

LAYMAN IN  
ARGENTINA—  
HELPING  
BUILD  
OTHER  
CHURCHES

# THE Commission

Vol. 10, No. 1, May 1967

May 1967



## A MONUMENT TO COOPERATION

**BY A. BENJAMIN BEDFORD**  
*Missionary to Argentina*

*In Buenos Aires area, Cayetano Picone joins other laymen to construct mission building and enlarge church facilities.*



**A** MONUMENT to cooperation" describes the building of the Baptist church at Francisco Solano, a suburb of Buenos Aires, Argentina. The church also represents the first step in a successful strategy for expansion.

As an example of area growth, ten years ago only open country could be seen in what is now Solano, a booming city nearing 100,000 in population in Quilmes County, south of Buenos Aires.

A stimulus was sought to prompt churches in South Buenos Aires Baptist Association to sponsor new works. (In Argentina, a new work refers to a preaching point or mission at a place where gospel services previously were not held on a regular basis.) Associational leaders concluded that for the association itself to launch a new work would encourage individual churches.

"Nineteen churches, led by the Holy Spirit, voted unanimously (at the annual meeting in December, 1964) to begin a new work," recalled one pastor. "It was an effort of the brethren."

The association already had invited me to serve as promoter (similar to associational missionary), and now it requested that I also be pastor of the new

congregation. A vacant lot was purchased in Francisco Solano the following March.

A tent revival opened the effort, and each of the churches assisted in attendance, music, and witnessing. Afterward, services were continued regularly in a smaller tent, loaned by one of the churches. Shipping crates donated by Ford Motor Company provided material for construction of a small wooden building in June. The Stephen W. Davenport family, arriving for their first term of missionary service, contributed a large packing crate that became a Sunday School classroom.

Construction soon got under way on an auditorium to provide some 850 square feet of space. Cost reached about \$9,000 (U.S.). The Argentine Baptist Mission (organization of Southern Baptist missionaries) loaned \$2,000, to be repaid by the congregation. The sponsoring association and members at Solano raised the remaining \$7,000. New believers labored continually on construction, and we often heard them express thanks to God for the privilege of taking part.

Woman's Missionary Union of the association collected money for pews and pulpit, which were fashioned by a pas-

**PHOTOS BY  
GERALD S. HARVEY**



*Laymen, including Picone in foreground, mix mortar and lay brick to add a classroom to church in Francisco Solano.*

tor in the association. A member offered sheet metal for the baptistry, and one of the new converts welded it into place. The wooden building was kept for education space, and additional rooms are being added as possible.

From the beginning conversions were seen almost every Sunday. Members dedicated the building the first Sunday in October, 1965. Fifteen persons were baptized in November. Early in December the 39-member First Baptist Church of

Francisco Solano was organized. At the association's annual meeting just one year after the vote to begin a new work, the church was received into the association.

At the same associational session where the vote was taken on Solano, a layman leaned forward and tapped me on the shoulder. "I will donate a lot in Solano for the new work," he stated. Although its location was not considered best for the initial work, the lot was accepted with a view toward using it later.

Young people of the association were challenged to sponsor expansion at the donated site. A tent revival provided first contact in April, 1966. Chrysler Motor Corporation offered wood from packing crates, and young people prepared this material for construction.

On the Saturday before Easter a group of men and boys, none of them residents of Solano, gathered at the site. After Bible reading and prayer, they spent the day mixing mortar and laying a founda-

*Working together, men prepare to lay a pipe to a well from Solano church building.*





*Above: Volunteer workmen pause for service dedicating mission building project.  
Right: Missionary A. Benjamin Bedford preaches for revival service at Solano.  
Below: Young people pitch in to clean up Solano church building for a service.*



tion for the chapel, though there was not a professional bricklayer among them.

Sunday School attendance increased quickly to more than 30. Bible study was begun on Wednesday evenings. A seminary student, Augusto De la Calle, assisted with the services. To the small chapel building three classrooms soon were added. The association provided all the money for this project, and the chapel became a mission of the young church in Solano, with associational young people cooperating.

While all this was developing in one suburb, at least 11 other mission points were being established by individual churches in the area, and five of these new works were provided permanent buildings in which to meet. In addition, almost every one of the 21 churches was involved in some type of building project for its own growth. Many of the churches have conducted these building programs without outside financial aid, and others have put in a sizable portion of the total cost. It is reassuring to witness the effort these churches put forth on their own.

# THE Commission

May 1967

Volume XXX

Number 5

FLOYD H. NORTH, *Editor*

IRLAND F. WEBB, *Production Editor*

BOB HARPER, *Art Editor*



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

## This Month

A Monument to Cooperation.....	A. Benjamin Bedford	Inside front cover
Free and Together.....	Robert A. Holifield	4
Mission Meeting—It's Like This.....	R. Henry Wolf	7
The Church—A Modern Illustration.....	W. James Moorhead	10
The FMB Programs.....		11
One Widow's Witness.....	David B. Howle	16
The New Japan.....	Wayne E. Emanuel	18
Layman at Itapira.....	Joe E. Tarry	25

## Departments

Editorials .....	14
'Not in Vain in the Lord'.....	Baker J. Cauthen 15
Epistles from Today's Apostles around the World.....	19
Missionary Family Album.....	21
In Memoriam: Annie Jenkins Sallee, Georgia Alice Miller.....	22
Missionary Associates .....	24
Letters .....	24
Foreign Missions Clipboard.....	26
News .....	27
The World in Books.....	32

### Foreign Mission Board

J. Chester Badgett, *President*  
 L. Howard Jenkins, *President Emeritus*  
 J. Roy Clifford, *First Vice-President*  
 Mrs. J. Woodrow Fuller, *Second Vice-President*  
 W. Rush Loving, *Recording Secretary*  
 Inez Tuggle, *Assistant Recording Secretary*  
 John C. Williams, *Attorney*

**State Members:** G. W. Riddle, Mrs. A. J. Smith, Miss Mary Essie Stephens, Ala.; Harvey Kimbler, Ark.; Loyd L. Hunnicutt, Ark.; Blake Woolbright, Calif.; Milton Collum, Colo.; J. Ray Garrett, D.C.; Doyle E. Carlton, Jr., T. Rupert Coleman, Fla.; Mrs. John I. Alford, O. M. Cates, Dick H. Hall, Jr., Ga.; Howard Todd Taylor, Ill.; Virgil Clark, Ind.; W. E. Thorn, Kan.; J. Chester Badgett, D. B. Meade, Ky.; Perry Sanders, La.; Barney Bayles, Md.; Charles Lassiter, Mich.; Leroy E. Green, Chester L. Quarles, Miss.; Ralph M. G. Smith, Mo.; W. D. Wyatt, N.M.; R. Knolan Bensfield, Howard J. Ford, Mrs. W. K. McGee, N.C.; Willard Dobbs, Ohio; James D. Hall, Anson Justice, Okla.; W. D. Malone, Ore.; Wash.; Thomas L. Neely, O. K. Webb, S.C.; Mrs. Herschell Emery, Gerald Martin, Clifton Woolley, Tenn.; Joe Albritton, Buckner Fanning, W. Morris Ford, C. Wade Freeman, Mrs. J. Woodrow Fuller, J. Ralph Grant, C. J. Humphrey, Tex.; Mrs. H. Cowen Ellis, John Robert Stiff, Va.

**Local Members:** Theodore F. Adams, Wade Bryant, J. Roy Clifford, Curtiss English, V. Allen Glines, David S. Hammock, Mrs. Clyde V. Hickerson, John W. Kincheloe, Jr., W. Rush Loving, J. Walter Martin, J. Leonard Moore, John L. Moran, James E. Rayhorn, Hunter Riggin, D. O. Rose, Edwin L. Shattuck, Dalton Ward.

THE COMMISSION, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 1806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Office of publication, 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, N.C.

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

Pictures: Except for portraits of missionaries, appointees, and staff members, photography credit is given for all pictures, unless such information is unavailable.

**SUBSCRIPTIONS:** Individual Subscription Plan—\$1.50 a year, \$3.50 for three years, and \$2.00 a year for foreign subscriptions; Church Club Plan—\$1.10 a year per subscription for 10 or more subscriptions from one church; Church Budget Plan—88 cents a year per subscription provided by the church for each member-family; and Elected Workers Plan—\$1.00 a year per subscription provided by the church for each elected worker. Individual subscriptions are payable annually, other plans annually, quarterly, or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to THE COMMISSION. Address subscription orders and correspondence to Circulation Manager, THE COMMISSION, Box 6597, Richmond, Va. 23230

Change of address on Form 3578 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

### Administrative Staff

Baker J. Cauthen, *Executive Secretary*  
 Rogers M. Smith, *Administrative Associate to the Executive Secretary*  
 Frank K. Means, *Secretary for Latin America*  
 Winston Crawley, *Secretary for the Orient*  
 H. Cornell Goerner, *Secretary for Africa*  
 John D. Hughey, *Secretary for Europe and the Middle East*  
 Franklin T. Fowler, *Medical Consultant*  
 Joseph B. Underwood, *Consultant in Evangelism and Church Development*  
 Everett L. Deano, *Treasurer*  
 Ralph A. Magee, *Assistant Treasurer*  
 Elbert L. Wright, *Business Manager*  
 William K. Dawson, *Manager, Information Processing Systems*  
 Jesse C. Fletcher, *Secretary for Missionary Personnel*  
 Edna Frances Dawkins, *Associate Secretary for Missionary Personnel*  
 William W. Marshall, *Associate Secretary for Missionary Personnel*  
 Louis R. Cobbs, *Associate Secretary for Missionary Personnel*  
 Truman S. Smith, *Associate Secretary for Missionary Personnel*  
 Samuel A. DeBord, *Associate Secretary for Missionary Personnel*  
 W. David Lockard, *Associate Secretary for Missionary Personnel*  
**Regional Personnel Representatives:**  
 Roger G. Duck, Ft. Worth, Tex.  
 Ralph L. West, Atlanta, Ga.  
 Eugene L. Hill, *Secretary for Missionary Education and Promotion*  
 Fon H. Scofield, Jr., *Associate Secretary for Visual Education*  
 Ione Gray, *Director of Press Relations*  
 G. Norman Price, *Associate Secretary for Publications*  
 Harold G. Barden, *Associate Secretary for Promotion*  
 Genevieve Greer, *Book Editor*  
 Floyd H. North, *Editor, THE COMMISSION*



# FREE AND TOGETHER

BY ROBERT A. HOLIFIELD

*Missionary to Italy*

As told to him by Luigi and Anna Massino



PHOTO BY THE AUTHOR  
Luigi Massino

**H**IS FUTURE settled, 11-year-old Luigi Massino was secure. As a prospective priest, he had already brought honor and status to his family.

"Are you sure you won't change your mind when you grow up?" asked a disappointed friend. "Don't you ever want to get married?"

Girls! Of course Luigi had thought about getting married, but to be a priest was more important. Priests could not marry. The issue was closed.

Poverty, chastity, obedience—hard rules? Not to an 11-year-old who never had any money, hated girls anyway, and had to be obedient. Besides, the priesthood was an admirable life: always a place to live, position in the community, a cassock for warmth. The choice was good. Proud parents accepted his departure for the monastery

to prepare for the priesthood—and 11 years of study. Their pride flourished when he completed his requirements and was ordained.

Initiation into the priestly order was a special ceremony, resembling a funeral, in which he was declared to be "dead" to the outside world. Women, receiving holy orders as nuns, experience a similar ceremony.

Young, intelligent Luigi was pleased to be assigned as an assistant to a parish priest. Now he would be called *Don* Luigi, like all other Italian priests.

A theological seminary needed his alert mind, and he taught there nine years. Sometimes there were lonely nights, but he studied and immersed himself in his work. Promoted to assistant to the district vicar, Don Luigi felt rewarded for his conscientious service to the church.

Genoa, bustling port city of northern Italy, lay at the center of his parish, and the large province of Liguria was

under his care. Famed for its native son, Christopher Columbus, this proud city with its spiritual needs was Don Luigi's major concern.

He talked with other priests about their responsibilities of spiritual assistance to the people. To Don Luigi, this was the divinely ordained work of the Christian ministry. Conscientiously, he tried to fulfill this purpose.

Gradually he became aware that many priests did not share his concept of ministry. Instead, every time they came together their primary topic of conversation was money and how to raise it.

One way was in fees. Wedding fees began to disturb Don Luigi. A wedding might cost a parishioner several hundred dollars, and he knew many of the young people simply did not have money for a "nice" wedding. Why should he have to charge a fee for the mass? A fee for the organist? A fee for the singer? A fee for the aisle cloth? A fee for other services

or any of the "extra" ministries of the church?

More questions arose. Why, of all things, should he have to charge for baptisms, confirmations, first communions, pastoral services outside the church, funerals, and even prayers for the dead? Why must he exploit the lives of his parishioners? He chafed under the system. He saw fellow priests, living in wealthy districts, becoming affluent. Materialism adulterating the divine purposes of the ministry ravaged his hope of service.

As he talked with priests in his district, Don Luigi learned that few of them believed what they preached. He saw fewer of them practicing what they implored others to do. Many were guilty of immorality. Lack of moral integrity among his colleagues brought further doubts about the validity of confessions required by the church.

Don Luigi concluded that the Roman

*Pastor Santilli unites in marriage  
Luigi Massino and Anna Villa,  
former priest and nun.*



PHOTO BY THE AUTHOR

Church of today had so erred from the truth it had become nothing more than a human institution lacking divine power or purpose. Could he continue serving and questioning?

Other doubts developed. Don Luigi searched the Bible to find an adequate basis for many practices of the Roman Church. Papal authority was his first major rejection. Idolatry in the church appalled him. Images were explained as "helps" to worship, but he saw them as "objects" of worship. The granting of indulgences became presumptuous. Moreover, they were granted upon the payment of money, or a visit to a shrine or relic as designated by the pope. (An indulgence is said to grant forgiveness of temporal sin—sin for which one must suffer punishment on earth.)

Another growing concern was the Eucharist, the heart of the mass. In Hebrews Don Luigi read that the sacrifice of Christ was "once for all." He had been taught that when he blessed the communion bread a miracle of the real presence of Christ took place and a new sacrifice of the body of Christ occurred. Here Don Luigi questioned, "If the sacrifice of Christ's body must be renewed every time mass is said, what was the practical significance of His sacrifice on the cross?"

**S**TILL another doubt was exposed when he heard confessions. Who was *he* to give absolution when only Christ could forgive sins? As spiritual adviser to several nuns, he heard in confession some of their problems as they fought in the public schools.

One nun in particular needed many hours of counseling. As Anna Villa, she spent her childhood in Genoa. Her family, too, experienced joy when she announced her desire to enter a convent. Though very young when she left home, she endured the rigor of convent life because she believed thus true holiness, virtue, and happiness could be attained, both in this world and in the world to come. Throbbing pangs of homesickness were

submerged in a difficult, strenuous religious discipline of arduous hours spent in reciting rosaries, studying dogma, and denying all worldly pleasures.

Finally she had become a teacher in the public schools. During the last 18 years, Anna had taught without receiving a salary. All she had earned was given to her convent. She had not failed to condition her students to accept the doctrines and dogmas demanded by her church.

**N**OW she had a special problem which she needed to confess and discuss. Each day she led the children in reciting prayers to the virgin Mary, but one little girl in the class would never participate in these prayers. The student would not make the sign of the cross, nor curtsy before the picture of Mary. Had Sister Anna failed? Could she help this child? Did the child need help? How could Anna fulfill this new need?

A model student otherwise, the child was always obedient, always eager to help, and always considerate of others. One day after classes were over, the *maestra* called the child to her desk and asked why she didn't pray as the others.

The little girl calmly replied that she did pray, but to God, not the virgin. Though only in the third grade, she explained that her family was evangelical. In her home the Bible was read every day, and her parents led the family prayers to God. Impressed, Sister Anna marveled that a family would read the Bible daily in their home. This was not recommended by her church!

Each day the sister asked the young student questions about her religion. Great confidence developed between them, for the little girl remained a model child and told simply and sincerely what she believed and how she worshiped God.

Almost every day Sister Anna brought to confession the results of her continued conversation. She and Don Luigi became good friends. The questions growing out of Anna's conversations with the student and the rising doubts in the mind of the

priest formed a bond between them.

At last, in great spiritual pain, Anna spoke in anguish, "Don Luigi, the evangelicals' teachings are more meaningful than ours."

Eyes shadowed by the starkness of heresy, he could only nod in agreement. He had discovered the more they discussed evangelical doctrines, the more he saw they were kindred spirits.

They felt God was speaking to them. Together they had the courage to question the authority of their superiors. Then Don Luigi became aware their roles were changing. He was less father of the confession and more friend in conspiracy. She was less a nun at the confession and more a friend in spiritual communion. Their need of community expanded as they discovered their mutual need of each other as man and woman. With hesitant hope they expressed fear of what was happening to each. Could this be love? What if it were? What could they, with their vows of celibacy, do about it?

The most difficult decision of their lives loomed before them. Should they renounce their vows? Gradually they came to see their entrance into their respective orders as right for them in the beginning, but now they had matured, and their ideals had changed.

**A**NNA continued to give complete respect to her order and to her mother superior. Life in the convent was a constant burden. Soon, however, the mother superior accused Anna, in the presence of other nuns, of neglecting the rules of the order. Anna had committed a serious offense: She had been making friends with the children in her class. The children were preferring Anna to the mother superior! Severe punishment was meted out for this violation.

Each night before going to bed, all nuns were required to kneel before the mother superior and confess their sins and ask pardon. Opinions contrary to those of the mother superior were considered offenses to be confessed. Much



*Mrs. Massino leads children in play  
at a pilot kindergarten project  
near Baptist seminary at Rivoli, Italy.*

confessing was needed during those months as Anna continued to question the validity of her religion.

Repeatedly she was confronted with the pure, simple, lovely life of her young student. "Could Christ in the heart of a child have such power?" she mused. "Yes!" she dared whisper to herself. She had seen the difference in the life of a third-grader.

**F**ALL came; another scholastic year was to begin. Anna dreaded her return to the classroom. No longer could she lead little children to believe and practice traditions and dogma she herself rejected. Her one refuge was Don Luigi, her confessor. But he now felt he could no longer continue his work, either as assistant district vicar or as priest. In a flashing moment of truth he knew he could no longer continue living without Anna.

No love is easy. In a few days Don Luigi was asked by his bishop to become president of a major seminary in another province of Italy. Though the advancement was considerable, Don Luigi did not wish to be separated from Anna.

The couple made plans for the future. In July they would leave their orders and marry. But Anna, in her new maturity, suggested, "Let's take this year as a test of our love. We shall stay away from each other a year. If we still love each other, then we must leave our orders." Seeing her wisdom, Don Luigi agreed.

