

力が強いて、イエスは人々をいやされた
る人々が、ひとりの中風をわざらつてい
たまま連れられて、家の中に運び入れ、
こうとした。「ところが、群衆のために
入れる方法がなかつたので、屋根にのぼ
病人を床ごと運び、まん中につりおろし
にあひた。」
「彼らの信仰を見て
の罪はゆるされた」
「あなたがたは
バリサイ人たちを汚すこと
いつた」
「何者
のひとりのほかに
することができ
は彼らの論議など」
「あなたがたは
してくるのか。」
「の罪はゆるさ
あらがたやす
起きて歩けと申
人の子は地上で罪をゆるす權限を持つて
なたがたにわかるために」
「むし彼らに對
の者にむかひて、「あなたに食ひる。起き
げて家に帰れ」と言われた。すると病
なの病で起らぬかり、表でひた床を取り

ALSO:

operation

HOW THANKFUL I AM that God has permitted me to serve as a missionary these years. I have seen sick and crippled bodies made well, sin-sick souls set free to serve God gratefully, and persecuted believers given grace and strength in times of trial.

I have seen trusting Christians sharing their goods with poorer ones, lifting burdens from the heavy-laden, and preaching the good news to those who had never heard. I have heard their songs of comfort to the sick and the mourners and have seen sorrow overcome by joy in the Lord.

But so many have not yet heard. Among Korea's 26 million people are still 25 million nonbelievers. Some are too involved in the things of this world to care for the things of God. Many still resort to gods of wood, stone, or metal. Thousands of children grow up without any

Christian teaching, though a large percent get a very good education.

The door is open; Korea calls for the true way now. The national flower is the rose of Sharon (a species of the hibiscus). Every evening the old flowers drop off; every morning fresh blossoms beautify the bushes. Korea looks to the youth to save the land. This is also my hope and prayer as I retire: that young lives may feel God's call to go forth in his power.

I think no one can feel the need of the Lord's abiding presence more than a missionary amid the frustrations of a foreign field and language. But God has promised to be with us always even to the ends of the earth.

Pray that hearts will be opened to heed his call while there is still time. It is a glorious opportunity. I wish I could give as many more years in this service.

PHOTO BY BOB HARPER



The above is a portion of a letter written by Southern Baptist Missionary Lucy B. Wright following her return to the U.S. for furlough preceding retirement from active missionary ranks. Her retirement became effective Nov. 30, 1964. Appointed in 1922, she served in China and then in Korea, beginning in 1953.

THE Commission

February 1965

Volume XXVIII
Number 2

FLOYD H. NORTH, Editor

LELAND F. WEBB, Production Editor

BOB HARPER, Production Assistant

COVER: PORTION OF FIFTH CHAPTER OF LUKE FROM
JAPANESE BIBLE.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

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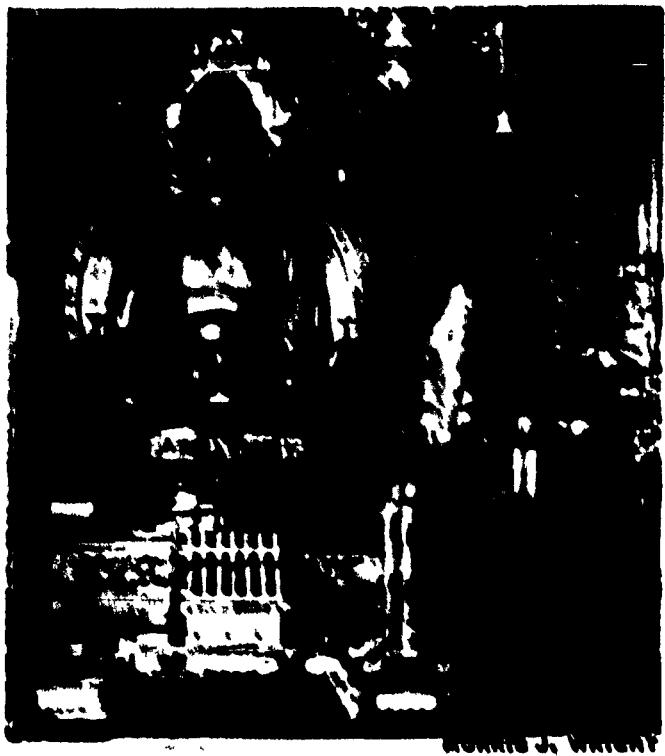
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AL J. STUART



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JAPAN . . .

**'Amid an unprecedented
bloodless,
social revolution,
Japan is a raging battlefield
where the world's
expansionistic religions
and ideologies
vie to capture
the dedicated devotee.'**



AL J. STUART



BY COLEMAN D. CLARKE
Missionary in Tokyo, Japan

THE YOUNG PASTOR enthusiastically clasped my hand as the car came to a stop in front of his home. "Sensei [teacher], this has been a blessed evening," he exclaimed.

"I want to thank you for the explanation of the present evangelistic urgency in Japan. I must confess I had not fully recognized it. Please be assured of my prayers and redoubled efforts to witness and to enlist my people."

A group of us had attended a meeting at the Baptist Student Center near Kyoiku University in Tokyo to evaluate the New Life Movement (this evangelistic endeavor took place in the spring of 1963).

As we rode home from the session, a conversation grew out of a question concerning Japan's political position among nations. This led quickly to a summation of the New Life Movement's significance and impact.

We reviewed several conditions which led us to recognize the continuing urgency of the evangelistic challenge now facing Christians in this strategic period for advance. Seven factors were enumerated:

1. **Population.** Of the more than three billion people in the world, over half live in the Orient. Six of the seven most populous nations are in the Orient—China, India, U.S.S.R., Pakistan, Indonesia, and Japan. (The fourth largest in population is the United States.)

Among these nations—but regarding only the eastern areas of Russia—Japan stands out in active, extensive leadership and potential. Population in Japan nears 100 million. Tokyo, the capital, is the world's most populous city with more than 10,680,000 people in the metropolitan limits at the last census.

2. **Education.** With a literacy rate of 99 percent—one of the highest, if



GEN. H. STEWART, JR.

not the highest, in the world—Japan has strategic importance both through its reading public and its publishing industry.

Newspaper distribution has reached the saturation point. The number of daily subscribers exceeds 37 million. The eight million daily circulation of *Asahi Shimbun* is the largest anywhere. In addition, millions of weekly magazines are produced to help meet the demand for reading material.

According to reports, over five million copies and portions of the Scriptures were sold in Japan in 1963, an all-time high figure. This brought the total to more than 25 million printed since World War II. For several years Japan has been second only to the U.S. in the number of Bibles distributed annually. In Japan it is highly possible for an individual quickly to acquire his own copy of the Scriptures.

3. **Mass communications media.** Radio has been in practically every Japanese home for some time, and now there are television sets in more than 80 percent of them. Only the U.S. exceeds this rate.

Telephone and telegraph, books and periodicals, theaters and motion pictures, and advertising and public relations agencies all have reached a peak of production activity and availability, although the high cost of television time presents a problem. In several communications media Japan leads all other nations.

This situation indicates that in Japan's highly-educated, secular society, the communication of the gospel can be facilitated through the most modern technical media.

4. **Political climate.** Japan is now a democratic state with the principle of church and state separation written into its constitution. A few evidences of previous concepts remain within some social relationships, but the general climate is increasingly clear.

The individual is permitted to follow the dictates of his own conscience. Religious freedom is a reality affording every opportunity for propagation of the gospel.

5. **Economics.** Along with the U.S., Europe, and Russia, Japan ranks as one of the four industrial centers of the world. Its economic growth rate

has been the world's highest for the past several years.

One of Japan's economic analysts, explaining such remarkable growth, listed two basic historical and social factors. The first was "the energy accumulated by the Japanese people during the process of a century of modernization." He credited as the source of such energy "the high rate of literacy achieved."

The second factor noted by the analyst was "the special situation created after the war. Japan was relieved from the enormous burdens of administrating colonies and having to expend astronomical sums for military preparedness. The superannuated industrial facilities destroyed during the war were replaced by modern plants. Furthermore, Japanese industry spared no efforts to import the cream of new technology from abroad. Japan has purchased more than 3,000 foreign patents since the war."

The average income and the standard of living have more than doubled



JONATHAN JOHNSON

Hats dot the field as workers pick tea in Kawane Valley.

exists in the lives of Japanese non-Christians. One recent survey considered the homes in which the traditional god-shelf was revered before World War II; in 79 percent of homes these traditions now are disregarded.

Until four and a half years ago formal instruction of moral or spiritual nature had been presented in schools during postwar years, and little taught in homes. One result has been a considerable increase in

"vacancy and its related prospects, by determination of Christians to these prospects through all reasonable means.

Estimated that in the Christianity of Japan today there are 1,000,000 persons. More than half are under 35 years of age and more than 80 percent are Christians in their families. Prospect lists of certainly 100,000 names already members of all the "Never's community of men" persons could be a start. Another two and one-half million persons are members of 1,000,000 there are believers.

It is estimated that at least 10 million persons have been hearing of God's Word in Christian kindergartens, and general distribution during the last 10 generations. All this ministry there is an immense harvest of almost 100,000,000 persons. This calculation is to disregard the 100,000,000 persons, any one of whom could be saved at any time in confrontation with



Chapel service at Seinan Jo Gakuin, Baptist girl's school at Kure.

in the past decade to reach a record plateau. Income and living standards, although the highest in the Orient, still fall below the European average but a plan to double the present level by 1970 is under way.

This forecasts increasing ability by Christians not only to provide self-supporting churches, but to assume financial responsibility, according to their proportionate, numerical strength for domestic and overseas mission activities. This could be done in Japan to an extent unequalled by any other "younger church" national constituency.

6. Sociological-religious conditions.
An unparalleled spiritual vacuum

exists. In addition, Japan has become a hotbed of "new religions" and other evidences of the inability of Japan's ethnic religions to deal successfully with the basic spiritual needs of the individual or his society. Capitalism and materialism are dominant.

Amid an unprecedented social and social revolution, Japan is a major battlefield where the world's major missionistic religions and their efforts to capture the dedicated devotion

7. Potential harvest of converts. The possibility exists for converting large numbers of individuals in a comparatively short time. This could be realized by recognizing the present Christian community as

10 million are won, all within eight years. In personal witness in part of old and new, with God's blessing, even if each believer wins one each year.

Discussion that even a small band of Christians in each home we agreed to be decisive for the salvation of lost Japan. We know the hour is late and the situation calls for a small band of Christians rededicated to the Lord for enlistment in the cause of witness.

精道

DR. HIRANO

A Scientist with Faith



BY CURTIS ASKEW
Missionary in Tokyo, Japan

THE JANUARY NIGHT was bitterly cold. It was 1963 and the pastors from throughout Japan had gathered to confer and to pray for the New Life Movement just ahead. I was in prayer when Pastor Otani quietly laid his hand on my shoulder and whispered, "Dr. Hirano just died."

Word had reached us by phone at Amagi Assembly and we drove back to Tokyo over icy mountain roads, reaching the Hirano home in the early morning hours. On the way I pondered the significance of the sudden death from heart attack of this remarkable 58-year-old man.

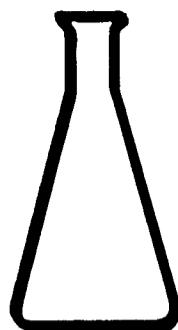
Besides the personal loss to his wife and daughters, to me and to hundreds of others who loved him, his death affected the entire Japan Baptist Convention. Hirano's service as adviser and interpreter was considered vital to the New Life Movement, especially in Mitaka Baptist Church, for this

layman served the little church as assistant pastor without pay.

Though I was pastor of Mitaka church, I was serving the newly established Senkawa mission. The Hiranos lived in the pastor's home at Mitaka and he preached there. At the same time he headed the research department of Lion Dentifrice Company, largest such firm in the Orient.

He had been named Shiro, meaning simply "fourth son," when he was born in Osaka in 1904. A short time later his father died but Shiro was reared in wealth and privilege by his grandmother in a strict Buddhist home. Given every educational advantage, he proved worthy of his opportunities and was admitted to the school of pharmacy of Tokyo Imperial University, Japan's finest and most difficult school.

At the university Hirano became a favorite of his professor, Dr. Akira Ogata, who was seeking a promising



young man to be the husband of his lovely daughter, Yuriko. The professor chose Hirano, the two families came to agreement according to Japanese custom, and in 1931 Yuriko became Hirano's bride.

Yuriko was a third - generation Christian, but Hirano, 10 years her senior, did not intend to consider the Christian faith. As a scientist he dealt with verifiable fact. He saw Christianity as a fanciful myth with no basis in truth. But he did not reckon with the power of his wife's prayers. For 14 years she prayed for him with no visible result and no encouragement from him.

During World War II Hirano dedicated himself and his talents to the

dence, knowing my life was worth living. But suddenly, on August 15, 1945, I learned of my country's military defeat. In a night my pride and self-satisfaction were snuffed out, and with dismay, my desire to live was gone."

Finally the stony ground of his heart was prepared by God for an answer to his wife's prayers. As Hirano related it: "After several months, a certain Canadian soldier of the occupation forces came to Tokyo, and by chance I met him. He was a Christian, and one could feel the warmth of his faith. As we met from time to time, I was greatly drawn to him.

"One day I invited him to my house for a meal. My wife, her parents and

the next room and pray. There he prayed for me, and I decided to believe Jesus Christ.

"I began to read the Bible systematically, and came to learn the greatness of the Bible. From that time every day, as much as possible I read the Bible, attended meetings at the church, and learned to pray. As I came to understand the greatness of my sin, I came also to see the depth of God's great love."

His wife and daughter and all others who knew him before his conversion testified to the change wrought in his life at the age of 41. Pastor Otani's church building had burned during air raids on Tokyo, so Hirano opened his home to all church meetings. There the Oimachi Baptist Church took root and grew.

'For Jesus' Sake'

When he opened his home to the church he went against the will of all his kin. They warned, "You know in these days all kinds of people go to church for various reasons. Beggars go to get a handout. Thieves go to case the house so they can return and break in. You are letting yourself in for much trouble." He knew what they said was true, but he felt it was God's will and he was glad to do it "for Jesus' sake," an expression that became a favorite for him. If he was convinced that anything was for Jesus' sake he would do it, no matter what sacrifice was required.

The former arrogant cynic became the most zealous of newborn Christians. His wife, seeing her prayers answered so remarkably, found a renewed faith herself. Today she is a most radiant Christian.

At the time of his conversion, Hirano was in charge of the research department of a pharmaceutical firm, but he was called to head the Department of Natural Science in the newly opened International Christian University at Mitaka, on the western outskirts of Tokyo. Mrs. Hirano became dormitory mother for one of the girls' dormitories.

