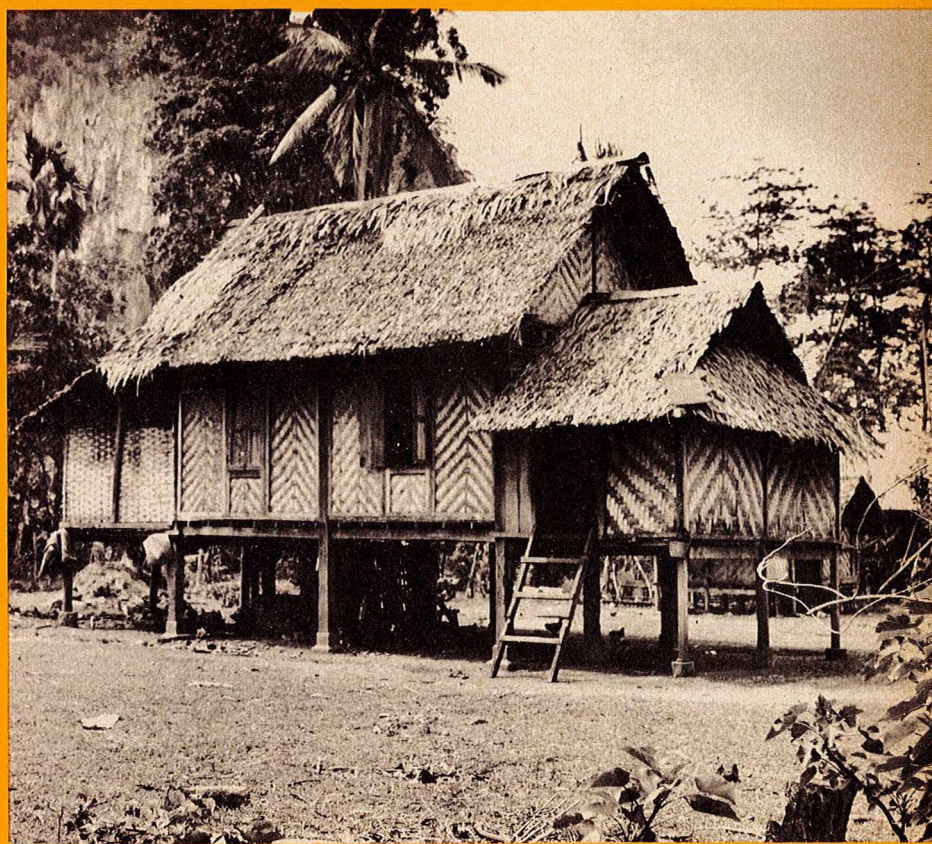


THE *Commission*

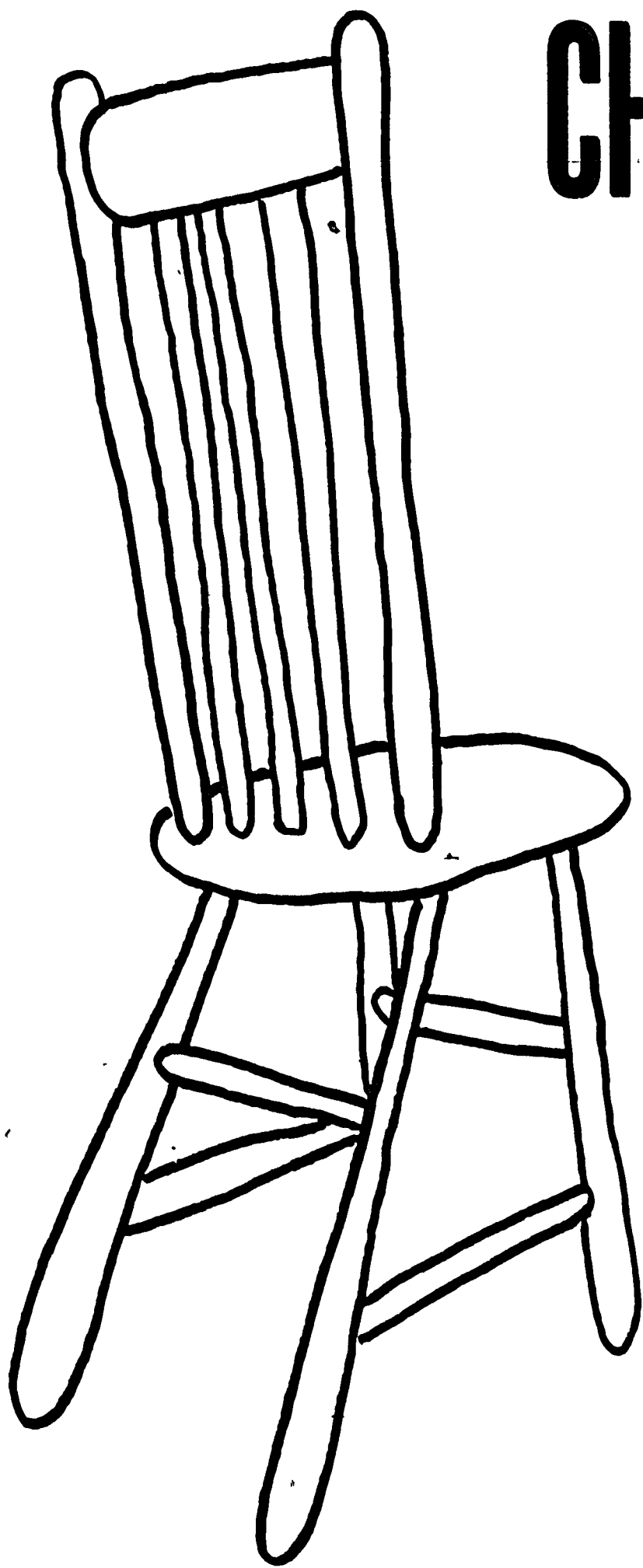
Southern Baptist World Journal September 1964

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ALSO IN THIS ISSUE:

Introducing Missionary Journeyman Program



CHAIR OF FAITH

BY JERRY HOBBS

Missionary in Bangkok, Thailand

SOMETIMES small things strengthen your spirit. For me a chair provided encouragement.

The chair was a by-product of my talk with a group of Christians with whom I meet monthly. I had encouraged them to build a brush arbor to serve as a meeting place and to shelter the clinic held there each month. We had been meeting in the home of one of the believers, but this arrangement was inadequate.

They did not build the arbor as I had hoped. But, because of the chair, I don't care about this omission.

To reach these Christians we must travel a considerable distance. In dry seasons the dust boils like a cloud from the road. In wet weather we travel in the Land Rover over half-submerged rice paddies and the remains of what were once great forests.

On this particular day we had waded a river and traveled in the rain. Upon our arrival the Christians invited us up to the main floor of the house where we had been meeting.

The three-sided house, with a roof partly of tin and partly of thatch, has an open porch at the front. The congregation had arranged mats along the floor of the porch, leaving a path in the center. My gaze naturally followed the aisle toward the front where they had made special arrangements for the service.

They had constructed a pulpit with a sloping rack to hold the Bible. Formed of a piece of clear plastic draped over spindly legs, it gave an illusion of sturdiness. I had encouraged the congregation to help themselves by providing for their worship, but I had not even suggested this.

In the corner behind the pulpit was the chair. It was a fitting companion for the pulpit, matching shaky line for shaky line.

It was not a big chair. It was too high and leaned a few degrees to the left. It was unpainted. Its rungs were not quite square with the legs, yet it was unmistakably a chair.

To me the chair seemed beautiful for it was a token of the faith of these Christians. Had it been fashioned of gold or made as a throne it could not have meant more. It was their altar, their gift. It was the only chair in the room and its meaning touched my heart.

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THE Commission

SEPTEMBER 1964 Volume XXVII Number 8

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FLOYD H. NORTH, Editor

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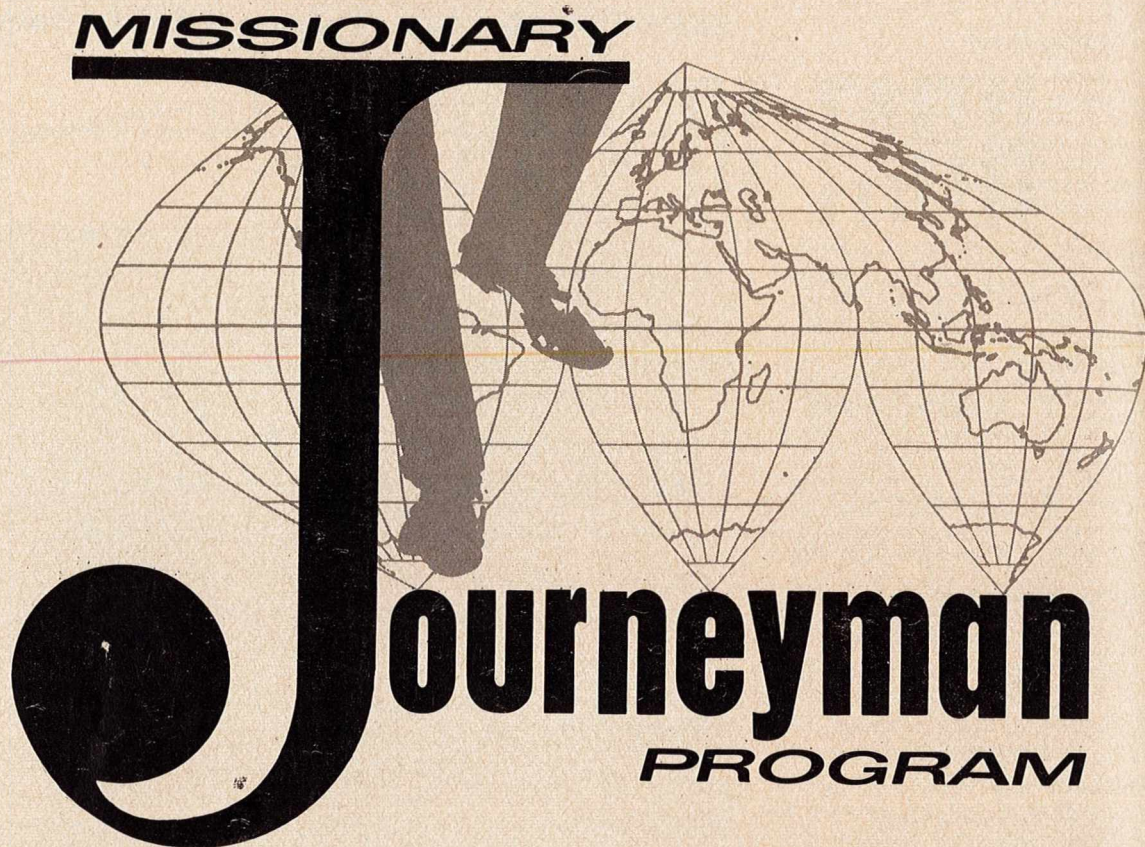
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Introducing . . . a challenging new opportunity for Baptist youth to serve abroad

MISSIONARY



Journeyman

PROGRAM

BY LOUIS R. COBBS

Associate Secretary for Missionary Personnel

BAPTIST YOUTH are responding in increasing numbers to Jesus' words, "Go therefore . . . make disciples of all nations." (Matt. 28:19 RSV)

During the past 18 years young people have had a significant part in youth-led revivals, summer missions assignments, and neighborhood mission projects at home as well as in other lands.

The growing interest in Christian service overseas and the increasing awareness of the vital role of laymen in our worldwide mission task figured prominently in the development of the new short-term mission program for college graduates.

Approved by the Foreign Mission Board in April and officially named in July, the Missionary Journeyman

Program is a part of the foreign mission program of expansion calling for 5,000 missionaries.

For 10 years or more, Baptist pastors, missionaries, and denominational workers have talked about and prayed about finding new opportunities of Christian service for young people. Today, when youth are taking the lead in world affairs, a program designed to mobilize Baptist youth for Christian witnessing abroad has become a reality.

By Sept. 1, 1965, the first 50 Missionary Journeymen will be selected and trained for assignments overseas.

Missionary Journeymen will serve in many of the 56 countries where Southern Baptists now have mission work. They are not amateurs; they

are laymen with a mission. Some will be just out of college. Others will interrupt careers at home to continue them overseas, meeting special needs in areas where they can share their Christian faith while working and living with the people.

Missionary Journeymen will have a people-to-people ministry motivated by the conviction that sharing is more than the distribution of physical and material goods. Real sharing involves the communication of Christian experience.

The program is new, but the mission is the same—teaching individuals, winning them to obedient faith in Christ, and making them active members of a worldwide mission.

MISSIONARY JOURNEYMEN are Baptist young people under 27 years of age who want to apply their talents to meeting critical spiritual, physical, and educational needs abroad.

They are not career missionaries. They are teachers, youth workers, nurses, technicians, office workers—laymen with a journeyman's competence in performing a task and a Christian commitment to serve for two years overseas.

Missionary Journeymen will work under the direction of career Southern Baptist missionaries in Europe and the Middle East, Africa, Latin America, and the Orient. Teachers will fill regular classroom assignments in elementary schools, secondary schools, and colleges. Nurses will assume staff duties in Baptist hospitals and clinics. Office workers will perform administrative tasks in mission facilities.

The work will not be easy. Hours will be long and the pay low. But the rewards will be great.

QUALIFICATIONS

Single college graduates under 27 years of age may apply. Basic qualifications include a required skill, a college degree, good physical health, spiritual maturity, Christian dedication, and a desire to serve people in need.

TRAINING

Missionary Journeymen will be carefully selected and given a thorough 10-week orientation in the lan-

guage, history, and culture of their host country. While most of the work will be conducted in English, the training period will include intensive conversational language instructions.

CATEGORIES OF WORK

Educational: teachers, librarians, literacy workers.

Youth: youth directors, student workers, recreation leaders.

Medical: nurses, pharmacists, technicians.

Clerical: secretaries, bookkeepers, journalists.

Other job categories will be added as requests are received.

TERM OF SERVICE

Two years, including a 10-week training period.

FINANCES

All expenses will be paid for both the training period and overseas service. Transportation will be provided to and from the field. Missionary Journeymen will receive a living allowance to cover food, clothing, housing, and incidentals, plus a small stipend.

HOW TO APPLY

Use coupon below to request your application form. Deadline for all applications is Dec. 31.

For more information mail this coupon to:

Missionary Journeymen Program
P. O. Box 6597
Richmond, Va. 23230

I would appreciate receiving an application form and additional materials about Missionary Journeymen projects.

My major field of interest and training is _____

Name _____

Address _____

I would be available for training beginning (date) _____



MALAYSIA

BY CHARLES H. (CHUCK) MORRIS

Missionary in Malaysia

Editor's Note: Charles H. Morris has served as missionary in what is now Malaysia since 1958, both in Malaya and Singapore. Early this year he helped survey mission possibilities in northern Borneo areas of Sarawak and Sabah, which are part of Malaysia, and in Brunei, still a British protectorate. Following the survey Malaysia Baptist Mission applied for permission to begin mission work in those areas. Official replies were received after Morris prepared this article. Winston Crawley, Foreign Mission Board secretary for the Orient, told the Board in July that Sabah has granted permission for placement of missionaries in Jesselton and Sandakan. Replies from Sarawak and Brunei were negative. Crawley indicated that Malaysian Baptists might be able to extend their own work into Sarawak at some future date. The Malaysia Mission, meeting in August, voted to assign Rev. and Mrs. Morris to Sandakan, and Rev. and Mrs. Carl F. Yarnell, Jr., to Jesselton. The two couples plan to enter the new areas in October.

A ROBUST infant in the family of Southeast Asian nations will soon be one year old. On Sept. 16, Malaysia will observe the first anniversary of its birth, a birth not without complications.

Conceived in the mind of *Tengku* (prince) Abdul Rahman, prime minister of Malaya, the nation of Malaysia was proposed to preserve Malaya for the Malays.

Only three fourths of a mile from Malaya's southernmost tip sits the "Lion City," Singapore. Its one and

three fourths million people, predominantly Chinese, were hungry for employment, education, and equal opportunities.

This multitude's roar disturbed the *tengku*. To admit Singapore to the tranquil Federation of Malaya would tip the population balance in favor of the Chinese. The economy was already virtually controlled by the Chinese, while the Malays controlled the government.

The *tengku* foresaw the possibility that his united Alliance Party, made

GERALD HARVEY

COVER DESIGN BY BOB HARPER
COVER PHOTO BY GERALD HARVEY

THE COMMISSION



CHARLES H. MORRIS

Market at Kota Belud is in Jesselton area of Sabah where Southern Baptist missionaries will enter in October.

up of Malays, Indians, and Chinese, could be defeated and his Malay nation could become Chinese-dominated.

To offset this political possibility, he proposed an Islamic crescent embracing the two British colonies of Sarawak and North Borneo (now Sabah). In such an arrangement the country's easternmost tip would be 1,500 air miles—mostly over water—from the capital, Kuala Lumpur, but only about 100 air miles from the Philippines.

The *tengku* secured British consent, the backing of a majority of the people of Sarawak and Sabah, and the cautious assent of the Sultan of Brunei (located between Sarawak and Sabah). Thus the *tengku* began to form the new Islamic nation.

But complications arose. The new nation's birth was delayed two weeks by Philippine objections that North Borneo (Sabah) historically belonged to the Philippines.

Indonesia, to the south, cried "neo-colonialism" and began open "confrontation" against Malaysia.

Cautious Brunei, an oil-rich country, decided the cost of admission was too high and declined to join Malaysia.

There were other problems. In the Borneo territories the people rejected the state religion of Islam and the

plan to limit the practice and propagation of other religions. They also rejected the Malay language as the national language and the election of all British government officers and leaders.

Eventually came the day of the nation's birth and with it trouble from Indonesia and from rebels in Borneo.

In a generous spirit, the *tengku* saw sound and progressive Malaya in the role of elder brother helping its young brothers, Sarawak and Sabah. Malaya had a sound government, advanced technology, a good education system, excellent communications, an harmonious multiracial society, and a freedom to practice religion. It was ready to share these with the other parts of the Federation of Malaysia.

Sarawak is rich in natural resources but poor in means to utilize them. Virgin forest, laced with wide and sometimes wild rivers, covers 75 percent of the country. There is not one mile of railroad track and there are fewer than 500 miles of disconnected sections of road. An air service operates with some regularity, but if an

airplane is disabled passengers may be stranded for a week.

Even greater are the social and economic contrasts between Malaya and Sarawak. Most of the inhabitants of Sarawak live in a type of structure called a longhouse. As many as 70 families live together in a longhouse,

GERALD HARVEY



Vendor offers vegetables for sale at a marketplace in Singapore.

sometimes with thin bamboo walls separating family groups. In other instances there is but one large room where reside naked children, seminude women, and men clothed only in loin-cloths. Dogs and chickens move about unhindered. Under the house is the sanitation system—a herd of pigs.

The people exist on a diet of rice, whatever fish are caught, grass, and leaves. With a thread made from tree roots they weave exquisite skirts and dye them with berries. They grow tobacco and prepare their own cigarettes and cigars.

