

# THE Commission

Southern Baptist Foreign Missions Journal • April 1943

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S. B. TEXAS

**meditation in the night**

Death is the cold finger  
of a trembling hand  
drawn over the face of a man.

Life is a star in his eyes,  
twinkling,  
shining with assured confidence  
in the saving power of the Incarnate God.

Death is the  
Christian's greatest opportunity  
to demonstrate the reality  
of Christ's promises  
of eternal life and the resurrection.

Upon facing death  
we are able to make our faith and hope  
become absolute facts  
by which we live and die.

At this time one's life can  
have its greatest influence,  
leave its deepest mark,  
preach its most eloquent sermon,  
experience its greatest triumph.

—Bob Wakefield  
Singapore, Malaysia



# THE Commission

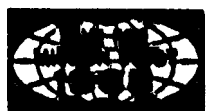
April 1965

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

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# PATH OF LIFE

## In Brazil

By Jack E. Thrower, *Missionary to Brazil*

**T**HE familiar voice on the telephone interrupted my busy morning at Baptist Publishing House in Rio de Janeiro. José Franco, chairman of deacons at First Baptist Church in Belford Rôxo, called shortly before noon to tell me a sister-in-law of another deacon had died. Thus began a new experience for me—a funeral in Brazil.

When I arrived at the church building shortly before 3:00 P.M., I found no one. Apparently the funeral would be elsewhere. At the nearby home of Deacon Hermínio I learned the funeral would be at 4:00 P.M. in the home of the deceased, the usual custom in Brazil.

The woman had professed Christ as Saviour during the 1960 Baptist World Alliance Congress when Billy Graham preached. Later she reaffirmed her decision at church, but illness prevented her being baptized.

Hermínio and I arrived at the family's second-floor apartment, with its four small rooms. The casket had been placed on the dining table and the room was filled with friends and relatives. Because the apartment was uncomfortably hot, it was decided to forego the home service and to hold a longer service at graveside.

Embalming is practical in Brazil only for the wealthy or the socially prominent. Thus burial within 24 hours after death is mandatory.

Family and friends followed the pallbearers down the narrow, twisting stairway. We walked together along a busy street to the cemetery about one kilometer ( $\frac{3}{4}$  of a mile) from the home, finally making our way up the last steep, dusty hill under the blazing, afternoon sun.

The caretaker directed us to an open grave in a line

## In the Philippines

By Delcie (Mrs. W. R.) Wakefield  
*Missionary to the Philippines*

Work in the Batangas began because of a funeral.

Mrs. Mahandi, wife of the former pastor of Pasay Baptist Church, originally came from Balayan, Batangas. When one of her relatives died she and her husband, as well as many relatives from Balayan, attended the funeral.

The priest did not come to conduct the service. After a long wait, Pastor Mahandi offered to lead. He used the opportunity to tell of eternal life in Jesus.

Some months later a group of these relatives came from Batangas to see Pastor Mahandi. They told him they wanted to hear more of the things he had spoken about and did not want to return home until he had promised to come and teach them.

My husband Bill accompanied him on the first trip and continued to visit there regularly to teach and preach. More than 50 persons made professions of faith in the first four months.

## In Mexico

By Jullan C. Bridges  
*Missionary to Mexico*

The funeral procession had arrived at the cemetery. We walked slowly toward the grave where was to be buried the wife of our landlord. Her death was sudden; her husband, knowing our interest, had invited us to the funeral.

At the open grave we awaited arrival of the cemetery padre who officiates on such occasions. Relatives and friends, all from the upper middle class of Mexican society, waited patiently. No one uttered words of comfort; actually little could be said, for none of them knew the living Christ.

Minutes passed; still the priest did not arrive. Finally, in a moment of heartbroken agony, a sister of the deceased cried out, "Let's get on with the burial!"

"But the padre isn't here yet," someone responded.

The sister retorted, "He has delayed long enough."

Until now, we had not offered assistance, knowing that the family and all those attending were at least nomi-




with four other graves, all freshly dug. Pallbearers set the casket beside the grave and we began a hymn.

Then I noticed another procession. "Surely the caretaker is not going to allow them to hold their service at the same time," I thought. Finishing the hymn, we began to pray. The arriving group reached the assigned grave, lowered the casket, and began shoveling. Dirt clods thudded loudly on the casket.

After the prayer I saw that the other grave was almost filled. The mourners next to us had not spoken a word and evidently were not believers. I began to read Scriptures—"Let not your heart be troubled . . ."; "I am the resurrection and the life. . . ."

Two other processions arrived and began to bury their dead. The first group finished burial and around the grave placed lighted candles, each to represent a prayer for the soul of the dead. But they did not leave. "We are not here to consider death but life," I began. "This woman is not dead. She is alive, for she believed God's promise to 'show me the path of life'" (Psalm 16:11).

The other mourners were listening now. No one stirred. "It is God himself who has shown us the path of life," I continued. "This he has done through his Son, Jesus Christ, for Jesus is that path of life. He has been victorious over death; through our faith in him we may know and have life eternal." Everyone remained until I had finished.


Never had I faced such an experience—and opportunity. Men are more apt to listen to truths about eternal destiny when they stand in the presence of death. When I saw strangers coming I asked God to use those moments, and he was able to speak to persons walking in darkness that they might be shown the path of life. 

nally Catholic. There had been no priest at the funeral home (only the rite of the rosary), for this would have cost a considerable sum. But since they had paid their fee at the cemetery, they expected the padre.

I stepped forward and asked the sister and other relatives if they would like for me to read some Scriptures and to lead in the Lord's prayer as the body was lowered into the grave. They willingly consented, though none knew what to expect from an evangelical minister.

All listened attentively to God's Word; many had never heard it before. The grave was sealed and filled; the many flowers were distributed on top. We comforted the family and were about to leave when the priest appeared.

After twice asking the name of the deceased, he repeated the ritual in Latin. Then he walked away.

As we left, our spirits were burdened for the heartbroken loved ones, for without hope in Christ there is no assurance beyond this life. 



*Belford Rôxo church.*



*Entrance to cemetery.*



*Row of waiting graves.*

## In Tanzania

By Dorothy Scott

*Special Project Nurse in Tanzania*

While in Dar es Salaam I attended the funeral of a child whose parents are Christians and devoted members of a Baptist church. There was no finery or flowers. A crude, wooden box, uncovered and unpainted, served as the casket.

Although the parents showed sadness, there also was understanding and a deep, abiding peace. At the graveside both parents testified concerning how Christ had given to them new life. They urged their non-Christian friends to commit their lives to the Saviour.

In contrast, I later was called upon to take the body of a deceased patient in our Land Rover to the family home. Although this man was a Christian, many members of his family were not.

There was sobbing, moaning and wailing as I had never heard before. There was none of the peace that comes in knowing Christ and no strength such as he gives in times of sorrow and distress.


## In Colombia

By James E. Giles

*Missionary to Colombia*

In Jamundi, a small town south of Cali, I became acquainted with a rugged-appearing man. He and his family had recently become Christians and were being criticized by relatives. There were economic problems also, since his cabinetmaking business had been affected by his decision.

A few days later I attended the funeral of his eight-year-old son, who had been struck by a car. When a member of an evangelical family dies, Catholic friends and relatives always press for a Catholic burial. Because this father refused, relatives stood outside the little chapel and shouted derogatory phrases at him.

As we walked the half mile to the cemetery, the father told me of his complete faith in God to help his family see through the cloud of despair. There was no bitterness in his voice. Although relatives tried to tell him that his problems resulted from his becoming a Christian, he was firm in his faith. 



# NURSES

## For Indonesia

**A**N achievement apparently "unusual in educational circles" in Indonesia was recorded at the Kediri Baptist Hospital nursing school several weeks ago when every member of the school's first class passed their government examinations. Ten students started in the class in October, 1961. Four dropped out the first year, but the remaining six completed the three-year course. On these pages are pictured some of the highlights of life at the nursing school.

PHOTOS BY EVERLEY HAYES



*Girl arrives to start training.*



*At a reception to meet new students are Tjia Beng Hien, an anesthetist, his wife, Dentist Helen Tjia, and Missionary Dentist E. L. King, Jr. Below, left: Student nurses begin to get acquainted with dormitory life. Below, right: Introduction to course of instruction forecasts much study.*





*Trainees anticipate receiving caps.*

*Below: Awards are presented girl judged the best all-around student and one making highest exam grade.*

*Bottom: Smiles on graduation day beam from the first six graduates of the nursing school at Kediri.*



*Students await exams. Below: Missionaries Virginia Miles, school director, and Dr. Winfield Applewhite work with government testing board.*



*Black stripe is added to the cap after government tests are passed.*





# Your Mission Fields

OF THE 56 countries where Southern Baptist missionaries now serve, 45 have been entered since the end of World War II. Thus Southern Baptists have missionaries stationed now in about four times as many fields as only 20 years ago. During this same period the number of missionaries has more than tripled—from 519 to 1,923 (as of March 15). Missionaries have been transferred to—but have not yet entered—a 57th country and possibilities of additional fields are being explored.

From the time the first field—China—was entered in 1846 until the present, the Foreign Mission Board has sent missionaries into a total of 62 different countries. (Changing circumstances have affected the net total.)

To help Southern Baptists keep abreast of the rapidly-developing mission enterprise, THE COMMISSION begins this series to provide a capsule view of each mission field and to list the missionaries now assigned there. This feature will continue until all fields have been presented.



Field statistics as of Jan. 1, 1965. Missionary personnel information as of March 15, 1965. (Some of the missionaries families listed are now on furlough from their assigned stations.)

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

## PARAGUAY

**Population:** 1,860,000.

**Size:** 157,042 square miles, about the size of California.

**Government:** Republic. **Capital:** Asunción. Gained independence from Spain in 1811.

**State religion:** Roman Catholicism.

**Language:** Spanish, but Guaraní, an Indian language, is also spoken.

### SOUTHERN BAPTIST MISSIONS

**Date of entry:** 1945 (18th country entered).

#### Service centers:

Baptist Hospital, Asunción (first Baptist hospital in South America).

Paraguayan Baptist Theological Institute, Asunción.

**Related to work:** Paraguay Baptist

Convention was organized in 1956. Nine churches and 11 chapels have 934 members. Five schools enrol 203. One hospital and six clinics and dispensaries treated 11,535 patients in 1964.

**Present missionary personnel:** 22.

#### At Asunción

Thomas and Anita Green and 4 children

Leland and Elizabeth Harper and 3 children

William A., Jr., and Jane Hickman and 3 children

Mack and Marie Jones

Wilbur and Gladys Lewis and 3 children

Beverly Lutz

Donald and May McDowell and 5 children



Wanda Ponder  
Ruth Porter  
William and Frances Skinner and 4 children  
James O. and Frances Watson (3 children no longer at home)  
Miriam Willis  
*At Encarnación*  
Gilbert and Deane Nichols and 4 children

## TOGO

**Population:** 1,600,000.

**Size:** 21,850 square miles; one of the smallest countries in Africa.

**Capital:** Lomé. Togo, a former UN trust territory, became independent in 1960.

**Official language:** French.

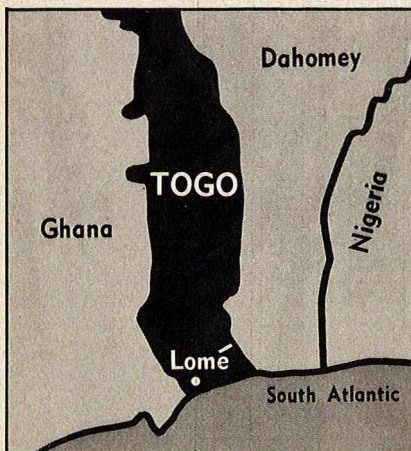
### SOUTHERN BAPTIST MISSIONS

**Date of entry:** 1964 (62nd country entered). Baptist work was started by Yoruba traders from Nigeria. Missionary made occasional visits from Ghana beginning in 1958.

**Present missionary personnel:** 2.

#### At Lomé

Clayton and Helen Bond and 2 children (1 child no longer at home)





# VIETNAM

**Population:** (S. Vietnam) 15,500,000.  
**Size:** 66,263 square miles, slightly smaller than Oklahoma.

**Government:** Republic. **Capital:** Saigon. Vietnam gained independence from France in 1954 and was divided into North and South zones.

**Religion:** Ancestor worship and spirit worship prevail. Buddhism claims a majority. Roman Catholics claim about 10 percent of population. Evangelicals number less than one fifth of 1 percent.

## SOUTHERN BAPTIST MISSIONS

**Date of entry:** 1959 (46th country entered). As far as is known there was not one Vietnamese Baptist at that time.

### Service center:

Publication Department, Saigon.

**Related to work:** One church and nine chapels with 130 members. One school with nine enrolled.

**Present missionary personnel:** 20.

### At Dalat

Robert and Priscilla Compher and 3 children

Herman and Dottie Hayes and 3 children

Rondal D., Sr., and Betty Merrell and 2 children

Peyton and Celia Moore and 3 children

Bill and Audrey Roberson and 3 children

### At Nhatrang

Robert C., Jr., and Ida Davis and 5 children

Walter A., Jr., and Pauline Routh and 2 children

### At Saigon

Samuel and Rachel James and 3 children



Samuel F., Jr., and Marian Longbottom and 5 children

Lewis I., Jr., and Antoinette Myers and 4 children

# ITALY

**Population:** 50,500,000.

**Size:** 116,280 square miles.

**Government:** Republic. **Capital:** Rome.

**State religion:** Roman Catholicism.

## SOUTHERN BAPTIST MISSIONS

**Date of entry:** 1870 (third country entered).

### Service centers:

Publishing House, Rome.

Armstrong Memorial Training School, Rome.

Italian Baptist Theological Seminary, Rivoli-Turin.

G. B. Taylor Orphanage and Old Folks' Home, Rome.

**Related to work:** Missionaries cooperate with Italian Baptist Union; 84 churches and 39 chapels have 4,655 members. Three schools enroll 67. Two clinics treated 4,200 patients in 1964.

