

THE

Commission

DARGAN - CARVER
BAPTIST SUNDAY SCHOOL
127 NINTH AVENUE,
NASHVILLE 3, TENNESSEE

BY WILLIAM E. LEWIS, JR.

Missionary field evangelist

in Tukuyu, Tanganyika

CROSSES

THE INTERSECTION of a path and the main road in the Lake Nyasa region of Tanganyika forms a cross. There I first met a young man who had been converted at the Baptist tuberculosis Hospital in Mbeya and wanted to preach.

A second cross is the one he bore in seeking to proclaim the gospel, although he was illiterate.

A third cross—that of our Lord Jesus—was seen by an African chief through the message of the young, illiterate preacher.

A fourth cross by human standards was heavy, but in comparison with that of our Saviour, it was as a feather. The chief was ridiculed by the people of his district. He had to provide

support for his second and third wives, as he could no longer live with them and be true to his Lord. But he bore his cross faithfully and now leads many persons to Christ.

A fifth cross is formed of clay on the mud plaster walls of the little bamboo church constructed by the illiterate preacher and his chief. In molding it they were symbolizing with their hands the responsibility that they were bearing for their Saviour.

A final cross is the one which you and I must bear in encouraging, training, and sustaining Christ's witnesses—the chiefs and villagers in his service, so to speak — throughout the world.

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Outreach on OKINAWA

BY ALVIN E. (BUD) SPENCER, JR.
Missionary pastor, Central Baptist Church,
Machinato, Okinawa (now on furlough)

Nago, in northern Okinawa, is a scenic attraction as well as a commercial, fishing, and agricultural center.

BLACKIE THE PHOTOGRAPHER

IT WAS EASTER Sunday—April 1, 1945. Fifteen hundred United States warships and 182,000 assault troops invaded Okinawa, striking a terrific blow at Japan's last Pacific stronghold.

The Japanese defense troops numbered between 55,000 and 65,000, augmented by thousands of Okinawan Home Guard volunteers. These included "pole soldiers," so called because they were hastily trained conscripts armed only with bamboo spears. High school students served bravely in hospital and transportation duty for a cause that was doomed from the beginning.

The slaughter continued through most of June, with 12,520 American servicemen killed and 49,151 wounded. Japanese military casualties were estimated at 110,000 dead or missing, with the horrible additional toll of an estimated 100,000 noncombatant civilians killed and another 100,000 wounded.

The Okinawan people had little chance to be heard in shaping the

policies that brought on the Pacific war, but they were the chief sufferers at the close of 1945. Accustomed to natural disasters from time immemorial, the Okinawans called the battle the "Iron Typhoon." Their 200,000 casualties added up to a horrible price to pay for the dubious honor of being Japan's poorest and most exploited prefecture.

Over 90 per cent of all buildings were destroyed. Most crops were also ravaged in the last-ditch fighting. Okinawa was finally, unequivocally, reduced to ruin and destitution.

Military government was established in the Ryukyu Islands in June, following surrender of the Japanese forces to the victorious Tenth United States Army. It ended in 1950 with establishment of the U.S. Civil Administration of the Ryukyus (USCAR).

USCAR does all it possibly can to encourage the development of an effective and responsible Ryukyuan government, improve the welfare and economic well-being of the islands,

and preserve the basic liberties enjoyed by people in democratic countries. The Okinawans and USCAR have made much progress in their joint effort to bring about this three-fold goal, and the Okinawans have proven to be a gallant, hard-working people. Their ability to "bounce back" is one of the good stories coming out of the post World War II era.

Agriculture is the mainstay of the Ryukyuan economy, and the sweet potato—not rice—is the main crop. Besides sweet potatoes and rice, other significant money crops are sugar cane, pineapples, and tobacco. Approximately 200,000 farmers till the Ryukyuan soil.

Another 30,000 persons work either directly or indirectly for the U.S. military forces, contractors, and dependents. Many more are employed in trades such as pottery making, glass blowing, manufacturing a high-grade lacquerware, fishing and producing sea products, and making a beautiful *bingata* cloth through a special proc-

ess of dyeing by use of stencils.

The American position on Okinawa has been clearly stated many times. An Army pamphlet says: "The United States has no territorial aims in the Ryukyu Islands and does not desire to acquire permanently one square foot of land in the Ryukyus. Its one and only purpose is to preserve the peace of the world and to prevent aggression. But present world conditions require the presence of strong United States military forces on the Ryukyu Islands for the ready defense of the Far East nations of the Free World. With the continued cooperation and teamwork of Americans and Ryukyuans, there is every reason to believe that Okinawa will remain the 'Keystone of the Pacific,' making a major contribution to the peace and future progress of the Free World."

A most important element of United States defense strategy in the Far East is the presence of American military forces at vital locations along a long chain of islands facing Asia. This chain extends more than 3,000 miles from the Philippines in the south through Japan in the north. In the center of this perimeter are Okinawa and the other Ryukyu Islands. These constitute the only area in this defensive zone under American administrative control.

Okinawa has been called by various names since World War II. "The United States' Rock of Gibraltar," "Fortress," "Bastion," and "Keystone of the Pacific" are all very descriptive of this tiny dot in the Pacific. Okinawa is only sixty-seven miles long and from two to seventeen miles wide, but the dot becomes a military giant when all things are considered.

It is an understatement to say that Okinawa is of military importance to

An LST with troops and equipment of an Army Signal Corps company lands on Buckner Beach, peaceful seventeen years after U.S. invasion.

the United States and the other Free World nations of the Western Pacific. Okinawa is not a "series of military bases;" it is a military base.

Stationed there are 18,000 combat-ready Marines, with the major portion of the 3rd Marine Division serving as the Seventh Fleet's force-in-readiness in the Far East. The Marines can now use helicopter vertical envelopment capabilities, that make it possible to operate in Asian jungles with heretofore unknown mobility.

Although this writer is an ex-Marine, I hasten to say that the Marines are not doing all the job for Uncle Sam. Army, Navy, Air Force, and Marine installations adjoin each other on the island.

ON OKINAWA and the other Ryukyu Islands live some 900,000 nationals and approximately 70,000 to 80,000 American servicemen, dependents, civilians, and commercial entrants. Evangelization of these people with the gospel of Jesus Christ occupies the hearts, minds, and time of four Baptist missionary couples: the Edward E. Bollingers of the American Baptist Foreign Mission Societies,

the Masaji Shirabes of the Japan Baptist Convention, and the James Dotsons and Bud Spencers of the Southern Baptist Convention. The Dotsons are employed as missionary associates.

These couples work together in the Okinawa Baptist Association with Okinawan Baptist pastors and laymen to bring Christ to the Ryukyus. Rev. and Mrs. Shyosuke Shiroma are a dedicated Okinawan couple serving as home missionaries on the island of Miyako.

All the missionaries feel that cooperative efforts have done much to advance Baptist work so rapidly on Okinawa. There are now eight Baptist churches and fourteen missions on Okinawa and Miyako. Baptists do not differentiate between American, Southern, Japan, and Okinawan Baptist work; they call all of it the work of the Okinawa Baptist Association.

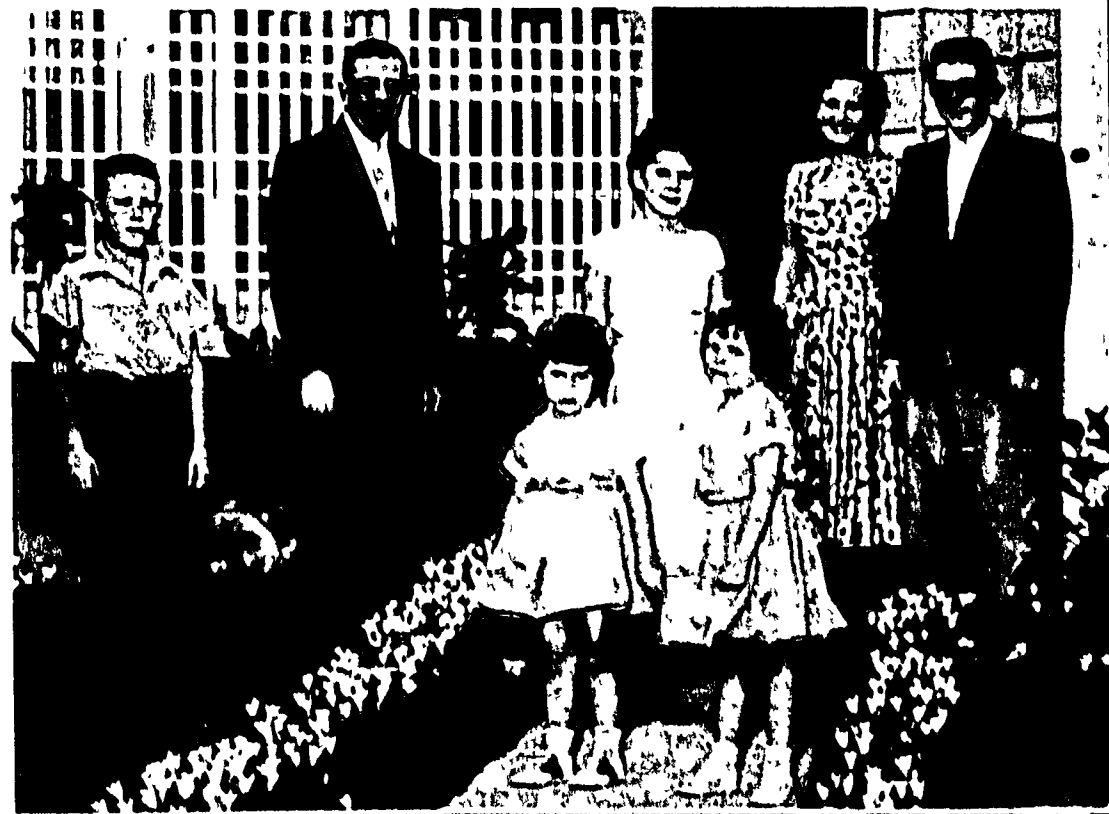
Baptists are credited with planting the first continuing evangelical witness. This was begun in 1891 by a Japanese Baptist pastor, Michinosuke Hara, with the financial support of a Scottish lady, Mrs. Robert Allen. Prior to World War II, it grew to four

Pastor Masaji Shirabe worships at home with his family.



Missionary Ed Bollinger and family at their home.

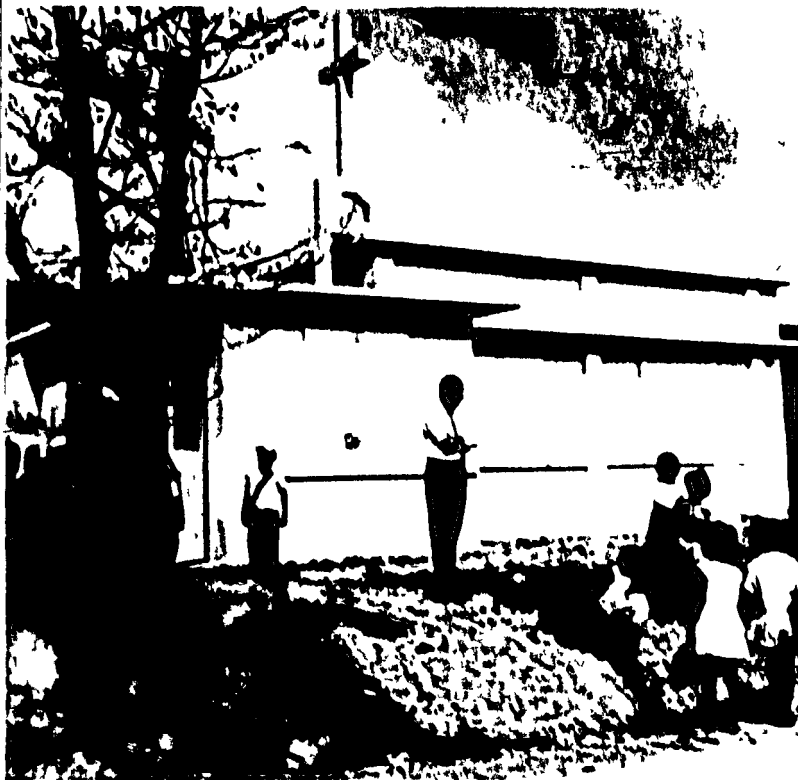
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Pastor Kanhan Teruya, oldest Baptist minister on Okinawa, and Mrs. Oshiro, also a long-time Christian.

Tamagusuku Church near Naha, with Missionary Bollinger as the pastor.



Maehara Baptist Church.



churches, carrying on evangelistic programs in cities, rural areas, and outer islands.

Just before and during the war, all Christian groups were forced into one organization. In the immediate post-war period, this arrangement continued due to the convenience of receiving aid from military service chapels and the seeming desirability of a united approach to evangelism.

However, Pastors Kanhan Teruya and Seijiro Iha, after much prayer, withdrew from the union and continued their work as Baptists. These two stalwart preachers felt that the autonomy of the local church was endangered and that Baptist principles could not be maintained within the union.