The long year over, Anna officially requested release from her vows. From that moment she suffered reprisals, mental and spiritual accusations. She was threatened and cursed in the name of God. Her mother superior asked the bishop to exercise all his authority to prevent Anna's withdrawal from the convent. As a last resort he offered her a more attractive position as principal of a large elementary school. But Anna, in the maturity of her new conscience and love for Luigi, rejected all the bishop's offers.

Don Luigi served his year as seminary

president and resigned. Among many of the priests he found understanding regarding his new ideas. They offered him counsel on how to earn a living outside the priesthood. (A former priest faces a practical problem, because he is virtually cursed by society. An employer runs a risk when he hires a former priest.) Among other priests Luigi was considered a heretic and an enemy of the church. However, they had no answers to the questions troubling the soul of the former seminary president.

Luigi became a layman with nothing more than his ecclesiastical garments. An evangelical friend in Turin loaned Luigi a suit of clothes, and he returned to Genoa. Arrangements were made to meet Anna. He rented a car and drove to the convent gate. Though the mother superior predicted a tragedy if Anna left the convent, Luigi and Anna drove away from the convent walls. In a free, but insecure, world they faced the future together.

Their real quest for happiness had only begun. Believing God had spoken to them and convinced they were doing right, they looked ahead with confidence. Their new maturity would help them seek an uncluttered faith.

Former colleagues sent threats. Anna was the more fortunate—her mother and sister were sympathetic with her decision to leave the convent. She stayed with them during those first difficult weeks.

**L**UIGI was hunted like a contagious animal. Other priests trying to leave the priesthood had been captured, carried away, and never heard of again.

During his former years in Genoa, Luigi had become acquainted with Emidio Santilli, pastor of the Genoa Baptist Church. For several weeks Pastor Santilli kept Luigi hidden in the basement of the Baptist church. Later Luigi was transferred to the Santilli home.

Day and night someone stayed nearby to protect Luigi. Abusive letters came from his parents. They threatened him

again, then disowned him. They charged he had humiliated the family, caused them to lose status, betrayed their church, and offended God in breaking the vow to be a priest.

Jesus' words, "Come unto me all ye that labor and are heavy laden, and I will give you rest," kept reaching Luigi's level of anguish. He and Anna needed someone to tell them how to "come to Jesus." Pastor Santilli, also a former priest, knew the difficulties and gently led the couple to a personal experience of faith in Christ. He guided them further to a baptism of mature and open faith. Luigi and Anna entered the fellowship of the Genoa Baptist Church.

**I**N the same church a few weeks later, their pastor joined them in marriage. The new life of personal and spiritual freedom was now a reality for Signor and Signora Massino, former priest and nun.

Before their baptism and marriage, Luigi and Anna seemed to find encouragement in our home. During one visit Luigi shared with me a conviction that God had called him to preach the gospel as an evangelical. Before there could be evangelical preaching, however, he needed a new orientation in evangelical theology and ministry. The next fall the Massinos began studies at the Italian Baptist Theological Seminary, at Rivoli, near Turin.

Both Luigi and Anna have endeared themselves to the Rivoli Baptist Church and the seminary community. An excellent student, Luigi contributes much in class discussion. His past experiences dramatize the need for an evangelical witness. Teacher Anna participates in a pilot kindergarten project directed by Missionary Rhoda Craighead, wife of Seminary President Albert B. Craighead.

In the 1966-67 scholastic term, Luigi has served as interim pastor of the Baptist church at Varese. Approaching graduation from the seminary, he stands ready to take his place as an evangelical pastor in a country that sorely needs the gospel.



**MISSION  
MEETING**

# It's Like This

**BY R. HENRY WOLF**  
*Southern Baptist Representative  
in Mexico*



*J. T. Harvill reports on English-speaking work to Mexico Mission meeting, in dining hall of girls' Student Home.*

**N**EXT WEEK we are going to Mission meeting," the grandfather read in the letter. "Each of your granddaughters has four new dresses. With the two new tires for the car, it should stand up under the load. Tomorrow we pack the suitcases."

Sitting in his home in the U.S., the grandparent folded the letter from his missionary son in Mexico and scratched the bald spot on his head. "What kind

of a meeting could that be?" he wondered. "It sounds like a Southern Baptist Convention, family reunion, country revival, and a national political convention all in one package."

That's close! Mission meeting is the annual gathering of all the Southern Baptist missionaries in a given field—in this case, Mexico. The Mission is the organization of these missionaries. In annual meet-

ing we hear reports and make plans. We catch up on visiting and listen to devotionals in English. Every morning our children attend Vacation Bible School.

We adults elect officers and form a democratic organization which, humanly speaking, directs our work. This group recommends to individual missionaries the area of the country where they should serve and suggests the amount of the



*"Why do those people look tired?" asks the puppet Elmer. "They're missionaries," replies Rebecca Bridges (daughter of Julian and Charlotte Bridges) in talent night performance.*

*Right: MKs at play while parents meet. Left to right: Anna Gray, John Robertson, Johnny Wolf, Paul Williamson.*

ALL PHOTOS BY THE AUTHOR



budget each missionary will have for aiding new or weak churches. It decides which missionaries will have a car and of what year and make it will be. All these matters are under supervision of the Foreign Mission Board, but because of the distances involved the Board usually leaves the particulars to the discretion of the Mission.

Would you believe that under these circumstances a few, mild disagreements arise? You would unless your opinion of missionaries is glamorized, for missionaries are also human.

"Mission meeting," defined one MK (missionary kid), "is where everyone gets on their knees to pray, pray, pray, and then stands up to fight, fight, fight."

It is not nearly that severe, of course. But sometimes one does become peeved when fellow workers fail to give his special project first place in the budget. If one member needs a helper on his field and the Mission votes to send the new missionary someplace else, what can the member do? He must put aside personal opinions and remember that, in a democratic organization, each must be willing to conform to the group's decision.

At our family's house no one need announce the approach of Mission meeting. If the sewing machine runs until late hours, I know the days are few. Simple print dresses, accepted in the town of Iguala where we live, would be out of place in the modern city of Guadalajara, with over one million people.

Preparing annual reports keeps me up late, also. A report of the churches in the state, a personal account, a student home summary, inventories, a proposed budget—all must be made ready and mailed to the Foreign Mission Board and to each missionary family in Mexico.

Travel to Mission session requires a day or two for those of us who do not

live close to Guadalajara, in southwestern Mexico. The missionary family from Yucatan, including four small children, arrived somewhat wilted after four days of driving. Reaching the Student Homes (hostels), we unpacked the car, happily stopping at intervals to greet fellow missionaries, some of whom we had not seen for a year. Each family brought its own linens for use on the hard bunk beds in the boys' building.

Missionaries, like other people, encounter spiritual problems, so the first two days of the meeting were set aside for devotional time to soothe our frustrations and discouragements. Wayne E. Ward, professor at Southern Baptist Theological Seminary, Louisville, Ky., spoke at the 1966 Mission meeting last July. How refreshing to listen, not as a missionary determining if the pastor is doing a good job, but as an ordinary person who needs God's message and God's grace!

The messages were in English. This was especially appreciated by some of the missionaries who, with only a few years of service in Mexico, have not yet learned to worship as well in Spanish as in English. Particularly grateful also were some who are members of small, poorly organized churches.

After the kinks had been removed from our souls, we were ready for business. The sessions covered nine days, a little longer than usual because we took two days to adopt a reorganization plan, hopefully intended to streamline future meetings.

As but one example of items considered under "New Business," a missionary announced that he had bought an airplane with private funds. This will enable him to preach in some towns in the mountains where roads are almost impassable. He thought the Mission might

ask the Board to help with expenses. Lengthy discussion followed. Someone suggested \$4.00 an hour for flying time on missionary business. Assistance reckoned on a mileage basis was ruled out because variables such as headwinds could not be accounted for. Someone moved to amend the motion by increasing the hourly rate to \$10.00 in order to aid with repairs. Someone else reminded us that if the Board assists with repairs it should expect some equity in the aircraft. Just before we all "got up in the air," one member thoughtfully moved to refer the matter to a committee, so local pilots could be consulted. (Why hadn't I thought of that?) Later, the rate was set at \$5.00.

During the following afternoon one of the more talkative members was engrossed in a book, so consideration of business picked up speed. About 5:00 P.M., he finished reading and recommended the book to us. "Mr. President," a fellow missionary spoke up quickly. "I move that we buy him another book."

Meeting minutes required 67 pages. A total of 190 motions were made. Champion maker of motions garnered 32 points, if one point is scored for each motion carried or referred. (If motions that failed to receive a second could be counted, some of the rest of us would have been in the running.)

Officers of the Mexican Baptist Convention joined us one morning. Three of them spoke about plans. A discussion followed concerning ways to advance the cause of Christ in this country of approximately 40 million persons. On the Mexican Convention's mailing list are about 250 Baptist churches, sponsoring some 750 missions or preaching points.

Sessions may seem long, particularly when a motion is amended, and then the



*Left: MK trio—John Crane, Paul Hartfield, Tom Owens.*

*Below: Chatting after church—Kay Wolf, Julia Short, Becky Crosby, Karen Wolf, Anne Walworth, and Mrs. Henry Wolf.*



amendment is amended. If the track of parliamentary procedure is lost, members must work back, an amendment at a time, toward the heart of a motion, like peeling the skin from an onion (either action can drive one to tears).

If a discussion became heated, someone usually eased the tension with a touch of humor. "If it were necessary for two missionaries to see strategic property before I can buy it," lamented Harvey Walworth, "I would be so sure it was ideal property that it wouldn't be necessary for them to see it anyway."

Everyone served on committees, and the committees all seemed to meet at once. "I have a meeting before lunch and another one after lunch," explained one member, summoned to a meeting during the lunch hour.

"In that case," offered the inviter, "why not have a meeting *instead of* lunch?"

Food was served family style—sometimes American dishes, such as roast beef or fried chicken, and at other meals typical Mexican offerings, such as enchiladas or tostadas (a fried tortilla spread with refried beans and grated cheese). Sometimes the two cultures met—one person was seen topping a tostada with pineapple preserves.

Present were 56 adults and 73 children, who attended Vacation Bible School. Three persons drove from Houston, Tex., at their own expense to supervise the VBS. The MKs 13 and older assisted. For many of the children this was a spiritual highlight of the year.

No children seem more "normal" than MKs. One boy was so lively on the first day of VBS that a special teacher was required to hold him on her lap so everyone else could carry on class activities. A fall from a bed necessitated five stitches on the hand of one youngster. Another folded up in a chair and

nearly cut off a toe. One boy broke his arm before the meeting started; his younger sister came down with viral meningitis, so all the other children required sulfa drugs.

On the eighth day of business members approached capital needs requests. Each year, with funds from the Lottie Moon Christmas Offering, as well as through the Cooperative Program, opportunities arise to erect church buildings and to strengthen institutions and special projects. The list facing this Mission meeting included 50 requests for help. Which items should come first?

After hearing an explanation of every item, each missionary listed the needs in his order of preference. This isn't easy. Voting to assist one church may mean another must be omitted. My feelings were expressed by the person who led in prayer before we voted: "Lord, we do not know how to vote. Guide our thoughts so that the most important in your sight will be placed first."

Generally, money is available for only the first 10 to 20 requests. A missionary who works with students had asked \$45,000 to help construct the first half of a student center and home on property across the street from the National University in Mexico City. But this became 25th in preference, for other needs were more pressing. Many churches needing help to build had to postpone plans. Aca pulco Baptist Church wished to buy property on a main street to witness for Christ to the flow of tourists. Only 27th on the list, this, too, must wait.

After other plans were made, a proposed budget was organized for presentation to the Foreign Mission Board. Missionaries are indebted to Southern Baptists for splendid financial support. Still, the needs are greater than the budget. The national promoter of religious

education work had asked funds to provide the salary of a Mexican assistant, so the national could receive training. The seminary had asked to obtain another national teacher, urgently needed. These requests were among the numerous items deleted from the budget for lack of funds.

Missionary Orvil Reid, a veteran of 28 years of service in Mexico, spoke at the final devotional period. His faith in Romans 8:28 has remained unshaken in spite of the grave problems faced during his youth, the death of his first wife, and the death of his only daughter. God has used these to strengthen his testimony.

"Lord, whatever happens in the year ahead, I know you will be with me," he prayed. "Thank you for my brother missionaries who stand by my side. Thank you for the Christians back home who support us. Give me the strength to work another year. Bring me back to the next annual meeting in order that I might feel thy power and presence as I have in these days."

A night session became necessary to complete the budget and close the meeting. An original song, "Balanced Budget Blues," sung by Missionary Van Gladden, brightened the late hours. Shortly before midnight all the loose ends had been tied and the resolutions presented. We formed a circle and sang "Blest Be the Tie that Binds." Relatives seemed so far away, and we realized that those within this circle had become as dear to us as members of our own families.

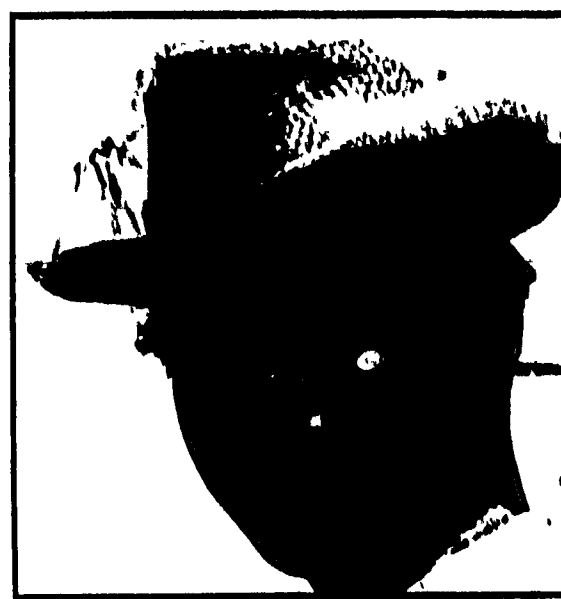
Arriving home two days later, we unloaded the car with the help of neighbors. "How was your vacation?" they asked. "Did you have a good time?"

It is hard enough to explain to Baptists what a Mission meeting is. It is harder still to explain to Catholic neighbors. So we simply replied, "We had a good time. It was a wonderful vacation."

## The Church—

BY W. JAMES MOORHEAD  
Missionary to the Philippines

# A Modern Illustration



PHOTOS OF FILIPINOS BY V. LAVELL BEAYS

**WHAT** is the church? "An organized body of baptized believers," "an assembly of ones called out," "a denomination." For my Filipino audience, these and similar definitions somehow hold little meaning. To them the church is primarily a building, a place of worship.

An expanded definition was needed. After much study, I arrived at this definition: The church is the fellowship of forgiven sinners, baptized in the name of the Lord Jesus Christ and voluntarily banded together to make disciples of all nations.

Each part of the definition was carefully chosen. The church is a fellowship of forgiven sinners. All men are sinners, but there are two classes of sinners: forgiven and unforgiven. Because of this, the church is a fellowship of people with a message of salvation—forgiveness which they have experienced. Baptized in the name of the Lord Jesus Christ, they are committed to following his will. Jesus said, "Follow me, and I will make you to become fishers of men." He did not say that he will make us followers—this is voluntary—but he did give us the commission as followers "to make disciples of all nations."

The New Testament uses several illustrations about the church. The church is the "body of Christ." As the body has many parts, so the church has many members. As the body needs each part to be complete, so the church needs each member to function properly. As the whole body suffers if one part is hurt, so the entire church suffers if one member refuses to fulfill his function.

The church is also pictured as the "building of God," the temple of the Holy Spirit. As the building is bound together in unity, so the church is united and is to be controlled by the indwelling Holy Spirit. Members are not to press for their own will and way, but each member is to search for the will of God for the church through the leadership of the Holy Spirit.

The church is also characterized as the "bride of Christ." Since the bride is chosen as helpmate of her husband, the church is seen as being involved in the activity of Christ. A man would be foolish to choose a wife who will work at cross-purposes with

him. Christ chose the church as his means of spreading the message of salvation.

Certainly these comparisons are helpful, but for the Filipinos an additional illustration seemed called for, one to help them discover what the church is. At this point I set a transistor radio before the class and asked its purpose.

"To make a sound," they said together.

I produced a squawking sound. "Like that?"

"Oh, no," they answered. "It is to make a meaningful sound."

"Even so, the church is to give a meaningful message to the community and the world. What happens if the radio is not making a meaningful sound?"

"The people will turn it off," responded the group.

"If the church is not presenting a meaningful message, the people turn the church off also. But how does the radio make a meaningful sound? Does the case produce the sound?"

"No," came the response. "The radio's many parts must work together."

They saw the comparison. "The various components of a radio—transistors, diodes, transformers, resistors, condensers, speakers, channel selectors, ferrite core antenna, volume control, tone control, dial; and the rest—all these must work in proper relationship to produce effectively a meaningful sound. Likewise, in the church, the building does not produce a message, but all the members must work in their proper relationships to give a meaningful message."

Next I asked, "Where does the meaningful sound of the radio originate?"

"From the broadcasting station."

"Similarly, the church is a receiver. The message comes from the Lord. The church does not originate the message, though it can distort or garble it. The church must concern itself with giving a clear signal of the message from its Lord. Why does the radio sometimes fail to produce a meaningful sound?"

"Interference from outside," began the suggestions. "Defective parts. Components not in proper relationship."

"Then if the members of the church are

committing open sin, or two members fuss and fight with each other, what happens to the church's message?"

"It becomes distorted and meaningless."

At this stage I called on the class to explain the role of the pastors and leaders of the church, as compared to the radio. "What parts are they like, and what is their function?"

An alert listener turned the questions back to me. "What is the missionary?"

"Is it necessary to have an outside antenna to get sound on the radio?" I asked, pointing to the place for the external antenna.

"No," he responded, "but the outside antenna can strengthen the signal."

"So this is what the missionary does for the local church," was my explanation. "The missionary, like the external speaker, also serves other functions, to establish new churches. He helps the expansion of the church."