**Present missionary personnel:** 26.

### At Rome

William and Betty Clemmons and 2 children

Stanley, Jr., and Patricia Crabb and 2 children

W. Dewey and Alice Moore and one child (3 children no longer at home)

Marylou Moore (daughter of the Dewey Moores)

W. C., Jr., and Helen Ruchti and 1 child

Roy and Lillie Mae Starmer (3 children no longer at home)

Virginia Wingo

### At Genoa

Robert and Flora Holifield and 4 children

### At Milan

James and Gene Hester and 4 children

### At Pavia

Virgil H., Jr., and Jane Moorefield and 2 children

### At Perugia

Fred and Mollie Ellen Anderton and 3 children

### At Rivoli-Turin

Albert and Rhoda Mae Craighead and 6 children

Ben and Mary Lawton and 2 children (1 child no longer at home)

### At Vincenza

John and Elizabeth Merritt and 3 children







GERALD S. HARVEY

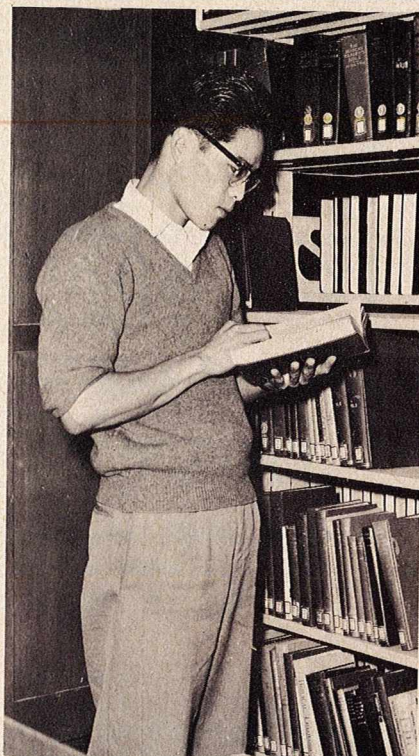
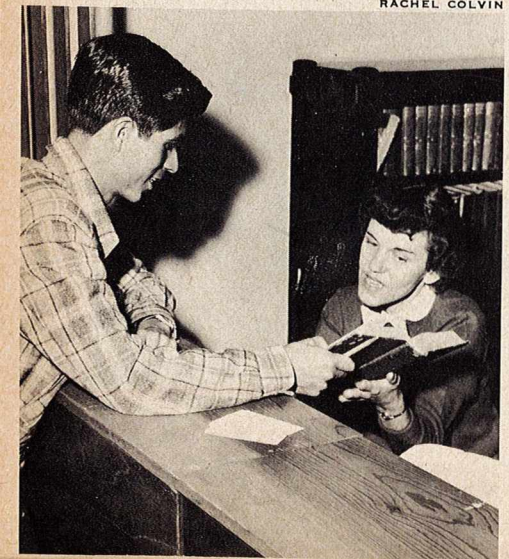
*Theological student in Rhodesia combines study, fishing, baby-sitting. The other photos show students reading in Mexico, Brazil, and Japan.*



PHOTO BY RACHEL COLVIN



AL J. STUART  
RACHEL COLVIN



AL J. STUART  
CHARLES L. GILLESPIE



# those who read

BY ANN MYRICK

SOME FOLKS burn libraries. One day last January a mob gutted the United States Information Service library in Hue, South Vietnam, burned about 8,000 books. The day before, another angry mob had shattered the glass doors and windows of a U.S.I.S. library in Saigon.

In recent months in various parts of the world other U.S. libraries and cultural centers have been seized, sacked, and attacked. Regardless of the political implications in any of these cases, they all had a common result: communication through the printed word halted abruptly.

Some folks build libraries—at an average rate of five a day. Southern Baptists in 37 years have established 11,700 church libraries in the U.S., 16 in Canada, and 31 in 18 other foreign countries. These libraries are registered with the Church Library Department of the Baptist Sunday School Board in Nashville, Tenn.

## Resource Center

Today's concept of a church library is that of a resource center housing all types of materials. There are printed materials—books, pamphlets, tracts, clippings—and audio-visual aids, including slides, filmstrips, maps, recordings, and pictures. The library also contains audio-visual equipment and objects such as missionary curios.

To help churches establish a resource center, the Sunday School Board, with the assistance of the Foreign Mission Board and other

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THE COMMISSION



vention agencies, offers free library materials to each Southern Baptist church, mission, or school that meets certain requirements.

When the offer is requested for foreign mission work, exceptions are made in requirements. For example, the offer is approved when a new area of work is opened and it is felt that a library or reading room would be of special advantage in reaching people. Sent in the free library offer are 15 books, two filmstrips, a recording, and nine resource file items.

(Information concerning the free library offer and free technical aids for starting and strengthening a church library may be obtained by writing Church Library Department, Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville, Tenn. 37203.)

### Who Uses Libraries?

Who uses these libraries in foreign countries and what do workers say about their value?

One of the newest libraries is the Baptist Information Service Library, ministering in an Asian sector of Nairobi, Kenya. "We have been thrilled to see the interest of the thousands of non-Christians in the area," wrote Missionary Harold T. Cummins. "Our paying membership is already more than 200, with some eight to 10 new members daily. We personally witness to many who read Christian books, magazines, and newspapers here.

"Soon we will open the library for evangelistic preaching services and youth clubs. The books are helping new Christians and non-Christians are having their interest awakened."

### Military Families Served

Halfway around the world, at Clark Field Baptist Church in Angeles, Philippines, a library serves families of military personnel as well as Philippine citizens.

Mrs. Vivian L. Jett, librarian, is a Southern Baptist from Tennessee. "At present," she reported, "our best 'customers' are children, but we have hopes that adults will soon realize that the library can be a worthwhile place to find material on how to teach a better Sunday school class, be a better leader, or to meet whatever their needs may be."

Missionary Betty Law (Mrs. Tom Law, Jr.) in Seville, Spain, recalls a library which she and her husband established in Cuba in 1954 while he was pastor of an English-speaking Bap-

tist church in Havana. Because of the difficulty in securing English books adults and children alike eagerly read the few books available.

When a new church building was dedicated in 1959, space was provided for a library that was used by church members as well as other Americans in the community. "In the four and a half years since we left Cuba, we do not know what has become of the library," wrote Mrs. Law.

Writing of southern Spain where she now serves, Mrs. Law told of "a definite need for church libraries."

### Eager To Read

"Although the churches are extremely limited financially, many of them have made a beginning," she declared. "The people seem eager to read whatever is made available as so often there is no money in their homes to provide any reading material.

"Our young people especially are hungry for more education. They work long, hard hours for little money, but they take advantage of every opportunity offered them to learn more.

"Books can play a large part in evangelism in a country like Spain where there is no freedom for public or mass evangelism," Mrs. Law pointed out. "Through fear, heritage, or superstition, the people might be afraid to enter an evangelical church, or for that matter, to have a Bible. On the other hand, they would not be afraid to read some good book that might lead them to Christ."

In Minna, Northern Nigeria, a new library building was completed at the Baptist Training College in November, 1964.

"Most of the students have not had the opportunity to use a library before coming to the college," said Missionary Mary Fox. "Students have a genuine desire to learn, and almost daily one can see increased use of the library as they become familiar with the information there.

"Tutors are beginning to make use of the library to enrich their teaching programs. Students are directed to supplementary materials in the library.

**Note:** Whenever individuals wish to send parcels (even books) to missionaries, inquiry should first be made of the missionary as to the advisability of sending the package. Depending on local circumstances in the various countries, duty (import tariff) rates may be so high that they work a hardship on the person receiving the package; in some cases official regulations may cause problems for the person to whom a package is sent. The Foreign Mission Board does not handle overseas shipments of books or other items from individuals.

Books are placed on reserve for required reading. Research skills are developed. The library makes available to many student teachers materials to use in the classroom."

Many students serve preaching stations in villages around Minna. The library makes available to them Bible commentaries, doctrinal studies, and evangelistic helps.

Kanto Plains Baptist Church, an English-speaking congregation in Tokyo, Japan, has a library that ministers to an area where there are three bases with about 40,000 U.S. military and civilian personnel. Missionary Harry D. Griffin is pastor.

Airman 1.c. David E. Dewey, church library committee chairman, explained, "Our main objective is to enlist every Southern Baptist who comes into this military community. The base libraries provide an extraordinary source of knowledge, but fall short in the spiritual realm. This is where our church library comes into the picture."

### Outreach Through Reading

In Malaysia, Southern Baptists extended their mission work into the state of Sabah last fall. Two missionary couples are stationed there. At Sandakan, Missionary Charles H. Morris



PHOTO BY W. ROBERT HART

is using the free library materials from the Sunday School Board as "part of a lending library and reading room project to contact people and eventually win them to Christ."

"In the Orient," Morris pointed out, "one of our best means of reaching people is through reading rooms and libraries. These individuals are anxious to read, especially English books and periodicals."

A key to the reason Southern Baptists believe in building libraries may be found in the theme: "Know What You're Talking About . . . Read." This is the theme of National Library Week, Church Library Emphasis, April 27-May 1, promoted by the Sunday School Board.





*Administration building viewed from entrance gate.*



*Singing session on porch of boys' dormitory.*



*Girls chat in living room of their dormitory.*

**IT'S THE OLDEST** Baptist school in Brazil and has the only library of any high school in the interior of Bahia state.

Located at Jaguaquara (meaning "jaguar's lair"), Taylor-Egidio School has earned its reputation for contributing to the national leadership among Brazilian Baptists.

"That's how they do it at Jaguaquara," explain alumni and former students when asked about their enthusiastic participation in Christian witnessing.

Graduates can be found in all sections of Brazil. Wherever they go they take part in worthwhile community activity and in evangelical witness as preachers, teachers, doctors, dentists, homemakers, or in other walks of life.

Besides the four-year high school, there is a primary school and a three-year normal school for teacher train-

**STUDENTS AT**

# 'JAGUAR'S LAIR'

**By Johnni Johnson, Associate  
FMB Visual Education Division**

**PHOTOS BY W. ROBERT HART**



**THE COMMISSION**



*Associate Director Walter Miranda and Professor Moreira confer.*

ing. Around 250 students live in the dormitories, and the rest in town. There are also night classes made up chiefly of adults; their goal is to attain a fifth-grade education missed earlier in life. Total enrolment at the school exceeds 500.

The student body is by no means composed entirely of evangelicals. Students from Catholic backgrounds may outnumber Baptists and other evangelicals.

But students are accepted with parents' understanding "that we conduct chapel services twice weekly and that there is the possibility their children will have a particular, personal experience with Jesus Christ," said Missionary Jerry Smyth, school treasurer and business manager.

There also are Bible classes, and devotional periods are held in the dormitories. Each high school graduate is presented a Bible.

The school's Christian emphasis is apparent in many ways. Walter Miranda, a Taylor-Egidio graduate, is dean of men. He has been with the school 13 years. Dean of women and teacher of the Bible course required of all who graduate is Percida Nas-



*Students concentrate during high school math class.*

cimento, daughter of a pioneer Baptist preacher.

Portuguese teacher is Mario Moreira, a former Catholic priest and now a preacher of the gospel. He has been with the school 18 years. An accomplished magician, Moreira uses his skill to arouse interest and sometimes to illustrate his sermons.

Carlos Dubois has been president for more than 30 years. Under his guidance the school has continued to progress.

An inspector's reaction illustrates the administrative effectiveness. The regional inspector of high schools for Bahia was due at Taylor-Egidio. Dubois had awaited his arrival several days, but finally left for the day on other duties. That morning the inspector and his party arrived. They ate in the school dining hall and carefully observed all school facilities and procedures.

When Dubois returned, the inspector praised him highly for the cordial reception, for the spacious campus, and for the evidences of efficiency in every department.

Faculty members seek to make the school self-supporting and to maintain the highest degree of academic standing and Christian testimony.

The high school's library—unique in Bahia's interior—contains about 4,000 volumes.

A snack room, owned and operated in a three-way partnership of two professors and the school, adds income for the enterprising teachers who run it and certainly pleases the students. A farm is maintained in connection with the school.

The institution accepts only paying students, but there is scholarship help for students planning to attend a seminary or a woman's training school.

Preseminary students are kept busy in local church activities and at preaching points.

Among the members of the Baptist church in Jaguaquara are more than 400 individuals who have attended Taylor-Egidio School.

"The church is vital in the Christian witness of the community," explained



*Administration building, library.*

Smyth. Students who accept Christ as Saviour at Jaguaquara and become active in the church there also identify themselves with the church in the community wherever they may move, he said.

The school was established in Salvador, the state capital, in 1898 by Mrs. Z. C. Taylor, a Southern Baptist missionary, and Capt. Egidio Pereira, who made one of the first large gifts for the institution. It was moved to Jaguaquara in 1922.

*Class over, students leave the classroom and office building; some head for snack bar at right.*







Last of Four Parts

## THE BIBLE BASIS OF MISSIONS

BY L. JACK GRAY

*Professor of Missions  
Southwestern Baptist Theological Seminary*

# Missions In the Temptation, Crucifixion, and Resurrection of Jesus

**T**HE DAWN of missionary responsibility and the beginnings of mankind were simultaneous. Man's divinely-designed, natural dwelling is earth; man's divinely-designed, normal activity is redemptive mission.

All things hold together in the person of Christ; all service finds direction and meaning in the purpose of Christ. The person of Christ is God revealed as redeemer; the purpose of Christ is God at work through us in redemptive ministry.

The sacrifices symbolized in Jesus' baptism were, to all appearances, promises. Humbling submission to baptism at the hands of John appeared tempered by the approving voice from heaven and benedictory presence of the Holy Spirit. But what about the actual, inglorious, grueling, day-to-day battle of life as God's Son and man's Saviour?

The answer casts light upon redemptive service which should be anticipated in our decision for salvation, and which will be engaged in following our experience of redemption.

### Jesus' Temptation

Temptation offers opportunity for departure from commitment; salvation commits us not to depart. Temptation offers gains for self; salvation pledges us to glorify God.

The fact of Jesus' temptation alerts all Christian servants to the imminence of supernatural temptations. Commitment to God, no matter how sincere or complete, does not make life obedience automatic. A part of a be-

liever's assignment and covenant is to make all decisions thereafter in keeping with his professed salvation and calling.

The crux of all temptation is not whether to steal, or lie, or lust, but whether Christ is Lord. Is his will your joy? Is his redemptive purpose your purpose of life? If you answer No, everything spiritual is in question. If you answer Yes, radical living must result.

Jesus met all temptation in keeping with the sacrifices in his becoming man and his commitment made in baptism. The life in him and the work awaiting him demanded it. So should it be with us who claim his indwelling.

### Jesus' Crucifixion

While much of the missionary interpretation or insight is seen in the brilliant light of the incarnation, the full missionary impact comes from Christ crucified. When we stand before the incarnate Christ we learn what our mission to the world is. When we stand before the crucified Christ we learn how we are to perform our mission.

It is one thing to know we must be missionary, but quite another to know the kind of persons we must be. Only the crucified Christ can show us how to render effective among men God's purpose in the incarnation.

For Jesus to become man demanded the incarnation. For Jesus to become man's Saviour demanded crucifixion. Calvary is no surprise after the incarnation. If Jesus would come to

Bethlehem, he must go to Golgotha. If we would come to the risen Christ, we must follow the crucified Christ.