In theory, 15 percent of the people

Another religious approach has been through the longhouse system. The *tua rumah* (chief) or a leading family embraces Christianity and the longhouse council then decrees all residents to be Christians, though there is little change in their basic culture pattern.

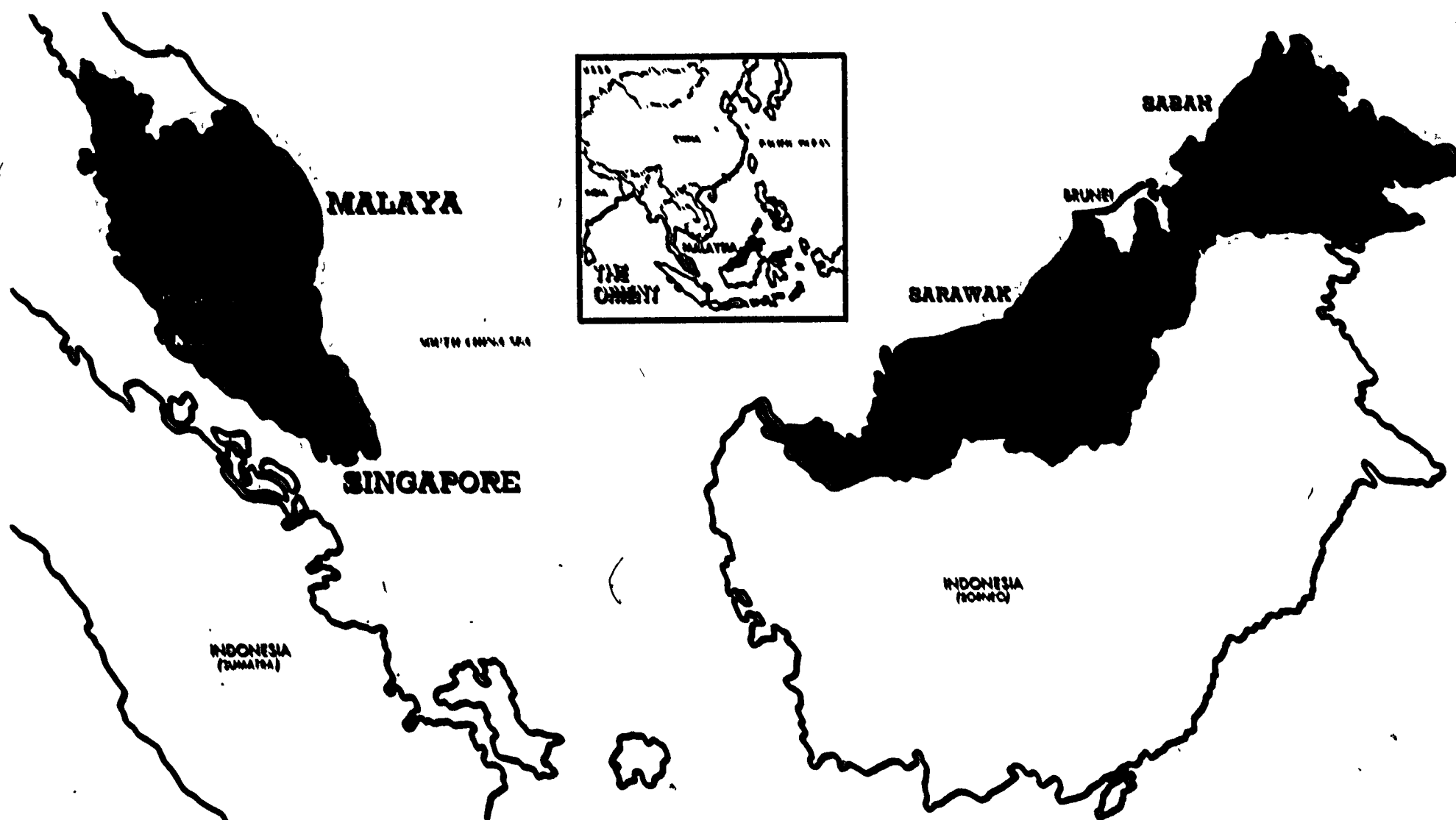
About 60 years ago Methodists went into the third division of the country where they have worked chiefly with Foochow Chinese and Iban people. Though the denomination has invested much time, effort, and money in their institutions, evangelistic results have been small.

With a population of about 750,000

different indigenous tribal groups, each with its own language, culture, fears, and traditions.

It is reported that all but about 10,000 of the total population are under 20 years of age. This, coupled with the fact that only about one third of those above 10 years of age are literate, creates a restlessness that vitally needs a sense of direction.

Theoretically, 16 percent of the people are Christians, but this is an unreliable figure. For administration purposes Sabah is divided into four areas, called residencies. In the past, the British government granted to various



of Sarawak are Christians. Anglicans and Roman Catholics have been there more than 100 years. During the period of rule by white rajahs areas were designated for each of these churches and any other religious group was banned. Large tracts of land were given the churches for token annual tax of one coconut or three peppercorns.

These denominations have become wealthy and in most cases decadent in their programs of reaching the people or improving their circumstances. The churches claim many adherents through their school systems. Many times individuals are "educated" into Christianity under fear of losing their place in the school.

in its 50,000 square miles, Sarawak offers mission challenge. It desperately needs the simple, unencumbered message of Christ. Both in cities, composed primarily of Chinese, and in longhouses the people seek deliverance from fear, superstition, and tradition. Everywhere we went on our mission survey trip, individuals asked us to "come over and help them."

Northeast of Sarawak is the other new state, Sabah, with a population of 500,000. Thick jungle covers almost the total land area of 30,000 square miles. Most of the inhabitants cluster in the small flat plains near the sea.

Hokkien Chinese are predominant but there are perhaps as many as 10

religious persuasions the sole right to minister to a specified area or people.

When becoming a part of Malaysia, Sabah insisted that "while there was no objection to Islam being the national religion of Malaysia, there should be no state religion in North Borneo (Sabah), and provisions relating to Islam in the present constitution of Malaya should not apply to North Borneo."

This provides a little encouragement. In reality, however, there are many limitations. Government officials informed us that if Baptist missionaries were permitted to enter the country, they would be prohibited from working among the tribal people. The gov-



This fishing village, Kuala Kedah, is near Alor Star where the first Baptist church in Malaya was formed.

ernment insists these people be left to their own ways. Yet these groups are the most neglected and would be the most responsive.

In addition, an official in Jesselton told us the government recognizes only two types of indigenous people—Muslims and pagans. He reiterated this position even after we called attention to the fact there are many Christians.

This official also informed us that the government plans to make the "chief" of each tribe a Muslim. Eventually this would bring all tribes under Muslim influence. Only time will reveal what this will mean to those groups who have had remarkable success in winning these people to faith in Christ.

A third state outside Malaya which became a part of Malaysia is Singapore. This city-state is small in area but large in potential influence. The fifth largest seaport in the world, it has an oversupply of laborers. It has youth—half the population are under 21 years of age—and the enthusiasm and ingenuity of the industrious Chinese.

Less than 1 percent are Christians. In the schools and Chinese community organizations Communists exploit the battle for survival of Chinese culture and language. There is actually no effort to eliminate Chinese culture and language, but the mass of uneducated people heed the impressive words from homeland, mainland China, as expressed by persuasive youthful Communist leaders.

Though there is absolute religious freedom, custom and traditions do not allow a mass movement toward the gospel. An Asian recently remarked, "If you are going to win us, do it before we are 30 years of age. After 30

we have married into a family and become a part of a culture that cannot be broken."

In Malaya itself exists one of the most impressive multiracial cultures in the world. Among its approximately eight million people—from highland primitives to millionaires in seacoast towns—can be found almost any culture and language.

In a remarkable way the prime minister has welded these various races

into one nation. He has been able to skim off the impurities that would lead to difficulties. Simultaneously he has preserved the qualities making each national group an entity in an integrated national people.

Though they live in harmony with each other, the vast majority have not been brought into harmony with Christ. In a way, the national harmony seems to create a sense of peace that makes it harder for persons to recog-

Girl and her brother attend outdoor Bible class in fishing village.





GERALD HARVEY

Member of Emmanuel Church, Petaling Jaya, pauses to talk.

nize need of finding spiritual peace.

The constitution promises freedom to practice religion, but not freedom to propagate it. On threat of expulsion from the country Christians cannot witness to those who are Muslim by birth (Malays and aborigines) or by conversion (Indians, Chinese, and Europeans).

The missionary faces an oriental cultural pattern almost impossible to penetrate and beyond the outsider's understanding. He sees complex family

traditions so interwoven with way of life that he cannot differentiate worship of a pagan god from legitimate tradition. He knows that a convert may face banishment from his family, disinheritance, or physical punishment.

Viewing all this, we wonder if the task is not beyond our capabilities. Yet we know the greater the difficulty the greater is the opportunity to show that there is but one God and that Jesus Christ alone can meet the needs of all people. We rejoice that the Lord

saves some in spite of seemingly unsurmountable difficulties. Others will find salvation as other missionaries dare to face the challenge.

Malaysia is great and will become greater because of its stable government, its democratic leadership, and its natural resources. Will it become a nation of our Lord Jesus Christ? This depends upon the prayer support of Christians and upon the dedicated missionaries who will come to preach to the multitudes.

Muslim worshiper in turban offers prayer in mosque at Kuala Lumpur.

GERALD HARVEY

This impressive mosque is at Alor Star. Christians are not permitted to witness to persons who are Muslim either by birth or by conversion.

GERALD HARVEY



Opposite page, top, left: Common type of housing in Sarawak is the longhouse. As many as 70 families may reside in a single longhouse.

Top, right: Iban men are tattooed to record their significant deeds.

Center: Houses rest on pillings in Kampong Ayer, water village surrounding mosque in Brunei, area which declined to join Malaysia.

Bottom, left: Housing contrast in Malaysia is evidenced by modern home in Kuala Lumpur, the capital.

Bottom, right: Missionary Clarence Thurman, Jr., leads student vesper service at Port Dickson.



CHARLES H. MORRIS



CHARLES H. MORRIS



GERALD HARVEY

GERALD HARVEY





Mrs. Manyawu, Sanyati Baptist Hospital nurse, prepares Teacher Muvindi for slit lamp examination.

THAT THEY MIGHT SEE

BY WANA ANN (Mrs. M. Giles, Jr.) FORT
Missionary Doctor in Southern Rhodesia

Teacher MUVINDI held one hand over his right eye and said, in a voice heavy with concern, "My eye is very painful and I cannot see well with it."

He had traveled 10 miles from Katsirisi Kraal School, where he lives and teaches, for treatment at Sanyati Baptist Hospital in Gatooma, Southern Rhodesia.

Because the hospital now has a well-equipped eye clinic, Missionary Dr. Giles Fort, my husband, was able to thoroughly examine the eye. His diagnosis called for emergency treatment and Muvindi was transferred to a city hospital where an eye specialist could prescribe procedures to preserve the eyesight.

Two weeks later, Muvindi returned to Sanyati hospital for continued treatment. The teacher's vision had been spared, but complete healing of the eye was slow.

When school opened again in January Muvindi met his classes but was unable to read or to grade pupils' work because of the constant eye treatment necessary. After continued gradual improvement of the eye, Giles fitted the teacher with glasses.

Muvindi was elated that he could read again and could continue to teach. Thus, the first pair of glasses

fitted in the eye clinic enabled a teacher at a Baptist school to perform his classroom duties.

A few years ago we could not have ministered to Teacher Muvindi or to the many others who come with eye trouble. Giles felt frustration as he viewed numerous cases of acute and chronic eye diseases but was not prepared to treat them. Thus he decided to use his second furlough to take residency training in ophthalmology.

Another Baptist doctor helped him secure a place in a training hospital to study under specialists. During this time various friends helped provide equipment and with the continuing support of the Cooperative Program and the Lottie Moon Christmas Offering there is now a modern eye clinic at the Baptist Hospital in the bush country of Sanyati Reserve. Each day those at this hospital are aware they could never have come here in answer to God's call had it not been for the concern, prayers, and gifts of Southern Baptists.

Many patients have been treated since the equipment was installed and others continue to come. Among the numerous types of eye diseases observed one of the saddest is the final result of chronic trachoma, a severe virus infection. If trachoma is treated early permanent eye damage can be

prevented; many patients have received such treatment.

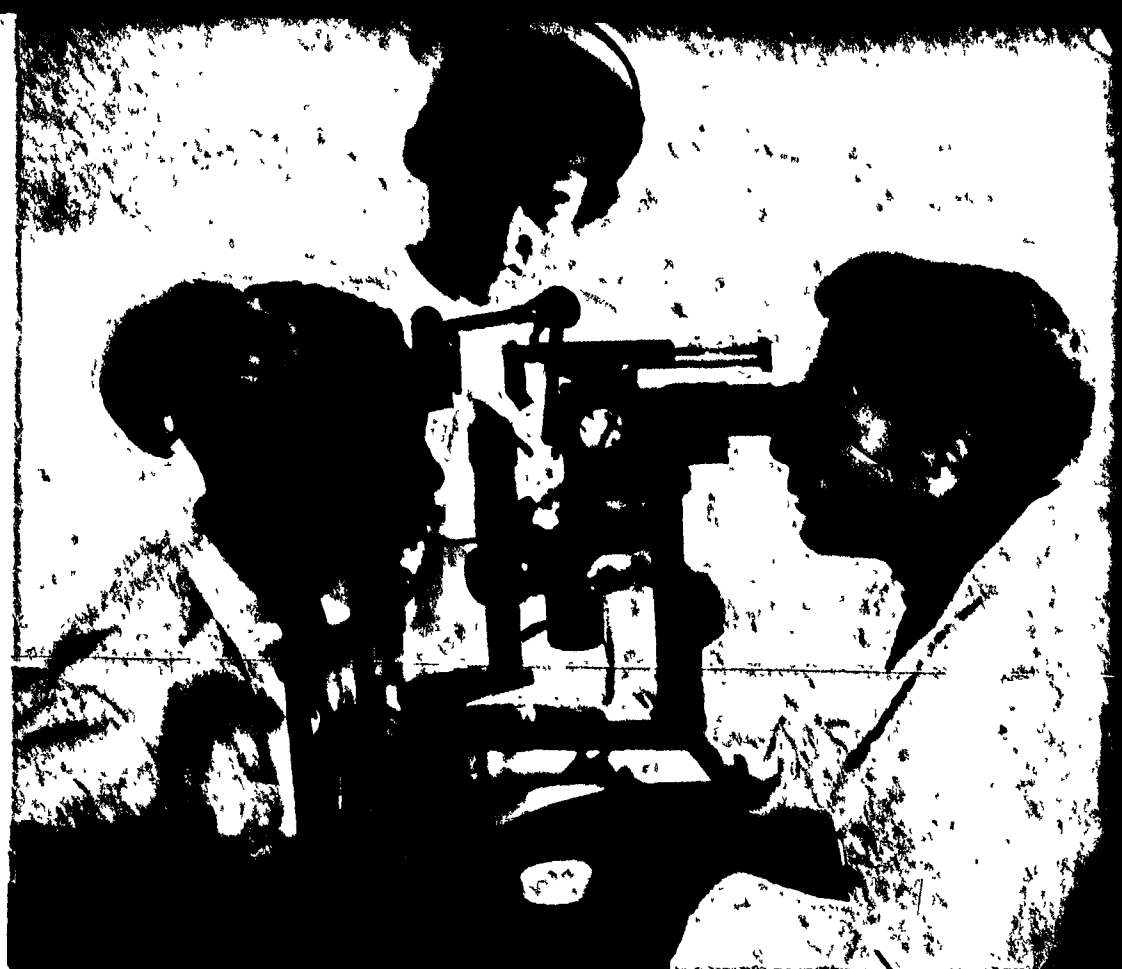
One benefit of the clinic is that it serves teachers and students in the Baptist schools. Several students have had glasses prescribed.

Teacher Muvindi first began working with Baptists in 1957 as a teacher in Dalney Mine School at Gatooma. There he came to the decision he could serve the Lord best as a Baptist and was baptized.

When he transferred to Katsirisi Kraal School in the Sanyati Reserve in 1961 he became a member of Sanyati Baptist Church. He served as a lay preacher and conducted services each Sunday in the school building where he taught. The church made him a deacon. When a new church was organized last year nearer the school he and his wife were charter members. He continues to serve as a deacon and lay preacher.

An outstanding teacher, he is the recognized *mukuru* (leader) of the 33 teachers serving in the seven kraal schools in Sanyati Reserve. Muvindi is interested in his students and diligently seeks to teach them. Each year his class has finished with the highest average.

Missionary Mary Brooner, kraal school superintendent, said Muvindi "is proving what the Lord can do



Above: Muvindi, wearing his new glasses, aids student with work.

Above, right: Donna Stiles, missionary nurse, aids Missionary Dr. Giles Fort in an examination.

Right: Dr. Fort assisted by his wife, Wana Ann, also a missionary doctor, tests primary school pupil to decide if glasses are needed.

Below, right: Dr. Fort examines patient who has chronic trachoma, one of the serious eye diseases.

PHOTOS BY GERALD HARVEY

through a dedicated teacher who is willing to serve him among people who have walked in the darkness of sin and superstition for many years.

"During the past six months there have been 48 professions of faith made in the Sunday services at the school where he preaches. He not only preaches, he lives his Christian faith each day."

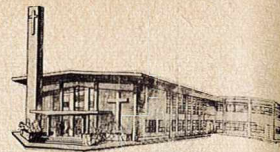
The Baptist hospital's primary purpose is evangelistic and it offers many service opportunities. But we believe it also fills a vital need in helping restore Christians to health, thus enabling them to serve God more effectively.

Of his work at the eye clinic, Giles has said, "We obey Jesus' command to us to go and in his name minister to the needs of the people—that they might see, physically with the eyes God gave them, but even more that the eyes of their souls might be opened and turned upon the Great Physician whom to know is life eternal."

September 1964



Architect's drawing shows
new church building to
be completed by February.



ADVANCE ON OKINAWA

BY ALVIN E. (BUD) SPENCER, JR.
Missionary on Okinawa

ON OKINAWA Baptists are approaching another milestone. Koza Baptist Church, the second English-speaking church on the island, is constructing a new building. Ground-breaking in July was only the latest development in the church's remarkable history.

The new structure, located in the old Camp Koza (Marine) area, is to be completed next February. It will accommodate up to 700 persons in Sunday school and worship services.

Besides providing for the English-language congregation, the new building will also have space for a Japanese-language congregation, an Okinawan weekday kindergarten, a Baptist Bible institute to train Okinawan preachers, offices for Okinawa Baptist Association, and a book store for the sale of Bibles and religious books in both Japanese and English.

Okinawa, 840 miles southwest of Tokyo, is one of the most heavily populated areas in the world. The Ryukyu Archipelago, of which Okinawa is the main island, has a unique status as a territory occupied by the United States for an indefinite period; the islands eventually are to revert to Japanese administration. The last great battle of World War II was fought on

Okinawa in 1945 when U.S. forces wrested the island from the Japanese.

