 70 churches and mission points; 2,531 members. *Dominant religion:* Roman Catholicism.

CHILE—October 15-November 5

Population: 8,391,000. *Related to work:* 105 churches and 142 mission points; 9,267 members. *Dominant religion:* Roman Catholicism.

Special religious education emphases in Lebanon and Guyana during 1967. Special stewardship conferences and pilot projects in Ghana, October-November.

As you pray for these campaigns, consider each in light of the ratio of Baptists to total population and dominant religions.

such a way that men and women are drawn to Christ and to his churches.

Special Evangelistic Campaigns. In 1950, 37 Baptist churches in the city of Recife, Brazil, engaged in a simultaneous evangelistic campaign that captured the attention of the Baptists of that country. (For a report of the 17th annual campaign in Recife, see page 23.) During that same year M. T. Rankin and Baker J. Cauthen led special preaching missions in Japan and Korea with phenomenal results. From 1950 onward, the number of special evangelistic projects in the many mission fields where Southern Baptists work has been greatly multiplied. The two most spectacular campaigns have been the New Life Movement in Japan (1963) and the National Evangelistic Crusade in Brazil (1965).

Estimates vary concerning the number of decisions made in the campaign in Japan, but it is thought that more than 20,000 persons made "decisions." Massive advertising and special visitors of varied vocations from many countries and continents attracted multitudes to hear the gospel. The effort made a mighty impact on the nearly 100 million people of Japan. Perhaps one of the most significant results was a new spirit of potential and evangelistic zeal generated in the hearts of the Baptists of Japan.

In Brazil it is estimated that some 100,000 decisions were made in the crusade, including the months of preparation that preceded the three months of evangelistic campaigns in 13 different regions of Brazil and the follow-up months during the rest of 1965. It is also reported that some 25,000 of these people have been baptized.

Special evangelistic campaigns in recent years in Mexico, Lebanon, Portugal, Spain, Ghana, Ecuador, Venezuela, Guyana, Thailand, Malaysia, the Philippines, and in other countries have undoubtedly been equally significant, even though the numbers of decisions were not as spectacular.

"Decisions" in these evangelistic campaigns must be interpreted in light of the experience and background of the people. Any realistic evaluation of a campaign must consider the psychological, cultural, and religious background of the people among whom Baptists are working in these campaigns and in their continuing mission work. The campaigns' significance and the number of decisions must also be interpreted in light of the history of Baptist work in that country, the circumstances in which Baptists work, and how long they have been at work in that particular culture. It may not be a fair judgment or interpretation to compare a campaign in a country where Baptists have been at work only five or ten years with a campaign in a country where they have been working 50 or 100 years.

About 25 years ago some were recommending that Baptist representatives in Mexico be transferred to other countries where the response was greater and more thrilling. However, instead of abandoning Mexico, Baptists sent reinforcements. Efforts were intensified, and new ways of communicating the gospel were used. Today Mexico is one of the most responsive mission fields. In a recent gigantic evangelistic campaign there, more than 6,600 decisions were recorded. Vast stadiums were filled with people coming

to hear the message of Christ. The churches were revived, strengthened, and encouraged.

In the 23 churches and missions participating in the evangelistic campaign in October, 1964, in Portugal—among churches with only a few more than 1,000 members—there were 699 decisions.

Forty-five Baptist churches and missions in Spain in October, 1965, participated in simultaneous evangelistic campaigns with more than 800 decisions registered. Due to the excellent plan of conservation and indoctrination of new believers, more than half of these had been baptized within six or seven months after the campaign. In Spain 800 decisions may be as significant as thousands of decisions in another country where Baptists have been at work for years in great numbers and with many resources and where comparative religious freedom prevails.

In Ghana, during the evangelistic campaign of February, 1966, more than 2,600 people responded. Many of these made their decisions after one or more periods of counseling with laymen, women, and pastors who had been specially prepared for this work, leading interested persons to a vital decision of commitment to Christ.

Approximately 15,000 decisions were reported in the Philippines in 1963 in their special evangelistic campaign.

The term "decision" in these special campaigns must always be properly understood. Of course it includes those for whom decision means genuine conversion and commitment to Christ as Lord. It also includes those who, in taking



Above: Students at a school in Zambia request applications for correspondence course in Bible.



Baptist recording studio in Buenos Aires, Argentina.

Evangelistic crusade posters in Lisbon, Portugal.



his step, signify their desire to inquire seriously about the Christian religion, even though not yet ready to make a definite commitment. In addition it includes persons who sincerely wish to respond to the invitation to trust and follow Christ, even though they may not yet have comprehended the message sufficiently to follow through with genuine commitment in spite of the opposition and gigantic difficulties they will confront as professed followers of Christ.

Besides the decisions reported and actually experienced, numerous other benefits result from these campaigns:

(1) The intensive spiritual readiness, lasting over many months of advance preparation for the campaign, has often brought real revival to the churches.

(2) By praying, planning, and working together, leaders—both preachers and laymen—have been united in heart and soul as never before.

(3) They have discovered the extreme importance and value of cooperation.

(4) Church members have been trained for personal evangelism.

(5) Church members have been revitalized and filled with courage to witness, even in countries where it has been unsafe to witness personally because of the oppression of other religions and political forces.

(6) In all of these countries Baptists are a minority, and sometimes a small minority can easily develop a feeling of defeatism. Perhaps one of the greatest benefits of the evangelistic endeavors is awakening believers to an attitude of assurance, to the feeling that, by the grace and power of God and through united effort, tremendous victories can be

achieved for the glory and exaltation of Jesus Christ.

(7) A new sense of stewardship responsibility has been developed as has an increased conviction of a sense of mission.

(8) Churches have been strengthened and multiplied.

These extraordinary evangelistic campaigns supplement and reinforce the churches in their continuing program of evangelism, Christian growth, and church development. The campaigns can never take the place of churches, of missionaries, or of continuing, day-by-day, basic methods and principles of work. No one method will suffice for all countries, nor for even one country.

It is essential that there be a variety of methods and plans for reaching all the people in all countries. No single, fixed mission methodology will suffice to communicate the gospel above the noise and confusion of today's world. There must be a willingness to experiment with methods and plans to discover the most effective methods in order to accelerate everything that is being done for the evangelization of the world.

Christian Growth. The evangelized need to be indoctrinated, trained, and developed for maximum Christian growth and usefulness. Evangelism, therefore, cannot be divorced from church development, for God's purpose in redeeming men is to lead them to grow toward the fullness of the moral stature of Christ Jesus. This is one reason it is important for evangelistic campaigns to be rightly related to churches. The churches must assume their responsibility for encouraging, indoctrinating, and leading to positive

Christian discipleship those who make decisions in special evangelistic campaigns or in regular evangelistic endeavors.

Baptists of seven countries in Asia in 1966 conducted a Sunday School Crusade, a special emphasis on religious education. They sought to develop an understanding of the biblical basis for the teaching ministry of the church. They led churches to begin Sunday School classes or Bible study classes for adults, in some countries for the first time; some churches added a large number of additional adult classes. This special effort involved more than two years of preparation, intensive teacher-training, and the development of a new understanding of the purpose and means of Bible teaching.

In Japan the number of Sunday Schools increased from 157 in December, 1964, to 200 in June, 1966; during the same period Sunday School enrolment jumped from 20,395 to 25,266, and the number of officers and teachers from 1,678 to 2,713. In Korea, with a large number of additional classes, newly trained teachers and officers, and a program of house-to-house evangelistic visitation, Sunday School attendance in many churches grew from 100 to 200 percent.

Muslims have not abandoned the call to prayer, but have found a new way to make that call heard. In like manner, Baptist missionaries and co-laborers have not abandoned tried and proven methods, but have found additional ways to challenge the attention of people to the call of Christ. There will be a continuing experimentation with methods and means until the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

Rally in public square in Brazil during evangelistic campaign.



Left: Bible correspondence courses on way to post office in Lusaka, Zambia.

Metropolitan Singer Irene Jordan sings in Lebanon to aid Baptist crusade.

JOSEPH B. UNDERWOOD



A TENT IN BAUMHOLDER

By Lewis M. Krause
Missionary to Germany



Men's choir sings on a Baumholder street in connection with tent revival campaign.

BAUMHOLDER would be just like any one of the thousands of other small German villages except for one fact: its population is more than tripled by the presence of U.S. Army troops and their dependents.

Covering entire hillsides on the village perimeter are pastel, four-story apartment buildings housing American service families. Army barracks cover dozens of blocks near the village center. In addition to the units stationed there, other artillery and infantry units are brought in regularly for maneuvers on the large military training reserve area just north of town.

Baumholder, a village of some 3,000 German inhabitants, is situated about halfway between Saarbrücken and Mainz. It is atop one of the highest hills in this rolling agricultural and forest area. The only city of any size nearby is the double village of Idar-Oberstein, known for its precious stone industry.

The consequences of the presence of so many troops in such a small village are just what you would expect. Bars have become the major industry (14 were counted on one 200-yard stretch of the main street). Prostitution and gambling are rampant. Housing is critical, and rent is high.

Signs in English can be seen everywhere. They advertise automobile insur-

ance, loans, or surplus army materials, as well as liquor and gaudy bars.

Across from a large service station on the lower end of the main street is a sign that's different, often startling to visitors. It reads, "Trinity Baptist Church." Just behind the sign is a large, rambling building. Until recently several bars and a hotel were operated there. Now the structure houses a beautiful auditorium and extensive religious education facilities.

Trinity Baptists, having outgrown their facilities in the nearby village of Mettweiler, rented the Baumholder building early in 1965. The owner had agreed to remodel and redecorate it according to the church's direction.

Prior to the recent reduction of American forces in Europe the membership of Trinity Church stood at 165. This represents remarkable growth in the face of the constant rotation of members. The three-year tour of duty for U.S. Army personnel in Europe insures a completely new congregation every three years.

Charles Wade, with his wife Rosemary and their two small children, came from Oklahoma in July, 1964, to assume pastoral duties at Trinity, one of 30 English-language churches in Germany.

Although the church has performed a vital and expanding ministry among the Americans of the area, there has been a

growing concern for the local German people. Community missions projects of various kinds have been carried out by the Woman's Missionary Society, and several hundred tracts have been distributed.

This did not satisfy the mission-conscious congregation and pastor, however. They felt something more must be done to make an impact for Christ on the community. Pastor Wade recognized such an opportunity when he heard of the German Baptist tent revival program.

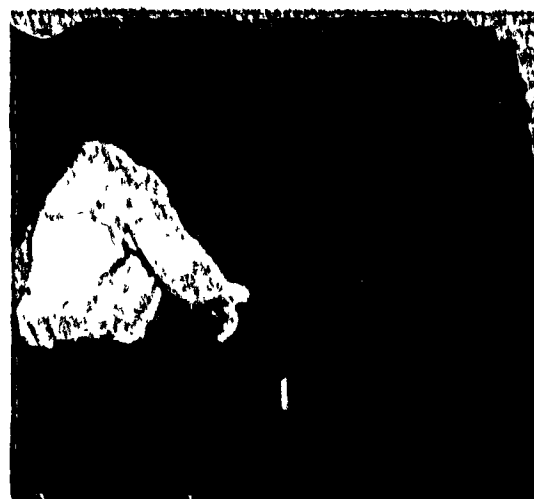
While at a convention of the German Baptist Union in the spring of 1965, Wade learned that German Baptists each summer use several large tents to take the gospel into new areas. The campaigns ordinarily are sponsored by local German Baptist churches. Often they are supported by other evangelical churches and organizations.

Eleven tents, ranging in seating capacity from 450 to 1,000, are in operation each summer throughout Germany and parts of Austria. The tents are used for seven to ten campaigns, each lasting 12 to 15 days. The tent revival program, an accepted means of evangelization in Europe, has been effectively used by German Baptists in establishing new missions and preaching stations.