For 10 years the Hiranos served as



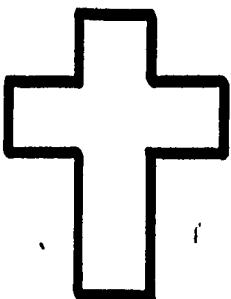
MARY LUCILLE BAUNDER
Deacon Hirano (standing, center), Pastor Otani, and Mrs. Fukuhara present Oimachi church for membership at 1949 Japan Baptist Convention.

service of Japan in the war against the U.S. In research he discovered a medicine that could be injected into Navy pilots before a mission and keep them alert for hours. For this the emperor cited Hirano.

Some years later in a widely distributed tract, "The Faith of a Scientist," Hirano wrote of the experience: "I felt proud and full of self-confi-

sister, and a nearby pastor were present. They were all Christians; I alone was not. We ate, sang hymns, and talked together. My friend spoke to me about Jesus. Then, as they all prayed, I watched them all with my eyes wide open. Suddenly I felt that God was pursuing my soul.

"When I told the pastor [Otani] how I felt, he suggested we go into



Hirano counsels with a student.

a rare evangelistic team on the campus. A missionary teaching there told me the couple undoubtedly were the greatest evangelistic influence at the school. Hundreds of girls still think of them as "Papa and Mama." Many of them were led to faith in Christ in the little prayer room at the end of the hall, near the Hiranos' apartment.

On two occasions the couple led a team of students from the college on summer evangelistic tours into less developed areas. They helped strengthen weak churches and established at least one new church.

For years Hirano made the four-hour round trip across Tokyo by bus, train, and on foot to serve in his beloved Oimachi church. With a sense of responsibility beyond the conception of most persons, he established a reputation for faithfulness and promptness.

However, he and his wife felt the need for a Baptist church in Mitaka. The Convention's evangelism department asked me to work with the Hiranos to start a mission. Due largely to their leadership and spirit, the effort met phenomenal success. In 10 months a self-supporting church was organized.

With the feeling that God was leading him to move into the pastor's home at the church, Hirano resigned at the university and accepted a long-standing offer to head a new research

laboratory for Lion Dentifrice Co. His hope was to work only three or four years, then retire to be free to give his remaining days to preaching. He was an inspiring, effective preacher; his assurance and sincerity were beyond question. Jesus was real to him.

From a material standpoint it was foolish for him, as research head of a large company, to live in a humble pastor's home. In Japan, firms like Lion will furnish a house for officials of Hirano's rank. Such a house would have provided luxury and privacy not afforded in a pastor's home. But Hirano was dedicated to Christ.

Japan Baptist Convention twice elected him presiding officer for the annual convention. He served on many important committees and was in demand as a revival preacher.

Visit to U.S.

Late in 1962 he went with a small group of Baptist leaders to the U.S. to lay groundwork for the New Life Movement. The trip fulfilled one of his ambitions, for though he was a dedicated nationalist during the war, after his conversion he came to have a deep love for America and Americans.

During his visit he conferred with President Kennedy. As a gesture of international courtesy, he was ceremoniously ushered into the President's office at the White House, while two missionaries with him had to wait.

This was to him an honor he could hardly fathom.

This scientist loved people. His choice to live in a dormitory or amid the hubbub of a pastor's home indicates this. More than once, concern for a wandering soul robbed him of sleep or rest. After his death a widowed mother tearfully told me how Hirano, believing in her wayward son, had stood as his guarantee for release from jail and by sheer love and confidence set the boy on the right path.

In Japanese society there is much pseudo graciousness and politeness based on obligation and custom. In sharp contrast, Hirano displayed a sincere graciousness and love, for above all things he hated sham and insincerity.

More than a thousand persons attended his funeral at Oimachi church since Mitaka church was much too small. Hundreds of Christian friends came. According to custom, the funeral was financed by his firm and hundreds attended because of professional and business connections. Most of these were not Christians.

In his funeral message Pastor Otani directed attention to Hirano's Christian life and testimony. Then a tape recording, made during an evangelistic sermon by Hirano, was played; in it Hirano told of his conversion.

Even after death he had opportunity to preach the gospel to those who had never heard it. This was what he had lived to do in those 17 years after his conversion; this was what he had dedicated his life to do "for Jesus' sake."

Dr. and Mrs. Hirano at International Christian University in Mitaka.

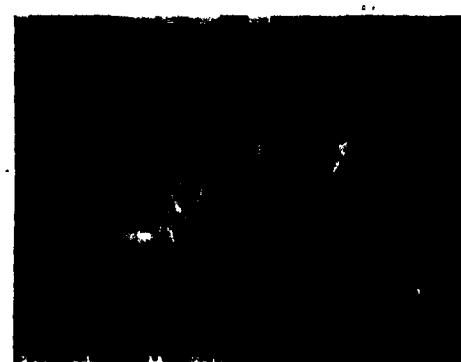




PHOTO BY GERALD S. HARVEY



GERALD S. HARVEY

Workers harvest the sugarcane.

THE FIRST 70 miles of road is paved. The rest of the 120 miles from Ft. Victoria is over rough, dirt road.

The change in scenery is the opposite. Only arid bush country greets the eye the early part of the trip, but on the other side of Mtillkwe River the view changes. Tall, green sugarcane stretches for acres.

These are the Triangle sugar estates of Rhodesia, one of the most amazing developments on the African continent. Nourished by water flowing by canal 40 miles from a new dam, hundreds of acres of sugarcane and citrus trees have transformed the area.

In the fields bordering the road hundreds of Africans labor in the broiling sun. Some hack down the cane with long knives. Others gather the stalks and stack them carefully on huge chains to be bundled.



Triangle

Rhodesian Boom Town

BY JOHN P. GRIGGS

Missionary in Rhodesia

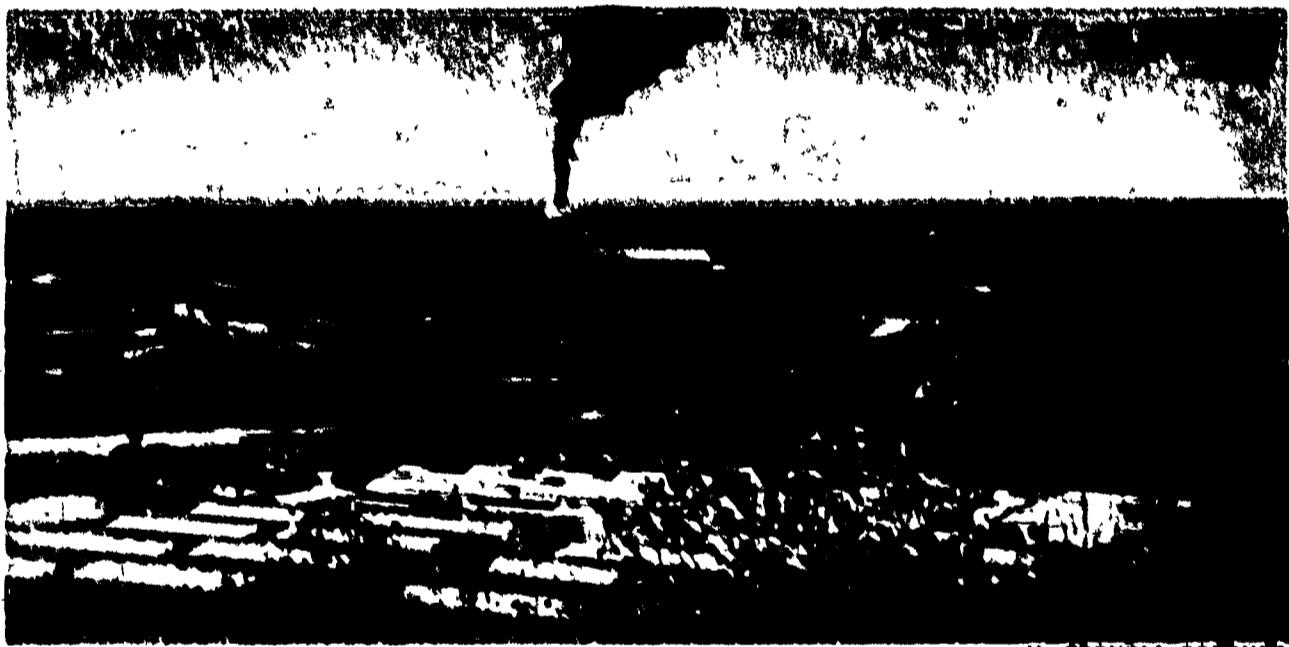


GERALD S. HARVEY

Cane is unloaded. Griggs and workman stand on hill above housing area.



H. CORNELL GOERNER



H. CORNELL GOERNER

Sugar mill at Triangle can process 960 tons of cane an hour.

Dominating the scene at Triangle is an enormous sugar mill that can process 960 tons of cane hourly, yielding 120 tons of sugar. A crane unloads the stalks from tractor and truck and moves them to a conveyor belt leading into the mill. Eleven months a year the operation runs day and night, stopped only on Mondays for repairs. Each December the machinery is dismantled and rebuilt to avoid costly breakdowns.

Another mill is located a few miles away at Hippo Valley. A third is being built at Chiredzi, 20 miles distant. A modern town is being laid out at Chiredzi and population is expected to reach 15,000 to 20,000 within five years.

At Triangle work 20,000 Africans and 1,000 Europeans. There are more than 30 African compounds. Some permanent housing has been provided for workers by the sugar firm and more homes are to be constructed.



PHOTOS THIS PAGE BY GERALD G. HARVEY

Griggs visits among residents of Compound 11 where Student Mpofu lives. It is one of 34 African compounds.

Except for the temporary pole hut serving Baptists, there is no church building in the area.

Joberg Mpofu, a young ministerial student, began working at Triangle in 1963. He has preached, witnessed, and supported himself by selling Bibles. However, he has made plans to return to seminary to finish his training.

Missionaries Gene Phillips, Clyde Dotson, and I, along with Pastors Kachule, Moyana, and Ngozo, had come to Triangle to lead revival services. We made our way to Compound 11, where Mpofu lives, and delivered a supply of books. Later we drove to a neighboring compound to conduct a service. A crowd gathered quickly and watched intently as we set up movie projector and public address system. Motion picture films are popular and films on the life of Christ serve as teaching aids and attract an audience to hear preaching.

Secretary for Africa H. Cornell Goerner has expressed hope that a missionary couple can be located in Triangle. In this region is raised more sugarcane per acre than anywhere else. We are hoping for a Christian harvest among those who live and work at Triangle.

Mpofu and his traveling bookstore. Right: Missionary Gene Phillips chats beside the temporary church building.



Griggs and Mpofu examine one of the books.





PHOTO BY POM M. BEEFIELD, JR.

J. Daniel Luper, missionary pilot.

SWOOPING LOW over the town, the maroon-and-white, single-engine plane breaks the market day routine. Among the townspeople, children and adults alike become curious.

Completing a second pass, the plane circles for a landing. By the time it rolls to a bumpy stop on the cleared strip outside of town, a crowd has begun to form.

A covey of boys, browned by the equatorial, Brazilian sun, race each other to the plane. An aging truck and a car raise swirls of dust as they pull up with a welcoming group.

Out of the Cessna Skyhawk climb an attractive housewife, a university

professor, a stevedore, and the pilot, who happens to be a missionary.

Operação Ide—Operation Go—is at work on another weekend.

As residents cluster around the plane, the airborne Christians lead in hymn singing. Some of the local group join in, for they are Christians also and form part of the nucleus of a Baptist congregation in town.

A few months ago there were almost no evangelical Christians in the community. This band of believers stand as but one of many testimonies to the effectiveness of Operation Go.

The visitors and their hosts make their way to the center of town. Ar-

rangements have been made with a merchant to meet in front of his shop in the *feira* [public market].

Gathering a crowd is no problem. Almost any break from the commonplace is welcomed. In remote areas like this, entertainment is scarce.

There is more singing to the accompaniment of an accordion brought by one of the visitors. Surrounded by avid listeners, the housewife begins to tell a story illustrated by pictures she holds aloft. (Storytellers used to employ a flannelgraph until they found the constant wind made it impractical.)

Adults seem just as interested in

Leaving Fortaleza, Luper pilots the Mission-owned, four-passenger plane on another mission of Operation Go.

CHARLES L. GILLISPIE





Evangelistic service is in progress on makeshift airstrip at Itapipoca.

the story as the children, for it is about folk like them and about how the Bible can help them know the way to live. The transistor public address unit hanging from an awning allows everyone to hear.

The story ended, one of the men steps forward. He picks up the thread of the story's moral and refers to the Scripture that applies. Now many listen with aroused interest for this man speaks in terms familiar to them. He seems to know the needs of ordinary people.

As he concludes he invites those interested to talk to any of the group to learn more about Christ. Team members move among the crowd and hand out gospel tracts. A lad accepts a tract, sits down on the curb in the midst of the milling townspeople, and reads the entire leaflet.



A middle-aged man hands his tract to a youngster. "Read this," he directs and stands beside him to listen; the boy can read, the man cannot.

One of the Christians stoops to ask a child, "Do you have a father?" He means "Do you know who your father is?" Many must answer no. Depending on the answer, the Christian gentleman will hand him a tract and instruct him to give it to his father or mother. Then he gives the youngster a second tract. "This one," he says gently, "is just for you."

Some of the residents inquire seriously about the message they have heard. They receive further explanation and are put in contact with the local congregation. Then the visitors return to their plane for the 45-minute flight home. Tomorrow is Sunday and in the morning Missionary J. Daniel Luper will take off with another team of Christian witnesses to visit a different community.

The plane is used to reach towns most distant from the base of operations, Fortaleza. Other teams have gone to closer points by car or truck. No preachers make the trips except Luper, pilot of the Mission-owned plane. Operation Go is carried out

are a small number of units for the spreading of the gospel. You need to step up your evangelistic outreach."

João Batista Maran, secretary of the Ceará Baptist Convention, put it this way: "If we continue evangelizing at our present rate, it will require 400 years to reach presently existing municipalities in our state."

A continuing problem in Brazil has been the lack of workers to harvest ripened fields. The Baptist international program in the coastal city of Fortaleza—including a hospital and a college—has been strong, but lack of workers to begin new congregations had stymied coverage in the interior.

At the suggestion of Luper, Operation Go came into being. An average of 25 members of Fortaleza's four Baptist churches began meeting each Friday evening in Luper's office. There the missionary and pastors taught



Pastor Francisco Guedes, Aristobulo Munguba, Luper, and Mrs. Samuel Munguba sing a hymn beside the plane during an Operation Go service.

by lay Christians. It has been this way almost every weekend for the past two years.

Obvious need prompted the project. Ceará, with four million people, had the greatest population density of any state in Brazil but the fewest Baptist churches.

