

THE Commission

Southern Baptist Foreign Missions Journal • March 1987



THE TRINIDAD AND TOBAGO COAT OF ARMS

'I believe Baptist work was set forward 25 years by the concerts and testimony of Irene Jordan.'

ESSIE D. NORHCUTT

THE VOICE with the smoothness of gravel drew my attention to its rendition of "Let the Lower Lights Be Burning." I turned to see the singer, an old, blind man, who has since become a familiar sight to me.

I had just entered Woodford Square in Port of Spain on my first exploratory stroll. The park, across the street from the Red House, seat of government of Trinidad and Tobago, provides a sampling of diverse beliefs in these islands.

Further into the square, several self-styled statesmen harangued on their favorite issue of politics and social injustice. A small knot of listeners clustered about each orator, some of whom obviously had digested the latest Communist-slanted propaganda.

Scattered on the grass lay numbers of men and women, some sleeping off the effects of rum, narcotics, or bad food. Others simply were occupying their "quarters," for they belonged to that unnumbered, and often nameless, list of persons whose obituaries will list for an address: "No certain place of abode."

My glance caught a line of beggars; since then I have seen them each time I have visited downtown Port of Spain. Their emaciated bodies, their bony, out-

stretched hands, and their croaking voices seemed to cry out of the hunger of an empty world.

Reaching the opposite side of the park, I heard yet another man ranting. Very black, with bushy hair, he wore a long robe, once white but now filthy. Stationed in a patch of forlorn flowers, he preached his doctrine, whatever it was.

As I retreated from the babble of overlapping voices, my gaze turned upward, following the tall spires of the cathedral. On my way into the park I had passed mosques and Hindu temples. I asked myself, "Is this how the Apostle Paul felt when he came to the Areopagus in Athens?" The religious plight of Trinidad is made up of competing voices, confused concepts, false hopes, perverted goals, disillusioned dismay, and, for many, nothingness.

My impressions from that first visit to Woodford Square in 1962 have not changed in the ensuing years I have resided in Trinidad and Tobago, a country in which are represented all the world's races and many of its religions. Sometimes, a bit frustrated by it all, I must ask in behalf of the confused minds of the populace, "What is a man to believe when, simply by moving from spot

to spot, he can hear the Bhagavad Gita, the Koran, the Book of Diana, the Bible, and almost everything else expounded as 'the truth'?"

There is even a religion called "Baptist" that I have not heard of by that title anywhere else in the world. The devotees sometimes are called "Spiritual Baptists," "Bush Baptists," or "Shouters." They have created a tremendous stigma for evangelical Baptists to overcome.

These unusual "Baptists" are not easily defined, for they vary so greatly among themselves. In their mildest form they are little more than a sect that requires certain dreams of baptismal candidates, separates them to "mourn" for several days in preparation for baptism, and indulges in emotional, ecstatic frenzy. In their extreme form they have become mixed with Shango, a type of spiritism imported from Africa; it includes sacrificing goats and chickens, drinking blood, engaging in orgies, and casting spells.

Into this religiously garbled setting came Southern Baptists' first representatives in 1962, just one month before the nation became independent. Like most other new nations, Trinidad and Tobago

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PHOTO COURTESY, TRINIDAD MIRROR NEWSPAPER, LTD.

Irene Jordan helps Gina Medaris after receiving flowers at San Fernando concert.

is intensely independent, and its government is committed to nationalistic ideals. For example, education previously was provided largely through government-assisted parochial schools. But now the government is progressively taking over educational responsibilities and tightening control over the parochial schools.

Even religion has felt the pressure of nationalism. Three major religions are active—Islam, Hinduism, and Christianity. In recent months the prime minister, though not an avowedly religious man, has advocated establishment of a "national church" with an exclusively national clergy. Published statements by religious leaders have opposed this idea.

The advance of communism—not alone in Trinidad and Tobago, but in the entire hemisphere—must be reckoned with. A recurrent question is, "To what extent has communism gained a foothold in this Caribbean country, especially in the labor movement?" No one knows for sure, but official reports maintain that the Communist influence is considerable.

When the first Southern Baptist missionaries arrived, they immediately began plans to launch a two-pronged program. The strategy was to let the gospel ride the crest of the feelings of inde-

pendence and nationalism, and at the same time meet the challenge of communism and all other "isms."

One prong of the program is basic evangelism: establishment of preaching stations, worship centers, Bible-study groups, and evangelistic centers, from which can grow New Testament churches, having nationals lead wherever possible. The first assignment given newly arrived missionaries is to develop such centers in a specified area of Trinidad. Until reinforcements arrive (there are now eight missionaries assigned to Trinidad and Tobago) this will continue to be the missionaries' primary responsibility, whatever else they may do.

The other prong of the approach is to set up a center of information and training to prepare nationals for leadership; many nationals have already had to assume leadership without previous training. This second phase began in December, 1965, with the opening of the Baptist Centre in Port of Spain. In a rented two-story building are a reception-information site, library-reading room, refreshment center, and a work room on the first floor. Upstairs is space for Mission offices and a theological institute.

Trinidad Baptist Theological Institute

BY
EMIT
RAY

*Missionary
To Trinidad*

opened in January, 1966. Of the first five students, four already hold vital Mission responsibilities, though none had any previous religious training.

Southern Baptists' representatives also are seeking to work with the Baptist Union of Trinidad and Tobago. This Union, with about 1,300 church members, has ties with the Baptist Missionary Society of London. The Southern Baptist Foreign Mission Board has provided funds and personnel for special projects in evangelism and stewardship.

The Baptist Union and the Southern Baptist Mission worked together in promoting the "Baptist Year of Evangelism," designated for June, 1965, through May, 1966. The first evangelism conference ever held in the country met in Port of Spain in December, 1965.

The following March, Metropolitan Opera Soprano Irene Jordan presented concerts to packed houses in Port of Spain and San Fernando. Jesse D. Northcutt, dean of the School of Theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., spoke at Baptist rallies in each of those cities and in other strategic locations.

Because of the reputation of the "Spiritual Baptists," related Missionary Gene



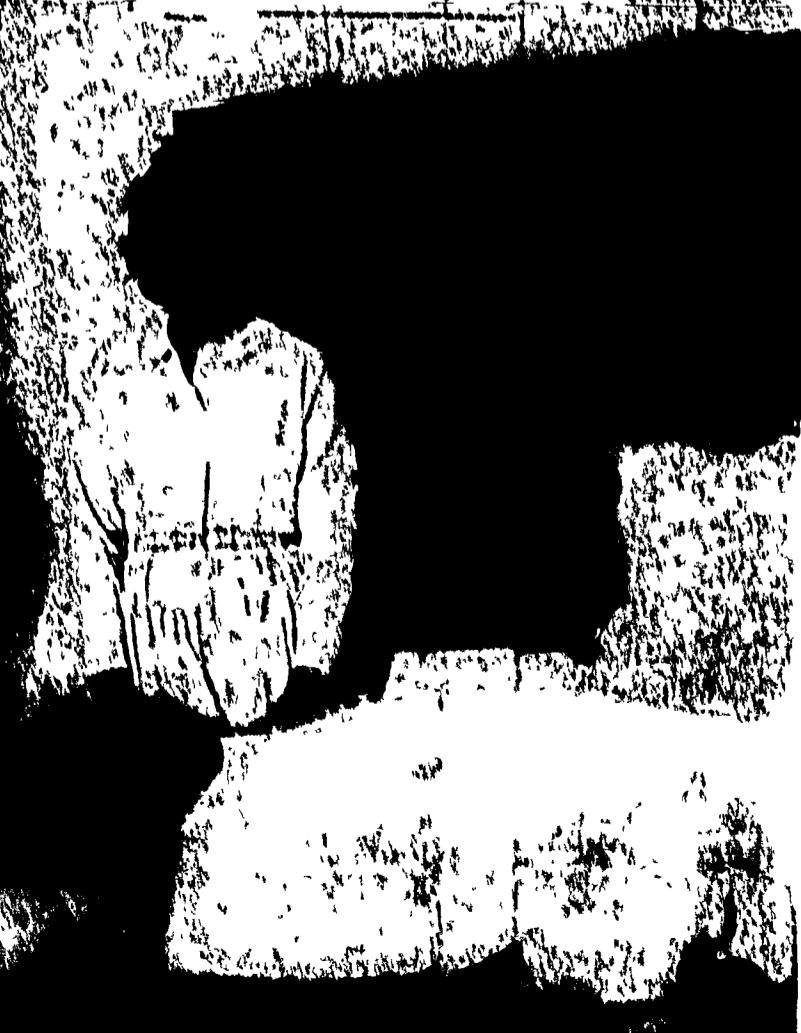
Missionary Harold W. Lewis and receptionist at Baptist Centre, Port of Spain.

Medaris, "to be called a Baptist in Trinidad immediately erects a wall of suspicion as to your religious motivations." Businessmen with whom missionaries talked about the scheduled concerts by Miss Jordan voiced pessimism. "You'll not reach anyone but a rabble," said one. "You're wasting your time," seemed the consensus.

But Miss Jordan's artistry touched hushed crowds, first in Queen's Hall, Port of Spain, then in Naparima Bowl, San Fernando. "I'll gladly pay \$25 for a seat to hear what you Baptists brought to us for free," said one man later.

Mrs. Ray instructs church history class at Trinidad Baptist Theological Institute.

E. GENE MEDARIS



In San Fernando, industrial center of Trinidad, the overflow audience—some 300 extra chairs were even placed on stage—sat enraptured for an hour and forty minutes. They heard Miss Jo Ian testify that she sang for her Lord. Afterward, Mayor Mahabir spoke, praising Miss Jordan's singing and thanking Baptists for what he hoped would be only the beginning of such contributions to Trinidad.

After the crowd had left, Medaris was told that the mayor wished to see him at the box office. The missionary found the mayor and his party waiting to express appreciation again, and the mayor invited Medaris to visit him at his office.

"This was the miracle we had prayed for," related Medaris, "that 'Baptist' could become a name respected enough to be heard when the message of Christ was presented. The Lord had done through Miss Jordan in one night what had not previously been accomplished in 150 years of Baptist life in Trinidad."

The next morning the *Daily Mirror* carried on its front page a large color picture of Miss Jordan at the close of the concert. The accompanying story named Southern Baptists and the Baptist Union as sponsors.

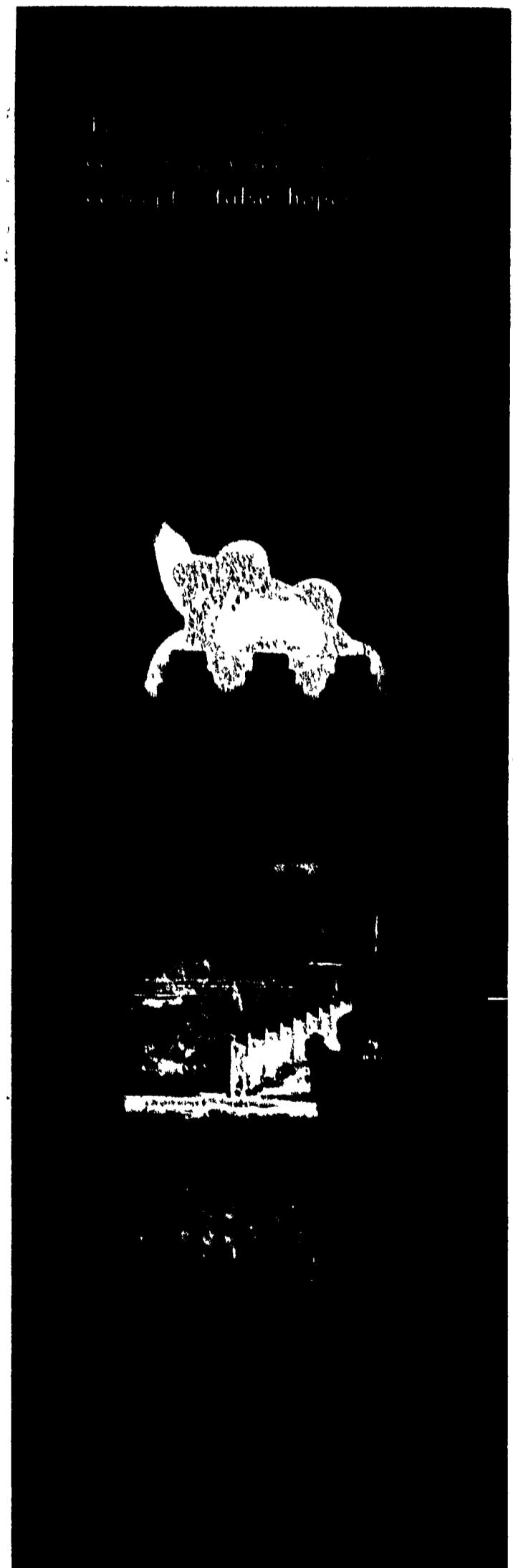
In the simultaneous evangelistic effort that followed there were 255 professions of faith—a figure equal to 20 percent of the total membership of the churches. Now the Baptist Union and the Southern Baptist Mission anxiously look forward to taking part in the Crusade of the Americas in 1969.

Just how significant is the contribution of Southern Baptist mission effort in the

spiritual life of Trinidad and Tobago? Perhaps the best answer is in the experience of Camla Moonoo, a former Hindu woman who not long ago accepted Christ and was baptized.

An acquaintance chided her for becoming a Christian: "All these years you have lived in Trinidad, and you had to wait for a white Yankee to tell you about God?"

At first taken by surprise, Camla reflected for a moment. "Yes, it is true," she answered. Then, after a pause, "And I only wish that someone like him had come sooner."



CHARLES W. BRYAN
Looking out from a mosque in Trinidad.

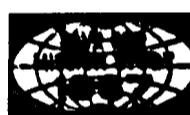
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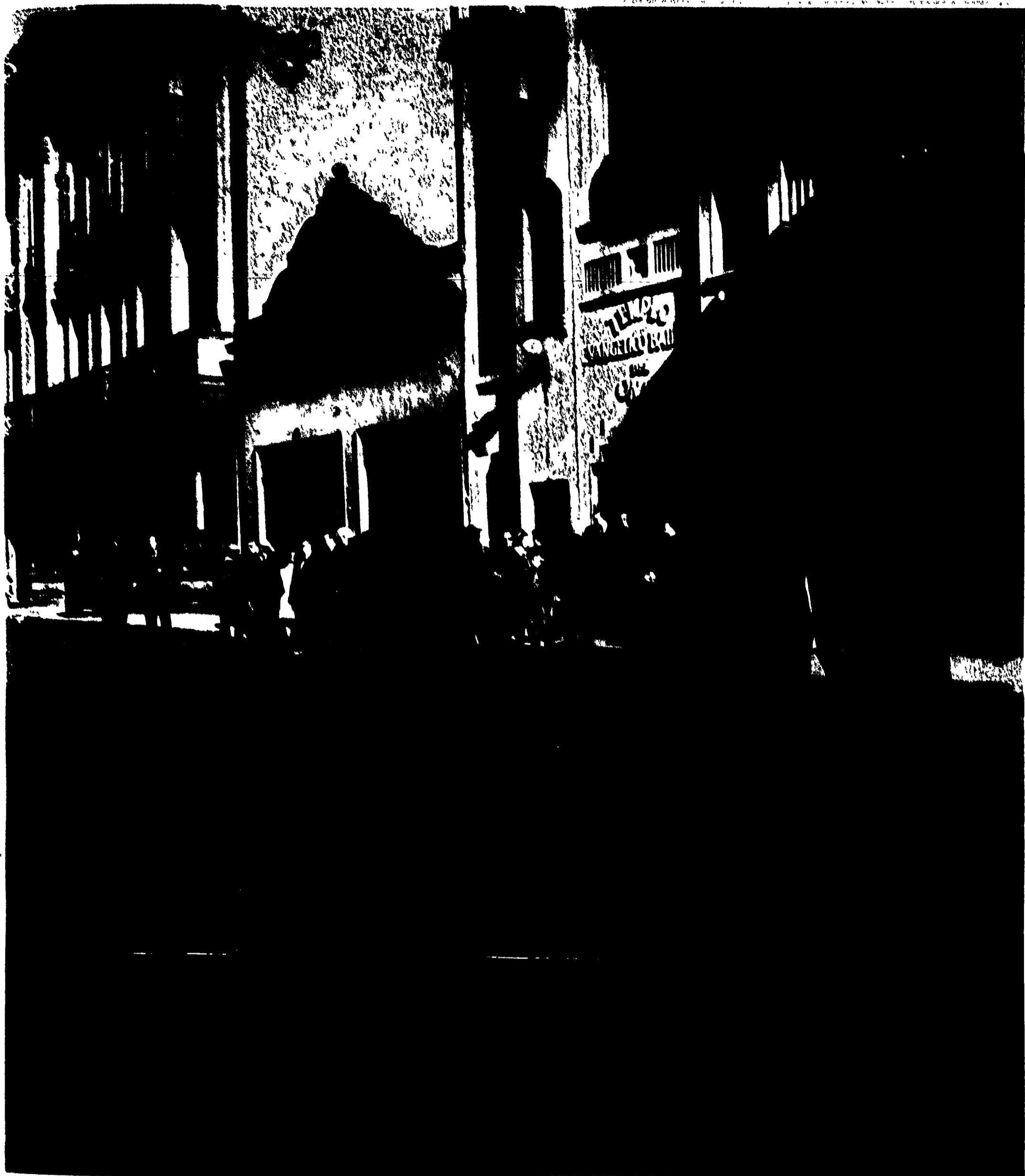
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In Buenos Aires, a family approaches Once Baptist Church, one of the oldest Baptist churches in Argentina.

that pervade Argentine life today. By God's grace they are determined not to be overwhelmed by either.

The stone on Pastor Besson's grave declares: "Apostle of evangelism and of the liberty of conscience." His influence lives on. Among present leaders who knew him personally is Professor Santiago Canclini, who succeeded him as pastor of Central Baptist Church, Buenos Aires, and served there 35 years. After retirement, Canclini has become chaplain to the

seminary students. He feels that a new thrust, like the Decade of Advance, had to come to Argentine Baptists.

"We had fallen into a pessimistic spirit and were not growing as rapidly as we ought," he explained. "But today is our great opportunity."

