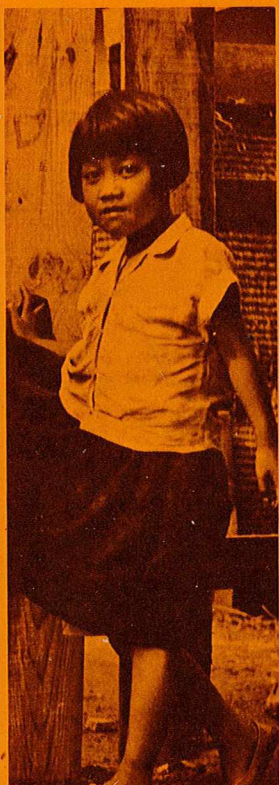




THE Commission

Southern Baptist Foreign Missions Journal • June 1967



By R. Henry Wolf
Southern Baptist
Representative in Mexico

Light Flickering By the Roadside

LIGHT flickering by the roadside
in the Mexican darkness,
shine brighter!

For by your light
a brown-skinned lady
pats out tortillas for supper,
as in a hammock
rests the farmer
from his day of toil.
You shine in the braids
of a dark-haired maiden
thinking of her sweetheart.
In the eyes of a youth
you reflect only hunger
for power and riches.
You shine on the tummy
of half-naked children
and dance in their teardrops
as they cry for their supper.
Your flickering shadows
make a warm little world
of your thatch-roofed cabin.
Light flickering by the roadside
in the Mexican darkness,
you make me sad.

For I have a light
a thousand times brighter
Who has shone in my heart
and changed darkness to day.
He's unknown by your people,
so they walk in darkness.
I must take Him to your cabin
and present Him to all.
But there are houses
o'er countless valleys,
and villages hidden
by mountain and ledge.
My life is just one.
What if I never reach you,
and you flicker out
before I knock at your door?
But, God willing, I shall visit you
this side of eternity
and by your rays read
of the Light of this world.
Light flickering by the roadside
in the Mexican darkness,
don't go out!
Wait for me! I won't tarry long.

ATTENTION:

young preachers

ARE PREACHERS today going where the people are? Imagine the challenge should a pastor receive a call to be the only Southern Baptist preacher in a city the size of Louisville, Ky. Yet this is approximately the ratio of preachers to people in our Orient mission fields. How does this compare with pastoral fields you know about?

This ratio of one preacher to more than half a million persons includes both Asian pastors and American missionaries. In the Orient more than 600 Baptist pastors and evangelists—Asians—are co-workers of Southern Baptist missionaries. The missionary force is there to help. The nationals in their

By Winston Crawley

FMB Secretary for the Orient

churches and their conventions are seeking to give the gospel to their own homelands. Southern Baptists have the privilege of going in to stand beside them and to share the task.

On the average, we can think in terms of three Asian preachers and one Southern Baptist missionary standing side by side in some land of Asia to proclaim the gospel to more than two million people.

"Now that Asians have their own preachers," some may ask, "why is there further need for missionaries? Why not just turn the work over to them?"

The answer lies in the fact that the harvests are so plenteous and the laborers so few. To be sure, as time passes we expect the ratio of Asian Baptist preachers to missionary forces to increase. Instead of three to one it will become four, five, ten, or twenty to one.

But as our Asian brethren do all they can to bring Asia to Christ, I am convinced our Lord wants Southern Baptists to do all we can—that the offering of *our* lives and the sharing of *our* resources may help bring to Christ the more than half of this world's unbelievers who live in the Orient.

If this is to be done, preachers for the harvest fields are necessary.

Several months ago, in Saigon, Vietnam, I shared in a Mission executive

committee meeting. One session I do not expect to forget soon. The electricity had gone off, and March in Saigon is hot—what month isn't hot in Saigon? So half-way through the meeting, since the fans were not running, we went to the roof of the Mission office building. In bright moonlight we met there, hearing gunfire in the distance and sometimes stopping discussion until a jet had passed.

But the topic, not the setting, was the vital aspect of this scene. The central item: Can this little group of missionaries—then 25 persons in a nation of 16 million—enter two more cities with mission efforts within the year? At work in four cities, the Mission had planned to enter two more. But the feeling was expressed that entering the cities of Hue and Cantho could not be accomplished without immediate missionary reinforcements.

Imagine a city of 300,000 people with the only gospel witness a small evangelical church (related to the Christian and Missionary Alliance). A furloughing Baptist couple planned to open work in this city upon their return to Vietnam, but the Mission committee saw the need for delay. There simply are not enough workers to spread out.

Where are the young preachers to make it possible for other churches and another work to be planted in Hue and

Cantho, and in other cities of Vietnam?

Why has it been three years since a preacher was appointed by the Foreign Mission Board for Pakistan, with nearly 100 million people? Where are those preachers who will accept the challenge of a hard field?

Why is it that Korea, with tremendous possibilities, went more than two years—until one couple was appointed last December—without any preachers being sent to reinforce the work? There we have about one missionary preacher in general evangelism for each state the size of North Carolina, as related to population.

Why have more preachers not gone? Why has it been more than two years since our last appointment of a young preacher for Vietnamese-language work in Vietnam? We rejoice that a couple was recently employed for the English-language church in Saigon, to work with American servicemen, but where are the preachers for the Vietnamese?

Needs are only slightly less urgent for preachers for Japan, Thailand, Indonesia, and Taiwan. Needs are tremendous. Doors are open. Opportunities are unprecedented. But where are the young preachers? This is our central missionary need.

We are gratified at the appointment of specialists of many kinds, and more are



Preachers
on the field
in the Orient



PHOTOS THIS PAGE BY
JOSEPH B. UNDERWOOD
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needed—doctors, nurses, teachers, hospital administrators, agriculturists, dormitory supervisors, business managers, and various kinds of other specialists. But the backbone of a mission effort is always the preachers in the field of evangelistic work. One half to two thirds of our appointments always need to be of preachers and their wives, the core of the work. Where are they?

Getting started young carries great value. In recent years the Board has emphasized that persons over 35 years of age can go to the fields for English-language church work. We have pointed to the possibilities of service as a missionary associate up to age 59. These efforts are important. But the emphasis on these opportunities should not lead anyone to wait until he is older to go as a missionary.

Adjustment to another land is easier at 25 than it will be at 30, easier at 30 than at 35, and easier at 35 than at 40. Learning another language comes more simply in the late 20's or early 30's than it will in later years, so much so that the Board feels it necessary to limit appointment of older persons to English-language possibilities. Starting young allows a missionary many more years of service abroad.

Strangely, there recently has been a shortage of volunteers from among

young preachers. Appointments to the Orient in 1966 were largely of specialists or persons past 35 for English-language work. Comparatively few in their late 20's or early 30's were designated for the central task of field evangelism.

At the 1966 meeting of the Southern Baptist Convention a warm feeling of the presence of the Holy Spirit was experienced during the foreign missions program as prayer was offered that many would volunteer for mission service. And yet, the personnel secretaries reported that most of those who responded from that service were persons in their late 30's or 40's, who would be limited to English-language work.

Where are the young preachers, those in their 20's and early 30's? The preachers to be appointed this year and next must be those who are already preaching—young pastors and their wives who may have attended the Southern Baptist Convention or summer conferences on foreign missions. They are young men and women already serving rural, village, and suburban churches, gathering in city pastors' conferences, in annual association meetings, and in state conventions.

Surely young preachers with a call from God to proclaim the good news will seek to go where people by the millions have never heard the gospel. But where are these preachers?

Ten Critical Needs For Field Evangelists

Ghana: Kumasi area

Nigeria: Okeho area

Malawi: Ncheu area

Lebanon: Northern area

French West Indies:

Guadeloupe area

Jamaica: Kingston area

Peru: Piura area

Vietnam: Hue area

Pakistan: Comilla area

Indonesia: Sumatra area

PHOTO BY BOB HARPER

Where are the young preachers?



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THE Commission

June 1967

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Number 6

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LELAND F. WEBB, Production Editor

BOB HARPER, Art Editor



COVER: Young girl in Korea. Photo by Bob Harper.

NEXT MONTH

"Language barrier"—perhaps a cliché, but still a real hurdle. To communicate the gospel, missionaries must learn a new vocabulary and the thought patterns of the culture where they work. In the July issue, missionaries relate the necessity, the hazards, the frustrations, and the satisfaction of language study—a lifelong process.



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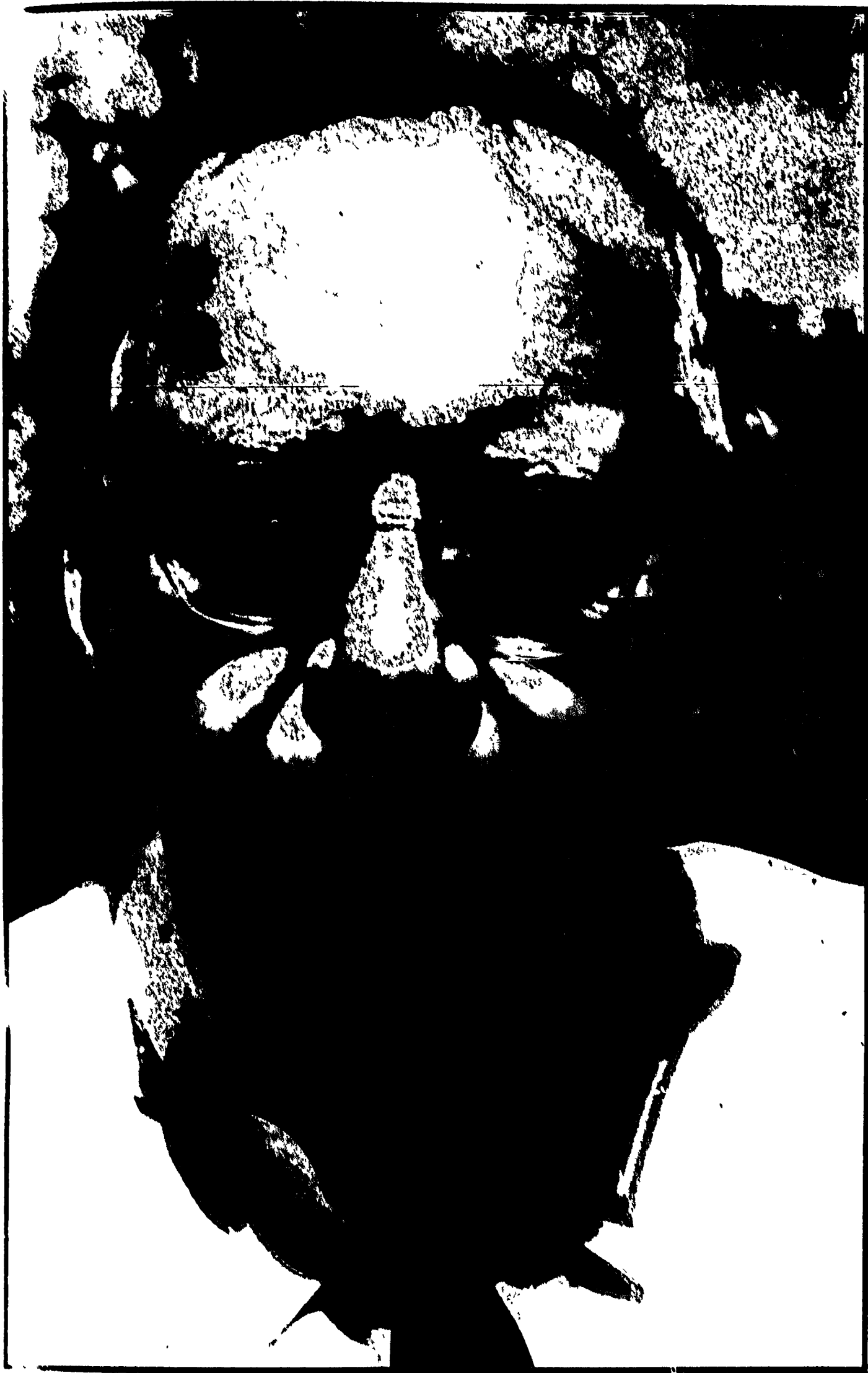
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W. BUREN JOHNSON

A Special Meaning for 'Emeritus'

By Floyd H. North
Editor

WHILE on furlough in 1956, Buren and Kate Johnson decided to retire before he reached age 66. This meant one more term on Indonesia's populous island of Java. To wait until he reached 70 would mean an additional term in the debilitating jungle heat that had already worn them down and that might permanently impair their health. Besides, the work was going according to plan, new missionaries were already on the field and learning the language, and others would follow soon.

Having decided about their retirement date, the Johnsons selected a place to live. They chose Kate's home town, Pulaski, Va., and bought a house there with an extra lot beside it.

Six years have passed since they returned from the mission field and occupied the place they had bought. They have



*W. Buren Johnson
in his terraced garden
at Pulaski, Va.*

PHOTOS BY THE AUTHOR
AND BOB HARPER

added a room at the back and reconditioned the porch that now runs across the front and along the full length of the house on the side facing the vacant lot. They have added at least one new coat of paint to practically all of the outside. And Buren has almost completed a study downstairs where a storage area used to be.

Even though that sounds like a lot of work for a retired missionary, there's more to tell. Almost every square foot of ground surrounding the house is now as level as a floor. The emeritus Johnsons have transformed the steep hillside into a series of fertile terraces, each held in place either by railroad cross-ties or by retaining walls made of cement blocks or concrete.

Now when the rain falls, very little water runs down the hill. Instead, every terrace soaks up what the clouds give, holding moisture needed for each row of vegetables or berry vines. Something different grows at every level. A miniature vineyard flourishes in the midst of all this, and fruit trees bloom and bear at random locations.

Kate works frequently in the garden, but when a row of vegetables is ready to be harvested she goes to her place in the kitchen and becomes Kate the canner and packer. Buren has built two cellars—a dry one and a damp one. One provides storage for garden products that must be kept cool and dry; the other is just right for items that need a damp kind of cool darkness. Against the walls of each cellar stand shelves loaded with rows of sealed glass jars packed with a wide variety of fruits and vegetables. Everything doesn't go into glass jars, however. Kate keeps a big freezer loaded with the choicest items from the unique garden.

There should be no wrong impression about the way those heavy cross-ties were lifted into place to hold the terraces. The Johnsons don't try anything so strenuous, and they certainly did not build the concrete retaining wall by themselves. For the heaviest jobs and for much of the construction work, they have employed laborers and carpenters. But in almost everything they have pitched in and done what they could, keeping every project going as planned.

Much is still to be done, for Buren in-

tends to make further improvements on both the house and the garden. Major changes have been made at the Johnson hillside home, and the Johnsons have worked hard at the job. From now on it will take a great deal of effort and time to provide proper maintenance, just keeping the garden terraces clean and at maximum production.

Remodeling the house and keeping up their Indonesia-type garden is by no means the main emphasis of the Johnson retirement career. Morning after morning, Buren drives to Pulaski General Hospital for an early check on patients admitted since the previous day. He is in his sixth year as director of a volunteer chaplaincy program sponsored by the Pulaski County Ministers' Association. At about the time he retired, this ministerial group and the hospital administration were completing the basic arrangements for such a program. The pastors had already learned that Johnson would be coming to live there soon, and some knew of his long experience as a foreign missionary.

By the time he had completed his move into his new home community, he had learned something about the plans for the hospital ministry. Near the end of 1961 he attended a meeting of the pastors and told of his plan to take a special short course for institutional chaplains at the Bowman-Gray School of Medicine in nearby Winston-Salem, N.C. Upon learning this, the pastors immediately made him director of the projected program. They began it on January 1 as scheduled, and Johnson assumed the directorship on March 1, upon completion of his course at Bowman-Gray.

One of his duties at the hospital is to make sure a chaplain is present or on call at all times. Approximately 20 of the local ministers participate in the program, each one serving a week at a time and designated "chaplain of the week." Naturally emergencies and other circumstances occasionally prevent one of the men from keeping his commitment at the hospital. The person who usually fills such gaps is Buren Johnson. He is thoroughly convinced that this ministry should remain intact and have the fewest possible interruptions.

The hospital administration provides basic information from patient admittance

cards, so that the chaplaincy director may derive a list of patients according to their denominational affiliation or preference. He does his best to see that every patient's pastor is notified. About four out of ten indicate no religious preference, or else leave the question unanswered. These names are given daily to the pastor of the week. Thus no one is overlooked during the days he is hospitalized.