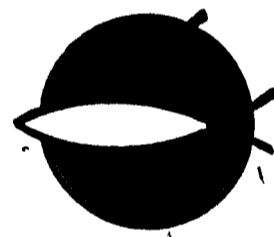
On a visit to Fortaleza, the Ceará state capital, Brazilian Baptist Convention President Rubens Lopes told Baptists in 1962, "Your six churches

courses in Bible, music, homiletics, and storytelling methods. After each class, weekend assignments were made to put training into practice.

The project began in earnest in January, 1963. In the first six months, laymen gave more than ten 40-hour weeks in travel and preaching, besides class time; at least 15,000 persons heard the gospel for the first time; 20,000 tracts and 2,500 gospel editions were distributed and about 40 Bibles



Street preaching is basic to plan.



A pin of this design is given each person who makes five trips.



Nicolau Cerqueira, a Fortaleza merchant, offers tracts at Pentecosté.

were sold; some 60 decisions for Christ were made in the immediate area of work and another 130 decisions were made at interior preaching points. The pace has remained constant since then.

A professor, a dentist, school teachers, stevedores, merchants, students, housewives—all have been willing to study and to go afield.

Classes are no longer held weekly, because a steady work force has been trained. As personal schedules change, the teams are composed of those persons available each weekend.

"This is the kind of work I should have been doing a long time ago, because I enjoy it immensely," declared a new convert who took her fears in hand and began to go on trips as a storyteller.

Mrs. Honelia Britto, a registered nurse, told how she had begun attending classes, but "almost quit going when I learned that we would have to tell the stories to the children in the presence of Missionary Daniel Luper and other members of the evangelistic team."

After a friend made her first field trip, Mrs. Britto sought her out at church the next night and asked about the services. Simply and joyfully, Mrs. Britto's friend described her feelings in witnessing to the children.

Determined to go, the nurse was chosen for the following Sunday. Her story went without difficulty and she found herself wanting to stay for hours, because she saw "children without God, no opportunity to worship, without a school, lacking lunch, dirty, barefooted, half nude (some were entirely nude), long-haired, with dirty, yellow teeth. . . . They crawled under

The story—told here by Doila Terenzinha Lima—includes illustrations and always attracts avid listeners.

PHOTO THESE PAGES BY CHARLES L. GILLESPIE





Youth reads tract after a service.

our table, pulled on the loudspeaker wires, handled our Bibles, and attentively heard out every last word of the story and seemed to beg us to tell the story again."

Operation Go has produced gratifying results. In two years, congregations have been formed in six towns of the interior. There is enough interest at six other towns to warrant search for a pastor.

Itapipoca, a market town at the foot of the Uruburetama Mountains showed first results. Pastor Francisco Guedes de Araujo has gathered a congregation of 40 believers. Contact has been established with people from the mountains who have come to listen and have expressed hope that a pastor could visit their community to baptize believers among them.

A remodeled home has now been secured for a meeting place at Itapipoca. Plans call for a more suitable building to be constructed later.

In advance of an Operation Go team, Baptists from the community or nearby make arrangements, including securing clearance from city officials for the open-air meeting. The

Baptists have encountered little opposition.

In one locality, the mayor was unsympathetic to evangelicals and refused permission for the team to come into the community.

Late one afternoon it was discovered that the dam above the town seemed ready to give way. Luper rigged a public address speaker on a wing of the plane, and flew back and forth over the town at an altitude of 200 feet, warning residents of the danger. Though the dam held, the area was flooded. No one was injured, thanks to the airborne warning.

The mayor's attitude changed. He not only let the Baptists hold services, but made sure a landing strip was cleared for the plane.

As Brazilian Baptists enter their "Great Campaign" of evangelism this year, Operation Go has laid groundwork for outreach in the interior of Equatorial Brazil.

Using 20th century equipment, Baptists of Ceará state are following the example of first century Christians—going afield with the story of Christ.

Pastor Guedes baptizes a convert in reservoir at Itapipoca.





THE BIBLE BASIS OF MISSIONS

BY L. JACK GRAY

Professor of Missions

Southwestern Baptist Theological Seminary

IN THE STUDY of "The Missions Theme in Genesis" we met the cluster of basic revealed truths out of which flow missionary obligation, missionary purpose, missionary message, and the character of the missionary. Genesis clearly shows that a man accepted by God is a man thrust into history to give direction to history under God. This was less apparent in Adam, but it became obvious in Noah, and appeared clearly as the central theme of God's dealings with Abraham.

Abraham's salvation by faith was both a state of being and a way of life; it was a man of God walking with God to bring about God's purpose for all men. To Abraham, his faith had personal significance because it had significance for mankind. Saving faith was from the beginning intensely personal and profoundly universal.

A part of the miracle and quality of Abraham's saving faith was its decisive nature. This faith was decisive for Abraham's relationship to God and to fellowmen, and for the course of world history. God expressed to Abraham this faith's significance—personal and universal, instantaneous and historical—and Abraham saw and accepted it.

Recovering Dimensions of Faith

These studies are intended to call us to recover the original dimensions of faith in God. With this will come the rediscovery that salvation is God's election of the believer to become an agent in history for His purpose of revelation and redemption. For the Christian today, faith in Christ Jesus is not unto smaller understanding and purpose than was Abraham's faith in Jehovah at the beginning. Fruits of faith have always reflected the depth, stature, and genuineness of that faith. (Read Hebrews 11.)

In Isaiah's day the nation that had

been promised to Abraham became the most significant people in history. Every aspect of a man walking with God by faith, blessing the world with the revelation of God as Redeemer, emerged into clear reality through Isaiah and his ministry to Israel.

For Isaiah, redemption from sin and a commission to redemptive ministry began with his crisis meeting with Jehovah. (Read Isaiah 6:1-9.) In that confrontation appear the basic characteristics of a sinner before holy God—repentance, cleansing, salvation, compassion, and a commissioning. The experience had significance for God, for Isaiah, for all Israel, and—then and throughout history—for the nations of the world. The experience was personal, national, and universal.

Linked to God's Purpose

Through that encounter, Isaiah became linked with Jehovah's purpose—purpose from the beginning, for that moment, and unto the end of history. Thus eternal life and God's eternal purpose, salvation and God's saving work, have always been inextricably bound together. Salvation has always been unto a saving mission—missionary!

Isaiah saw God as holy. God's holiness was active; he redeemed a sinner. Likewise, the righteousness of Isaiah was to be active in God's redemptive purpose and work for bringing in Israel. And Israel's response to God accomplished her election to be "a light unto the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6b ASV). God's initial election of Israel and his restoration of the nation from bondage were for missionary purposes. (See Isaiah 49:1-13, especially verse 6.)

Isaiah saw God as absolute and sovereign: "Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the

last; and besides me there is no God" (44:6 ASV). Only Jehovah exalts his worshipers. All other gods are leftovers of men's imaginations and put their worshipers to shame. (Read Isaiah 44:6-17.)

God as sovereign solicited Isaiah's absolute faith and obedience. Belief or unbelief in Jehovah became a moral and ethical question, so it was faith and obedience that thrust Isaiah and Israel into a distinctive kind and degree of faith and obedience. This faith covered the gamut of life and the scope of history. The essence of the holy Jehovah was that he saved sinners; in like manner, the essence of a righteous faith was that it labored for the redemption of Israel and the world of Gentiles.

The biblical ethic is missionary in nature and direction. The glory of Israel's election lay across racial boundaries; it was universal, Jew to Gentile. How like a two-edged sword this cuts across our racially limited efforts at a redemptive ministry today!

Role of a Servant

Isaiah saw his and Israel's role under Jehovah to be that of a servant people: "But thou, Israel, my servant, Jacob whom I have chosen, the seed of Abraham my friend, thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (41:8-10 ASV).

Israel was to be not only a servant, but one sent especially to Gentiles for their redemption—primarily to unite Jew and Gentile in worship of Jehovah. (See Isaiah 2:1-4 and 19:19-23.) To

Missions

As Revealed In Isaiah

**'God entered history on a mission
to redeem. Election of God is election
unto mission. Rejection of God is
rejection of mission.'**

be saved, to be servant, and to have a mission were synonymous.

The universal "whosoever" and the unmerited grace expressed by Jesus and the apostles were encompassed in Isaiah's "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (55:1 ASV). The grace of God reaching down to Isaiah and Israel was to become in them grace to reach out to Assyria and Egypt—Gentiles. Grace does not stop at race.

Joy Combined with Sorrow

But the prophet saw more. Israel, a servant of God to Gentiles, was to be a *suffering servant*. (Read Isaiah 52 and 53.) The 53rd chapter certainly is messianic prophecy, but Israel was to be a messianic people both in role and in character. Both joy and sorrow for Israel lay in being God's servant to the nations and God's channel for the Messiah. Similarly, both Mary's joy and sorrow were that she was the mother of the Saviour. As Simeon told her, "a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed" (Luke 2:35 ASV).

The suffering Messiah must come through a suffering people. The message of the suffering God, Christ crucified, must be spoken in compassion by a servant suffering for those to whom he speaks. Having suffered from before the foundation of the world, God becomes known to each generation through a person or a people who, like their God, suffer (have compassion) for their neighbors. Such suffering is healing. Only out of that sort of heart does it come as gospel. It is redemptive and revelatory both to the sufferer and to those for whom he suffers. Nothing less can beget repentance and can discipline into discipleship.

Israel's suffering was not to result from what others did to them, but from what Israel felt and did in the name of Jehovah for others. Suffering would be inflicted by others, but this would follow. God-like suffering is that vast capacity he gives the soul suffering on the behalf of sinners—even when suffering at their hands.

So it was in God's character for Adam, Cain, and Abel; for Noah and his generation (from such characteristic came Noah's preaching for 120 years); for Abraham in his intercession before God for Lot and for Sodom and Gomorrah. Such was the character of God for Israel as preached by Isaiah, Jeremiah, Hosea, and the other prophets. This characteristic was to be manifest through Israel to the Gentiles. Each of these instances was a Gethsemane or a Golgotha at a distance.

Intended Character Discovered

In the person of God as redeemer of his people, Isaiah found it God's purpose to redeem *through* his people. In the character of God he discovered the intended character of Israel. In the God of history he learned that the election of Israel was historical in perspective and missionary in purpose. He perceived God's gift as redemption unto a righteousness that was in itself redemptive in character, universal in scope, and eternal in significance.

At the feet of Jehovah, Isaiah heard a call to repentance that led to cleansing and preparation for a redemptive ministry across all lines—social, religious, and racial. Obedience in this sort of ministry was the hope of significance for Isaiah and Israel, their area of abundant life, their sphere of activity, their reason for existence.

If God entered human history to redeem, his purpose in that history is achieved through the broad redemptive, evangelistic, or missionary obedi-

ence of his people. If we know God as holy especially in his redemption of sinners, we know man as righteous especially in his redemptive witness.

As God without redemption is no God, so a Christian or church without redemptive (missionary) purpose is no Christian, no church. God is Redeemer; Redeemer is God. Man under God is redemptive agent; redemptive agent is man under God.

Thus Israel lived or died, obeyed or disobeyed, not only by acknowledgement of Jehovah as God, but by obedience in Jehovah's revelational and redemptive purpose. Even as Jehovah Redeemer was the God of Israel, so also Israel in redemptive service was the people of Jehovah.

An Israel with private gods was intolerable, and an Israel with private purposes was insufferable. None but Jehovah as Redeemer was God; none but Israel on a redemptive mission could be the people of God.

God entered history on a mission to redeem. Election of God is election unto mission. Rejection of God is rejection of mission; rejection of mission is rejection of God.

Divine History Is Missionary

Divine history is a missionary story from beginning to end. God's purpose to redeem by blood is the key to history as theological and the index to judgment as historical. That is, the mid-stream of world history is God in his people moving toward the redemptive end that "the earth shall be full of the knowledge of God as waters that cover the sea."

Divine judgment upon Israel was determined by what the nation did with both the person and the purpose of God. Without the redemptive, missionary purpose of God, all life is a riddle, evangelism loses its ethic, and the church becomes less relative than national political conventions.

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2.				
3.				
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editorials

Crusades—Involvement Through Prayer

PRAYER involvement with the Baptist churches of Brazil is the opportunity of the hour—and of the next four and a half months. Many midweek services in Southern Baptist churches can take on new meaning by having definite periods for enlightened, intercessory prayer in support of the Brazil-wide evangelistic crusade now under way.

At no previous time has there been such a degree of readiness for a spiritual awakening and evangelistic harvest in that country. God has used outstanding Brazilian Baptist leadership, along with assistance of Southern Baptist missionaries, in planning this vast effort. In advance of the scheduled campaigns in the churches and mission points, there have been hundreds of conversions and rededications; more young men have acknowledged God's call to the ministry than ever before.

With such a response already recorded, may every Southern Baptist be made aware of these events. There

is almost certain inspiration and wholesome excitement for a church that can fully realize the meaning of entering into prayer relationships with sister churches in Brazil. Such sharing can lead to an even greater work by the Holy Spirit as the first campaigns begin in March.

To be sure, the forces of Satan will not stand idly by. Many old adversities still confront the Christian witness in that land, and there are some new political, economic, and social hazards. But none of these can withstand the power God gives to a people bound together in the kind of prayer fellowship that we can help bring to pass.

Looking to other similar opportunities for 1965, five more country-wide evangelistic crusades come into view. We present their schedules below along with those for the Brazil crusade. In each one the harvest possibilities are more likely to become probabilities as we are faithful in helping meet the need for power through prayer.

BRAZIL	
Zone 1—March	
State	Number of churches
Rio Grande do Sul	40
Santa Catarina	14
Paraná	76
São Paulo	300
Mato Grosso	56

Zone 2—April	
Guanabara	155
Rio de Janeiro	403
Espírito Santo	136
Minas Gerais	138

Bahia	161	Piauí	21
Goiás	20	Maranhão	35
Alagoas	17		
Sergipe	14		
Brasília	20		

Zone 3—May	
Pernambuco	198
Paraíba	27
Rio Grande do Norte	12
Pará	25
Amazonas	20
Acre (and adjacent territories)	12

Zone 3—June	
Ceará	6

MEXICO	
Northern half—April	4-11

THAILAND	
April	11-25

MALAYSIA	
April	25-May 9

ECUADOR	
August	21-September 5

SPAIN	
October	10-31

Directory Provides Addresses

DURING the recent Christmas mailing season there were delivered to the Foreign Mission Board many pieces of mail addressed to overseas missionaries by name but to the Board address. First-class items were returned to the senders, except those forwarded to missionaries with APO addresses. It was the end of the road for all other items since by postal regulation they could neither be forwarded to the addressees nor returned to the senders.

In the future everyone can avoid such disappointing results by utilizing

the FMB's *Directory of Missionary Personnel*. It contains the current address of every foreign missionary, both active and emeritus, including the missionary associates. In addition, it provides the user the missionary's birthdate and field of service.

We recommend this helpful source of information to everyone who contemplates any correspondence with Southern Baptist foreign missionaries. One copy can be made useful to many persons by being placed in the church library or in the church office if there is no library. The FMB gladly sends

its directory to anyone requesting it.