"Everybody now feels the sense of urgency," insisted Alberto Pizzicatti, a corporation's consultant who has long been identified with Baptist life in Rosario. "We Baptists have the op-

DECade of Advance

The Decade of Advance is a cooperative plan of work. Behind the Convention's decision to adopt it (in 1963) was prayerful study by individuals and committees.

First, Missionary Charles W. Campbell read a study paper to the church development committee. Missionary William P. Malone, Jr., recalls that Campbell showed him what he had worked out—"a full program, seven or eight pages long." Continued Malone: "Thinking it was a little long, I reduced it. The committee enthusiastically accepted his paper and presented it to the Mission."

The committee pressed for the paper's consideration by the Mission-Convention Coordinating Council. Everybody's concern was advance: stepped-up witness and church growth. The ten-year idea evolved to give specific goals and a time focus. In 1963 at Bahia Blanca, Argentine Baptists voted to double the number of churches (then 200) and the number of members (then 15,000) in ten years.

The next year was given to spiritual preparation for advance. The decade committee, headed by the seminary's chaplain, Professor Santiago Canclini, set about to talk with pastors, Convention leaders, and others. "We just met to talk about how we could coordinate our work," explained Canclini, "and we always ended up on our knees praying that God would help us."

Pastors were urged to think of the decade as a gearing-

up effort. The leaders insisted that spiritual power was the drive wheel to all else. They stressed personal witness, the beginning of new missions, the organization of new churches—all possible, the leaders said, as congregations are laid hold upon by the Holy Spirit. In every association, church members were encouraged to pray, to witness, and to work. Emphasis continued on personal testimony toward the goals of more believers and more churches, with spiritual power the impetus for all advance. This continued into 1965.

In 1966, an emphasis on stewardship and missions was added with the goal of opening "new works"—*Obras nuevas* in Spanish. Missionary Bon Bedford explains, "Argentine Baptists always use the word in the plural."

Now, a step further, the focus is on the doctrine of the New Testament church with a goal of transforming new works into new churches.

"As of yet," commented Canclini, "we cannot speak of results, but one thing is evident: all the churches, and, in general, the believers, have awakened to their responsibility. The zones of the country are not yet occupied. The great urban centers (metropolitan Buenos Aires, for example, with more than 7 million people) are really a burden. But already the Decade of Advance has become a concrete program with the general approval of the Convention and the fundamental support of the Mission."

ganization to do 20 times what we are doing, and we must take advantage of it now." Pizzicatti recently promoted a strong stewardship emphasis in Baptist churches throughout Argentina.

In this climate the Decade of Advance has taken root in Baptist life and is growing into a concrete program of action.

"It is born from the people," explained Pizzicatti. "Something in the atmosphere of our life today is new. Perhaps it is reaction to Vatican Council, but we don't know how long this situation will last, and we must take advantage of it now."

The Convention has acted to do so. One move was to elect its first executive secretary. Another was to vote to participate in the Crusade of the Americas. Carlos de la Torre, a physician and pastor in Buenos Aires, represented Argentine Baptists at the international planning conference in connection with the crusade. The churches view this participation as part of their own advance in gospel witness.

The outreach of Argentine Baptists' Home Mission Board, Junta de Misiones, has been strengthened. This board is as old as the Argentine Convention, and, in fact, is more than

At International Baptist Theological Seminary, Buenos Aires.

a "home" mission board, for Argentine Baptists have been involved in gospel outreach in Chile, Uruguay, and Paraguay. Even today there is no disposition to limit the Junta's work to the homeland, but at present the Convention's missionaries work mainly with Indians in the Chaco, a section of northern Argentina, and with the peoples of Patagonia, in the far South.

The most dramatic development in the Decade of Advance is the Impact Plan of evangelistic concentration, which the Convention has voted to use first in the city of Córdoba and then in Tucumán next fall. This plan, as projected for Córdoba, illustrates the seriousness of Argentine Baptists in facing their present great opportunity.

Córdoba, "with some 650,000 inhabitants but only four churches [now six] is, alongside Buenos Aires, one of the most serious challenges we have in comparison to population and churches," stated an article in *El Expositor Bautista*.

Baptists are not strangers to Córdoba. Pastor Atilio Fiori has been at the First Baptist Church there since 1937, and others were there before him. Traditionally Córdoba has been a conservative Catholic city. Not so today. Córdoba is now the largest industrial center of Argentina, outside greater Buenos Aires. People have come there from all parts of the country.

With the Impact Plan, Baptists propose to open six new "works" (see explanation in box on Decade) in Córdoba in a year's time. The key is concentration. The churches there are small, but three of them have pastors. Four missionary couples now live there. This spring 30 Argentine pastors and their wives will work one month with the missionaries and pastors in Córdoba. They will visit homes and conduct conferences in churches and theaters. With the help of the Argentine Convention's Radio and Television Commission there will be radio interviews and special television programs. Everything possible will be done to make an impact on the city. From this work and through simultaneous evangelistic services in the churches, Córdoba Baptists, with God's blessing, confidently expect to start six new works in six different sections of the city. During January two missions there were organized into churches.

Second stage in the plan is that the six new works and the



existing churches will aim to double themselves in the shortest possible time. In both stages those involved believe they can draw strength from the spiritual dynamic of witness and the Holy Spirit's working among them. Also, they believe there will be nation-wide, intercessory prayer for them, as those who come to help in person return home to tell what they have seen and heard.

The same plan is to be repeated, on a smaller scale, in the city of Tucumán in the fall. This decision is deliberate, for 1967 is the 150th anniversary of Argentine independence, and Tucumán is the birthplace of the nation.

"The idea," commented Professor Canclini, who serves as Decade committee chairman, "is to go on repeating the plan in different cities as we have possibility."

The emphasis on new works and the inauguration of new churches is encouraging congregations and associations in every part of the country.

For 15 years one church near Rosario dreamed of beginning a new gospel witness. Finally it did so, at a cost of members and money. Once the congregation had determined by God's help to pay the price of reaching out to another place where the gospel needed to be preached, they found a way. They gave up some Sunday School teachers and others who had been faithful members. They found it necessary to spend money for something other than themselves. But they realized their dream of establishing a gospel witness in a new place.

A pastors' conference at the national assembly ground at Then heard reports from churches about members who were moved by the Holy Spirit to risk themselves in the demonstration of the gospel. From the state of Entre Ríos came word of a schoolteacher, a wood dealer, and others who had voluntarily changed jobs in order to live in communities where new works were needed.

Pastors also heard about a young husband, a pilot, in La Paz. He arranged for others to operate his business and moved his

family to the Chaco so he could assist home missionaries there. His wife, in addition to caring for their two young sons, is undertaking to make a home for three young women who serve under the Home Mission Board.

Already this emphasis on new works and evangelistic outreach is bringing Argentine Baptists to a new awareness of who they are and what they must do. At the Convention in Rosario special attention was given the Decade of Advance. Pastor Elias, then Decade committee secretary, presided one evening.

"Instead of a report," he began, "we want this program to symbolize people. We want to see as far as possible."

He introduced a beloved veteran pastor, Lorenzo Pluis, who has served one of the oldest Baptist churches in Argentina since 1924. That year he succeeded S. M. Sowell, a pioneer missionary, who had begun Once Church. Located in Buenos Aires, this church, now with membership around 175, has been the mother of six other congregations. Fourteen of her members have entered the pastoral ministry.

Pluis, three times president of the Convention, told about the early days of Argentine Baptist life. Then he presented seven young pastors. One by one they spoke about the challenge to proclaim the gospel where they serve. Pluis introduced several others to describe how advance is being realized in the establishment of new works in specific settings.

Then Elias once again pointed to the map that had been before the Convention all evening, as he emphasized the work not yet done.

In a vital sense this unfinished task is a challenge to the best in Argentine Baptist life. They know that even when they have come to the end of their Decade of Advance there will be a gospel witness in many more places than today, for they have committed themselves to advance. No strangers to difficulty, these Christians know that, like their fathers and grandfathers, they are disciples of Jesus who is Lord.

Seminary chapel service. Right: Talking in Rosario (l to r), Jose Pizzicatti, his brother Alberto, Missionary Robert Pinder.



BY MARILYN AND JAMES REDDING

Missionaries to Peru

Layman posts revival notice.



Prefabricated walls for sale to Peruvian earthquake victims.

PHOTO BY JAMES C. REDDING



TWO QUAKES IN PERU



Missionary Lewis E. Lee counsels converts.

THE FIRST earthquake occurred Oct. 17. "The Longest Minute of the Century," headlined one daily newspaper. Although the tremor lasted only 55 seconds, it brought death and destruction to the populous Peruvian coast.

Houses and public buildings were quickly vacated as people sought safety in the open. About 100 persons were killed and more than 3,000 injured when homes, schools, and churches collapsed.

It is a humbling experience to feel the earth tremble beneath one's feet and to watch skyscrapers sway.

Many found their traditional religion inadequate in the crisis. Others, whose faith was steadfast in Jesus Christ, tried to calm those who were hysterical with fear. As one Baptist woman hurried down the stairs from the eighth floor of a government building she quoted aloud Psalm 46:1-2: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the moun-

tains be carried into the midst of the sea."

About 200 persons fled from the Temple of the Nazarene, where the famous painting, "Our Lord of Miracles," is enshrined. This image first gained recognition on Oct. 20, 1746, when it alone remained standing during another disastrous earthquake. Now Peruvians hold it in special reverence. Beginning Oct. 1 each year, they dress in purple, the special color of the "saint," in the belief this will cause the painting to grant a miracle. The worshiper wears a white-knotted rope around his waist, each knot representing a wish granted to the wearer.

During the recent earthquake a purple-robed devotee died while praying before the painting, when part of the building fell on her.

The next day the image was removed from the church for annual procession through the streets of Lima. The largest group of worshipers in decades accompanied the revered object. An estimated

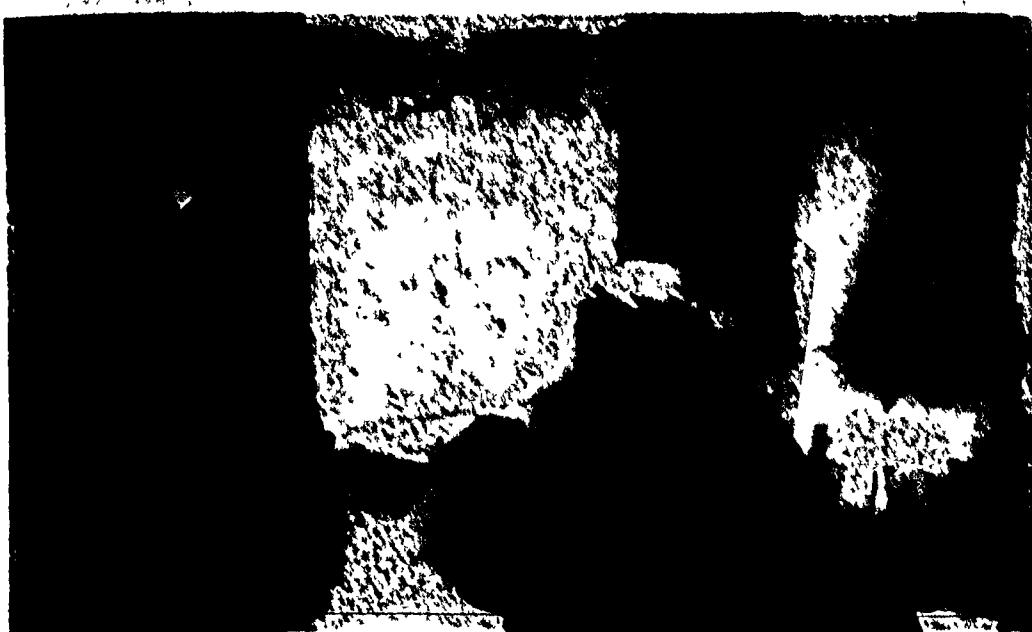
600,000 persons left their homes a few hours after the earthquake to demonstrate their faith in the Purple Lord, as they call the painting. Although the image had been powerless to help in the time of distress, worshipers flocked to pray for those killed in the earthquake.

Rich, poor, crippled, and blind followed the image barefoot or on their knees, signifying repentance. The painting depicts Christ on the cross, but to so many of the people Christ seems not a living Lord but some sort of magic charm to make their wishes come true. They do not pray to the Lord, but wear purple, pin pictures of the image to their robes, and believe the Purple Lord thus becomes obligated to them.

A survey of earthquake damage showed that no Baptist had been injured, none of their homes destroyed, and no Baptist church seriously damaged.

In a small town just north of Lima much damage was done. Many offered to help the inhabitants, but most offers were

DAVID T. REDDING
MISSIONARY 1968



Visiting evangelist distributes revival materials on street.



Lee hands out New Testaments and invitations to services.

not implemented. So the Baptists of Lima formed a work caravan to assist the townspeople, many of whom were living in tents or shelters made of woven mats. The Baptists hoped not only to relieve hardship but also to demonstrate service in Christ's name.

The second "quake" came Nov. 6-13. But this was a spiritual movement. It is said that earth movements sometimes require months to develop before the sudden tremor. Spiritual movements also may be like this. Such was the Peruvian Baptist Evangelistic Crusade.

The idea for the crusade arose among pastors and missionaries in 1965. A nation-wide coordinating committee was organized at once. Plans and dates were set, and financial aid was requested from Southern Baptists. Each church and mission was included in the plans, and all but one mission took part.

Some 50 pastors, missionaries, and laymen gathered at the Baptist encampment near Lima last May for an evangelism clinic.

During summer months churches conducted evangelism study courses, emphasizing personal witnessing. Counselors were trained, and plans were formulated to conserve results through the "big brother" technique, in which church members are assigned to help new converts. Evangelism lessons were prepared for use in Sunday Schools for 12 weeks prior to the campaign.

Churches in Lima began a series of monthly evangelistic rallies. A united choir from Lima churches was organized by Missionary Lewis E. Lee. The choir sang at the rallies and at a sacred-music concert just before the crusade. Churches emphasized special prayers at church services, as well as in homes.

Radio and television announcements, newspaper advertisements, posters, and signs publicized the evangelistic effort. Thousands of revival announcements and invitations were distributed door to door and on the streets. All publicity featured the crusade theme, *Nueva Vida Para Ti* (New Life for You).

The efforts brought results. Many in

congregations during the campaign indicated they had come because of the advertisements. One young woman, facing a personal moral decision, saw the campaign theme in a newspaper, attended one of the churches, and accepted Christ as Saviour.

Visiting evangelists came from Costa Rica, Paraguay, Argentina, and one from the U.S. The crusade opened in Lima on Nov. 6. During the second week the evangelistic teams moved to churches in the provinces.

At a concert at Miraflores Church the night before the crusade began, Tenor Francisco Bilbao, of Argentina, Soprano Carol Evenson, an American missionary, and the united choir sang for about 300 persons, many of them Catholics who came only because they enjoyed good music.

On several occasions open-air services were held in the streets and parks of Lima with sound truck, religious films, and preaching. In the central plaza across the street from the Catholic church, evangelicals in Lince joined in singing and preaching the gospel for some 300 persons—"An historic occasion," declared one observer.

In San Martin de Porras, where a mission had been begun only two weeks earlier, more than 400 persons gathered to see films, hear a sermon, and to receive a copy of the Gospel of John and an invitation to crusade services. Crusade attendance in this new mission averaged about 85; five persons were converted.

The church in Piura presented a 30-minute program on television, including solos by Bilbao and an interview as to why he had left his operatic career to sing for the gospel. Afterward, the station manager offered a free half hour the following night—even at the cost of cancelling "Route 66"—if Bilbao would sing. Bilbao accepted the offer. In the Piura church—less than a year old with only 17 members—48 persons declared their acceptance of Christ.

A Chilean lawyer was converted at First Baptist Church, Lima, on the second night of the campaign. On the remaining

nights he brought guests, five of whom—one his brother—also made professions of faith.

Another attorney, who had been attending baptism classes for new believers prior to the crusade, came to the regular Sunday School hour on Nov. 13, bringing 25 persons, most of them clients. He was not aware that the government had suspended all church services and other public gatherings that day due to national elections. Rather than send the group away, the evangelist preached to them; 14 made decisions to follow Christ.

A young boy stopped by Central Church in Trujillo before the service one evening to ask for a portion of the Bible, related Missionary-Pastor Marvin Fitts. When invited to stay for services, the youth said he had already promised to attend the campaign of another denomination. The boy left with the Scriptures, but returned in a few minutes, stayed for the service, and came back nightly; on Saturday he accepted Christ.

Professions of faith during the campaign in Peru totaled 446; four persons joined by letter. This took place in a country where there are but nine Baptist churches and 10 missions, with a total membership of only 454 at the end of 1965. The ratio of decisions to membership—1:1.

The task of conserving results is a challenge, for most of the converts come from a Catholic society, and the change from Catholic doctrine and practice is not easy. "Do I have to take the sacraments now?" one new convert asked me.

As I talked with another new believer, I felt that he understood his decision. But as we finished praying, he crossed himself in Catholic tradition. "Doesn't he understand this isn't necessary?" I thought to myself. Then I realized the enormous change he was making, and that he must learn gradually to omit customary ritual.

We know that all who made decisions will not follow through to church membership, but we are bound to try to help them all. Meanwhile, we pray God will send another spiritual earthquake.



PHOTO BY FORT H. BUCKFIELD, JR.

Scene at Hadrian's Gate in Antalya, Turkey.

By James F. Leeper

Southern Baptist Representative in Turkey

Turkish Bridegroom

A MILITARY parade in Ankara and a chaplain's invitation to visit an ancient site somehow combined to bring this Baptist from America to a traditional wedding feast for a German-speaking young man in a Turkish village.

Air Force Chaplain Bill Griffith invited our family to accompany his on a trip to Gordium, nearly 100 kilometers from Ankara. Gordium, a mound excavated by a team from the University of Pennsylvania, is the site of the legendary King Midas, and the place where Alexander the Great solved the Gordian knot.

The road through the yellow, hilly countryside descended into a dry lake bed. Just beyond we saw a sizeable village and decided to pause. As we drove along the dirt roads we noted that almost all the houses are constructed of bricks made of mud and straw.