English-language work on the island was begun in 1959 at Naha, the capital, with services conducted in three rented buildings for 16 months. After serving as missionaries in Japan since 1952, my wife Doris and I were transferred to Okinawa early in 1960 to lead this congregation, newly organized as Central Baptist Church. The next year Central Church dedicated its new building in Machinato.

Upon our return to Okinawa from furlough Koza Baptist Mission, a new English-language congregation, was launched Sept. 1, 1963, in a building next to the Baptist Book Store in Koza City. More than 100 persons moved their membership to the mission the first Sunday, and morning worship service attendance was almost 200. Additional space had to be rented by the next Sunday.

A Training Union was started in December and on Jan. 1 the mission became a church with 217 charter members. From the time of its organization, the church has given one fourth of its budget to Okinawa Baptist Association. Thus the offerings of this English-speaking congregation help carry the gospel to Okinawans.

The young Koza Church moved to

larger quarters in April, renting the auditorium of the newly renovated Koza Ryukyuan-American Friendship Center. Morning worship attendance now averages about 400 and membership exceeds 350.

The Wednesday night program helps strengthen the church, with Sunday school teachers and officers, Sunbeam Band, Royal Ambassadors, and Girls' Auxiliary meeting each week preceding prayer service. Choir practice follows. Even during a recent torrential rainstorm, attendance in prayer meeting was 112.

Growth has continued despite the return of many charter members to the U.S. due to military rotation. Since Sept. 1, 1963, only one Sunday service has ended without some decision being made. Several couples have felt the call to foreign mission service in the Orient. The members are zealous in visitation; almost every family in the church has directed some other family to the church.

The Dwight N. Dudleys, Southern Baptists' only other missionary couple on the island, now serve Central Church. The island needs at least three English-language churches and plans call for beginning a new mission work in Naha when the Koza building is completed.

Photo made June 7 shows morning congregation at Koza Church. Missionary Bud Spencer stands at right.

BLACKIE THE PHOTOGRAPHER



BRAZIL'S

'GREAT CAMPAIGN'

BY GENE H. WISE

Missionary in Campinas, São Paulo, Brazil

I WANT to have a part in the campaign to win Brazil to Christ," said Doña Raimunda Batista, handing her wristwatch to Missionary Earl Peacock.

Tears came to the missionary's eyes as he accepted the offering. He had just spoken at Memorial Baptist Church in Brasília, challenging the members to support through prayers and offerings the nation-wide evangelistic campaign planned for 1965.

As Peacock stood at the door and spoke to departing members, Doña Raimunda called him aside. She was very simply dressed and Peacock had not noticed her in the congregation.

"I thank the Lord for what you have told us tonight," she said. "I don't have any money to give, but I want you to take this watch."

Later the pastor confirmed that the woman indeed had no money to give. "She works as a domestic helper," he explained. "She has been in bad health for some time and probably owes doctor bills she hasn't been able to pay."

Peacock related the incident to Dr. Rubens Lopes, president of the Coordinating Committee for the campaign. "We aren't going to sell this watch," declared Dr. Lopes. "Doña Raimunda is going to have a special part in the campaign. Her watch is going to speak to the hearts of Baptists all over Brazil."

Shortly after the story of the watch was publicized a gold-plated fountain pen was delivered with a letter to campaign headquarters in São Paulo. Gamaliel Perruci, a professor at North Brazil Baptist Theological Seminary in Recife, had written: "I was deeply touched as I read about Doña Raimunda's gift in the *Jornal Batista*. I too want to help win my

country to Christ. Enclosed is my contribution to the campaign."

These are but two examples of the intensifying enthusiasm sweeping the Brazilian Baptist Convention. From all over the country have come reports of sacrificial efforts made, seemingly unattainable goals set, and unprecedented response greeting the plan to hold simultaneous revival meetings in all of Brazil next year.

Leader Proposes Campaign

Dr. Lopes, one of Brazil's most dynamic preachers, originated the *A Grande Campanha* (The Great Campaign). Converted under the ministry of Missionary T. C. Bagby, Lopes was preaching on the street corners and public squares of Santos, his home city, by the time he was 11 years old.

He has been pastor of the Vila Mariana Baptist Church in São Paulo for 25 years. During his pastorate the church moved from a small residence to an old movie theatre and finally to one of the most beautiful auditoriums in Brazil. Dr. Lopes is Brazilian Baptist Convention president, a

position he has held several times previously.

In 1963 Dr. Lopes was closing speaker for a missions conference in Salvador, Bahia. Missionaries from all parts of Brazil heard his eloquent appeal to regain the pioneer spirit of zeal and sacrifice and to move ahead into a new period of Baptist expansion in Brazil. Dr. Lopes then challenged his audience to help carry out a nation-wide evangelistic campaign in 1965.

Dr. Lopes enlisted Peacock as campaign executive secretary. The two men had worked together in promoting a highly successful evangelistic crusade in São Paulo. For Peacock, accepting the responsibility meant he would be traveling almost constantly for the next two years, leaving his wife Margaret to manage the missionary home and their children.

At the national Convention in Recife early this year, Peacock found Brazilian Baptists already enthusiastic about the campaign. The greatest need was for a workable organization to

Baptists will preach on the sidewalks and public squares of Brazil as well as in churches during the 1965 nation-wide evangelistic campaign. Plans call for extensive publicity by television, radio, and newspapers.





Vila Mariana Baptist Church in São Paulo is among the churches setting high goals to help finance the crusade. Dr. Lopes is pastor.



Missionary Earl Peacock shows to Dr. Rubens Lopes the wristwatch given by Dona Raimunda Batista as her contribution to the campaign. The story of the watch sparked other contributions. Dr. Lopes is president of the campaign's Coordinating Committee and Peacock is executive secretary.

plan and carry out one of the most ambitious enterprises ever attempted by so small a group of Baptists.

Many difficulties faced the planners. How could simultaneous revivals be held in all of Brazil—a country larger in area than the U.S.—with two strikes already against the effort? First, much of Brazil is inaccessible by highway or train. Second, there are 1,740 Baptist churches in Brazil but only 1,090 pastors.

Where could money be found to finance such a crusade? How could pastors and churches be mobilized for united action with the uncertain mail and phone service, the widely scattered churches, and the same spirit of independence as found in Baptist churches everywhere?

Convention Forms Committee

The Convention at Recife formed a campaign Coordinating Committee with Dr. Lopes as president and Peacock as executive secretary. Nine regional secretaries—four missionaries and five Brazilians—were elected as well as state secretaries.

The country was divided into three zones in order that pastors could move from one zone to another to conduct revival meetings. Otherwise there would not be enough evangelists for any of the three zones.

To finance the campaign, the Brazilian Baptist Convention set a goal of 150 million *cruzeiros* (at present about 1,300 *cruzeiros* are equivalent to \$1.00 U.S.) and asked the Foreign Mission Board for assistance. The Board to date has voted to provide a total of \$300,000. Dr. Frank K. Means, secretary for Latin America,

has indicated that \$50,000 to \$100,000 more from the Board will be needed.

When the Brazilian goal was announced, churches immediately began making plans to raise the money. The Vila Mariana Baptist Church of São Paulo set a goal of four million *cruzeiros*. In Recife, Capunga Baptist Church, host to the Convention, adopted a goal of two and a half million *cruzeiros*.

Some churches are asking each member to give one week's pay for the campaign. Others are requesting a day's pay each month. In the state of Bala a church with less than 100 members adopted a goal of five million *cruzeiros*. Reports tell of churches giving more than seems possible.

Plans are being made to use every available means to reach Brazil's multitudes. Orders have been placed for 10 million gospels with the crusade theme, "Christ, the Only Hope," printed on the cover.

Three million posters will publicize revival meetings in the churches. Thirty-nine "This Is the Answer" television films have already been prepared in Portuguese. In addition, interviews, spot announcements, and films showing Baptist work in Brazil will be used on TV to promote the crusade. Radio programs and newspaper publicity will be used extensively.

Evangelism Clinics Slated

Opening rallies were held in states and associations in June. In September and October regional evangelism clinics to train workers will be held by Joseph B. Underwood, Foreign

Mission Board consultant in evangelism and church development; C. Wade Freeman, evangelism secretary for Texas Baptists; and Jack Stanton, associate in the Home Mission Board's evangelism division. A month before revivals open, each church will conduct its own evangelism study course.

An "International" Convention will be held in Rio de Janeiro in January to generate even greater enthusiasm. Baptist leaders from the U.S., Portugal, Italy, Nigeria, and Argentina have been invited to speak to the meeting in Maracanazinho Stadium, which can seat 25,000 persons.

Graham to Speak

Billy Graham will speak at an evangelistic rally in Maracanã Stadium, with a seating capacity of 200,000, on the closing Sunday afternoon. A parade with floats depicting Baptist activities then will march through the city.

Brazilian Baptists realize all these plans will be in vain unless God's Spirit directs the campaign. Therefore, they have called on the churches to hold early morning prayer meetings the first week of each month. The churches are responding enthusiastically.

"The revival has already started in my church," reported a pastor at a recent meeting of the Coordinating Committee. "We've been having a number of decisions for Christ at our 6:00 A.M. prayer meetings."

Baptists of Brazil fervently hope that the revival, which in fact has already started, will sweep across the nation next year bringing thousands of souls into God's kingdom.

The Greatest Challenge — World Witness

By Roderick W. Smith, Treinta y Tres, Uruguay

TODAY young people are offered the challenge of the Peace Corps, the poverty program, and scientific discovery. God offers a much greater challenge—far wider in scope—for Southern Baptists and their youth.

God's "Peace Corps" is measured in terms of eternity. The challenge of winning the world to Christ is awesome. It will try a man's soul and send him to his knees to seek the answers from God. But the answers do come, though sometimes slowly; as they come, we marvel.

During a revival meeting for which I preached, a 37-year-old man slipped into the auditorium just as the anthem was concluded. He stood at the back of the room while I preached of Christ who can meet human needs.

This visitor had never before entered a church building; he did not realize that services are organized; he was unaware that he wasn't supposed to ask questions. I was gratefully surprised when he interrupted my message.

He called out in desperation from where he stood, "Mister, do you really mean what you say? I don't need moral teaching. I need God. Can you offer me God, Mister?"

We closed the service and escorted him to an adjoining room. There we led him to trust God. We learned he had just been released from prison. In dejection, he had been on his way to commit suicide when he heard the music, came to the door, and stepped inside.

An 11-year-old girl went with us to an encampment. For some time this sensitive child was brought into contact with the claims of Christian discipleship. One day, when the skies were clear and blue, she voiced a simple prayer: "Dear God, if these people are teaching me the truth, please let it rain tomorrow."

The next day it rained—ever so lightly and for only five minutes—but it rained! I thank God that it rained and a little girl believed.

Ervin E. Hasty
Torreón, Coahuila, México

Funds Make Aid Possible

LA FRONTERA MISSION is one of three organized while I was interim pastor in San Pedro. Not long ago the mission pastor came to tell me of a home in which he had visited that day. More than three weeks earlier a lady, abandoned by her husband and left with five children to support, had fallen and broken her leg. She had received no medical treatment and the leg now was swollen and inflamed. There was no one to care for the children but their aged grandmother. The report was one of suffering, want, gloom, and despair.

The injured woman had heard of the Baptists who came to that *ranchito* every Saturday, visiting from house to house and conducting services. She sent word asking the young pastor to come to her home. He opened God's Word to her and prayed, then immediately began to do something for the family in a material way.

The Foreign Mission Board had sent \$5,000 for this area (declared a distressed area by the Mexican government) so we were able to take her to the hospital in San Pedro where she received proper medical attention. We also were able to leave some sacks of food in her home for her five children and her aged mother so that they would not continue to be hungry. This experience

opened many doors for an effective preaching of the gospel. This is typical of how Cooperative Program and Lottie Moon Christmas Offering funds are used all around the world.

God continues to open doors in Mexico. We are seeing new opportunities both in radio and television. A series of TV programs is being prepared for use during our evangelistic campaign in South Mexico, Nov. 8-15. About 100 churches and we hope 200 missions will take part. A nation-wide radio network program series is being arranged so that we can preach the gospel of Christ to all of Mexico at one time.

Worth C. Grant
Tokyo, Japan

A 'First' in Tokyo

THE BIGGEST NEWS—most thrilling to us—is the opening of Tokyo's first real Baptist Book Store. Part of our work is the establishing of book stores and Christian information centers across this land. We feel that this one for Tokyo is at least 18 years late, but it is the answer to many prayers.

Persons who may never come to a church will come into a book store—any kind of a book store—whether

Communist (they have four in Tokyo), Catholic (they have at least three), Buddhist (they must have hundreds), Christian, or any other kind.

The Japanese read. This book store offers opportunity to give them or sell them something really worthwhile. The store site is small, for \$27,000 will not buy much land in Tokyo in a location suitable to reach a large number of persons. But it is a start, and we are grateful to Southern Baptists for making the store possible with gifts through the Cooperative Program and the Lottie Moon Christmas Offering.

There are still millions here who have never read a verse of Scripture. Millions have never seen a Bible and cannot even buy one in their towns and villages. We believe that Christian book stores, efficiently operated and well-located, can reach multitudes for Christ. They serve as centers of information, guidance, and enlightenment. We have been convinced for a long while that these intelligent people can be reached by means of the printed word. We believe there is no more effective nor economical way to reach the masses.



Lee Ann (Mrs. Billy O.) Gilmore
Juiz de Fora, Minas, Brazil

Immediate Response

ON A RECENT SUNDAY Bill (my husband) drove about two hours to the city of Maripá to preach in one of the many pastorless churches. During the sermon he spoke of our state mission offering, presenting some of the needs and how Baptists could help meet them.

While he was preaching a 70-year-old lady walked out of the building. In about five minutes she returned, walked to the pulpit while Bill was still preaching, and handed him 200 *cruzeiros* (now worth about 15 cents). She explained she wanted to give this money for missions. Her offering may not seem like much to you, but to many here it may represent a day's wages; for her it represented a real testimony of sacrificial giving.

The Baptists of Brazil are concerned about the lost in their country, and the lost are seeking the peace and salvation that Christ offers. With your prayers, more workers, and the dedication of Brazilian Christians, we hope to reach them for Christ while the fields are still white unto harvest.



Darleen (Mrs. Sidney P.) Schmidt
Penang, Malaysia

Seminary Offers Hope

OUR TRAVELS on this island cause our hearts to become increasingly burdened for spiritual needs here. An estimated 100 temples are on this one small island. These represent the Buddhist religion of the Chinese as well as of the people of India, Burma, Thailand, and

IN ANY LANGUAGE

By Anne Sue Clift, Tokyo, Japan

Because the regular teacher could not be present, I was asked to lead a Bible class for high school and university students one night. The students were not Christians and had no Christian background. Since their conversational English was poor, the teaching was expected to be on a simple level.

Mukoyama San, the Japanese teacher and helper, accompanied me to the meeting place and arranged the room for the class. About 15 young people assembled and we began by singing several songs in English; Mukoyama San translated the meaning into Japanese. Then she led in prayer in Japanese before I began the lesson in English.

The students seemed interested in the study of John the Baptist and asked several questions. They also correctly answered my review questions. After discussion ended, I closed the class period by praying in English.

As we started to leave, one girl approached us and spoke in Japanese. "At the beginning of the class, you prayed in Japanese," she said to Mukoyama San. "At the end, Miss Clift prayed in English. Can God understand both Japanese and English?"

In Japan millions worship images of stone and bronze, gods with blind eyes, deaf ears, and helpless hands. How these students must be amazed to be told of God who hears, understands, and loves them, no matter what language is spoken.

Ceylon living here. On some street corners Hindu idols are worshiped by Indians. Baptist work among the Indians in Penang began just this past year.

The main occupation during the week for Sid (my husband) is teaching in Chinese and English at Malaya Baptist Theological Seminary. Though small, the school offers a great challenge and is our brightest hope for the future, because here are the young men and ladies who will be the leaders in our churches. One young man, David Chan, recently answered God's call to prepare for the ministry. David came from Singapore where we had the joy of working with him for the past two years. Continue to pray that more such as David will answer God's call to serve among their people.

Penang Baptist Church, where Sid is presently pastor, uses the same building as the seminary. The oldest Chinese-speaking Baptist church here, it includes older members who came from China as well as many Malayan-born Chinese young people. Sid preaches in Mandarin and his sermon is translated into Cantonese dialect for older members. We were encouraged on a recent Sunday

when a young man stepped forward to accept Christ. He had come to the seminary earlier in the week seeking spiritual help and was invited to church. It was his first time ever to attend a Christian service.

That same afternoon the mother of one of our seminary students was brought to Penang to the hospital. As Sid talked with her in Chinese she accepted Christ. This was a long-awaited answer to prayer by her Christian daughter. Pray that this mother will be healed and will be able to return to witness for Christ in her village where there is now no Christian witness.



Wyatt W. Lee
Guadalajara, Jalisco, México

Conversion and Growth

IT IS ALWAYS A JOY to see people accept the Lord and grow in their newfound faith. At one time Manuel Guerrero drank heavily, cursed his wife, and was not interested in things of the Lord. Since he accepted Christ almost two years ago, his life has been transformed; now he is an effective Sunday school superintendent. His wife and mother, who were devout Catholics, have also accepted Christ as their Saviour.

José Vallejo, a nominal Catholic whose wife is a Baptist, did not attend church much until about two years ago. At that time he accepted Christ. Now he is Brotherhood president, Forward Program director, and has dedicated his beautiful tenor voice to the Lord.

Hermelinda Berecochea accepted an invitation to attend our church with her niece, and after hearing the gospel for the first time accepted the Lord. She witnessed to her husband, but instead of listening he belittled her; now she has to endure his criticism and that of all his family. But she says she knows that the Lord has saved her and these other things don't matter. She has asked us to pray with her for her husband.



H. Jerold Palmer, Jr.
Kontagora, Nigeria

School Provides Contact

OUR BOARDING SCHOOL at Tungen Bako provides for children through the fifth primary grade. Located at the end of a bush road, it draws students from the villages in the bush country. In one of these areas is Sambuga, located about seven miles away. The area has many small compounds scattered over about 18 square miles. A recent census showed there were over 1,300 persons living there.

Led by a traveling lay preacher, we rode into the area on bicycles over a very rough foot trail. After four spills and some hard pedaling we arrived at the

village. The sarki (chief), though not a Christian, wanted a Christian school. Thus we have hired a young teacher and preacher to begin instructing the children and to help the traveling pastor. The sarki has provided a meeting place for the school and a home for the teacher. The new school can be a means of reaching these people for the Lord.

The farming here is primitive. Each farmer works about three acres of land. He pulls up grass and sprouts with one hand and with his other hand wields a short-handled grubbing hoe to cut and dig. I had a man in town devise for me a hoe with a long handle. However, the farmers laugh at any change attempted. When they have worked a plot of land until its fertility is low, they simply move to a new site.

The total investment for a crop on a four-acre plot is about 10 shillings (\$1.41) for a hoe and seeds. The village economy will never change until the farmers begin to use plows pulled by oxen or mules. Apparently the rural church programs will suffer also until the economy is improved. When people in poverty must struggle to provide sufficient food, they have little time or money for anything else.