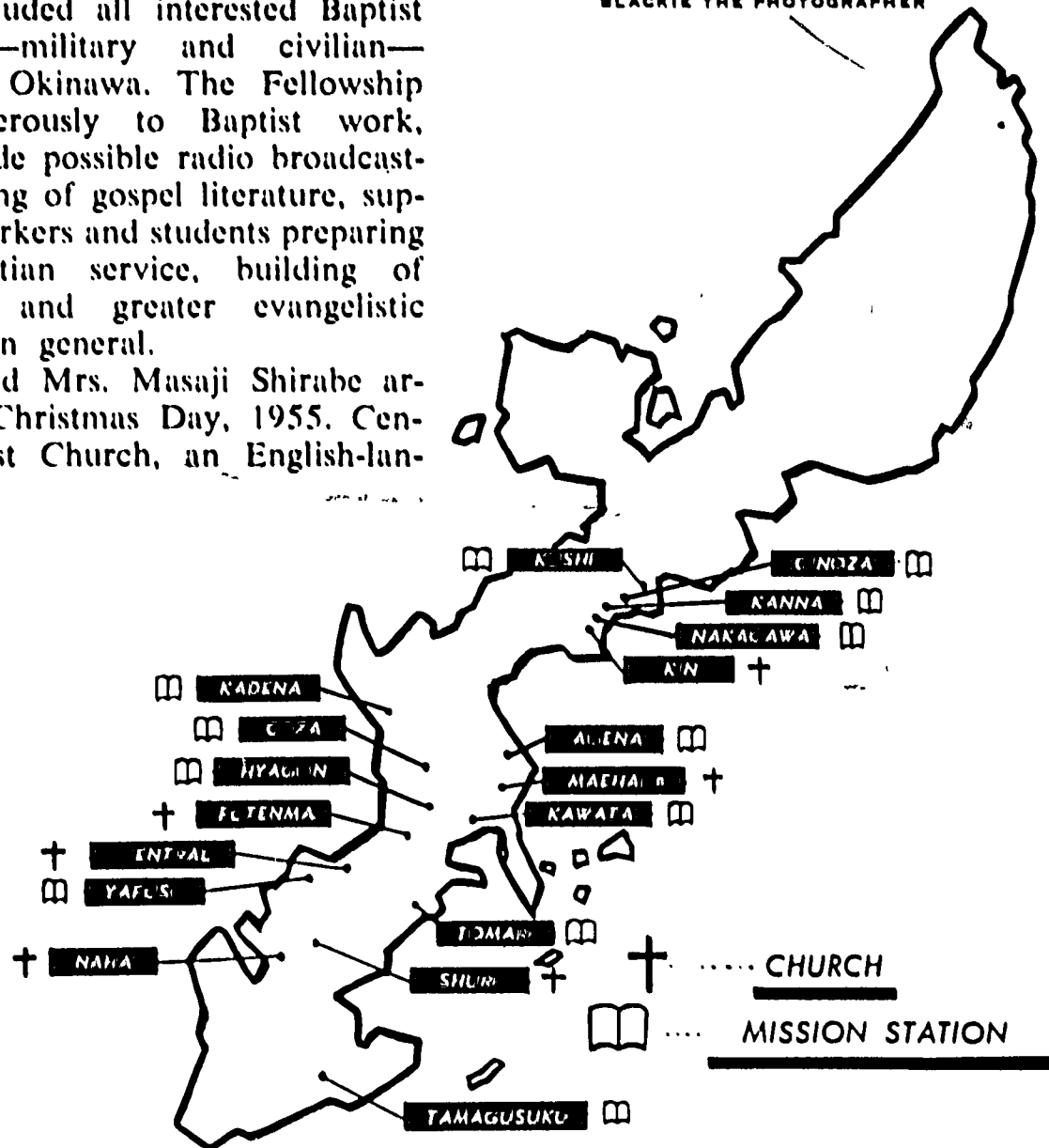
After several visits from Japan, the Ed Bollingers moved to Okinawa in 1955 to strengthen the Baptist witness. Before their arrival, the Baptist Missions Fellowship of Okinawa was organized in February that year. This group included all interested Baptist personnel—military and civilian—living on Okinawa. The Fellowship gave generously to Baptist work, which made possible radio broadcasting, printing of gospel literature, support of workers and students preparing for Christian service, building of churches, and greater evangelistic outreach in general.

Rev. and Mrs. Masaji Shirabe arrived on Christmas Day, 1955. Central Baptist Church, an English-lan-

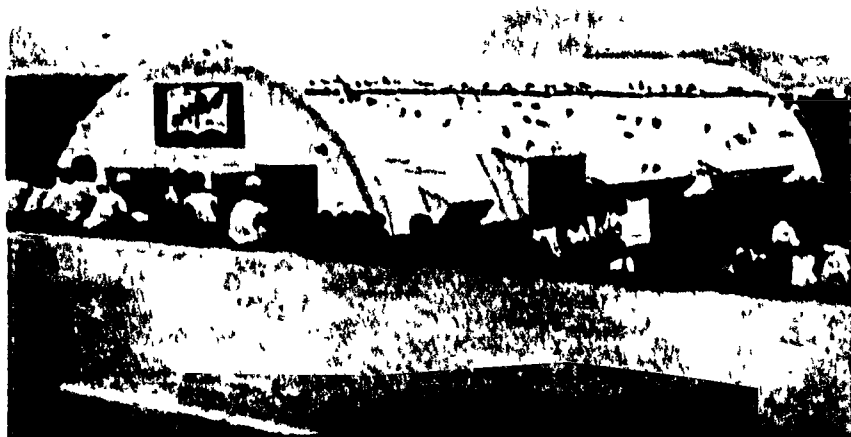


THE COVER: Older and newer generations alike are represented at the annual island-wide Baptist picnic, attended by 700 to 800 persons.

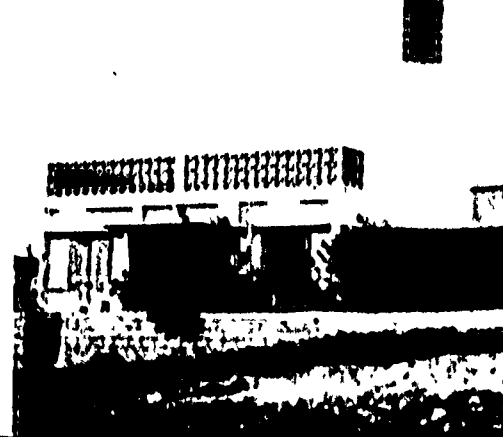
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Yokatsu Mission, decorated for playday.



Kin Church, of which



guage congregation in Machinato, near the island's capital city of Naha, was organized on August 30, 1959, and was served temporarily by Mr. Bollinger. My wife Doris and I arrived from Japan the following February.

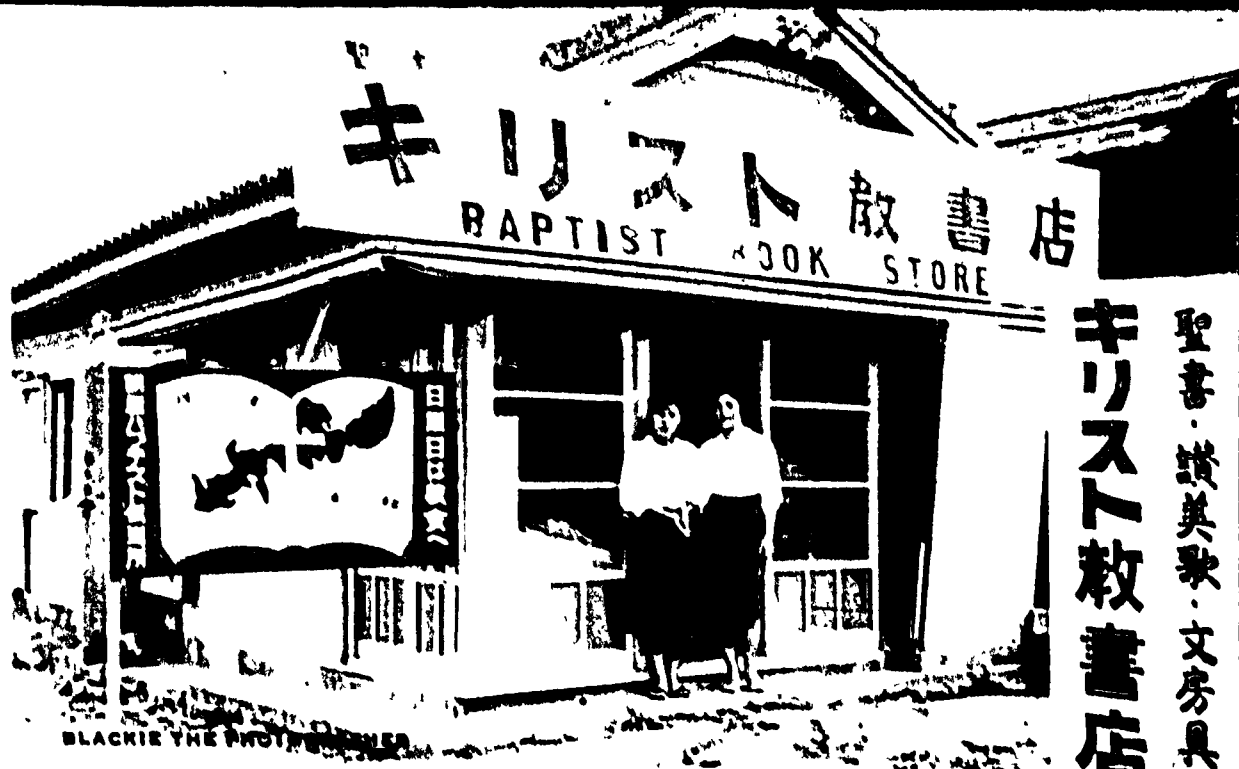
Growth of this English-language congregation has been little short of phenomenal. From a handful of faithful Baptists, it has developed into a strong church of more than five hundred members. In the past two and a half years there has been a ready, visible response to the gospel invitation on all but four or five Sundays. In spite of heavy losses each summer because of military rotation, the church continues to grow.

Sunday school and worship attendance invariably exceed the resident membership. Attendance at Training Union and evening worship services runs over two hundred, and it is usually between 150 and two hundred at prayer meetings.

An illustration of the spirit in Central Church occurred one Sunday when we were visited by a tropical storm. Almost nine inches of rain came down in sheets. That evening 170 members attended Training Union and about two hundred were in the worship services. Three persons acknowledged Christ as Saviour and presented themselves for baptism, and ten came upon transfer of membership.

Already the young church has a yearly budget of \$56,605.50, and \$1,000 a month goes directly into missions through the Okinawa Baptist Association. Besides money, the members give time and talent to Okinawan Baptists. Some fifteen or twenty Americans work in other churches and missions, teaching English, Bible, and practical New Testament Christianity. One Japanese-language mission meets on Sunday afternoons at Central, led by Brother and Mrs. Shirabe.

In Naha's infamous red-light district of Naminoue is the Baptist Lighthouse Mission. Each Saturday night, men from Central conduct services



Employees in front of book store and Goya Baptist Mission building.



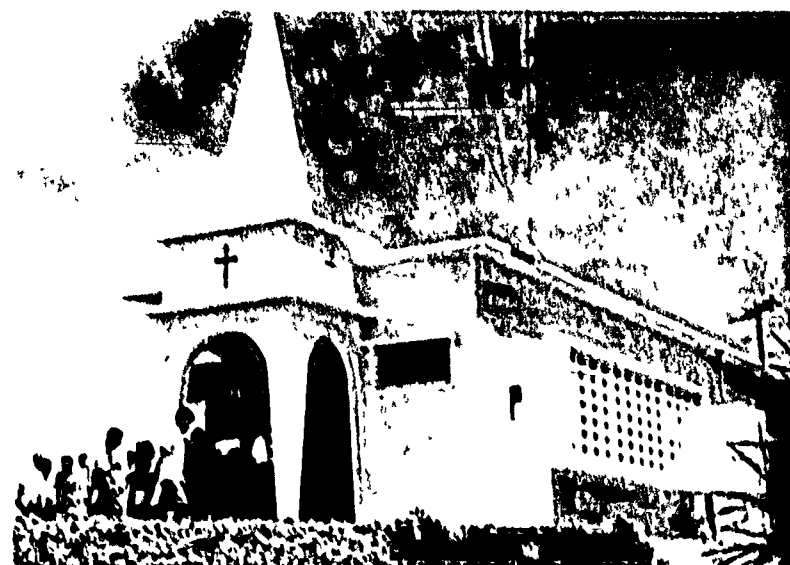
Missionary Spencer leads prayer at groundbreaking for Hyagon Baptist Mission. Its evangelist, Masaji Shirabe from Japan, stands at left.

there after they have witnessed to Americans in the bars and alleys of this sin-blighted area. Several have been won to Christ through this ministry and subsequently baptized in Central Baptist Church.

The Woman's Missionary Union has five circles in different areas of Okinawa. They carry on an active program of community missions with the Okinawans. One project was that of making two hundred smocks for the large Baptist kindergarten in the village of Kin.

The Brotherhood of Central Church joins the Okinawan men in various

The new building of Hyagon Mission.



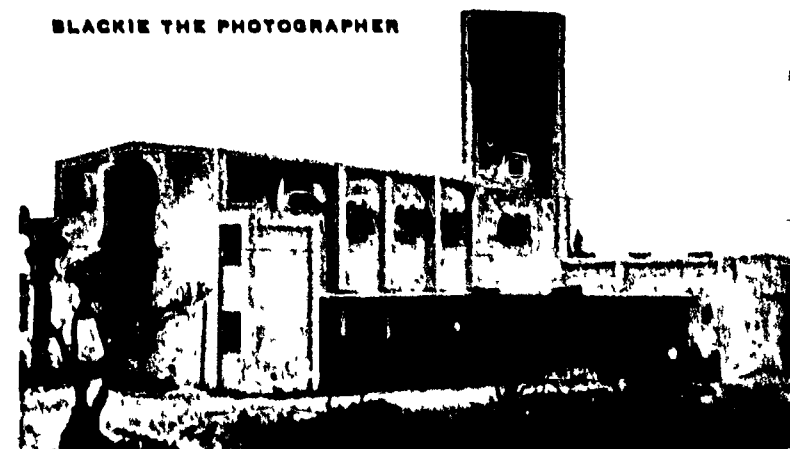
Seiji Iha is pastor.