"Why not sponsor such a campaign in Baumholder by an English-language church?" reasoned Wade, although this had never been done before. The idea

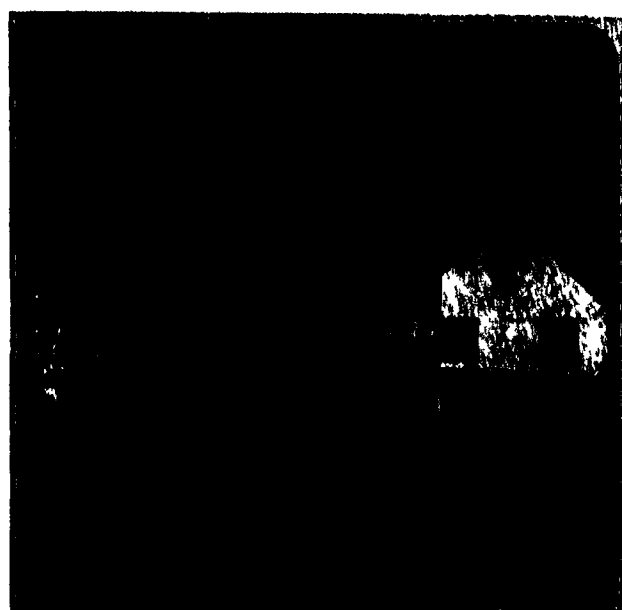


Wade (left) and Evangelist Eckert at tent.



Trinity members help with tent.

*Trinity Church
buildings at
Baumholder.*



Boehringer (left) and Speler lead children's meeting.

was strengthened by conversations with Friedrich Eckert, German Baptist evangelist, Rudolph Thaut, executive secretary of the German Baptist Union, and myself. The Trinity congregation unanimously and enthusiastically endorsed the plan. Dates were set, and a request for the tent was placed with the German Baptist Union.

After much local preparation and publicity the church was ready for, and the community aware of, a new activity in Baumholder. Almost a week before revival services were to begin, a large truck arrived at the church parking lot with the tent and accompanying paraphernalia. Wade and several men of the church were on hand to unfold canvas and drive stakes. Oskar Speler, tent caretaker, and Herbert Boehringer, a young man planning to attend the Baptist seminary at Hamburg, directed the work and labored alongside the Americans. In spite of language barriers the tent went up quickly.

Speler and his wife have been active in the tent-revival ministry for the past eight years. During the winter they travel throughout Germany reporting to churches about the previous summer's campaigns and preparing churches in areas where campaigns are scheduled for the following summer. They leave their home in Hamburg about May 1 to travel with the tent for the next four months.

Responsible for the tents and all equipment, Speler also conducts children's programs, makes announcements during services, and handles community relations. Mrs. Speler cares for a multitude of behind-the-scenes chores and presides over the book-and-tract exhibit by the tent entrance at the close of evening services. They are aided by a "tent deacon," whose added responsibility is to sleep in the tent as a guard each night. Boehringer filled this position at Baumholder.

For the opening service, held the last Sunday night in May, the American congregation adjourned its regular service to attend. A large choir of men from Aachen presented special music. The choir remained for three days and was followed by three others from Wermelskirchen, Herne, and Herten. These men not only sang during evening services, but conducted extensive personal home visitation programs and sang on the streets during the day.

A number of local German residents came to the opening service. They heard Evangelist Eckert preach on "Gott Kann" (God Is Able), which also was the theme for the campaign.

Daily in the tent during the next two weeks Eckert led a Bible study hour in the morning. At 4:00 P.M., children came for an hour of singing, story-telling, and Scripture memorization, led by the Spelers and Boehringer. Revival services each

evening were preceded by a half-hour men's prayer meeting.

The American congregation was well represented in most evening services, in spite of the fact that few could understand the sermons in German. Trinity members furnished lodging and meals for the revival leadership and provided transportation for any who wanted to attend.

Jerry Stafford, a comparatively new member, agreed to sleep in the tent each evening as extra protection against vandalism and storm damage. Visual aids equipment was secured, chairs arranged, tracts handed out, and a hundred errands run as a labor of love by the Americans, who care about their German neighbors.

As a result of the campaign an important beachhead for German Baptist home missions has been established. A nucleus of believers from which a Baptist church can grow now exists in Baumholder. During the crusade 13 persons registered professions of faith in Christ. Add to this a grateful young German Baptist already living in Baumholder. Hans Neubert, pastor of the nearest German Baptist church, in Kaiserslautern, will meet regularly with the group in a room provided by Trinity Church.

The American congregation has indicated a desire to schedule the tent again in 1967. They have had a taste of missions and are hungering for more.

editorials

BWA Sunday

PERHAPS this year's observance of Baptist World Alliance Sunday needs a heavy emphasis on prayer. Many Baptist bodies across the world will join in the observance Feb. 5. Some of them will be meeting under extremely adverse conditions. Government restrictions and religious persecution have not vanished from the earth.

In recent weeks a shadow of horror seems to have hung over mainland China. There seems to be no way of finding out what has happened to fellow Christians in that land. There is little doubt, however, that some of the most severe persecution in human history has afflicted them during recent weeks. If any body of believers ever needed the prayerful concern of us all, our Chinese friends do now.

In other parts of the world there is seldom such fiendish treatment meted out, but the hazards and handicaps are difficult to bear in any land where all the Christians put together constitute but a tiny minority.

Southern Baptists have never undergone persecution and in most localities the current generation has had no occasion to think of themselves as a suppressed minority group. In fact, we at times give the impression that we feel so successful and secure that a worldwide fellowship involvement offers us very little. Just the opposite is true of numerous Baptist bodies. The alliance offers them the largest field of fellowship they have ever known. Some of the most exciting moments of their lives revolve around rare opportunities to have a representative of the larger fellowship in their midst. And they place similar significance on any opportunity that one of their body may have to travel beyond their borders and meet with others who share the same beliefs and joys.

In addition to city-wide and regional rallies recommended for Baptist World Alliance Sunday, may we take time to pray as specifically as we can for our faithful, steadfast Baptist friends in remote parts of the world, asking our Lord to give them the full measure of his joy and a bountiful harvest for their faithful witness among their own people. It isn't necessary that they know who is praying for them. It is only necessary that we do it.

Emphasis on Education

ACCORDING to measurement by years, we are rapidly approaching the mid-point of Southern Baptists' post-Jubilee program development. Under the general theme "A Church Fulfilling Its Mission," a five-year series of yearly emphases was planned and projected:

1965—*A Church Fulfilling Its Mission Through Worship*

1966—*A Church Fulfilling Its Mission Through Proclamation and Witness*

1967—*A Church Fulfilling Its Mission Through Education*

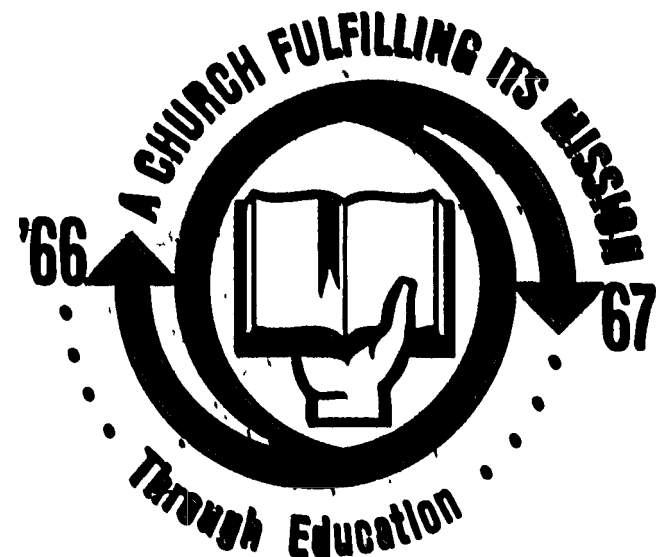
1968—*A Church Fulfilling Its Mission Through Ministry*

1969—*A Church Fulfilling Its Mission Through Evangelism and World Missions*

The emphasis for 1967 is a broad one and fits in quite well with an almost universal secular acclaim for education. In our churches the application is intended to bring us all toward greater maturity and usefulness for God's purposes in the world.

The task of Christian religious education is left to the planning of each local church and will take shape according to those plans. To be adequate and balanced, the educational

plans of every church should include a well-planned curriculum of missionary education. That curriculum should include a reading program, and that reading program should include **THE COMMISSION**. More and more churches are putting this magazine in their budgets, either for the whole membership or for the elected workers. Thus they are making it a part of their planned approach to missionary education. We hope your church has either done this or plans to do it very soon.



Plan To Attend

RESERVATIONS are now being made for this year's Foreign Missions Conferences at Ridgecrest and Glorieta.

Only the person who has attended one of these weeks can know how rewarding an experience it is. Both assembly grounds are scenically situated among majestic mountains. The natural beauty visible in all directions has an inspirational quality almost unforgettable. But these outer effects upon the individual are little more than preludes to the high spiritual moments one can experience day after day as the program unfolds and the fellowship deepens.

Far too few Southern Baptists have discovered what a week of fellowship with furloughing missionaries can mean. There is so much to learn and to pray about, one's life is almost sure to be set on a higher plane and made more useful for service in our Lord's kingdom.

As in former years, the programs—for June 15-20 at Ridgecrest and for Aug. 17-23 at Glorieta—are being planned for the interests and involvement of every age group. This means that families can include one of these weeks in their summer vacation plans, assured that parents and children alike can become involved in something fitted to their needs.

It is our hope that more and more churches will assist in sending their young people and young adults to these conferences. The need for new missionaries was never greater. They must come from our churches, and they must have opportunities such as these to help them discover and interpret God's calling. The young person who is trying to discover God's leading for his life should have the opportunity of at least one Foreign Missions Conference. For many of today's foreign missionaries, the first awareness of God's calling came through hearing and having fellowship with missionaries.

Our Lord urged his disciples to pray for more laborers to be sent into the spiritual harvest. It seems just as urgent for us to do the same thing in the twentieth century. Perhaps we can put "feet" to this praying by encouraging our youth to attend a Foreign Missions Conference next summer, either at Ridgecrest or at Glorieta.

From Every Tribe, Tongue, People, and Nation . . .



BY BAKER J. CAUTHEN

THE WORDS above are easily recognized as coming from the song of praise to the Lamb standing before the throne of God as recorded in the fifth chapter of Revelation.

"Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on earth" (Rev. 5:9-10 RSV).

The gospel of redemption is for all mankind. No race, nation, tribe, or dialect is excluded from its blessings.

What a vast encouragement this is in missions! What a summons to faith and courage regardless of the difficulties in the way! What assurance of victory in Christ Jesus our Lord!

Our Lord thrusts us forth in his name into a world blighted by evil. Wherever man is found, under whatever conditions, we are to regard him as someone for whom Christ has died.

In man's blinded condition he often does not recognize his own need and rejects both the message and the messenger sent by a loving Saviour. Hatred, prejudice, fear, and suspicions raise barriers so that those who most need to hear often respond with coldness and unbelief.

Yet Christ has died for all! He has sent us in his name just as the Father sent the Saviour into the world to seek and to save that which was lost. Difficulties in witnessing are to be anticipated because Jesus told us that a disciple is not above his Lord.

A world without Christ is filled with hostility. Whatever causes one people to differ from another often can become the occasion of pride or hatred. History is filled with strife as people have been unable to see beyond their differences.

A great change takes place when Christ is made known and people through faith in his name become children of God. The barriers between them are removed in Christ. As Paul expressed it, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian,

Scythian, slave, free man, but Christ is all, and in all" (Col. 3:11 RSV).

Whatever may have been their background, believers in Christ now hear the Scripture say to them, "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God" (Eph. 2:19 RSV).

In this vastly changed relationship there is a tie that binds with authoritative force and tender compassion. This tie is the love of our Lord who said, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (John 13:34 RSV).

This love is a profound attitude-changing and action-producing motivation in the heart. It makes it impossible for children of God to look with indifference upon the misery of our fellowman. The Bible says, "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (1 John 3:17 RSV). Jesus said, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (John 13:14 RSV).

James said clearly, "My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, 'Have a seat here, please,' while you say to the poor man, 'Stand there,' or, 'Sit at my feet,' have you not made distinctions among yourselves, and become judges with evil thoughts?" (Jas. 2:1-4 RSV).

We are clearly instructed, "Little children, let us not love in word or speech but in deed and in truth" (1 John 3:18 RSV). We are further taught, "He who says he is in the light and hates his brother is in the darkness still. He who loves his brother abides in the light, and in it there is no cause for stumbling. But he who hates his brother is in the darkness and walks in the darkness, and does

not know where he is going, because the darkness has blinded his eyes" (1 John 2:9-11 RSV).