Crossbearing in redemptive service need be no surprise after salvation. The climactic act of Jesus' bearing the human burden was his bearing the burden of man's sin. All burden-bearing pointed to the cross; it did for Christ; it does for us.

The road of the Redeemer was the road to Calvary. The road of the missionary is the road to the crucified Christ and to crucifying himself. Jesus put it this way, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23b). After teaching the disciples that lesson of humility, Jesus pointed to the cross as the inevitable climax, the power of God's redemptive purpose.

### The Cross Defined

What was the cross for Jesus? *It was a voluntary burden*—"I lay down my life" (John 10:15b). *It was self-denial*, the ultimate of absolute, propitiatory self-giving. Calvary shows that God does not withdraw to await our achievement; he invests himself in salvation, achieving it by self-giving.

*The cross was vicarious.* In the upper room Jesus said as he broke bread, "This is my body which is given for you" (Luke 22:19b). Concerning the cup he said, "This cup is the new testament in my blood, which is shed for you" (Luke 22:20b).

All who examined Jesus—whether

critic or follower—described him as did the writer of Hebrews, "without sin" (4:15). Nothing in him needed punishment or suffering. Nothing in God called for repentance of God. His work was for us, sinners all and all sinners. Denial that is not vicarious becomes pagan and selfish asceticism, dangerous indeed.

*The cross was suffering.* We know Jesus was nailed to a cross, but we know also that he died of a broken heart—under the curse of *our* sin.

*The cross was universally redemptive.* Jesus' "whosoever" spelled out the universal objective of Calvary. His death was not just to substitute for man but to redeem him, that is, to change his life.

#### For All Humanity

Jesus' death was for the whole man and for the whole of humanity. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). A prejudice with a narrow or racial perspective would have killed any spirit capable of producing a Calvary, and will kill any spirit capable of reproducing it. Calvary was universal—local and worldwide—in its redemptive purpose and provision.

*Calvary was victorious.* Jesus defeated the last enemy; he broke the power of sin. He revealed the righteousness of God and the sinfulness of man. He brought man to repentance.

For Jesus, crossbearing was basically missionary—carrying out among us God's redemptive mission.

Therefore, what is our mission? Jesus said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). For us, *crossbearing is our voluntary assumption of the sin burden*, the wretched lostness of all men about us.

When we have experienced redemption at the cross, we say with no reservation, "Not my will—since a lost world is our objective—but thine be done." That is a great, voluntary step—the necessary step from served to servant, from being the object of missions to being the agent of missions.

To be saved at the cross is to stay at the cross by taking it with us thereafter. The cross is not a place to bask, but the way to live the Christian life; it is not just a relationship to God, but our relationship to everybody, everywhere, all the time.

Jesus' call to crossbearing was not an invitation to lukewarm Christians

for rededication. It was his call to wretched sinners for salvation! Our cross is no addendum to salvation; it is the condition of salvation. He who laid down his life for a lost world points all sinners (inside and outside the churches) to God, saying, "whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

*Crossbearing is self-denial.* Like Christ, we must not count our station, whatever it is, a thing to be forcibly retained. Instead we must cast it aside and become obedient unto death, even the death of the cross—going to our death, bearing our fellowman's sins up to God, for God's glory and man's redemption.

*Crossbearing is suffering.* We should learn from the crucified Christ, from Paul, and from all Christian history that suffering is a normal and essential part of our role as witnesses of Christ to a lost world.

We learn from Isaiah that Israel was to be God's suffering servant, a people who bore up to their God the lost peoples of the world. We learn from Christ on the cross that we are to lose our lives for his sake. In Paul's language, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

#### 'Ministry of Reconciliation'

Ours is a "ministry of reconciliation" (II Cor. 5:18). We are to experience the "fellowship of his sufferings" (Phil. 3:10). Whatever else that may mean, it certainly means that the lostness of all men about us is to be a death-dealing agony in our souls that will obliterate self and lift up sinners before God.

*Crossbearing is vicarious suffering.* We are not self-abusers, aspiring unto holiness by buffeting our bodies. That is pagan, pharisaic, a kind of polishing our own halos. Crossbearing never loses sight of its objective. It is not asceticism in a monastery or a local church; it is evangelism on a world scale. It is a world evangelist in his Gethsemane, taking up the lost world's agony in his own heart. The redemption of the lost world is the cross God assigned the fellowship of the redeemed.

*Crossbearing is victorious.* Crossbearing by us is redemptive for others. Compelled by the cross, we witness to others and they come to know Christ. It is also the way we work out our own salvation. It is redemptive for

us; "whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35b).

Religion without a cross is dangerous. God without a cross is unthinkable. A denomination or a church without a cross is ungodly. A minister without a cross is deadly—to himself, to God, and to all humanity.

There must be a cross at the beginning of our faith if there is to be resurrection at the end of it. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24b).

#### Jesus' Resurrection

Crossbearing is victorious in resurrection. New life begins here and endures unto the end. For the joys set before them, children of God endure their cross, despising the shame. (See Hebrews 12:2.)

Baptism was not only Jesus' pledge to die that men might live, but also God's promise to raise him up. The Christian's baptism is not only his entering sacred covenant with Christ and the church to deny himself in redemptive service, but also a picture of Christ Jesus' promise to "raise him up at the last day" (John 6:40). This is the faith to be professed and demonstrated in baptism. It is a sacred covenant of life by death; it is the strength and principal of daily living thereafter.

Crucifixion was the threshold of resurrection. Death that men be redeemed is swallowed up in victory. Jesus said, "I lay down my life, that I might take it again" (John 10:17b). Crossbearing is the doorway to the abundant life here and to the resurrection hereafter.

The doctrinal heart of the good news is that God came in Christ to redeem. A practical truth of the good news is that we share in God's world mission. He calls us into salvation—a state of reconciliation to God and our brother—and entrance into the ministry of reconciliation. These are glorious inseparables, not optional alternatives.

The "Christian" without a cross is a man without resurrection hope. The child of God bearing his cross is bound for Golgotha and the resurrection morn. Between Jesus' resurrection and ours lie the period and work of world missions. The end of Christ's world mission is that day when the dead in Christ shall be raised incorruptible,

# Visit to Latin America

BY HOMER G. LINDSAY  
*Foreign Mission Board President*



**U**PON INVITATION of the Brazilian National Convention to speak to their meeting in Rio de Janeiro, Jan. 24-31, it was my privilege to be the first president of the Foreign Mission Board to visit our mission fields and missionaries in Latin America. Accompanied by Mrs. Lindsay, I visited our work in 11 countries, and traveled over 20,000 miles in 33 days. We were especially gratified to be present as our Brazilian Baptist brethren launched their nation-wide evangelistic crusade.

What I saw, heard, and felt impressed me unforgettably as I looked upon the 10,000 Brazilian Baptists there to attend to the Lord's business. They came through downpours of rain to hear national pastors and invited guests from abroad such as Manfredi Ronchi of Italy, J. T. Ayorinde of Nigeria, Antonio Mauricio of Portugal, Samuel O. Libert of Argentina, and Baker J. Cauthen, Frank K. Means, and myself from the United States. The tides of spiritual power ran high.

The week came to a climax when Brazilian Baptists paraded in downtown Rio on Saturday afternoon. Then on Sunday afternoon a throng of 150,000 almost filled the great Maracana Stadium to hear Dr. Cauthen and their own Dr. Rubens Lopes and João F. Soren.

## Other Countries Observed

Our trip from Rio carried Mrs. Lindsay and me to 10 other countries in South and Central America where Baptists were eager to hear about what was happening in Brazil, and are praying that it will spill over into the rest of Latin America. There were many conferences with both Southern Baptist missionaries and national Baptist pastors. Questions were invited, and there was open discussion of our New Program of Advance and general mis-

sion policy and strategy.

We found a wonderful spirit of cooperation between missionaries and national pastors. Throughout Latin America nationalism is strong and our missionaries are fully aware of the problems involved. The fine spirit in Brazil is expressed by words of Dr. Lopes to me: "We do not think of the missionaries as North Americans but as Brazilians." This is true in varying degrees all over South and Central America.

We were unexpectedly impressed by the fact that so many missionaries are barely 30 years of age and in their first term. Outside of Brazil we met but a few second- and third-term missionaries. Yet they all seem a part of the country and people with whom they work. Missionaries mature fast under responsibility and are quick and eager to identify themselves with the nationals.

## Spirit of Evangelism

The spirit of evangelism is ripe all over Latin America. Baptists are not bogged down nor burdened with too many institutions as yet. Almost every teacher is also pastor and evangelist. Constant effort is being made to secure nationals as pastors.

In most countries there is a practical Bible institute program with down-to-earth training. For the past several years Guatemalan Baptists have baptized one for every six members in their churches and chapels.

The work in Latin America is in transition from a subsidized program to a more indigenous approach. In many countries, programs are confined to evangelism, Sunday school clinics, short courses for leadership training, radio work, a book store, and a theological training school. We have well-equipped seminaries at Buenos Aires, Argentina; Santiago, Chile; and Cali, Colombia, that appear to be

adequate for several years. It was good to see some provisions being made for mature men called to the ministry late in life. Such men often become some of the most reliable pastors.

Not everything is perfect south of the border any more than in the U.S. There is always the tendency to transplant our weaknesses—such as overburdening small churches with more organization than they have leadership, who thus become bogged down with a schedule of meetings that allows little time for witnessing and evangelism. Fraternal caution against this danger expressed to the missionaries, especially new appointees, by a pastor of 39 years' experience seemed to be appreciated.

Another problem is that of the young person coming to the big city for theological training, living far above his previous standard of living, and then not being content to go back to his own people. Along with this is the danger that a scholarship program may set the pattern for a well-trained and paid ministry that can neither reach nor be supported by the churches.

## Thrilling View

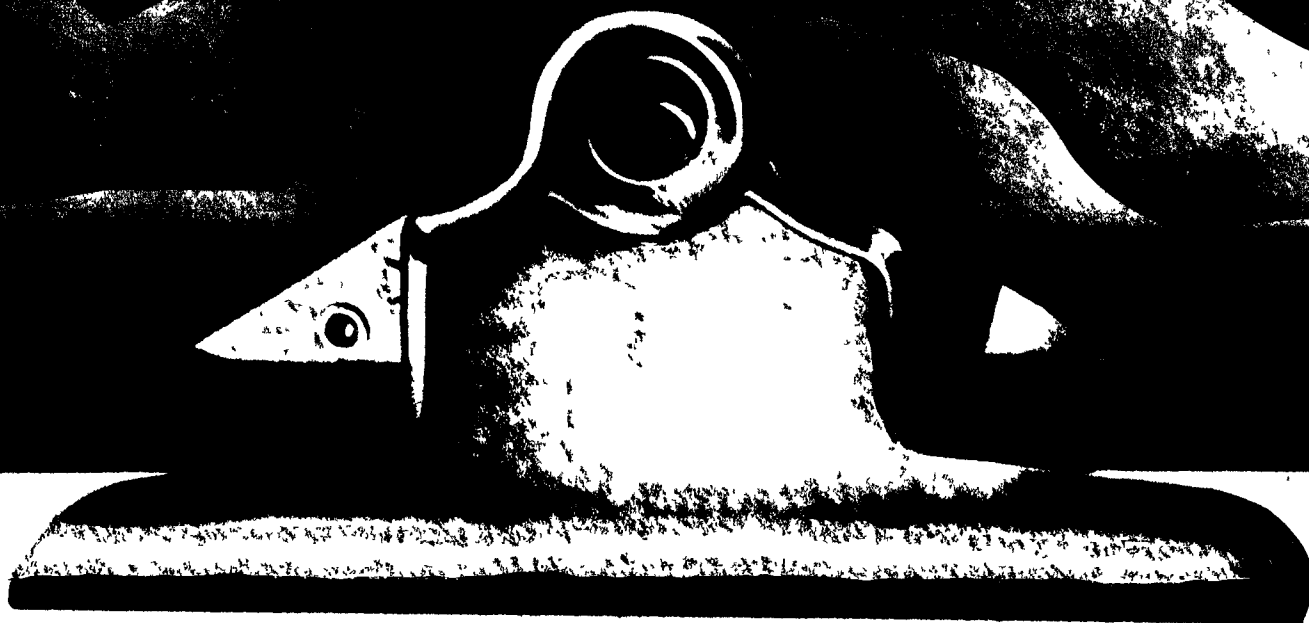
These problems are being faced squarely and dealt with in Latin America. Leaders are endeavoring to develop an indigenous program seeking to avoid any felt weaknesses of our institutions in the U.S. The overall picture in Latin America is not only encouraging but thrilling.

Pentecostal groups are sweeping Latin America. I found that our missionaries, instead of being critical, try to profit from these groups' points of strength and avoid their weaknesses. Pentecostals are busy at the grass roots with all the fire, zeal, and earnestness that Southern Baptists have had in years past. But they do not always put down deep roots, tending to obey the "go" more than "teaching them to observe." Our missionaries rejoice in Pentecostals' victories for Christ.

There are national Baptist conventions in many countries and the missionaries are members of these conventions. Almost everywhere there is joint representation on all boards with control being shifted as fast as churches and leadership mature and are able to share the financial burden. Almost all the countries have church

(Continued on page 24)





### FOREIGN MISSIONS CLIPBOARD

Twenty-eight new missionaries (14 couples) were appointed by the Foreign Mission Board at its March meeting to serve in 12 different countries. This brought total overseas missionary personnel to 1,923, as of March 15 (including Missionary Associates).

Nation-wide evangelistic crusades among Baptists in two Asian countries will get under way in April. In THAILAND the campaign will be April 11-25 and in MALAYSIA April 25-May 9.

In VIETNAM, Southern Baptist missionaries have decided as a group and individually to stay and continue their work as long as possible. They avoid combat areas and do not travel through the countryside.

Methods of reaching people through mass media of radio and television were explored by missionaries from throughout LATIN AMERICA at a conference in Mexico City the first week in March.

BRAZIL'S nation-wide evangelistic crusade moves into zone 2 in April. Meetings were conducted in churches in zone 1 during March and will continue northward into zone 3 during May and June.

About 50 young persons will begin an eight-week training session in Richmond next June as final preparation before going abroad as the first MISSIONARY JOURNEYMEN, under the FMB's newest auxiliary program. Departure date will be about Sept. 1.

New quarters for the maternity center at Baptist Hospital, Ogbomosho, NIGERIA, are now in use. The center had been housed in a mud-walled building since the early 1920's.

Receipts in the 1964 LOTTIE MOON CHRISTMAS OFFERING had reached \$8,420,205.68 as of March 10. This is \$801,114.36 more than had been received at the same date last year in the 1963 offering. Books on the offering remain open until May 1.