Bill and I stopped to visit the small shop of a blacksmith. As we emerged we saw a small crowd of curious villagers gathered about our car. A young man was talking in German with my wife Jean. He had just returned from four years of work in Germany, and we had served an English-language Baptist church in Germany for three years, so these Americans and this Turkish young man were able to hold limited conversation in a common language.

While our family watched the annual military parade in Ankara the following week, I spotted the German-speaking villager in the crowd. We watched the parade together, and our new friend—

Sadullah, by name—invited me to his wedding party the next Saturday.

I was warmly received at the village on the designated evening. Children crowded around, and every man I saw was eager to give a welcoming handshake. "Hos Geldiniz (Welcome)," they greeted. "Hos Bulduk (Thank you; I'm glad to be here)," I responded in my limited Turkish.

Music from a quartet—clarinet, violin, a guitar-like instrument unfamiliar to me, and an open-end drum—greeted visitors as they entered the yard. While the musicians played, some of the young men danced sporadically. My host disappeared, then returned with a glass of ayran, a diluted yogurt that tastes something like buttermilk.

In the two small rooms he had decorated for his bride, Sadullah showed me the many German scarves and linens hanging around the walls. Other brightly colored scarves, tablecloths, and linens had been made by the bride-to-be during the past seven years.

Soon all the men walked to the opposite side of the village, where the family of the bride lived. A bonfire of straw blazed some 40 yards from the bride's home. The musicians broke into a lively tune, and one or two young men—there were no women around the fire—began a partnerless dance, holding their arms at shoulder height and snapping their fingers while prancing to the rhythm.

Bystanders then demanded that the bridegroom dance, and then insisted that his American guest join in. Feeling awk-



Turkish father poses with his children.

ward, I tried to take part, pleasing the crowd greatly. Mercifully, the guests did not want us to dance for long; I believe they were testing our willingness. While other men took their turns dancing, Sadullah pointed out his fiancée, who was standing among a group of women just outside her parents' home.

Darkness closed in, and the dancing ended. A short walk down the main road brought us to a coffeehouse, a single room about 16 by 10 feet in size. In a closet at the rear, tea and coffee were prepared. Tea is popular with the Turks. It is common to be offered a glass of hot tea while a guest, while shopping, or even while waiting to see an official. The tea is served in a small, clear glass on a porcelain or metal saucer. Finely ground Turkish coffee, famous throughout the Middle East, is served strong and sweet in a cup about half the size of an American coffee cup. The last swallow or two is sweet coffee paste.

Kerosene lanterns burned brightly. A handful of homemade tables stood in the center, while two dozen or so chairs ringed the room. Soon every chair was filled—again, men only—while other men stood just outside. Pages from magazines decorated the clean, whitewashed walls.

When we were seated, an elderly man was helped by his sons to the seat next to me. Apparently he was the village patriarch; everyone who entered greeted him with an embrace and a kiss upon each cheek. He told me of fighting battles in Italy, Greece, Bulgaria, Yugoslavia, and Russia. He had seen Christian church buildings, and he pantomimed the crucifixion for me. Muslims honor Jesus as a prophet, but not as the Son of God.

All the men had been told that I was a Christian minister, but they had never heard of a Baptist. They had many questions: Why had I come to Turkey? What did I do? Where did I live? What is the

difference between a Catholic and a Baptist? Was I a priest? What was our holy book called?

After coffee and tea, Sadullah announced it was mealtime. I followed him through the intense darkness to his friend's home. Everyone left their shoes outside as they entered. A bed was the only piece of furniture in the 10-by-12-foot room. A mat covered the floor. In the center of one wall was a built-in cooking stove made of a pottery-like substance with a metal top. A vent pipe, composed partially of motor oil cans, had been run up the wall and across the center of the room to exit at the opposite wall. More than one head bumped it.

Sadullah appeared with a round, legless table that he placed on the floor. A cloth was put under the table, pulled out at every edge, and up into our laps to serve as napkins as we sat crosslegged on the floor.

The man at my left deftly sliced delicious, hearth-baked bread. A large bowl of tomato-and-rice soup was set in the middle of the table, and we all dipped our spoons into this common container. Soon a bowl of beans was added, followed by rice; potatoes in tomato sauce; a salad of tomatoes, cucumbers, and lettuce; a soft, white cheese; and tasty melon chunks. Sadullah had told me that people in Turkey like to eat. Sadullah himself never sat down, but between hasty bites darted in and out making various arrangements. I was told that the bridegroom served as *dagma*, or kind of lackey.

At times more than a dozen men were in the room. Soon the men broke out the *Raki*, their favorite alcoholic drink. Sadullah had explained that I was a teetotaler, and they respected this without question. I was given a bowl of compote, made of stewed raisins and other fruits.

Sadullah had brought in a battery-operated record player, and Turkish

music, with an occasional Western tune, was played throughout the meal. Every so often one of the men would dance a few steps in the limited space.

After we had been eating for about two hours, I told my host I must leave. He and the other men urged me to stay overnight and to hunt with them next morning. But I explained that Sunday School and worship service were on Sunday, and they accepted this. Sadullah rode with me to the highway. He thanked me for coming, and emphasized that I had a standing invitation to visit in this village.

None of this contact would have been possible had we not been able to speak a little German, for we cannot speak Turkish, though we are studying it. Since that evening my family and I have eaten with, hunted with, and visited these friends from the village, and have entertained them in our home. Sadullah and the others do not understand the Christian faith, but they know that I represent the Lord. Someday, I pray, my friend will come to know Jesus as his Saviour.

My family and I are in Turkey to work with Americans who live in this country because of their jobs. Many of these Americans have prayed and worked for our coming, but not selfishly—they were aware of the needs of the English-speaking community, but they also saw the spiritual needs of the people among whom they are living.

Restrictions affect our work even in the American community. The Galatian Baptist Chapel now meets in a room at the American Embassy. The embassy property is extraterritorial, so events there are not under Turkish regulations. We have confidence that the American congregation shall soon be able to meet in the Ankara community. We are not allowed to proselytize in any way, but we are asking God to open the way for the gospel in Turkey.

Busy intersection near a modern store in a section of Ankara, Turkey.



THE BRIEF, BUSY LIFE OF LAON CHURCH

BY RUDOLPH M. WOOD
Missionary in Luxembourg

WHY are there English-language Baptist churches in Europe? One answer is that these churches provide an unusual opportunity for missionary service. A case in point is the brief life of Laon Baptist Church, La Fère, France.

This church's history ended last August at a joint worship service with the local French Baptist congregation. The French Baptists had asked for this chance to express appreciation for all that their American friends had meant to them during the months they shared the same building, as well as the same faith.

Laon Church was a constituted church for only two years. It had a full-time pastor only nine months. But it made a lasting impact.

The congregation learned last April that its days were numbered, for President De Gaulle announced that American forces must withdraw from France. The Baptists, rather than give way to panic or despair, resolved to do as much as they could in whatever time was left. During the next five months their contributions were many.

In addition to the four Sunday School rooms already constructed at a cost of about \$1,700, the members contracted for the painting and refinishing of the entire building for the French congregation, and left \$1,000 to pay for it. The church sent \$1,000 to the French Baptist Federation to help offset the financial pinch resulting from the loss of most of the English-language churches. Usable equipment from the parsonage, including kitchen appliances and bedding, went to a children's home operated by French

Baptists at Pierrefonds. The church also sought and paid the tax assessment on these gifts.

Small items were left with Missionary Jack D. Hancox, possibly for use in furnishing an apartment in Tours for missionaries doing language study. Church office equipment went to the Baptist Mission in Luxembourg. To the Oregon-Washington Baptist Convention, with which the Laon Church was affiliated, went \$500, plus a like amount for its boys' home, with more to come after the church closed. A \$2,000 check was sent to the Southern Baptist Foreign Mission Board. In the meantime, the church continued to support itself.

All this was possible because the church early had adopted a financial plan, and members knew where the funds would go in the event of a sudden departure. Since there was a purpose beyond local needs, members continued to give.

Revival services were held last June, with Missionary James M. Watson of Spain preaching. There were five conversions, plus three more the following Sunday. Still others were won and baptized during the church's final months.

The vitality of the English-speaking Baptists spurred their French counterparts. The wife of the associate pastor of the French congregation began translating into French some of the Southern Baptist literature for use in a church training program. In addition, a youth activity program has been launched.

The one exception to the usual aloofness between the French and Americans is in the Baptist churches, a French pub-

lication noted. Cooperation was possible, in spite of language and cultural barriers, because of shared faith.

The Laon Church grew out of regular meetings of a small group of Baptists at the Laon Air Base chapel. Encouraged by the chaplains, the growing group decided in February, 1963, to begin a full church program. The church at Toul, where Elie Woerner was then pastor, agreed to sponsor the group as a mission.

Woerner knew of the French congregation at La Fère, because it was his hometown, and his father was pastor there. Through Woerner an agreement was reached enabling the English-speaking group to use the building of the French Baptist church at La Fère, about a 15-minute drive north from the air base. Schedules were adjusted to everyone's convenience. No rent was charged, but the Americans agreed to pay \$20 a month toward upkeep, and to be responsible for the heating—no small consideration in northern France.

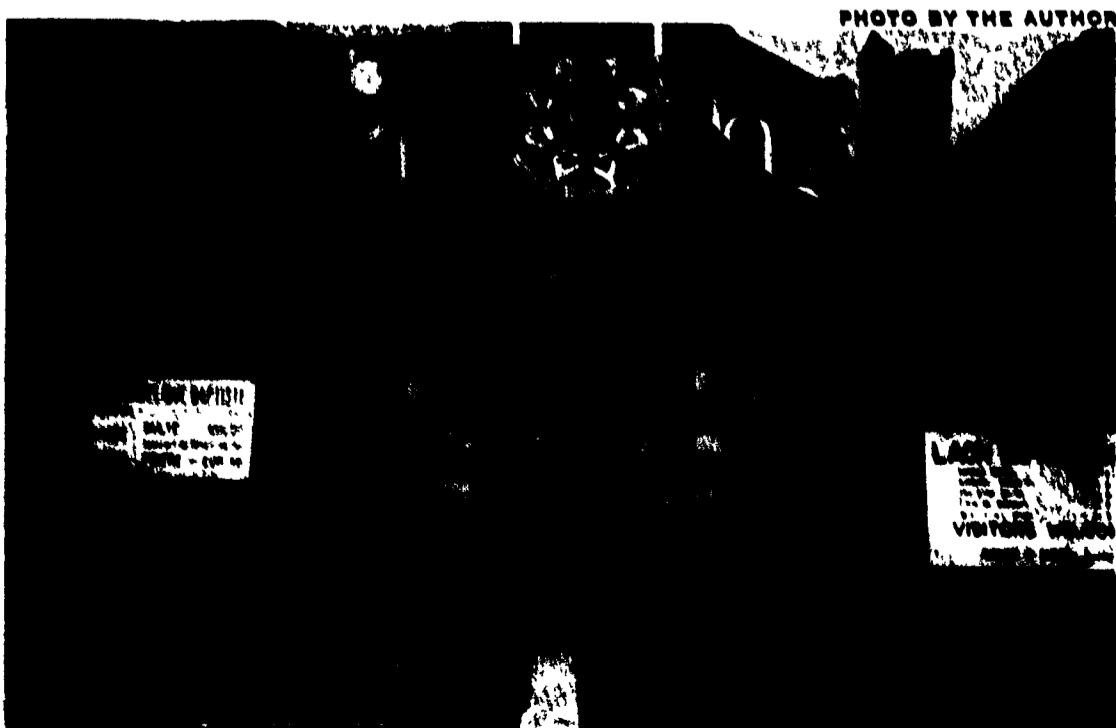
Robert Mann, a North Carolinian who had been studying in Europe, became pastor in September, 1964. Soon the church was constituted. Mann returned to the U.S. the next June.

The congregation was about to secure a new pastor from the U.S. when rumors about closing the military bases interrupted their plans. So, for its last 15 months, the church was pastorless. Air Force Chaplain Paul Stanley assisted until his transfer.

Sgt. Buddy Bonnight, deacon and moderator, assumed leadership until last summer, when Sgt. Paul Kiser succeeded him. Ministers in the vicinity or passing through filled the pulpit. Associate Pastor Edwards, of the French church, often preached for the English-speaking group. Sometimes laymen spoke.

Laon Church has disbanded, but its comparatively brief life was fruitful. Volunteers for the ministry came from the congregation, and at least one young person committed his life for missionary service. This congregation of transplanted Americans showed what can happen when Christians live by their convictions, and what laymen can do when they accept responsibility for their church.

In La Fère, France, signs in English and French bracket building French Baptists shared with English-speaking ones.



The FMB PROGRAMS

A BACKGROUND introduction and the Objective of the Foreign Mission Board's Program Statement appeared in this year's January issue of THE COMMISSION. Here we present, as the second installment, the first of the six basic programs implemented by the Board on foreign fields.

The Program of Support for Foreign Missionaries OBJECTIVE

To find, appoint, arrange for support of, and send out to foreign lands* missionaries who "must, previous to their appointment, furnish evidence of piety, zeal for their Master's kingdom, conviction of truth as held by Baptists, and talents for missionary service."

STRUCTURE

Recruitment

1. Discover and cultivate young people who have felt God's call to foreign missions. Make clear the imperative of a call from God as a basic requisite for mission work. Encourage the churches to ask the Lord of the harvest to send out laborers into his harvest.

2. Seek a large variety of talents and specializations among prospective foreign mission personnel both married and unmarried. These include preachers, teachers, publication workers, doctors, nurses, religious education specialists, agriculturalists, dietitians, church musicians, hospital administrators, good will center workers, student directors, radio and television specialists, office secretaries, and other workers required in the missionary undertaking.

3. Maintain a confidential file on all prospective missionaries.

4. Contact seminaries and colleges with a view: (a) to keeping the appropriate teachers and staff informed concerning foreign mission needs and (b) to discussing with young people the possibilities of foreign mission service.

5. Develop advanced missionary candidates, guiding them toward appointment through the use of high medical, psychological, and religious criteria, and carefully developed counseling procedures.

6. Appoint missionaries in an atmosphere of dedication and consecration.

7. Conduct suitable orientation to prepare appointees for the mission field.

8. Encourage adequate language study by missionaries. Make plain the necessity of linguistic competence for success in foreign mission work.

9. Provide, as needed and desirable, opportunity for special short-term mission service in such projects as evangelistic and educational campaigns, contract service, missionary associate service, journeyman service, and other similar undertakings.

* The Home Mission Board began work in Cuba when it was a "protectorate" of the United States, and in Panama when the canal was under construction. This was reviewed between 1956 and 1959 and it was decided by the Convention that the Home Mission Board should temporarily retain these as fields but make plans for gradual transfer to local conventions.

Support

1. Support the missionaries and their children. This includes salary, housing, children's allowance, outfit and relief allowances, insurance and retirement benefits, outgoing expenses of new missionaries, assistance with medical bills, furlough travel to and from the United States, travel on mission business, and other legitimate expenses.

2. Provide retirement benefits consistent with the needs of the missionary and resources of the Board.

3. Schedule self-improvement opportunities for missionaries, such as seminars, conferences, and consultations on the work of foreign missions. Advise and cooperate in the proper use of furlough time as a means of self-improvement for future service.

4. Provide a clear, consistent definition of Foreign Mission Board policies so that the missionaries will understand their relationship to the Mission (field organization of missionaries), to the Foreign Mission Board and its staff, and to the Southern Baptist Convention and its agencies.

5. Provide guidance for the organization and functioning of Missions (field organizations of missionaries).

6. Serve Southern Baptist Convention pastors responsible for Baptist English-speaking congregations in foreign lands in such matters as retirement and denominational endorsement.

7. Coordinate an over-all strategy for the worldwide use of missionary personnel in evangelism, church development, schools and student work, publication work, radio and television, hospital work, and benevolent ministries.

8. Provide necessary supplies and equipment for use of the missionaries in their work. These include literature, transportation, films for general and television use, tapes for general and radio use, books, Bibles, etcetera.

Development

1. Seek constantly to keep the missionaries before Southern Baptists and the churches in deputation work. Utilize all appropriate opportunities for this purpose.

2. Encourage the churches to be strong and constant in their prayer support of the missionaries.

3. Inform Southern Baptists on the work of the missionaries through books, pamphlets, posters, maps, magazines, films, etcetera.

4. Utilize the channel programs (Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and Church Music) for fully informing Southern Baptists of the programs and goals of foreign mission work.

5. Rely upon the churches for financial support of the missionaries through the Cooperative Program and Lottie Moon Christmas Offering.

6. Encourage individuals, in keeping with the Southern Baptist Convention Business and Financial Plan, to leave bequests for support of foreign mission work.

(Continued on next page)

7. Provide adequate staff of dedicated and trained leaders, including specialists, in definite areas of missionary concern.

RELATIONSHIPS

The Program of Foreign Missionary Support is closely related (1) to the Convention as one of its agencies and as a beneficiary of the Cooperative Program; (2) to Woman's Missionary Union and the Brotherhood Commission for their emphasis on foreign missions in their curriculum and program development and in their publications and materials; to these agencies and the Sunday School and Training Union Departments of the Sunday School Board for their work of teaching and training church members to support foreign missions regularly by giving through the Cooperative Program; (3) to Woman's Missionary Union and the Brotherhood Commission for their planning and promotion of the Weeks of Prayer for

Foreign Missions and the Lottie Moon Christmas Offering for Foreign Missions, and to the Sunday School and Training Union Departments of the Sunday School Board for their supportive work of teaching and training church members to give to foreign missions through the Lottie Moon Christmas Offering; (4) to the Stewardship Commission in its emphasis on the stewardship of life and substance, as well as proper methods and channels of missionary support; (5) to the Southern Baptist Foundation and state Baptist foundations in their encouragement of gifts, bequests, etc., for foreign missions; (6) to the Home Mission Board with reference to matters of mutual concern; (7) to the Program of Vocational Guidance and to the colleges and the seminaries in the recruitment and training of missionaries; (8) to the Annuity Board in matters concerning the missionary pension plan.



