



**THE
Commission**
Southern Baptist Foreign Missions Journal
July 1965



RUBBLE OF HIROSHIMA, 1945—WIDE WORLD PHOTOS

Measured

By the Editor

THE WRISTWATCH encased in glass silently greets visitors beginning their walk along the corridors of Hiroshima's Peace Memorial Museum. I recently viewed this diminutive timepiece that was sifted out of the city's rubble and ashes soon after the atomic holocaust 20 years ago. Across the charred dial, the tiny hands point to 8:15, the exact time of the furious blast that ushered in a new age and destroyed the city. Man, the measurer and the calculator, had designed two machines—one that would release a new kind of power, the other that would record the moment of release.

There was fearful symbolism in almost all the grim and haunting exhibits in that museum. Horrifyingly depicted are the effects of radiation and heat on those who died and those who survived.

The symbolism of the watch should stir in us a new awareness of our need for carrying the message of Christ's redeeming grace. Hiroshima was a target for death in 1945. The bomb's detonation device had been laboriously

and meticulously planned and produced. The timing of the mission was carefully worked out. Mere man, with his incurable addiction to measuring and planning destruction, stood on the threshold of the ultimate.

What happened as a result of all that calculating and measuring is history. The old Hiroshima vanished and a new one has been built. But where is the evidence that they who have known a greater power than all others have planned and measured to take the message of life in Christ?

Hiroshima, rebuilt, stands as a symbol of a second chance for reaching its people with the message and power of God's love. Hiroshima is representative of many places in the world where destruction and death have been—and still go on. May the little charred watch, as a symbol of man's measurement of time, stir us to reach out to all the world in the power of him who said: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9:4).



Above: Painting of Atomic Dome, shattered structure preserved to be a reminder. Right: Shadow on steps of bank and marker at site.



DAVID VAN DYCK



Crowd gathers in Peace Park on Aug. 6 each year.

SHADOWS IN THE CITY

SEARED onto the steps of the Sumitomo Bank building in Hiroshima, Japan, is the shadow of a human being. Whoever it was happened to be sitting at the bank entrance at a quarter past eight on the morning of Aug. 6, 1945. When the atomic bomb exploded over the city, the surface of the marble steps was affected, leaving clearly outlined the shadow where the man's body had shielded the stone from the blast.

Similar instances of shadow outlines left on bridges and other structures were found and photographed after the bomb. The shadow at the bank is now protected by a small fence to keep it from being worn away.

In Peace Memorial Park, near the blast's hypocenter, remains one building, its distinctive, shattered hulk left as a reminder of the act of war 20 years ago. But the shadow on marble and the grotesque shadow of a building are easier to view than the shadows on fellow human beings.

H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, spoke in Hiroshima Baptist Church last April as a follow-up to his ministry there during the Japan Baptist New Life Movement two years earlier. His interpreter, Mr. Mitsushima, in charge of the Baptist Stu-

dent Center in Tokyo, told us that his home had been near the center of the nuclear explosion. His parents were killed by the bomb while he was away in China.

As Eddleman gave the invitation at that service, Mrs. Yamashita, a young mother, responded to rededicate her life. Radiation had caused her to lose her hair. [Her story begins on page two.] Another young mother active in the church bears a large scar on her neck that she can never completely hide. A son of one of the older deaconesses carries a gruesome physical effect of radiation—one leg is covered with keloid formation.

On the list of church members who have died, six names are given for Aug. 6, 1945, and two more for Aug. 8. Each year at the memorial service for all the dead, a darker shadow seems to hover over the church.

Time has made a difference. One Baptist layman, asked if memory of the holocaust affected evangelism, said, "Not among the young people, but 'yes' among those 40 years and older." At the annual anniversary of the bomb, the older persons "want to make the observance a prayerful and solemn one . . . the younger ones want excitement."

Symbolizing the passage of time,

BY MELVIN J. BRADSHAW
Missionary in Hiroshima, Japan

Sakai San, final runner in the torch relay opening the 1964 Olympic Games in Tokyo, was born in Hiroshima the day of the bomb.

One Christian who lived through the Hiroshima terror recalled that he visited the Hiroshima Peace Memorial Museum just after it was built and came away in anger muttering, "It wasn't like that! The pictures cannot possibly describe what it was like." Recently he visited the museum again and this time remarked, "It was awful, wasn't it!" These two reactions, he mused, show how easy it is to forget.

Hiroshima, a city of 500,000 and now the 10th largest in Japan, seems to have forgotten, except for the tourists, the museum, the Atomic Dome, and the "peace movements" (led by outsiders and generally resented by Hiroshima residents). Pastors I consulted said they felt the bombing has had no effect on evangelism and that today there is no feeling which would in any way hinder evangelism.

But an elderly deacon in Eba Mission remarked that the numerous beautiful buildings cannot erase the many scars everywhere in the city. Some shadows do remain. But the shadow of the cross has also fallen across the lives of many persons in Hiroshima. One such story begins on page two.

MRS. YAMASHITA

'I Am Here And Alive'

The day the bomb fell, Hiroko, teen-age girl in Hiroshima, was plunged into a nightmare. This is Mrs. Hiroko Yamashita's personal account of that terror and her subsequent Christian experience in her own words as she related it in April, 1963, at Hiroshima Baptist Church during the Japan Baptist New Life Crusade. H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, who spoke at the church during the crusade, secured this testimony and has made it available here.

I WAS LIVING with my parents and five brothers and sisters in Hiroshima. It was on Aug. 6, 1945, that atomic bomb was dropped. I was then 18 years of age. We were then 800 meters [about a half mile] away from the direct hit area.

On that day my mother was out to visit one of my brothers who was in the air raid protection camp in the outskirts of the city. Other members of the family also went out for work. As we were told to keep the house in the event of an air raid, my youngest brother, aged six, and myself were left behind.

At fifteen past eight in the morning, I caught the noiseless, yet extraordinarily bright flash in my sight. Then came bomb blast. Suddenly I felt myself drowning down deep into the darkness. It was a breathless moment. Is death coming like this? Instinctly I felt this was death. Confusion without spread together with helpless calm within. Faces of the family — my father, mother, and brothers and sisters — run through my eyes one by one and quickly faded away.

Not knowing what to do, I just clasped my hands firm. This was all an 18-year-old could do Several moments passed. Then I came to myself. What happened to my little brother? In a few seconds my helpless calm was disturbed into anxiety. I had to help him. I prayed desperately to gods or Buddha, whatever and whoever it is for helping me, just for my brother. I moved and shaked my body

violently. I did not know what I was doing.

I had not any sort of faith, but I worshiped Buddha because it was a family religion. Morning and evening worship was a customary thing in our family. At the time of the bombing I prayed to something or somebody with all my heart, facing an immediate death.

In any way I forced myself outside the house, feeling strange atmosphere outside. The sky was dark despite it was in the morning. The sun was where it had been but it was as if it had been eclipsed. Noises as if they were from hell came into my ears.

I looked around for my brother. I sighted him crawling on the ground. I was running toward him and embraced him tight. I cried. We were safe. We did not die.

But moments of release did not last. Fire broke out. I piggybacked my brother and run away down what seemed to be a road. We left the house which then was completely destroyed. Fire swept around. I with my brother on my back run through hell-like scene. Here and there we heard people buried under debris, crying for help.

We were hurrying toward airport, for, by instinct, I thought a field like airport would save us from fire. At the same time we could seek help from soldiers stationed there. The moment I arrived there I crumbled down to the earth and could not walk another step. I just wondered there why I



could come here with my brother despite several wounds in my body. Fortunately my brother scarcely injured. He sat absentmindedly, being relieved of fear and danger.

We laid ourselves against a half-declined barrack. Clothes were torn up. Young wife carrying an already dead baby with great care, people lying scorched were passing my eyes. I was struck by horror in thinking how I could take care of little brother in such hell. I sat out that night, looking up at the sky, scarlet reflecting fire on the ground.

For a week then on I waited for the news of whereabouts of my other family. In the daytime the sun beat down direct upon us. Night fell upon our injured bodies mercilessly with shivering cold. We covered ourselves with a straw mat and lay on the ground huddling together. On and off I crawled the ground, sometimes dragging my brother away from air raid. We used our strength; nothing was left in my body. I recall what I said to my brother: "Don't go away from me. Stay beside me. We will die together here." My brother just moved his head and nodded.

While we were at the airport, my parents, fortunately freed from death, sought refuge at the relatives. They came to find us. Not knowing where we were at that time, they wandered around the city in vain. At the week's end, they gave up both of us for death. But as soon as they were informed about our place, they came to us drawing a cart. I remember what we did and said at the time of reunion.

On Aug. 21 my brother fell sick in bed beside me with high fever. Since then his hair kept falling out of its own accord, until he was completely bald. This came as a stunning surprise, for it was believed that death was soon to come if hair falls. He suffered for two days and two nights from stopless nosebleeding. His last day was counted. Despite of his coming death he said good-by to the rest of the

Building hulk kept as symbol of peace was Industrial Promotion Hall near explosion center.

family calmly. Finally he died. His abdomen was bloated out.

Talking about myself, my illness turned for worse. I wanted to die rather than to suffer from torture. Torture was beyond words. I wanted to die. When a doctor said to me that you would go along for a couple of weeks and then you would die, I felt relieved.

But I am here and alive. This is a wonder and a miracle. Atomic bombing was a horrible dream. But it seems to me that I can trace my birth of new life to this unfortunate event. Death, which is an undeniable fact, sorrow from losing my loved one—these things led me into seeking something above human.

To my surprise, I gradually recovered. But I was bald. No one knows how to regrow hair. At that time I was living at my elder sister's, which was near a hospital. There and then I came to know my present husband. Soon after he finished military service and began to work for a bank he asked me to marry him. This was unbelievable. I was completely bald. When I imagined myself in kimono

with no hair, I felt only shame and self-resentment. Physically I did not know when atom-bomb illness strike me again. I was at a loss. I was not worth being his wife.

In those days facilities for children bereaved of their parents were set up. I was anxious to work at such facilities in order to forget about marrying him and everything. Ignoring worries of my parents, I started working. Children in such places were mentally or physically deprived of normal lives. . . . Work was heavy to me. I could not continue to work, and returned home. . . .

In returning home I troubled myself with the proposal of marriage. Suddenly my father died. The death of my father became my turning point. I decided to marry. But this decision did not come from within my mind but it was from without, which I can hardly explain.

The aftereffect of atom bombing troubled me physically and mentally. Yet I lived through trouble-ridden years by love of my husband. Between us the word "death" was not used. It was taboo. However, it lurked in my heart continuously.

In so doing and so living, my brother, who was already a Christian, suggested me to go to church. I happened to attend a revival meeting. At that meeting Rev. Moorhead [Marion F. Moorhead, Southern Baptist missionary in Japan] was a speaker on a story written in Mark. It was a story in which four men lowered down a paralyzed person through opening at the

Mrs. Yamashita and her physician stand in front of the Atomic Bomb Hospital.

MORRIS J. WRIGHT



roof above Jesus. When I heard that story I felt . . . shock . . . It occurred to me that if one person lacking and there were only three, a paralyzed person could not be saved. I wanted to be among four persons, and so decided. Suddenly I rose up to the preacher and asked the forgiveness of my sin. On Easter Sunday, Apr. 14, 1957, I was baptized.

When I was 29 years old I received operation twice without any difficulty. Helped by prayers of my church brothers and sisters, I went along fine. Now I can count 15 years of marriage life.

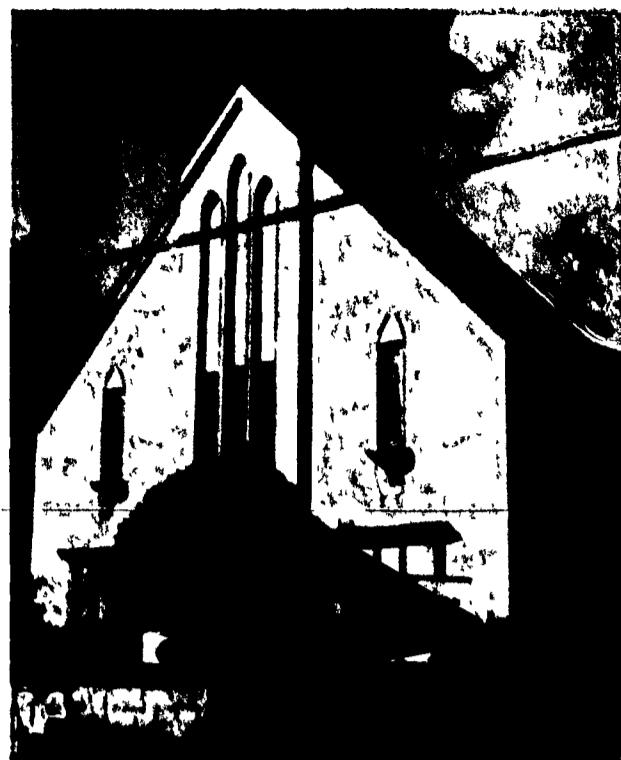
Still I had one problem. I abandoned to have a child in fear of atomic bomb effect to my child. Doctors advised against giving birth to child. But when I thought of my husband who encouraged me to overcome countless difficulties, I wished to have our child for my husband. This desire went on growing. From then on I continued to pray for that matter. But I did not forget to add this to the end of my

prayer, "But, Father, if it be thy will."

Three months later I conceived a baby. Can I say it a miracle? But contrary to my joy, anxieties were expressed by my husband and my parents. Yet my mother and sisters who became Christian prayed for me. After having undergone many difficulties, I was given a small baby fit to my body. He grew up for months in a nursery box. I felt the power which was given by the Lord. . . . in several months [the child's weight was] well over the average. Even doctors were surprised. This was nothing but grace of the Lord.

I could not measure joy of my husband. I am cleared of everything which caused uneasiness in my heart. I cannot tell how happy I am when I see my son praying, clasping his tiny hands. [Her son is now age three.]

My prayer at present is to bring my husband around to Christ and to do all my best to serve my husband who came along with me to this day. I believe the Lord answers my prayers.



FLOYD H. NORTH

Above: The Hiroshima Baptist Church. Below: The Yoshida family in worship—Mrs. Yamashita (right) with mother, sister, and brother. Younger brother died from A-bomb effect; other family members survived with varying degrees of radiation burns.

MORRIS J. WRIGHT



BY MELVIN J. BRADSHAW

THE CHURCH HAS SURVIVED

SENGO—a word meaning "after the war"—has almost disappeared from conversation in Japan. The Hiroshima Baptist Church, which suffered through the wartime attitudes of Japan's government and the atomic destruction, fulfilled its ministry to the city in the aftermath of disaster and has grown strong in peacetime.

Roots of the congregation can be traced to 1919 when Southern Baptist Missionary J. Franklin Ray conducted the first evangelistic efforts that were to lead to establishment of the church. The first converts—11 young persons—were baptized in 1921.

Several nationals held places of leadership. In 1930 a temporary building was completed and a kindergarten was begun. The next year the church was organized with 101 charter members. Its main building went up in 1935 and Buntaro Kimura became pastor in 1938. Two years later the church declined further help from the Foreign Mission Board to become self-supporting. That same year Missionary Ray reached retirement age, ending 37 years of service in Japan, 20 of them in Hiroshima.

Meanwhile, the international situation had grown more tense. "At the beginning of World War II (called the Pacific War in Japan), all the Protestant churches in Japan were 'requested' by the Japanese government to join together in an organiza-

tion called Nihon Kirisuto Kyodan (N.C.C.)," recalled Toshikazu Kaneji, a retired deacon and oldest member of Hiroshima church.

The church complied with the "request" and its name was changed to the N.C.C. Church in Sendamachi (referring to a section of Hiroshima).

A military city, Hiroshima provided a particularly difficult environment for a peace-loving Christian church. One by one members were drafted into the army or conscripted for work in factories elsewhere until only a few were left to meet together. Even Pastor Kimura was compelled to work at the Mitsubishi factory in Hiroshima's suburbs.

"When this happened," related Kaneji, "he sent his wife and children to live in Aomori, his hometown. He continued to attend the Sunday services and the Wednesday evening prayer meetings, but he went to live in the factory. The church building and the pastor's residence were kept by Deacon Yamanaka and his family."

When the bomb fell the deacon and a daughter were killed. "Both the church building and the pastor's home collapsed, but fortunately did not burn," Kaneji continued. After the war Kimura returned to the church. "He busied himself with visiting the survivors and trying to help with temporary remedies," the deacon said.

The building was repaired and on the first Sunday in October, 1945, the anniversary of the church's founding, Pastor Kimura and seven members met to begin services.

With the war's end came relief, accompanied by uneasiness and often despair, and people flocked to the "barracks" church. Its services were crowded, usually with six persons to each Tatami [straw mat]. Others sat on the veranda or stood outside. Even after enlargement, the auditorium soon overflowed.