# editorials

## Christians in Japan

*Editor Floyd H. North is now on his first visit to foreign mission fields. He began his journey Feb. 21 and before his scheduled return to the U.S. on May 8 he is to visit 19 of the countries where Southern Baptists carry on foreign mission work in the Orient, the Middle East, and Europe. His first stop was Japan. While there he sent the following article to share its statistical summary with readers of THE COMMISSION. Written by Missionary Worth C. Grant, it appeared in the February issue of Jabas News, official publication of the Japan Baptist Mission.*

ACCORDING to figures published in the Dec. 25, 1964, issue of *The Christ Weekly*, Japan's largest interdenominational Protestant newspaper, there are 437,068 Protestants and 308,814 Catholics, making a total of 745,882 Japanese Christians. When compared to the population of Japan, now almost 96 million, the number of Christians definitely represents a minority group.

The total number of Protestant churches and missions is 5,378, while the Catholics have only 1,028 places of worship, which would indicate that they have more persons worshiping in fewer places than do the Protestants. It is also well-known that Catholic church buildings are usually larger and more durably built than Protestant church buildings. The Catholics have recently completed a new cathedral in Tokyo and have 15 such cathedrals throughout Japan, the most famous ones being located in Nagasaki and Hiroshima. Catholics gained 8,000 members during the last two-year period.

There are 7,066 Protestant ministers in Japan, not including the 3,000 missionaries, while the Catholics have 7,191 persons in full-time religious work, includ-

ing 5,003 nuns and 429 brothers. This means that there are only about 1,759 Catholic priests in Japan. Of the total number in full-time Catholic evangelism, approximately 30 percent are foreigners.

Protestant Sunday school enrolment now totals 210,708. No figures were given for the Catholics.

Protestants have 562 mission schools which enrol 339,328 students and the Catholics 285 schools with 120,247 students. These schools include 27 Protestant and 10 Catholic universities; 80 Protestant and 96 Catholic middle schools; 96 Protestant and 106 Catholic high schools; 34 Protestant and 51 Catholic primary schools.

Of the total number of students in mission schools approximately .08 percent are professing Christians as against the .04 percent for the population of the entire country.

By far the largest number of mission schools is in Tokyo with a total of 66 schools enrolling 62,056 students, about half of the total being university students.

The Japan Baptist Convention's 104 organized churches and 120 missions with 17,400 members is Japan's fourth largest Protestant body. The United Church of Christ in Japan with 190,000 members comprises the largest group, followed by the Spirit of Jesus Church with 46,000, and the Episcopal church in Japan with 45,000.

The United Church, called *Kyodan* in Japanese, was organized prior to World War II when leaders of the Methodists, Congregationalists, Presbyterians, Northern Baptists, Disciples, and some Holiness groups merged. At present there are 110 Protestant denominations working in Japan.—Worth C. Grant

## Two Losses Recalled

JUST 10 YEARS AGO this month (April) Southern Baptists were doubly shocked by losing two Brazil missionaries in separate air crashes. Blonnye H. Foreman's death came April 6, while flying across a mountainous section of the state of Goiás where he was serving as a field missionary in the interior. A native of Rose Bud, Ark., he was appointed by the Foreign Mission Board in 1934 as educational-evangelistic worker at Baptist Industrial Institute in Corrente,

Piauí. He began work in Goiás in 1950.

The second similar tragedy claimed the life of Mary Ruth Carney April 19. At that time she was promotion secretary of Brazilian Baptist Home Mission Board. The crash occurred near Itacaja, Brazil. She had gone to Brazil following her appointment in 1951, and served as director of the Religious Education Department of Minas Gerais State Convention. Her work with the Brazilian HMB staff began in 1954.



# Crusade In Brazil

BAKER J. CAUTHEN



**B**RAZILIAN Baptists are in the midst of the largest evangelistic effort in the history of Latin America. Meetings in the churches began March 1 and will continue until June.

Many will long remember the thrilling scenes witnessed in Rio de Janeiro in February as the crusade was officially launched during the Brazil Baptist Convention.

Ten thousand persons gathered each night for the inspirational hours of the Convention. On Saturday afternoon a parade through the city's main business section came to a stirring climax as 100,000 persons assembled in a great plaza and surrounding streets to hear an address by Dr. Rubens Lopes, Convention president, as he called for a spiritual revolution.

On Sunday afternoon, the crusade was officially launched in the Maracana Stadium where 150,000 persons reverently listened even through a downpour of rain as Dr. João Soren, president of the Baptist World Alliance and pastor of First Baptist Church of Rio de Janeiro, preached on "Christ, the Only Hope."

## Enthusiastic Response

Three times the vast assembly responded to the Convention president's challenge for a Latin America-wide evangelistic crusade in 1970, by exclaiming enthusiastically "Sim! Sim! Sim! [Yes! Yes! Yes!]."

The challenge, if accepted by other Baptist Conventions of Latin America, could result in an effort of vast significance and limitless possibilities.

The crusade came about because Dr. Lopes, who is pastor of a large church in São Paulo, felt moved to challenge fellow Baptists to an all-out effort for Christ in Brazil. The nation faced grave danger early in 1964 when a drift toward Communist control was halted by a military revolu-

tion. The people of Brazil now feel they have received a new lease on life and are grateful for the preservation of their liberties.

The Convention president, after receiving the unanimous backing of his brethren for a crusade, sought an audience with the president of Brazil to let him know what was to be undertaken. As Dr. Lopes sat in the office of the chief executive and spoke of concern for a spiritual revolution that would bring new life into the hearts of people and roll back the forces of evil and corruption, tears came down the cheeks of the nation's leader. He requested a joint session of both houses of Congress to which he invited Dr. Lopes to speak about the needed spiritual revolution.

## Each Governor Visited

So encouraging was the response that Dr. Lopes then went to the governor of each state and opened his heart in a similar manner. Everywhere he met encouragement. One governor said, "I am accustomed to saying my rosary three times each day. I will now say it twice as usual and one time in particular for the nation-wide crusade."

Crusade leadership is being given by Dr. Lopes and Missionary Earl Peacock. A nation-wide organization was created and preparatory meetings have been held throughout the land. A number of leaders from the Southern Baptist Convention, in response to invitations from the crusade committee, have gone to Brazil during the preparatory period to help lay groundwork for the undertaking.

Brazilian pastors and missionaries are conducting the meetings with laymen sharing widely in witnessing. While large efforts are being made through organization, publicity, radio, television, and the printed page, the

chief reliance is upon the power of prayer and the clear proclamation of the gospel.

## Prayer Support Vital

Of particular significance is the prayer support being given by churches throughout the Southern Baptist Convention. The Brotherhood Commission is lending valuable assistance by organizing "Operation Prayer Lift" in which laymen are praying definitely for individual churches that the power of God may move among them.

This effort calls sharply into focus the remarkable opportunity in Brazil today for witnessing in the name of Christ. The largest concentration of Southern Baptist missionary effort anywhere in the world, both in missionary personnel and in money expended, is found in Brazil. Southern Baptists have 264 missionaries at work throughout Brazil.

In our mission work there, we use approximately \$2,500,000 annually and the amount increases each year. The largest appropriations ever made by the Foreign Mission Board for an evangelistic effort have been made to reinforce the Brazil crusade. These resources have been provided through the Cooperative Program and the Lottie Moon Christmas Offering.

## Southern Baptists Assist

Every Southern Baptist has a direct part in this remarkable effort as he lifts his heart to God in prayer and supports the cause of worldwide missions through the Cooperative Program and the Lottie Moon Offering.

God is at work in the world today. Amid the confusion, dangers, and chaos of a troubled world, his Spirit is moving in the hearts of men. We must yield ourselves to him in such complete obedience that we may be fitting instruments in his hands to be used to bring the world to know him.

# THE WORLD IN BOOKS

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

## Go Home and Tell

By Bertha Smith

Broadman, 154 pages, \$1.25

An emeritus Southern Baptist missionary to North China and Taiwan tells of her adventures in faith. She went to China in 1917, worked there until the Communists closed it to missionaries, and then opened Southern Baptist work in Taiwan. Her story includes experiences during war times involving both the Japanese and the Communists in North China.

Conditions in rural sections of North China were rugged when Miss Smith served there. She tells of sharing a guest room with an ox, wearing 30 pounds of clothing to keep warm, and traveling by Model "T" bus over bad roads.

Her main theme is faith in God's power to lead through every difficulty. She experienced the miracles of faith that came out of the now famous North China revival and she relates many incidents, including examples of healing that resulted from the prayers of fully-committed Christians.

Miss Smith's whole missionary career of almost 42 years might be described as "front-line action." She was a pioneer, and her book reflects the sturdy and simple faith that usually characterizes the pioneer. She has been retired since 1961.—G.G.

## The New Liberia

By Lawrence A. Marinelli

Prueger, 244 pages, \$5.95

This excellent history sketches the early years of Liberia rather rapidly, and comes quickly to the regime of President William V. S. Tubman, leader of the republic since 1944. The author rightly evaluates Tubman's election as the turning point in the nation's history. Dr. Tubman's statesmanship has led toward a unification of the peoples and a modernization of trade, industry, and international relations that have placed Liberia in the forefront of the independent nations of Africa.

The value of the book is greatly enhanced by lengthy appendixes setting forth the constitution of the republic, various international documents and agreements, and climaxed by the charter of the Organization of African Unity adopted by the leaders of a number of African nations in the conference at Addis Ababa in May, 1963.

The book is both an excellent brief history and a personal tribute to Presi-

dent Tubman. The introduction by the president of the Republic of Senegal, Leopold Sedar Senghor, is glowing tribute to a man of stature; it is also an evidence of the growing spirit of cooperation between African nations and their leaders.—H.C.G.

## Grace Sufficient

By Helen Kim

The Upper Room, 199 pages, \$1.00 paperback

This is the autobiography of Helen Kim, one of Korea's outstanding women, who says, "In my lifelong experience of God's grace I have always found it to be just enough—in other words, sufficient. God has never been extravagant, or stingy, in His constant bestowal of grace."

Miss Kim grew up in a Christian home in Korea; her parents were first-generation Christians. Due to her intelligent curiosity she early received recognition by her mission teachers and became the only graduate in the fifth graduating class of Ewha College, established by the Woman's Foreign Missionary Agency of the Methodist Episcopal Church of the United States. Miss Kim went on to study in the U.S., to receive honorary doctoral degrees from three American universities, and three distinguished citations, including The Upper Room citation for Leadership in World Christian Fellowship. She returned to Ewha College to serve as its president until her retirement.

Told against the background of turbulent years of the independence movement and of war, this is primarily the story of a great Christian witness and the grace of God which made it possible.—N.S.

## Traditional India

Edited by O. L. Chavarria-Aguilar  
Prentice-Hall, 153 pages, \$4.95

Designed to introduce Western readers to distinctive aspects of India, this is one of a series on the Asian civilization. It is a collection of essays by various authors (some of them Indian) on early developments that have molded the India of today.

Each of the three major religions that originated in India—Hinduism, Buddhism, and Jainism—is included in the essays. The first part of the book deals with the land itself—its physical features and people. The closing essays discuss

such specific achievements of the Indian culture as grammar, music, mathematics, and political theory. The bulk of the essays are on religion and philosophy.

For the reader with little background knowledge in Indian thought and culture this will be heavy reading. Unfortunately it lacks an index which might make it useful as a research resource for mission study leaders.—G.G.

## Taiwo and Her Twin

By Letta Schatz

McGraw-Hill, 128 pages, \$2.95

Taiwo and her twin brother did everything together, but when a school was begun in their Yoruba village their father said Taiwo could not go with Kehinde. Through this story of how she managed to go to school, readers learn much about the Nigerian way of life. The effort to have a school in the community that is touched by no road involves most of the villagers and affects all of them. Everyone works to build the school.

Written simply for children and with a sense of the drama in everyday living, the book teaches while it entertains. A glossary pronounces and explains Yoruba words and expressions.

The author lives in Ibadan, Nigeria, where she has served as an English teacher. The book is illustrated with drawings by Elton Fax.—G.G.

## Counted Worthy

By Isabel Anderson

Moody, 192 pages, \$2.95

This well-told fiction is by a missionary of The Evangelical Alliance Mission who, with her husband, has worked for over 20 years in Colombia. The novel tells of experiences of Colombian evangelicals the author has known. While the plot and characters are fictional, the author maintains that the events are actual.

The story basically is of Manuel, an evangelical, and his son Maximo, who also finds Christ. It is also the story of evangelicals facing persecution and temptation in a hostile society and emerging victorious.

If at times the characters seem a little unreal, the author is successful in helping the reader identify with young Christians struggling to achieve maturity and be found faithful.—J.C.F.

## REVIEWS IN BRIEF

From the Apostles' Faith to the Apostles' Creed, by O. Sydney Barr (Oxford, 232 pages, \$6.00): a thorough study of the Apostles' Creed in the light of New Testament teachings, examining the creed phrase by phrase.

The Road to Salvation, by Theodor Bovet (Doubleday, 249 pages, \$4.95): a well-prepared book on pastoral care, including an index and a bibliography.



## Courage En Route

Charles A. Beckett  
Dacca, E. Pakistan



How courageous are new Christians in Pakistan? A Baptist assembly was held some distance from Dacca and could be reached only after hours of travel by train and river steamer. En route, a small group of Christian young men gathered at the steamer's stern and began singing hymns and choruses. Later a Scripture passage was read and explained.

Within minutes a crowd had assembled and was listening intently. Following the message the Christians engaged in personal conferences until late that night.

The situation could have been dangerous. Normally in a group of several hundred passengers there would be no more than two or three Christians. With a false accusation by one passenger a mob could have been aroused and the Christians might have been thrown into the swift river!

## Royal Forest

Maxine (Mrs. David W.) King  
Beirut, Lebanon



The one-week, annual pastors and workers' conference was held on new (for Baptists) encampment grounds around the king's tree in the royal forest of Jordan, where the king and his family used to go for picnics. My husband David was responsible for planning the conference, serving as Mission evangelism committee chairman.

Tents purchased from the Jordanian army were pitched over concrete slab floors. A large tent housed meetings.

The Jordanian government sent two observers. Although both were strong Muslims they were courteous and seemed to appreciate the message. Baptists preach. Their presence meant the program had to be altered; for example, we could not talk about how to evangelize in prospects' homes.

However, the observers did hear gospel messages. Pray that the Word may bear fruit in their hearts. More than one person who has come to spy on God's people has been won.

## EPISTLES

### For Young and Old

Alice (Mrs. W. Dewey) Moore  
Rome, Italy

The Anna Elsom Memorial Building was opened at G. B. Taylor Orphanage and Old Folks' Home here in January.

Youngsters of nursery and kindergarten age from the neighborhood—including those from the orphanage—are received in a large well-heated room equipped with tables, chairs, toys, and other furnishings.