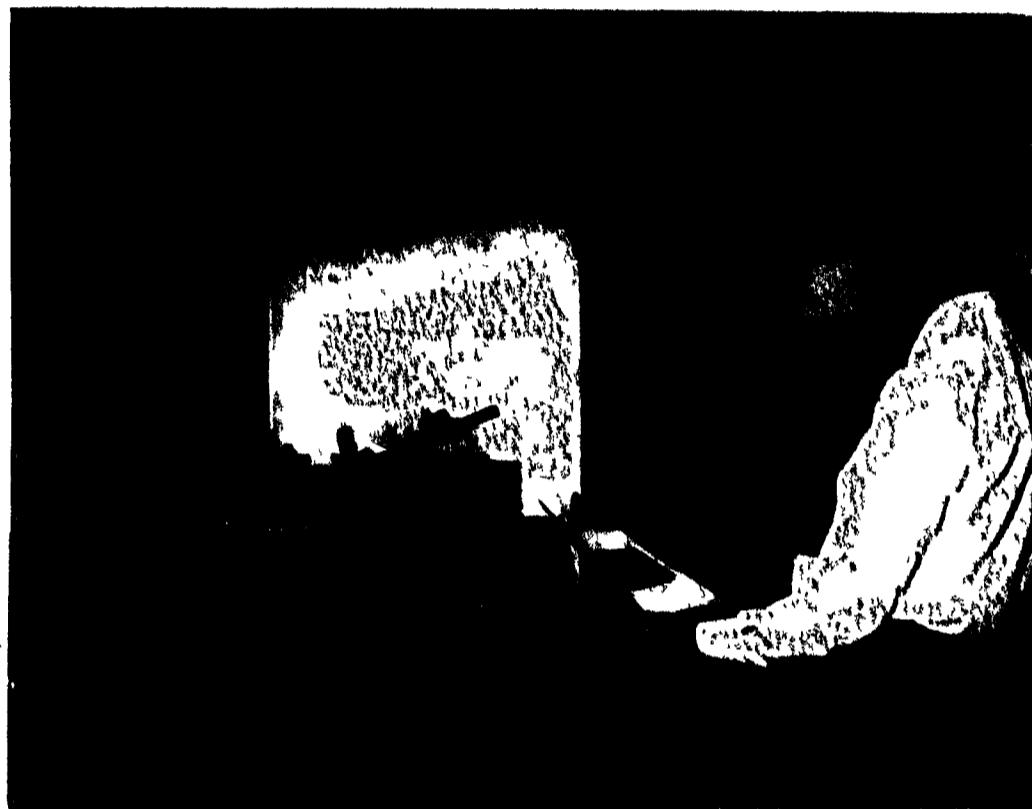
GERALD B. HARVEY

In diet kitchen of Baptist Hospital, Kediri, Indonesia.

GERALD B. HARVEY



Left: Missionary inspects crop at a church demonstration farm in Nigeria, but one of a variety of mission methods.



GERALD B. HARVEY
At work in Italian Baptist Publishing House, Rome.

Hospital chaplain and administrator, Asunción, Paraguay.

WANDA PONDER



A summer missionary at hospital in Rhodesia. Short-term service is part of Board program.

GERALD B. HARVEY



Couple consult FMB personnel associate at candidate conference.

RON W. LEE
Left: Interested persons consider prospects for medical missions during conference.



RON W. COOKE, JR.
Below: Missionary nurse assists at an orientation meeting prepared for appointees.



RON W. COOKE, JR.
Missionary edits film for a movie in Brazil. Providing equipment is a part of FMB task.



Left: Recorder aids language study.

Below: Children and their missionary parents join in shell-collecting hobby.

RON W. COOKE, JR.



RON W. COOKE, JR.
Furloughing missionary addresses summer missions assembly.



editorials

Dawson Joins Staff

WILLIAM K. DAWSON became manager of the Foreign Mission Board's Information Processing Systems Jan. 1. He was elected by the Board late in 1966, having worked for 15 years in the Equipment and Management Section of Tinker

Air Force Base, Oklahoma City, Okla. For some time he had been chief of that section.

Born in Clarksville, Tex., Dawson spent most of his childhood and youth in Abilene, Tex., and attended Hardin-Simmons University for a year prior to entering the U.S. Army in 1945. Upon completion of military service he attended Oklahoma Baptist University, Shawnee, receiving a Bachelor of Arts degree there in 1950. He next studied for a year at Golden Gate Baptist Theological



William K. Dawson

Seminary, then located at Berkeley, Calif., but now at nearby Mill Valley. Dawson has completed more than half of the required studies at the University of Oklahoma, Norman, for a Master of Arts degree in public administration.

He and Mrs. Dawson, the former Rita Dickson, of Oklahoma City, have five children, Bill, Becky, Grace, Daniel, and Ruby.

During the many months that the Board studied the advisability of going to an automated system for handling a rapidly expanding volume of records and office processes, the need for a person well trained and experienced in this highly specialized field became a primary concern. When the time came to find that person a sequence of developments led to a contact with Dawson, a deacon in Olivet Baptist Church, Oklahoma City. It was soon apparent that he had the professional qualifications and a deep desire for greater involvement in the cause of world missions. It seems obvious that God has led toward meeting both the need of the Board and that of a man He had been preparing for it. The outcome of these developments is the occasion for this introduction of the newest member of the Foreign Mission Board home office staff. We invite our readers to join us in welcoming Bill Dawson and his family, wishing for them a complete measure of life fulfillment in this new relationship with the mission cause of Southern Baptists.

Let Us Know

WE KNOW that a few of our subscribers received their copies of the February issue quite late. The delay grew out of final-stage adjustments needed in the newly developed computer production of mailing labels. We hope that everyone finally received his or her copy. If you did not, please write us and we will mail one to you immediately.

So complex is the process of converting our previous addressing system to the new one that we are surprised at

how few corrections have been needed. Most, if not all, of the faulty addresses are sure to be corrected by the time this issue is ready for mailing. We deeply appreciate your understanding and patience while we make the few remaining adjustments. With the new system—once all address units are properly programmed—we are sure of a much more efficient and faster handling of each issue of the magazine.

A TV Witness

MILLIONS of TV viewers, many of them needing a saving faith, will be uniquely confronted with the gospel on March 12. On that day an hour-long special on the life of Christ, entitled "The Vine," will be televised nation-wide and in color by the National Broadcasting Company in cooperation with the Southern Baptist Radio and Television Commission. No doubt many of us can use this unique opportunity for bringing about confrontations between non-believers and the redemptive claims of Christ. Furthermore, we can include in our praying this rare occasion when such a vast audience will be reached by this medium of communication.

Watch the program announcements of your local NBC television station for the viewing hour of "The Vine."

Togetherness Ideals

ONE of Southern Baptists' newest foreign mission fields, Trinidad, is presented in this issue. The full name of this two-island country that lies close to the eastern coast of Venezuela is Trinidad and Tobago. Its colorful coat of arms, shown on the front cover, carries inscriptions that indicate ideals worthy of our notice. Particularly do we pray that a witness for Christ among the peoples of these islands shall lift their sights to the highest possible meaning for the words that adorn the official emblem of their society and government.

The expression that appears on the left hand side—"Together We Aspire"—sets forth an approach to ideals that we may consider in our own setting. It is descriptive of the spirit with which we seek to involve ourselves as churches and church members constituting the Southern Baptist Convention. Since the Convention's very beginning a sense of mission has been the bond of unity among us as we have aspired to carry out our Lord's command for reaching the world with his message of reconciling grace. That command has been our biblical imperative for continuing this voluntary unity that has come down to us from our forefathers. Thus we continue to give voice to His message and to witness His love through ministries for all types of human need at home and abroad. "Together We Aspire" is a good rallying pledge for all those who would be so unitedly led by the Holy Spirit that they can also say "Together We Achieve" the goal of His completed kingdom on earth.

From the most favorable viewpoint possible it is obvious that we are still far short of that goal. But rather than despair as we face the mammoth task we can rejoice that an abundant opportunity is still freely ours in trying to reach men everywhere with the love of Christ.

Aspiration and achievement, as idealized on Trinidad and Tobago's coat of arms, seem worthy of our thought as we view the priceless meaning of togetherness among ourselves as Christians, letting God work out his will through us.

FINANCING FOREIGN MISSIONS



BY BAKER J. CAUTHEN

AT THE CLOSE of 1966 the Foreign Mission Board received through the Cooperative Program the sum of \$1,829,531 for Advance. This represents two thirds of the money received by the Southern Baptist Convention through the Cooperative Program after the Convention budget for 1966 had been met.

The grand total received by the Foreign Mission Board through the Cooperative Program during 1966 was \$11,829,531, representing 49.28 percent of the total amount received by the Convention through the Cooperative Program for the year. This percentage is exactly the same as that received in 1965.

At this point it is interesting to review the support of foreign missions through the Cooperative Program since the Advance Program was launched in 1948.

The Foreign Mission Board received through the Cooperative Program in 1948 a grand total of \$2,107,984. This amount equaled 35.1 percent of the total Southern Baptist Convention Cooperative Program funds.

The Advance in foreign missions was set before the Convention at its meeting in Memphis, Tenn., in May, 1948. Southern Baptists responded to the idea of moving ahead in a larger worldwide mission endeavor. It was recognized that an enlarging missionary enterprise would call for greatly expanded resources.

During the following year funds for foreign missions received through the Cooperative Program increased by \$196,116, giving a total for 1949 of \$2,304,110 through the Cooperative Program (representing 36.3 percent of the Cooperative Program funds). These receipts included both the amount provided for the Board's operating expenses and the funds for capital purposes.

In 1950 the concept of Advance funds was born. It was felt that by planning a

Convention budget on a realistic basis, but leaving the way open to make further advance in missions, Southern Baptists could be challenged to exceed the budget—a challenge good for our total Baptist life. It was decided that, of all funds received through the Cooperative Program above the Convention budget, 75 percent would go to the Foreign Mission Board and 25 percent to the Home Mission Board.

At the close of that year the FMB received for Advance the sum of \$675,044, making a grand total for the year of \$3,015,294 through the Cooperative Program—41 percent of the Convention Cooperative Program funds.

In 1952 Southern Baptists were stunned to realize that the growth in financial reinforcement was not keeping pace with the requirement of missionary advance. In the early fall, the late M. Theron Rankin (then FMB executive secretary), in conference with the administrative officers of the Board, concluded that it would not be possible to appoint missionaries on a continuing advance basis in 1953 without assurance of more funds than were then in sight. It was announced that unless more funds could be made available, missionaries would be appointed only to replace losses.

This critical situation was set earnestly before Southern Baptists in the fall of 1952 as they met in their state conventions. It was hoped their response would alter the picture to the point that it would be justifiable to proceed with the appointment of missionaries in 1953 on a basis of advance.

Southern Baptists did respond. The amount received for Advance by the close of 1952 was \$1,038,035, making a grand total for the Foreign Mission Board that year of \$3,888,035. There was no slowdown in the appointment of missionaries.

Funds through the Cooperative Program continued to increase, both in amount and in the percentage of the Cooperative Program funds channeled to the FMB.

At the close of 1956 the proportionate amount of Cooperative Program funds coming to the Board had reached 46.2 percent. In 1957 the Advance funds reached an all-time high of \$2,445,226; the total to the FMB that year was \$6,995,226, or 49 percent of the Cooperative Program funds received through the Convention.

Advance funds continued through the Cooperative Program each year through 1966 with the exception of 1961, 1962, and 1963. However, in 1964 Advance funds amounted to \$1,278,211; the grand total to the Foreign Mission Board through the Cooperative Program was \$10,921,081, representing 52.27 percent of the total Convention Cooperative Program funds. This was the highest percentage since the beginning of Advance in missions.

Funds from the Cooperative Program normally have been in three sections: Operating Expenses, Capital Purposes, and Advance Program funds.

In 1965 and 1966 no funds from the Cooperative Program were provided for capital purposes. The same will be true in 1967 and 1968. However, the funds for operating expenses were enlarged so that the \$11,829,531 received in 1966 represents the all-time high of support for foreign missions through the Cooperative Program.

Since the Convention budget for 1967 has been enlarged, there is little likelihood that Advance Program funds will be available at the end of the year. The FMB is scheduled to receive through the Convention budget \$11,780,300, which is only a little less than the full amount

(Continued on page 23)

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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

DECEMBER 1966



Acree, Irvin Hugh

b. Newport News, Va., May 18, 1935, ed. Univ. of Richmond, B.A., 1957; SBTS, B.D., 1960, & Th.M., 1962. Groc. clerk, 1934-35, & col. dining hall employee, 1935-37, Richmond, Va.; student asst., Sunset Hills Church, 1934, & Blvd. Church, 1935-36; Richmond; shipyard worker, Newport News, summers 1935-60; pastor, Beech Grove Church, Coke, Va., 1937-60; Colnlock (N.C.) Church, 1961-63, & Sawyer's Creek Church, Belcross, N.C., 1963-67. Appointed for Uruguay, Dec., 1966. m. Annette Estelle Moore, Mar. 29, 1958.

■ URUGUAY ■

Acree, Annette Estelle Moore (Mrs. Irvin H.)

b. Poquoson, Va., Nov. 19, 1935, ed. Madison Col., B.S.Ed., 1958. Col. dining hall waitress, Harrisonburg, Va., 1934-36; typist, Hampton, Va., summer 1955, & Ft. Bustis, Va., 1958; teacher, Tabbs, Va., 1958-59, & Henderson, N.C., 1960-61; school librarian, Camden, N.C., 1961-63. Appointed for Uruguay, Dec., 1966. m. Irvin Hugh Acree, Mar. 29, 1958. Children: James David, Dec. 22, 1959; Alan Hugh, Oct. 29, 1962; Stephen Randolph, Oct. 16, 1963.



Bowers, Connie Mack

b. Bowersville, Ga., Jan. 30, 1930, ed. Univ. of Ga., B.S.A., 1952; SBTS, B.D., 1956. Teacher, Franklin, Ga., 1952, & Menlo, Ga., 1952-53; pastor, Bardstown Jct. (Ky.) Church, 1954-56, Mine City Church, Ducktown, Tenn., 1956-63, & Second Church, Chattanooga, Tenn., 1963-67. Appointed (special) for Nigeria, Dec., 1966. m. Martha Claire Vassar, June 28, 1952.

■ NIGERIA ■

Bowers, Martha Claire Vassar (Mrs. Connie M.)

b. Bowersville, Ga., June 27, 1930, ed. Ga. State Col. for Women (now The Woman's Col. of Ga.), B.A.Ed., 1951. VBS worker, Ga. Bapt. SS dept., summers 1947-51; teacher, Elberton, Ga., 1951-52, Summerville, Ga., 1952-53, & Louisville, Ky., 1953-54. Appointed (special) for Nigeria, Dec., 1966. m. Connie Mack Bowers, June 28, 1952. Children: Richard Vandiver, Jan. 1, 1955; Holly Claire, Nov. 7, 1956; Julie Maxine, Nov. 16, 1960; Mack Samuel, Sept. 3, 1963.



Compton, Bobby Dale

b. Haywood Co., N.C., Dec. 6, 1934, ed. Furman Univ., B.A., 1957; SBTS, B.D., 1961, & further study, 1963-67. HMB summer missionary, Jacksonville, Fla., 1955; assoc. pastor & youth dir., First Church, Kingstree, S.C., summer 1956; asst. postmaster, Hilton Head, S.C., 1957-58; salesclerk, 1958-59 (part-time), sem. fellow, 1963-64, & sem. student asst., 1963-66, Louisville, Ky.; pastor, Hilton Head Chapel (becoming mission of Beaufort church), Beaufort, S.C., 1957-58, Bardstown Jct. Church, Shepherdsville, Ky., 1959-61, Hopewell Church, Anderson, S.C., 1961-63, & First Cedar Creek Church, Bardstown, Ky., 1964-67. Appointed for Colombia, Dec., 1966. m. Peggy Frances Lowe, May 29, 1958.

■ COLOMBIA ■

Compton, Peggy Frances Lowe (Mrs. Bobby D.)

b. Spartanburg Co., S.C., July 26, 1936, ed. N. Greenville Jr. Col., A.A., 1956; Furman Univ., B.A., 1958. HMB summer missionary, Okla., 1956, & Mich., 1957; elem. teacher, Louisville, Ky., 1958-60 & 1963-65, Anderson, S.C., 1962-63, & Bardstown, Ky., 1966-67. Appointed for Colombia, Dec., 1966. m. Bobby Dale Compton, May 29, 1958. Children: Mary Lynn, Dec. 27, 1960; David Myles, May 12, 1963.



Deal, John Lee

b. Stocomb, Ala., July 14, 1936, ed. Bryan Univ., Dayton, Tenn., 1954-55; South-eastern Bible Col., 1955-56; Howard Col. (now Samford Univ.), B.A., 1958; Univ. of Ala. Extension Ctr., Birmingham, summer 1957; SWBTS, summer 1960; SWBTS, M.R.E., 1964; NOBTS, 1963-66. Campus employee, Dayton, Tenn., 1954-55, & Birmingham, 1955-56; salesclerk, Dec., 1954 & '55, & summer job, 1955 & '56, Dothan, Ala.; salesclerk, 1957, & credit checker, 1957, Birmingham; semi. campus worker, 1959-61, & steel co. lab. asst., 1962-63, Ft. Worth, Tex.; freight co. employee, New Orleans, La., 1963-66; music & youth dir., Gate City Church, Birmingham, 1957-58, & Mission Church, Sylacauga, Ala., 1958-59; music & ed. dir., Terrace Acres Church, Ft. Worth, 1959-63; Mission Church, 1963-65, & First Baptist Chapel of Avondale (mission of First Church), New Orleans, 1965-66. Appointed for Malaysia, Dec., 1966. m. Nonnie Revonda Moncrief, Aug. 16, 1957.

MALAYSIA

Deal, Nonnie Revonda Moncrief (Mrs. John L.)

b. Talladega, Ala., Dec. 30, 1937, ed. Ala. Col., 1956-57; SWBTS, 1959-60; NOBTS, 1963-66. Sec., Dothan, Ala., 1957; orthodontist's asst. & recep., Birmingham, Ala., 1957-58; semi. library sec., Ft. Worth, Tex., 1959-60 & 1960-61. Appointed for Malaysia, Dec., 1966. m. John Lee Deal, Aug. 16, 1957. Children: Nonnie Lee, Aug. 23, 1960; Jonja Ann, July 13, 1961; Sheralon, Mar. 13, 1963.



