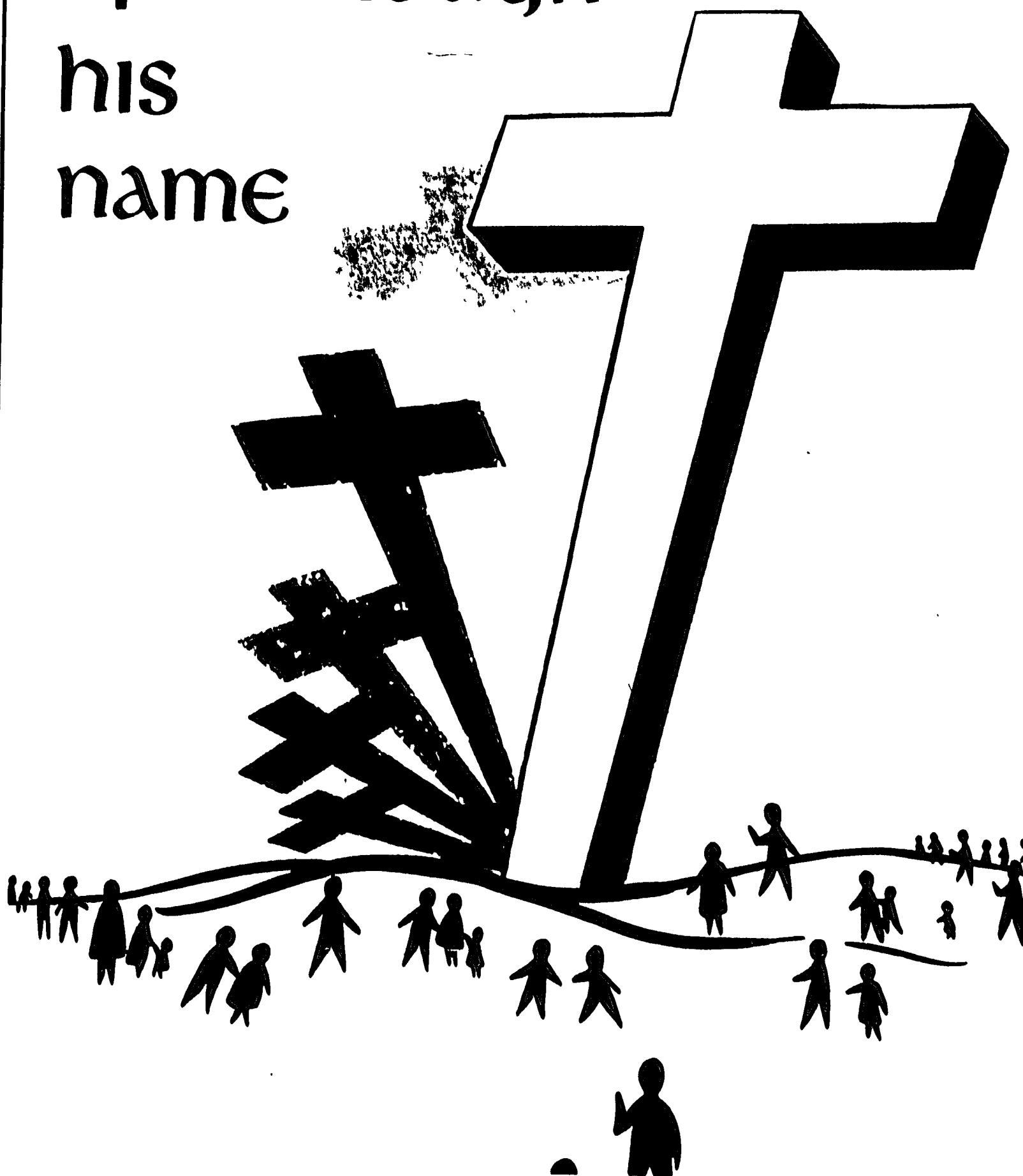




THE
Commission
Southern Baptist Foreign Missions Journal • December 1967

life through
his
name



one who knows **HONOR**

BY JOHNNI JOHNSON

Associate, Visual Education Division

THE "T" IN James T. Ayorinde's name stands for Tanimola, meaning one "who knows honor," as his biographer points out. In his native Yoruba tribe in Nigeria this word when applied to one to be a priest means one "who will be the honorable man."

His mother devoutly hoped that her son would become a priest in the pagan religion she followed. Had she lived to see her eighth child come to manhood, she would have been disappointed in this hope. But all who know Dr. James T. Ayorinde (pronounced *ah-yohr-IN-day*) agree that his worth has won him the respect of his fellow countrymen and of fellow Christians in many parts of the world.

"It is, indeed, a modern miracle that a boy from a heathen home in Africa is now one of the Baptist leaders of the world," summed up L. Howard Jenkins, president emeritus of the Foreign Mission Board. He is quoted at the conclusion of *Out of Shango's Shadow*, a biography of Ayorinde written by Missionary Barbara Epperson. It is the Junior age book in the Foreign Mission Graded Series for 1967. Jenkins knew Ayorinde while the young Nigerian was a student in Richmond, Va.

A Baptist, Ayorinde is mentioned in two of the other four books in the 1967 graded series. He is a Christian of stature and influence in West Africa. He was the first Nigerian to be elected general secretary of the Nigerian Baptist Convention. He was pastor of Nigeria's largest church, First Baptist Church, Lagos, from 1948 until 1962. He has been a vice-president of the Baptist World Alliance and is a member of the Alliance's executive committee.

He served for a time as chairman of the board of the government-owned Nigerian Broadcasting Company. When that company "needed as its first chairman a person of complete honesty and a high sense of fair play," its founders elected Ayorinde, wrote Missionary Carl F. Whirley in *So Sure of Tomorrow*, the Young People's book in the 1967 graded series.

"Although not serving as a pastor now, Dr. Ayorinde finds time to preach," pointed out Miss Epperson in her book. In 1963 he took part in the New Life Movement, an evangelistic campaign in Japan. In 1965 he participated in the



H. CORNELL GOERNER

Ayorinde in front of the Nigerian Baptist Convention building, Ibadan. He is the first Nigerian to head the Convention.



FON H. SCOFIELD, JR.

At Southern Baptists' first Consultation on Foreign Missions, Ayorinde emphasizes a point.

national evangelistic crusade in Brazil. "People in both countries called him a great preacher," reported Miss Epperson.

Also in 1965 Ayorinde came to the United States for the Eleventh Baptist World Congress. While in Miami, Fla., he preached at Central Baptist Church. "He used for his text, 'By the grace of God I am what I am,'" related Miss Epperson. "A young man and his wife joined the church that Sunday after putting it off for more than ten years."

While in the U.S., Ayorinde visited a number of Baptist churches, participated in the first missionary consultation in Southern Baptist history, and addressed the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly. Wherever he went, he expressed appreciation for the work of missionaries in his country.

During the Baptist World Congress, Ayorinde was interviewed by Fon H. Scofield, Jr., FMB associate secretary for visual education. During their talk, the Nigerian leader told about his first contact with a missionary:

The Foreign Mission Board, through the Baptist Mission in Nigeria, has been very active in Nigeria for more than 100 years. I know about them first from about the year 1918.

At that time I was a small boy, and as all small boys do, I was taking my time one Sunday morning, playing with other boys in my area of Abeokuta, Nigeria, about 66 miles from Lagos.

A missionary came along. She had walked four miles from the place where she was teaching to have Sunday School in my area. There was a small church building there at that time, and she invited us boys to come along because she had a story to tell us.

"What kind of a story have you got to tell us?" I asked. "Will you give us money or candy, or just tell a story?"

She smiled and said we should come, and she would give us something. So we followed her. When we got there, she told us the story of Jesus, using a map to tell how Jesus loves children all over the world. That was the first contact I had with the story of Jesus. I was inspired. I wanted to hear more. I started going there Sunday by Sunday. I made up my mind that I wanted to follow Jesus.

Coming from a heathen home, we did not have records of birthdays, but I was told that I should have been about ten years old, or eleven, at the time I met this missionary. I did

not tell them at my compound that anybody had told me a story. My mother was a worshiper of Shango, the god of thunder, a god of fear. Our people who believe in this Shango think he is responsible for lightning and thunder, and they taught us to be afraid of this god.

I wanted to know more about Jesus. I wanted to be able to tell the story to other people, and I believed that the best way to do this was to go to the Baptist school for training. After I went to the primary school for several years I was ready to go to the Baptist college and seminary in Ogbomosho, a place about 100 miles from my home town. My parents objected to my going that far.

While I was away at school for five years my parents died; first one, and then two years after that, the other. But now my brother and his children—the members of his family—are Christians.

At Ridgecrest, Ayorinde reviewed more than 100 years of foreign mission labor in his country, not for history's sake, but as prelude to his report on what Nigerian Baptists themselves are doing. He spoke of their foreign mission work in the African country of Sierra Leone and of their home mission work among certain neglected tribal groups in Nigeria. He talked about pastoral education and Nigerian Baptists' stewardship of the gospel.

At first his British accent was a little difficult to understand. But all who heard him responded to his warm manner and his straightforwardness. Few who hear him can forget his zeal for his own people to follow the example of those who pioneered the Christian witness in Nigeria.

"We have caught their spirit," he told his audience at Ridgecrest, "and by God's help we will go forward."

He is a vital part of that forward movement. "In Nigeria," wrote Miss Epperson, he "is a Christian witness in churches, conferences, and schools. Some students call him the 'Billy Graham of Africa.'"

In this year of Africa mission study, Junior boys and girls are studying Ayorinde's biography. (Their parents will enjoy reading Miss Epperson's book, too.) It is not surprising that Ayorinde stands tall in the 1967 Foreign Mission Grade Series. He is indeed one "who knows honor" among his fellow Baptists and in the service of Jesus Christ.

THE Commission

December 1967
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COVER: This smiling girl is Graciela, granddaughter of Mrs. Elvira Morales de Bas, at Treinta y Tres, Uruguay. When the Roderick W. Smiths (former missionaries to Uruguay) began work in Treinta y Tres in 1963, Baptists were unheard of there, and Mrs. Bas was among the skeptical ones. But she was the second person baptized into the young Baptist church and is now a strong Christian worker. Photo by Gerald S. Harvey.



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By Avery T. Willis, Jr.
Missionary to Indonesia



Crowds in Bogor wait eagerly for admission to revival.

THE DIRECTOR of the concerts is a liar," read the words scrawled on my car. "God is a lie. The Communist Party is god." This venom gave evidence of the swirling conflict among militant adversaries in Bogor, Indonesia.

But in this setting, interest in evangelistic meetings was overwhelming. On the last night of the New Life Movement crusade, scalpers were selling free admission tickets for 40 rupiah.

The day before the crusade was to open in Bogor, students in Djakarta, about 40 miles away, ran amok. They burned Chinese stores and killed several Chinese in race riots. Since many of the members of the Bogor church are Chinese, some of them questioned the wisdom of holding the crusade.

During the invitation period one night, youths from a Muslim organization tried to disturb the meeting. They laughed loudly and mocked those who wanted to accept Christ. Several individuals were prevented by bodily force from moving to the front of the auditorium. Some of these gave up after repeated attempts to break through the crowd. Others marched victoriously down the aisle.

In spite of intimidation from various quarters, 6,000 persons attended services during the four days, and 114 made decisions, 84 of them to profess faith in Christ as Saviour.

All this took place last April in Bogor, Indonesia's summer capital, where Baptists held their first services exactly one year before the crusade. First Baptist

TICKETS FOR REVIVAL

Church had been organized only four months before the evangelistic effort.

The 27 church members laid careful plans. Twenty-one counselors were trained in an adaptation of Billy Graham's methods. These counselors themselves had known Christ only a few months, yet they worked like veterans. The turbulent atmosphere and the ever-present chaos resulting from human inefficiency at critical times created tension. But, to the credit of the church members and their helpers, the general public witnessed only welcome entertainment and penetrating preaching.

Public meetings were scheduled in a movie theater. Popular entertainment was planned to draw a crowd. The manager of the printing plant for the Indonesian Bible Society, who had been converted only a few months earlier, directed publicity. Radio, newspaper advertisements, circulars, street banners, posters, movie advertising, and a sound truck made Bogor aware of the theme—"New Life in Jesus."

People of many races flocked to get tickets at the church the week preceding the crusade. Sunday School members distributed the tickets. They carefully recorded each person's name, address, age, and theater seat number—a good prospect list!

Within two days the ticket supply was exhausted. More tickets were printed for a third service on Sunday, and for a second service each night, beginning at 9:00 P.M. Even before the crusade began, we

had to *mintu maaf* (ask forgiveness) because there were no more seats.

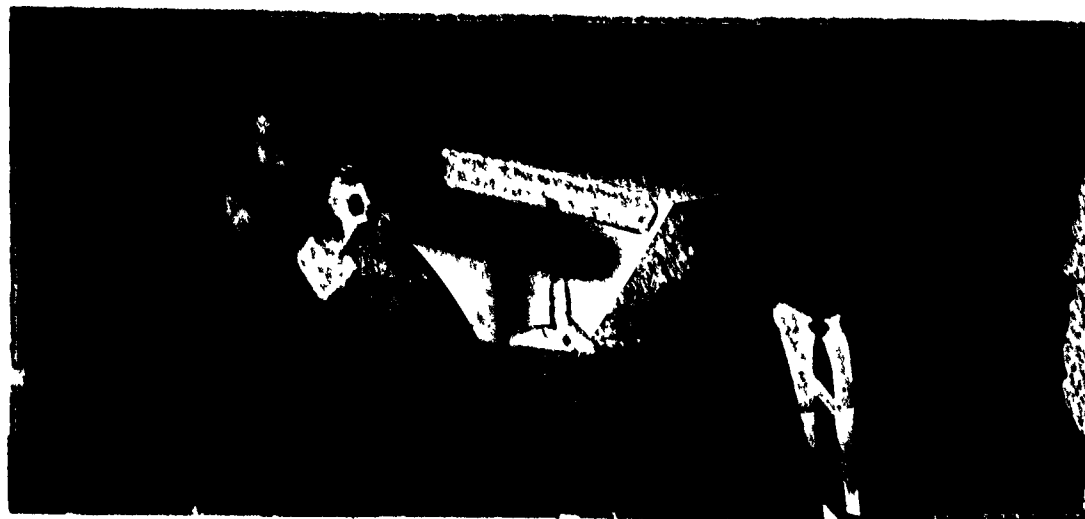
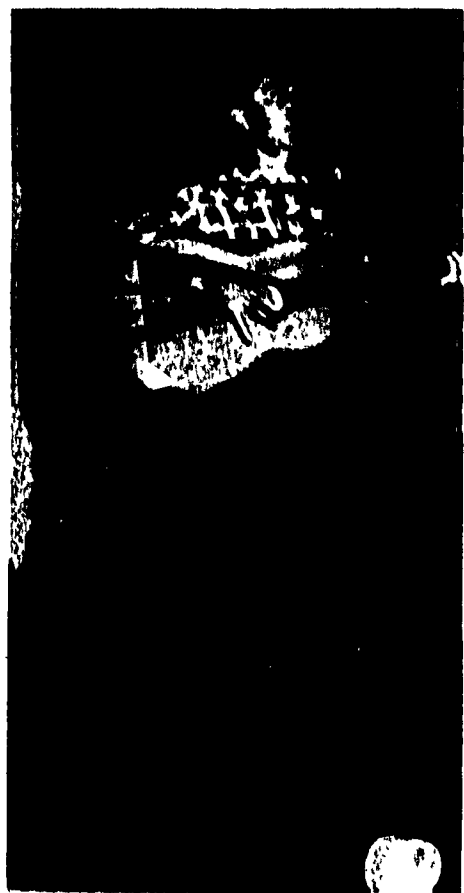
Several Muslim youths helped decorate the theater after the last movie ended at midnight before the initial crusade service was to start at 10:00 A.M. Workers moved and tuned the piano, built counseling rooms from bamboo, and set up a public address system. Theater employees hindered their every move. It was necessary to awaken the theater director in order to have the electricity turned on an hour before the service.