Hazel (Mrs. Leslie) Watson
Miyazaki, Japan

He Saw a Sermon

WHILE RIDING a train recently Leslie (my husband) talked with a young university graduate. The young man, comparing Christianity with other religions, said, "Most religions require a man to do right when he is in certain places or with certain people. Otherwise, he is free to do as he desires. The Christian's God seems to be always with him, so there is little, if any, difference between his public and private life. He is always conscious of the presence of God."

The youth had reached this conclusion not by attending any church but by observing Christians. We were reminded of our responsibility to pray that every Christian shall bear a good witness.

One Saturday afternoon, just before church school began, a stranger came to our door and asked if his wife and children were present. Leslie said he did not know, but invited him into the house and they talked for about 10 minutes. The man told this story:

"Recently, my wife and I have felt that we needed faith in our lives. I have worked in the prefectural offices for 12 years; we have two small sons and a nice home. Materially, everything is well but something is lacking. We decided to come to your church. We want the boys to attend your church school. Today, my wife and children left home before I returned from the office and I thought they were here."

We soon found the older son with other children. The man's wife and younger son arrived later. All four attended church Saturday night and Sunday morning. This is new evidence of God's working in the community for this family had had no previous contact with Christians.

Enlarged Support a Must

MOST SOUTHERN BAPTIST churches have committees that are now preparing recommendations for 1965 budgets. The pace for the New Program of Advance in foreign missions will be determined largely by what these churches decide about the distribution of the money their members give next year.

As in previous years, we express again the hope that every church will enlarge its support of missions through the Cooperative Program. Surely each church should increase by at least 2 percent in 1965 the amount for this, the basic plan of support for the world outreach of our denomination. Its potential is yet to be realized.

Such an increase, along with stewardship development and membership growth, can do much to assure a greater expansion of foreign missions than Southern Baptists have thus far achieved.

Perhaps some church leaders would like to promote the growth of missionary interest by using the Foreign Mission Board's cost-per-minute figure. The following report was prepared by the Board treasurer, Everett L. Deane. He shows us the cost of the whole Foreign Mission Board program for the calendar year 1963. The amounts given cover all funds received by the Board, including Cooperative Program and Lottie Moon Christmas Offering.

For the year.....	\$20,561,653.72
Per month	1,713,471.14
Per week	395,416.41
Per day	56,333.29
Per hour	2,347.22
Per minute	39.12

We have gone one step further and calculated that the cost per second was slightly more than 65 cents.

This information may be used to help emphasize the meaning of missions in next year's budget. Many church members will readily respond to the imaginative idea of having their church underwrite the whole foreign mission program for a given number of minutes or hours. This approach could help them see more clearly their opportunity to become part of a great bridge of support, standing with all the other churches but bearing the total load for a specific and significant measure of time.

Since a similar table of time-unit costs for 1964 will not be available until the annual audit is completed next spring, we can only estimate the figures. We can be fairly sure that at present one minute re-

quires approximately \$42.00; thus the demand of each second is almost 70 cents.

If the entire foreign mission program of Southern Baptists were to suddenly rely upon your church and its present rate of support, how long could the program continue?

Ready To Answer

WE BELIEVE that the informed Southern Baptist is the one who will most consistently support the missionary witness of his denomination. His material gifts and the application of his potential in prayer can be expected as long as he is satisfied that this extension of his Christian witness is being effectively fulfilled. Such satisfaction depends largely upon the information he receives, so we are devoted to helping him get a correct, authentic accounting of the program to which he has committed himself.

The Foreign Mission Board is ready at all times to furnish information about any aspect of its program. Its Department of Missionary Education and Promotion prepares and makes available a wide assortment of booklets, pamphlets, and maps. The department personnel strive constantly to provide a complete response to every request for these materials and to reply fully to every person seeking specific information not included in regularly distributed items.

Occasionally the editor will use part of this page to answer questions sent to him. He will evaluate each inquiry as to how representative it seems to be of a general need for the knowledge its writer seeks. All inquiries not answered in THE COMMISSION will be directed to the office from which all information replies are regularly sent.

When You Move

We must pay 10 cents for every change of address the Post Office handles and directs to us. We have hundreds of these every month, and the cost is large.

Please help us prevent this expense. If you are moving, or have moved recently, send us a postcard showing the following: (1) Your name and old address; (2) Your new address; and (3) Effective date of change. Write to THE COMMISSION, Box 6597, Richmond, Va. 23230.

They Stand the Test

BY BAKER J. CAUTHEN

MISSIONARIES go to the field with remarkable dedication. All who hear their testimonies at appointment services are deeply moved.

When these volunteers reach the mission fields their convictions are tested sharply. Language study is difficult. Adjustments to new cultures and environments are demanding. Climate is often unfavorable. Heavy work loads increase fatigue. Separation from loved ones is hard to bear.

It is gratifying to know how few missionaries find it necessary to resign. This has been pointed out in a careful study made recently by Dr. Franklin T. Fowler, Foreign Mission Board medical consultant.

Of all missionary losses sustained in Southern Baptist foreign mission work over the past 24 years, after eliminating those occasioned by retirement, the average per year was only 17. (This is based on the most up-to-date study and is a revision of the June figures.)

In applying this figure it must be remembered that if either husband or wife resigns two workers are lost. Thus the actual number of incidents of loss is far less than the average of 17 per year.

In the period of advance since 1948, during which the number of missionaries has increased rapidly, the annual loss has increased only slightly. During these 16 years the average annual loss has been only 20.37.

Keep in mind that the 24-year period covered in this study extends from 1940 through 1963. In that time missionaries confronted crises, dangers, and uncertainties in many parts of the world. During World War II, 1941-45, many missionaries endured concentration camps, separation from family, loss of possessions, and the hazards of living under war conditions, yet the annual loss was only 9.6.

During the years of Communist conquest in China vast readjustments were required of numerous missionaries, yet the average annual loss was only 14. This is remarkable when we consider

how men and women who had already endured crises in World War II then faced additional emergencies and adjusted to transfers to new countries, situations, and languages.

The study reveals that failure of health accounted for 27.4 percent of the losses. Death was responsible for 12.5 percent, and adjustments to the field for 7.8 percent. Of all losses, 15.7 percent were occasioned when, in a deep sense of God's leadership, some missionaries took up other posts of service, often related to home base responsibilities in the mission enterprise. Some returned at the call of the Foreign Mission Board for administrative duties; others accepted teaching posts in seminaries in the Southern Baptist Convention and there continue to serve the cause of foreign missions.

All other factors—including marriage, family adjustment crises, and problems of a personal nature or of interpersonal relationships—accounted for 36.6 percent of the losses.

A considerable number of those who find it necessary to resign return later to mission fields. When missionaries encounter situations requiring them to remain in this country for an indefinite time, the procedure is to resign with a view to reappointment. When those conditions are resolved, the individuals are reappointed and return to the field. Therefore, the average annual loss of 17 missionaries as revealed by this study has to be further reduced by the number of reappointments.

The study also shows that the greatest incidence of loss occurs after five to nine years of service. The second highest loss rate is during the first four years. These are the years of adjustment to mission life and of growing family responsibilities when children, as well as parents, encounter various problems.

After a missionary has completed the first 10 years of service the probability of his remaining the full length of a missionary career is greatly increased. This factor indicates that the



longer a person is in missionary service the more satisfying are the fruits of his labor. Many missionaries serve 40 years or more and find that leaving the field for retirement is one of the most difficult experiences. Long-range service on a mission field is one of the most rewarding and satisfying experiences.

We ought to pray for new missionaries as they face the demands of language study and adjustment to the field. If they complete the first decade of missionary service, they then enter 30 years of harvest through their labors and dedication.

This study bears witness to the value of the careful, time-tested personnel procedures used by the Foreign Mission Board in the appointment of missionaries. It also reflects the value of the administrative arrangements allowing secretaries of the Board to give much of their time on mission fields where they counsel with missionaries, recognize their problems, and help meet difficulties.

We are moving into a great new thrust calling for 5,000 missionaries at the earliest possible date. Every effort will be made to reinforce the missionaries for their tasks in order that this remarkable record of stability not only be maintained, but improved.

This can be interpreted as another call to prayer. In prayer, each of us can take a place at the side of every missionary serving in the name of Christ in a distant land.

NEW FOREIGN MISSIONARIES

Appointed June 1964

/ File in your Missionary Album



Anderton, Frederick Hurst

b. Sheffield, Ala., May 10, 1930, ed. Florence State Teachers Col., 1948-49; Howard Col., B.A., 1952; SBTS, B.D., 1956. Pastor, New Hope Church, Belle Mina, Ala., (half-time) 1950-52, & Helton Mem. Church, Rant, Ala., & Princeton, Ala., (quarter-time each) 1951-52; hdw. co. truck loader, Birmingham, Ala., 1951; elem. school teacher, Ider, Ala., 1951-52; YMCA counselor, Louisville, Ky., summer 1952; dairy co. laborer, 1953-55; pastor, Rock Creek Church, Westport, Ind., 1953-55, Long Ridge, Ky., 1955-58, Mt. Carmel Church, Gadsden, Ala., 1958-62, & Eutaw, Ala., 1963-64. Appointed for Italy, June, 1964. m. Mollie Ellen Stephens, Dec. 17, 1950. Perm. address: c/o Fred L. Anderton, 303 River Bluff Dr., Sheffield, Ala.

ITALY

Anderton, Mollie Ellen Stephens (Mrs. Frederick Hurst)

b. Albertville, Ala., Jan. 26, 1929, ed. Snead Jr. Col., summers 1949 & '50; Howard Col., 1951; Judson Col., B.A., 1964. Store clerk, Albertville, Ala., 1942-48 (part-time); staffer, Ridgecrest (N.C.) Bap. Assy., summers 1947 & '48; col. dining room waitress, Marion, Ala., 1948-50; substitute high school teacher, Eutaw, Ala., 1963-64. Appointed for Italy, June, 1964. m. Frederick Hurst Anderton, Dec. 17, 1950. Children: Frederick Hurst, Jr., Jan. 5, 1952; Timothy Lee, Oct. 16, 1954; Jane Ellen, Oct. 29, 1957.



Conley, Jack G.

b. Merkel, Tex., May 14, 1928, ed. Kilgore (Jr.) Col., 1945-46 & 1949-50; E. Tex. Bap. Col., B.A., 1956; SWBTS, B.D., 1960. Serviceman, U.S. Air Force, U.S., Germany, & Africa, 1946-49 & 1950-54; sewing machine co. repairman, Marshall, Tex., 1953-56; pastor, Sulphur Bluff, Tex., summer 1956 (half-time); aircraft corp. inspector, Ft. Worth, Tex., 1956-57, & Grand Prairie, Tex., 1957-58; pastor, Central Ave. Church, Lake Wales, Fla., 1960-64. Appointed (special) for E. Africa, June, 1964. m. Sally Lucas, Feb. 22, 1953. Perm. address: Rt. 1, Box 253-C, Kilgore, Tex. 75662.

EAST AFRICA

Conley, Sally Lucas (Mrs. Jack G.)

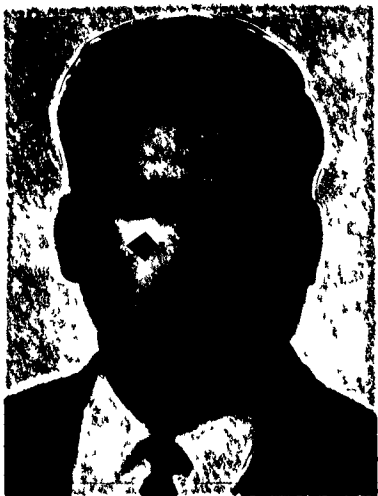
b. Concord, Tex., Dec. 9, 1928, ed. Fla. So. Col., 1962-64; Kilgore (Jr.) Col., 1963; Stetson Univ. Extension, DeLand, Fla., 1962-64; Sem. Extension Dept., Nashville, Tenn., 1963-64. Telephone operator, Kilgore, Tex., 1946-53; PBX operator, Pinecastle, Fla., summer 1953, & Ft. Worth, Tex., 1958-60; church sec., Orlando, Fla., 1953-54 (part-time). Appointed (special) for E. Africa, June, 1964. m. Jack G. Conley, Feb. 22, 1953. Children: Elizabeth Inez, June 8, 1954; Carolyn Rae & Marilyn Kay (twins), Jan. 23, 1956.



Craig, Betty Jo

b. El Campo, Tex., Nov. 4, 1936, ed. Wharton Co. Jr. Col., 1955-56; Baylor Univ., B.A., 1959; SWBTS, M.R.E., 1963. Staffer, Tex. Bap. camp, Palacios, Tex., summer 1956; univ. library asst., Waco, Tex., 1956-59; youth dir., First Church, El Campo, summer 1958; high school teacher, Palacios, 1959-61; library asst., SWBTS, Ft. Worth, Tex., 1961-62; camp unit leader, Clinton, Miss., summer 1962; dorm. receptionist, SWBTS, Ft. Worth, 1962-63; student summer missionary, Bahama Islands, 1963; jr. high school teacher, El Campo, 1963-64. Appointed for Nigeria, June, 1964. Perm. address: c/o Mrs. J. L. Craig, 1201 Ave. F, El Campo, Tex. 77437.

NIGERIA



Fleet, Ray Thomas

b. Memphis, Tenn., July 8, 1928, ed. Okla. City Univ., B.M., 1953; Univ. of Okla., 1953-54; SWBTS, M.R.E., 1956, further study, 1963-64; Ouachita Bap. Col., 1961-63, Lithographer, Memphis, 1944-48, Okla. City, Okla., 1949-53, & Ft. Worth, Tex., 1954-56; music dir., Hollywood Church, Memphis, 1947-48, Beulah Church, Okla. City, 1949-51; radio singer, 1949-50, & music & youth dir., Will Rogers Mission, 1951-52, Okla. City; music, educ., & youth dir., Shields Blvd. Church, Okla. City, 1952-54, & Woods Chapel Church, Arlington, Tex., 1954-56; music & educ. dir., Beverly Hills Church, Memphis, 1957-59, Beach St. Church, Texarkana, Ark., 1959-63, & First Church, Mansfield, Tex., 1963-64, Appointed (special) for N. Brazil, June, 1964, m. Ruby Erle Edson, Aug. 8, 1945, Perm. address: c/o H. G. Fleet, Sr., 1471 N. Trezevant, Memphis, Tenn.

NORTH BRAZIL

Fleet, Ruby Erle Edson (Mrs. Ray Thomas)

b. Foreman, Ark., Jan. 23, 1929, ed. Miller-Hawkins Business School, Memphis, Tenn., 1947-48; SWBTS, 1953-56; Texarkana Col., 1962-63; Arlington State Col., 1963-64; N. Tex. State Univ., 1964, Clerical employee, Memphis, 1946-48, & Okla. City, Okla., 1948-49; accountant, Okla. City, 1949-54, Ft. Worth, Tex., 1954-55, & Memphis, 1958-59; sec., Beech St. Church, Texarkana, Ark., 1960-63, Appointed (special) for N. Brazil, June, 1964, m. Ray Thomas Fleet, Aug. 8, 1945, Children: Vivian Kaye, Feb. 13, 1956; Ray Thomas, Jr., Aug. 22, 1957.



Gentry, Melvin Gene

b. Pensacola, Fla., May 9, 1937, ed. Stetson Univ., B.A., 1959; GGBTS, B.D., 1963, Staffer, Ridgecrest (N.C.) Bap. Assy., summer 1953; univ. library asst., DeLand, Fla., 1953-59, & GGBTS, Mill Valley, Calif., 1959-60; mail carrier, Larkspur, Calif., summer 1960; fiberglass laminator, San Rafael, Calif., 1960-63; pastor, First Church, Pilot Hill, Calif., 1961-64; welfare dept. social worker, Auburn, Calif., 1963-64, Appointed for Indonesia, June, 1964, m. Mary Lou Godwin, June 14, 1958, Perm. address: c/o Mrs. Owen Godwin, "Gatorland," Kissimmee, Fla. 32741.

INDONESIA

Gentry, Mary Lou Godwin (Mrs. Melvin Gene)

b. Sebring, Fla., Apr. 3, 1937, ed. Stetson Univ., B.A., 1959, Typist, Kissimmee, Fla., summer 1955, & San Francisco, Calif., 1959-60; univ. business office sec., 1955-56, cafeteria server, 1956-57, & univ. library asst., 1958-59, DeLand, Fla.; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1957, Appointed for Indonesia, June, 1964, m. Melvin Gene Gentry, June 14, 1958, Children: Marlon Ray, Nov. 24, 1960; Margie Fay, July 6, 1963.



Herndon, John Melvin

b. Eutaw, Ala., Aug. 24, 1931, ed. Howard Col., B.A., 1953; SBTs, B.D., 1957, Book store stock clerk & visual aids asst., Birmingham, Ala., 1949-53, & Louisville, Ky., 1953-56; pastor, Sumterville, Ala., 1951-53 (half-time), Epes, Ala., 1952-53 (quarter-time), Goose Pond Mission (now Central Church) near Hawesville, Ky., 1953-56, Berry, Ala., 1957, Vinemont, Ala., 1957-59, & First Church, Vernon, Ala., 1959-64, Appointed for Portugal, June, 1964, m. Norma Lee Headrick, May 23, 1952, Perm. address: 312 Eutaw Ave., Eutaw, Ala. 35462.

PORTUGAL

Herndon, Norma Lee Headrick (Mrs. John Melvin)

b. Huntville, Ala., Mar. 26, 1932, ed. Howard Col., 1951-53, Beautician's aide, Huntsville, 1950-51; col. librarian, 1951-52, typist & file clerk, 1952, & book store sales clerk, 1952-53 (part-time), Birmingham, Ala.; book store office worker, Louisville, Ky., 1953-54, Appointed for Portugal, June, 1964, m. John Melvin Herndon, May 23, 1952, Children: Debra Lynn, Nov. 10, 1955; John Mark, Aug. 28, 1957; Susan Leigh, Dec. 9, 1958.



Johnson, Glen Lavern

b. Platte Co., Mo., June 29, 1933, ed. William Jewell Col., B.A., 1957; SWBTS, B.D., 1961, Car assembler & toolgrinder, 1951-55, carpenter & small house contractor, 1955 & 1956-57, Kan. City, Kan.; school bus driver, N. Kan. City, Mo., 1955-56; pastor, Paradise Church, Smithville, Mo., 1955-57, First Church, Newark, Tex., 1957-61, & First Church, Burnham, Ill., 1961-64, Appointed for Argentina, June, 1964, m. Rayella Bounds, Feb. 23, 1952, Perm. address: c/o William C. Weber, Rt. 2, Liberty, Mo. 64068.