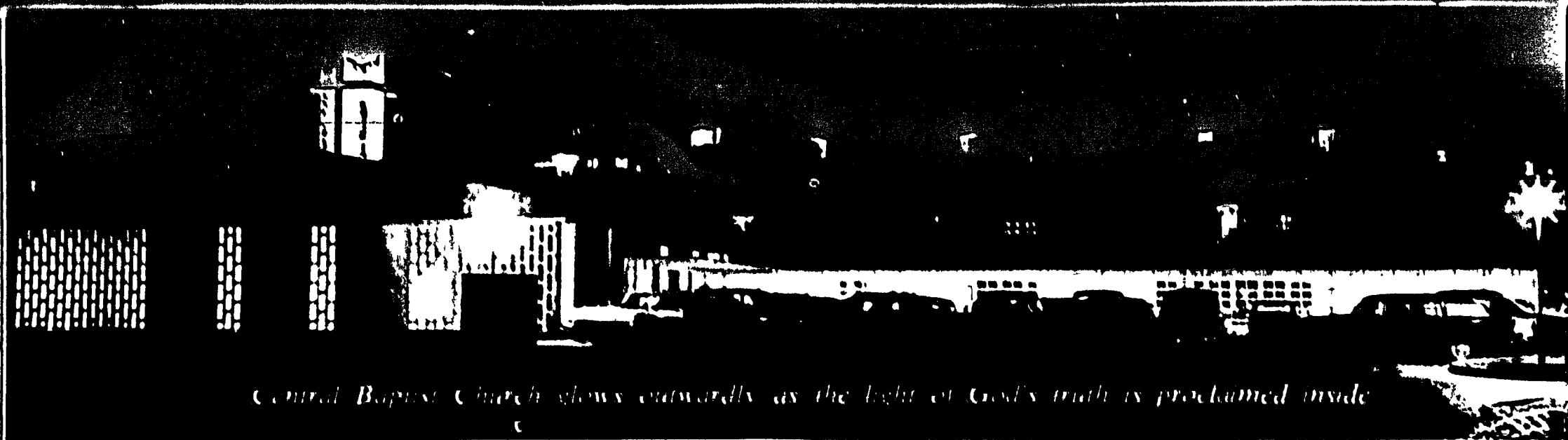
Kadena Mission, Bunzo Tomari, evangelist.

Naha Church, Kanhan Teruya, pastor.

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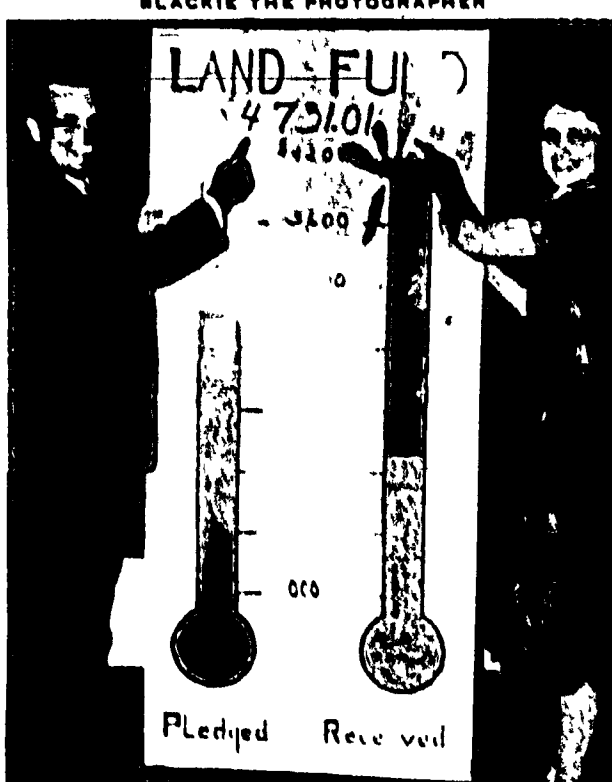
Central Baptist Church glows outwardly as the light of God's truth is proclaimed inside

BLACKIE THE PHOTOGRAPHER

work projects. They have painted the Baptist Book Store in downtown Naha, along with Kadena Baptist Church and the Lighthouse Mission, and poured the cement slab roof on Maehara Baptist Church.

Other active organizations are the Sunbeams, Girls' Auxiliary, Young Woman's Auxiliary, and Royal Ambassadors. Opportunities are often presented when the American adults and children can worship or play with Okinawan Baptists.

At first, the small congregation of Central Church met in three rented buildings—the Okinawa Power Distribution Company building on Sunday mornings, Naha Baptist Church on Sunday evenings, and the old Machinato Army chapel on Wednesday nights. This lasted for sixteen months.



Pastor and Mrs. Spencer are jubilant over the Land Fund success.

On June 18 last year, the beautiful Central Church building was dedicated to God. Winston Crawley, Foreign Mission Board secretary for the Orient, spoke at this happy occasion.

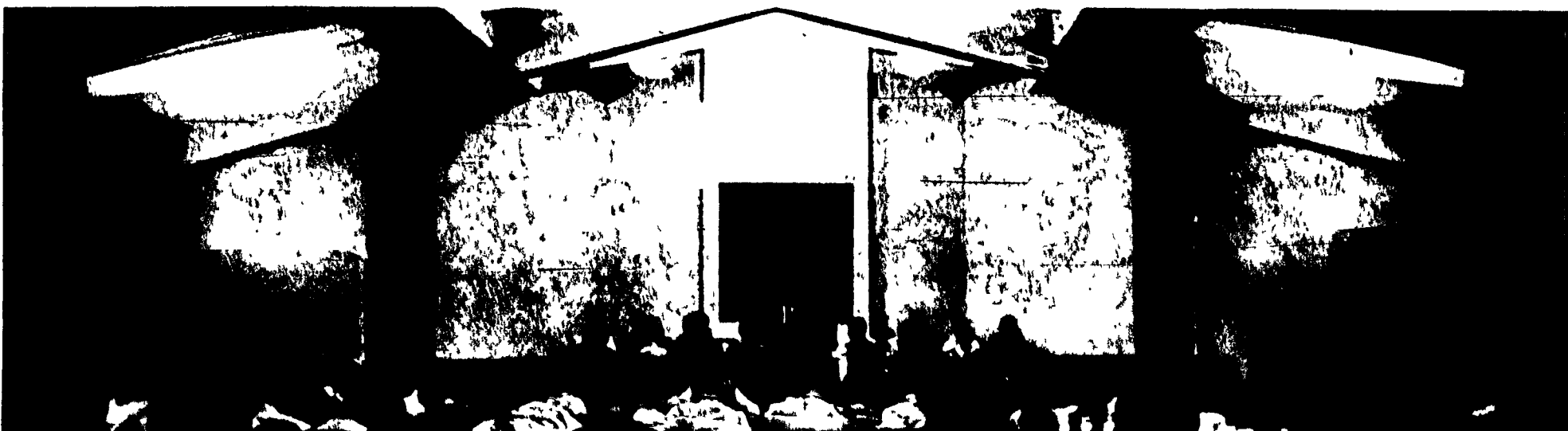
The church has about 13,000 square feet of floor space, but it proved to be too small almost from the beginning. Plans call for addition of a second floor to the educational building and construction of a new church in Koza, the second-largest city on Okinawa.

This second church will include space for a new Baptist Book Store, a Baptist Bible Institute, and facilities for an Okinawan congregation as well as American. The land has already been paid for, preliminary plans have been drawn, and soon a new congregation will be born in Koza.



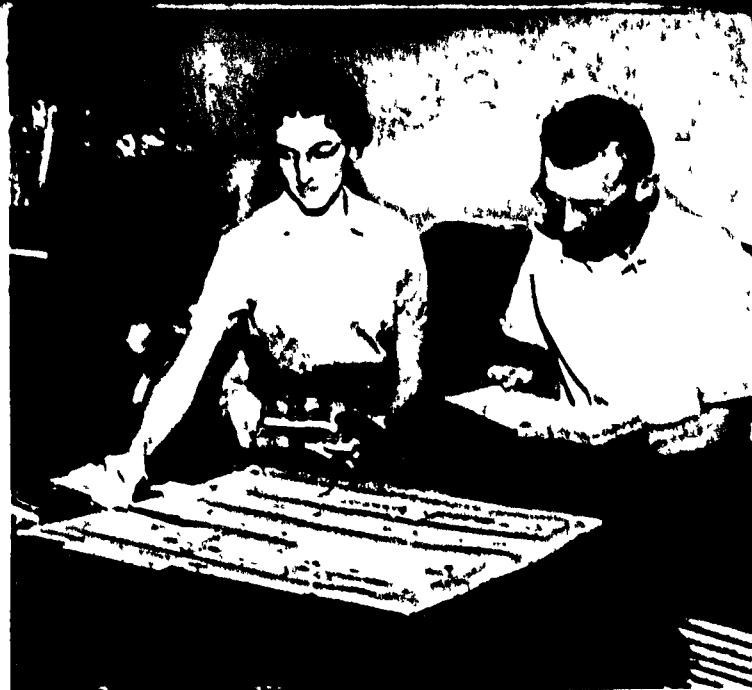
Central Church met Wednesdays in Machinato Chapel. Tent meeting in late 1960 on site of future building.

Missionary Pastor Bud Spencer leads the offertory prayer during a Sunday evening service in the church sanctuary.





A men's class in Central Church listens to a Sunday school lesson.



M/Sgt. and Mrs. Phillip Walls prepare for an English Bible class they teach in an Okinawan church.

BLACKIE THE PHOTOGRAPHER



Central Church Intermediates present a drama, "The Cell."



G.A.'s receive crowns and awards in coronation.

Okinawa is only 1 per cent Christian after seventeen years of American occupation, but God is at work on this tiny stronghold. There are six hundred Okinawan Baptists, exclusive of the Americans. Between the fall seasons of 1960 and 1961, seven new Baptist church buildings were built and dedicated.

Employed by the Foreign Mission Board as missionary associates, the James Dotsons, of Tennessee, arrived in August to help conquer this island for Christ. Other couples are volunteering or are in training, praying for the day when they can return to Okinawa.

We look to the future with great optimism in Christ Jesus, for all of these victories contribute to the major fact that Okinawa is rapidly becoming a Baptist keystone in the Pacific.

October 1962

Missionaries Bud Spencer and Ed Bollinger enjoy the annual Baptist picnic, shared alike by Okinawan and American fellow Christians.





Panoramic view of Dong Jin Won colony shows cottages, fields, and the Baptist mission on the hill at right.

NEW LIFE for LEPERS

BY I. PARKES MARLER

Missionary field evangelist
in Seoul, Korea

A KOREAN LADY stood before the chapel congregation, singing in English, "Where he leads me I will follow." It sounded as though she said, "Where he *needs* me. . . ."

As I preached from the first Psalm, I saw tears streaming down faces that were not complete — some without noses or ears. Many other listeners lacked fingers or hands.

What kind of persons were these? Lepers. They were among the 101,059 leprosy victims in Korea this year.

The Korean Government began in 1954 an intensive effort to combat its leprosy problem. It chose sections of

land in various parts of the country for colonies, some for infectious leprosy and others for noninfectious. There are now twenty-three colonies, with more than two thousand inhabitants.

In addition, almost nineteen thousand lepers are cared for in thirty-eight institutions operated or subsidized by the Government, for which the national health service spends more than 23 per cent of its budget.

Dong Jin Won, nine miles east of Suwon (near Seoul), was established as a noninfectious colony. The Government gave enough land for each



person to have one hundred *pyung* of land (about one-twelfth acre) when the colony reached 450 lepers. By 1959 Dong Jin Won had reached its maximum population.

An orphanage was set up separately from the colony, and children not infected are removed to it after they are weaned from their mothers' milk.

From the beginning, the colony was planned to be self-supporting, and the Government assisted in starting projects of raising cows, pigs, goats, rabbits, and chickens.

The Government also furnishes all the medicine to keep the leprosy noninfectious. Before the leprosy is arrested, however, many persons are maimed in some way. Some have lost their eyesight, parts of their faces and bodies, or have otherwise been disfigured by the time they come to the colony.

In 1958 our Korean Baptist Mission started a new mission three miles from Dong Jin Won, at Uh Jung Ni. When the colony residents saw our work, they started begging for a mission, too.

Everyone in the area was afraid of them, though. The lepers' pleas were voiced in vain until in 1960 they announced to the Uh Jung Ni congregation that unless someone helped them start a mission they would come and worship with them. This brought great fear.

By that time, the Uh Jung Ni group had begun work on their church building, so they were able to move out of the tent in which they had been worshipping. They gave the tent to Dong Jin Won for a meeting place.

At first, no one would go to the colony except the Uh Jung Ni preacher and I. Soon the fear began to disappear, and the choir from Uh Jung Ni started going with us. I will admit there were reservations in my heart the first time I went.

I shall long remember my first visit. When I entered the driveway, I noticed that it had been swept clean all the way from the main road. It must have been a great task, for it is a long driveway. This was their way of ex-

A resident plows his land to plant sweet potatoes.



October 1962



Above, a deacon and deaconess of the mission feed the colony's hogs and rabbits. Below, women lepers work in a field and roll thread they have made.





Missionary Marler baptizes twelve lepers who have made professions of faith in Christ. Below, he chats outside the mission with members who stream downhill to bid the missionaries good-by after a service.



pressing their gratitude that a missionary was visiting their colony.

I found the tent neatly erected, with rice straw mats for the floor. It was filled with people, who listened with keen interest. The preacher started going each Sunday afternoon - at two o'clock to conduct their worship service. I have noticed his concern for them grow as mine has.

It was not long before eleven of the colony residents were ready for baptism. This was also a long-to-be-remembered experience, for it was my first time to have physical contact with lepers. The Korean way of greeting, that of bowing, had been most convenient up to this point.

