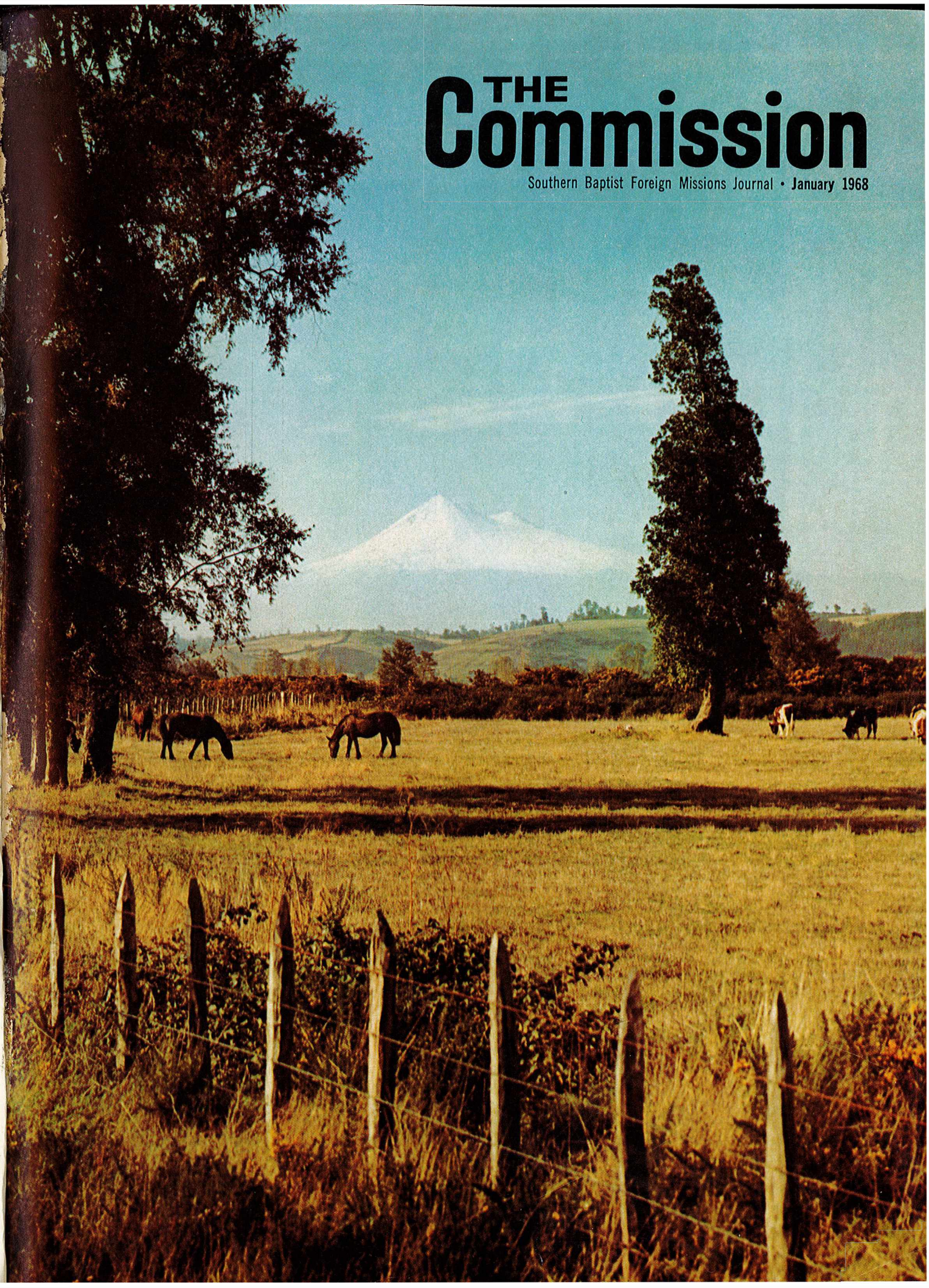


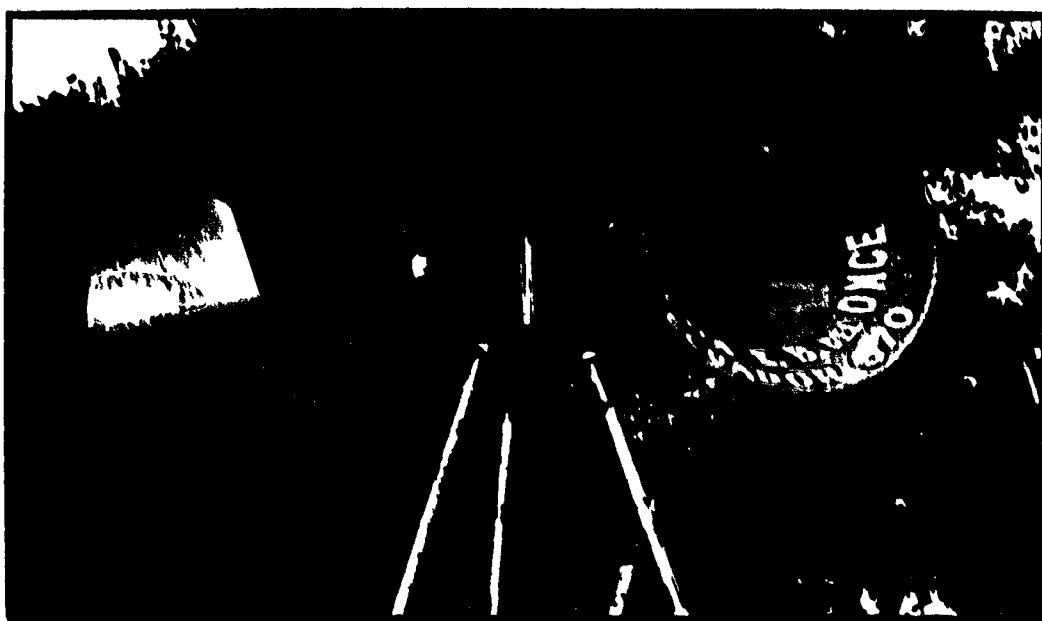
THE Commission

Southern Baptist Foreign Missions Journal • January 1968



Man on the Street

BY JOHNNI JOHNSON
Associate, Visual Education Division



APPROACHING Plaza Miserere, I heard singing. The plaza, in Buenos Aires, Argentina, is on *Calle Rivadavia*, said to be the longest street in the world running straight through a city.

It was the day before Easter, and I was there at the right time to attend a late afternoon evangelistic service.

Coming closer, I saw men and women standing in a semicircle around a simple pulpit in the tree-bordered plaza. One by one, several young men in the group stepped up to speak from the pulpit, a frame contraption with hinges and hooks cleverly arranged to fold up for easy mobility.

A few yards away a pair of loud-speaker horns stood head-high atop a tripod made of pipe. Connected to the wire from the amplifier by a cluster of alligator clips, the speakers boosted the voices across the plaza.

The neatly lettered name and address of Once Baptist Church, painted on the speakers, identified the sponsor of the

service. Conducting the meeting were members of Once (pronounced *OWN-say*) Church, its building located but a few blocks—a three-to five-minute walk—from the plaza.

Passersby looked, and sometimes paused to listen. But activity in the plaza did not stop during the half-hour service.