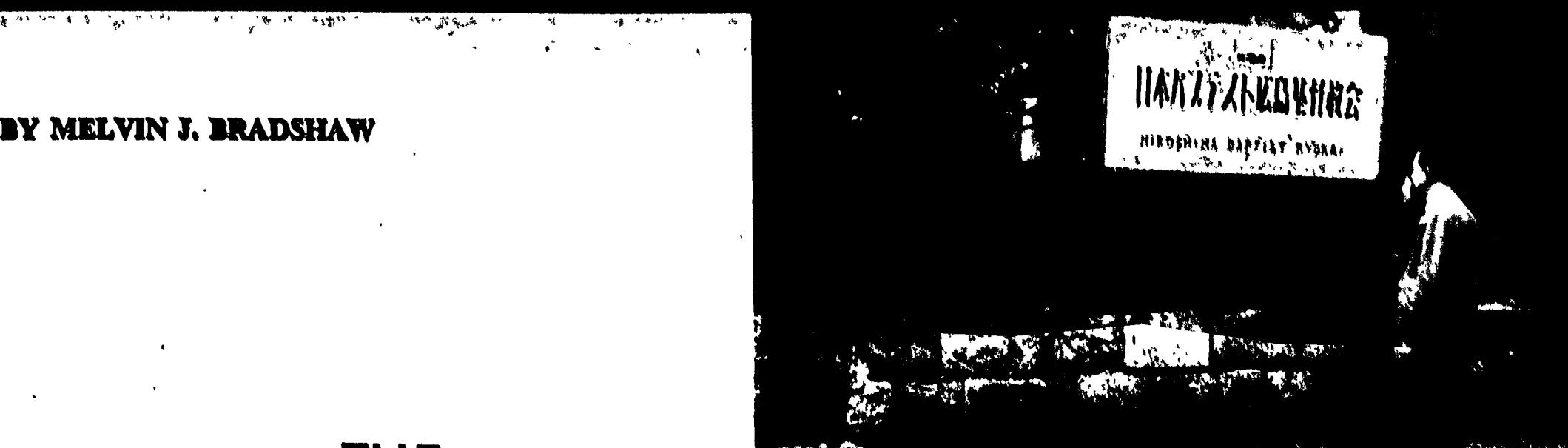
Members prayed for a new site and in 1948 the church acquired about 18,000 square feet where the Court of Appeals had stood. So impressive was the new church building that citizens marveled. Architects traveled great distances to observe and study the structure. Attendance flourished until additional buildings had to be provided.

When the present building was erected, "we left the Kyodan and again called our church by its proper name, the Hiroshima Baptist Church," recalled Deacon Kaneji.

Pastor Shozo Matsuda succeeded Kimura in 1955. An educational building, unusual among Japanese Baptists, has been constructed and the church assists in missions in Eba, Otake, and Mihara. Another mission, located at Kure, became independent in 1963.

11A/11/1963
HIROSHIMA BAPTIST CHURCH
DAVID VAN EVER

Melvin and Edith Bradshaw in front of Hiroshima church.





ASAHI NEWSPAPERS PHOTO



ASAHI NEWSPAPERS PHOTO

Hiroshima's new generation. Right: Sakai San, born in Hiroshima on A-bomb day, lights flame at Tokyo Olympics.

Rebirth in the City

BY D. CURTIS ASKEW
Missionary in Tokyo, Japan

A DESOLATE VIEW was spread out before me on a dreary day in the midst of the annual monsoon season when I arrived in Hiroshima for the first time July 1, 1949.

Tactically speaking, the city had been an ideal target. Rimmed on three sides by mountains, with the beautiful Inland Sea to the south, seven delta islands at the mouth of the Ota River make up the site for Hiroshima (meaning "broad islands"). As planned, the bomb had exploded 1,000 feet in the air above the center of the city. Nothing stood to hinder the devastating shock waves that carried to the outskirts of the city, or the searing heat that ignited buildings and scorched flesh.

By necessity a city of many bridges, Hiroshima now had temporary wooden bridges spanning the river in several places while ruins of more substantial concrete bridges could be seen through the clear water where the blast had hurled them.

Once called Matsubara (meaning "pine grove"), the city had been fa-

mous for huge pine trees lining many streets. The bomb had disposed of all such trees and the most striking feature in my first impression was the barrenness, in sharp contrast to the rest of Japan lush with vegetation.

The city was not dead. Busy people were everywhere. Already many buildings had been rebuilt, though most of them were shacks thrown together from whatever materials were available.

Ambitious and farsighted city fathers envisioned a modern city with spacious parks and broad boulevards to replace the overcrowded houses and narrow streets so typical of Japanese cities. As structures were rebuilt, they were set along the projected lines of future streets, leaving wide areas untouched except for debris. A number of enterprising individuals, inspired by hunger, were using most open space for vegetable gardens, even in the heart of the city.

Since housing was far from sufficient, hundreds of persons slept every night on benches in the railroad sta-

tion, and actually lived on the streets.

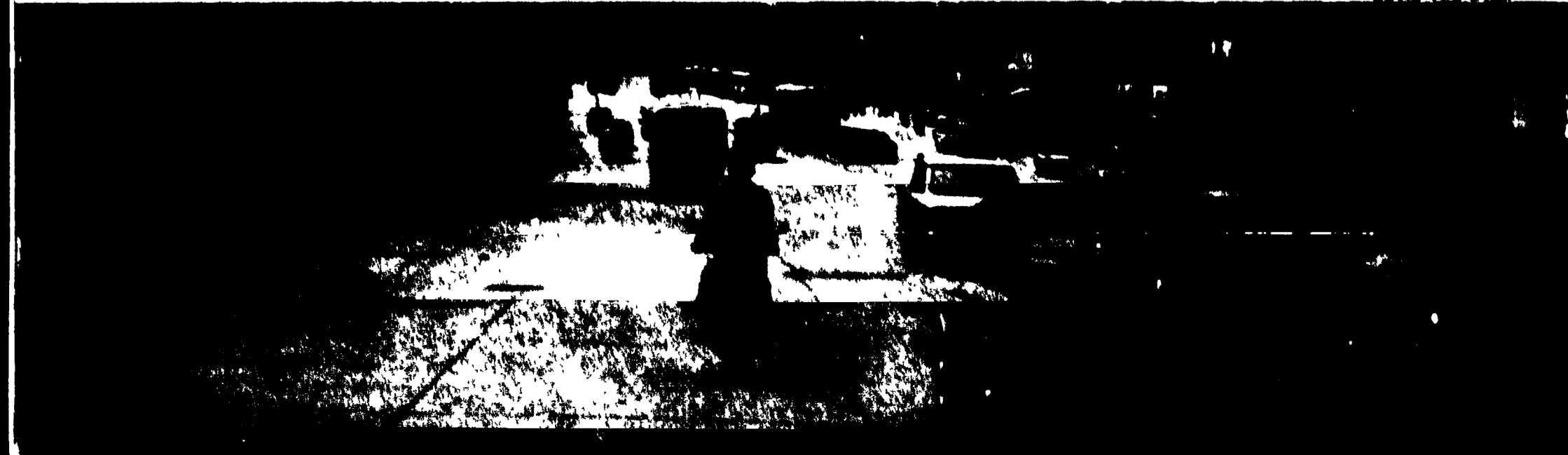
Pastor Kimura met me at the station and took me by streetcar to Hiroshima Baptist Church. Its history already spanned more than 25 years. When news of the destruction had reached the Foreign Mission Board, a special appropriation of \$10,000 was voted for rebuilding.

The church's former location had been exchanged for a new site facing the then proposed "Peace Boulevard," a parkway 110 yards wide through the center of the city. The building, just completed, was beautiful in contrast to the shacks on all sides. Pastor Kimura, his family, and a handful of church members who had survived the bomb (mostly because they had been outside the city or near its edge) were already reaching many disillusioned persons with the gospel.

In August our family moved into a yet uncompleted prefabricated house, sent from the U.S. It was the only American-style house in the city. We were the only American family in Hiroshima at that time, though there

Wide streets are a feature of the new Hiroshima, now the 10th largest city in Japan with 500,000 population.

RAVIER YAN RYAN



were several single women missionaries of other groups. Since the bomb had come from the U.S., the Australian Occupation Force was assigned responsibility for this section.

Though our family, especially our blond children, were always subject to much curiosity and attention, we were never insulted or mistreated. If we were ever disliked because we were Americans, it was not apparent to us. With the exception of the robbers who visited us our third night, everyone seemed to treat us with respect and appreciation. In later years, the annual memorial of the atomic explosion came to be used as a rallying point for Communists and anti-American propaganda, but this had not developed while we lived there.

We know, of course, that Japanese are highly trained in the art of hiding their true feelings, and often a smiling face and polite words conceal a deep-seated hatred. Even so, sincere Christian love can touch such a heart, and God's Spirit can convert such a bitter spirit into a tender bed for Christian forgiveness and compassion. We saw this happen and heard testimonies to its reality on a number of occasions.

A lovely, 16-year-old girl came to work for us. She wore an ugly scar on her forearm as a result of the bomb's heat; only the insistence of her mother that she wear a broad-brimmed hat to protect her from the hot sun on that fateful day had saved her face from the same type of burn. Yet she had no bitterness, but only thanksgiving that her life had been spared. As an earnest, young Christian she often gave her testimony in street meetings before large crowds throughout the city. Today she is a pastor's wife in Tokyo.

Hiroshima church assisted a mission in Kabe, 10 miles north, where a widow, Mrs. Tokie Ochi, was led to Christ in a street meeting. She continued to attend meetings and was baptized. One day she gave me a letter in Japanese asking that I translate it into English and mail to a certain Presbyterian church in Virginia from which she had received relief goods. The letter said, in part:

I was born in Hiroshima and lived there until the time of the atomic bomb. Due to the bomb, my house and all property burned and my parents died. About two years ago I was able to come to Kabe to a dormitory for widows with my two children (ages seven and three), and have been treated well here.

I was barely saved from the atomic

bomb. I suffered from the effects of the radioactivity in my blood and turned purple with blisters all over my skin. For a week I suffered such pain I could not sleep. People around me died one by one, and finally I alone was left alive in that place.

Unexpectedly at a street meeting here I believed in Jesus Christ and was saved. Now I am studying very hard under Rev. Askew, and have decided to receive baptism. Until recently I hated Americans. Please, please forgive me! I give thanks for Mr. Askew coming over the ocean to teach us and lead us to believe the gospel of the Lord Jesus Christ. I am also deeply grateful to the church people in America who sent clothing to me, who had none.

Don't worry about us. We people here in the country of Hiroshima Prefecture are praying that you all in American churches may receive more and more grace and blessings.

Many times during our four years in Hiroshima we served as guides for foreign visitors. We always took our guests to visit Mr. Kikkawa who occupied a room in the Red Cross Hospital for six years after the bomb. He had been featured in *Life* magazine as "Atomic Bomb Victim No. 1," meaning that he was the most severely

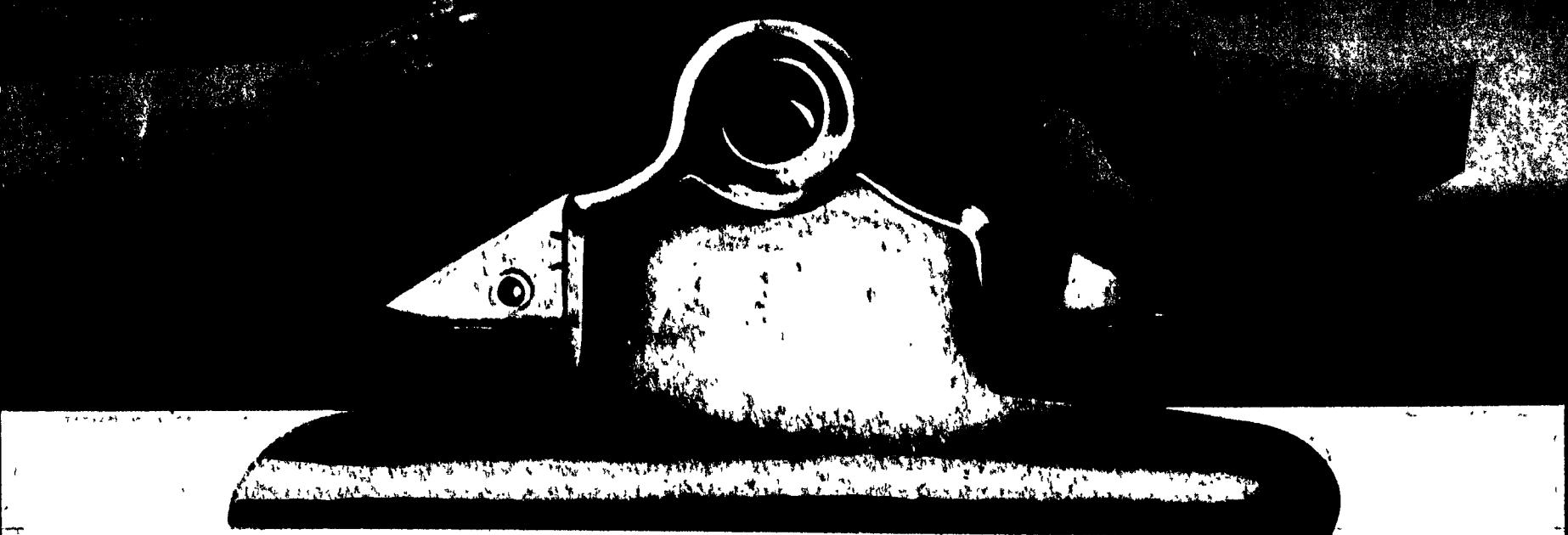
injured survivor. He underwent 16 operations of skin grafting, for his entire back, neck, arms, and hands were horribly burned.

Because of the publicity he received from the *Life* article, he had received many letters from sympathizers in America. Most of them gave a Christian message of hope, and with this groundwork in his heart he had been led to faith in Christ by a Lutheran pastor. Kikkawa was, and still is, a shining light of joy, victory, and love. Upon final dismissal from the hospital, he set up a tiny souvenir shop next to the bomb center. His wife, also badly burned, became a Christian and radiated friendliness and love.

Today Hiroshima is rebuilt according to plans and is the most modern and beautiful city in Japan. Only the domed building that stood directly under the blast has been left. What scars remain in human hearts only God can know. We do know that some have been healed by the power of Jesus Christ. We will always thank God for the personal experience we had with some of these, as God worked miracles of grace before our eyes.

Aerial view shows the new Hiroshima.





FOREIGN MISSIONS CLIPBOARD

JULY, 1965

THE SOUTHERN BAPTIST CONVENTION IN DALLAS ADOPTED A 1966 COOPERATIVE PROGRAM GOAL OF \$21.8 MILLION. IT INCLUDES \$10 MILLION FOR THE FOREIGN MISSION BOARD, PLUS AN ADVANCE SECTION FOR MISSIONS.

HERBERT CAUDILL AND DAVID FITE, MISSIONARIES SERVING IN CUBA UNDER THE HOME MISSION BOARD, HAVE BEEN SENTENCED TO PRISON FOR 10 YEARS AND SIX YEARS RESPECTIVELY BY THE CUBAN GOVERNMENT ON CHARGES OF ILLEGAL FOREIGN CURRENCY EXCHANGE (A PRACTICE HMB UNDERSTOOD TO BE PERMISSIBLE).

EVANGELISTIC MEETINGS RESULTED IN 3,509 PROFESSIONS OF FAITH IN NORTHERN MEXICO, SECOND HALF OF A NATION-WIDE CAMPAIGN. ANOTHER 2,265 CONVERSATIONS WERE REPORTED FROM EARLIER MEETINGS IN SOUTHERN MEXICO.

THE FRENCH BAPTIST FEDERATION ADOPTED A FIVE-YEAR PROGRAM CALLING FOR ESTABLISHMENT OF AT LEAST THREE NEW CHURCHES EACH YEAR. "FRANCE IS MISSION TERRITORY," SAID FEDERATION PRESIDENT ANDRE THOBOIS. "MORE THAN NINE TENTHS OF FRENCH PEOPLE ARE NOT PARTICIPATING IN ANY CHURCH."

INDONESIAN BAPTIST CHURCHES ARE LAUNCHING THEIR FIRST JOINT MISSION EFFORT, SENDING AN INDONESIAN PASTOR TO OPEN WORK IN MOLUCCA ISLANDS.

EIGHT-WEEK TRAINING HAS BEGUN IN RICHMOND, VA., FOR THE FIRST 46 MISSIONARY JOURNEYMEN, TO BEGIN THEIR TWO-YEAR TERM OVERSEAS THIS FALL.

MEXICAN NATIONAL BAPTIST CONVENTION APPROVED A FIVE-YEAR EXPANSION PLAN SEEKING TO BEGIN 250 NEW CHURCHES, 500 NEW MISSIONS, AND 500 NEW PREACHING CENTERS BY THE END OF 1970.