LeRay Fowler, pastor from Houston, Tex., preached in nine services in the four days. The Embellishments—Don Blackley, Jerry Jones, and Paul Paschall, music directors from Texas—sang popular songs and gave their testimonies to 2,200 on the opening day. The Foreign Mission Board had sent these musicians to help gain favor for the crusades.

Other performers during the Bogor campaign included pianist Lie Yit Tong, who had been baptized a few weeks earlier, and a choir of young men from Maluku island. Fowler showed slides of his travels. Missionary George R. Trotter directed congregational singing and played the saxophone.

Mayor Achmad Sham publicly welcomed the visitors. In his speech he told how happy he was that Baptists were seeking to help "clean men's souls." Texan Fowler then presented a cowboy hat to Sham, an avid horseman, on behalf of Texas Baptists. He also gave me a pair of

Willis draws cheers with cowboy attire and songs.



Aided by interpreter, LeRay Fowler preaches at Bogor.

cowboy boots and requested that I wear full cowboy garb and sing cowboy songs the following night.

Indonesians look on the cowboy as the grand American hero. The next night I entered dressed like a cowboy, carrying a guitar, and with the clatter of recorded hoofbeats in the background. The crowd went wild.

Interference cropped up every day. The anti-Chinese atmosphere meant that one of us in Bogor had to make the four-hour trip to Sukabumi and back daily to transport the Embellishments or Lenard Hartley, who helped in the services.

Last-minute arrangements became necessary to bring the Maluku choir from Djakarta when their bus failed to appear. Like the Embellishments, they arrived just as the service was starting. While the second service was in progress I sought a place for them to spend the night, since no public transportation was available to take them home. Yet in the midst of problems, a calm prevailed.

On the last night someone authorized admission by tickets from the night before. This left 200 persons—correct tickets in hand—waiting outside the packed theater.

Soldiers carrying guns on their backs intimidated ushers into allowing them to enter. Ticket scalpers made a profit by selling the free tickets. I had to shut the steel door at the entrance and ask the disappointed throng to wait two and a half hours for the second service. Many did wait!

The overcrowding led to disturbances. Once I had to interrupt between verses

of a solo to insist that the unruly ones be quiet or leave. A few moments later it was necessary to dismiss several youths. An armed policeman took a place in the midst of the noisiest standees.

Even with the disturbances, the largest number of persons to make decisions did so that last night. During the service almost everyone who had assisted with the meeting but who were not Christians made professions of faith in Christ. These included helpers who prepared street banners, painted posters, decorated, gave out tickets, or ushered.

One soldier electrified the crowd by marching to the front and standing at attention during the remainder of the invitation.

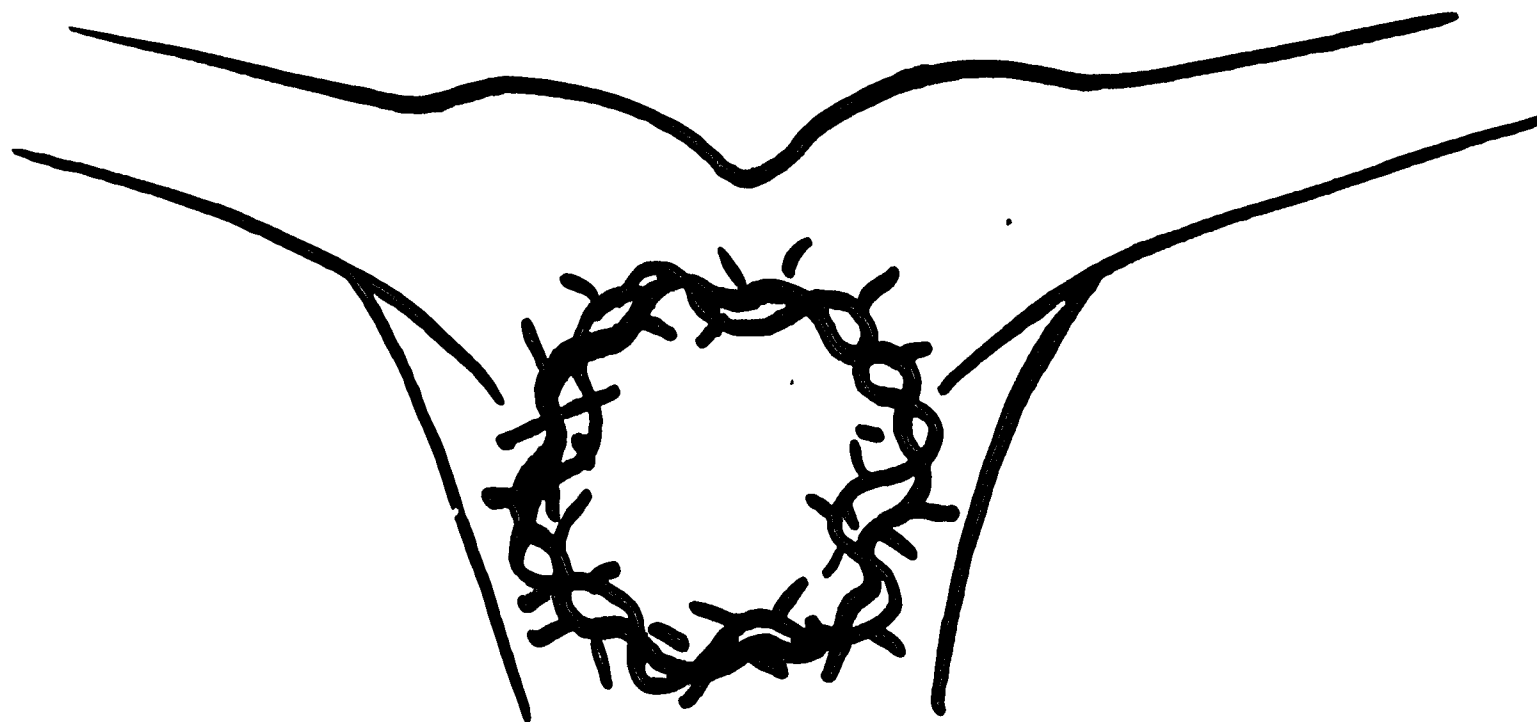
One man had come to see an Elvis Presley movie, but, due to a friend's courtesy, came into the Baptist meeting. There he heard the gospel for the first time. Although he had never before been inside a church building, he responded tearfully to the invitation to trust in Christ.

The 114 inquirers were invited to the church for follow-up meetings after the crusade. Counselors visited each of them several times in the following weeks.

So unusual was the Bogor crusade that it made the front page of *Sinar Harapan*, a nationally circulated newspaper published in Djakarta.

"Christ died surrounded by a howling mob," I told the audience during the disturbed invitation. "But in the midst of it all the condemned thief found peace when he cried out for mercy." So did scores of persons in Bogor. When the Prince of Peace spoke to them, they decided to follow him regardless of the cost.

The Gospel in Paperback



By Robert J. Hastings
Editor, The Illinois Baptist

IN ATLANTA, and throughout Georgia, householders answering their doors this fall have found volunteer salesmen and saleswomen offering a paperback book.

In New Jersey, a housewife reported she has such a ball reading it that she keeps a copy in the glove compartment of the family car. She reads during odd moments while ferrying children around suburbia.

In New York, the publishers watched in amazement as sales figures soared to five million in the first year. When the book first appeared in mid-September, 1966, publishers anticipated first-year sales of about one million. In the initial 12 months 21 printings produced six and a half million copies.

Wherever the book has been available, purchasers are surprised at the bargain: 608 pages, illustrated with 200 drawings, for only 35 cents.*

The paperback, *Good News for Modern Man*, a new translation of the New Testament, is popularly called Today's English Version (TEV). Others have de-

scribed it as "the New Testament in street clothes," because it is so popular with readers of all ages and levels of learning.

American Bible Society, New York City, published the new version.

Translator of the best-seller is crewcut Robert G. Bratcher, 46, special secretary in the translations department of the ABS. He was a missionary under the Foreign Mission Board 1949-57, serving in South Brazil. The translation is the result of two and a half years of his work.

When the books of the New Testament first appeared, they were written in the common Greek idiom used in first-century situations such as the marketplace and in love letters. Bratcher set out to recapture the New Testament in plain, everyday conversation of today's man on the street.

The translation "was accomplished originally to be used as an evangelistic tool overseas where English is spoken as a second language," Bratcher told a recent press conference in Atlanta. "We never expected it to go over as it has in this country." The translation was also intended for the ten million Americans who

don't read well or who are learning English as a second language.

"This New Testament contains a 3,000-word common language vocabulary, words that are that part of the total language which is spoken by nearly everyone who uses that language," explained Bratcher. Today a common core of English has become an international language.

He counts as an asset the book's paragraphs or "chunks" of material, headed with boldface captions, such as "True Happiness." One of these "chunks" can be read comprehensively in a minute.

A graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky., Bratcher was a chaplain in the U.S. Navy 1944-46. While a missionary in South Brazil he taught New Testament and served as dean of South Brazil Baptist Theological Seminary in Rio de Janeiro.

The popular paperback New Testament is illustrated with about 200 modern line drawings. Bratcher has said at least half of the translation's success is a result of these "eye-catching and revealing" illustrations. They were done by Swiss artist

*For the first several months the book sold for 25 cents, when ordered from the publishers, but rising production costs far exceeded first estimates. The price in book stores is slightly higher.

Artist Annie Vallotton, who illustrated Good News for Modern Man. Drawing on opposite page illustrates Luke 23:46, climax of the crucifixion; the one below Luke 12:25: "Which one of you can live a few more years by worrying about it?"

members not in the habit of regular Scripture reading have found themselves suddenly interested in this new translation. "It will probably revolutionize Bible reading and study," declared one minister.

Individual congregations have used the book in many ways. Last Christmas one congregation put a copy in each basket of food it distributed. Another church rewarded blood donors with gift copies. Its bargain price makes it an inexpensive gift for Sunday School class members or church prospects.

The paperback thrives on large orders, such as a recent one from Ft. Knox, Ky., for 10,000. The outstanding individual purchaser and donor has been Michael Dwailebe, a real-estate man in the Los Angeles, Calif., area. Buying thousands of copies at a time, he and his friends gave them out in the Watts area and other sections of Southern California. He also bought 40,000 copies to be shipped to overseas military personnel, particularly in Vietnam.

One million copies went to Atlanta. The intensive saturation effort there is a \$10,000 pilot project of the American Bible Society. Originally confined to metropolitan Atlanta, the project grew to include the whole state. Participants have included 1,500 churches and other Christian groups, business and civic organizations, and individuals. L. O. Griffith, secretary of the communication division of the Southern Baptist Home Mission Board, was named project chairman.

Beginning during National Bible Reading Week in October and continuing through Thanksgiving, volunteers went from door to door in Atlanta. They urged the reading of the Bible and offered, at cost, a paperback copy of *Good News*.



Annie Vallotton, who lives in Paris. "It is choosing the right movement, the right gesture, that I concentrate on," she commented.

The version employs active verbs and current words. Technical words are changed. "Synagogue" becomes "meeting house," and "a Sabbath day's journey" becomes "about half a mile." A word list at the end of the book explains technical terms and uncommon words. It also identifies a number of places and persons mentioned in the New Testament.

Good News for Modern Man is the first translation in any language based on a Greek text of the New Testament recently prepared by an international committee under sponsorship of Bible societies in several countries. Biblical scholar Walter M. Abbott of the Vatican in Rome has described the new translation as "the best modern version for the people that I've seen."

"Literary stylists will prefer the stately cadence of the King James," reacted Louis Cassels, United Press International religion writer. "But a man hungry for the good news will find it much more ac-

cessible in a Bible that speaks his own language."

To the surprise of the Bible society, intellectuals and college students like the simplicity of the TEV, as well as do the new readers for whom it was intended. Churches ordering the paperback for distribution among members have seen their copies quickly snapped up. Church



Where Two Worlds Meet

Alberto Mottesì, Argentine pastor, preaching in coliseum at Quito, Ecuador.

STANLEY D. STAMPS

SAVE FOR
MISSION STUDY
1988

*Studio of HCJB-TV in Quito. Baptists
utilize television and radio in Ecuador.*

W. ROBERT HART



W. ROBERT HART

Girl in Quito fashions taqua-nut doll.

By Stanley D. Stamps

Missionary to Ecuador

AS HE STOOD to preach to more than 5,000 persons gathered in Quito's Sports Coliseum, the evangelist paid tribute to the proud city of Quito. In reference to both history and geography, the visiting Baptist minister from Argentina described Quito as "the city where two worlds meet."

Ecuador's capital city is just that. Quito unites colonial history with modern events. The city brings together Andean Indian with Western European, historically and culturally. In geography Quito joins the Northern and Southern Hemispheres at the equator, north of the city.

In his courteous reference to Quito's merits, the evangelist also expressed hope that the city would be "the place where heaven and earth meet, as you find in Jesus your Lord and Saviour."

Quito does offer numerous tourist attractions and historical recollections. But it also presents a challenge to any Christian conscious of the city's spiritual need.

QUITO dates its modern existence to 1534, when Sebastián de Benalcázar led Spanish conquistadores in establishing a settlement on the site of the existing, ancient Indian city.

The location had served as a formidable citadel after becoming part of the Inca Empire. It was the capital of the northern section of the then-divided empire under the rule of Atahualpa. Arriving conquerors stood amazed at the well organized city. (Quito, Mexico City, and Cuzco, Peru, were the only cities in the New World before the Europeans came.)

In the name of the Spanish throne and of the Roman Catholic Church the invaders took the city, renaming it San Francisco de Quito. Spanish colonization shortly set in. With the colonists and conquerors came Catholic monks and friars whose role was to "Christianize" the indigenous tribes of the Andes.

For nearly 400 years the city knew only the influence of the religion brought by the Spanish conquest. This was religion in its most conservative form, produced by the Spanish Inquisition and Counter-Reformation which rejected the enlightenment of the Protestant Reformation. For a while in the mid-1800's state and church were so closely tied that only practicing Roman Catholics were recognized as citizens of Ecuador.

Only after General Eloy Alfaro led the Liberal Revolution of June 5, 1895, did the tide turn. A degree of religious liberty was granted by the constitution. Soon the first evangelical missionaries arrived on the coast of Ecuador, at that time the only country on the American continent without an evangelical witness.

Other missionaries followed. They labored faithfully and bore the Word of

God to a people who had been systematically deprived of it. These pioneers prepared the way for successive generations of missionary messengers.

In those days it took a traveler about ten days to go by horseback from the city of Guayaquil on the coast to the capital city of Quito, high in the mountains. Those making the journey found the way tedious and treacherous. But the first Protestant missionaries to locate in Quito (of the Christian and Missionary Alliance) arrived there in 1898.

The next year a Methodist missionary came from Peru to contract with the government for setting up a normal school. Clergymen put up such stiff opposition that this effort was short-lived.

Shortly after the turn of the century the Methodists again located missionaries in Quito. They launched a normal school activity that has made a lasting contribution to Ecuador's education, although the missionaries did not remain.

Representatives of the Christian and Missionary Alliance built the first evangelical house of worship in Quito in 1922. The archbishop of Quito sold them the land and then tenaciously opposed construction of the building. The contractor demanded twice the amount of the agreed price, due to pillage and vandalism.

Finally, 14 charter members formed the first evangelical church in Quito in 1929.

Evangelical Christians found the work slow and discouraging during the first half of the century. Doors opened gradually to the gospel. Official opposition gave way to passive resistance. Evangelicals established a radio station in 1932 and found this did much to break down opposition and wear away resistance.