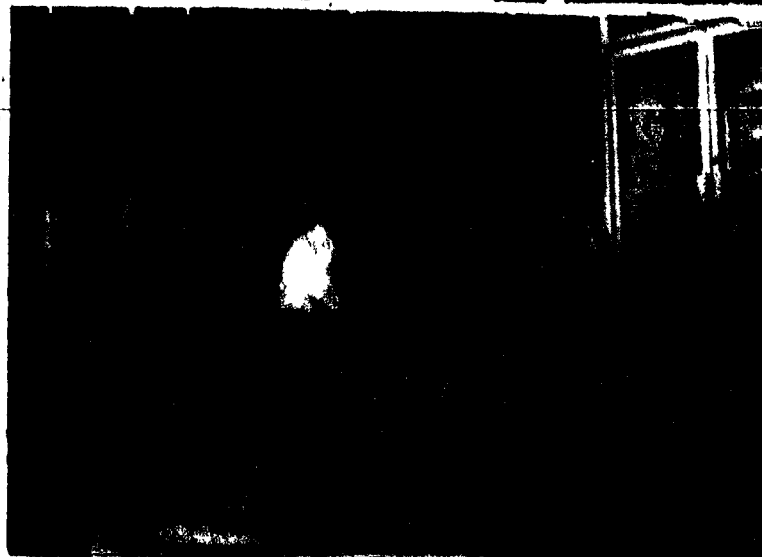
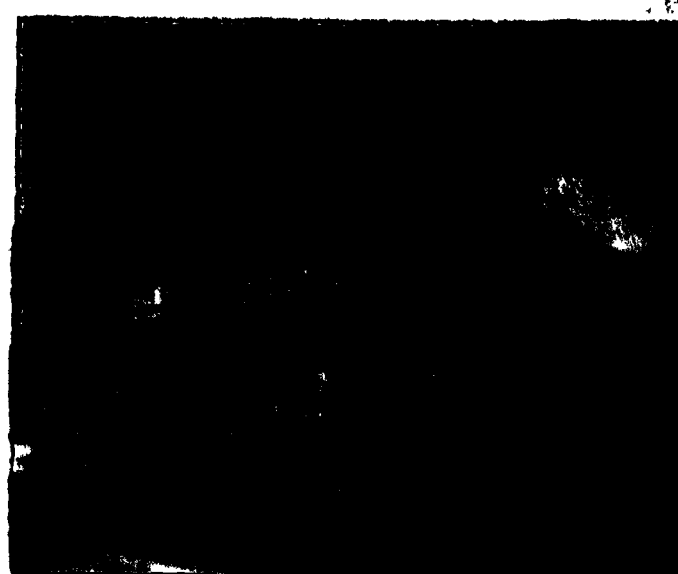
At its start, the chaplaincy program was looked upon by the hospital administration with something less than enthusiasm. But gradually both the medical staff and administration began showing their appreciation and recognition of the new ministry. Now they seem to regard it as a positive factor in patient morale and thus an adjunct to the total effort for healing and good health.

After observing the program for a number of months the hospital administrator told Johnson one day: "You didn't have our full support when this began. Now you have it—the total support of the whole staff."

Across town and about a half mile up Caseknife Road stands New Hope Baptist Chapel. It wasn't there three years ago, but the then newly arrived emeritus missionary who had planned and built numbers of chapels and churches in China and Indonesia had already set the project in motion.

Almost immediately after moving to Pulaski, the Johnsons started looking for a mission opportunity in one of the adjacent communities. They soon discovered it. A small, independent Baptist church, whose pastor had just died, invited Johnson to be their preacher for a while. The church had never been affiliated with the local Baptist association.

In his new pastoral capacity Johnson began surveying the membership and the potentials for growth. It was soon apparent to him that the church was poorly located. He also learned that the congregation was dwindling and would soon be too small to maintain itself as a church. As he confronted members with his findings they were responsive to his suggestions that they consider relocating near town and that they work together as a mission of the First Baptist Church. This meant disbanding and placing their membership in the sponsoring church.



The Johnsons in Pulaski: In the garden, at home, hospital, chapel.

At the same time he was trying to lead the congregation along these unusual lines, Johnson was laying the matter on the hearts of both pastor and congregation at First Baptist Church. He presented his case so well that the church decided to accept responsibility for the new project, and New Hope Baptist Chapel came into existence.

Thus began the first center of Christian witness ever located in the Caseknife Road community. The W. B. Johnsons were back in their role as a preaching-teaching team, somewhat reminiscent of their witness for so many years in China and Indonesia. Gradually they welded together a congregation, and it grew. The rented cottage in which they conducted Sunday school and worship services soon became too crowded. Further growth could not be expected unless a larger facility could be provided.

A few hundred yards down the road stands good evidence in mortar and concrete blocks of what soon came to pass. First Baptist Church, although heavily in debt, generously responded with funds and authorization for the new chapel.

Johnson designed the basic structure so that both sanctuary and educational facility may be expanded easily and economically.

Since the beginning of the new mission, one question had lingered long in the thinking of both pastor and pastor's wife. "How long will it be before the people here think of New Hope Baptist Chapel as being really a basic part of their community?" The answer came a few weeks ago. A family requested use of the chapel for their daughter's wedding and asked that Buren officiate.

Much remains to be told about the meaning of retirement for Buren and Kate Johnson. Both of them respond to numerous invitations from churches and community organizations as well as for association-wide Schools of Missions. Kate is a regular worker with the Woman's Missionary Society at First Baptist Church, having served as its president and in several other capacities. Buren preaches over the radio several times a year according to a rotation schedule arranged by the local pastors' organization in cooperation with 500-watt station,

WPUV. It would be difficult for a retired couple to become more involved in a community and with the ministry of witnessing than have the Johnsons.

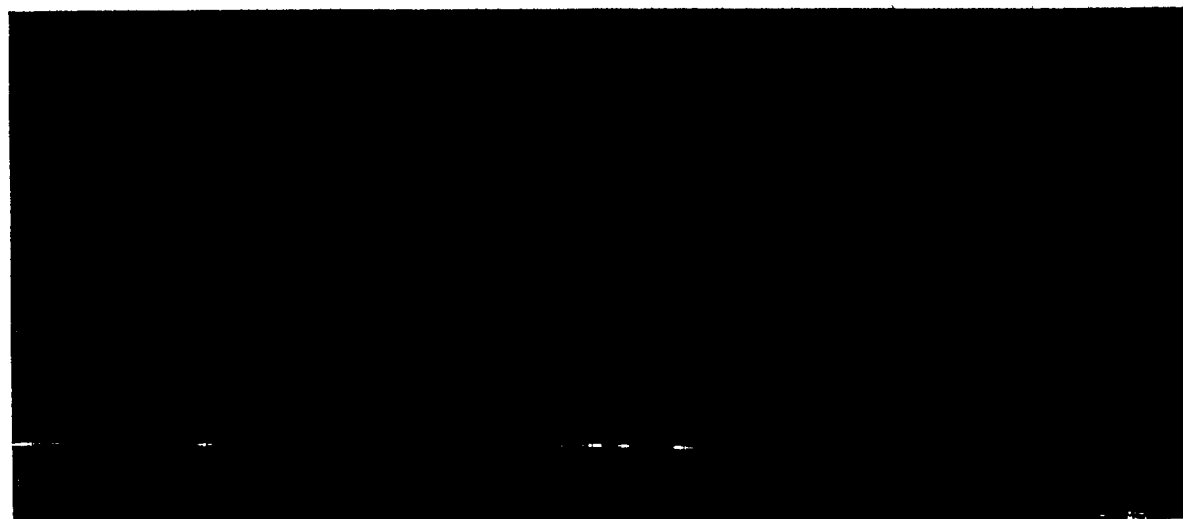
Anyone living in Pulaski, Va., who wonders what foreign missionaries do can get a fairly clear idea by trying to follow the steps of Buren and Kate for a few days. As newlyweds dedicated to God's calling, they responded in 1921 to the challenge of human need and went halfway around the world to meet it. (Three children were born to them. Their son, William Harold, died in 1945. One daughter, Eugenia, is married and lives in Missouri. The second daughter, Mary, lives in Switzerland and operates an occupational therapy clinic.)

Now the couple has returned home, having lived and served in such measure that theirs should be the privilege of slowing down and taking the later years at a leisurely pace. The record of the past six years seems to show no indication the Johnsons know that retirement has happened to them. It is probably more fitting to ask: "What has happened to retirement?" Answer: "The Johnsons."



Medium, in white with beads, smokes pipe while counseling. Note drums in foreground.

PAUL TORANI



BY JOE E. TARRY
Missionary in Brazil

CONTRARY to what most people might guess, the fastest-growing religious faith in Brazil is neither the Catholic Church nor evangelical groups. By far the most rapid growth, it is said, is being made by spiritualism.

On a visit to a session of the Umbunda branch of spiritualism, I caught a glimpse of the activities and appeal of this religion, which features communication with spirits of the dead.

Arriving at the building where meetings are held every Monday and Friday night, I was at once aware I should have followed advice and have come at least 30 minutes earlier. The service was not

to begin for another quarter hour, but adherents already filled the 250-seat building, and others stood near the door.

Inside, a rail and a curtain set apart about a third of the dimly lighted structure. As the service began the curtain was opened to reveal about 30 men and women seated and dressed in white robes. Some wore beads. Against the wall, center stage, sat an elderly, gray-haired woman. On the wall above her hung the image of an old, Negro slave woman. Colored lights in each corner splashed the scene with varied hues.

The white-clad participants are mediums who call themselves *cavalos* (horses),

because in their trances they are "ridden" by spirits. A *cambono*, a helper, sits beside each medium to assist, if by nothing more than lighting the pipe the medium will smoke.

Chant-singing opened the ceremonies. These chants, with words taken mainly from Catholic worship, address Mary and others designated saints. Gradually the *cavalos* began to walk about and to sway as their emotional pitch quickened. A drummer started beating out a weird rhythm while the men and women in white continued to move about, twisting and writhing as though in agony.

SUDDENLY one began to jerk violently, as if unable to control herself. Other mediums gathered about to help her stand or perhaps to lie on the floor until the spasms ceased.

Regaining control, the *cavalo* walked toward the old woman—the most powerful of the helpers—and knelt there. Leaning forward, the elderly woman blew smoke upon the medium and whispered to her. At this point the kneeling woman was handed a pipe and began to smoke slowly.

Rapidly, the remaining *cavalos* also started to shake and jerk, some with more animation than others. One by one, after this process that supposedly brought to each medium the spirit through which they would commune that night, they began to smoke a long cigar or pipe. Each helper has been given a spirit by name, such as Papa Jeremiah or Mama Maria.

Ready to offer counsel, the mediums called out numbers, for each person desiring counsel had received a number upon arrival. As a participant's number was called, he removed his shoes, made his way to the front of the room, knelt before the medium, and related his problem, whether about business, love, or whatever the topic.

Patiently the medium listened, and then, "guided by the spirit," proclaimed an answer, purportedly drawing on what is believed to be the wider knowledge of the spirit world. Having received help, the inquirer returned to his seat and waited until all who wished had received counseling. In these sessions it is taboo for anyone to cross his legs or arms.

Occasionally, while listening to an inquirer's request, a medium would reel with severe spasms and then collapse onto the floor. Another of the white-clad *cavalos* would help make comfortable the prostrate form. According to their belief, the exhausted medium had exorcised an evil spirit from the inquirer into herself, since the medium is considered strong enough to dominate the evil spirit.

Such is the activity at an Umbanda session. However, this is but one of three groups of spiritualists in Brazil—others

are the Macumbas and the Allan Kardec adherents.

Catholics among the early Portuguese settlers of Brazil put a simple faith in a somewhat nebulous idea of God and in specific, human, knowable saints. Also arriving in those days of colonization were slaves, carrying with them their African *orishas*. Catholic landowners forced their religion upon their slaves, but the African kings and priests sometimes were able to continue their traditional rites and passed these secrets on to their sons. Much of this was done secretly, as it still is today.

Some of the slaves, however, became more devoted Catholics and added to the Catholic saints their own deities, in a sense "baptizing" their gods. For instance, Ogum, the powerful god of war, is today St. George, the favored saint in spiritualism. Yemanjá, queen of waters, with flowing hair and siren beauty, has become the virgin Mary herself. This syncretism saw the Catholic saint-cult merge with fetishism and rites of the African gods.

Until recently, Macumba and Umbanda stayed, for the most part, on the *fazendas* (coffee plantations and ranches), but now multitudes of the descendants of the slaves have moved into the cities and have taken their religion along. The attraction of Macumba and Umbanda, however, is by no means limited to the inhabitants of the *favelas* (slums). Many well-to-do and respectable citizens attend the spiritualism sessions. Most of the adherents generally cling to their membership in the Catholic Church, but to them the spiritualist session is more important than worship at church.

NEW Year's Eve is considered an important day in the worship, especially to spiritualists living near the beaches. At Rio de Janeiro on this holiday I watched ceremonies at the beach. In the sand had been dug thousands of small holes, each sheltering at least one burning candle. Worshipers, seemingly in a trance, sat beside each hole.

Mediums in their white tunics and wearing beads conducted rituals. As drums throbbed and chants reached a fever pitch, some of the *cavalos* began to twist convulsively. After such a seizure each received a cigar and, apparently in a daze, milled about the group. Along the beach were flowers, food, and other offerings brought for the spirits.

The Macumba branch of spiritualism attracts the more uneducated followers and incorporates much black magic. The Umbanda branch is somewhat more refined, but still includes the saints and gods of the Negro slave era.

But there is also a spiritualism for the highly educated. In past centuries France has greatly influenced Brazilian culture,

because wealthy plantation owners frequently sent their sons to France for study. There some of the Brazilians encountered Léon Denizarth Hippolyte Rivail, better known as Allan Kardec. This 19th-century Frenchman became intrigued with the phenomenon of table tapping, in which spirits were believed to communicate with the living by rapping sounds.

When Kardec began to study this phenomenon, a medium told him he had been chosen by the spirits to develop the religion of "spiritism." Kardec became the father of the spiritist movement and wrote several books, all of which have been translated into Portuguese. This cult believes in contacting the spirits and communing with them, but the procedure is carried on in a quieter and more intellectual manner.

THEIR doctrine of reincarnation holds that a person lives more than one life, his spirit returning in the body of another until the spirit has been purified by the person's living a perfectly moral life. The doctrine is one of "good works," and Kardec spiritualists give much to charity.

The Kardec followers use a few Bible verses. For example, to support their doctrine of reincarnation they refer to the third chapter of John, in which Jesus told Nicodemus, "Ye must be born again." They also point out the prophecy that Elijah would come again, and add that the disciples, when they asked Jesus about this prophecy and were told Elijah had already returned, understood Jesus to mean "in the form of John the Baptist."

Kardec's *Spirits' Book*, which has been translated into English, sets forth the group's beliefs. One particularly interesting view explains a dream as occurring when the spirit leaves the body and travels through the spirit world while a person sleeps. Thus a dream is actually a vision to the mind of what the spirit is doing while the body is asleep.

One former spiritualist, a banker by profession and now also a Baptist pastor, reports that, undeniably, amazing things have happened in many of the spiritualist sessions and to many participants. He adds that since Jesus talked about demons in a realistic way, there is no doubt these events are the work of demons.

"Protestantism has done well in Brazil," commented Park Renshaw, former director of the language school in Campinas, who furnished me with much of the information about spiritualism. "For years the Brazilian evangelical churches have been among the most rapidly growing churches in the world. But spiritualism, in its three forms, is growing much faster."

Right: At center's construction site young Vietnamese flock around Missionary Walter A. Routh, Jr., Chaplain Colson, and Sgt. Brotherton.

Below: Airmen raise into position framework for one wall; at right are Master Sergeants English and Hayes.



U.S. AIR FORCE PHOTOS



CAMRANH CENTER VIETNAM

THE COLONEL needed a community project for his fighter wing when Chaplain Colson, a Southern Baptist, mentioned Baptist plans for building a center in the area. Enthusiastically, the 12th Tactical Fighter Wing undertook the building's construction.

In this and many other ways the Lord has provided for the Baptist center from its beginning. Volunteer labor came from the fighter wing. Funds came from Army and Air Force Protestant chapels under the leadership of Southern Baptist chaplains.

Carpentry in the building equals American housing, because Master Sergeant Wayne Hayes, an experienced carpenter, directed construction. The specialties of most of the other laborers lie in other fields, but the men adapted to whatever was needed. Master Sergeant William Brown, for example, is a sheet-metal worker, but for the center he selected the color scheme and directed painting. Other workers are mechanics.

"I like working here," declared Airman Second Class Tony Comacho, expressing the feeling of many of the men.



Left: Chaplain Colson stands beside elderly man who received clothes at center.

Below: Vietnamese woman's son looks at new gift of doll.



"It is a change of pace. It makes me feel good to have done something worthwhile for the Vietnamese people."

According to Sgt. Hayes, no one working on the building wanted to quit, even though they lunched on C rations while their buddies were enjoying full meals in the mess hall.

Incidents during the project sometimes were amusing. Once the men became suspicious when a Vietnamese woman paused to place a large package in the yard, and then walked on. Fearing a bomb, the airmen gingerly inspected the package, only to discover it was a cooler. Soon the woman returned with soft drinks and ice for the men's refreshment.

While putting up the first walls, the men heard a loud crash. Thinking their work had collapsed, they were relieved to learn the cause of the noise—a squatter's shack nearby had been blown over.

For most of the men their acquaintance with the children provided unforgettable memories. The Air Force Santa Claus arrived to distribute clothing and candy only to see many of the children and mothers run in fear from this unfamiliar

figure. At Vietnamese New Year, children dashed from their homes along the roads and pulled the airmen inside to share their families' hospitality. At other times the children would "souvenir" the American servicemen with fruit, coconuts, and flowers.

One memory is sad. Son, a boy of 14, greatly aided the workmen, but just before Christmas he stepped on a piece of glass near the center; one week later he was dead from an infection. For the men close to him, this was a tragic loss.

Most meaningful, perhaps, was seeing how God provided materials when they were needed. When cement and roofing were critical items, for example, the means to buy them in Saigon opened. The cost was nominal, because water transportation to Camranh was provided through the courtesy of a Baptist layman in a construction firm.