Thus the group began to see that church leaders, through teaching and training, are to help members perform their functions in the church. Isn't this the message of Ephesians 4:11-12, 16:

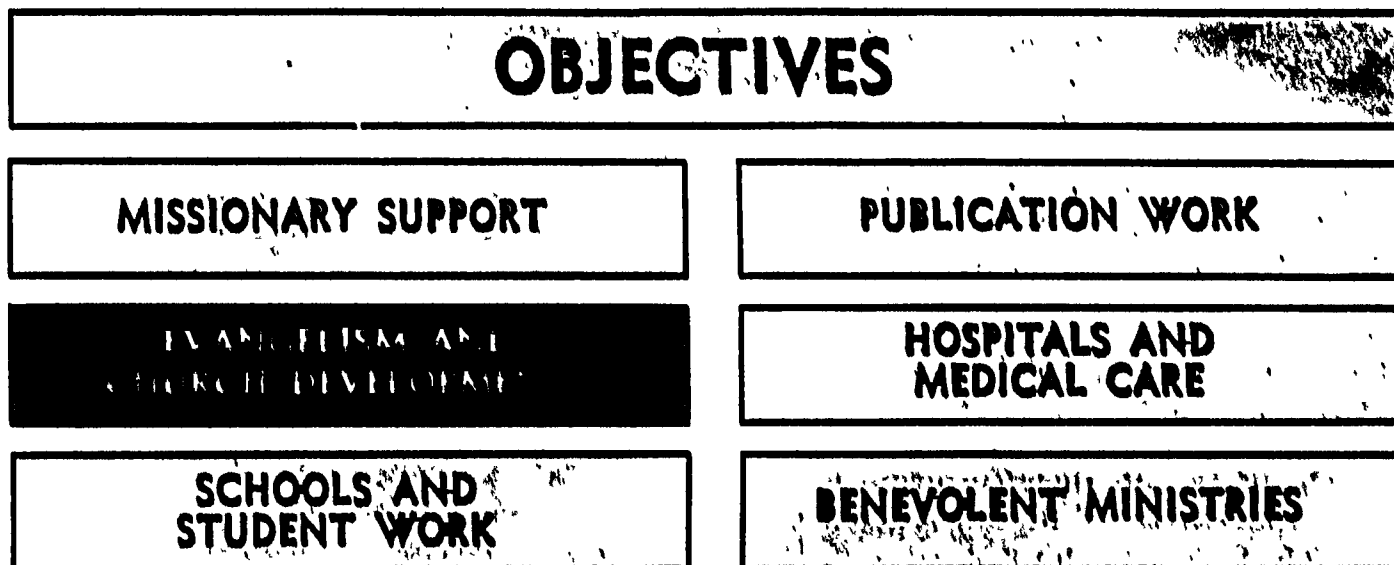
It was he who "gave gifts to men": he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers. He did this to prepare all God's people for the work of Christian service, to build up the body of Christ. . . . Under his control all the different parts of the body fit together, and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love."

God provides leadership to the church to train followers of Christ to do the task to which they are called. The fellowship is not just social, but a fellowship of service—men and women working together to make disciples of all nations by broadcasting the meaningful message of God in Christ.

\*From Good News for Modern Man, Today's English Version. Used by permission of American Bible Society.



# The FMB PROGRAMS



PHOTOS BY GERALD S. HARVEY EXCEPT AS NOTED

**I**N THE JANUARY and March issues respectively we presented the Objectives and the Missionary Support sections of the Foreign Mission Board's Program Statement. This installment provides the text and illustrates the second of the six basic programs implemented on foreign fields.

## The Program of Evangelism and Church Development in Foreign Lands

### OBJECTIVE

(1) To maintain a forward, active, open, systematic, and organized thrust for the winning of men to Christ. (2) To give needed assistance to the organization and growth of churches on foreign mission fields. Evangelism on foreign fields is here conceived as the activity of directly presenting the gospel to people. Church development is here conceived as the activity of the establishment and nurture of churches.

### STRUCTURE

#### Study and Research

1. Discover the evangelistic and church development needs of both present and prospective foreign mission fields.
2. Gather information needed for designing programs and projects of evangelism and church development on foreign mission fields.
3. Test effectiveness of programs and projects of evangelism and church development proposed for use on foreign mission fields.

gelism and church development proposed for use on foreign mission fields.

#### Program Design

1. Develop suggested objectives for use by the Missions in areas of evangelism and church development.
2. Develop suggested evangelism and church development plans, programs, and organizations, for use on foreign mission fields, including preaching, teaching, radio, television, newspapers, publications, and other mass communications media.
3. Consult with Southern Baptist Convention evangelism and church program leaders, as required, for advice on matters pertaining to these areas of specialization.
4. Assist national groups in developing their own methods in evangelism and church development, and not merely transfer Southern Baptist methods to the foreign mission fields. Recognize the need for adjustment and assimilation into the social, cultural, and economic situation of the people being served.

#### Cooperation

1. Work with national groups as they emerge, seeking to encourage them in the development of their own procedures and institutions for evangelism and church development to full independence and indigenous expression.
2. Seek, as required, the cooperation and counsel of South-





*National and missionary cooperate in recording for radio.*



*Church music program is developed within the culture.*



*FMB staff member aids in planning for evangelistic crusade.*

ern Baptist program leaders and others, who have skills in evangelism and church development, including radio and television specialists.

#### **Organization**

1. Assign, as advisable, missionary personnel to service in the fields of evangelism and church development.

2. Initiate and coordinate within budget and staff limitations any special campaigns of evangelism or church development assisted by groups from the United States.

3. Provide assistance to English-speaking Baptist churches in foreign mission fields necessary to meet their special needs for evangelism and church development plans and materials.

#### **Support**

1. Supplement the evangelism and church development efforts of national groups—including, as advisable, fields in



*Churches may receive assistance in building construction.*

which the Foreign Mission Board does not work—by means of personnel and financial assistance through financial grants to various programs and projects, within budget limitations.

2. Provide specialized information to evangelism and church development leaders of the various national Baptist groups.

3. Assist in the procurement of lots and the erection of church buildings on foreign mission fields.

4. Assist in the establishment and maintenance of English-speaking churches in strategic metropolitan areas throughout the world. Lead in relating these churches to the local Baptist associations and conventions.

5. Provide opportunity, as desirable and possible within budget limitations, for various national leaders in evangelism and church development to observe and study programs and procedures in the United States.



*Missionary counsels lay pastor in sermon preparation.*



*Students' wives attend sewing class at pastors school.*



*National groups, such as WMU, receive encouragement.*



*Missionary, nationals discuss plans at state convention office.*

6. Arrange for literature, supplies, and other resources for use by missionaries and their national constituencies.

### RELATIONSHIPS

The Program of Evangelism and Church Development in foreign lands is closely related (1) to the national Baptist bodies and their leadership in the countries where foreign mission work is maintained; (2) to the Baptist World Alliance in the cultivation of fraternal relationships and the advocacy of projects of mutual concern among national bodies in foreign countries; (3) to leaders of the Southern Baptist Convention who have skills in the areas of evangelism, and church development; and (4) to the Radio and Television Commission for consultation, technical assistance, and help in the production and distribution of materials for use in

foreign countries. Final responsibility for using these leaders and materials shall always rest with the Foreign Mission Board. Expenses for their use on foreign mission fields shall be paid by the Foreign Mission Board except in the instances where there is specific agreement with the Board for their expenses to be paid by others.

Ask at your Baptist Book Store for the  
Broadman Slide Set

### FOREIGN MISSION MINISTRIES: PREACHING

16 color slides to illustrate the Board's Program of Evangelism and Church Development. Identification data on each slide mount. Sale price: \$5.00.

# editorials

## Medical Ministry for Volunteers

**A** NUMBER of medical doctors and dentists have gone in recent months, or soon will go, to the foreign mission fields as medical volunteers. They leave their practices for varying lengths of time, even up to six weeks, paying their own way. They have brought sorely needed relief to a number of overworked missionary doctors on several mission fields.

There are blessings to be derived from such volunteer medical participation. The doctor who shares in it not only brings relief for understaffed hospitals and health centers overseas, but he is likely to return home and to his church with a widened view of world needs and a contagious con-

cern for missions. This continues to be the testimony of those who have had the experience.

At the heart of the whole matter, however, is the service of love with which the doctor applies his professional skills to human need. He finds himself caught up in the larger meaning of life as he realizes how much he can witness for Christ through a ministry among people who need healing for both body and soul.

Is there a Baptist doctor or dentist in your church who could help meet a medical emergency on a mission field? Does he know about the possibilities? Perhaps someone should tell him.

## Visit the Exhibit

**WE HOPE** that everyone attending the Southern Baptist Convention in Miami Beach, Fla., May 30 to June 2, will visit the Foreign Mission Board exhibit. It will be located in the Convention exhibit hall. Board staff members will be on hand to confer with any person on any question about foreign missions. The attendants will also be ready to assist anyone who wishes to order the Board's free literature for missionary education. An assortment of these items—pamphlets, maps, and booklets—will be on display.

Arrangements have been made for persons who wish to schedule conferences with the Foreign Mission Board's area secretaries and with staff members of the Department of Missionary Personnel. Appointments may be made at a desk adjacent to the exhibit.

Every missionary attending the Convention is expected to register at the appointment desk, indicating how he may be reached during the Convention.

## Planning To Go?

**TIME IS RUNNING OUT** for making reservations at Ridgecrest Baptist Assembly for Foreign Missions Conference, June 15 to 21. And it isn't too early for persons thinking about attending at Glorieta, Aug. 17 to 23.

Specially designed conferences for all age groups are scheduled for both of these summer weeks. Missionaries from many fields will be on hand, all of them available

for conferences, fellowship, and program participation wherever needed.

Foreign Missions Conference means a week packed with inspiration, recreation, and daily association with foreign missionaries.

Of special interest this year at Glorieta, the conference will begin with a meeting of the Foreign Mission Board and the appointment of missionaries. Seldom is anything more inspirational than an appointment service. This one provides an opportunity rarely available to Southern Baptists who live in the far West. We suggest that every church in that area try to send at least one person from its membership to Glorieta for this occasion.

For reservations at Ridgecrest, write Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N.C. 28770. Requests for reservations at Glorieta should be addressed to Mark Short, Manager, Glorieta Baptist Assembly, Glorieta, N.M. 87535.

## About Those Labels

**WE ARE STILL TRYING** to refine our mailing list, making the many adjustments required by a recent change-over to computer procedure. It has become necessary to abbreviate some spellings of street names, occasionally even a subscriber's name. Therefore, if your address label doesn't look like it once did, please be assured that the change was necessary.

Please notify us immediately of any change in your mailing address. Every time the post office gives us a change-of-address notice we must pay more than it costs to send a copy of the magazine.

# 'NOT IN VAIN IN THE LORD'



BY BAKER J. CAUTHEN

**W**HAT SHALL we say of mission work in China? Has the rise of Communist power in that land swept into oblivion more than a century of heroic Christian service?

To be sure, hospitals, schools, and nearly all other institutions were quickly closed or taken over by government soon after the red flag began to wave in triumph.

Pastors, evangelists, teachers, and church leaders found themselves exposed to ridicule, opposition, reeducation, and some to imprisonment, brainwashing, or death.

During the days of land redistribution, rural churches were forced to close, and many were never allowed to reopen. In the cities most churches were closed, but a few were left to function, leaving unrealistic impressions upon uninformed visitors.

In the turbulence of recent months, when the Red Guard—with enthusiasm and determination to wipe out every vestige of old thinking and old ways—came sweeping down upon the people, churches felt the brunt of ridicule, scorn, and opposition. Buildings were desecrated, hymnals were burned, and pastors were humiliated.

Some of the destruction of church property was reported in the press as the end of Christianity in Shanghai.

But is it the end? Do destruction of buildings, burning of hymnals, mutilation of Bibles, humiliation of pastors, and imprisonment of God's servants bring an end to the gospel of redemption?

Our Master said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The

ground may be swept bare so that even the slightest appearance of a church might no longer be evident, but the living Christ in the hearts of those who trust and love him can never be driven out. One of the greatest lessons of Christian history is that the gospel of Jesus Christ is durable.

There are silent arenas in Rome where once martyrs were put to death in the presence of cheering spectators; there are historic sites where humble men and women of God died at the stake for the sake of their faith; there is a marker in the pavement showing where John Bunyan was imprisoned in Bedford Jail for many weary years; and there are sacred spots on American soil where Baptists and other Christians paid the price for religious freedom. All these bear witness that the way of the cross is a way of suffering, tribulation, and death, but that triumph in Jesus Christ is sure. Nothing in all the world can defeat our Master's purpose. "He will not fail nor be discouraged until he has set justice in the earth."

Inside China, Christian witness has a quality which only such a crucible of suffering can produce. Paul reminded the Philippians that his suffering turned out for the furtherance of the gospel. The witness of humble Christians in China today is making its mark in the hearts of unbelievers.

Who can measure what the suffering of Christian people in China means to the remainder of the world? There may be those who, in the midst of ease and affluence, regard the gospel lightly, as if it were something about which to theorize or reconstruct to fit the current mood. When we turn our eyes toward China we

see faithful men and women who know a living Christ and are aware that as their Lord went to the cross, so they will follow him to the end.

Strength in Christian service lies not in intricate programs, vast wealth, or impressive statistical tables, but rather in faith that enables people to labor, love, suffer, and die so that Christ will have the victory.

Across the years Christians of many lands have preached the gospel in China, and now the Christians of China preach to us. They remind us what is really important. They bid us to reexamine our measurements of achievement and progress. They call us to lay firm hold upon the enduring truth of the living God and to bear witness to it at whatever cost is necessary. "For this cause was I born, and to this end came I into the world, that I might bear witness to the truth," said Jesus.

In today's world let all of us who love Jesus Christ regard our true value as Christians in terms of humble, faithful, loving witness to the truth of the living God, who reached toward broken humanity in the cross and entrusted to his servants the message of reconciliation.

Has mission labor in China been in vain? Take your stand amid the throngs around the great white throne and listen to the song of Moses and of the Lamb. Observe that thousands are there from the land of China because missionaries gave their lives to make Christ known.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

# ONE WIDOW'S WITNESS

BY DAVID B. HOWLE  
*Missionary in Korea*



*This convert's evangelism method: to sing from Bible until villagers begin questions.*



*Spirit house stands near trail leading to Ma-Umn-Nee.*

**T**O EARN A LIVING, the widow sells pencils, soap, and other household supplies. One of her markets is Ma-Umn-Nee ("heart village" in Korean), almost hidden in the beautiful Kang Wan Do Mountains. The village—perhaps 90 small Korean homes—lies five tiring miles from the nearest bus stop by a trail that snakes its way up the mountain.

While selling supplies and making friends among the villagers, the widowed Mrs. Lee, a Christian, shared her knowledge of the gospel. Over a two-year period some of the villagers showed interest in what she told them about Christ. Several became believers.

Seeing response grow, Mrs. Lee recognized her lack of education and felt inadequate to answer further questions. She invited her son, a high school graduate planning to study for the ministry, to go to Ma-Umn-Nee. He eagerly assisted those who gathered for study, worship, and preaching. But soon he, too, concluded that he had exhausted his resources. "Please visit the village," he wrote me, "and send them a preacher."

Although the schedule was crowded and no missionary can "send" anyone, I let the young man know we would try to help. My co-worker, Mr. Kim, agreed to visit Ma-Umn-Nee. (Kim officially serves as driver-mechanic, but since he is also a preacher, he often preaches, leads conferences, and shows religious movies for me; his aid is invaluable.)

"*Mok Sa Nim* (honored pastor)," he reported happily several days later, "I

have had many experiences in Korea and have visited many churches, but I have never seen a situation like Ma-Umn-Nee. God has sent much *unheh* (grace) there."

He told of his trip by car and then by foot, and of his dismal impression upon first glimpse of the village and its scattered houses, unlike the usual Korean pattern that has dwellings crowded close together. "This is going to be one of my biggest wild-goose chases," he reflected.

But that night villagers came to hear him. They assembled in a home and continued to appear until the assembly grew too large for the house. Kim preached and then was bombarded with questions: "Does one have to be baptized to receive salvation?" "Tell me more about Paul." For three days and nights the villagers listened to Kim. They let him leave only after he promised to bring a missionary with him soon.

One week later Kim and I were met at the bus stop by eight villagers bearing A-frames, on which they loaded our baggage, including Bibles, hymnbooks, tracts, and filmstrip projector. During the trek up the mountain we stopped at a large spirit house. "I looked inside and saw no one," I remarked, and it was comforting to hear the men laugh, for some of them in years past had brought annual gifts of food and other offerings for the spirits.

They pointed out villages and houses that they considered the responsibility of their congregation for gospel witness.

We met several elderly men who expressed interest in Christ. This is unusual, for among older persons in Korea it is difficult to arouse concern for the work of the gospel.

At the village, residents rushed out one by one to introduce themselves. One was identified as the Sunday School superintendent, another as one of the 12 members of the preparation committee—those who, in order to insure growth of the church, had pledged to serve beyond the commitment generally required of a member.

One was introduced as the man who had given his home to the congregation. When the church had outgrown its meeting space in a home, members had discussed the need to build. This man, just completing a new house, donated the dwelling. Though only eight by 20 feet.

*Howle uses barrel as pulpit at village.*





he building still provided more space than previous quarters.

For the evening meeting an outdoor service was arranged to accommodate the anticipated crowd. Rice mats were placed on the ground. A barrel became a pulpit. Lanterns hanging from a roof provided light. Some in the audience came simply to view the filmstrips; some attended out of respect for the first foreigner to enter the village; some came out of curiosity; others took part because of genuine interest. Filmstrips outlined Baptist beliefs, the plan of salvation, and the meaning of a church. All who came heard the gospel, and some believed.

Several members requested that a baptismal service be held the following day. Some denominations which substitute "sprinkle" for baptism wield strong influence in Korea, so we are often disappointed to find among new believers little interest in baptism. But this group pleaded for such a service, and I agreed, if I could first counsel those seeking baptism.

Before we had finished breakfast the next morning, several persons had gath-

ered, anxious to purchase Bibles and hymnals. Like excited children at Christmas, they examined the Bibles in obvious hunger to study God's Word.

During his first visit Kim had loaned his own Bible to an elderly man, who began reading it day and night, singing the words as he read. In this new Christian's plan of evangelism, he would enter a village and begin to read (sing) the Bible. When curious villagers inquired what he read, he began to tell them of Jesus. He was thrilled with my gift to him of a Bible and hymnbook.

At a morning service others declared their desire to accept Christ. Afterward we spoke with all seeking to be baptized. I endeavored to explain the meaning of baptism. Then Kim and another leader discussed the ordinance. One declared that to follow Christ meant to forsake any "spirit" and that one could never again bow to the spirit house.

Of the older men who had shown interest in the services, five failed to attend the preparation class. "We can't give up our cigarettes and wine," they replied to my inquiry. Kim and I tried to help them

understand that abandoning certain habits does not convert a man, but that to accept Christ can change a person's attitudes toward his behavior. At the baptismal service I was pleased to see two of the five men come to accept the gospel.

"Do you want to follow Christ completely?" I asked before lowering them into the water. "Yes," they answered.

Over a bowl of fried rice, Kim and I discussed with some of the congregation's leaders the future of the work in the village. By the middle of 1966, only about three years since the widow first visited Ma-Umn-Nee, the members already had organized a fully graded Sunday School, had pledged enough financial support for a pastor, had kept busy in witnessing, had grown to have 53 baptized members, had seen attendance expand beyond 200, including more than 100 adults, and were gathering materials for a larger building.

Beside the trail to the village stands a tree that had been uprooted and grafted into the side of another tree. Now the two grow together. To the new believers at Ma-Umn-Nee, this has become a symbol of their relationship to Christ.