Hill, Reginal Adolphus

b. Barnwell Co., S.C., Nov. 6, 1928, ed. Univ. of S.C., B.A., 1957; SWBTS, B.D., 1960. Salesclerk, Barnwell, S.C., 1947-48 & 1948-51, Columbia, S.C., 1955-57 (part-time), & Raleigh, N.C., 1957-59 (part-time); serviceman, U.S. Army, U.S. & Germany, 1951-52; clerk, Aiken, S.C., 1953; pastor, Dolphin (Va.) Church (half-time, becoming full-time in 1960), & Needy Creek Church, Freeman, Va. (half-time), 1959-63, & S. Union Church, Westminster, S.C., 1963-67. Appointed (special) for Trinidad, Dec., 1966. m. Mary Ellen Kemp, Sept. 4, 1955.

TRINIDAD

Hill, Mary Ellen Kemp (Mrs. Reginal A.)

b. Barnwell Co., S.C., Sept. 29, 1937, ed. Clemson Agr. Col., 1964-65; Anderson Col., A.A., 1966. Mail & audit clerk, Columbia, S.C., 1955-56; bank teller, 1957-58, & sec., 1958-60, Raleigh, N.C. Appointed (special) for Trinidad, Dec., 1966. m. Reginal Adolphus Hill, Sept. 4, 1955. Children: Rebecca Ellen, Dec. 23, 1956; Bonnie Marie, Jan. 25, 1961; Benjamin Aaron, Dec. 21, 1962.



Hutson, Barney Rhodes

b. Mexia, Tex., Aug. 16, 1935, ed. Baylor Univ., B.A., 1957; SWBTS, B.D., 1961, & Th.M., 1963. Truck driver & plant worker, Waco, Tex., 1955-57 (part-time); mfg. co. employee, Houston, Tex., summer 1957; merchandiser, Dallas, Tex., 1958-59 (part-time); pastor, Salmon Church, Elkhart, Tex., 1958-63 (half-time, becoming full-time), & First Church, Ben Wheeler, Tex., 1963-67. Appointed (special) for Argentina, Dec., 1966. m. Clara Maye Massey, Feb. 7, 1959.

ARGENTINA

Hutson, Clara Maye Massey (Mrs. Barney R.)

b. Houston, Tex., Sept. 27, 1937, ed. Baylor Univ., B.A., 1959, Sec., Ft. Worth, Tex., 1959-63. Appointed (special) for Argentina, Dec., 1966. m. Barney Rhodes Hutson, Feb. 7, 1959. Children: Nathan Lee, Apr. 12, 1963; Timothy Ross, July 8, 1966.



Love, Billy Hershel

b. Okla. City, Okla., May 10, 1931, ed. Midwestern Univ., 1951-53; Okla. Bap. Univ., B.S., 1960; Tex. Wesleyan Col., 1960; SWBTS, B.D., 1964. Salesclerk, Wichita Falls, Tex., 1950-53, Frederick, Okla., summer 1954, & Ft. Worth, Tex., 1958-59; col. campus employee, Shawnee, Okla., 1955-58; city employee, Frederick, summer 1955-59, & Ft. Worth, 1959-62; pastor, Kechi Church, Chickasha, Okla., 1955-56; Emerson Church, Walters, Okla., 1957-59 & 1960-61; Leo Hts. Church, Durant, Okla., 1962-64, & Hermitage (Mo.) Church, 1964-67. Appointed (special) for Malaysia, Dec., 1966. m. Thelma Jo Hayes, Sept. 6, 1959.

MALAYSIA

Love, Thelma Jo Hayes (Mrs. Billy H.)

b. Booneville, Ark., May 31, 1937, ed. SW. Bap. Col., A.A., 1957; Okla. Bap. Univ., B.S., 1959. Col. campus employee, Bolivar, Mo., 1955-57, & Shawnee, Okla., 1957-59; VBS worker, Mo. Bap. SS dept., summer 1956; HMB summer missionary, San Antonio, Tex., 1957; Tucson, Ariz., 1958, & Denver & Pueblo, Colo., 1959; clerk, Ft. Worth, Tex., 1959-60; teacher, Kennedale, Tex., 1961-63; Colbert, Okla., 1963-64, & Wheatland, Mo., 1963-66. Appointed (special) for Malaysia, Dec., 1966. m. Billy Hershel Love, Sept. 6, 1959. Children: Deborah Sue, Oct. 9, 1960; Paul Mark, Aug. 19, 1964.

Remarkable Change

The young man, unwashed and quite drunk, entered and sat in front of me at the church's evening worship service. In a moment he turned and said to me, "Long live Jesus!" I thought to myself, "What good will this service do him in his condition?"

After the benediction several of the young people tried to talk with the visitor, and gave him a Gospel of John and some tracts. The next Sunday the young man was again in church, this time clean and sober. Since then he has rarely missed attending. Not long ago he professed faith in Christ.

As we look back and remember the sad specimen that entered the church door such a short while ago, we marvel at what Christ has done for him.

Janice (Mrs. C. Ernest) Harvey
Campinas, São Paulo, Brazil

Converted Gamblers Share Their Faith

I met Frank after the service one night during the Baptist "Impact" Crusade in Guyana. I learned he had come the previous evening to locate his girl friend. He had not found her, but had decided to stay for the movie to be shown before the service. Enjoying the movie, he elected to stay for the service.

"Something made me come back tonight," he explained. We talked about how Christ could care for problems he was facing. Frank, a professional gambler, accepted Christ the next night.

Happy in his new-found faith, Frank, who is Portuguese, invited to the campaign a close friend and fellow gambler, Norman, an African. Norman also

EPISTLES

From Today's Apostles
Around the World

Deep Guilt Hinders Indonesian

Reports from churches indicate a spiritual awakening. Today appears to be a time of opportunity in Indonesia.

At the church located at the student center, Nakular, a young man, responded to the invitation at a morning worship service. He said he was interested in becoming a Christian but had a special problem: he doubted whether God would save someone as wicked as he. The pastor assured him that Jesus died for even the most wicked,

but Nakular remained unconvinced.

Later, talking with the student director, the youth confessed that during the campaign against Communists after the attempted coup in 1965 he had been forced to kill 24 men by cutting their throats. Through patient investigation of the Word of God, Nakular was led to saving faith in Christ.

I shall long remember the broad smile of the medical student in another church here in Jogjakarta as he pointed to the door and whispered halfway across the auditorium, "Itu ibu saja (That's my mother)!"

He had been trying for some time to encourage her to come. Her appearance was that of an ordinary kampong woman, prematurely aged by the constant toil of trying to manage a bare existence on this overcrowded island of Java. At that service the young man had the joy of seeing his mother profess faith in Christ.

Edward O. Sanders
Jogjakarta, Indonesia

Backyard Baptism

Since our congregation meets in rented quarters, we sought a place to hold the baptismal service. Then one of the persons to be baptized offered the use of a



large water storage tank in the backyard of her home. She invited her neighbors to attend.

The designated Sunday dawned dark and threatening. By afternoon rain poured down; at this high altitude the temperature drops when it rains. We wondered whether even the five candidates would come, but by mid-afternoon all had arrived.

Protected by umbrellas, the group stood on the patio in the rain to sing hymns and listen to a short message on the meaning of baptism. Around us, neighbors leaned from their windows to watch and listen. Some even came onto the patio to observe the first Christian baptism they had ever seen.

As I surveyed the scene, the assurance came to me that, in spite of opposition, disappointments, and frustrations, the mission effort is worthwhile. Though the work may seem agonizingly slow, God in his own time provides results.

Joan (Mrs. John Thomas) Norman
Manizales, Colombia

The Baptists Paid Their Bills

The tailor's interest in the gospel began when he noted that, according to his financial books, members of the Baptist congregation were the only folks in town who faithfully paid their bills. To learn what made the difference, he attended a Baptist service. There he accepted Christ. Having been a Catholic in the strongly Catholic community, he was ostracized to the degree that he had to relocate his business in another town. But he has kept his home in the community, and he is active in the Baptist work.



This particular congregation, in a small village some 70 miles from Porto Alegre, was begun about seven years ago by a layman who is a merchant. He visited the community to sell shoes and general merchandise from the two-wheeled horsecart that served as his store. His merchandise included Bibles, and he always took opportunity to talk to customers about Jesus. Later he moved into the village and started worship services in his home. The congregation, which began with about 20 persons, now has an average Sunday attendance of 160.

Julian R. LeRoy
Porto Alegre, Rio Grande do Sul, Brazil

God's Word Alone

Another guest has just left my house. He is one of many who have come to visit as my furlough approaches. This man we spoke of his first visit, more than ten years ago.

I lived then in a dormitory apartment at Seinan Jo Gakuin (Baptist girls school). One of the students came to tell me that a Mr. Matsuzaki was waiting to see me. The name was not familiar.

In the waiting room I found a young man walking back and forth. At first I wondered if he were in some kind of trouble. But when I saw his face I knew this could not be, for his radiant smile reflected inner joy and peace.

"You don't remember me," he began. I admitted I did not. Then, his hands shaking with excitement, he took from his pocket a New Testament and pointed out my name and address written on it. Some weeks earlier he had been in a group to which I had spoken and had distributed New Testaments. Sometimes I had wondered about the wisdom and worth of giving out tracts and Bibles to groups. I do not wonder anymore; this man's story showed the marvelous power in God's Word alone.

Matsuzaki San related how he had taken the book home and opened it, chiefly out of curiosity. The opening words intrigued him, and he began to read the gospel account for the first time. Through Matsuzaki's thrilling story I came to know something of what an adult feels in his initial reading of the gospel.

The young man told of his increasing excitement and joy as he found something that seemed to meet his need—a need of which he had not even been aware. Once started, he could not lay the book down. He sat up the rest of the night to finish reading it.

On the first day he had off work he came to talk to me. By that time he had read the New Testament twice more. "Is it really true that one 'believing' can become a 'child of God'?" he asked. "If so, I do believe." The firmness and joy of his first confession of faith revealed his conviction.

The next Sunday I introduced him at the church in his own community, and he made public his profession of faith. Shortly afterward he was baptized. On his recent visit I asked him about his church. "I never miss," he said proudly.

Matsuzaki is an electrician. Since conversion he has completed high school and college by attending night school. Not a leader, he does not fill a place of responsibility, but he is faithful in what he can do. He has helped me realize anew the power in the gospel.

Floryne Miller, Kitakyushu, Japan



W. ROBERT HART

Elizabeth, daughter of the Eugene B. Kimlers, Jr., missionaries in Venezuela.

Students Won

Three were immersed in the first baptismal service of Johore Bahru Chapel in December: an American, a Chinese, and an Indian. The American was our son. The Chinese young man is a keen student and an active Christian witness in Johore Bahru, his hometown.

The Indian, named Ramalingam, was also a student; he has now completed his studies and returned to his home, some 100 miles away. At the time of baptism, he had not yet informed his parents—devout Hindus—of his conversion.

Following his baptism, this young Indian told a group of students how, after leaving his village to attend school in Johore Bahru, he had encountered loneliness and the ridicule of fellow students. In his depression he planned suicide. Then he met some Christian students who accepted him. One of his new friends introduced Ramalingam to me, and I took the young man to church services regularly. Eventually he asked to be baptized.

Now he has returned to his village, where there is no Christian to teach him and assist him. I regretted his leaving, but I do not fear that his faith will waver. I shall not forget the miraculous change in him and the rapid growth in his Christian character.

Wheeler Kidd
Singapore

First Months Call for Adjustment

This has been a period of adjustment for us [written six months after arrival in Malawi]. We have found it difficult to keep a balance between having a compassionate heart and becoming somewhat used to the misery and poverty around us.

The physical and spiritual needs are tremendous, and it is frustrating to realize we are but one couple and thus can do only a limited amount to meet these needs. We are becoming accustomed to people asleep on the streets and in doorways, to children with bloated tummies and thin legs and arms, to filth and disease, to beggars coming daily to our home, to the odor of our neighbors' cooking fire of cow dung.

We are painfully struggling with the language, the same as spoken 3,000 years ago. We find the pace of life much different—sometimes we stand in line an hour or longer just to cash a check at the bank. We are learning to drink British tea and speak in British terms: a cookie is a biscuit, a biscuit is a scone, a radio is a wireless, a car hood is a bonnet, the trunk a boot, and the horn a hooter.



electric wire is flex, radio tubes are valves, and everything is a "jolly good show." We are trying to learn to drive on the left side of the road, and to dodge bicycles coming from all directions.

We are beginning to miss some of the food enjoyed in the U.S. The weather this time of year is dreadfully hot, and the earth parched. But, all in all, we are comfortable, content, and happy to be here in the Lord's work. There comes a satisfaction that is beyond description in the midst of problems, loneliness, and personal need.

Although Christianity has been here since the days of David Livingstone, much of the country is unchanged, and there are areas to the north that are untouched by any evangelical witness. But now seems a new day of opportunity for Baptists in Malawi. Muslims are moving with new fervor from the direction of Kenya and Tanzania, and if Baptists do not meet today's challenge, the opportunities may slip away. We have asked for and are praying for help. We are preparing for seven new couples; any fewer will not be enough.

Roy G. Davidson, Jr., Blantyre, Malawi



Moore, Billy Bob

b. El Dorado, Ark., June 25, 1932, ed. Baylor Univ., B.A., 1953; SWBTS, B.D., 1958. Oil co. employee, summer 1952, & music dir., N. End Church, summer 1954; Pt. Arthur, Tex.; lumber co. worker, Arcadia, Calif., summer 1955; sem. campus worker, 1956, & dairy employee, 1956-58, Ft. Worth, Tex.; pastor, Ireland (Tex.) Church, 1955-57; First Church, Drain, Ore., 1958-59; Hartburg Church, Orange, Tex., 1959-60; Woodcrest Church, Groves, Tex., 1960-64 (mission, becoming church in 1961), & Rosedale Church, Beaumont, Tex., 1964-67. Appointed for Uganda, Dec., 1966, m. Aletha Lane, Dec. 27, 1954.

UGANDA

Moore, Aletha Lane (Mrs. Billy Bob)

b. Glen Rose, Tex., Aug. 18, 1934, ed. Tex. Christian Univ., 1951-52; Baylor Univ., B.S., 1955. Clerk, 1952 & 1955-56, & sem. library employee, 1956, Ft. Worth, Tex.; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1953; HMB summer missionary, Ariz., 1954; sec., Waco, Tex., summer 1955. Appointed for Uganda, Dec., 1966, m. Billy Bob Moore, Dec. 27, 1954. Children: Charles Stephen, Sept. 26, 1956; Michael Phillip, Feb. 20, 1959; Faith, June 13, 1963.

Nichols, Lee Holloway

b. Selma, Ala., Dec. 21, 1934, ed. Auburn Univ., B.S., 1957; SWBTS, B.D., 1963. Officer, U.S. Navy, 1957-60; YMCA football coach, 1960, & sem. cafeteria worker, 1961-63, Ft. Worth, Tex.; speaker, Tex. Alcohol-Narcotic Education, Inc., 1960-61; summer missionary, Cahaba Bap. Assn., Marlon, Ala., 1961; factory worker, Twinsburg, Ohio, 1963-64; welfare dept. caseworker, Chardon, Ohio, 1964-66; pastor, Voca Church, Caney, Okla., 1962, & Faith Church, Newbury, Ohio, 1963-67 (Burton Mission, becoming church in 1964). Appointed for Korea, Dec., 1966, m. Norma Jean Hiers, Mar. 28, 1964.

KOREA

Nichols, Norma Jean Hiers (Mrs. Lee H.)

b. Walterboro, S.C., June 4, 1937, ed. Lander Col., B.A., 1959; SWBTS, M.R.E., 1964. Bookkeeper, summers 1955-59, & high school teacher, 1959-61, Walterboro; col. lab. asst., Greenwood, S.C., 1956-59; VBS worker, S.C. Bap. Conv., summers 1960 & '61; sem. employee, Ft. Worth, Tex., 1961-63 & 1963-64; youth dir., Broadway Church, Houston, Tex., summers 1963 & '64; teacher for mentally retarded, Newbury, Ohio, 1964-66. Appointed for Korea, Dec., 1966, m. Lee Holloway Nichols, Mar. 28, 1964. Child: Lee Holloway, Jr., Apr. 27, 1965.

Nowell, Charles Grady

b. Wake Co., N.C., Oct. 21, 1930, ed. Hardbarger Bus. Col., dip., 1949; Wake Forest Col., B.A., 1956; SEBTS, B.D., 1960. Shipping clerk, 1949-50, & bookkeeper, 1950-51, Raleigh, N.C.; farmer (for father), 1951 & summers 1952-55 (each part-time), groc. clerk, 1951-52, 1956, & 1959-60, & food co. employee, summers 1952-53, Wendell, N.C.; pastor, W. End Church, Washington, N.C., 1957-58 (mission, becoming church in 1957), Ox Hill Chapel (mission of Herndon Church), Chantilly, Va., 1960-63, & B. Side Church, Reidsville, N.C., 1963-67. Appointed (special) for Honduras, Dec., 1966, m. Barbara Ann Short, Aug. 23, 1957.

HONDURAS

Nowell, Barbara Ann Short (Mrs. C. Grady)

b. Catawba Co., N.C., July 8, 1932, ed. Mars Hill Col., A.A., 1952; Med. Col. of Va. School of Nursing, B.S. in Nursing, 1955; R.N., 1956; SEBTS, 1956-57. SS worker, Bap. State Conv. of N.C., summer 1952; HSU summer missionary, Jamaica, 1955; staff nurse, High Pt. (N.C.) Mem. Hosp., 1956; office nurse, Youngsville, N.C., 1956-57, & Chantilly, Va., 1962-63 (each part-time); instr., School of Nursing, Rex Hosp., Raleigh, N.C., 1957-59; obset. nurse, Annie Penn Hosp., 1965-67 (part-time), & adult ed. teacher, Rockingham Community Col., 1966-67, Reidsville, N.C. Appointed (special) for Honduras, Dec., 1966, m. Charles Grady Nowell, Aug. 23, 1957. Children: Carolyn Jean, Sept. 1, 1959; Kenneth Grady, Mar. 14, 1961; Sandra Kay, Apr. 1, 1962; Brenda Joy, July 17, 1963.

