

THE Commission

Southern Baptist Foreign Missions Journal • May 1965

The Sergeant Was a Baptist

BY DONALD H. ROSE

Missionary Associate in Germany

UNLESS he reads this, the sergeant may never be aware how he helped a Baptist church in Germany.

A year ago Mountain View Mission of Kassel in West Germany, a mission of Mainz Baptist Church, sought a meeting place. This is a continuing problem in English-speaking work. Overcrowded Europe has few empty buildings, rent is high, and the structures usually are not suitable for church use.

In some cases a solution has been to rent a Seventh-day Adventist building, since it is not in use on Sunday. A member at Kassel investigated this possibility.

He was surprised to meet a gracious reception. The woman in charge seemed anxious to assist and said she would see to it that Baptists could use the building, including the large auditorium. She promised that rent would be nominal and that she personally would make sure the building was clean, warm, and properly arranged each Sunday. She added that she would attend and welcomed the

chance to help Baptists. Such cordiality to a group of foreigners is not the rule, though our German Baptist brethren are exceptions.

Then the woman told her story. Twenty years earlier, during World War II, Kassel had been devastated in bombing raids by American and British planes. Residents braced for occupation by American forces, knowing they must give up for military use what few buildings remained.

When troops arrived, a U.S. Army sergeant led a group of soldiers to the Adventist building. The woman prepared to hand over the facilities. To her astonishment, the sergeant apologized for the inconvenience, gave her food, told her to pick a room for her use, and ordered moved into it the furniture she would need. He explained that he was a Baptist and wanted to treat her in a Christian manner.

Twenty years later, Baptists in Kassel reaped the dividends of action beyond the call of duty by a Christian in wartime.

THE Commission

May 1965

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COVER: Photo by B. Terry Thorpe. Pastor Makhaya and Missionary LeRoy Albright lead new church at Ng'oma, Malawi, in Lord's Supper. Bicycles are villagers' only transportation. Wheel hanging in tree serves as church bell.

Next Month

Special articles on personnel:

- Journey to Djakarta
- Standards for Service
- Anatomy of Decision
- Varieties of Vocations
- My Church—Missionary Seedbed



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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PHOTOS THIS PAGE BY JOSEPH A. JIMMERSON

TV BREAKTHROUGH IN INDONESIA



Photo sequence, made in TV studio at Djakarta, shows Bill and Dellanna O'Brien and Indonesian pastor in one program of the series.

Sunday Evening

7:30 INDONESIAN BAPTISTS—Music

LIVE Bill O'Brien directs Baptist seminary choir in hymns. Solos, Bill and Dellanna O'Brien. Local pastor reads Bible. (30 min.)

There is not yet a publication for television program listings in Indonesia, but if there were it would probably carry entries much like this one. Missionary O'Brien describes the beginning of a promising television ministry in Indonesia.

BY WILLIAM R. O'BRIEN
Missionary in Indonesia

THE TELEVISION industry in Indonesia is still only an infant, but Baptists have gotten in on the ground floor—by singing.

In the last seven months of 1964, Baptists presented five programs with an estimated viewing audience of 1¼ million persons.

Each of the 30-minute, live programs reached an estimated 250,000 viewers, though at the time there were only about 35,000 television sets in the two cities currently receiving telecasts—Djakarta and Bandung. Programs

now are telecast only during evening hours.

Baptist entry into television did not begin exactly as planned. With the advent of the industry in Indonesia, the Baptist publication board appointed a radio-TV committee to seek ways of using the media.

The committee immediately obtained films for television use, some biblical and some with a Christian story and teaching. But no time was granted.

In the spring of 1964, almost two years after initial efforts to get on television, Missionary Joe Jimmerson again approached the program director. Jimmerson's purpose actually was to retrieve the unused films waiting at the station, but he renewed the subject of Baptists' desire to secure TV time and spoke of available program resources.

When Jimmerson mentioned a music program the station official began to show interest. Before the missionary left the office, a date for the first Baptist program had been inked on the program schedule of TV-RI (Television Republik Indonesia).

It was agreed that the first pro-

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Family in Indonesia gathers to watch a television program. Viewing area is to be expanded this year.

gram would contain a mixture of popular and church music. Response, both by viewers and TV officials, insured a second program.

The program director then indicated time would be available for Baptists once a quarter, or four times a year. In addition to the religious broadcast, the station asked that my wife Delanna and I present a nonreligious program once each quarter.

A talented Indonesian folk singer from one of Bandung's universities was featured on the second program, nonreligious in nature. Together we sang songs from five of the islands comprising Indonesia.

Last September the wife of a pastor presented a flannelgraph story to six children from one of the Sunday schools. Church music is always used and one of the national pastors reads Scripture that not only explains the music but forcefully presents the gospel.

From the 46-voice choir of the Baptist Theological Seminary of Indonesia

at Semarang, 18 members were chosen for a TV ensemble. They presented a sacred concert with Scripture in November.

The day after Christmas the fifth program of 1964 was telecast. Delanna and I presented solos featuring light classical music by one of Indonesia's favorite composers.

Language for all the programs has been Indonesian. Not since the first program has any non-Indonesian music been used. Realizing the importance of every broadcast minute, we have varied the format for each program to avoid being repetitious.

The program director, a Muslim, advised us not to waste time by commercializing church activity. "Our people need a faith to live by," he said. "Give them something that will help them today and every day."

Television is advancing in Indonesia. Before next August residents in central Java will be viewing programs relayed from Djakarta. Government survey calls for telecasts in cities from Macas-

sar to Medan in North Sumatra within five years.

The large majority of all programs still will be telecast from the central station in Djakarta, however. This means that a small group of Indonesian Baptists in one 15-minute period could sing and preach to as many as 25 million people.

G. K. Chesterton spoke of the time when men might be handed a microphone and given opportunity to address the world, only to find they have nothing to say. Baptists in Indonesia have been given access to microphone and camera and they stand before the scrutiny of thousands — some curious, some indifferent, some scoffing, some searching—but all alike in need before God.

As we delve further into this new dimension of witness in Indonesia, we are praying for wisdom that the gospel's relevance will in no way be diminished either by shortsightedness on our part or by outside forces that would disrupt the use of mass media.

In Malawi

A new Baptist church was organized on each of three consecutive Sundays recently in three villages of this young African nation. Two missionaries tell about the steady expansion of the gospel in Malawi.

village by village

PHOTOS BY B. TERRY THORPE

Chidothi

BY B. TERRY THORPE
Missionary in Lilongwe, Malawi

WHEN JESUS SAID, "Upon this rock I will build my church," he spoke figuratively. But at Chidothi, a village in Malawi's Central Province, a church has been founded literally upon a rock.

On this particular rock, one of many huge formations in Chidothi, villagers gather to hear the gospel. From a vantage point on the "back row" of the natural amphitheater, a worshiper can look out upon a Malawian panorama. Beyond the village huts of drab mud and dingy thatch lies a valley, lavishly green the year around. Small, brown patches of other villages nestle on the hills beyond. Distant mountains form a backdrop, topped by billowy clouds against the deep blue sky.

On this rock, villagers assembled to hear Missionary C. E. Thomas and Pastor Mankhwazi, his African co-worker, when they began holding services in the spring of 1964. According to custom, the village is known by the name of its chief, Chidothi, translated "the good earth." The nearest church of any kind was two miles away, and the few who did walk there were puzzled by some of its practices that conflicted with what the villagers read in Scriptures.

Thomas' congregation, numbering as many as 140, listened attentively but at the time he moved to Limbe in June no one at Chidothi had openly professed faith in Christ. However, the gospel seed had been planted.

It was the end of June when I moved into the area but it was thought unwise to go into villages until national



Lilongwe church members arrive by truck to assist in service for the new Baptist church at Chidothi.





Congregation gathers on the rock that has been meeting place since services were begun in Chidothi.



Atop rock, Ian Crowdace, local layman, preaches; Pastor Mankhwazi translates. Village is in background.

May 1963



independence celebrations had ended. So it was the third Sunday in July before I reached Chidothi. No missionary had been there for more than a month, but the Holy Spirit and Pastor Mankhwazi had been at work. Four young men publicly accepted Christ that Sunday. Since then, seldom a service has passed without visible response.

The first baptismal service was held and the church was organized on the last Sunday in November, 1964. From Lilongwe, Pastor Makhaya and some of the church members came to assist. Since the annual rainy season had begun, a three-and-a-half-mile walk was necessary to reach the nearest water suitable for baptism. There in a valley with cattle grazing nearby, the African pastors baptized 40 converts in a small pool. "Dressing room" privacy was afforded by two, massive anthills.

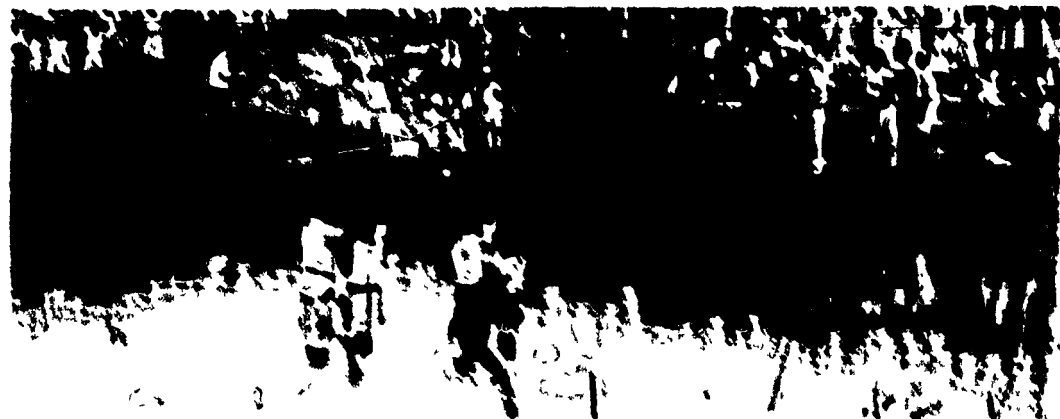
Returning to the village, the congregation worshiped on the rock and took part in its first Lord's Supper observance. Members plan to erect a church building during dry season and to move off of the rock. Our prayer is that the church will always remain on the figurative rock of faith with Jesus as cornerstone.



Top, left: Congregation arrives at baptismal site following walk of about three miles from Chidothi.

Top, right: Missionary LeRoy Albright preaches on meaning of baptism before first baptismal service.

Above: Pastor Mankhwazi (left), leader of the new church, and Pastor Makhaya from Lilongwe, baptize first converts who comprised the Chidothi Church.



This group attended the Katunga Baptist Church organization service. Church building is at right.

Katunga

BY LEROY ALBRIGHT

Missionary in Lilongwe, Malawi

IT WAS the natural way for a church to begin. Christians from several churches in the area began sometime ago to make gospel visits to the village of Katunga (meaning "Go and draw").

One by one, converts were made. The new believers traveled several miles to attend one of the churches in the vicinity, but as the number of Christians in Katunga increased they began to plan for their own church. They constructed a building, chose their own leader, and started holding services.

Finally a weekend meeting was planned. Church members from miles around converged on Katunga for services and fellowship beginning on Saturday. That night I showed religious films and held an evangelistic service. On Sunday many converts were baptized, the building was dedicated, and the new church was constituted.

THE COMMISSION

Ng'oma

BY LEROY ALBRIGHT

EACH AREA of Malawi is governed by a chief who may have jurisdiction over 100-300 villages. The areas usually are set apart by natural boundaries. One such boundary is near Lilongwe where two rivers meet, forming the division for areas of three chiefs. Because there are no bridges and thus no through traffic, the locality is the remote section of all three areas.

This section had been untouched by the gospel until we began conducting services in some of the villages. When services were started at Ng'oma (mean-

ing "drum"), acquaintances gave a dim view of prospects. This place, they said, has been the site of numerous murders and corrupt dances; the residents could never become Christians.

It is true that a month seldom passes without an instance of the practice of witchcraft and occasionally a resulting death. Men sometimes have stolen other men's wives just for the sport of the fight that follows.

But God's Spirit worked among the people. Response was encouraging and within about nine months a group of 21 believers had asked to be baptized. The church at Lilongwe arranged for

a service and Ng'oma now has a Baptist church. At least 25 other villages lie within a short radius, providing Ng'oma's Christians with a promising mission field of their own.

Since the village had not even one Christian when the work was begun and only a few of the men could read, selection of a leader has been difficult. But we know God will call some of the converts to begin teaching others and to carry the gospel to nearby villages. The Baptist Mission will provide Bible school training and literature to help the leader and a missionary will work with him as much as possible as he begins.



Pacing walk to the river for baptism on the day the church at Ng'oma was formed are, left to right, Rev. Kankhalamba (in dark coat), leader of Achewa Baptist Convention; Chief Ng'oma; Missionary Albright.



Pastor Makhaya from the church at Lilongwe baptizes Chief Ng'oma.



Albright leads Ng'oma congregation in first Lord's Supper service.

Woman drinks from common cup during Lord's Supper.



CRUSADES and MISSIONS

BY JOSEPH B. UNDERWOOD

Foreign Mission Board Consultant

In Evangelism and Church Development

YOU CAN'T exaggerate the urgency of accelerated missions!

Each redeemed person should be impelled by his experience of saving grace to share the gospel with everyone. The spiritual destitution of a world with 3¼ billion individuals should form a poignant appeal to every Christian to be a channel for communicating God's love.

The Foreign Mission Board is keenly aware of this urgency and is sensitive to its enormous responsibility. For years the Board has sought to supplement and accelerate its regular missions program by cooperation in extraordinary evangelistic campaigns and by special projects in stewardship and religious education.

What was perhaps the first simultaneous, evangelistic campaign outside the United States was held in 1950 by 37 Baptist churches of Recife, Brazil. The blessings were so numerous and far-reaching that Baptist churches there and elsewhere in the state of Pernambuco have continued such crusades annually with increasing effectiveness.

Also in 1950, M. T. Rankin, Baker J. Cauthen, W. A. Criswell, and Duke K. McCall shared in a preaching mission in Japan and South Korea, speaking through interpreters. The outcome was so encouraging that a year later a larger number of Southern Baptist pastors took part in a similar mission in the Orient with amazing response.

Impressive Results

The multiple benefits of such endeavors stimulated a variety of special evangelistic crusades on many mission fields. Results have been little short of astounding. For example—

In 1962 at São Paulo, Brazil, 123

Baptist churches counted more than 3,500 decisions during a one-week, simultaneous, evangelistic campaign.

In 1963 the New Life Movement in Japan was sponsored by the FMB and the Baptist General Convention of Texas in cooperation with the Japan Baptist Convention. Thousands of decisions were made, including those who declared their desire to become "seekers" and those who publicly professed faith in Christ. Baptisms totaled 1,683 in Japan that year, a considerable percentage of increase over the 1,008 baptisms in 1962. Scores of thousands of Japanese heard the gospel for the first time.