The true unity for which our Lord prayed—"That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:21 RSV)—is a unity of love. It must transcend every racial, national, tribal, social, economic, organizational, or other barrier, and bind the hearts of those who love the Lord Jesus Christ into unity in him. Such unity causes each to appreciate the unique contributions which can be made by others and to recognize that the distinctives which God has bestowed are meant by him to enrich all his people. He has bestowed a multiplicity of gifts according to the wisdom of his spirit, and those distinctives are to be appreciated so that in Christ, just as in the body with its many members, the foot should not say, "Because I am not a hand, I do not belong to the body" (1 Cor. 12:15 RSV), nor, "The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you'" (1 Cor. 12:21 RSV).

Organization, money, program, and efforts can never impart to Christian witness the power of the Holy Spirit. This power is released when Christian love abounds and is made manifest not simply in word but in attitude and in deed.

A sin-sick, blind, suffering, bewildered world awaits the day when a mighty witness of God's people, made powerful by redemptive love in action, shall be released in every land.

To that end every child of God, wherever he abides, becomes a link in a chain of love. His attitudes toward people—beginning with his immediate family and reaching to all races, classes, nations, and circumstances—become a part of our witness to eternal truth.

With the approach of Race Relations Sunday we will do well to ask our Lord for fresh insights that we may more effectively communicate to all people the love he would have us to manifest. Will we dare to follow our Lord in Christian love right where we are?

By Patty (Mrs. Robert N.) Bellinger

Missionary Nurse-Homemaker in Liberia



EVEN IN DEATH

WHEN I HEARD the sound of running feet I knew something was wrong. Stanley Thomas spoke first: "Mrs. Bellinger, it is an emergency. Victor Smith is dead."

I don't know what else was said. I informed my husband Robert (since the children were asleep, he had to stay with them), grabbed my stethoscope and blood pressure cuff, and ran to the car.

Victor had been suffering from a chronic ear infection and was being treated as an outpatient at the ear clinic in Monrovia, but he had not seemed ill during the week. On Monday he had mowed our lawn, written a paper on salvation for my class in doctrine, and stayed with our children while Robert and I went to Monrovia to dinner. Now it was Thursday night.

When I arrived at the dormitory at Ricks Institute, the Baptist school near Monrovia, Eugene Oody, the missionary associate who is principal, and Missionary Ted Cromer, interim pastor, were already there. I was sure Victor was dead, but I checked for vital signs. Later an autopsy revealed a heart condition as the major factor.

The necessary things were done quickly — preparations to take his body to the hospital morgue, plans to notify family, arrangements to help the boys in the dormitory that night. Just before leaving we gathered the high school boys around the car, and Cromer spoke to them of death, resurrection, salvation, and Victor's Christian witness.

The next morning the principal quietly informed the other students, and a day of mourning was declared. Typical reactions to death here are prolonged, emotional outbursts, but the students responded calmly. They reacted in a way that fit Victor's life. He had lived quietly on campus, cheerful, a willing worker, with a firm, consistent Christian faith and witness. Many students testified that this experience brought them closer to God.

Missionary John Carpenter described Victor as "a dedicated Christian of gentle character." Victor longed for the day of his graduation from Ricks Institute so that he could return to Sinoe County as a minister of the gospel to work among his own people.

His body was flown to Sinoe for burial in his village. All the missionaries had been close to him, but closest were the Carpenters. Victor had worked for them; they had sent him to school at Ricks Institute, and they loved him deeply. Carpenter conducted the funeral in the vil-

lage. All aspects of the death and funeral matched Victor's Christian testimony.

"In his village there was deep sorrow but none of the frenzied, forced wailing that is so much a part of death here," Carpenter wrote. "There was no drunkenness where normally there would have been several days of drinking palm wine and gin. We saw some of his Sinoe friends deeply moved and changed by the witness of this young man, even in death."

In his funeral message, Carpenter read the paper Victor had prepared for my class. Here is the way this boy from the African bush spoke of salvation:

"Salvation is when one has accepted personally the Lord Jesus Christ as Saviour and Lord. It is also used when you rescue a man from destruction. It is saving from sin and coming into the sheepfold of the Lord Jesus Christ.

"There are several kinds of salvation. We have instant salvation, which refers to redemption from sin. This is the one that comes instantaneously upon one's believing on the Lord Jesus Christ.

"We then have progressive salvation, which refers to a growth in Christian grace, knowledge, and service in Jesus Christ.

"As far as I am concerned, I experienced salvation when 15 years of age. It was during a revival when the preacher began to tell of the death of Jesus. I felt a burning desire to become a Christian. I then got up from my seat and went forward, made a decision, and was baptized and accepted as a member of the Mt. Calvary Baptist Church. That day I felt the salvation of Jesus Christ."

As he read the paper, Carpenter related, there was a visible response in those who heard, for it was as though Victor were still testifying to his faith in Jesus Christ.

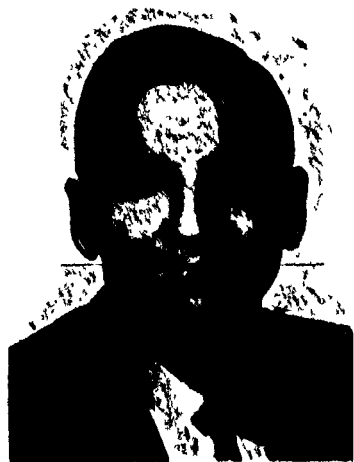
Victor soon would have been a senior, but now he has been "graduated with honors," for his life touched many others with a witness to what Jesus can do.

When he joined the Life Service Band on the Ricks campus he wrote his life history. In it he paid tribute to Southern Baptists. He said he wished he could thank them for the many things they had done for him—for sending the Carpenters and other missionaries, especially those teaching at Ricks Institute, and for providing him with a scholarship so he could go to school.

He said there was no way he could repay Southern Baptists except through witnessing to others, and that he did. So, for Victor, thank you.

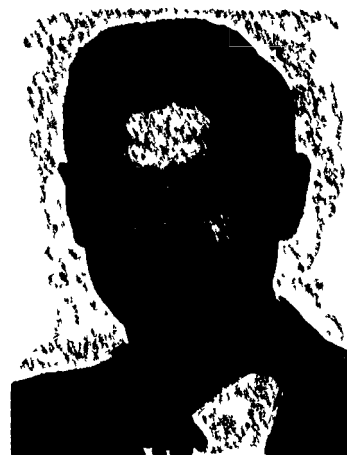
MISSIONARY ASSOCIATES

*Employed October and
December, 1966*



The first Foreign Mission Board personnel to be assigned to Morocco, Merrel and Arlene Callaway were employed in October. Callaway, 51, a native of Georgia, holds the B.A. degree from Bob Jones College (now University) and from Columbia University, and the B.D. degree from Eastern Baptist Theological Seminary. He has also studied at Harvard University Divinity School and at Kennedy School of Missions in Connecticut. The FMB appointed Callaway and his wife missionaries to Lebanon in 1942, but World War II delayed their departure until 1945; they served in Lebanon until 1952, when they resigned to work with a prayer fellowship for Muslims. Mrs. Callaway died a short time later, leaving him with four daughters, Sharon, Susan, Joy, and Star, the youngest now almost 15. In 1956 he married the former Arlene Johannah Jensen, who had served as a missionary nurse in Assam, India, 1949-55, under the Baptist General Conference of America (Swedish Baptists). In 1957 the couple went to Morocco where they served as missionaries with the Gospel Missionary Union until 1966. A native of Iowa, Mrs. Callaway is a registered nurse, a graduate of Mounds-Midway School of Nursing, St. Paul, Minn., and the University of Minnesota. Twin daughters, Margaret and Martha, were born to the couple in 1959. Planning to return to Morocco next summer, the Callaways are now in the U.S., where she is taking a midwifery internship and he is studying Arabic.

John and Marjorie Dixon, employed in October, will serve in the newly independent country of Guyana. A native of Florida, Dixon, 39, is a graduate of the University of Florida and holds the B.D. degree from New Orleans Baptist Theological Seminary. He served in the U.S. Army 1946-47 in the U.S. and Japan, and was a parole officer in Jacksonville, Fla., 1952-54. After completing seminary study, he was pastor in Florida at Moore Haven, Plant City, and Pensacola, and was pastor in Bountiful, Utah, 1963-66. Mrs. Dixon, the former Marjorie Floyd, is a native of Texas. She is a graduate of Texas Christian University and holds the M.R.E. degree from New Orleans Seminary. She has held several secretarial positions and was a placement interviewer and vocational counselor with the Florida State Employment Service. The couple has two daughters, Karen, 7, and Gayle, almost 2.

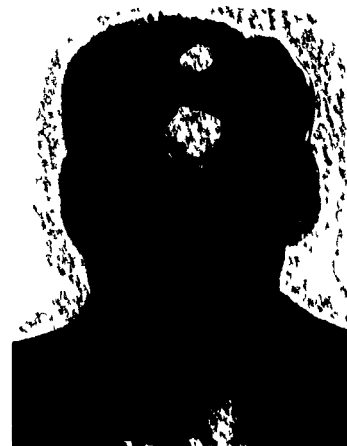


To leave next summer for Switzerland, where he will teach at the Baptist Theological Seminary, Rütshlikon-Zurich, are Eugene (Gene) and Ann Owens, employed in December. Now associate professor of preaching at Southeastern Baptist Theological Seminary, Wake Forest, N.C., Owens, almost 37, is a native of Virginia. He is a graduate of Wake Forest College, holds the B.D. degree from Southeastern Seminary, and the S.T.M. degree from Union Theological Seminary, New York, N.Y., where he is a candidate for the Th.D. degree. Owens has served as student and interim pastor, and was special lecturer at McMaster Divinity College, Hamilton, Ontario, Canada, before assuming the teaching position at Southeastern Seminary. Mrs. Owens, the former Margaret Ann Bradsher, a native of North Carolina, attended Wake Forest College and McMaster University in Canada. She has held secretarial positions in Virginia, North Carolina, and New York City. The couple has two children, Raymond, 13, and Anna, 6.

SPECIAL PROJECT DOCTOR

Employed October, 1966

The first special project doctor under the Foreign Mission Board's new program for short-term medical work, David Fried and his wife Elsie were employed in October. They are to leave next summer for a one-year term in Nigeria. A native of Arkansas, Fried, 53, holds the M.D. degree from the University of Oklahoma School of Medicine, Oklahoma City. His internship and residency were at Broadlawns Polk County Hospital, Des Moines, Iowa. He served as an officer in the U.S. Army 1941-46. Since 1946 he has been in private medical practice in Oklahoma, at Blackwell, Mangum, Bethany, and, since 1962, at Hollis. Mrs. Fried, a native of Texas, attended Oklahoma Baptist University, Central State College, and the University of Oklahoma School of Nursing. She has taught school and served as a nurse. The couple's children are Bruce, 20, Martha, 18, and Vance, 14.



Time on Their Hands



Lea Jean Ray and Lee Gammage, children of missionaries, serve guests during opening of the Baptist center for Korean servicemen in Taejon.

THE THOUSANDS of young men in military service in the Republic of Korea, like servicemen everywhere, often find time on their hands. To aid these soldiers, enterprising Baptist missionaries have begun a ministry that has met popular acclaim.

At Taejon an average of 70 servicemen a day visited the new Baptist center for servicemen during one month. Situated in second-floor quarters in downtown Taejon, in front of the main railroad station, the center attracts soldiers while off duty or waiting for trains.

The center has two large rooms. One is used for ping pong, and the other for special services, reading, writing, or simply a place to relax. It has a rug, sofas, chairs, writing tables, registration counter, Bibles, Christian tracts, and other books.

The governor of the area, the mayor, army generals, and other civic and military leaders in the vicinity attended the opening ceremony in January, 1966. One officer present, who had been antagonistic toward any religious work, after the opening service approached a chaplain to talk about Christianity and to ask for a Bible.

"Of course, the weekends are the times

we are most crowded," reported Missionary Daniel B. Ray, who supervises the work at the center. A Korean directs activities.