FOREIGN MISSION BOARD VOTED TO TAKE PART IN A PROPOSED LATIN AMERICAN EVANGELISTIC CRUSADE TO BE HELD IN 1969 OR 1970.

A FOREIGN MISSIONS CONSULTATION WAS SET FOR JUNE 30-JULY 3 IN MIAMI BEACH, FLA., FOR CONVENTION LEADERS, MISSIONARIES, AND NATIONALS FROM OTHER COUNTRIES TO SHARE INFORMATION AND COUNSEL.

Details about some of these events will be found in the News section of this issue of THE COMMISSION, beginning on page 27.

THE Commission

July 1965
Volume XXVIII
Number 7

FLOYD H. NORTH, Editor
LELAND F. WEBB, Production Editor
BOB HARPER, Art Editor



COVER: H. Armstrong Roberts photo. Atomic bomb cloud over Nagasaki, Japan, Aug. 9, 1945.



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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WHERE GOES THE FRIENDSHIP HOUSE

BY JOHNNY JOHNSON
Associate, Visual Education Division



LEAD PENCILS, hypodermic needles, yarn, and knitting needles lie on adjacent shelves in the cabinets at Friendship House in Rio de Janeiro, Brazil.

Pencils are for the literacy classes, held morning, afternoon, and evening for all age groups, serving children who do not attend public school as well as adults who have never been to school.

Hypodermic needles are for use by Nurse Zelinda Mesquita and those she enlists to help her in the clinic.

Yarn and knitting needles await craft classes, so popular with girls and women.

There is much more to the inventory. There are supplies for a kindergarten and clubs, and for classes in cooking and catering, sewing and patternmaking, home nursing and child care, English, music, typing, and Bible.

Add the services of Baptist students in Rio for whom Friendship House is a laboratory in Christian social work. Put services and supplies into use under the direction of Missionary Catherine Chappell. The result is a composite picture of this Christian

community service, a good will center ministering to seven slum areas in Rio.

Friendship House sits above the street and at the base of the mountains the Cariocas [residents of Rio] call *Engenho Nova Ridge*. During the course of a week 1,500 persons will come, singly and in groups, for classes, clubs, kindergarten, recreation, and counseling.

Two young boys are sure to come almost every week. They have a special attachment for Friendship House for it was there they attended their parents' wedding. Soon after their mother, Doña Maria, and her five children began attending weekday activities at Friendship House, Miss Chappell visited in their home. Sometimes Sr. João, the father, would accompany his children to the center.

As Doña Maria continued to attend she became aware of a quality of life she personally did not know but yearned for. At every opportunity Miss Chappell encouraged her toward the Christian faith. At last Doña Maria accepted Christ.

Then Miss Chappell talked with the couple about a Christian home. "You

could have a legal marriage and a proper wedding," the missionary pointed out.

"Senorita, I have no documents," lamented Sr. João. He had been subdued by his personal circumstances, but this was not to continue. At Friendship House he learned to write his name. With assistance he secured all the legal papers necessary to establish the fact of his marriage and the births of his children.

The couple's wedding was held at the center "with all the frills," as the

missionary described it. Today, the family is on its way toward having a Christian home.

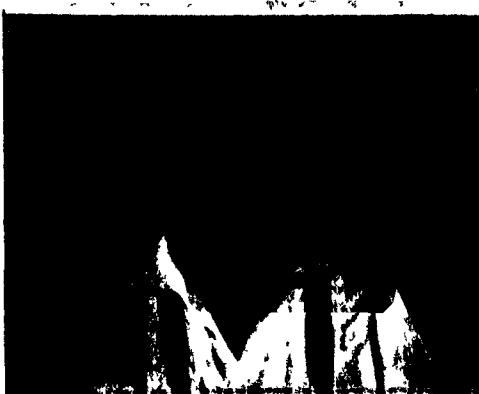
The purpose of Friendship House's existence is that individuals may find new life in Christ. Organizationally the community center is a department of the South Brazil WMU Training School for girls in Rio. Under Missionary Chappell's direction at the center, these students plan and carry out many of the club activities, teach in the classes, and bear the load of Christian witness. Miss Chappell's assistant,

Avary Bonfim, a native Bahian, is a graduate of the training school.

Nurse Mesquita, an X-ray technician at a government hospital in Rio, directs the clinic. Presently some 500 mothers with small children regularly visit the clinic, served by a physician who donates her time.

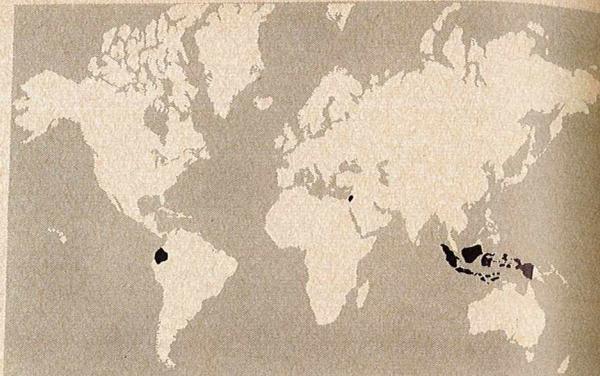
"Our aim at Friendship House is to make Christ known to the persons in our community," explained Missionary Chappell. "God is blessing our efforts, because people say this is 'the house where God is!'"

PHOTOS BY
FON H. SCOFIELD, JR.



Above: A knitting class in session at Friendship House.
Above, left: Handwork time during center's kindergarten.
Left: Missionary Catherine Chappell (right), director of Friendship House, and her assistant, Avary Bonfim.

YOUR MISSION FIELDS



Series presenting capsule views of mission fields.

ECUADOR

Population: 4,800,000.

Size: About equal to Arizona.

Government: Became a republic in 1830 after three centuries of Spanish rule; formerly a part of Colombia. Capital: Quito.

Religion: Roman Catholicism predominant, but no state church.

Language: Spanish and Indian dialects.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1950 (30th country entered).

Service centers:

Baptist Theological Institute, Guayaquil.

Book store, Quito.

Related to work: Nine churches have

455 members. There are two primary schools and two clinic-dispensaries.

Present missionary personnel: 19.

At Guayaquil

William and Barbara Hintze and 4 children

Garrett and Elaine Joiner and 4 children

Archie and Julia Jones and 3 children

Shelby Smith and 5 children

At Manta

Gerald and Mauriece Doyle and 4 children

At Quito

James and Dorothy Gilbert and 3 children

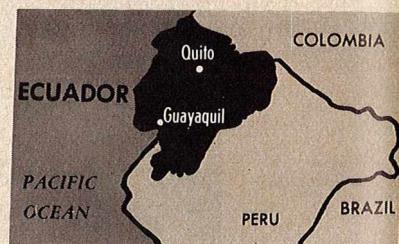
James C., Jr., and Patsy Muse and 4 children

Stanley and Glenna Stamps and 3 children

Not yet on field

Marvin and Anna Ford and 2 children

Samuel and Sue Simpson and 2 children



GAZA

Population: About 280,000, chiefly refugees from Palestine who fled Arab-Jew conflict in 1948. Narrow strip of land between Israel and

Egypt under United Nations supervision; jurisdiction was given Egypt by 1949 armistice agreement.

Religion: Almost totally Muslim.

SOUTHERN BAPTIST MISSIONS

Date of entry: 1954 (38th country entered). Southern Baptists took over a hospital which had been operated by an English missionary society for about 100 years but which they could no longer maintain. There is no other evangelical witness.

Related to work: Baptist Hospital (88

beds), with a school of nursing. Hospital treated a total of 34,538 patients in 1964. One church has 32 members.

Present missionary personnel: 8.

Jean F. Dickman

David and Roberta Dorr and 5 children

Edward and Anne Nicholas and 4 children

*Ava Nell McWhorter

Not yet on field

Merrill D., Jr., and Patricia Moore and 1 child

* Special project nurse



Field statistics as of Jan. 1, 1965. Missionary personnel information as of June 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**.

INDONESIA

Population: 99,500,000, world's fifth largest nation in population; largest field where Southern Baptists serve except for India, where only one couple serves.

Size: 575,450 square miles (almost three times as large as Texas); composed of some 3,000 islands.

Government: Republic proclaimed in 1945 after being Dutch colony since 1816. Dr. Sukarno has been declared president for life. Capital: Djakarta.

Religion: Predominantly Islam, but more ready response to gospel than in any other Muslim area.

National language: Indonesian (a form of Malay).

SOUTHERN BAPTIST MISSIONS

Date of entry: 1951 (36th country entered).

Service centers:

Baptist Theological Seminary of Indonesia, Semarang.

Baptist Hospital (with nursing school), Kediri.

Promotion and Publication Board, Bandung.

Clinic at Bukittinggi.

Related to work: Fourteen churches have 3,104 members. Student center is at Jogjakarta.

Present missionary personnel: 89.

At Bandung

Mary Alice Ditsworth

Melvin and Mary Lou Gentry and 2 children

William and Elizabeth McElrath and 2 children

Gerald and Florence Pinkston and 2 children

Robert and Barbara Smith and 3 children

John and Nellie Smith and 1 child
Robert and Suzanne Stuckey and 4 children

Fay Taylor
Avery T., Jr., and Shirley Willis and 3 children

At Bukittinggi

Ross B., Jr., and Mary Lynn Fryer and 2 children

Kathleen Jones
Frank and Virginia Owen and 5 children

At Djakarta

Joseph and Iris Jimmerson and 4 children

Sue Meuth
Leon and Anne Mitchell and 3 children

Keith and Helen Parks and 4 children

Evelyn Schwartz
Stockwell and Darlyne Sears and 2 children

At Jogjakarta

Wayne and Elinor Pennell and 2 children

Edward and Jaletta Sanders and 3 children

At Kediri

Winfield and LaVerne Applewhite and 4 children

Ralph and Lizette Bethea and 6 children (Bethreas now on loan for medical service in Mbeya, Tanzania)

Doris Blattner

Jimmie and Joyce Carpenter and 3 children

Ruth Ford

Everley Hayes
Ernest L., Jr., and Dorothea King and 6 children

Robert and Ann Lambright and 3 children

Virginia Miles

Mariam Misner

Leslie and Edna Smith and 3 children

Ruth Vanderburg

At Palembang

Ancil and Ruby Scull and 4 children

At Semarang

Frank and Beverly Lewis and 3 children

Buford L., Sr., and Mary Frances Nichols (3 children no longer on field)

William and Dellanna O'Brien and 3 children

William and Wanda Schweer and 3 children

Ebbie and Donna Smith and 4 children

Catherine Walker

Frank and Jo Ann Wells and 4 children

At Surabaya

John and Glenn Ingouf and 3 children

John and Mary Nance and 2 children

Wilma Weeks

At Surakarta

Clarence and Ruth Griffin and 4 children

Ray and Joyce Rogers and 1 child

Not yet on field

Bobby and Barbara Allen and 5 children

Oliver E., Jr., and Peggy Gilliland and 3 children

Hal and Carol Jacks and 3 children

Ira E., Jr., and Gail Montgomery and 2 children

George and Martha Trotter and 1 child

Von and Marjorie Worten



editorials

Language Study: Essential but Frustrating

IT WAS MY PRIVILEGE early this year to visit a number of our Southern Baptist foreign mission fields. Because of the language barrier in almost every country, my conversation was largely with our missionaries. The fellowship with them was rewarding and the insights they helped me derive should enable me to perform my task more effectively.

My tour was mainly in the Orient, but finally took me through the Middle East and part of Europe. Thus I had the opportunity of seeing a great deal in two of the four areas into which the Foreign Mission Board divides the world for its administrative purposes.

I have returned home with a new appreciation for the meaning of language study to a missionary's career. How essential it is for a missionary to be able to communicate the gospel in the vocabulary and idiom of the people in whose midst he lives. No language study comes with ease. There is hardly a field where it is not essential.

Perhaps the two words "agonizing frustration" best describe the feelings of many missionaries who are in the earlier phases of their language study. In most cases, both husband and wife have been active in preaching and teaching, respectively, and have been able to communicate in these assignments with complete ease so far as the language is concerned. But when they find themselves in a strange environment and culture, and with a local word supply for naming the basic foods they must buy, something must take the place of their blocked-off channels for witnessing. Finding opportunities for witnessing in English is sometimes the answer; in other situations, how-

ever, there must be only the biding of time and the harsh discipline of learning and practicing tonal sounds, vocabulary, and complicated grammatical structures.

Everyone who knows recently-appointed missionaries should do some special praying for them, to help see them through one of the most frustrating periods in their lives.

Language study on a mission field is not a cut-and-dried affair. The missionary studies and learns the language for one or two years as a formal, instructional project. He may then pick up some major responsibilities on the field and communicate messages of the gospel with some degree of effectiveness. But this does not mean that he closes his language study books and "naturally" grows in use of the language by merely associating with the people and preaching to them. A disciplined engagement with language study is needed either continuously or repeatedly through the years of missionary service. It is one of the hardships that is difficult to measure and about which few missionaries complain.

Throughout the recent journey I had fellowship with missionaries who were at various stages of their language study. From each of these associations there developed within me a greater appreciation for what it costs one to leave his own culture, tradition, and language and submerge himself in a sea of different sounds, thought patterns, and circumstances.

There is one bit of advice that I would like to direct to every young man and woman who feels God's calling to foreign missionary service: Be diligent to learn the discipline required by language study.

New Album Edition Coming

THE TIME is almost here for the new edition of *Misionary Album*. This new volume, presenting over 2,000 missionaries, is scheduled to be in the Baptist Book Stores on or about Aug. 15 and will sell for \$3.95.

More than six years have passed since the publication of the previous edition of the album. In view of this, we feel that announcement of the new edition will be welcomed by many of our readers. By this time, the 1959 edition has become a rather bulky volume for those who have been faithful to clip out of *THE COMMISSION* all the pictures and sketches of foreign missionaries appointed during these intervening years.

The new edition will carry the most recent information about each person, including all those appointed up to May 1, 1965. Along with each missionary's picture there is published a condensed sketch, including dates, of his personal background, education, experience, and mission field assignment. Given with the sketch of each missionary mother are the names and birth years of her children.

Prepared for a looseleaf binding, this edition of the album presents the missionaries in alphabetical order; the first section ends with the last person whose surname begins with the letter A. The B section begins on a new

page. This arrangement allows each section to remain as a separate unit into which additions can be inserted on an alphabetical basis. Each new missionary can be added at the end of the section with which his last name is related.

The Foreign Mission Board will publish an annual supplement for the album. The supplement will include all those appointed up to May 1 of that year. The Baptist Book Stores will handle these along with the original edition of the album. This provision of a supplement will make it possible for everyone to bring his album up to date at least once a year. And a person who buys the 1965 edition a year or two late will be able to purchase the supplements at the same time, thus giving him the latest additions for making his original volume current.

Subscribers to *THE COMMISSION* need not wait, however, for the annual supplement in order to keep their albums up to date. Month by month the new appointees will appear in the magazine and the reader can clip out the pictures and sketches for mounting on the album filler pages.

Since the album is now being printed, we suggest that everyone place his order with the nearest Baptist Book Store. Advance orders help the store managers know how many copies to have in stock.

TEAMWORK ON MISSION FIELDS

BY BAKER J. CAUTHEN

MISSIONARIES are resourceful persons. They are characterized by definiteness of purpose, a sense of God's leadership, and commitment to the realities of their task.

Mission fields challenge these persons to their highest creativity. Whatever insights, ability, training, and experience missionaries possess are called into action as they face needs surrounding them.

Missionaries are members of a team. When work is established in a country, the missionaries are organized into a "Mission." This is a body that operates just as any other Baptist organization. It has standing committees and special committees as needs may require. The Mission as an entity considers plans for work and individual members project their activities as agreed upon by the organization. On the basis of the plans it has laid for financial reinforcement and missionary personnel, the Mission sends its official recommendations to the Foreign Mission Board.

As work develops, churches are organized and national conventions come into being, operating as Baptist bodies do everywhere. As work grows stronger, missionaries rejoice to see plans for advance emerge through the churches and conventions.

Joint Recommendations

One of the joys at the Foreign Mission Board comes in recognizing that the recommendations reaching the Board for consideration represent the thinking of Baptist forces on mission fields. Funds are appropriated, plans laid, and special projects undertaken with assurance that they rest on recommendations both of national conventions and Mission organizations.

The team to which missionaries belong encompasses much more than the force in an individual country. There are now more than 2,000 missionaries of our Board serving in 56 countries. There is a remarkable degree of concern that the work in each field be developed so as to contribute to worldwide progress. While each field has needs far in excess of available re-

sources, it stands ready to meet those needs as may be possible along with the requirements of expanding labors in many other lands.