NOT until 1950 did Baptist missionaries locate in Quito to establish work. They rented an upstairs hall downtown, where they held their first worship service on Dec. 3, 1950. The C. Gordon Crocker and the William M. Haverfields were the first Baptist missionaries in Quito. The Garreth E. Joiners, the Howard L. Shoemakes, and others soon followed.

The missionaries labored patiently, often in the face of opposition and misunderstanding. With the passing of time they saw converts won to the Lord, indoctrinated, and baptized. On a Wednesday in March, 1952, Central Baptist Church was organized with nine charter members. In time, Central Church saw the establishment of Bethel Church, in Quito and First Church in Guayaquil.

Today, after more than 16 years of missionary effort, the Pichincha Baptist Association counts five member churches and two missions in Quito and two mis-

sions in distant cities. (The association is made up of churches in Quito and in the province of Pichincha.) Baptized members number about 225, and many more are "sympathizers."

Baptists also extend their witness in other ways besides churches. A Baptist book store distributes Christian literature to the churches and through public sale. A primary school enrolls more than 180 boys and girls from kindergarten through sixth grade. A student center ministers daily to university students through a library of basic texts and through recreational facilities near the large Central University.

Radio and television provide other means of reaching Ecuadorans. Baptists in Ecuador present programs produced by the Southern Baptist Radio and Television Commission. During a recent month's showings of "The Answer" series films on local television, more than 200 persons responded to offers for free Christian literature. Many of these personally visited the downtown office of the Baptist Mission to request the booklet.

EVANGELISTIC campaigns in recent years have not only resulted in many conversions but also have created public good will and led to freer acceptance of the evangelical faith. Open resistance has faded. Direct opposition has decreased. The constitution grants freedom of worship, and evangelicals are respected.

More professional people are turning to Christ. Among the Baptist church members are professors and owners of small businesses. Attorneys, physicians, and other professionally trained individuals attend services regularly.

About 1,000 evangelicals gathered last Easter for a sunrise service in a downtown park. At the service more than 30 persons made professions of faith in Christ, including a municipal policeman on duty for the occasion.

A day of tolerance has dawned in Ecuador, but clouds of apathy haunt the sky. A day of interest in the gospel is marked too frequently by an indifference to things of true spiritual value. Still, bit by bit, Quito is awakening to the truth of the resurrection.

The city boasts of being "the light of America," because the first shout of rebellion against the Spanish throne was raised here. It may well become a city that recognizes Christ, the "light of the world."

Baptists, as well as other evangelical missionaries, did not find the beginnings easy in Quito. Now signs indicate that a time of harvest for the Christian faith is upon us, and it promises to be abundant. Unfortunately, as in the time of Jesus, the laborers are too few.

NEW APPROACH AT CHONE

BY SUE (Mrs. Samuel L.) SIMPSON
Missionary to Ecuador



FIVE PIGS, a Brahma bull, a pickup truck, and a tractor may not sound like usual implements for a missionary. Yet in interior Ecuador, where farming is vital to life, they can be instruments for gospel witnessing as well as for better nutrition.

A 75-acre tract near the small city of Chone is intended to serve as a base for a new approach to missions for Baptists in Ecuador — through agriculture. A small demonstration-experimentation type of farm has been launched at Chone in Manabí province, where agricultural and spiritual needs are tremendous.

Men work on tower for water storage tank at the Baptist Agricultural Center.



We call the farm *Centro Agrícola Bautista*—Baptist Agricultural Center.

The project really began when the Baptist Mission in Ecuador requested appointment of an agricultural missionary. For my husband Sammy and me, the request fulfilled dreams and prayers.

Sammy was a young Baptist pastor in Mississippi with a background in agriculture. He not only holds a seminary degree but also a Master of Science degree in agronomy, and had gained agricultural experience at an experimental station of Mississippi State University.

When we arrived in Ecuador, the Mission assigned us to literally "search out" the land to find a location for the agricultural-evangelism project. Ecuador is small, but divided into three distinct agricultural sections. This posed a problem, since in each area so many people need better farming methods. Another major challenge lay in the fact that only about two out of every one thousand Ecuadorans embrace the evangelical Christian faith.

Aided by other missionaries, Sammy spent days traveling and interviewing agriculturists and farmers. The missionaries augmented this survey with hours of poring over government publications and reports. They considered several important factors in evaluating the areas: the number and size of farms, assuming that the project will most benefit the small-acreage farmer; the need and potential for agriculture in each area; and the location of previously existing evangelical work and missionary personnel.

After months of research, the Ecuador Baptist Mission agreed on the Chone (rhymes with *pony*) area. A site was found and purchased. Banana, coffee, chocolate, and other types of trees covered the site. A neighbor, Missionary Journeyman James Rinker, and others helped clear the land. Since no suitable house

could be located, construction of a home was begun at the farm. A tower for a water storage tank for livestock, a thatched-roofed tool shed, and other storage buildings have been erected.

Rural residents total more than 200,000 within a small, three-county area in the interior section of Manabí province surrounding Chone. The city itself has close to 15,000 inhabitants. Small-acreage farmers make up the bulk of the rural population. They need agricultural services, such as information on improved crop varieties, marketing procedures, and better planning, cultivating, and harvesting methods.

Within the chosen area it seems that all vegetable and field crops produced in the southern United States can be successfully cultivated. In addition, tropical fruits and vegetables can be grown.

Sammy next had to discover how best to meet the agricultural needs. He decided on the demonstration and experimentation type of farm, since there is no experimental station near Chone to test kinds of crops or to demonstrate improved production methods.

At the new Baptist Agricultural Center Sammy and assistants can test crop varieties, planting methods, cultivation, and harvesting, using equipment that the average farmer in Ecuador can afford. He also believes that animal quality and production can be raised by initiating better practices, by artificial insemination, and by making better breeding animals available to the small farmer at a low price.

The crop experimental program has begun, and modern techniques for livestock care are being used.

The center can also serve the farmers by purchasing larger equipment, such as a tractor, which an individual farmer cannot afford. This equipment would be made available to the farmers at a mini-



Raphael Maldonado, assistant at the Chone farm, tends a corn experiment plot.

mum rental cost. The president of the Agriculture University of Manabí recommended such a plan, as did several other agricultural engineers in Ecuador. The university, located at Porto Viejo, owns a tractor and makes it available to farmers, but can serve only its own locality.

The animal project at the center now boasts a Brahma bull and five purebred pigs, Hampshire and Yorkshire. Brotherhood members of First Baptist Church, Starkville, Miss., donated the pigs. The men launched the project after a young layman working in swine production saw photos that aroused his concern about the poor quality of swine in this section of Ecuador. After the complicated paper work necessary in both Ecuador and the U.S., the pigs arrived at the Mission farm last July.

Raphael Maldonado, a young Ecuadorian Baptist, now assists us. He and his family live on the farm at the center. Raphael received his agricultural training at a Catholic high school, but left the school shortly before he was to have been robed for the priesthood.

Several years later he began attending evangelical services irregularly with his wife, who was a Christian. Finally, Raphael became interested in the Baptist church, whose doctrine was positive in its approach to Christian living. After his baptism on Easter in 1966, he learned of the agricultural program and showed strong interest in the project.

There had been little evangelical work in Chone previous to the Baptist move. A small group of evangelicals lived in the city, and there had been some work in a few villages, but with little apparent interest. As far as we could determine, no evangelical missionary resided near Chone. Thus the potential for witness seemed enormous.

Four ministerial students from the Baptist Theological Institute of Guayaquil, two young pastors, and Sammy worked

together to begin services of the Chone Baptist Mission with a four-day revival last May. The young men conducted street services twice a day, using our pickup truck, which is equipped with an AC generator, a public address system, and a platform on top. Radio programs were presented, and services were held nightly at the mission.

More than 50 persons a night, on the average, attended. Twenty made public professions of faith in Christ. Since May, the mission has continued with Sunday School and worship each Sunday and with a mid-week prayer service. From 20 to 50 persons have attended. In view of the superstition and lack of religious understanding in the area, we consider the response promising.

High-school students and professional people in Chone have a need for some

knowledge of conversational and business English. So we have set up an English laboratory at the mission.

We plan to distribute the information gained from research at the center to the local farmers through the mission and other groups of believers.

We hope to organize agriculture clubs within the churches or missions. In these Sammy could train the men and boys in better agricultural methods. I could instruct women and girls in homemaking.

In some communities where churches have not been established, we will try to work with rural schools and other community organizations.

Plans are under way to use the pickup truck and its generator to show religious films to outdoor audiences in villages surrounding Chone. These films will be followed by evangelistic services under the auspices of the mission at Chone. Vacation Bible Schools can reach the children. A literacy program is a real possibility, since about four out of every ten residents of Manabí province cannot read or write.

The agricultural program is serving to open doors usually barred to an evangelistic approach. The effort at Chone, therefore, is two-fold — agricultural and evangelistic. Each activity of the center has as a specific goal the leading of people to Christ.

Residents in the area have shown definite interest in the farm and are asking questions about our work at the center. They cannot understand our reason for leaving the comforts of the U.S. to come to this remote area. But gradually they are coming to realize that the power of God which led us here is more real than any material comfort.

Animal project at the Baptist center includes this young Brahma bull.



editorials

Problem? Opportunity?

OUR PLANET now sustains more than 3,366,000,000 people. That is the population total reached at midyear 1966, as reported in the United Nations *Demographic Yearbook* just released for the year 1966.

According to the rate-of-growth projections, world population should double by the year 2005, at the present annual increase rate of 1.9 percent. From midyear 1965 to midyear 1966 the total world population increased 61 million, or at the rate of 167,000 a day.

Communist China, with 710 million at mid-1966, will have a population of almost 1½ billion people by the year 2015. And India's 498 million should also reach approximately 1½ billion by the same year.

The most crowded major area of the planet is Europe, with 91 people per square kilometer. But the Netherlands is far more crowded with 371 persons per square kilometer. In contrast, Botswana (formerly Bechuanaland), in Africa, has a population density of only one person per square kilometer.

Global statistics are difficult to comprehend, even when most simply stated. Yet we must try to regard them in the light of the value placed on an individual human being. When we do this, our minds are immediately flooded with questions and misgivings about our effectiveness as witnessing Christians.

The disciples asked Jesus, "What are these among so many?" when they were trying to evaluate the potential of five loaves and two fishes for feeding 5,000 people. As we view the Christian community and its potential for reaching the unevangelized millions, surely we can turn aside from our self-centered "survival" concerns and become as the loaves were in his hands. He blessed them and broke them and fed the multitude with what they became under his power. We do well to pray that he will reach the world and do it with us fully yielded to whatever way he would bless, break, and use us.

Index Issue

THIS IS the annual index issue of **THE COMMISSION**. Beginning on page 22, all by-lined articles that have appeared in the magazine during this calendar year are listed in an alphabetical sequence of their author's names. On the following pages all articles are headline-listed, first by country and then by topical category.

In the topical section every article—whether feature, epistle, or news—is listed under headings that show that article's relation, either directly or indirectly, to one or more of the Foreign Mission Board's basic programs of work. The location of every item is numerically indicated by issue and page number.

We Are Grateful

WE ARE many months overdue in expressing our deepest appreciation for what a sister agency has done for us. More than two years ago the Research and Statistics Department of the Sunday School Board began a reader survey of subscribers to **THE COMMISSION**. For more than a year that department,

under the direction of Martin B. Bradley, designed and effected a questionnaire approach and a response correlation that has provided us with much valuable information about our readership and their evaluation of this publication.

The survey was done at our request and without a fee. And Mr. Bradley and his associates had to find room for this project in a schedule already crowded with many others from within the Sunday School Board and for other Southern Baptist Convention agencies.

We have learned much about the tastes and interests of our readers and how these have bearing on what we are trying to accomplish through this publication for the total cause of missions. We shall try to use this information to the fullest measure toward making **THE COMMISSION** a better magazine.

The Sooner the Better

KEEPING our subscriber list up to date is a matter of constant concern for us. For this reason we must keep on asking every person to send us his change of address as soon as possible. In fact, it is desirable that we receive such notification even prior to the actual time that the person moves from one mailing address to another.

The U.S. Post Office does not forward magazines unless they are sent under first-class postage. The cost of first-class postage is so great that it is beyond our financial capacity. But the amount we must pay the post office for returning address labels from undeliverable magazines and for change of address information is also very high. Such service costs us more than the copy of the magazine itself. This fact alone seems reason enough for repeating our request that a subscriber use the address-change notice card that the post office will furnish him free of charge.

Aside from the costliness of address information provided by the post office, any kind of delay of that information increases the possibility that the subscriber will miss one or more issues of the magazine. We try to do our best to avoid any such interruptions. We are grateful for the many who promptly notify us.

Repeat Notice

JUST IN CASE some of our readers missed reading the editorial page in the November issue, we repeat the following announcement:

The Foreign Missions Conference next year at Ridgecrest is now scheduled for June 13 to 19. This is a change from the dates originally announced when it was thought that the 1968 Southern Baptist Convention would meet in New Orleans. An earlier announcement indicated August dates for this week at Ridgecrest. Therefore, we want to enlist the assistance of all our readers in helping us get the word to every interested party that the date has been changed.

There has been no change of dates for the Foreign Missions Conference scheduled at Glorieta Baptist Assembly Aug. 15 to 21. Only the Ridgecrest dates were changed.

Reservation requests for both conferences next year can be sent in any time after Jan. 1. A much wider choice of accommodations is available to the person who makes his request early in the year.

LEST WE FORGET!

By Baker J. Cauthen



WE ARE IN A DAY of great affluence. Our nation has known its longest period of prosperity. Gifts in the churches have reached an all-time high. Enlarged programs characterize activities of churches, conventions, institutions, and agencies.

In the midst of this period, we do well to turn our minds back 40 years to experiences out of which profound insights were gained.

Our nation then was in a period of prosperity following World War I. Expansion in industry and commerce characterized the entire country. Gifts were liberal in the churches. The 75 Million Campaign, launched at the close of World War I, had gone far beyond its objective, resulting in more than \$90 million in pledges. Plans were projected upon the basis of the anticipated funds, and the outlook was encouraging.

Then in 1927 the agencies of the Southern Baptist Convention became aware that they were slipping rapidly into deep depression. The nation had not yet gone into depression. That experience awaited 1929, with the crash of the stock market.

The problem was that the pressure of local needs and responsibilities deflected the flow of Baptist giving to immediate requirements that were easy to see and feel. Churches had to be erected, and the buildings had to be financed. Institutions near at hand urgently needed reinforcement; the obligations assumed for their development had to be discharged.

The flow of money into the Southern Baptist Convention began to decline. Payments of pledges to the 75 Million Campaign began to slow down. The campaign resulted in more than \$90 million in pledges. The payments actually totalled only \$58½ million.

The diminishing flow of resources to the Southern Baptist Convention inevitably meant that Convention agencies found themselves in financial difficulties. The Foreign Mission Board faced a great crisis. In three years the operating budget for foreign mission work had to be reduced 50 percent. Missionaries leaving

the fields for furlough began to realize that they might not be able to return. Appropriations had to be cut drastically. Many precious programs of work withered and died. Capital developments on mission fields became impossible.

When the depression in the nation really struck in 1929, the financial difficulties became so serious that the outlook throughout the denomination became grim. Many of us will long remember the valiant efforts made to break the shackles of debt.

In this new day of prosperity—when gifts are liberal, and people desire to go forward in service for Jesus, both at home and throughout the world—we need to keep in mind that needs near at hand are valid and urgent. It is easy for us to look at those needs with clear understanding of their importance because we can see them.

The problem is that the immediacy of the needs and the reality of the responsibilities near at hand cause us to focus our attention upon those requirements. Thus we turn our eyes away from the greater needs throughout the world, to which our Lord has called us with unmistakable clarity.

Immediate needs must be met. We must find ways to meet them. But the solution does not lie in cutting back the resources of service for Christ throughout the world.