*New Christians receive instruction about baptism during missionary's visit.*

*Howle conducts baptismal service for new believers at Ma-Umn-Nee.*





PHOTO BY THE AUTHOR

*Kindergarten classes at Itami Mission afford approach to non-Christian parents.*

**BY WAYNE E. EMANUEL**

*Missionary in Japan*

**S**PRINGING UP on the outskirts of large cities and near industrial areas of Japan are hundreds of "new towns," or newly developed areas. Frequently they are characterized by row on row of *danshi* (apartment houses), with a few sections of private houses, and a long waiting list for occupancy. Young persons even must plan marriage for a time when they can get an apartment.

The new towns are developed by a city, a prefecture, or by private firms which move factories, workers, and dormitories out of a congested city to a quieter, and cheaper, location.

Most of these new towns boast their own shopping centers, supermarkets, and public schools. Conspicuously absent are temples, shrines, and churches. Since most residents are young families, uprooted from traditional Japan, these new areas afford one of the most promising opportunities for evangelism and church development in today's Japan. Baptists urgently need to plant churches in more of the new areas. Land should be bought in early stages of a community's development. But all this demands more money and personnel.

Itami Baptist Mission, though not in an area strictly classified as a new town, is located near several factories, including a large branch of the Mitsubishi Company. Several company houses, apartments, and dormitories have been built. Trainloads of commuters reside there and travel to work in Osaka or Kobe. Almost overnight, rice fields are disappearing and new dwellings are going up. Although commuter trains are already packed during rush hours, the population of this Hankyu area, between Osaka

and Kobe, is expected to triple within a few years.

Itami Mission got its start a little more than seven years ago. Izumi Asano, of the Osaka Church, and Missionary Tucker N. Callaway, then living in Itami, began a weekly meeting in the missionary residence. This schedule continued until July, 1965, when the mission of 12 members moved into its own small building and called a pastor. W. R. Cox, of Georgia, provided building and land, for he had seen the need while in Japan for the New Life Movement in 1963.

The Japan Baptist Convention agreed to assist with the pastor's salary for not more than three years. Pastor Keli Makino, his wife, and young son moved into two small rooms at the church building. Soon a full church program was under way.

Kindergarten and Sunday School have played significant roles in the development. Community residents approached the mission to ask if a kindergarten might be opened. Many persons in Japan have attended Christian schools and/or kindergartens, and although they themselves are not Christians, they desire Christian teaching for their children. Fortunately, at Itami the pastor's wife and other young women in the mission had received training in kindergarten work. After much prayerful consideration, the mission began a kindergarten enrolling 40.

Pastor Makino has effectively used the kindergarten as an evangelistic agent. The children come to the mission for an hour during Sunday School time on Sunday mornings. Though parents are not required to attend, they are strongly urged to accompany their children and to take

part in a special class for parents; from the beginning this class has been well attended.

Almost at once the mission faced a pressing need for more space. The structure included an 18-by-22-foot auditorium, a small kitchen, and four classrooms, two of them being used as the pastor's living quarters. The young mission bravely borrowed \$2,000 from the revolving loan fund of the Japanese Baptist Convention and added side rooms equivalent to about three classrooms. This space also can be used as part of the auditorium. With the addition another kindergarten class was added and the Sunday School was expanded to serve all age groups. By last fall the mission's membership had grown to 28, with three persons awaiting baptism. Sunday School attendance commonly reaches 120 to 140.

The kindergarten, a key to acceptance in the community, now enrolls some 60 children. Thirty to 40 of the parents have attended the Sunday-morning class taught by the pastor, and some of these already have accepted Christ as Saviour. Several others made decisions for Christ during an evangelistic meeting last fall. Kindergarten parents have begun raising money to buy a 40-square-foot plot of land just in front of the mission.

The mission hopes to become a self-supporting church before the end of 1967. Then it envisions starting other missions, and even now sponsors a preaching point in the home of a member.

What is happening at Itami could be multiplied many times in Japan if there were more missionaries and pastors. The Japan Mission has asked for 150 new missionaries within the next decade.

# the New Japan

## Villages Vary

Each time we want to open new work in a village we must first try to obtain approval of the *kepala desa*, the man who is head of his village. We never know what kind of reception we will receive. Sometimes we are told, "Everyone in our village is Muslim. We don't want you Christians here." Then it is hard for us to hold a worship service in that area.

On other occasions a warm smile greets our mention that we are Baptists, because the people are familiar with Kediri Baptist Hospital. The head of the village may shake our hand and say, "Oh yes! I know the Baptists. One of my children is a Baptist child," meaning the child was born in the Baptist Hospital. In such cases the acceptance of our having a worship service in the village comes more readily.

Sometimes there are difficulties even after the head of a village has given his approval for a service in the home of an interested Indonesian family. In one village more than 70 men and women attended the first night. Their interest was evident, and everyone was friendly. At the next service only about half the number came. No one was present for the third scheduled meeting. This was baffling, for the number usually increases with each service.

"What has happened?" we asked the Indonesian couple in whose home we were meeting. Reluctantly they gave the reason: "All those who attended the Christian service in our home were threatened by a Muslim group. They are afraid to come here again."

Melvin G. Gentry  
Kediri, Indonesia

Judy Harvey races for a piece of candy during a party for families of missionaries and national pastors in Salisbury, Rhodesia. Judy is the oldest daughter of Missionaries Gerald and Eunice Harvey.

GERALD B. HARVEY



## EPISTLES

From Today's Apostles  
Around the World

## Where White Orchids Grow

Cobán, where white orchids grow and it rains eight feet annually, is in an area separated from the rest of Guatemala by culture, language, and geography. Although only 150 miles (six hours) from Guatemala City, the 300,000 people who speak K'ekchi' form a distinct ethnic group that refuses to learn Spanish and takes great pride in its Mayan heritage.



These people seem ready to leave their gods and receive the gospel, but there have been no K'ekchi'-speaking, evangelical missionaries to help. Three Baptist families are now studying the dialect and attempting to work directly with this group. Some 50 Roman Catholic nuns from North America and a number of priests recently moved into the area. Twenty-five nuns and four priests are learning K'ekchi'.

The Garden of Eden Mission, a growing congregation numbering more than 60, was started by Missionary Hubert N. (Ted) Lindwall on a large coffee farm. The 18-mile ride over private roads to the mission is surely among the most beautiful trips in the world. Not long ago

Donald M. Simms, one of the most recent missionary arrivals, performed two marriages in K'ekchi'. The ceremony took place in a dark, seatless coffee warehouse, while the rain pronounced its benediction on the tin roof.

The same day 15 persons were baptized in cold, knee-deep water in a coffee-washing tank, while mission members and spectators, clad in heavy coats, ringed the upper rim.

Members dug into a hillside and leveled a site for an 18-by-30-foot wooden building with a tin roof. Baptist mission funds paid for the roof, and members provided the remainder of the building.

Richard R. (Dick) Greenwood  
Antigua, Guatemala

## 'Dollars' Not Real

Carefully carrying the unfamiliar pieces of paper which bore English words he could not decipher, the elderly man hiked many miles from Gokwe Reserve. He had been told someone in Gatooma would be able to inform him just how valuable the papers were, for one of the words was "dollars"—American dollars! He believed he had discovered a fortune.

How difficult to make him understand that his "money" was not genuine. It was only play money, such as might be used in a game.

How sad also to be reminded that there are many persons, both in Rhodesia and in the U.S., who believe they have found the key to life, but know only a counterfeit joy, because they have not met the Saviour, Jesus Christ!

Wynema (Mrs. James N.) Westmoreland  
Gatooma, Rhodesia

## Now Convinced

As the 75-year-old woman left the building, I expressed my joy at having seen her baptized that night at First Baptist Church, Los Angeles, Chile. "I was hard to convince," she admitted. "The Bible portions and tracts that the women from the church gave me I laid aside." Then she added, "Now I am giving that same material to others who need Christ."—D. Calhoun Johnson, Santiago, Chile.

## Tragic 'Happiness'

"You don't understand, doctor," the woman said with feeling. "I am happy." Seeing that I did not believe her, she repeated her statement.

In her early thirties, she was a typical Urhobo woman, except that she was better educated than the average and spoke English well. Beside her lay her child, breathing with great difficulty despite the tracheotomy. Again I explained that the child had diphtheria, that there was no antitoxin in the whole midwest province, and that without it (probably even with it) the child would die before morning.



"If this were one of my older children," the woman explained calmly, "I would be very sad, for they have already escaped so many other diseases that kill so many children. This one is yet a baby. It might well have died anyway—so I am happy."

Only in an area where infant and child mortality is so desperately high could one imagine being "happy" under these circumstances and for these reasons.

Robert E. Amls, Sapele, Nigeria

## 'God Must Have Sent You'

Medical caravans carry aid into villages where no other medical services are available. A landslide during heavy rains cut short a journey toward La Cuesta, on the Panama border. So the group of four nurses, two doctors, and two missionaries detoured instead to Volcan, by arranging a makeshift bridge across a river.

Authorities in Volcan granted permission to set up a clinic in the public school. In five hours the medical personnel examined 75 patients and dispensed medicine to many who otherwise would have received no medical attention.

"God must have sent you to us!" a tearful, elderly man exclaimed repeatedly. "God sent you to us, or why would you come giving your time and medicine free?"



Donald H. Redmon, Turrialba, Costa Rica



## Hospital's Influence Being Felt

A family of eight came into the church at Pusan because of one daughter's stay in Wallace Memorial Baptist Hospital there. Before leaving the hospital the girl promised to begin attending church services, but a leg had been amputated and she could not at first adjust to being seen in public.

Some visits to her home helped her gain self-confidence, and she began to attend worship services. Now she has brought the rest of the family. Gradually the influence of this Christian hospital is being felt throughout this peninsula.



Working with me in the evangelistic program of the hospital are two Korean ministers and a woman evangelist, who is a seminary graduate. The staff tries

to follow up all former patients, witnessing to them if no profession of faith was made at the hospital, or attempting to help them grow in understanding if they have accepted Christ.

Involvement in civic affairs has claimed some of the attention of Lois (my wife) recently. This may not seem like mission work to some, but the contact has opened doors of opportunity wider than we could have dreamed. She has become friends with some leading women in this huge city, most of whom are not Christians and who, because they face no physical want, feel no need for a Saviour.

W. Guy Henderson, Pusan, Korea

## Homesteaders Flock to New Area

Rio Branco, a village so new it is not yet on the map, is located where the large movement to homestead government land is centered, north of the city of Caceres. People arrive there from every part of Brazil, usually carrying all their possessions in a small bag or feed sack. The government pays truck drivers to deliver the settlers. When only about two years old the village already had some 1,000 inhabitants. Thousands of others live on small farms nearby.



The settlers construct simple one- or two-room cabins—saplings and small trees are trimmed and stuck vertically

into the ground—with thatch roofs and dirt floors. We saw a few houses made of an inferior soft brick. These may seem unpromising beginnings, but several of the small cities in the state of Mato Grosso began the same way. Rio Branco's population is expected to approach 30,000 within perhaps 15 years.

The homesteaders are spiritually needy and usually more responsive than people who live in greater comfort. (The ratio of baptisms in this state in 1965 was about one to every seven members.) We found two strong congregations in those woods, both planning to build soon.

Ernest C. Wilson, Jr.

Campo Grande, Mato Grosso, Brazil

## Boundaries Crossed

Soo Duck Moon first heard the gospel from missionaries in his native Korea. After graduating from a Korean university he came to Paraguay, where I met him during contacts with university students.



During one week our family prayed especially for this young man. On Friday night he came to our home to explain that he would be absent from the next student meeting, since he was bound for Buenos Aires, Argentina, to seek work. For two hours we talked together, grappling with the barriers to his acceptance of the gospel. Then he made a profession of faith in Christ.

Letters of introduction went with him to Buenos Aires so that someone there might nurture this new believer. Our first letter from the young Korean told of his continued joy in the gospel, of his daily Bible study and prayer, and of faithful attendance at a church in Buenos Aires.

Geographical or political boundaries do not block the gospel. Language barriers and color lines were crossed as many people had a part in the experience of Soo Duck Moon.

Mack P. Jones, Asunción, Paraguay

## INVITATION

### FOREIGN MISSION BOARD RECEPTION

4:00-6:00 P.M., Wed., May 31, 1967

Roney Plaza Hotel, Miami Beach, Fla.

Messengers and visitors attending the 1967 meeting of the Southern Baptist Convention are invited to the reception. Guests will have opportunity to meet members of the Board's administrative staff, Board members, and newly appointed and furloughing missionaries—many attired in the national dress of the lands where they serve.



## APPOINTMENTS (April)

- EANKS**, Narbert Brannan, Tex., & Barbara Ann (Bobbie) Perkins Eubanks, Ala., *Nigeria* (4601 Seminary Pl., Apt. 301, New Orleans, La. 70126).
- H** 1, Ruth Ann, Tenn., *Nigeria* (Box 271, 25 Lexington Rd., Louisville, Ky. 40206).
- K** BROUGH, Clint, Fla., & Dolores Ann Kincock Kimbrough, S.C., *S. Brazil* (104 Sellers St., Pelham, Ga. 31779).
- M** SON, James Donald, Ala., & Cassandra June Wornal Mason, W.Va., *Orient* (802 Brown St., Liberty, Mo. 64068).
- M** WHORTER, Ava Nell, La., *Gaza*, Box 512, 1939 Gentilly Blvd., New Orleans, La. 70126).
- N** ICKELL, John Ambrose, Jr., Okla., & Carolyn Sue Williams Nickell, Okla., *Nigeria* (2129 W. Linden Ave., Nashville, Tenn. 37212).
- O** LIVER, Charles William, Tex., & Sandra Lou Darr Oliver, Mo., *Italy* (4303 W. LaMar, Glendale, Ariz. 85301).
- R** ADER, Dick Allen, Okla., & Norma Sue Harris Rader, Okla., *Zambia* (Rt. 2, Box 57, Madill, Okla. 73446).
- R** IEVES, Samuel Dwain, La., & Geraldine Elizabeth (Bette) Baker Reeves, Fla., *Argentina* (1949 Bramblewood Dr., NE., Atlanta, Ga. 30329).
- T** HOMPSON, Mary Sue, Mo., *Nigeria* (Box 614, 2825 Lexington Rd., Louisville, Ky. 40206).
- T** REAT, Carl Dennis, Okla., & Edna Marlene Seaton Treat, Okla., *Uruguay* (Rt. 1, Box 7, Piedmont, Okla. 73078).
- W** ATTS, James Dale (Jimmy), Miss., & Charlotte Ann Lowe Watts, Miss., *Italy* (4520-B Seminary Pl., New Orleans, La. 70126).
- W** ICKMAN, John Harry, Jr., Mich., & Barbara Jean Biggers Wickman, Ark., *India* (33 Purdue Cir., Little Rock, Ark. 72204).

## MISSIONARY ASSOCIATES (Employed in April)

- C** ARLIN, Louis Elbert, Okla., & Billie Sue Martin Carlin, Okla., *Ghana* (Box 186, Collinsville, Okla. 74021).
- H** ENDERSON, William Glenn, Ky., & Margery Oneida Mathis Henderson, Ky., *Liberia* (12515 Greenly Dr., Silver Spring, Md. 20906).

## ADDRESS CHANGES

### Arrivals from the Field

- A** RNOLD, Mrs. William E. (*Ghana*), 3632 Windward Way, Louisville, Ky. 40220.
- C** ANNATA, Dr. & Mrs. S. R. J., Jr. (*Rhodesia*), Box 235, Hollandale, Miss. 38748.
- C** OLEMAN, Anita (*Japan*), 414 N. Claybrook, Apt. 1, Memphis, Tenn. 38104.
- C** ONNER, Marie (*Taiwan*), Box 96, Milan, Ga. 31060.
- G** ORDNER, Vera (*Thailand*), 811 Peachtree St. NE., Apt. D., Atlanta, Ga. 30308; after May 20, 111 N. Maxwell, McPherson, Kan. 67460.
- O** IN, Mildred (Mrs. John) (*N. Brazil*), 1000 W. Broadus St., Ft. Worth, Tex. 76115.
- J** ORGAN, Mary Neal (*Japan*), 319 N. East St., Harrodsburg, Ky. 40330.
- O** DEN, Rev. & Mrs. L. Gordon, Sr. (*Zambia*), c/o Dr. M. D. Ogden, 4224 Amherst St., Dallas, Tex. 75225.

# MISSIONARY

# FAMILY ALBUM

- O** WEN, Rev. & Mrs. R. Allen (*S. Brazil*), Box 6597, Richmond, Va. 23230.
- S** TAMPLEY, Mary D. (*Ghana*), Bap. Mem. Hosp., Memphis, Tenn. 38103.
- S** TONE, Evelyn (*Ghana*), Luthersville, Ga. 30251.
- T** AYLOR, Fay (*Indonesia*), 245 SW. 63rd Ave., Miami, Fla. 33144.
- T** OLAR, Dr. & Mrs. Jack E., Jr. (*Nigeria*), 242 Radiance, San Antonio, Tex. 78218.
- W** OMACK, Ruth (*Nigeria*), 117 Park Ave., McMinnville, Tenn. 37110.

## Departures to the Field

- B** RASINGTON, Rev. & Mrs. J. Bryan, Apartado Aereo 3177, Lima, *Peru*.
- F** ORD, Ruth Lucille, Southern Bap. Mis., Box 6, Kediri, Java, *Indonesia*.
- H** ALE, Elizabeth N., 2B, Lorong Mahdali, Alor Star, *Malaysia*.
- H** ILL, Rev. & Mrs. Reginald A., 17 Donald St., Port-of-Spain, *Trinidad, W.I.*
- L** OVE, Rev. & Mrs. Billy H., 46 Jalan Tunku Abdul Halim, Alor Star, *Kedah, Malaysia*.
- L** UNSFORD, Rev. & Mrs. James A., Caixa Postal 558, Brasilia, D.F., *Brazil*.
- P** ENNELL, Rev. & Mrs. Wayne A., Djl. Dr. Tjipto Mangunkusumo 7/B, Surakarta, *Indonesia*.
- S** TEPHENS, Rev. & Mrs. C. Thomas, Jr. (appointed for *Indonesia*), Box EW, Agana, Guam, M.I. 96910.