In 1964 Baptists of Ecuador, Portugal, Lebanon, and southern Mexico reported more than 4,000 decisions in evangelistic campaigns. The 23 Baptist churches of Portugal, with only a few more than 1,000 members, rejoiced in over 700 decisions, counting individuals who stayed for personal counseling.

Numerous Benefits

Spectacular evangelistic victories, however, constitute only one of many benefits resulting from these extraordinary campaigns.

—Baptist bodies have been strengthened. These triumphs have liberated them from previous feelings of smallness and impotency in confronting tremendous obstacles and non-Christian majorities.

—A growing sense of solidarity has developed among Baptists — an increasing oneness of heart, soul, and spirit. Individual hearts have been cleansed of personal rivalries, jealousies, and resentments. Dissensions have been eliminated as pastors and churches united in a cooperative endeavor to evangelize their own country and to extend the gospel's influence to other areas.

—A deepened sense of stewardship responsibility and practice has resulted. The value of cooperation has been vividly demonstrated as Baptists' united efforts made possible a tremendous impact on masses of people previously deaf to the gospel.

—Baptists have gained new recognition and respect by presenting concert artists, outstanding laymen and preachers, and by using newspapers, radio, and television as media to communicate the gospel and to enunciate Baptist principles and distinctives.

—Lay persons, utilized in large numbers and in diverse responsibilities, have grown in strength, abilities, and usefulness.

In most campaigns it has been found wise and most effective to use men who speak the language of the people, men who can communicate "in the language of the heart." In Malaysia, for example, in Baptists' first simultaneous campaign April 25-May 9, the gospel is being preached in seven

The purpose and policy of the FMB was stated some years ago by Executive Secretary Baker J. Cauthen: "We look forward to the time when large-scale evangelistic crusades will be an annual occurrence in the major cities of the world. The Foreign Mission Board annually sets aside money to be used for advance projects in evangelism and church development. These projects are undertaken upon the recommendation and request of the Baptist organizations on mission fields."

From By All Means (Nashville: Convention Press, 1959), p. 27. Used by permission.

different languages. Evangelists from various countries of Asia are speaking in local languages rather than through interpreters.

In the crusade now in progress to carry the gospel to 80 million people of Brazil, leaders felt it would be more effective for Brazilian Baptist preachers and missionaries to serve as evangelists than to bring in a large number of workers. Visitors would have had to speak through interpreters and might thereby — both unconsciously and unintentionally — reinforce the propaganda used against evangelicals that their beliefs constitute "an imported religion."

However, in many instances, as noted above, preachers speaking through interpreters have been marvelously used of God. The Holy Spirit works miracles of grace through a variety of means and messengers.

One helpful feature has been concerts. In Lebanon, for instance, Baptists presented Irene Jordan of the Metropolitan Opera in two concerts before the evangelistic crusade last November. The uncompromising Christian testimony of laymen like Gregory Walcott, Raymond Gary, Ralph Overman, S. H. Frazier, and others is proving an effective witness to people of other cultures.

Personal Witness Central

The ministry of preachers from various countries and continents impresses upon hearers the universality of Jesus Christ. Mass media of communication—radio, TV, newspapers, distribution of tracts and gospels—provide excellent means for reaching multitudes. But the chief means will always be personal witnessing and preaching. There is no substitute for the witness of a redeemed personality.

Experiences over more than 15 years in many countries have repeatedly underlined the values of large-scale, evangelistic crusades as vital supplements to the regular program of missions. They can reinforce and advance the total world missions program, but their values must be prepared for and perpetuated by the regular, continuing work of churches, pastors, and missionaries.

These crusades have demonstrated that maximum benefits accrue when they are initiated by national bodies of Baptists in cooperation with their respective Missions, and when national leaders share in planning, promotion, prayer, and expense.

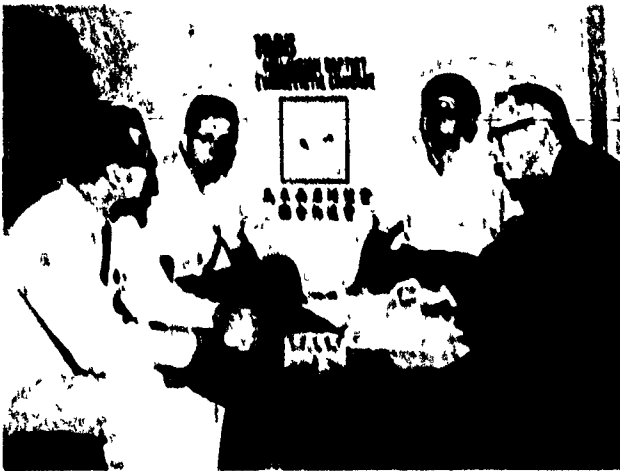
When a crusade grows out of the desire and recommendation of national Baptists and is developed and promoted by them with the cooperation, guidance, and assistance of others who may be more experienced, it is only natural that the Baptists of that country feel a keen sense of personal responsibility and involvement—far more than if the crusade were recommended from without and "imported."

Out of long experience, the FMB works with Baptist bodies that are as autonomous as the Southern Baptist Convention. Missionaries offer guidance; they do not attempt to dictate policy, plans, or methods.

Advisory Capacity

The Board's consultant in evangelism and church development works in an advisory capacity with the Missions and national bodies at their request. He would no more think of announcing an evangelistic campaign for a country without an invitation than he would consider going to a church on Sunday morning to inform the pastor, "I have come to begin a revival meeting in your church today."

Benefits of special crusades are more enduring when a constituency can provide adequate follow-up. Conservation of results should be planned



Underwood (right) in conference at Hong Kong to plan events in Orient.

with as much careful concern and detail as the crusade.

Evangelism, whether in a church's continual program or in special projects, must always envision ethical transformation of the individual and society. Evangelism must seek to lead men to definite, positive commitment to Christ as Lord as well as to trust in Christ as Saviour. Adequate preparation is essential and the campaigns are more effective when the lay leadership has been trained and is involved in planning and execution.

Through use of a variety of special

personnel, efforts are expanding in the endeavor to reach every class of society with the gospel. Careful consideration is being given various types of mass evangelism in addition to the simultaneous, evangelistic crusade.

Other Projects

Evangelism, stewardship, and religious education are inseparably related. Therefore, the FMB sponsors intensified projects in all these phases of church development.

Clinics and conferences on stewardship, its meaning and application to life, and methods for leading to the practice of total stewardship have benefited Baptist churches in many countries. Adaptations of principles and methods suggested in "The Forward Program of Christian Stewardship" have resulted in evangelistic victories as well as in increased offerings and growth in personal dedication.

Baptists of nine Asian countries are now in the initial stages of the Asia Sunday School Crusade—planning, working, holding conferences, preparing study papers, and seeking to enlist all church members in understanding the biblical basis for the church's teaching function.

A major objective is to train church members for effective teaching of God's Word. Leaders will try to adapt Sunday school principles to the needs and psychology of the people, to the stage of church development in each country, and in accordance with opportunities for church work. Goals include establishing hundreds of new Bible-teaching units, enlistment and training of Bible teachers, adaptation of building facilities, a greater evangelistic outreach, and, in some countries, the doubling of church membership within five years.

Spiritual Power Essential

Despite attention to detail, organization, method, plan, and employment of the best qualified specialists in these various phases of church work, the absolute essential is spiritual power.

We seem to be on the threshold of what could become a gigantic, spiritual breakthrough. The most urgent appeal of missionaries, therefore, is not for more missionaries and more money—as imperative as these resources are—but for unceasing intercession by Southern Baptists for themselves, their missionaries, and national brethren that the power of God's Spirit may transform the threshold into an open door . . . entered!

THE YOUNG MAN was remarkably frank. "It is not to my advantage to become a Christian evangelical," he told me.

We were riding a chartered bus from Bogotá, Colombia, to a student retreat during the Christmas holidays and he had made his way to where I was sitting at the front of the bus. He is a member of a prominent family in Medellín, the second largest city in Colombia and perhaps its most intensely Roman Catholic locality.

In our conversation he admitted that though he was a Catholic he had interest in other religions and was seeking to resolve some of his doubts. But he explained that he had just been accepted as a medical student in one of the universities. His family was willing to help him in expenses and he did not want to do anything to alienate them. I recognized that he would have difficulty in accepting the gospel even if he were convinced of its truth.

He was but one of about 40 students attending the four-day retreat at Glorieta Camp for the interior cities of Bogotá, Cali, and Medellín. Missionary Loren C. Turnage, coordinator of Baptist student work in Colombia, had planned and promoted the event, the first Baptist Student Union retreat in Colombia.

The program consisted of three major conferences daily on problems related to man, Jesus Christ, salvation, and the Christian's responsibility in

areas of racial prejudice, economic ideologies, and family relations.

Among the young people were Baptists, Catholics, and a Jew. Their questions showed they were at grips with today's vital issues.

On the last day the medical student who had talked to me on the bus asked, "What do you mean when you talk about accepting Christ?" To the answer he responded, "But I accepted Christ when my parents had me baptized in the Catholic Church as an infant. It seems that there is really no difference between what you teach and what we already believe."

When I had opportunity to talk with him personally I explained that Baptists mean that we trust only in Christ and his redemptive work for forgiveness of our sin. "Well," he mused, "I must confess that I have not yet taken that step."

Closing service of the retreat was a time of dedication when each youth was asked to make a genuine decision to follow Christ and to do His will. No one was asked to step forward or to raise his hand. As we sang together "Have Thine Own Way, Lord" I glanced at the young man. I saw him tremble as he struggled with the decision. After the service he told the minister he had been deeply touched and wanted to make the right decision.

Other students made similar expressions of what they had felt. Said one Catholic young man, "I thought that

this meeting would be one in which you would argue with us against our church and its teachings, and try to convince us of our errors. I have been impressed by the fact that you have brought out issues that both groups must face, and you have been completely inoffensive to us."

Still others said they had been confronted with decisions they previously had avoided, such as how to serve Christ in their vocations.

This retreat was made possible by money given by Southern Baptists through the Cooperative Program. Students paid a small matriculation fee, but most of the cost of transportation and food was paid by Baptists in Colombia and the United States. The students expressed gratitude for those who had made possible the retreat.

In student work in Latin America immediate and abounding results are not easily obtained. It involves a process of sowing with the hope the seed will bear fruit in years to come. This could well be termed making investment in tomorrow.

Today's students will be tomorrow's leaders. Work among them has been neglected in the past. It may already be too late but it is imperative that we do more to win them to Christ. Tomorrow may be different for many of these young people because Baptists are concerned and willing to invest money, time, and personnel to reach them.



Group at the first Baptist Student Union retreat in Colombia.

BY JAMES E. GILES
Missionary to Cali, Colombia

investment in tomorrow

THE COMMISSION

FOREIGN MISSIONS CLIPBOARD

May, 1965

Police in CUBA arrested on spy charges Herbert Caudill and David Fite, missionaries under the Southern Baptist Home Mission Board. They were among 40 Baptist ministers and 13 laymen seized the same day. Caudill has served in Cuba since 1929, Fite (his son-in-law) since 1960. Arthur B. Rutledge, HMB executive secretary, declared Caudill would have done "nothing that would injure his Christian witness." The U.S. State Department began efforts to obtain their release.

Overseas mission staff of the Foreign Mission Board was brought to 1,931 (including Missionary Associates) with appointment in April of 15 new missionaries and reappointment of two.

Early reports from BRAZIL's nation-wide evangelistic crusade were "thrilling," reported Frank K. Means, secretary for Latin America. "If the pace can be maintained . . . results are apt to be phenomenal."

In THAILAND and northern MEXICO, evangelistic campaigns were held in April. MALAYSIAN crusade began April 25. Campaign in GHANA will begin this summer. October crusades are slated in SPAIN and Paris, FRANCE.

Critical need for medical missions personnel in NIGERIA was outlined by H. Cornell Goerner, secretary for Africa. He said personnel shortages hamper current work and threaten the training program.

Receipts in the 1964 LOTTIE MOON CHRISTMAS OFFERING had reached \$10,869,896.76 as of April 8. Books remain open until May 1 each year.

After visits to ROMANIA, HUNGARY, AND YUGOSLAVIA, where Southern Baptists had mission work prior to World War II, Secretary for Europe and the Middle East John D. Hughey suggested encouragement, financial help where feasible, and prayer to aid Baptists in Communist nations.

The FMB appropriated \$20,000 at its April meeting for relief work following severe earthquake in CHILE in late March.

BRASÍLIA

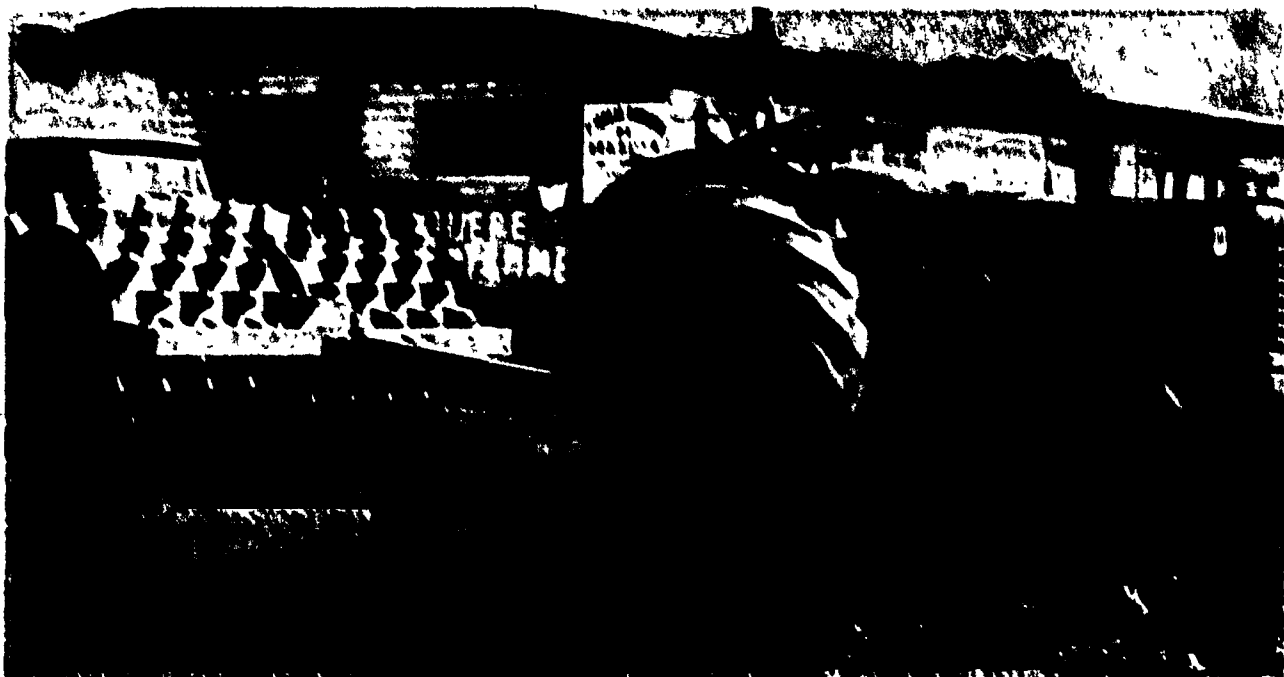


FOR M. SCOPFIELD, JR.