Aided by two Italian workers, Missionaries Stanley Crabb, Jr., and his wife Patricia run a full 8:00 A.M.-5:00 P.M. schedule. Soon we hope to organize study halls and recreational and social activities several evenings a week. Sunday school is now meeting in the building.

Second section of the building, a large recreation and conference area, is well on its way to completion. It will soon be ready to minister to the hundreds of thousands of persons in this section of Rome where there is no other evangelical work of any kind. Getting official permission here to build was a long, complicated process that retarded for at least a year the beginning of this work.

Two of the boys who formerly lived

here are studying for the ministry; two others are active pastors. Some among the present group have the ministry in mind.

The mother of our two newest little girls died late in December. We told the children about it some days later. Immediately the youngest child asked, "Can we still stay here?"

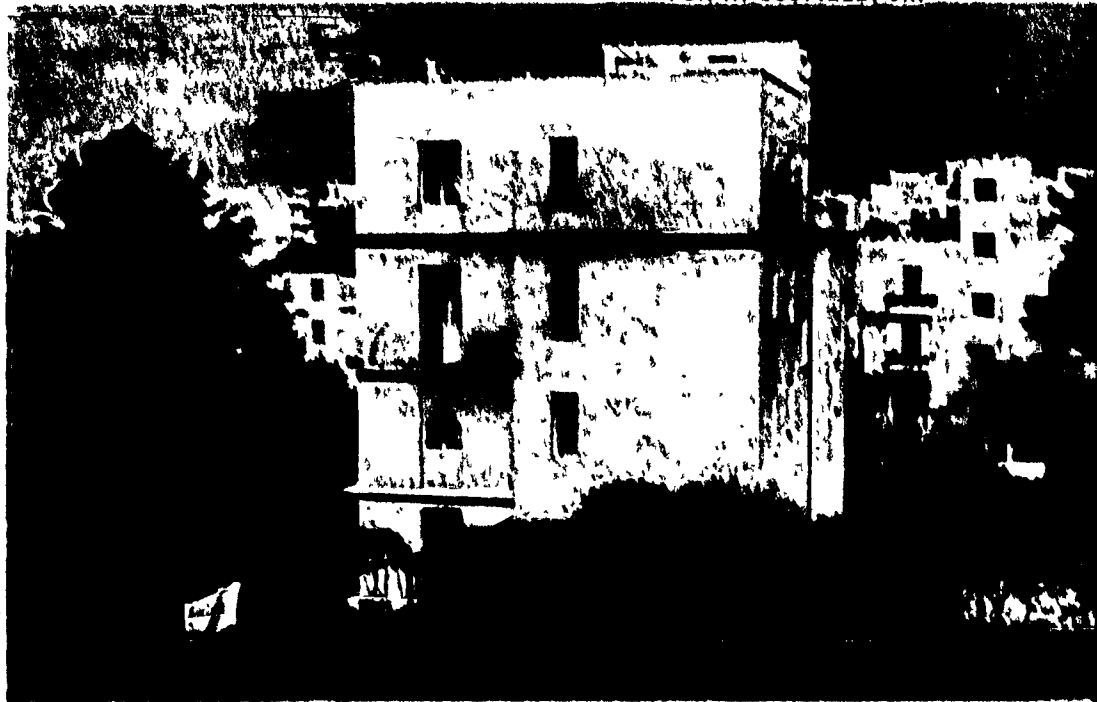
Also in December two little boys, ages seven and eight, arrived. Like so many others, they were wild at first. Their father is blind and has been in prison two years. The mother seldom could be found, and the children were usually on their own.

Six months ago the father—jailed, discouraged, and desperate—was converted. His first thought was for his children and he spoke to the missionary about them. The two boys had their first real Christmas.

The latest arrival is a lady 80 years of age. She was brought up in an orphan's home in northern Italy and later married and had a daughter. Now alone again, she asked us to let her "peacefully finish my years among those who love me and believe as I do." She told me, "I feel as if I had come home."

This Italian institution is supported chiefly by the voluntary offerings of Italian Baptists and their friends.

Home for aged at  
G. B. Taylor institution, Rome.



FOR M. SCOFIELD, JR.

## Night Visitor

**C. Kenneth Hayes**  
Tokyo, Japan



It was past 11:00 P.M. on a rainy Thursday when we heard a knock at our door. My wife June and I were in the living room studying our Japanese lesson for the following day. At the door I greeted a young man. As he stood under his black umbrella he asked a strange question: "Do you have peace? Do you have hope in this house?"

I was so unprepared for this query that I asked him to repeat it. I had already indicated I did not understand Japanese, so he said again in his broken English, "Do you have peace? I do not have peace."

Since I needed help to talk with the man, I requested that he go with me to the home of Missionary Bill

Hashman, who has had more language study than I. When Bill came to the door, the young visitor repeated his question. By talking with him in Japanese, Bill learned enough to know that we needed more assistance. The three of us then went to the home of the Japanese pastor who lives in our compound. Bill and I left the two men in discussion.

A few minutes later I heard the stranger's footsteps and then the sound of the compound gate opening and closing. As the footsteps faded into the distance, I pondered the event. Here was one I had come to Japan to help, yet I had sent him out into the gloomy night without meeting his need. I knew the peace he sought but lacked the language capacity to share it. Sleep was slow in coming that night and language study took on new significance the following morning.

## Convert Faces Threats

**W. Trueman Moore**  
Dacca, E. Pakistan




Three young men stepped out during the invitation at Immanuel Baptist Church to profess faith in Christ following a sermon on "Victorious Living."

The three had been converted a few days earlier during private conferences. However, I had not prompted them to respond to an invitation, but they came because the Holy Spirit called.

One came from a Christian back-

ground, but two were Muslims before their conversion. The following Sunday a Hindu made profession of faith.

Over a week after the three young men responded, one of them asked to see me. So frightened he could hardly talk, he related how he had been threatened and told to leave his home. He feared he might lose his job. All his tracts and books on Christianity had been forcibly taken away. I promised I would ask interested persons to join me in prayer that he would remain strong in the faith. 

## Clinic Project Tried

**Virginia (Mrs. S. R. J., Jr.) Cannata**  
Gokwe, Rhodesia



A pilot project in medical care is being carried out by my husband Sam. He is attempting a type of outpatient clinic work over a large area. He will build no hospital, but plans to equip the clinic at Sessami mission station to handle most emergencies. In addition there will be some huts for patients who can be looked after with minimal supervision.

He has five outclinics, including the large weekly clinic at Sessami. Two other clinics—ones he used to cover

when stationed at Baptist Hospital, Sanyati—have buildings and some equipment. The other two are mobile sites where he meets patients once a week and handles treatment from his clinic car. If this proves practical all his new clinics will be this kind.

Purpose of this type of ministry is to preach the gospel and show Christian compassion through medical missions without making the people dependent on an institution. Missionary Bud Fray works with Sam in this medical-evangelistic effort. We plan no schools in this area but hope to help individuals through an adult literacy program; so far response to this has been good. I will assist in this work.

## Reception Varies


**Billy J. Walsh**  
Torreón, Coahuila, México



Visitors from the U.S. always ask about the reception the evangelical message has encountered in Mexico. Through the years the message has had more than a little success, since there are now between 20,000 and 30,000 Baptists in Mexico. But in individual circumstances, reception can be varied.

At a recent gathering of missionaries one displayed a beautiful silver tray presented to the Baptist association by the governor of the state of Coahuila for the contribution of its booth in the state fair. The Baptists had sold Bibles, distributed tracts, played religious records, and shown religious movies.

At the same meeting another missionary was driving a car with two ugly bullet holes in it. The man who did the shooting had promised to aim more carefully next time if the Baptists came back to preach in his village. They plan to go back.

The choir from Mexican Baptist Theological Seminary could not present its Christmas concert in one city because no one would rent a piano to the Baptist church. The concert was presented in another locality and there were many professions of faith. 


## Easter in India

**Dorothy (Mrs. Jasper L.) McPhail**  
Vellore, S. India



Pre-Easter celebration here consists of dramas, musical programs, and worship services each night of the week, ending with a 6:00 A.M. communion service Easter Sunday.

On Palm Sunday the children bring palm branches to Sunday school and march in processional order to represent their welcome to Christ at the triumphal entry.

Celebration of Easter is given as much importance as Christmas. It has been a joy to find that Santa Claus and the Easter Bunny have not invaded this country, and to find religious holidays stripped bare of the glitter and commercialism, so that the whole event is a matter of worship. 



# Two Worlds Together

**J. Carlton Duke**  
Beirut, Lebanon



In Beirut the ancient world and the new world live together and wealth and poverty rub shoulders. You could stand in one of the most modern and expensive penthouses and almost touch a building couched in remarkable poverty.

From either the Jordan Embassy or the Egyptian Embassy and from almost any other similar structure, you could cast a stone into the midst of a camp of refugees from Palestine or Gaza. In these camps displaced persons live in lean-tos made of scrap lumber or metal, tin cans, and palm leaves. Their scanty food comes from relief, begging, or perhaps work by the hour. They seem to have no promise of improving conditions.

Beirut is filled with activity. Traffic is reminiscent of an auto race when the starting flag is waved and all the drivers jockey for preferred position. The two most important requirements for an automobile here are a horn and good brakes. There are almost no traffic signs at intersections; no one comes to a stop unless the intersection is blocked or someone else blows his horn first. As you would imagine, accidents are common.

As you travel from the city north toward Tripoli or south toward Sidon and Tyre the abrupt changes in vegetation and land contour are breathtaking in beauty. On one side of the traveler lies the Mediterranean Sea with its magnificent shoreline and on the other side hills and mountains rise rapidly and majestically. Near the sea are salt pens, where salt is separated from sea water. Boats are often visible on the horizon. Fishermen stand in the surf casting nets or fishing with poles.

Banana, lemon, and orange trees are seen frequently. On hillsides and mountainsides are scattered individual homes or villages. An occasional herd of sheep or goats wanders or grazes contentedly. Along the road trudge



*Arab Baptist Theological Seminary, Beirut, Lebanon.*

donkeys, bearing unbelievable loads, perhaps hay, fruits, furniture, water, pottery, or men.

The people, like the country, provide vivid contrasts. They laugh and swear at almost the same time. They embrace or fight with nearly equal haste, but their fighting is chiefly with words and gestures.

Individuals usually are very expressive and affectionate, not only with each other, but with new acquaintances as well. Many speak two or three languages. The three most prevalent tongues are Arabic, French, and English. Citizens are complimentary of anyone who attempts to speak their language, and this encourages the student.

## Crusade Felt Early

**Donald J. Spiegel**  
Teresina, Piauí, Brazil



The state of Piauí felt the early impulse of the evangelistic crusade in Brazil. One Sunday in January I baptized 25 converts in the Catarina Baptist Church, where I am pastor. They ranged in age from eight to 70. Among them:

Rosa Melo, a nurse at our Baptist clinic seemed to resent and resist any gospel witness, especially at the morning devotions held for patients and staff. However, the hardness proved to be only on the outside.

She accepted an invitation to our church during a week of evangelistic meetings. After a sleepless night, she

went to talk with the guest speaker. Then after days of struggle, she surrendered to Christ. Others of her family have already shown interest because of her transformation. Remarked her brother-in-law, "Her religion seems to be the real thing."

Firmino had attended our church more than a year. Blind, he is always led by someone from his family. He sits with his hand resting on his cane and his forehead on his hand, almost as if he were asleep. But he is alert to everything going on. His blindness is physical; spiritually, he sees.

He is the first blind person I have baptized. Though he had never seen a baptismal service, verbal explanation was enough; his baptism was graceful.

Six persons from one family were

baptized at the same service as a result of a Christian family's persistence. The Campelo family walks three miles to church every time the doors are open. As they passed the house where live classmates of their two daughters, they extended an invitation to the whole family.

After many invitations the two girls were the first to come. The following Sunday the widowed mother came. A few Sundays later another sister attended, as well as two cousins.

They attended regularly. After about three months they made decisions for Christ one by one. The night of the baptisms, other family members were present. We expect that among the next candidates for baptism there shall be others from this family. ☐

# MISSIONARY

## FAMILY ALBUM

### APPOINTMENTS (March)

**BAILEY**, Doyle Leon, La., & Barbara Ann Parsons Bailey, La., *Argentina* (Rt. 2, Marion, La. 71260).

**BALLARD**, James Harold (Jim), N.C., & Shirley Joanne Munn Ballard, S.C., *S. Brazil* (14 Mineral Springs Rd., Asheville, N.C.).

**BECKHAM**, Norman Ray, Calif., & Donna Denicha Matthews Beckham, Tenn., *Venezuela* (Box 75, Clearmont, Mo. 64431).

**BRICK**, George Bealor, S.C., & Judith Jane (Judy) Hutton Brice, Va., *Brazil* (Box 367, Glade Spring, Va. 24340).

**BRYAN**, Jesse Dwain, La., & Beverly Ann Bailey Bryan, La., *Spain* (Box 217, Choudrant, La. 71227).

**DIVERS**, John Daniel, Va., & Mary Evelyn Hensley Divers, N.C., *Argentina* (2124 Cortland St., Waynesboro, Va.).

**EVANS**, Bobby Dale, Ga., & Dorothy Lord Bausum Evans, China, *Malaysia* (170 Roswell Dr., Milpitas, Calif. 95035).

**FRICK**, Robert Carl (Bob), Tex., & Anne Marlon Chambers Frick, Ala., *Mexico* (470 E. 65th St., Hialeah, Fla.).

**JACKS**, Hal Kenneth, S.C., & Lillian Carol Arnett Jacks, Ala., *Indonesia* (Box 341, Wedowee, Ala. 36278).

**PAGE**, Wendell Lee, Mo., & Margaret Katherine Andrews Page, Mo., *Fr. W. Indies* (Box 217, Afton, Okla.).

**POTTER**, Paul Edwin, Mo., & Nancy Ann Roper Potter, Mo., *Dominican Rep.* (416 Cooper Ave., Paris, Mo.).

**THETFORD**, Randall Lee, Tex., & Priscella Lee Keel Thetford, Tex., *Philippines* (Box 145, Des Moines, N.M. 88418).

**THORNE**, Dale Grant, Okla., & Anita Marie White Thorne, Okla., *Israel* (110 W. 6th, Wewoka, Okla. 74884).

**WHITLOW**, Henry Stephen, La., & Betty Kathryn Krudwig Whitlow, Ark., *Hong Kong* (1712 Broadus St., Ft. Worth, Tex. 76115).