Most plans of action originate on mission fields and reach the Board for consideration through the offices of the area secretaries. This process of communication, however, works on a two-way basis. Often the Board sets possibilities before Missions and national Baptist conventions for consideration and evaluation as to the advisability of undertaking such measures on their fields. Only when the forces on the field consider such steps advisable are they taken. For example, all Missions have been alerted that the Board stands ready to make possible special projects in evangelism and church development whenever Missions and conventions feel these projects are advisable.

When a Mission considers it timely to have a special project in evangelism, church development, or other endeavor, it recommends such action to the Board. If the Board is aware that a special project might be possible in a particular country, it does not hesitate to set the matter before the Mission and convention for consideration.

Upon this basis special projects are undertaken abroad upon the request and recommendation of the forces on the field. Such a procedure enables those projects to go forward with maximum effectiveness. This principle applies to all types of developments on mission fields.

If, for instance, a medical work is being considered, the decision for its establishment awaits evaluation on that particular mission field and appropriate recommendations. The same is true regarding establishment of seminaries or other institutions.

This kind of teamwork is of much value. It enables missionaries to exercise their greatest individuality and creativeness. It brings about cooperation resulting in united decision and action. It enables the Board to appropriate funds and take action based upon firm decisions made by those



who are giving their lives to work on the fields. It makes possible the proposal by the Board of special developments if those on the field feel such action will be appropriate.

Missionaries always work with the knowledge that needs exceed resources. For this reason Missions usually arrange their recommendations on a priority basis, so the Board can know that if only a number of the recommendations can be met, the most urgent will have been provided first.

Through much travel by Board administrative officers, accurate understanding of field conditions can be gained for careful appraisal of recommendations reaching the Board.

Strength on the Field

We live in a rapidly changing world. Conditions vary radically from one country to another. It is reassuring to know that missionaries are highly trained men and women with excellent experience and qualifications. On the mission fields they are surrounded by national co-workers dedicated to God and are strengthened by the knowledge that the Holy Spirit of God illuminates and leads the servants of Christ.

Those in position to observe carefully what is done on mission fields are amazed by the achievements made and the influence exerted by God's servants who, with limited resources, share the message of life and ministries of love and mercy.

As they pour their resources of money, personnel, and dedicated labor into the foreign mission enterprise, Southern Baptists can rejoice that the Foreign Mission Board as the channel of missionary outreach will bring all this into the hands of highly dedicated teams of missionaries and national fellow workers throughout the world. The result is that those labors which the Lord lays upon his servants' hearts will be undertaken with maximum effectiveness.

brazil in PICTURES

BY JOHNNI JOHNSON
Associate, Visual Education Division

BRAZIL and Baptists—the words go together in 1965. In Brazil, Baptists this year have carried out a nationwide evangelistic crusade. In the U.S., Southern Baptists will study about Brazil in the 1965 Foreign Mission Graded Series.

Materials to supplement teaching of the Graded Series books have been designed to help individuals see Brazil and feel something of the spirit of today's Baptists.

Supplementary mission study materials include visual aids—tools to help you as mission study leader or teacher



make Brazil come alive. But you must decide what visual aids to use, and when. You know the circumstances in which you will teach, the time allotted, and what you would like to accomplish.

As you study teaching plans available for a particular age group and book title, you will find suggestions for the use of specific visual aids. These suggestions, plus your own knowledge of subject matter and audience, will help you decide what visual aids to use.

If your goals include presenting a comprehensive view of Brazil and Baptist witness, the filmstrip, "Baptist Witness in Brazil," is a tailor-made visual tool. Used to introduce Brazil and the Baptists, the filmstrip will prepare the way for discussion. Used to summarize your teaching, it will reinforce the main ideas.

With younger age groups, individual slides offer storytelling and role-playing possibilities. For groups both large and small, Brazil picture books provide resource material for interest centers, displays, photo galleries, and atmosphere. For church and associational gatherings, motion pictures afford dramatic feature presentations.

If your church follows the schedule most frequently used in Southern Baptist churches, Brazil mission study will be sometime this fall, perhaps in October or November. It is not too soon to decide upon the visual aids you will use.

Examine Brazil visual aids firsthand at a Baptist Book Store—in your area if possible, or while attending a Baptist summer assembly. You may write or telephone your order to the book store. The time to assemble visual tools for 1965 mission study is now.

Foreign Mission Board visual aids for Brazil mission study are available from Baptist Book Stores. Filmstrips, slide sets, and picture books are sale items. Motion pictures are rental items, available on a first-come, first-served basis.

motion pictures



CHARLES L. GILLESPIE



LAWRENCE R. SHEDD

In the Amazon area of Brazil where Erik Nelson, pioneer missionary, carried the gospel, personal witnessing continues, as in this scene at a home in Santarem (left). The motion picture, "Baptists Along the Amazon," visits where Nelson served and shows today's Baptist work.

For a case study in missionary outreach, the motion picture camera went aloft in filming "Operation Go." The motion picture tells how church members in Fortaleza, Brazil, carry the gospel message to the surrounding area by means of airplane, bus, truck, and car.

These motion pictures may be rented from your Baptist Book Store after Aug. 1. Each runs 20 minutes in color with sound and carries a rental charge of \$5.00.

film strips



RON H. SCOFIELD, JR.

Churches, pastors, leadership training—these and other facets of Baptist witness in Brazil, discussed in the books of the Foreign Mission Graded Series, are included in the filmstrip, "Baptist Witness in Brazil." This scene from the filmstrip shows Missionary Sophia Nichols, executive secretary of Brazil WMU, teaching at the WMU Training School in Rio de Janeiro.

The filmstrip, in color, with manual, can be purchased from your Baptist Book Store for \$3.50. (A recording, 15 minutes in length, can be secured for use.)

picture books



RON H. SCOFIELD, JR.

During Brazil mission study you can use pictures to help tell the story of life and Baptist work in Brazil. The scene above, on the town square in Fortaleza, is one of 24 included in the picture book, "Brazil: The Country." This book and "Brazil: The Baptists" (also with 24 pictures) were prepared especially for the Graded Series emphasis. They are available from Baptist Book Stores at \$1.00 each.

slide sets



RON H. SCOFIELD, JR.

If you teach Primary children, introduce them to Francisco, his family, and his church with the slide set, "Francisco's Happiest Day." At left, Francisco and his father mend fishing nets in one scene from the set.

The eight slides in the set, "A Boy Named Nelson," will help Juniors visualize life and Baptist witness along the Amazon River at Manaus.

Rubens Lopez, Sao Paulo pastor and Brazilian Baptist Convention president, is but one of the "Banner-Bearers" introduced in the slide set by that name to supplement the Intermediate book.

The remarkable story of preaching the gospel in Brazil's fastest growing city is illustrated in the slide set, "Sao Paulo Hears the Gospel," for the Young People's study book. Missionary Lester Bell appraises Brazilian Baptists in the Adult study book. The slide set, "Which Way in Brazil?," provides a visual tool for emphasis.

Each set includes eight color slides selected to illustrate specific points in the Graded Series study book for which the set is named. Each set costs \$2.00 from your Baptist Book Store.

EPISTLES

'What Are We Doing to the Children?'

Margaret Fairburn
Monrovia, Liberia



It began at the breakfast table on Sunday morning. Two 13-year-old Liberian girls were staying in my home during school vacation. We had just finished our morning devotional period and one of the girls had given thanks for our food.

We ate silently for a few minutes and then I felt as if the world were caving in around me as she turned to me and asked, "Miss Margaret, your people in America don't like black people, do they?"

She kept her eyes riveted on my face. For a moment I could only stare back. Then, as calmly as possible, I answered, "My dear, some of them do."

My tears came quickly as the other little girl piped up, "Miss Margaret does. She loves us!" And they began to giggle.

This seemed to break the barrier and throughout the day they continued to ask questions about black people and white people. They seemed completely oblivious to any shade but black and white: "Were the first man and

View of Tel Aviv, Israel.

TON H. SCOFIELD, JR.

woman (Adam and Eve) white? Why do all the pictures show them white? Why didn't God make everyone the same color?"

I thought of all the other children in Liberia, in the rest of Africa, and throughout the world who are confused and perplexed by the same questions. I thought of the natural inclination of children to accept friends of any color until they are taught differently by adults.

I recalled the words of Gaines S. Dobbins, spoken in a seminary classroom: "When there is trouble in the church adults can 'kiss and make up' and forget the whole affair, but the children remember what they see and hear." The impression often remains with them and affects their thoughts and actions for a lifetime.

What are we doing to the children? What would Christ say to us today? "But whoso shall offend one of these little ones . . ." (Matt. 18:6a).

Around the world there are children whose stomachs are never full, who have never had so much as a shirt to wear, who have no bed upon which to rest, or shelter to keep away cold and rain—this is tragic indeed. But deeply impressed upon my mind and heart are the children—both

lovely and unlovely—who have never felt loved. Through the eager but doubtful expressions on their faces many seem to be saying, "I know it isn't easy, but please love me!"

Some do not have parents; many never knew their parents; many have parents who do not know how to love. To these children comes news—by radio, television, newspapers, magazines, and conversations on the streets—of racial strife, particularly between black and white. The result: more confusion, a deeper sense of insecurity.

Amid reports, many children must wonder, "What is there for me in the face of this?" A few of them, feeling the love of a missionary, might bravely ask, "Your people in America don't love black people, do they?" But only to the minority can the missionary achieve this "contact of active love;" for the majority the question goes unanswered.

It has been said that the world is dying for a little bit of love. I doubt that. It will take much love—more than we can ever have of ourselves. Only "God-love," planted in our hearts through faith in Jesus Christ, can accomplish the miracle of saving today's children for a better tomorrow! □

Visits in the Villages

Elizabeth (Mrs. James W.) Smith
Nazareth, Israel

If you could accompany us on visits to the Arab villages where Baptists have preaching opportunities, you would enjoy a Bible lesson in Cana or a women's circle meeting in Rameh.

Perhaps the men would join my husband Jim as he sits crosslegged on a bright carpet in a village home. Your host would puff contentedly on his narghile (hubble-bubble pipe), entertain with village news and ancient folktales, and serve the specialty of the

season—tarbuli, a salad of cracked wheat, onions, parsley, lemon juice, and oil eaten with a lettuce or grape leaf as a spoon. Later he would offer you thick, sweet coffee and candies, traditional on every visit in an Arab home.

Recently Jim and Pastor Fuad Sakhnini of the Nazareth Church spent the day in a village and made visits in four homes. The houses varied from a modern, stucco villa to a cave in a hillside at the village edge. Not long afterward, seven of those who were visited that day made public professions of faith and asked how to become Baptists.



Plowing rice in Bukittinggi area of Indonesia; mosque in background. RONALD S. HARVEY

Unexpected Answer

Barbara (Mrs. William R.) Hiatze
Guayaquil, Ecuador

As we made furlough plans, each member of our family anticipated school—three children to their grades, our youngest to nursery school, my husband to the seminary for his doctorate, and I to complete my long-delayed, long-coveted college degree.

But gradually I became convinced it would be better for me to be a homemaker during furlough. My husband's degree was most important, and my children needed me. So I laid aside my dream. My husband was surprised, but pleased; the children were

overjoyed ("You mean you'll even cook for us?"); my mother was relieved; I found myself strangely content.

Days later I began receiving the letters that come each December. "We saw your prayer request on your birthday and are praying for you," they said. Not until one GA girl quoted my request did I recall it. Months before, in the press of the conflicting and time-consuming duties and responsibilities every missionary homemaker faces, and not even thinking about furlough, I had asked prayer that God would give me "knowledge that I might spend my time wisely."

God answers us far better than we know how to ask.

Care for the Sick

Robert M. Parham, Jr.
Ogbomosho, Nigeria

From its beginning in 1907 the Ogbomosho Baptist Hospital has continued to grow in size and outreach until at present it consists of 15 single-story buildings; various departments are connected by covered walkways.

The missionary staff—two doctors, four nurses, a pharmacist, and a business manager—work along with the Nigerian staff of one doctor, 13 nurses, 16 midwives, 42 ward aides, five technicians, 13 clerical staff, and 89 others such as carpenters, gardeners, laundry workers, and painter. Occasionally doctors from the U.S. come for a brief



period to assist and relieve the missionary doctors.

Last year 40,741 persons were treated in the outpatient clinics and 5,862 were cared for as inpatients. There were 1,190 operations performed. This is a weekly average of about 783 persons treated in the clinics, 23 operations, and 112 bed patients.

The Nigerian chaplain is supported by both missionary and Nigerian members of the staff in the hospital's evangelistic emphasis. Four services daily are held Monday through Saturday and there is an active visitation program on the wards. Professions of faith in Christ were made by 987 persons last year and 482 made rededication.

Bound by Fears

John I. Nance
Surabaya, Indonesia



Superstitious fears bind so many here, even among the well-educated. One of our language teachers who has done graduate work in the Indonesian language can talk for hours about the superstitions that rule her life.

While we were in Bandung our cook was expecting a baby. We insisted that her husband plan to inform us when labor began so we could take her to the hospital. "Even if it is at night?" he would ask. Later we learned of the superstition that if one answers when called in the night he will never awaken next morning. In addition, if an expectant mother goes outside after dark she is supposed to carry a sharp instrument to drive off evil spirits. Our cook made no preparation for her child before birth, fearing that to do so would indicate she thought herself more powerful than God.

After prayer meeting one night we invited the pastor to our home, saying we would buy salt to make ice cream. We learned, however, that no salt is sold in Bandung after dark—that's considered bad luck.

During vacation we visited a beach on the Indian Ocean. Several persons tried to sell us coconuts to throw into the ocean to appease the goddess of the sea. While we were enjoying the surf, two women approached our helper who was watching our belongings. Drawing a knife, they threatened that she must offer the coconuts or die. In fear she did as they demanded.

Backfire

As a group of converts from a mission descended into a muddy river for baptism, a convent school on the opposite bank began playing popular music at full volume over a loudspeaker. Apparently the intent was to drown out the singing and preaching of the Baptists. Instead, the music attracted townspeople and they lined the river banks and the long bridge to watch the baptismal service. The gospel message continues to be proclaimed in many ways.—Garrett E. Joiner, Guayaquil, Ecuador

**N
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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

APRIL 1965



Burris, Walter Mack

b. Belton, S.C., Jan. 13, 1933, ed. Clemson Agr. Col., B.S., 1958; NOBTS, B.D., 1964. Textile mill employee, Anderson, S.C., 1951-58 (part-time & summers), Rock Hill, S.C., 1958-59, & Belton, 1959-60; sem. maintenance worker & campus patrolman, 1960-61, & private school bus driver & basketball coach, 1961, New Orleans, La.; pastor, Philadelphia Church, Tunnel Spgs., Ala., 1961-63. Appointed for Malaysia, Apr., 1963, m. Carolyn Virginia Thrasher, July 26, 1957. Perm. address: c/o J. L. Burris, 331 Tribble St., Anderson, S.C.

MALAYSIA

Burris, Carolyn Virginia Thrasher (Mrs. Walter Mack)

b. Anderson, S.C., Sept. 21, 1933, ed. Anderson (Jr.) Col., 1959-60; La. State Univ. & A & M Col., New Orleans Br., 1961; NOBTS, dip., 1964. Beautician, 1950-58 (part-time 1950-51), & playground superv., summer 1960, Anderson; retail sales clerk, 1960-61 (part-time), & nursery worker, Gentilly Church, 1960-61, New Orleans, La. Appointed for Malaysia, Apr., 1963, m. Walter Mack Burris, July 26, 1957. Children: Melissa Carol, Oct. 4, 1958; Joseph Lawrence, Apr. 29, 1962.



Compere, William Arthur

b. Florence, Miss., May 9, 1932, ed. Miss. Col., B.A., 1963; Miss. State Univ., M.Ed., 1963; Univ. of Miss., M.S., 1962; Auburn Univ., 1963-64; NOBTS, 1964-65. Bible salesman, Lumberton, N.C., summer 1950, serviceman, U.S. Navy, U.S., 1954-56; warehouseman, China Lake, Calif., 1956; teacher, Bakersfield, Calif., 1957-58, & Columbus, Miss., 1959-61; univ. & col. math instr., State College, Miss., 1958-59, Bolivar, Mo., 1962-63, & Auburn, Ala., 1963-64; pastor, Friendship Church, Columbus, 1959-60, & Union Church, Mayhew, Miss., 1960-61. Appointed for Nigeria, Apr., 1963, m. Doris Marie Meek, Aug. 18, 1957. Perm. address: Rt. 3, Box 249, Florence, Miss.