Victor Davis and Edward Berry at cross where pastors met to pray.

City of Pioneers

*By Jehani Johnson, Associate
FMB Visual Education Division*



W. ROBERT HART

Paving equipment at work in front of First Baptist Church, Brasília. Formed in 1957, it organized seven churches during first seven years.

EVERYBODY here has come from somewhere else," said Missionary Edward G. Berry about Brasília, new capital of Brazil. That factor, he added, produces a pioneer frame of thought.

"Loosed from old ties, these people are willing to listen," continued Berry. "And Baptists feel compelled to give them something to listen to."

That people do listen and that many respond can be seen in the vitality of the Federal District Convention, now almost five years old. Attending the organization meeting on July 22, 1960, were 358 members of five

churches—all organized within a three-year span and made up of individuals who had lived in the area hardly more than three years.

Federal District Convention has shown remarkable growth. By 1964 there were 17 churches with about 2,000 members. Among them were 28 aspirants (volunteers) for various phases of Christian ministry in the churches. A Baptist encampment is to be built not far from Brasília, a Bible institute is in its second year, and a bookstore is to replace the small book deposit.

The Convention is similar in or-

ganization to the 27 other state Conventions among Brazilian Baptists. Its churches give from 10 to 17 percent of their offerings to their *Plano Cooperativo*, which then divides funds 50-50 between local work and the Brazilian Baptist Convention.

First Baptist Church of Brasília has organized seven churches in seven years. First Baptist Church of Tagatingua, one of Brasília's satellite towns, has organized four churches in four years.

The church in the Piloto Plano housing development began when a couple who were members of Me-

THE COMMISSION



Berry at worship with Piloto Plano congregation.



Pastor Bonifacio leads Candangolandia Church.

morial Baptist Church rented two apartments—one to live in and one as meeting place for a Baptist congregation.

In Cidade Bandeirante and other towns in the district, pastors and members meet on Sunday afternoons and on week nights to go preach the gospel in jail, in the hospital, in military camps, in the red-light district, on farms and in small communities in the hills, and sometimes even beyond.

In some places the Baptists conduct Sunday schools; often they hold open-air services. Their purpose always is to proclaim the gospel that they either brought with them to Brasília or heard for the first time in the area's pioneer atmosphere.

Edistio Carlos Fernandes, a deacon in First Baptist Church, Goiânia, Goiás, was perhaps the first Baptist to talk seriously about Brasília.

"Let's go see where they are going to build Brasília," he insisted to Missionary James E. Musgrave, Jr., in the fall of 1956. Juscelino Kubitschek, then president of Brazil, had designated the site where he proposed to fulfil the nation's long-standing dream for an interior capital.

"I thought," Musgrave confessed later, "that if the government ever did build Brasília, it would be a slow, slow process." Unable to ignore the deacon's insistence, however, he visited the site.

"We saw only a half-dozen tents in the whole area which now comprises Cidade Bandeirante," he recalled, "but already Baptists were there."

Musgrave conducted an early-morning worship service on that brief visit. Among the worshipers were Jorge Dias Lima, a mechanic, and Josias Nogueira, a brick mason. As these men prayed, Musgrave was impressed by their dreams for the Lord's work in Brasília.

"Obviously they hoped to better themselves economically in Brasília, but they were conscious of the need to get the Lord's work started," Musgrave noted.

Roman Catholics had erected a wooden cross on the highest point of the area chosen for Brasília. But before Catholics assembled there for the first mass in the new capital, Musgrave returned on the last day of November, 1956, and met at that cross with three Brazilian pastors, Elias Brito Sobrinho, Silas Lopes, and Marcelino Cardoso. The men prayed that God would give them opportunity in this new place, and that paganism would never again reign in Brazil.

The progress of their witness has been, in many respects, more than the Baptist pioneers could ask or imagine. They interpret the progress as a mandate to continue their witness.

On Christmas, 1956, Silas Lopes, then pastor of the Baptist church in Ceres, Goiás, included in his sermon the challenge of Brasília. Isaac Barreto Ribeiro, a promising young physician in the congregation, left with his family the next month to begin work in the difficult living conditions of Brasília's first years. He was a charter member of First Church, Bra-

sília, when it was organized in 1957, and later became vice-moderator of Memorial Church.

By early 1957 Elias Brito Sobrinho was making regular trips to Brasília from Anápolis, Goiás, where he was pastor. First Church, Brasília, was organized that year and Elias became pastor. The congregation now has more than 400 members.

Musgrave led in developing Memorial Church and was its first pastor. He served as general secretary and later as secretary of evangelism for the Federal District Convention before moving to a new assignment in Rio de Janeiro in 1962. Other missionaries, including James A. Lunsford, William H. Berry (now emeritus), and Edward G. Berry, have lived and worked in Brasília during these years of growth.

"We do have problems," admitted Edward Berry. "We face difficulties in securing land for church buildings, the need for more pastors, and the inevitable give-and-take of people bringing varied habits and ideas to a demanding task.

"But with it all we have plans and a will to work. We now have 17 churches, and I can foresee at least 30 in the next few years."

Residential square gleams in the new capital of Brazil.



HOPE

FOR MILLIONS

BY MAXIE (Mrs. James P.) KIRK
Missionary to Brazil



Two women hopefully search trash container in Belo Horizonte slum.

W. ROBERT HART



WE MADE ourselves comfortable in front of the television set in our North Carolina furlough home. It may seem strange, but in the documentary program we were about to watch we learned much about our adopted land of Brazil, where we have served since 1947.

We were curious to see how the program, entitled "The Gathering Millions," would present the myriad problems confronting Brazil. The account of the current population explosion in Brazil was presented factually and sympathetically. We were startled with such facts as these:

—While the world's population is expected to double within the next 35 years, if the present growth rate continues in Brazil that nation's population will double in only 20 years. By 1985 there may be 160 million residents.

—The per capita income in Brazil is less than \$400 annually.

—Population of the cities doubles every 14 years. At that rate, by 1980 São Paulo will have 10 million residents, Rio de Janeiro seven million. A swelling tide of 80,000 to 100,000 immigrants—mostly Brazilians from the arid northeastern regions—arrive each

year in Rio alone, although there seems to be no more room for them. They are largely illiterate, unskilled, and totally unprepared for the demands of an urban, industrialized society.

—Of Brazil's present 80 million population, 35 million are under the age of 15.

—There are not now enough primary schools or teachers to educate these children. Probably about half of these youngsters will reach adulthood scarcely able to read and write their own names.

—A city as progressive as São Paulo has no public school system.

—More than half of the citizens in Brazil today are sick. In the Northeast there is only one doctor for every 25,000 persons.

The television film traced the migration of a family from the drought-stricken Northeast through the older coastal cities such as Recife and Salvador (already unable to care for the 700,000 persons seeking work and shelter there), and on to Rio, the "Mecca" of Brazil.

In Rio the family moved in with relatives in a *favela* [hillside hovel]. Seventeen people lived in the two-room



H. BARRY MITCHELL

Portion of crowd, estimated at 12,000 or more, gathered during a simultaneous revival effort in Recife.



W. ROBERT HART

Children play near water supply for Skeleton Favela in Rio de Janeiro.



W. ROBERT HART

Residents line up to get water on a street in Belo Horizonte.

shack. The head of the family went to work on a construction job, carrying buckets of sand and cement for 50 *cruzeiros* an hour (about 2½ cents U.S.).

But there is a limit to the number of buckets of sand and cement to be carried even in a city the size of Rio in the midst of a building boom. With the constant influx of manpower there is an ebb flow of jobs. So the family moved to São Paulo.

São Paulo provides a screening process. Permitted to remain are some skilled persons and others who may have a limited education but seem trainable. These have hope for better days. For the others, however, there is another trip, this time by train to the rich coffee fields of northern Paraná State. The jobs there, however, are of doubtful permanence; frequent abuse of what has been called "the richest soil on the face of the earth" plus occasional unseasonal freezes may leave the immigrants jobless again.

Next, with hopes fixed on what the television program called "Brazil's last frontier," the migrant family gathered the few belongings into gunnysacks and headed for Brasília, the new in-

land capital. In the recent past, jobs were abundant there. Now, however, there are more men looking for work than there are jobs available. The newly-arrived family found a place to live in one of the shantytowns surrounding the capital and settled down to wait. They had found the "last frontier" to be a dead end.

The film closed on this note: Brazil, through modern science, has conquered many of the diseases that took the lives of so many adults at an early age. Along with other modern nations, Brazil enjoys an ever-increasing life expectancy for its citizens. But the birth rate, instead of slowing, continues to increase at an alarming rate. "The Gathering Millions" threaten to produce misery on a greater scale than Brazil has ever known.

As the documentary program ended, we pondered the disturbing questions. The film had made it clear there is no easy solution.

How can the basic needs of these millions be met? How can children growing up in *favelas* be taught the basic concepts of decency and self-respect? How can hungry, bone-weary, discouraged men in remote areas be

taught basic skills necessary to improve their lot in life?

The film's tragic impact lay in its showing men who had lost hope—hope for better crops, a job, education for their children, or that rain might fall on the hardened, sunbaked earth.

Brazil does not need someone to offer a panacea for the deep-rooted, economic, social, and political problems. A cure-all does not exist.

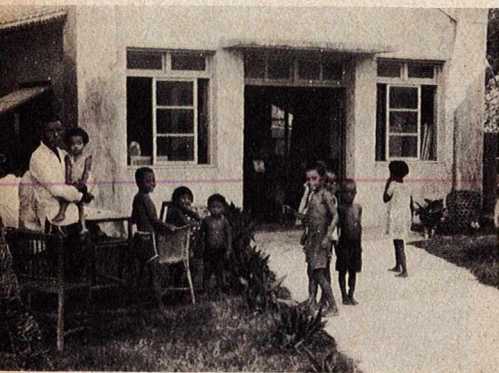
Brazil does need, urgently, for hope to be reborn in the hearts of millions of its citizens. It is here that the gospel enters with its unique message of hope.

Baptists in Brazil are not proclaiming as easy, misleading gospel. Accepting Christ will not necessarily—and certainly not immediately—produce jobs for the jobless, shelter for the homeless, clothes for the ragged, nor adequate schooling for children.

Keenly aware of these problems, Baptists are constructively engaged in seeking ways and means to contribute to their physical solution. At the same time they continue to offer—openly, freely, without hesitation—the one thing Brazilians need desperately: that message unique in the gospel, Christ the only hope.



Unloading the bus at Taitung harbor.
Below: Island chapel becomes clinic.



DID THE GOVERNMENT send you here?" asked the first patient in the fishing village.

"No," replied Dr. Wu, "Jesus Christ send us here."

This was the motivation for the days spent on mountainous Green Island, 20 miles off Taiwan's southeastern coast.

About 3,500 Taiwanese-speaking persons live in three adjacent villages on the northwestern side and in a smaller village on the opposite side of the island, which is about six miles in circumference. In addition, there are about 1,000 prisoners in what is called "New Life Camp." The only Christian witness is a Southern Baptist chapel using Mandarin Chinese, thus ministering chiefly to the soldiers who serve as guards.

On a visit to the island with Taiwan Baptist Convention's home missions committee, I had noted that there were no medical facilities and that the chapel was not reaching those who spoke Taiwanese.

In Taiwan we came in contact with the Christian Medical Association, made up of Taiwanese doctors, nurses, and medical students who donate a week or two each summer to provide a clinic in a needy area. All are Christians, most of them Presbyterians. This association agreed to furnish equipment, medicine, and 18 medical personnel. The Baptist Mission offered to provide transportation and housing. The evangelistic team included three

MEDICAL MISSION TO GREEN ISLAND

BY B. LAYTON LYNCH
Missionary in Taiwan

Taiwanese evangelists, a young assistant, and two missionaries — Oswald Quick and I.

The group rode a train from Taipei to Kaohsiung in southern Taiwan, then went by bus to Taitung on the eastern coast. Boat transportation was to have been arranged, but plans had not materialized. After a two-day wait, we traveled the 20 miles to Green Island aboard a military vessel. Arriving at noon, the staff opened the medical clinic in the chapel four hours later. By 7:00 P.M. they had treated 37 patients.

Daily schedule included a devotion period before breakfast and a 15-minute preaching service before each of the four-hour clinic sessions that began at 8:00 A.M. and 2:00 P.M. Each patient was given a Gospel of John. In the evenings, evangelists used filmstrips and a public address system to tell Bible stories and apply them to the lives of their listeners.

Since my earlier visit to the island, the government had opened a public health clinic staffed by three nurses. One of them went with a medical student and an evangelist to visit in homes during the day. This gave opportunity to determine health conditions and allowed the evangelist to distribute tracts and issue invitations to services.

Concerned for the village on the other side of the island, the two missionaries, two evangelists, a guide, and Dr. Wu, who headed the medical team, made a hot, two-hour journey over a steep mountain path. We came in sight of the picturesque village, nestled between the hills and the ocean, in time to see the fishermen returning from their morning's work. We invited them to the clinic at the school.

After lunch we distributed tracts and gospels while the doctor examined patients.

By three o'clock Dr. Wu had treated some 100 persons. Then came a request for a house call. At the home

Dr. Wu examined the 50-year-old man and reluctantly informed his sons that their father's heart condition would probably cause his death within a month. How sad it was to leave that home and village, for these people do not know Jesus. We told some villagers about the gospel, but it is so new to them they will need time to understand.

The next day, back at the larger villages, a public health nurse sought Dr. Wu for an emergency. A village woman was in childbirth with complications. The same kind of emergency had arisen a few months earlier. Because there was no doctor available, the woman patient had died as she was being taken from a boat after the three-hour trip to Taitung. This time with Dr. Wu on hand, the mother's life was saved, although the baby died. News of the doctor's help spread quickly.