ARGENTINA

Johnson, Rayella Bounds (Mrs. Glen Lavern)

b. La Plata, Mo., Oct. 4, 1931, ed. SWBTS, 1959-61; Thornton Jr. Col., 1963-64, Office cashier & bookkeeper, 1951-52, merchandise buyer, 1955, & credit correspondent, 1956-57, N. Kan. City, Mo., Appointed for Argentina, June, 1964, m. Glen Lavern Johnson, Feb. 23, 1952, Children: Debra June, Apr. 12, 1953; Kenneth Glen, Sept. 19, 1954; Dennis Duane, Sept. 12, 1958.

IN MEMORIAM



Thomas Benton Hawkins

Born Lynchburg, Virginia
December 9, 1897

Died Rosario, Argentina
July 25, 1964

THOMAS BENTON HAWKINS was a Southern Baptist missionary in Argentina 41 years, serving in field work, city missions, teaching, evangelism, and counseling. He and his wife had continued to make their home in Rosario, Argentina, since medical retirement in January, 1963.

Mr. Hawkins was educated at Roanoke College, Salem, Va.; the University of Richmond (Va.), and the University of Louisville (Ky.); Southern Baptist Theological Seminary, Louisville; New Orleans (La.) Baptist Theological Seminary, and Southwestern Baptist Theological Seminary, Ft. Worth, Tex., where he received the Bachelor of Religious Education degree.

During his last 10 years of active mission service, Mr. Hawkins specialized in pastoral counseling, first teaching it in the International Baptist Theological Seminary, Buenos Aires, and then counseling full time in Rosario.

After moving to Rosario in 1956, he devoted most of his time to hospital visitation. He would talk with and listen to patients, lend them books, give them fruit and toilet articles, and even buy medicine for those who could not afford it. The only visitor many patients ever had, he was told by one that his visits were like a "banquet."

"Much can be done to teach the love of Jesus to poor people such as these who usually are completely neglected," Mr. Hawkins would explain.

He also advised Argentine pastors about counseling, contributed articles on pastoral psychology to several religious periodicals, and compiled a syllabus on the subject.

In connection with his counseling, Mr. Hawkins was interested in helping students increase their reading speed and comprehension. Under his guidance one man improved from 50 words a minute with less than 50 percent comprehension to 450 words a minute with 80 percent comprehension.

Appointed by the Foreign Mission Board in 1921, Mr. Hawkins was field missionary for Santa Fe Province, Argentina, until 1939, when he became city missionary for Rosario and a professor in the Woman's Missionary Union Training School there. In 1952, he began teaching in the international seminary, which had replaced the training school and a national seminary for men.

He is survived by his widow, the former Lou Combs, of Randolph County, Ala., and several children. Mrs. Hawkins' address is Warnes 2479, Alberdi, Rosario, Argentina.

Alfred Wolfe Yocum

Born Shenandoah, Virginia
August 13, 1883

Died Baltimore, Maryland
July 9, 1964



ALFRED WOLFE YOCUM served medical missions in China and Korea 45 years, including personal endeavor after missionary retirement.

Dr. Yocum attended the Washington (D.C.) Institute and graduated from Baltimore Medical College. He did postgraduate work at Johns Hopkins University School of Hygiene and Johns Hopkins Hospital, both in Baltimore, and at the University of Maryland, College Park.

Following appointment by the Foreign Mission Board in 1914, he was superintendent of the Baptist hospital in Pingtu, China, until 1941, when he was interned by the Japanese. He was repatriated in 1943.

In 1947 he returned to China and worked in Chenghsien (formerly Chengchow) until 1951. One of the last Southern Baptist missionaries to leave China after the Communist occupation, he remained in Chenghsien for months after Communist forces had taken control of the area.

By that time Dr. Yocum was old enough to retire, but instead he asked the Board if there was some place where he could make himself useful for a while longer. Such a place was the Baptist clinic in Pusan, Korea, forerunner of Wallace Memorial Baptist Hospital. So in 1953 he embarked on a new stage of his career.

Medical missionaries and Korean doctors and nurses then were caring for an almost unbelievable number of patients at the Pusan clinic. A few months after Dr. Yocum's arrival the daily patient count averaged 716 and once went as high as 1,074.

While Dr. Yocum was in Pusan an old Korean pastor from Ulung Do Island told him how the people of his island would like to have a missionary doctor to work with them. Therefore, in 1958, after a visit to the U.S., Dr. Yocum went to Ulung Do and, with his own funds, set up a little clinic in one of the Baptist churches.

Patients flocked to him, and every church on the island reported that his medical work helped evangelistic efforts. Officials of Ulung Do honored him—for his age as well as for his learning and skill—and little children took walks with him over mountain trails. They conversed, he said, "in the language of smiles."

When failing eyesight caused him to return to the U.S. in 1959 there was reluctance on his part and regret on the part of the people of Ulung Do, who credited him with curing "incurable" cases.

Dr. Yocum's survivors include a daughter, Mrs. Arthur L. Hanson, of Narragansett, R.I. His wife, the former Daisy Disney, of Baltimore, died in 1948.

APPOINTMENTS (July)

For some of the following, mailing addresses were not available at the time of publication.

ANNIS, James Blanton (Jim), Fla., & Dorothy Ann (Dottie) Williams Annis, Tenn., Ghana.
 FORD, Marvin Ross, N.Y., & Anna Marie Newton Ford, Pa., Ecuador.
 FOX, Mary Pauline, Tex., Nigeria.
 GANN, Marvin Dale, Mo., & Nelda Maxine Plank Gann, Mo., E. Africa.
 JONES, William Herschel, Jr. (Bill), Ky., & Dorothy Jean (Dotti) Aly Jones, Ga., N. Rhodesia.
 LEVRETS, Fred Leon, Tex., & Mary Lou Knight Levrets, Okla., Nigeria.
 MCQUEEN, Bettye Ann, Tex., Nigeria (2944 Quinton St., Shreveport, La.).
 MERRITT, John Wesley, Miss., & Margaret Elizabeth Pope Merritt, Ala., Italy (c/o Virgil Pope, Rt. 1, Buckatunna, Miss. 39322).
 MILLER, Paul Henderson, N.C., & Evelyn Ruth Farmer Miller, Ont., Nigeria (S-11 Sem. Village, SBTS, Louisville, Ky. 40207).
 PARK, James Kenneth, Ky., & Divina Doris Key Park, Ky., Chile.
 PATE, Mavis Orisca, La., E. Pakistan (Box 83; Ansley, La. 71217).
 WALKER, Richard Edward, Tex., & Beatrice LueElta Rodgers Walker, Ark., E. Brazil.

MISSIONARY ASSOCIATES (Employed in July)

GERLOFF, John Leland, Sr., Tex., & Mary Esther Hooks Gerloff, Miss., Liberia (3204 Bonnie Rd., Austin, Tex. 78703).

ADDRESS CHANGES

Arrivals from the Field

ABERNATHY, Dr. & Mrs. John A., emeritus (China-Philippines-Korea), 1928 Hobson Ave., Hot Springs, Ark.
 ADAMS, Rev. & Mrs. Heyward L. (Nigeria), c/o E. J. Anderson, Box 2211, Cullendale Station, Camden, Ark.
 ALLEN, Rev. & Mrs. Walter E. (Tanganyika), 312 Lillian St., Dallas, Tex.
 ARNOLD, Rev. & Mrs. William E. (Ghana), 3632 Windward Way, Louisville, Ky. 40220.
 BILLINGS, Rev. & Mrs. Herbert D. (appointed to Guatemala), 1016 E. 28th St., Bryan, Tex.
 BRINCEFIELD, Clara (appointed to Chile), Rt. 8, Box 133, Statesville, N.C.

CARPENTER, Rev. & Mrs. John M. (Liberia), Box 530, Toccoa, Ga.
 CARTER, Joan (Tanganyika), c/o Mrs. Clyde Carter, Madison, Ga.
 CONYERS, Marie (Hong Kong), c/o R. H. Conyers, Box 112, Owensville, Mo. 65066.
 CROWDER, Rev. & Mrs. C. Ray (Nigeria), 6 S. 80th St., Birmingham, Ala.
 DAVIDSON, Rev. & Mrs. Minor (Malaysia), SWBTS, 2000 Broadus, Ft. Worth, Tex. 76115.
 DAVIS, Dr. & Mrs. Alfred L., Jr. (Hong Kong), c/o C. C. Martin, 3037 Wheeler Rd., Augusta, Ga.
 DAVIS, Rev. & Mrs. H. Victor (S. Brazil), SBTS, 2825 Lexington Rd., Louisville, Ky. 40206.
 DUCK, Rev. & Mrs. Roger G. (Colombia), 4701 Gordon St., Ft. Worth, Tex. 76115.
 EMANUEL, Rev. & Mrs. Wayne E. (Japan), 611 Exeter Ave., Middlesboro, Ky. 40965.
 FAILE, Dr. & Mrs. George M., Jr. (Ghana), Emory Univ., Atlanta, Ga.
 FORRESTER, Rev. & Mrs. Richard A. (appointed to Venezuela), 3299 Mary Dr., Macon, Ga.
 GAMMAGE, Rev. & Mrs. Albert W., Jr. (Korea), c/o L. T. Oldham, Castalian Springs, Tenn. 37031.
 GARROTT, Dr. & Mrs. W. Maxfield (Japan), c/o Dr. C. T. Bahner, Box 549, Jefferson City, Tenn. 37760.
 GILBERT, Rev. & Mrs. Charles H. (Mexico), 6044 S. Newport, Tulsa, Okla. 74105.
 GRAHAM, Rev. & Mrs. Finlay M. (Lebanon), 1810 W. Broadus, Ft. Worth, Tex. 76115.
 GREENWAY, Dr. Frances (So. Rhodesia), c/o Mrs. Jeryl Monasco, 3616 Pecos, Ft. Worth, Tex. 76119.
 GROBER, Rev. & Mrs. Glendon D. (E. Brazil), #3 Stonecrest Cr., Little Rock, Ark.
 HALTOM, Rev. & Mrs. William E. (Bahamas), 716 N. Grady St., Altus, Okla.
 HARDY, Rev. & Mrs. Robert D. (Japan), 615 N. Main St., Russellville, Ky. 42276.
 HENDERSON, Rev. & Mrs. W. Guy (Korea), 1609 Easy St., Yazoo City, Miss. 39194.
 HENSLEY, Rev. & Mrs. Robert C. (appointed to Venezuela), c/o Sherman E. Hensley, 29 Berlyn Dr., Asheville, N.C.
 HILL, Dr. & Mrs. Patrick H. (Nigeria), MWBTS, 5001 N. Oak St. Trafficway, Kan. City, Mo. 64118.
 HILL, Dr. & Mrs. Thomas W. (Costa Rica), Bap. Spanish Pub. House, Box 4255, El Paso, Tex. 79914.

HOBSON, Rev. & Mrs. Charles M. (appointed to Colombia), 1306 Austin St., Denton, Tex.
 JONES, Rev. & Mrs. Archie V. (Ecuador), Rt. 5, Mocksville, N.C. 27028.
 JONES, Rev. & Mrs. Mack P. (appointed to Paraguay), c/o Mrs. Lois Stagg, Box 344, Purvis, Miss. 39475.
 KINGSLEY, Rev. & Mrs. Gene E. (Malawi formerly Nyasaland), c/o M. R. Geisendorff, 928 E. Dr., Beaumont, Tex.
 KIRK, Rev. & Mrs. James P. (N. Brazil), SEBTS, Wake Forest, N.C. 27587.
 KNIGHT, Frances (Nigeria), Box 138, Rt. 1, Mineral Wells, Tex.
 MILLER, Glenda (Mrs. David L.) (N. Brazil), 3917 Via Valmonte, Palos Verdes Estates, Calif.
 MYERS, Rev. & Mrs. Lewis I., Jr. (Vietnam), Boyle, Miss. 38730.
 NEELY, Dr. & Mrs. Alan P. (appointed to Colombia), 4313 Marquette, NE, Albuquerque, N.M.
 NEELY, Rev. & Mrs. Herbert W. (So. Rhodesia), 305 Springwood Dr., Spartanburg, S.C.
 NEIL, Rev. & Mrs. Lloyd H. (Nigeria), 227 Cedar Cr., Easley, S.C.
 OWEN, Dr. & Mrs. Frank B. (Indonesia), 1903 Seminary Dr., Ft. Worth, Tex.
 OWENS, Rev. & Mrs. Carlos R. (Tanganyika), 1408 E. Wood St., Paris, Tenn. 38242.
 OWENS, Rev. & Mrs. J. T. (appointed to Mexico), c/o J. W. Owens, 301 W. Church Ave., Chipley, Fla. 32428.
 PARKER, Rev. & Mrs. Wyatt M. (E. Brazil), Rt. 1, Townsend, Tenn. 37882.
 PATTEN, Rev. & Mrs. John E. (Thailand), Box 84, Lakeland, Ga. 31635.
 PHILLIPS, Rev. & Mrs. Gene D. (So. Rhodesia), 2006 Crestridge Rd., Greensboro, N.C.
 PINDER, Rev. & Mrs. Robert H. (appointed to Argentina), c/o Mrs. H. H. Hagood, 105 Pine St., Enterprise, Ala.
 RAGLAND, Rev. & Mrs. James K. (Lebanon), Rt. 2, Wetumka, Okla. 74883.
 REID, Rev. & Mrs. Orvil W. (Mexico), NOBTS, 3939 Gentilly Blvd., New Orleans, La. 70126.
 SAVAGE, Rev. & Mrs. Teddy E. (Ted) (No. Rhodesia), c/o Mrs. H. R. Zinn, 300 S. Park Ln., Altus, Okla.
 SLEDD, Rev. & Mrs. Maxwell D. (Nigeria), c/o Jimmy Lovelady, 666 St. Jean, Detroit, Mich.
 SMITH, Lucy E. (Japan), 1819 NW. 12, Okla. City, Okla. 73106.
 SNIDER, Sue (Ghana), c/o E. L. Snider, 1926 S. Farola Dr., Dallas, Tex.
 SPANN, Rev. & Mrs. Jimmie D. (Uruguay), c/o Fay Fleets, 13431 Rolling Hills Ln., Dallas, Tex.
 STAMPLEY, Mary D. (Ghana), c/o Mrs. O. K. Stampley, Bentonla, Miss. 39040.
 STENNETT, Rev. & Mrs. William W. (appointed to Guatemala), c/o Dr. E. W. Graeff, 600 Sherbrook Dr., Springbrook, Silver Spring, Md. 20904.
 STERTZ, Rev. James G. (Germany), c/o

Mrs. John Klarer, 31 S. 5th St., Fernandina Beach, Fla. 32034.
STEWART, Rev. & Mrs. Robert R. (Thailand), 114 Washington Ave., W., Oneonta, Ala. 35121.
TEEL, Rev. & Mrs. James Q., Jr. (Argentina), 4620 Frazier St., Ft. Worth, Tex. 76115.
THOMAS, Rev. & Mrs. John N. (Colombia), c/o Rev. J. A. Cave, 8 Carolina Dr., Taylors, S.C.
TRIBBLE, Rev. & Mrs. C. Lamar (appointed to Chile), Rt. 2, Box 253, Wadesboro, N.C.
TUCKER, Rev. & Mrs. H. Robert, Jr. (appointed to Venezuela), c/o Dr. H. R. Tucker, Athens, Tex. 75751.
VESTAL, Rev. & Mrs. J. Gordon (appointed to Chile), 320 Warner, Bridge City, Tex. 77611.
WELDON, Katharine (appointed to Mexico), Box 51, Loving, N.M. 88256.
WESTBROOK, Rev. & Mrs. Charley E. (appointed to Argentina), 921 NW. 89th St., Okla. City, Okla. 73114.
WHITE, Rev. & Mrs. Wayne (appointed to Mexico), c/o R. E. Dudley, 6827 Casa Loma, Dallas, Tex. 75214.
WHITLEY, Rev. & Mrs. E. Jackson, Jr. (appointed to Venezuela), c/o J. E. Elliott, 3009 Prince Ave., Birmingham, Ala. 35208.
WHORTON, Mary Jane (Nigeria), Rt. 7, Gadsden, Ala.
WILLIAMS, Dr. & Mrs. William J. (Nigeria), 434 S. Dunn, Bloomington, Ind.
WILLIS, Miriam (Paraguay), 2504 Maple Ave., Apt. H, Dallas, Tex.
WILSON, Rev. & Mrs. Ernest C., Jr. (S. Brazil), 203 E. Manchaca St., De Leon, Tex. 76444.

Departures to the Field

ADKINS, Mr. & Mrs. Thomas S., 169 Boundary St., Kowloon, Hong Kong.
ANDERSON, Mr. & Mrs. Phillip M., 1154 M. H. del Pilar, Manila, Philippines.
BOATRIGHT, Rev. & Mrs. C. S., 11/98 Tsutsumi-Dori, Sendai, Japan.
BROOKS, Ernelle, Bap. Women's Training Col., Abeokuta, Nigeria.
COBB, Virginia, Bap. Mission, Box 2026, Beirut, Lebanon.
DODSON, Sr. & Mrs. Maurice E., Apartado 134, Leon, Guanajuato, Mexico.
DONALDSON, Rev. Buck, Jr. & Dr. Barbara, Bap. Hosp., Eku, via Sapele, Nigeria.
EVANS, Rev. & Mrs. Charles E., Box 488, Kitale, Kenya.
FANONI, Dr. & Mrs. Roy H., Bap. Hosp., Eku, via Sapele, Nigeria.
FRAZIER, Rev. & Mrs. W. Donaldson, Bap. Mission, Box 48, Kaduna, Nigeria.
FULLER, Rev. & Mrs. J. Wayne, Bap. Mission, Ajloun, Jordan.
GILLILAND, Dr. Martha (Mrs. W. McKinley), Bap. Hosp., Ogbomosho, Nigeria.
HARRINGTON, Fern, Box 427, Taipei, Taiwan, Rep. of China.