### ADDRESS CHANGES

#### Arrivals from the Field

**FRANKS**, Martha L. (*Taiwan*), 410 S. Harper St., Laurens, S.C.

**INGOUR**, Rev. & Mrs. John E. (*Indonesia*), 302 E. Washington Ave., Shreveport, La. 71104.

**MILNS**, Virginia (*Indonesia*), 1302 Chaney Rd., Raleigh, N.C.

**WATSON**, Rev. & Mrs. James O. (*Paraguay*), c/o Arthur Driggers, 2869

Briarlake Rd., Atlanta, Ga. 30329.

**WILLOCKS**, Rev. & Mrs. Robert M. (*Korea*), c/o Heidelberg Col. Library, Tiffin, Ohio.

### Departures to the Field

**BETHIA**, Dr. & Mrs. Ralph C. (*Indonesia*), Bap. Hosp., Box 723, Mbeya, *Tanzania*.

**DAVENPORT**, Rev. & Mrs. Stephen W., Bolanos 139, Buenos Aires, *Argentina*.

**FENNER**, Mr. Charlie W., 11-798 Nishi-jin-machi, Fukuoka, *Japan*.

**GOULD**, Mary Frances, Box 832, Bangkok, *Thailand*.

**MCMURRAY**, Rev. & Mrs. J. D., Juan Carlos Blanco 3481, Montevideo, *Uruguay*.

**MEDARIS**, Rev. & Mrs. E. Gene, c/o Rev. Emit O. Ray, 12 Seaview Gardens, Point Cumana, *Trinidad*.

**MERRITT**, Rev. & Mrs. Dewey E., Box 48, Kaduna, *Nigeria*.

**RATLIFF**, Rev. & Mrs. John D., Apartado Aéreo 57, Trujillo, *Peru*.

**SLACK**, Rev. & Mrs. James B., 1154 M. H. del Pilar, Manila, *Philippines*.

**SPARKMAN**, Louise, Box 13, Ede, *Nigeria*.

**TAYLOR**, Mayo Bell, Caixa Postal 324, Aracaju, Sergipe, *Brazil*.

**TORSTRICK**, Rev. & Mrs. Melvin E., Casilla 9796, Santiago, *Chile*.

**VRATCH**, Rev. & Mrs. Carol A., Sr., Box 1644, Nassau, N.P., *Bahamas*.

### On the Field

**BRUNSON**, Rev. & Mrs. J. Ralph, 46 Jalan Tunku Abdul Halim, Alor Star, Kedah, *Malaysia*.

**CALLAWAY**, Dr. & Mrs. Tucker N., Bap. Sem., Shin-gakka, Seinan Gakuin, Onza Hashiguma, No. 420, Fukuoka, *Japan*.

**CANNATA**, Dr. & Mrs. S. R. J., Jr., P.O. Gokwe, *Rhodesia*.

**CULPEPPER**, Dr. & Mrs. Charles L., Sr., (*Taiwan*), 979 Hamamatsubara, Maedashi, Fukuoka, *Japan*.

**DAVENPORT**, Rev. & Mrs. Billy J., Caixa Postal 1283, Belo Horizonte, Minas Gerais, *Brazil*.

**FRAZIER**, Rev. & Mrs. Billy R., Caixa Postal 916, Santo Andre, E. de São Paulo, *Brazil*.

**HUGHES**, Rev. & Mrs. R. Brown, Caixa Postal 552, Campinas, São Paulo, *Brazil*.

**LUSK**, Rev. & Mrs. Richard L., 12 Calçada do Monte, *Macao*.

**MCKINLEY**, Rev. & Mrs. James F., Jr., Bap. Mission, Feni, E. *Pakistan*.

**MYERS**, Rev. & Mrs. S. Payton, P.M.B. 5071, Ibadan, *Nigeria*.

**NOLAND**, Rev. & Mrs. Paul W., Caixa Postal 1109, Vitória, Espírito Santo, *Brazil*.

**PINDER**, Rev. & Mrs. Robert H., La Paz 1851, Rosario, Santa Fe, *Argentina*.

**TATUM**, Rev. & Mrs. Hubert R., 1920 Keeaumoku St., Honolulu, *Hawaii* 96822.

**TUCKER**, Rev. & Mrs. Robert H., Jr., Apartado 159, Maracay, *Venezuela*.

### United States

**BAUSUM**, Rev. & Mrs. Robert L., emeritus (*China-Taiwan*), Clear Creek Bap. School, Pineville, Ky. 40977.

**HOOD**, Dr. & Mrs. Alton L. (appointed to *Thailand*), Cardinal Hills, Rt. 1, Wake Forest, N.C. 27587.

**KING**, Dr. & Mrs. Ernest L., Jr. (*Indonesia*), 3118 Clearview Dr., SW., Roanoke, Va. 24018.

**PHILLIPS**, Rev. & Mrs. Marshall E. (*Kenya*), Box 424, Shelbyville, Ky. 40065.

**RAY**, Bonnie Jean, emeritus (*China-Hawaii*), Bap. Village, Waycross, Ga.

**REID**, Rev. & Mrs. Orvil W. (*Mexico*), c/o Coach Rod Reid, Box 127, Diamond, Mo.

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

**TATUM**, Rev. & Mrs. Hubert R., 1920 Keeaumoku St., Honolulu, *Hawaii* 96822.

### U.S. Permanent Address

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

**GRIGGS**, Rev. & Mrs. John P. (*Rhodesia*), c/o Dr. J. R. Griggs, 3543 Waldorf St., Dallas, Tex. 75229.

**HOLMES**, Rev. & Mrs. Evan F. (*Chile*), c/o Mrs. Charles M. King, Box 819, Coleman, Tex.

**HORTON**, Frances (*Japan*), 43 Gloucester Ave., Pensacola, Fla. 32505.

### DEATHS

**ARCHER**, W. J., father of Emma Jean (Mrs. Herbert W.) Barker (*Taiwan*), Feb. 12, Mtn. Grove, Mo.

**CHURCH**, G. B., father of Judith (Mrs. James Y.) Greene (*Korea*), Feb. 20.

**CURNUTT**, Mrs. R. D., mother of Zelma (Mrs. Edgar F., Jr.) Hallock (*S. Brazil*), Feb. 1, Gould, Okla.

**FLATT**, Hubert G., Sr., father of Rev. Ray T. Fleet (*N. Brazil*), Feb. 24, Memphis, Tenn.

**HAMPTON**, Stephen Carey, son of Rev. & Mrs. James E. Hampton (*Tanzania*), Mar. 2, Mena, Ark.

**HOLMES**, J. D., father of Rev. Evan F. (Continued on next page)

THE COMMISSION





A true story of a man who lived in exciting times and blazed a trail for freedom before our country became a nation. James Ireland, a Scottish seaman, emigrated to America where he led Virginia Baptists in their fight for religious freedom in the late 1700's. Numerous illustrations by William Moyers make it especially enjoyable for ages 9-14. (26b) \$2.95

"... full of tales of a mischievous boyhood in Scotland; tales of whaling and storms at sea; tales of an escape to the colonies; stories of harassment for preaching and of persecution in jail where he preached through the bars; tales of victory over his persecutors and how he came to be 'Freedom's Champion.'"

—The Nashville Banner

call, write, or visit

your



**BAPTIST  
BOOK STORE**

## Book on Display

As departure time neared for William N. McElrath, appointee to Indonesia, he had the satisfaction of seeing his latest book prominently displayed on a bookrack at historic, restored Williamsburg, Va.

The book, *Jamie Ireland, Freedom's Champion*, is a juvenile biography released by Broadman Press late in 1964. It tells the story of a brave, young preacher in colonial Virginia who suffered harassment, imprisonment, attempted murder, and other forms of persecution because of his stand for religious liberty.

In Williamsburg, Ireland asked for and got a special license from Lord Botetourt, royal governor of Virginia, so that he and his fellow Baptists could hold public worship services without hindrance.

McElrath's book was found on the bookrack at Williamsburg by some of his fellow appointees during a recess from Foreign Mission Board orientation sessions at nearby Richmond.

"I was delighted to see *Jamie Ireland* at eye level in the very center of the juvenile bookrack," said McElrath. "Many people will pick up the book, and some will buy it—people who would ordinarily never look at a religious biography. This is a means of witnessing which I wish we could use more often."

McElrath was appointed in April, 1964, with his wife Betty for Indonesia. Departure date, at press time, was slated in March.

When appointed, McElrath was editor of junior materials in the Baptist



*McElraths are honored by farewell reception at Sunday School Board.*

Sunday School Board's Sunday School Department, Nashville, Tenn. He joined the staff in 1959. He also has written program materials and articles for numerous publications, and authored the student's and teacher's books for *Butch Discovers America*, junior Home Mission title for 1963. Mrs. McElrath has written junior Training Union materials for the Sunday School Board.

While sorting through personal effects in preparation for going to the mission field, McElrath came across letters, manuscripts, and other items of historical interest which he presented to Dargan-Carver Library at the Sunday School Board. Included was a "Convention Normal Course" diploma dated in 1913 which had been awarded to his grandmother. The course was forerunner of the present Church Study Course.

### Missionary Family Album

(Continued from preceding page)

Holmes (Chile), Feb. 22, DeLeon, Tex.

HUNT, J. C., father of Bob W. Hunt (Taiwan), Jan. 23, Albertville, Ala.

LEWIS, William E., Sr., father of Rev. William E. Lewis, Jr. (Tanzania), Feb. 9, Sarasota, Fla.

POOLE, Mrs. J. S., mother of Louise (Mrs. Hoyt M.) Roberts (Honduras), Feb. 14, Baldwin, Ga.

THOMAS, Douglas Clark, son of Dr. & Mrs. Bill Clark Thomas (Malaysia), Feb. 17, Singapore, Malaysia.

WHITMER, Mrs. Bertha, mother of Bertha

Jane Marshall (Japan), Feb. 22, Evansville, Ind.

### BIRTHS and ADOPTIONS

GRIGGS, Mary Margaret, daughter of Rev. & Mrs. John P. Griggs (Rhodesia), Nov. 20, 1964.

HILL, Jana Leigh, daughter of Rev. & Mrs. D. Leslie Hill (Philippines), Feb. 10.

SENER, Melissa, daughter of Rev. & Mrs. Arville E. Sener (Tanzania), Jan. 29.

WOOD, Katherine Grace, daughter of Rev. & Mrs. Norman W. Wood (Zambia), Feb. 6.

# Adviser in Malawi

*Missionary LeRoy Albright talks to Allen Kan Kalamba, senior pastor of independent Nyanje church. Below: Building under construction.*



PHOTOS BY H. CORNELL GOERNER



**I**N the young African nation of Malawi, some indigenous Baptist churches are benefiting from Southern Baptist work.

Twelve independent churches formed the Achewa Baptist Association last October. With a total of about 1,000 members, the churches also foster six preaching points.

Sometime ago members approached Missionary LeRoy Albright and asked him to be their adviser and teacher. He is assisting in training leaders for the churches, which have never had trained pastors.

These churches trace their origin to the ministry of John Chilembwe. He was associated with Joseph Booth, an independent Baptist who came to Malawi (then called Nyasaland) from Australia in 1892. Chilembwe accompanied Booth to America on a fund-raising tour. After two years, Negro Baptists in America sent Chilembwe back to Nyasaland as a missionary. There he established Providence In-

dustrial Mission. He was later involved in a revolt against white residents and was slain.

Though a number of other churches in Malawi are related to Providence Industrial Mission, now an arm of National Baptist Convention, U.S.A., Inc., the Achewa association churches have had no connection with the group for many years.

Pictured here is the new building of one of these independent churches located at Nyanje, about 10 miles from Lilongwe where Albright is stationed. Brick for the building, designed to seat about 400 persons, cost approximately \$1,000. Though the cash income in the village is meager, members raised the necessary funds.

Members also donated labor for the building; otherwise, the cost would probably have reached \$4,000.

In this contact with indigenous Baptist churches, missionaries have been given opportunity to assist the leaders in service.

## Visit to Latin America

*(Continued from page 14)*

loan boards to finance new buildings on a revolving plan. Nationals serve on the various boards of trustees of the institutions and grow in experience and sense of responsibility.

There is stark contrast between the wealth and abject poverty in Latin America that shocks the visitor and is fertile breeding ground for communism. Evangelical Christianity is doing much to nurture a slowly-emerging middle class that is the hope of the continent. Roman Catholicism has done nothing to improve this condition of economic contrast even though Catholics have been there more than 400 years. In some of the most underdeveloped countries the Roman church owns more than 70 percent of the wealth. In Quito, Ecuador, is a great cathedral with gold leaf estimated to be worth more than \$10 million; anemic, ragged, barefoot women beg daily beside it. The majority of the population is nominally Roman Catholic with 5 to 10 percent practicing adherents.

### New Appreciation

After more than 30 days of rich experiences and exhausting travel, I now have a new appreciation of our dedicated missionaries and of our Foreign Mission Board. Missionaries do not want our pity, because they are happy; they are where God called them and where they want to be; they have a deep sense of purpose and mission. They do not live in grass or bamboo huts but in homes as good as ours, and I am glad. Southern Baptists through their Foreign Mission Board take good care of the missionaries, supplying them as much as possible with necessary tools for their work.

The one thing they most want from us is our daily prayer that they may teach, preach, and effectively witness for Christ; this, they say, is their greatest need. Repeatedly they said, "Thank Southern Baptists for their wonderful financial support, but tell them we need their daily prayers most of all that we may have the spiritual power to be effective and powerful witnesses for Christ."

My abiding impression is that our missionaries are doing a good job in Latin America, and our next great spiritual awakening could be born there.

THE COMMISSION



# NEWS

APRIL 1965

FOREIGN MISSION BOARD

SBC



W. ROBERT HART

Group of Missionary Journeyman applicants meet for discussion during area conference held in Richmond.

## Training, Departure Await Journeymen

With the actual beginning of the Foreign Mission Board's newest auxiliary personnel program less than six months away, plans are rapidly taking final shape.

About 50 college graduates under 27 years of age are to leave the first of September for overseas duty under the Missionary Journeyman Program.

Each will serve a two-year term under supervision of career missionaries. Journeymen are being assigned to fill specific requests made by Missions (organizations of Southern Baptist missionaries in a particular country or section).

Another 100 Journeymen are to be sent out in late summer of 1966 and 100 each succeeding year, reported Louis R. Cobbs, associate secretary for missionary personnel, who directs the program.

Two area conferences were held in February for Journeyman applicants, one in Richmond, Va., Feb. 12-13, the other in Dallas, Tex., Feb. 26-27. Three individuals were due separate interviews in far western states. Twenty-three states are represented among the applicants.

One purpose of the conferences, Cobbs noted, was for potential Journeymen to become acquainted with each other and with FMB staff.

Briefing on job assignments was given by area secretaries and others. Baker J. Cauthen, FMB executive sec-

retary, addressed each conference.