A Christian officers club meets at the center weekly. Evangelistic services are held on Sunday afternoons. Nearly every Sunday two or three persons make professions of faith in Christ.

At a party for officers and wives from the nearby air base, attended by some 50 men and women, a Buddhist general was impressed by the Christians. He remarked that he did not know people could have so much fun without drinking. Later he and the Rays visited in each other's homes.

During the first four months the center was open, almost 7,000 military personnel visited the location, close to half of them not Christians. More than 1,000 civilians also stopped by.

At Wonju, headquarters for South Korean soldiers defending the demilitarized zone between their country and North Korea, Baptists started a Korean soldiers center last March. The exact number of servicemen in the area is a military secret, but it is said to exceed 100,000.

After Missionary David B. Howle

moved to Wonju, he became acquainted with a Korean chaplain and mentioned to him the possibility for such a center. Several on the chaplain's staff were familiar with a similar endeavor at Taegu, under Missionary Guy Henderson's leadership, and they pressed Howle for a center in Wonju.

When no suitably located building could be found, Baptists borrowed two old quonset huts to use near the railroad station. One building was turned into a recreation room. The other has a tearoom (with free tea), counseling room, and library. Religious music, interspersed with Scripture verses, is carried over the public address system. Stationery for letter writing is provided without charge, and stamps are sold at a reduced price.

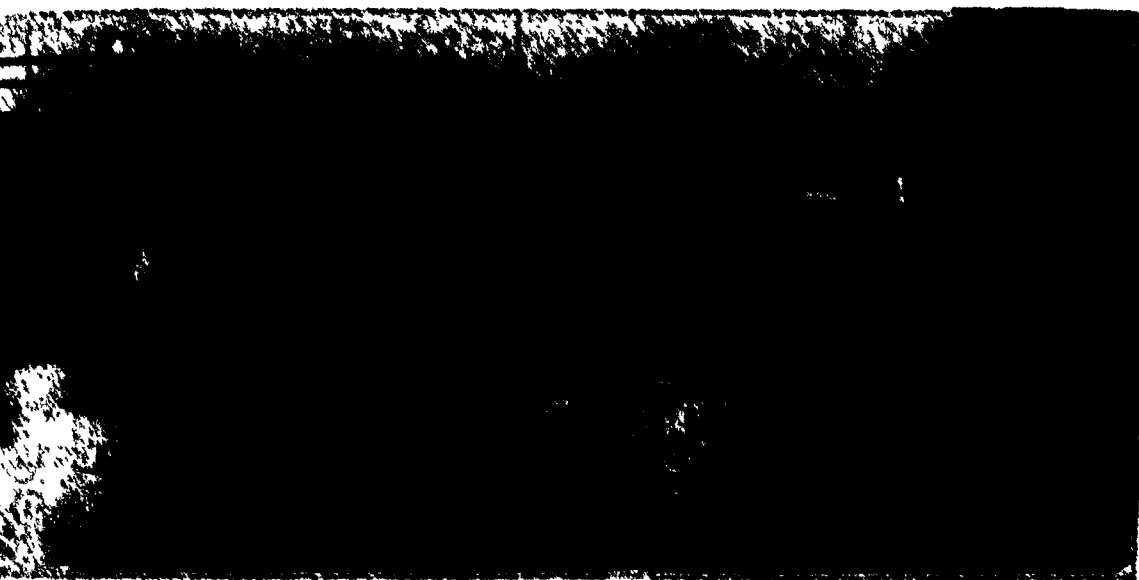
"Most of the Korean soldiers receive less than a dollar per month for personal use," reported Howle. "Therefore, even when they have free time or someplace to go, there is no money available."

Between 1,500 and 2,000 soldiers visit the center each week. The weekly program includes a religious film, a worship service, and an English-language Bible study class. Religious tracts and reading



Sign in front of the soldiers center in Wonju displays the emblems of the Foreign Mission Board and the Korean First Army.

Chief of chaplains for Korean First Army, Colonel Cho, a guest preacher at Wonju center, uses counseling room.



Servicemen join in a spirited game of volleyball at Wonju center.

materials are available. Bibles and hymnals are given away selectively.

"While the men use the facilities, we attempt to make friends with them, witness to the unsaved individually, and give encouragement regarding personal problems," Howle related. "We have been able to lead many to Christ. Each time a soldier makes a decision, we counsel with him at the center, follow this up by mail, and contact his chaplain." Many soldiers who had drifted away from church attendance have had their interest revived.

The Baptist center provides a place of recreation and rest for men who otherwise would have no constructive way to spend their free time. Many soldiers have expressed their appreciation.

The center also helps create a good name for Christians in general and Baptists in particular, said Howle. While making the denominational name known is not the main purpose, "it certainly is true that we are not known in Korea and that many think of Baptists as a bizarre and strange sect," he continued.

"Many of the generals and the gover-

nor of the Kang Wan Do area have asked for detailed explanations of who Baptists are. The Baptist name has been on many radio programs and in all the newspapers as a result of the center. Even President Park sent his special thanks."

Commented a member of another Christian group, "How strange it is that other denominations, who have been in Korea so long, have done nothing like this for our soldiers, and Baptists, who have been in Korea such a short time, have undertaken such a program."

Women from churches in Wonju serve in tearoom on busy day at the center. The civilian men are young preachers who head this work.



EPISTLES

Trouble in Nigeria

In the political crisis and coups foreigners have fared all right, but thousands of Nigerians—mostly those from this section of the country (the East)—have lost their lives for no other reason than that they were Easterners. At times the tension and uncertainty were almost unbearable.

Our churches in Port Harcourt have been adversely affected by the events. The governor ordered all non-Easterners to leave the East. This took our new pastor away from us two days after he'd preached his first and only sermon. It also took a number of faithful members. In addition, the overall confusion caused many people to leave the city for their home villages nearby, and attendance at all churches dropped sharply.

Nan Owens, Port Harcourt, Nigeria

—Since the coup in January, 1966, there have been several riots and a countercoup which have left Nigeria in turmoil. On Sept. 29—two days before the country was to celebrate the anniversary of its independence—tempers reached the boiling point. Hausa mobs in cities throughout the North mercilessly hunted down and killed every Ibo tribesman they could find. For 36 hours there was uncontrolled killing and looting.

With the night lighted by a full moon, we saw an angry mob, armed with clubs and machetes, chase and slowly beat to death six men on the road in front of our house. I took two mangled bodies to the hospital, but only one was alive upon arrival.

When the army and police took control, refugees began to gather at the police station. Missionaries helped prepare and distribute food, bandage the wounded, and provide transportation. Estimates indicate that more than 1,000 were killed and over 6,000 evacuated from Jos during that five-day period. Many Ibos had left prior to these riots. This story was repeated in many cities throughout the North.

Three of the teachers at the Baptist high school had to leave for the East. The high school now faces the difficult task of finding educated teachers willing to work in a Christian high school in the North. A large proportion of the quali-

fied teachers in Nigeria are Ibos. The East also has the problem of finding work and food for thousands of refugees.

Raymond V. Lindholm, Jos, Nigeria

Six years ago we witnessed the birth of a new nation. The joy and excitement of independence were contagious. We had no idea that on the sixth anniversary of that independence neighbors would be killing each other because they were of different tribes and cultures.

Nigeria was not granted independence in a haphazard manner. Long years of preparation and education laid the foundation for what many mature minds thought would be a model nation on a tumultuous continent. In spite of the good beginning, violence erupted.

How can this be explained? We believe that the only consistent view of life that can adequately explain events as we are seeing them is the Bible's teaching on the nature of man. Though man was created good, he rebelled against God and is now by nature in rebellion. Education will not transform this society. It will take a new birth of individuals and groups. Often in times of stress the Christian message has greatest impact.

Roy H. Fanonl, Eku, Nigeria

Peace in Nigeria

Sunday afternoon had been hot and steamy, and it was a real struggle to make myself go to church that evening. But the choir was presenting the Christmas program, so I dressed to go.

As I drove to church I thought: How can I get the Christmas spirit in this heat?

And the disturbances in Nigeria leave little room for "peace on earth."

At church two young men lighted candles circling the auditorium. Then, while candle flames flickered in the breeze of whirring ceiling fans, the music began. Interspersed with Christmas songs were Scripture readings from the Old Testament prophets and the New Testament story of Christ's birth.

In the quietness of the service I was suddenly aware of a startling fact. On the second row of the choir, side by side, stood a Hausa man, from the northern part of Nigeria, and a man from the East. Their countrymen have been fighting. Even now the Hausa cannot go into eastern Nigeria, neither can easterners go into the North. But here in Ibadan, in the western area of the country, they were worshipping side by side.

I looked at the choir and realized many tribes were represented—Hausa, Yoruba, Urhobo, Kwale, Efik, Calabari. As they sang of "peace on earth," I knew that here was evidence of true peace. In this church men and women of different tribes and races had come together to worship in the spirit of Christ.

Marjorie L. Stephens
Ibadan, Nigeria

'You Pulled Me Out of the Mud'

An old man in the audience the first night was noisily drunk. When asked to be quiet, he stepped forward and began to "lead the singing," waving his arms wildly. Amid laughter and amusement of the children, he was asked to leave.

Simultaneous evangelistic meetings were being conducted in a part of the Sanyati African Reserve. This service was at Chomupinyi, the preaching point most remote from the mission station. I was attending nightly to show filmstrips on the life of Christ, using the car battery as a power source.

Later that week Evangelist J. Ngozo and Deacon T. Gora, a layman who goes to Chomupinyi by bicycle every Sunday to preach, visited in the home of the old man who had disrupted the service. They told him how Christ could save him from *doro* (beer) and all his sins. Under conviction, the old man professed his faith in Christ.

When the meetings had ended and the evangelist and deacon were about to leave, the old man approached Ngozo. "You pulled me out of the mud," he told the evangelist. "Now I am a new man. I have been saved by the Lord. I want to give you my cup and saucer. When you drink from this cup, remember that I am a new man in the Lord, and remember that I thank you for pulling me out of the mud."

"This is the only cup the old man had, but I received it gladly," the evangelist said to me later. "It will remind me of the Lord's power to pull men out of the mud."

Ralph L. Rummage, Gatooma, Rhodesia

Baptists Help Saul Get His Education

Saul Garcia sat facing the solemn jury of his professors at the National University of Mexico. This was a crucial moment, for he was undergoing his professional oral examination for the degree in veterinary medicine and zootechnics.

"You mentioned in your personal comments that you had received help from an organization in order that you might complete your education," probed one professor. "From which group was this?"

Without hesitation, the young man squared his broad shoulders, cleared his throat, and announced proudly, "Baptists," to the surprise of his listeners. Saul knew that 95 percent of them were at least nominally Roman Catholic.

Such a declaration by Saul is typical of his daily testimony. Born into a family of 16 children in a remote rural area of Mexico, he saw little chance for an education until the day a Baptist missionary visited his small pueblo. The visitor told Saul's father that one of the Baptist student homes might be able to receive Saul if he desired to study. Thus, at the age of 15, Saul entered the fourth grade and began a long, sacrificial struggle to prepare.

After primary schooling, Saul moved to the Baptist home in Guadalajara, where he was converted. Upon completion of secondary education, he was accepted by the National University, in Mexico City, and enrolled in the Baptist student home there. During his six years of study he supported himself by working, aided by some personal gifts from Baptist missionaries and friends.

When his classwork ended last year, Saul decided that, in gratitude to God, he wanted to spend half of his time in Christian service while he wrote his thesis and prepared for his professional exam. He accepted the lay pastorate of a Baptist mission, dedicated himself to a jail ministry, and did personal work among university students. During 1966 he was associate director of one of the Baptist student centers in Mexico City.

While most promising young men with professional training stay in the large cities, where they can earn more and enjoy more comforts, Saul has chosen to return to his home state and serve in a strategically located town, where he is greatly needed.

"I am thankful," declared Saul in a recent public testimony, "first to God and then to Southern Baptists for making possible my academic and spiritual preparation through the student homes and centers. Here my life has been transformed."

Julian C. Bridges, Mexico, D.F., Mexico

Americans Abroad

Large numbers of Americans live abroad, employed by private industry or various U.S. government agencies, besides members of the armed forces and tourists. Anyone who has ever lived outside the U.S., however, can testify that a pitifully small number of this work force ever show any sense of Christian responsibility. But there are exceptions.