## On the Field

- A** NDREWS, Kay (journ.), Caixa Postal 29, Recife, Pernambuco, *Brazil*.
- B** IVINS, Mr. & Mrs. R. Lee, Bap. Village, Mobile Post Central Sharon, *Israel*.
- C** LINE, Paul F. (journ.), Box 478, Nyeri, *Kenya*.
- C** OLVIN, James R. (journ.), Bap. Mis., Box 10060, Nairobi, *Kenya*.
- C** OMPERE, Rev. & Mrs. W. Arthur, Bap. College, Iwo Mission Postal Agency, Iwo, *Nigeria*.
- D** AMON, Mr. & Mrs. William J., Caixa Postal 66, Curitiba, Paraná, *Brazil*.
- E** VENSON, Rev. & Mrs. R. Kenneth, Carlos Maria de Pena 4309, Montevideo, *Uruguay*.
- F** ARIS, Rev. & Mrs. A. Kent, Caixa Postal 679, Campinas, São Paulo, *Brazil*.
- F** IELDS, Mr. & Mrs. Robert W., Bap. Village, Mobile Post Central Sharon, *Israel*.
- G** ILBERT, Rev. & Mrs. James P., Casilla 503, Quito, *Ecuador*.
- H** OLMES, Rev. & Mrs. Evan F., Casilla 9796, Santiago, *Chile*.
- K** EATON, Larry N. (journ.), Bap. Village, Mobile Post Central Sharon, *Israel*.
- K** ORTKAMP, Paula, Calle Colomos 2110, Guadalajara, Jalisco, *Mexico*.
- L** INCOLN, Clyde R. III (journ.), 675 Kaiserslautern, Jenaer Strasse 7, *W. Germany*.
- L** YONS, Nancy (journ.), Newton Memorial School, Box 16, Oshogbo, *Nigeria*.
- M** ARTIN, Rev. & Mrs. O. D., Jr., Caixa Postal

- 1635, Campinas, São Paulo, *Brazil*.
- M** ILLS, Rev. & Mrs. Dottson L., 6 Hope Rd., Kingston 10, *Jamaica, W.I.*
- M** URPHY, Mr. & Mrs. Milton, Bap. Village, Mobile Post Central Sharon, *Israel*.
- P** EDEN, Rev. & Mrs. Homer, Jr., Southern Bap. Mis., General Santos, Cotabato, *Philippines*.
- R** EED, Mr. & Mrs. Marcus C., Bap. Village, Mobile Post Central Sharon, *Israel*.
- S** TANLEY, Mr. & Mrs. Robert L., 17 Mercury St., Bel Air, Makati, Rizal, *Philippines*.
- S** TRUBLE, R. Harlan, Jr. (journ.), PMB 1128, Enugu, *Nigeria*.
- W** ARE, Mr. & Mrs. James C., Calle Colomos 2110, Guadalajara, Jalisco, *Mexico*.
- W** ELDON, Katharine, Calle Colomos 2110, Guadalajara, Jalisco, *Mexico*.

## United States

- A** NDERSON, Susan, emeritus (*Nigeria*), 431 S. Martinson, Wichita, Kan. 67213.
- C** HRYNE, Rev. & Mrs. John R. (*Rhodesia*), 1810 W. Broadus, Ft. Worth, Tex. 76115.
- G** ARRITT, Doris O. (*Nigeria*), 3400 Clawson Rd., Austin, Tex. 78704.
- G** AULTNEY, Mr. & Mrs. Jerry B. (*Nigeria*), 4601 Seminary Pl., Apt. 108, New Orleans, La. 70126.
- G** ILMORE, Helen (*Kenya*), c/o Miss Frances Brown, 8214 Gulley Rd., Taylor, Mich. 48180.
- L** ASETER, Anne N., emeritus (*Chile*), 2421 Mitchell, Waco, Tex. 76708.

(Continued on next page)

## BIBLE LANDS The journey will fulfill your dream of peace.

To go to the Holy Land is to leave the 20th century and return to Christianity's birth. And our Bible Lands Tour takes you there for as little as \$898\*—with escorted departures every Monday and Thursday through 1968. Stand where a stable stood in Bethlehem, retrace His steps along the Way of the Cross, feel His presence in the Upper Chamber of the Last Supper. Far more than a journey, your visit to the Holy Land will be a soul-stirring experience. Mail this coupon for complete details and information on our Pay Later Plan.

\*Based on 14-21 day GIT Economy Class fares from N.Y.

Lufthansa German Airlines, Dept. C05  
410 Park Avenue, New York, N.Y. 10022  
Send information on the Bible Lands Journey.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Zip \_\_\_\_\_ I plan to leave \_\_\_\_\_

My Travel Agent is \_\_\_\_\_



# Lufthansa



## Missionary Family Album

(Continued from preceding page)

- LOFLAND, Rev. & Mrs. Wilson L. (*Pakistan*), c/o O. D. Lofland, 102 Glenn Ave., Rockwall, Tex. 75087.
- MCCAMEY, Dr. & Mrs. Howard D. (*Nigeria*), 6934 Redstart Ln., Dallas, Tex. 75214.
- MCPHAIL, Dr. & Mrs. Jasper L. (*India*), E-7 Georgetown Village, Spartanburg, S.C.
- MEDCALF, Dr. & Mrs. Winfred L. (*Thailand*), 207 N. Fifth St., Marlow, Okla. 73055.
- PATTERSON, Ione (Mrs. A. Scott), emeritus (*Nigeria*), Box 481, Norcross, Ga. 30071.
- ROGERS, Arlene (*Colombia*), c/o James Carroll, 4308 W. Ocotillo Rd., Glendale, Ariz. 85301.
- STARMER, Dr. & Mrs. Roy F. (*Italy*), 1074 Ponce de Leon, N.E., Atlanta, Ga. 30306.
- TATUM, Rev. & Mrs. Hubert R. (*Hawaii*), c/o Leroy Summers, 1487 Catherine St., Memphis, Tenn. 38111.
- YARBROUGH, Rev. & Mrs. James A. (*Nigeria*), c/o J. L. Yarbrough, 234 Flora Ave., Rome, Ga. 30161.

## RETIREMENT

- LAKE, Virginia (Mrs. John) (*Hawaii*), Apr. 1.

## BIRTHS and ADOPTIONS

- MCPHAIL, John Mark, son of Dr. & Mrs. Jasper L. McPhail (*India*), Feb. 20.
- TROTTER, Richmond Seay, son of Rev. & Mrs. George R. Trotter (*Indonesia*), Apr. 1.

## DEATHS

- BEATY, Mrs. John, mother of Rev. Robert E. Beaty (*Rhodesia*), Jan. 11, Memphis, Tenn.
- CALDWELL, Mrs. Lucille, mother of Ruth (Mrs. Marcus C.) Reed (*Israel*), Mar. 18, Knoxville, Tenn.
- ELMORE, L. G., father of Mary Ann (Mrs. Justice C.) Anderson (*Argentina*), Mar. 11, Orange, Tex.
- HUTCHENS, J. D., Sr., father of LaVerne (Mrs. William E.) Arnold (*Ghana*), Mar. 17, Louisville, Ky.
- MILLER, Alice, Mar. 29, Ogbomosho, *Nigeria*.
- RINKER, Joseph J., father of James M. Rinker (Journ., *Ecuador*), Apr. 2, Elmore City, Okla.
- THARPE, Mrs. E. J., mother of Rev. Edgar J. Tharpe (*Hong Kong*), Feb. 24, Macon, Ga.
- WATTS, Herman, father of Emma Watts (*Nigeria*), Mar. 14, Harrodsburg, Ky.

## MARRIAGES

- BONNELL, Laura Catherine, daughter of Rev. & Mrs. Dutton A. Bonnell, Jr. (*Zambia*), to David Rickels, Mar. 3.
- STUART, Paul W., son of Rev. & Mrs. Malcolm W. Stuart (*Hawaii*), to Patricia King, Dec., Dewitt, Ark.

## Degree Conferred

Leroy K. Sent (*Japan*) received the Doctor of Theology degree from Southern Baptist Theological Seminary, Louisville, Ky., on Jan. 27.

# IN MEMORIAM

## Georgia Alice Miller

Born Clarkesville, Ga., August 18, 1914  
Died Ogbomosho, Nigeria, March 29, 1967



GEORGIA ALICE MILLER, 52, missionary nurse, died March 29 in Nigeria after an illness of only two days. Burial was at Ogbomosho, Nigeria, where she served on the staff of Baptist Medical Centre. Appointed by the Foreign Mission Board in 1950, she was stationed at the Ogbomosho hospital throughout most of her missionary career, though she also served briefly at Baptist hospitals in Joinkrama and Shaki. A native of Georgia, she graduated from Georgia Baptist Hospital School of Nursing, Atlanta, and the University of Georgia, Athens, where she received the degree of Bachelor of Science in Nursing Education. She also attended Rabun Gap-Nacoochee Junior College, Rabun Gap, Ga., and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Before going to Nigeria she was assistant to the industrial instructor at the Rabun Gap school and nurse at Athens General Hospital. Miss Miller is survived by her mother, Mrs. Ruth F. Miller, of Ellenwood, Ga., and two sisters, Mrs. E. L. Yeager, of Ellenwood, and Mrs. George G. Beery, of Richmond, Va.

## Annie Jenkins Sallee

Born Waco, Tex., February 28, 1877  
Died Waco, Tex., March 1, 1967



ANNIE JENKINS (Mrs. W. Eugene) SALLEE, emeritus missionary to China, died March 1, the day after her 90th birthday. She and her husband (who died in 1931) were pioneer missionaries in interior China, where they began Southern Baptist mission work in Kaifeng, capital of Honan Province. Mrs. Sallee directed or taught in a number of Baptist schools, including Kaifeng Baptist College, which she and her husband established. The governor of the province cited Mrs. Sallee for her work in famine relief.

Mrs. Sallee came from a prominent Texas Baptist family. Her grandfather, James R. Jenkins, helped bring the first Baptist home missionaries to Texas, when it was a republic. Her father, Warwick H. Jenkins, a lawyer and judge, was for many years a Baptist deacon and a trustee of Baylor University, Waco. His sister Josephine was the wife of George W. Truett.

A graduate of Baylor, with B.S. and M.S. degrees, Mrs. Sallee also studied in the Baptist Missionary Training School, Chicago, Ill. (now merged with Colgate-Rochester Divinity School, Rochester, N.Y.). Before going to China she taught school at Moody, Tex., and in Decatur (Tex.) Baptist College (now Dallas Baptist College). She also did organizational work for the Woman's Missionary Union of Texas.

She and Eugene Sallee met at a Baptist Young People's Union convention in Texas in 1903. He went to China that fall, and she followed two years later, after completing her education and being appointed by the Foreign Mission Board. They were married in Shanghai, China, in 1906.

Sallee and another missionary made a survey trip into interior China, selected several likely places for mission stations, and in 1904 opened a station in Chengchow (now Chenghsien), Honan Province. In 1908 the Sallees began their long ministry in Kaifeng. They returned to the U.S. in 1930, when he was elected home secretary on the FMB staff. He served in this capacity only briefly, but helped sustain Southern Baptists' world vision during the depression years, when supporting foreign missions involved great sacrifice.

After his death Mrs. Sallee resumed her work in Kaifeng. Interned by the Japanese during World War II. She was repatriated to the U.S. in 1942. She retired in 1947, after 42 years of mission service.

Mrs. Sallee wrote her husband's biography, *W. Eugene Sallee: Christ's Ambassador*, published in 1933. Proceeds from sale of the book went to the FMB to reduce the crippling debt under which the Board then labored. She was also author of a biography of her father, *A Friend of God*, and a mission study book, *Torchbearers in Honan*.

Survivors include two missionary sisters-in-law (both retired after service in China), Miss Hannah Fair Sallee and Mrs. R. T. Bryan, of San Antonio, Tex.

## GIVE A LASTING REMEMBRANCE FOR MOTHER'S DAY

### LETTERS FROM MOTHER Billie McMurry Emmens

A tribute to an outstanding Christian mother, this new book is a daughter's recollection told through letters and personal comment. Her mother, Mrs. William McMurry, was known and loved by members of Baptist Woman's Missionary Union in many countries. (26b) \$2.95



### VOICELESS LIPS Nell Warren Outlaw

Twenty-five poetic devotions using flowers as subjects. Delicate drawings and colored illustrations are scattered throughout the book. (26b) \$2.50

### NONE SO SMALL: Reflections and Prayers of a Mother Frances P. Reid

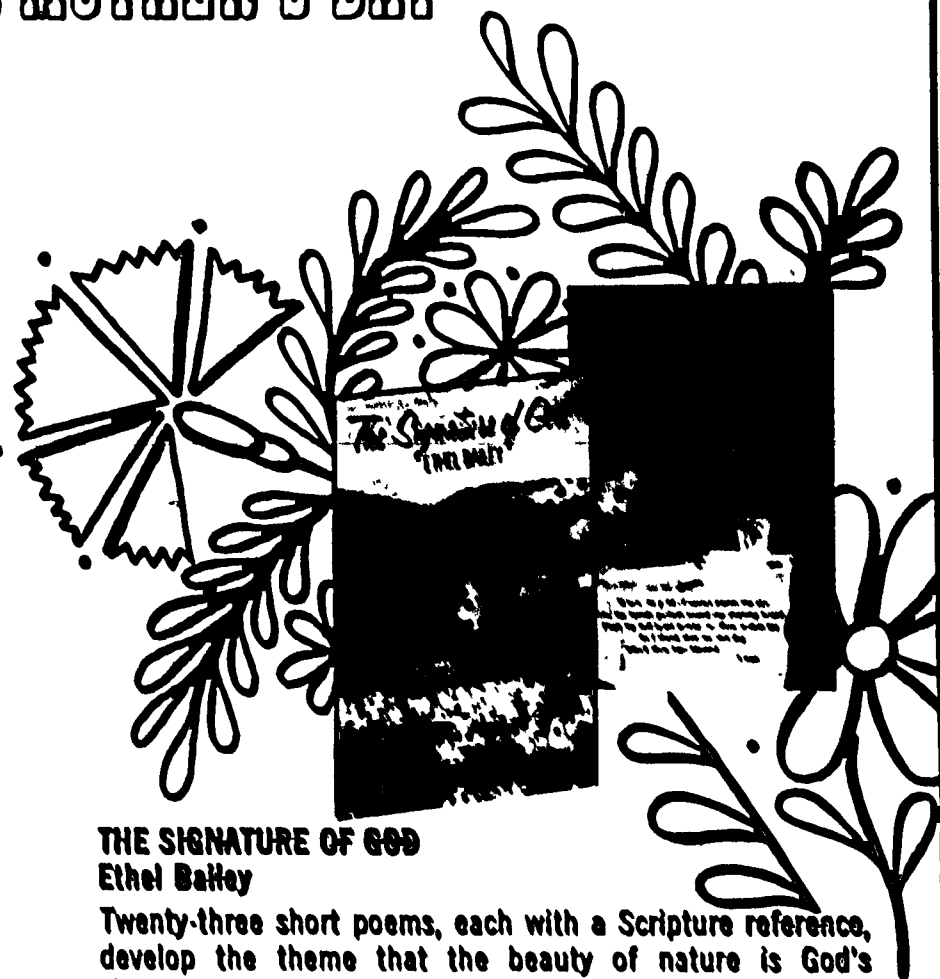
Poetic meditations describing situations and events from the life of a young mother. (26b) \$1.50

### INVITATION TO PRAYER Vivian Hackney

Scripture passages, poems, and prayer experiences of others show how prayer changes the one who prays as well as those who come in contact with him. (26b) Paper, \$1.25

### LETTER HOME Antonina Canzoneri

Unique book of prose and poetry by a missionary nurse in Africa. (26b) Paper, \$1.50



### THE SIGNATURE OF GOD Ethel Bailey

Twenty-three short poems, each with a Scripture reference, develop the theme that the beauty of nature is God's signature on his handiwork. Comes with mailing envelope. (26b) Paper, 50¢

### AS A WOMAN PRAYS Elsie Lapsley Ogden

Nineteen short prayers and poems related to a married woman's life. Complete with envelope. (26b) Paper, 50¢

Order these **BROADMAN** Press titles from your Baptist Book Store

## Directors of School Honored

Three days of special activities celebrating the school's 50th anniversary opened the new school year at the Seminary of Christian Educators, in Recife, Brazil. The seminary is a Baptist training school for women.

Jose Munguba Sobrinho, Recife pastor who has taught in the seminary for 36 years, delivered the golden jubilee address at opening convocation. A banquet next day honored present and former Board members, and the current and past directors of the school: Miss Martha Hairston (director since 1953), Miss Maye Bell Taylor, Mrs. Mildred Cox Mein, Mrs. Essie Fuller Baptista, and Miss Pauline White.

## British Membership Declines

Membership of Baptist churches throughout the British Isles dropped to 200,313 in January, the lowest total in several years, according to official figures published by the Baptist Union of Great Britain and Ireland.

Baptist sources indicated, however, that the rate, or trend, of decline appears to be tapering off. They stressed that the best figures were recorded before Billy Graham's Greater London Crusade of 1966.

Baptisms during the year totaled 6,484, an increase of 378 over the previous year.

## Career in Missions Related

### Fifty Years in Christian Missions

By John Burder Hipps  
Edwards and Broughton Co. (Raleigh, N.C.), 141 pages, \$3.95

The autobiography of this distinguished missionary is a straightforward and factual story told with dignity and restraint. The author gives a brief account of his career in Christian missions, which includes three years as principal of a mission school in the U.S., 37 years as missionary teacher in China, six years as professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C., and finally a period of contribution to missionary literature with the publication in 1964 of his book, *A History of the University of Shanghai*, and now the story of his life.

The author's story is one of lifelong commitment to his Lord. He has spoken of his life as "a long journey with my Master."

The book is dedicated to the author's Christian parents, and indeed it is a tribute to them. The father, a farmer-preacher in the mountains of western North Carolina, by his own example did much to form the attitudes and principles of his missionary son, especially those concerning faithful performance of work, respect for all peoples regardless of race, and the priority of the kingdom of God. Parents and others concerned with missionary education for young people will profit from reading the author's account of his early preparation for missions and his call.

The book is commended to missionary

appointees, particularly because it will furnish them some understanding of the frustrations and vicissitudes of missionary life. Hipps encountered in his personal life discouraging periods of loneliness, illness, and tragedy. War and political upheaval made for many uncertainties and adjustments in his missionary career. Through it all he showed remarkable perseverance and unwavering devotion to his Christian vocation.

The foreword to the autobiography is written by E. Luther Copeland, who succeeded the author as professor of missions at Southeastern Seminary. *Fifty Years in Christian Missions* will be gratefully received by friends of the author and friends of the missionary enterprise.

—Emily L. (Mrs. J. B.) Weatherspoon

Author Hipps with new book.



# MISSIONARY ASSOCIATES

*Employed January  
and March, 1967*



To return to the homeland of his parents, Samuel Choy and his wife Elsie, of Japanese parentage, were employed by the Foreign Mission Board in January to serve in Korea, where he plans to engage in religious education work. Choy was born in Hawaii, where his parents had settled from Korea. A graduate of Wayland Baptist College, Plainview, Tex., he later served two and a half years there as director of religious activities and adviser for international students. He holds the M.R.E. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and has done additional study there. He served in the U.S. Army 1945-47 in the U.S. and Korea. From 1955 to 1958 he served as educational director, first at University Church, Abilene, Tex., and then at First Church of Farmers Branch, Dallas, Tex. After a ministry as pastor at Kahului, Hawaii, Choy in 1960 became religious education director, and later church development division director for the Hawaii Baptist Convention. He assisted in the Asia Sunday School Crusade last year in Korea. Mrs. Choy, also born in Hawaii, holds the B.S. degree from Hardin-Simmons University, Abilene. Since 1965 she has taught school in Honolulu, Hawaii. The Choy's have a son, Sammie, almost ten, and twin daughters, Terri and Toni, eight years old.