Part of the conferences consisted of planned discussion sessions by the young people, divided into small groups. They probed topics covering missionary methods, principles, and problem situations.

Extensive information was received from applicants prior to their invitation to the conferences, Cobbs explained. Each prepared biographical information, provided a medical report, submitted a doctrinal statement, completed a personality inventory, and sent a list of personal references. Each also was asked to meet with his Baptist Student Union director.

In preparation for overseas duty, Journeymen will attend a rigid, eight-week training session in Richmond June 19-Aug. 14.

Cobbs pointed out the additional training and experience represented among the applicants. Of those at the Richmond conference, for example, about 50 percent completed college work from one to four years ago and since then have been in graduate study, including seminary, or working in their chosen profession.

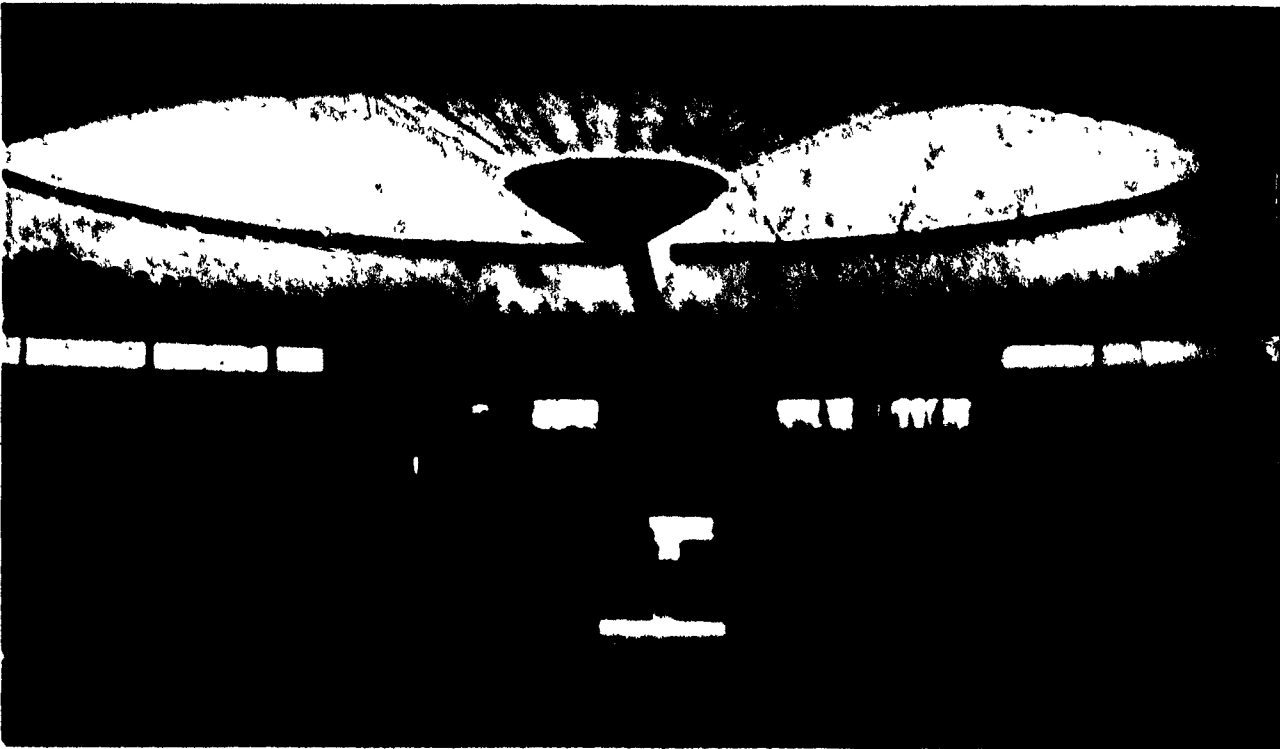
Single college graduates under 27 may apply for the program for 1966. Basic qualifications include a record of active service in a Southern Baptist church, a required skill, a college degree, good physical health, spiritual maturity, Christian dedication, and a desire to serve people in need. More information may be secured by writing to the Missionary Journeyman Program, Box 6597, Richmond, Va. 23230.

### Vietnam Viewpoint

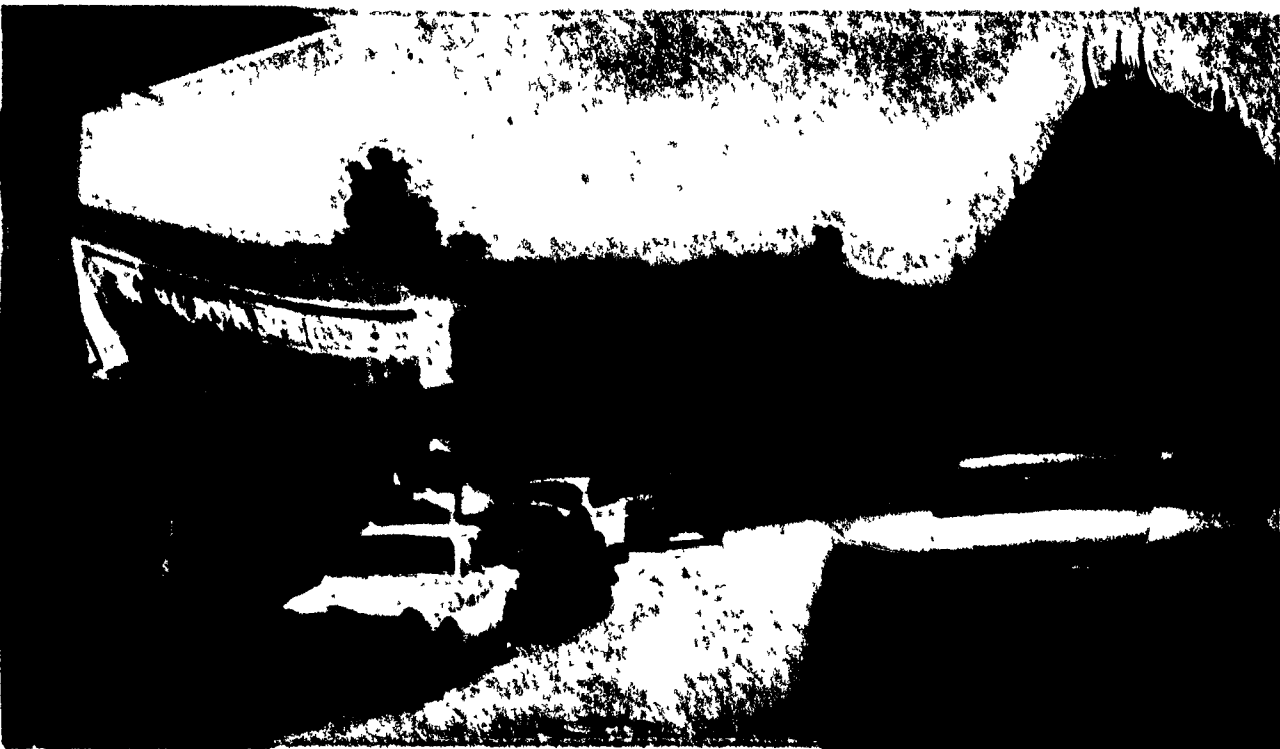
Determination to remain in Vietnam as long as possible has been reaffirmed by Southern Baptist missionaries. Robert C. Davis, Jr., chairman of Vietnam Baptist Mission (organization of Southern Baptist missionaries), cabled this message to the Foreign Mission Board:

"Mission action 17 February: 'Even though there are many uncertainties in Vietnam, we go on record as fully intending to continue our program of work and advance so long as it seems possible and our presence is helpful to our Vietnamese friends.' All families choose remain now."

Eight missionary families are currently in Vietnam, stationed at Saigon, Nhatrang, and Dalat; two other families are on furlough in the U.S. The order evacuating U.S. civilian and military dependents from Vietnam in early February did not apply to missionaries. The FMB at that time cabled missionaries assurance of support in whatever actions they think needed.



*This new, 10,000-seat Stadium Negara [National Stadium] in Kuala Lumpur, capital of Malaysia, has been reserved for concerts and rallies of the Malaysian Baptist Evangelistic Crusade. Baptists have three small churches and one chapel in Kuala Lumpur and nearby Petaling Jaya.*



*Area conference on crusade met at First Baptist Church, Petaling Jaya. Banner promotes crusade. Buddhist temple can be seen on adjoining lot.*

## Filming Slated on 'Bill Wallace of China'

Filming of a commercial motion picture in color—"Bill Wallace of China"—telling the story of a Southern Baptist missionary martyr has been tentatively set to begin in October.

Gregory Walcott, executive producer of Logos Motion Pictures, Inc., Canoga Park, Calif., announced the production schedule and said tentative release date is summer of 1966.

The film will be based on the book, *Bill Wallace of China*, written by Jesse C. Fletcher, Foreign Mission Board secretary for missionary per-

sonnel. Published in June, 1963, by Broadman Press, the book is now in its eighth printing and was a Broadman best seller in 1964. To date well over 38,000 copies have been circulated.

Walcott, second vice-president of the Southern Baptist Convention, will play the title role of the missionary doctor who died in 1951 in a Communist Chinese prison cell.

To be shown on wide screen, the film will be made on location in Hong Kong with possibility of second-unit shooting at Ridgecrest, N.C., and Knoxville and Memphis, Tenn.

## Malaysian Baptists Approach Campaign

"Confrontation" is a familiar word in Malaysia where it refers to a continuing international crisis. In the midst of the tension, Baptists are planning to confront Malaysians with the gospel.

"The time is right," declared Missionary Paul Box. "Army helicopters are constantly overhead. Troops are on the move. There have been curfews and riots, and tension is in the air. Never before have old and young alike been so stirred and caused to think of their future."

The Malaysian Baptist Evangelistic Crusade is set for April 25-May 9. Box is steering committee chairman.

Crusade planning began in 1963. As of last January, 32 Baptist churches and missions expected to participate. Meetings will be held in Singapore the first week and in other sections the second week.

Mass rallies will launch the effort. Baptist musicians and laymen from the U.S. are to give concerts and testimonies.

Advertising will be carried on through newspapers, posters, brochures, pocket calendars, and other means.

Mass meetings will be followed in each area by revivals in Baptist churches and missions. Some meetings are planned where there is no Baptist work; it is hoped these efforts will develop new churches.

Assisting will be 20 preachers—nationals and missionaries—from other Southeast Asian nations. They will use five languages as they preach to Malaysia's multilingual population.

Missionary William R. O'Brien from Indonesia has conducted music clinics. Other clinics were held to instruct church members in counseling and follow-up techniques.

Malaysian Baptists number about 2,500. "Is it possible for so few to touch a nation for Christ?" asked Box. "We believe it is!"

The crusade, Box added, "should draw the eyes of Southern Baptists to this nation even more than the threatened military crisis. Prayer is one of the greatest tasks we face. We call on Southern Baptists to lift their hearts toward God" for the people of Malaysia.





In briefing session with the area secretary are the four Latin American field representatives. Left to right are Charles W. Bryan, H. Victor Davis, Hoke Smith, Jr., Frank K. Means, and James D. Crane.

## Field Representatives Attend Briefing

Annual session for briefing and consultation of the four field representatives in Latin America with Area Secretary Frank K. Means was held in Richmond, Va., Feb. 10-19.

The field representative plan, put into effect in late 1960, is unique to the Latin America area. Each field representative serves as liaison between the Foreign Mission Board and area secretary and the Missions and missionaries in the assigned field. The plan was designed to strengthen administration of mission work in Latin America.

James D. Crane is representative for

North field, including Mexico, Guatemala, Honduras, Costa Rica, and Baptist Spanish Publishing House, El Paso, Tex.

Central field, with Charles W. Bryan as representative, includes the Bahama Islands, French West Indies, Jamaica, Trinidad, Dominican Republic, British Guiana, Colombia, Peru, Ecuador, and Venezuela.

Hoke Smith, Jr., is South field representative, covering Argentina, Chile, Paraguay, and Uruguay.

Field representative for Brazil is H. Victor Davis, serving with North, South, and Equatorial Brazil Missions.

## Center in Israel Trains for Leadership

Instructors have a choice of language in which to lecture at the new Christian Service Training Center in Haifa, Israel. A translation system allows students to hear lectures in Hebrew, Arabic, or English.

Enrolment for the second semester at the center began in February, reported Missionary Dwight L. Baker, director. The training center opened in October, 1964, with 11 students and four instructors.

The Center was set up to train Christian laymen and women in theology and practical Christianity and to prepare them for more effective leadership in their churches.

The students, of Arab and Jewish backgrounds, come from various cities and towns of Israel where Baptists maintain a witness. They include teachers, secretaries, a former Catholic priest, a worker from a *kibbutz* (co-operative farm village), and a Baptist employee.

Classes meet once a week in a four-hour evening session in quarters loaned by the Nazarene church in Haifa, but Baker expressed hope that permanent quarters can soon be provided. Curriculum for the two-year course of study is prepared by the Southern Baptist Seminary Extension Department, Nashville, Tenn.

## His lifetime gets longer every minute

It's a good deal longer than it used to be, ten or twenty or thirty years ago. And it gets longer every day, thanks in large part to medical research. Over a million men and women are alive today, cured of cancer. Research helped find the answers that saved their lives. Research takes time. And money. The American Cancer Society spent over \$12,000,000 last year alone, to find still more of the answers. Yet \$2,000,000 in research applications, approved by the Society, could not be financed for lack of funds. Your dollars are desperately needed to help speed the day of victory over this dread disease. Send your check today to CANCER, c/o Postmaster.

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## New Maternity Center Becomes a Reality

Maternity center at Baptist Hospital, Ogbomosho, Nigeria, has entered spacious new quarters (top, right) after being housed for years in a mud-walled building (above) built in the early 1920's. Dedicated in January, the new building provides 27 beds, 22 bassinets, and other equipment in its 6,500 square feet of floor space.

In a surprise for Mrs. William L. Jester (above) missionary nurse-midwife who has directed the center since 1946, the unit was named for her. "She is perhaps the one who dreamed most and prayed longest for the new building," said Missionary Robert M. Parham, Jr., temporary business manager of the hospital.

"In the cramped and inadequate old facilities she super-

vised the delivery of 1,229 babies last year," he added. She is known around Ogbomosho as "the mother who brings live babies." Her husband is on the faculty of Nigerian Baptist Theological Seminary, Ogbomosho. Their son David, also a missionary, is principal of Baptist Teacher Training College, Minna, Nigeria.

Parham also cited efforts of Missionary C. Ray Crowder, hospital business manager, during planning and construction. Parham traced hospital development back to 1907 when Dr. George Green, first Southern Baptist medical missionary in Nigeria, began treating patients in his home. First permanent buildings were dedicated in 1923. Five new buildings were completed in 1959.