On Thursday, our eighth day away from Taipei, we began to seek transportation home, but the fishing boats were at sea. By afternoon the wind was up; conditions grew worse the next day. Word came that the military boat would pick us up, but on Saturday we were told the vessel had turned back to Taiwan because of the weather. The medical team had already been away longer than planned, and our food supply was running low. On Monday, despite rough seas, the chartered fishing boats took our party back to Taiwan.

The visit to Green Island afforded some medical relief and gospel preaching. Yet as the days passed, the need for a more permanent ministry became evident. Perhaps sanitation and personal hygiene can be taught through a chapel-sponsored kindergarten program. But the Taiwanese-speaking people need a constant gospel witness. Regular Bible study and preaching should be available in each village. We are praying that God will establish a witness on Green Island.

By Rogers M. Smith
Administrative Associate
To the Executive Secretary

Anniversary of a Lifeline

THIS MAY, the Cooperative Program reaches its 40th anniversary. It was at the Southern Baptist Convention in Memphis, Tenn., in May, 1925, that the Cooperative Program was officially adopted. The Foreign Mission Board expresses its deep appreciation to the men who envisioned this program, and to those who have led it in the past, who are leading it now, and who shall lead it in the future.

Convention-wide, this means men like Austin Crouch, Duke McCall, Porter Routh, J. E. Dillard, Mer-

rill D. Moore, William Grindstaff, James Lackey, and many others.

In the states this means executive secretaries and their associates, stewardship directors, Brotherhood secretaries, Woman's Missionary Union secretaries, and other staff members.

In the churches this means pastors, educational directors, deacons, organization leaders, Sunday school teachers, Training Union sponsors, and other dedicated Christians.

We say "Happy Birthday" to this significant program that has blessed Baptist work for Christ at home and around the world. The three main

ministries supported by the Cooperative Program are the preaching of the gospel, educational ministries from kindergartens through colleges and seminaries, and benevolent ministries through hospitals, children's homes, and homes for the aged.

From Jan. 1, 1948 through Dec. 31, 1964, the Cooperative Program provided more than \$223 million for all Southern Baptist Convention causes. Of this amount the Foreign Mission Board received more than \$101 million. The Cooperative Program is truly the lifeline of foreign missions.

Contact at the Conferences

THE HELP of pastors across the Convention in involving more people in the Foreign Missions Conferences at Ridgecrest and Glorieta is highly valued by the Foreign Mission Board. Dates this year: Ridgecrest, June 17-23; Glorieta, Aug. 19-25.

The Foreign Mission Board will meet in full session at Glorieta, Aug. 19 and 20. On Thursday night, Aug. 19, new missionaries will be appointed. Conference participants will hear testimonies of about 20 appointees concerning conversion experience and call to missionary service.

Foreign Missions Conferences provide an unexcelled opportunity to learn by firsthand account from missionaries what God is doing through them and their national co-workers around the world. It is true that in many Baptist meetings of various kinds there is opportunity to hear a missionary speak, and in a few meetings there is opportunity to hear several; the programs of the Southern Baptist Convention and related meetings—such as the Woman's Missionary Union annual meeting, Pastors' Conference, Religious Education Conference, and others—provide opportunity to hear a number of missionaries.

However, in most of these situations listeners only *hear* the missionary; there is little opportunity for fellowship with him and no chance for dialogue about mission work. But at Ridgecrest and Glorieta there are

possibilities for personal encounter. There is the chance to hear several missionaries. Usually 100 or more flourishing missionaries attend each Conference. They teach some of the Bible studies, share testimonies about unforgettable mission experiences, speak in the age-group and area conferences, and show slides of their work. They address vespers, Sunday school classes, and Training Union groups, and help in the area presentations at evening sessions.

There are many opportunities for informal fellowship with missionaries—to speak with them around Nibble Nook at Ridgecrest and the Chuck Wagon at Glorieta, to eat at the same table in the dining hall with some of them, to chat informally on the grounds during free periods, and to visit with them in the beautiful lounges of Pritchell Hall at Ridgecrest and New Mexico Hall at Glorieta. These Conferences offer opportunities to learn about countries where the missionaries serve and to feel the impact of their consecration and dedication.

Many persons attending these Conferences in the past have found the direction of their lives abruptly changed. Here are but a few testimonies by some of your missionaries whose days at Ridgecrest and Glorieta altered their places of service from the U.S. to a mission field overseas:

Hal K. Jacks, appointed in March,

1965, for Indonesia: "As a junior in high school, I attended Foreign Missions Conference at Ridgecrest with a group of young people from our church and learned more about our mission work. All this helped me to know for certain that God was truly leading me into foreign mission service."

John M. Herndon, appointed in June, 1964, for Portugal: "I feel that the most outstanding single event in coming to this decision [for foreign mission service] was our attendance at Ridgecrest during Foreign Missions Conference in 1962. The need was made so real to me that I began to see the possibility of going to serve somewhere else in the world. There for the first time in my life I began to feel God leading me in this direction."

Rudolph M. Wopd, appointed in May, 1964, for Luxembourg: "It was while serving on the staff at Ridgecrest that I came to a definite conviction that I should respond to the call of God to missionary service as a vocation. At the dedication service during Foreign Missions Conference, I made a public indication of my decision."

Mrs. Glenn Hickey, appointed in May, 1964, for North Brazil: "I feel that I came to that full surrender in the summer of 1963, at Glorieta Baptist Assembly, Foreign Missions Conference."



JAMES O. YEE, JR.

Construction of this chapel for La Lucila Church in Argentina was aided by \$2,000 from Argentine Baptist Mission and a loan of about \$2,500 from Argentine Baptist Convention Loan Board. The church, organized in 1963, is repaying the loan on a regular basis. The Mission also has loaned money to the church. The Loan Board's funds have come from repayment of loans made to churches by the Mission.

BY FRANK K. MEANS
Secretary for Latin America

building through loans

TUCKED AWAY in the Foreign Mission Board's New Program of Advance is one, brief reference to Church Building Loan Funds. To find it you must look under the seventh major heading, "Church Development," and the eighth subheading, "Land and Building Needs." The third subpoint under "Land and Building Needs" declares the FMB's purpose to "continue to develop Church Building Loan Funds on mission fields."

Any item so nearly hidden or that brief could not possibly be of importance, could it? On the contrary, it is one of the more vital provisos of the new program, for several reasons:

(1) It reveals that Church Building Loan Funds have already been in use in mission areas. In some cases, the funds have existed for several decades.

(2) It implies that Church Building Loan Funds have operated successfully, with substantial benefits to developing churches.

(3) It advocates the continued development of Church Building Loan Funds on mission fields.

Small, struggling Baptist churches abroad face overwhelming problems in financing construction of suitable buildings. Often they do not have credit standing with the business community. The fact that they are Baptist may be more of a liability than an asset unless and until they can prove themselves competent and worthy of trust in business matters. If they succeed in getting a loan through commercial channels, it is limited to only a few years and interest rates are exorbitant.

The first loan funds established were experimental. They began modestly, usually with a small grant from the Foreign Mission Board. The churches are asked to save funds for their buildings and to deposit their savings, in some cases, with the Loan Board. This assures them of priority consideration for a future loan, temporarily augments the working capital of the Loan Board, and yields a return in interest on the money deposited. The amount on deposit also determines the maximum amount a church may borrow.

Not all of the plans, however,

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make provision for deposits. Instead, the church applies for a loan without reference to any deposits, although the church may be expected to have sufficient cash on hand to warrant approval of the kind of loan it is requesting.

The Church Building Loan Funds are no longer experiments. They have become absolute necessities. Some di-

Since it was begun in 1957, the Revolving Loan Fund of the Japan Baptist Convention has been used by 125 churches, according to a recent report. All that has prevented greater use is lack of additional funds, pointed out Missionary Worth C. Grant. He indicated that a proposal has been under study to increase maximum loan amount and liberalize repayment time.

"The fund has been used by churches to repair and enlarge their present facilities and to build new additions, which are used largely in the Christian education program," wrote Grant. He added that since banks will not lend money to the churches, the loan fund is the only source of funds available and that any progress in providing facilities would have been hampered without it. He also noted that the fund has led the churches "into a greater degree of self-support and independence."

rect grants in the form of outright gifts are still made for church buildings in circumstances that seem to warrant such grants, but there never has been money enough to take care of more than the most urgent needs. Moreover, it is neither wise nor right to finance a building by a direct grant when the church membership is able to provide the building by its own contributions and efforts with the aid of a loan.

Below, left: First Church, Niterói, Brazil, bought shell of building next to it after builders halted work on planned apartment house. With funds from the Foreign Mission Board, the Building and Loan Board in South Brazil loaned \$25,000 to the church for the purchase. To be completed and equipped as funds are available, the structure will house educational activities, a medical clinic, and social service ministry.

Below, right: Capunga Church, Recife, Brazil, received about \$35,000 1952-56. It has since given about the same amount to complete the unit.



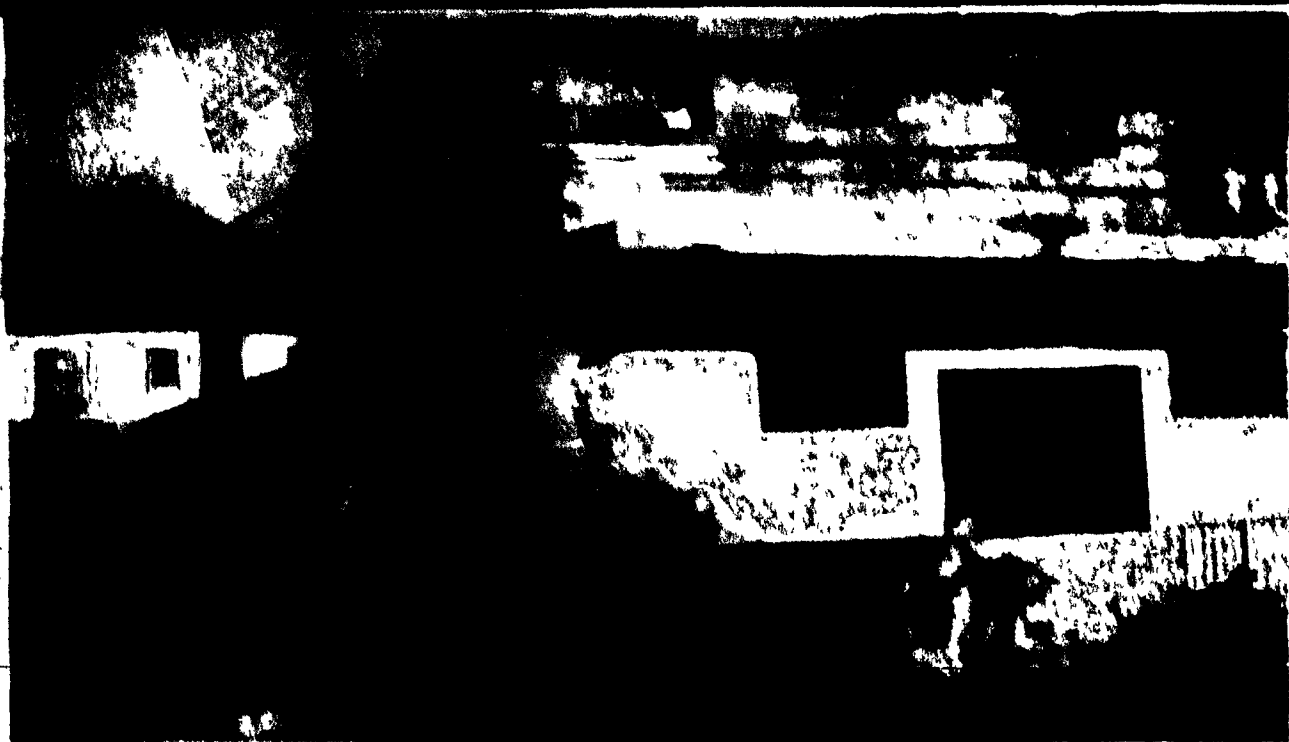
HAROLD E. RENFROW



H. BARRY MITCHELL



H. BARRY MITCHELL



CLAUD R. BARNES

Donating labor and giving money sacrificially, members of Lins Vasconcellos Church, Rio de Janeiro, Brazil, constructed first floor of this building, providing an auditorium and some Sunday school space, with aid of about \$2,500 from Building Loan Fund. The church repaid the loan in less than two years and has borrowed \$10,000 to add two more floors.

A number of churches can help themselves to a certain extent but are not able to construct their buildings without aid from some outside source. Many have received partial grants that supplement their own savings and borrowing power in order to allow construction. Churches receiving either partial or total grants for construction are encouraged to show appreciation later by contributing to the loan fund.

Administered through denominational channels by board members chosen by the national Convention, care must be taken, as far as possible, to minister equitably to the needs of all the churches—not just a favored few. Just as the churches must be encouraged to "do for themselves" in erecting buildings, national Conventions must be encouraged to increase Church Building Loan Funds by supplementing money received from the FMB with funds from national sources.

The drastic fluctuation of currency values in many countries is perhaps the second most perplexing problem facing

Loan Boards. (Limitation of funds is the first.) Where the economy is stable, it is easy to protect and increase the loan fund. Interest rates can be kept low as an added inducement to churches.

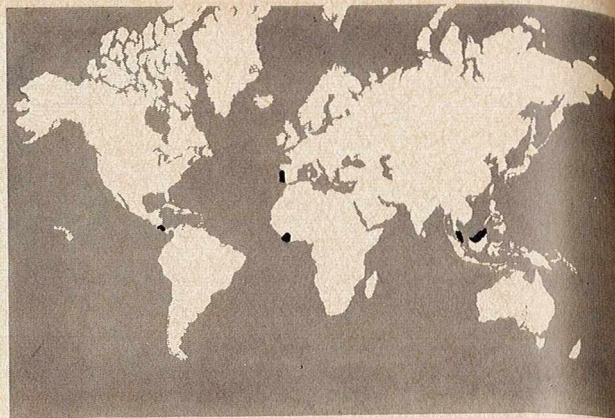
Where the economy is unstable, inflation may cause the Loan Board's capital to shrink markedly in a short time. In addition, the money returned as payments on loans is "cheaper" than the money loaned originally. In radical circumstances, interest rates would have to be set at ridiculous levels to cover the losses. This problem is under constant study and obviously will continue during the foreseeable future.

The need for buildings—the right kind of buildings—has led some loan funds to offer architectural advice and building hints to all who will accept them. This is another way in which the churches can be assisted in construction. More help of this kind undoubtedly will be given, either by Church Building Loan Boards or by other denominational agencies.

Church Building Loan Funds are not an inconsequential part of our overall missionary task. They are already significant and promise to become even more important in the days ahead.

Jardim São Paulo Church, Recife, Brazil, formed in 1963, has built with aid of loan, contributions of members, and grant from Mission.

YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

LIBERIA

Population: 1,010,000.

Size: 43,000 square miles, about the size of Tennessee.

Government: Republic. **Capital:** Monrovia. Begun as settlement for

Negro freedmen from the U.S. in 1822, country achieved independence in 1847.

President: William V. S. Tubman.

Official language: English.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1960 (49th country entered). Though Foreign Mission Board aided work there in mid-1880's, Board carried on no work from 1875 until 1960 when missionaries entered at request of Liberia Baptist Missionary and Educational Convention.

Related to work: 50 churches and 10 chapels have 2,580 members. Eleven schools enrol 665. One clinic treated 690 patients in 1964.

Present missionary personnel: 15.

At Greenville

John and Betty Carpenter and 3 children

At Lower Buchanan

Bradley and Carolyn Brown and 1 child

At Monrovia

Robert and Patty Bellinger and 3 children

Ted and Bernice Cromer (2 children no longer on field)

Margaret Fairburn

*John L., Sr., and Mary Gerloff (3 children no longer on field)

*Eugene and Betty Oody and 2 children

At Nimba

William and Agnes Mueller and 3 children

*Missionary Associates



PORTUGAL

Population: 9,100,000.

Size: 34,831 square miles, about the size of Indiana.

Government: Republic. **Capital:** Lisbon.

Predominant religion: Roman Catholicism.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1959 (43rd country entered). Organized Baptist en-

deavor began about 1888. Brazilian Baptists opened work in 1908.

Related to work: Publication work at Lisbon. Twenty-three churches have 1,108 members.

Present missionary personnel: 4.

At Carcavelos

John and Norma Herndon and 3 children

Grayson and Betty Jean Tennison and 3 children



Field statistics as of Jan. 1, 1965. Missionary personnel information as of April 10, 1965. (Some of the missionary families listed are now on furlough from their assigned stations.)

For current mailing addresses request the *Directory of Missionary Personnel* from the Foreign Mission Board and check "Missionary Family Album" section monthly in THE COMMISSION.

THE COMMISSION

COSTA RICA

Population: 1,350,000.

Size: 19,653 square miles, slightly smaller than West Virginia.

Government: Republic. **Capital:** San José.



State religion: Roman Catholicism.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1949 (25th country entered). Home Mission Board sent a couple in 1947; work was transferred to Foreign Mission Board in 1949.

Service center:

Baptist Center, San José, includes student center, theological institute, book store, offices.

Related to work: Costa Rican Convention was formed in 1947; there are 16 churches and 20 chapels with 1,041 members.

Present missionary personnel: 12. Besides resident personnel, appointees

to Spanish-speaking countries study language one year at school in San José.

At San José

J. Curtis, Jr., and Myrtis Brown and 5 children

Sydney L., Sr., and Frances Goldfinch and 2 children (4 children no longer on field)

Laverne and Betty Gregory and 2 children

S. D., Jr., and LaVora Sprinkle and 4 children

Not yet on field

Donald and Patricia Doyle and 2 children

Donald and Jo Redmon and 2 children

MALAYSIA

Population: 10,500,000. Includes Malays and Chinese in almost equal numbers, plus Indians, and some Europeans and Eurasians.

Size: 128,502 square miles, slightly larger than New Mexico.

Government: Federation of Malaysia was formed in 1963, composed of Malaya, Singapore, Sarawak, and Sabah (formerly North Borneo). **Capital:** Kuala Lumpur.

Religions: Islam (state religion), Buddhism, Hinduism, animism.

Languages: Malay, and Chinese and Indian dialects.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1950 (Singapore, then separate, was 31st country entered).

Service centers:

Malaysia Baptist Theological Seminary, Penang.

Good will center, Petaling Jaya.

Assembly ground near Port Dickson.

Related to work: Book store, four kindergartens; 25 churches have 2,450 members.

Present missionary personnel: 50.

At Penang

Robert and Gerry Covington and 2 children

Minor and Mary Davidson and 1 child

Harriette King

Sidney and Darleen Schmidt and 1 child

At Alor Star

Ralph and Charlotte Brunson and 3 children

Elizabeth Hale

At Ipoh

Harold and Anna Clark and 1 child

At Jesselton

Carl F., Jr., and Mary Yarnell and 4 children

At Kuala Lumpur

Paul and Pattye Box and 3 children

At Petaling Jaya

Jessie Green

Glen and Mary Ann Herrington and 1 child

Herbert and Frances Holley and 4 children

Martha Morrison

Clarence, Jr., and Eddie Lee Thurman and 3 children

At Sandakan

Charles and Erica Morris (2 children no longer on field)

At Singapore

John C., Jr., and Lois Calhoun and 3 children

Mary Lee Ernest

Ernest and Marjorie Glass and 4 children

Sue McDonald

Auris Pender

*Jarrett and Charlotte Ragan and 4 children

*Sidney and Alwilda Reber and 1 child

Lillie Rogers

Hugh and Kathryn Smith and 4 children

Bill and Ruth Thomas and 1 child

Bob and Margarita Wakefield and 2 children

Not yet on field

Mack and Carolyn Burriss and 2 children

Bob and Dorothy Evans and 4 children

Wheeler and Marie Kidd and 1 child

*Missionary Associates



EPISTLES

Amid Uncertainties

Rondal D. Merrell, Sr.
Dalat, Vietnam



What a mighty prayer army must have organized for Vietnam! Letters reveal you are praying, so we meditate on each event as a possible answer to your prayers.

Baptist missionaries here have been relieved that neither government orders nor prevailing conditions have yet warranted our leaving. We seek God's leadership as we ponder each development in light of service for the Master here now and a lifetime of service ahead.

We recognize that a Christian must not stay in or out of a country except in the will of God. We admit we never know what tomorrow may demand. Suitcases are ready for leaving at a moment's notice, but our hopes for remaining are not packed. We continue study and plans for a lifetime of service in Vietnam.

As you read news of Vietnam you probably do not envision the smiles of our neighbors, the children greeting us when we walk by, the delight at the market when we attempt to bargain in the national language, the warm welcome into a home, the eager

faces of those listening to the missionary, or the simple faith of a new Christian.

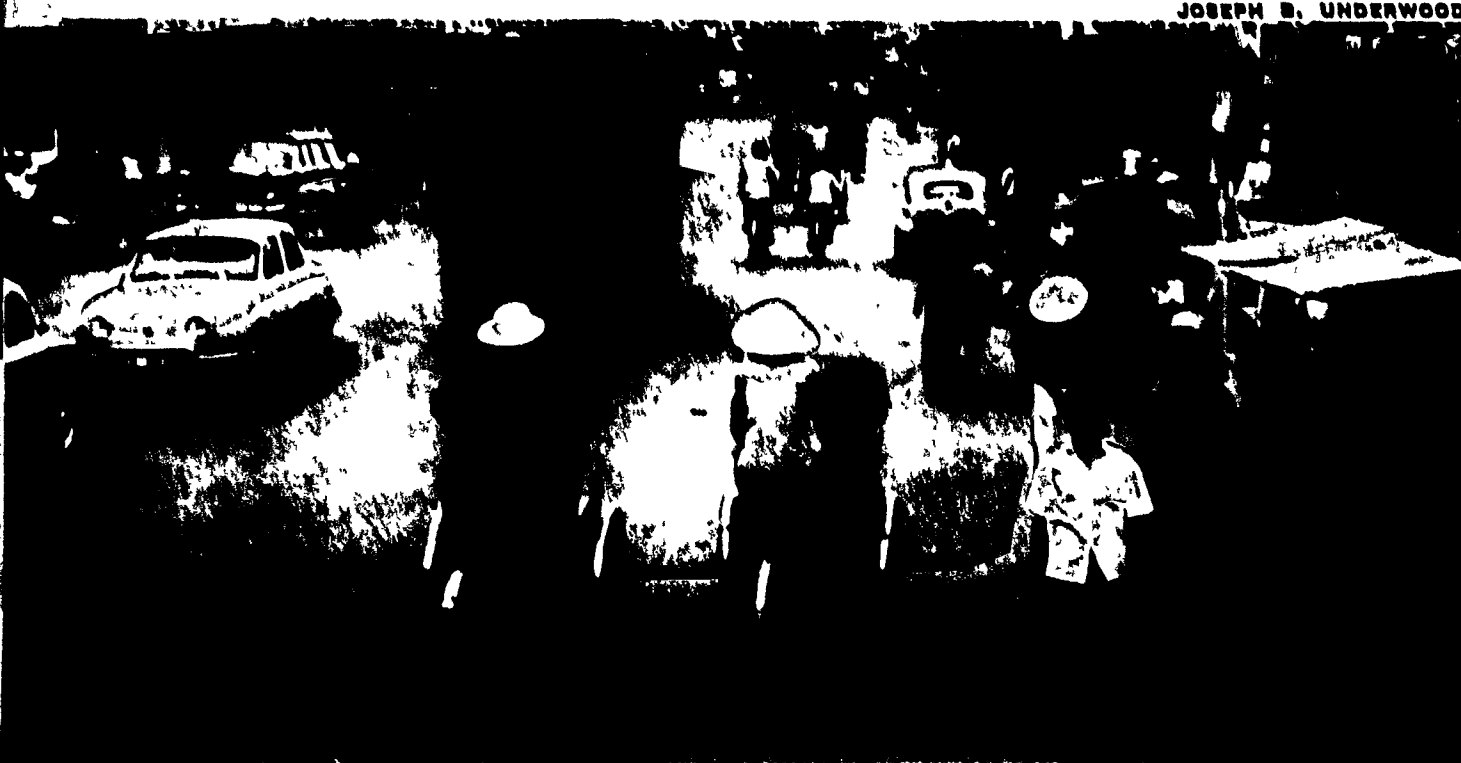
Perhaps you envision the extreme poverty, the worry-lined faces, or the throngs of youths aimlessly wandering the streets while awaiting their turn to die in battle. This is the Vietnam we view daily. For this Vietnam we yearn to continue to walk through doors now open.

In Saigon on a recent Sunday evening, 60 young persons gathered to study the Bible at Grace Church; 41 attended children's choir. At Nhatrang the work progresses; Bob Davis is witnessing to several province officials. Here in Dalat, Sunday school and mid-week prayer meeting were begun recently. Bible study in homes has been enthusiastically received.

The strategically - located reading room has been opened at last. Crowds were so large it was necessary to limit admission to those above 15 years of age. The people are eager for learning. Perhaps this is now our best opportunity.

Pray for the young Christians here. If you thought the time to teach your young children might be cut short just before they were to face a great peril, how would you begin to instruct them?

Traffic on a street in Saigon.



JOSEPH B. UNDERWOOD



GERALD S. HARVEY

Young boy in Nhatrang, Vietnam.

Realities of War

Walter A. Routh, Jr.
Nhatrang, Vietnam

Realities of war are always present here. When we watch the sun rise peacefully over the sea and set serenely behind the mountains, it is hard to believe there is a war. The rice fields waving in the afternoon breeze in their many shades of green remind us of God's wonders and the war seems to be a dream.



But the harsh facts of war are at hand. Along the road through the rice fields fully-armed soldiers stand at intervals of a few yards, alert for trouble that could come at any time. The mountains, so beautiful at evening, echo the sound of battle at night. Overhead, day or night, may be aircraft carrying bombs or returning from a mission.

We seem to have learned to take these things in stride so they do not dominate our thoughts. Then the realities press upon us at the sight of bloody stretchers leaning against a hospital wall. Such was the scene after the Communists attacked installations at Pleiku and Quinhon.

The greater battle, however, is with the forces of sin enslaving the hearts of people. If peace should come nationally there would still be no genuine peace, for the vast majority do not know Jesus, the Prince of Peace.

Victories have been won in this spiritual battle. We have seen individuals accept Christ every Sunday since we have been here and often on Wednesday nights. God is moving in the midst of the world's turmoil and uncertainty.

THE COMMISSION

'Like a Missionary'

Ralph W. Burnett
Buenos Aires, Argentina



I felt like a missionary! It was Sunday and I went to church as usual, but the day became different for me when I saw new faces a few rows ahead of me in the congregation at the little church we attend.

I recognized the mechanic who regularly repairs the Mission cars. He was sitting with his wife and two young children. I had no idea he was coming.

For a long time I had been going to his shop, but had not realized any impression was being made until one day when he asked me what we stand for. He said he had noticed such a difference in the way we do business, always with an attitude of fairness, honesty, and consideration for others.

He said he had glanced through gospel tracts in some of the cars, and had observed the revival advertisements on one vehicle. Now he wanted to know more about this religion that would make people considerate of another's rights and feelings. I gave him a Spanish-language Bible and some



Gauchos in northern Argentina.

tracts explaining our beliefs. He told me he could not find in Catholicism the answer to his heart's need.

As business manager and treasurer for the Argentine Baptist Mission I spend a busy week in the office trying to keep matters functioning smoothly. I'm aware that this frees a missionary who is trained to teach or preach to go out for that work. But this isn't the type of work that often makes me "feel like a missionary."

That is, I hadn't until I saw this fellow businessman and his wife go forward during the invitation to tell the pastor of their interest in knowing Christ as Saviour. Now I realize how effectively we can witness as we pursue our tasks, just in living daily by the rules in God's Word. [C]

Fire Walk

Hugh G. Smith
Singapore, Malaysia



The firewalk, an annual, Hindu religious ceremony, began with the digging of a pit about 10 by 30 feet. Several cords of wood were placed in the pit and set afire. Some four hours later the wood had burned down leaving the pit filled with glowing coals. The heat was uncomfortable 40 feet away.

Thirty-five Indians had vowed to take part. Barefoot, they crossed the coals the length of the pit. Many ran, covering the distance in about six leaps. A few started out walking but began to move quickly before they finished. Some carried little boys on their shoulders.

The ordeal is supposed to provide the men extra grace in the eyes of their gods. As the loudspeakers blared the Indian music, I felt a desperate desire to be able to tell them of the love of God that comforts and saves lives rather than creating suffering and misery. We left with an overwhelming compulsion to share the truth that frees men from such suffering.

Family Makes Contact

R. Boyd Robertson
Rio Cuarto, Cordoba, Argentina



In a farming district 50 miles from here lives a Baptist family named Bornandt. Somehow they made contact with us and insisted that we come visit, for there were several families interested in hearing the Word of God. We began going two Saturdays each month. Nearly twice as many people attend there as come to services here in this city where we work constantly. Even during the cold winter months attendance remained encouraging.

In Rio Cuarto, where Catholic influence is strong, very few have been won and baptized. This work is only beginning, and there are very encouraging signs of the Holy Spirit's working in our midst. Three señoras who never before had heard the gospel attended the youth meeting in our home.