Willis and Pattle Knierim were public school teachers in Boulder, Colo., when they learned of an opening to teach in an English-speaking school in Cali, Colombia. They had met and married while attending the University of Colorado. Both were active members of Boulder's Broadway Baptist Church. They had no inclination toward becoming career missionaries, but were vitally interested in what their denomination and others were doing. They applied for the Cali position, were accepted, and arrived in Cali in August, 1965. They moved into the home of the



W. ROBERT HARTY
Missionary Giles and the Knierims.

Charles W. Bryans, missionaries who had left for a year's furlough.

Although Willis had lived in India as a boy, while his father worked for the U.S. State Department, neither he nor Pattle had traveled in Latin America, and neither spoke Spanish. Since all their teaching at Colegio Bolivar was to be in English, their not speaking Spanish did not seem a real problem. But, as they discovered, unless one is willing to try to learn and use the language, this can become a serious barrier.

In such circumstances, most people, if they participated in church activities at all, would head for the nearest English-speaking congregation and restrict their contact with the Latins to a minimum. But this couple chose to identify themselves with the Baptist mission work, which is all in Spanish.

Missionary James E. Giles, professor in the International Baptist Theological Seminary, Cali, was just beginning a new project—the Christian Culture Center—among middle-class residents and university students. He invited the Knierims to assist. They were readily accepted at the center, despite the language problem. He was treasurer, and she played the piano. Both worked diligently and faithfully.

Few individuals have made such a positive, lasting contribution to Baptist work in Cali as the Knierims. They left Colombia last summer to return to Boulder, where he planned further study while she resumed teaching. Their presence in Colombia did not cost the Mission a penny, but what this dedicated couple contributed in consistent Christian witness is incalculable.

Colegio Bolivar is typical of many overseas English-speaking schools. A first-rate institution, with grades from pre-kindergarten through high school, its enrolment is over 800, more than half of them Colombians. Many of the teachers come on a two-year contract, receiving round-trip passage from their home in the U.S. to Cali, plus salary adequate to support them in Colombia.

Teachers are needed every year. Perhaps other Baptists would be interested in this kind of service.

Alan P. Neely, Cali, Colombia

17th Campaign

The 17th consecutive, simultaneous, evangelistic campaign in the state of Pernambuco, Brazil, was held recently. Some had thought a campaign should not be promoted in 1966 because of the intensive efforts of the preceding two years. The people were tired, some said, and a small-scale effort might be an anticlimax after the more spectacular campaign with its unusual results. However, these arguments were overridden by the obvious fact that even the good results of the past were insignificant in comparison to the needs.



Campaign procedure was modified. Instead of eight days of preaching in the local churches, there were three days of preaching in a central location, followed by five days in the churches.

Permission was secured to use a large park in the center of Recife for the three mass meetings. The first two services were practically rained out, but still the messages were broadcast over about ten radio stations. The crowd at the third service was said by some to be the largest ever at any open-air service. David Gomes of the Brazilian Baptist Home Mission Board was speaker. At the invitation, 55 persons responded.

In the 80 or so churches there were 1,100 conversions, with some congregations scheduling later meetings. We were thankful we did not give in to the temptation to rest for a year.

Charles W. Dickson
Recife, Pernambuco, Brazil

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (January)

LIVINGSTON, George Fitzhugh, Jr., Ala., & Karen Sue Wingham Livingston, Ind., Colombia (427 W. 11th St., Tempe, Ariz. 85281).

MISSIONARY ASSOCIATES

(Employed in January)

CHOY, Samuel, Hawaii, & Elsie Kimiko Toyama Choy, Hawaii, Korea (3155 Oahu Ave., Honolulu, Hawaii 96822).

ADDRESS CHANGES

Arrivals from the Field

BADGER, Rev. & Mrs. Ted O. (Philippines), 2803 Watson St., Houston, Tex. 77009.
BROWN, Dr. Nobel D. (Nigeria), 2526 W. Hallwood Blvd., Marysville, Calif. 95901.
CARTER, Rev. & Mrs. William P., Jr. (Chile), 308 W. Holston Ave., Johnson City, Tenn.
CLIFT, Annie Sue (Japan), Southwestern Bap. Theol. Sem., Box 22000, Ft. Worth, Tex. 76122.
COWHERD, Rev. & Mrs. Charles P. (Hong Kong), Golden Gate Bap. Theol. Sem., Mill Valley, Calif. 94941.
ENETE, Rev. & Mrs. William W., Sr., emeritus (Brazil), c/o Rev. W. W. Enete, Jr., Beecher Hills Bap. Ch., Atlanta, Ga. 30311.
FRAZIER, Rev. & Mrs. Billy R. (S. Brazil), 900 Stark St., Austin, Tex. 78756.
GILMORE, Rev. & Mrs. Billy O. (S. Brazil), c/o Tom Cole, Rt. 6, Clarksville, Tex.
GOBLE, Rev. & Mrs. Harry A. (Guam),

521 Miller St., Winston-Salem, N.C.
HARDY, Rev. & Mrs. Hubert L., Jr. (Chile), New Orleans Bap. Theol. Sem., 3939 Gentilly Blvd., New Orleans, La. 70126.
HARVILL, Rev. & Mrs. J. T. (Mexico), 67 Grandview Dr., Stuttgart, Ark. 72160.
KNEISEL, Rev. & Mrs. Harvey J., Jr. (Guyana), 202 Larry Dr., Irving, Tex. 75060.
LATHAM, Dorothy (Eq. Brazil), Forkville, Miss. 39076.
MCCONNELL, Dr. & Mrs. H. Cecil (Chile), c/o Mrs. Grace M. Penn, 855 NW. Ninth Ct., Homestead, Fla. 33030.
MARSHALL, Bertha Jane (Japan), 216 W. Indiana St., Evansville, Ind. 47710.
PIKE, Rev. & Mrs. Harrison H. (S. Brazil), 4308 Loop Dr., Texarkana, Tex. 75501.
PORTER, Ruth (Paraguay), 2134 Ebbtide Ln., Dallas, Tex. 75224.
ROGERS, Arlene (Colombia), c/o Bill Everett, Jr., 30 Knipp Rd., Houston, Tex. 77024.
SHELTON, Rev. & Mrs. Ray E. (Uruguay), 1008 17th Ave., S., Nashville, Tenn.
STARMER, Dr. & Mrs. Roy F. (Italy), 731 Banks Ave., Knoxville, Tenn. 37917.
THOMPSON, Dr. & Mrs. Cecil L. (Argentina), c/o C. L. Ward, 119 Glenwood, NW., Knoxville, Tenn. 37917.
WITT, Mary (N. Brazil), Southwestern Bap. Theol. Sem., Box 22000, Ft. Worth, Tex. 76122.

Departures to the Field

BEATY, Rev. & Mrs. Robert E., Box 3238, Bulawayo, Rhodesia.
CARTER, Dr. & Mrs. Pat H., Apartado 676, Torreón, Coahuila, Mexico.
LAWTON, Rev. & Mrs. Deaver M., Box 124, Chiayi, Taiwan, Rep. of China.
NIXON, Helen, Garay 1013, Dpto 1-A, Rosario, Argentina.
NOWLAND, Rev. & Mrs. Harvey L., Jr. (appointed for Peru), Apartado 4035, San José, Costa Rica.
PARKER, Rev. & Mrs. John A., Casilla 9796, Santiago, Chile.
VAN LEAR, Marie, PMB 5113, Ibadan, Nigeria.
WRIGHT, Elizabeth (journ.), Sanyati Bap. Hosp., P.B. 735, Gatooma, Rhodesia.

On the Field

CLARK, Rev. & Mrs. Gene A., Aza Osawa, Sakashita 543, Mitaka Shi, Tokyo, Japan.
DEAN, Rev. Pratt J., 525 Osawa, Mitaka Shi, Tokyo, Japan.
DIVERS, Rev. & Mrs. John D., Casilla 69, San Luis, Argentina.
FERRELL, Rev. & Mrs. William H., Roque Saenz Peña 2540, Olivos, Province of Buenos Aires, Argentina.
FINLEY, Mr. & Mrs. Robert N. (assoc.), 9 Robin Rd., Singapore 10.
FORRESTER, Rev. & Mrs. Richard A., Ave. 13 de Junio No. 5-86, Araure, Edo. Portuguesa, Venezuela.
FRYE, Rev. & Mrs. C. Ray, 5 Jalan 14/29, Petaling Jaya, Selangor, Malaysia.

GANN, Rev. & Mrs. M. Dale, Box 172, Tukuyu, Tanzania.
GIANNETTA, Rev. & Mrs. A. Amelio, Caixa Postal 30,475, São Paulo, São Paulo, Brazil.
GILBERT, Rev. & Mrs. James P., Casilla 27, Machala, Ecuador.
HARROD, Rev. & Mrs. J. D., Caixa Postal 758, Campinas, São Paulo, Brazil.
HONJO, Rev. & Mrs. Ralph S., 5/22 2-chome, Kamokogahara, Sumiyoshi, Higashi Nada-ku, Kobe, Japan.
JOHNSON, Sharon (journ.), Hakko Apts. No. 30, 12 Minami Rokken-cho, Sendai Shi, Japan.
MCAULEY, Jane (journ.), Seinan Jo Gakuin, Itozu, Kokura-ku, Kitakyushu, Japan.
MCCOY, Dr. & Mrs. Donald B., Box 7, Baguio, Philippines.
MEADOR, Patricia (journ.), Seinan Jo Gakuin, Itozu, Kokura-ku, Kitakyushu, Japan.
MINES, Rev. & Mrs. Donald E., Calle 7 - #6, Barque Corema, Suc. 9, Cordoba, Argentina.
MOORE, Rev. & Mrs. Peyton M., Box 107, Saigon, Vietnam.
RICHARDS, Rev. & Mrs. Donald J., Gabino Bezouro #88, Palmeira dos Indios, Alagoas, Brazil.
SERIGHT, Rev. & Mrs. Gerald Ben, Caixa Postal 239, Uberaba, Minas Gerais, Brazil.
STAN, Elaine (journ.), Seinan Gakuin, Nishijin-machi, Fukuoka, Japan.
TRIBBLE, Rev. & Mrs. C. Lamar, Casilla 50-D, Temuco, Chile.
WALTERS, Doris, 6/38 Minami-cho, Itabashi-ku, Tokyo, Japan.
WESTERN, Rev. Blake W., 525 Osawa, Mitaka Shi, Tokyo, Japan.
WILLIAMS, Mr. & Mrs. Robert D., Box 331, Jos, Nigeria.
WYATT, Dr. & Mrs. Roy B., Jr., Apartado Aereo 6613, Cali, Colombia.

United States

DEAL, Mr. & Mrs. John L. (appointed for Malaysia), c/o Mr. Lester Deal, 912 E. Washington, Dothan, Ala. 36301.
HAYLOCK, Rev. & Mrs. Arthur R. (Honduras), 1508 First Ave., SW., Decatur, Ala. 35601.
HUDGINS, Frances (Thailand), Box 6597, Richmond, Va. 23230.
JONES, Rev. & Mrs. William H., Jr. (Zambia), 1516 Ceylon Dr., Orlando, Fla. 32806.
KRAUSE, Rev. & Mrs. Lewis M. (Germany), 208 W. Morrison, Fayette, Mo. 65248.
RIFFEY, Dr. & Mrs. John L. (S. Brazil), Box 2468, Hendersonville, N.C. 28739.
TEEL, Rev. & Mrs. J. Howard (Pakistan), 1115 Ford Ave., Tarrant, Ala. 35217.
WRIGHT, Dr. & Mrs. Robert M. (Korea), 5200 Holly, Bellaire, Tex. 77401.

BIRTHS and ADOPTIONS

ATCHISON, Jeffrey Pierce, son of Mr. & Mrs. Bill C. Atchison (N. Brazil), Nov. 30.
CARNEY, Charles Larkin, son of Dr. & Mrs. J. W. Carney (Pakistan), Dec. 1.
GRAHAM, Diane Kitt, daughter of Mr. & Mrs. J. Billy Graham (Taiwan), Oct. 18.
HALL, Elisabeth Anne, daughter of Rev. & Mrs. Robert J. Hall (Nigeria), Dec. 11.