I prayed earnestly about it until I realized that my Lord would never have hesitated. In fact, my faith has been challenged more as a missionary in Korea than it ever was as a pastor in Mississippi. I believe there are many ways that God might ask us to offer ourselves upon the altar of service. Faith must be as real in our lives today as it was in Abraham's.

We went out to the center of a rice field, and I baptized in an irrigation pool about like a fish pond.

As the attendance continued to in-



THE COMMISSION



The Lord's supper is observed on the women's side of the mission.

Below, a quartet sings, and a deacon makes mud bricks for a house.

crease, the need for a church building arose. Skilled workers in the colony built it as materials were supplied.

Eleven more lepers were soon ready for baptism, again in the irrigation pool, and I recently baptized twelve others in a river. The first in this group had become blind, and one woman had lost her nose. The mission grows steadily and is now reaching a fourth of the colony.

An organ was recently provided for them. You should have seen their expressions of joy when I delivered it. As a woman sat down to play it I noticed that a thumb on one hand and a little finger on the other was stiff and drawn. But she played well despite her handicap.

The preacher at Uh Jung Ni was so attracted to the lepers that he resigned his church to become their full-time pastor. It is their goal now to build a house for him and have their pastor live in the colony with them.

Truly the Lord is as real today in this Korean leper colony as when he said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

October 1962



EPISTLES

FROM TODAY'S APOSTLES AROUND THE WORLD



Richard E. Morris
Kaohsiung, Taiwan

Man Loses Motorcycle But Finds Christian Peace

"PENG-AN" is the word for peace in the Taiwanese language. It is used often among the Taiwanese Christians as a greeting, since they do not have in their language a "good morning," "good afternoon," or "good night." Because of your praying and sending out missionaries, more and more Taiwanese people are learning the spiritual meaning of peace.

One who has found this peace is Mr. Chen, a member of our Taiwanese chapel in Pingtung. He remarked, "Being a Christian cost me my motorcycle, but I found peace." After his decision to become a Christian, Mr. Chen one day on the witness stand said to the judge, "I loaned my motorcycle to my friend and he hasn't returned it." These words were true but not the ones his lawyer had instructed him to say. The lawyer had advised, "Say your friend stole your motorcycle and you'll win the case."

Only the new spirit of Christ could give him power to tell the truth. Now he is poorer by one motorcycle but richer by the power and peace of Christ in his heart.



Marian Phillips
Abeokuta, Nigeria

Consultants Are Inspiring; Pagans Bear Heavy Burden

ONE INTERESTING PART of language study was daily conversation with illiterate consultants. I had five different ones, and to make conversation I always asked what they did in their homes in the mornings. They would put some of us to shame. Each invariably answered, "I get up at 5:00 or 5:30 A.M. and pray with my family." The Bible is also read if one in the family has been to school. Next the children are washed, the house is swept, and food is prepared.

Some then walk several miles to a small farm or to the market, returning with heavy loads on their heads. I still marvel at the way in which the people are able to carry these loads. I saw one woman with a goat in a calabash (a big gourd) on her head, then a child with a bundle of wood twice his size. But to top it all was the young man on a bicycle with a mattress on his head.

Heavy burdens they carry on their heads, but heavier is the burden of sin, fear, and superstition most of them carry in their hearts. One Saturday I returned from the post office to realize that I was the only woman to be seen on the streets. The pagan festival of Oro was being

observed. It is believed that Oro, an evil spirit, will put a curse on any woman who might come out that day or night, perhaps even the curse of death.

So far I haven't been afflicted, but the weird sound the worshipers made each night for a week made me think the spirits might be coming for me. The "voice of Oro" is produced by swinging above the head a piece of carved wood tied to a string. The children make small ones to play with. My own interpretation of this festival is that it tries to show man's superiority over woman.



Sarah (Mrs. James M.) Short
Chihuahua, Chihuahua, Mexico

Need Is Seen of Helping Nationals Take Forefront

OUR MAJOR PROJECT in the recent annual Mexican Baptist Mission meeting was to iron out some problems in missionary-national relationships. We are seeing the rapid pace of growing nationalism among our Mexican Baptist brethren. It is apparent that we need to work hard to train our nationals well, to work alongside them, and to serve under them, rather than try to "run the show" in the typical American way.

We are seeking the best methods for communicating our true feelings to our national co-workers and helping them to help themselves without making them feel we are pushing them into our ways. All of us working in Mexico have a deep desire for our people to love us, as Christian brothers and co-laborers, not just our American dollars.

One of our summer missionaries said he had been surprised at the antagonism among Mexican Christians toward the Anglos. But with time, true love, patience, and humility, antagonistic individuals many times become our best friends and willingly join with us to do what seems best for the Lord's cause in Mexico.



Carolyn (Mrs. Marlon A.) Mobley
Aomori, Japan

Bible Interests Communist; Other Persons Kill Selves

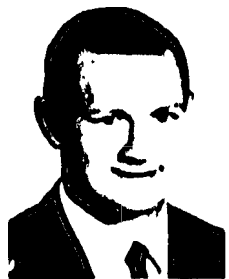
MACK AND I one night received a telephone call from a college student from Tokyo who was passing through Aomori. We invited him to spend the night with us and went to the train station to meet him. Since it was Wednesday evening, we also invited him to go with us to our prayer meeting.

He listened very attentively to the Bible study, and as we left he picked up several tracts from the vestibule. That night before retiring, he and Mack talked about

politics as that is his major in college. He said, "I am a Communist." He belongs to the Zengakuren, the student Communist movement which prevented former President Eisenhower's visit to Japan.

Mack witnessed to him earnestly. As he went to bed he read the Japanese Bible we had placed beside it. We pray we shall be able to reach him for our Saviour.

WHEN MACK was at the meat store yesterday he heard all the sounds of a typical suicide. Just across the street a person had jumped in front of a speeding train and immediately went into eternity without Christ. Two days earlier, Mack had passed the same crossing just after a student had leaped in front of a train. This is the most popular manner of committing suicide in Japan. The second favorite way is to drink insecticide.



Z. Don Reece
Nsukka, Nigeria

Nation Ready for Harvest, But Workers Are Lacking

WE LEFT NIGERIA for our furlough at a time that seems inappropriate for the sake of our work, but we pray that the furlough will give us a new perspective so that we may go back with renewed dedication and vigor. We continue to be saddened by the lack of personnel to fill the many places where work has already been started, and by the realization that the opening of new stations is humanly impossible.

Our hearts burned within us and our eyes were filled with tears at our annual Mission meeting as one of the outstanding Nigerian pastors preached about Nigeria being a field ready for harvest. His message was a blessing and challenge to us because he lives every word he preaches. His church is mother to some six or eight stations and supplements the salaries of several pastors.

The fact that the harvest is ready, coupled with the fact that 40 per cent of our missionaries are away on much-needed furloughs, medical leaves, and retirements, gives much concern for our work.



Jo (Mrs. Lewis E.) Lee
Chiclayo, Peru

Baptists' Urgent Task Is Giving Christian Truth

WE OPENED our chapel with a week of services, and the Lord poured out his blessings. Some persons attended out of curiosity, but others came seeking the truth. Living in the shadow of half-truths taught by the Catholic Church, many are awakening, as if from a deep sleep, and seeking that which they do not possess — salvation through a personal encounter with Christ.

Sra. Edith de Vasquez was one of the first to make a profession of faith. A few nights later, her husband did likewise. We rejoice now in seeing them attend every service. They bring not only their four little boys—all under six and one crippled from polio—but three neighbor children as well.

WE ARE CONVINCED that everyone wants to study English and have been overwhelmed by the requests for our teaching. Although this was not our purpose in coming here, Lewis Earl accepted two classes at the Centro Cultural. We hope this will be a means of reaching some persons for Christ. He has had several opportunities to witness to students and fellow teachers. An agricultural engineer expressed the basic cry of this people when he said, "I am seeking the true religion."

In front of our house is a large Catholic school and chapel. Beside it stands a life-size statue of the virgin Mary. Seeing people stop in front of the statue—some praying, some weeping—serves to remind us daily of the urgency of our task in this city of 130,000 people.

We would extend an invitation for Southern Baptists to come and help us, but for most of you this is impossible. However, there are two things we would encourage you to do. As you consider your church budget, plan to give more next year through the Cooperative Program. Also, begin to spend more time in prayer for us and all missionaries around the world.



Mona (Mrs. Billy P.) Keith
Tokyo, Japan

Christian Spirit in Hospital Contrasts with Tradition

COURTESY, KINDNESS, and sympathy are virtues one expects in doctors and nurses. During my stay in Tokyo Eisei Hospital where our first child Tara Lu was born, I was not disappointed. The doctor acted as if childbirth were still a great miracle, even though he had delivered hundreds of babies. The nurses made me feel that it was an honor for them to attend to my needs.

The Japanese are naturally a polite people, but as I look back I can think of one major reason why the patients receive such superb, careful attention. Most on the staff are dedicated Japanese Christians whose Christ-like concern for the physical comforts of their fellow man is felt from the doctor to the cleaning woman.

Early each morning I was awakened by hymns and organ music as the O.B. staff met for devotions. After the evening visiting hours, the day was ended with a half hour of religious music over the hospital speaker system. One could almost see the day's frustrations and tensions ease as the soothing music softly floated down the halls.

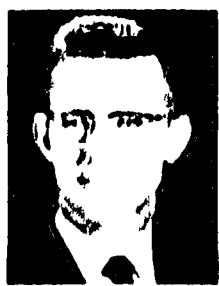
No matter how busy they were, the nurses always had time for a friendly chat or a "hello." One morning as I walked to the desk to ask for some weighing scales, I met the head nurse. She was already engaged in her day's work but readily went to get the scales, taking time also to brag about my loss of weight and to talk about dieting in general. How easy it would have been for her to snap, "I'm sorry, but I don't have time right now."

I also remember the husband of a Japanese lady who shared the room with me for two days. He had been sent to the room to wait and, as is typical of most husbands, was nervous. I worked the conversation toward the subject of religion. "Do you have an altar in your home?" I asked. He replied he did.

"Do you worship at the altar?"

"Oh, no," he answered with a look of disgust. "Once a year the priest comes in and bows before the altar and goes clap-clap, and that's all."

I hope I never lose the feeling of emptiness and pity that I felt then for that man. I have wondered if he noticed the Christian spirit I felt at the hospital.



Marshall E. Phillips
Kisumu, Kenya

Many Respond, and Pleas For Work Exceed Workers

WHILE MY WIFE Dorsie and I studied the language in Dar es Salaam, Tanganyika, what little work we could do was in a Muslim region. The response was very slow. Here in the Kisumu area, however, the Muslim influence hasn't penetrated as deeply. The response of the people is beyond our expectations.

We are taking over the work in Kisumu while the Eric Clarks are on furlough, our first experience at mission work on our own. Before Brother Eric left, we saw him baptize fifty-three candidates who had successfully gone through the inquirers' class. The sub-chief of the area came to the service and afterward told us how grateful he was for the work of the Baptist Mission. We had tea and were presented a chicken and several dozen eggs.

However, we are compelled daily to say "no" to requests and try to explain that there is a limit to what we can do by ourselves, that it is impossible to start any more work now. We must say, "Perhaps help will come in the near future as God supplies more personnel." One man has been here no less than ten times asking us to begin work in his area. He doesn't seem to be offended or discouraged by a "no."



Doris Penkert
Recife, Pernambuco, Brazil

Lord Transforms Lives Through Good Will Center

EACH DAY I am more grateful that the Lord has called me to be a missionary. Let me share with you some of our work at the Good Will Center in Recife. At the end of 1961 we had an enrolment of 2,400, and from March to July of this year we have seen seventy-two persons make their decisions for Christ. But figures are inadequate to show the work of the Lord. Let us look at three of these and see how God has performed his miracle of transformation in their lives.

Sr. João, who makes and sells candy for a living, has a wife and three children and lives in a very poor section of our neighborhood. One of his feet became infected and needed medical treatment. A neighbor directed him to the Good Will Center for help through our clinical program. He, like all who come here, heard the gospel and a month later accepted Christ as his Saviour. Shortly thereafter his wife also became a Christian.

We maintained close contact with them during the serious illness and hospitalization of one of their sons.

Now the Center is helping this couple get marriage documents in order to legalize their wedding. When this is completed they will be able to make their public professions of faith and be baptized.

Doña Julia came to tell us a man had fallen in the grass in front of her house and had been there for several days. We went to check on him and found a man who was very sick and unable to talk. No one wanted to accept the responsibility of taking care of him, and every effort to get help from the city was in vain, so Doña Julia gave him food and took care of him. When it began raining she and a neighbor brought him into an empty room next to her house. We told her she was showing the same love to this man that Christ would have shown had he been here.

One day I visited her and talked to her about Jesus again. She accepted him as her Saviour and has not missed a church or Thursday night worship service at the Good Will Center. She is striving for the day when she can completely quit smoking and be baptized, for churches in Brazil do not accept people who smoke.



Louls O'Conner, Jr.
Wonju, Korea

U.S. Law Hinders Adoption Of Castoff Korean Babies

SINCE THE CHANGE in the American immigration law last year, very few Korean children are able to go to the United States these days. However, children can be adopted in thirteen states without their adoptive parents coming to Korea.

With our receiving center for abandoned babies overflowing, we felt a desperate need to venture on faith and see whether the Korean people would adopt them. We printed large posters with pictures of some of the babies and through the mayor and other officials distributed them around the city. Thus our adoption program began.

Much to our amazement, but no doubt as an answer to prayer, God blessed in a wonderful way. Seldom did a week go by that we did not either place a child for adoption or have a request for one. As Barbara and I are now on furlough, please pray that the Koreans in charge of this work while we are away will seek God's help in caring for the babies and finding good homes for them. We found that many homes and hearts have been opened to God's Word through these children.