NIGERIA

Compere, Doris Marie Meek (Mrs. William Arthur)

b. Aberdeen, Miss., Jan. 20, 1936, ed. Miss. State Col. for Women, B.A., 1957. Tax rec't, writer, Greenville, Miss., summer 1953; col. dining hall employee, 1953-57, & cleaners' solicitor & col. dorm. recep., 1954-57, Columbus, Miss.; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1954; HIMA summer missionary, Columbus, Ga., 1955; typist, Santa Monica, Calif., summer 1956 (HIMA Tentmaker program); teacher, Bakersfield, Calif., 1957-58, & Columbus, Miss., 1959-61. Appointed for Nigeria, Apr., 1963, m. William Arthur Compere, Aug. 18, 1957. Children: Laura Marie, Dec. 13, 1958; Richard Arthur, Feb. 22, 1962.



Green, Addison Jack

b. Marlon, La., Mar. 28, 1930, ed. La. Col., B.A., 1952; SWBTS, M.R.E., 1958; NOBTS, 1964-65. Music & youth dir., First Church, Marksville, La., 1949-51; asst. purchasing agt., Bap. Hosp., Alexandria, La., 1951; ed. & music dir. (each church part-time), Emmanuel Church, Natchitoches, La., 1951-52, Kellis Park Church, 1952-53, & Olive Pl. Church, 1956-57, Ft. Worth, Tex., & Mt. Paran Church, Shongaloo, La., 1953-55; oil co. mail clerk, 1952-53, & ice cream co. opr., 1955-56 (part-time), Ft. Worth; teacher, Shongaloo, 1953-55; ed. dir., First Church, Justin, Tex., 1957 (part-time), First Church, Sulphur, La., 1958-63, Winbourne Avo. Church, Baton Rouge, La., 1963-64, & Suburban Church, New Orleans, La., 1964-65 (part-time). Appointed (special) for S. Brazil, Apr., 1963, m. Gypsy Aw Oulda Williams, June 2, 1952. Perm. address: c/o J. L. Green, Marlon, La.

SOUTH BRAZIL

Green, Gypsy Aw Oulda Williams (Mrs. Addison Jack)

b. Simboro, La., Aug. 16, 1931, ed. La. Poly. Inst., 1948-49 & 1950-51; La. Col., 1949-50 & 1951-52; McNeese State Col., 1962. Bap. Book Store employee, Ft. Worth, Tex., 1955-57; sub. teacher, Lake Charles, La., 1958-63; teacher, Chalmette, La., 1964-65. Appointed (special) for S. Brazil, Apr., 1963, m. Addison Jack Green, June 2, 1952. Children: Jackie Lynn, Mar. 31, 1953; Cynthia Kaye, Mar. 10, 1955.



Hale, Signard Dennis

b. Cartersville, Ga., Apr. 16, 1937, ed. Auburn Univ., 1953-56; Clarke Minn. (Jr.) Col., A.A., 1959; Howard Col., B.A., 1961; NOBTS, B.D., 1963. Interim pastor, 1953-56 (part-time), & electronics tech., 1957-58, Opelika, Ala.; serviceman, U.S. Army, Ga., 1956; music & youth dir., Arrowhead Church, Monroe, Ga., 1959; pastor, Ridgecrest Church, Opelika, 1960-62, & Harmony Church, Phenix City, Ala., 1962-63; univ. asst. librarian & instr., Auburn, Ala., 1961-62. Appointed for Spain, Apr., 1963. m. Judith Irene Greene, Nov. 11, 1961. Perm. address: Rt. 1, Box 28-B, Opelika, Ala.

■ SPAIN ■

Hale, Judith Irene Greene (Mrs. Signard Dennis)

b. Chattanooga, Tenn., June 30, 1941, ed. Howard Col., 1959-61; Florence State Col., summer 1961; Auburn Univ., 1962. Col. prof.'s sec., Birmingham, Ala., 1959-61; sec. reep., Setters Beg. Home & Adoption Ctr., New Orleans, La., 1961-63. Appointed for Spain, Apr., 1963. m. Signard Dennis Hale, Nov. 11, 1961. Child: Janet Alice, Jan. 30, 1963.



Kidd, Wheeler

b. Leighton, Ala., Oct. 3, 1928, ed. Florence State Col., 1952-53; Howard Col., B.A., 1955; SBTs, B.D., 1959. Elec. corp. employee, Mountain, Ala., 1948-51; serviceman, U.S. Army, S.C. & Ind., 1951-52; parking lot attendant, Lexington, Ky., 1955-57; pastor, El Bethel Church, Marengo, Ind., 1956-59; Woodland, Ga., 1959-60, & Harvest, Ala., 1960-63. Appointed (special) for Malaysia, Apr., 1963. m. Thelma Marie Lansdell, May 20, 1949. Perm. address: Rt. 3, Town Creek, Ala. 35672.

■ MALAYSIA ■

Kidd, Thelma Marie Lansdell (Mrs. Wheeler)

b. Town Creek, Ala., Jan. 31, 1931, ed. Georgetown Col. Extension, 1956-58; Athens Col., B.S., 1964. Dental asst., 1949-51, & florist's helper, 1949-50 (part-time), Mountain, Ala.; nurse's aide, Florence, Ala., 1953; dental asst., Louisville, Ky., 1957. Appointed (special) for Malaysia, Apr., 1963. m. Wheeler Kidd, May 20, 1949. Child: Ronald Steven (Ronnie), Aug. 30, 1953.



Lewis, Harold Wayne

b. Hamilton, Ohio, June 1, 1939, ed. Furman Univ., B.A., 1951; SBTs, B.D., 1963. Retail salesman & univ. dean's office worker, Greenville, S.C., 1947-51 (each part-time); interim pastor, Sardis Church, Saluda, S.C., 1950-51; pastor, First Church, Vernon, Ind., 1951-53; Bethlehem & Black Creek churches, Walterboro, S.C., 1954-58 (each full-time), & First Church, N. Canton, Ohio, 1958-64; teacher, Walterboro, 1956-58, N. Canton, 1959-62, & Greenburb, Ohio, 1962-64; youth & rec. dir., Long Run Assn., Louisville, Ky., 1964-65. Appointed (special) for Trinidad, Apr., 1963. m. Martha Marie Teague, July 20, 1951. Perm. address: c/o Tom O. Teague, 540 Anderson Dr., Woodruff, S.C. 29388.

■ TRINIDAD ■

Lewis, Martha Marie Teague (Mrs. Harold Wayne)

b. Woodruff, S.C., Oct. 23, 1930, ed. Furman Univ., B.A., 1951. Univ. prof.'s student asst., Greenville, S.C., 1947-51; sec., Louisville, Ky., 1951-53; med. sec., Canton, Ohio, 1959-62. Appointed (special) for Trinidad, Apr., 1963. m. Harold Wayne Lewis, July 20, 1951. Children: Michael Wayne, July 31, 1953; Christopher Paul, Dec. 14, 1956; Margaret Ann, Mar. 14, 1964.



Lindholm, Raymond Victor

b. Lemoore, Calif., Apr. 3, 1938, ed. Calif. Bap. Col., Riverside, 1957-59; Univ. of Redlands, B.A., 1960, & further study, 1960-61; Calif. State Poly. Col., M.A., 1964; GBTs, 1964-65. USNR trainee, S. Amer., summer 1956; gal. yard worker, Riverside, Calif., 1957; proc. store employee, Redlands, Calif., 1957-59; boys ranch counselor, San Bernardino, Calif., summer 1960; naturalist, Big Sur State Park, summers 1961 & '62, & Big Basin State Park, summers 1963 & '64, Calif.; Jr. high school teacher, Richmond, Calif., 1961-63. Appointed for Nigeria, Apr., 1963. m. Lauralee Horner, Sept. 14, 1957. Perm. address: c/o J. H. Lindholm, Box 56, Grover City, Calif. 93433.

■ NIGERIA ■

Lindholm, Lauralee Horner (Mrs. Raymond Victor)

b. San Luis Obispo, Calif., Sept. 10, 1939, ed. Univ. of Redlands, B.A., 1959; GBTs, 1964-65. Camp Fire Girl counselor, Calif., summer 1956; univ. cafeteria employee, 1956-57, restaurant waitress, summer 1957, & univ. physics dept. sec., 1957-58, Redlands, Calif.; crt. clerk, San Bernardino, Calif., 1958-60; social worker, San Bernardino Co., 1960-61, & San Luis Obispo Co., 1963-64 (half-time). Appointed for Nigeria, Apr., 1963. m. Raymond Victor Lindholm, Sept. 14, 1957. Children: Jonathan Carl, Nov. 14, 1959; Julie Alma, Nov. 2, 1961; Stephen Paul, May 10, 1963.

FAMILY ALBUM

REAPPOINTMENT (May)

HAMPTON, Roberta Elizabeth, Okla., Brazil.

ADDRESS CHANGES

Arrivals from the Field

BARKER, Rev. & Mrs. Herbert W. (Tatuan), Rt. 2, Box 172, Min. Grove, Mo. 65711.

BROTHERS, Rev. & Mrs. L. Ramon (Nigeria), 110 N. Pine St., DeLand, Fla.

BRUCE, Rev. & Mrs. R. Carroll (Japan), Bremen, Ky.

BRYAN, Rev. & Mrs. Charles W. (Colombia), 1813 Linwood Ave., E. Point, Ga. 30044.

CLAWSON, Dr. & Mrs. William M. (Mexico), c/o W. J. Dunn, Box 282, Mansfield, La. 71052.

CLAXON, Rev. & Mrs. W. Neville (Nigeria), 116 E. 3rd St., Frankfort, Ky.

COFFMAN, Ann (Mrs. Billy W.) (Dominican Rep.), c/o Dr. J. Woodrow Fuller, 2133 Prichard Ln., Dallas, Tex. 75218.

DAVIS, Mr. & Mrs. W. Ralph (Nigeria), c/o Inman Merritt, Rt. 5, Hattiesburg, Miss.

DEAL, Rev. & Mrs. Zach J., Jr. (Colombia), 309 Oakland St., Decatur, Ga.

DICKMAN, Dr. Jean F. (Gaza), 17 S. Peninsula Dr., Daytona Beach, Fla.

DUDEY, Rev. & Mrs. Dwight N. (Okinawa), c/o W. R. Dudley, 3840 Tulsa Way, Ft. Worth, Tex.

EAGLESFIELD, Rev. & Mrs. Carroll F. (Nigeria), 1128 Murphy Ave., Joplin, Mo.

EPPERSON, Barbara (Nigeria), 1914 B St., NW., Miami, Okla.

FIELDER, Rev. & Mrs. L. Gerald (Japan), 2000 Broadus, Ft. Worth, Tex.

FORD, Rev. & Mrs. Charles S. (Nigeria), 40 S. Prospect St., Crescent City, Fla.

GARNER, Rev. & Mrs. Alex F. (Argentina), 901 NW. 98th St., Oklahoma City, Okla.

GIANNETTA, Rev. & Mrs. A. Amelio (S. Brazil), 2626 Pancoast Ave., Cincinnati, Ohio. 45211.

GOLDFINCH, Rev. & Mrs. Sydney L. (Costa Rica), 485 Butler Ave., Jefferson City, Tenn.

GOLDIE, Dr. & Mrs. Robert F. (Nigeria), 2909 Blossom St., Columbia, S.C.

HAYES, Everley (Indonesia), 400 Park Ave., Salisbury, Md. 21801.

HOLLOWAY, Dr. & Mrs. Ernest Lee, Jr. (Japan), c/o R. C. Daily, Rt. 1, Box 33, Arkadelphia, Ark.

HOLLEY, Rev. & Mrs. Herbert H. (Malaysia), 1635 Madison Ave., Montgomery, Ala.

HOOVER, Annie (Japan), 3008 E. 4th St., N. Little Rock, Ark. 72114.

KENDALL, Rev. & Mrs. Douglas E. (Zambia), 931 Timber Dell, Dallas, Tex.

KENNEDY, Rev. & Mrs. Thomas J. (Nigeria), c/o T. A. Rankin, 1008 E. 12th St., Colorado City, Tex. 79512.

KEYES, Rev. & Mrs. Leslie G. (Honduras), Rt. 2, Box 286, Waterproof, La. 71375.

KING, Dr. & Mrs. David W. (Lebanon), 513 W. Mt. Pleasant Ave., Livingston, N.J. 07039.

KNIGHT, Rev. & Mrs. Howard C. (Argentina), 22 Balsam Ave., W. Asheville, N.C. 28806.

LEE, Rev. & Mrs. Lewis E. (Peru), c/o R. P. Lee, 1614 Neal St., Dallas, Tex. 75208.

LIDE, Dr. Francis P. (Frank) (Hong Kong), 225 S. Ave., Wake Forest, N.C. 27587.

LINDSEY, Dr. & Mrs. Robert L. (Israel), 429 S. Flood, Norman, Okla.

LONGBOTTOM, Rev. & Mrs. Samuel F., Jr. (Vietnam), Box 366, Avon Park, Fla.

LUSK, Ida (Mrs. Richard L.) (Macao), 302 Bond Ave., Brownsville, Tenn. 38012.

MCDONALD, Sue (Malaysia), Rt. 1, Box 435, Osceola, Ark.

MCGEE, Rev. & Mrs. John S. (Nigeria), SBTS, 2825 Lexington Rd., Louisville, Ky. 40206.

MARTIN, Rev. & Mrs. Earl R. (Tanzania), 130 S. Wingate, Wake Forest, N.C. 27587.

MARTIN, Rev. & Mrs. O. D., Jr. (N. Brazil), 3107 Parkridge Crt., Chamblee, Ga.

MAYHALL, Rev. & Mrs. David N. (Nigeria), c/o Mrs. C. D. Ware, Box 712, Magee, Miss.

MILLER, Alice (Nigeria), c/o E. L. Yeager, Rt. 2, Ellenwood, Ga. 30049.

MITCHELL, Rev. & Mrs. H. Barry (N. Brazil), Rt. 3, Greenville, S.C.

NICHOLS, Dr. & Mrs. Buford L. (Indonesia), 1801 S. 9th St., Waco, Tex.

PATTERSON, Dr. & Mrs. Ira N. (Nigeria), Owings, S.C. 29668.

ROSS, Rev. & Mrs. F. Gilbert (Mexico), 467 Beryl Dr., San Antonio, Tex.

SAUNDERS, Letha M. (S. Brazil), c/o Mrs. Mark Owen, Box 213, Eunice, N.M. 88231.

SCAGGS, Josephine (Nigeria), 136 W. Lafayette St., Fayetteville, Ark.

SCHMIDT, Rev. & Mrs. Sidney P. (Malaysia), 446 Malden St., Thermopolis, Wyo. 82443.

SEARS, Rev. & Mrs. Stockwell B. (In-

donesia), c/o Miss Martha Leuschner, 1313 S. 7th St., Waco, Tex.

SHOEMAKE, Dorothy Dell (Mrs. Howard L.) (Dominican Rep.), c/o W. J. Moore, 1124 N. Locust, Denton, Tex.

STULL, Rev. & Mrs. F. David (Peru), 130 N. Arcadia Park, Lexington, Ky.

TURNACE, Rev. & Mrs. Loren C. (Colombia), 3609 Ohio, Wichita, Kan.

WAKEFIELD, Rev. & Mrs. Wm. R. (Philippines), c/o Don Wakefield, 1332 S. Cedarbrook St., Springfield, Mo.

WALKER, Dr. Catherine B. (Indonesia), 747 N. Mentor, Pasadena, Calif.

WATTS, Dr. & Mrs. John D. W. (Switzerland), 4129 Sem. Pl., New Orleans, La.

WEST, Dr. & Mrs. Ralph L. (Nigeria), c/o Mrs. W. O. Murphey, Trenton, S.C. 29847.

YOUNG, Dr. & Mrs. James M., Jr. (Yemen), 124 Pinecrest Dr., Ruston, La.

Departures to the Field

MIKOLASKI, Dr. & Mrs. Samuel J. (assoc.), Bap. Theol. Sem., Rischlikon-Zurich, Switzerland.

MOODY, Rev. & Mrs. Paul S., Box 832, Bangkok, Thailand.

RAY, Rev. & Mrs. Daniel B., Bap. Mission, O Jung Ni, San 5, Taejon, Korea.

ROBERSON, Rev. & Mrs. William T., Box 107, Saigon, Vietnam.

SPEAR, Rev. & Mrs. Bobby L., 4th Ave., Ayudhya, Thailand.

THURMAN, Rev. & Mrs. Clarence, Jr., Shaw House, Room 510, Orchard Rd., Singapore 9, Malaysia.

WELDON, Katharine, Callo Colomos 1776, Guadalajara, Jalisco, Mexico.

WELMAKER, Dr. & Mrs. Ben H., Apartado Aéreo 6613, Cali, Colombia.

On the Field

BLATTNER, Doris, Box 6, Kediri, Indonesia.

BRYAN, Sr. & Mrs. Jesso D., Pasco de Zorilla, 134, 5A, Valladolid, Spain.

DOYLE, Rev. & Mrs. Gerald W., Casilla 4775, Manta, Ecuador.

DUNCAN, Rev. & Mrs. Marshall G., Box 2948, Mombasa, Kenya.