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KINGSLEY, Karen, daughter of Rev. & Mrs. Gene E. Kingsley (*Malawi*), Dec. 19.
 MATHENY, Joel Matthew, son of Rev. & Mrs. William E. Matheny (*Peru*), Dec. 19.
 OWENSBY, Jeanie Laurie, daughter of Rev. & Mrs. Ronnell L. Owensby (appointed to *Venezuela*), Dec. 8.
 THORNE, Karen Renee, daughter of Rev. & Mrs. Dale G. Thorne (*Israel*), Nov. 26.

DEATHS

BIGHAM, Clinton S., father of Martha (Mrs. James D.) Belote (*Hong Kong*), Dec. 16, Blue Mtn., Miss.
 CANNON, Harry James, father of Mary Cannon (*Japan*), Jan. 8, Atlanta, Ga.
 EDWARDS, Mrs. Arthur J., mother of Frances (Mrs. Joseph C.) Pou (assoc., *Liberia*), Dec. 30, Charleston, S.C.
 GREEN, Lydia (Mrs. George), emeritus (*Nigeria*), Jan. 2, Danville, Va.
 GREENWAY, G. W., father of Dr. Frances Greenway (*Rhodesia*), Dec. 4, Ladonia, Tex.
 HOOPER, Robin Faye, daughter of Rev. & Mrs. Dale G. Hooper (*Kenya*), Dec. 13.
 KAMMLER, Ruben, father of Marian (Mrs. Eugene L.) Leftwich (*Nigeria*), Dec. 3, New Athens, Ill.
 NEWTON, Dr. W. C., emeritus (*China*), Dec. 24, Richmond, Va.
 WILDES, William L., father of Constance (Mrs. William P.) Andrews (*Chile*), Dec. 16, Wenham, Mass.

TRANSFERS

LEWIS, Rev. & Mrs. William E., Jr., *Tanzania to Ethiopia*, Jan. 1.
 WYATT, Dr. & Mrs. Roy B., Jr., *Chile to Colombia*, Jan. 1.

MARRIAGES

LUPER, Leon Mark, son of Rev. & Mrs. J. Daniel Luper (*Eq. Brazil*), to Ira Kathryn Keel, Dec. 22, Ft. Worth, Tex.

MK Elected BSU President

Rodney Wolfard, Jr., son of Rodney and Sue Wolford, missionaries to South Brazil, has been elected state Baptist Student Union president in Oklahoma. He is a junior at the University of Oklahoma, Norman. His parents are stationed in Rio de Janeiro.

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IN MEMORIAM

William Carey Newton

Born Kerr, N.C., October 6, 1873
 Died Richmond, Va., December 24, 1966

WILLIAM CAREY NEWTON, 93, emeritus missionary to China, died Dec. 24 in Richmond, Va., following a brief illness. He had made his home in Richmond since retirement in 1939. His wife, the former Mary Woodcock, died in 1960.

As a teen-ager, Newton was an MK (missionaries' kid) in Nigeria. The son of the C. C. Newtons, he lived in Nigeria for several years following the appointment of his parents and older sister by the Foreign Mission Board in 1889. Parents and sister died of "African fever" (possibly yellow fever) after brief periods of service. Newton Memorial School, in Oshogbo, Nigeria, a boarding school for missionary children, was named in honor of W. C. Newton and his mother.

Though Newton loved the African people and was deeply concerned for mission work there, it was not thought wise for him to return to the dangerous African climate when he was appointed a missionary in 1902. Instead he went to China, where he served 37 years. After a pastorate at Penglai (formerly Tengchow) from 1904-07, he joined the faculty of the Baptist theological seminary in Hwanghsien. For several of his 19 years there he also served as the school's executive. His last three years on the faculty came after ten years of pastorates in and around Tsingtao. While at the seminary he continued serving churches, both as pastor and through the students he was helping train for the ministry. Besides Penglai, he held pastorates at Chao Yuen City, Tsingtao, and Showkang County.

A native of North Carolina, Newton was pastor of churches there and in New York before becoming a missionary. He held the Bachelor of Arts degree from Wake Forest College and the Bachelor of Theology degree from Rochester (N.Y.) Theological Seminary (now Colgate-Rochester Divinity School). Wake Forest College awarded him the honorary Doctor of Divinity degree in 1925.

Newton is survived by eight children, 16 grandchildren, and 12 great-grandchildren. A daughter, Mrs. Rachel Dickson, is a member of the Foreign Mission Board staff in Richmond.



Lydia B. Williams Green

Born Norfolk, Va., August 28, 1880
 Died Danville, Va., January 2, 1967

LYDIA B. WILLIAMS (Mrs. George) GREEN, emeritus missionary to Nigeria, died Jan. 2 in Danville, Va., at the age of 86. Before her retirement in 1945, she served in Nigeria for 38 years. Her late husband (who died in 1962) was Southern Baptists' first medical missionary in Africa. Though she had no formal medical training, in their early days in Nigeria Mrs. Green served as medical assistant, aiding her husband as anesthetist, nurse, nurses' aide, and in other ways.

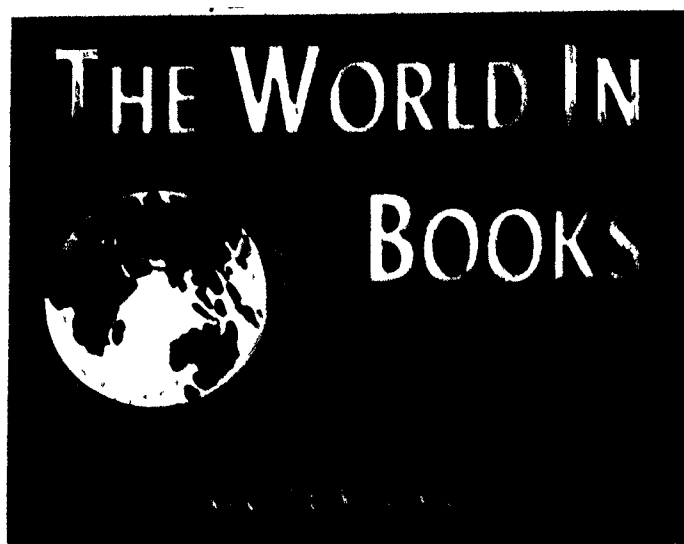
She was a native of Norfolk, Va., where she attended Mary Washington College (now in Fredericksburg, Va.). She married Green, a native of England, on Jan. 9, 1907, received missionary appointment 10 days later, and embarked for Nigeria that same month. Two months of travel by ship, train, cart, and hammock brought them to Ogbomosho, their home throughout their missionary career. Green opened his hospital in their basement and used her kitchen table for his first operating table. Their spare room lodged patients too ill to return home.

After other medical workers arrived to assist the doctor, Mrs. Green worked with women and children in the churches. She organized the first Woman's Missionary Union in Ogbomosho.

When the British Empire celebrated the 25th year of the reign of King George V, in 1935, the Greens received Jubilee medals in recognition of their service to British subjects (Nigeria was then a British colony). The couple left Africa in 1944, but returned for a visit in 1950, when the centennial of Southern Baptist mission work in Nigeria was observed.

Mrs. Green is survived by four daughters, 13 grandchildren, and 13 great-grandchildren.





Any book mentioned here may be secured from the Baptist Book Store in your area.

Leaders of the New Africa

By Edna Mason Kaula

World Publishing Co., 192 pages, \$3.75

This brief volume, excellently organized, is an ideal background book for Southern Baptists' 1967 study of "Africa—Continent of New Nations." Its introduction speaks generally of the whole continent of Africa, of colonialism and the hate it created, and of the outbreak of nationalism. Nine unnumbered chapters deal with various sections of the continent, giving a clear view of the land and its leaders.

Much of the story of each area is told through biographical sketches of the one, two, or three leaders who had most to do with the rise to freedom in each country. These are woven into the narrative of the country's history and development.

Whereas a great many books that cover the whole African continent seem like a patchwork of various colorful cultures, the chapters of this volume hinge smoothly together. Beginning with the French empire in Africa, they progress through Britain's West African holdings, the Congo, the provinces and protectorates of Portugal and Britain, South Africa, the recent Rhodesia-Zambia-Malawi federation, East African holdings of Britain, the "Horn of Africa," and the northern area.

An appendix lists the countries with the dates of independence and the heads of state at the time. A list of pronunciations and an index add to the book's usefulness for reference. The author is an artist as well as a writer, and her pencil drawings of African leaders and scenes add much to the enjoyment of the book.

Quesada of Colombia

By Ronald Syme

Morrow, 190 pages, \$3.25

An adventure story about the young Spanish lawyer who became the founder of Colombia, this is one of the "Morrow Junior Books." It follows Quesada's life as he endured hostile Indians, starvation, and sickness to reach the high plain on which Bogotá, the capital of Colombia, now stands. It also tells of his graceful endurance of the later ordeal of seeing one who deserted the expedition elevated to the position he himself should have had in the land he fought to gain.

In spite of the cruelty and robbery which were characteristic of conquerors in those times, the author has managed to emphasize Quesada's good points so that young readers may be challenged by his life story.

Southern Baptists will be studying the

Spanish American area in 1968. This makes good background reading for it. Even adults, who may have forgotten their history, will profit from the colorful presentation of the country.

Willfred Grenfell

By Joyce Blackburn

Zondervan, 152 pages, \$2.95

The first in a series of "People You Should Know" books for Junior-age children, this tells the life story of the famous doctor-adventurer who worked aboard hospital ships in the waters around Labrador.

Beginning with his boyhood in England—near the beach where he enjoyed the sand and sea—the story carries him through his study of medicine, his work among the fishermen on the coast of England, and expansion of that work across the Atlantic to Labrador, where he began to operate hospital ships among the coastal villages.

There is much to challenge young readers as they follow this man who didn't want to be a quack, but the best doctor he could be, even though he had to study hard; who thought of his medical pursuit as service to God; who let his main career lead him into many other helpful pursuits; who let an evangelist's challenge, "Live as Christ would live in your place," influence his whole life.

Junior boys, especially, will find adventure enough to keep them reading, and the story is told simply enough to keep its appeal. Grenfell, more than some other "adventurers for God," kept his simplicity and loving heart always before his strength and courage. The combination has a distinct appeal to children and to adults as well.

Proverbs of Many Nations

Compiled by Emery Kelen

Lothrop, Lee, & Shepard Co., 63 pages, \$3.95

"Time passes away, but sayings remain," says a Tamil proverb in this book, which contains almost 100 "sayings" from about 40 countries. They are grouped, three to six in a group, under such headings as "What's Done Is Done," "Take Your Time," "Hunger," "War," "Peace."

Appearing on every page are illustrations in red and blue, drawn by the author, a native of Hungary who is now a citizen of the United States.

"People differ in the color of their skin, their costumes, their traditions, but they express wisdom in similar ways: only the setting varies," he says.

Mission study leaders should find this useful as a resource.

Congo Crisis

By Joseph T. Bayly

Zondervan, 224 pages, \$3.95

Although this is mainly the story of Charles Davis, the man who "lived because Paul Carlson died," it is also the story of other missionaries and Congolese Christians who suffered in the same uprising. Carlson, having motioned for Davis to precede him over the fence that served as protection from the rebels' fire, caught a bullet as he started over.

The Davises were first-term missionaries. Their story is told through an author who, having "a heart for foreign missions," not only relates what happened during those fearful days of the Congo rebellion, but also

tries to reason why. In a final chapter he reveals some ideas about what a church is and how an understanding of that leads to the realization that missions is "partnership rather than paternalism."

This is a broad story of the overall event and some of the lessons to be drawn from it. The author makes his readers feel the disorganization of the rebel forces—a condition that placed captives in a worse plight than would have been likely under an organized command.

The Missionary Wife and Her Work

By Joy Turner Tuggy

Moody Press, 191 pages, \$3.50

The author, a daughter of missionaries to Venezuela, has served as a missionary in eastern Venezuela more than 20 years. The mother of eight children, she teaches in a Bible institute. She writes from personal experience and from interviews and correspondence with 89 missionary mothers in 35 countries.