In that the *Directory of Missionary Personnel* is revised and republished every quarter, a word of caution is needed. Be sure that you have the latest issue before sending correspondence or packages to missionaries overseas. The first quarter's issue is now available; the next revision will be off the press April 1. (See *THE COMMISSION*, Dec. 1964, page 12, for helpful information regarding the sending of parcels and bulk items to missionaries overseas.)

The Financial Support Of Missionaries

BY BAKER J. CAUTHEN



INQUIRIES concerning the financial support provided for missionaries occasionally come to the Foreign Mission Board. These questions, expressing a deep desire that adequate provision be made, have indicated a great love for those who labor for Christ in many parts of the world.

Obviously the missionary's basic salary is not adequate for satisfactory maintenance; it is \$1,200 a year for the single person and \$2,000 for a couple, plus \$250 for each child under 10 years and \$300 for each older child.

More than 20 years ago the Board became aware of the necessity of adding cost-of-living supplements to basic missionary salaries. This came about through the experience of missionaries in wartime China. The missionary staff in that country was finally reduced to 17, including children. They continued serving in southwest China long after missionaries in areas occupied by invading armies had been interned and later repatriated.

Under wartime restrictions a fixed rate of exchange upon U.S. money left the missionaries in a difficult position while runaway prices reduced their income to a fraction of its earlier buying power. They minimized their difficulties, though, as they thought about other missionaries in concentration camps. They made no requests to the FMB for increased support, but felt ready to face whatever might be necessary.

Supplements Begun

However, the Board soon became aware that the income of its missionaries had been reduced drastically. From that time forward the Board made diligent efforts to ascertain actual conditions not only in China, but throughout the world. It then began providing cost-of-living supplements for proper support.

Cost-of-living supplements vary from country to country and are

altered as circumstances require. The level of support remains the same for missionaries throughout the world, although the number of dollars involved differs from land to land.

With the lowest cost-of-living supplement as an illustration, the annual income of a missionary family with two children under 10 years of age and two over 10 is as follows:

Basic salary—missionary couple	\$2,000
Two children over 10 years	600
Two children under 10 years	500
Cost-of-living supplement—couple	1,400
Cost-of-living supplement—four children	600
Total	\$5,100

Other important aspects of missionary support are provided in addition to this basic salary. First is housing, usually a structure built by the Board. In some instances rented houses are used, but it has been found, in most cases, that Mission-owned residences are more economical and satisfactory.

An automobile is provided when necessary. Recommendations about automobiles on the field are made by the Mission organizations with regard to the place of residence and type of work done. With these recommendations the Board undertakes to provide a car. Provision also is made for operating cost and upkeep as it is used in mission work.

Another part of missionary support is provision for medical expenses. The Board automatically pays one-half of all medical bills incurred by missionaries or their children. However, the one-half left to the missionary family sometimes becomes excessive. Therefore, if the amount the missionary family must pay exceeds \$200 in a year, the Board makes special ap-

propriation to provide the amount needed. In emergency cases those appropriations often run into large sums.

In addition, the missionary's pension plan and \$1,000 in life insurance are provided by the Board without cost to the missionary.

In many places where climate is difficult a small allowance is made for local leave to enable missionaries to get away from their stations for a little rest.

An important element of missionary support is the Margaret Fund to assist missionary children in college education. This fund allows \$500 a year for each missionary child during college training. In addition, \$100 a year is provided by Woman's Missionary Union through the Burney Fund. The Margaret Fund is made possible through the Little Moon Christmas Offering.

Visit Provided

In 1964 the Board established a policy to enable each missionary child to return for one visit during his college career to the home of his parents on the mission field. Probably no action by the Board related to missionary support has caused greater joy.

The Board also provides the cost of room and board at Ridgecrest or Glorieta during Foreign Missions Conference for the children of missionaries whose parents are on mission fields.

During missionary furlough, basic salaries remain the same and a cost-of-living supplement of \$1,000 a year is provided for each missionary while in the U.S., plus a rental allowance of up to \$130 a month depending upon family size. Missionaries on furlough are invited to attend the Southern Baptist Convention and the Foreign Missions Conference at either Ridgecrest or Glorieta with provision made for their expenses. They are free to make

(Continued on page 31)

EPISTLES

Brazilians Approach Crusade

Claud R. Bumpus

Rio de Janeiro, GB, Brazil

Preparations for the nation-wide evangelistic campaign in Brazil have been in full swing. As someone said, "It's not a matter of getting the thing started. We can't stop it."

The spirit of the people is like a brush fire that started when Dr. Rubens Lopes, president of the Brazilian Baptist Convention, threw a tiny match of suggestion before a group of missionaries from all three Missions in Brazil in May, 1963, proposing a simultaneous revival effort throughout Brazil in 1965. The high wind of enthusiasm whipped the flame into a mighty blaze that has roared across the country.

Training institutes have been conducted throughout Brazil to prepare church leaders so they in turn might go into their own churches and inspire the rest of the membership for revival. But not just leaders attended. Interest has been so intense that even unsaved persons have attended and have been converted in great numbers. The plan was to prepare for revival, but revival is already here!

We rejoice to see persons saved almost every Sunday. The young people are active leaders in various phases of church life. When they marry they establish Christian homes. There are few of the men, young or old, who cannot take charge of a service, bring an inspirational message, or do personal witnessing. They have the idea that they were saved to serve. It is no wonder we are seeing results.



Mildred (Mrs. John) Mela Recife, Pernambuco, Brazil

Groundwork was laid last year for the national Baptist evangelistic campaign to be held in 1965. A national office in São Paulo divided the country into nine zones, each with a leader devoting full time to the campaign. The zones are subdivided until every hill and plain comes under the direct responsibility of some believer. From the central office we received a manual, stacks of posters in color, a new hymnbook, tracts, and roadside markers.

Weeks of daily prayer services have been held monthly in every church. Every Baptist was urged to read the entire New Testament in 1964 and to choose one unsaved individual to win to the Lord. There are special rallies, open-air services, cottage prayer meetings, and stewardship revivals.

Erling C. Valerius
São Luis, Maranhão, Brazil

A Brazilian pastor visited a town in the interior where there was no evangelical work. He arrived on Wednesday and after visiting throughout the town the next few days rented the largest building there for a preaching service the following Saturday night.

The auditorium was overflowing with people and many of them found Christ as their personal Saviour. Because of the presence of Christ and the work of this faithful pastor, that town will have a strong church some day.

GENE M. WISE



Manaus,
Brazil.

Growth in Madrid

Charles W. Whitten
Madrid, Spain

Baptist work is growing in Madrid. There are three Spanish-speaking churches and Immanuel church (English-language). First Baptist Church has three missions in different parts of this city of two and one-half million people.

Just before writing this, we returned from the mission point nearest us. The little living room was filled with persons eager to hear the gospel; several were hearing it for the first time. The joyful spirit of Christian fellowship and the evangelistic fervor transformed the modest living room into a place of worship. We pray that the missions of Plaza Castilla and San Blas will soon be able to rent meeting places.

The 1964 emphasis of the Spanish Baptist Union was on opening new work. Four new churches were organized in recent months. One is in the industrial north of Basauri, Bilbao; another is in North Africa in Melilla. The 1965 emphasis is on evangelism.



Time for Work

Roy B. Wyatt, Jr.
Temuco, Chile



A new opportunity is before us. Chile voted decisively against communism in the 1964 election, giving us a chance to continue to work, but one of the strongest Communist parties in South America is waiting for another chance.

Our first year in Chile brought new experiences. I began work as pastor and professor of Bible in the Colegio Bautista, which offers work from kindergarten through secondary school. It has been both difficult and challenging to teach young people who have never been in church or Sunday school; some of them do not want to study religion. Joy has come in talking with young persons about their most important decisions.

The Colegio Bautista can mean much to Chile if it prepares future leaders. It is the largest school of our Spanish-speaking missionary work, with 732 students. A revival held recently in the school gym resulted in many professions of faith and a new spirit in the life of the school.

Good Start in Sabah

Charles H. Morris
Sandakan, Sabah, Malaysia



Rejoice with us:

—For the safe arrival and comparatively easy entry through customs and immigration for the Yarnell family and ourselves into Sabah (formerly North Borneo).

—For the Lord's provision of a comfortable Malay house adequate for Sunday school, lending library, and other services and located in the midst of many unreached persons. The police and district officer granted permission for religious services.

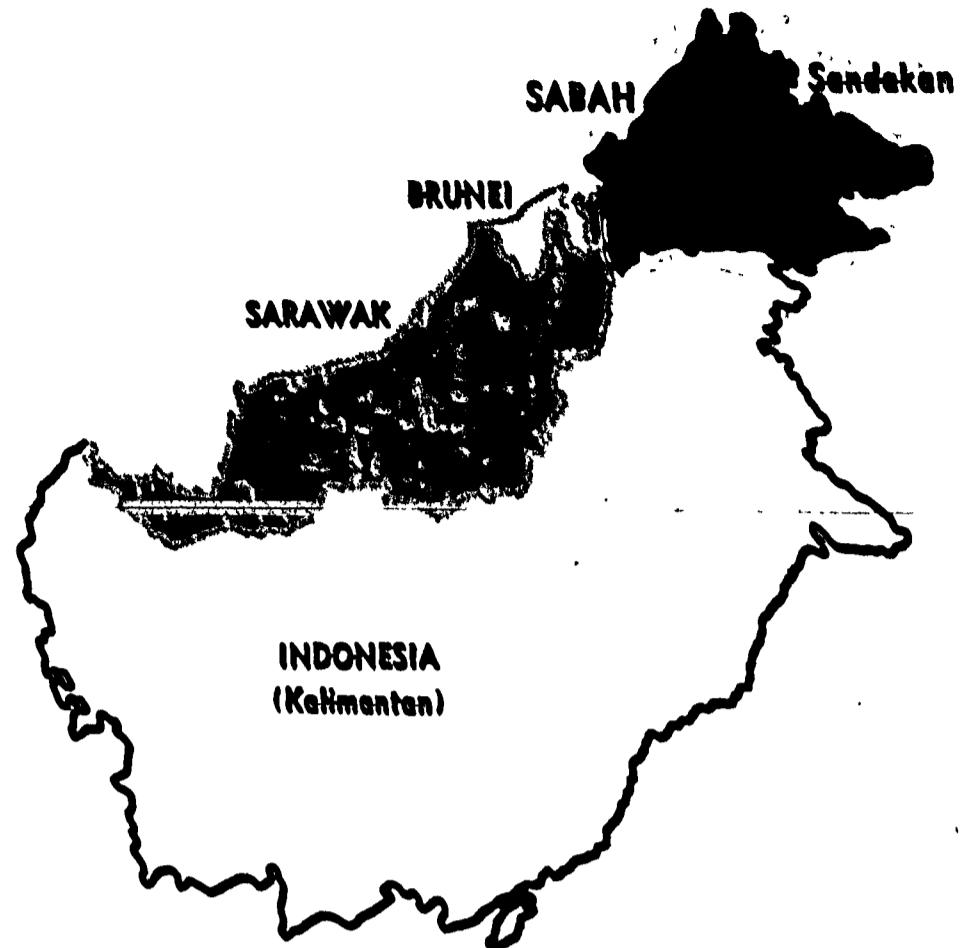
—For Tsui See Chung who was on hand to meet us and has helped us in countless ways. He and his wife are Baptists from Malaya who have been living and working in Sandakan for five years. He translates into Cantonese for me, and Mrs. Tsui is giving her time to teach us conversational Cantonese.

—For the good response to the home Bible study class, with 29 attending the first week and 34 the next. Over 100 invitations and tracts have been distributed.

—For the opportunity to hold evangelistic services in a downtown location. This was made possible through the Chinese president of the Basel Christian Church of Malaya. He introduced me to a retired Chinese school principal who offered us the use of his book store in addition to an empty, second-floor flat when more space was needed. Twenty-five adults and young people attended the first service there and were unusually attentive.

—For doors beginning to open to needy persons in outlying areas; many have never heard the gospel.

—For the 10 Singapore Baptist churches that participated in the entry into Sabah. They held a public meeting dedicating the Yarnells and us to the new field and gave more than \$300 to secure tracts and Bibles for use here.



They feel they have sent missionaries for the first time.

Less than 1 percent of the people of Sabah are Christian. Sandakan is known as the most idolatrous city in Sabah and black magic is practiced here.

We are attempting to visit 100 homes each week to distribute tracts and Scripture portions. I have been invited to teach Malay in a 3,000-pupil government school for Chinese. A correspondence course for Bible Study is being made available in home meetings and through newspaper advertisements. As part of the Malaysian Baptist Evangelistic Crusade, meetings will be held here in Sandakan in English April 25-May 2 and in Chinese May 10-16.

Luxembourg Beginnings

Rudolph M. Wood
Gonderange, Luxembourg



Through the initiative of American families employed in construction of a new DuPont plant, the Luxembourg Baptist Church was begun in February, 1963. Lewis Krause, Southern Baptist missionary then in Germany, assisted. Sunday school and worship services were held in the home of Mr. and Mrs. Bailey Mundy.

Supply preachers were secured from the Baptist Theological Seminary in Rüschlikon, Switzerland, from military personnel, and from Baptist ministers traveling in Europe. Only one other small church for evangelicals with services in English existed in this predominantly Roman Catholic country.

As other American families were enlisted, the group became too large to continue meeting in a home. A kindergarten building was found which could be rented on Sundays. Though it has many limitations, this facility seems to be the best location possible at present. The fellowship now includes Americans from other companies as well as DuPont, and a few Luxembourg citizens who speak English.

One family working at the Monsanto plant in Echternach regularly drives about a 50-mile round trip to attend services. They also return during the week for choir practice. Sunday school attendance averages between 50 and 60 and worship services are slightly larger, although actual membership includes only 17 Baptists and eight associate members under watchcare.

Along with the English-language pastorate, my wife and I are studying French. At this point it is difficult to evaluate prospects for evangelical work among the nationals. Luxembourg is a tiny nation, but the people have a fierce pride. There is strong resistance to any change, but there are some genuine spiritual needs.

Owners of the first house we planned to rent were unfamiliar with the term "Baptists" and insisted upon a clause in the lease stipulating that we would not "practice" our religion in the house. We were able to locate another home. In spite of this incident there is apparent freedom of religious expression here unusual in a land where there is a state church. We hope that when we can speak the language there will be opportunity for witness to citizens of Luxembourg as well as to Americans here.

Another type of service possible is to provide a ministry to persons traveling through the country. The number of tourists grows yearly. Several have attended our services.

In Vietnam

Walter A. Routh, Jr.
Dalat, Vietnam

These are difficult days in this troubled land. The hope that this country can be saved from communism seems to be fading from the hearts of our Vietnamese friends. Previously the people seemed to feel the United States would have the answer in a few months, but now, particularly after the attack and victory of the Viet Cong at the Bien Hoa Air Base, a new uncertainty fills the air.