We received the babies from the Wonju city officials in every condition imaginable: fat, healthy, clean, dirty, filthy, covered with sores, hungry, and starving. One was so emaciated that the autopsy showed that its entire intestinal tract had collapsed.

There is a story behind each one of these little ones, most often of tragedy. Many we will never know, but we can surmise. There was the chubby baby who had been left in a store. She was clean and appeared well cared for, even though her clothes were made of rags. Half an army blanket covered her little body. No doubt her mother had shared all she had, even to the blanket that covered her own bed. As the baby cried as if her heart would break, how I wished for some way to reunite the

mother and child. I'm sure many mothers face a decision of feeding either the baby or other children in the family. We cannot minimize the economic problems many people face.

We wonder just what the plight will be for the babies the center has received since the change of the immigration law. It now states that both prospective parents must see the child before it can come to the United States, so it almost eliminates any of these children being adopted by American families. We just pray that the law will be revised. In the meantime, we have tried to encourage Koreans to adopt the children.

Another group of unfortunate children in Korea are the little Eurasians left by our American soldiers. Even though few of these are actually abandoned, their plight is often more pathetic than that of the orphans. They, too, are not accepted by the Korean society, and their light features are a constant reminder. Last year we helped sixteen of these children to find homes in America, and we look forward to seeing many of "our" children during our furlough.

IN THE SPRING last year we were able to begin a convalescent ward of two rooms for invalids at the old folks' home. At that time no one was doing anything for them. Many were complete invalids and were left lying in their own excreta for days, literally existing like animals. For quite some time we had been burdened for these people but could not figure any way that we could help.

Then one day, while Barbara was in the village teaching a new mother how to make a formula for her baby, she met a Mrs. Lee, who wanted to know if we knew of a way in which she might serve Christ in service to others. Barbara immediately thought of the old folks, and we took her to see them. When we asked if she would be interested in caring for them, she replied, "If you are interested enough in my people to want to do something for them, then certainly I am willing to help." Mrs. Lee has been very faithful in caring for the invalids, and they love her dearly. We feel that she is truly an answer to prayer.



Jean (Mrs. J. Franklin) Baugh
Faridpur, East Pakistan

Christian Questions Belief That 'Good Men' Are Lost

"DO YOU REALLY believe that?" the Christian man demanded. "Do you really think Muslims and Hindus must accept Christ if they are to go to heaven, even if they are good men?" When I answered affirmatively and explained by using Scripture verses why I knew this was true, he replied, "You must not ever say that. They'll kill you! Say everyone should love Jesus, but never say they won't go to heaven!"

Then, as if another thought had struck him, Michael turned toward his Muslim companion, who was listening to our conversation. He said, "If you believe that, have you told Ibrihim? Have you talked to him about Jesus?"

I was never so thankful to be able to answer that I had. Ibrihim's father, years ago an employee of Mission Industrial School, had recently died without having accepted Christ. This had caused me to more earnestly

pray for Ibrihim and speak with him about Jesus. As yet, this Muslim man has not accepted Christ as his Lord.

But before you criticize the Christian, remember he is outnumbered 333 to 1 in a country where intense nationalistic feelings are centered in the Muslim religion.



Maxwell D. Sledd
Port Harcourt, Nigeria

Neighborly Deed Points Out Need of Living Christ Daily

I GUESS you would say my wife Betty is public relations manager for Baptists in Port Harcourt. Not long ago she baked a cake and carried it to a new family from Great Britain who moved across the street from us. It was a surprise to them. They said all they had heard of Americans and experienced before was that they are unfriendly. But the lady told Betty she had written home to tell how friendly their neighboring American couple is. Thank God for this experience in trying to be good neighbors. How badly it is needed around the world.

Over and over we find that being a missionary is being a Christian in all our relationships. Will you in America pray with us that we can be Christian and show Christ every day in even the "little things?"



Leslie Watson
Miyazaki, Japan

Dying Daughter's Witness Bears Multiplied Results

SPECIAL REJOICING has been in the home of Mr. and Mrs. Onitsuka of the Aoshima mission. Prayers were answered when four members of this family trusted Christ as their Saviour during a recent revival. These were an eighteen-year-old daughter, a son twenty-four years old who works with his father in the photography business, another son twenty-seven years old, and his wife. Two members of the family are still not Christians—a twenty-one-year-old son and another about forty years of age who lives in another town.

Mr. and Mrs. Onitsuka were introduced to Christianity fifteen or sixteen years ago when a daughter became a Christian. The family did not approve, but the Lord was very real to her and she bore a good witness. She became seriously ill, however, and an hour or so before she died she called her parents, brothers, and sisters to her bedside. She told of her assurance of salvation and asked her loved ones to believe in Christ and meet her in heaven. She said she was sorry to leave them but rejoiced that she would soon be with the Saviour.

When Mr. and Mrs. Onitsuka made their decisions for Christ their joy and testimony were comparable to their daughter's. About four years later a son trusted the Saviour. With his parents, this son has borne a clear testimony. He married a fine Christian girl, and their Christian home is a blessing to the Hokita Baptist Mission.

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1963

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The Home Mission Board and the Foreign Mission Board are jointly promoting this special World Missions Year subscription plan for their official publications. The indicated rate will be in effect from October 1, 1962, through December 31, 1963.

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Teamed Together for 1963

WE BELIEVE that most of our readers will share our enthusiasm about the World Missions Year subscription plan just inaugurated. Seeking to bring about a greater missions awareness to a much larger number of Southern Baptists, the two mission boards jointly are offering a unified subscription plan for *Home Missions* and *THE COMMISSION*.

As indicated on the preceding center-page spread, both magazines are offered for two years at a cost of only \$3.00. This plan went into effect October 1 and will continue through the calendar year, 1963. Anyone now taking either magazine can use this plan to extend his current subscription for two years and at the same time initiate a new subscription for the other publication. Of course, for anyone having current subscriptions for both magazines, this is an opportunity to extend each of them for two years at a bargain rate.

As we seek to make every member of every church aware of this plan, we look to all our current readers, believing that they, too, will do much to enlist new subscribers. We have provided a unified subscription order form below. Clip it out and use it for yourself or as a gift subscription for a friend.

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Make checks and money orders payable to The Commission. Address all subscription orders to Circulation Manager, The Commission, Box 6597, Richmond 30, Virginia.

Urgency of Being Informed

OUR USE of the entire editorial page in this issue for promoting this magazine and its sister publication, *Home Missions*, is something like the pastor's use of the regular church service to talk about absentee members. Those present need his remarks the least and those absent need them the most. But we believe we are saying something that many of our readers will utilize as they join with us in the World Missions Year effort to enlist many more subscribers.

Our sense of urgency in this promotional effort comes largely from what we experience as we read our Lord's last spoken words on earth. Expressing his high purpose for us, he said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

As a well-known passage of Scripture, this part of Acts 1:8 still deserves repeating. For many Baptists it is a message yet to be heard and believed deeply enough for action and performance. Its scriptural significance is unique in that it indicates what was foremost in our Master's thought as he terminated his visible presence among men. When given a chance, it burns itself into our hearts as our inescapable directive and gives us a clear sense of purpose even in this complex seventh decade of the Twentieth Century.

This is why it seems so urgent to us that many more of our people become informed about the outreach of their stewardship. The more they know of what is being done through their mission boards, the more clearly can they see how their personal and denominational stewardship measures up to what our Lord would have us do through a worldwide witness.

Most of our people seldom see or hear missionaries in person. Such experiences are so far apart that no matter how highly inspirational they are they cannot be depended upon to keep general mission interest at a high level the year around. Without a plan and a program for keeping open the regular lines of communication with mission situations around the world, any person or church is almost sure to experience "mission interest sag."

At this point of need the two mission magazines, *Home Missions* and *THE COMMISSION*, provide fulfillment. We believe that a greater missionary response among Southern Baptists in terms of prayer, giving, and volunteers will be determined greatly by the degree of awareness our people have with regard to their part in world evangelization.

In Hollywood

BY BAKER J. CAUTHEN



HOLLYWOOD Cemetery in Richmond, Virginia, is a beautiful place where lie buried many famous men. Among them are Presidents James Monroe and John Tyler. Students of the War Between the States stand with respect at the graves of President Jefferson Davis, Generals J. E. B. Stuart and Fitzhugh Lee, and numerous other illustrious leaders.

In this cemetery have been laid the bodies of the men who have borne the responsibility of executive secretary of the Foreign Mission Board since it was founded in 1845: James Barnett Taylor, Henry Allen Tupper, Robert Josiah Willingham, James Franklin Love, T. Bronson Ray, Charles Edward Maddry, and M. Theron Rankin.

Only a few steps from the resting place of M. Theron Rankin is the grave of Everett Gill, Jr., who served as secretary for Latin America.

Dr. Charles E. Maddry died on Monday, September 17, in Memorial Hospital at Chapel Hill, North Carolina, where he had been receiving attention since suffering a heart attack on August 30. He was eighty-six years of age.

Funeral services were held first in Hillsboro Baptist Church, Hillsboro, North Carolina, and then in the afternoon in the chapel of the Foreign Mission Board. The latter service had been planned by Dr. Maddry himself more than a year ago, and it was an occasion of sounding the triumphant note which characterized his life.

Dr. Maddry came to the leadership of the Foreign Mission Board in January, 1933. Those were dark days for foreign missions. The Great Depression had reduced the income of the Board to \$600,000 per year. Missionaries could not be returned to the fields, work was closed in many stations, and creditors were pressing the Board for payment of its debts.

The Board's minutes of those hard years reflect the terrible struggle that

was necessary to keep the work alive. Even the smallest expenditures had to be eliminated unless the very life of the work depended upon them.

Other men had declined the offer of the secretaryship under such adverse circumstances. Dr. Maddry felt the call of God to the task and entered into it with dedication and firm purpose.

With faith, Dr. Maddry set himself to lifting the indebtedness. In doing so, his vision and courage were broad enough to enable him to recommend long-range, constructive developments which have brought great blessings in the work of foreign missions.

He proposed the beginning of the Department of Missionary Education and Promotion and along with it publication of *THE COMMISSION*, which now carries the story of foreign missions into homes throughout the Southern Baptist Convention territory. Amid the retrenchments which were pressing at all points, he challenged the Board to set up a missionary pension plan so that the servants of God who had devoted their lives in the ministry of their Lord would not, as he described it, be "turned off like old horses to die."

GOD USED his valiant spirit. His voice rang out with pathos, compassion, and urgency in the meetings of Southern Baptists and in gatherings of state conventions. Few people can ever forget the heart-moving messages he brought upon his return from visits to Africa and China, where the sight of masses of people in need of the gospel of Christ and no one to witness to them gripped his heart. The stirring of soul which he felt was magnetic and drew people into a deep sense of responsibility for a worldwide need.

Gradually the debt began to be retired. New missionaries began to be appointed. Dr. Maddry proposed the beginning of a stronger administrative

organization whereby secretaries for the several areas of the Board's work were given responsibility.

The income of the Board began to improve. Gifts through the Cooperative Program and Lottie Moon Christmas Offering brought reinforcement so that the dark clouds of the Depression began to be dispersed.

Another cloud arose on the horizon, however, as World War II drew near and then broke with all its fury upon mankind. Dr. Maddry was in Honolulu when the attack struck Pearl Harbor, and his firsthand touch with the bitterness of war made him keenly aware of the suffering endured by people in many lands.

The far-reaching work in China was disrupted by wartime developments. Missionaries went to concentration camps and later were repatriated. A handful of missionaries continued work in Free China, nevertheless, until their area was overrun by invading armies.

The war made heavy demands upon Dr. Maddry, and when the time of his retirement drew near, he was weary and in need of rest. At the close of December, 1944, he laid down the responsibility of the executive secretaryship, and M. Theron Rankin began to call Southern Baptists to advance.

Dr. Maddry has an abiding place in

(Continued on page 28)



Filmstrip Aug WMU Wee

"EXTENDING THE LIGHT" is a new filmstrip in color prepared to specifications drawn up by Woman's Missionary Union for use as an alternate program for Wednesday during the Week of Prayer for Foreign Missions in December.

The filmstrip is now in Baptist Book Stores. It sells for \$3.50 and is furnished with two manuals.

The illustrations on these pages are samples of the fifty-nine frames. "Extending the Light" traces the development of Southern Baptist interest in and response to foreign missions during the seventy-five year span of WMU. The filmstrip is a tribute to the host of women who have studied, prayed, served, and given of their money across the years.

It is more than a tribute, however. It is an assessment of the witness in foreign lands by the people called Southern Baptists, an assessment that recalls points of crisis in our history and the responses made to meet them. Through pictures, maps, and graphs the story unfolds.

Frame 7 takes us back seventy-five years to portray the aftermath of the Civil War: "The Old South was struggling to rehabilitate itself. We Southern Baptists were only a million strong. A few of our churches were large but most of them were small. All were hard-pressed financially."

We see our foreign mission program in 1888 when we had only fifty-four missionaries working in five countries: China, Nigeria, Brazil, Italy, and Mexico.