If the approach to meeting immediate needs is made upon the basis of cutting resources to the Southern Baptist Convention, the results are inevitable: the seminaries, home missions, foreign missions, and all other Convention responsibilities will be brought into serious difficulty.

This is a day for strengthening our *total* missionary outreach at home and throughout the world. We must begin as individuals to examine our own stewardship, to be sure that we are giving as our Lord would have us do.

Churches need to reexamine what is done with the Lord's money laid upon the altar. Once it is given by the people, it becomes sacred money; it is to be used only in keeping with the principles of the

Great Commission which our sovereign Lord has given us.

Every church would do well to see how much more of its resources can be released for ministries in our total world task.

State conventions should study carefully how a larger portion of the Lord's money that reaches them through the Cooperative Program can be released year by year for wider ministries at home and throughout the world. It becomes imperative that the basic principles of New Testament stewardship be applied at every point where responsibility is faced.

The Southern Baptist Convention should always have a determined objective to channel to the nations of the world as large a portion of our missionary resources as possible. We are grateful to our Lord that during these years it has been possible for approximately 49 percent of the Southern Baptist Convention Cooperative Program funds to flow to the Foreign Mission Board for world ministries.

The Foreign Mission Board pledges itself to channel to the nations of the earth the money provided by Southern Baptists. There has been a great joy throughout many years of Foreign Mission Board administration to see that 93 cents of the mission dollar is expended on mission fields. All of the home base responsibilities—administration, bringing missionaries to appointment, sharing the message of missions with Southern Baptists, and all other responsibilities—absorb only seven cents of the mission dollar. This record is remarkable.

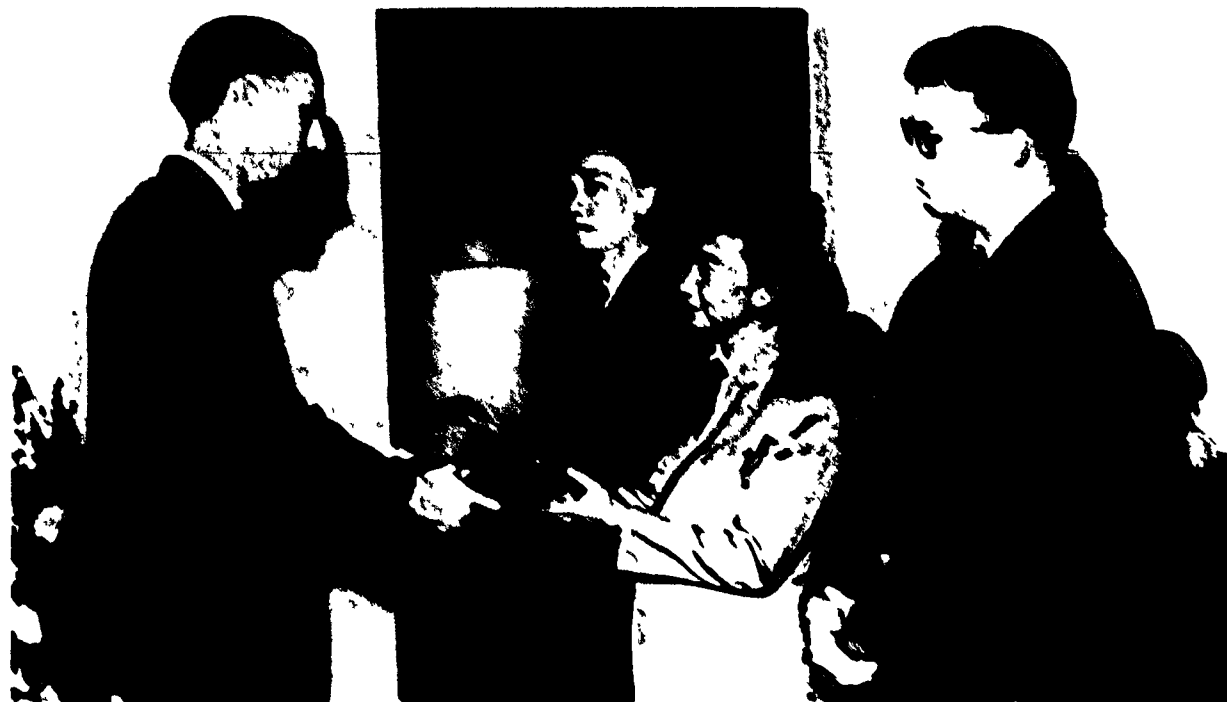
At this time let us not forget the lessons of 40 years ago. Let us undertake to strengthen the hand of God's servants throughout the world.

Let us keep in mind that if advance in foreign missions is to continue, at least \$2,500,000 of additional resources must come to the Foreign Mission Board each year to maintain the advance. We praise God that Southern Baptists have been providing the resources for sustained advance. We believe that under His guidance and direction this will continue.

Eddy's Day

By Frank L. Lewis
Missionary to Indonesia

Lewis presents Bible to Eddy Oey at ordination. Also being ordained were Thio Kiem Hiap, at Eddy's right, and Missionary W. R. O'Brien.



EDDY Oey will never forget his day. When he first saw the campus of the Baptist Theological Seminary of Indonesia five years earlier, few could have guessed such a day would be possible.

Encouraged by his pastor, Eddy had attended a Baptist youth conference on campus. Before the conference ended, this serious horticulture student had found new direction for his life. He committed himself to the service of Jesus Christ.

His next step was to apply for entrance at the seminary, in Semarang, central Java. For the next four years he applied himself to learning the Bible and religious education, philosophy and social ethics, Greek and Hebrew.

He found time for practical Christian service, too, through the seminary's evangelistic outreach and his local Baptist church. At the middle of his second year Eddy accepted responsibility as associate pastor of the Sion Baptist Church in Semarang.

In the dormitory Eddy became known as the electrician. When electricity failed, he was called. When a motion picture projector was to be operated, he was at the switch.

Eddy's day—May 20 of last year—began at mid-morning when the academic procession made its way to the chapel. As he entered the chapel for the last time as a student, he felt a mixture of feelings: joy in a sense of accomplishment, sorrow in leaving the familiar, anticipation of what lay ahead.

He had been chosen to give the address from his graduation class, an indication that he was in line for honors as a top student. The graduation class of 17 mem-

bers was the largest in the seminary's 12-year history. There was still the question as to who was the leading student. Throughout his seminary study, Eddy had shared top honors with a fellow pastor in Semarang.

The thrill of the diploma came at last. Thio Kiem Hiap, of the seminary's board of trustees, handed Eddy the paper. It not only indicated that the young man had completed the course, but carried the words *cum laude*, signifying he had run it well.

Then came the awaited announcement. Eddy was declared winner of the commentaries given to the honor graduate, the student with the highest grade average. The graduates gravely marched from the chapel, but the honors were not over. Affording him the acclaim due a hero, underclassmen boosted Eddy onto their shoulders.

By noon and the special graduation dinner, Eddy had added a host of memories. But the day had not ended.

That evening found him seated with two of those who had been with him on the seminary platform for the morning ceremonies. In a service at Sion Church the three men were being ordained, set apart in the Lord's service.

Eddy sat between two good friends. To his right was Thio Kiem Hiap, the man who had handed him the diploma earlier that day. Already a member of the seminary trustees for seven years, Thio, a Semarang businessman, comes as close to deserving the name "Mr. Baptist" as anyone in Indonesia. He has served as a trustee of the Asia Baptist Graduate Theological Seminary. At Sion Church he has

been Sunday School superintendent, has taught Adult men, has helped prepare candidates for baptism, and has been chairman of building and lands.

At Eddy's left was Missionary William R. O'Brien, his seminary teacher, counselor in church activities, and Christian friend.

The seminary president, Missionary G. William Schweer, gave the charge to the three. Pastor Kang Sioe Hoey, from Eddy's home church, delivered the charge to Sion Church. He had come from Sukabumi in west Java, where Eddy's family is active in Baptist life.

Eddy's mother and grandmother were Christians long before he was born. Their prayers and Christian witness deeply influenced Eddy's life. His father and six younger brothers and sisters accepted Christ after Eddy, the oldest child, had been converted.

As the three men knelt for the ceremony of laying on of hands by the ordaining council, the universality of the Christian message was reemphasized. There was a pastor from the island of Menado, another from Ambon, a Javanese and Chinese. There was a missionary from the Philippines, another from Hong Kong, and one from a church in San Francisco. These three visitors were in the country for the Asia Sunday School Crusade.

As Eddy received a Bible from the church's pastor at the close of the service the future hope of Indonesia was portrayed. The young pastor, together with a missionary helper on one hand and Baptist layman on the other, can succeed in carrying out the Lord's commission.

School Faces Crisis

The nursing school at the Eku Baptist Hospital faces a crisis. The Nigerian Nursing Council, in an attempt to bring standards up to a worldwide norm, has outlined an upgrading program. Schools must meet the standards by 1970 or close.

The requirements for hospital, school, equipment, and staff additions are no higher than all those involved with the work would like to see. But in terms of personnel, both nurses and doctors, meeting the requirements seems impossible at this time.



What is at stake? As far as we can tell, the whole medical work at Eku. Smaller hospitals could function far more easily, as they need smaller staffs. But soon even they would be hard pressed to find nurses of high quality.

What is more important, it would be necessary to take whatever nurses were available. Without Christian nurses a hospital could not for a moment be a Christian institution. The nursing school does not guarantee a Christian nurse with every graduate, but it does produce some very outstanding ones.

The basic business here, even in the midst of trying to see large clinics, take care of 120 inpatients, and somehow keep the whole place going, is to witness to the love of God in Christ. We don't believe that all who hear will be converted, but we do believe that some will. We are here for those "some."

The only way for the message really to get to every corner is for it to be carried by the people who have heard and heeded. No one doubts the impact of the nurse upon the life of the person who finds himself a patient. If that nurse is a Christian and attempting to serve Christ in actions, then there must be a great influence for His kingdom.

I know such nurses. Some of them win more people to Christ and talk to more people about their relationship to God than any number of pastors or missionaries. These nurses are products of the nursing school. Others like them will be lost to us if the school is closed.

Will ten million Southern Baptists let die a critical institution such as this because they do not wish to meet higher standards—standards they would insist upon should they be personally involved? Will the medical work here have to slowly wither and die because the supply of nurses is cut off?

Continually we are told that the money needed would be sent if the staff could be found. Are there not one dozen nurses, are there not two or three doctors among all of Southern Baptists who will hear the cry of a needy land?

67 Robert E. Amis, Sapele, Nigeria

EPISTLES

A Lesson in Gratitude

I learned a lesson about thanksgiving and gratitude at a church prayer meeting. When the pastor gave opportunity for testimonies, I listened as usual, but I heard with new ears.

One man told how only the day before he had been without money, even for food. Unexpectedly someone hired him to do a job for two dollars. The man called his family together to thank God for those two dollars. On

this night in church he wanted to express his gratitude.

A woman stood to give thanks for blessings during a recent hospital stay. Since there was no bed available, she had laid down to spend the night on the cement floor, and had only a thin cover that another patient had given her. Yet this was to be her night's rest before surgery.

Then someone called her attention to a thin cotton mattress on the floor where she could sleep. "This," she said, "is a direct blessing of God because of my faith in him."

How often do we give public testimony of our gratitude to God? Who knows but that tomorrow you or I may consider a simple cotton mattress or a two-dollar job a direct gift from God!

68 Archie V. Jones, Guayaquil, Ecuador

Six Days, Not Three

We had lived in Dadiangas (now Rajah Buayan City), in the southernmost part of Mindanao, for three months when time came for the Week of Prayer for Foreign Missions. I was surprised to learn that the women of the church had never observed a week of prayer.

New in the women's work, they were not sure what was to take place during such a week.

My faith was small. At first I planned for the regular five-day program, but then decided that suggesting they meet even three days would be asking a lot.

The pastor's wife explained to the women about the week of prayer. When she asked how many days they could gather for prayer, the women were enthusiastic. The decision was to meet every day, Monday through Saturday—six days!

At mid-week, the pastor presented the program. As he spoke of missions, with the open Bible and world globe on the table, a feeling of love and concern for the lost engulfed us. The women shared their money each day. On Saturday we found it totaled about \$16.00 (U.S.).

Where the missionary was willing to settle for less than the best, the Filipino women wanted not only to do the expected, but more.

Mary (Mrs. James T.) Lockridge
M'lang, Cotabato, Philippines

TRANSPLANTED

Next term will have to be my last in Africa, as I shall reach retirement age. I consider there are only two sacrifices that missionaries usually have to make. The first is to leave one's children in the homeland for some of the years of their schooling. The second is to have to retire and go back to the homeland after all the years in the land of our adoption.

The Africans have become our people, and we love them. I sometimes go downtown and listen as they greet one another in Shona when they meet on the streets.

To leave Africa is, for me, like digging up an old tree and trying to plant it in a new place.—Clyde J. Denson, Sakubva, Umtali, Rhodesia

Devil Dancer Performs

For many in Liberia, Christmas is observed in a vastly different way than in the United States. Instead of magnifying

Christ's birth, the occasion brings out the devil dancer. He and his associates go from door to door every night for about a month. At each house they sing and dance. The occupants then are supposed to give the group money.

The practice resembles Halloween in the U.S., because each member of the group is dressed in a hideous costume. The masks would frighten most anyone, and the songs and dances seem very strange to us.



Peggy (Mrs. Paul H.) Grossman
Monrovia, Liberia

Philippine Christmas

The Christmas season in the Philippines extends from Dec. 19 to Jan. 6. For weeks before and after Christmas, carolers come to the gate, expecting a few centavos for their performance.

Christmas stars in varying shapes and colors, made from paper and bamboo strips, hang outside every home, even the nipa huts of the poorest family. On Christmas Eve devout Catholics will attend a Christmas mass. The evangelical churches will present cantatas and dramas.



On Christmas the little children, dressed in their best, will visit their *lolo* and *lola* (grandparents) to kiss their hands and receive a special treat of money or candy.

But the highlight of the season for most Filipinos is not Christmas but New Year's Eve. Families and friends then gather to feast, dance, and shoot fireworks with wild abandon until early morning. Sleep becomes impossible as the air is filled with a constant boom, and the sky is one blaze of light.

As in America, much of the true meaning of Christmas is lost in the festive traditions and customs. Certainly the purpose of Christ's coming is little known here, for the glory due Christ is showered upon the virgin Mary. We long to make Jesus known to the people here who have a religious zeal but who do not know God personally.

William R. Wakefield
Makati, Philippines

A PAIR OF HANDS

Through the ministry of two mouths and a pair of hands, young people were drawn to Christ at Baptist Camp on Yang Ming Mountain in Taiwan. Taking part in the young people's conference were 120 youths from all parts of the island. Thirty-five of them were deaf mutes. They prayed, sang, studied, played, joked, listened—all with their hands.



The preacher for the week spoke in English. An interpreter translated the messages into Mandarin Chinese. Another interpreter, through skillful hands, translated the words into the language of the deaf. Several young people among the deaf accepted Christ as Saviour. Others dedicated their lives more fully for his service, one to be a preacher of the gospel.

How marvelous to be reminded again that the gospel of Jesus Christ can transcend all barriers.—Harry E. Poovey, Kaohsiung, Taiwan

Two Brothers Witness

Ramesh Persuad accepted Christ several weeks after his brother Victor had done so. Ramesh needed letters and visits of encouragement as he began his Christian life. He felt the need for Christian fellowship, since there is no evangelical witness in the area where he lives.



I spent a short vacation on the large rice farm that Ramesh's father and older brothers operate. It was restful, for there was swimming, fishing, hiking, and welcome quiet.

One afternoon Victor, Ramesh, and I walked to the nearest shop, a mile away. When we had gone about halfway, a woman crossed a large trench and came up on the road to meet us.