Reading room and English classes opened in the Camranh Christian Love Center on March 6, and formal dedication was observed the next day. Twelve classes were begun, taught by Christian servicemen.

By Pauline Routh

(Mrs. Walter A. Routh, Jr.)
Missionary to Vietnam

CRUSADES OF EVANGELISM OVERSEAS

SITTING in my office is Joseph B. Underwood, consultant in evangelism and church development for the Foreign Mission Board. His work takes him to all parts of the world, where he confers with missionaries, national Baptist leaders, and church members, and assists with preparations for evangelistic crusades. This article is an interview with him. His answers to my questions tell the story.

How long have you been engaged in the work of consultant in evangelism and church development for the Foreign Mission Board?

Since June, 1963, when the Foreign Mission Board created this office.

Where have special crusades been conducted?

During the last four years special campaigns have been conducted in Portugal, Lebanon, Paris, France, Spain, Japan, Brazil, Mexico, Venezuela, Ecuador, Guyana, Trinidad, Peru, Costa Rica, Thailand, Malaysia, Ghana, and parts of Nigeria.

What have these crusades produced? Do you regard them as being good for the work being conducted?

The blessings of these projects are numerous. Many hearts are united in a common and glorious goal. A spiritual unity is created surpassing anything known before. Vision is enlarged. Programs of the national conventions are strengthened in all phases of their work. These campaigns make such an impact that small Baptist bodies are delivered from any feeling of inferiority and impotency. They are given a sense of victory and power through the Holy Spirit.

Preparation for a campaign usually brings real revival to the hearts and lives of Christians. The utilization of mass media for communication makes possible widespread impact for Christ. For example, in Portugal 1,000 Baptists distributed 250,000 pamphlets, an equal number of gospels, and a similar quantity of printed invitations to the 23 churches and missions.

We have seen many thousands of people won to Christ through such campaigns. Other blessings include the development and establishment of new churches and the greatly increased number of young people dedicating their lives for special service. At one seminary in Brazil, for instance, prior to the nation-wide evangelistic campaign in 1965, enrolment had dwindled to 35. Now, only two years after the campaign, 163 young people are enrolled in that same seminary.

How are these crusades conducted?

A coordinating committee is formed in each country by the convention or Baptist entity preparing for the campaign. All planning is done through this coordinating committee, sometimes with advice and counsel from representatives of the Foreign Mission Board, but always with the plans tailored to meet the needs of local conditions and opportunities. Usually, special conferences with pastors are conducted, at which time much emphasis is given to the spiritual preparation of churches for revival.

Methods are studied, plans are suggested, and, after thorough discussion, they are developed for the campaign. These usually include pre-campaign rallies and concerts of sacred music, presented by special guest artists. These events often attract multitudes of people. The plans also call for massive advertising campaigns and preparation of special literature in vast quantities, including posters and pamphlets presenting the campaign theme. Special evangelistic and doctrinal tracts are prepared. Gospel portions are printed for distribution in large quantity. In some instances a country may be divided into zones for regional meetings. Rallies, parades, and mass stadium meetings are often used.

Do you observe that there is any indication of a spirit of revival to be found in various parts of the world?

This is one of the most thrilling aspects of my work. As I am privileged to travel from country to country, I discover that there is a spirit of profound spiritual awakening throughout the world. A Japanese Baptist pastor went to Okinawa recently to serve as an evangelist for three weeks. He discovered such spiritual hunger that it was necessary for him to preach six or eight times daily for three weeks. He also made two or three tape recordings a day for radio broadcast.

In connection with a recent Sunday School campaign in Korea the spirit of revival broke out, and many hundreds of people were won to Christ. In Germany, as the Baptist churches of the Rhine-Ruhr area prepare for a special campaign in 1968, more than 100 of 165 churches have already voted their participation. The leader of this campaign reports that the spirit of revival is burning in many churches. Recently in Jordan—perhaps one of the most difficult mission fields of the world—the spirit of revival began long before the campaign. Many turned to the Lord.



BY
BAKER J. CAUTHEN

Do I understand you to mean that we are discovering a heart hunger among the people to which these efforts in evangelism minister?

Undoubtedly this is true, whether it be in Africa, Europe, the Orient, or the Americas. There is a heart hunger, and there is a responsiveness to the gospel we have never before experienced.

What assistance is given in these crusades by people from our own country?

Always in these campaigns the primary responsibility and leadership rests with national Baptist leaders and the missionaries associated with them. These campaigns must arise from the desire of national Baptist leaders and churches, and the leadership must lie with them if the crusades are to be truly effective and permanent. Generally national Baptists request help from other countries in accordance with what they think would be most effective.

Pastors, music leaders, and laymen are invited from the United States and from other countries to assist. Sometimes the special preacher for a rally will be a visitor from the States. Outstanding musicians like Claude Rhea and Miss Irene Jordan are invited for concerts. Their testimony along with their music is always impressive and effective. Dedicated Southern Baptist laymen pay their own expenses to go and share their testimony for Christ.

What is done about prayer support for the crusades?

Missionaries and national leaders have repeatedly told us that the most important thing we can do is to give them prayer support. In some crusades we have been deeply aware of the intervention of God in response to intercession.

To help cultivate prayer support we have sent prayer-reminder cards to pastors, laymen, and other church leaders by the thousand, giving dates of the campaigns in the various countries. Articles are written for Baptist papers; special appeals are made through personal letters written by representatives of the Foreign Mission Board and by missionaries. In one state all the societies of the Woman's Missionary Union recently pledged to give prayer support for an evangelistic campaign. The Brotherhoods in many churches have been a great help as they have volunteered to take upon their hearts this prayer support so imperative.

Are plans laid for follow-through after a crusade is ended?

One of the most important committees is that one charged with the responsibility of follow-through contact with those who make decisions during a campaign. Various plans have been used and are constantly being improved. In one country, follow-up plans were presented to the churches, and people were trained to serve as counselors and urged to continue a weekly visitation of all who made decisions. More than half of those making decisions were led to baptism within six months; in some churches every one of them was led to baptism. In every campaign special emphasis on follow-up is made in the planning conferences, and special training and preparation is provided for church members.

The Crusade of the Americas is scheduled for 1969. What other special efforts in evangelism are being planned in the next two years?

Campaigns this year are being conducted in Japan, Indonesia, East Africa (which includes Kenya, Tanzania, and Uganda), Zambia, Portugal, and Chile. In 1968 there will be special evangelistic campaigns in the Philippines, in Germany, France, Italy, Spain, and Lebanon. In 1969 the Netherlands will be involved in a similar campaign. Then, of course, all of the countries of the Americas have been invited to take part in 1969 in the Crusade of the Americas. Similar continent-wide emphases on evangelism will be made in Africa and in Asia in 1970.

(End of interview)

From these statements it seems evident that we are moving into a greatly expanded opportunity for witness in the name of Christ throughout the entire world. Our purpose is to bear witness to Jesus Christ as Saviour and Lord and to bring people to personal faith in him for salvation, looking toward their being brought into the fellowship of New Testament churches so that, through them, loving service may be projected in the name of our Lord amid the millions of people who do not know him.

The Christian response to the crisis of this decade must be in terms of a worldwide witness to redemption through Christ Jesus and an effective ministry to humanity's need, so as to communicate the knowledge of his love. May God grant that Southern Baptists march ahead with an ever-increasing impact upon a world that desperately needs the message of life.

A SINGLE PICTURE...

By Leland F. Webb

Production Editor

IF, as they say, one picture is worth more than ten thousand words, the Division of Visual Education of the Foreign Mission Board has equaled an enormous amount of typesetting.

Almost everywhere a Southern Baptist looks among his denomination's publications he will find on-the-scene illustrations of foreign missions in action, as provided by the visual education division. State Baptist papers, Woman's Missionary Union periodicals, Brotherhood Commission magazines, Sunday School Board publications (even pupils' quarterlies), bulletin covers, and, of course, FMB printed materials—all benefit from the division's efforts.

Add to these the slides and filmstrips used in missionary education and the display prints shown at conventions or by furloughing missionaries, and the broad scope of the division's still pictures section begins to emerge.

The entire Division of Visual Education—not just the still pictures section—has been guided from the beginning by one man, Fon H. Scofield, Jr. When Scofield, a former pastor, left his position with the Baptist State Convention of North Carolina to come to the FMB in 1948, he became the first director of the newly formed Division of Visual Education in the Department of Missionary Education and Promotion. As associate secretary in the department, he directs the still picture library and the 17 other services the division provides.

The most traveled member of the Foreign Mission Board staff, Scofield in his 19 years at the Board has logged perhaps a half-million miles. With cameras ready, he has repeatedly visited every area of the world where Southern Baptists have missionaries, and some where missionaries have not yet gone. In northern Iraq a few seasons ago, Scofield was busy taking pictures when he encountered an unexpected friend.

"I was traveling with a Muslim and had been in Muslim territory for several days," Scofield recalled. At the rest house

where he was staying (at the railroad station), Scofield was surprised when a waiter asked if he were a Christian.

"Yes," replied Scofield, "are you?"

With great dignity, the waiter straightened and declared, "Yes, Jesus Christ is Lord!"

Related Scofield: "I stood up and we embraced. The thought occurred to me that the waiter and I had little in common. This was quickly followed by the realization that, though we had little in common outwardly, when we stood together with our arms around each other at the foot of the cross of Jesus Christ, we had much in common."

The waiter represented an ancient branch of Christianity, extending back to the time of Nestor. The next day, although the Muslim interpreter refused to go along, Scofield went home with his

new friend. There the photographer found a community of Christians.

"Even though we could do little in the way of communication by language, we did communicate in terms of fellowship," commented Scofield. "One of the greatest blessings of the kind of work I do is the constantly expanding circle of friends in far-away places."

The picture-taking field trips coincide with one goal of the Division of Visual Education: To serve the photographic needs on foreign missions of the denominational press and other offices. A Baptist state convention office, for example, may call for photos to help promote giving through the Cooperative Program. Various publications request illustrations for specific stories.

If the subject is foreign missions, the division probably can illustrate it. As of





*Fon H. Scofield,
Jr., in Gaza.*



*Johnni Johnson
selecting slides.*

the first of this year, more than 59,000 negatives (both color and black and white) and more than 61,000 slides were on file to choose from. Subject matter focuses on missionary activities in the context of the field—church and institutional life and activities of national Baptists and missionaries, with much attention given the background in which the work goes on.

Also portrayed is FMB work as carried out at home offices in Richmond, Va. A specialized body of material, of particular use to missionaries teaching in seminaries or theological institutes, relates to Bible-land sites.

In missionary education the division follows the program plans of the various agencies of the Southern Baptist Convention. Particular attention is given the needs of the Woman's Missionary Union, the Brotherhood Commission, and the Training Union Department of the Baptist Sunday School Board. Plans of the Sunday School Board's Sunday School Department as they relate to Vacation Bible School and *Upward* magazine are especially noted.

The initiation of the Life and Work Curriculum has enabled WMU and Brotherhood to outline study programs well in advance. The visual education division

consults these plans to determine what photo resources are available and what will be needed. A year ago, for instance, the division already was aware that in the spring of 1969 the WMU study theme will direct attention to the good will center and clinic in Antofagasta, Chile, Wallace Memorial Baptist Hospital, in Pusan, Korea, and Baptist Health Service, in Ogbomoso, Nigeria. Thus, advance plans can be made for photographic coverage.

The Foreign Missions Graded Series and events scheduled by Baptist Missions and conventions overseas also provide guidelines for division planning.

Breadth of the still pictures section's service is partially seen in one year's activities. During 1966 publication and display prints were provided, upon request, to 17 offices at the Foreign Mission Board, 23 offices in other Convention boards and agencies, 28 state conventions, 265 individual missionaries, and nine other offices, including a national newsmagazine. A total of more than 8,500 prints for possible publication were provided.

In addition, over 17,000 slide duplicates were prepared for deputation and program use. Another 20,000 duplicate slides were provided for country-survey slide sets.

In the constant process of updating the files, more than 8,500 negatives and 9,300 original slides were added to the still picture library during the year. Perhaps a third as many other negatives and slides were considered during the selection process.

As more current photos become available, older views are removed from the files. Eventually the division's entire photographic library will be catalogued in the Board's new data-processing equipment. This will allow even more rapid location of the photos that most closely fill the requests.

Although more than 250 photographers have contributed negatives and slides, most of the photos are the work of Board staff photographers. Missionaries do contribute, but this source accounts for only about 15 percent of the supply. The visual education division encourages any photo-



*W. Robert Hart
on a photographic
mission in Ecuador.*



Top photo: James E. Legg in visual division workroom.

Above: Gerald S. Harvey on visit to a hospital in Nigeria.

Above, right: Lawrence R. Snedden at portrait camera.

graphic inclination on the part of a missionary and can defray expenses of photography for the division's files. Currently the most familiar name among missionary photographers is Gerald S. Harvey. A missionary to Rhodesia, Harvey has provided much of the visual coverage available on Africa and has made phototaking journeys to the Orient and to Latin America.

The roving photographers attempt to keep ahead of the requests. For their travels, facilities range to extremes. One day not long ago, Scofield had breakfast in Tel Aviv, Israel, ate lunch aboard the jet flight shortly after leaving Paris, France, and arrived in New York City in time for dinner. "The complication," he adds, "was that my luggage had gone to Argentina."

On the opposite end of the scale, Robert Hart, assistant to the division director, can tell about the last leg of the journey when he and Charles Gillespie (formerly with the division) visited the Baptist industrial institute at Corrente, Brazil. Landing by C-47 at a small airfield 40 miles away, they learned that the mission plane due to meet them could not come.

Though he spoke no English, a fellow passenger—a traveling dry-goods salesman who turned out to be a Baptist—helped the two visitors reach the nearby village. There Hart and Gillespie rented the only vehicle available—a cloth-roofed jeep belonging to the airline. With the driver and three other passengers (two

nuns and a jewelry salesman), the photographers began the jaunt across open country to Corrente.

After seven hours of challenging travel over terrain that varied from jungle to desert, along dry stream beds where available, and with periodic stops for Gillespie to dismantle the carburetor and clean the fuel line, the weary, grimy Americans arrived in Corrente. Their departure, however, was by air—on a plane loaded with three and a half tons of freshly dressed beef.

But wherever the pictures are, there the photographers go. And the scenes are to be found wherever the missionaries work.

Not far from the equator, on an Amazon River tributary 100 miles upriver from Manaus, Scofield sat in the mission launch, the *Eric Nelson*, on a stifling, breezeless, agonizingly humid night. Missionary Lonnie A. Doyle, Jr., sweating profusely, patiently tried to persuade the launch's motor to start, a repair effort that had begun before dark. The expedition was already two days off schedule. Food and water supply was exhausted.

About midnight Scofield broke the stillness to ask a pointed question. "Lonnie, what in the world are you doing in this God-forsaken place?"

Unhesitatingly, Doyle replied, "A long time ago God pointed to the Amazon valley and said to me, 'Go!' So here I am."

When the missionaries go, can the photographers be far behind?

editorials

A Welcome to Claude Rhea

AS A MAJOR STEP toward strengthening the ministry of music on foreign mission fields and toward reinforced planning of evangelistic efforts overseas, the Foreign Mission Board, at its April meeting, elected Dr. Claude H. Rhea, Jr., as music consultant. The duties of his new post begin June 1, as he and his family move to Richmond, Va., where the Board's offices are located.

Rhea is almost as well known on a number of Southern Baptist foreign mission fields as he is across the Convention. His performance and witness as a soloist and music leader are recognized widely among the churches and, by recordings, in thousands of Baptist homes. His albums have brought his voice to many who have never seen him. Rhea's experience on foreign mission fields has prepared him to a great degree for what he will be doing now in an official capacity through and with missionary personnel on every field overseas. As he has visited the various fields he has been able to renew acquaintance and fellowship with a number of his former students.

A native of Carrollton, Mo., Rhea received the Bachelor of Arts degree from William Jewell College, Liberty, Mo., and the Bachelor, Master, and Doctor of Music Education degrees from Florida State University, Tallahassee. He also did graduate work in history at the University of Missouri, Co-



Claude H. Rhea, Jr.

lumbia, and in educational administration at Columbia University in New York City.

Most recently he has been serving as vice-president for administrative affairs for Houston Baptist College, Houston, Tex. Earlier he was chairman of the Division of Fine Arts at that college, having come there from New Orleans (La.) Baptist Theological Seminary, where for nine years he was dean of the School of Church Music. At the time of his election by the Foreign Mission Board he was still carrying the responsibility for the Division of Fine Arts at the Houston college, and had charge of public relations, student enrollment, alumni affairs, and student personnel. His earlier music ministries were with First Baptist Church, Tallahassee; St. Charles Avenue and Gentilly Baptist churches in New Orleans; and Tallowood Baptist Church, Houston.

Rhea's opportunities and responsibilities will be as wide as the Foreign Mission Board's program of evangelism and church development and will include involvement with as many people as there are missionaries and nationals on every mission field. No doubt this ministry will touch and affect all programs of work wherever they are projected in an effort to reach people for Christ.

Mrs. Rhea is the former Carolyn Turnage, of Florida. They were married two years after meeting each other in Hawaii in 1949, while both served there as Baptist Student Union summer missionaries. The Rheas have three children: Claude III, 12, Charles, 10, and Margaret, 5.