The record of giving through the Lottie Moon Christmas Offering is a thrilling story—a story that is a part of our foreign mission history. We

Missionary Family Album

APPOINTEES (October)

FIELDS, Robert William (Bob), Ky., & Edwina Ruth (Eddie) Wehrmeyer Fields, Ky., *Israel*.
GRIGGS, John Paul, Tex., & Florence Sanders Griggs, Ky., *Central Africa*.
HESTER, James Edward, Tex., & Ethel Eugene Tackett Hester, Tex., *Italy*.
HOLIFIELD, Robert Ames (Bob), Miss., & Flora Dean Cole Holifield, Miss., *Italy*.
KAMMERDIENER, Donald Ralph, Okla., & Meredith Joyce Ruch Kammerdiener, Mo., *Colombia*.
LUTZ, Beverly Irene, Tenn., *Paraguay*.
NANCE, John Irvin, Okla., & Mary Winifred Moore Nance, Okla., *Indonesia*.
O'BRIEN, William Robert (Bill), Tex., & Dellanna Pauline West O'Brien, Tex., *Indonesia*.
POWELL, Arthur James, Fla., & Harriett Helene Stones Powell, Fla., *Lebanon*.
PRICE, Harold Lee, Tex., & Ruby Victoria (Vicky) Hardegree Price, Ga., *Japan*.
TCHERNISHOFF, Peter John (Pete), Fla., & Rheta Nell Thrasher Tcherneshoff, Ala., *South Brazil*.
WATERS, James Lee, Okla., & Dixie Darleene Ryburn Waters, Okla., *Japan*.

ADDRESS CHANGES

Arrivals from the Field

ALEXANDER, Rev. & Mrs. Mark M., Jr. (*Argentina*), 1410 Hawthorne Dr., Norfolk, Va.
BEATY, Rev. & Mrs. Robert E. (*Southern Rhodesia*), 3586 Northwood, Memphis 11, Tenn.

When the Navy destroyer U.S.S. Frank E. Evans recently visited Aomori, northernmost city on the main Japan island of Honshu, Chaplain Lloyd Cornell searched for Southern Baptist missionaries. Locating Marion A. (Mack) and Carolyn Mobley, he took the news to his captain, who invited them aboard. With their sons Ronnie (5) and Wendy (3), they enjoyed a complete tour of the ship and lunch at the captain's table.

GRAY, Rev. & Mrs. John Robert (*Nigeria*), 1515 56th St., Langdale, Ala.
MARTIN, Rev. & Mrs. Glen R. (*Malaya*), 529 S. 20th St., Mt. Vernon, Ill.
RIDDELL, Rev. & Mrs. Gerald F. (*Chile*), 1411 S. Lamar, Oxford, Miss.
SANDERS, Eva M. (*Nigeria*), 2607 Carolina Ave., SW., Roanoke, Va.
WHELAN, Dr. & Mrs. Willie E. (*Korea*), Box 32, Fern Creek, Ky.

Departures to the Field

BALYEAT, Mr. & Mrs. Kent W., Calle Ramon L. Falcon 4080, Buenos Aires, *Argentina*.
BOONE, Dr. & Mrs. Hal B., Box 7735, Nairobi, *Kenya*.
BURNETT, Mr. & Mrs. Ralph W., Casilla 3388 Central, Buenos Aires, *Argentina*.
FRAY, Rev. & Mrs. Marion G. (Bud), Jr., Box 252, Gatooma, *Southern Rhodesia*.
GARRETT, Rev. & Mrs. Marvin L., Box 252, Gatooma, *Southern Rhodesia*.
GRAY, Sr. & Mrs. William H., Jr., Blvd. Piedras Negras No. 204, Col. Universidad, Saltillo, Coahuila, *Mexico*.
JACKSON, Dr. & Mrs. William H. (Dub), Jr., 11 Kamiyama-cho, Shibuya-ku, Tokyo, *Japan*.
LAW, Rev. & Mrs. Jean H., Bap. Mission, Box 2731, Dar es Salaam, *Tanganyika*.
LIE, Rev. & Mrs. Hal B., Jr., Les Badi-nons, Azay le Rideau (I. et L.), *France*.
MOSLEY, Dr. & Mrs. James R., Bap. Hospital, Oghomoshu, *Nigeria*.
MUELLER, Rev. & Mrs. E. William, Box 114, Monrovia, *Liberia*.
PARTAIN, Rev. & Mrs. Jack G., Bap.

At right, Ronnie tries on the captain's cap. Below, Marion and Carolyn Mobley chat with Cmdr. J. R. Feaster (the captain) and Southern Baptist Chaplain Cornell, formerly a pastor in Fern-dale, Florida.



Mission, Box 2422, Dar es Salaam, *Tanganyika*.

STEVENS, Sr. & Mrs. Howard L., Avenida Mayran 603, Torreón, Coahuila, *Mexico*.

TANNER, Martha, Bap. Hostel, Broad St., Lagos, *Nigeria*.

WALWORTH, Sr. & Mrs. E. Harvey, Manuel Gonzalez Norte 56, Hermosillo, Sonora, *Mexico*.

WILLIAMSON, Dr. & Mrs. Guy S., Apartado 689, Torreón, Coahuila, *Mexico*.

On the Field

COMPTON, Rev. & Mrs. Charles E., Jr., Caixa Postal 5, Cuiaba, Mato Grosso, *Brazil*.

COX, Rev. & Mrs. Theodore O., 117 Japamer Hts., 1240 Mizu-ho-machi, Nishi Tama-gun, Tokyo, *Japan*.

DUDLEY, Rev. & Mrs. Dwight N., 27 3-chome, Otana-cho Chikusa-ku, Nagoya, *Japan*.

FAW, Rev. & Mrs. Wiley B., Bap. High School, Box 86, Jos, *Nigeria*.

FERGESSON, Dr. & Mrs. W. Joel, Bap. Mission, Box 118, Kaduna, *Nigeria*.

GAVENTA, Dr. & Mrs. William C., Bap. Hospital, Eku, via Sapele, *Nigeria*.

GRAHAM, Rev. & Mrs. Finlay M., Arab Bap. Seminary, Box 5232, Beirut, *Lebanon*.

HARVEY, Rev. & Mrs. C. Ernest, Caixa Postal 89, Belém, Pará, *Brazil*.

HASTEY, Sr. & Mrs. Ervin E., Petunias No. 225, Colonia Torreón Jardín, Torreón, Coahuila, *Mexico*.

HENDERSON, Rev. & Mrs. W. Guy, Bap. Mission, APO 18, San Francisco, Calif. (for first-class mail); Bap. Mission, Box 11, Taegu, *Korea* (other mail).

INGOUF, Rev. & Mrs. John E., Djl. Hegarmanah 41, Bandung, *Indonesia*.

MOOREFIELD, Sig. & Mrs. Virgil H., Jr., Viale Della Liberta 75, Pavia, *Italy*.

MOSTELLER, Rev. & Mrs. Paul C., 32/2 Pet Kasem Rd., Haadyai, *Thailand*.

MÜLLER, Damaris (Mrs. Alfred C.), Corregidora 1165 Oriente, Torreón, Coahuila, *Mexico*.

OGBURN, Georgia Mae, Casilla 132, Santiago, *Chile*.

RAY, Rev. & Mrs. Emit O., 12 Seaview Gardens, Point Cumana, *Trinidad*.

REED, Rev. & Mrs. Marcus C., Box 177, Petah Tiqva, *Israel*.

SMITH, Rev. & Mrs. Maurice, Box 1951, Kumasi, *Ghana*.

SOLESBEE, Rev. & Mrs. Willie A., 29 Polaris, Bel Air Village, Makati, Rizal, *Philippines*.

VERNER, Rev. & Mrs. W. Eugene, Box 222, Dunkwa, *Ghana*.

WHITE, Sr. & Mrs. Daniel R., Calle de San Telmo, 24, Madrid 16, *Spain*.

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ALBRIGHT, Rev. & Mrs. LeRoy (*Nyasaland*), 10201 N. 17th Ave., Phoenix 21, Ariz.

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CLARK, Rev. & Mrs. Eric H. (*Kenya*), 405 W. Main St., Georgetown, Ky.

CLARK, Rev. & Mrs. Gene A. (*Japan*), 3827 Sleeper, Waco, Tex.

CONGDON, Rev. & Mrs. Wilfred H. (*Nigeria*), 115 S. Chase St., Wheaton, Ill.

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DEMAREST, Mary C., emeritus (*China-Taiwan*), c/o Miss Irene Jeffers, 4454 James Ave., Ft. Worth 15, Tex.

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DYSON, Dr. & Mrs. Albert H., Jr. (*Nigeria*), 1127 Nashua, Houston 8, Tex.

FREDINBURG, Mary Evelyn (*Nigeria*), 156 Arthur, SE., Minneapolis, Minn.

GARNER, Rev. & Mrs. Alex F. (*Argentina*), Gen. Delivery, Spencer, Okla.

HARDY, Cora Ney (*Nigeria*), 1702 Gardiner Ln., Louisville 5, Ky.

HARRIS, Rev. & Mrs. Robert L. (*Peru*), 750 Twin Oak Dr., No. 1, Decatur, Ga. (correction of Sept. listing).

JACKSON, Rev. & Mrs. Stephen P. (*South Brazil*), 4921 Lubbock Ave., Ft. Worth 15, Tex.

JOHNSON, Rev. & Mrs. R. Elton (*North Brazil*), 4300 Winchester Drive, Portsmouth, Va.

McKINLEY, Rev. & Mrs. James F., Jr. (*East Pakistan*), 2927 Grinstead Dr., Louisville 6, Ky.

MARLAR, Monda (*Southern Rhodesia*), 714 S. Vienna, Ruston, La.

MILLS, Rev. & Mrs. Dottson L. (*Argentina*), 970 Oriole, Miami Springs, Fla.

MOBLEY, Rev. & Mrs. Harris W. (*Ghana*), 29-B Chelsea Apts., Savannah, Ga.

O'CONNER, Rev. & Mrs. Louis, Jr. (*Korea*), 2702 Hawthorne Pl., Nashville, Tenn.

OLIVER, Rev. & Mrs. A. Bruce (*Equatorial Brazil*), 4037 Marquette, Houston 5, Tex.

PATTERSON, Dr. & Mrs. Ira N. (*Nigeria*), Southeastern Bap. Theol. Seminary, Wake Forest, N.C.

REECE, Rev. & Mrs. Z. Don (*Nigeria*), 118 College Ave., Bonz, Ala.

ROBINSON, Rev. & Mrs. Gordon E. (*Nigeria*), Apt. 1, 613 E. 15th Ave., Eugene, Ore.

SANDERS, Marian (*Mexico*), c/o Miss Adeline DeWitt, 3712-A Brighton Rd., Nashville, Tenn.

SCHWARTZ, Evelyn (*Indonesia*), Box 22694, Ft. Worth 15, Tex.

SEABORN, Rev. & Mrs. Miles L., Jr.



IN MEMORIAM

Charles Edward Maddry

Born Chapel Hill, North Carolina
April 10, 1876

Died Chapel Hill, North Carolina
September 17, 1962

CHARLES E. MADDRY led the Foreign Mission Board as executive secretary during the turbulent depression and war years, 1933 to 1944.

Spending his early life on a farm in Orange County, North Carolina, he became a Christian at the age of eleven. After teaching school for two summers while a student at the state university, he became superintendent of education in his home county, serving at the same time as pastor of several rural churches. He preached his first sermon in a Negro Baptist church, having been licensed at the close of 1899.

Upon receiving the Bachelor of Philosophy degree in 1903, he studied for a year at Southern Baptist Theological Seminary. He later did further study at the University of Texas and received honorary doctorates from Wake Forest College and from Baylor, North Carolina, and Stetson Universities.

After a half-time pastorate while a seminary student, Dr. Maddry entered his full-time ministry in Greensboro, N.C., and soon married Miss Emma Parker in May, 1906. Serving later as pastor in Statesville and Raleigh, he became pastor in 1916 of University Baptist Church in Austin, Tex.

Dr. Maddry returned to his native state in 1921 as secretary of the Baptist State Convention of North Carolina. Eleven years later he accepted the newly created position of executive secretary of the Southern Baptist Convention's Promotion Committee in Nashville, Tenn. A few months thereafter, the Foreign Mission Board elected him executive secretary.

Assuming his new post in January, 1933, Dr. Maddry faced more than a million-dollar debt, with gifts from the churches declining and work overseas being curtailed. Within two years, the Board paid almost one fourth of its debt and in 1943 retired it in full, the first time the Board had been debt-free since its creation in 1845. Despite the financial crisis, Dr. Maddry in his first year led the Board to establish a pension plan for retired and disabled missionaries.

The Board soon developed the present area plan of administration. After touring each region, Dr. Maddry recommended the first area secretaries, whom the Board elected as follows: M. Theron Rankin, for the Orient (1935); W. C. Taylor, for Latin America (1936); and George W. Sadler, for Africa, Europe, and the Near East (1939). He also led in establishment of the Department of Missionary Personnel in 1943, and requirements for appointment were made more rigid.

Among Dr. Maddry's other achievements were opening work in Colombia and Hawaii, reviving *THE COMMISSION* and editing it for five years, developing a mission study book series, and sending approximately a million dollars for disaster relief and aid to Baptists abroad. He also wrote *Day Dawn in Yoruba Land*, *Christian Ownership*, *Christ's Expendables*, *Charles E. Maddry—An Autobiography*, and an unpublished history of the Board.

During his later years after retirement at the close of 1944, Dr. Maddry served as pastor of Hillsboro Baptist Church in North Carolina, which he first served in 1902 and in which he was married.

Dr. Maddry is survived by Mrs. Maddry; a daughter, Mrs. R. W. Severance, of Montgomery, Ala.; three grandchildren; and two great-grandchildren.

PERNAMBUCO

1,607 Missionaries

The Foreign Mission Board appointed twenty-three new missionaries and employed two missionary associates in October. The number under appointment as of October 10 totaled 1,607, with ten persons employed as missionary associates.

\$20,427,908 Is 1963 Budget

The Foreign Mission Board adopted a record budget of \$20,427,907.96 for 1963 at its annual full meeting October 9-10 in Richmond.

Estimated capital expenses will be \$6,000,000, with the remaining major part of the budget earmarked for operating expenses.

The total budget is \$7,156,978.45 more than this year's, including the \$6 million capital estimate which is in the annual budget for the first time.