We are safe and feel confident in the Lord that we will remain safe, but our hearts are broken when we think of our Vietnamese brothers and sisters in Christ for they will invariably suffer death or persecution if the country is lost. We are constantly encouraged by their steadfastness in the Lord.

Poor—But Rich

Edward B. Trott

Aracaju, Sergipe, Brazil

Dona Flora's funeral was held recently. She accepted the Lord only four years ago, but in this short period she gave a testimony few give in a lifetime.



Poor in material things, she had an income of only about \$6.00 a month. She had no family, was unable to read, and was in poor health. Yet she was rich because she was happy and content, having the Lord as her Saviour and being sure of her reward in heaven.

Besides her tithe she gave an offering to Woman's Missionary Union and to the Sunday school each month. She was the first to have her gift ready for whatever special offering arose. She was unhappy with anyone who was not a tither. After her death we found \$4.00 in her Bible; this was given to home missions in her memory.

She was a soul-winner. One Sunday she brought 16 children to Sunday school with her. In spite of her illness she was always the first one at church, though she had to walk some 12 blocks to attend.

Without Christ, Dona Flora would have been a forgotten woman. With Christ, her life will be long remembered and many mourn her absence.



South Vietnam

Most Baptisms

Cecil H. Golden
Tegucigalpa, D.C., Honduras



In Honduras, 1964 was a good year for Baptist efforts. There were 85 baptisms in the nine churches, the most ever in one year. Pastors, churches, and missionaries already are planning evangelistic campaigns for the coming year. We are placing more emphasis upon evangelism within the local church.

The membership-to-baptism ratio this year was 3 to 1. This means that throughout the Convention there was one convert for every three members. In Third Baptist Church, where I am pastor, ratio was 5 to 1. When the annual report regarding baptisms was given to the church, members declared that for 1965 they will seek to win one for every two members. The three-year-old church has 60 members.

Argentine Directs

Christine (Mrs. William W.) Graves
Buenos Aires, Argentina

Many changes have come in the Baptist Publishing House where my husband has served as director for more than seven years. It was his dream when he went there that by the end of his second term an Argentine would be director and nationals would be promoting religious education.

At the end of 1964 Aldo Broda, a capable Argentine businessman, became director of the publishing house. Two young men are promoting Sunday school and Training Union work in the entire country.



Growth in Dalat

Herman P. Hayes
Dalat, Vietnam

In the mountain city of Dalat, at 5,000 feet elevation, the weather varies between cool and slightly cold. This is far different from Saigon where the weather is always hot. We are thankful to have been given a year to lead the work here and to brush up on the language.

New missionaries have been living in Dalat for several years to study the language; however, it was not until 1964 that the Mission voted to establish a language school. In addition to leading evangelistic work and doing additional study, we were asked to direct the establishment of the school. This has been rewarding, for three new families have come to join us.

Evangelistic work was begun in Dalat on a limited basis because it had to be carried out by missionaries who were still full-time language students. They did an excellent job, and we have been privileged to build upon that foundation. Seven new Christians, who were won before we came to Dalat, have been baptized; awaiting baptism are two others who recently made decisions. In addition to our missionary family and Vietnamese Christians, there are usually between 10 and 20 lost persons in every service.

A Dream Fulfilled

Evelyn (Mrs. Pat H.) Carter
Mérida, Yucatán, México



Dreams do come true! For several years my husband Pat has envisioned a missionary team of laymen. Now such a team is in action in the Yucatán Peninsula. Like the Caravan of Evangelism organized in Torreón several years ago, the team has a truck, sound equipment, motion picture projector, and other equipment.

Lázaro Uribe, a taxi driver, is team director. A dozen consecrated laymen are helping. Pat and the pastor of the Mérida church train the men and supervise their work, but the laymen do everything else, including the preaching. The team is opening new missions, strengthening those already established, and injecting new enthusiasm into the churches.

THE WORLD IN BOOKS

Genevieve Green



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

What Do Missionaries Do?

By John Johnson
Broadman, 96 pages, \$1.75

Out of her own experience as a foreign missionary and her relationships with missionaries through her responsibilities on the staff of the Foreign Mission Board of the Southern Baptist Convention, the author has written a book sorely needed. Not only does it set forth the variety of vocations involved in the foreign mission task, but it goes beyond this to bring the reader to a scriptural definition of the term "missionary" and to set forth the inescapable necessity of God's call in the life commitment demanded in the missionary task. It lifts the missionary responsibility out of the unreality of that which "happens to someone else" and calls for a personal confrontation on the part of every Christian.

A quotation in the book indicates that being a missionary often involves "... being in a place and sharing oneself for Christ's sake." This the author has done in sharing her experience and depth of understanding of the foreign mission task.—N.S.

To Change the World

By Ross Coggins
Broadman, 117 pages, \$1.50

The essence of this volume is that Christianity ought to be a world-changing force but it is instead—for a variety of reasons—captive to its own affluence and traditions. With considerations given the more obvious changes going on in our time, the author asks: Can the church, as it is now, hope to influence a technology-obsessed, Communist-subverted, and secularly-oriented world?

Coggins, having served as a missionary for several years prior to joining the Christian Life Commission, is most effective in assessing present currents and the Christian scene in America. He delves only briefly into the task of world missions. He does not spare the contemporary picture but manages to avoid cynicism; thus the book stands as an effective challenge to a complacent Christendom.—J.C.F.

Cowboy Missionary in Kwangsi

By Rex Ray
Broadman, 123 pages, \$1.50

Rex Ray's sense of adventure carried him through hard times. From South China and Korea he wrote home action-packed letters, making Southern Baptists

aware of the scenes around. Now he has written a colorful autobiography covering his 30 years as a missionary.

Between an editorial prologue which tells of his life up to his appointment as a missionary, and an epilogue by his daughter, relating events in the years after he closed the book, 13 chapters follow his life story chronologically. During his first term of service he studied the Chinese language, found a wife, and began his work in Wuchow, South China. Later, he was held by bandits for ransom. He ran the Japanese blockade to get medical supplies to the Baptist hospital in Wuchow, experienced bombings, helped reorganize the mission after the Japanese left, and then saw it overrun by Communists. Transferred to Korea, he again served a land torn by war, assisting with relief work as well as preaching.—G.G.

Christianity: Some Non-Christian Appraisals

Edited by David W. McKain
McGraw-Hill, 288 pages, \$1.95, paper

"This collection of essays by representatives from Hinduism, Buddhism, Judaism, and Islam exists," according to its editor, "to give a needed perspective to Christianity."

He maintains that—as much as Christians may disapprove—an inter-religious dialogue is already under way with an impact being felt inside and outside Christendom. His rationale is to aid and abet this dialogue.

He unapologetically indicates that his collection is not an effort to unfold a theme, take a position, or to state an argument. Rather it is an anthology he hopes will be stimulating. The two most thought-provoking essays are from the two best-known contributors: "The Mahatma and the Missionary" by Gandhi, and "Church, State, Nation, Jewry" by Martin Buber. The book is valuable in that it indicts Christians at several points where indictment is needed—points best seen by a non-Christian. Since the essays exist without a rebuttal they do not help the case of Christianity.—J.C.F.

On Our Way Rejoicing

By Ingrid Hult Trosch
Harper and Row, 254 pages, \$3.95

A Lutheran family of 12 carried the gospel from their Missouri farm literally to the ends of the earth; among them,

they served in East and West Africa, Pakistan, Korea, and Bolivia.

Written by the oldest daughter in the family, the story begins with the sinking of the *Zem Zem* during World War II. The father, on the ship en route to Africa as a missionary, lived to serve and die in East Africa. The mother, after she was almost 50 years old, went to Bolivia to head an orphanage. A doctor son, a single daughter, and the author and her husband, as well as the mother, served in Africa. Another married daughter served with her husband in Pakistan. Another son worked with church relief in Korea.

During the depression years, when their mission board could not send them out, they lived on a farm which the mother later gave to their denomination as a home for missionaries. This is a story for everyone interested in missions, biographies of missionaries, or motivations that make missionaries. It inspires, informs, and entertains.—G.G.

REVIEWS IN BRIEF

Christian Heroes of Today, by Don Mainprize (Baker, 79 pages, \$1.95): 14 stories from the lives of practicing Christians today.

Benson Y. Landis in *Careers of Service in the Church* (Evans & Co., 256 pages, \$4.95) gives helpful advice to young people concerning their life work.

Two more volumes in the Minister's Handbook Series from Baker Book House, each filling a place of need in the clergyman's library and each at \$1.95, are *Parables of the Old Testament*, by Rudolph F. Norden (101 pages), and *Fathers of the Bible*, by Clarence P. Dame (112 pages).

Spilled Milk, by Kay Smallzried (Oxford, 85 pages, \$2.95): 57 litanies, or prayers, seeking to help the reader understand the present moment in terms of eternity.

Compact Commentary on the New Testament (Baker, 656 pages, \$3.95): an ideal help for teachers or pupils who want a handy, one-volume, Testament-Commentary combination for class use.

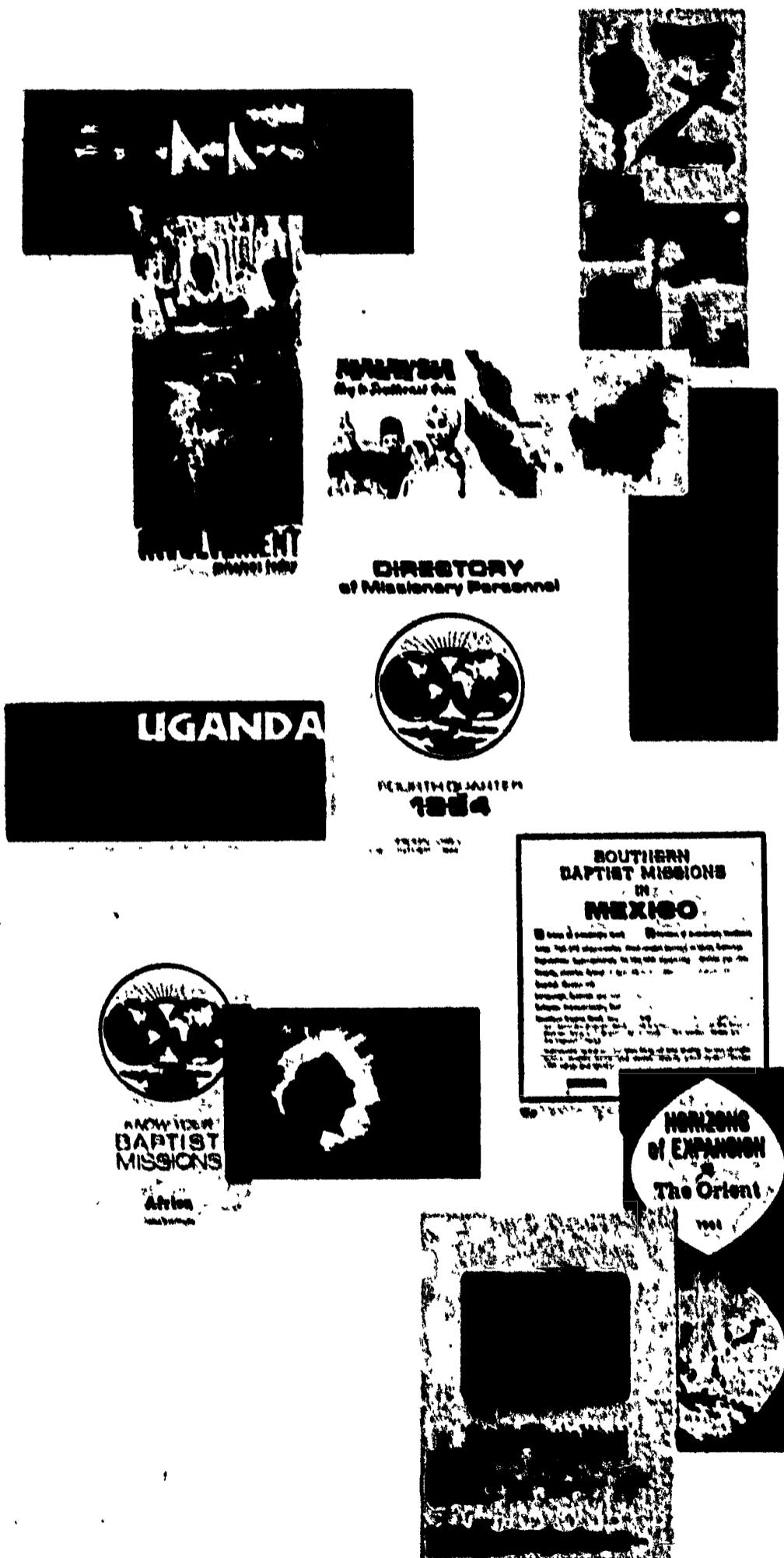
The Apostle Paul, by Roland Q. Leavell (Baker, 128 pages, \$1.50): a nontechnical study of the apostle's "amazing life and unparalleled labors," written with human interest appeal.

James F. White in Protestant Worship and Church Architecture (Oxford, 224 pages, \$6.00) emphasizes the theological and historical implications in the construction and building of churches.

Using monuments, sculpture, wall paintings, and excavations from long-buried cities, Werner Keller pictures the world of the Bible 4,000 years ago in *The Bible as History in Pictures* (Morrow, 360 pages, \$7.95).

THE CALL FOR 5,000

DEMANDS ACTION



THE CALL for 5,000 missionaries at the earliest possible date is a forward thrust demanding action—action by the Foreign Mission Board, by churches, and by individual Southern Baptists.

The Board has taken action in setting the goal and now is adopting new and enlarged programs of work to implement that goal. Churches can take action by challenging members to provide resources—human and material—for missionary advance. Individuals can respond with life, prayer, interest and money.

An important key to any advance is individual response. The kind of response needed for missions can grow out of awareness and concern produced by information received through the Board's free literature.

Not long ago, Earl D. Crumpler, pastor of Calvary Baptist Church, Raleigh, N.C., shared a method of using mission literature. He said it had "meant a great deal to this church." He told about it in a letter to Board Executive Secretary Baker J. Cauthen:

We ordered a supply of the area and country pamphlets and maps. We use them in our missionary organizations. Our further use of the pamphlets describing the land, people, the needs, and the work in each country, has opened a wonderful door of blessing. . . .

As a part of every morning worship service we use five to seven minutes becoming aware of one particular country, its people, its land, the needs, and the work in that country. The pamphlet is helpful at this point. From the "Directory of Missionary Personnel" we read the names of all our missionaries in that country. We then remind the people to give, pray, and certainly to hear God's call. When we pray, that particular country and our missionaries are mentioned.