A roving photographer, working with an ancient, long-lens camera, kept trying to entice people to pose for pictures. Across the plaza a dozen busses discharged and took on passengers.

Some people watched the service for a few minutes and then moved on. Others listened intently, their shadows—slimmed and lengthened by the low sun—stretching across the open graveled area where the pulpit stood.

A young couple and their small daughter sat down on the grass. An old man, in brown jacket and leaning on a cane, rested quietly against the fence in front of the statue of Bernardino Rivadavia. (The statue is of the first president of the United Provinces that later became the Republic of Argentina.)

A young man, red neckerchief in his white shirt, leaned on the fence, too, and smoked. Accepting a tract from the Once



Left: Loudspeakers bear church's name. Above: David Pluls, layman, preaches at service in plaza from a portable pulpit.

SAVE FOR
MISSION STUDY
1958

PHOTOS BY THE AUTHOR

young people, he looked at it and held it as he continued to listen.

My missionary escort, Frances Roberts, pointed out Once people in the close gathering around the pulpit. She whispered to me a translation of the Spanish I was hearing.

Not far from us stood Pastor Lorenzo Pluis. He has served Once Church since 1924, when he succeeded Missionary S. M. Sowell, its founder and first pastor. Next to the pastor was Mrs. Pluis. Missionary Sara Taylor, a member at Once, was there, watching "her" girls, members of Girls' Auxillary, distribute gospel tracts to passersby.