Capital funds are spent for land, buildings, equipment, transportation facilities, and other properties. The money comes from the capital needs section of the Cooperative Program and from the Lottie Moon Christmas Offering.

"It should be borne in mind that the figure of \$6,000,000 for 1963 represents only a partial response to the needs which have been presented from the mission fields," Executive Secretary Baker J. Cauthen said. "If more than \$6,000,000 is made possible through the Cooperative Program and the Lottie Moon Christmas Offering, it will be possible to meet more of these needs."

Income for operating expenses is expected to be \$7,450,000 from the Cooperative Program and \$5,000,000 from the Lottie Moon Offering, with \$600,000 transferred from 1962 current funds and the remainder coming from various other sources.

Lindsay Elected FMB Head

Homer G. Lindsay, pastor of First Baptist Church in Jacksonville, Florida, was elected president of the Foreign Mission Board, its first new president in thirty years.

He succeeds L. Howard Jenkins, a member of the Board for forty-eight years who served as president two days less than thirty years when he turned over the gavel to Lindsay October 10. Jenkins will continue as a member until he rotates off the Board next May in keeping with Southern Baptist Convention policy.

The Board named Jenkins president emeritus and asked him to serve as financial adviser after his term ends. A committee also was appointed to plan for a recognition next April of his long service.

Other officers elected are Meredith K. Roberson, of Richmond, first vice-president; George R. Wilson, of Phoenix, Arizona, second vice-president; and W. Rush Loving and Inez Tuggle, both of Richmond, recording secretary and assistant recording secretary.

Lindsay is in his third year as a Board member. He has been pastor of the Jacksonville church for twenty-two years.

702 DECISIONS

702 Decisions Reported

Seventy-one churches reported 702 decisions for Christ a week after Baptists' thirteenth annual simultaneous evangelistic campaign in the state of Pernambuco. The final report probably will be closer to eight hundred, predicted Missionary H. Barry Mitchell, executive secretary-treasurer of the state Baptist executive board.

More than eighty churches took part in the September effort.

At least fourteen young people made decisions for Christian vocations, Mitchell reported.

Thirty-four decisions were registered during meetings each afternoon in public squares of Recife, the state capital. More than five thousand persons gathered on the Brazilian independence day to hear Pastor Valdivio Coelho, of Zion Baptist Church in Salvador, Bahia. The service was televised, and the other open-air meetings were broadcast.

"Only Christ Saves" was the campaign theme. In conjunction, the churches distributed more than forty

thousand Gospels and many thousands of tracts.

Pernambuco Baptists also held their first evangelistic conference in August, with thirty-eight pastors and 268 members from sixty-two churches registered. Principal speakers were David Gomes, secretary of the Brazilian Baptist Home Mission Board; Eual F. Lawson, associate in the division of evangelism of the Southern Baptist Home Mission Board; and Missionary H. Earl Peacock, from São Paulo.

COLOMBIA

Work Proposed in Four Cities

The Colombia Baptist Mission has voted to open work in four cities—Manizales, Santa Marta, Bucaramanga, and Neiva—as soon as missionaries are available. All are departmental capitals and centers of areas not yet reached by Southern Baptists.

Two couples under appointment for Colombia are now in language school in Costa Rica and another couple was appointed in October, making a total of thirty-seven missionaries.

35 Seminary Students Enrol

International Baptist Theological Seminary in Cali recently began its new term with thirty-three regular students and two auditors.

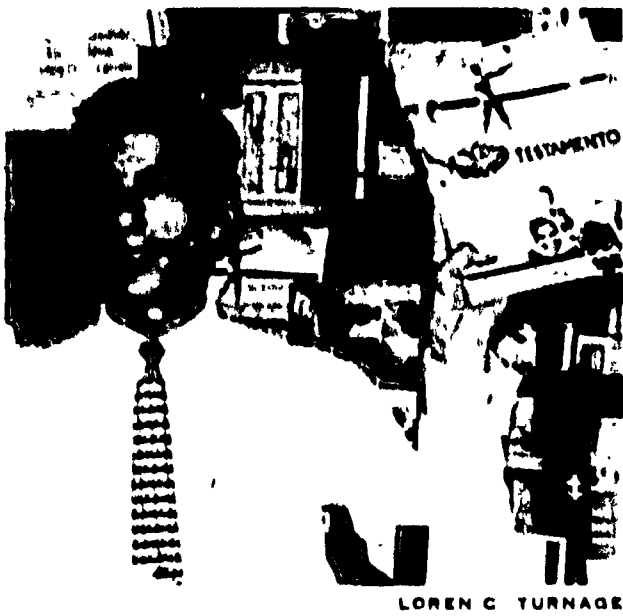
Included are the first from Honduras, a couple who came with their three children. Also represented are Costa Rica, Ecuador, and the islands of San Andrés and Providencia, as well as the Colombia mainland. Thirteen students are enrolled for the first time.

Other missionaries in the seminary are President and Mrs. Ben H. Welmaker, Dr. and Mrs. John W. (Jack) Patterson, Rev. and Mrs. Charles W. Bryan, Mr. and Mrs. Donald L. Orr, and Miss Crea Ridenour.

Nationals on the faculty are Pastor Hugo Ruiz of Cali's First Baptist Church and Carlos García of Peru, last year's outstanding graduate.

Bible Sales Allowed 1st Time

A Colombian Bible society recently was permitted for the first time to participate in an annual book fair in the ardently Roman Catholic city of Medellín, reported Missionary Evelyn



LOREN C. TURNAGE

Thomas. A member of First Baptist Church in Bogotá, Carlos Hurtado, helped in the booth (photo).

The society sold a hundred Bibles and two thousand Scripture portions the first evening. The next afternoon, the booth was surrounded by policemen who said they had an order from the governor suspending permission and gave the workers until four o'clock to close. When they could not produce the order, Hurtado announced his intention to keep on selling.

Ten policemen arrived at four, ordering him to pack the books and move out. At this, sellers at the other booths protested, "If you close the Bible society's stall, we will all close and not one book will be sold." Amid shouts of "viva la libertad" (long live liberty), the policemen slipped away. That night three hundred Bibles were sold.

Nevertheless, opposition did not end, Mrs. Thomas reported. Scathing newspaper articles coupled the sale of the Bible with communism and declared it an anti-Catholic book. Many portions were destroyed or strewed around the booth. Some were bought to be burned.

"However, nothing hindered the phenomenal sale of twenty-eight thousand portions of God's Word," said Mrs. Thomas. Before the fair closed, armed policemen were standing on both sides of the booth, not to prevent but to protect the sale of the Bible and to keep order among the large groups of people eager to discuss its message.

"We believe a new day has dawned in Medellín," Mrs. Thomas commented. "Carlos' gracious and winsome Christian attitude in the face of difficulties and bitter opposition has left a testimony that will live on for a long time in this city."

Muslim Won in First Service

A young Muslim man acknowledged Christ as Saviour after the first Bengali worship service September 16 at the Baptist reading room in Dacca.

About twenty-five persons attended the service, led by Missionary W. Trueman Moore.

"His conversion encourages us to go forward with plans to open several preaching centers," Moore said.

Typhoon Takes Baptist Toll

A child of a Baptist family was among two hundred persons killed by a September typhoon, the second-worst in Hong Kong's history, reported Missionary James D. Belote. Baptists also were among hundreds injured and more than forty thousand left homeless.

A new Baptist chapel was almost destroyed. Furniture and fixtures, including the piano, were swept away as a ten-foot tidal wave raced up a valley, inundating the market town in which the chapel is located. Another chapel was badly damaged.

The Hong Kong Baptist churches are raising money for their members, as well as co-operating in a colony-wide effort to give aid where it is most needed. Chapels and churches have been turned into temporary homes.

In addition to \$10,000 the Foreign Mission Board appropriated in September for relief, it voted in its October meeting to send an additional \$6,250. Included is \$2,500 to help rebuild the ruined chapel.

34 Attend Pastors' School

The first Baptist pastors' school in the Kisumu area recently took place, with thirty-four pastors and laymen attending.

Half the participants came from Nyeri, Nairobi, and Kitale, Kenya, and from Arusha, Tanganyika. The others represented the Kisumu region.

Classes in preaching, theology, pastoral duties, and song leading were

taught by Missionaries Samuel A. DeBord, Davis L. Saunders, Wendell R. (Jack) Hull, and Charles E. Evans.

75 Organize Kanunga Church

Seventy-five persons in September organized Kanunga Baptist Church in a village near Nyeri. They elected six acting deacons, called James Minjire as pastor, and adopted a financial program. Sunday attendance ranges between 150 to two hundred.

Kanunga Church brings to fifty-four the number of Baptist churches in East Africa. Missionary Wendell R. (Jack) Hull serves them as field evangelist in the Nyeri district.

4 Professors To Visit Fields

Four professors in Southern Baptist seminaries have been invited by the Foreign Mission Board to visit Latin America next summer.

James Leo Garrett of Southern Seminary and T. B. Maston of Southwestern will participate in conferences of the Brazil and Central fields in May and June. The Central Field comprises the Bahamas, Colombia, Ecuador, Peru, and Venezuela.

Clyde T. Francisco of Southern will lecture in June at the annual pastors' conference in Argentina and in Latin American seminaries.

Claude H. Rhea, Jr., of New Orleans Seminary will visit mission stations in the South Field (Argentina, Chile, Paraguay, and Uruguay) in July and August.

Caravan Reaps 972 Decisions

The Baptist Caravan of Evangelism, a traveling team carrying the gospel to rural areas around Torreón, covered 8,500 kilometers (about 5,282 miles) this past summer and resulted in 972 professions of faith—more than double the number last summer when the project was started.

With the co-operation of ten organized churches in the areas visited, the team of six young people conducted fourteen evangelistic campaigns, established eight new missions, held five training institutes for laymen, and led four Vacation Bible schools. Attendance totaled 5,000.

"This was the work of Mexican people, without the direction of a missionary," said Pat H. Carter, Southern Baptist representative, who helped begin the program and is now chairman of the missions committee of the Torreón Baptist Association, which supervises the project.

The successful results were gained "in spite of an almost sustained campaign of opposition and persecution by the [Roman Catholic] clergy," Carter pointed out.

Carter, a professor at Mexican Baptist Theological Seminary, traveled with four students the first summer. Nine of the eleven missions they established survive. Impressed with the success of the work, the association last fall elected Arturo Alarcón to direct it full time.

The Caravan has exchanged its 1955 Volkswagen panel truck for a 1961 pickup with custom-built body, made possible by Baptists in the United States. It is equipped with motion picture projection equipment, a sound system, and lighting facilities.

The Caravan is continuing during the fall and winter months, traveling on week ends. Carter and the team members are also starting a lay training plan, called "The Seventy," to help others prepare for similar work and to assist laymen in the missions established.

SPAIN

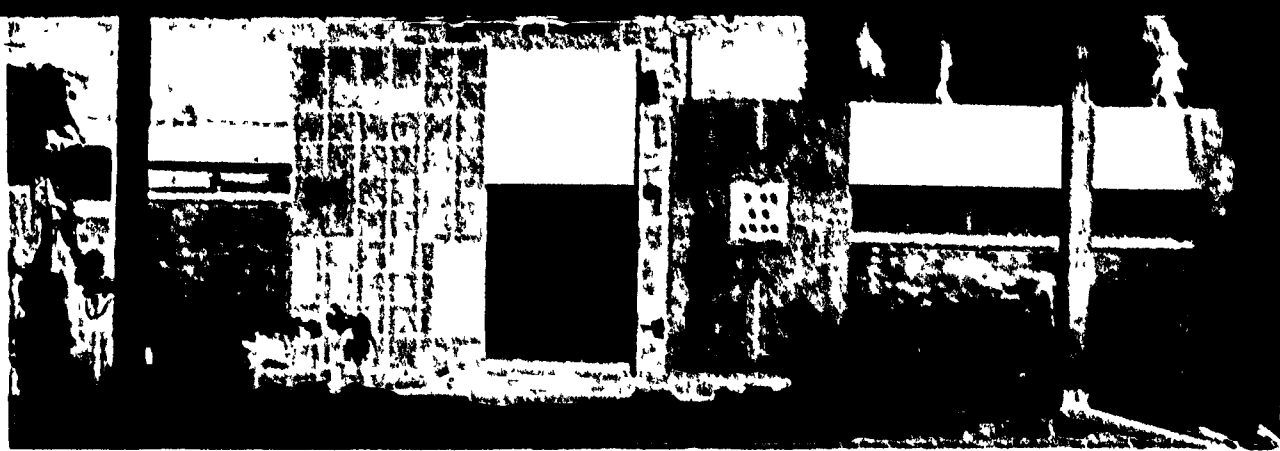
Baptists Give for Flood Relief

Spanish Baptists have given eighty-three thousand *pesetas* (\$1,383) for relief to victims of the September 26 flash floods in the Barcelona area. It was the worst natural disaster in Spain's modern history.

The gifts came in response to an appeal to the Baptist churches by Juan Perez, secretary of the Spanish Baptist Union. Reports were still to be received from a few churches, which would increase the offerings.

"This represents real sacrifice on the part of our Baptist people, all of whom have very low incomes," said Southern Baptist Representative Gerald A. McNeely. "The money will be used to help Baptist families and others suffering flood damage who have had contact with our churches."

To supplement their contributions, the Foreign Mission Board sent \$500 in relief funds upon request of the Spanish Baptist Mission.



R. BOYD ROBERTSON

VENEZUELA

Baptists Build Prefab Church

Members of Los Andes Baptist Mission, on the outskirts of Maracaibo, have built a new chapel from four prefabricated aluminum construction houses donated by a petroleum company.

The men took down the buildings, transported them, and reconstructed them. The women helped clear the land and prepared food.

An English-language Baptist church gave money for the land, and two others gave furnishings. Individual North Americans contributed materials and technical know-how.