Her purpose is to help missionary wives know their primary responsibilities. There are chapters on devotional life, husband, children, home, work, fellow missionaries, and the home church, with two additional chapters, one on "Mature Reflections" and the other on "Her Ministry in Perspective."

The "Reflections" discuss missionaries' answers to a query about what they would do differently if they could live again their missionary years. The "Perspective" chapter discusses the specific benefits of the missionary calling.

In the other chapters the author discusses the missionary mother's frustrations of trying to find time for the many facets of her work. The questionnaires answered by the women revealed varied viewpoints on how to have regular devotional periods, on their children's relationship to national children, schooling, and discipline, on changing homes and living without some American conveniences, on getting along with other missionaries, and on keeping in contact with homeland churches.

The Church Mice

By J. Sheridan Bole

Thomas Nelson & Sons, unnumbered pages, \$1.95

This is a children's book with lessons for adults, also. It is the story of Fluffie, one of the youngest of the church mice, who learned what church is all about and who spread the "help others" idea among the mouse families.

Everyone knows how poor church mice are. These mice learned that being poor was not so bad after everyone decided that "We must all love one another and share with one another."

REVIEWS IN BRIEF

The Biblical World, by Charles F. Pfeiffer (Baker House, 612 pages, \$8.95): A word list with accompanying articles covering the entire field of biblical archaeology and the light it throws on life and customs of Bible times, ancient cities, archaeologists and their work.

A Time for All Things, by Tony Palazzo (Walc, unnumbered, \$3.75): A child's picture book illustrating Eccl. 3:1-8 in full color.

NEWS

FEBRUARY 1967

FOREIGN MISSION BOARD

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U.S. ARMY PHOTO

Baptism in a Raft

High winds and waves on Dec. 4 prevented Faith Baptist Church, Nhatrang, Vietnam, from using its customary baptistry—the ocean. So a U.S. Air Force life raft was borrowed with the aid of a chaplain and filled with water to provide a substitute baptistry. Missionary Walter A. Routh, Jr., then the pastor of Faith Church (he has since moved to Camranh Bay), is shown baptizing a U.S. soldier. At the same service six Vietnamese were baptized in the large, inflatable raft.

Baptists Enter Vietnam's Booming Camranh Bay Area

In Vietnam's Camranh Bay area the Vietnamese government plans a new city that may exceed 3 million people. Already 50,000 Vietnamese are in the area, most of them working for U.S. military bases, according to Missionary Paulino (Mrs. Walter A., Jr.) Routh.

"Through the influence of an American Army captain who is a Baptist, the mayor of this area has invited Baptists to open work, offering land on which to erect a temporary building for teaching English-language Bible courses," reported Mrs. Routh. "The mayor also promised Baptists priority in buying property.

"God has used an American chaplain to encourage missionaries and lay leaders in the armed forces in this undertaking," she continued. "Christians in the 12th Tactical Fighter Wing have donated labor for construction." The 20-by-100-foot structure, containing four classrooms, reading room, and assembly room, was to be completed in December.

The Routh family moved to Camranh Bay in January. Faith Baptist Church in Nhatrang, where Routh was pastor, called a Vietnamese pastor to take his place. The Nhatrang church will sponsor the new work in Camranh Bay.

A Korean Army major, giving his testimony in Faith Church recently, said he

had been set aside as a Baptist evangelist to Vietnam, and he knows 500 Koreans pray for his ministry.

"There are a number of Korean Christians, and also Filipinos, in construction work at Camranh Bay," said Mrs. Routh. "It is hoped we will all work together to proclaim the gospel to our Vietnamese friends."

Uganda Personnel Listed

Charter membership of the new Baptist Mission of Uganda was established by the Foreign Mission Board in December. Before Jan. 1, Uganda was a part of the Baptist Mission of East Africa along with Kenya and Tanzania.

Missionaries now assigned to Uganda include Dr. and Mrs. Hal B. Boone, Rev. and Mrs. G. Webster Carroll, Rev. and Mrs. Jimmy D. Hooten, Rev. and Mrs. C. Ray Blundell, Jr., and, formerly serving in Kenya, Rev. and Mrs. S. Thomas Tipton and Rev. and Mrs. Charles A. Tope.

Another couple, Rev. and Mrs. Billy Bob Moore, were appointed for Uganda in December.

Rev. and Mrs. Billy W. Holloway, originally stationed in Uganda, will be stationed in Kenya upon their return to the field after furlough.

207 Added to Staff

A total of 207 persons were added by the Foreign Mission Board to its overseas staff during 1966. The appointment of 24 missionaries and employment of two missionary associates at the December Board meeting brought the overseas staff to 2,212.

Added during 1966 were 131 new career missionaries, five reappointed missionaries, 20 missionary associates (employed for one term, varying in length according to the country where they work), 48 missionary journeymen (for two-year terms), one special project nurse, and a special project doctor and his wife.

Couple Bound for Ethiopia

Ethiopia became the 64th country to which the Foreign Mission Board has personnel assigned when the Board in December voted to transfer a missionary couple from Tanzania.

Transferred were Rev. and Mrs. William E. Lewis, Jr., who were appointed in 1958 and have been working in Tukuyu, Tanzania. They accompanied H. Cornell Goerner, Board secretary for Africa, on a survey trip to Ethiopia last summer.

Now in the U.S. on furlough, the Lewises hope to go next summer to Ethiopia, where they plan to begin study of the Amharic language at Addis Ababa, the capital.

One Million Study Missions

More than one million Southern Baptists in 1966 participated in Schools of Missions conducted by 2,704 churches, according to a Home Mission Board report.

"This is one of the least costly and most valuable programs a church can put on," said Kenneth Day, secretary of the board's missionary education department. "Total expenditures averaged about \$47 per church, and for this investment each received first-hand reports from five missionaries—two foreign missionaries, two home missionaries, and one state-employed missionary."

At a meeting of state directors of Schools of Missions in Atlanta, Ga., 21 associations reported on a test run of a modified program referred to as World Mission Institutes. The pilot projects involved use of mission study books and messages from missionaries, as in the traditional program, but condensed into a half-week schedule. Good response was reported for the modification.

NEWS

School's Crop Wins

The Baptist Mission Industrial School in Faridpur, East Pakistan, has won a first prize for rice-growing in a contest sponsored by the Pakistan department of agriculture. The prize, awarded in November, was for competition in the Faridpur District. The school took second place in the Dacca Division (a political unit larger than a district) in 1965.

"I believe it is significant that, at a time when missionaries are encountering difficulty in getting visas for Pakistan, a mission school should receive a prize in a program being pushed by the President of Pakistan, Ayub Khan," commented Missionary Carl F. Ryther, superintendent of the school since 1964. "The government 'grow more food' campaign essentially aims at what our school has done—utilize every available foot of land and use scientific methods to increase the yield."

The Mission Industrial School is a three-year Baptist trade school for young men in their late teens. "Our students learn motor mechanics, machine operation, welding, and blacksmithing," related Ryther.

"Daily Bible study and prayer meeting are part of school activities. In addition, the boys become experienced in church work by taking part in the Faridpur Baptist Church, which, with a Sunday School enrolment of 130 and average attendance of 110, is the largest Baptist church in East Pakistan."

Ryther was a county agricultural agent and a rancher in his home state of South Dakota before entering the ministry. Soon after he became superintendent at the mission school, the school board decided to try a self-help, work-scholarship program so that boys from poor Christian families throughout East Pakistan might work their way through school.

"Since feeding 60 teen-age boys is a major undertaking, we decided to utilize every inch of our land and produce as much food as possible," related Ryther. "One acre was put under irrigation and,

Missionaries' Daughter Killed

Eight-year-old Robin Hooper, daughter of Missionaries Dale and Beulah Hooper, was killed Dec. 13 in an automobile accident in East Africa.

The Hoopers had been to Mbale, Uganda, to assist in preparation for the new Baptist Mission of Uganda. The entire family was in the car returning to their home in Nairobi, Kenya, when the vehicle went out of control because of sand on the roadside and overturned. Robin was the only one seriously injured.

The Hoopers do publication work in Nairobi. Their other children are Rollin, 11, Ryan, one and a half, and Renee, three and a half months.



Coastal Bermuda grass being grown at the Mission Industrial School, Faridpur, East Pakistan, is inspected by Missionary Carl Ryther. First Baptist Church, San Saba, Tex., donated the grass for the agricultural projects at the school.

with the use of scientific methods, has been producing three crops a year. Two orchards were planted, and 'fish farming' was introduced in ponds."

Under the self-help program, enrolment has increased by about 20 boys a year. Currently enrolled are 44, and the capacity of 60 is expected to be reached this year. Screening of applicants has raised the quality of the student body.

In addition to making it possible for more boys to get vocational training, the agriculture program has created favorable publicity for Baptists.

Convention Marks Anniversary

Baptists in Guatemala marked the 20th anniversary of the organization of their national convention with honor to the pioneers and anticipation of the future. More than 100 messengers and visitors, representing 30 churches, attended the Convention meeting in Guatemala City in November.

Current Baptist work was reviewed through slides and taped narratives. Individuals related the history of Baptists in Guatemala. A round-table discussion aired plans for Guatemalan participation in the 1969 Crusade of the Americas.

Moderating the discussion was Luis Quillo, who was, and still is, pastor of the first Baptist church organized in Guatemala—Bethany Church, Guatemala City. He and others of like mind studied the Bible and formed congregations that were Baptist in doctrine and polity. Early in 1946 the late Paul C. Bell, Sr., a Southern Baptist home missionary then serving in Panama, visited Guatemala, baptized Quillo and others, and helped organize several churches. The next August representatives of nine churches met and established the Convention.

Music Ministries Expanding

New music ministries are being launched by Baptists in Hong Kong and Macao under direction of Missionary L. G. McKinney, Jr. A missionary to Hong Kong since 1956, McKinney until last year was engaged in educational-evangelistic work.

A church music department is being developed at Hong Kong Baptist Theological Seminary. Baptist Press in Hong Kong, which provides materials for Chinese-language churches around the world, is now publishing music. And music is being promoted in the Baptist associations of Hong Kong and Macao and their member churches.

Publication of a new Chinese hymnal by Baptist Press is one major task now under way. A church music conference is planned for May, 1967. Church Music Year is to be observed in 1969, with emphasis on improving music in local churches.

McKinney reported that a missionary or missionary associate with an advanced degree in music is needed to lead in developing music departments at the seminary and at Hong Kong Baptist College.

Guatemalan GAs Attend Camps

Girls' Auxillary camps held by Baptists in four regions of Guatemala in November had a combined attendance of 159 GAs and counselors. This doubled attendance in previous years when girls from all parts of the country went to one camp. The campers represented 14 churches, including five which had never before sent girls to camp.

Camps were held in Guatemala City, in Quezaltenango, in the western mountain area, in Santiago, on Lake Atitlan, and in Bananera, in the northern coastal region. One camp featured a GA recognition ceremony that rated an article in a national daily newspaper.

Resigning Rector

Missionary W. Lowrey Cooper presents diploma to one of 17 graduates at International Baptist Theological Seminary, Buenos Aires, Argentina, in November. Cooper, resigning as rector (president) after 20 years, was honored in a special service. The Coopers spent 28 years at the school and its forerunner, a national seminary. A record 120 enrolment is expected for the next term. Missionary A. Jackson Glaze, Jr., is new rector.



NEWS

Dawson Named to Manage Data Processing Systems

William K. Dawson assumed duties as manager of the information processing systems of the Foreign Mission Board at the Board's offices in Richmond, Va., Jan. 1. He was elected to this new position on the administrative staff at the Board's December meeting.

The Board has been using data processing on a limited scale for several years, especially in its personnel department. Its plan is to extend the information processing system throughout its organization. It has been leasing equipment for the unit record system and is to install a small computer that will be compatible with the unit system.

"Data processing is a development in the life of the Foreign Mission Board calculated to strengthen all we are doing," explained Baker J. Cauthen, executive secretary.

Dawson left the position of chief of the equipment and management technique section of Tinker Air Force Base, Oklahoma City, Okla., to accept the Board post. A native of Texas, Dawson holds the B.A. degree from Oklahoma Baptist University. He studied one year at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., and has done additional work at the University of Oklahoma.