FORRESTER, Rev. & Mrs. Richard A., Apartado 72, Barquisimeto, Edo. Lara, Venezuela.

HARDY, Cora Ney, Bap. High School, Jos, Nigeria.

HAYES, Rev. & Mrs. C. Kenneth, 356 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo, Japan.

HOBART, Mary Louise, Box 20938, Dar es Salaam, Tanzania.

HOBBS, Rev. & Mrs. Jerry, Prachinburi, Thailand.

LOCKE, Rev. & Mrs. Russell L., Bap. Mission, Box 79, Owerri, Nigeria.

MEDARIS, Rev. & Mrs. E. Gene, Hillcrest, McLean St., Curepe, Trinidad.

OWENS, Sr. & Mrs. J. T., Nogal 463, Colonia Torreón Jardín, Torreón, Coahuila, Mexico.

(Continued on page 25)

THE COMMISSION



Williams, Clara Lynn

b. Jackson, Tenn., Feb. 21, 1936; ed. Univ. of Tenn., Martin Dr., B.S., 1958; Univ. of Houston, summer 1961; SWBTS, M.R.E., 1963. Univ. cafeteria server, 1955-56; dorm. monitor & recep., 1957-58, Martin, Tenn.; proc. clerk, Jackson, summer 1958; elem. teacher, Dorris, Mo., 1956-57, Martin, 1958; & Houston, Tex., 1959-61; dorm. camp counselor, Maryland, Tenn., summer 1960; dorm. women's dorm., 1960-61; Worth, Tex., 1963-65; HMB summer missionary, Calif., 1964. Appointed for N. Brazil, Apr., 1965. Perm. address: c/o A. L. Williams, R.R. 7, Jackson, Tenn.

■ NORTH BRAZIL

REAPPOINTED



Flewelling, Sidney Ray

b. Alexandria, La., Feb. 13, 1929; ed. Rap. High, Alexandria, med. technology, 1947-48; La. Col., B.A., 1952; NOBTS, 1952; COBTS, B.D., 1953. Mission pastor, Emmanuel Church, Alexandria, 1948-54 (mission New Homeland Church); pastor, First Church, Davis, Calif., 1955-57, & Village Church, San Lorenzo, Calif., 1963-65; med. technologist, Kaiser Foundation Hosp., 1954-56 & 1958, & Perman Hosp., 1957-58, Oakland, Calif.; Woodland (Calif.) Clinic, 1956-57, & San Pablo, Calif., 1963. Appointed (special) for Ghana, Oct., 1958; lab. tech., Med. Cir., Nalerigu, 1959-63; resigned, Aug., 1963; reappointed for Nigeria, Apr., 1963, m. Della Guillory, Aug. 13, 1953. Perm. address: 1816 Levin St., Alexandria, La.

■ NIGERIA

Flewelling, Della Guillory (Mrs. Sidney Ray)

b. Pine Prairie, La., Oct. 3, 1930; ed. La. Col., B.A., 1953; Sacramento State Col., 1956-57. Dept. store bus. clerk, 1953; surveying co. drafter, 1953-54, Alexandria, La.; ins. co. filing clerk, Berkeley, Calif., 1954-55. Appointed (special) for Ghana, Oct., 1958; at Nalerigu, 1959-63; resigned, Aug., 1963; reappointed for Nigeria, Apr., 1963, m. Sidney Ray Flewelling, Aug. 13, 1953. Children: Warren Ray, Sept. 15, 1956; Mary Gwen, Jan. 12, 1958.

COMING SOON!
COMING SOON!

ALL NEW MISSIONARY ALBUM

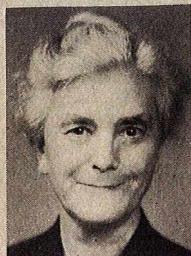
1965 EDITION

This volume is essential for every person who needs or wants basic information about missionaries under appointment by the Foreign Mission Board of the Southern Baptist Convention.

Accompanying each missionary's portrait is a brief sketch of his personal background, education, experience, and mission field assignment. The children in each missionary family are named in their mother's life sketch.

Your copy of this new album will be in the Baptist Book Store nearest you by August 15 or soon thereafter. Place your order now. The price—\$3.95.

IN MEMORIAM



Addie Estelle Cox

Born Providence, Ala.
October 24, 1885

Died Tuscaloosa, Ala.
May 24, 1965

ADDIE ESTELLE COX served as missionary in the Orient for 37 years, in China 1918-51 and in Taiwan 1951-55. She spent 30 years in Honan Province, China, where she did educational and evangelistic work. During her last few years in China she served in the city of Shanghai and in Kansu Province.

In Kansu she lived under Communist rule for a brief time. A Communist soldier who investigated Baptist gatherings said of Miss Cox, "Every time she opens her mouth she begins to preach." A Communist official met her on the street one day and expressed surprise she was still there. "My work is very important," she replied. "I am telling people their sins will be forgiven and that they will be happy hereafter —you included."

Granted permission to leave China, she went to Taiwan in 1951 and began Baptist work in Keelung, Taichung, and Taoyuan. She had reached the age when she could have retired before she went to Taiwan, but she remained there until she reached the compulsory retirement age of 70 in 1955.

Prior to missionary appointment she was a school-teacher in Alabama, pastor's assistant at First Church, Birmingham, and field worker for the Alabama Woman's Missionary Union. She graduated from Alabama Central Female College, Tuscaloosa, with the Bachelor of Arts degree and from WMU Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky., with the Bachelor of Missionary Training degree.



Flora Elizabeth Dodson

Born Monticello, Ky.
February 23, 1888

Died Winston-Salem, N.C.
May 22, 1965

FLORA ELIZABETH DODSON was appointed by the Foreign Mission Board in 1917 and assigned to Canton, China, where she taught in Pooi To Girls' Middle School and Pooi In Bible Training School.

During World War II she spent nine months in Japanese prison camps before she was repatriated to the U.S. in 1942. She resumed her work in Canton after the war, but in 1950, after Canton had been occupied by the Communists for 11 months, she left China and went to Hong Kong. There she taught in Henrietta School, did evangelistic work, and helped

start publication work, from which developed the Baptist Press in Hong Kong, now providing literature for Chinese-speaking Baptists around the world.

She retired in March, 1958, after more than 40 years of missionary service. On her way back to the U.S. from Hong Kong she visited Europe and while in Rome, Italy, broke a hip. This injury and other illnesses kept her hospitalized in Rome for 14 months and required further hospitalization after she reached the U.S. She had been a resident of the North Carolina Baptist Home, Winston-Salem, since 1960.

Prior to missionary appointment she attended Eastern Kentucky State Normal School (now Eastern Kentucky State College), Richmond, graduated from Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky., with the Bachelor of Missionary Training degree, and taught school in Maysville, Ky., for four years. During furloughs from mission work she graduated from George Peabody College for Teachers, Nashville, Tenn., with the Bachelor of Arts degree, and from Columbia University Teachers College, New York City, with the Master of Arts degree.

Attie Bostick League

Born Rutherfordton, N.C.
September 16, 1875

Died Forest City, N.C.
May 7, 1965



ATTIE BOSTICK LEAGUE went to China in 1900 to do mission work. She was supported by contributions of friends until 1916, when she was appointed by the Foreign Mission Board. Following appointment she did evangelistic work among women and children in Taian, Pohsien (formerly Pochow), and Kweiteh.

When her brother George was left a widower, she brought up his five children. She also adopted several Chinese girls and provided for their education. George and another brother, Wade, were also missionaries.

During World War II she was interned by the Japanese for nearly two years. Repatriated to the U.S. in 1943, she retired in 1945. After retiring she married T. J. League, a former missionary. He died in 1953. She had made her home in Forest City, N.C., much of the time since retirement.

She was buried in a Chinese robe she had often worn while making talks on missions. A well-worn Bible was placed in her hands. She had read the Bible through 91 times, completely wearing out several Bibles in the process. She willed her eyes to the North Carolina Eye Bank so that "others might see to read the Bible."

Youngest of 15 children in a farmer's family, she was born at Rutherfordton, N.C., but grew up near Shelby. She graduated from Judson College, Marion, Ala., with the Bachelor of Arts degree and taught school in her home state for several years before missionary service.

Missionary Family Album

(Continued from page 22)

PENNELL, Rev. & Mrs. Wayne A., Djl. Suroto 4, Jogjakarta, Indonesia.

RATLIFF, Rev. & Mrs. John D., Apartado Aéreo 572, Trujillo, Peru.

United States

ALLEN, Rev. & Mrs. Walter E. (*Tanzania*), 8567 Forest Hills Blvd., Dallas, Tex.

ANDERSON, Dr. & Mrs. Maurice J. (*Hong Kong*), La. State Univ., Box 16013, Baton Rouge, La.

BAGBY, Rev. & Mrs. Albert I. (*S. Brazil*), 2508 Ava Marie Dr., Gadsden, Ala.

BEDDOE, Louella H. (Mrs. R. E.), emeritus (*China*), 2714 Buck Dr., Shawnee, Okla. 74801.

DAVIS, Rev. & Mrs. H. Victor (*S. Brazil*), Rt. 2, College Park, Ga. 30022.

FARTHING, Rev. & Mrs. Earl D. (*Japan*), 810 Cotanche St., Apt. 1, Greenville, N.C.

GILLILAND, Dr. Martha (Mrs. W. McKinley) (*Nigeria*), 1023 Plummer Cr., Rochester, Minn.

GILLILAND, Dr. & Mrs. Oliver E., Jr. (*Indonesia*), c/o O. E. Gilliland, Sr., 124 Barry Ave., New Orleans, La. 70121.

GREEN, Mr. & Mrs. Addison Jack (appointed to *S. Brazil*), c/o J. L. Green, Marion, La.

HOUSER, Mr. & Mrs. James L. (appointed to *E. Africa*), 3322 Pleasant Dr., Dallas, Tex.

MCKINNEY, Rev. & Mrs. L. G., Jr. (*Hong Kong*), 3630 Ascot Ln., Houston, Tex. 77018.

MOBLEY, Rev. & Mrs. Marion A. (*Japan*), High Point Bap. Church, Covington, Ga.

MOORE, Minnie F. (Mrs. J. W.), emeritus (*China*), 102 N. College, Cameron, Tex.

ROBERTSON, Rev. & Mrs. R. Boyd (*Mexico*), 2815 32nd St., Lubbock, Tex.

STEWART, Mr. & Mrs. R. Jay E. (appointed to *E. Africa*), c/o Mrs. Clara K. Gray, 2826 Luray St., NE, Roanoke, Va.

STOVER, Dr. & Mrs. Sherrod S. (*S. Brazil*), 2309 Southside Dr., Brownwood, Tex.

THOMAS, Rev. & Mrs. C. Eugene (*Malawi*), c/o J. L. Thomas, Alma, Okla. 73003.

WILLIAMS, Thelma (*Hong Kong*), 3860 Cody St., Wheat Ridge, Colo. 80033.

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.

COFFMAN, Rev. & Mrs. Billy W. (*Dominican Rep.*), c/o Rev. C. J. Coffman, Star Rt. 2, Brownwood, Tex.

(Continued on page 32)



Chorale presents concert at *Bona Nova Church* in *Barcelona, Spain*.

Singing in Europe

Convinced that music is the universal language, Joseph O. Stroud, secretary of the Church Music Department of the Baptist State Convention of North Carolina, has organized and directed a sacred concert tour of Europe three times during the past six years.

The North Carolina Baptist Chorale is composed of ministers of music and other choir singers by invitation. Non-profit, it is sponsored by the Church Music Department. Each member is responsible for his travel expense; in some instances, the church the musician serves has provided the necessary funds.

"Purpose of the tours," explained Stroud, "is to provide an opportunity to bear a Christian witness through music and an exchange of fellowship with European Baptists, as well as to visit Southern Baptist missionaries and learn more of their work. This cultural and spiritual exchange has been most rewarding and future tours are anticipated."

The chorale this spring spent 22 days in Europe, filling singing engagements, attending church services and fellowship periods, sight-seeing, and visiting Baptist institutions in Portugal, Spain, Italy, Switzerland, France, and England. Attendance at the concerts totaled more than 6,000. Largest au-

dience was in Rome, where other evangelicals were invited to join the Baptist groups in the Waldensian Temple. The building, which seats over 1,000, was filled. "The same spirit of fellowship and eager response prevailed everywhere, regardless of the size of the congregation," said Stroud.

There was even an impromptu concert in St. Peter's Basilica in Rome. As the group toured the cathedral, one of the singers remarked how thrilling it would be to sing there. The director remarked that this would not be possible, but the English-speaking guide replied, "Why not?" She telephoned authorities and secured permission. The chorale stood before the papal altar and sang "Hallelujah Amen!" from Handel's oratorio, "Judas Maccabaeus." Several thousand tourists stopped to listen.

H. Max Smith, associate professor of music at Southeastern Baptist Theological Seminary, Wake Forest, N.C., was accompanist. Soloist was Miss Louise Johnson, a native of Mobile, Ala., now studying in New York City. "Miss Johnson, a brilliant and promising young Negro singer, was awarded a four-year scholarship for college study by the Woman's Missionary Union of Mobile and Montgomery, Ala.," stated Stroud. Gifts of friends enabled her to make the tour.

Following concert in Valencia, Spain, chorale forms receiving line.



THE WORLD IN BOOKS



The Challenge of World Communism in Asia

By Joel R. Saunders
Eerdmans, 125 pages, \$2.95

Written by a retired Southern Baptist missionary who served in China 43 years, this book presents a challenge to thoughtful Christians. Written in terms of Christian perspective and in the vocabulary of the layman, it is more easily understood than the difficult-to-read, textbook approach usually found in books of its kind.

The author presents communism as a challenge to Christianity, which, as demonstrated in the person and teachings of Jesus Christ, can overcome the man-made ideology. No serious reader can turn away from the book without knowing and caring about the Christian's responsibility in this world struggle. However, because the volume calls Christians back to the power of Christ, it provides a needed answer to the unreasoning fear many people feel concerning communism's determination to overcome the world. The reader is brought face to face with the Christian's obligation to combat communism with a vital Christian witness and the kind of love and brotherhood that places the emphasis on the individual and his place in society. —N.S.

Victory in Viet Nam

By Mrs. Gordon H. Smith
Zondervan, 246 pages, \$3.95

A missionary for 35 years, the author and her husband had already served four years in Cambodia and 22 years in South Vietnam before they ventured independently into the unexplored regions of central Vietnam in 1956 to preach the gospel to five almost unknown tribes.

The reader follows these missionaries as they travel by foot over dangerous trails, by jeep over seemingly impassable territory, and by boat over turbulent waters to the little, bamboo-thatch huts of the tribesmen. The account calls to mind Paul's missionary journeys when persons believed the gospel the first time they heard it. Through this "diary" of missionary travels run dedication, patience, hard work, and sacrifice—characterizing both the missionaries and national leaders—while the murdering, plundering

Viet Cong Communists harassed their efforts. To keep the centers of Christian witness going, potential leaders from each tribe were trained in a Bible school established by the missionaries.

The author ends the book on a hopeful note though she says, "We are still in the front line of battle against the Communists." —K.C.M.

Christianity in a Divided Europe

By Hanns Lilje
Fortress Press, 41 pages, 75 cents

In this paperback booklet, Bishop Lilje gives a clear statement concerning the state of affairs in Europe from the Christian viewpoint. Again evident are his clear insights and courage that were so clearly demonstrated during World War II in his firm opposition to Hitler. The bishop uses the Berlin Wall as a symbol. He takes a hard look at communism and the origins of the present conflicts, along with the intellectual and spiritual state of Europe.

He sees Europe, alongside the rest of the world, caught in an atheistic outlook that infects and weakens the Christian witness. Much of what he says will disquiet the easygoing optimist. At the same time it will help the serious Christian to see what must be faced. "The most important contribution which the church can make is its very existence," the bishop says, ". . . not by striving for political 'power' but by just being the church which tries to listen to its Master." Seldom will one find a more searching study. —J.M.W.

Religion Can Conquer Communism

By O. K. & Marjorie Moore Armstrong
Thos. Nelson & Sons, 258 pages, \$4.95

The authors are skilled journalists: O. K. Armstrong, a member of the editorial staff of *Reader's Digest*, and his wife, former managing editor of *The Commission*. They have not attempted to write a scholarly treatise but rather a popular, journalistic account of religion in Communist countries. Their information has been gleaned from reading, observation, and interviews with and letters from friends and acquaintances. Both authors long have been perceptive observers of public life at home and abroad, and Armstrong served a term in Congress.

Communism is presented as the foe of religion, religious liberty, and other basic human rights. The purpose is "to alert our fellow believers in religion, living in all areas of the free world, to the plight of those who are deprived of their freedom of conscience and worship because they live under Marxist rule."