In the past three months this practice has become as much a part of our worship as receiving the offering or singing hymns. We plan to use all the pamphlets in this way. When we have used all that are in print, we will begin again.

Pastor Crumpler will need a year or so to use all the pamphlets the Foreign Mission Board has in print. In addition to the "country" leaflets he mentioned, he might also use pamphlets on missionary personnel, on current reports from each mission area, and on other general subjects. *Yours To Tell the Story* lists all

the Board's free literature and serves as an order form for requesting materials.

Individual folders are available about most of the 56 countries where Southern Baptist missionaries are at work. Missionaries prepared the manuscripts for these in order to inform, inspire, and challenge the reader concerning Christ's world program.

Personnel pamphlets, such as *Involvement . . . Missions Today* and *The How of Missionary Appointment*, help in recruiting and guiding mission volunteers.

Horizons of Expansion, a folder for each of the four geographical areas of work, gives a narrative report plus pictures of the previous year's events.

Scattered Abroad, released in 1964, describes English-language work overseas, a ministry involving many Americans.

Church librarians can display and/or make available in the library all free materials produced by the Board.

Especially helpful in the church library is the pocket-size *Know Your Baptist Missions*, a "miniature encyclopedia" in a separate edition for each of the four areas. These booklets are updated annually and describe the beginnings, development, and progress of Southern Baptist foreign mission undertakings in each country. In addition to individual maps locating mission centers, this series contains current, concise facts about missions. (Unless otherwise specified, orders for *Know Your Baptist Missions* and *Horizons of Expansion* will be held until April 1 when the 1965 editions become available.)

Three types of maps can be ordered: (1) the world map, *Southern Baptist Missions Around the World*, highlights the countries where missionaries work; (2) a map for each of the four areas of work—Africa, Europe and the Middle East, Latin America, the Orient—provides an enlarged view of that specific area; (3) individual country maps indicate centers of missionary work and provide brief statistical and other factual information. Copies of each of these maps, brought up to date periodically, would increase a church library's effective ministry in informing members and assisting programs of church organizations.

Other missionary education materials include a special mission study packet each year for use with the current mission study theme, the Board's annual report titled *The Field Is the World*, and the *Directory of Missionary Personnel*, a booklet published quarterly listing all Southern Baptist missionaries, their addresses, birthdays, and native states.

Copies of selected literature are available without charge in quantities for leadership or group distribution. Send your order direct to the Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.



ADDRESS CHANGES

Arrivals from the Field

BAGBY, Rev. & Mrs. Albert I. (S. Brazil), Missionary Apts., SBTS, Louisville, Ky. 40206.

BARTLEY, Rev. & Mrs. James W., Jr. (Uruguay), 4618 Frazier, Ft. Worth, Tex. 76115.

BRIDGES, Rev. & Mrs. Glenn M. (S. Brazil), Joy Station, Henrietta, Tex. 76365.

CARLISLE, Rev. & Mrs. Robert L., Jr. (Uruguay), Rt. 4, Box 283, Wesson, Miss. 39191.

COX, Ora Belle (Eq. Brazil), Redford, Mo. 63665.

DAVENPORT, Rev. & Mrs. Stephen W. (Argentina), c/o John C. Pearce, 1708 Liberty Rd., Asheboro, N.C.

ELDRIDGE, Eva Mae (Nigeria), Grand Junction, Tenn. 38039.

FITTS, Mr. & Mrs. Marvin E. (Peru), 757 Eva St., Memphis, Tenn.

HOLMES, Rev. & Mrs. Evan F. (Chile), Box 886, Coleman, Tex. 76834.

HOOTEN, Rev. & Mrs. Jimmie D. (Uganda), 5227 Morningside, Dallas, Tex.

LYON, Rev. & Mrs. Roy L. (Mexico), 8309 Park Ln., Dallas, Tex. 75231.

MITCHELL, Rev. & Mrs. J. Franklin (Chile), Box 343, Landrum, S.C. 29356.

NICHOLS, Sophia (S. Brazil), 1516 Richardson Cr., E., Hartsville, S.C. 29550.

SMITH, Rev. & Mrs. Robert E. (S. Brazil), c/o First Bap. Church, Box 336, Fenton, Mo.

WOLFARD, Dr. & Mrs. Rodney B. (S. Brazil), 508 Chautauqua Ave., Norman, Okla.

Departures to the Field

BROWN, Rev. & Mrs. J. Curtis, Jr., Apartado 1883, San José, Costa Rica.

CADWALLADER, Rev. & Mrs. Chester S., Jr., Apartado 1135, Guatemala City, Guatemala.

CHIAPPELL, Catherine Flo, Rua Uruguai 514, Tijuca, Rio de Janeiro, GB, Brazil.

COWSERT, Rev. & Mrs. George B., Caixa Postal 3088, Porto Alegre, Rio Grande do Sul, Brazil.

DITMORE, Rev. & Mrs. L. Steve (appointed to Peru), Apartado 4035, San José, Costa Rica (language study).

DOYLE, Rev. & Mrs. C. Donald (appointed to Argentina), Apartado 4035, San José, Costa Rica (language study).

ENBTE, Rev. & Mrs. William W., Sr., emeritus (S. Brazil), Caixa Postal 320, Campinas, São Paulo, Brazil.

HANSLEY, Rev. & Mrs. Robert C. (ap-

pointed to S. Brazil), Caixa Postal 679, Campinas, São Paulo, Brazil (language study).

KORTKAMP, Paula, Calle Colomas 1776, Guadalajara, Jalisco, México.

SMITH, Betty Marie (appointed to Eq. Brazil), Caixa Postal 552, Campinas, São Paulo, Brazil (language study).

STOVER, Josephine W. (Mrs. Thomas B.), Caixa Postal 352-ZC-00, Rio de Janeiro, GB, Brazil.

TAYLOR, Sara Frances, Bolanos 139, Buenos Aires, Argentina.

On the Field

COVINGTON, Dr. & Mrs. Robert C., 35 Anson Rd., Penang, Malaysia.

COX, Rev. & Mrs. Theodore O., 22-5 2-chome Kamokogahara, Sumiyoshi, Higashinada-ku, Kobe, Japan.

CUMMINS, Rev. & Mrs. Harold T., Box 10060, Nairobi, Kenya.

HARRELL, Rev. & Mrs. Ralph W., Box 32, Limuru, Kenya.

HASTAY, Sr. & Mrs. Ervin E., Bartolache No. 1118, Col. Del Valle, Mexico 12, D.F., México.

HAYS, Dr. & Mrs. George H., 19-18 2-chome, Uehara Machi, Shibuya-ku, Tokyo, Japan.

MOON, Rev. & Mrs. J. Loyd, Caixa Postal 89, Belém, Pará, Brazil.

MYERS, Rev. & Mrs. S. Payton, Bap. Headquarters, P.M.B. 5113, Ibadan, Nigeria.

NANCE, Rev. & Mrs. John I., Dji. Flores 8, Surabaya, Indonesia.

NATIONS, Dr. & Mrs. Archie L., 425 Oaza, Hoshiguma, Fukuoka City, Japan.

PIPPIN, Rev. & Mrs. Ernest C., Casilla 146, San Juan, Argentina.

SAUNDERS, Rev. & Mrs. Davis L., Box 739, Arusha, Tanzania (formerly Tanganyika).

SCHWEINSBERG, Dr. & Mrs. Henry W., c/o Rev. Gerald McNeely, Avenida de la Victoria 58, Barcelona 17, Spain.

TOWERY, Rev. & Mrs. Britt E., Jr., Box 222, Kaohsiung, Taiwan, Rep. of China.

TUCKER, Rev. & Mrs. H. Robert, Jr., Apartado 152, Valencia, Venezuela.

TYNER, Dr. & Mrs. Grover F., Jr., Box 7, Baguio, Philippines.

VESTAL, Rev. & Mrs. J. Gordon, Casilla 1417, Concepción, Chile.

WARMATH, Rev. & Mrs. William C., 8-143 Takinoue, Naka-ku, Yokohama, Japan.

WITT, Mary, Caixa Postal 1352, Recife, Pernambuco, Brazil.

WOLLERMAN, Anna M., Caixa Postal 78, Campo Grande, Mato Grosso, Brazil.

United States

APPLEBY, Rosalee Mills (Mrs. David P.), emeritus (S. Brazil), 243 E. North, Canton, Miss.

ATNIP, Rev. & Mrs. Logan C. (Rhodesia), 2468 Dawn Dr., Decatur, Ga.

HARPER, Rev. & Mrs. Leland J. (Paraguay), 1955 Laurel, Joplin, Mo. 68401.

HOCUM, Merna Jean (N. Brazil), Box 711, NOBTS, 3939 Gentilly Blvd., New Orleans, La. 70126.

LINDSAY, Maxine (Jordan), Rt. 2, Worthville, Ky. 41098.

MILLS, Rev. & Mrs. John E. (Ivory Coast), 3705 Malone Dr., Pasadena, Tex.

PATE, Mavis (E. Pakistan), 2219 Martin Ln., Tyler, Tex. 75706.

PIERSON, Rev. & Mrs. Abel P. (Bap. Spanish Pub. House), 155 Blakeney St., Stephenville, Tex.

RAGLAND, Rev. & Mrs. James K. (Lebanon), 1308 Huntington, Norman, Okla.

ROBERTSON, Rev. & Mrs. R. Boyd (Argentina), 2615 21st St., Lubbock, Tex.

STROTHIER, Dr. & Mrs. Greene W., emeritus (China-Malaysia), 14619 New Hampshire Ave., Silver Spring, Md. 20900.

TARRY, Rev. & Mrs. Joe E. (appointed to S. Brazil), c/o Tony Isbell, W. Star Rt., Portales, N.M.

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

WARE, Rev. & Mrs. James C. (Mexico), Rt. 2, Grayson, La. 71435.

U.S. Permanent Address

Please make this change in your MISIONARY ALBUM. For current mailing address consult DIRECTORY OF MISIONARY PERSONNEL and other listings on these pages.

ABELL, Dr. & Mrs. John C., Jr. (Nigeria), c/o Mr. & Mrs. F. L. Roorbach, 107 N. Gaines St., Ennis, Tex.

ADOPTIONS

MCKINNEY, Dobra Jean, foster daughter of Rev. & Mrs. L. G. McKinney, Jr., (Hong Kong), born Nov. 8, adopted Nov. 20, 1964.

NOLAND, Pamela Kay, foster daughter of Rev. & Mrs. Paul W. Noland (S. Brazil), born Sept. 8, adopted Dec. 7, 1964.

BIRTHS

GREENE, James Young, Jr., son of Rev. & Mrs. James Y. Greene (Korea), Nov. 7, 1964.

MOORHEAD, Paula Dayle, daughter of Dr. & Mrs. W. James Moorhead (Philippines), Oct. 19, 1964.

Ross, Martha Grace, daughter of Sr. & Mrs. F. Gilbert Ross (Mexico), Dec. 3, 1964.

(Continued on page 31)

NEWS

FEBRUARY 1965

FOREIGN MISSION BOARD

SBC

Force Grows during Year

The overseas missionary staff of the Foreign Mission Board at the end of 1964 stood at 1,901 (including 39 missionary associates) serving in 56 countries. Twenty-two missionaries were appointed and six missionary associates employed at the December meeting of the Board.

Appointments of missionaries and employments of missionary associates totaled 159 during 1964, second only to the 195 total in 1963.

Launching of the most ambitious plan for advance in the history of Southern Baptist foreign missions headed the list of accomplishments by the FMB during 1964. The new program, calling for 5,000 missionaries at the earliest possible time, was adopted by the Board in April and presented to the Convention in May.

During the year, Southern Baptist missionaries entered three new countries—Yemen, Togo, and Luxembourg—and began work in Iceland and the French West Indies, where work had already been authorized.

The Missionary Journeyman Program was announced during 1964, providing for two-year, nonrepeatable terms of service overseas under super-

Mrs. McMurry Dies

Mrs. William McMurry, 67, internationally known Baptist woman's leader, died in a Birmingham, Ala., hospital Jan. 2. She was president of North American Baptist Woman's Union, related to Baptist World Alliance. A staff member of Woman's Missionary Union, SBC auxiliary, 1951-62, she was author of three books and had visited mission fields. She had begun another mission field trip after attending the BWA executive committee meeting in Germany last August, but cut short the trip because of illness. Returning to Birmingham, she underwent surgery for a tumor of the throat. Her late husband was a Baptist minister.

Board Receives Advance Funds

For the first time since 1960, Southern Baptist Convention receipts in 1964 exceeded the annual budget and provided Advance funds for missions.

The Foreign Mission Board received three-fourths of the Advance Program funds—\$1,278,211.07. The remainder—\$426,070—went to the Home Mission Board. Advance funds totaled \$1,704,281.

The Advance Program section of the budget was entered Dec. 8 when receipts at the Convention treasurer's office in Nashville brought Cooperative Program income for the year over the 1964 budget amount of \$19,187,355.

From that point all receipts through December were divided 75 percent to the Foreign Mission Board and 25 percent to the Home Mission Board. (Convention action in 1964 established a new division for Advance funds—two-thirds to the FMB and one-third to the HMB—but this is to be applied for the first time in 1965.)

Reaching the budget objective meant that all capital needs from 1963, when the budget was not met, were paid to Convention agencies and that all operating and capital needs allocated for Convention agencies for 1964 were taken care of.

Before the Advance Program section was reached, the FMB had received from the Cooperative Program \$7,550,000 for operating expenses, \$1,725,000 from the capital needs section of the Convention's 1964 budget, and \$367,870 to cover deficits in the FMB's capital needs budgets for 1961, 1962, and 1963.

The amount of money—including Advance funds—received by the Foreign Mission Board from the Cooperative Program in 1964 was \$10,921,081.07, or 52.27 percent, the largest percentage in the history of the Cooperative Program. Total Cooperative Program funds received and distributed by the SBC Executive Committee reached a record \$20,891,636, a 7.42 percent increase over 1963. The Convention received a total of \$15,959,824 in designated gifts, including special offerings for missions.

vision of career missionaries for unmarried college graduates through the age of 26.

Also inaugurated was a plan whereby Baptist doctors in the U.S. are encouraged to donate several weeks or months at their own expense to help in Baptist hospitals and other medical institutions overseas. Several doctors have already participated in this program.

GHANA

Services Held at University

At least 200 students made professions of faith in Christ as the result of special evangelistic services conducted by Missionary Richard C. Henderson on the campus of Kwame Nkrumah University at Kumasi, Ghana, last fall.

The university, a new government institution named after the first prime minister of Ghana, has an enrollment of about 1,200 students. Through the

influence of a small group of Christian students on campus, Henderson was invited to hold services for a week, the missionary reported to H. Cornell Goerner, Board secretary for Africa. Henderson teaches at Ghana Baptist Seminary.