Missionary George S. Lozuk preached the dedication sermon August 26. Missionary Charles B. Clark is pastor of the sponsoring church, Los Altos de Jalisco, in Maracaibo. The mission was started in February, with services on the patio of a home. Sixty to seventy persons have gathered each Thursday night for an evangelistic service directed by a layman or occasionally by a missionary. A doctrinal class also is held on Tuesday nights and a class for neighborhood children on Friday afternoons.

Three persons from Baptist families were among five hundred persons killed. They were an elderly man who had been an outstanding Christian, a young man who was also a faithful church member, and a baby girl. All three lived in Tarrasa, an industrial town of 120,000 in a hilly region about ten miles northwest of Barcelona and the area hardest hit.

Entire belongings of five Baptist families in Tarrasa were swept away, and other Baptists suffered losses.

"The great destruction of industry will mean that large numbers of Baptists will be without jobs for some time," McNeely said.

Pastor Campderros of Tarrasa Baptist Church feels that a victory was scored for evangelicals, however, when the city officials did not hesitate to approve a funeral service for the three victims a day after the Catholic service. The bodies were buried in the civil part of the cemetery, at the rear of and separate from the section consecrated for Catholic use. Baptists attending the service were not hampered or molested.

UNITED STATES

Twelve Student Meetings Set

NASHVILLE (BSSB)—Twelve international student retreats and conferences

have been scheduled for this year's Thanksgiving holidays by the Baptist Sunday School Board's Student Department, in co-operation with state and campus Baptist student leaders.

The annual meetings allow foreign students of other religious backgrounds to examine the Christian faith in an atmosphere of understanding and respect for all religions. Basic Christian concepts are presented through informal addresses and open discussions.

Students will attend from schools in Alabama, Arkansas, California, Colorado, Montana, Florida, Georgia, South Carolina, Kansas, Kentucky, Tennessee, Louisiana, North Carolina, Virginia, the District of Columbia, Oregon, and Washington.

'M' Night To Stress Missions

NASHVILLE (BSSB)—"Be Ye Witnesses" is the theme of Southern Baptists' 1962 "M" (mobilization) Night meetings, scheduled in most associations for December 3 to usher in World Missions Year. The attendance goal is six hundred thousand.

Program suggestions are given in *Baptist Training Union Associational Bulletin* for the final quarter of 1962, available from the Training Union Department of the Baptist Sunday School Board in Nashville.

Missions Correlation Planned

A new plan to correlate missions emphases in three Southern Baptist church educational organizations will begin the week of December 3-9.

Woman's Missionary Unions will observe the annual Week of Prayer for Foreign Missions, climaxed December 9 by special missions programs in Sunday schools and Training Unions. The same plan will be used for the home missions week of prayer March 5-9.

The Sunday School and Training Union Departments of the Sunday School Board prepared program literature for the missions emphasis after study and recommendations were made by the Southern Baptist Convention's Inter-Agency Council.

Sunday schools have observed foreign and home missions days for many years, and both Sunday school and Training Union literature frequently emphasize missions.

Of the 32,598 Southern Baptist churches, more than 98.5 per cent have Sunday schools, 78 per cent Training Unions, and 73 per cent Woman's Missionary Societies. Through the new correlation plan, three fourths of them will be offered a more comprehensive missionary education program than was previously possible, the Sunday School Board *News Letter* said.

World Missions Week Set

NASHVILLE (BSSN) — Highlighting World Missions Week next April 22-26 will be associational rallies, Sunday evening emphases, fellowships, and the teaching of seven new study course books on missions.

Sponsored by the Baptist Sunday School Board's Training Union Department in co-operation with all other denominational agencies, the week will be a part of the world missions emphasis in the Baptist Jubilee Advance. Versil Crenshaw, director of training, is chairman of World Missions Week, for which the goal will be "A Million Studying Missions."

The week will begin with a rally on Sunday afternoon, April 21, in each Baptist association. Evening services will give special emphasis to missions, followed by a fellowship for all ages.

Seven new study course books will be taught in participating churches Monday through Friday. Associations will hold teachers' clinics.

Emphases each evening will center

on associational, state, home, and foreign missions through the Cooperative Program.

Personal Missions Said Best

"The best missionary method is the personal method," said Albert McClellan, program planning secretary for the Southern Baptist Convention Executive Committee, at the close of the October Foreign Mission Board meeting in Richmond.

"There is no substitute for face-to-face witness, no substitute for the patient teaching of people, no substitute for the little communities of worship called churches—tiny little churches close to the people, shepherded by the missionaries and those they train."

McClellan spent a month last summer in Europe, visiting Southern Baptist missionaries and Baptist nationals. He shared some conclusions drawn from this and seven previous trips to foreign mission fields.

"Foreign mission work as I observed it," he said, "is not one or two big things, but a thousand little things, little conversations, little questions asked, little seeds planted, little kindnesses, little Sunday school classes, little preaching congregations. It is a tiny gain here and a tiny gain there—often unseen—but in the end it is what builds the kingdom of God."

"As important as modern methods are, they can never substitute for the basic person-to-person appeal of the New Testament. Our main business has always been missionaries, and I take it that it will always be missionaries."

McClellan said that a lot more mission work gets done than meets the eye of the tourist. "We are inclined to measure a mission field by what we call the statistics of growth," he explained. "It is futile to look at the meager congregations in foreign countries and to judge them by our own affluent standards or by our own emphasis on statistics."

"I stood on the street of the ancient Roman Forum and imagined the cry of Christians as they were led away to martyrdom in the Colosseum a mile away. These men and women did not measure the world statistically and assume defeat," he said.

McClellan also pointed out that "missionaries must be left free under the Holy Spirit to conduct the work of missions."

"Our democratic polity makes the Southern Baptist Convention appear

not one of the most efficient denominations," he said. "Yet it is all we can do, considering that our polity is derived from the New Testament concept of freedom. Certainly the Foreign Mission Board must provide an adequate and clearly articulated policy structure understood both by the Southern Baptist Convention and the missionaries, but the expediting must be left to the missionaries."

Other conclusions he gave are:

- "Our own Southern Baptist Convention methods cannot be automatically imposed on other people. Part of the resistance we find to work in foreign lands is not resistance to the gospel but to an Americanized form of the gospel."

- "The missionary strategy for winning the world to Christ, so far as Southern Baptists are concerned, must remain in the hands of the Foreign Mission Board."

- "Southern Baptist foreign mission objectives must be more clearly understood."

Expanding the final point, McClellan said, "We must know clearly and accurately how our basic understanding of missions, as derived from the New Testament, relates to the complicated, sensitive world of the mid-twentieth century."

15 New Internationals Enrol

Fifteen International students are among eighty new students in the enrolment of 244 for the fall term of Golden Gate Baptist Theological Seminary at Mill Valley, California. Included are five from Hong Kong, three from Nationalist China, two from Canada, and one each from Japan, Jordan, Korea, Mexico, and the Philippines.

Harold K. Graves, Golden Gate president, is now on a seven-week Air Force preaching tour and visits to Baptist mission work in the Orient.

He will preach at Yokota Air Force Base in Japan, Clark Field in the Philippines, and Andersen Air Force Base on Guam. Graves also will speak to the annual meeting of Southern Baptist missionaries at Japan's Amagi Baptist Assembly.

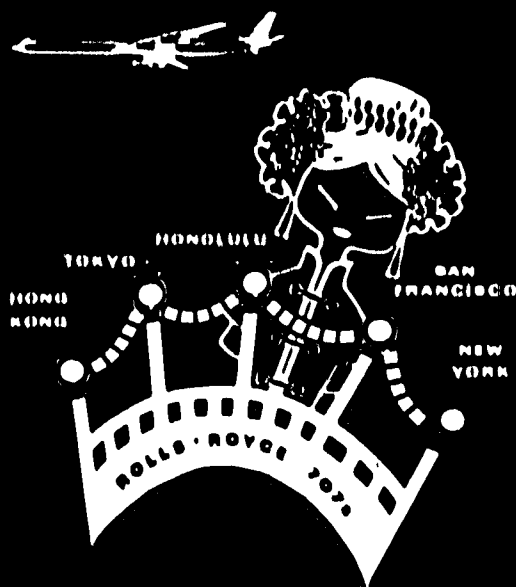
In addition, his schedule includes visits to the Baptist seminaries in Korea, the Philippines, Japan, Taiwan (Formosa), and Hong Kong.

On his return trip, Graves will speak at the Hawaii Baptist Convention, meeting November 8-9.

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ALL OVER THE WORLD

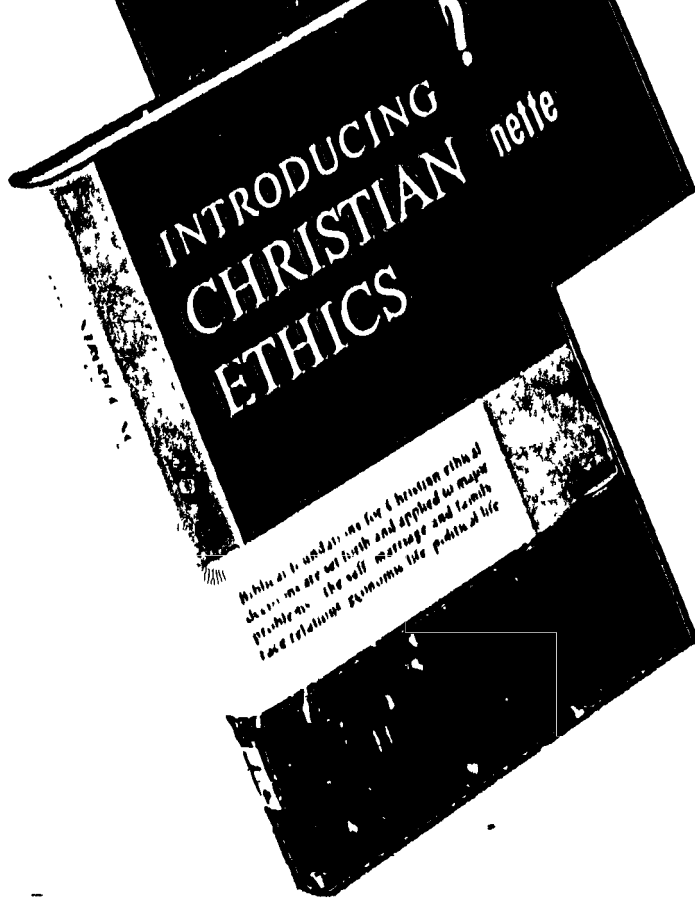
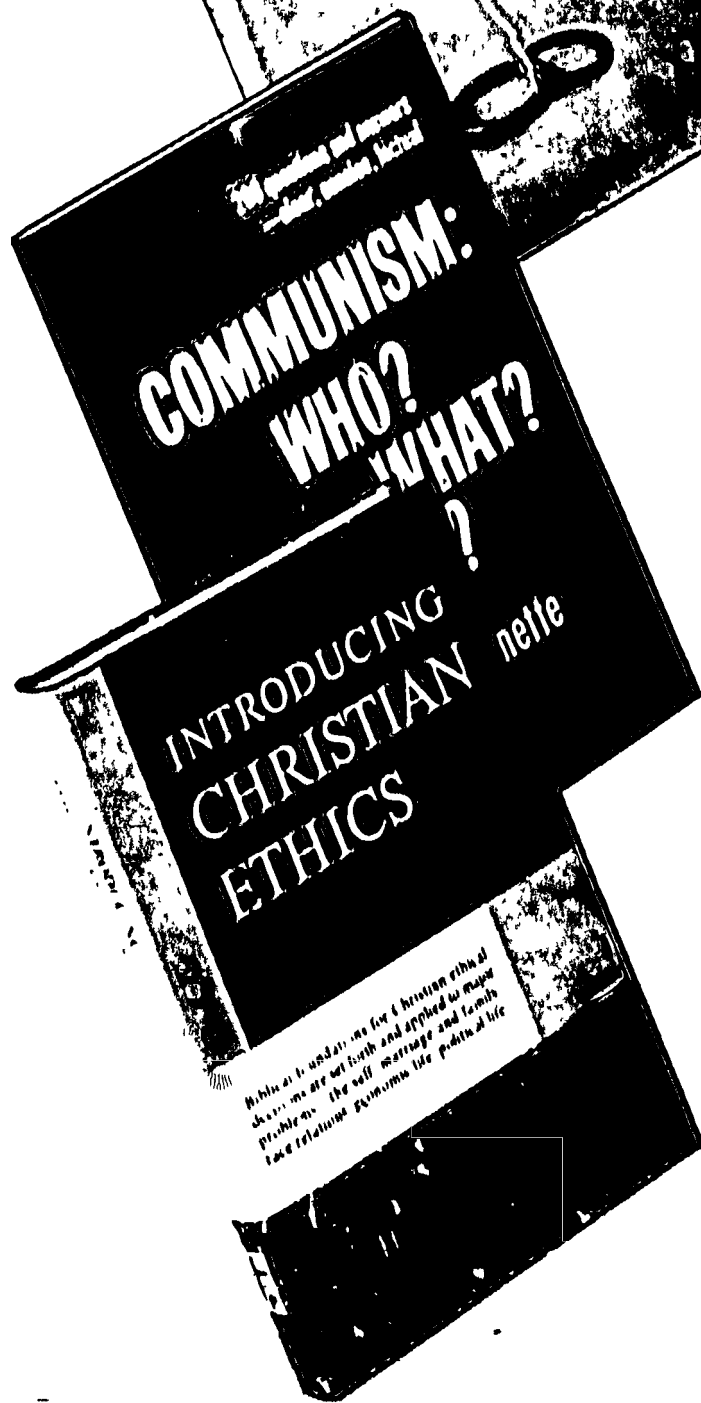
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