HASHIMAN, Mr. & Mrs. William L., 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
HAYES, Rev. & Mrs. C. Kenneth, 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
HOLLOWAY, Rev. & Mrs. Ernest Leo, Jr., 356 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
HOLLIS, Rev. & Mrs. James D., 169 Boundary St., Kowloon, Hong Kong.
HUNT, Betty Jane, Bap. Mission, APO 301, San Francisco, Calif. (first-class mail); 55-5 Ka, Choong Moo Ro, Seoul, Korea (all other mail).
KOON, Rev. & Mrs. Victor, 3165 Oahu Ave., Honolulu, Hawaii.
LEGG, Rev. & Mrs. L. Gene, Bap. Hosp., Kontagora, Nigeria.
LOGAN, Dr. & Mrs. W. Wayne, Bap. Dental Clinic, Box 66, Enugu, Nigeria.
LONG, Valda, Bap. Hosp., Box 91, Ogbomosho, Nigeria.
LOVE, Rev. & Mrs. Max H., 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
LYTLE, Rev. & Mrs. Norman F., Box 154, Jerusalem, Israel.
MCDOWELL, Dr. & Mrs. Donald E., Casilla 1171, Asunción, Paraguay.
MEFFORD, Sr. & Mrs. Joseph W., Jr., Plaza Tetuan 5, 2°, Valencia, Spain.
MERRELL, Rev. & Mrs. Rondal D., Sr., Box 46, Dalat, Vietnam.
MORSE, Dr. & Mrs. James O., Apartado Aéreo 1336, Barranquilla, Colombia.
MOSS, Rev. & Mrs. Zebedee V., Box 1458, Kitwe, No. Rhodesia.
MURPHY, Rev. & Mrs. Milton, Box 177, Petah Tiqa, Israel.
NASH, Rev. & Mrs. Robert N., 1154 M. H. del Pilar, Manila, Philippines.
PERRYMAN, Maurine, So. Bap. Mission, Ajloun, Jordan.
POWELL, Dr. & Mrs. A. James, Bap. Sem., Box 5232, Beirut, Lebanon.
RICHARDSON, Rev. & Mrs. J. W. H., Jr., Box 183, Zaria, Nigeria.
SAUNDERS, Rev. & Mrs. Davis L., Bap. Sem., Box 723, Arusha, Tanganyika.
SMALL, Rev. & Mrs. Tom G., Bap. Mission, Box 1945, Lusaka, No. Rhodesia.
SPRINKLE, Rev. & Mrs. S. D., Jr., Apartado 1883, San José, Costa Rica.
STEPHENS, Marjorie L., Bap. Language & Orientation School, Box 14, Oyo, Nigeria.
TABOR, Dr. & Mrs. Charles G., Bap. Mission, APO 59, San Francisco, Calif. (first-class mail); Bap. Mission, Box 76, Pusan, Korea (all other mail).
TAYLOR, Sr. & Mrs. Jack E., Ticoman 250, Mexico 14 D.F., Mexico.
TRULY, Mary Elizabeth, Bap. Women's Training Col., Box 84, Abeokuta, Nigeria.
VERNON, Rev. & Mrs. Vance O., Caixa Postal 696, Fortaleza, Ceará, Brazil.
VIHTEL, Rev. & Mrs. Weldon E., Box 1644, Nassau, N.P., Bahamas.
VINEYARD, Onis, Caixa Postal 860, Recife, Pernambuco, Brazil.

WAGNER, Lucy E., Bap. Mission, APO 301, San Francisco, Calif. (first-class mail); 55-5 Ka, Choong Moo Ro, Seoul, Korea (all other mail).
WARREN, Rev. & Mrs. William H., Caixa Postal 320-ZC-00, Rio de Janeiro, GB, Brazil.
WESTER, Rev. & Mrs. William S., Bap. Mission, Box 468, Blantyre, Malawi (Nyasaland).
WILLIAMS, Mr. & Mrs. Robert D., Newton Mem. School, Box 65, Oshogbo, Nigeria.
WINGO, Nancie, Bap. Mission, Box 2026, Beirut, Lebanon.

Language School

(Caixa Postal 525, Campinas, São Paulo, Brazil):
BOSWELL, Rev. & Mrs. Ronald N. (S. Brazil).
GWYNN, Rev. & Mrs. Orman Wayne (N. Brazil).
WALKER, Rev. & Mrs. Richard E. (Eq. Brazil).
 (Caixa Postal 758, Campinas, São Paulo, Brazil):
FLEET, Rev. & Mrs. Ray T. (N. Brazil).
HICKY, Dr. & Mrs. Glenn E. (N. Brazil).
LOTT, Dorothea (S. Brazil).
 (Apartado Aéreo 4035, San José, Costa Rica):
FORD, Rev. & Mrs. Marvin Ross (Ecuador).
GREEN, Rev. & Mrs. James Henry (Mexico).
HART, Betty (Chile).
JOHNSON, Rev. & Mrs. Glen L. (Argentina).
LINDERGER, Rev. & Mrs. Marion T., Sr. (Argentina).
MATHENY, Rev. & Mrs. William E. (Peru).
PARK, Rev. & Mrs. J. Kenneth (Chile).
PLUNK, Rev. & Mrs. Moll R. (Jamaica).
REDDING, Rev. & Mrs. James C. (Peru).
SIMPSON, Rev. & Mrs. Samuel L. (Ecuador).

On the Field

AKINS, Rev. & Mrs. L. Bynum, 62 Ren Ai Rd., Kaohsiung, Taiwan, Rep. of China.
ANDERSON, Theresa K., 2680 F. B. Harrison St., House B-14, Pasay City, Philippines.
BAKER, Dr. & Mrs. Dwight L., 40 Abbas St., Haifa, Israel.
BEDFORD, Dr. & Mrs. A. Benjamin, Spiro 771, Adroque, Buenos Aires, Argentina.
BENEFIELD, Rev. & Mrs. Leroy, Box 7, Baguio, Philippines.
BROWN, Rev. & Mrs. Bradley D., Bap. Mission, Lower Buchanan, Grand Bassa Co., Liberia.
BROWN, Dr. & Mrs. Lorne E., So. Bap. Hosp., Box 1296, Jinja, Uganda.
CRABB, Rev. & Mrs. Stanley, Jr., Via

Paolo Albera, 33, Int. 1, Rome, Italy.
 DOTSON, Rev. & Mrs. Clyde J., Box 84,
 Gatobma, So. Rhodesia.
 FINE, Rev. & Mrs. Earl M., Box 222,
 Abeokuta, Nigeria.
 GARRETT, Doris O., Box 14, Oyo, Ni-
 geria.
 GREENWOOD, Rev. & Mrs. Richard R.,
 Apartado 207, Antigua, Guatemala.
 HAYLOCK, Rev. & Mrs. Arthur R.,
 Apartado 100, San Pedro Sula, Hon-
 duras.
 HESTER, Rev. & Mrs. James E., Via
 Podgora 1, Interno 101, Cinisello
 Balsamo, Milano, Italy.
 HILL, Rev. & Mrs. D. Leslie, c/o Mati
 Bap. Hosp., Mati, Dayao, Philippines.
 HOLIFIELD, Mr. & Mrs. Robert A., Via
 Stefano Prisco 23, Genova, Italy.
 HOLLINGSWORTH, Rev. & Mrs. Tom C.,
 Bolanos 139, Buenos Aires, Argentina.
 HOLLOWAY, Rev. & Mrs. Billy W., Bap.
 Mission, Box 99, Mbale, Uganda.
 HUMPHREY, Rev. & Mrs. J. Edward, New-
 ton Mem. School, Box 65, Oshogbo,
 Nigeria.
 LAWTON, Olive, 135-6 Dongda Rd.,
 Hsinchu, Taiwan, Rep. of China.
 LOVAN, Nadine, Box 400, Accra, Ghana.
 McCULLOUGH, Nita, Bap. Women's
 Training Col., Box 84, Abeokuta, Ni-
 geria.
 McNEELY, Sr. & Mrs. Gerald A., Ave-
 nida de la Victoria 58, Barcelona 17,
 Spain.
 O'BRIEN, Mr. & Mrs. William R., Bap.
 Sem., Box 205, Semarang, Java, Indo-
 nesia.
 PRICE, Rev. & Mrs. Harold L., 2325
 5-chome, Kami Meguro, Meguro-ku,
 Tokyo, Japan.
 SCOTT, Dorothy (spec. project nurse),
 Bap. Tuberculosis Hosp., Box 723,
 Mbeya, Tanganyika.
 SPENCER, Mr. & Mrs. Harold E., 9 Jose
 Escaler, Loyola Hts., Quezon City,
 Philippines.
 THOMAS, Rev. & Mrs. C. Eugene, Box 94,
 Limbe, Malawi (Nyasaland).
 THORPE, Rev. & Mrs. B. Terry, Box 249,
 Lilongwe, Malawi (Nyasaland).
 WALKER, Rev. & Mrs. James C., 25 Lan-
 nercost Rd., P.O. Famaona, Morning-
 side, Bulawayo, So. Rhodesia.
 WHIRLEY, Dr. & Mrs. Carlton F., Bap.
 Mission, Box 118, Kaduna, Nigeria.

United States

BELOTE, Dr. & Mrs. James D. (Hong
 Kong), 4127 Seminary Pl., New
 Orleans, La. 70100.
 CLARK, Rev. & Mrs. G. Harold (Malay-
 sia), 5323 Flint Crt., Kokomo, Ind.
 DOSIER, Dr. & Mrs. Edward P. (Ni-
 geria), 2215 Inca Dr., Dallas, Tex.
 75216.
 DEBORD, Rev. & Mrs. Samuel A. (Tan-
 ganyika), 4538 Frazier St., Ft. Worth,
 Tex. 76115.

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My Mission

BY CELIA MACHINANDIARENA

Miss Machinandlarena, who formerly attended the International Baptist Theological Seminary in Buenos Aires, Argentina, now serves under the Mission Board of the Argentine Baptist Convention. This article appeared earlier in an Argentine Baptist periodical, The Baptist Expositor, and was forwarded by Missionary W. Lowrey Cooper, president of the seminary.

MY heart is pained to the core.

I cannot feel indifferent to the suffering of others; I cannot despise the vile; I cannot laugh at the ignorance of many; I cannot mock at the absurdity of others' beliefs. All this pains me to the core of my heart.

At times I feel overwhelmed by the tremendous burden of the many oppressed who surround me. I want to understand; I want to identify myself with them; I want to love. I want to give; I want to give my very self for all these, my brethren for whom Christ died. Sometimes it seems more than one can bear. There is so much darkness and so much evil. But the sun still shines. The good rains have come and will make the earth to be fruitful and bear fragile white buds and sturdy trees. It is Spring; children smile; there is hope.

Solomon said, ". . . the time of singing is come, . . ." (Song of Sol., 2:12 RSV). But where shall we find the song that this humanity can sing? It is to be found in Jesus Christ. Have I this song? Yes, I have. Then it is up to me to share it with others. This is my mission.

I say "my mission" and yet it is not mine only, neither does it imply my own exclusive privilege or obligation. What an age is this in which we are living! Have you noticed, my friend, how much easy Christianity we find about us? Is it true Christianity? Would Christ show indifference to the children of his people? Don't you think he would take his stand by them, suffer with them, endure hardships with them—even with the cross in view?

Don't talk to me about spirituality if it is not accompanied by dynamic purpose and action. I know very well that a cross awaits us along the way; I know very well that a price must be paid, but I freely choose to be a missionary. I choose, not because I feel the obligation, not as a pastime, not as a means of carrying out charitable deeds; God granted me a vision of the need and the opportunity of this hour. (Does he not grant you this vision too?) God gave me love and compassion. (He is offering it to you too!) I saw the need and now my heart is pained to the very core. It is pained on your behalf too, my sister, my brother, because you refuse to enter the breach and be his missionary.

In these days you have surely met with fellow Christians to pray. You have prayed for the work of missions and for missionaries; you have also given your offering and—? This query remains unanswered and you yourself will not find true satisfaction and real fulness of life until you give yourself. Then there will be glory and a wonderful song in your soul.

We really live only when we obey the Great Commission!

NEW MISSIONARIES



Leftwich, Eugene Leon

b. Cowley Co., Kan., Aug. 27, 1930, ed. William Jewell Col., B.A., 1955; SBTS, B.D., 1963. Radio mechanics instructor, U.S. Air Force, Scott Air Force Base, Ill., 1948-52; pastor, Franklin Park Mission, E. St. Louis, Ill., 1951-52, & Mt. Zion Church, Elkhart, Ky., 1956-64; youth dir., Roanoke Church, Kan. City, Mo., 1954-55; high school math instructor, Dry Ridge, Ky., 1957-64. Appointed for Nigeria, June, 1964. m. Marian Louise Kammeler, June 20, 1953. Perm. address: c/o Ruben Kammeler, Rt. 2, New Athens, Ill. 62264.

NIGERIA

Leftwich, Marian Louise Kammeler (Mrs. Eugene Leon)

b. Belleville, Ill., Apr. 10, 1934, ed. Belleville Township Jr. Col., 1952-53; William Jewell Col., 1953-54. Sales clerk, St. Louis, Mo., 1951-52. Appointed for Nigeria, June, 1964. m. Eugene Leon Leftwich, June 20, 1953. Children: Raymond Lee, Jan. 5, 1955; Melody Lea, Nov. 23, 1957; Darryl Lewis, Jan. 3, 1961.



Lineberger, Marion Thomas, Sr.

b. Gaston Co., N.C., Apr. 24, 1911, ed. Gardner-Webb Col., A.A., 1951; Furman Univ., B.A., 1953; SEBTS, B.D., 1956; School of Pastoral Care, N.C. Bap. Hosp., Winston-Salem, certifi., 1964. Sec. to dean of men, & janitor, 1949-50, & cafeteria dishwasher, 1950-51, Gardner-Webb Col., Boiling Springs, N.C.; field worker, TU Dept., Bap. State Conv. of N.C., summer 1951; newscaster, 1951-52, & newspaper counter, 1952-53, Greenville, S.C.; good will center pastor, First Church, Greenville, 1952-53; grill waiter, Wake Forest, N.C., 1953-54; pastor, Grace Church, Wilson, N.C., 1954-58, Onancock, Va., 1958-60, & Sunset Rd. Chapel, Charlotte, N.C., 1960-64. Appointed for Argentina, June, 1964. m. Polly Wood, July 31, 1954. Perm. address: c/o Mrs. G. D. Wood, Rt. 1, Ware Shoals, S.C. 29692.

ARGENTINA

Lineberger, Polly Wood (Mrs. Marion Thomas, Sr.)

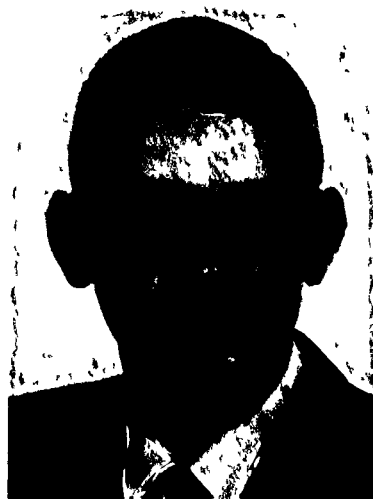
b. Laurens Co., S.C., July 28, 1931, ed. Furman Univ., B.A., 1954; Atlantic Christian Col., 1955. Textile corp. employee, Ware Shoals, S.C., 1949-50; univ. dining hall & information desk employee, Greenville, S.C., 1950-54; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1951; elem. school teacher, Piedmont, S.C., 1954, & Wilson, N.C., 1954-57. Appointed for Argentina, June, 1964. m. Marion Thomas Lineberger, Sr., July 31, 1954. Children: Marion Thomas, Jr., July 21, 1957; Mary Nell, Sept. 2, 1959; Mona Ruth, Nov. 6, 1961.



Lott, Dorothea Del

b. Sumrall, Miss., June 14, 1935, ed. Tift Col., B.A., 1962; SBTS, M.R.E., 1964. Ins. steno., summer 1952, dr.'s sec.-receptionist, 1952-54, & sec., Ardley Park Church, 1954-58, Savannah, Ga.; sec. asst., col. alumnae office, Forsyth, Ga., 1958-61; sec. & youth dir., Bull St. Church, summers 1959, '60, & '62, & steno., dept. of educ., summer 1961, Savannah; postal & sales clerk, summer 1963, & educ. sec., Bethlehem Church, 1962-64 (part-time), Louisville, Ky. Appointed for S. Brazil, June, 1964. Perm. address: c/o E. A. Lott, 412 W. 64th St., Savannah, Ga.

SOUTH BRAZIL



Moore, Merrill Dennis, Jr.

b. Selma, Ala., Oct. 18, 1933, ed. George Peabody Col. for Teachers, B.S., 1955; Vanderbilt Univ. School of Med., Nashville, Tenn., M.D., 1959. Staffer, Ridgecrest (N.C.) Bap. Assy., summers 1947-51; BSU summer missionary, Cuba, 1952; photographer, Glorieta (N.M.) Bap. Assy., summers 1953-58; chemistry lab. instructor, Peabody Col., 1954-55, & extern, Miller Clinic, 1958-59, Nashville; intern, Univ. of Okla. Hosp., Okla. City, 1959-60; surgery resident, Bap. Mem. Hosp., Memphis, Tenn., 1960-64. Appointed for Gaza, June, 1964. m. Patricia (Patty) Pitchford, May 25, 1957. Perm. address: c/o Merrill Moore, Sr., 6124 Jocelyn Hollow Rd., Nashville, Tenn.

GAZA

Moore, Patricia (Patty) Pitchford (Mrs. Merrill Dennis, Jr.)

b. Hartshorne, Okla., July 9, 1934, ed. Okla. Bap. Univ., B.S., 1956. Biology dept. office asst., Okla. Bap. Univ., Shawnee, 1952-56; HMB summer missionary, N.M., 1954; staffer, Glorieta (N.M.) Bap. Assy., summers 1956-58; sec., BSSB, Nashville, Tenn., spring 1957; elem. school teacher, Albuquerque, N. M., 1956-57, Davidson Co., Tenn., 1957-59, Okla. City, Okla., 1959-60, & Memphis, Tenn., 1961-63; sec., Bap. Mem. Hosp., Memphis, 1960-61. Appointed for Gaza, June, 1964. m. Merrill Dennis Moore, Jr., May 25, 1957. Child: Melissa Ann, Nov. 11, 1962.



Stella, Anthony, Jr. (Tony)

b. Gainesville, Fla., June 18, 1930, ed. Univ. of Fla., B.A., 1956; GGBTS, B.D., 1959; SWBTS, M.R.E., 1960. Short order cook & car hop, Gainesville, 1948-50; trainee, U.S. Air Force, Randolph Air Force Base, Tex., 1950-51, & Ellington Air Force Base, Tex., summer 1951; airman, U.S. Air Force, U.S. & Korea, 1951-53; tailor shop clerk, Gainesville, 1956; ins. file clerk, Berkeley, Calif., summers 1957 & '59; educ. dir., The Kirkwood Bap. Church, Kirkwood, Mo., 1961-64. Appointed for Korea, June, 1964. m. Mary Virginia (Micki) Sommerkamp, Jan. 27, 1956. Perm. address: 1017 NE. 3rd Ave., Gainesville, Fla. 32601.

KOREA

Stella, Mary Virginia (Micki) Sommerkamp (Mrs. Anthony, Jr.)

b. Tampa, Fla., Jan. 7, 1934, ed. Carson-Newman Col., B.S., 1955; Univ. of Fla., M.Ed., 1956. Col. librarian, Jefferson City, Tenn., 1952-55; elem. school teacher, Tampa, 1955, teacher & principal, Hayward, Calif., 1956-59, teacher, Ft. Worth, Tex., 1959-60. Appointed for Korea, June, 1964. m. Anthony (Tony) Stella, Jr., Jan. 27, 1956. Children: Theodore Anthony (Ted), Sept. 7, 1960; Mary Elizabeth (Molly), June 26, 1963.



Tarry, Joe Ellis

b. Lovington, N.M., Aug. 3, 1935, ed. Eastern N.M. Univ., B.A., 1957; GGBTS, B.D., 1961. Geophone replacement engr., Lovington, summers 1953-55; univ. janitor, Portales, N.M., 1955-57; BSU summer missionary, Jamaica, 1956; pastor, Maxwell, N.M., 1957-58, & First So. Church, Porterville, Calif., 1961-64; high school janitor, San Rafael, Calif., 1960-61. Appointed for S. Brazil, June, 1964. m. Leona Mae Isbell, Apr. 19, 1957. Perm. address: c/o Tony Isbell, W. Star Rt., Portales, N.M.