To continue her teaching career, Edith Cora Gates (Mrs. Newman F.) Nunnelley was employed in March to teach children of missionaries at Newton Memorial School, Oshogbo, Nigeria. A native of Texas, Mrs. Nunnelley, 50, received the B.S. degree from the University of Alabama in 1939 and the M.A. degree from that institution last October. She began her career as a public school teacher in Alabama in 1939 and, except for about five years, has taught in that state every year since, including some 14 years at Talladega. Her husband, whom she married in 1941, became superintendent of education for the Talladega County School system in 1947; he died in 1963. Mrs. Nunnelley supervised the reading program in Talladega city schools during the first half of 1966, and became admissions counselor at Judson College, Marion, Ala., in January of this year.



## LETTERS

### Influence Recalled

I wanted to tell you how much I enjoyed Suzie Stuckey's article, "Out of Silence," in the April issue of THE COMMISSION. The Stuckeys are friends from years ago when Bob and I were enlisted in the Navy. Bob and Suzie had much to do with my becoming a Christian. Their lives as dedicated Christian young people had a profound influence on both my wife and me.

During the years when Bob and Suzie were seeking appointment by the Foreign Mission Board, my wife and I joined their many other friends in praying for them. All of us were overjoyed that they were appointed and especially at the return of Suzie's hearing.

Wayne A. Stewart, U.S. Navy Chaplain  
Key West, Florida

### Pertinent in Italy

The recent edition of THE COMMISSION has brought to us not only stimulating articles, but likewise many practical suggestions. Specifically I might mention among the other articles the one entitled "Reaching Tomorrow's Leaders," as well as the article by Joseph B. Underwood, "Capturing Attention for the Gospel."

During the past few months I have taken the time to translate several of your articles and news items in order to pass them on to Dr. Piero Bensì and to Professor Enrico Paschetto. Dr. Bensì is the secretary of our

committee of evangelism and is likewise secretary of the committee that is responsible for our evangelistic campaign that is scheduled for spring, 1968. Professor Paschetto is working constantly with me in my attempts to realize through a mobile office the fullest use possible of modern evangelistic techniques. . . .

I have found THE COMMISSION ever more pertinent for our current needs in Italy.

Ben R. Lawton, Chairman  
The Italian Baptist Mission  
Torino, Italy

### For Every Family

I have always enjoyed reading THE COMMISSION, because it has kept the foreign mission work of our Convention on my heart. I wish that every Baptist family received this fine magazine, because I believe that it would increase their awareness of the needs and possibilities that stretch out before us throughout the world. . . .

We appreciate your ministry through the printed page and know that it is an important part of our overall mission enterprise.

Richard Carlton, Missionary  
Greater Cincinnati and  
Southern Hills Associations  
Cincinnati, Ohio

### To Read While Waiting

Our WMU circle is (subscribing to HOME MISSIONS and THE COMMISSION) as a missions project to be used in the waiting room at the medical center. There are so many people there all the time, and we felt that this would be a witness to many of them.

. . . The waiting room serves four doctors. Mrs. Truman Black, Secretary-Treasurer WMU, Corinth No. 1 Church Easley, South Carolina

### Kind Words

Congratulations on the new look of THE COMMISSION magazine!

The distinctive cover on the March issue hints that this is a publication with real class. Again, congratulations, and keep up the good work.

W. Landon Miller, Pastor  
Northminster Baptist Church  
Richmond, Virginia

## 6% INTEREST

Colorado Southern Baptist  
Church Loan Bonds

**FOR OFFERING  
CIRCULAR**

MAIL TO—

Bill Landers, Administrator  
Colorado Baptist General  
Convention  
P. O. Drawer 22005  
Denver, Colorado 80222

Name.....

Street.....

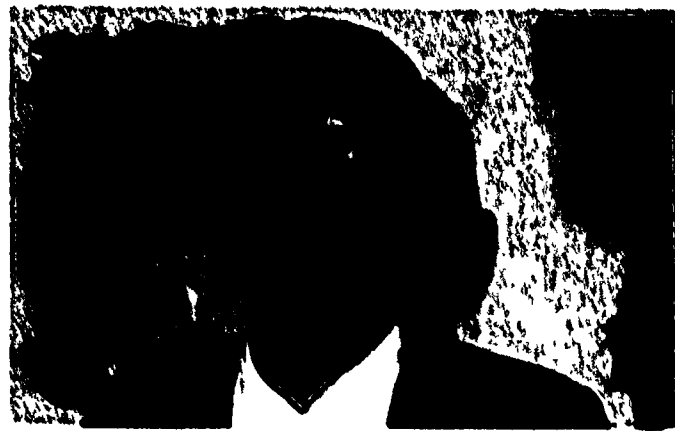
City.....

# LAYMAN at Itapira

BY JOE E. TARRY, *Missionary to Brazil*



*A portion of the layman-led congregation at Itapira, Brazil.*



*Layman launched Itapira mission.*



*Workmen repair walls for mission.*

**A** LAYMAN—even if he has little education—may often be found taking the lead in Baptist work in Brazil. These men seem to hunger for an opportunity to study and to improve their ability to assist.

At Itapira, a city of some 30,000 persons, the Baptist mission is largely the labor of a layman. One man and some of his relatives early in 1966 decided to begin a mission. Near the city, in a bairro (district) of a low-income area without electricity, they located a large room. Despite difficulties, the layman and his family opened the work. Within three months enrolment exceeded 100 and the Sunday School held every Sunday afternoon.

Pastor Antonio, of the Bonfim Baptist Church in Campinas, where I was shortly to complete the course of language study, invited me to go with him to the Itapira

mission, sponsored by his church. When we drove up in the Rural Willys to the remote location of the mission, we found the assembly room already filled. The occasion was a typical Brazilian prayer meeting—a house packed with enthusiastic believers seeking the riches of joy in the gospel.

On the following Sunday afternoon I returned to Itapira, accompanied by Missionary George B. Brice, also in language study. Eighty-two persons were present, a comparatively low number.

The mission even sponsors a 30-minute radio broadcast each Sunday evening. The layman plans the music and directs the broadcast, and, when no preacher is available, he also delivers the message. On this evening I was allowed to preach.

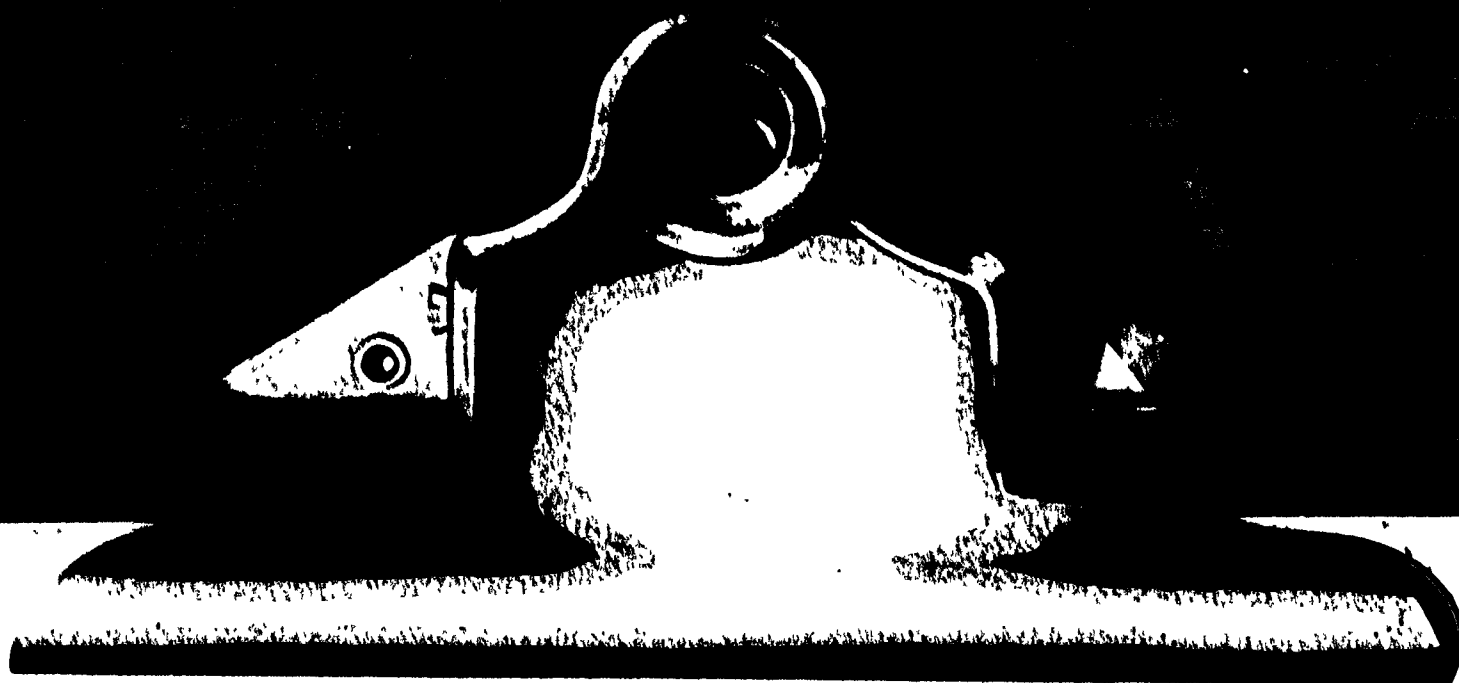
Thirty minutes after the broadcast ended we were back at the mission, where the layman gave instruction in Baptist

doctrine to about 50 interested persons. Eighteen of these were awaiting baptism, and the mission already had about 20 members. Evening worship began at 8:00 P.M., and I preached to a congregation that filled the room.

Holes marred the walls, and winter was on its way, so I arranged to transport Pastor Antonio and two plasterers to the mission on a holiday the next week. Upon arrival we found a cheerful group of men and women from the mission already at work. Returning for the pastor and the workmen that night I saw that the walls had been repaired, and the room again was filled with people eager to hear the gospel.

The greatest needs in Brazil are for pastors, trained lay leaders, and money. But even where these are lacking, zealous laymen, like the one at Itapira, do what they can and see missions grow.





## FOREIGN MISSIONS CLIPBOARD

May, 1967

At its full spring meeting in April, the Foreign Mission Board APPOINTED 23 career missionaries, EMPLOYED four missionary associates, and INVITED 61 young men and women to become missionary journeymen (pending completion of eight weeks of training). The additions brought the Board's overseas staff to 2,287, including 226 persons in short-term service. However, the journeymen sent out in 1965 (43 now on the field) are to return this summer.

A WIDE VARIETY of skills is found in the April group of new missionaries and missionary associates. Included are the first veterinarian to be sent by the Board, the first dental hygienist, a mechanical engineer, an agriculturist, two music specialists, two medical doctors, two registered nurses (one the wife of a doctor), a college professor, two high school teachers, and three pastors.

One appointee, Sue Thompson, is the first Negro to be appointed a regular missionary of the FMB in 84 years. (One journeyman selected in 1965 is a Negro, and several Negroes have been summer missionaries.) Board policy has never excluded Negroes, but the Convention constitution requires that appointees be members of cooperating churches, and there have been few Negro members.

Claude H. Rhea, Jr., was elected by the Board as MUSIC CONSULTANT, a new position on the Board's administrative staff, effective June 1. Vice-president for administrative affairs for Houston (Tex.) Baptist College, Rhea also is chairman of the fine arts division. He formerly was dean of the School of Church Music at New Orleans (La.) Baptist Theological Seminary. Rhea has given sacred concerts and lectured for the FMB in many countries and institutions.

Assignment of a couple appointed in March--Marvin and Elizabeth Reynolds--for the African nation of BOTSWANA (Bechuanaland before becoming independent last September) made it the 65th country to which Southern Baptist missionaries are under appointment. Entry must await permission of the government.

To join the William E. Lewis, Jr., family (formerly assigned to Tanzania) in opening Southern Baptist work in ETHIOPIA, pending government permission, the John R. Cheynes, formerly in Rhodesia, were transferred by the Board.

A BREAKFAST BRIEFING on medical missions for Baptist doctors, dentists, nurses, technicians, and other medical personnel is set for the Columbus Hotel, Miami, Fla., 7:00 A.M., May 30, during the Southern Baptist Convention. Co-sponsors: the FMB and the Brotherhood Commission. Visual presentation and personal testimonies of missionaries will be featured. Tickets (\$2.50 each) may be requested from Ernest Nott, administrator, Baptist Hospital, Miami.

Receipts for the 1966 LOTTIE MOON Christmas Offering reached \$12,958,798, as of April 11, approximately a half-million dollars more than had been received by the same date last year. Books on the 1966 offering close May 1.



# NEWS

MAY 1967

FOREIGN MISSION BOARD

SBC



*Judy Ann Sprecker, of Missouri, one of 12 college students who is to serve in summer mission work in Israel, listens attentively during orientation conference.*

## Summer Workers Gather

Preparing for eight to ten weeks as summer missionaries, 66 college students, representing 20 states, gathered in Richmond, Va., for an orientation conference March 31-April 1.

Sponsored jointly by state Baptist Student Union groups and the Foreign Mission Board, the students will serve in 21 countries. Students in the various states make special contributions to pay for preparation expenses and round-trip travel to the field. The FMB provides for expenses on the field.

The students, meeting at Board headquarters, heard three of last year's summer missionaries, career missionaries, Board staff members, and Arthur Driscoll, of the Baptist Sunday School Board staff. Louis R. Cobbs, FMB associate secretary for missionary personnel, directed the conference.

One group of 12 students and a BSU director will do camp work in Israel. Another group of 16 students will lead Vacation Bible Schools in Jamaica.

## Donald Bell To Teach in Orient

A. Donald Bell, professor of psychology and human relations, Southwestern Baptist Theological Seminary, Ft. Worth, Tex., is to teach at two Baptist schools in the Orient while on sabbatical leave.

Bell is to serve as visiting professor at the Philippine Baptist Theological Seminary in Baguio City next fall. At the end of the school year he is to lecture in Hong Kong Baptist College, Hong Kong.

## Crusade Ideas Shared at Regional Session

"When I first heard of the Crusade of the Americas I thought it would be just another evangelistic campaign," admitted Regis Ortiz, pastor of Central Baptist Church, Bogotá, Colombia. "I am now convinced that it is not only more than just another crusade, it is the greatest evangelistic effort realized in Christen-

dom in the 2,000-year history of the church," he declared at the regional meeting of the Bolivian republics for the 1969 Crusade.

Representatives from Venezuela, Colombia, Ecuador, Peru, and Bolivia met March 13-15 at the Baptist encampment outside Lima, Peru. They gave progress reports, shared ideas, and planned for future phases of the campaign.

"The general tone of the meeting was one of optimism," summarized William E. Matheny, missionary to Peru. "There was no hesitation, however, in pointing out possible snares, and a healthy mixture of realism and enthusiasm prevailed."

Missionary Donald Orr, professor of music at the International Baptist Theological Seminary, Cali, Colombia, described the importance of music in evangelistic efforts. Missionary Archie Jones, of Ecuador, outlined a plan for personal, laymen-led visitation evangelism. Missionary Roy Lyons, of Venezuela, was named head of an international committee to involve laymen more deeply in the crusade.

Carlos García, president of the Baptist Convention of Peru, expressed concern that a deepening of the spiritual life of church members be a primary goal of the effort. He also advocated more plans to reach the large indigenous populations of Ecuador, Peru, and Bolivia, which speak tribal languages.

Miguel Angel Veloz, of Ecuador, reported that local churches in Ecuador have pledged to bear 50 percent of the crusade cost, with the other half coming from the Baptist Mission there.

*At regional meeting in Peru for 1969 Crusade, Missionary Donald Kammerdinner explains publicity used in Colombia.*



## Plans Laid for Campaign

Baptist leaders from Mexico and Central America met in Guatemala City, Guatemala, March 2-4 to lay plans for the 1969 Crusade of the Americas. Dates were set for Sunday School congresses in the fall of 1967 and a regional evangelistic meeting in the spring of 1968. Tentative dates were selected for the weeks of preaching in 1969.

Ervin E. Hastey, a Southern Baptist representative to Mexico and Crusade regional coordinator, planned and directed the program. Sharing presiding duties with Hastey were Adrián Gonzalez, of San José, Costa Rica, first vice-president of the Crusade's central coordinating committee, and Augusto Cotto, of Santa Ana, El Salvador, Crusade coordinator for his country.

## Pakistan Milestone Noted

The tenth anniversary of the beginning of Southern Baptist mission work in Pakistan was observed by the 14 missionaries on the field for the occasion. They gathered at Faridpur for three days in early February. Newest missionary arrival is Dora Howard, a nurse who recently received her Pakistan visa after a year and a half of waiting. Eight other missionaries assigned to Pakistan were on furlough in the U.S.

Troy and Marjorie Bennett, the first Southern Baptist missionaries to arrive in Pakistan in 1957, reviewed the history of the work. Missionary James F. McKinley, Jr., outlined apparent current trends and presented plans for strengthening and extending the Baptist witness.

The Baptist missionaries are stationed in Dacca, Faridpur, Comilla, and Feni in East Pakistan. The program of work includes several reading rooms and the Mission Industrial School in Faridpur. A small Baptist hospital is still in the planning stage. As of the first of this year there were five churches, with a combined membership of 185, related to Southern Baptist mission work in Pakistan. Islam, the state religion, is followed by 85 percent of the Pakistanis.

## Crawley Outlines Advance in Orient

"In spite of uncertain circumstances, and in some cases especially because of such circumstances, response to the gospel in the Orient is most thrilling and challenging," reported Winston Crawley, Foreign Mission Board secretary for the Orient, who is currently making his headquarters in Hong Kong.

Vietnam and Indonesia, two crisis-ridden lands, are among the most responsive of Southern Baptists' 15 Orient mission fields, said Crawley in his report to the Board in March. He also cited Korea as a particularly responsive field.

An outstanding development in outreach to new areas was the placing of missionaries at Bangalore, in South India, continued Crawley, surveying mission highlights of 1966. Bangalore, where a Baptist hospital will be built, is Southern Baptists' first permanent station of missionary residence and work in India. (One missionary couple previously served at the Christian Medical College and Hospital in Vellore.)

In Indonesia, Baptist witness has been extended to the island of Madura by missionaries stationed in nearby Surabaya, Java. In the Philippines, Urdaneta (on the island of Luzon) and Iligan (on Mindanao) have become mission stations.