Jorge and Maria Cufre were the first converts. This couple and their two little children never miss a service and are faithful witnesses for Christ. Due to the influence of his brother, who is treasurer of a Catholic church three blocks from our meeting hall, Jorge was asked never to return home to visit his parents. Jorge had been trying to win his parents to Christ, but this break in family ties has not dampened his evangelistic fervor. On Father's Day he sent a telegram: "To my dad, May God bless you. Your son, Jorge." It is impossible to extinguish gospel flame like that. [C]



Witness in Sorrow

M. Giles Fert, Jr.
Missionary to Rhodesia

Returning from a preaching trip, Bud and Jane Fray brought to Baptist Hospital an unconscious man and his mother. Villagers had thought the man dead for he had been unconscious many hours. The man's mother was a new convert and many prayed with her.

The patient began to respond, but suddenly he was dead. When the Frays took the body to the village, they had opportunity to witness of Jesus. The calm mother was an effective witness; she clutched the Bible given her at the hospital and in her sorrow comforted others, for she had found peace in Jesus.

On the day of the funeral, a patient made his profession of faith at the close of daily chapel at the hospital. This man had been in the hospital several weeks with a knee infection; he also had been there with his child who suffered from malnutrition and had been near death many times. As we worked with the child we witnessed to the father. He often had heard of Jesus but refused to accept him. Then one day he stood near a bed and watched a man die; the next day he accepted Christ. [C]

FAMILY ALBUM

APPOINTMENTS (April)

BURRIS, Walter Mack, S.C., & Carolyn Virginia Thrasher Burriss, S.C., *Malaysia* (Box 42, Tunnel Springs, Ala. 36479).

COMPERE, William Arthur, Miss., & Doris Marie Meek Compere, Miss., *Nigeria* (4460-B Iroquois St., New Orleans, La. 70126).

GREEN, Addison Jack, La., & Gypsy Aw Ouida Williams Green, La., *S. Brazil* (4451-C Sem. Pl., New Orleans, La. 70126).

HALB, Signard Dennis, Ga., & Judith Irene Greene Hale, Tenn., *Spain* (Rt. 3, Picayune, Miss. 39466).

KIDD, Wheeler, Ala., & Thelma Marie Lansdell Kidd, Ala., *Malaysia* (Harvest, Ala. 35749).

LEWIS, Harold Wayne, Ohio, & Martha Marie Tenge Lewis, S.C., *Trinidad* (W-1 Sem. Village, Louisville, Ky.).

LINDHOLM, Raymond Victor, Calif., & Lauralee Horner Lindholm, Calif., *Nigeria* (7-A Foreman Ln., Mill Valley, Calif.).

WILLIAMS, Clara Lynn, Tenn., *N. Brazil* (Box 22304, Ft. Worth, Tex. 76115).

REAPPOINTMENTS (April)

FLEWELLEN, Sidney Ray, La., & Della Guillory Flowellen, La., formerly *Ghana to Nigeria* (Box 163, San Lorenzo, Calif.).

ADDRESS CHANGES

Arrivals from the Field

FARTHING, Rev. & Mrs. Earl D. (*Japan*), 811 N. Ellis Ave., Dunn, N.C. 28334.

GREER, Jenell (*Thailand*), 1015 Gale Ln., Nashville, Tenn.

HUMPHRY, Edith (Mrs. J. Hugh) (*Philippines*), c/o Mrs. Alice Felkel, Buffalo, Okla. 73834.

JOHNSTON, Juanita (*Thailand*), 2000 S. Gimon Cr., Mobile, Ala.

KUBE, Ruth P. (*Nigeria*), Rhoadesville, Va. 22542.

LAWTON, Olive (*Taiwan*), Ridgecrest, N.C. 28770.

LIMBERT, Rosemary (*Japan*), Box 73, Grubbs, Ark. 72431.

MATHIS, Virginia B. (*Philippines*), c/o J. F. Mathis, Jr., Twin City, Ga.

ROBERTS, Rev. & Mrs. Will J. (*Kenya*), 3225 SW. 62, Okla. City, Okla.

TATUM, Rev. & Mrs. Hubert R. (*Hawaii*), 340 E. Main St., Apt. 3, Johnson City, Tenn.

THOMAS, Rev. & Mrs. C. Eugene (*Malawi*), c/o J. L. Thomas Groc., Rt. 1,

Alma, Okla. 73003.

TUNMIRE, Faye (*Philippines*), Rt. 2, Granite Falls, N.C. 28650.

WALKER, Dorothy (Mrs. Elbert H.) (*Philippines*), 511 Hardeman Ave., Ft. Valley, Ga.

Departures to the Field

ALLEN, Olive, Box 832, Bangkok, *Thailand*.

CLARK, Mary, 148 4th Ave., Parktown, P.O. Southerton, Salisbury, *Rhodesia*.

CROMER, Rev. & Mrs. Ted E., Box 114, Monrovia, *Liberia*.

DOYLE, Rev. & Mrs. Gerald W., Casilla 2166, Quito, *Ecuador*.

DUNCAN, Rev. & Mrs. Marshall C., Box 2739, Mombasa, *Kenya*.

GENTRY, Rev. & Mrs. Jack L., Box 427, Taipei, *Taiwan*.

GILBERT, Sr. & Mrs. Charles H., Apartado 204, Morelia, Michoacán, *México*.

GREGORY, Rev. & Mrs. L. Laverne, Apartado Aéreo 1883, San José, *Costa Rica*.

GUESS, Rev. & Mrs. William J. (assoc.), c/o Rev. Lewis M. Krause, 35 Kurpfalzstrasse, 6908 Wiesloch, *Germany*.

JONES, Rev. & Mrs. Samuel L., 142 4th Ave., Parktown, P.O. Southerton, Salisbury, *Rhodesia*.

MCCLATHY, Rev. & Mrs. William N., Djl. Hegarmanah 41, Bandung, *Indonesia*.

MORGAN, Rev. & Mrs. William L., Caixa Postal 552, Campinas, São Paulo, *Brazil*.

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

PURPLE, Margaret (Peggy), Caixa Postal 139, Teresina, Piauí, *Brazil*.

RICHARDSON, Dr. & Mrs. W. L. C., Caixa Postal 758, Campinas, São Paulo, *Brazil*.

SHAW, Rev. & Mrs. Carroll Wayne, 152 4th Ave., Parktown, P.O. Southerton, Salisbury, *Rhodesia*.

TARRY, Rev. & Mrs. Joe E., Caixa Postal 679, Campinas, São Paulo, *Brazil*.

On the Field

BROWN, Dr. & Mrs. Lorne E., Bap. Mobile Clinic, Private Bag, Kisumu, *Kenya*.

CALLAWAY, Dr. & Mrs. Tucker N., Japan Bap. Sem., Shingakka, Seinan Gakuin, 420 Hoshiguma, Oaza, Fukuoka, *Japan*.

HARTFIELD, Sr. & Mrs. Jimmy J., Apartado 12-667, Mexico 12, D.F., *México*.

KNAPP, Mr. & Mrs. Douglas M., Box 172, Tukuyu, *Tanzania*.

LOVE, Rev. & Mrs. Max H., 79 Higashida-cho, Jodoji, Sakyo-ku, Kyoto, *Japan*.

POE, Rev. & Mrs. John A., Caixa Postal 356, Blumenau, Santa Catarina, *Brazil*.

ROBERTS, Rev. & Mrs. Hoyt M., Apartado 2, La Ceiba, *Honduras*.

SCHWEINSBERG, Dr. & Mrs. H. W., Travésia de los Castros, 15 A, 2° Izda., Santander, *Spain*.

SMITH, Mr. & Mrs. Jack A. (assoc.), 1-610 Aza Sakashita Osawa, Mitaka-Shi, Tokyo, *Japan*.

TERRY, Rev. & Mrs. R. W. (*Iceland*), Box 37, EPO, New York, 09571.

TRAVIS, Rev. & Mrs. Robert F., Box 2990, Mombasa, *Kenya*.

WHITE, Sr. & Mrs. Wayne, Apartado 389, Mazatlán, Sinaloa, *México*.

United States

CARLISLE, Rev. & Mrs. Robert L., Jr. (*Uruguay*), Box 525, Morton, Miss. 39117.

HARPER, Rev. & Mrs. Leland J. (*Paraguay*) 214 N. Gray St., Joplin, Mo. 68401.

McMILLAN, Rev. & Mrs. Virgil O., Jr. (*Japan*), 233 Liberty St., Blakely, Ga. 37123.

PIERSON, Rev. & Mrs. Abel P. (*Bap. Spanish Pub. House*), 6405 Regal Ln., El Paso, Tex. 79904.

SHIRLEY, Rev. & Mrs. Charles W. (*Argentina*), Rt. 8, Box 56, Johnson City, Tenn.

STAMPLEY, Mary D. (*Ghana*), 2334 Coronet Pl., Jackson, Miss.

TATUM, Rev. & Mrs. Hubert R. (*Hawaii*), 340 E. Main St., Apt. 3, Johnson City, Tenn.

WILLOCKS, Rev. & Mrs. R. Max (*Korea*), 140 Glendale Dr., Tiffin, Ohio.

WOLFARD, Dr. & Mrs. Rodney B. (*S. Brazil*), 1201 Huntington Way, Norman, Okla.

U.S. Permanent Address

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

ADKINS, Mr. & Mrs. Thomas S. (*Hong Kong*), 602 Williams Ave., Cleburne, Tex. 76031.

BAGBY, Rev. & Mrs. Albert I. (*S. Brazil*), c/o Mrs. Burr Bixler, 2508 Ava Marie Dr., Gadsden, Ala.

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

WOLFARD, Dr. & Mrs. Rodney B. (*S. Brazil*), c/o Mrs. C. E. Decker, 508 Chautauqua Ave., Norman, Okla. 73069.

BIRTHS and ADOPTIONS

BRYAN, Elizabeth Ann, daughter of Rev. Charles W. Bryan (field rep., Central Field, Latin America) & Mrs. Bryan, Apr. 6.

CORLEY, Alton Bryan, son of Rev. & (Continued on page 29)

NEWS

MAY 1965

FOREIGN MISSION BOARD

SBC

Students Get Ready For Summer Work

Preparing to serve in 22 countries this summer, 78 college students from 20 states gathered at the Foreign Mission Board building in Richmond, Va., April 2 and 3.

Baptist Student Unions in the various states selected the students and will sponsor their 10-week period of work on foreign mission fields, where they will serve under supervision of missionaries. The students are unsalaried; round trip transportation and expense money on the field are provided by the BSUs. Other BSU-sponsored summer missionaries will be serving in the U.S.

At the Richmond meeting, the fourth annual session of its kind, the students were introduced to the philosophy and scope of mission work. They met area secretaries and received information and orientation concerning their task.

The conference also provided a chance to get acquainted for students who will serve on the same fields.

"The summer missions program allows the students to render a service and affords them a learning opportunity," pointed out Louis R. Cobbs, associate in the FMB personnel department, who directed the orientation. "It also places on them the responsibility to share their experiences in missions when they return to their campuses and home areas."

Among the students is a folk-singing quartet bound for Chile where they plan to tour university centers with a program of folk songs, gospel songs, hymns, and other selections. They will work with a missionary in the Baptist student program for Chile who hopes their songs, sung in both Spanish and English, will attract persons who do not usually attend Baptist churches.

One-third of the summer mission force will go to Jamaica where Baptists are emphasizing youth work. The 26 young men and women will join with Jamaican Baptists in teams of four to conduct Vacation Bible schools throughout the country.

May 1965



Emeritus Missionary Lucy Wright (at right) and Missionary Doctor Harlan Willis talk with young people at Medical Missions Conference.

Medical Missions Explored

"Committed to explore" the possibility of foreign mission service, 117 young medical personnel met in Richmond, Va., March 19-20 for a medical missions conference on the theme, "Take My Hands."

The conference—one of five held during the current school year—was designed to let conferees meet with medical missionaries, see something of the needs and opportunities overseas, and to discuss medical missions. Program coordinator was Edna Frances Dawkins, Foreign Mission Board personnel department associate who works with medical personnel.

A similar conference was held in Memphis, Tenn., in April and another convened in Columbia, Mo., April 30-May 1. Conferences earlier this school year were at Houston and Dallas, Tex.

Among those attending the Richmond meeting were medical students, interns, nursing students, a young Air Force doctor, and a student com-

pleting hospital administration training. Coming from six states and the District of Columbia, the participants represented 26 colleges, hospitals, and medical schools.

Included on the program were eight furloughing missionaries who serve in medical work as physicians, nurses, and in hospital administration.

A featured speaker was Lucy Wright, who retired last December after 42 years as missionary nurse in China and Korea. In the closing talk of the conference, she told of the satisfying way of life she had experienced in medical missions.

The relationship of medical evangelism to the total missions program was outlined by John D. Hughey, secretary for Europe and the Middle East, and Orient Secretary Winston Crowley. "Caring about people is a testimony in Christian love," declared Hughey. "The offering of self is a testimony to the meaning of the gospel."

BSU summer missionaries and orientation leaders at Richmond meeting.



NEWS



PHOTOS BY JOSEPH B. UNDERWOOD

Opening the campaign in Porto Alegre, this parade of 50-60 vehicles traveled 24 miles on March 14, passing every Baptist church in the city.

Campaign Reports Bright

"Just think of all the years wasted and my whole life lost," said the 80-year-old man, almost crying, "because I never heard the gospel of Jesus Christ."

He was speaking in Baurú, São Paulo, where he had just heard the gospel preached for the first time and had accepted Christ. Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, preached in that service.



The decision was one of thousands now taking place in Brazil.

Brazilian Baptists' first nation-wide evangelistic crusade moves to churches in the northern areas during May and into June. Special rallies in all major cities will close the campaign June 13.

Among early reports:

First Church, Londrina, Paraná, reported 145 decisions and 10 volunteers for special service the first week of the campaign. Second Church, with only 108 members, had over 90 decisions.

Marília, in the interior of São Paulo State, reported more than 130 decisions. First Church, Presidente Prudente, also in the interior, had 70 to 80 decisions.

At a comparatively new church in the interior of Rio Grande do Sul



Rubens Lopes, Brazilian Baptist Convention president who sparked crusade, speaks at press reception in São Paulo; his son is at left.

there were 95 decisions. Another church reported over 80, another 51.

In the state of Pernambuco, a partial report indicated 1,400 decisions during the campaign's first week there. Santa Cruz Church, with 30 members, recorded 60 decisions.

Crowds were common; at one church, 322 persons packed the 150-seat auditorium for the closing service.

In Recife, capital of Pernambuco State, a Saturday parade and a mass meeting in a stadium launched one week of the campaign. The parade was video taped and televised Sunday night over a Recife station.