He has been active in Olivet Baptist Church, Oklahoma City, where he was a deacon, director of training, and finance committee chairman. Mr. and Mrs. Dawson once hoped to serve as missionaries overseas, but were prevented from doing so by a family health problem. The couple has two sons and three daughters, ranging in age from two to 15 years.

Surinam Gets Broadcasts

Baptist programs on radio and television in Surinam (formerly Dutch Guiana), on the northeastern coast of South America, were scheduled to begin in January as a result of efforts of Baptist missionaries in neighboring Guyana (until last May British Guiana).

Broadcasts of "The Baptist Hour" and "MasterControl" were slated to begin on radio, with the probability that "The Answer," a television dramatic series, would also be used. All three programs are produced by the Southern Baptist Radio and Television Commission.

Missionaries Harvey J. Kniesel, Jr., and Charles P. Love visited Surinam in early December to investigate the possibility of getting Baptist programs aired. Their contacts with station managers resulted in the broadcast plans.

"The managers were impressed by the high quality of the tapes and films they previewed," reported Mrs. Love. "English is a second language for the people of Surinam."

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NEWS

New Course Covers Music

A new course on Music in Missions has been approved by trustees of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., to begin in the fall of 1967. According to a course description it will provide "techniques for and approaches to the use of music in foreign missions." It will be an elective in each of the seminary's three schools— theology, religious education, and church music.

Thomas W. Hunt, assistant professor of piano and organ, will teach the course. He has spent two years in research and has consulted over 100 missionaries and Foreign Mission Board personnel.

Three furloughing foreign missionaries who are specialists in music added first-hand knowledge to Hunt's study. They were Miss Rennie Sanderson, Japan, William R. O'Brien, Indonesia, and Donald L. Orr, Colombia.

The course will also include various types of music training programs, the use of mass communications, cultural adaptations, and procedures in meeting varying national and local situations.

A recent \$2,000 gift to the music school will be used to purchase books and records on ethnic music of the various mission fields.

\$114,000 to Relief in 1966

Two allocations for relief made by the Foreign Mission Board in December brought to \$114,000 the amount allocated by the Board for relief during 1966. Going to 13 countries, the money has aided victims of flood, famine, earthquake, hurricane, and political crisis. Part of it was designated simply to alleviate "recurring needs" among refugees and the poor.

The December allocations included \$2,000 for victims of the floods that devastated northern Italy in November and \$7,500 for work at a new Baptist social welfare center in Hong Kong.

Secretary for Latin America Frank K. Means told the Board that \$10,000 sent to Brazil last summer for flood relief in the Recife area has helped 43 churches and at least 282 families. The Board also sent funds to Brazil after floods hit Rio de Janeiro and the surrounding area earlier in the year.

Seminarists in Budapest

Six of the 14 students at the Hungarian Baptist Seminary, in Budapest, are seen in the lecture and study room there. The seminary, now in its 61st school year, has four students—two of them women (one shown at left)—taking the first course, six the second course, two the third course, and two the fourth course.



Scripture in Spanish

A sheet of the 100,000-copy edition of the New Testament in Spanish is examined by Clifford J. Smith (left), the production manager, and Missionary Frank W. Patterson, director, at the Baptist Spanish Publishing House, El Paso, Tex. First large-scale Scripture production in the publishing house's 60-year history, the edition is designed to aid evangelism, including page references and underlined texts emphasizing passages on salvation.

Miller Reports About Radio

The Broadcasting Council of the Church of Finland (Lutheran) and the same group from the Finnish free churches held a special joint meeting in Helsinki recently to hear a report on Baptist radio work throughout Europe.

Missionary Associate Wes Miller, director of the European Baptist Recording Studio, at Rüschlikon, Switzerland, gave the report. Miller told the group about the 10 radio programs produced each week through the studio in Rüschlikon. These are in four languages—Italian, Spanish, Hungarian, and French.

A few weeks earlier Miller and Johann Macher, pastor of the Baptist church in Singen, West Germany, made a 3,000-mile swing through Hungary and Hungarian-speaking sections of Yugoslavia and Romania.

The two visited listeners to the weekly Hungarian-language radio broadcast produced by the Baptist recording studio. Macher, a native of Hungary, preaches the sermons on the weekly programs, which are sent out over short wave via Trans World Radio in Monaco. Miller reported the broadcast was warmly welcomed by its audience, and that they consider it their link to other Baptists.

Baptists Sponsor Pavilion

Liberian Baptists' neat pavilion, blue and maroon, occupied a prominent location near the main building at the national Operation Production Fair, held in Lower Buchanan, Liberia, in December.

Exhibits featured Baptist work in Liberia, Baptist work around the world—in which Liberian Vice-President William R. Tolbert, Jr., has a leading role as Baptist World Alliance president—and the ministry of Scripture publication and distribution by Bible societies.

Visitors to the pavilion received free literature packets containing a covering letter from Baptist leaders and material of a doctrinal, evangelistic, and missionary nature. Christian books were for sale, including two editions of the New Testament at a special low price.

Missionary Bradley D. Brown, who operates the Christian Book Center in Lower Buchanan, originated and directed the project. Only one other church group sponsored a pavilion at the fair.

Group Plans for Congress

A preparation committee has been formed in Japan for 1970, when Tokyo will be the site of the 12th Congress of the Baptist World Alliance. Missionary William H. (Dub) Jackson, Jr., reported four Baptist groups were represented at the organizational meeting.

Elected chairman was Shuichi Matsuura, chairman of the Japan Baptist Convention's evangelism department and a BWA vice-president. He has expressed hope that the Congress will provide impetus to Asian Baptists for a missionary thrust.

The committee will cooperate with BWA officials in preparation. Negotiations are in progress for hotel space and a meeting hall. Baptists have been assured they can secure a 16,000-seat air-conditioned auditorium that was used for the 1964 Olympic games in Tokyo, said Jackson.

'Missionary in Residence' Named

Ancil Scull, missionary to Indonesia now on furlough in the U.S., has been named by Oklahoma Baptist University trustees to the newly created post of "missionary in residence" at the Shawnee, Okla., school.

Working two or three days a week on campus during the remainder of his furlough, the missionary planned to conduct seminars on what Southern Baptists are doing in foreign missions. He also hopes to teach some survey courses on comparative religions and to consult with students interested in missions as a career.

Scull intends to explore experimental ideas on what might be done to achieve what he described as a "more realistic approach to missions."

Crusade Council Suggests Calendar

The directory council and regional coordinators for the Crusade of the Americas met in Mexico City in December to plan further for the Baptist-sponsored crusade scheduled for North, Central, and South America in 1969. It was their first meeting since July, when they were elected during the organizational meeting for the crusade in Cali, Colombia.

Rubens Lopes of Brazil, president of the central coordinating committee, began by announcing there would be no official language, but that each person would speak in his own tongue. Translators for Spanish, English, and Portuguese were assigned.

Much of the work was done in subcommittees, dealing with such matters as calendar of activities, literature, promotion, and spiritual emphasis, reported Alan W. Compton, Foreign Mission Board radio-television representative for

Latin America. Official posters for the crusade were selected.

"At the recommendation of the calendar committee, 1967 was designated the year of promotion for the crusade, 1968, of preparation, 1969, of realization, and 1970, of conservation," said Compton. "It was emphasized that 1970 will probably be the most important year of all."

"The result of the meeting was a well-oiled machine, ready to begin functioning," he continued. "Through the regional coordinators the proposed activities for the crusade will go to Baptist conventions and local churches throughout the 25 nations where Baptists will participate."

"It was agreed that all decisions will be presented in the form of suggestions and that, in true Baptist tradition, each convention and church will adapt within the framework of its own organization. However, it was the hope of all present that as much effort as possible will be given to making the Crusade of the Americas a simultaneous movement."

The role of the local church was emphasized. "It is felt that the greatest contribution the crusade could make would be to bring about revival in the Baptist churches of the Americas," Compton said. "It was continually voiced in devotional moments and at other times that power for the crusade will not come through the plans made, nor through organization and promotion, but rather through the Holy Spirit."

The next meeting of the group is to be held at Southern Baptist Theological Seminary, Louisville, Ky., July 25-29.

Chile Mission Pioneer Dies

Mary (Mrs. William E.) Davidson, who with her husband served as Southern Baptists' first missionaries to Chile, died in Hannibal, Mo., Nov. 23, at the age of 73. Appointed by the Foreign Mission Board in July, 1917, the Davidsons went to Chile. There, with a tiny group of believers, they started the First Baptist Church, Santiago, in 1919. Medical problems caused the couple to resign and return to the U.S. in 1926.

Later, while her husband taught in the chair of Bible at Hannibal-LaGrange College, Mrs. Davidson centered many campus activities in her home. She was also active in church work. The church she attended, Fifth Street Baptist Church in Hannibal, made its 1966 Lottie Moon Christmas Offering a memorial to her.

Survivors include her husband, in Hannibal, and their two daughters, who were born in Chile.

Japan Honors Mrs. Dozier

A Japanese decoration, the fifth grade of the Order of the Sacred Treasure, has been awarded Mrs. C. K. Dozier, emeritus missionary, in recognition of years of devoted service in Japan. (The two highest grades of the Order are given only to Japanese citizens.)

She was recommended for the honor by her friends and the alumni of Seinan Gakuin, Baptist school in Fukuoka, Japan, founded by her and her late husband. The school now enrolls nearly 7,000 students in its various sections.

The award was presented Dec. 23 by the governor of Fukuoka Prefecture and was received for Mrs. Dozier by her missionary son Edwin B. Dozier, chancellor of Seinan Gakuin. "At 85 years of age—60 years after her arrival in Japan—my mother is lovingly cared for in the Baptist Memorial Geriatric Hospital in San Angelo, Tex.," wrote Dozier.

Polish Baptists Join Celebration

Regional celebrations of the 1,000th anniversary of Christianity in Poland were held in the 10 largest Baptist churches of Poland from May to October of last year, according to Aleksander Kircun, of Warsaw, president of the Polish Baptist Council.

Evangelistic efforts in 21 churches in the fall were led by visiting Baptist ministers, J. Ralph Grant, of Texas, and E. O. Agboola, of Nigeria. More than 100 persons made decisions for Christ at this time, said Kircun.

During the millennial season, 104 converts were baptized, mostly young people. To start the second millennium, Polish Baptists have planned for central evangelistic efforts in 10 cities during 1967.

Missions Discussed

Dr. Ernest J. Johnson (right), a U.S. Navy officer stationed in California, talks with Miss Edna Frances Dawkins and Louis J. Cobbs, associate personnel secretaries for the Foreign Mission Board, at a medical missions conference near Dallas, Tex., in December. Johnson came the greatest distance to attend. His parents, Rev. and Mrs. R. Elton Johnson, Sr., are missionaries to Brazil. Over 100 students and practitioners of medicine, dentistry, nursing, physical therapy, medical technology, and pharmacy met to consider opportunities of medical missions.

Nigerian Chapel Dedicated

Dedication of a new chapel at the Baptist Welfare Center in Ire, Nigeria, included a week of special services, climaxed by a capping ceremony for 15 student midwives.

Formal dedication in November was attended by about 500 persons. Throughout the following week services were held twice daily. Morning meetings, conducted in the Yoruba language, were attended mainly by patients and townspeople. Evening meetings, in English with a Yoruba summary, were especially for the midwifery students and other young people.

The center specializes in maternity care and child health. It now includes a three-year training school for midwives, but this will be closed when the current class graduates, due to inability to meet new government requirements. The center grew out of a dispensary opened in 1946 by Missionary Nurse Eva Sanders. She still directs the center, but is due to return to the U.S. in 1967 for furlough preceding retirement.

Another Mission Opens on Guam

The third Southern Baptist preaching point on Guam, a new mission in Tamuning, near Agana, was begun recently. It is sponsored by Calvary Baptist Church, Agana, as is the Marianas Mission in another part of the island.

Missionary Harry A. Goble, pastor, baptized three persons from the mission in the Philippine Sea in mid-November. He reported high attendance of 66 during the mission's first six weeks. Now using two temporary buildings, the congregation hopes to construct permanent quarters this year.

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Mark Short, Manager, Glorieta Baptist Assembly, Glorieta, N.M. 87538