We are sure that our readers join us in extending an enthusiastic welcome to Dr. Rhea and his family. That welcome should include a covenant to pray for him and with him as he seeks to make every plan of his completely in harmony with God's will and to make every effort a musically fruitful one for reaching the whole world with the gospel.

About Furlough Homes

WE HAVE HEARD from several churches that provide houses for furloughing missionaries. No doubt there are others who would give us the basic information about their provisions of facilities for this purpose. We hope to derive a fairly exhaustive list of such opportunities and places.

Answers to the following questions will help us derive a helpful directory of information for missionaries who are trying to decide where to locate and what preparations they must make for furlough residence:

1. How many rooms and baths? 2. What are the terms of occupancy? 3. What are the distances to schools of all levels? 4. What is the distance to the church providing this facility? 5. Is the house unfurnished, partly furnished, or completely furnished? 6. Are kitchenware, tableware, or linens provided? 7. Are utilities to be paid by the occupying missionary family? 8. Does the location face a heavily traveled street or boulevard? 9. Is there a fence around either the back yard, the front yard, or both? 10. Are there any major appliances

permanently installed in the house? These questions should not be regarded as indicating what missionaries are expecting. The inquiries are based on the variety of possibilities already indicated by churches about which we have information.

No Paste-ons, Please

IT SEEMS that the equipment recently installed in many post offices cannot accommodate address-change notices on which are pasted the address labels clipped from magazines. We have been notified that all persons who use the address-change card provided by the post office must write out his former address as well as the new one, instead of pasting a clipped label to the form. Please help us help the post office. They have a big job, and we want them to deliver every magazine where it's supposed to go.

And please type or print the information. Letter and numeral formations made in this manner are much more easily read and transferred into the subscription-fulfillment system that we operate.

BY JOHN L. WANN

The Members From Nigeria



Author Wann, former chairman of deacons, opens door for the Adejares at D.C. church.

TWO NIGERIANS, both of whom have been influenced by Southern Baptist missionaries, are sharing their Christian testimony and finding a place of fellowship while visitors in the U.S. as members of National Baptist Memorial Church, in Washington, D.C.

Both men are students at Howard University, Isaac A. Adejare in law and Vincent O. Amachree in African history. Both are about 40 years old (accurate records were not kept when they were born) and plan to return to their homeland to teach. Although they had known one another in Nigeria, the two have become better acquainted since coming to this country.

At the church retreat last fall the two men took an active part in Bible study and recreation and seemed glad when asked to sing some of their religious songs in their native tongue. Adejare now teaches a men's Sunday School class at the church.

Born into a Christian home at Ede, in western Nigeria, Adejare received training from Missionary L. Raymon Brothers at a Baptist teachers college. For 14 years Adejare taught history, civics, and agriculture at the college, under supervision of the missionary, and then was selected to travel to the U.S. for graduate study.

The Nigerian has only praise and respect for his friend, the missionary. Adejare testifies it was the example of

Brothers—in life interest, discipline, and sympathy—that inspired a desire to study. When the visitor arrived in the U.S. last August, he brought with him a letter of introduction to the pastor of National Baptist Memorial Church, R. Stuart Grizzard, who is a former member of the Foreign Mission Board.

Adejare hopes to receive his master's degree next September. His wife Ayoola joined him in Washington early in March, coming from England where she had done further study. Also a teacher, she received her early education at United Missionary College for Teachers, Ibadan, Nigeria. Her father is a retired pastor. The Adejares have two sons.

Amachree comes from the delta region of Nigeria, where his father earned a modest living as a trader. Amachree's parents were not Christians—with hesitancy he says they were pagans—but his oldest sister accepted Christ and influenced other members of the family.

He recalls the conversion experience of his mother, prompted by a vivid dream in which she saw the dreaded enemy, the tiger, approaching with teeth bared. She called upon her gods to protect her and the children, but the beast continued to advance. At last, in desperation, the mother called on her daughter's Jesus Christ, and the tiger turned and left. The mother related the dream to the family, and made a public profession of her faith in Christ the next Sunday.

From that time she lived as a faithful and dedicated Christian and trained her son in the Anglican Church. After her death Amachree joined a Baptist church, a choice growing out of the influence of a close friend who taught him Baptist beliefs and urged him to go to school.

While in high school, Amachree began to ask questions about the three churches in his town—Anglican, African, and Baptist. He found more of the spiritual help he sought in the Baptist congregation, due largely to the consecration of Missionary Josephine Scaggs and others. Miss Scaggs still writes to Amachree—she addresses him as Son—and assists his family financially while he is working his way through school. Amachree's wife has remained in Nigeria to care for their seven children.

Amachree arrived in Washington early in 1964. He works as custodian in an office building at night and attends school whenever classes are available to fit his schedule as he works toward a master's degree.

Members of National Baptist Memorial Church hope their witness will never fail to lend added strength to the lives of these new friends from abroad. The Nigerians have helped the membership understand that the 4,000 visiting students from overseas in Washington provide a responsibility as well as an opportunity for ministry.

EPISTLES

The Woman Who Calls on Demons

Since a missionary journeyman came to Bangkla to teach school for our children, Betty (Mrs. Orby L., Jr.) Butcher and I have some free mornings to witness in Baan Saa Lan, a village of several hundred persons. I teach home nursing, and Betty teaches Bible. We also conduct a kind of Sunday School for the 60 to 75 children who gather.

We hold classes under the house of one Christian woman—Thai houses are built on stilts. Pigs, ducks, dogs, and chickens run around during our meetings, and sometimes the women go ahead with their tasks. But we believe God can work even in these circumstances.



Khun Arun, a Thai woman who is a fervent Christian, accompanied us one day. She concluded her talk by affirming that the true and living God, as revealed in Jesus Christ, has power over all things.

One woman spoke up to declare she was possessed by demons—Thai, Indian, Chinese, and Laotian demons. When the foreign demons are in her, she claimed, she can speak their languages. She also said her life is filled with trouble, fear, and unhappiness. She had even cut herself in an effort to get the demons out.

Khun Arun, understanding demon belief better than Betty and I, talked with the woman. At last the woman asked, "How can Jesus get into my heart?" Khun Arun told her.

At her insistence I went with the woman to her house, which she said was filled with demons. The large room was bare except for an altar loaded with gifts and hundreds of paper ornaments hung from the ceiling to appease her gods. I also told her of the loving God. Many Christians prayed for her that week.

When we went to her house again, numerous villagers followed us. We sat on the floor and watched the woman comb her hair and put on jewelry and clean clothes—apparently her best. Then she sat upon a straw mat before the altar and announced she was going to call for the *jaaws* (demons). Suddenly she began speaking in a strange language—she said

it was Indian. People asked her questions, and she answered after talking with a *jaaw*. In this way she makes her living.

To Khun Arun's questions the woman replied that the *jaaw* does have power in human lives and that it would not let her worship Jesus. If she should worship Jesus, she stated, the *jaaw* would no longer come to her. Then she would have to become a beggar, for she has no other way to earn a living.

Again we told her and the others about the true God who can give happiness and peace. In several weeks following, the woman attended our meeting only once, but she was friendly then. We pray she will come to know the true and living God.

Jo (Mrs. Harlan L.) Willis
Bangkla, Thailand

At Home in Greece

As we have become more acquainted with our adopted country of Greece we have seen many ancient ruins. We observe the famous Parthenon almost daily as we travel to language study. Viewing these ancient sites leads one to feel there must be a real stability about this country, since it has remained for so long.



Modern Greece, however, is a picture of unrest—a searching, seeking, fluctuating way of life. Our experiences with a few people here have revealed their need of Christ to satisfy their longing for love, purpose of life, and security.

The longer we are here, the more we understand the people and their way of life, and the more we love them. They are an outdoor people; as soon as the sun shines, a Greek cannot be kept inside.

Greece is not without a Christian witness. We have found dedicated Christians. But they are a small minority, and we are reminded of the great need in Greece for Christ.

George W. Poulos
Voula, Greece



Right: Charles Clark, oldest son of Missionaries Charles and Shirley Clark, reads a book to young friend in Caracas, Venezuela.

PHOTO BY W. ROBERT HART

'Can God Forgive?'

I sat in a corner to rest while the pastor closed the service. The invitation had been longer than usual during this last worship service of a special series in one of Santiago's barrio churches.

A Chilean woman approached my corner to say that she had not mustered the courage to come forward during the invitation. We found a quiet place and for almost an hour I counseled with her.

She told me she was a Catholic and had often gone to confession, but had been unable to make two particular confessions. During the service she had decided that the Baptist preacher would understand.

First she told of an abortion, 20 years earlier, of a child conceived out of wedlock; she told of her other three children born of a common-law marriage.

Next she described how she continually heard voices at night. A neighbor—a shoe repairman—prescribed as a remedy for her hallucinations that she go to the cemetery, rob a grave of a human bone, and wave the bone at the "spirits" at night. She followed his direction, but reported that it had no effect over the "spirits." Since she knew that a cemetery was "sacred ground," she was wondering if God would hear her confession.

Her final question: "Can God forgive such sins?" Such is the opportunity faced daily here—to offer light to persons in spiritual darkness.

Melvin E. Torstrick, Santiago, Chile

Guatemalan Wedding

When one of the students at the Guatemalan Baptist Theological Institute was married recently, he asked the institute's choir to sing for the wedding. One student played the small pump organ, and several others were *padrinos*, the equivalent of ushers.

At evangelical weddings in Guatemala the wedding party marches in, much as in North America. The bride and groom are seated in chairs at the front, while attendants sit on the front benches. The wedding ceremony follows congregational singing and special music. Then either the pastor of the church or a guest speaker preaches. More singing usually follows, and finally the wedding party marches out.

At the customary reception in the church, tamales and coffee are served to all the guests. The groom pays almost all the expenses of the wedding, including the cost of the bride's dress. The bride's family provides items for the reception.

Jean (Mrs. Charles A., Jr.) Allen
Guatemala City, Guatemala

Eighteen Evangelicals in One Cell

The local authorities in Santa Marta, we had been told, oppose the presence of evangelicals in their village. Only three evangelical families live there. Several believers from Santa Catarina accompanied me to the isolated village for one week of the regional evangelistic campaign in the state of Oaxaca.

The Mexican Constitution guarantees the right of each citizen to profess whatever religion he chooses and to hold private family worship services in his home.

At the suggestion of some of the Christians, upon arrival in Santa Marta we went directly to the authorities. I explained we were not asking permission to hold private family worship, since this is constitutionally guaranteed, but that if they were to deny us this right, I wanted the order in writing so I could take it to the state or national capital.

But the officials refused to allow the service or to give a written denial. They told us bluntly that they already had their religion and we were not welcome. The local priest, we heard, had declared that all evangelicals are Communists.

As we returned to the house where services were to be held, someone rolled a large rock down an embankment toward us. One of our group was knocked down and bruised. It was already dark when we reached the house, so we began the service of singing, praying, and Bible study. We fully expected the house to be stoned, but nothing happened. Several young men came to listen and to compare the Catholic Bible with the evangelical version.

The next morning, 20 of the men—two from other states and the rest representing four villages—confronted the authorities. One of our group, Sr. Zamora, tried to explain what liberties the Constitution guarantees, but met only resistance.

One of the townspeople charged that Zamora pounded on the "Table of Authority," meaning the office desk. "Throw him in jail!" someone shouted, and Zamora was shoved into the arms of policemen who escorted him to jail.

We had agreed among ourselves that it was too dangerous for one evangelical to be jailed by himself, so a dozen of us marched in with Zamora. Later three men who came to visit us were thrown into the cell. Now 16 of us were crammed into one small adobe room.

Among the prisoners was a man who had made his profession of faith in Christ only a week earlier—one week a Christian and already in jail for serving his Lord! One of the men is a pioneer Baptist in that section of the state; his life had been threatened many times. Another had

been jailed on 14 occasions for witnessing to his faith.

Christian women brought us food and straw mats and blankets. Sleep was almost impossible because there was not even room to stretch one's legs. When a flea began crawling up my leg I could not reach it to scratch.

Two more evangelicals were crowded in with us the next day, Wednesday. The officials labeled us Communists. At one point they refused to release the local residents in order to "teach them a lesson" for having invited visiting evangelicals. Once they told me I was free, but I reminded them that guilt or innocence would be the same for me as for the other prisoners. Finally, after much negotiation, all were released. Total fine was four dollars, and the visitors were told to leave town.

We knew two of our number had left to seek help from state authorities, so we continued Bible studies until Friday noon. Then, even though no state officials had arrived to hear our testimony, we had to begin our trip home.

We feel the believers in Santa Marta will grow stronger because of this experience. As for me, I wouldn't trade places with anyone, anywhere.

Charles H. Gilbert
Morelia, Michoacán, Mexico

Joshua Walks Now

Joshua, now 12 years old, played one of the instruments in the church choir when my husband Gene preached for a Thanksgiving service at Maku Church, a small bush congregation two miles off the Oyo road. Our introduction to the lad had come a year earlier. Then in language study at Oyo, we had visited Maku Church the Sunday Joshua and 10 other converts were baptized in a nearby stream.

Joshua seemed intelligent, but his legs were so deformed he could hardly walk. He had not attended school, because he was unable to walk the three miles to classes. Gene examined the boy that day and talked to the father about sending Joshua to the hospital in Ogbomoshos for surgery. The man believed his son's case hopeless, but at last he agreed to take him.

Joshua wore a cast for many weeks after surgery on his right leg, the more deformed limb. But what a pleasure to watch the boy walk into the church on that second visit! He still limped, but he was all smiles as he informed us he was able to walk to school daily. All of God's rewards are not reserved for heaven!

Ann (Mrs. G. Gene) Pitman
Ogbomoshos, Nigeria

Dr. and Mrs. Everett Gill, Jr., while he was the FMB area secretary for Latin America.



The Gill Collection

By Nell Stanley
FMB Librarian

TWO CONTINENTS, three families, and 45 years of missionary service are represented in "The Gill Collection" of the Jenkins Library at the Foreign Mission Board offices, Richmond, Va. The 493 books presented to the Board by Mrs. Everett Gill, Jr., came from the personal libraries of Dr. and Mrs. Everett Gill, Sr., Dr. and Mrs. Everett Gill, Jr., and Harvey Eldone Truex, father of the younger Mrs. Gill.

The elder Gills served as missionaries to Europe for 32 years. Mrs. Gill, Sr., wrote *Home Life in the Bible*, which was translated and published in several languages. She also wrote a series of children's stories in Romania. Her husband was author of *Europe: Christ or Chaos* and *Europe and the Gospel*.

Truex was corresponding secretary for the Board of Home and Foreign Missions for the state of Missouri (of the Missouri Baptist General Association, now the Missouri Baptist Convention) 1912-20. He was pastor both before and after the statewide post. He wrote *History of Baptists in Missouri*.

The younger Gill served as Foreign Mission Board area secretary for Latin America, 1941-54. He was author of *Pilgrimage to Brazil* and *Pilgrimage to Spanish America*.

The Gill Collection includes many standard volumes of European and Latin American history. Being diligent readers, both Gill families kept abreast of the cultural and political developments in the areas they served and collected some of the better books of the period.

In addition to these volumes, the personal libraries of these dedicated missionary families yield numbers of fine missionary books, many now available only through this type of gift, because they are out of print and almost impossible to purchase. Related to missions in

a very personal way, other volumes include Bibles in the languages of the countries represented, scrapbooks prepared by the young Everett Gill while a child and young man in Europe, and books by Mrs. Everett Gill, Sr., written in English and in the language of the people she served.

Theology and general mission books bear such well-known names as A. T. Robertson, W. O. Carver, and other Bap-

tist "greats." These have strengthened the mission and Bible study sections that form the core of the Jenkins Library collection.

The march of mission history has been influenced by the personal witness of the Gills. Their influence continues through these books as they are read by present-day missionary candidates and used for missionary research in the Foreign Mission Board library.

Mrs. Gill and Miss Stanley examine a Latin American artifact in Gill Collection.

LAWRENCE R. SHEDDEN



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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

ANNOUNCED

MARCH 1967



Burney, Robert Shafter (Bob)

b. Plant City, Fla., Mar. 17, 1933. ed. Carson-Newman Col., B.A., 1955; NOBTS, B.D., 1958, & Th.D., 1965. Cafeteria employee, 1955-56, & library asst., 1956-59, NOBTS, New Orleans, La. (each part-time); tutor, 1959, & teacher-missionary under HMB, 1959-67, Union Bap. Theol. Sem., New Orleans. Appointed (special) for Nigeria, Mar., 1967. m. Edith Elizabeth Bleckley, May 16, 1959.