With 90 members, São João Church, Porto Alegre, reported a total of 102 professions of faith. The posters promote campaign.

Eastern Europe Visited

The situation of Baptists living under Communist regimes in eastern Europe was described by John D. Hughey, secretary for Europe and the Middle East, at the April meeting of the Foreign Mission Board.

Hughey recently visited three Communist countries—Romania, Hungary, and Yugoslavia. Southern Baptists once stationed missionaries in these nations but World War II and subsequent establishment of Communist governments have made regular mission work impossible for more than 20 years.

On the trip to Romania, Hughey was accompanied by Roy F. Starmer, missionary who formerly served there. (Starmer is now stationed in Italy.) They were the first official Southern Baptist representatives to visit Romania since the war.

Several general observations about Baptist work in the Communist lands of eastern Europe were made by Hughey. He pointed out that "the situation as regards religious freedom is not uniform." In Hungary, for example, the first new Baptist church building to be constructed since the war is nearing completion. Two Hungarian Baptists hope to be allowed to leave the country next fall for study in Baptist Theological Seminary, Rüschlikon, Switzerland. Polish Baptists are already permitted to go to Rüschlikon for study.

Communism everywhere hopes for the eventual death of religion, but religion lives on, said Hughey. Religious leaders in Communist countries live under great tension and mission work in the usual sense is probably impossible. Visits are permitted, however, offering "wonderful opportunities of preaching."

Concluded Hughey, "We ought to help Baptists of the Communist countries in every way possible—through encouragement, financial assistance where that is feasible, and prayer."

Child of Missionaries Dies

Rebecca Jean LeRoy, 10-year-old daughter of Rev. and Mrs. Julian R. LeRoy, missionaries to South Brazil, died of a brain tumor in Porto Alegre, Brazil, March 27. In addition to the parents, survivors include a sister, Nancy, seven, and two brothers, Mark, four, and David, 10 months.

THE COMMISSION

New Israeli Law Restricts Conversions

An anticonversion law providing six months' imprisonment for direct attempts to convert a minor from Judaism to Christianity without meeting the law's requirements was passed in March by the Israeli Knesset (parliament).

Under the new law, conversion of

a minor is prohibited unless consent in writing is provided by both parents, a court, or by the surviving parent or guardian. If the child is over 10 years of age, his own consent is required.

"For reasons yet unexplained, publication of this law was held up for over a week, and those most concerned with its conditions were not immediately informed of its passage," reported Missionary Dwight L. Baker.

Orthodox leaders in Israel thought the measure failed to go far enough. They tried unsuccessfully to add a provision which would have required a rabbi's permission before a minor could change religious affiliation.

The law was termed reasonable by Dr. P. Colbi, director of the Christian affairs department in the Ministry of Religion, pointing out that if both parents give their approval and sign, the child can convert legally.

"However, it is not what the law provides in specific terms that causes alarm in Christian circles in Israel," said Baker. "Dr. Solomon Birnbaum, director of the Beth El Children's Home and School in Haifa, fears that the new law will provide fanatical Orthodox groups a 'handle with which to cause trouble'."

Carefully stating that he does not wish to threaten, Dr. Birnbaum asked, "How can we have religious liberty, as guaranteed in Israel's affirmation of the United Nations' Universal Declaration of Human Rights, when such an anticonversion bill is passed, designed to harass Christian institutions which are doing their tasks in accordance with the laws of the land?"

Spokesmen for the majority of the Knesset emphasized the law should not be a "one-way road," but one that could make it possible for children of mixed marriages to convert to Judaism, Christianity, or Islam if both parents should so desire.

"The provision for heavy punishment for persons who convert minors in violation of the new regulations will have to be tested in the courts before the real effect of the law will be known," pointed out Baker.

"We do not know what effect this law will have on Baptist work in Israel, but it is not likely to affect us greatly," he added. "Neither of our schools, at Nazareth and Petah Tiqva, makes a practice of going out and recruiting Jewish students."

IN BRIEF

GREECE

Now in Athens, Greece, to investigate opportunities for beginning English-language work there are Rev. and Mrs. Donald H. Rose, missionary associates who have been doing English-language work in Germany. The exploratory trip, authorized by the Foreign Mission Board in January, is expected to take several months.

FRANCE

Eight Baptist churches of the Paris area are to hold the first simultaneous evangelistic campaign by churches of the French Baptist Federation Oct. 17-24.

CHILE

All Southern Baptist missionaries in Chile were reported safe following the severe earthquake there late in March.

SPAIN

English-language worship services are now being held each Sunday morning at a Baptist church in Barcelona, Spain. Three missionaries take turns preaching. Advertisements are to appear regularly in the American newspaper there.

GUATEMALA

First retreats for Baptist deacons in Guatemala were held recently at Guatemala City, Santiago Atitlán, and Quezaltenango. Attending were a total of 60 deacons representing 18 churches, along with seven pastors and 33 other visitors. Serving as faculty were Pastor Woodrow Robbins and four deacons of Lexington Avenue Baptist Church, High Point, N.C.

EUROPE

The executive committee of the European Baptist Convention (English Language) has voted that the Convention should support work among Spanish laborers in the area of Frankfurt, Germany, begin a mission among English-speaking people in Athens, Greece, and contribute 2 percent of its total budget to the Baptist World Alliance.

GERMANY

An English-language Baptist church with 19 charter members was organized in March following a service in the basement of the Evangelical Free Church Union house of worship in Berlin-Steglitz. Attending were 45 persons, mostly American servicemen and their families. Missionary Lewis M. Krause led the service.

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FLOYD H. NORTH



LOREN C. TURNAGE

Administration building of Baptist seminary at Cali, Colombia.

Colombian Seminary Now 12 Years Old

International Baptist Theological Seminary, Cali, Colombia, marked its 12th anniversary early in March. It was opened in 1953 to provide a high standard of theological education for Baptists in Colombia and surrounding countries.

First classes, with three students, met in the educational building of First Baptist Church, Cali. There are currently 35 students and the school has its own buildings, dedicated in 1959, on a 25-acre campus in suburban Cali.

The first degrees were conferred

in 1957 on Manuel Calderon, now a pastor and administrator of Baptist Hospital in Barranquilla, Colombia, and on Anastasio Morales, a pastor in Armenia, Colombia.

In theological training, a total of nine men have received degrees and six others diplomas. In religious education, two women have received degrees and nine others diplomas. Students have come from Costa Rica, Ecuador, Honduras, Peru, Paraguay, France, and Spain, in addition to Colombia. Missionary Ben H. Welmaker is president.

Simultaneous Evangelistic Crusade Slated in Spain

Plans for a simultaneous evangelistic campaign next October were emphasized at the annual retreat of Spanish Baptist pastors at Castellon de la Plana, Spain, in March. Visiting speaker was James D. Crane, Foreign Mission Board field representative in Mexico and Central America.

Other representatives of the 52 churches of the Spanish Baptist Union,

which sponsored the retreat, joined the pastors on the final day. The larger group considered four main topics—plans for the evangelistic campaign, implications of prospective new laws defining the position of non-Catholics in Spain, revision of the Union's constitution, and financial support, based on New Testament stewardship, for the Union's program of work.

WINNER. First-place winner in amateur music contests sponsored by radio networks in Switzerland and Germany was Gabriel Amat, a Spanish student at Baptist seminary in Rüschlikon, Switzerland.

EUROPEAN BAPTIST PRESS SERVICE PHOTO



Hiking Helps Produce Church

A layman's sturdy legs contributed to the organization of the 28th Baptist church in Guatemala. Twice a month for a year he walked to the village of Moca in an isolated area of the Pacific coast, a 10-hour journey each way, to preach the gospel in the mission sponsored by his church in San Pedro la Laguna. When the 30-member Samaritan Baptist Church was organized in Moca in March, the layman saw his hiking bear fruit.

Nine days earlier, the 27th Baptist church in Guatemala had been organized in the city of Huchuetenango. Eden Church, with 20 members, was formed from a mission of the Baptist church in Totonicapan.

Rally Draws 16,000

A city-wide evangelistic rally—unusual for northern Nigeria—attracted 16,000 persons in Kaduna the last day of February.

"Many of the participants paraded through the streets of the city from their churches in a colorful pageant which advertised the meeting and brought favorable comment from the press," reported H. Cornell Goerner, Foreign Mission Board secretary for Africa, who arrived in Kaduna two days after the event.

Main speaker was Howard Jones, an American Negro Baptist who is an associate on the Billy Graham staff and is now located at Monrovia, Liberia. Some 600 persons made professions of faith. Site for the Sunday rally was the new Ahmadu Bello Stadium, named for the dominant political leader of the North who is a Muslim.

The rally "was the climax to a simultaneous campaign in the North participated in by all major evangelical groups, with Southern Baptist missionaries and Nigerian Baptist pastors taking a prominent part," explained Goerner.

Launched in April, 1964, the campaign—called "New Life for All"—began with three months of prayer and planning, followed by three months of counselor training, and three months of intensive visitation. Then the evangelistic campaigns were held in each major area in succession.

In the Kaduna district, Missionary Carl Whirley was coordinator and Missionary Dewey Merritt was counseling committee chairman. In Zaria district Missionary Tom Kennedy directed. More than 2,600 decisions were registered and attendance exceeded 45,000, according to Goerner's report.

He added that missionaries felt the encouraging results are "only one of many evidences that Northern Nigeria is ripe for evangelism and presents a special challenge and an urgent opportunity to Baptists." The key to future growth, Goerner indicated, is in the Baptist Pastors School at Kaduna, providing trained leadership.

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THE COMMISSION

NEWS

Philippine Broadcasting Expands

Fifteen radio stations in 12 cities and municipalities in the Philippines now carry "The Philippine Baptist Hour," a program that only three and a half years ago began as a local broadcast in Baguio.

Programs have elicited hundreds of letters. During the past December and January letters were received from 35 provinces as well as from major cities. Missionary Howard D. Olive, director of radio and television work for the Philippine Baptist Mission, tape-records the 30-minute programs in a studio at Baguio. The studio is to be relocated in Manila.

A Bible correspondence course on the life of Christ was begun in connection with the program in 1962. The series, now in English and six Filipino dialects, offers seven courses of seven lessons each.

Baptists in the Philippines also sponsor "Voice of Hope," a Chinese-language program now carried by five stations. Ten stations broadcast "Patterns," a series of brief spots both religious and secular. Other stations have asked about programs. Each Sun-



Missionary Howard D. Olive records for 'The Philippine Baptist Hour.'

day, television stations in Manila, Cebu, and Davao carry "Baptist Hour," using films from Southern Baptist Radio-TV Commission's "The Answer" series.

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THIS SPACE CONTRIBUTED BY THE PUBLISHER

Brazilian Leads Institute

The first Brazilian to head the Baptist Industrial Institute in Corrente, Piauí, Brazil, has a long association with the school.

Dr. Heliio Fonseca Nogueira Paranagua, a veterinarian, rancher, and deacon, was born in Corrente when his father was a teacher in the school. His paternal grandfather, a physician and federal senator from the state of Piauí, was instrumental in getting North Brazil Baptist Mission to start the institute in 1920. Most of the school's 75,000 acres were given by the Paranagua family.

Dr. Heliio Paranagua is one of the best known and most respected men in the southern part of state of Piauí, according to Missionary H. Barry Mitchell. The new director has always shown interest in the school and has taken an active part in the Corrente Baptist Church.

Organized by two missionaries, the A. J. Terrys, the school was at first a grammar and junior high school. In 1947 it received permission to give high school credit. A normal school providing teacher training was added in 1960, increasing education offered to three years beyond high school.

Missionary Family Album

(Continued from page 24)

Mrs. Marion L. Corley (Colombia), Mar. 9.

DOYLE, Kathryn Anne, daughter of Rev. & Mrs. C. Donald Doyle (Costa Rica), Mar. 3.

GANN, Joy Gayle, daughter of Rev. & Mrs. M. Dale Gann (E. Africa), Mar. 30.

LYTLE, Robert Nathan, son of Rev. & Mrs. Norman F. Lytle (Israel), Feb. 20.

SHIRLEY, Elizabeth Ellen, daughter of Rev. & Mrs. Charles W. Shirley (Argentina), Mar. 16.

Name Changed

The name of the second son of Rev. & Mrs. LeRoy Albright (Malawi) has been officially changed from Maurice Rodney to LeRoy Rodney Albright.

DEATHS

KNOTT, Mrs. Sam L., mother of Rosalind (Mrs. Ralph W.) Harrell (Kenya), & Rebecca (Mrs. Hugh T.) McKinley (Rhodesia), Apr. 5, Oxford, N.C.

LeROY, Rebecca Jean, daughter of Rev. & Mrs. Julian R. LeRoy (S. Brazil), Mar. 27, Porto Alegre, Brazil.

MCKINLEY, L. T., father of Dr. Hugh T. McKinley (Rhodesia), Mar. 1, Miami, Fla.

PENNINGTON, Clay, father of Mary Ruth (Mrs. Glenn M.) Bridges (S. Brazil), Mar. 24, Henrietta, Tex.

POLLARD, G. M., father of Maurice (Mrs. J. Hartmon) Sullivan (Nigeria), Mar. 29, La.

RIDDELL, Mrs. John M., mother of Geraldine (Mrs. Wesley W., Jr.) Lawton (Hong Kong), & Rev. Gerald F. Rid-dell (Chile), Mar. 15, Dallas, Tex.

SNELL, George, father of Oleta E. Snell (Chile), Vernon, Tex.

MARRIAGES

CARLISLE, Dr. Betty Ruth, daughter of Rev. & Mrs. Robert L. Carlisle, Jr. (Uruguay), to Dr. Leo Michael Mar-tis, Feb. 5.

COWHERD, Virginia Louise, daughter of Rev. & Mrs. Charles P. Cowherd (Hong Kong), to Kenneth Love, Mar. 28, Greenville, S.C.

CROMER, Janis, daughter of Rev. & Mrs. Ted E. Cromer (Liberia), to J. D. Balthrop, Feb. 14, Lone Grove, Okla.

RETIREMENT

CULPEPPER, Dr. & Mrs. Charles L., Sr. (China-Hong Kong-Taiwan), Apr. 1.

TRANSFERS

DOYLE, Rev. & Mrs. C. Donald, Argentina to Costa Rica, Mar. 31.

REDMON, Rev. & Mrs. Donald H., Uruguay to Costa Rica, Mar. 31.