For some in the plaza, the church name on the loudspeaker identified the evangelicals who were conducting the service. For others, many questions would have to be asked before they would understand that here a group of evangelical Christians, called Baptists, were giving public witness to personal faith.

A young man from the church presided. A university student spoke to give testimony to his faith. The main speaker was David Pluis, young insurance executive and lay preacher, one of three sons in the pastor's family.

His message was brief, but aimed at people who know much about the obligations of Holy Week (*Semana Santa* in Argentina), but little about new life in Christ. (Easter week is observed as a time of religious obligation for Roman Catholics. Evangelical Christians in Argentina, including Baptists, usually have



Tree-bordered plaza forms pleasant setting for late-afternoon meeting.



Church member talks with passerby during outdoor service.



Three members of Girls' Auxillary hold tracts to distribute during the service.

special evangelistic services during this week.)

"We invite you to accept life, and the sacrifice of Jesus," Pluis said into the microphone. "I do not speak about religion or a creed. What I am saying is not a Holy Week speech, but the words of the victorious gospel of Jesus."

Then, in quiet, intimate terms—"in beautiful polished Spanish," Frances told me—he invited his hearers to accept for themselves the gospel of Jesus Christ.

"This is a solemn moment," he said. "I myself accepted Jesus Christ as a young boy. My invitation to you today is in terms of the gospel which you have heard."

During the singing of a hymn, a dozen men and a few women stepped up to the

pulpit to receive a gospel portion. After a closing prayer, and a recorded hymn ("Work for the Night Is Coming"), the Once contingent packed their sound equipment and prepared to return to the church.

Frances introduced me to a number of those present, including the parents of two of the GA's who had helped distribute tracts.

"Aldo Broda is the director of the publication board," Frances told me.

I commented to Broda about his daughter's activity in the plaza service.

In replying, he also explained part of his concern for this type of witness. "My grandmother became a Christian," he said, "because she received a Bible from a man on the street."

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THE Commission

January 1968

Volume XXXI

Number 1

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COVER: This pastoral scene, with glacier in the background, is in the Vega Redonda area of Chile. Southern Baptists will be studying about Chile and other Spanish American mission fields during foreign mission study in 1968. Photo by Gerald S. Harvey.



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AN AIRMAN'S NEW VIEW

BY RALPH M. TUTTLE

MY INTRODUCTION to Thailand in March, 1967, came as a kaleidoscope of experiences: the stifling heat, the sing-song language, the rushing Bangkok traffic, and a feeling of abject loneliness.

Indulging in pseudo-martyrdom, I thought of myself a little like Elijah—totally alone in a heathen land.

I suppose I was like many American Christians who, although they hear missions preached, and perhaps perfunctorily pray for missions and missionaries, are blissfully unaware of actual mission locations, conditions, and work.

When I had received my orders, I could not understand why I was being assigned to Thailand. It seemed I was needed at home with my wife and four children — one just new-born. I was actively working in a Baptist church and was reasonably happy.

As a professional, career airman, I know I was subject to call anywhere in the world. But my thought and attitude was, *The Lord knows I'm needed at home, so I won't have to go.*

My wife and I tried to pray, "Thy will be done." But as the time of actual separation came closer, it became increasingly difficult to believe the words in Romans, "that all things work together for good to them that love God, to them

who are the called according to his purpose."

In Bangkok, my first ray of hope came when I chanced to see the sign of the Baptist book store. *Maybe the Baptists and other Christians are active even here,* I thought. Still I entertained some foolish notion that the pungent incense and fervent incantations to Buddha somehow could subvert the power of God.

As soon as duties permitted, I visited the book store. I was informed that there was a good-sized Baptist fellowship in Bangkok, and—miracle of miracles—services were conducted in English.

The following Sunday, using the card-map given me at the book store, I found Calvary Baptist Church. Soon I was surrounded by the warmth and friendliness of a congregation that could well have fitted anywhere in the U.S. This was my initial introduction to the Thailand Baptist Mission.

Through the ministry of Missionary John C. Calhoun, Jr., pastor at Calvary, and others of the more than a score of missionaries in Bangkok, my introduction has deepened into an experience that has enriched my Christian life.

It was my privilege in July to serve as an adult counsellor for the MK ("missionary kid") camp. During the camp I

taught one group of young people the basic factors of newswriting as an approach to study of Scripture.

At camp I met and worked with Missionary Peyton M. Moore, who is presently in charge of radio and television for the Baptist Mission in Saigon, Vietnam. He was camp pastor, and his work with the young people and his messages from Amos during the five days left all of us with a far deeper sense of Christian dedication and responsibility.