■ NIGERIA

Burney, Edith Elizabeth Bleckley (Mrs. Robert S.)

b. Rabun Gap, Ga., Dec. 9, 1931. ed. Truett-McConnell Jr. Col., 1948-49; Bessie Tift Col., B.A., 1952; Mercer Univ., M.Ed., 1955; Univ. of Ga., 1954-55; NOBTS, M.R.E., 1957, & D.R.E., 1962. Teacher, Rabun Co., Ga., 1952-53, & Stephens Co., Ga., 1953-55; VBS worker, SS Dept., Bap Conv. of the State of Ga., summers 1949-51, Atlanta; HMB summer missionary, Ohio, 1956; assoc., State Conv. of Baps. in Ohio, Columbus, 1956-57; sem. lab. school asst. dir. & childhood ed. tutor, NOBTS, 1957-60, tutor, Union Bap. Theol. Sem., 1959-60, day school dir. & kindergarten teacher, Gentilly Church, 1963-64, & children's supvr., First Church, 1964-67, New Orleans, La. Appointed (special) for Nigeria, Mar., 1967. m. Robert Shafter (Bob) Burney, May 16, 1959. Children: Elizabeth Manona, Aug. 29, 1960; Robert Bleckley, Aug. 11, 1962.



Denmark, Iler Dean

b. Bullock Co., Ga., May 2, 1931. ed. Armstrong Col. of Savannah, 1949-50; Mercer Univ., 1954; Ga. State Col., B.B.A., 1956; SEBTS, B.D., 1966. Paper co. laborer, summers 1949 & '50 (part-time), col. library asst., 1949-50 (part-time), accountant, 1956-61, & ins. co. agt., 1961-62, Savannah, Ga.; officer, U.S. Army, U.S. & Korea, 1950-53; newspaper carrier, Macon, Ga., 1954; salesman, 1954, bookkeeper, 1955, & cafeteria employee, 1956, Atlanta, Ga. (each part-time); accountant, Raleigh, N.C., 1962-65; interim pastor, Rock Hill Mission, N.C., 1963; pastor, W. Lumberton Church, Lumberton, N.C., 1965-67. Appointed (special) for Nigeria, Mar., 1967. m. Mary Ann McGrady, Aug. 28, 1954.

■ NIGERIA

Denmark, Mary Ann McGrady (Mrs. I. Dean)

b. Savannah, Ga., Jan. 2, 1932. ed. Armstrong Col. of Savannah, A.A., 1952; Miss. So. Col., 1952; Mercer Univ., B.A., 1954; Tulane Univ. of La., summer 1955. Co. public welfare dept. worker, Atlanta, Ga., 1954-56; sub. teacher, 1956-62 (intermittently), & children's ctr. caseworker, 1958-59 & 1961, Savannah; teacher, sem. child care ctr., 1962-63 (part-time), & kindergarten teacher, 1963-64, Wake Forest, N.C.; elem. teacher, Lumberton, N.C., 1966-67. Appointed (special) for Nigeria, Mar., 1967. m. Iler Dean Denmark, Aug. 28, 1954. Children: Lesley Ann, Mar. 8, 1957; Mary Sharon, Jan. 11, 1960; Dean Hayse, July 17, 1964.



Gaines, Jane Ellen

b. Talladega, Ala., Feb. 10, 1928. ed. Howard Col. (now Samford Univ.), 1946-47; Columbia Bible Col., 1947-48; Carson-Newman Col., B.A., 1950; SWBTS, M.R.E., 1953. Staffer, Bap. Assem., near Talladega, summer 1948; sec. & youth worker, First Church, Tallahassee, Ala., summer 1949; elem. teacher, Talladega Co., Ala., 1950-51; Braille Evangel employee, 1951-52, & sem. employee, 1952-53, Ft. Worth, Tex.; ed. dir., summer 1952, & ed. sec., 1953-67, First Church, Talladega. Appointed (special) for Nigeria, Mar., 1967.

■ NIGERIA



Martin, David Lee

b. St. Joseph, Mo., Aug. 18, 1929, ed. Baylor Univ., B.A., 1954; SWBTS, B.D., 1957. Mfg. co. employee, St. Joseph, 1947-48, & Washington, D.C., 1949; office employee, 1948-49, & timekeeper, summer 1956, Washington; salesclerk, Waco, Tex., 1952-53 (part-time); groc. clerk, Ft. Worth, Tex., 1954-56; pastor's asst., Luther Rice Mem. Church, Washington, summer 1951; HMB summer missionary, Ark., 1962; pastor, Rockhouse Church, Hamilton, Tex., 1952-56 (part-time), & Colesville Church, Silver Spg., Md., 1957-67 (mission, becoming church in 1959). Appointed (special) for Trinidad, Mar., 1967. m. Sara Frances Hines, Apr. 12, 1958.

TRINIDAD

Martin, Sara Frances Hines (Mrs. David L.)

b. Halifax Co., Va., Apr. 7, 1933, ed. Carson-Newman Col., B.A., 1954; SWBTS, M.R.E., 1957. HMB summer missionary, Md., 1952, & La., 1953; elem. teacher, Warwick, Va., 1954-55, & Silver Spg., Md., 1958-59; clerk-typist, Ft. Eustis, Va., summer 1955; youth dir., First Church, Denison, Tex., summer 1956, & Kirkwood Church, Atlanta, Ga., 1957-58; typist, Bethesda, Md., 1958; temporary office worker, Silver Spg., 1962-63; writer, Baptist Intermediate Union Quarterly, BSSB, Nashville, Tenn., 1958-63. Appointed (special) for Trinidad, Mar., 1967. m. David Lee Martin, Apr. 12, 1958. Children: Carolyn Ruth, Nov. 7, 1961; Rebekah Lee, Sept. 1, 1963; Martha Jean, Sept. 16, 1965.



Fruit, Morris Glen

b. Lovington, N.M., Apr. 24, 1939, ed. Wayland Bap. Col., B.A., 1963; SWBTS, B.D., 1966. Col. kitchen worker, 1957-58, warehouse employee, 1959, custodian, 1960, & serv. sta. attend., 1960, Plainview, Tex.; ice plant worker, Matador, Tex., 1958; wheat combine opr., Tex. through Neb., summer 1959; HMB summer missionary, Ariz., 1960; salesman, Ft. Worth, Tex., 1963; constr. worker, Paris, Tex., 1966; truck driver, Chicota, Tex., 1966-67; pastor, Slide Church, Lubbock, Tex., 1960-63, & Chicota Church, 1963-67. Appointed (special) for Togo, Mar., 1967. m. Carol Anne Hester, Aug. 19, 1960.

TOGO

Fruit, Carol Anne Hester (Mrs. Morris G.)

b. Abilene, Tex., Dec. 1, 1940, ed. Wayland Bap. Col., 1959-60; Paris Jr. Col., 1966-67. Staffer, Glorieta (N.M.) Bap. Assem., summer 1958; col. dorm. employee, 1959-60, & profs. sec., 1960, Plainview, Tex.; piano teacher, Chicota, Tex., 1963-66. Appointed (special) for Togo, Mar., 1967. m. Morris Glen Fruit, Aug. 19, 1960. Children: Jimmy Glen, Nov. 24, 1961; Timothy Lynn, Aug. 20, 1964; Hester Mark, Dec. 14, 1965.



Reynolds, Marvin Robert

b. Pine Bluff, Ark., Sept. 19, 1932, ed. So. Bap. Col., 1950-52; Ouachita Bap. Col. (now Univ.), B.A., 1955; SWBTS, B.D., 1961. Teacher, Redfield, Ark., 1953-54, & DeSoto, Tex., 1959-60; steel mill employee, 1955-56 & 1958, aircraft co. worker, 1957-58, & boys' club games dir., 1960-61, Ft. Worth, Tex.; constr. worker, Dallas, Tex., summer 1959; pastor, Wilson (Ark.) Mission, 1951, Lake City (Ark.) Mission, 1951-52 (half-time), Sayre Church, Reader, Ark., 1953-55 (part-time, becoming full-time), Rock House Church, Hamilton, Tex., 1956-58, Grand Prairie-Twin Airport Church, Grand Prairie, Tex., 1958-61, First Church, Foreman, Ark., 1961-63, & First Church, Antlers, Okla., 1963-67. Appointed for Botswana, Mar., 1967. m. Cora Elizabeth Haley, Aug. 26, 1956.

BOTSWANA

Reynolds, Cora Elizabeth Haley (Mrs. Marvin R.)

b. Monticello, Ark., June 3, 1917, ed. Ouachita Bap. Col. (now Univ.), 1955-56; SWBTS, 1955-56 & 1961. Field worker, Ark. Bap. State Conv. TU Dept., summer 1956; PBX opr., 1956-57, & office worker, 1960-61, Ft. Worth, Tex.; mailroom clerk, 1959-60, Dallas, Tex.; elem. school playground supvr., Antlers, Okla., 1966. Appointed for Botswana, Mar., 1967. m. Marvin Robert Reynolds, Aug. 26, 1956. Children: Randy Robert, July 8, 1958; Timmy Marvin, Sept. 11, 1961; Teddy Wayne, Apr. 27, 1963.

Wicks, Harold David

b. St. Clair Co., Ala., Nov. 17, 1934, ed. Howard Col. (now Samford Univ.), B.A., 1957; NOBTS, B.D., 1960, M.R.E., 1961, & D.R.E., 1967. Walter, 1954-55 (part-time), & col. prof.'s asst., 1955-57, Birmingham, Ala.; HMB summer missionary, Okla., 1955, Ill., 1956, & Wyo., 1957; posting clerk, 1959-61, & sem. fellow, 1961-62 & 1965-67, New Orleans, La.; pastor, First Church, Maringouin, La., 1961-67. Appointed for Nigeria, Mar., 1967. m. Rebecca Jean Branum, June 20, 1958.

NIGERIA

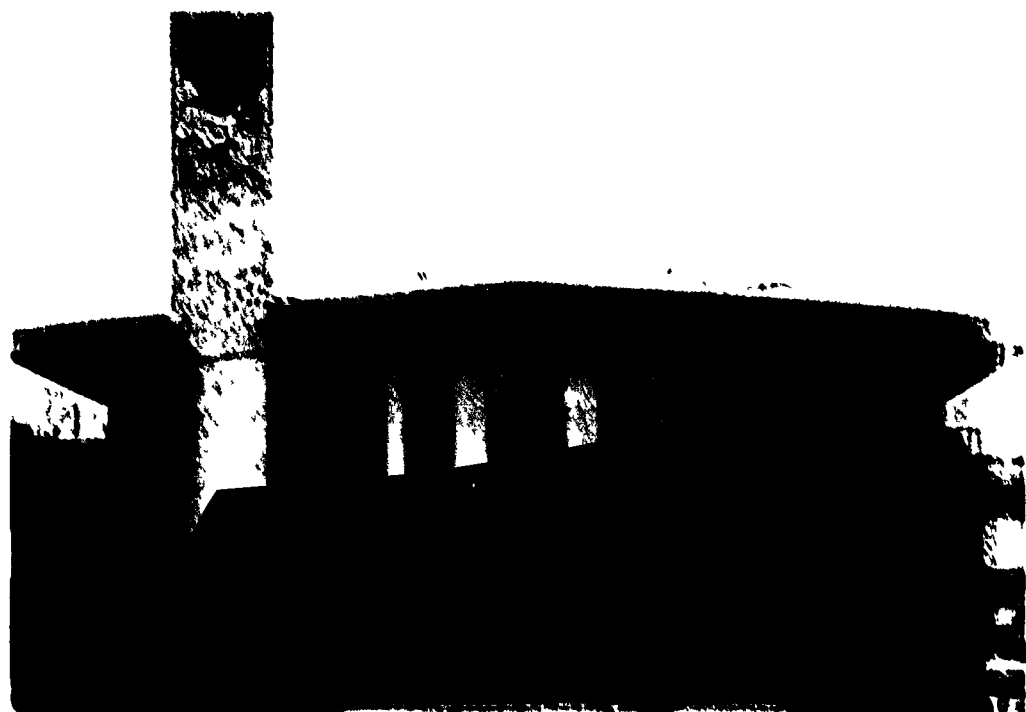
Wicks, Rebecca Jean Branum (Mrs. Harold D.)

b. Madison Co., Ala., Aug. 19, 1935, ed. Howard Col. (now Samford Univ.), B.S., 1957; NOBTS, M.R.E., 1960. Col. sec., 1953-57, hostess, Ruhama Church, summer 1955, & youth worker, Tenth Ave. Church, summer 1956, Birmingham, Ala.; Ala. Bap. State Conv. summer missionary, 1954, '55, & '57; teacher, Riverton, Ala., 1957, Gurley, Ala., 1957-58, & New Orleans, La., 1960-61; sub. teacher, Gurley, summer 1958; sec., Elysian Fields Church, 1958-60, & sem. kindergarten teacher, summer 1961, New Orleans. Appointed for Nigeria, Mar., 1967. m. Harold David Wicks, June 20, 1958. Children: Michael David, Mar. 25, 1960; Daryl Len, Nov. 14, 1962.



Progress on OKINAWA

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



Koza Baptist Church building on Okinawa.

A FAR CRY from the handful of military people who organized the Baptist Missions Fellowship of Okinawa in February, 1955, the combined Sunday School attendance of the two English-language Baptist churches on Okinawa now exceeds 1,000 each Sunday.

To work among Okinawans, the Ed Bollingers, of the American Baptist Convention, moved from Osaka, Japan, to Okinawa in 1955. But they found that Baptists in the U.S. military units also showed interest, and regular English-language meetings were begun in January, 1959, in the Naha (Japanese-language) Baptist Church building.

This congregation became Central Baptist Church the following August, and Bollinger served the group until my transfer from Japan early in 1960. The church met in rented buildings until moving into new facilities in Machinato in 1961. The land, purchased for \$15,000 in 1960, today is easily worth well over \$100,000. It is strategically located on a highway almost equidistant from the large U.S. air bases of Naha and Kadena.

Upon returning from furlough in the summer of 1963, my family and I moved to Koza City to begin a new English-language work. Missionary Dwight N. Dudley and family moved from Nagoya, Japan, to work at Central Church. While the Dudleys were on furlough, beginning in 1965, Missionary William R. Medling, newly arrived on the island after transfer from Japan, served Central Church on an interim basis.

Medling now works with the 22 Japanese-language churches and missions in the Okinawa Baptist Association. The Gary Vaughns, of the American Baptist Convention, and a missionary couple of the Japan Baptist Convention, the Shirabes, also aid the association.

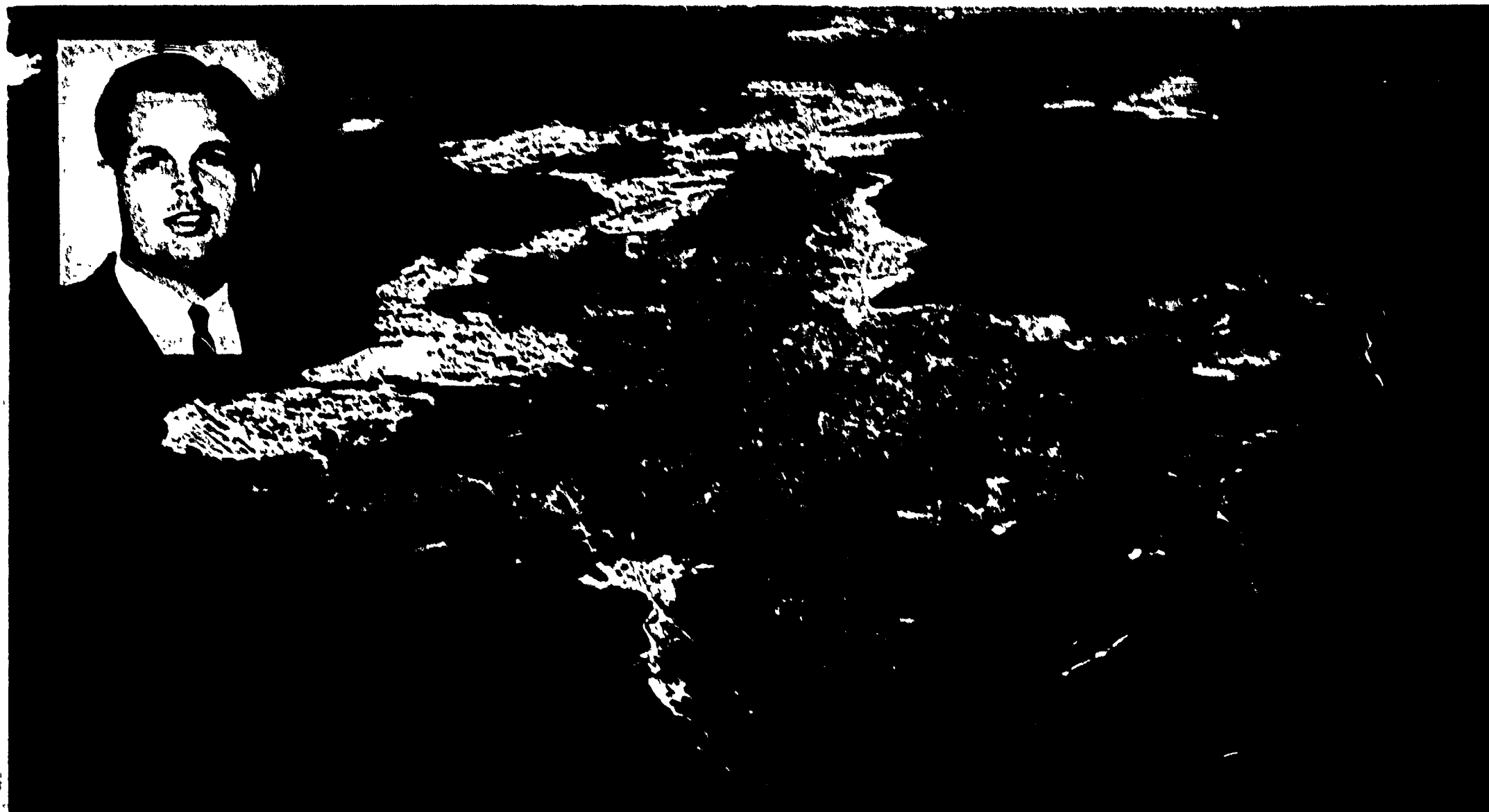
Koza Baptist Mission was self-supporting from its first day of existence, Sept. 1, 1963. Sunday School attendance was 149 that morning, and there were 109 additions to the mission by letter that day. A move to larger, rented quarters was necessary the next Sunday. Every Sunday for more than three years and three months the congregation witnessed

visible results of the gospel invitation, as persons accepted Christ or joined the church.