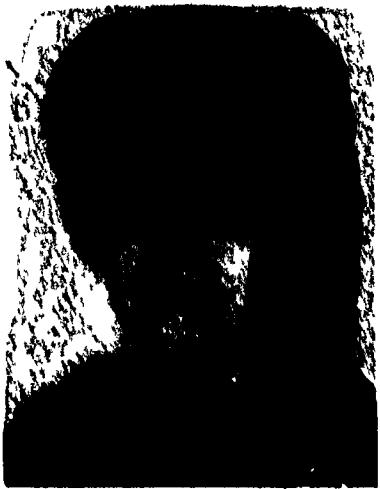
Stephens, Charles Thomas, Jr. (Tommy)

b. Hildebran, N.C., Dec. 14, 1938, ed. Lenoir Rhyne Col., B.A., 1961; SEBTS, B.D., 1964. Furniture shop employee, Hildebran, summer 1957 & 1957-58 (part-time); pastor, Wilkie's Grove Church, Hickory, N.C., 1958-62; interim pastor, Atlantic (N.C.) Church, 1963; pastor, Union Church, Gilbert, S.C., 1964-67. Appointed for Indonesia, Dec., 1966, m. Helen Yvonne Yoder, Aug. 22, 1958.

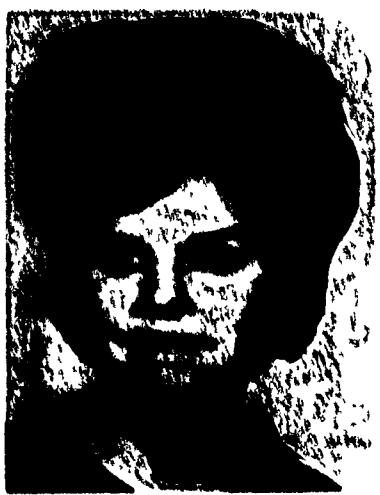
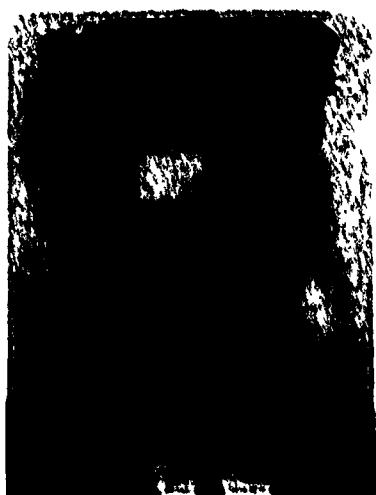
INDONESIA

Stephens, Helen Yvonne Yoder (Mrs. C. Thomas, Jr.)

b. Hildebran, N.C., Oct. 5, 1940, ed. Lenoir Rhyne Col., 1961-62; Winthrop Col., 1965-66. Sec., 1958-59, & hosiery mill employee, 1959-61, Hildebran; bookkeeper, Raleigh, N.C., 1962-64. Appointed for Indonesia, Dec., 1966, m. Charles Thomas (Tommy) Stephens, Jr., Aug. 22, 1958. Child: Daniel Wayne, Dec. 22, 1965.



APPOINTED JANUARY 1967



Wilson, Ralph Augustus

b. Carrizo Spgs., Tex., May 16, 1931, ed. Baylor Univ., 1948-49; Univ. of Tex., 1949-50; Grand Canyon Col., B.A., 1956; GCBTS, B.D., 1959. Serviceman, U.S. Air Force, U.S., 1950-54; custodian, Concord, Calif., 1959-60 (part-time); P.O. employee, Martinez, Calif., 1960-63; sub. teacher & usher, Burney, Calif., 1963-66; pastor, French Camp Church, Stockton, Calif., 1957 (mission, becoming church), First Church, Pacheco, Calif., 1959-63, & First Church, Burney, 1963-66. Appointed (special) for Honduras, Dec., 1966. m. Betty Sue Austin, June 21, 1957.

HONDURAS

Wilson, Betty Sue Austin (Mrs. Ralph A.)

b. Vian, Okla., Jan. 1, 1933, ed. Calif. Bap. Col., Riverside, B.A., 1955; GCBTS, M.R.E., 1958. Salesclerk, El Monte, Calif., 1951-52 & 1954, & Artesian, Calif., 1955 (part-time); office worker, Los Angeles, Calif., summers 1953 & 1955; col. campus employee, Riverside, 1955-56; IBM summer missionary, N.M., 1954; sec., First So. Church, Richmond, Calif., 1955-56 (part-time); sem. employee, Berkeley, Calif., 1955-59 (part-time 1955-58). Appointed (special) for Honduras, Dec., 1966. m. Ralph Augustus Wilson, June 21, 1957. Children: William Robert (Billy Bob), Aug. 8, 1959; Charlotte Ann (Lottie), June 2, 1962.

Livingston, George Fitzhugh, Jr.

b. Cullman, Ala., Mar. 10, 1937, ed. St. Bernard Col., A.A., 1957; Univ. of Ala. Extension Ctr., Birmingham, 1957; Ariz. State Univ., B.S., 1960; SWBTS, 1963-66. Clerk-typist, Williams AFB, Ariz., summer 1957; bank clerk, Birmingham, 1957; cafe asst. mgr., 1958-60, & power project cost accountant, 1960. Temp, Ariz.; accountant, Army Missile Command, 1960-62, & Marshall Space Flight Ctr., 1962-63, Huntsville, Ala.; budget analyst, Ft. Worth, Tex., 1963-67. Appointed for Colombia, Jan., 1967. m. Karen Sue Wingham, Aug. 22, 1958.

COLOMBIA

Livingston, Karen Sue Wingham (Mrs. George F., Jr.)

b. Greensburg, Ind., June 6, 1939, ed. SWBTS, 1963-66; Sem. Extension Dept. (by corres.), 1966-67. Keypunch opr. & verifier, Phoenix, Ariz., 1956-59; organist, Southwayde Church, Ft. Worth, Tex., 1964-67. Appointed for Colombia, Jan., 1967. m. George Fitzhugh Livingston, Jr., Aug. 22, 1958. Children: Joani Kay, Jan. 2, 1960; Sheri Lynn, July 8, 1961; Cindi Ann, Feb. 17, 1963; George David, Nov. 4, 1966.

Financing Foreign Missions

(Continued from page 17)

(including the Advance money) received in 1966.

Theoretically it is possible for some Advance money to be available at the end of 1967, but because the Convention budget has been expanded, the probability is that Advance funds, if available, will be quite small. Looking toward the future, it is our hope that support for foreign missions can continue to grow substantially year by year through the Cooperative Program. We believe this is wholesome, both for the foreign mission labor and for our total Baptist life.

Paralleling the support provided by the Cooperative Program is the reinforcement received through the Lottie Moon Christmas Offering. Reports now being received about the 1966 offering are most encouraging. It is too early to know the offering total, but we feel greatly strengthened as we face the responsibilities of 1967 and the years ahead.

Funds from the Cooperative Program and the Lottie Moon Christmas Offering join together to provide the resources for foreign missions. The Cooperative Program provides \$11,780,300 and the Lottie Moon Christmas Offering \$7,317,-

000 for support of missionaries and ministries on mission fields in 64 countries in 1967. From the Cooperative Program Advance funds received at the close of 1966, \$1 1/2 million will be used along with \$5 1/2 million provided by the Lottie Moon Christmas Offering to construct buildings for churches, schools, hospitals, missionary residences, and other essential structures on mission fields.

Even with all these resources there remain more than \$4 million of recommendations from the mission fields that cannot be supplied. It also should be remembered that the amount needed for support of missionaries and ministries on the field must be \$2 1/4 million each year.

May God enable Southern Baptists to continue providing the essential resources for advance in world missions. Never has there been a day when the message of life has been more urgently needed throughout the world.

God is leading hundreds of people to offer their lives. He will surely bless Southern Baptists at home and throughout the world as we make whatever sacrifices are needed to share the gospel of Christ with the millions of people who need so desperately to know his love.

Members Older in Sweden

A high percentage of members in free churches in Sweden are over 50 years of age, raising the question of whether the churches can attract younger people as the older generation dies out. The study, made by a religious sociological institute in Stockholm, was reported in an independent Swedish religious publication.

More people visit churches than attend sporting events in Sweden, the study discovered, but motion pictures draw much larger attendance than churches. Church attendance in Sweden approximates 5 percent each Sunday.

Among Methodists in Sweden, 64 percent are above 50 years of age. Among Baptists 60 percent of the membership are older than 50, compared with 41 percent 30 years ago. The proportion of the over-50-year group has also increased among Pentecostals and Congregationalists in that period (earlier Methodist percentages were not cited in the publication).

The report also pointed out that 60 percent of all free church members are women above 50 years of age, contrasting sharply with their percentage in the general population. Among Sweden's nearly 8 million inhabitants, only 29 percent are women older than 50.



Small prepares certificate given upon completion of courses in Bible Way school.

By Tom G. Small
Missionary in Zambia



BIBLE STUDY BY MAIL

OBVIOUSLY the Baptist Mission of Zambia needed a "missionary stretcher." How could five missionary couples (now there are 10) hope to meet the evangelistic challenge? Around them spread a country almost as large as the combined area of Virginia, North and South Carolina, Georgia, Florida, and Alabama. Something had to be done to s-t-r-e-t-c-h their outreach.

Meeting to discuss the problem, the five missionary men prayerfully sought an answer. "Let's have a Bible correspondence school," it was suggested.

This seemed the right approach. Literacy classes were being organized throughout the country. All of us had seen how eagerly people would receive a tract or other piece of printed material. Zambians were going to read. The question was, "What would they read?" Our desire was that the printed page proclaim the good news of salvation.

Christened "Bible Way Correspondence School," the infant missionary stretcher was assigned three objectives: evangelism, Christian growth, and preparing the way for new work.

The vision became reality in October, 1964. Bible courses began to be mailed from Lusaka, the capital, to various parts of Zambia. There are vast areas that the present missionary staff can never cover effectively in preaching the gospel. Time and distance forbid it. But a five-penny stamp can carry a packet filled with the good news of Jesus to the farthest corner of the country.

Students are attracted in many ways. Newspaper advertisements have appeared. Missionaries visit the schools and tell of the opportunity for Bible study. Local churches have promoted the course. Satisfied students have informed their friends. At first the course was offered only in English, but now it has also been made available in two of the major languages of Zambia—Bemba and Nyanja. Enrolment has exceeded 3,420. Offices for the school are now located in the new Baptist Building in Lusaka.

At the end of each course of study a clear summary of the way of salvation is given. Below it a decision blank is printed. To date, more than 540 enrollees have made professions of faith. Some live where there are local churches, and they have become active in the church work. Other converts live in places where the missionaries probably will never meet them.

Julius Moyo, an assistant manager in a hotel, accepted an enrolment card while talking with a missionary one day. Several months later the missionary was eating at the hotel when Moyo sat down at his table. The conversation made it clear that the hotel man was facing the gospel. "Are you a Christian?" asked the missionary. "That is what I want to talk with you about," was Moyo's straightforward reply.

An appointment was made to meet Moyo at his home. He had been prepared through Bible study, and within a short time he accepted Christ. Now both

Moyo and his wife are active in the local Baptist church.

Many times the new converts return to their homes in remote areas. Far from a church, they need help in living a Christian life. Others who can attend church want to continue in Bible study. The correspondence course ministers to both. Letters from students relate how they have been helped through the studies.

"I have taken time to return the test papers but have been very busy every day after working hours," one student wrote. "I was collecting a group of 25 to 30 people and reading to them all the lessons, and referring to the Bible while at Sinagongwe. But I have found it difficult in some ways of Tonga speaking" (a language he did not know well).

The course was helping this man leap over tribal and language barriers to become a Christian witness.

Some months ago two churches wanted to start missions in new areas. In each place there were many Bible Way students, so the Bible Way director was asked to assist. A letter went to each student announcing that a series of Bible studies would be conducted in their locality. Eager for further knowledge of the Bible, they appeared for study night after night. About 30 persons made professions of faith, and two new missions were launched.

The Bible Way Course has been used of God for witnessing in new areas. Now we look forward to a broadened ministry of this correspondence approach.

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PHOTO BY THE AUTHOR

Sulemani finishes Luani Church building; to work on it, he left the roof of his home unfinished until rain ruined the walls.

By William E. Lewis, Jr.

YOU CAN PREACH anywhere else in the world, but here it is mine, only mine!" the bishop almost shouted, stretching out his arm in the direction of the villages he claimed as his parish.

The bishop's words grow more heated as I tried again to intercede for the right of Sulemani and Singha—who had accepted Christ and had become Baptists—to preach in their own villages in this part of Tanzania.

The bishop considered the villages his parish. A local committee had met to consider the matter, and had decided in favor of Sulemani and Singha, even though committeemen could not understand a faith without a hierarchy, or the compulsion to preach felt by a new Christian. The bishop disagreed.

Finally a drunken village elder, who had been a part of the committee, pointed out that the two new Baptists were going to preach anyway, because the missionary obviously wouldn't stop them.

Turning abruptly to leave, the bishop threw out a last remark: "Those Baptists think there are lost people here, when it is perfectly obvious that everyone is under the control of my church." This he said in a region where evidences of paganism are plentiful.

Baptists do believe there are spiritually lost people there. Not long before, Sulemani and his wife and Singha and his wife had not been Christians. But now

Lewis was appointed to Tanzania in 1958. He recently has been transferred to Ethiopia and is to enter that country later this year.

they have professed faith in Christ, and their joy is to serve their Lord despite persecution.

Sulemani, a small-scale trader, ran two modest stores where he sold staples—sugar, salt, tea, soap, and the like—to nearby villagers. He is also a carpenter, mason, and sawyer. His life followed a pattern similar to that of most of his neighbors.

Born in Busokoli, only a few miles from where he now lives, Sulemani joined a church in 1939 so he could attend the church school for two years to learn to read and write. For a time he worked in the copper mines of Zambia. Having saved some money, he married and opened his stores.

He began seeking a biblical basis for the practices of his church. Inquiries to the pastor on such matters brought only curt replies. Already disgusted with the church tax forced upon church members, Sulemani left the church when the synod boosted the tax again. Satisfied that he had made the right choice, he still was not settled about spiritual matters.

On a trip to seek new areas for trade, Sulemani was given a tract, "Baptists and Their Faith." He read it and compared it with the Bible. Convinced that this was a New Testament faith, Sulemani located a Baptist preacher some 15 miles away and was led to accept Christ as Saviour.

Singha and his wife, who had been converted through the ministry of a Bap-

tist preacher from over the mountains, located Sulemani. Together they started worship services in Singha's home, with Singha as pastor and Sulemani as assistant pastor and Sunday School teacher.

The bishop at once began seeking ways to dislodge the work, but failed. Since the bishop does influence most of the village elders, however, a plot for a Baptist church building could not be secured. Then a farmer grew bold enough to donate a corner of his farm, and Sulemani and Singha decided to build there.

The two believers spent many days in leveling the ground, mixing clay, forming bricks, and turning them as they dried. When the bricks were ready, the pair dismantled Sulemani's nearest store building—"I only needed one store anyway," said Sulemani. Then the men carried the roof and the door and window frames piece by piece on a bicycle about four miles to the church site.

Sulemani bore all the expense of the building. As a Baptist he gives to the church voluntarily, but in only a few months he contributed ten times the amount he had been taxed annually in his former church. He has discovered the delight of free giving just as he found the joy of free salvation.

Soon all the villagers began saying the church building was too small. Everyone in the area, said the villagers, eventually will enter that Baptist church where members serve Jesus in freedom.

FAMILY ALBUM

ADDRESS CHANGES

Arrivals from the Field

BELLINGER, Mr. & Mrs. Robert N. (Liberia), c/o Mrs. David Hooppaw, Rt. 3, Carbondale, Ill. 62901.
 DONALDSON, Rev. & Mrs. (Dr.) Buck, Jr. (Nigeria), 1503 NW. 16th Terr., Gainesville, Fla. 32601.
 GERLOFF, Mr. & Mrs. John L., Sr. (assoc., Liberia), 3064 Wabash Ave., Ft. Worth, Tex. 76109.
 HERRINGTON, Mr. & Mrs. Glen D. (Malaysia), 1809 N. Riverside Dr., Ft. Worth, Tex. 76111.
 HUNT, Rev. & Mrs. Bob W. (Taiwan), Rt. 3, Albertville, Ala. 35950.
 JOHNSON, Rev. & Mrs. R. Elton, Sr. (N. Brazil), c/o Ga. Bap. WMU, 291 Peachtree St., NE, Atlanta, Ga.
 MILLER, Floryne (Japan), c/o Mrs. O. S. Martin, Kingsport-Bristol Hwy., Johnson City, Tenn. 37601.
 WILSON, Dr. & Mrs. George R., Jr. (Hong Kong), 510 W. Fourth St., Webb City, Mo. 64870.
 WYNN, Norma (journ., Tanzania), 748 SE. 40th, Oklahoma City, Okla. 73129.

Departures to the Field

BRADFORD, Mr. & Mrs. L. G. (assoc.), 18/19, 2-chome, Uchara, Shibuya-ku, Tokyo, Japan.
 CAMPBELL, Rev. & Mrs. Charles W., Calle 69 No. 758, La Plata, Argentina.
 HENSON, Carol, Casilla 9796, Santiago, Chile.
 HAWKINS, Mr. & Mrs. Fred L., Jr., Caixa Postal 200, Tupu, São Paulo, Brazil.
 LANIER, Mr. & Mrs. Donald L., 169 Boundary St., Kowloon, Hong Kong.
 LUSK, Rev. & Mrs. Richard L., 12 Calceda do Monte, Macao.
 MCMINN, Rev. & Mrs. Don J., 55-5 Ka, Choong Moo Ro, Seoul, Korea.