"You're a pastor, aren't you?" she

asked me. I had never seen her before.

I answered that the three of us were Christians and that I was in Christian work. She invited us to hold a service in her home several days later.

Fifteen of us crowded into the one-room house on a Tuesday night. I played the accordion while Victor and Ramesh led singing. The two brothers gave their Christian testimonies and shared in a brief presentation of who Christ is.

Afterward, a young couple walked home with us. They expressed interest in what they had heard, and we talked with them further. Then the two of them prayed and asked Christ to come into their hearts. Now Ramesh can have fellowship with other Christians.

Leo O. Waldrop, Missionary Journeyman
Georgetown, Guyana

The Christmas Scene in Pakistan—Different, With

Christmas in Pakistan is different! The contagious Christmas spirit that spreads rapidly in the U.S. is not caught here. The peace, joy, and good will of the Spirit of Christ will not fill the heart of many in Pakistan this Christmas. There is only a comparative handful of Christians among more than 65 million Muslims.

What might you find in Pakistan at Christmas?

In a Mussulman's (Muslim) home: Christmas is not an ordinary day. The father is home, free of duty, but he will go to the mosque for prayers at noon and to the stadium to hear speeches in the afternoon. This is a holiday commemorating the birth of Mohammed Ali Jinnah, one of the fathers of Pakistan's independence.



In the home of a Christian convert from Islam: Elias looks at his wife and infant son with uneasiness. His father, who is a *Mollavi* (Muslim religious teacher), and

brother have visited more frequently of late. They openly declare that Elias belongs with them back in the Muslim home and culture. They consider it their duty to take him there.

A new sari on his wife (recently baptized), a vivid green suit on his son, and his own dazzling white punjabi are the Christmas gifts in this household. As assistant pastor of Immanuel Church, he will direct the opening of the Christmas worship service.

In the home of a Christian convert from Hinduism: Three crepe paper decorations and a beautiful calendar portrayal of Christ adorn the thatch walls of the one-room rented home. The four children are dressed proudly in this year's only new clothes (dry only because rains come seldom in this, the dry season).

Bena, the 11-year-old sister, is home from Christian boarding school. A radiant Christian, the father will leave early for church, where he is custodian and usher. He has made arrangements for the Love

Feast and will be standing by, smiling, ready to help. This opportunity to worship his Saviour, a day free with his family, a few new clothes, the feast at church—this is a good Christmas.

In the home of a third-generation Christian: Meager furnishings of their first home make this a mansion for the young man and his Christian bride of six months. Twisted streamers and a bell of crepe paper decorate the room. During the year the young man completed law examinations, attended a youth conference, and prepared to study at Philippine Baptist Theological Seminary.

Now he kneels in prayer and preparation for this Christmas, his first as pastor. Today, as all other days, he will preach Christ dynamically.

In a Baptist church: Colorful, sparkling saris "decorate" the women's side of the building, while the predominant white of the men's punjabis seem to reflect the glow from the other side. Men, women, and children have left their shoes at the

Comments from Camps

"The most thing I have learnt from this good camp and which will never disappear in my heart, is that I have been saved," wrote a first-year high-school student. "I have called upon the name of the Lord Jesus."



This was but one of the many gratifying comments from students who attended one of the Bible camps conducted recently. In these camps many of the high-school students have come to know Jesus Christ as Saviour.

"I knew that I was lost," wrote a teenage boy. "I knew nothing about the Bible. God made me change my heart. I have allowed Jesus to be my Saviour, and I will follow him."

Stated a student teacher: "I also thank the Lord for helping me to be clear on how a person can be saved. I had a jumble of ideas. I now know that it is not baptism, reading the Bible, going to church, or being born of Christian parents, but accepting Christ as Saviour. Now I'm sure I am saved and know how a pupil can be saved."

Two boys who had attended camps before recorded their comments. "At this camp I have learned much about the Lord Jesus Christ as a personal Saviour," wrote one. "As a saved person I have been refilled!" Said the other: "I learned many things in this camp, mostly about how to lead some fellow friends to Christ."

Robert E. Beaty, Gwelo, Rhodesia

Missionaries
Lewis E.
and Jo Lee
and their
daughters
leave home
in Trujillo,
Peru, on
their way
to church.



FOR H. SCOFIELD, JR.

Kazuko Will Return to Her People

Two young airmen, assigned to duty at a remote radar site, began an English Bible class on the island of Kume more than four years ago. It was the first witness by any denomination on this island of 23,000 persons, west of Okinawa.

My husband Dwight first visited Kume in 1963 at the request of these airmen. The end of their tour of duty was approaching, and they asked help so that the work might continue.

A kindergarten was opened. In the spring of 1965, the Fishers of Men, an organization made up of members of Central Baptist Church, Naha, Okinawa, held an evangelistic campaign on Kume (see THE COMMISSION, Feb., 1966).



Today on Kume there is a church with 17 baptized believers, and a kindergarten with 62 children. Baptists still have the only witness there.

During last spring's revival, Miss Yukawa, kindergarten teacher on Kume, came by our house. "I was just in your neighborhood," she said. But when we heard her story, we knew her visit was neither casual nor accidental.

Out of her meager salary of \$60 a month she had saved \$500. Then she had invested it to bring every possible dividend, with the intention of sending one of the Kume girls to study in Japan. Now that time had come, but it would take a while to withdraw the money.

Miss Yukawa had realized that if Kume is to be reached for Christ, someone from the island must be trained and sent back to his own people as a missionary. She had at last found such a person. Her name is Kazuko.

Both of Kazuko's parents still live on Kume, but when she was eight years old her father and mother separated, and each took another mate. Kazuko learned that she was unloved.

As a child she went to work at a hard job to support herself. Later she began to work in another place and learned how to make a lot of money in an unsavory occupation. But when Kazuko became a Christian, she turned away from that life.

As a new Christian, she became burdened because her island is full of children with the same heartaches she had known as a child—born out of wedlock, unloved, unwanted. She longed to tell the children of Christ's love for them. Miss Yukawa tutored Kazuko so she could pass the entrance examination of the Baptist school for kindergarten teachers in Japan.

Kazuko came to tell us goodbye and to ask us to pray for her, because she was afraid. Now she is studying to return to her people as a missionary.

Anne (Mrs. Dwight N.) Dudley
Naha, Okinawa

the Same in Some Ways

door—an unseasonable custom—and sit gracefully and comfortably on straw mats.

Young people met every night of the week in homes for a hymn-sing and fellowship. At daylight today they awoke many Christian families with carols.

At dark last evening a candle-lighting ceremony provided pageantry and inspiration. All the boys and girls of the church came bringing their candles, setting them aglow from "the Master's light" and placing them around the handrail of the church and on the outer lawn fence. After the candles were lighted, an old beggar appeared with token gifts for the children. It was Father Christmas, sent by the Sunday School.

Today, as soon as the Christmas worship service is over, the congregation will go to the mission house lawn for the Love Feast. This is the real fellowship highlight of the church year. Everyone will help to prepare chicken curry, rice, and roshogollas (a sweet).

Later in the afternoon there will be a

Christmas drama by the students from the Mission Industrial School.

In a missionary's home: During the season the pastor and his wife and another Bengali couple were invited for holiday dinner, as were some nursing and medical students, including a Muslim student. There was open house for the Mission family. And there was a night of caroling from the roof with sisters from the local Catholic hospital.

Perhaps best of all was sewing scraps of material to provide Christmas attire for some unsuspecting little girls, and improvising decorations from things at hand. The chicken-and-dressing Christmas dinner was last night. The aluminum tree glistens above the fold-up manger scene. With crisp weather, the recorded Christmas carols, the tree—is this America or Pakistan?

In some ways Christmas in Pakistan is the same. In the hearts of Christians, there is peace and good will.

Mavis Pate, Dacca, E. Pakistan

SEARCH IN VIETNAM

The conversion story of Phi Minh Hoang, a captain in the Vietnamese Army, began in Aberdeen, Md. It ended in Saigon, Vietnam.

In the spring of 1961, Hoang, as a young Vietnamese army officer, went to the United States for specialized training. For years he had wanted to go to America, where, he had heard, all of man's problems could be solved. But in the U.S. he found that many people's faces reflected the same longing he felt.



Not long after his arrival, he visited the Officer's Club on the Army base at Aberdeen Proving Grounds. There he met Mrs. Mary Rothlisberger, who, along with her husband, often visited the club to try to make the foreign military men feel at home. During the evening Mrs. Rothlisberger invited the Vietnamese to worship services at First Baptist Church in Havre de Grace, Md.

That was the turning point in Hoang's life. "I was raised a Buddhist," he replied, "but actually I am nothing. I would love to go to church with you. I am interested in becoming a Christian."

The language difference made it difficult for Hoang to understand all the

pastor said on Sundays, or to fully comprehend the witness and testimony of such individuals as the Rothlisbergers. Yet, as he said later, "I could understand enough to know this is what my heart had been longing for all those years."

Returning to Vietnam in October of 1961, Hoang began a five-year search for a Southern Baptist who could tell him more about the Christ his Baptist friends in America had spoken of.

"Are you a Southern Baptist?" the captain often asked. Accustomed to a negative reply, he was surprised the day he heard something different.

"Yes, I am a Christian," replied Lester Leonard, a construction worker from North Carolina. "I worship at Trinity Baptist Church in Saigon. Won't you visit with us this Sunday?"

At the church a few weeks later, Hoang professed his faith in Christ. He thus ended his long search for what was missing in his life.

As Capt. Hoang started to leave my office, he paused. "Tell the people in America to keep on telling others about Jesus," he requested, "and to send more missionaries over here, so that the rest of my people might have the opportunity to trust Jesus Christ as their Saviour."—James F. Humphries, Missionary Associate, Saigon, Vietnam

Season for Special Gifts

I've heard many a missionary say, "The Cooperative Program is our lifeline." My first few months of experience on the mission field underlined this truth for me. The Cooperative Program keeps us here—that is, it keeps the bills paid. We look forward to the first of each month as "payday" just as others do.



But there is something equally important to our being here. Just to be here is not enough. We have much to do to reach the lost, to teach them God's Word, to assist in building churches, schools, shelters for the parentless and aging, and hospitals for the sick, and to make these institutions what they should be by helping to furnish, equip, and staff them.

These things we could not do without a special offering. We are grateful to God that Southern Baptists have such an offering—the Lottie Moon Christmas Offering.

In my estimation, there is no finer time for such an offering. Just as the season notes in a special way that Christ gave himself to the world, Southern Baptists can, in a special way, give themselves to the world's spiritual needs through this offering at Christmas. I know that Southern Baptists will not put us here and then tie our hands by providing no further funds.

T. Leighton Lewis
Campinas, São Paulo, Brazil

The Crates Will Come

Opening work in a new field offers new experiences, but includes others common to missionaries everywhere. One familiar problem—made more acute by entering a new country—is the shipping of personal effects.

The John R. Cheynes and we Lewises were the first Southern Baptists assigned to Ethiopia. The Cheynes, after a regular furlough, and our family, after a ten-month furlough, returned to Africa, but to Ethiopia rather than to Central or East Africa, our previous fields.



We entered on tourist visas, so personal effects had to be left crated and stored elsewhere. Living out of suitcases for several months while trying to learn a new language becomes burdensome. While we await resident visas, so the crates can be shipped, this conversation frequently occurs:

"Do you have such-and-such?" asks one of the children, or a parent. The invariable answer: "It's in the crates."

Bill Butts, a Southern Baptist layman from Texas working with a military assistance program in Ethiopia, made the missionaries' residences his home away from home. One day he handed us this original offering:

"While far away from home, from family and friend . . . We find ourselves for weeks on end . . . Repeating a phrase that's come to be . . . A well known by-word for the missionary.

"It's in the crates," that's what we say . . . Whenever we need something, from day to day. . . . 'It's in the crates' is our constant song . . . As we try to live and get along.

"We're hopeful, of course, as days go by . . . That the crates get nearer, and we won't have to cry, . . . 'It's in the crates,' constantly, but can just turn around . . . And be able to find what we need without saying that line—'It's in the crates.'"

A friend understands. And someday we will get our crates.

Nina (Mrs. William E., Jr.) Lewis
Addis Ababa, Ethiopia

Library Opens the Way

The Baptist library and reading room are effectively reaching out with the gospel into the Muslim community. Many persons are still inquiring about our faith in Christ. Many come and read the books on religion that are displayed. Many buy copies of the gospels and New Testament to read at home.

A man visiting from a pagan village some 30 miles from Tanga entered the Baptist library and struck up a conversation with the African evangelist who works with the books and as shopkeeper. Later the villager returned several times.

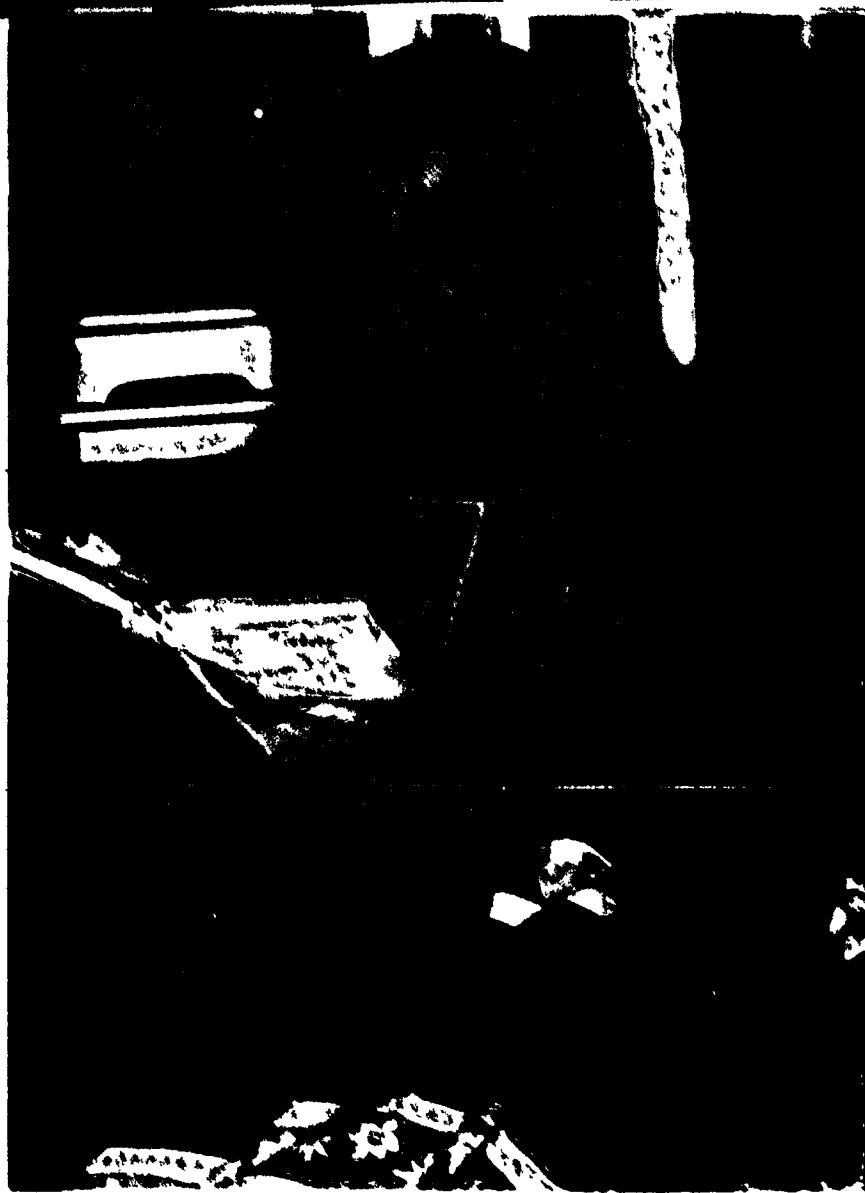


Back home, he told about the place in Tanga where truth is taught. Other villagers persuaded him to come again to the library and invite us to teach about Christ in his village.