Organized as a church, the Koza congregation entered its new quarters in August, 1965. Total giving in 1966 approached \$70,000. In October, attendance averaged the same—567—at Sunday School and at morning worship service. The current budget includes \$9,600 for the work of the Okinawa Baptist Association. The church has recently prepared a second parking lot to accommodate 90 more automobiles. Land is scarce on the tiny island—Okinawa covers only about 454 square miles—so the church must lease about 1,000 tsubo (35,580 square feet) for the lot.

The Foreign Mission Board has helped to purchase a 1,000-tsubo lot at Naha City for a third English-language church. The land is available, and thousands of Americans live in Naha. Only adequate missionary leadership is awaited to open the new work. Prospects in Naha are as bright as were the prospects for Central and Koza churches.

Aerial view of Okinawa, largest island in Ryukyu chain, southwest of Japan. Inset: Missionary Spencer.



FAMILY ALBUM

APPOINTMENTS (May)

BRASWELL, Johnnie Mae, Okla., Yemen (c/o Burl Braswell, Rt. 1, Council Hill, Okla. 74428).
DIXON, John Rodolph, S.C., & May Frances Bailey Dixon, S.C., Peru (Rt. 5, Box 178, Gaffney, S.C. 29340).
HODGES, Ruford Burton, Jr., S.C., & Hula Jo Morris Hodges, Ala., Orient (Box 243, Tigerville, S.C. 29688).
LACEY, Robert Hiram (Bobby), N.M., & Minnie Evelyn Trammell Lacey, Tex., E. Africa (1112 Witherspoon, Gainesville, Tex. 76240).
LAING, Donald Kersey, Okla., & Barbara Ruth Clark Laing, Tex., S. Brazil (967 E. 15th, Colorado City, Tex. 79312).
PARSONS, Everett Lee, Jr., W. Va., & Carolyn Marie Baird Parsons, Tenn., Ecuador (Rt. 2, Box 261-A, Louisville, N.C. 27549).
STILES, James Harland, Jr. (Jimmy), Ark., & Oneida Faye Milford Stiles, Tex., Colombia (1206 Cates St., Bridgeport, Tex. 76026).

MISSIONARY ASSOCIATES (Employed in May)

WILLIAMS, James Austin, Jr., Tex., & Martha Faye Mathews Williams, Okla., Mexico (400 Steiner St., San Francisco, Calif. 94117).

ADDRESS CHANGES

Arrivals from the Field

ABELL, Mrs. John C., Jr., (Nigeria), 107 N. Gaines, Ennis, Tex. 75119.
BAILEY, Rev. & Mrs. C. R., (transferred to Colombia), 4622 Frazier, Ft. Worth, Tex. 76115.
BROWN, Rev. & Mrs. Bradley D. (Liberia), 1216 Atlanta Rd., Marietta, Ga. 30060.
BURCH, Vella Jane (Switzerland), 2735 Briarcliff Rd., N.E., Atlanta, Ga. 30329.
BYRD, Rev. & Mrs. Harry E. (appointed for Guatemala) c/o C. E. Byrd, Rt. 3, Apex, N.C. 27502.
CLEMENT, Rev. & Mrs. Richard D. (appointed for Ecuador), 915 Dixiana Dr., Owensboro, Ky. 42301.
CRUSE, Rev. & Mrs. Darrell D. (N. Brazil), 790 Wilson Dr., Madisonville, Ky. 42431.
DUBBERLY, Rev. & Mrs. T. Eugene (Uruguay), 598 Stokeswood Ave., S.E., Atlanta, Ga. 30316.
EMMONS, Dorothy (Kenya), Sunset Acres, Apt. 62, Bogalusa, La. 70427.
FONTNOTE, Dr. Audrey V. (Japan), Box 427, Ventress, La. 70783.
HARRINGTON, Fern (Taiwan), Atlanta, Mo. 63530.
HICKS, Rev. & Mrs. Terry A. (Nigeria), c/o William P. Hicks, 109 Cypress Ln., Delhi, La. 71232.
HOWLE, Rev. & Mrs. David B. (Korea), 101 Main St., Oxford, Ala. 36201.
KIRKPATRICK, Mary Frank (Nigeria), Box 94, Nonaater, Miss. 39346.
LANE, Dorothea K. (Japan), 825 Johnson St., Sturgis, Ky. 42459.
LEAVELL, Cornelia (Hong Kong), c/o Mrs. Charles Standeridge, 6009 Rhonda Rd., Lynchburg, Va.
MAY, Rev. & Mrs. William P. (appointed for Ecuador), 25 Candler Rd., S.E., Atlanta, Ga. 30317.
NOLAND, Rev. & Mrs. Paul W. (S. Brazil), c/o

J. R. Branch, Box 308, Rt. 1, Rayville, La. 71269.
SANDERS, Marian (Mexico), Box 506, Bamberg, S.C.
SHELTON, Rev. & Mrs. Keith D. (appointed for Peru), c/o Rev. Beacham G. Miles, 814 W. Midland, Shawnee, Okla. 74801.
SNOW, Laura Frances (Chile), c/o S. C. Blackwood, Rt. 2, Chapel Hill, N.C. 27514.
SMITH, Rev. & Mrs. Clarence R. (appointed for Venezuela), Box 93, Dora, N.M. 88115.
STELLA, Mr. & Mrs. Anthony, Jr. (Korea), c/o T. E. Sommerkamp, 904 McHenry St., Tampa, Fla.
SYDOW, Rev. & Mrs. Vernon E., Jr. (N. Brazil), Rt. 1, Box 7, Richmond, Tex. 77469.

Departures to the Field

CADER, Rev. & Mrs. Burley E., Caixa Postal 81, Feira de Santana, Bahia, Brazil.
GARRETT, Doris O., Box 84, Bap. Women's Col., Abeokuta, Nigeria.
HARDY, Cora Ney, Box 86, Jos, Nigeria.
JOHNSON, Rev. & Mrs. R. Elton, Sr., Caixa Postal 16, Feira de Santana, Bahia, Brazil.
MCCONNELL, Dr. & Mrs. H. Cecil, Curilla 3388, Santiago, Chile.
RICKETSON, Dr. & Mrs. Robert F., So. Bap. Col., M'Lang, Cotabato, Philippines.
SHELTON, Rev. & Mrs. Raymond L., Box 832, Bangkok, Thailand.
TATUM, Rev. & Mrs. Hubert R., Box 5125, Honolulu, Hawaii 96814.
THOMPSON, Dr. & Mrs. Cecil L., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.

Language School

(Apartado Aereo 4035, San José, Costa Rica):
ACREE, Rev. & Mrs. Irvin H. (Uruguay).
ALEXANDER, Rev. & Mrs. Charles L. (Chile).
HUTSON, Rev. & Mrs. Barney R. (Argentina).
LIVINGSTON, Mr. & Mrs. George F., Jr. (Colombia).
NOWELL, Rev. & Mrs. C. Grady (Honduras).
WILSON, Rev. & Mrs. Ralph A. (Honduras).

On the Field

ALLARD, Rev. & Mrs. J. Charles, Caixa Postal 46, Crato, Ceara, Brazil.
BAILEY, Rev. & Mrs. Doyle L., San Martin 3565 C. C. 217, Tucuman, Argentina.
CALLAWAY, Dr. & Mrs. Tucker N., Zen Study Ctr., Chotokuin, Shokokuji, Ima-de-gawa, Kyoto, Japan.
DAVIDSON, Dr. & Mrs. Minor, 43 Ridout Rd., Singapore 10.
GALLOWAY, Rev. John L., emeritus (Macao), Rua de S. Roque, No. 38, Macao, via Hong Kong, S. China.
HILL, Rev. & Mrs. Reginal A., c/o Post Office, San Fernando, Trinidad, W.I.
HUNT, Rev. & Mrs. Walter T., Box 134, Dagulo City, Philippines.
JOHNSON, Sharon (Journ.), 60 Kozenji-dori, Sendai Shi, Japan.
KINN, Rev. & Mrs. Wheeler, 111 Jalan Dato Suleiman, Century Gardens, Johore Bahru, Johore, Malaysia.
LAWTON, Rev. & Mrs. Denver M., Box 23, Keelung, Taiwan, Rep. of China.
MEDLINO, Rev. & Mrs. William R., 83 Onishi Ter. Hgts., Toguchi, Kitaukagusuku-Son, Okinawa.
PARK, Rev. & Mrs. J. Kenneth, Casilla 197, Antofagasta, Chile.
SIMPSON, Rev. & Mrs. Samuel L., Centro Agricola Bautista, Chone, Manabi, Ecuador.
VARNER, Rev. & Mrs. Victor N., Caixa Postal 221, Recife, Pernambuco, Brazil.

United States

ANDREWS, Rev. & Mrs. William P. (Chile), Box 106, Wenham, Mass. 01984.
GERLOFF, Mr. & Mrs. John L., Sr. (assoc., Liberia), 177 Lake Estates, Rt. 2, Montgomery, Tex. 77356.
GILMORE, Helen (Kenya), 530 S. 12th St., Clinton, Okla. 73601.
GREEN, Rev. & Mrs. Urban L. (Nigeria), 4314 N. Johnston, Tulsa, Okla. 74106.
LAWTON, Rev. & Mrs. Wesley W., Jr. (Taiwan), 5714 Southwestern Blvd., Dallas, Tex. 75209.
MORGAN, Mr. & Mrs. David W. (Hong Kong), 5407 Lybbar, Houston, Tex. 77035.
OWEN, Rev. & Mrs. R. Allen (Brazil), c/o Earl Stroud, Box 69, Rt. 3, LaGrange, Ga. 30240.
PATTERSON, Dr. & Mrs. Ira N., emeritus (Nigeria), Southeastern Bap. Theol. Sem., Wake Forest, N.C. 27587.
STAMPLEY, Mary D. (Ghana), c/o Hubert Alexander, 3030 Oak Forest Dr., Jackson, Miss. 39212.
STARMER, Dr. & Mrs. Roy F. (Italy), Box 145, Blue Mtn., Miss. 38610.
TATUM, Rev. & Mrs. Hubert R., Box 5125, Honolulu, Hawaii 96814.

TIPTON, Rev. & Mrs. S. Thomas (Uganda), 3401 Hempstead Rd., Louisville, Ky. 40207.

TRANSFERS

BAILEY, Rev. & Mrs. C. R., Mexico to Colombia, Apr. 30.
CHRYNE, Rev. & Mrs. John R., Rhodesia to Ethiopia, May 1.
STULL, Rev. & Mrs. F. David, Peru to Chile, Apr. 30.
TAYLOR, Fay, Indonesia to Hong Kong, Apr. 10.

RETIREMENTS

JESTER, Dr. & Mrs. William L. (Nigeria), May 31.
LAIR, Lena V. (Nigeria), May 1.

BIRTHS and ADOPTIONS

BLUNDELL, Suzanne, daughter of Rev. & Mrs. C. Ray Blundell, Jr. (Uganda), Apr. 25.
DREASSEN, Paul Richard, son of Mr. & Mrs. Richard S. Dreesen (Kenya), Apr. 15.
MATTHEWS, Lee Ann & Faith Diane, daughters of Rev. & Mrs. W. Harold Matthews (Philippines), Apr. 11.

DEATHS

ANDERSON, Susan, emeritus (Nigeria), Apr. 25, Wichita, Kan.
BECKETT, Henry E., father of Rev. Charles A. Beckett (Pakistan), Apr. 9, Chase City, Va.
COWHERD, Marian (Mrs. Charles P.) (Hong Kong), May 6, San Francisco, Calif.
DAVIS, Mrs. E. Clarke, mother of Rev. Burton de Wolfe Davis (Eq. Brazil), Mar. 25, Laceyville, Pa.
FLITCHER, Troy B., father of Ruby (Mrs. H. Victor) Davis (field rep., Brazil), Apr. 6, Boone, N.C.
GILLILAND, Mrs. J. B., mother of Pauline (Mrs. Frank W.) Patterson (Bap. Spanish Pub. House), Mar. 18, Dallas, Tex.
HALBROOKS, Fred E., Sr., father of Rev. Fred E. Halbrooks, Jr. (Eq. Brazil), Mar. 26, Decatur, Ala.
HASTY, Mrs. A. H., mother of Dr. Barbara (Mrs. Buck, Jr.) Donaldson (Nigeria), Apr. 8, Gainesville, Fla.
MARTIN, Jacob B., father of Ina (Mrs. J. D.) Durham (Nigeria), Apr. 19, Lincoln, Ga.
TATUM, Mrs. W. R., mother of Rev. Hubert R. Tatum (Hawaii), Apr. 12, Cornelia, Ga.
TENNISON, Mrs. R. C., stepmother of Dr. Grayson C. Tennison (Portugal), Apr. 1.

Anniversary Committee Named

A committee to formulate plans for the Foreign Mission Board's 125th anniversary in 1970 was named by the Board in April. Miss Mary Essie Stephens, Board member from Montgomery, Ala., was named chairman of the five-member committee.

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IN MEMORIAM

Susan Anderson

Born Habersham Co., Ga., April 1, 1892

Died Wichita, Kan., April 25, 1967



SUSAN ANDERSON, emeritus missionary to Nigeria, died April 25, in Wichita, Kan., after an illness of several months. She was 75. Appointed by the Foreign Mission Board in 1918, she was the first Southern Baptist missionary to celebrate the 40th anniversary of arrival in Nigeria while still in active service.

She was vitally involved in an era when Nigerians made giant strides and achieved national independence. Throughout her 43-year missionary career she served at the Baptist Girls' School in Abeokuta. She arrived in Nigeria expecting to do WMU work, but a close look at the situation of uneducated Nigerian womanhood, coupled with the discovery that she loved teaching, changed her direction. She joined the staff of the Abeokuta school, the first—and at that time the only—Baptist school for girls in Nigeria.

Miss Anderson taught English and Bible, served as business manager, advocated expansion, and supervised construction. During the years she came to handle many of the details of maintenance, sanitation, and housekeeping, and was in charge whenever the missionary principal went on furlough. During one of those periods she added a teacher-training program to the cur-

riculum to help meet the shortage of schoolteachers. Later she campaigned for the addition of secondary education, thus making a three-in-one school that later was separated into Baptist Girls' School, Baptist Girls' Secondary Modern School, and Baptist Women's College.

Her deepest concern was for the primary division. She firmly believed that mission schools, where young persons have intimate contact with Christian teaching and example over a period of years, offer unequalled opportunities for evangelism in depth. She took up construction because funds were limited, found in building a "sort of recreation," and supervised several major building projects.

Upon leaving Africa she was honored with farewell parties, testimonials, gifts, and a march down Abeokuta's main street while hundreds of Nigerians sang a tearful farewell. She returned to the U.S. in 1961 and made her home in Wichita. She retired the following year. Late in 1966 she moved to Kansas City, Mo., to supervise a residence hall at Midwestern Baptist Theological Seminary, but returned to Kansas after she became ill.

Born in Georgia, she received the Bachelor of Missionary Training degree in 1915 from Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary). Before going overseas she was assistant to the pastor of First Church, Charlotte, N.C., and corresponding secretary for the Georgia WMU.

She related many of her adventures in *So This Is Africa* (Broadman Press, 1943), one of the most popular mission study books the Sunday School Board ever published. Her second book, *May Perry of Africa*, was released by Broadman Press last Jan. 1. She was working on another book at the time of her death.

Book Examines Atonement

Interpreting the Atonement

By Robert H. Culpepper

William B. Eerdmans Publishing Co.
(Grand Rapids, Mich.), 170 pages,
paperback, \$2.45

Most missionaries and other Christian workers need a refresher course in theology; what they got in seminary has grown stale. They at least ought to devote a few hours to a solid book that is concerned for "the theological understanding which underlies all preaching and Christian witness."

Dr. Culpepper has written such a book, and it ought to be read, not because the author is a friend or co-worker, but because the book is first-class theology. It is the product of thorough training, rich classroom experience, and meticulous research. And the English is highly readable—no small achievement for one who has taught in Japanese for 15 years.

The atonement is God's saving act accomplished in history through Jesus Christ.

Every great theme in the Bible relates to it. Every Christian experiences it. Every missionary proclaims it. But strictly speaking, there has never been an orthodox view of the atonement. Typical lectures on the subject are rehashings of the many "theories" with their strengths and weaknesses.

Culpepper reviews the theories as he must, but he also shares his own faith and understanding. He strikes a happy balance between what he himself thinks and what more than 100 ancient and modern writers have said. And in quoting from big names he doesn't come off second best. This is Culpepper: "Reconciliation, not revenge, is God's objective. Self-sacrifice, not self-assertion, is his method."