SOUTH BRAZIL

Tarry, Leona Mae Isbell (Mrs. Joe Ellis)

b. Ft. Sumner, N.M., Mar. 6, 1938, ed. Eastern N.M. Univ., 1956-57; GGBTS, 1958-61. Newspaper classified sales employee, Portales, N.M., 1956-57 (part-time); library worker, GGBTS, 1959-60 (part-time). Appointed for S. Brazil, June, 1964. m. Joe Ellis Tarry, Apr. 19, 1957. Children: Carl Anthony, Apr. 23, 1960; Jonathan Eugene, May 19, 1962.



Thurman, Thomas Edward (Tom)

b. Monticello, Miss., Apr. 13, 1933, ed. Clarke Mem. Col., A.A., 1953; Miss. Col., B.A., 1955; NOBTS, B.D., 1958, further study, summer 1961. Col. bookkeeper, Newton, Miss., 1951-53, & Clinton, Miss., 1953-55; HMB summer missionary, Okla., 1953, & Calif., 1957; pastor, Enon Church, Atmore, Ala., 1957-61 (half-time, 1957-58, then full-time), & Pleasant Hill Church, Frisco City, Ala., 1958 (half-time); missionary, Bethlehem Assn., Ala., 1961-64. Appointed for E. Pakistan, June, 1964. m. Gloria Ann Philpot, Apr. 6, 1962. Perm. address: Rt. 1, Box 201, Silver Creek, Miss. 39663.

EAST PAKISTAN

Thurman, Gloria Ann Philpot (Mrs. Thomas Edward)

b. McWilliams, Ala., Apr. 4, 1941, ed. Troy State Col., B.S., 1962. Groc. store employee, Camden, Ala., summer 1958; col. Mimeograph operator, Troy, Ala., 1961-62; elem. school teacher, Frisco City, Ala., 1962-64. Appointed for E. Pakistan, June, 1964. m. Thomas Edward (Tom) Thurman, Apr. 6, 1962.



Travis, Robert Felts (Bob)

b. Durham, N.C., May 2, 1931, ed. Wake Forest Col., B.A., 1953; SBTS, B.D., 1957. Held summer jobs 1949-53; clinic chief psychiatric aide, Louisville, Ky., 1954-57; pastor, Woodland Church, Morganfield, Ky., 1957-58, Pleasant Grove Church, Owensboro, Ky., 1958-61, & Bethlehem Church, Bremen, Ky., 1961-64. Appointed for E. Africa, June, 1964. m. Ruth JoAnn McFarland, Nov. 26, 1954. Perm. address: 603 Peyton Ave., Durham, N.C.

EAST AFRICA

Travis, Ruth JoAnn McFarland (Mrs. Robert Felts)

b. Orange Co., Ind., Oct. 26, 1934, ed. Norton Mem. Infirmary School of Nursing, Louisville, Ky., diploma, 1955; R.N., 1956; Nazareth Col., 1952-53; Western Ky. State Col., 1962-64; Sem. Extension Dept., Nashville, Tenn., 1964. Staff nurse, Norton Mem. Infirmary, Louisville, 1956-57, & Owensboro-Davless Co. Hosp., Owensboro, Ky., 1959-61. Appointed for E. Africa, June, 1964. m. Robert Felts Travis, Nov. 26, 1954. Children: Michael Wayne, Nov. 12, 1955; Mark Edward, Aug. 4, 1957; Carla Ann, Nov. 3, 1961.

FOREIGN MISSION BOARD

Fund Honors WMU Leader

The Foreign Mission Board has received \$30,000 to establish a permanent trust fund in memory of Mrs. C. O. Smith, Sr., president of the Georgia Woman's Missionary Union from 1957 to 1961. Earnings from the fund, known as the Esther Cutts Smith Memorial, will be used exclusively for the support of a missionary.

"I cannot think of a more appropriate way that this great life could be honored," said Board Executive Secretary Baker J. Cauthen.

Mrs. Smith died in May. The gift was made by Mr. Smith and their two sons, C. O. Smith, Jr., and Jack Cutts Smith, during the Sunday morning service of Trinity Baptist Church, Moultrie, Ga., on June 21. The certificate of deposit was presented through the WMU of Trinity Church to the Georgia WMU and on to the Foreign Mission Board.

Miss Pearl Todd, retired missionary to China and Japan, participated in the service. Miss Todd, who roomed with Mrs. Smith in college, told of the time when, after a prayer experience, the two committed themselves to missions. Also on the program was Miss Dorothy Pryor, Georgia WMU executive secretary-treasurer, who spoke of Mrs. Smith's leadership and example.

GENERAL

Increase in Giving Reported

Cooperative Program receipts for Southern Baptist Convention agencies reached \$12,072,247 for the first seven months of 1964, according to Convention Treasurer Porter Routh, Nashville, Tenn. This was nearly \$1 million more than for the same period of 1963, representing a gain of 9.03 percent.

July receipts were \$1,833,300, largest for a single month so far this year. Previous monthly high was \$1,828,157 in January.

Routh's report at the end of June showed that halfway through the year Cooperative Program receipts already had exceeded half of the year's budget goal of \$19,187,355. The budget goal includes operating and capital needs

for this year and funds to finish 1963 capital needs. Receipts through June were \$10,238,947.

Increased receipts through the Cooperative Program indicate possible increased income for the Foreign Mission Board. Executive Secretary Baker J. Cauthen's report to the July Board meeting stated:

"It is encouraging to note that the outlook for the Cooperative Program is good. It appears now that there will be a large sum of money from the Cooperative Program at the end of 1964 for advance. It is possible the Foreign Mission Board may receive as much as \$1 million from this source. This is particularly heartening in view of the fact that we have not had advance funds for several years. . . .

"We are grateful to God and to Southern Baptists for strengthening the channels of missionary giving so that it is possible to make . . . necessary provisions for sustained advance."

AFRICA

Study Procedures Altered

A new procedure of language study for appointees to Africa is being tried, Secretary for Africa H. Cornell Goerner reported to the Foreign Mission Board in July.

Previously, all missionary appointees to Africa have been sent directly to the field, securing language study and orientation after arrival in the country where they were assigned, Goerner related.

"Until very recently no American universities offered adequate courses in African languages," explained Goerner. "The increased interest in Africa and the development of new techniques in the field of linguistics, phonetics, and language laboratories have combined to indicate the desirability of trying, at least on an experimental basis, the plan of giving a period of eight or nine months' language study in the United States before missionaries proceed to the field."

The University of California in Los Angeles has been chosen as the center for the experimental procedure. To enter UCLA in September are four

newly appointed missionary couples who will study Swahili before going to East Africa, one couple to study Igbo before going to Nigeria, and one couple on furlough from Nigeria who will study the Bini dialect.

Two results hoped for in the program, according to Goerner, are "an easier and more rapid adjustment to living in Africa, without the complicating necessity of having to learn the language while learning many other things about the African way of life," and "a better quality of communication, especially of the spoken language."

Magazine Examines Africa

Islam, not communism, is considered the major rival to Christian endeavor in Africa at this time, according to *Christianity Today*, a protestant fortnightly magazine.

A poll conducted by the magazine for a special issue on Africa indicated that communism is strong in only two countries, South Africa, where it is outlawed, and the Congo. None of those polled denied evidence of Communist activity elsewhere, however.

Islam, on the other hand, was said to be gaining ground in 17 African nations.

The reported absence of a virulent antiwhite feeling in Africa has evidently robbed the Communists of one of their favorite issues.

As to the penetration of Christianity, Africa was said to be "on the brink of total evangelization," though half of those polled mentioned some unevangelized areas.

ECUADOR

School Given Superior Rating

Ecuador's Ministry of Education gave a superior rating to the Baptist primary school in Quito following an official visit by two inspectors on closing day. The school provided kindergarten through fourth grade this past year. It will add the fifth grade when classes begin again late in September.

The school meets in the building of Central Baptist Church, near downtown Quito. It seeks to provide a good primary education in a Christian environment, explained Stanley D. Stamps, recently arrived missionary

who will be director for the new school year. Through the pupils, many families have been reached with the gospel.

EUROPE

Assembly Attendance Grows

Attendance reached a record 476 at the fourth annual summer assembly of the Association of Baptists in Continental Europe at Interlaken, Switzerland, July 13-17. The association is composed of 30 English-language churches and missions.

Germany, with two thirds of the churches in the association, had 335 representatives; France, which reports six churches, had 112; nine came from the two churches in Italy, and one from the single church in Spain. Visitors also attended from Lebanon, Libya, and the bilingual Rorschlikon Baptist Church in Switzerland.

The daily schedule included classes for children and adults, a morning sermon by Carl E. Bates, pastor of First Baptist Church, Charlotte, N.C., and an evening mission message by John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East.

On the last day of the conference, seven persons were baptized in the nearby Lake of Thun. They became members of churches in Germany whose rented quarters have no facilities for baptism.

Youth Approve Mission Plan

Swedish Baptist young people, meeting in Sjövik in June, initiated a program of short-term mission service in underdeveloped countries. Six young Swedish Baptists volunteered for such work in the Congo.

Reports indicated that 1,600 members had been added to local Baptist youth groups in Sweden as a result of a membership drive during the year.

GHANA

Campaign Helps Open Work

A new place of Baptist witness in Ghana is a resettlement area near the Volta Dam site, six miles from Akosombo. To help the local pastor begin his work, a team of six evangelists—four Africans and two Southern Baptist missionaries—held a weekend evangelistic campaign in the new



EUROPEAN BAPTIST PRESS SERVICE

Board Secretary for Europe and the Middle East John D. Hughey speaks to Association of Baptists in Continental Europe at the recent meeting held in Switzerland.

township, made up of people from five old towns being flooded by the dam.

Nine services were held in three villages with two evangelists preaching on each occasion. One old woman remarked after a missionary spoke that it was the first time she had heard a white man preach the gospel.

During the campaign 74 adults made professions of faith in Christ and indicated they wanted to belong to a Baptist church.

New Convention Assembles

Inaugural session of the Ghana Baptist Convention, held July 12-15 in Tamale, had seven language groups represented. In attendance were 200 messengers from most of the 150 Baptist churches and preaching stations in the country.

At the opening session J. A. Imosun, convention president, spoke of the work and witness of the Baptist congregations as "the unfinished task." He challenged the messengers to set the goal of leading every congregation to establish a new mission point during the coming year.

Speaking of the political tension and social turmoil in Africa, Imosun said that Baptists, with their distinctive beliefs and practices, must speak clearly to Africa in this generation of confusion and change. He is a professor in the Ghana Baptist Seminary.

The new Ghana Convention came into being in January after Baptists of Ghana had been related to the Nigerian Baptist Convention for nearly 30 years. Yoruba traders from Nigeria began a Baptist witness in

Ghana (then the Gold Coast) and the Yoruba Association, formed in 1935, was the beginning of organized Baptist cooperation there.

This was changed to the Gold Coast Baptist Conference after Southern Baptist missionaries took up residence in the country in 1947 and was renamed the Ghana Baptist Conference after the country gained independence in 1957.

GUATEMALA

Scientist's Visit Appreciated

A brief visit to Guatemala on behalf of the Atomic Energy Commission was made late in June by Dr. Ralph Overman of the Oak Ridge (Tenn.) Institute of Nuclear Studies. While in Guatemala he contacted Missionary A. Clark Scanlon and attended services with the Scanlon family at Bethany Baptist Church, Guatemala City. He visited a Training Union and then played the piano during evening service.

"Interested Christians like Dr. Overman, who contact missionaries and visit Baptists of various countries when on trips of business or pleasure, encourage the missionaries and help local Baptists feel a part of the world Baptist fellowship," said Mrs. Scanlon.

Dentist Serves on Vacation

Dr. Castle E. Parker, a Baptist dentist in Murray, Ky., uses his vacation to do dental work—on mission fields.

After having served with Baptists in Mexico two summers, he chose to help in countries below the Mexican border this year. To make his plans, he contacted the Foreign Mission Board medical consultant and missionaries in Guatemala and Costa Rica.

In June Dr. Parker, his wife, and two children went to Guatemala. They camped out on the shore of Lake Atitlán near the village of Santiago Atitlán. Dr. Parker set up his clinic in the chapel of the Baptist Bible Institute for Indians. He improvised a dental chair, turning one chair upside down over another and adding a pillow for comfort and a log for stability. He had portable equipment for cleaning, filling, and extracting teeth.

Indians came from the nearby town for dental work, bringing eggs and vegetables in appreciation. With the Parkers during their stay were Rev.

and Mrs. Charles A. Allen, Jr., Southern Baptist missionaries.

The Parkers next went to Guatemala City, where he set up a clinic in the Guatemalan Baptist Theological Institute and worked on the students, many of whom had never had dental care. Missionary Sarah (Mrs. A. Clark) Scanlon in Guatemala City expressed gratitude for "consecrated Baptist laymen like Dr. Parker, who give of their time, their knowledge, and their ability during vacation. Truly they are today's 'good Samaritans.'"

After 10 days in Guatemala, Dr. Parker took his portable dental clinic to Costa Rica for nine days.



SARAH SCANLON

In his dental clinic in Guatemala City, Dr. Castle E. Parker of Murray, Ky., examines Mike Scanlon, son of Missionaries Clark and Sarah Scanlon. José Giron, a student in the Baptist Theological Institute there, waits his turn.

three major cities of Israel sparked a new flurry of activity within Orthodox circles to secure an antimissionary law. The defeated bill was the first round in the campaign to pass such legislation.

The compromise bill could serve at least two important functions, according to Baker.

"While it is a far cry from being the bill the Orthodox parties want, it will calm the majority of Israel's population, which feels uneasy over the continued reports of the conversion of minors in Christian schools," Baker said. "These reports, usually originating from Orthodox sources and couched in excitable language, are never substantiated with factual data."

The bill also "would make it possible for Israel to have a 'conversion' law that would not violate Article 18 of the Declaration of Human Rights adopted by the United Nations and signed by Israel," he continued. The article states: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, . . ."

LEBANON

Children Illustrate Lesson

A Vacation Bible school held recently at English-language University Baptist Church, Beirut, Lebanon, enrolled 55. On the closing day six Juniors professed faith in Christ.

"One of the character stories in the

assembly period was about a Vacation Bible school worker in America who learned the futility and sinfulness of hating people of another nation and culture," said Missionary James F. Kirkendall, pastor.

"The Junior department of the Beirut school was an object lesson at this point. The 20 boys and girls included Lebanese, Chinese, and Americans, and they have lived in eight countries: China, Taiwan, Japan, Jordan, Lebanon, Mexico, Venezuela, and the United States. They are learning at an early age to love and appreciate people of other nations and cultures."

NIGERIA

Mission Praises Pattersons

Southern Baptist missionaries to Nigeria set aside one night of their annual Mission session in July to express appreciation to I. N. Patterson, their executive secretary-treasurer, and Mrs. Patterson, who soon will retire after 40 years of missionary service in Nigeria.

In this last Mission meeting before retiring, Dr. Patterson delivered three messages to his colleagues on "Yesterday," "Today," and "Tomorrow." He reviewed the history of Southern Baptist work in Nigeria, reminded the missionaries of their "glorious heritage," and presented their task as they adjust to changing conditions and fit into the work of a new Nigeria.

ORIENT

Expansion Prospects Viewed

Plans are being worked out for proposed Baptist hospitals on the island of Sumatra, Indonesia, and in Feni, East Pakistan, Winston Crawley, secretary for the Orient, reported to the Foreign Mission Board in July.

Miss Mavis Pate, one of 21 missionaries appointed at the meeting, is the first registered nurse appointed for the Pakistan hospital. Dr. Crawley said the hospital is being located in "one of the most spiritually needy areas of the world—a province with more than 2,000,000 people and no evangelical work whatever."

He also told of several other areas where mission expansion is in progress or prospect. Permission has come from Sabah, in Malaysia, for the place-

ISRAEL

Parliament Rejects Measure

Israel's parliament, the Knesset, has rejected a bill intended to prohibit missionary activity among children. The defeated bill would have barred educational institutions having religious instruction or worship from accepting children of another religion without written consent from the head of the religion to which the child belongs.

A much milder compromise bill, which apparently has the full support of the government, was proposed. Dwight L. Baker, Southern Baptist representative in Israel, reported that the compromise measure changes little of substance in the present law, dating from 1927, which requires a minor to wait until he is 18 years old before converting to another faith if his parents object.

Proposed by Minister of Justice Dov Joseph, the compromise bill would declare illegal the use of "direct persuasion" to convert a minor to another religion. The bill's author explained this did not mean a preacher would be guilty of a crime if a child of another religion happened to be in the audience. However, a direct appeal to a child, such as preaching conversion before a class of pupils, would be banned.

Southern Baptist representatives in Israel have had relatively few restrictions in witnessing. Since Baptists do not accept infants and small children for church membership they expect no additional limitations if the proposed bill passes.

Last September's Orthodox-sponsored riots in Christian institutions in

ment of missionaries in two centers. Possible opportunities in West Pakistan are being investigated. The first Southern Baptist mission work on the east coast of Taiwan is now being undertaken, and the moving of a couple to Macao gives Southern Baptists resident missionaries there for the first time in about seven years.

SOUTHERN RHODESIA

Home Mission Work Slated

Plans to assign home missionaries for unevangelized areas of Southern Rhodesia in the near future were adopted by the Baptist Convention of Central Africa in its second annual meeting in July. The Convention also agreed to begin a program of work with youth in high school and upper primary grades.

Just over 100 representatives from 44 Baptist churches throughout Southern Rhodesia attended the combined evangelistic conference and Convention meeting. Two new churches were received into Convention relationship.

Reelected president was Pastor Abel Nziramasanga of Harari Baptist Church, Salisbury, Southern Rhodesia. In his address he sounded a note of grave concern for the Baptist churches in the present national crisis. "Whereas we have had showers of blessing in the past, today we are having showers of stones," he said.

Missionary John R. Cheyne, reelected Convention executive secretary, has reported on the situation in Southern Rhodesia: "Employment is at an all-time low. Crime, vice, unrest, violence, and intimidation have all become part of the recognized way of life. Church attendance, under the threat of militant nationalism on the one hand and white-dominated extremism on the other, has fallen off in alarming degrees.

"We are entering a period of difficulty, persecution, and trial. As never before, events 10,000 miles away in the United States are known, examined, and judged as they happen; and we missionaries who stand as representatives of that nation are submitted to that same judgment without leave to appeal that we are actually representatives of Christ.

"Perhaps there is no other field in the world that needs the prayerful support of Southern Baptists at this present time more than Southern Rhodesia."

UNITED STATES

Student Wins with Essay

For his essay dealing with the theology of Christian missions, Delma E. Presley, a student at Southern Baptist Theological Seminary, Louisville, Ky., has been awarded the John Self Cheavens award of \$100.

The award was established recently by a Southern seminary alumnus in the name of Cheavens, who was graduated from the seminary in 1897 and served as a Southern Baptist representative in Mexico for many years.