## WATCHFORIT!

Decision for Service—

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Of Missionary Personnel

Coming in June **THE COMMISSION**

## Accident Takes Child's Life in Two Missionary Families

Douglas Clark Thomas, 13-month-old son of Dr. and Mrs. Bill Clark Thomas, missionaries in Malaysia, drowned in a bathtub Feb. 17. The child was born a few months after the Thomases arrived in Malaysia for their first term of service. In addition to his parents, he is survived by a sister, Dorothy Lorene, three and a half.

Stephen Carey Hampton, six-and-a-half-year-old son of Rev. and Mrs. James E. Hampton, missionaries to

East Africa, died March 2 in Mena, Ark., after injuring himself the preceding day when he fell on a pair of scissors.

Stephen was born in Mombasa, Kenya, during his parents' first term of service. Now on furlough, the family had been planning to return to East Africa in a few weeks but their departure has been postponed. Survivors besides the parents include two sisters, ages 12 and three and a half.



## NEWS

### Colombians Plan Revivals

Plans for evangelistic campaigns this year were made at the 15th annual meeting of the Colombian Baptist Convention late in January. Reports told of establishing work in four additional cities during 1964.

Thirty-seven of the Convention's 46 churches were represented by a total of 138 messengers at the meeting in Armenia. "New Life in Christ," the theme, was emphasized in sermons.

The evangelistic campaigns are to be held simultaneously in regions of the country. Each regional campaign is to end with a mass rally.

To conserve results, church members will be trained to help those who make professions of faith.

Baptist work was begun last year in Manizales, population 180,000, capital of the coffee-growing Caldas Department; Bucaramanga, population 220,000, capital of Santander; Santa Marta, population 70,000, capital of Magdalena and banana-exporting center on the Caribbean coast; and Buenaventura, population 75,000, seaport on the Pacific coast.

"Baptists now have a church or mission in 11 of the 17 departments of Colombia and in one of its seven territories," said Missionary Crea Ridenour. "Colombian Baptist churches sponsor 48 organized missions, plus preaching points."

Work sponsored by the Colombian Convention includes home missions (a cooperative work with the organization of Southern Baptist missionaries), evangelism, stewardship and religious education promotion, and a newspaper, *Heraldo Bautista*.

Woman's Missionary Union of Colombia met the day before the Convention. The women made plans for the coming year and awarded silver pins to three individuals who have achieved the rank of expert in Plan "Obrera" [Plan "Worker"], a WMU program of Bible study and soul-winning.

**Limbe Baptist Church is a multiracial ministry presenting the claims of Christ to people of all races. A recent service illustrated the gospel's uniting power. Three Africans, a young Asian woman, and an American secretary with the Peace Corps professed faith in Christ and asked to be baptized.—C. Eugene Thomas, Limbe, Malawi.**

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#### PERSONAL COMMITMENT CARD

A two-part personal soul-winning commitment card. One part to be filed in the church office; the other is a billfold-size card to be signed and kept by the prospective soul-winner. (26b)

100, 75¢; 500, \$3.50; 1000, \$6.25

#### SUNDAY SCHOOL ATTENDANCE CHAIN

Small gummed slips to be used by Sunday school members for pledging attendance at revival services. Slips are linked to form a chain for promoting revival attendance. (26b)

500, 80¢; 1000, \$1.50

#### HOW TO VISIT (Flip Chart)

This flip chart helps answer such questions as: What attitudes and skills are necessary for effective visitation for enlistment? What skills are necessary for meeting special needs through visitation? 11 x 14 inches, 18 pages. (26b)

\$1.00

#### POST CARDS

These beautiful full-color cards encourage attendance at revival services. Message of invitation on front, space for personal message on address side. (26b)

No. 366 and No. 367 12, 25¢; 100, \$1.50

#### WELCOME NEW MEMBER ENVELOPE

To be used by a church to make up a packet of materials for a new member. Size, 7½ x 10½ inches, with attractive illustration and "Welcome New Member," printed on the front. (26b)

100, \$5.50

#### HOME VISITATION RECORD OF DECISION

A two-part, snap-out form, 4 x 6 inches, to be used for recording a decision made by an individual in home visitation. (26b)

100, \$1.65

### Census Supplies . . .

#### CENSUS CARD

Provides space for name and other vital information about an individual. (26b)

Form 675 100, 30¢; 500, \$1.20; 1000, \$2.15

#### CHURCH SURVEY RECORD (Family)

A census card for recording information about an entire family. (26b)

Form 725 100, \$1.00; 500, \$4.50

#### SURVEY ASSIGNMENT ENVELOPE

Holds all information transferred from the director of the church census to each district captain. Space provided for a sketch of census territory, number of houses in territory, etc.

Form 735 100, \$2.50; 250, \$6.00; 500, \$11.25

#### TELEPHONE SURVEY RECORD

Use in conducting surveys by telephone where there is a limited number of workers. Instructions on back of the card. (26b)

Form 740 100, 55¢; 500, \$2.25; 1000, \$4.25

**Write, call, or visit your BAPTIST BOOK STORE**

# Crusade in Thailand To Begin April 11

From well-furnished church auditoriums in Bangkok to modest stilt-houses in the provinces, Baptists of Thailand will gather in all kinds of meeting places throughout the country April 11-25 to proclaim that Christ offers "New Life for You."

Launching the nation-wide crusade will be a rally in Calvary Baptist Church, Bangkok, the capital, on April 11. During the following 10 days evangelistic services will be held in each of the 20 Baptist churches and chapels in Thailand.

Four nights of mass meetings in Lumpini Park in Bangkok will bring the campaign to a close on April 25.

The effort has been more than a year in the planning. Southern Baptist missionaries and Baptist nationals share leadership responsibility. Steering committee cochairmen are Acharn Boon Krong Pitakanom, pastor in Chonburi, and Missionary Ronald C. Hill, stationed at Bangkla. Subcommittees have made detailed preparations.

Soul-winning clinics in Bangkok and Chacheungsao were sponsored by the visitation committee. Acharn Mu, pastor of Grace church, Bangkok, taught the clinics, using a handbook on visitation and soul-winning that he wrote especially for the crusade.

All churches have emphasized sys-

tematic personal evangelism. Careful follow-up plans have been laid.

The publicity committee has tried to present the theme to every Baptist and is making wide use of mass media. Revival meetings will be advertised in daily newspapers in three languages—Thai, English, and Chinese. A three-color magazine with stories, pictures, and meeting schedules will be published to promote the crusade.

Just before the campaign, posters will be put in bus shelters and other public places. Radio spot announcements will be made. Scripture portions, tracts, and handbills will be distributed.

Missionary William R. O'Brien from Indonesia was brought to Thailand in January by the music committee. He directed music clinics at Thailand Baptist Theological Seminary at Bangkok, and at Chonburi, Chacheungsao, and Bangkla. He helped train a 100-voice choir and taught fundamentals of singing and conducting to those who will lead music.

As part of the preparation, prayer retreats, pastors' conferences, and local evangelistic meetings have already been held. A final prayer retreat was slated for late in March.

Guest musicians will give concerts in several cities during the week before revivals begin. Guest speakers and musicians from six countries—U.S., Nigeria, Hong Kong, Japan, Indonesia, and Taiwan—will assist.

"Thailand, a stable and prosperous ally of the West in the middle of shaky Southeast Asia, offers a wide field for the presentation of the gospel," commented Missionary J. L. Wilson, assigned to inform Baptists in the U.S. about the crusade and to enlist their prayer support.

"Though the country is solidly Buddhist, the government guarantees religious freedom and Christians are free to propagate their faith as they choose," he said.

"Material progress and modernization can be noted on every hand and here, as in many parts of the world, where the old patterns of societal living are giving way something of a vacuum is left in the lives of the people. They are seeking new things and are willing to listen to new ideas. Consequently, new doors are opened for the gospel.

"Veteran missionaries," he continued, "remark that there are more opportunities for preaching Christ than at any time since Southern Baptist mission work was begun in Thailand 15 years ago. During the past few months some churches and chapels have reported professions of faith each Sunday."

Wilson said that some 1,000 Baptists in Thailand are working and praying for the crusade. "They earnestly ask Southern Baptists to remember Thailand in their prayers."



**STUDY.** These Yugoslav Baptist pastors and lay pastors took part in second annual Theological Week at Sisak, Yugoslavia, in January. Discussion theme was baptism. Among speakers was A. Lehotsky (second from left), director of the Yugoslav Baptist Theological School.

## Results High in Honduras

"We have not seen anything like it before in Honduras," declared Missionary Leslie G. Keyes concerning the Baptist simultaneous evangelistic campaign there in February.

With one of the eight participating churches yet to be heard from, 360 professions of faith had been reported. Keyes said he expected complete reports would show the number of persons making professions exceeded the 381 total membership of the churches.

"The whole campaign was blessed by the power of the Holy Spirit," Keyes said. Evangelists were Donald L. Levy of Louisiana, Eusebio Valdez of Florida, Willie Garza and Santiago Garcia of Texas, and Aurelio Mandujano of Mexico.



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Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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Missionaries hear panel during Mexico City radio-television conference.

## Use of Radio, TV Studied

By Fon H. Scofield, Jr.

Conferees making their way through the fast-paced flow of life to the Hotel Regis in Mexico City, passed a modern store displaying television sets and were jostled by citizens listening intently to handheld radios.

The persons with radios and families with television sets were part of the motive for and the center of creative dialogue at the first Latin America area-wide conference on radio and television the first week in March. Attending were representatives from most of the 22 Southern Baptist Missions in Latin America.

Every participating missionary was experienced in the use of radio and television. Some, like Gene H. Wise of the South Brazil Mission, have years of experience and can testify to effectiveness of the media. Also present were several first-term missionaries who went to their fields with radio and television ministries in the forefront of their thinking.

Each representative had prepared a paper concerning activities in his Mission. Without exception, firm opinions were offered that radio and television provide open channels to reach Latin Americans.

High praise was given the Southern Baptist Radio and Television Commission for its radio programs in Spanish, for cooperation in Mission-produced programs, and for deep concern shown for evangelism.

Conferees reported good acceptance of the Radio-TV Commission's "The Answer" series of television films, now with 39 titles in both Spanish and Portuguese. Preparations are under way on additional films in these two most widely-used languages in Latin America.

One day was devoted to discussions

led by Foreign Language Department Director Jerry Pillow and Chief Engineer J. O. Terry of the Radio-TV Commission. This meeting expanded areas of cooperation and clarified points of mutual concern.

Most of the conference looked to the future to explore such questions as: How can all the Missions plan and work together effectively and economically? What long-range directions must be established as missionary strategy begins to include radio and television? What steps should be taken and how rapidly?

Missionary Alan W. Compton of Santiago, Chile, conference chairman, worked out the agenda. Advance study groups were set up in anticipation of some of the questions. All matters coming before the conference had first been discussed in the smaller groups. When necessary, items were referred back to study groups.

Major questions for the future related to the changing pattern in Latin America—including expanding populations, rising standards of living, higher literacy ratios, strong feelings of nationalism, industrialization, and booming urban cities.

Area Secretary Frank K. Means framed one question in light of this pattern: "Granted that we know what we have to say, how can we say it best to the masses outside the churches?"

This basic question defined the conference's hard core of work. Organization requirements, production techniques, program formats, and follow-up efforts were brought into focus for serious study. But inevitably the question arose as to how to speak relevantly to the masses.

The conference resulted in recommendations to the Missions and the Foreign Mission Board.

## IN BRIEF

### SPAIN

Accreditation as a journalist in official circles has been granted José Cardona, Baptist minister who serves as executive secretary of the Evangelical Defense Committee in Madrid, Spain. This means he "will have access to primary sources of information," explained Missionary Nella Dean (Mrs. Charles W.) Whitten. "It gives him legal status to exercise an informative ministry in the religious realm. This recognition came as an unexpected move on the part of the Spanish Government and may well be an omen of better days for non-Catholics in Spain."

### MEXICO

Registration at the Baptist evangelistic conference for northern Mexico reached 182 at Gómez Palacio, Durango, Feb. 15-17. Conferees included 59 laymen and many seminary students and faculty members. G. Earl Guinn, president of Louisiana College, was conference preacher. Nine regional evangelism institutes in northern Mexico were slated for March.

### ORIENT

Two of the 28 American medical students granted Smith Kline & French Laboratories Foreign Fellowships for 1965 plan to spend this summer at Southern Baptist mission hospitals in the Orient, according to the Association of American Medical Colleges, which selects recipients. James W. Aiken, a junior at the University of Mississippi School of Medicine, is to assist at Kediri Baptist Hospital in Indonesia. Douglas S. Pool, junior in Louisiana State University School of Medicine, is to serve at Baptist Hospital, Bangkok, Thailand.

### SWITZERLAND

A radio and television conference to be held in Rüschlikon, Switzerland, July 19-24 has been planned by the Radio and Television Committee of the European Baptist Federation. Joint sponsors will be the committee and Baptist Theological Seminary, Rüschlikon-Zurich.

### HOLLAND

First full-time leader for Baptist youth activities in the Netherlands is M. G. Boeschoten, who had served as pastor of the John Smyth Memorial Baptist Church in Amsterdam since its establishment in 1956.



***FOREIGN MISSIONS CONFERENCE  
RIDGECREST, NORTH CAROLINA · JUNE 17-23***

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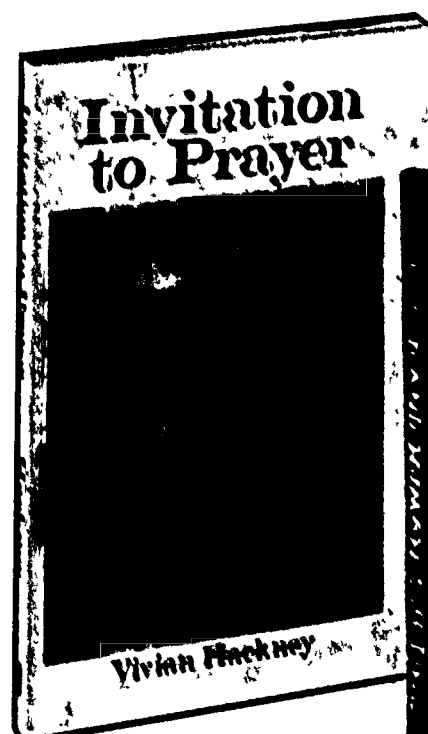
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An interpretation of the will of God in relation to evil and suffering. Topics include the will of Satan, the will of man, and their relationship to the will of God. A small 4½ x 6-inch book that is suitable for use as a gift for those who are experiencing serious crises in living. (26b) \$1.25

his good  
and  
perfect  
will



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