MISSIONARY ASSOCIATES

*Employed December, 1964
And January, 1965*



Bill and Barbara Guess, employed in December, 1964, went to Germany in March where they will serve chiefly in English-language work. Both are natives of Florida. Born in 1924, Guess is a graduate of Stetson University and holds the B.D. degree from Southern Baptist Theological Seminary. He served in the U.S. Army Air Force in the U.S. and Germany 1943-45. He has been pastor of churches in Florida and Kentucky, most recently at Pinecrest Baptist Church, Sanford, Fla., 1963-65. Mrs. Guess, born in 1930, attended Meredith College and Stetson University. She has taught in public school and served for a while as part-time music director at a church where her husband was pastor. The couple has four daughters. Their permanent address is 4301 S. MacDill St., Tampa, Fla. 33611.

Planning to teach at Korean Christian Academy, a school for missionaries' children at Taejon, **Frank and Margaret Baker** were employed in December, 1964. Both were born in 1922, he in Florida and she in Texas. A graduate of Baylor University, Baker holds the M.R.E. degree from Southwestern Baptist Theological Seminary. He was pastor in Texas before serving in the U.S. Army 1943-46. He then worked in radio and television and as insurance salesman. He was education director for churches in Texas and Florida 1954-59. Since 1959 he has been associate pastor and activities director at First Church, Pine Bluff, Ark. Mrs. Baker, a graduate of Stetson University, holds the M.S.M. degree from Southwestern seminary, where she was fellowship teacher three years. She directed music for churches in Alabama, Texas, and Florida 1949-52 and 1954-57. The Bakers have two daughters. Permanent address is c/o R. L. Baker, 1038 Lakeside Park, Clearwater, Fla.



T. C. and Doris Hamilton were employed in December to serve in the Philippines. Hamilton, born in Ohio in 1928, is a graduate of Baylor University. He holds the B.R.E. and M.R.E. degrees from New Orleans Baptist Theological Seminary and has completed residence work for the D.R.E. degree. Since 1951 he has served as music and education director or assistant to the pastor at churches in Louisiana. He has been education director at First Church, Minden, La., since 1961. Mrs. Hamilton, born in Texas in 1930, is a graduate of Baylor University. She has been a substitute teacher for high school since 1962. The Hamiltons have two sons and two daughters. Their permanent address is 206 East and West St., Minden, La. 71055.

Employed in January, **Beryle and Elouise Lovelace** are to go to Japan where he is to be education director for Kanto Plains Baptist Church near Tokyo. Both were born in Texas in 1928 and are graduates of Howard Payne College. He holds the M.R.E. degree from Southwestern Baptist Theological Seminary and since 1948 has served as music director or music and education director in churches in New Mexico, Oklahoma, and Texas. He has been music and education director at First Church, Littlefield, Tex., since 1962. Mrs. Lovelace has taught in public school, served as organist for churches in Oklahoma and Texas, and has given private music instruction. The couple has a son and a daughter. Permanent address is c/o W. E. Lovelace, Box 613, Knox City, Tex. 79529.



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Mission Study Spotlights Brazil

THE 1965 Foreign Mission Graded Series spotlights Southern Baptist mission work in Brazil. In light of the nation-wide evangelistic campaign in Brazil this year, the country is particularly appropriate as a theme for mission study.

Since 1954, when Southern Baptists last studied Brazil, many political, social, and religious changes have occurred in that land, and Brazilian Baptists have played a vital role in many of them. The series of five books prepared for mission study this year will help readers see something of this significant role.

The books cover all types of mission work being done—from large-scale evangelistic crusades in big cities like São Paulo to smaller-scale but nonetheless important witness in remote towns along the Amazon and villages in the country's interior.

All five books were written by Southern Baptist missionaries now serving in Brazil. Published by Convention Press, they are available at Baptist Book Stores along with Teacher's Guides, which are 25 cents each.—E.T.

Which Way in Brazil?

By Lester C. Bell
85 cents

The author, a member of the Brazilian Baptist Convention executive committee, asks a pointed question in this book for Adults. He then gives a candid presentation of the workings of the Convention, one of the largest in the nations where Southern Baptist missionaries are living. His account is focused more upon the nationals who work in the Convention than upon the missionaries who cooperate with them, and he tells their story as it relates to the political, social, economic, and religious changes marking the country over the years.

The unprecedented growth of Brazilian Baptists in recent years is attracting considerable attention from fellow Baptists around the world and is stamping Brazil as an influential giant among Baptists. As Missionary Bell says in the foreword, Brazil is becoming increasingly important in the world scene—politically, socially, and religiously. His book is an attempt to appraise the present status of Brazilian Baptists in view of this.

Clyde M. Maguire wrote the Teacher's Guide.—E.T.

São Paulo Hears the Gospel

By Gene H. Wise
85 cents

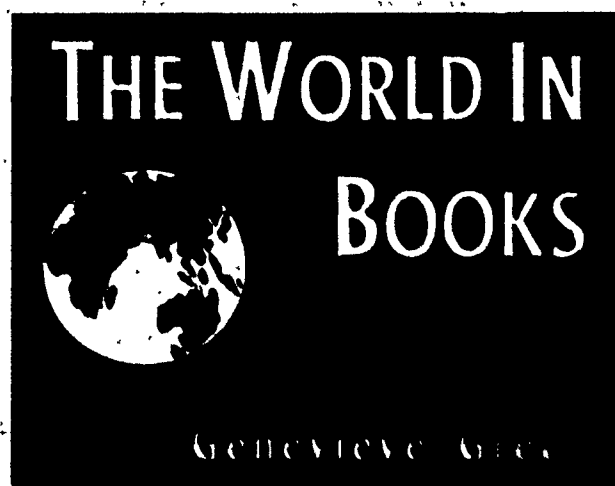
Against the background of a city-wide evangelistic campaign, Missionary Wise tells the story of how a metropolitan Brazilian city and its surrounding areas heard and responded to the gospel.

Reading like a narrative and peopled with both nationals and missionaries who took important parts in the campaign, the study book for Young People is a true account of the São Paulo crusade of a few years ago. Wise is director of the Brazilian Baptist news agency's visual aids division, called the Atlas Publicity Service. He puts the spotlight on the young people and tells how they carried out their Christian responsibilities with dedication and enthusiasm unequalled in São Paulo Baptist history.

This inspiring and dynamic account is

a fascinating presentation of a crusade with fantastic success that sparked the planning of other crusades throughout Brazil and is now culminating in a nation-wide campaign.

In addition to the young people's role, Wise tells of the part played in the campaign by Southern Baptist missionaries and Brazilian national leaders—Earl Peacock, Harvey Headrick, Thurmon Bryant, and Rubens Lopes, João Soren, David Gomes. The final chapter



gives a vivid and detailed account of the crusade's last day that will make the reader feel he is actually a participant.

The Teacher's Guide was written by Sibyl Townsend Warren.—E.T.

Banner-Bearers

By Maxie C. Kirk
50 cents

Just as sixteenth-century pioneers in Brazil blazed the trail to new geographical frontiers and became known as *bandeirantes*, or banner-bearers, nineteenth- and twentieth-century Baptists are responsible for blazing the trail to spiritual frontiers. This is the theme around which Mrs. Kirk has written the study book for Intermediates.

Active in the work with Brazilian Intermediates, Mrs. Kirk is aware of that age group's adventurous spirit and capitalizes on it for the story she tells of Southern Baptist mission work in various parts of Brazil.

She begins with the pioneering spirit that saw the creation of Brazil's new capital, Brasília, and the beginning of

Baptist mission work there. She tells of the pioneering aspects of field evangelism in the huge state of Mato Grosso. Then she covers the work being done in the slums of the big cities, in newly-organized churches along Rio's coast, in good will centers in Recife, Rio, and Teresina, in interior areas of the state of Goiás among the Indians, and finally in the ultramodern city of São Paulo during an evangelistic crusade.

Winnie R. Pearce wrote the Teacher's Guide.—E.T.

A Boy Named Nelson

By Mary Hazel Moon
50 cents

Nelson was an 11-year-old boy who lived in a "floating city" on the banks of the Rio [river] Negro in Manaus, Brazil. He was proud to be named for Southern Baptist missionary Erik Nelson who began mission work along the Amazon River.

Nelson thought he, too, would be a missionary someday. He was concerned about one of his friends who was not a Christian and who did not go to school. How Nelson influenced his friend to go to church and helped him to attend school comprises the story Mrs. Moon tells in this study book for Juniors.

Mrs. Moon and her husband were field missionaries for the state of Amazonas, living in Manaus, before going to Belém recently to work in the Baptist theological institute. In fiction form she gives a warm, lively account of the true-to-life adventures of the boy who lived in the heart of Amazon country.

John T. Carter wrote the Teacher's Guide.—E.T.

Francisco's Happiest Day

By Sue P. Vernon
50 cents

Eight-year-old Francisco lived in the city of Fortaleza in equatorial Brazil. He wanted more than anything in the world to go to school, but his father and mother did not have the money to send him. Francisco hoped that someday his father, a fisherman, would catch enough fish to sell so he could send Francisco to school. But his father seemed never able to achieve this goal.

One day Francisco's best friend invited him to Vacation Bible school. He liked it so much he was sorry to see it end. When he mentioned this to his teacher, she asked him if he would like to attend the mission school. Francisco could not believe what he had heard. It was truly his happiest day. Mrs. Vernon, author of this picture book for Primaries, works with her husband in the religious education department of the Ceara State Baptist Convention in Brazil.

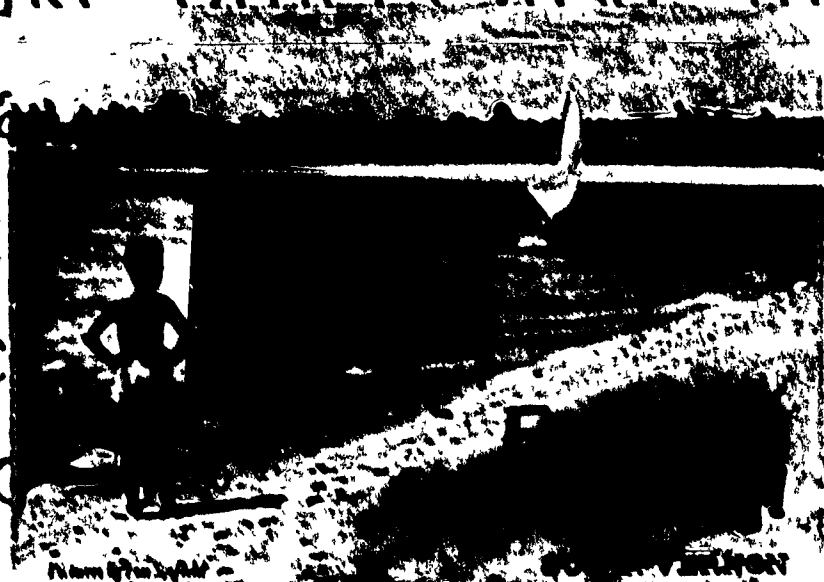
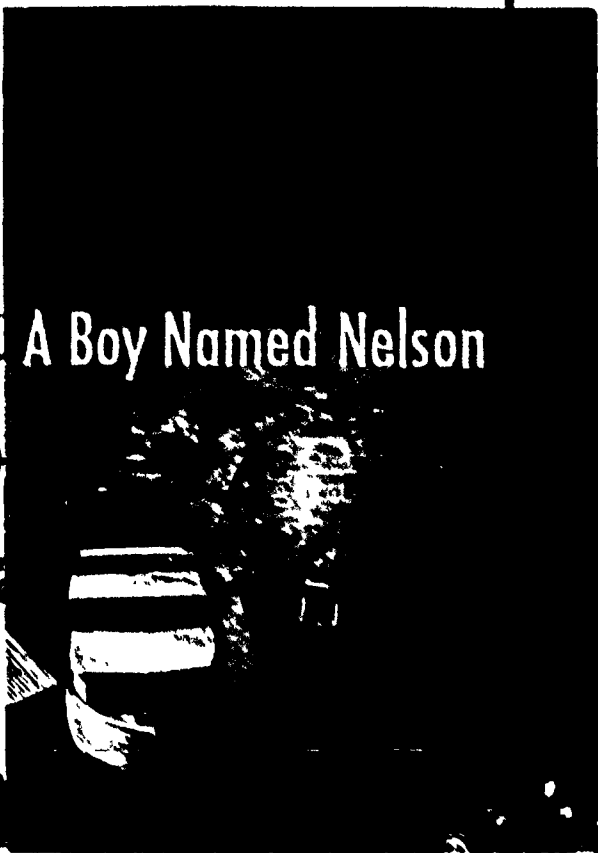
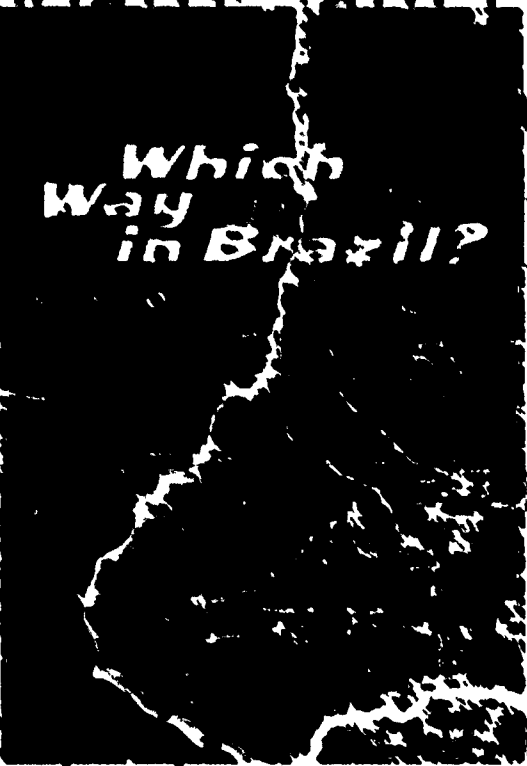
The Teacher's Guide was written by Roberta Hadley and includes five additional "Francisco" stories by Mrs. Vernon for the teacher to tell.—E.T.

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UNDERSTANDING BAPTIST POLITY

Leo H. McCoy

Gain new understanding of New Testament principles, and develop your ability to participate actively in your church's government through this study of the principles which operate when a church governs itself or is governed by others. Discussion includes the types of polity, and polity as related to an individual, an association, a convention, and the state. (6c) 75¢

For Young People

THE CHRISTIAN LIFE

H. Guy Moore

What the Christian life is and how Christianity meets the needs of our day. The author feels that living the Christian life to its fullest involves more than the average Christian realizes, but that those who accept its challenge find the only real security. Scripture references are given throughout as a basis for each premise. (6c) 75¢

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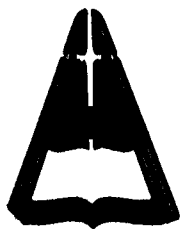
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