Presley's 10,000-word essay was titled, "A Christian Theology of Encounter." Presley, a native of Toccoa, Ga., received the Bachelor of Divinity degree in May and will begin graduate study in September for the Doctor of Theology degree.

VIETNAM

Plans Made Despite Danger

Threat of war and constant Viet Cong raids have not intimidated Southern Baptist missionaries in South Vietnam. In their fourth annual Mission meeting, held in Saigon June 29-July 3, they made far-reaching plans for advance, including carrying the gospel to the border of North Vietnam.

After hearing reports from their current stations at Saigon, Dalat, and Nhatrang, missionaries voted to move into other cities as quickly as possible. They anticipate entering Da Nang in 1965 and Hue and Cantho in 1966.

Da Nang, center of at least a million people, and Hue, a university center, are not far from the 17th parallel, which separates North and South Vietnam. Cantho, south of Saigon, is the center of perhaps the most populous zone of the country and of an area where the Viet Cong carries on continuous and extensive raids.

The missionaries hope to locate a theological seminary in a new university area about 10 or 15 miles from Saigon during 1967 and to open a medical clinic there in 1968. They also envision starting a hospital in a yet-to-be-determined area in 1969, the 10th anniversary of Southern Baptist mission work in Vietnam.

Other goals for the 10th anniversary celebration include 60 mission-

aries living in 10 cities and working in 20 population centers, at least 1,000 baptized believers, 20 organized Baptist churches, 50 missions, 2,000 persons enrolled in systematic Bible study, and 750 church members engaged in training for leadership and witnessing.

Impetus toward reaching these goals is expected to come from participation in the Orient-wide Baptist Sunday school enlargement campaign, beginning this year with preparation and climaxing in April, 1966, with a two-week crusade.

"Southern Baptist missionaries are undaunted by their exposure to danger," reported Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, who attended the Mission meeting.

"In fact, they transact their business and make plans as if there were no danger, even when the sound of bombs, grenades, and mortar fire interrupts their conversation," said Underwood. "They are not indifferent to necessary precautionary measures, but they press right on with their planning and witnessing."

There are 10 missionary couples under appointment for Vietnam. At the time of the Mission meeting, seven were in the country, two en route for their first terms of service, and one on furlough in the U.S.

The first missionaries to Vietnam arrived in Saigon in late 1959. Worship services in the Vietnamese language began in June, 1961, and grew into Grace Baptist Church, Saigon, which now has about 85 members. Grace Church and an English-language mission share building, expenses, and sponsorship of three other chapels in the Saigon area, begun in February, March, and May, 1964. Two more missions are to be established there this year.

An evangelistic center in the Mission office building in downtown Saigon provides a reading room and English-language classes that use the New Testament as primer. Evangelistic services in other parts of the city have drawn as many as 300 persons.

In Nhatrang there are two established missions, plus five or six Bible classes meeting in as many zones of the city. In Dalat, language and orientation center for the missionaries, there is a weekly Bible class for study and fellowship. Preaching services are held on Sunday evenings in the home of a missionary.

Missionary Family Album

(Continued from page 25)

GAVENTA, Dr. & Mrs. William C. (Nigeria), 317 Crescent Crt., Louisville, Ky.

GILLIAM, Rev. & Mrs. M. Frank (Japan), 2008 Broadus, Ft. Worth, Tex. 76115.

GLAZE, Dr. & Mrs. A. Jackson, Jr. (Argentina), 1520 S. Main St., Greenwood, S.C. 29646.

HERNDON, Rev. & Mrs. John M. (appointed to Portugal), 312 Eutaw Ave., Eutaw, Ala. 35462.

HICKS, Dr. & Mrs. W. Bryant (Philippines), 3501 Stuart Ave., Apt. 104, Richmond, Va. 23221.

KING, Dr. & Mrs. Ernest L., Jr. (Indonesia), 3719 Strother Rd., SW., Roanoke, Va.

KOON, Rev. & Mrs. Victor, 3165 Oahu Ave., Honolulu, Hawaii 96822.

MOORE, Dr. & Mrs. Merrill D., Jr. (appointed to Gaza), 4318 Seminary Pl., New Orleans, La.

PARKER, Rev. & Mrs. Earl, emeritus (China-Korea), Box 424, Linville, Ala. 36266.

PARKS, Dr. & Mrs. R. Keith (Indonesia), 4809 Leonard Parkway, Richmond, Va. 23226.

ROBINSON, Rev. & Mrs. William T. (Vietnam), 804 Elwood, Shelby, N.C.

SANDERS, Rev. & Mrs. Edward O. (Indonesia), 4504 E. 8th St., Tulsa, Okla.

SHAW, Rev. & Mrs. Carroll Wayne (So. Rhodesia), 1617 E. Magnolia, Sherman, Tex.

STERTZ, Eda (Mrs. James G.) (Germany), c/o Mrs. John Klarer, 31 S. 5th St., Fernandina Beach, Fla. 32034.

THROWER, Rev. & Mrs. Jack E. (S. Brazil), 1319 60th St., Lubbock, Tex.

TISDALE, Rev. & Mrs. Billy B. (Philippines), 4618 Frazier St., Ft. Worth, Tex. 76115.

WILLIS, Dr. & Mrs. Harlan L. (Thailand), 401 E. Cardwell St., Brownfield, Tex. 79316.

U.S. Permanent Address

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

ANDERSON, Mr. & Mrs. Phillip M. (Philippines), 928 N. Royal Ave., Florence, Ala.

CANNON, Mary (Japan), 862 Wildwood Rd., NE., Atlanta, Ga. 30324.

McKINLEY, Dr. & Mrs. Hugh T. (So. Rhodesia), c/o L. T. McKinley, 5330 SW. 6th St., Miami, Fla. 33134.

NORTHCUTT, Rev. & Mrs. Irvin L. (Peru), 5113 Thomason Ave., Columbus, Ga.

SPANN, Rev. & Mrs. Jimmie D. (Uruguay), c/o P. C. Sparks, 4805 Kessler, Ft. Worth, Tex.

SPARKMAN, Louise (Nigeria), c/o Mrs. Blanche Sparkman, 2920 NE. 10th St., Ocala, Fla. 32670.

THROWER, Rev. & Mrs. Jack E. (S. Brazil), 1319 60th St., Lubbock, Tex.

ADOPTION

SINCLAIR, Susan Louise, foster daughter of Dr. & Mrs. Hobson L. Sinclair (Hong Kong), born May 25, 1963.

BIRTHS

BROWN, Lydia Ruth, daughter of Rev. & Mrs. Bradley D. Brown (Liberia), July 25.

CARTER, James Edward (Ted), son of Rev. & Mrs. William P. Carter, Jr. (Chile), Apr. 7.

GRIFFIN, Timothy Andrew, son of Rev. & Mrs. Clarence O. Griffin (Indonesia), Aug. 1.

LANGFORD, Donna Leo, daughter of Dr. & Mrs. C. Donald Langford (Hong Kong), July 20.

LONGBOTTOM, Thomas Andrew, son of Rev. & Mrs. Samuel F. Longbottom, Jr. (Vietnam), July 13.

McELRATH, James Conrad, son of Rev. & Mrs. William N. McElrath (appointed to Indonesia), July 28.

PINKSTON, Jim David, son of Rev. & Mrs. Gerald W. Pinkston (Indonesia), May 31.

SMITH, Keith Maurice, son of Dr. & Mrs. Murray C. Smith (Uruguay), May 8.

SMITH, Sandra Elizabeth, daughter of Rev. & Mrs. J. Allen Smith (Philippines), July 16.

STUCKEY, David Austin, son of Rev. & Mrs. Robert H. Stuckey (Indonesia), July 6.

VALERIUS, Dorothy Gail, daughter of Rev. & Mrs. Erling C. Valerius (Eq. Brazil), June 28.

DEATHS

BRIDGES, C. C., father of Dr. Julian C. Bridges (Mexico), July 15, Miami, Fla.

FRINK, Mrs. Claude H., mother of Betty (Mrs. Dottson L.) Mills (Jamaica), Aug. 2, Miami, Fla.

GARRETT, S. G., father of Doris O. Garrett (Nigeria), July, Houston, Tex.

GREEN, Mrs. Leroy E., mother of Lou Ann (Mrs. Hal B., Jr.) Leo (France), & Helen (Mrs. S. Payton) Myers (Nigeria), July 14, Prentiss, Miss.

HAWKINS, Dr. T. B., emeritus (Argentina), July 25, Rosario, Argentina.

HILL, Mrs. Ralph, mother of Rev. D. Leslie Hill (Philippines), Aug. 1, Mangum, Okla.

LITROM, R. W., father of Eunice (Mrs. Gerald S.) Harvey (So. Rhodesia), July 16, St. Louis, Mo.

McMAHAN, Mrs. W. T., mother of Agnes (Mrs. E. Carter) Morgan (Hong Kong), Aug. 1.

WILLIAMS, Rev. John R., father of Wini-

fred (Mrs. John D. W.) Watts (Switzerland), July 17, Clyde, N.C.

YOCUM, Dr. A. W., emeritus (China-Korea), July 9, Baltimore, Md.

MARRIAGES

DAVIS, Derick, son of Rev. & Mrs. Burton de Wolfe Davis (Eq. Brazil), to Jean Knight, Mar.

DOZIER, Charles Marvin, son of Dr. & Mrs. Edwin B. Dozier (Japan), to Bobbie Lynne Jeffords, July 18, Columbus, Ga.

GRAY, William Gilman, son of Marian (Mrs. Charles P.) Cowherd (Hong Kong), to Emily Sue Ayers, Aug. 1, Rocky Mt., Va.

KEYES, Judy, daughter of Rev. & Mrs. Leslie G. Keyes (Honduras), to Barney Watson, June 5, Waterproof, La.

PRICE, Norma Ann, daughter of Dr. G. Norman Price (FMB staff, Richmond, Va.) & Mrs. Price, to S. R. Evans, Jr., June 27, Jackson, Miss.

WARE, James Hamilton, emeritus (China-Hawaii), to Mrs. Jessie B. Horsley, June 10, Franklin, N.C.

TRANSFERS

BAUGH, Mr. & Mrs. J. Franklin, Jr., E. Pakistan to E. Africa, Aug. 1.

HILL, Dr. & Mrs. Thomas W., Costa Rica to Bap. Spanish Pub. House, Aug. 1.

MILLS, Rev. & Mrs. John E., Nigeria to Ivory Coast, Sept. 1.

MOON, Hazel, Nigeria to Ghana, Sept. 1.

SPRINKLE, Rev. & Mrs. S. D., Jr., Argentina to Costa Rica, Aug. 1.

Degree Conferred

Dwight L. Baker (Israel) received the Doctor of Philosophy degree from Hartford (Conn.) Seminary Foundation, in absentia, June 2.

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The following books, published by *Friendship Press*, constitute a study series on the theme "New Nations" which could be adapted for use as supplementary material for Southern Baptists' foreign mission study on "Frontiers of Advance."

The Nation and the Kingdom

By Charles W. Forman
174 pages, \$1.75

This book reports the effect of nationhood on the life and thought of churches in new nations. The author, professor of missions at Yale University Divinity School, was born in India and has served there as a missionary.

Dr. Forman discusses the role that Christianity's ideals relating to the dignity of man have had in the formation of new nations. He considers the attitudes Christians have taken toward nationalism in these countries, the transfer of leadership from missionaries to nationals, and the trend toward unity among denominations. He also treats the Christians' part in the struggle for independence in Asia and Africa, the problem of a national religion in many of the new nations, the service Christians can render the new governments, and the international service of all churches.

Christians, he insists, must serve both "the nation and the kingdom," for "in new nations as in old, in the East as in the West, the serving of the Kingdom of God will prove the surest way of building up the nation on firm foundations."

An Adult guide on "New Nations," written by Edwin F. Tewksbury, gives suggestions for using the book with discussion and study groups.—G.G.

This Rocket Called Freedom

By Leslie C. Sayre
127 pages, \$1.75

"You can't go back where you've never been," says one of the four main characters in this story for young people. Three African men who four years earlier left colonial Africa to attend schools in America are returning, but to an independent country. During the flight from New York they and an American nurse, a fraternal worker in the overseas service of the church, discuss their plans for finding a place in the new nation.

At an independence anniversary celebration in the young country they hear speeches revealing different ideas about the nation. A Christian speaker says "religious freedom is the basis of all

freedom." The story then follows each of the four as they begin jobs.

One chapter takes readers to a tribal village to witness the installation of a new chief, a Christian who proposes to follow Christian rules and practices. Another chapter reveals the work of the social service center in helping tribal people adjust to city life. A final chapter portrays the four main characters at an informal gathering discussing with others problems and expectations of the nation. Some of the church's contributions to freedom are considered.

A guide prepared by Roy P. Adelberg is available for those using the book in classes for Young People.—G.G.

Look Up Free

By Leo Ranck
128 pages, \$1.75

An African exchange student, looking up at the Lincoln Memorial in Washington, thinks now he can "look up free" because his nation is free.

Six exchange students from new nations (Nigeria, Guinea, Laos, Cambodia, Southern Rhodesia, and Ghana) are in Washington for a three-day orientation conference before going to various North American schools. The story, though fictitious, is based on the author's interviews with exchange students.

Two of the six students are Buddhist, one is Muslim, two are Christian, and the sixth has abandoned Christianity after receiving early education in mission schools. Through their conversation the students reveal much about their countries and their ideas about nationalism, democracy, communism, education, foreign aid, the Peace Corps, and religion.

Though designed for Intermediates, the book provides useful background reading for older groups interested in the psychology of emerging nations.

An appendix lists the new nations of the world, and a teaching guide by Barbara North is available for use with Intermediates.—G.G.

New Flags Flying

By Alice Geer Kelsey
127 pages, \$1.75

This book offers four stories written for Juniors. The introductory one tells of a sixth-grade class in the United States that is a "little United Nations" because so many nationalities are represented. The other three stories, each

with three chapters, are about children in three new nations: Sierra Leone, Indonesia, and Malaya (now Malaysia).

In the first story readers learn from a boy new in the sixth grade that his classmates come from many nations, including the three which provide settings for other stories in this book.

The plot in the Sierra Leone story follows the adventures of a boy who learns that it is wrong to steal. The second story, about a boy's learning to share, focuses on a parrot who learns to say the word for "freedom." The Malaya story tells of life in one of the "new villages" and of how a Buddhist family came in contact with religious education and medical missions.

A "New Nations" teaching guide by Frances Eastman is available for use with Juniors.—G.G.

The Boy Who Couldn't Talk

By Lulu Hathaway
127 pages, \$1.75

This book's main character is John Po who helped his friend who couldn't talk. The setting is Burma where the Christian leaders are not missionaries; but nationals. John Po's father, a leader in visual aids work, makes trips to show pictures and teach others how to use visual aids in their church programs. Sometimes he takes John Po along. On one trip they find "the boy who couldn't talk." A picture of Adoniram Judson has something to do with the mystery of why the boy couldn't talk.

Through the adventures of John Po and his friends, readers learn about Christian activities in and around Rangoon, Burma, and about the different people in the nation. Along with this comes the development of John Po's character as he accepts responsibility and shows concern for the welfare of other persons.

A guide by Jo Carr is available for teachers of Primary children.—G.G.

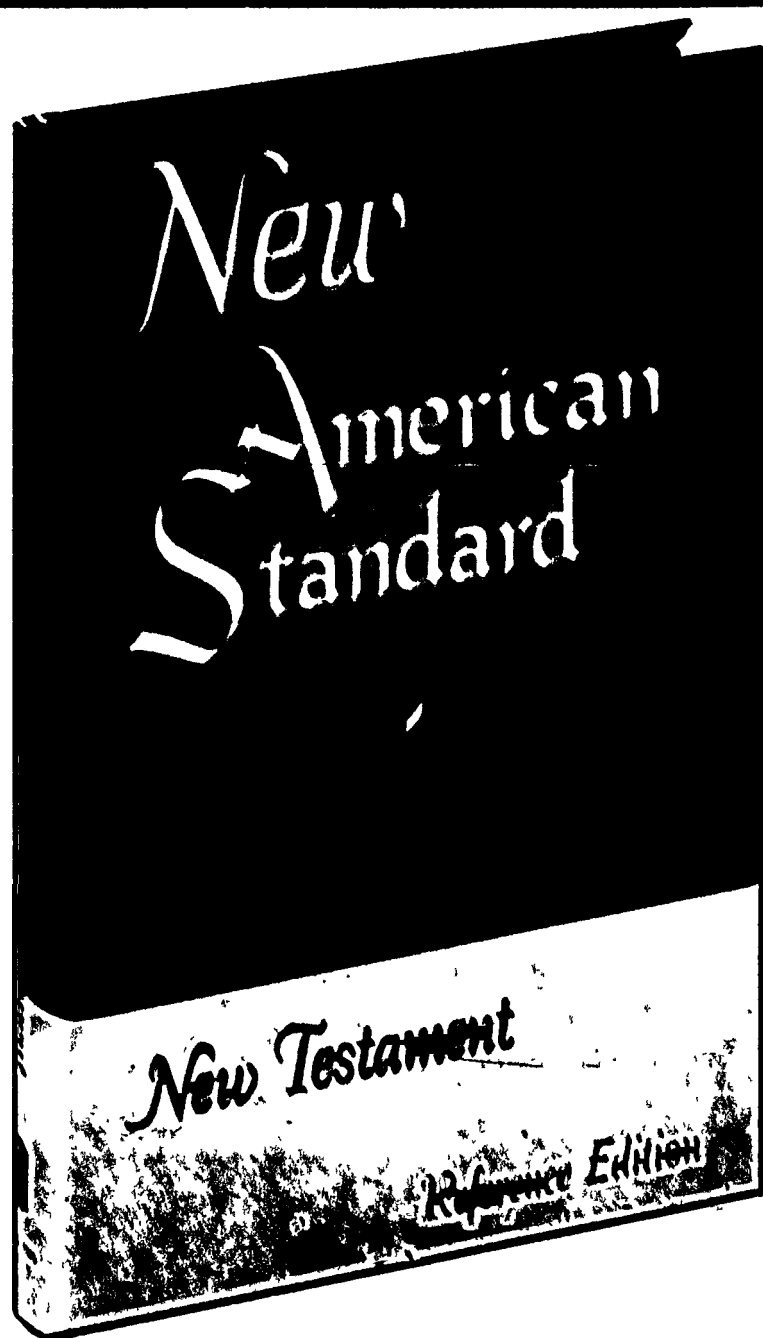
This Is the Church in New Nations

By George M. Daniels
32 pages, 85 cents

This booklet furnishes general information and statistics for use in study of the "New Nations" theme of this mission series.

After a brief introduction and background section, the author, a Negro journalist, discusses the new nations under three general heads: Africa below the Sahara Desert, Asia, and North Africa and the Middle East. In each he views the change that has taken place, as well as the religions, missions, and social conditions (health, education, work).

In conclusion, he points out some things Christian missions and churches should keep in mind as they continue their work in new nations.—G.G.



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