Sunday School enrolment in Indonesia increased by 64 percent and in Japan by 20 percent during 1966, continued Crawley. Churches in these and other countries participated in the Asia Sunday School Crusade last year.

On Okinawa a missionary couple is

now giving full time to work with Okinawans. Though missionaries have been assigned to the island for seven years, previously they have served churches made up primarily of U.S. military personnel.

Crawley cited as other 1966 highlights the beginning of Baptist television broadcasting in Korea, the opening of a Baptist book store in Indonesia, the beginning of social welfare ministries among certain disadvantaged groups in Korea and Taiwan, and the dedication of buildings for several institutions.

### Closer Participation Reported

Closer European participation in Baptist Theological Seminary at Rorschlikon, Switzerland, is indicated by token contributions from three national Baptist unions and by an interest in coordinating study at Rorschlikon with that at national Baptist seminaries.

Missionary John D. W. Watts, seminary president, told trustees at their 1967 annual meeting that Baptists in Norway, Denmark, and Holland made token gifts to the seminary's operations last year. In addition, Baptists in Holland gave financial assistance to the Dutch student now at Rorschlikon. In the past, Germany and Switzerland have done the same for their students.

A trustee recommendation concerned talks between the administration and faculty at Rorschlikon and at the national seminaries. These could lead to coordination of scholastic aims.

## Language School Recognized

Recognition was given the Spanish Language Institute in San José, Costa Rica, during recent orientation sessions for new Southern Baptist missionaries enrolled there. The language-study school will mark its 25th anniversary in June.

A total of 454 Southern Baptist missionaries have been trained in the institute, according to Frank K. Means, Foreign Mission Board secretary for Latin America. An inscribed silver platter was presented in behalf of the FMB to Dr. and Mrs. Alden Coble, directors of the institute.

During the annual orientation sessions, Means and the three FMB field representatives for Spanish-speaking regions of Latin America meet with the new missionaries before the appointees leave language school to go to their assigned fields. Discussions center on such topics as the Mission, the missionary home, missionary-national relationships, and personal evangelism.

### Koreans Study Bible in Germany

A Bible class for Korean nurses working in the hospital at Mainz, Germany, has been started by the English-language Baptist church in Mainz, which serves primarily American military personnel. Of a total of about 100 Koreans in the city, 25 of the women are enrolled.

Teaching is one of the nurses, the daughter of a Baptist pastor in Korea. The class uses Baptist Sunday School literature prepared in Korea and Korean-language Bibles furnished by the Southern Baptist Foreign Mission Board.



LAWRENCE R. SHEDDEN  
Dean and Mary Ann Denmark

## Decision in a Communist Prison

Dean Denmark was 19 and in college when his National Guard unit was mobilized soon after the Korean War erupted in 1950. By October, 1952, he had completed training (including Officers' Candidate School), had been qualified as a paratrooper, and had become a lieutenant and platoon leader. One month later he was a prisoner of war.

During Denmark's first and only night of combat, Nov. 6, 1952, the platoon suffered heavy casualties. The lieutenant and more than 20 men were without radio contact and low on ammunition. He ordered his men to fall back and covered their withdrawal with a few grenades. As Denmark was about to withdraw, a badly wounded young soldier cried out for help. The lieutenant stayed with him and sought a place to hide, but in the bright moonlight the two men were captured.

In subfreezing weather Denmark carried the wounded soldier in his arms and on his back in several death

marches. A few months later the wounded man was freed in a prisoner exchange. Denmark spent 10 months in Communist prison camps and was in solitary confinement at the armistice.

"War epitomized to me all the brokenness of humanity," he recalled. "The innocent suffering was appalling. I prayed and examined every phase of my life, and the urgent demand kept coming through for me to preach Christ. There in prison I encountered life as I had never known it before, and I was fully persuaded the world needs Christ to cure it of all its sickness."

Denmark was awarded the Silver Star for gallantry in action. Returning to the U.S., he completed college work and became an accountant until entering the ministry. In March he and his wife were appointed by the Foreign Mission Board as missionaries to Nigeria. He joins a number of missionaries of all faiths who began or made firm their decisions for missions on battlefronts or as prisoners of war.



EUROPEAN BAPTIST PRESS SERVICE PHOTO

*A. Baungaard Thomsen, chairman of the European Baptist Evangelism Conference, speaks at meeting in Switzerland. Seated (l to r): C. Ronald Goulding, secretary, European Baptist Federation; Ernest A. Payne, British Baptist leader; John D. Hughey, FMB area secretary.*

## Conference Cites Evangelism Needs in Europe

If an impact by Baptists is to be made in Europe, individual churches, national unions, and theological seminaries must attune themselves to evangelism, declared a statement drafted at the European Baptist Evangelism Conference. The statement also called for an international understanding and sharing across political boundaries and language barriers. More than 70 representatives from Baptist unions in 17 countries attended the four-day meeting at Baptist Theological Seminary, Rorschlikon, Switzerland.

The document emphasized the necessity of each Christian to be a soul-winner. It underlined the duty of the churches to have "an all-inclusive fellowship" encompassing all social classes. Baptist unions lacking an evangelism committee should establish one, the statement suggested.

Rolf Dammann, of East Berlin, secretary of Baptist work in East Germany, reported that there are 26,000 Baptists in that country, and that Baptists last year baptized 400 converts there. At Buckow, they have "one of the youngest

and smallest theological seminaries in Europe," he added.

"Our biggest problem in Europe is not political," stated conference chairman A. Baungaard Thomsen, a minister in Copenhagen, Denmark. "It is that we are Christian nations, but most of our people have not been born again."

## Missionary Society Post Filled

Helmut Grundmann, a 46-year-old Baptist pastor in Nuremberg, Germany, has accepted the post as general secretary of the European Baptist Missionary Society, to take office about July 1. His responsibility will be to help direct the mission work and to promote missionary interest in the churches.

Henri Vincent, of Paris, France, society president, announced that offices of the general secretary will be transferred from Bad Homburg to Hamburg, Germany, when Grundmann takes office. A German was sought for the position because of the comparative size of German Baptists with Baptists in the ten European unions taking part in the missionary society.

## Planned Tax Slows Construction

A government anti-inflation move has helped bring to a standstill construction of Baptist church buildings in Sweden. A proposed special 25 percent tax on the construction of certain types of buildings, including churches, was expected to be enacted by the Swedish Parliament. Designed to curb inflation, the tax is proposed for one year and would apply equally to the free churches and the state (Lutheran) church.

## Golden Gate Elects Humphrey

J. Edward Humphrey, missionary to Nigeria, has been elected research librarian and associate professor of historical theology by trustees of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., effective Aug. 1. Humphrey is currently on medical leave from the field due to illness in the family. He taught at Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria, for about 15 years.

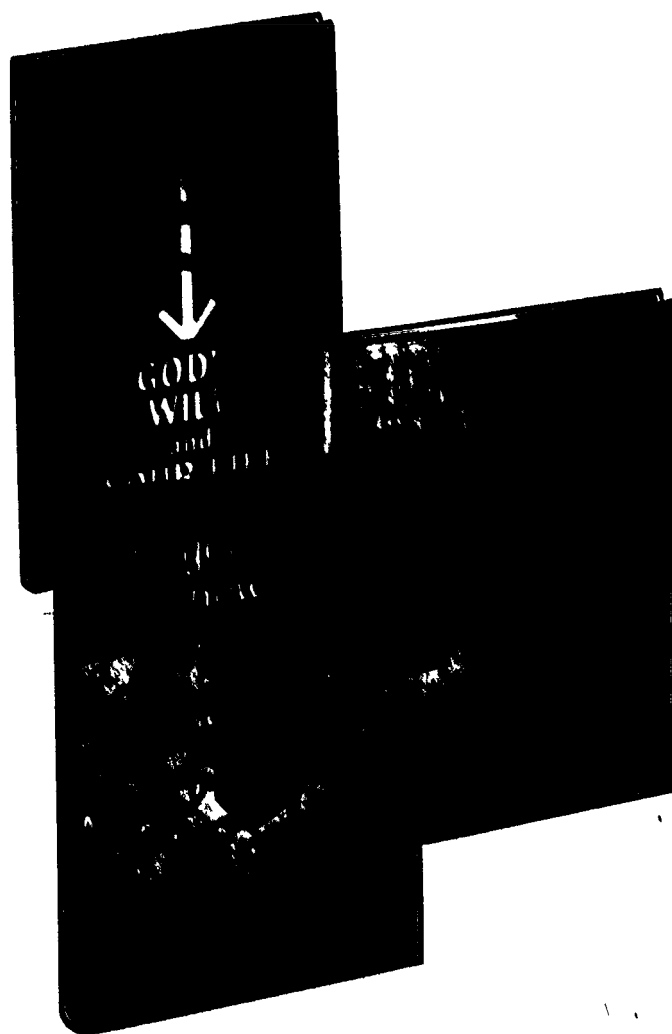
## European Leaders Confer

Secretaries of 17 national Baptist unions from all parts of Europe, meeting at Rorschlikon, Switzerland, in March, centered their discussions around points of a study paper prepared by Ernest A. Payne, of London, British Baptist leader.

"Baptist witness and work in Europe will inevitably be affected by political and economic developments in the continent," stated Payne in the paper.

"We have no executive power, but we do have tremendous power to suggest and influence" work of the EBF, explained C. Ronald Goulding, of London, secretary of the Federation. "Never before have so many secretaries of eastern European countries been able to be present," he added.

Secretaries, or in some cases presidents, of unions attended from Denmark, West Germany, East Germany, Holland, Norway, Portugal, Czechoslovakia, Yugoslavia, England, Scotland, Russia, Sweden, Finland, Switzerland, Spain, Italy, and France.



## Broadman Books Congratulate Your Own Favorite Graduate

### YOUR NEXT BIG STEP

G. Kearlie Keegan

Pointed talks to help young people step smoothly from high school to college. Answers to questions about college and sound advice on choosing a vocation.

(26b)

\$1.25

### GOD'S WILL AND YOUR LIFE

T. B. Maston

What is God's will? How can one know it? Here is personal guidance for young people facing major decisions of career, marriage, and vocation. Frankly discusses finding and following God's will in all areas of life. (26b)

\$1.95

### IT'S YOUR TURN NOW!

Jack Ricks Noffsinger

Challenges teen-agers to accept responsibility, develop their abilities to the maximum, and make their lives count for Christ. Clever line drawings. (26b)

\$1.25

### IN HIS STEPS

Charles M. Sheldon

A Christian classic. The dynamic story of a group of young men and women who asked themselves, "What would Jesus do?" before making decisions. (26b)

\$1.25

**PUBLISHED BY**  
**BROADMAN PRESS**  
and available at your  
**BAPTIST BOOK STORE**



## NEWS

### Offices Begun in Manila

A two-story Baptist building in Manila to house all promotional departments and general offices of the Philippine Baptist Mission is expected to be completed by next January. Groundbreaking ceremonies were held March 1. To cost approximately \$81,400, the new structure is planned so that it can be expanded to four stories when more space is needed. (The Mission is the administrative unit of Southern Baptist missionaries in the Philippines.)

"The building will house the Baptist book store, publication center, radio and television department, and offices for the treasurer, business manager, and secretary of the Mission and the directors of music, education, and Woman's Missionary Union promotion," reported Missionary Robert L. (Bob) Stanley. "A research library will be included for use by missionaries and nationals." Baptist offices in Manila now are scattered about at five locations. The new building site is on Taft Avenue, a busy thoroughfare.

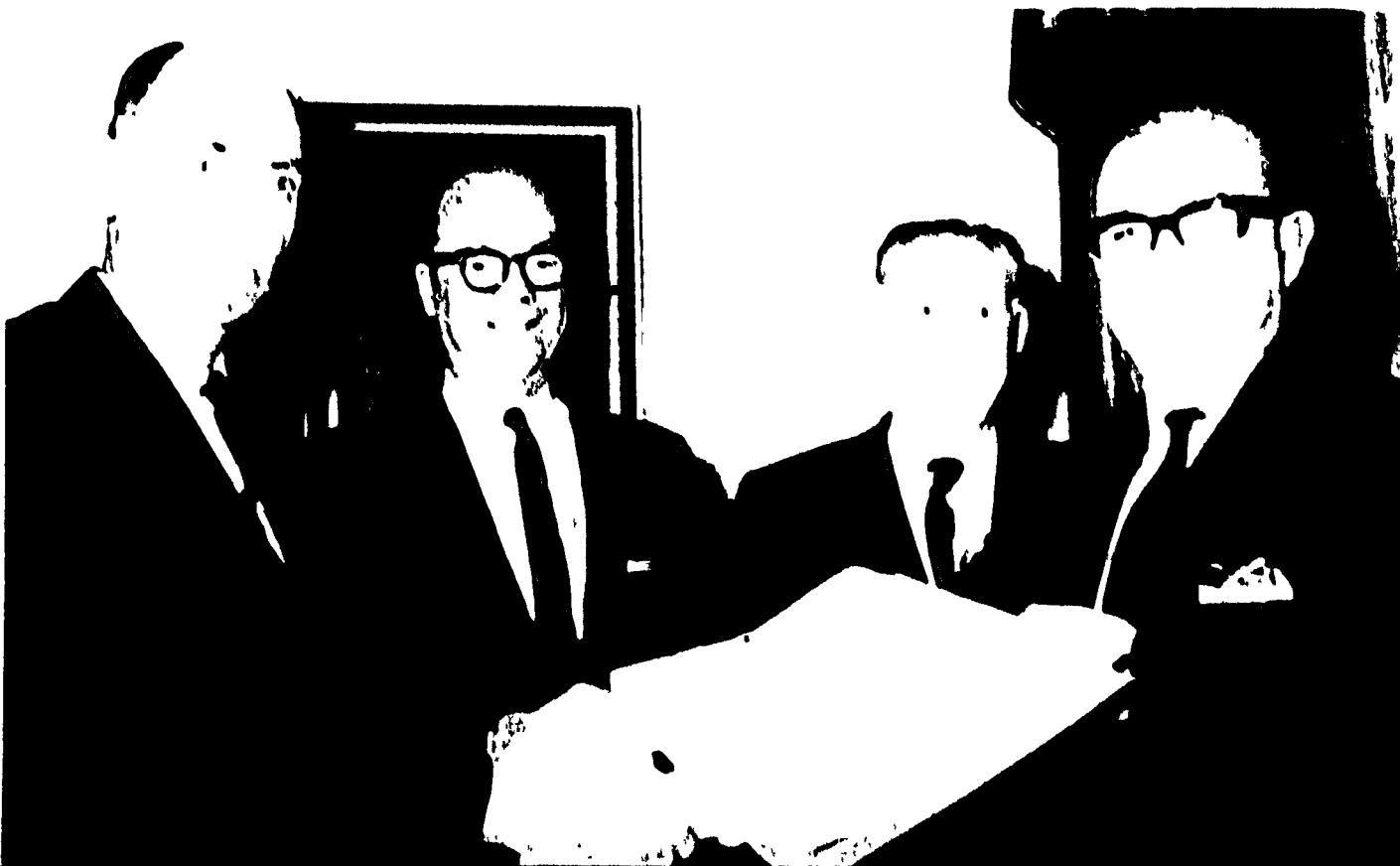
### Glaze Installed as President

A. Jackson Glaze, Jr., missionary to Argentina, was installed as president of the International Baptist Theological Seminary, Buenos Aires, March 14. He has taught Old Testament and Hebrew in the seminary since 1955.

Glaze delivered his inaugural address to a crowded chapel audience. Then José Sami, Argentine pastor and president of seminary trustees, presented the new president a Spanish-language Bible signed by the 24 seminary professors and by the 11 trustees, who represent Baptists of Argentina, Chile, Uruguay, and Paraguay. The seminary's 108 students (50 of them new this year), come from the same countries as the trustees.

### Governor Honors Lopes

Rubens Lopes (right), Brazilian Baptist leader, receives credentials as an honorary colonel from Mississippi Governor Paul B. Johnson (left) at the state capitol in Jackson. Lopes visited the state during a series of speaking engagements to promote the Crusade of the Americas. Looking on are Owen Cooper (second from left), of Yazoo City, Miss., chairman of the Crusade's Committee on Layman Involvement, and Ralph Hester, Sr., Baptist deacon and business executive in Jackson.



## Signs of Change Seen in Spain

Spain's official news agency carried a report in March about the opening of a new Baptist chapel at Lorca, in the southeastern Spanish province of Murcia. According to Religious News Service, the fact that an official news agency reported the opening was interpreted in Madrid as a consequence of the gradual improvement of relations between Spanish authorities and the evangelical minority.

Also in March, a 2,000-word interview with José Cardona, Baptist minister who is secretary general of the Evangelical Defense Committee, appeared in the Falangist official daily, *Arriba*. The printing of the interview, along with three photos showing Spanish evangelicals at worship, is considered a sign of how much official policy and public opinion on Protestantism has changed recently, reported Religious News Service.

Spain's proposed new religious freedom law was sent to the national Cortes (parliament) after a surprisingly lengthy consideration by the Council of Ministers (cabinet). Observers expected passage without difficulty in the parliament, probably in April or May. The law is expected to change radically the status of Protestants in Spain.

The revised version of the new law was described by evangelical spokesmen as "more restrictive" than an earlier draft. Comment came after the text was printed, unexpectedly, by a Barcelona newspaper.

The president of the Spanish Baptist Union, Juan Luis Rodrigo, of Madrid, reported that Spanish Baptists are "happy about the advanced tolerance" which seems to be developing for non-Catholics in Spain. They think it will ease certain restrictions, he declared at the European Baptist Evangelism Conference.

"It is not going to grant religious freedom in full practice," cautioned Rodrigo, describing the effect of the law, if enacted. "What we will have is advanced tolerance."

Over the past three decades, Baptists have continued to witness despite arrests, jailing, fines, and the closing of churches, he pointed out. Other evangelical denominations said they would wait for religious liberty before evangelizing. "Now that this religious freedom is coming to Spain, these groups do not know how to evangelize, either as individuals or as churches," he said.

"As for Baptists, we are ready for greater activity. We feel this has come about because Baptist people in Spain have been praying for religious liberty not just on their knees, but also on their feet," he added. By "on their feet," he said he meant action in witnessing for Christ while praying for the arrival of religious liberty. The Spanish Baptist Union, which had only 14 churches after World War II, now has 56 churches.

### Cooperation Proposed

Formation of a foreign missions commission for the European Baptist Federation will be considered when the Federation's executive committee meets in the coming summer.

The commission would be a cooperative body through which several Baptist foreign missions organizations in Europe would share experience, promotion, and personnel. None of the agencies would surrender its identity or merge its work, and mixing of funds is not under consideration.