The tone of the book is optimistic. The authors believe that religion will ultimately conquer communism. —J.D.H.

The Shantung Revival

By Mary K. Crawford
China Baptist Publication Society,
106 pages, 50 cents

Occasionally someone asks for information about an event of the 1930's that came to be known as the "Shantung Revival." The information can be found in this book, published many years ago in Shanghai and more recently reprinted in the U.S. by E. J. Dedman, 144 Patton Ave., Shreveport, La. 71105. It is not on sale at book stores, but may be ordered from Dedman.

The book is made up of personal experiences with the Holy Spirit during the revival in North China when Baptists, questioning whether they had actually been "born again," began to pray for the Holy Spirit to come upon them. Conviction of sin, miraculous healing, and a revival of the churches resulted. Written by a retired Southern Baptist missionary, the book is composed of testimonies written informally, sometimes as letters to friends, sometimes as reports. —G.G.

Africa Under My Heart

By Maurice N. Hennessy
Ives Washburn, 181 pages, \$4.50

This is a readable, autobiographical account of an Englishman's experiences in Africa during 20 years as army and colonial officer. He trained West African troops during World War II and then entered peacetime service in Nigeria. Always in sympathy with the Africans' struggle for freedom, and charmed by the West African country and people, he has used his tongue and his pen in their behalf. His attitude toward them won friends and gave him an insight many Britishers in similar positions never gained.

Of special interest to religious groups—who will find the book good background reading for mission study of Africa, particularly Nigeria—is the author's account of five youthful years spent in a monastery trying to become a Carmelite monk. His decision to enter the secular world instead becomes even more significant in light of his ability to work with and to comprehend the viewpoint of others. —G.G.

REPRINTS RECEIVED

Words Wanted, by Eunice V. Pike (Moody, 191 pages, 59 cents).

Our Calling, by Einar Billing (Fortress, 46 pages, 75 cents).

Maker of Heaven and Earth, by Langdon Gilkey (Doubleday, 378 pages, \$1.45).

The Bible and the Ancient Near East, edited by G. Ernest Wright (Doubleday, 542 pages, \$1.95).

The Acts of the Apostles, by Thomas Walker (Moody, 586 pages, clothbound, \$4.95).

NEWS

JULY 1965

FOREIGN MISSION BOARD

SBC

Convention Hears Calls for Evangelism

More than 16,000 messengers—a record high—at the Southern Baptist Convention in Dallas, Tex., June 1-4 adopted its largest Cooperative Program goal, heard a call to renewed efforts in evangelism, and received a challenge for a unified revival effort in the Americas in 1969.

The Cooperative Program goal for 1966 was set at \$21.8 million. This includes \$10 million in the budget for the Foreign Mission Board, plus an estimated advance section of \$539,250, two thirds of which is to be used for foreign missions.

In his presidential address, Wayne Dehoney, pastor of First Baptist Church, Jackson, Tenn., declared that the overriding issue facing the Convention is, "Are Southern Baptists going to get to the main task, the main business, of reaching people for Jesus Christ?"

He called on the Convention to concentrate its total resources "in a bold, concerted plan of proclamation and witnessing." Enumerating areas of need, Dehoney began with world missions. He asked the Convention to support Evangelist Billy Graham's World Conference on Evangelism to be held next year in West Berlin, to accept Rubens Lopes' challenge for a hemispheric crusade, and to undergird foreign missions expansion.

Lopes, Brazilian Baptist Convention president, spoke during the FMB program and reiterated his suggestion for a hemisphere-wide evangelistic crusade in 1969 with Baptists in each country



Dallas breakfast registration for briefing on medical missions work.

utilizing their own preachers and following their own schedule. Southern Baptists had already slated 1969 for emphasis on evangelism and world missions.

Following a report by Executive Secretary Baker J. Cauthen, the capacity crowd at the foreign missions emphasis heard Joseph C. Underwood, Board consultant in evangelism and church development, tell of nationwide crusades on mission fields.

An estimated 1,250 persons attended the FMB reception Wednesday afternoon to meet missionaries and Board staff personnel.

About 250 persons, including some 150 members of the medical profession, attended a breakfast Wednesday morning for a briefing on the role of



PHOTO BY FBN H. GRIFFITH, JR.
Rubens Lopes asks Convention to favor 1969 campaign in hemisphere.

medical missionaries. Explanation was made of the plan to secure physicians and dentists for short-term service overseas to alleviate critical personnel needs. The breakfast was sponsored by the Board, the Brotherhood Commission, and the Texas Baptist Brotherhood.

Women at the Woman's Missionary Union annual meeting preceding the Convention heard Cauthen describe the 1964 Lottie Moon Offering of \$11,870,649 as the largest cash offering ever made by any evangelical denomination. "If there were no WMU—if there were no authors of prayers you offer, no Lottie Moon Christmas Offering—we would see the worldwide labor of Southern Baptists cut into little pieces," he declared.

Sentenced

The Cuban government has sentenced to prison two Home Mission Board missionaries. Herbert Caudill received a 10-year sentence and his son-in-law, David Fite, a six-year term. Both were reportedly convicted in Havana on charges of illegal foreign currency exchange. Both admitted they had exchanged dollars for Cuban pesos; however, Arthur Rutledge, HMB executive secretary, said the exchange had been carried out with full HMB consent. Several Cuban Baptist workers employed by the Board in Cuba left assets with Caudill before they came to the U.S.; the HMB reimbursed them and the assets they had left in Cuba were used for Baptist work. The SBC in Dallas sent a plea to the Cuban government in behalf of the two men.

Participation Voted

Participation in a proposed Latin American Evangelistic campaign in 1970 (or possibly 1969) was voted by the Foreign Mission Board in May. The campaign had been proposed by Rubens Lopes, president of the Brazilian Baptist Convention.

The Board voted to take part upon recommendation of its Committee on Latin America. In taking action, the Board established guidelines for channelling cooperation and available resources.



Indonesians Begin Mission Effort

The first joint mission effort by Indonesian Baptist churches was launched in March when messengers from several Baptist churches on Java met in Kediri at a meeting called by Kediri Baptist Association.

An evangelism committee was formed with the purpose of establishing self-supporting Baptist churches in the Molucca Islands, east of Java. It was decided to send Pastor Leo Pormes to open the work and to urge all Baptist churches in Indonesia to pray for and cooperate in the project, reported Missionary Elinor (Mrs. Wayne A.) Pennell.

Pormes first came to Java in 1954 from Ambon in the Moluccas. Already a Christian, he became a Baptist after entering Baptist Theological Seminary of Indonesia at Semarang. While a student, he helped open work in Surakarta (also known as Solo).

He went back to the Moluccas for a visit in 1964 and returned with the conviction he ought to establish a Baptist witness there. As a starting place

he chose the large island of Ceram. It formerly was sparsely populated, but recently the capital of the Molucca Province was moved to the city of Masohi on Ceram. There is a movement to transfer residents from some overpopulated islands to Ceram.

"There is not yet a Convention of Baptist churches in Indonesia, partially because the work is new, but in large measure because the churches are scattered and transportation is expensive," Mrs. Pennell explained.

The Kediri area churches agreed to support the new work and called messengers from other churches to consider the matter.

Though present economic conditions usually make it difficult for a church to support its own work and pastor, these churches have promised to go one step further in supporting this mission effort, Mrs. Pennell pointed out. Pastor Pormes and his family are to go to Masohi. Sending of other pastors later to other islands is being considered.

Leo Pormes points out Ceram Island where he plans to open Baptist work.

Medical Help Sought

A program to provide a measure of personnel relief for medical mission work has received approval by the Foreign Mission Board. Called "Special Project: Physicians and Dentists," the program provides for sending physicians and dentists between the ages of 35 and 70 overseas for one-year periods of service.

Franklin T. Fowler, Board medical consultant, will work with the personnel department in recommending employment of physicians and dentists under the program.

The plan will not alter the Board's regular appointment of career missionary doctors, pointed out Jesse C. Fletcher, secretary for missionary personnel. "It will allow us to use experienced people in an emergency role so that we can continue our approach toward well-prepared career people for our basic advance," he said.

Ivory Coast Entry Nears

The first Southern Baptist missionaries assigned to the Ivory Coast have gone to France to complete study of French language preparatory to starting work on the new field.

John and Virginia Mills were transferred by the Board from Nigeria to Ivory Coast effective Sept. 1, 1964. However, Mills, former evangelism department secretary for the Nigerian Baptist Convention, suffered a mild heart attack while preparing to go to France for language study. After a period of medical care and recovery in the U.S., Mills and his wife went to France in June.

It is expected they will move to Abidjan, capital of the Ivory Coast Republic, in mid-1966.

Missions Discussion Set

A consultation on foreign missions, bringing together about 350 Southern Baptist leaders, missionaries, and Baptist nationals from countries where Southern Baptists sponsor foreign mission work, has been scheduled for June 30-July 3 in Miami Beach, Fla., immediately after the Baptist World Congress.

Sponsored by the Foreign Mission Board, the consultation has been designed to share information and seek counsel regarding mission possibilities and responsibilities. Conferences along these lines are called for in the Board's New Program of Advance, adopted last year.

First Journeymen Enter Training

An intensive orientation program is under way in Richmond, Va., for the young persons who will be going overseas this fall as the first participants in the Missionary Journeyman Program. Forty-six college graduates under 27 years of age were approved for the study by the Foreign Mission Board in May.

Faculty for the orientation is composed of 24 Baptist leaders, including seminary professors, college teachers, furloughing missionaries, FMB staff members, and individuals such as Paul Geren of the U.S. State Department. Louis R. Cobbs, FMB missionary personnel department associate in charge of the Journeyman program, assem-

bled the faculty. Leading orientation is W. F. Howard, director of the Department of Student Work for the Baptist General Convention of Texas.

Curriculum includes a study of Christian doctrine, Bible, missions, evangelism, area studies, world affairs, language study, training for special skills, health and personal development, and physical education. The schedule, which began June 19, calls for 10 hours of study daily for eight weeks at Westhampton campus of the University of Richmond.

The 49 Journeyman trainees approved are slated to serve in 26 countries. A public dedication service for them is scheduled for Aug. 10.

NEWS

Asian Plans Develop

Plans and preparations "are moving steadily ahead" for the Asia Sunday School Crusade, "by far the largest religious education project the Foreign Mission Board has ever undertaken," Orient Secretary Winston Crawley told the Board in May.

To be carried out in nine Orient countries, the crusade will culminate in large-scale Bible study and Sunday school enlargement efforts in 1966. About 40 religious education specialists from the U.S. are expected to take part in the crusade's closing stages.

The secretary expressed gratitude for the aid given by the Baptist Sunday School Board's Sunday School Department in developing the campaign. Keener Pharr, director of the department's Field Services Section, recently returned from conferences in several countries of the Orient, and A. V. Washburn, department secretary, is to assist in similar conferences.

Spanish Choir Applauded

The most applauded group at the annual choral festivities in Villafranca del Panades, Spain, for the second year in a row was the Baptist church choir. It was nearly midnight before the Baptist choir—seventh of eight groups to appear—sang the three hymns it had selected, but Missionary Daniel R. White reported that each hymn was enthusiastically applauded.

After the concert in the public plaza, the choir was invited to sing in many residences in the town.

Baptists were not always so well-received in Villafranca. In 1943 the Baptist pastor was imprisoned and other church members were fined for conducting a religious service without government authorization. The man who was mayor at that time was one of those at whose home the choir sang this year.

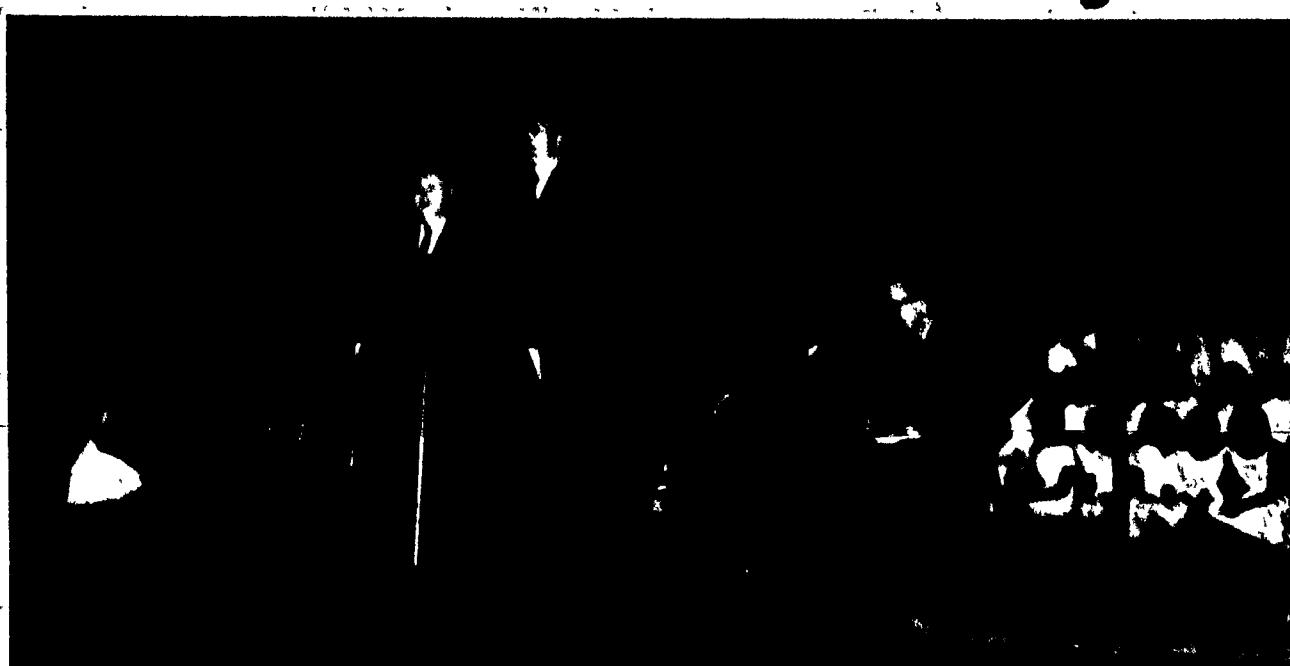
School Honors Board Member

D. E. Meade, a member of the Foreign Mission Board, recently received the annual "Mountain Preacher of the Year" award at Clear Creek Baptist School, Pineville, Ky. For 24 years he has been pastor of First church, Forest Hills, Ky., which he helped organize in 1941.

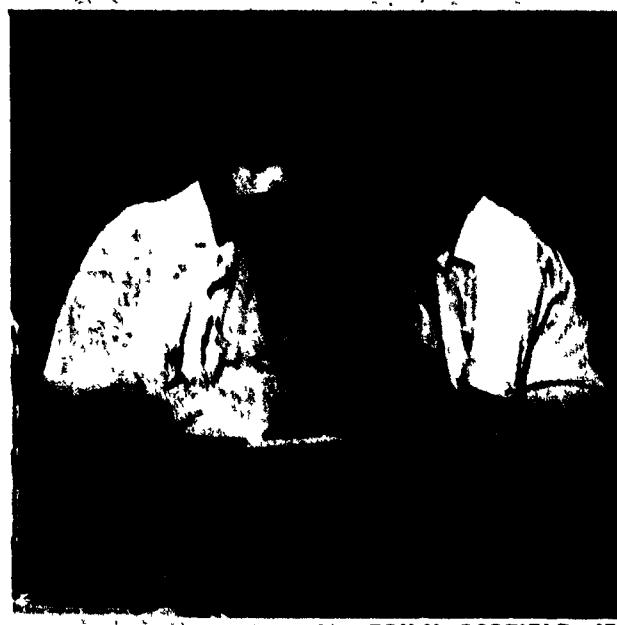
The citation said Meade was selected from among Baptist ministers in the Appalachian Mountains for his mission zeal, radio ministry, personal study, visitation, and denominational work.