To introduce one strand of thought in the book, here are three questions on Old Testament sacrifice: (1) When a sinner laid his hands on an innocent animal to offer it in sacrifice, was the sinner's guilt transferred to the animal? (2) Was the sacrifice a propitiation for sin? (3) Did the sacrificial blood signify death? The answer to all three questions is No.

In other words, Culpepper rejects what is commonly called the penal substitution theory. In handling the New Testament witness, however, he seems to falter in his comment on I Peter 2:24: "This probably was not to be interpreted in any legalistic sense which would regard guilt as having been transferred from the sinner to the Saviour." The word "probably" comes as a mild shock; it seems inconsistent with the author's confidence reflected in other statements.

But the author gets bold again and criticizes such giants as Calvin, Hodge, Strong, Dale, Denny, Forsyth, Barth, and Brunner, all of whom advocate penal substitution in whole or in part.

Finally, Culpepper ably states the case for an unlimited atonement: Christ died for all, not for the elect only (as Berkhof and Boettner teach); yet not all will be saved. Then he sets forth the many facets of the cross: love, judgment, deliverance, and sacrifice. This reconstruction of the doctrine is highly satisfying. The author knows the Bible thoroughly and adheres to it faithfully.

It is disappointing that no Japanese theologian rates a mention, but even Kazoh Kitamori in his *Theology of the Pain of God* barely touches on the atonement. It is even more disappointing that no Southern Baptist theologian appears—except Eric C. Rust, who has been "naturalized." This makes a sad but true commentary on the quality of Southern Baptist theology. But the fact that a book as good as this one has come from a native Georgia Baptist is cause for optimism and thanksgiving.

—F. Calvin Parker

(Note: Both author and reviewer are missionaries to Japan. This review appeared originally in *Japan Baptist News*, official publication of the Japan Baptist Mission.)



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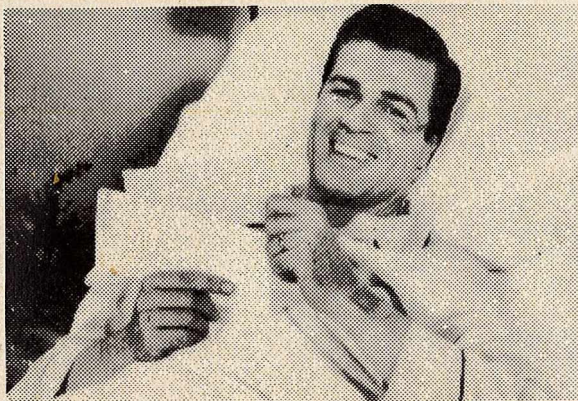
Robert Culpepper, missionary to Japan, signs copies of his book, *Interpreting the Atonement*, for J. Ralph Grant (left), of Lubbock, Tex., now serving in Tokyo as pastor of an English-language church, and Winston Crawley, FMB secretary for the Orient.

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☐ YES ☐ NO

Tuberculosis, paralysis, prostate trouble?

☐ YES ☐ NO

Heart trouble, eye cataract, disease of female organs, sciatica?

☐ YES ☐ NO

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BY ROBERTA HAMPTON
Missionary to Brazil

Unofficial 'School'

TRUE or false: Campina Grande is a school for missionaries?

Any Southern Baptist acquainted with mission work in Brazil would find something wrong with that statement, though similarity of names might be confusing. Campinas (meaning "open country" or "plains") is the city in São Paulo state where missionary appointees for Brazil spend about the first year on the field. Campina Grande ("big plain") is in the state of Paraíba, hundreds of miles northeast.

Technically, the statement about the Campina Grande "school" is false, but in practice it contains some truth.

At the School of Portuguese and Orientation in Campinas, new missionaries of many denominations study language and learn Brazilian customs and ways of living. In a building especially designed for language study, regular classes are held under approximately 25 well-trained teachers.

At the Campina Grande "school" there are no regular classes, and the main teacher is experience. Yet, for some missionaries, Campina Grande has provided a "graduate course." For many years the only missionaries assigned to Campina Grande were those who had just finished language school, and after a few years in Campina Grande they were reassigned elsewhere.

With news of the most recent re-assignment—O. D. Martin, Jr., and

family moving from Campina Grande back to Campinas—one Brazilian Baptist woman coined the "school for missionaries" label. When a missionary in Campina Grande begins to learn the work and understand the people, she sighed, he is asked to work someplace else.

But in many ways this is a compliment to Baptists in Campina Grande, a missionary pointed out, for many places in Brazil offer a field too difficult for a freshman missionary. In addition, Campina Grande seems to train missionaries well, judging by the work they are called to do.

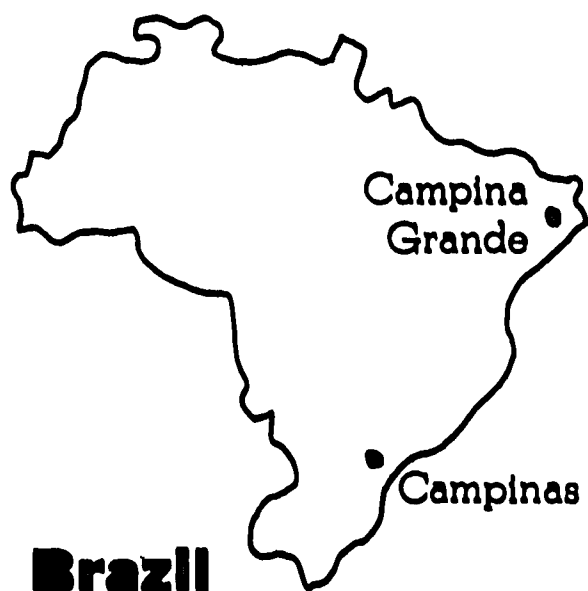
Martin, for instance, was asked by the Brazilian Baptist Convention to become executive secretary of its Radio and Television Board. He is the first missionary to work with that Board.

The Martins' predecessors in Campina Grande were Claud R. and Frances Bumpus (1955-61), who are now stationed in Rio de Janeiro, where he is treasurer of the three Southern Baptist Missions (regional organizations of missionaries) in Brazil. The Grayson C. Tennysons (serving in Campina Grande 1950-53), are now missionaries in Portugal. The Martin, Bumpus, and Tennyson families each arrived in Campina Grande immediately after language study in Campinas.

The Joseph B. Underwoods had one year of missionary experience in student evangelism in Recife before going to Campina Grande in 1946. Underwood is now consultant in evangelism and church development at Foreign Mission Board offices, Richmond, Va.

Earlier missionaries in Campina Grande included A. E. and Helen Hayes (1923-31), now retired in Redlands, Calif., and the late Charles F. and Louise Stapp. (The Stapps began working in Campina Grande in 1933; she died in 1940 and was buried there, and he continued to serve in Campina Grande until 1945.)

Now Baptists in Campina Grande are wondering who will be the next students for their "graduate school."



Shortened Career Weighes

Wimpy Harper of Africa

By Jesse C. Fletcher

Broadman Press (Nashville, Tenn.)
142 pages, \$3.25

The author of *Bill Wallace of China* has done it again! Another dedicated young missionary, cut off, as it seemed, in the prime of life, lives again in the pages of a vivid biography. And the life that appeared so tragically short stands out as strangely complete and victorious.

W. O. Harper was appointed in 1950 for missionary service in Nigeria. After six years of effective labor in an old established mission, he and his wife were chosen as one of three couples to begin a new Southern Baptist enterprise in East Africa. Elected chairman of the group, he played a vital part in developing a remarkably successful mission program, now second in strength only to the Nigerian Baptist Mission, among ten such projects in Africa.

Versatile, winsome, a natural leader, "Wimpy" was just settling into his second missionary career when death by drowning snatched him away in 1958. The story of his dedicated life and untimely death has been the catalyst which caused a dozen other young persons to offer themselves for overseas service—and its influence is not ended.

With remarkable descriptive power, Jesse Fletcher has captured the spirit of the man. Both his years in Nigeria and his pioneer labors in Kenya and Tanganyika (now Tanzania) are depicted with accuracy and sustained interest. A visit in 1965 to the scene of the tragic drowning provided the author with an insight into the meaning of that event and the deeper significance of a short but brilliant career.

The appearance of this biography during the year in which Southern Baptists are focusing attention upon missions in Africa is peculiarly timely. The book itself is timeless and will far outlast the current mission study emphasis. Like *Bill Wallace of China*, *Wimpy Harper of Africa* will live on and on. And many lives, both young and old, will be the better for having read this gripping story and having felt the touch of that dynamic life.

—H. Cornell Goerner

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NEWS

JUNE 1967

FOREIGN MISSION BOARD

SBC



LAWRENCE H. BRENNER

Publisher from Japan

Toshio Kusanagi, of Tokyo, Japan, visiting Foreign Mission Board offices, Richmond, Va., views lobby display with Baker J. Cauthen, executive secretary. Kusanagi is president of Jordan Press, publication house of the Japan Baptist Convention. He spent several weeks in the U.S. contacting publishers and studying English.

No. 65: Botswana

Botswana, in southern Africa, has become the 65th country to which Southern Baptist missionaries are now assigned. The Foreign Mission Board in April assigned to that country Marvin and Elizabeth Reynolds, appointed in March.

Called Bechuanaland until gaining independence last September, Botswana is about the size of Texas. If permission of the government is secured, the couple will begin Southern Baptist mission work there.

In another action concerning a new field, the Board transferred the John R. Cheynes from Rhodesia to Ethiopia, pending permission for Southern Baptists to begin work in Ethiopia. The William E. Lewis, Jr., family, formerly of Tanzania, had already been assigned to Ethiopia.

Largest Auditorium Dedicated

Portuguese Baptists' most spacious auditorium—designed to seat 350, with Sunday School meeting area for an equal number—has been completed after two years of construction. The original building was razed, except for its outer walls. Ceiteia Baptist Church, located in downtown Porto, second-largest city in Portugal, has dedicated the building. The fair circulating system is believed the first in a Portuguese church building.

First Church in India Active

The first church related to Southern Baptist mission work in India is composed of Telugu people at Bangalore. "Membership now numbers 53—not including the Betha family of eight!" wrote Lizette (Mrs. Ralph C.) Betha in mid-April.

Early in the church's existence—it was organized last December—nine converts were baptized. On the first Sunday of April the group again borrowed the baptismal pool of another Christian church and 12 more persons were baptized.

"Excitement ran high," commented Mrs. Betha. "Enthusiasm was evident among the handful of church members. Prayer groups had sprung up among them, and they were concerned for their lost

friends and neighbors. Each night some met and prayed with and for the lost. We missionaries wondered how long they could keep going at such a pace.

"'You don't have to have church meetings every night,' we advised. But there was no slowing down in their zeal."

The week before Easter the Betha family was invited to dinner by the new Christians. After dinner the newly baptized members presented a trial performance of their Easter drama.

"It was not acting that brought tears to their eyes as they sang, 'They crucified my Lord,'" wrote Mrs. Betha. "It was the realization of what Jesus Christ had suffered for them. The presentation was excellent."

Sixty-One Invited To Be Journeymen

Sixty-one young men and women were invited to missionary journeyman training by the Foreign Mission Board at its April meeting. The 22 men and 39 women—from 16 states and the District of Columbia—are to begin eight weeks of training June 17 at Virginia Intermont College, Bristol. Upon completion of training they are to be assigned to 26 countries as the third group of journeymen to be sent out by the Board.

Among the 61 are the first two journeyman pharmacists, the first two com-

mmercial artists, and the first construction worker, book store employee, and radio technician. Nearly half the group will teach. Others will serve as nurses, medical technologists, youth and student workers, secretaries, librarians, denominational workers, agriculturist, good will center worker, and church music promoter.

The group includes the first married young people employed in relation to the journeyman program. The program is designed for single college graduates under age 27, but an exception has been made this year, and two couples are to be sent as an experiment. They are to teach.

The new group also includes the first MK (missionary kid) to be given a journeyman assignment. Sally Kate Graves hopes to teach school in Asunción, Paraguay, about 200 miles from where her father and stepmother serve in Misiones Province, Argentina. Her mother died in 1956 while serving in Argentina.

Series Published in Jordan

Fourteen articles on "The Spiritual Foundations of Freedom," written by Mrs. J. Wayne Fuller, missionary to Jordan, were published recently in a Jordanian newspaper. The articles were printed without by-line, but the newspaper used a picture and biographical sketch of Mrs. Fuller the day after the series concluded.

The articles were reprinted in booklet form for distribution during the nationwide Baptist evangelistic campaign in April.

Lottie Moon Total

Total received for the 1966 Lottie Moon Christmas Offering reached \$13,760,146.80 before the books closed May 1. This is an increase of \$565,789.48 over the 1965 offering. Any additional Lottie Moon funds received after May 1 count on the 1967 offering.

Pastors Prepare for Crusade

A record 53 persons registered for the French Baptist Pastors' Conference at its 1967 session in Pierrefonds, France. Theme was "The Simultaneous Evangelistic Campaign and the Pastor." The French Baptist Federation is preparing for a simultaneous crusade in March of next year.

Only six of the pastors in the Federation were unable to attend. Leading the conference was Joseph B. Underwood, Southern Baptist Foreign Mission Board consultant in evangelism and church development.

Radio-TV Outreach Growing in Latin America

In the midst of the rapid growth of radio and television as instruments of change in Latin America, Baptists there have dubbed radio and TV "electronic missionaries," marching into every undiscovered place to present the gospel of Christ, according to Alan W. Compton, Foreign Mission Board radio-TV representative for Latin America.

Although complete statistics are not available, it is believed more than 558 Baptist radio programs and 25 TV programs went on the air weekly in Latin America during 1966. "This is expected to increase greatly this year with the addition of recording studios in several countries," Compton said.

The number of letters received in response to broadcasts in 1966—representing first contacts—were estimated to exceed 13,000. With new and improved programs and conservation methods, it is hoped 50,000 first contacts will be realized in 1967, added Compton.

When a letter arrives from a listener, written materials, in the form of outreach materials and Bible correspondence courses, bring the individual to a more direct confrontation with the gospel. "Then the armies of local churches are called to send their troops in for personal contact with all who have responded," Compton continued.

"Latin American Baptists carry out their electronic ministry by producing programs for distribution to the literally thousands of commercial radio stations in operation throughout the Latin world," related Compton. "The most effective means has been through the establishment of small recording studios where programs are produced in a national atmosphere for distribution in a particular country. (Nine studios are now in operation.) The recording studio also aids local churches or associations in the

production of individual programs by providing tailor-made programs or program building materials.

"In addition, the Radio and Television Commission of the Southern Baptist Convention serves some countries with programs from their Spanish productions."

Realizing they are in competition with the commercial world and that their product must be acceptable to the industry, Baptist producers in Latin America seek a high level of quality. New formats are being tried. Drama is being put to greater use.

"Only in the last few years has television become widespread enough to be legitimately considered a mass medium in Latin America," Compton went on. "Baptists have been evangelizing through TV in Latin America for around five years. They have been grateful for the Radio and Television Commission's 'The Answer' series. Forty-eight of these films, dubbed in Spanish by the Foreign Mission Board, have been aired time and again throughout the area.

"Although these materials have been effective, it is believed that now a move

must be made toward more indigenous materials," Compton explained. "Plans are being made to increase the number of radio or video tape productions. Missionaries are receiving training during furloughs to take up this task.

"More program building materials and films are being planned as Baptists in Latin America prepare for the time (which should arrive within the next two years) when TV will be to Latin America the communicating giant it already is in the U.S."

Radio and TV have already proved effective in preparing the way for the more direct presentation of the gospel that must come later, that of personal testimony. A Guatemalan pastor reported that radio has been his calling card in every home in his village, his name already known because of the first contact through the electronic missionary.

In Buenos Aires, Argentina, Baptists say that although high-rise apartments may be closed to a personal visit, the message of love can be carried by radio and television through the walls of concrete, prejudice, and indifference.

Spanish Newspaper Prints Interview with Baptist

A feature interview story with pictures about Baptist pastor Adolfo Lahoz appeared in mid-March in *Unidad*, an evening newspaper in San Sebastian, Spain. The article, signed by reporter Juan J. Iturbi, presented the pastor's answers to a variety of questions, covering such topics as methods of Baptist witnessing, Baptist doctrine, and Baptist-Catholic relations.

Pastor Lahoz was quoted as saying he welcomes "with open arms" new Spanish laws on religious liberty, now under consideration in the Cortes (parliament). "Religious liberty is a principle Baptists have maintained throughout the centuries," he stated. "We have wanted religious liberty even for those who don't permit it."

(The proposed law on religious liberty has encountered at least 239 suggested amendments in the Cortes, according to Religious News Service in mid-April. The process of deciding upon each suggested revision was expected to be a lengthy procedure.)

Professor To Speak in Brazil

Frank Stagg, professor of New Testament interpretation at Southern Baptist Theological Seminary, Louisville, Ky., is to lead three one-week conferences for Southern Baptist missionaries in Brazil this summer. He will teach from his textbook material on the Book of Acts, which has recently been translated into Portuguese. Workshops will be held in Belém, Recife, and Rio de Janeiro.