We had been praying for an opening into that section of Tanga district. Now it seems that the library may lead into an area which, as far as we know, has not been touched by the gospel.

Russell R. Morris
Tanga, Tanzania

THE SHOE BOX



Signora Margarita reading her Bible at home.

BY BENJAMIN R. LAWTON
Missionary to Italy

SOMEONE has been paying for paper and pencils and materials," said Signora Baschera the day she brought her shoe box to the Bible class. "If we're going to keep on meeting together, we'll have to pay for what we use."

I suppose the Baptist church in Rivoli, Italy, really began that day. For more than a year money was dropped through a slot in the shoe box. Later, two shiny offering plates were given. The group always knew just how much had to be put in each Sunday for expenses.

After several years the 45 members of the group looked at themselves and at their hopes for the future. There were drawbacks to meeting in a home and to meeting in the tiny chapel of the Baptist theological seminary at Rivoli. "We must have a church building," they declared.

They borrowed the entire amount and repaid it all, although there were some months when they couldn't pay a lire. Next they put in heating. In two years the heating was paid for and the interior of the building repainted and repaired.

But the members knew a church needs a pastor. They made some calculations—if they really tried they could pay a pastor \$50 a month, about enough for him to rent a three-room apartment.

In the church was a young man who had completed his seminary studies. He was a substitute teacher in the local junior high school and could keep on teaching. Paul Marziale was called as full-time pastor on a third-time salary.

Now the church has Sunday School, Woman's Missionary Society, prayer meeting, young people's meetings, and three preaching stations. The church planned to raise Paul's salary \$7.00 a month next year, but he plans to raise

the roof of the church building for more space. Another debt? Certainly. But they have paid debts before. Just give them time.

The members of Rivoli Baptist Church are a determined breed. Take Signora Margarita for example.

Word passes quickly in Rivoli's evangelical community. Everyone soon heard the news when elderly Signora Margarita was hit by a car and sustained a fractured hip. After murmurs of dismay, the church community faced practical questions of who could help care for Margarita at the hospital. Signora Tuzzi rearranged her days and family in order to be at the hospital twice daily to give Margarita her meals and care for her.

At first, no one, not even the doctors, expected the 78-year-old Margarita to live long. But they had not reckoned with her determination. She sent for her Bible and her other nightgown and set about getting well. When she received her government pension of \$30 each month, the first thing she did was to take out her tithe for the church.

Her condition appeared stronger as months went by. Her courage put the other patients in the ward to shame. Her faith was unshakable that she would get back to the little church she had so recently joined.

After nearly a year, the day finally came when she was asked if she wanted to try sitting up. She did so. Then came standing, then walking—with the aid of a stick, to be sure, but walking! At last she was able to return to her one-room home.

Later she received money in compensation for her injuries. With that much money she could do many things: buy a

comfortable lounge chair; have a faucet put on the balcony on her floor so she wouldn't have to go up and down for water; perhaps even move to a larger room.

She thought carefully. She had never had so much money, and she wanted to use it well. Then the idea came.

The little church was finished inside—painted, floored, with kitchen chairs for seats, 40 hymnbooks, a tiny organ—but the porch in front was not paved. The entrance was a rough mixture of beaten earth and cement. That was the biggest need she could think of.

She called the pastor. He called the church council, and they called the assembly. The assembly asked bricklayers for an estimate: yes, the entrance could be floored for the money she had.

But, Margarita wondered, would a plain polished red brick floor be nice enough for her church? After the matter was discussed with the pastor, the council, and the assembly, I was asked to make an appropriate design. I thought, read, and doodled with a pencil. Finally the design—with a cross, two fish, and a dove—was laid into the lovely red brick floor.

On Sunday mornings Signora Margarita hobbles the mile from her room to the church. There she explains to anyone who asks that the fish come from an early Christian symbol, the cross signifies that "God so loved the world, that he gave his only begotten Son," and the dove represents God's creative Spirit at work.

I suppose the church at Rivoli really began with Signora Baschera and her shoe box. Because God loved and gave, she wanted to give. The church has been giving ever since.

MISSIONARY

FAMILY ALBUM

ADDRESS CHANGES

Arrivals from the Field

ALDERMAN, Jennie (Taiwan), Alcolu, S.C. 29001.
ANDERSON, Dr. & Mrs. Justice C. (Argentina),
Box 37, New Baden, Tex. 77870.
DAVIS, Rev. & Mrs. Burton de Wolfe (Eq. Brazil),
209 Main St., Laceyville, Pa. 18623.
GEMMELL, Wilma (assoc. S. Brazil), 312 E. Spring
St., El Dorado, Ark. 71730.
JACKSON, Alma (S. Brazil), 510 S. Center St.,
Pasadena, Tex. 77502.
SAMPSON, Mary H. (Taiwan), 2121 Speed Ave.,
Louisville, Ky. 40203.
SANDERS, Eva M. (Nigeria), c/o Calvary Bap.
Church, 608 Campbell Ave., SW., Roanoke, Va.

Departures to the Field

ATNIP, Rev. Logan C., Box 8241, Belmont,
Bulawayo, Rhodesia.
BUNDY, Mary (Journ.), 169 Boundary St., Kowloon,
Hong Kong.
DUKE, Rita, Box 427, Taipei, Taiwan, Rep. of China.
EMANUEL, Rev. & Mrs. D. P., R-112, 2-chome,
Hirah, Misawa-shi, Aomori-ken, Japan.
ENUE, Rev. & Mrs. Siegfried G., Dolanos 141,
Buenos Aires, Argentina.
GLASS, Lois C., 1, Christian Villa, Chungli, Taiwan,
Rep. of China.
GRAVES, Alma N., 195, 2-chome Hondori, Nishijin,
machi, Fukuoka, Japan.
HENDERSON, Dr. & Mrs. Richard C., 1154 M. H.
del Pilar, Manila, Philippines.
HENLEY, Sarah Lou, PMB 5113, Ibadan, Nigeria.
MEYTS, Brooks C., Jr. (Journ.), Bap. Hosp., Shaki,
via Oyo, Nigeria.
MORRIS, Rev. & Mrs. Richard E., Box 427, Taipei,
Taiwan, Rep. of China.
OWENSHY, Rev. & Mrs. Ronell L., Apartado Aereo
5152 Este, Caracas, D.F., Venezuela.
ROEDIGER, Connie (Journ.), PM 735, Gatooma,
Rhodesia.
SANDERS, Lynda (Journ.), Box 1995, Lusaka,
Zambia.
SELF, Janice (Journ.), PM 735, Gatooma, Rhodesia.
STAIL, Dana (Journ.), Bap. Hosp., Ogbomoshu,
Nigeria.
WEBER, Rev. & Mrs. S. Wayne, Apartado 279,
Tegucigalpa, D.C., Honduras.
YARBROUGH, Rev. & Mrs. Bobby R., Juan Carlos
Blanco 3481, Montevideo, Uruguay.

On the Field

BORO, James J. (Journ.), Box 134, Danang, Viet-
nam.
CARSWELL, Rev. & Mrs. Sidney G., Itacantlana,
Amazonas, Brazil.
CRABTREE, Mildred I., Box 48, Benin City, Nigeria.
EPPERSON, Barbara, PMB 5071, Ibadan, Nigeria.
FENNER, Mr. & Mrs. Charlie W., 11-798 Nishijin
Machi, Fukuoka, Japan.
FRIED, Dr. & Mrs. David D. (spec. proj. dr.), Bap.
Hosp., PMB 14, Kontagora, Nigeria.
GARRETT, Rev. & Mrs. Marvin L., Box 3092,
Sakubva, Umtali, Rhodesia.
LOYE, Rev. & Mrs. Billy H., Box 139, Alor Star,
Kedah, Malaysia.
PATTON, Rev. & Mrs. Glenn, Box 5017, Amman,
Jordan.
ROBINSON, Rev. & Mrs. Gordon E., Box 14, Oyo,
Nigeria.
ROBISON, Rev. & Mrs. Oren C., Jr., Bap. Mission,
Box 48, Benin City, Nigeria.
STANLEY, Rev. & Mrs. James I., Cagayan de Oro
City, Misamis Oriental, Philippines.
TROTTER, Rev. & Mrs. George R., Tromolpos
77/DKT, Jakarta, Indonesia.
VAN LEAR, Marie, Box 48, Benin City, Nigeria.
WALDRON, Rev. & Mrs. Samuel M., Pagadian,
Zamboanga Del Sur, Philippines.
WEBB, Janet (Journ.), Newton Memorial School,
Box 16, Oshogbo, Nigeria.
WESTMORELAND, Rev. & Mrs. James N., Box 93,
Gatooma, Rhodesia.
WHITSON, Rev. & Mrs. David H., Box 1032, Lindi,
Tanzania.
WOLLERMAN, Anna M., Caixa Postal 289, Dourados,
Mato Grosso, Brazil.
WOOD, Rev. & Mrs. Rudolph M., 2, rue Vaa-y-Vir,
Mont Saint Roch, Nivelles, Belgium.

United States

ABELL, Dr. & Mrs. John C., Jr. (Nigeria), 6801
Stroud, Houston, Tex. 77036.
BURCH, Dr. Vella Jane (Switzerland), La. Col.,
Pineville, La. 71360.
DANIELL, Mr. & Mrs. David P. (appointed for
Mexico), 3522 Tanglebriar, Pasadena, Tex. 77503.

EVANS, Rev. & Mrs. Charles E. (Kenya), 308 Eighth
St., Corbin, Ky. 40701.
LINDSAY, Maxine (Jordan), Box 424, So. Bap.
Theol. Sem., 2825 Lexington Rd., Louisville, Ky.
40206.
MAIDEN, Dr. Joanna (Nigeria), Box 306, Prestons-
burg, Ky. 41653.
MOORE, Dr. & Mrs. Walter M. (Nigeria), Box 311,
Okemah, Okla. 74859.
OLIVER, Rev. & Mrs. James C., Jr. (appointed for
Colombia), c/o Norman Honsby, Box 98, Tallas-
see, Ala. 36078.
RICHARDSON, Rev. & Mrs. (Dr.) J. W. H., Jr.
(Nigeria), 319 Piney Grove Rd., Columbia, S.C.
29210.
SEABORN, Rev. & Mrs. Miles L., Jr. (Philippines),
1810 Broadus St., Ft. Worth, Tex. 76115.
SYDOW, Rev. & Mrs. Vernon E., Jr. (N. Brazil),
4612 Horseshoe Bend, Austin, Tex. 78731.
TREADWAY, Rev. & Mrs. James A. (Taiwan), 5460
Wayside Ave., Ft. Worth, Tex. 76134.
WILSON, Sarah (Argentina), Rt. 1, Box 544 F,
Mt. Holly, N.C. 28120.
WITT, Mary (N. Brazil), c/o Mrs. Ruby W. Wil-
liams, Rt. 16, Highland View Rd., Knoxville,
Tenn. 37920.

TRANSFERS

DUKE, Rev. & Mrs. H. Dean, Chile to Colombia,
Oct. 31.
NEWTON, Rev. & Mrs. Joseph A., Spain to Morocco,
Dec. 1.

RETIREMENTS

RIPPY, Dr. & Mrs. John L. (S. Brazil), Oct. 31.
WARD, Josephine (Taiwan), Nov. 1.

BIRTHS and ADOPTIONS

BROCK, Virginia Carol, daughter of Rev. & Mrs.
L. R. Brock, Jr. (N. Brazil), Oct. 11.
SMITH, Jeffrey Alan, son of Rev. & Mrs. Donald E.
Smith (Nigeria), Sept. 8.
TROT, Paul Edward, son of Rev. & Mrs. Edward B.
Trott (N. Brazil), Sept. 8.

Gaultney Receives Ph.D. Degree

Jerry B. Gaultney, missionary to Nigeria,
received the Doctor of Philosophy degree in
microbiology from Louisiana State Univer-
sity, Baton Rouge, on Aug. 9.

War Still Affects Hospital

Aftermath of the Middle East war still
affects Baptist Hospital in Ajloun, Jor-
dan, in unexpected ways months after the
conflict, reported Missionary Frances
(Mrs. J. Wayne) Fuller. In mid-October,
hospital windows were still painted blue,
according to blackout specifications, and
civil defense permission to remove the
paint had not been granted.

Missionary Dr. Dean T. Fitzgerald, Jr.,
and a national physician worked in the
operating room long hours Oct. 9 treat-
ing two victims of a dud bomb that had
finally exploded.

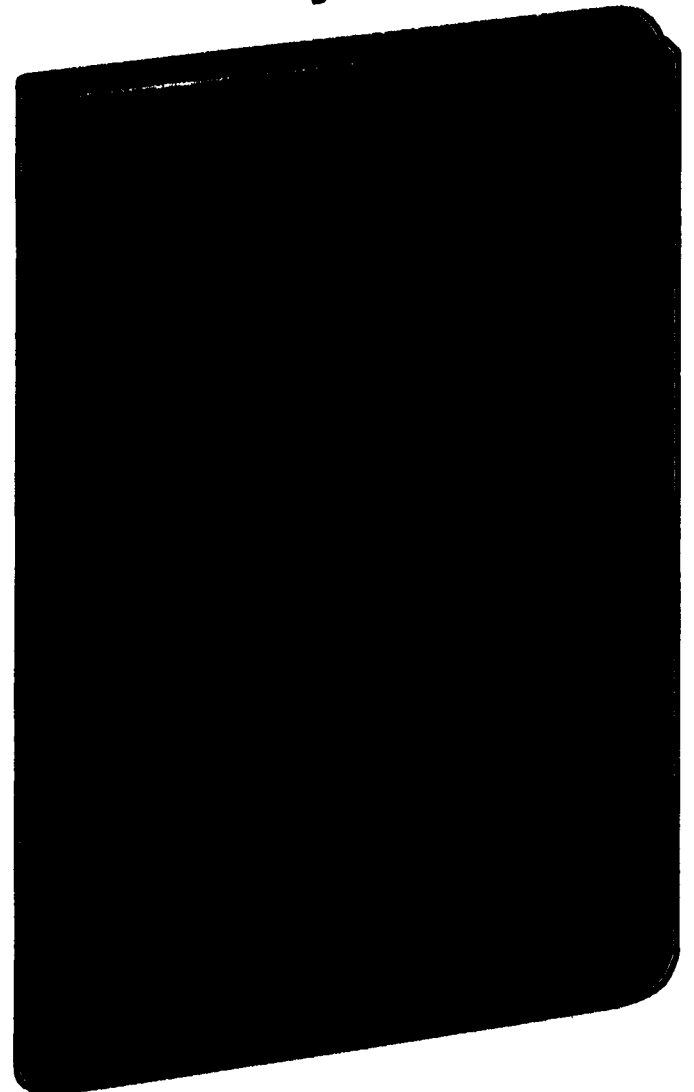
"The preceding week Dr. Fitzgerald
performed delicate brain surgery—not his
specialty—because Jordan's only neuro-
surgeon is on the other side of the cease-
fire line," added Mrs. Fuller. "The
patient, a little girl, is doing well. A refu-
gee woman came to the hospital for the
delivery of her baby, because, explained
those who brought her, 'there just wasn't
room in the tent which she shares with
25 other people.'"

English-Language Work Boosted

"We are more convinced than ever of
the importance of the work of the English-
language churches," declared J. Ralph
Grant as he closed eight months as in-
terim pastor of Chofu Baptist Church,
Tokyo, Japan. "We are going to try to
make our people at home more aware of
this great challenge," he added.

He and Mrs. Grant were honored at a
reception given by Southern Baptist mis-
sionaries in Tokyo. A former member of
the Foreign Mission Board, Grant went
to Tokyo for the interim ministry follow-
ing his retirement as pastor of First Bap-
tist Church, Lubbock, Tex.