July 1965

Crusade Held in Malaysia



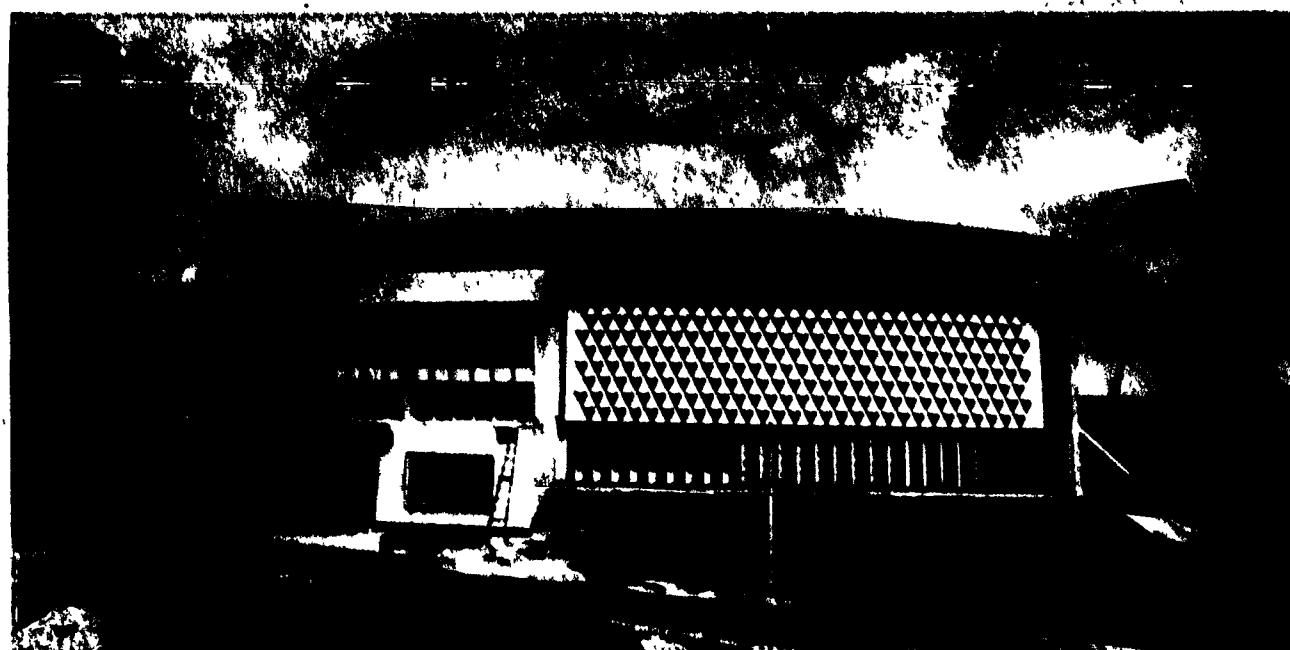
RON H. BEEFIELD, JR.
Professions of faith reported in Malaysian Baptist Evangelistic Crusade April 25-May 9 reached 550. Actor Gregory Walcott is shown at Singapore mass rally with Pastor Victor Tan interpreting. Seated are E. O. Akingbala, Nigerian pastor, and Baker J. Cauhen of the FMB.



RON H. BEEFIELD, JR.
Counselor talks with one man who made decision in Singapore rally. Conversions in Malaysia equaled over one fifth of total membership.



RON H. BEEFIELD, JR.
Joseph L. Underwood, Board consultant in evangelism and church development, at entrance of Singapore theater where rally was held.



Stadium used for crusade rallies in Kuala Lumpur, Malaysian capital.



Regional Plan To Aid Personnel Growth

To facilitate work with potential missionary candidates, the Foreign Mission Board approved in May a Regional Personnel Representative Plan for enlargement of the missionary personnel department.

In making the recommendation to the Board, the Committee on Missionary Personnel pointed out that the call for 5,000 missionaries "places a clear mandate upon the department to accelerate sharply its number of annual appointments."

The plan calls for employing six regional personnel representatives, two to be secured this year and two more in each of two succeeding years. The representatives will be located in areas of heaviest concentration of volunteers, candidates, and prospects, and will work under the supervision of the personnel department's candidate

secretary for the area and cooperate in efforts related to work of the volunteer division secretary and the medical division secretary.

Representatives will be able to provide immediate follow-up interviews with persons who contact Board offices in Richmond concerning possible missionary service. The representatives are to provide initial information and early guidance on procedure for volunteers and candidates, and to channel qualified persons toward service.

Each regional representative also will cultivate contacts with schools in his area, set up periodic candidate conferences, and visit associations, conferences, and conventions to arrange for interviewing and information services. He is to coordinate maximum interview opportunities when the candidate secretary visits the area.

Vietnam Request:

Missionaries in Vietnam "are writing a record of calmness, stability, and faith in the same way that has always characterized missionaries in line of duty," Executive Secretary Baker J. Cauthen told the Foreign Mission Board at its May meeting.

He reported on a two-day visit that he and Winston Crawley, area secretary for the Orient, had with the 16 Southern Baptist missionaries then on the field in Vietnam.

Related Cauthen: "After conferring with the missionaries we asked, 'What would you like for us to tell Southern Baptists?' They replied, 'First, tell Southern Baptists how much we appreciate their prayers. We feel that our being here is in response to the prayer support of Southern Baptists.

"Second, please tell them that we are going ahead with our plans for

More Missionaries

advance in Vietnam. Plans call for locating a missionary family in DaNang in the next several months.

"Third, tell Southern Baptists to send us more missionaries."

The missionaries pointed out that they are not alone in facing mission responsibility in Vietnam, the executive secretary stated. There are more than 160 missionaries of other evangelical groups working in Vietnam. Southern Baptists have 11 missionary couples assigned to Vietnam (some are currently on furlough), including one recently-appointed couple.

The two secretaries also spent two days in Indonesia. "Although political relations are strained, opportunities for Christian work continue to be found in great abundance and the responsiveness of the people is encouraging," reported Cauthen.

Olympics Lead to Church

Chofu Baptist Church, partly the result of changes relating to the 1964 Olympic Games in Tokyo, was organized May 30 with about 100 members as the sixth English-speaking church in Japan related to Foreign Mission Board work.

The new church was begun as a mission of the English-speaking Tokyo Baptist Church, with about 50 members coming from the sponsoring church and 10 from Kanto Plains church, an English-speaking congregation on Tokyo's outskirts. Missionary Worth C. Grant began serving as interim pastor in March. In the mission's first three months about 40 members were added, 15 by baptism.

In preparation for the Olympic Games, a former U.S. military housing area in downtown Tokyo was vacated to make way for Olympic Village. A new military housing complex with some 800 units was built in the area where the mission was begun. It has been estimated that about 800 Baptists, or those of Baptist preference, live at the base.

Visit to Baptists Asked

On his recent visit to Israel, Dr. William R. Tolbert, Jr., vice-president of Liberia, was asked by Israeli officials how they could make his stay more interesting. "I would appreciate attending a Baptist service while here," he responded.

When Missionary Milton Murphey at the Baptist Center in Petah Tiqva heard this, he promptly scheduled an extra service for the week of May 8; he normally holds services at the center on Saturdays. Speaking at the service, Dr. Tolbert, a minister and president of the Baptist Convention in Liberia, said, "I appreciate the opportunity to witness for my Lord. . . ."

Cauthen Awarded Doctorate

Baker J. Cauthen, executive secretary of the Foreign Mission Board, was awarded the Doctor of Laws degree by Hardin-Simmons University, Baptist school in Abilene, Tex., at commencement, May 31. He delivered the baccalaureate sermon at the university the preceding day.

For TRAINING UNION PROMOTION

Brochure Free

Northern Mexico Revivals Reach 3,500

Simultaneous evangelistic campaigns in 90 churches and 51 missions in northern Mexico in April resulted in 3,509 professions of faith. Of these decisions, 566 were made during four evangelistic "concentrations" held in theaters in the cities of Piedras Negras, Chihuahua, Torreón, and Monclova; attendance at these rallies totaled 8,600.

In Torreón, so many persons crowded into the theater of 3,000 capacity that the police had to turn away others as a safety precaution, reported Ervin E. Haste, Southern Baptist representative who directs the evangelism department of the Mexican National Baptist Convention. At Piedras Negras, 2,000 persons crowded into a theater with a seating capacity of 1,500.

Nine regional evangelism institutes in March preceded the revival effort. Thirteen professions of faith were made in the institutes, and almost 600 persons pledged to witness.

Thousands of church members made evangelistic visits. More than 300,000 copies of *Verbo*, an evangelistic magazine, were given out along with invitations to attend services. Members of the church in Chihuahua visited in 20,000 homes during a three-week period and distributed literature to 10,000 persons in streets, parks, and stores. More than 70 professions of faith were made in the church and 126 in the rally in that city.



Counselor talks with converts following the evangelistic "concentration" held in a theater at Piedras Negras during campaign in Northern Mexico.

Thirty-nine churches or missions reported between 20 and 50 professions of faith, 13 reported between 50 and 100, and one church reported 104.

A young seminary student preached in two missions in Ciudad Juárez where there were 95 professions of faith. As he returned home by bus he met a roving reporter for a leading weekly magazine in Mexico. Asked where he had been, the student told of the campaign, and led the conversation into religious matters. After they had talked four hours, the reporter asked how to become a Christian. Kneeling in the bus, the reporter accepted Christ as Saviour.

To have enough evangelists, it was

necessary for several laymen to preach. One of these sought Haste's help in sermon preparation weeks in advance and arose at 5:00 A.M. each day to study before work. As the layman returned by bus from his preaching engagement, he witnessed to another passenger and led her to faith in Christ.

Announcements and messages over radio and articles in newspapers extended the campaign's impact.

The campaign in northern Mexico was the second half of a nation-wide effort launched in the southern part of the country last fall. A total of 2,265 professions of faith have been reported from the southern campaign.

Ecuador Extension

Fifty persons attended the first service of the Baptist mission in Santo Domingo de los Colorados, Ecuador, and five of them made professions of faith. The mission opened in the booming city in a rich agricultural district on May 2 after a month of preparation through visitation, radio publicity, and handbill distribution.

It is hoped that the Baptist witness may be extended from Santo Domingo, where there are already a number of Baptists, into the surrounding area famous for "green gold"—verdant banana plantations which produce the major cash crop.

Santo Domingo is one of 12 cities Southern Baptist missionaries in Ecuador have listed as strategic places where Baptist work should be started.

Five-Year Expansion Outlined in Mexico

A five-year program of "evangelistic-missionary expansion" in Mexico, calling for establishment of 250 new churches, 500 new missions, and 500 new preaching centers by the end of 1970, has been approved by the Mexican National Baptist Convention.

Though the plan is to begin next year, a tract-writing contest will be promoted this year in preparation for the 1966 emphasis, "Personal Work and Distribution of Literature."

In 1966 church members will study a book on personal witnessing, *Spiritual Reproduction*, written by Southern Baptist Field Representative James D. Crane. There will be extensive house-to-house visitation designed to reach every home in entire towns and cities. Special efforts will be made to

sell certain books and magazines published by the Baptist Spanish Publishing House in El Paso, Tex.

Emphasis in 1967 will be "Evangelism through Radio, Television, and the Press." Mexican Baptists hope to use the mass media that year to make the gospel known throughout Mexico.

Ten regional campaigns are to be held in 1968 and 1969. Each will last four weeks, with the first week devoted to personal evangelistic work, the second and third weeks to preaching services and continued personal work, and the fourth week to beginning a program to conserve results.

In 1970 Mexican Baptists expect to conduct a nation-wide evangelistic campaign as part of a Baptist evangelistic effort in Latin America.



Windhoek, capital of South-West Africa.

H. CORNELL GOERNER

South-West Africa Entry Voted

Entry into South-West Africa was voted by the Foreign Mission Board in May upon request of the Baptist church in Windhoek, the capital. Primary duty of the missionary couple assigned, explained H. Cornell Goerner, FMB secretary for Africa, will be "to minister to the European population in Windhoek while seeking to encourage the congregation to expand its ministry to the Africans in the nearby townships."

South-West Africa, a territory now under administration by the Republic of South Africa, has an area of 318,261 square miles, almost as large as Texas and Oklahoma combined. Of its population of 526,000, about 75,-

000 are Europeans of German, English, or South African Dutch background. "The country is officially trilingual, with English, German, and Afrikaans all recognized and widely used," said Goerner.

The Africa area secretary visited the country last November and met with members of the Windhoek church which had been organized in July, 1963. The church has been holding regular services in the Masonic Hall, using both English and Afrikaans.

The Board's action noted that the decision to enter the territory had the approval of the Baptist Union of South Africa and the South Africa Baptist Missionary Society.

Freedom Report in Spain 'Encouraging'

An "encouraging" report on religious freedom for Spain's Protestant minority was made at the annual meeting of the Evangelical Council for Spain.

José Cardona Gregori, Baptist pastor and lawyer who is general secretary of the Evangelical Defense Committee, stated that in the last year the Spanish government licensed 38 Protestant chapels, giving them legal status. He said all Protestant places of worship remain open at present, even if some have not been officially licensed. He estimated that about 40 percent of the Protestant chapels still have no legal status, but hold services.

The defense committee was established about six years ago to work for greater Protestant religious liberty.

The secretary also said Spanish authorities have a more liberal attitude regarding importation of Protestant

literature, having permitted some 100 different titles to be brought into the country during the last year. He reported that publication of "many books" by Protestant authors has been allowed and that the government has authorized opening of the first Protestant book store in Barcelona, belonging to an interdenominational group.

He added that difficulties encountered by Protestants seeking a civil wedding ceremony have been greatly eased.

Cardona indicated that one of the remaining stumbling blocks to greater evangelical church freedom was the government's present restrictive definition of "proselytism" (which is illegal) as any "public propaganda of the Protestant faith."

The council voted to change its name to the Spanish Evangelical Council.

Missionary Family Album

(Continued from page 25)

GRIFFIN, Rev. & Mrs. Harry D. (Japan), Rt. 1, Box 44, Collinsville, Okla. 74021.

LOVELACE, Mr. & Mrs. Beryle C., assoc. (Japan), 3212 Cornelia St., Greenville, Tex.

WARE, Rev. & Mrs. James C. (Mexico), c/o Mrs. S. F. Dunn, Rt. 2, Grayson, La. 71435.

TRANSFERS

ROBERTSON, Rev. & Mrs. R. Boyd, Argentina to Mexico, June 30.

SEARS, Rev. & Mrs. Stockwell B., Indonesia to Malaysia.

BIRTHS and ADOPTIONS

GRAHAM, Douglas Kim, son of Rev. & Mrs. J. Billy Graham (Taiwan), May 21.

KAMMERDIENER, Linda Sue, daughter of Sr. & Mrs. Donald R. Kammerdiener (Colombia), Apr. 20.

MEDCALF, Valorio Louise, daughter of Dr. & Mrs. Winfred L. (Fred) Medcalf (Thailand), May 25.

O'NEAL, Rebecca Jane, daughter of Rev. & Mrs. Boyd A. O'Neal (N. Brazil), May 19.

PARTAIN, David Lloyd, son of Rev. & Mrs. Jackie G. Partain (Kenya), May 9.

TEMPLETON, Jay Lloyd, son of Rev. & Mrs. J. Logan Templeton, Jr. (Hong Kong), May 12.

TUCKER, Karen Beth, daughter of Rev. & Mrs. H. Robert Tucker, Jr. (Venezuela), May 7.

Correct Name

The correct name of the daughter of Rev. & Mrs. Arville Senter (Tanzania), born Jan. 29, is Paula Melissa.

DEATHS

CLAYTOR, William, father of Edith (Mrs. Melvin J.) Bradshaw (Japan), May 20, Charles Town, W. Va.

COX, Addie Estelle, emeritus (China-Taiwan), May 24, Tuscaloosa, Ala.

DODSON, Flora E., emeritus (China-Hong Kong), May 22, Winston-Salem, N.C.

GATLIN, Mrs. W. D., mother of Wanda (Mrs. Terry A.) Hicks (Nigeria), May 9, Hartselle, Ala.

LEAGUE, Attie Bostick (Mrs. T. J.), emeritus (China), May 7, Forest City, N.C.

REID, Arthur C., father of Martha Ann (Mrs. Billy J.) Davenport (S. Brazil), May, Ft. Worth, Tex.

THERRELL, Mrs. M. C., mother of Virgie (Mrs. Gerald F.) Riddell (Chile), June 3, Laurel, Miss.

Degree Earned

Finlay M. Graham (Lebanon) will be awarded the Doctor of Theology degree in absentia by Southwestern Baptist Theological Seminary in July. The Grahams returned to Lebanon in June, following furlough.

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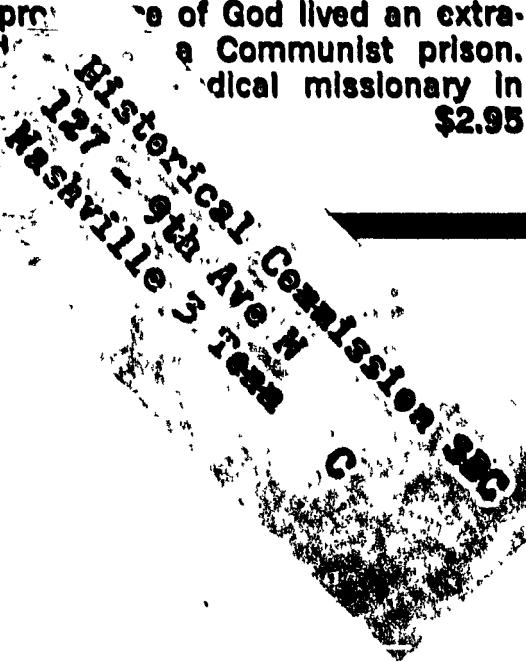


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