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 MARLER, Rev. & Mrs. L. Parkes, Bap. Mis., 55-5 Ka Choong Moo Ro, Seoul, Korea.
 MULLINS, Dr. & Mrs. L. Darrell, Djl. Hegarmanah 41, Bandung, Indonesia.
 PERKINS, Rev. & Mrs. I. Samuel, Caixa Postal 43, Vitoria da Conquista, Bahia, Brazil.
 SHARPLEY, Rev. & Mrs. Dan N., Caixa Postal 2875, Porto Alegre, Rio Grande do Sul, Brazil.
 SNELL, Oleta E., Casilla 9796, Santiago, Chile.
 TORR, Rev. & Mrs. Charles A., Box 1296, Jinja, Uganda.
 WOODFIN, Dr. & Mrs. Yandall C. III, Bap. Theol. Sem., Rüschlikon-Zurich, Switzerland.

On the Field

BALLINGER, Rev. & Mrs. I. E., Bismarckstrasse 11, 4705 Polkum/Hamm/Westf., W. Germany.
 BECKHAM, Rev. & Mrs. Norman R., Apartado 159, Maracay, Venezuela.
 BEDFORD, Dr. & Mrs. A. Benjamin, Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
 FLOYD, Rev. & Mrs. John D., Iligan City, Lanao del Norte, Philippines.
 GILLILAND, Dr. & Mrs. Oliver E., Jr., Bap. Hosp., Box 6, Kediri, Indonesia.
 HAMPTON, Rev. & Mrs. Robert A., Avenida Souza Filho 529, Petrolina, Pernambuco, Brazil.
 HAYES, Rev. & Mrs. C. Kenneth, House No. 1, 110-1 chome, Shimouma-cho, Setagaya-ku, Tokyo, Japan.
 LEE, Rev. & Mrs. Lewis E., Apartado 572, Trujillo, Peru.
 LOGAN, Dr. & Mrs. W. Wayne, Bap. Dental Ctr., Box 424, Enugu, Nigeria.
 SNELL, Rev. & Mrs. Roy E., Bap. Mis., Tai Myong Dong 1 Ku #492, Taegu, Korea.
 STRUBLE, R. Harlan, Jr. (journ.), Box 610, Enugu, Nigeria.
 TAYLOR, Sara Frances, Bolanos 141, Buenos Aires, Argentina.
 THETFORD, Rev. & Mrs. Randall L., Bap. Mis., #10-Hosp. Dr., Urdaneta, Pangasinan, Philippines.
 TURNER, Rev. & Mrs. Donald E., Caixa Postal 27, Alagoisnas, Bahia, Brazil.
 WINHAM, J. Terry (journ.), Postfach 2010, 62 Wiesbaden, Germany.

United States

ADAMS, Rev. & Mrs. Bobby E. (Chile), 1801-B Luther Dr., Ft. Worth, Tex. 76115.
 ANDREWS, Rev. & Mrs. William P. (Chile), 4902 Friendly Rd., Greensboro, N.C. 27410.
 ATCHISON, Mr. & Mrs. Bill C. (N. Brazil), 609 Jasmine, McAllen, Tex. 78501.
 BADGER, Rev. & Mrs. Ted O. (Philippines), 215 W. Norma, Houston, Tex. 77009.

BELLINGTON, Rev. & Mrs. R. Paul (Eq. Brazil), 2001 Apalachee Pkwy., Tallahassee, Fla. 32301.
 BROWN, Dr. Nobel D. (Nigeria), Rt. 2, Box 2484, Oroville, Calif. 95965.
 CARROLL, Rev. & Mrs. G. Webster (Uganda), 833 W. Windsor, Lakeland, Fla. 33803.
 COWHERD, Rev. & Mrs. Charles P. (Hong Kong), Golden Gate Bap. Theol. Sem., Seminary Dr., Box 204, Mill Valley, Calif. 94941.

FRAZIER, Rev. & Mrs. Billy R. (S. Brazil), 1304 Northridge Dr., Austin, Tex. 78723.
 HARDY, Rev. & Mrs. Hubert L., Jr. (Chile), 4080-3 Lipsy, New Orleans, La. 70126.
 KNEISEL, Rev. & Mrs. Harvey J., Jr. (Guyana), 2226 Anderson, Irving, Tex.
 LASETER, Anne N., emeritus (Chile), c/o Mrs. E. F. Sharp, 3205 Colcord, Waco, Tex. 76707.

LOFLAND, Rev. & Mrs. Wilson L. (Pakistan), 2008 W. Broadus, Ft. Worth, Tex.
 MEDARIS, Rev. & Mrs. E. Gene (Trinidad), 4700 Stanley Ave., Ft. Worth, Tex. 76115.
 NICHOLS, Rev. & Mrs. Lee H. (Korea), c/o Mrs. Walter Nichols, Box 234, Marion, Ala. 36756.

SENTER, Rev. & Mrs. Arville E. (Tanzania), 1415 N. Ave. F, Freeport, Tex. 77541.
 SMITH, Rev. & Mrs. James W. (Israel), 2413 Enfield Rd., Austin, Tex. 78703.

SOLESDEE, Rev. & Mrs. W. A. (Philippines), 2326 Yamparika, Vernon, Tex. 76384.

THOMPSON, Dr. & Mrs. Cecil L. (Argentina), Apt. 8, Cherokee Garden Apts., Jefferson City, Tenn. 37760.

WHITE, Rev. & Mrs. Daniel R. (Spain), 4021 Windsor Ave., Waco, Tex. 76708.
 WITT, Mary (N. Brazil), Box 22683, Ft. Worth, Tex. 76122.

BIRTHS and ADOPTIONS

CARTER, Jonathan Paul, son of Mr. & Mrs. J. Dale Carter (N. Brazil), Jan. 23.
 (Continued on next page)

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Missionary Family Album

(Continued from preceding page)

INGOUF, Julie Glynn, daughter of Rev. & Mrs. John E. Ingouf (*Indonesia*), Jan. 7. ROBINSON, Heidi Helene, daughter of Mr. & Mrs. Arthur C. Robinson (assoc., *Taiwan*), Jan. 19.

THURMAN, Philip Edward, son of Rev. & Mrs. Thomas E. Thurman (*Pakistan*), Jan. 7.

DEATHS

CRAWFORD, William C., stepfather of Christina (Mrs. Richard E.) Morris (*Taiwan*), Dec. 26, Somerville, Tenn.

ELDIER, Effie H. (Mrs. R. F.), emeritus (*Argentina*), Jan. 23, Buenos Aires, Argentina.

MANGELS, John W., father of Irma (Mrs. Victor L.) Frank (*Hong Kong*), Jan., Bunker Hill, Ill.

ROOKS, J. C., Sr., father of Rev. C. Ray Rogers (*Indonesia*), Dec. 28, Winston-Salem, N.C.

SHEFFIELD, Mrs. C. C., Sr., mother of Jennie (Mrs. Coleman D.) Clarke (*Japan*), Jan., Atlanta, Ga.

UNDERWOOD, Rev. W. R., father of Rev. Joseph B. Underwood (FMB consultant in evangelism & church development), Jan. 23, Arkansas City, Ark.

TRANSFERS

MARTIN, Rev. & Mrs. O. D., Jr., N. Brazil to S. Brazil, Jan. 31.

MARRIAGES

EUDALY, Katharine Mac, daughter of Dr. & Mrs. N. Hoyt Eudaly (*Bap. Spanish Pub. House*), to William George Hart, Jan. 14.

Conference in Orient Scheduled

The Orient Missions Conference to be held in Hong Kong Mar. 28-Apr. 6 will bring together more than a hundred Asian Baptist leaders and Southern Baptist missionaries. They will consider ways to share the gospel more rapidly and effectively in the Orient.

In his report to the Foreign Mission Board in January, Orient Secretary Winston Crawley requested prayer for the conference. The meeting will be the third such conference. Previous ones were held in 1957 and 1961.

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Mission Commendation

The Baptist Spanish Publishing House Mission took action, during its semiannual meeting, to convey to you the appreciation of the members of the Mission for the excellent coverage given the Publishing House in recent issues of *THE COMMISSION*. We deeply appreciate this and trust that the Lord will use the printed page to call out those who in years to come may share in this ministry.

Thomas W. Hill, President
Ann M. Swenson, Secretary
Baptist Spanish Publishing House Mission
El Paso, Texas

Culture Shock in Reverse

The article by Missionary Joe E. Tarry ("Facing Culture Shock," Nov., 1966) is frank and honest and at the same time considerate. Evidently his conclusions in comparing Brazil to the United States are based on his own experience in moving from the community in which he lived in the U.S. to the city where he began his life in Brazil.

His experience suggests to me the "culture" shock one experiences on returning to the U.S. after many years in Brazil, or that which a Brazilian must feel when he comes to the U.S. for the first time.

We were quite impressed with the fact that you can find almost everything in a supermarket, but when we prepared the food . . . we did not like it as well as the food we were accustomed to buy on the markets in Brazil. The tomatoes and the bananas seemed to have very little taste—not bad, just not very good. The meat—what we could afford to buy—was fairly good, but we would like to have been able to get a big roast from the market in Campinas—meat that had not been frozen . . .

In Campinas, the city where Bro. Terry had his culture shock, you can get an abundance of fresh vegetables any time of the year. . . . The fruits are brought direct from the orchards to the market, or to your door if you wish to buy from the man who peddles them daily. . . .

But our greatest culture shock has been in our churches. Of course there is the language barrier when you first begin to attend church in a foreign country, but . . . , as we expected it, it was no shock. We made a game of understanding all we could, and laughed at how badly we misunderstood many things. On returning to the U.S. for retirement we have had the opportunity to visit many churches. We have enjoyed the fellowship, the wonderful choirs, the almost perfect order in all of the services, and the well-organized sermons, but we have felt some severe shocks.

In the first place, the attendance: A church of around 300 or 400 members will not have 200 present at Sunday School and for the morning service. There are few visitors and rarely one person who is not already a believer. We had become accustomed to seeing a church with 200 members have over 200 in Sunday School and still

more at the preaching service, including many visitors.

But the Sunday evening services have been a greater shock. In a beautiful auditorium, as a rule not more than one fifth of the membership is present, and almost no visitors. We had become accustomed, not to such wonderful auditoriums, but to seeing the house full, and often chairs in the aisles to accommodate the visitors; often the members stood to give the seats to the visitors they had visited and invited to come. The atmosphere would be charged with expectancy: Would these visitors understand and accept Christ? You can see that the change to our Sunday night services here has been, if not a cultural, a spiritual shock.

One of the greatest shocks has been the period of about 15 minutes or more between the Sunday School and the preaching service. . . . We have seen almost everywhere a number of the leading members who just must smoke a cigarette or two before taking part in the morning worship hour. We are not passing judgment on these fine people, but, coming from Brazil where believers have been taught that the body is the temple of the Holy Spirit and that we should have no habits that are injurious to the health, and where men quit smoking before they are taken into the church, it cannot fail to be a shock.

For the great masses in Brazil, Sunday is just like it is here—pleasures, ball games, to the beaches, etc.—but a great effort is made to get every believer to spend Sunday in the service of the Lord: Sunday morning in Sunday School and preaching, Sunday afternoon . . . teaching in the various mission Sunday Schools or visiting friends and acquaintances, inviting them to come to the night service where they will hear an evangelistic sermon and possibly confess Christ. It has been a shock to see the spirit of personal evangelism at a low ebb in this country.

I tell this in love and with a prayer for our country, and especially for our Baptist people. We are not disheartened. With millions of dedicated Southern Baptists we are praying for better things, for a real revival.

Paul C. Porter, Sr.
San Antonio, Texas

(Note: Porter served as a missionary in Brazil from 1922 until his retirement in 1962.)

Information Source

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Mrs. Jack Beard
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James E. Wilson
Milford, Ohio

NEWS

FOREIGN MISSION BOARD

MARCH 1967

SBC



Speaking for Crusade

Rubens Lopes (left), of Brazil, speaks to Virginia Baptist evangelistic conference at Richmond, one of several speaking engagements in the U.S. on behalf of the Crusade of the Americas. Lopes is president of the Central Coordinating Committee for the crusade, slated for 1969. Translating is Missionary H. Earl Peacock, crusade general coordinator.

New Film Views Vocation

A close look at the missionary vocation is provided in *Some To Be Missionaries*, a new motion picture of the Foreign Mission Board. Filming was completed in January. Release date is May 1. The film, in sound and color, will be available at Baptist Film Centers for a \$3.00 use fee.

The motion picture is designed to fit into the Southern Baptist curriculum emphasis in late 1967 and 1968 on the Christian vocation and call to church ministries. The 30-minute film shows a furloughing missionary discussing the missionary vocation with students on a seminary campus in the U.S.

Documentary scenes were filmed in the Orient and Middle East by personnel of the Foreign Mission Board and of Broadman Films, Nashville, Tenn. Dramatic portions were shot at facilities of Family Films, Hollywood, Calif. Fon H. Scofield, Jr., director of visual education for the Foreign Mission Board, was executive producer. Miss Johnni Johnson, his assistant, helped with the script and acted as consultant for the dramatic portions.

Spain's First Baptist Book Store Opens

A sign of changing times is the one in Barcelona, Spain: *Libreria Bautista* (Baptist Book Store). It graces the front of a building on an important street in a residential section where the first Baptist book store in Spain was formally opened Dec. 20.

Government permission to open the store is tangible evidence of extended religious liberty in Spain. Previously the sale of evangelical literature was restricted mainly to church members and their friends. Baptists and other evangelical Christians in Spain see the sign as cause for rejoicing and encouragement.

Attending dedication of the book store were about 75 persons, including leaders of various evangelical groups in Barcelona. On the program were Samuel Rodrigo, promoter of publications for the

Spanish Baptist Union, Juan Luis Rodrigo, president of the Union, José Cardona, Baptist minister and secretary of the Evangelical Defense Committee of Spain, and Missionary Gerald A. McNeely.

"One of the most encouraging developments of 1966 was the guarantee of religious liberty by a new constitution in Spain," John D. Hughley, Foreign Mission Board secretary for Europe and the Middle East, told the Board in January. The constitution, providing that the government will assume the protection of religious freedom, was overwhelmingly approved in a national referendum in December.

Parliamentary debate on a proposed statute to implement the constitutional provision was reported under way in January.

Korean Servicemen's Center Popular at Nonsan

The third Baptist servicemen's center in Korea was dedicated at the Korean army induction center at Nonsan in late November. By the end of the year 14,000 soldiers had made use of the new center, and 13 of them made professions of faith in Christ, reported Missionary Rolla M. Bradley.

Centers were begun earlier at Wonju and Taejon (see February issue, p. 20). Baptists are endeavoring to present the gospel of Christ to the soldiers of South Korea—which has a standing army of 600,000—and to minister to their personal, social, and recreational needs.

The Baptist center is the only recreational facility at the Nonsan base, said Bradley, who formerly served in the U.S. Air Force during the Korean war. Built and furnished at a cost of \$10,000 (provided through the Foreign Mission Board), it is a place where men can write letters, read, play games, drink tea, or just relax.

Two Korean Christians witness to the soldiers and counsel those who want to know more about Christ. These men also visit the local army hospitals and jail and give out tracts, Bible portions, and Bible study material.

When weather permits, Baptists show Christian films at the regimental training areas around the Nonsan base. Last fall more than 7,000 men assembled—and sat on the ground—to view one of these films.

Training at Nonsan each year are 219,000 men, stated Bradley. During 1967 each new inductee is to receive a

Gospel of John with a printed explanation of the way of salvation in Christ. These Gospels have been made available through the Ann Oldham Memorial Trust Fund. The fund will also provide Gospels for distribution at the Baptist servicemen's centers in Wonju and Taejon.

Income Over \$28½ Million

Total income of the Foreign Mission Board for 1966 was \$28,596,731.45, according to a report from the Board treasurer. This includes funds received through the Cooperative Program of the Southern Baptist Convention (\$11,829,531), the Lottie Moon Christmas Offering and other designated gifts, and miscellaneous income.

Included in the total received through the Cooperative Program was \$1,829,531 from the Advance section. The Advance portion consists of Cooperative Program funds received by the SBC treasurer's office after the Convention budget for the year has been met. These Advance funds are divided between the Foreign Mission Board and Home Mission Board, with the FMB receiving two thirds.

In its January meeting the FMB designated all of the 1966 Advance funds for overseas work: \$500,000 for Latin America, \$500,000 for the Orient, \$250,000 for Africa, \$250,000 for Europe and the Middle East, \$100,000 for relief to be used anywhere there is need, and \$229,531 for special projects in evangelism and church development throughout the world.

NEWS

Three Volunteers Approved

Three volunteer workers for short-term mission service overseas were approved by the Foreign Mission Board in January. James Y. Garbern, of El Paso, Tex., is to be assistant manager of Baptist Press, Ibadan, Nigeria. Mr. and Mrs. J. Allison Banks, of Boynton Beach, Fla., are to do agricultural work at the Baptist Center at Petah Tiqva, Israel, substituting for a furloughing missionary couple.

All three expect to serve about one year. The board will provide travel funds and housing on the field.

Garbern has operated his own printing business since 1933. He will leave it under a son's management while he is in Nigeria. Of Chinese ancestry, Garbern and the late Mrs. Garbern were converted to Christianity after coming to the U.S. from China years ago. In their El Paso home they began worship services for Chinese-speaking people, an effort that developed into a church.

A farmer, Banks has been mayor of Boynton Beach and is now a member of the city council. He and Mrs. Banks have been members of First Baptist Church, Pompano Beach, since 1940, and she was educational director there for two years. Banks took part in a laymen's evangelistic campaign on the U.S. west coast and has served as vice-president of the Florida Baptist Convention.

Prayer for Chinese Requested

A request that Southern Baptists remember in prayer the people of China during current days of special emergency in that country was made by the Foreign Mission Board at its January session. Particularly mentioned were any Christians who may be undergoing undue suffering for the Lord.

Pastor Harris (third from left) and deacons break ground for Bermuda building.



Bermuda Baptists Build at Last

raised \$20,000 in four years; one Air Force officer gave his full reenlistment check.

Then difficulty in securing a building permit arose, personnel cutbacks at the military bases reduced church enrollment to less than half its former size, and, in 1965, Bill Womack, pastor for seven years, resigned because of illness.

The church appealed to the Foreign Mission Board for a missionary pastor, and the Harris family, formerly missionaries to Peru, were assigned. The building permit was granted a few days before the Harris family arrived.