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Fields Changed for Five

Five of the 1967 group of missionary journeymen have been assigned to countries different than originally announced because of national internal problems or difficulties in securing visas.

Three of the seven journeymen selected to go to Nigeria have been reassigned: Mary Bundy to teach in Hong Kong, Lynda Sanders to assist as an artist in publication work in Zambia, and Connie Roediger to teach in Rhodesia. Four of the journeymen were able to go to their assignments in Nigeria as planned.

Janice Self, who was to serve in Tanzania, has been sent instead to teach in Rhodesia. Mary Kay Johnson, elementary teacher, has been reassigned from Indonesia to Vietnam.

A Warning from Trinidad

A man from Trinidad, claiming to be a Southern Baptist evangelist or pretending a relationship with Southern Baptist work on the island, has found entree into some Southern Baptist churches and has reportedly received monetary gifts for a children's home.

Anyone approached by such an individual should contact the Foreign Mission Board before giving him funds or engaging him as a speaker for a church group.

A Southern Baptist missionary in Trinidad has stated this man is hurting the mission work there. A Baptist deacon in the U.S. has reported there "has been nothing but confusion" since the fundraiser preached in a series of meetings in his church in July.

The man is not a Southern Baptist and is not related to Southern Baptist work in Trinidad. He has been affiliated, at least in background, with another denomination, but he is no longer associated with it. The missionary says the man does have an orphanage, nearly complete, built from money secured by his work in the U.S.

More 'Wallace' Scenes Filmed

Additional scenes for the movie *Bill Wallace of China* were filmed recently in Hong Kong. The movie about the martyred Southern Baptist missionary is produced by The Logos Corporation and stars Gregory Walcott.

The new scenes mainly touch the arrest and imprisonment of Wallace. Producer Walcott was unable to secure police permission for the movie crew to work on the street. One scene, showing "Wallace being paraded through Wuchow still wearing his pajamas," was filmed by a hidden camera from a second-floor window.

The world premiere is scheduled for late January in Knoxville, Tenn.



PHOTO COURTESY MINNEAPOLIS STAR

From Many Translations

New Testament translations surround Robert H. Mounce, one of 15 scholars on the editorial board for The New Testament from 26 Translations, introduced in October. The volume includes the complete text of the King James Version New Testament, plus selected alternate readings from among 25 other English translations. W. Curtis Vaughan, professor at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., served as general editor. Zondervan Publishing House announced an advance sale of more than 100,000 copies of the 1,248-page volume.

Amman Gets Larger Share of Jordan Personnel

Four couples—nearly half the Southern Baptist missionary force now in Jordan—are located in Amman, the capital and population center of the country. It is the first time in the 15-year history of Southern Baptist work in Jordan that Amman has had such a proportion of missionary personnel, reported Mrs. J. Wayne Fuller, missionary.

Two years ago there were no resident Southern Baptist missionaries in Amman. The city of 300,000 is now swollen by thousands of war refugees.

The missionaries have chosen to live in widely scattered areas, hoping to establish Bible study groups and hold Christian meetings in their homes. Baptist worship services or study groups are already being carried on in five other locations under the leadership of nationals working with the Jordan Mission (organization of Southern Baptist missionaries).

Sixteen adults and 21 children attended Southern Baptists' first English-language service in Amman, on Oct. 8 in the Fuller home. At the request of a few Southern Baptist laymen living in the city, a weekly program of Sunday School and worship will be held.

The Amman missionaries also have responsibilities in Mission organization, village evangelism, and at a Baptist boys' school in Ajloun, the first Southern Baptist mission station in Jordan. Three are continuing language study.

Three other missionary couples and four single women are engaged in medical, educational, or evangelistic work in Ajloun.

Koreans Give for Scholarships

Women gathered for the annual retreat of the Woman's Missionary Union of Korea decided to collect a special offering of 30,000 won (about \$100 U.S.) to provide scholarships at the Korea Baptist Theological Seminary, Taejon. They pledged about half the amount—mostly in terms of one or two bags of rice—during the retreat.

About 70 persons attended the retreat in Pusan early in September. The five-day program included early morning prayer meetings, music, recreation periods, study in Bible, missions, and organization, and evening worship.

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NEWS

DECEMBER 1967

FOREIGN MISSION BOARD

SBC



One of the largest Baptist meetings ever held in France, with some 600 persons attending an evangelistic rally in Douai, in connection with forthcoming crusade.

Rally Draws Sizable Crowd in France

Douai, a city in northern France, has been associated closely with the Roman Catholic Church for hundreds of years. (The most popular official version of the Bible used by Catholics still bears the name, "the Douai Version.") But recently the city became the center for one of the largest Baptist meetings yet to take place in France.

About 600 Baptists and invited friends from other churches gathered in the Douai hippodrome Oct. 1 for an evangelistic rally. Purpose of the gathering, third in a series of rallies, was to encourage Baptist churches preparing for a Baptist evangelism campaign throughout France next March.

Three adults, all over 50 years of age, made decisions for Christ at the rally.

About 50 pastors, deacons, and other

church leaders met in the Douai Baptist Church the night preceding the rally for a workshop on practical matters regarding the coming campaign. Joseph B. Underwood, Southern Baptist Foreign Mission Board consultant in evangelism and church development, spoke.

Staff To Stay in Congo

A strong reaffirmation of intention for its missionaries to stay in the Congo to assist Congolese churches by every means possible has been issued by the Baptist Missionary Society, in Great Britain.

The Congo has been going through a troubled period politically. Devaluation of the franc and mounting sentiment against white people have increased the tension. After consulting Congo churches, the BMS temporarily withdrew its missionaries to larger centers where their safety could be better insured.

By early October, all of the almost 80 BMS missionaries assigned to Congo were on duty there, except for those on regular furlough. Most were at their normal stations. A group of Swedish Baptist missionaries had also returned.

FMB Plans 125th Anniversary Year

The 125th anniversary of the Foreign Mission Board will be observed with an Anniversary Year from October, 1969, through September, 1970. Theme will correspond to the Southern Baptist Convention emphasis for the year, "Living the Spirit of Christ in Belief and Relevance."

Goals were set by the Board at its

1968 Budget Highest

A budget of \$30,256,000 for 1968—the highest in Foreign Mission Board history—was adopted by the Board at its annual meeting in Richmond, Va., in October. The figure is \$2,233,700 above the 1967 budget.

Largest single item is \$11,773,000 for support of missionaries. The budget also includes more than \$5,700,000 for evangelism and church development, nearly \$3 million for schools, \$1,400,000 for medical work, \$1 million for literature.

Operating portion of the budget is \$24,356,000, and the capital needs portion, \$5,900,000. Of the operating budget, \$21,995,735 will be spent overseas and the remaining \$2,360,265 in the U.S. for administrative and general expenses and for missionary education and promotion. All capital funds will be spent overseas.

"This budget represents the involvement of Southern Baptists in churches throughout our entire fellowship," Executive Secretary Baker J. Cauthen reminded the Board.

"It is money given through the Cooperative Program. The budget for 1968 includes \$13,018,000 to be received through the Cooperative Program. In churches large and small, people who make their offerings week by week undergird this world ministry. Through the Cooperative Program every Baptist can be involved.

"It is money given through the Lottie Moon Christmas Offering. In the 1968 budget, \$8,217,000 for support of missionaries and ministries on the mission fields will come through the Lottie Moon Offering. Homes of missionaries, churches, schools, hospitals, and other buildings will be provided by \$5,300,000 from the Lottie Moon Offering.

"But no matter how many millions of dollars we give, or how many people we send, the most important thing is the power of the Holy Spirit in them and us. Through prayer, Southern Baptists will, I hope, break through to larger dimensions of missions."

Group Opposes Registration

The Federation of Spanish Evangelical Independent Churches, meeting in Madrid, adopted a resolution strongly opposing the "registration" section of Spain's new religious liberty law, Religious News Service reported.

The action was similar to an earlier stand taken by the Spanish Baptist Union, opposing the provision that non-Catholic religious groups must register with the Ministry of Justice to be officially recognized by the government.

With the Dec. 31 deadline for registration fast approaching, it was believed that most non-Catholics would decline to register with the government as civic organizations, reported RNS.

October meeting for the years leading up to the anniversary observance. These include missionary appointments each year to equal 10 percent of the total overseas staff as of the beginning of that year, and a 10 percent annual increase in finances based on the preceding year's budget.

The FMB staff will write a history of the Board.

DECEMBER 1967

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NEWS

Rhea's Tour Praised

"This man sings from his heart," said a young Roman Catholic. "I am not sure I have had such an experience as his."

Declared a music professor: "We have all too little of this type of music in Guatemala. I sincerely congratulate Baptists for bringing Dr. Rhea here."

Claude H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications, sang before about 850 persons during a three-day concert tour in Guatemala in early October. In addition he sang and spoke to radio and television audiences estimated at more than 25,000, reported Missionary A. Clark Scanlon.

In Guatemala City, despite a heavy rain, more than 500 persons gathered to hear Rhea at a downtown theater.

Commented a Catholic businessman from the United States: "It is wonderful to see a man like this, who could obviously make his way on anybody's opera stage, giving his life in the service of Christ. His faith must be very deep."

Moore Contacts Baptists in Eastern Europe

Now serving as Southern Baptists' fraternal representative to Baptists of Eastern Europe is Missionary John Allen Moore. He is continuing to teach half-time at Baptist Seminary, Rorschlikon, Switzerland. He assumed the new international responsibility upon his return to Europe last summer after furlough.

Although Baptists cannot station mis-



President Eduardo Frei of Chile (left) meets Alberto Motessi, Argentine evangelist, and Chilean Baptists during interview concerning evangelistic crusade.

sionaries in any of the Communist countries, "periodic visits are possible and are much appreciated," reported John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East.

Moore recently has visited Yugoslavia twice and has had some kind of contact with most of the other East European Baptist groups.

'Traditional' Views a Hindrance, Crawley Declares

Mission efforts in the Orient, especially the volunteering of missionaries, are hindered by "traditional impressions based on half-truths," Winston Crawley, Foreign Mission Board secretary for the Orient, told the Board in October.

The four most populous nations in which Southern Baptists have missionaries are in the Orient—India, Indonesia, Pakistan, and Japan—each with more than 100,000,000 people, Crawley said.

Leaving out India, where Southern Baptist mission work is just beginning, about 42 percent of the overseas people to whom Southern Baptists are trying to witness live in the Orient mission fields.

Yet ideas of evangelistic opportunities in this area have been distorted by impressions handed down across the years.

"Some of the traditional impressions are that the Orient is far distant and its life radically different, that its people are aloof and inscrutable, and that mission work there is difficult, slow, and discouraging," Crawley continued. "Of course, there are elements of truths in these ideas.

"But the distant has been brought near

and the strange made familiar by modern transportation and communication. Except for the Communist-dominated portions, the Orient is remarkably open to new ideas, quite responsive to the gospel, and strategic both for the present and for the future as its nations accelerate change and move full speed ahead into the modern world."

The main consideration, though, "is neither the traditional picture nor the new and growing progressive element," Crawley went on, "but rather the fact that the Orient's millions, its masses, are people with all the usual human viewpoints, needs, and aspirations.

"Their cultures and conditions provide the framework within which we have the joy of sharing with them the message of eternal life."

There was more than one baptism for every nine members in the Orient churches related to Southern Baptist mission efforts last year, according to reports. Sunday School enrolment is larger than church membership. This indicates the probability of continued growth.

Approximately 70 percent of the

Concerts Applauded

Resounding bravos and eager autograph seekers marked the conclusion of a series of concerts in Chile by Claude H. Rhea, Jr., and Miss Maria Luisa Cantos. The concerts were given in connection with a nation-wide Baptist evangelistic campaign in Chile Oct. 15-Nov. 5.

Miss Cantos, Baptist pianist from Spain, began the concert series in Antofagasta. Then Rhea, tenor and consultant in church music and mass communications for the Southern Baptist Foreign Mission Board, joined her for concerts in Santiago, Vina del Mar, and Temuco, and a closing performance before more than 1,700 persons in Concepción.

The two appeared in theaters, churches, and schools, and over radio and television. In Vina del Mar they performed on television during prime time. Rhea told the estimated 300,000 viewers that Baptists are interested in the whole man, including his cultural side.

While they were guests on a radio interview program in Temuco, Rhea surprised the host with his knowledge of Chilean operatic artists.

During the first week of the evangelistic campaign a Baptist delegation had an audience with the President of Chile, Eduardo Frei. The Baptists expressed appreciation for the liberty they have enjoyed in publicizing the campaign, and told the president of the crusade's purpose and progress.

"What you people are doing is basic and indispensable," President Frei said.

churches and mission points have national pastors. Eighty percent of the churches are self-supporting.

"So as not to overstate the case, we must call attention to ways in which we should improve and strengthen the work," the area secretary cautioned. "For example, the number of mission points is not nearly so great as it should be in proportion to the number of churches.

"Another weakness is the slow development, in some cases, of denominational strength and vision and the transfer of initiative and leadership in overall planning from the missionary organization to emerging Baptist conventions and their leaders. This weakness is characteristic of pioneer work, and nearly all of Southern Baptists' Orient fields have been entered within the past 20 years."

Concluded Crawley: "Mission work in the Orient today is certainly not discouraging. But neither is it easy. There are both victories and failures, both responsiveness and problems. This is the combination we call challenge—and challenge is the name of the Orient for Southern Baptists."

NEWS

Board Elects Morris Ford

New president of the Foreign Mission Board is W. Morris Ford, pastor of First Baptist Church, Longview, Tex., elected by the Board in October.

M. Hunter Riggins, Jr., of Poquoson, Va., was elected first vice-president, and J. Leonard Moore, of Richmond, Va., second vice-president. John L. Moran, pastor, Churchland Baptist Church, Portsmouth, Va., was reelected recording secretary.

Riggins, an automobile dealer, was president of the Baptist General Association of Virginia at the time of his election to the Board office. Moore, a contractor, went to the Middle East in 1966 to help plan the mission hospital in Jibla, Yemen, and to confer with missionaries in Jordan about construction.

J. Chester Badgett, outgoing president, and J. Roy Clifford, outgoing vice-president, were not eligible for reelection as they will rotate off the Board in June, following two three-year terms.

First Fatal Crash Occurs

The first fatal accident in the 23-year history of the Missionary Aviation Fellowship (MAF), of Fullerton, Calif., claimed two lives in southern Venezuela. No survivors were found in the wreckage located Oct. 11 after a five-day search. Killed were Don Roberson, the pilot, and Curtis Findley, a missionary of the New Tribes Mission.

The MAF consists of 70 pilot-mechanic specialists operating 41 planes for 40 mission societies in 14 countries. Southern Baptist missionaries in some areas are served regularly by MAF.

The accident followed by about four months a fatal crash in New Guinea involving a plane of the Missionary Aviation Fellowship of Australia after 16 fatality-free years.

Girls Witness at Reform School

A literacy course has opened the way for Christian witnessing at a girls' reform school in Ecuador. Women and girls from First Baptist Church of Guayaquil, Ecuador, gave instruction three days a week for several months to the 25 illiterate girls among the 70 teen-agers at the reform school.

Later, the girls from the church were allowed to present an evangelistic drama and to hold a Vacation Bible School at the institution.

The attitude of the entire group at the school seems to have changed from rebellious to cooperative. The woman who is assistant director has professed faith in Christ. A teacher has begun attending youth meetings at First Church and English classes at another evangelical church. Several girls have shown a desire to know more about Christ.

The Baptist girls have been asked to continue the literacy work.



New Baptist reading room in Lakshmipur, Pakistan, attracts a crowd.

Reading Room Welcomed in Pakistan

A Hindu professor stood to welcome the opening of a new library. A Muslim offered words of praise that Southern Baptists had come to his town to offer fuller life to the townspeople. Twenty invited guests crowded into the room, and a hundred or more persons peered in at windows and doors as the Baptist reading room was formally opened in Lakshmipur, Pakistan.