The largest auditorium on campus has a seating capacity of about 400 persons, and "as a result of careful and prayerful preparation for the revival" Henderson spoke to a packed house each evening, reported Goerner. Nightly attendance was estimated at 600, "composed almost entirely of university students and faculty members."

"Each evening from 60 to 70 persons remained at the close of the service for inquirer's sessions," Goerner told the Board in December. Besides the 200 professions of faith, a number of Christians were "deepened in their dedication", and some "pledged themselves to form a continuing soul-winning band."

NEWS



MALAWI: These stamps, with a Christian-oriented theme, are part of a series issued by Malawi (formerly Nyasaland) on its first Christmas as an independent nation. Each value stamp is printed in a different color.

Campaign Preparations Viewed in Brazil

"The revival has already begun," reported Frank K. Means, secretary for Latin America, following a 5,000-mile trip within Brazil where the nation-wide evangelistic campaign is to be held March-June.

"Mass meetings called Evangelistic Institutes are being held all over Brazil," Means told the December Board meeting. "Intended primarily for pastors and church members to help them get ready for the campaign, they nevertheless attracted quite a number of unsaved people."

"Hundreds of professions of faith have already been made, and scores of young people have responded to God's call for lifetime Christian vocations," he said. "Ten million copies of the Gospels are being printed for the crusade."

Means said he found missionary morale good and missionaries and nationals excited about the evangelistic campaign. He reported interest in the Brazilian Baptist Convention sessions (scheduled for January) was keen. An evangelistic rally slated for Sunday afternoon, Jan. 31, in the Maracana Stadium in Rio de Janeiro was expected to generate enthusiasm.

"There is a deep longing for the campaign to be undergirded spiritually so maximum results may be obtained," Means continued. Brazilian audiences are deeply moved when they are reminded that 20,000 people at the Southern Baptist Convention in Atlantic City pledged to pray for the

Brazil campaign after hearing Joao Soren, said Means. They also show gratitude when they hear how many pastors have pledged to pray for the effort. "They are still eager, however, to enlist more fully the prayer support of Southern Baptists."

The Board appropriated an additional \$50,000 for the campaign, bringing its total contribution to \$350,000. It also voted to send Miss Ione Gray, FMB press relations director, to Brazil to meet with campaign leaders and collect background material for publicity.

ITALY

Documents Affirm Autonomy

Documents were signed in December by Southern Baptist missionaries and representatives of the Italian Baptist Union affirming the autonomy of the Union and its responsibility for working out details of pastoral support and retirement.

The agreements clarify the relationship of the Foreign Mission Board with Italian Baptists, explained John D. Hughey, Board secretary for Europe and the Middle East. The documents indicate that the Board has no legal obligation toward Italian pastors but cooperates voluntarily with them and other Italian Baptists on a fraternal basis.

To help the Italian Baptist Union meet its obligations toward retired pastors, income from the five-story headquarters building in Rome was granted to the Union for 30 years.

COLOMBIA

Baptists Greet 'New Day'

The welcome given a new missionary couple has helped to underline a feeling of a "new day" for evangelicals in Colombia.

High governmental and educational authorities attended a banquet welcoming to Colombia Dr. and Mrs. Alan P. Neely, Southern Baptist missionaries who are to teach in the International Baptist Theological Seminary in Cali.

Attending were the state secretary of the Department of Education, the secretary of secondary education, the head of a leading law firm, university professors, rectors of governmental and other schools, leading businessmen, professional women, and others.

"We feel that a new day is dawning for evangelicals in Colombia," said Missionary Violet (Mrs. Donald L.) Orr, basing her statement partly on the welcome.

"In this country where Baptists were formerly persecuted in public schools and their evangelistic ministers depreciated, we believe any future restrictions by governmental or civic authorities will be on an individual basis and of no great consequence in prohibiting us in our work here," Mrs. Orr said.

Missionaries at the banquet heard the state secretary of education declare his position regarding their work. According to Mrs. Orr, the secretary stated that missionaries are in Colombia not as foreigners but as a composite part of one great continent stretching from the North Pole to the South Pole.

SPAIN

Witnessing Given Emphasis

While some groups in Spain continue to pressure the government to prevent enactment of laws guaranteeing some rights of non-Catholic minorities, First Baptist Church, Madrid, is emphasizing witnessing.

By December, the church had baptized 45 persons during 1964 and it planned baptismal services each month for a while since more than 100 other converts were awaiting baptism.

Pastor Juan Luis Rodrigo told the congregation that no human authority can prevent a person from witnessing, because every believer is a living

Nigerian Court Upholds Religious Freedom

Paul Samu went to jail for preaching the gospel. But he also went to higher courts and the resulting reversal of his conviction implies a new meaning of religious freedom in Northern Nigeria.

Samu is a pastor among the Gwari tribe. The charges against him grew out of rivalry between leaders of Islam and Christianity to convert the tribe.

"Recently, after having resisted the efforts of both Christians and Muslims, numbers of these former pagans have become Christians," explained Missionary Edgar H. Burks, Jr. "Then the leaders of Islam increased their efforts, often using gifts and political domination, and the village in which the Baptist pastor worked embraced Islam en masse during the visit of a leading Muslim politician."

As Samu went about his work as an evangelist he visited a private home and was invited in. He preached there to three persons. Two of these later became Christians.

"Since the entire village had been declared Muslim by the village head, the Muslim teacher came to preside over the naming ceremony for a baby in this house," continued Burks.

"The people refused his services, saying they were now Christians and did not want a Muslim ceremony. This was reported to the local court which summoned and convicted the pastor for insulting and inciting contempt of the Muslim faith. The court

is presided over by a Muslim magistrate."

Pastor Samu was fined five pounds (about \$14) and sentenced to two months in prison on the "insulting and inciting" charge. The court fined him another five pounds on the charge that he had accepted a gift of 12 yams—"gratification without consideration."

Samu's attorney appealed the case to the Provincial Court. There the

◆◆◆◆◆
As Pastor Paul Samu began his second imprisonment for preaching the gospel, Missionary Albert H. Dyson, Jr., saw him "herded like an animal" down the main street of Minna, Nigeria. Samu's victorious smile made an indelible impression on Dyson. "I later learned why he flashed that smile on his way to prison," said Dyson. Four days later "when we went to release him after getting bail for him, we saw prisoners and prison guards alike crowd around him and promise to remember the truths he had told them."

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"gratification" conviction was set aside but the other charge was upheld.

In the appeal to the High Court of the Northern Region of Nigeria, the attorney made an impassioned plea for religious freedom in Nigeria. He read into the court record a section of the constitution of the Federation of Nigeria:

"Every person shall be entitled to freedom of thought, conscience, and religion, including freedom to change his religion or belief and freedom, either alone or in community with

others in public or private, to manifest and propagate his religion or belief in worship, teaching, practice, and observance."

The High Court reversed the conviction.

Samu's attorney is a Muslim who bears the title Hajji, indicating he has completed a pilgrimage to Mecca. He is also chief counsel for the largely Muslim ruling political party of Northern Nigeria.

The court's decision "was the climax to months of struggle for religious freedom in Northern Nigeria," declared Burks. "The decision is of great significance for Christians in Muslim areas.

"If this appeal had been lost it would have meant that no pastor in such areas would be free to preach in the church building, or even to discuss religion in the homes of church members. He could be accused of insulting another religion if one witness could be found to speak against him."

Samu is probably the first evangelical pastor to challenge local courts before the High Court in the matter of religious freedom, said Burks.

"This will likely be a historic step in the cause of complete religious freedom in the Federation of Nigeria," Burks added. "A precedent has been set in the High Court and local magistrates will take note of this action before halting other Christians into the court for practicing and preaching their faith."

testimony. "Witnessing is the natural work of every church," he said. "It is the work of every follower of Jesus Christ. If you have peace in your heart you must be a witness that every man can have peace through Jesus Christ."

Liberty Forces Appraised

"There are some signs that the forces for religious liberty in Spain are strong," John D. Hughey, secretary for Europe and the Middle East, told the Board at its December meeting.

"In recent weeks there have been several indications of a Spanish reaction against religious liberty," he said. He referred to speeches by Spanish prelates in Vatican Council II and articles in the Spanish press reflecting "a desire to hold the line

against Protestant advance."

He also mentioned authorities' denial of a permit to English-language Immanuel Baptist Church in Madrid to hold a supper in a restaurant, and the fine for proselytism imposed on two evangelical leaders, including a Baptist pastor, for publicly distributing tracts in Cartegena.

"This does not necessarily indicate a general official turn against Protestants," declared Hughey. He explained that the incident in Cartegena involved distribution of tracts in the Catholic cemetery on a Spanish sacred holiday.

He also referred to the statement by the Bishop of Oviedo in the Spanish press that no more than 25 of the 80 Spanish prelates signed the petition seeking Vatican Council postponement of the vote on religious liberty.

NIGERIA

Pastor Killed in Accident

Nearly 2,000 persons attended the funeral of Samuel O. Amao, pastor of the Baptist church in Akim-Oda, Ghana, who was killed in an automobile accident Nov. 18.

A Nigerian of the Yoruba tribe, Amao has been pastor in Ghana since 1956. A graduate of Nigerian Baptist Theological Seminary, he returned to Ghana last June after a year of study at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

The Ghana Mission's executive committee in a resolution praised Amao's work and expressed sympathy. Mrs. Amao and their four children were to return to Nigeria.

Revival Totals Unequaled in South Mexico

Unprecedented results were recorded in the simultaneous revival campaign in South Mexico Nov. 8-15. Professions of faith totaled 2,237, besides thousands of rededications, in the 90 participating congregations, reported Missionary Ervin E. Haste, director of the evangelism department for the National Baptist Convention of Mexico.

In a 13-week, follow-up program, efforts are being made to conserve results. Designated "My Brother's Keeper," the plan calls for a dedicated church member to be assigned to each convert and to visit the new believer weekly for 12 weeks to discuss matters of Christian growth. On Sunday of the 13th week the Brother's Keepers and the converts are to attend church together for a special service.

It is hoped that this plan will lead to the baptism of all the new believers, explained Haste. If this is achieved there will be the equivalent of 22 new churches of 100 members each.

Preparation is in progress for the North Mexico campaign April 4-11.



A minimum of 150 participating congregations is sought.

The South Mexico campaign was preceded by months of preparation.

It was launched in January, 1964, with a poster and letter sent to each of the 110 churches and approximately 240 missions. A specific theme to emphasize revival preparation was scheduled each month.

An evangelism conference was held in Mexico City in August, followed by 11 regional evangelism institutes. A four-man team traveled more than 4,000 miles in three weeks to these institutes, urging witnessing and offering helps for evangelistic visitation.

Leaders had ordered one million tracts from Baptist Publishing House in El Paso, Texas, believing this would serve for both South and North campaigns. "However, we used over 900,000 tracts in the South campaign alone," said Haste. Also distributed were 220,000 handbills and about 200,000 copies of *Verbo*, a magazine used in house-to-house visitation.

Newspaper items and radio programs were used to promote the campaign. A special five-program television series was presented in

Mexico City. Local newspapers showed more interest than ever before in Baptist activities.

Among campaign victories reported:

—The 159-member church in Mérida, Yucatán, made 34,000 visits with *Verbo* and other materials. In its revival there were 79 professions of faith. The church closed its meeting with a mass rally in a theater. An overflow crowd of 2,000 attended and there were 250 professions of faith.

—The Mixcoac and Emmanuel churches in Mexico City, each with 100 members, made 6,000 visits each. One reported 39 conversions, the other 28.

—In Oaxaca, church members made more than 5,000 visits in homes, covering three fourths of the city. Literature was requested to complete the house-to-house visitation.

—In Mexico City, First Baptist Church distributed 30,000 tracts, 45,000 handbills, and 17,500 copies of *Verbo*. Professions of faith totaled 166 to make it the church's largest revival.

—In Mixcoac church one man, converted the first Sunday of the campaign, made 500 visits during the week and won four converts.

VIETNAM

Floods Do Not Hamper Work

Recent floods in the central area of South Vietnam did not seriously affect work of Southern Baptist missionaries there. The floods took the lives of thousands and caused property damage amounting to millions of dollars.

Several Baptist families were among the many who had to leave their homes when the Nhatrang River overflowed and caused considerable damage at Nhatrang, one of three cities where Southern Baptist missionaries are stationed. Da Nang was hardest hit by the floods, according to Missionary Robert C. Davis, Jr. Baptist work is to begin in that city when a missionary family now on furlough in the U.S. returns to South Vietnam in 1965. Work in Hue, another city affected by the floods, is scheduled to begin in 1966.

Vietnamese Baptists in Nhatrang carried out a relief operation, distributing packages of rice, soy sauce, bread, and Christian literature to 150 homeless families, according to a December report.

"The real damage," said Davis, "will be felt for months to come as lost crops cause a shortage in rice and other food supplies."

Hong Kong College To Begin Campus Construction

Hong Kong Baptist College officials have signed a contract for construction of the first stage of a permanent campus, climaxing more than six years of planning and negotiations.

The contract calls for the equivalent of \$741,171 in U.S. currency. The money has been provided through several sources, including the Lottie Moon Christmas Offering and local fund-raising efforts in Hong Kong and Southeast Asia.

Construction is expected to be completed early in 1966. First step of development will provide administrative and student center facilities,

classrooms, laboratories, and library to accommodate more than 1,600 students. Additional facilities will be erected as funds are available.

Through joint efforts of Hong Kong Baptist Association and the Southern Baptist FMB, the college opened in 1956 with 143 students. Enrollment now is approximately 1,000.

Dr. Lam Chi Fung, a prominent Hong Kong businessman and a Baptist World Alliance vice-president, has been president of the college since it began. Dean of students is Franklin Liu, whose late father was president of the University of Shanghai.

College officials and building representatives gather around to watch Lam Chi Fung, president of Hong Kong Baptist College, sign contract for construction of the first stage of a permanent campus for the school.



NEWS

PAKISTAN

Couple Moves to New Site

Two missionary residences were reported near completion in Feni, East Pakistan, site of a proposed Baptist hospital.

Mr. and Mrs. James F. McKinley, Jr., were slated to occupy one of the residences. Until joined by another couple, they will be the only evangelical missionaries in the entire Noakhali District. Population in the district is about 2,500,000.

There has been no organized mission work in the district in 30 years. Although there is no church, a small group of Christians in Feni have been eagerly awaiting spiritual leadership.

Temporary Residents Witness

A church, five preaching points, and several converts—some of whom are now preaching—have resulted because two Southern Baptists living for a time in Pakistan have used their mission opportunities.

Orient Secretary Winston Crawley, who recently spent two and a half days in West Pakistan, told the December Board meeting about the work.

An American firm is constructing one of the largest dams in the world at Mangla. Several hundred American families have been living in a specially constructed American town for more than two years, Crawley related.

Two Southern Baptists—Mrs. D. D. McGarr and Pete Warren—have been doing mission work in the surrounding area. Both are from Oklahoma, though Mrs. McGarr originally was from Texas and Warren comes from an Air Force family with past residence in other countries.