Observed the reporter: "The Baptist pastor has lived in the province for only two years, but already he has identified himself with the local interests and local people. One appreciates his openness, his faith, and his deep humanity which reaches out to everyone. He inspires a modern, dynamic atmosphere."

New Music Building Opened

The Scott Building was inaugurated March 24 as a home for the music department of the North Brazil Baptist Theological Seminary in Recife, Pernambuco, Brazil. The two-story building, constructed of reinforced concrete, includes offices, studios, practice rooms, five classrooms, choir and recording room, and two small rooms where students may listen to records.

The building is named in memory of W. Fred Scott, Sr., who was for many years a deacon of First Baptist Church, Thomasville, Ga., reported Missionary Roberta Hampton. His son, W. Fred Scott, Jr., deacon and businessman in Thomasville, served on the Foreign Mission Board 1963-66.

"The Scott family provided the greater part of the funds for the new music building," Miss Hampton continued. (Additional money came from other Southern Baptist sources.) "For some time the family has contributed the salary of Missionary David Mein, president of the Recife school, and they also helped provide the president's residence."

In Buenos Aires recording studio of Argentine Baptist Convention's Radio and Television Commission, two missionaries, Georgia Lee (Mrs. James O., Jr.) Teel (at organ) and Marcellie (Mrs. Tom C.) Hollingsworth, record for radio program.

GERALD S. HARVEY



Three Thais Graduate

Two men—one a former Buddhist monk—and a woman graduated from the Thailand Baptist Theological Seminary, Bangkok, early in March. They received Bible school certificates for having completed three years of full-time study.

Both men have been pastors for more than a year. Khun Wan Petsongkram serves the church in Bangkla, where Baptist Hospital is located, 60 miles east of Bangkok. Khun Panom Nupairowd is pastor of a Baptist chapel in a fast-developing area south of Bangkok.

When Khun Wan applied for admission to the seminary, Missionary J. Glenn Morris, seminary president, asked if he had any experience preaching.

"Oh, yes," replied Khun Wan. "I've done a great deal of preaching—as a Buddhist monk." He was in the Buddhist priesthood eight years before becoming a Christian.

Khun Panom formerly taught in an elementary school in Bang Plee Noi, a small town where Missionary Robert R. Stewart began Christian work a few years ago.

The third graduate, Miss Apinya Woramet, teaches Sunday School in a Bangkok church and works part-time for the Thailand Baptist radio and television department, correcting papers for Bible correspondence courses.

The evening before graduation, the three were honored at an alumni-student dinner. Eleven alumni of the 14-year-old seminary, who are now in full-time work with Baptist churches, chapels, and institutions, testified about their work and hopes for the future.

'Youth' Means Under 30

Age bracket for delegates to the seventh Baptist Youth World Conference, to be held at Berne, Switzerland, in July, 1968: young persons under 30, and preferably 17 or older. Members of the Baptist World Alliance youth administrative committee voted the age regulation.

Past conferences have been so popular with older folks that younger persons were sometimes crowded out, explained Robert S. Denny, Alliance associate secretary. The only persons over 30 who qualify for preferred treatment will be the leaders of denominational youth programs and tour directors.

Some 5,000 youth are expected from 60 nations. They will meet in small group discussions as well as the traditional big auditorium sessions. Conference theme is "One World, One Lord, One Witness."

Service projects for youth attending the conference are being set up in many parts of Europe, either before or after the conference dates, reported Peter Denny, secretary of European Baptist Youth Leaders.



Thailand seminary graduates (l to r): Wan Petsongkram (former Buddhist monk), Panom Nupairowd, and Apinya Woramet.

Crusade Advances Work in Jordan

"Successful beyond the highest expectations of Jordanian Baptists and Southern Baptist missionaries"—that was the triumphant evaluation by Mrs. L. August Lovegren, missionary stationed in Ajloun, of the simultaneous revivals conducted throughout Jordan, April 2-9. Special preaching services were held in the six Baptist churches in Jordan and in four preaching stations.

"The united campaign thrust Baptist work forward by many months in this Arab, half-desert country," she declared. "In almost every church, the attendance for the special meetings was twice the usual attendance, and in several churches the number of decisions was double the number of church members."

At Jerash, a high school student professed faith in Christ one night and brought a classmate to the service the next night.

In Irbid, a man with a broken leg was converted through the visits of the local Baptist pastor. He said he would follow Christ and start attending church "even on crutches."

In Kafrenji, a man notorious as a drunkard and ruffian was converted. And a lawyer confided to the pastor, "I have never had a tendency toward spiritual matters, but now I have heard things that I never heard before."

Also in Kafrenji, a 70-year-old dealer in witchcraft—to whom Christians had witnessed without avail for 30 years—asked, with tears running down his cheeks, "Will Jesus accept a sinner like me?" Later he asked a Christian from Ajloun to tell his children in that town, "Their old father is gone."

"We believe widespread prayer around the world was one of the contributing factors," said Mrs. Lovegren. "Now we request prayer for the new believers."

The revivals were more than a year in planning. Evangelists included two min-

isters from Amman, Jordan, and seven from nearby Lebanon.

Before the campaign, publicity and spiritual impetus were given the meetings by four concerts and several unscheduled appearances by Claude H. Rhea, Jr., tenor soloist, reported Mrs. J. Wayne Fuller, missionary.

"Capacity audiences in Jerusalem, Amman, Ajloun, and Irbid were thrilled by the beauty of Dr. Rhea's voice and responded warmly to the spontaneity of his performances and the sincerity of his testimony," related Mrs. Fuller.

(The Foreign Mission Board in April elected Rhea music consultant, effective June 1. He has assisted evangelistic efforts in several countries.)

The Jerusalem concert was recorded for use on the local radio station. Taped interviews with Rhea and his accompanist, Don W. Looser, were broadcast a few hours before the concert.

Overflow crowds at the Ajloun and Irbid Baptist churches "showed genuine appreciation for the music, which was strange and unusual in their culture," continued Mrs. Fuller. "Many people formerly hostile to attending the churches came to the concerts."

All publicity, tickets, and program folders for the concerts bore the words, "Light and Life," with the revival symbol—a candle and an open Bible.

Former Missionary Dies

Davis H. Thompson, a former missionary to Argentina, died May 1 in Danville, Va., a victim of leukemia. He was superintendent of missions in Pittsylvania Baptist Association at the time of his death. He was 42.

Thompson was a native of Alabama and served as an associational field worker and pastor in that state before appointment by the Foreign Mission Board in 1958. Following language study, he served in Argentina before his resignation in 1963.

NEWS

Triangle Gets Church

Thirty-four charter members signed the roll book when Triangle Baptist Church, at a huge sugar estate in south-eastern Rhodesia, was organized on Easter Sunday. At least three other baptized believers unable to attend the service will also be considered charter members. Some 200 persons were present.

A baptismal service, the observance of the Lord's Supper, and an invitation for others to accept Christ as Saviour were included in the day's events. Four persons responded to the invitation.

Baptist work was begun at Triangle late in 1961 when Missionary Gene D. Phillips—then stationed 140 miles away—started making monthly visits. He and his family moved to Triangle in 1965.

Triangle's population includes 900 Europeans and 21,000 Africans, reports Phillips. The Africans live in 38 compounds, over a 300-square-mile area. Baptists hold Sunday services at five Triangle compounds, one compound in the adjoining estate, and a nearby ranch. Each preaching point has an African lay leader.

"Well-developed irrigation systems and dams still to be built make this one of the most promising sections of Rhodesia," reported Phillips. There are already two major farming developments in the area, with others planned.

UN Forces Voice Thanks

Canadian servicemen based at Rafah, Egypt, with the United Nations Emergency Force recently honored Southern Baptist missionaries from the Baptist Hospital in Gaza. The servicemen, on duty to keep peace between Egypt (the United Arab Republic) and Israel, also donated \$230 for the ministry of the hospital.

The missionaries were guests of the Canadians on a Sunday in March. Missionary R. Edward Nichols preached to an overflow crowd at the base chapel.

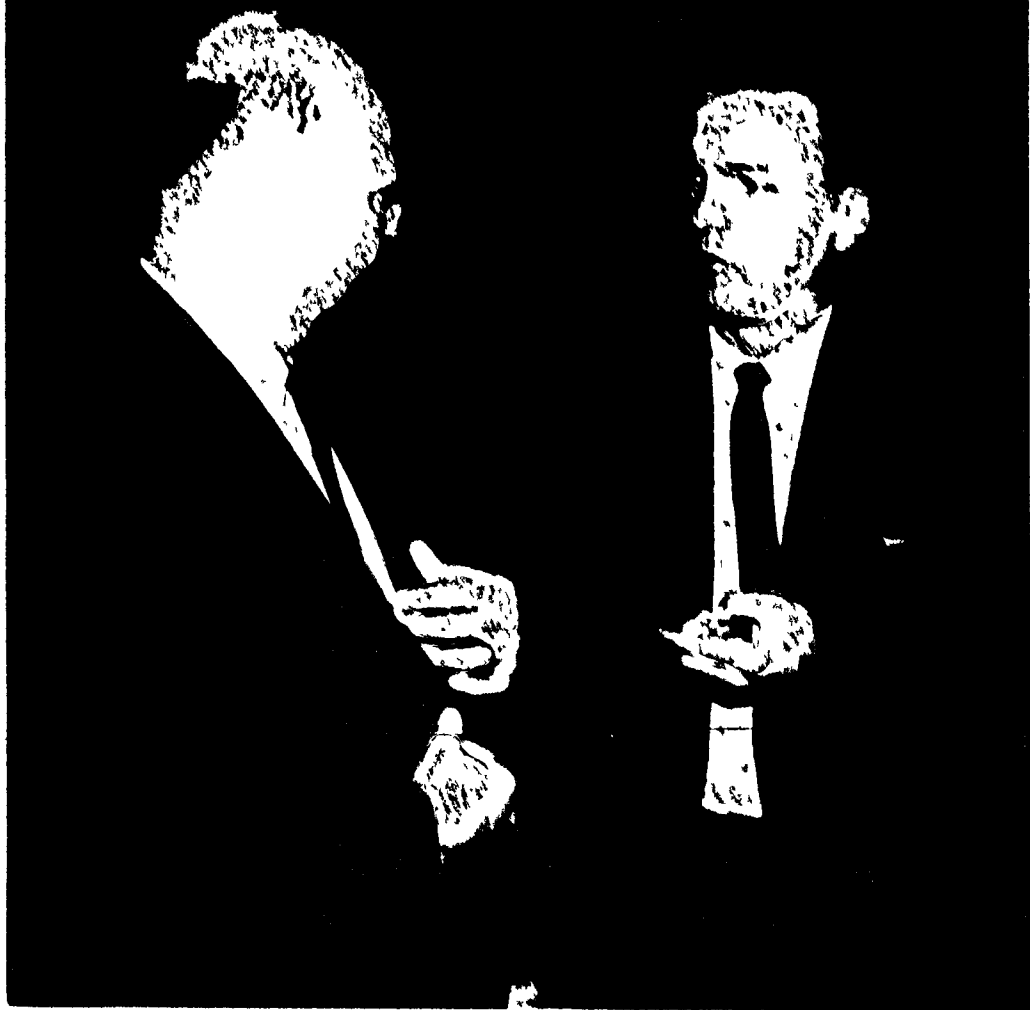
The Canadians make regular gifts from chapel offerings to the Baptist Hospital, a Coptic Christian church, and the Near East Council of Churches.

"The missionaries at Gaza are noted for their 'Southern hospitality,'" said a spokesman for the Canadian unit.

British Pay Farewell to Payne

Representatives of Britain's 300,000 Baptists paid a formal and official farewell to Ernest A. Payne at a special service during the annual General Assembly in London. Payne, as general secretary of the Baptist Union of Great Britain and Ireland, has guided the denomination to a large extent since 1951.

The session closed with a welcome to David S. Russell, who is to succeed Payne in August. Russell has been joint principal of the Northern Baptist College at Manchester, England, since 1964.



Conference

Two missionaries, R. Keith Parks (left), Indonesia, and C. Donald Langford, Hong Kong, talk during pause at the third Orient Missions Conference. Some 150 persons from 14 Orient mission fields met in Hong Kong March 28-April 6. The conference recommends to Baptist bodies ways to share the gospel effectively.

Fletcher Views Personnel Momentum

Momentum in the growing number of missionaries is "best illustrated by the fact that over 50 percent of the current Southern Baptist missionary force has been sent out since Jan. 1, 1960," Jesse C. Fletcher, Foreign Mission Board secretary for missionary personnel, told the Board in April.

The Board's overseas staff totaled 2,212 at the end of 1966. Of the 207 new workers sent out in 1966, there were 131 career missionaries, 20 associates, three special project nurses, five reappointments, and 48 journeymen. They included 74 couples, two single men, and nine single women, excluding journeymen—18 men and 30 women—all single.

For the third time in four years the losses among career missionaries—from death, retirement, and resignation—was under 3 percent (2.75 in 1966). "The personnel staff is greatly encouraged by the continuing stability of the career force, especially in light of troubled political developments in so many of the countries where the missionaries are at work," declared Fletcher.

About 7 percent of the present missionary force serve in one of the short-term categories of personnel, explained Fletcher. The short-term percentage is expected to remain below 10 percent for the foreseeable future. "The short-term group," he said, "provides mobility and flexibility in personnel, but only career people can provide stability and long-term growth."

Thirty-nine of the 63 countries in which the FMB had missionaries in 1966 received new missionaries; the largest group went to Brazil. "In more negative terms," added Fletcher, "this means that missionaries in 24 countries received no reinforcements in 1966."

Of the new missionaries, half attended Baptist colleges. Nearly all secured their

seminary training in one of the six Southern Baptist seminaries.

At the close of 1966 the active files of the personnel department contained information on 4,482 persons, reported Fletcher, summarizing the potential for sustained advance in missionary personnel. Included were 1,775 young persons under college level but above 14 years of age, 964 college students, and 1,743 men and women in graduate training or beyond.

"Of course, the persons on whom information is in the files are individuals with a personal relationship to God," said Fletcher. "That relationship is affected by the ebb and flow of spiritual fervor in their lives. Because of this, the statistics related to missionary potential are actually very fragile. Only sustained spiritual energizing in Baptist ranks will bring this fragile potential to firm reality."

Early Service Held in Park

Thousands thronged the streets of Quito, Ecuador, on Good Friday to watch a procession climaxing the Roman Catholic observance of Holy Week and stressing the agony of Christ's death.

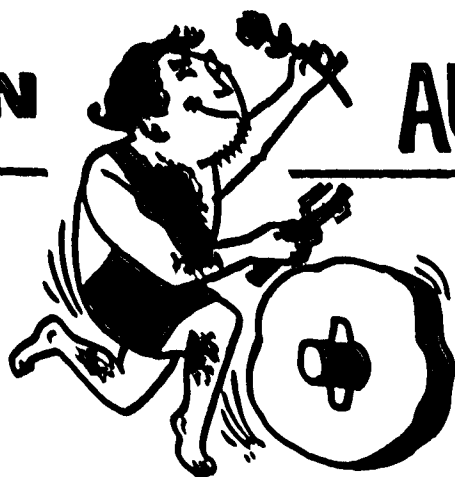
Early on Easter 1,000 evangelical Christians gathered in a downtown Quito park for their second annual Easter sunrise service, bearing witness that the meaning of the cross is to be found in the empty tomb and the risen Lord.

The five Baptist churches of the city were among the participating groups. A special choir sang Handel's "Hallelujah Chorus," and the congregation joined in singing "Christ the Lord Is Risen Today." Santiago Garabaya, Argentine Baptist, preached of the resurrection. At his invitation, more than 30 persons publicly professed faith in Christ as Saviour among them a policeman on duty.

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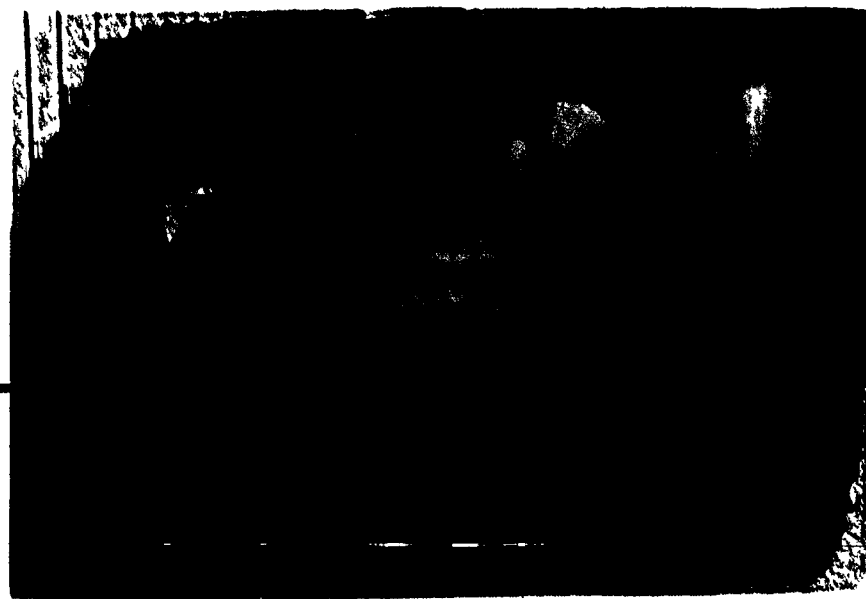
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