"Reading rooms have been effective in Pakistan in presenting the Christian witness," explained Missionary Thomas E. Thurman. "The books cover a wide range of subjects, with the major portion concerning the Bible and other Christian literature. Tracts are distributed, and Bibles and gospel portions are sold."

"The reading room in Lakshmipur will minister to high school and college students as well as to others. It will serve as information center for distribution of the East Pakistan Bible Correspondence Course."

Opening of the reading room early in September followed several months of preparation. Missionaries James F. McKinley, Jr., and Charles A. Beckett began with a survey of Noakhali District.

Lakshmipur, an isolated town of about 20,000, is the hub of the interior district.

After a site had been found, the building went up quickly. When townspeople learned it would be a Christian library, the news circulated rapidly. Leaders of the mosques asked for a conference. But when they heard the Baptists' proposed plan of work, they voiced no opposition.

"During the first week the reading room was filled," reported Thurman. "More than 250 persons enrolled for the Bible correspondence course. People came in great numbers, sometimes filling the street until rickshas could not pass. They accepted all available tracts and gospel portions."

Liberians Mourn Pastor's Death

In honor of the late D. R. Horton, Baptist pastor, educator, and welfare organizer, flags on public buildings of Monrovia, Liberia, flew at half-staff for eight days. Aged 81, he died Sept. 28.

A native of Jamaica, Horton went to Liberia as a missionary in 1917. He worked among the Bassa people in Grand Bassa County and in Monrovia. In 1923 he organized St. Simon Baptist Church, Monrovia, from which more than 30 other churches have grown. He also founded the Liberia Direct Native Baptist Missionary Conference.

Belgian Union Small, but Multilingual

The Belgian Baptist Union, though small, may soon attain the distinction of having churches of four different languages within its ranks, according to European Baptist Press Service. The languages would include French (one of the two official languages of the country), plus German, Polish, and English.

The Union now has four churches and three missions where French is used. The Polish-language church serves the coal mining community of Glain. With 90 members, the Glain church has about one third of the 300 Baptists in the Belgian Union.

A German-language church at Eupen, near the German border, has been under

the watchcare of Baptists in Germany. However, the church recently indicated its desire to become a part of the Belgian Union, though the church will continue to receive support from German churches.

The English-language church development would come at Mons, where American military forces have relocated after being withdrawn from France.

Counting services at one of the missions, languages would total six. The Liège Center Mission has services in Italian and Russian as well as in French.

There are at least two independent Baptist churches in the Flemish (Dutch)-speaking area of Belgium, in which the Baptist Union presently has no churches.

'Note of Victory' Heard in Portugal

By Joseph B. Underwood, Consultant
Evangelism and Church Development

"I had a feeling in our first evangelistic campaign three years ago," remarked Missionary Grayson C. Tennison as we sat in his living room in Lisbon, Portugal, "that God was doing something that could not be explained by human instrumentality.

"Now in the midst of this second simultaneous evangelistic campaign among the Baptist churches of Portugal, I have the same impression. God is doing something profound, far beyond what all our advertising, tract distribution, visitation, and human effort can achieve."

**CRUSADES
around
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His words expressed my deep feelings. There is no other way to explain the events. As I preached in Grace Baptist Church in Lisbon on Oct. 15, it seemed as if half of those listening were like sponges—eagerly, anxiously trying to soak up every word, especially concerning God's grace and love.

When the invitation was given, I first requested those wanting to make a definite decision to trust Christ as Saviour to lift their hands. Eight or ten persons raised their hands instantly. This is ap-

parently the work of the Holy Spirit. Other pastors and evangelists have expressed the same feeling.

"My husband is an atheist," a woman told the evangelist at one church, after she had responded to the invitation. "He is very hostile toward all kinds of religion. It is possible, even probable, that he will not allow me to return. But I had to trust Christ tonight and make this decision public. Nothing can take Christ from my heart."

Incomplete reports early in the campaign indicated there would be perhaps over 500 decisions during the two weeks. Those making professions range from the poverty stricken to university students and professionally trained individuals.

Men from four daily newspapers accepted an invitation to meet with pastors and evangelists at a press conference luncheon. The reporters were given a packet of materials with information about world Baptists, Baptist beliefs, and the campaign. All four newspapers, including two of Portugal's largest, carried stories on the crusade.

Besides the decisions, intangible gains are felt. Baptists display a new spirit of optimism, faith, and boldness in presenting the gospel. They have distributed 300,000 pamphlets titled with the campaign theme, "Jesus Is the Bread of Life." There appears a greater joy and a sense of potential in the spirit and life of the churches. A note of victory is evident in their outlook and in their Christian witnessing.

God is moving profoundly in the lives of the people of Portugal.

Seminary To Open

Portuguese Baptists have announced plans to begin seminary training for Portuguese ministerial students in the fall of 1968. The Portuguese Baptist Seminary is to open in the Lisbon area, with Missionary Lester C. Bell directing.

During their annual Convention session in Cacém, a suburb of Lisbon, Portuguese Baptists also adopted goals for the next five years. Goals call for increasing the number of churches by 30 percent and membership by 80 percent. Present total membership is just over 1,700.

A financial increase of 80 percent at the end of the five years is hoped for. Gifts increased by 30 percent for one year alone, comparing 1966 with 1965.

Two churches were received into the Convention, bringing the total number of cooperating churches to 32. All but one were represented at the meeting.

A new department of missions was created, called "continental missions." For more than three decades Portuguese Baptists have carried on mission work in Portugal's African provinces of Angola and Mozambique, functioning under the title of "overseas missions."

The Convention also approved forming a retirement fund for ministers and other church workers.

José L. C. Gonçalves, pastor of Cedofeita Church in Porto, was reelected for a third term as Convention president.

Radio-TV Duties Assigned

Two steps in radio and television work abroad were taken by the Foreign Mission Board in October.

Claude H. Rhea, Jr., who joined the Board's staff this year as church music consultant, was given expanded responsibilities to include working in the area of radio, television, and newspaper ministries overseas. His new title: consultant in church music and mass communications.

Missionary Milton E. Cunningham, Jr., who has directed Baptist radio-TV work in Zambia since 1963, was named radio and television representative for Africa. A specialist in the use of technological media, he will continue to live in Zambia, but will be available for consultation and assistance in the development of radio and TV programs in other African nations south of the Sahara.

The Board already has a radio-TV representative for Latin America and one for Europe and the Middle East.

Broadcasts in Portugal Slated

Baptist broadcasts over a station in Lisbon, Portugal, have been arranged and are scheduled to begin in January.

Missionary Associate E. Wesley Miller, Foreign Mission Board radio and television representative for Europe and the Middle East, joined with Portuguese Baptists, Missionary Grayson C. Tennison, and other Baptist missionaries in Portugal in plans and negotiations for the broadcasts.

Churches Assist Nationals

The European Baptist Convention, composed of English-language churches, has taken actions giving support to, and expressing fellowship with, national groups. The Convention took note of countries in Europe where Christians are "living and serving God under the bitter yoke of political and religious oppression." It encouraged the EBC churches "to seek ways of extending to them Christian love."

The churches, made up mainly of Americans in military and business life in Europe, further stated that "we do not condone prejudice which results in unchristian attitudes toward national groups." Instead, "we promote Christian love toward nationals in our speech, actions, and attitudes." The term "nationals" refers to the citizens of the European countries.

The Convention voted to buy and present to Belgian Baptists a mobile chapel, costing about \$2,000, to be used in reaching people in communities where there is no Baptist church building. The EBC also will help support a Bible distribution ministry to Baptists in Romania, and the work of a Spanish pastor among Spanish workers in Frankfurt, Germany.

On Location

Argentine capitol in Buenos Aires forms backdrop for the crew working on mission films. From left: Don M. Fearhelley and William M. O'Rork, Baptist Sunday School Board, Nashville, Tenn.; James E. Legg, Foreign Mission Board visual education division (W. Robert Hart, also from the FMB, made this photo); and Missionary James O. Teel, Jr. While on location, the visitors shot footage for two films related to the 1969 foreign mission study about Spanish America,



NEWS

Congress Plans Told

The Pan American Baptist Laymen's Evangelism Congress next July 15-21 in Rio de Janeiro, Brazil, will feature a city-wide evangelistic session each night in the 30,000-seat Maracanazinho Auditorium, according to tentative plans.

Owen Cooper, of Yazoo City, Miss., chairman of the laymen's committee for the Crusade of the Americas, announced the plans. The congress will also feature morning and afternoon sessions at First Baptist Church of Rio de Janeiro.

Each evening program will feature a speaker, testimonies by laymen, and a religious concert by a vocal artist.

Some 750 Baptists from North, Central, and South America are expected to attend. About 250 would come from the United States. Laymen's organizations from each of the participating Baptist bodies is handling invitations to attend the congress. Immediately after the congress, the laymen are to divide into teams and conduct weekend revivals in churches throughout Brazil.

Indonesians Turn to Gospel

Indonesia is now undergoing its greatest swing toward Christianity in history, according to the appraisal of P. J. Sigar, general secretary of the Indonesian Bible Society. He said that since 1965 there have been 400,000 converts and that the total number of Christians in Indonesia has reached ten million.

He noted that Indonesia is 85 percent Muslim, but said the government has not attempted to oppose conversions. He said religion is considered a matter of personal conscience by Indonesian authorities.

The increasing number of Christians has made it difficult to provide a sufficient number of Bibles, he added. The Bible Society official made his remarks while in Australia to report on the operation of a new printing press established in Bogor, Indonesia, last February.

Churches Grow in Former Red Stronghold

About 525 persons have been baptized by Baptist churches in the Surakarta area of Indonesia in the past two years, Mrs. Wayne A. Pennell, missionary, has reported. Surakarta was a stronghold of the Communists until their attempt to take over the Indonesian government two years ago led to their downfall.

Before the attempted coup, attendance was low at the two Baptist churches and five missions in the Surakarta area. Christian witnessing seemed almost fruitless, said Mrs. Pennell. Some persons secretly believed in Christ, but were afraid to make their faith known as long as the Communists were powerful.

Church attendance began to grow after



PHOTOS BY LAWRENCE R. SHEDDEN

Notes for the Field

New missionary appointees take careful notes on pointers made by such practical advisers as Missionary Dr. S. R. J. Cannata, Jr. (left), during orientation sessions. The first of the extended, 16-week orientation programs, in progress at Ridgecrest (N.C.) Baptist Assembly grounds, is to conclude Dec. 20. Almost 100 appointees are attending. The next orientation is scheduled for Jan. 22-May 10.

Italian Baptists Greet 'New Era'

"A preview of new times" was the impression delegates carried away from the recent biennial assembly of Italian Baptist churches, summarized Missionary Benjamin R. Lawton.

Four new pastors were presented, all with seminary training.

"Four new churches, with 400 members, became affiliated with the Italian Baptist Union," reported Lawton. "They were formerly related to an organization called the Mission of La Spezia, which developed from work started a century ago by an English Baptist, Edward Clark. This is a unification of forces long desired.

"A more workable organization of the Union was approved, combining or coordinating several committees through an executive committee," Lawton added.

The Union stressed new emphasis on evangelization and responsibility concerning world problems. It also formulated a precise statement on Christian responsibility in social problems and armed conflicts.

Delegates made definite plans for five months of preparation leading up to the nation-wide evangelistic crusade in March and April, 1968.

The Union elected Carmelo Inguanti, Milan pastor and a professor at Italian Baptist Theological Seminary, Rivoli. He succeeds Manfredi Ronchi.

The assembly discussed what part Baptists might take in the proposed Evangelical Church Federation, scheduled to be formed in November. President Inguanti pointed out the contributions Baptists could make to the organization.

"In a country where evangelical Christians are few, Baptists find it imperative to work with other evangelicals wherever possible," commented Lawton. "However, the assembly delegates subjected their possible collaboration in the Federation to acceptance of the Baptist principle that the local church is the 'primary ecclesiastical element'."

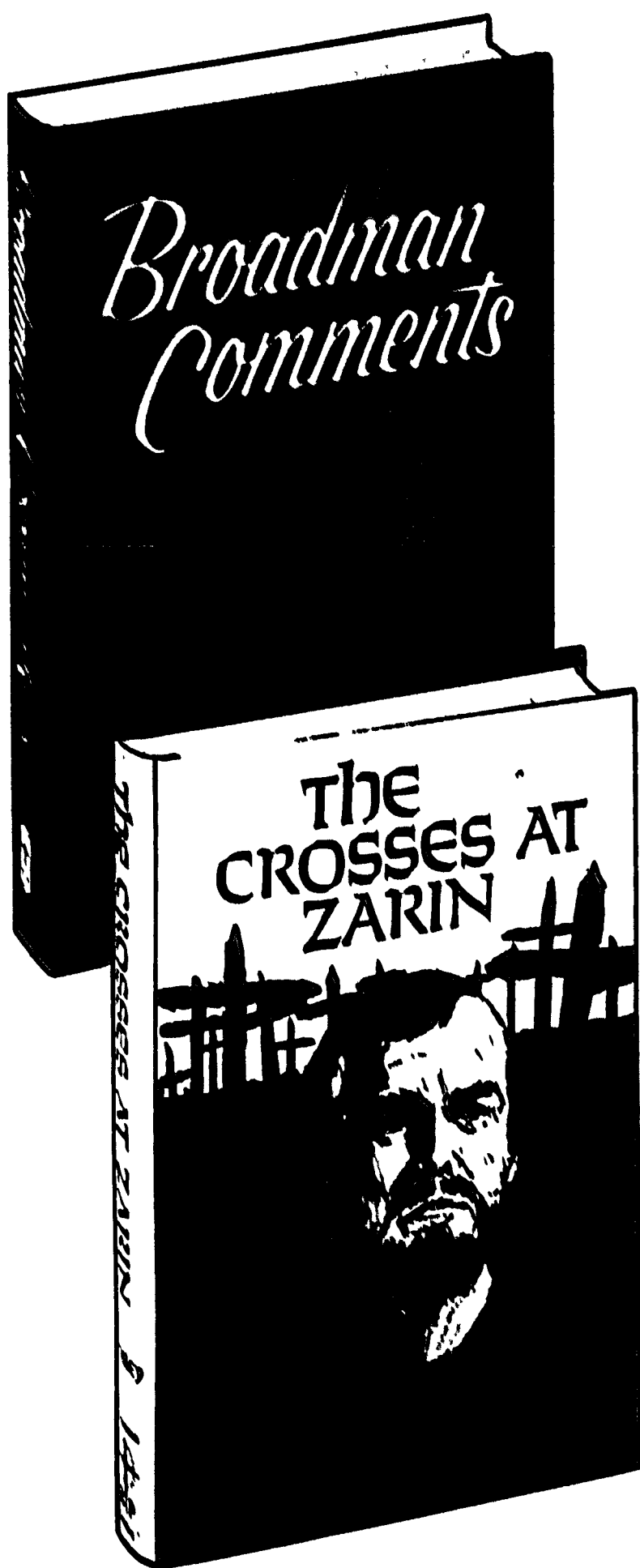
Delegates expressed appreciation for those "who have helped lead Italian Baptists through transition from a missionary-directed work in the 1930's to the fully responsible national Baptist Union of today," Lawton continued.

Ronchi, an officer of the Union for 20 years, and the W. Dewey Moores, missionaries "who for 30 years have planned, prayed, and worked for the new era," were honored at a special recognition service.

Korean Boys Camp Near Pusan

A Royal Ambassador camp, held recently at a mountain retreat near Pusan, South Korea, drew 77 boys and seven leaders from 14 Baptist churches.

On decision cards filled out the final night, three boys said they had gained assurance of salvation, six promised to be more faithful to their churches, and 15 said they had felt the leadership of God to special service.



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