Mrs. McGarr's husband is welding shop foreman and his work limits his mission participation, "but she is free to travel and has been unusually forthright and effective in her Christian witness," reported Crawley.

Warren, a radio technician, is a young preacher who plans to complete college and seminary work and possibly to seek missionary appointment.

The two have worked largely with the nominal Christian community in their area of West Pakistan. "These 'Christians' are members of the sweeper caste," explained Crawley. "They live in their own separate villages. In many cases they have no vital religious experience nor regular

worship, but are simply part of the social community called Christian." In addition, "there have been several converts from the Muslim majority population of the area," Crawley related.

"After more than a year of work, results include one small Baptist church at Mangla and five regular preaching points in surrounding towns. Four or five of the converts are now active as preachers, and one has been ordained and serves as pastor of the Mangla Baptist Church." There is also a preaching deacon.

The warm and enthusiastic spirit of the groups Crawley met was impressive, he said. A few of those at the services were hearing the gospel for the first time, and the young preachers were planning a preaching trip into bordering Kashmir at Christmas.

"Mrs. McGarr challenged the Mangla church to share in the Christmas offering for world missions and the members contributed and sent back by me approximately \$24 in American money," said Crawley.

Missionary Family Album

(Continued from page 26)

DEATHS

ADKISON, R. L., father of Margarita (Mrs. R. E.) Wakefield (Malaysia), Nov. 21, 1964, Waynesville, Mo.

FORD, E. W., father of Charles S. Ford (Nigeria), Nov., 1964, Crescent City, Fla.

GOULD, Mrs. Roy A., mother of Mary Frances Gould (Thailand), Dec. 23, 1964, Covington, Ky.

MARTIN, Mrs. Edna T., mother of Rev. Garvin C. Martin (Philippines), Dec. 20, 1964, Richmond, Va.

MASON, Mrs. Fuller A., mother of Nima Lou (Mrs. Leroy) Benefield (Philippines), Dec. 20, 1964.

PUTNAM, Frank, father of Ruth (Mrs. Clarence O.) Griffin (Indonesia), Dec. 1964, Gastonia, N.C.

TRAMMELL, Mrs. W. H., mother of Nan (Mrs. J. Alexander) Herring (Taiwan), Dec. 26, 1964.

MARRIAGE

LAWTON, Rebecca, daughter of Rev. & Mrs. Wesley W. Lawton, Jr. (Hong Kong), & niece of Rev. Deaver M. Lawton & Miss Olive Lawton (both of Taiwan), & Rev. Gerald Riddell (Chile), to Wesley Robinson, Dec. 11, 1964, Dallas, Tex.

TRANSFER

SCHWEINSBERG, Dr. & Mrs. Henry W., Colombia to Spain, Jan. 1.

Financial Support

(Continued from page 19)

their own schedules for furlough year. However, each one is expected to set aside eight weeks for scheduled Schools of Missions and three weeks for summer camps. For additional deputation work, some give a great deal more time, depending upon individual circumstances.

Furloughs of one-year duration in the U.S. are scheduled at the end of every third, fourth, or fifth year depending upon circumstances in the countries where the missionaries are serving. Many missionaries use furlough years for additional study as well as for renewing fellowship with loved ones and friends.

Single and widowed emeritus missionaries receive a pension of \$1,500 a year and missionary couples receive \$2,400 a year. The same provisions for medical expenses are made for emeritus missionaries as for those in active service.

Support for God's Servants

It is right that every effort be made to provide adequate support for God's servants as they labor in his name throughout the world. Experience has shown that proper housing for missionaries results in better health and more effective work. God's servants frequently find themselves in disturbed areas. Many are called upon to go through dark valleys of bereavement when word comes of crises and death among those they love at the home base, thousands of miles away. A comfortable bed, a cooling drink from a refrigerator, a pleasant yard where the children can play, and adequate food on the table can do much to brighten the daily life of the missionary family, but the cross stands at the heart of missionary service and every servant of God realizes that what it takes to be a missionary remains unchanged as the years go by.

Thank God for valiant men and women who labor gloriously for Christ in the midst of chaotic conditions that sometimes demand suffering, sorrow, risks, and even the laying down of life! Thank God for the array of young people from Baptist churches across our land who are preparing for a remarkable new thrust in missionary advance! May God help Southern Baptists to provide the resources for those who volunteer for the battle at the call of our sovereign Lord.



A Message For Baptist World Alliance Sunday

February 7

JESUS SAID: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31b-32 ASV). From this Scripture comes the program theme, "... and the truth shall make you free," for the 11th Baptist World Congress at Miami Beach next June 25-30.

Christian truth is not a proposition to be proved by argument, but a way of life which demands our obedience (John 14:6). Often we seem content with a statement of faith rather than actual obedience (Romans 16:25-27). But Christ called us to continue in his word, not just to admire him (Matthew 16:24).

This does not mean that statements of faith should be neglected (I Peter 3:15). As Baptists we believe in the sovereignty of God, the lordship of Christ, the guidance of the Holy Spirit, the authority of the Scriptures, the personal nature of faith, believer's baptism, regenerate church membership, the memorial nature of the Lord's Supper, the priesthood of all believers, and the obligation to witness.

Our world is not congenial to the practice of these tenets. The world never has been (John 16:33). But under every political, racial, and economic condition, the follower of Jesus Christ must reflect the truth in Christ. We must seek religious freedom for all people. We must oppose the coercive power of

the state in matters of faith and conscience (Acts 4:19-20). We must seek to safeguard the God-given dignity of every man in the midst of problems caused by increasing world population, unemployment, the threat of war, and moral decay (Genesis 1:27; Acts 17:24-28). We must surmount every barrier of class and race (Galatians 3:26-29) and be actively concerned with one another's welfare (Galatians 6:2).

Peace with justice cannot be maintained on fear. Only if we abide in the word of him who bade us love our neighbor as ourselves can we have an enduring foundation for racial understanding and international good will (Luke 1:74-79; I John 4:18-20).

None of us can claim to have all God's truth in Christ wrapped up in our tenets and practices. All of us need to heed the call to humble ourselves and pray (II Chronicles 7:14). Christ is full of grace as well as truth. By his grace we can find forgiveness for our sins through faith, and by his grace we are given ever new incentive to abide in his word. And if we abide in his word we shall know the truth, and the truth shall make us free.

João Soren, Rio de Janeiro, President
Josef Nordenhaug, Washington, General Secretary
Robert S. Denny, Washington, Associate Secretary
Erik Rudén, London, Associate Secretary

Never Again in the Sixties

By Rogers M. Smith

The Baptist World Alliance Congress meets every five years. It last met in the U.S. in 1950 at Cleveland, Ohio. It met in London, England, in 1955 and Rio de Janeiro, Brazil, in 1960. It is not likely to meet in the U.S. for another 15 or 20 years. Thus, the Congress in Miami, Fla., June 25-30, is an opportunity no Southern Baptist should miss.

Congress morning sessions will be held in Convention Hall, Miami Beach. Evening sessions will be in the Orange Bowl, Miami.

Fellowship in a local congregation is great; on the associational level it is a little wider, and on state and Convention-wide levels is even better. However, nothing can compare with the fellowship of Baptists from around the world. Though there are a few differences—such as nationality, language, and

dress—there are many more similarities: the same Bible, the same God, the same Lord and Saviour Jesus Christ, the same Holy Spirit, and the same purpose—sharing Christ with a needy world.

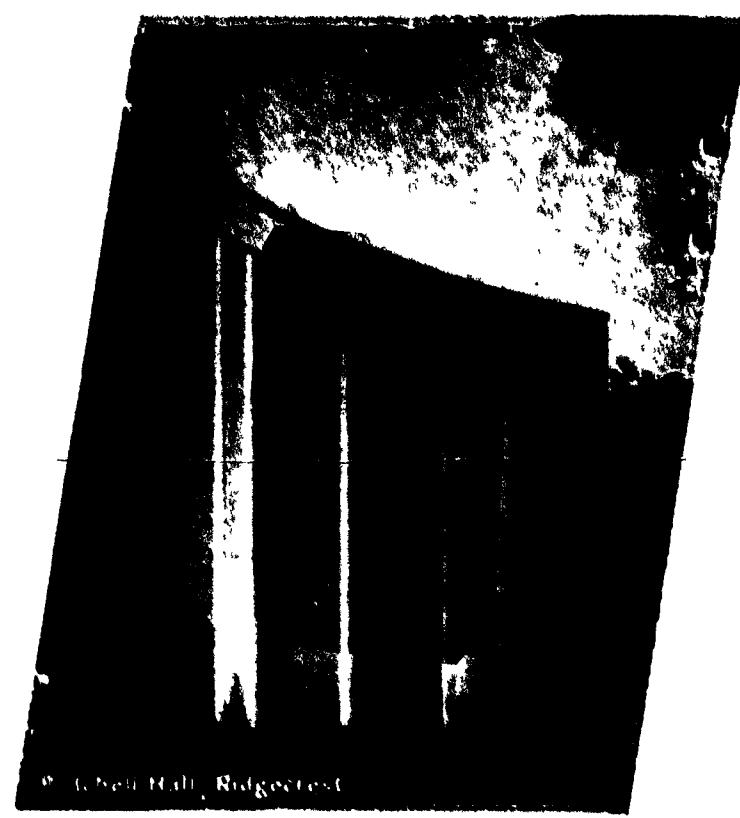
Here are but a few of the privileges and opportunities awaiting you: fellowship with other Baptists of the U.S. and from around the world, unforgettable worship experiences, inspiring messages, challenging conferences, searching Bible study, soul-stirring music, stimulating panel discussions, and the oratorio, "What Is Man?"

Among the program personnel will be Joseph Nordenhaug, Robert Denny, Theodore F. Adams, Billy Graham, Hines Sims, Baker J. Cauthen, Herschel Hobbs, Edward Willingham, Dr. and Mrs. J. T. Ayorinde of Nigeria, Ithel Jones of Wales, João Soren and Rubens

Lopes of Brazil, W. R. Tolbert of Liberia, Ernest Payne of England, Mrs. Marion Bates of Canada, Lam Chi Fung of Hong Kong, and Alfonso Olmedo of Argentina.

To secure a registration form write to Baptist World Alliance, 1628 16th Street, NW, Washington, D.C., or to BWA Registration Office, 1452 NW 36th St., Miami, Fla. For housing write Baptist World Alliance Housing Bureau, Box 1511, Miami Beach, Fla.

Registration fees: For U.S. and Canada—single registration (21 and over), \$12; married couple, \$17; young people (ages 15-20), \$6; children (ages 6-14), \$3. For other countries—single registration, \$6; married couple, \$10; families, \$10. (Fee, except for children, includes cost of one Report Book. The Alliance depends on registration fees to pay most Congress costs.)



ADVANCE IN FOREIGN MISSIONS AGAIN FOREIGN MISSIONS CONFERENCES RIDGECREST JUNE 17-23·GLORIETA AUGUST 19-25

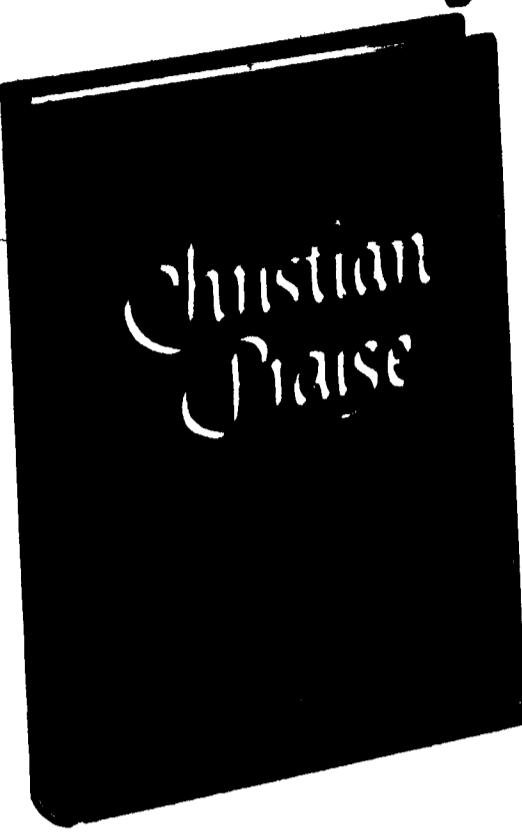
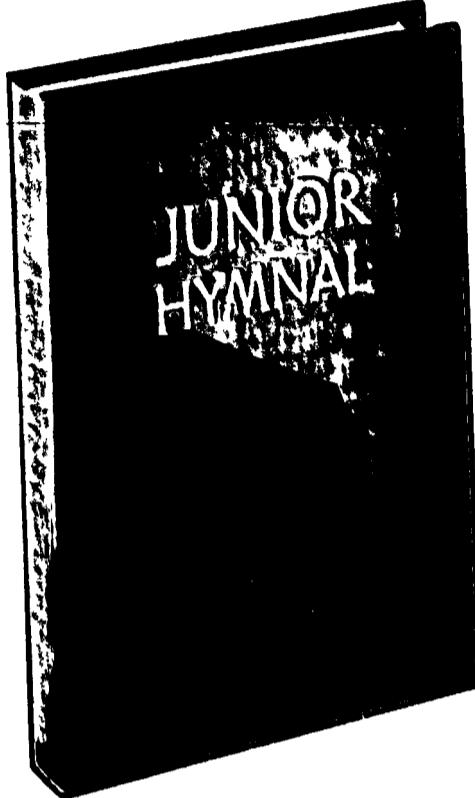
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Special for Glorieta: Missionary Appointment Service, Thursday, August 19; Foreign Mission Board Meeting, August 18-20.

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This versatile hymnal contains 471 hymns and gospel songs—wonderful new selections like "How Great Thou Art," and old favorites such as "In the Garden." Five indexes and 59 responsive readings are included to help with program planning. An ideal hymnal for family singing and group get-togethers at home, as well as for church use. Title stamped in gold on durable maroon cloth binding. Choose round or shaped notes. (26b)
1-11 copies, \$1.90 each; 12-up copies, \$1.70 each

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A distinctive new hymnal designed especially for 9- through 12-year-olds—to use in their departments at church, for junior choirs, and for singing at home. The 291 selections are particularly appropriate for children this age—many of them relate to their daily lives and to junior curricula. Colorful illustrations throughout will appeal to any youngster—and this hymnal is completely indexed. Blue cloth binding with title in silver. (26b)

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12-249 copies, \$1.35 each
250-up copies, \$1.30 each

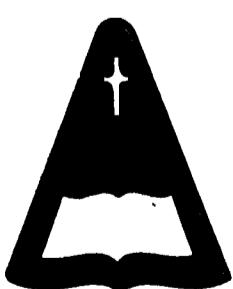
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