The idea for some channel through which to share ideas grew out of a meeting in Hamburg, Germany, attended by officers of the European Baptist Missionary Society and of Baptist mission boards in Denmark, Sweden, and Norway. The EBMS serves the interests of ten national Baptist unions.

Representatives meeting in Hamburg also invited the Baptist Missionary Society of Great Britain to offer its missionary knowledge. Dutch Baptists, who work in some measure with the British society, were also invited.

The various missionary agencies feel they may be able to develop missionary informational pamphlets together, despite the many languages existing among those cooperating. By sharing in missionary personnel assignment, vacancies might be filled on the mission fields more readily and mission volunteers might have wider possibilities of service. Qualified candidates could be considered for various fields regardless of the candidate's nationality or the particular mission agency sponsoring the work.



## NEWS

### Involvement Pondered

The question of relationship between a person's commitment to Christ and his vocation of medical service became personal to the 200 people attending the sixth annual Middle Atlantic medical missions conference March 17-18 at Foreign Mission Board offices, Richmond, Va.

A major feature of the program was group discussion structured for a confrontation of the medically trained individual with his personal responsibility to Christ and the world.

The Richmond meeting, largest in attendance of the approximately 45 medical missions conferences held since the first two in 1954, added a new dimension to the conferences. It brought together, with the students, a number of mature medical and religious leaders to serve as resource persons and to share their convictions concerning involvement of the Christian medical person in God's purpose for the world.

Registrants included 35 physicians (two of these medical school professors), 22 wives of physicians, 15 nurses (two from nursing school faculties), seven dentists, two hospital chaplains, ten student directors, 11 medical students, 50 student nurses, five students of dentistry, medical technology, and pharmacy, four pastors, 22 members of the FMB staff, and eight others.

The Richmond conference was one of several held each year in areas where there are concentrations of large medical centers. Miss Edna Frances Dawkins, associate secretary for missionary personnel who heads the medical division in the missionary personnel department, began such conferences in 1954.

### Tenth Anniversary Marked

Kediri Baptist Hospital's 10th anniversary was observed recently with a special service for the medical staff and other workers in Kediri, Indonesia. Ten employees who have been associated with the hospital since its opening were given certificates of appreciation.

"More than 20,000 patients come for treatment each year, and hundreds have accepted Christ as Saviour because of their contact with the hospital," reported Missionary Doris Blattner. "During the past year, nine preaching stations were started in villages around Kediri with the help of persons who became Christians after first hearing the gospel while seeking medical care."

Spiritual retreats are now held for employees of the hospital because of the importance of the institution's evangelistic program. "Through Christian fellowship and prayer the employees are drawn closer to God and become more effective witnesses among the patients," said Miss Blattner.



Miss Edna Frances Dawkins (right) discusses medical missions at conference.

### Radio Project Progresses

The new Baptist radio recording studio in Beirut, Lebanon, by March was ready for the installation of equipment. Program production is expected to begin by June and broadcasting by next January. The station is expected to provide a Christian witness to Arab countries. Programs will be beamed throughout the Arabic-speaking Middle East and North Africa via shortwave stations in Addis Ababa, Ethiopia, and in Monte Carlo.

The Arab Baptist General Mission (organization of Southern Baptist missionaries in Arab countries), at its meeting last August proposed an extensive broadcasting ministry, organized a radio-television committee headed by J. Conrad Willmon, missionary to Lebanon, and voted to build a studio at the Arab Baptist Theological Seminary, on the outskirts of Beirut. The Foreign Mission Board in September appropriated \$15,000 for beginning the work.

J. Wayne Fuller, missionary to Jordan, supervised construction of the studio in the seminary administration building. E. Wesley Miller, missionary associate who is radio-TV representative for Europe and the Middle East, helped set up the studio. Until the Arab Mission gets a recording specialist, Miller will visit Beirut periodically to make recordings. He will also confer with Arab Christians and missionaries on effective use of radio evangelism.

### Auto Crash Injures Missionary

Finlay M. Graham, missionary to Lebanon, was seriously injured March 5 when the car he was driving crashed into a utility pole as he tried to avoid hitting an oncoming car. An electric power line fell across the vehicle and delayed for some 45 minutes efforts to remove the unconscious Graham. The missionary suffered a broken right leg, broken ribs, and other injuries.

President of the Arab Baptist Theological Seminary, at Beirut, Graham at the time of the accident was on his way to a meeting of the deacons of the church where he is a member. Doctors estimated his hospital stay at six to eight weeks.

### Missionaries Total 43,000

Protestant missionaries of all denominations on active service throughout the world now number about 43,000, according to French Protestant Information Service in Paris.

Of these, 27,000 come from the United States and Canada. Another 7,000 are from Great Britain, 1,700 from Australia, 1,540 from Sweden, 1,300 from Germany, 538 from Switzerland, and 350 from France. They were not listed by denominations. The statistics include the wives of missionaries who, in general, also have full-time missionary responsibility, according to the report.

### Facilities for School Dedicated

Buildings for the Eliza Davis George Baptist Training School, to train pastors and other church leaders, were dedicated in Sinoe County, Liberia, Feb. 19. The school is named in honor of Mrs. George, affectionately known to Liberians as "Mother George." A Baptist Negro from Taylor, Tex., Mrs. George has served as a missionary in Liberia since 1913, supported by friends and churches in the U.S.

The new school facilities include a chapel, a classroom building, a faculty residence, and five houses for students and their families.

*The complete etiquette guide for today's Christian bride*

*Your Christian Wedding*



by Elizabeth Swadley

Large or small, formal or informal—all weddings become beautiful ceremonies with this complete guide. Step-by-step, it shows how to carry out each detail—from announcing the engagement to conducting the reception. Many lovely new ideas are included. The perfect gift for the prospective bride. (26b) **\$2.95**

**PUBLISHED BY**  
**BROADMAN PRESS**  
and available at your  
**BAPTIST BOOK STORE**

# Viewing a Changing Continent

**THE FOREIGN MISSION THEME** for study next fall is "Africa—Continent of New Nations." Southern Baptists have studied the African mission fields time and again during the more than 100 years that their missionaries have been somewhere on the continent. But this year's study has a new slant, for never before have the mission countries been independent. Because of the activities accompanying independence, so much news is coming out of Africa that background for the study comes almost daily in the newspapers and magazines and over radio and television. Intense interest in the continent at this time creates a desire to know how all the commotion and change are affecting missions there. This year's series helps to satisfy that desire. Books and guides are available at Baptist Book Stores.

## Africa—Arrows to Atoms

By V. Lavell Seats

Teacher's Guide by Patrick and Jane Hill

(Convention Press; book 85 cents, guide 25 cents)

In the book for Adult study, Seats, a missionary to Nigeria in the days before its independence and a visitor to Africa since, tells of the great changes that have come and are coming about in the African continent during this "the greatest transition in history of nations from bondage to independent nationhood."

In the first chapter he discusses the changes and some of the factors that brought them about. The second chapter deals with the part that Christianity has played in helping to shape the new Africa, and the third deals with other forces that are seeking to influence the new nations.

"Christianity is on trial in Africa," the author maintains in the fourth chapter, and outlines factors that affect the African's view of the Christian religion and people from so-called Christian nations. The fifth chapter views changes that the new Africa has brought to African churches and to the continent as a mission field.

No picture of modern Africa and the events that have led to its advance is complete without a view of Christian work there, for Christian missions have definitely helped the trend toward freedom. Even the secular historian must realize the Christian influence.

The authors of the teaching guide also were at one time missionaries serving in Nigeria. Hill is now dean of students at Truett-McConnell Jr. College, Cleveland, Ga.

## So Sure of Tomorrow

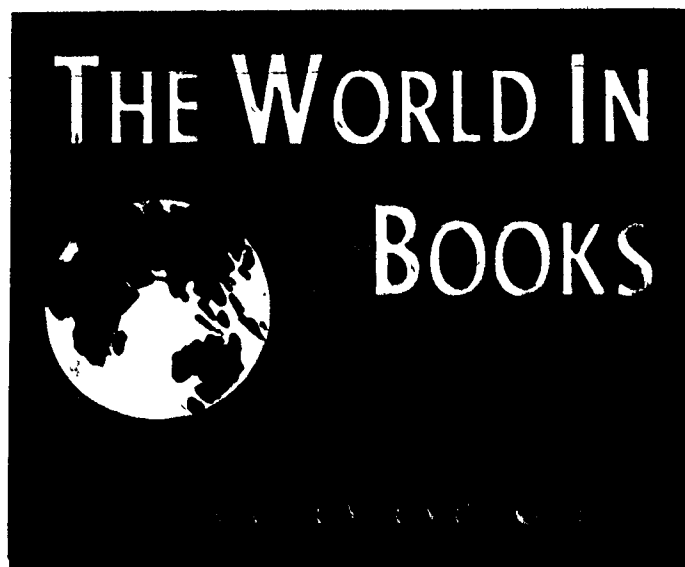
By Carl F. Whirley

Teacher's Guide by Robert L. Lynn

(Convention Press; book 85 cents, guide 25 cents)

African young people believe that the future belongs to them. In this book Whirley, a missionary to Nigeria since 1947, helps American young people understand some of the problems Africans face in this revolutionary day, and how Southern Baptist youth, particularly, can assist in solving them.

The author discusses the five major facets of life that are changing rapidly in Africa, something of the background that influences the African, some factors that have helped bring about the revolution, various paths



Africans are taking toward their goals, and some channels through which American young people can work to help Africa become a Christian continent.

Through questionnaires, interviews, and personal experience in Africa, Whirley contacted young men and women of Africa to get their opinions. He lets his readers feel their reactions, their dreams, and their determination to bring their countries into a place of equality among the nations.

African young people are aware of their possibilities. The author charges the reader to "pray, live, give, and perhaps go—so they will know and follow Christ, who alone can make us all sure of tomorrow."

The writer of the teaching guide is managing editor of All-Church Press, Ft. Worth, Tex.

## Black Eagle

By Marjorie Jones

Teacher's Guide by Doris DeVault

(Convention Press; book 50 cents, guide 25 cents)

Intermediates will study the country of Ghana, which was, when Southern Baptist missionaries first went there, the Gold Coast colony.

With the history of the country and of Christian missions there, Miss Jones has mixed legends of the land and human interest stories of individuals. There are legends of the Golden Stool, how the capital city got its name, how Kente cloth developed, how the people came to turn from the Creator to lesser gods, and others. Among the Ghanaian Christians whose stories are told are the first Ashanti ordained minister, a laborer, a cattleman, a truck driver, a student, and an old woman.

The book takes into account not only what missionaries are doing to win the peo-

ple to the Christian faith, but what the Ghanaian Christians are doing to win their own nation. Ghana is the "eagle" of the title. "When Ghanaians accept Christ, they shall know freedom and shall mount up as eagles."

Miss Jones, director of Girls' Auxiliary work for the Southern Baptist Woman's Missionary Union, was formerly a missionary in Ghana. The author of the teaching guide is coordinator of special services and book consultant with the WMU.

## Out of Shango's Shadow

By Barbara Epperson

Teacher's Guide by Frances Whitworth  
(Convention Press; book 50 cents, guide 25 cents)

A biography of J. T. Ayorinde, this book for Junior readers follows the Nigerian Baptist leader from babyhood to the present. Born into a pagan home and won to Christianity by Southern Baptist missionaries, his life story helps children know many Nigerian customs and something of the work that missionaries do.

Ayorinde's mother expected him to be a pagan priest. Miss Epperson tells of events which caused him to become a follower of Christ, go to the Baptist seminary, and later to the United States for study. This is a "success" story as well as a missionary story. Ayorinde has spoken for Christ not only in his own country, but also in the United States, Japan, and Brazil. "He has moved out of the shadow of fear of Shango into the light and love of Jesus."

The author is a missionary in Nigeria. The writer of the teaching guide is director of elementary education at the First Baptist Church of Tulsa, Okla. She has traveled in Nigeria and was formerly with the Sunday School Board, Southern Baptist Convention, as director of Junior work in the Training Union Department.

## Tondi's New World

By Mary Sue Lockard

Teacher's Guide by Elsie Rives

(Convention Press; book 50 cents, guide 25 cents)

Tondi is a little Rhodesian boy whose father is a fisherman on the Zambezi River. When the boy is hurt in an accident, he is taken to the Sanyati Baptist Hospital. Through the story and pictures of his experiences, Primary children learn about the customs of the people and about the work Southern Baptist missionaries are doing in the Sanyati area.

Many new experiences come to Tondi as a result of his accident. He has a long ride in a motor car, sees and hears the box that talks, sleeps in a high bed, learns about God, makes new friends, and goes to school. He even chooses a new name.

Illustrations for the picture book are photographs taken by Missionary Gerald S. Harvey.

Five supplementary stories written by Mrs. Lockard for the *Teacher's Guide* tell about more of Tondi's experiences. The author of the guide is consultant, Primary work, Sunday School Department, Sunday School Board, SBC.

# BLACK EAGLE



## AFRICA

AFRICANA



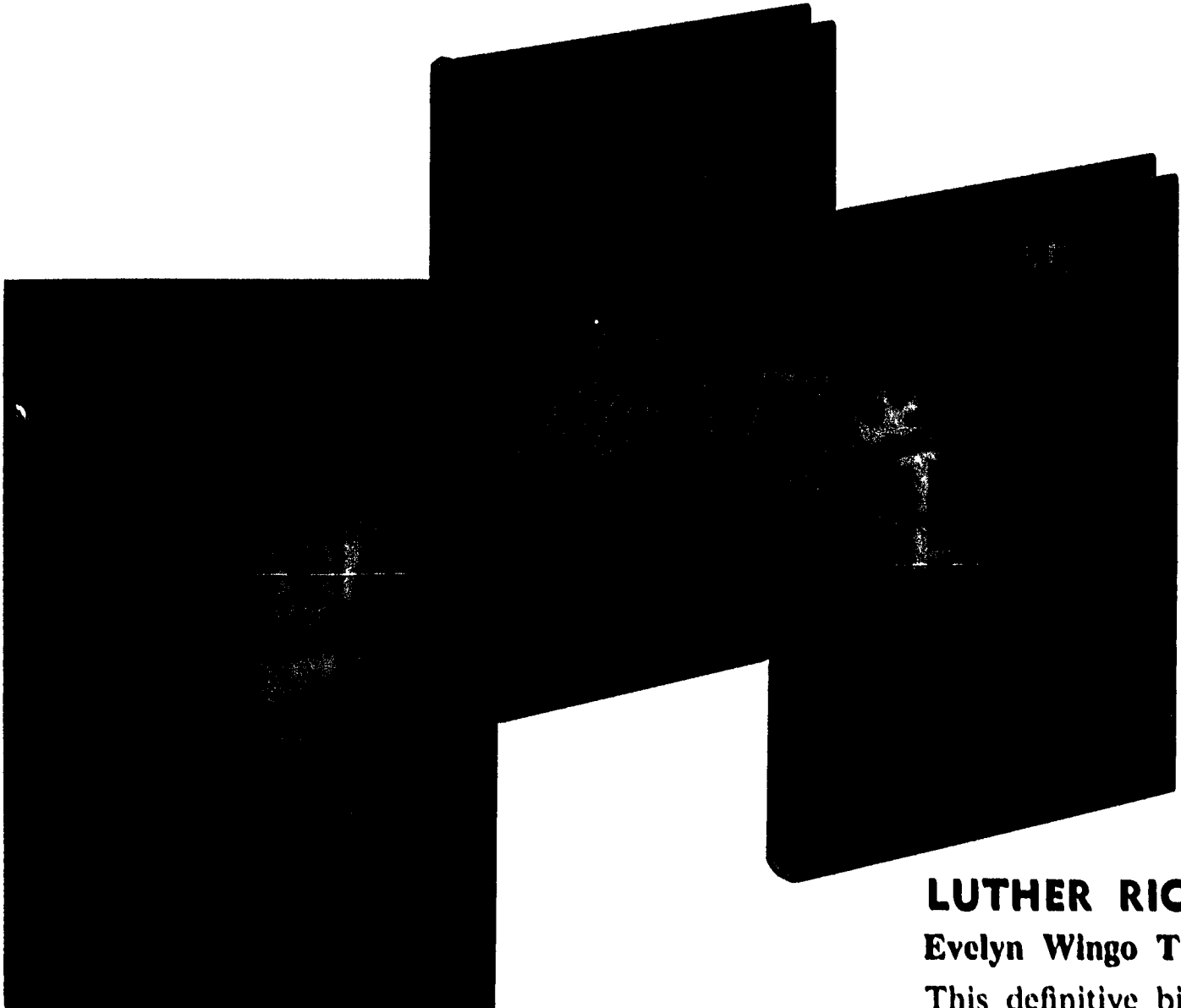
## Out of Shango's Shadow



## TOMMY'S NEW WORLD

Mary Sue Lockard





# New Broadman Books

with a Variety  
of Themes

## MEN ARE LIKE THAT

Reuben Herring

This lightly written and entertaining essay profiles the Christian male in positive Christian terms. It is an interpretation of men—written to help women understand men better and to help young men understand their role in today's changing society. It describes man as he relates to his world, his wife, his child, his work, his play, his neighbor, himself, and to his God. (26b)

**\$3.25**

## WIMPY HARPER OF AFRICA

Jesse C. Fletcher

Wimpy Harper, Southern Baptist missionary, died by drowning off East Africa in the very prime of his life and at the peak of his effectiveness as a missionary. Why? Why should God let his life end there? This book starts with this scene and this question and goes back over Harper's life to find the answer. From the author of the popular *Bill Wallace of China*. (26b)

**\$3.25**

## THE HOLY SPIRIT: BELIEVER'S GUIDE

Herschel H. Hobbs

A biblically-based study of the person and work of the Holy Spirit. Written on the same popular level as Dr. Hobb's Baptist Hour preaching, the ten chapters present a conservative viewpoint. (26b)

**\$3.50**

## LUTHER RICE: Believer in Tomorrow

Evelyn Wingo Thompson

This definitive biography begins with Rice's family background in New England and traces the course of his life in chronological sequence. With warmth and detail it tells the story of a great—though far from perfect—man who, perhaps more than any other, laid the foundations of Baptist denominational life in the United States and especially in the South. (26b)

**\$3.95**

## NEITHER DOWN NOR OUT

Chester E. Swor

In his own special style, this popular writer and youth counselor has given proof that no handicap, however seemingly impossible to overcome, is beyond the power of God and the courage of the individual to conquer. (26b)

**\$3.25**

## YOUR CHRISTIAN WEDDING

Elizabeth Swadley

The complete etiquette guide for today's Christian bride. Step-by-step, it shows how to carry out each detail—from announcing the engagement to conducting the reception. The perfect gift for a prospective bride, it includes many lovely new ideas. (26b)

**\$2.95**



Select these and other Broadman Books at your Baptist Book Store



**PUBLISHED BY  
BROADMAN PRESS  
and available at your  
BAPTIST BOOK STORE**