"Construction is going well, and many men of the church are volunteering their labor to hurry it along," related Harris. "Three deacons, the Sunday School superintendent, the music director, the organist, and the pianist will complete their tours of duty this summer. They long to see the building finished before they leave Bermuda."

Most of the church members are from the U.S., but there are several Bermudans. "They add their distinctive testimonies to the witness of the church," said Harris. "Among them is Mrs. Louise Madeiros, who represents Bermuda in the planning for the Crusade of the Americas."

The church's outreach includes a regular program of visitation and religious services in two hospitals and four homes for the aged, and a weekly radio and television ministry. Members hope to telecast Sunday morning services once they are in the new building.

Affiliated with the Corpus Christi Baptist Association, in Texas, the church contributes to Southern Baptist work through the Cooperative Program and to special mission offerings.

Southern Baptists have contributed to the new building with a \$10,740 appropriation from the Foreign Mission Board. Texas Baptists have also helped with a \$1,200 appropriation from their state convention. The Bermuda congregation has raised \$25,000 and borrowed additional funds.

Singapore Church Formed

Singapore's second English-language Baptist church—including people of many nationalities—was organized as Holland Road Church on Jan. 15. The new church developed from a mission begun almost exactly two years earlier.

Missionary Associate Sidney C. Reber, who helped establish the church, reported a record Sunday School attendance of 106 the previous week. The church is negotiating for property.

The first English-language Baptist church in Singapore, Calvary Baptist Church, was organized in 1957.

NEWS

Liberian Camp Dedicated

A new youth camp on the outskirts of Monrovia has been dedicated by Baptists in Liberia. Present facilities include four buildings, large enough to accommodate 120 campers and ten counselors. Southern Baptists provided a share of the funds for construction.

Dedication speakers were William R. Tolbert, Jr., and John B. Falconer. Tolbert is vice-president of Liberia, president of the Liberia Baptist Missionary and Educational Convention, and president of the Baptist World Alliance. Falconer, an American Negro, is pastor of Providence Church, Monrovia, oldest Baptist church in the country.

The new facilities were put to use at once with a girls' camp scheduled in January. Woman's Missionary Union of Liberia sponsors the camp. Mrs. Tolbert is WMU president, and Missionary Margaret Fairburn is director.

Crusade Set in Australia

A nation-wide, simultaneous evangelistic crusade is scheduled to be held during April and May in Australia. For the first time, Australian pastors will be the evangelists. The 261 churches taking part will be served by 202 pastor-evangelists from all areas of Australia and beyond. Five Baptist ministers from New Zealand also will assist.

Crusades are slated on three different schedules in various sections of the country so that pastors may remain with their own churches while the effort is under way locally, yet be away to assist other churches elsewhere.

Crusade theme will be "Take Time Now for God." Posters, newspaper advertisements, radio and television announcements, and invitations distributed personally will publicize the campaign.

In a previous nation-wide crusade, in 1964, U.S. pastors from Missouri served as visiting evangelists.

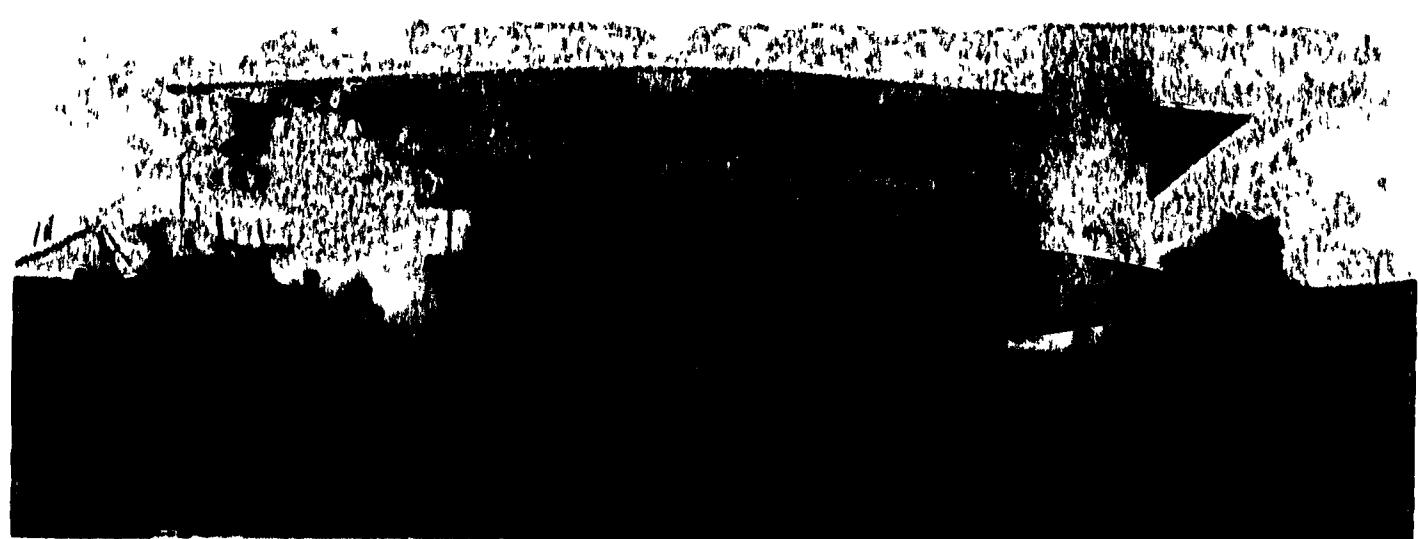
Madrid Church Staff Grows

A full-time secretary-treasurer has been added to the staff of English-language Immanuel Baptist Church in Madrid, Spain. Mrs. P. R. Bradley, whose husband is assigned to a nearby U.S. Air Force base, expects to be in Spain three years. She formerly was a secretary at Woman's Missionary Union headquarters in Birmingham, Ala., and at Alabama Baptist State Convention headquarters, Montgomery.

A six-room building to provide additional education space is nearing completion on the church property. Mrs. Bradley reported that during December the church averaged 158 in Sunday School, 188 in morning worship, and 118 in evening worship. Missionary James M. Watson is the pastor.



Ivory Coast Acting President Auguste Denise cuts ribbon at new building.



Crowd at new church building awaits arrival of government official.

Ivory Coast Officials Assist Ceremony

Top officials of the Ivory Coast and Baptists from several lands joined Yoruba-speaking Baptists in dedicating a new church building in the Marcory section of Abidjan, the Ivory Coast capital.

The nation's acting president, Auguste Denise, cut a ribbon symbolizing opening of the new building. Alphonse Boni, president of the Ivory Coast supreme court, and Mathieu Ekra, minister of information, also took part. Others participating included J. T. Ayorinde, general secretary of the Nigerian Baptist Convention, Baptist pastors from Nigeria and Togo, Southern Baptist missionaries, and a Methodist pastor from Abidjan.

An Abidjan newspaper carried a page-one photo of the ribbon cutting and a four-column story on another page.

"The lovely, modern church building, located in a good residential section, was built at a cost of more than \$60,000, raised entirely by the congregation without any aid from the Foreign Mission Board," reported H. Cornell Goerner, Board secretary for Africa.

The Marcory church is one of several in Abidjan started by Yoruba-speaking Baptists from Nigeria whose business took them to live in the Ivory Coast. Missionaries John and Virginia Mills,

transferred from Nigeria, arrived in Ivory Coast last year to work with the Yoruba congregations and to extend the Baptist witness to the indigenous people of the country.

Three other Southern Baptist missionaries are under appointment to Ivory Coast and are now attending language school in France (the French language is widely spoken in Ivory Coast, a former French colony).

Taiwan Evangelism Planned

Preparations for an evangelistic crusade among Baptist churches on Taiwan Apr. 15-May 3 were discussed during an evangelistic retreat at Baptist Camp near Taipei in January. More than 80 Chinese leaders and missionaries attended.

Groups talked over the various phases of crusade preparation, and recommendations were adopted. Further talks centered on plans for area-wide rallies to precede meetings in the individual churches. Prayer by fellow Baptists around the world was requested for the crusade.

Highlighting the retreat were reports from the recent World Congress on Evangelism in West Berlin. Emphasis also was given self-examination and prayer.

NEWS

One-Week Schedules End; Longer Orientation Coming

The last one-week orientation conference scheduled was attended by some 65 new mission personnel in Richmond, Va., Jan. 17-24.

A two-year pilot project of longer orientation sessions is to get under way with the next conference, to begin in September. Orientation studies are required of each new missionary or missionary associate before going to his field. Under the new arrangement, orientation will run 16 weeks. There will be two conferences yearly, one beginning in September and one in January, held at Ridgecrest Baptist Assembly grounds in North Carolina.

In recent years orientation conferences have lasted from one week to ten days. The extended program is partly an outgrowth of findings from the Consultation on Foreign Missions, held by the Foreign Mission Board in 1965 at Miami Beach, Fla. W. David Lockard is now on leave of absence from missionary duties in Rhodesia to direct the new orientation program.

At the recent Richmond conference a faculty of furloughing missionaries, Board administrative staff members, and guest lecturers dealt with topics concerning personal and environmental adjustments, methods, organizational arrangements, and spiritual needs. Samuel A. DeBord, associate secretary for missionary personnel, directed the conference.

Chapter Closes in Guyana

The last living link of Chinese Baptists in Guyana is gone, closing a significant chapter of Baptist beginnings there.

About the middle of the 1800's a small group of Baptists were among Chinese emigrating to the South American country then known as British Guiana. They had been converted under the ministry of Baptist missionaries in China. A thriving Baptist church was begun, and at one time there were four strong churches.

The Baptist young men had nowhere to study for the ministry, however, and eventually the lack of pastors caused these churches to close. But Baptists remained an officially registered denomination so far as the government was concerned; this smoothed the way when Southern Baptist missionaries began work in Guyana in 1962.

Mother Ying, last of the Chinese Baptists, died in December at the age of 94. "She lived a consecrated life and was a witness in thoughtful ways," commented Missionary Mary (Mrs. Charles P.) Love. Mother Ying had requested that a Baptist missionary conduct her funeral. At the invitation of her relatives—many of whom are Christians of other denominations—Charles Love performed this service.



LAWRENCE R. GRUENBERG

Appointees relax during break in orientation conference.

Area Radio-TV Representative Assigned

Named to the new position of radio-television representative for Europe and the Middle East for the Foreign Mission Board is E. Wesley Miller, missionary associate in Switzerland. The Board made the assignment in January.

Miller now directs the radio recording studio on the campus of the Baptist Theological Seminary, Rüschlikon, Switzerland. He also has been assisting in the development of a Baptist studio in Beirut, Lebanon, that will provide a radio ministry for the Arab world.

"In his new position, Miller will continue to give much of his time to the Rüschlikon studio, but he will be free to give assistance in Beirut or anywhere else in Europe and the Middle East," explained John D. Hughley, Board secretary for that area.

"He will advise the organizations of missionaries in various countries and the national Baptist conventions concerning radio and television and will help by sharing information, preparing and producing programs, discovering program outlets and opportunities, and training personnel."

Miller thus becomes the Board's second area-wide radio-television representative. Alan W. Compton, formerly a missionary in Chile, was named representative for Latin America in 1965.

Miller served as chief engineer for the Southern Baptist Radio and Television Commission, Ft. Worth, Tex., seven years before becoming a missionary associate in 1963. He went to Rüschlikon in 1961 to help plan the proposed studio. After returning to the U.S. he continued to assist in purchase and shipment of equipment. When the studio was nearing completion, the committee in charge of the project invited Miller to direct the studio.

His duties have included producing

programs in Hungarian, Spanish, Italian, Portuguese, and French. He has directed summer conferences and workshops on program production, trained seminary students for radio evangelism, and acted as consultant for the radio committees of Baptist organizations in various European countries.

He also has taken part in broadcasting conferences and has established relationships with broadcasting companies. He has advised other evangelical groups planning recording studios, and has been active in a project to establish an international, Protestant broadcasting station in Switzerland.

Summer Missions Conferences To Honor Emeritus Missionaries

Honored guests at the Foreign Missions Conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Assemblies this summer will be emeritus missionaries.

The Foreign Mission Board voted last June that, beginning in 1967, every fifth year be designated Emeritus Missionary Year. During these years all emeritus missionaries may attend one of the Foreign Missions Conferences as guests of the Board. At each conference the emeritus missionaries will be specially recognized at one of the worship services.

New missionaries will be appointed in the opening session of the conference at Glorieta, where the Board will hold a three-day meeting. The Ridgecrest conference will be held June 15-21, and the one at Glorieta, Aug. 17-23. Theme for both will be "Teaching Them To Observe."

"Now is the time to make reservations," pointed out Rogers M. Smith, who, as administrative associate to the Board's executive secretary, directs the conferences.

June 1, 1966

Foreign Mission Board
P O Box 6597
Richmond, Virginia

Gentlemen:

We are enclosing a check for \$27.90 for 25 subscriptions to
The Commission Magazine.

We thought you might be interested to know that the Girls Auxiliary in our church, Hillwood Baptist Church, P. O. Box 4271, Huntsville, Alabama, took it upon themselves to try to get The Commission into every church home. They had great success as we only have about 60 families in our church. We are very proud of our girls for this endeavor.

We recently secured a new pastor, Reverend Stancil W. Casey, and under his leadership, and with the help from The Commission, we hope to grow in our mission work.

Your prayers for our girls and our church are requested.

Sincerely,

Mrs. Glynn Houston

Mrs. Glynn Houston, G. A. Director
12104 Chicamauga Trail S E
Huntsville, Alabama 35803

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Leslie B. Flynn. Eight meditations on the Easter-Day appearances of the risen Christ and their meaning for today. The author dramatizes the reactions of Peter, Mary Magdalene, and others to provide inspiring reading. \$2.00

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James D. Bryden. A pastor and a layman explore the problem of human suffering in an exchange of letters discussing the causes of suffering and God's relationship to adversity. \$1.85

HIS GOOD AND PERFECT WILL

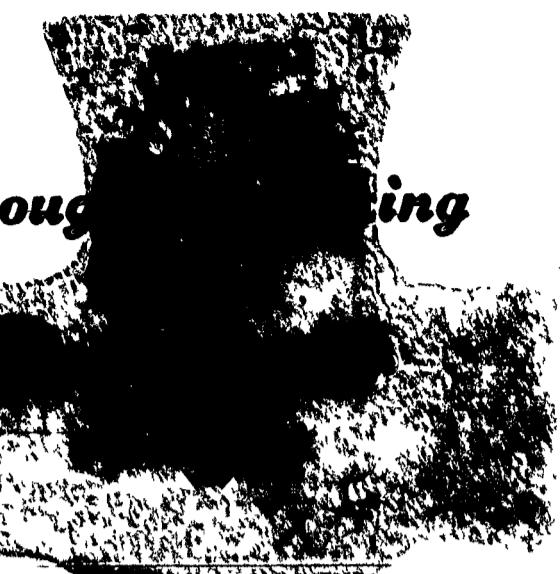
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SEVEN FIRST WORDS OF JESUS

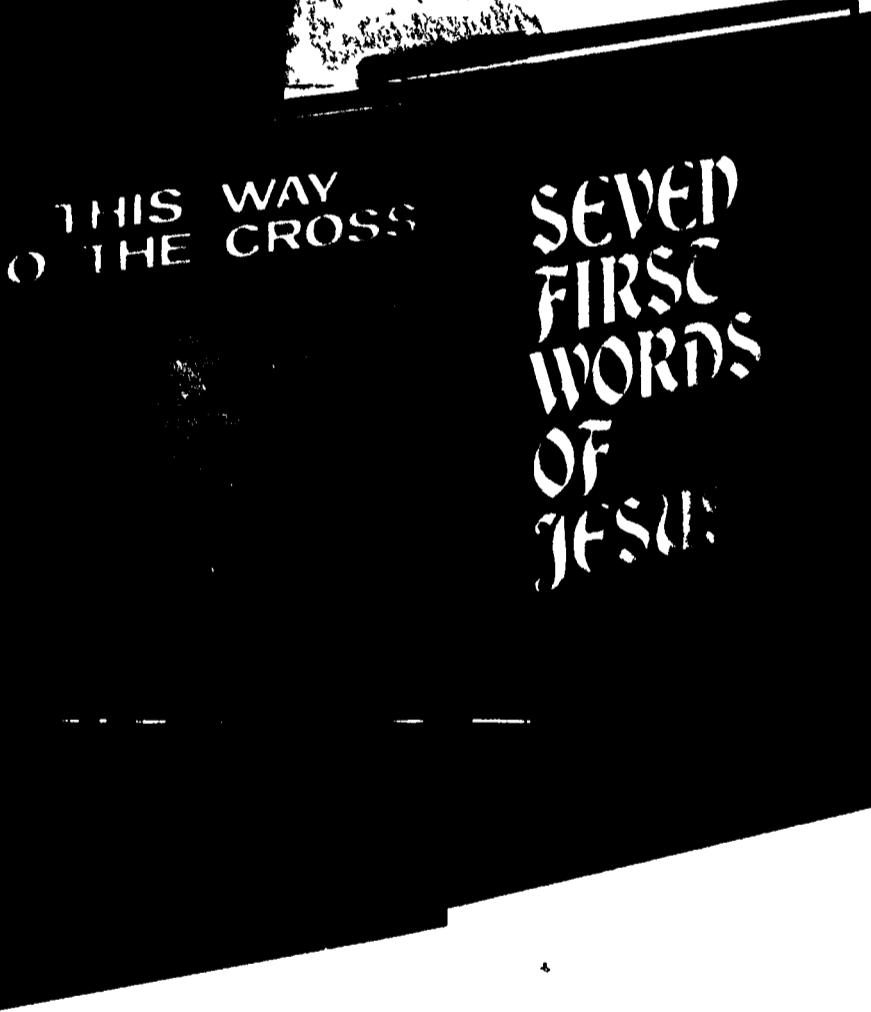
J. Winston Pearce. An interpretation of Jesus' sense of destiny for himself and others, taken from seven of his first statements about himself. The statements reveal his awareness of a God-given destiny and his confidence in the ultimate victory of good over evil. \$2.75



Thoughts of the Living



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