Not long afterward, I heard Missionary Robert R. Stewart preach at Calvary Church. Hospital evangelist at Baptist Hospital, Bangkok, Stewart spoke on "the fields being white unto harvest," and God's call for laborers.

Later, as I listened to a recording of "Send the Light," God spoke to my heart. Some three weeks later, after much indecision and fervent prayer, I dedicated myself to full-time Christian service, to whatever field God would call me.

At last all the events made sense. With a deep thrill I realized that "all things" do work together for good. I knew why I was in Thailand. God had something to show me and a claim to make on my life.

The something He wanted me to see was definitely the work of the Thailand Mission. To meet and work with dedicated Baptist missionaries, who have given their lives to God and are serving Him. To see dedicated laymen and women serving Christ through Mission English classes, where Scripture is the textbook, and prayer and preaching are an integral part of class diet and routine.

To participate in worship services, where Americans, Australians, Thais, Burmese, Indonesians, Indians, Chinese, and Lebanese share Christ-inspired moments and joyfully join their voices to sing "To God Be the Glory."

To see, first-hand, such works as the Baptist Student Center whose director and staff present a Christ-oriented ministry to the multitude of students in Thailand's education-conscious capital.

And to learn, and answer, God's claim on my life.

This I am endeavoring to do here in Thailand, as time and military duties permit, but, as soon as possible, in full-time service, as He leads.

The author is a staff sergeant in the U.S. Air Force and is assigned to Don Muang Royal Thai Air Force Base in Thailand. An information technician, he has been in Air Force publicity and newspaper work for 13 years.

Baptist book store is located in this building in Bangkok, Thailand.

FOR N. SCOFIELD, JR.



BY JEANNINE (Mrs. J. Conrad) WILLMON
Missionary to Lebanon

MK IN CONCERT

CLASSICAL music has come to Ajloun, Jordan. In the spring Tim Fuller, 12-year-old son of Missionaries Wayne and Frances Fuller, presented to the village its first piano concert. Tim played an hour of classical music, followed by his own compositions, "The Bedouin" and "The Storm."

A day earlier Tim had given the same program to an elite international gathering at the Goethe Institute in Amman, the Jordanian capital.

The program began with Bach's "Italian Concerto" and included Beethoven's "Moonlight Sonata" and works by Chopin, Rachmaninoff and Schubert. The ovation was hearty and well-deserved. He was invited to give other concerts and to perform on radio.

"Everywhere," remarked Missionary Fuller, "I am introduced as the father of the boy who plays the piano."

"I don't believe in talent but in work," Tim has often said. His extraordinary progress since he began piano study three years ago is evidence of this belief. He considers two hours of practice daily his slow pace. When working on new music or preparing for a concert he often practices four or more hours daily.

This freckle-faced, red-headed boy, now 13 years old, has varied interests. His pianist hands fit nicely into a baseball glove. He was recently chosen captain of the baseball team at the American School



*Opposite page: Tim Fuller,
an MK ("missionary kid")
with unusual talent.
Right: A familiar spot for
Tim—at the piano
in his home in Jordan.*



in Amman. He also served as editor of the school paper.

As accompanist for the school chorus, he provided two hours of music, ranging from folk songs to the "Hallelujah Chorus."

Someone asked why he chose science as his favorite school subject. "I want to know the why of things," he replied.

He seems in a class by himself. My husband taught Tim college-level freshman and sophomore music theory in about four months.

His parents feel that his education should be planned around music. Tim himself has said, "If I could choose one thing to be successful in, it would be music."

He added, "I love music because I can play pieces the way I want to, after I do them the way the teacher wants."

His insatiable curiosity, zest for living, intelligence, relaxed, love-filled home life, and motivation are lovely harmonies working together to make his life a beautiful symphony yet to be played.

He has been described as "delightfully witty," with sparks of spontaneous humor, and "extremely compassionate, unable to watch even an insect suffer."

A typical day in Tim's life begins with his weight-lifting before breakfast. This day would include Bible study—he has read his Bible through twice in 15 months—and would include reading from other sources. Encyclopedias are his constant companions, supplying some of the answers to his many questions.

He will spend hours at the piano in diligent practice and playing for pleasure. The day will include play times with his two brothers, two sisters, and other friends.

The same boy that excels on the basketball court will end the day by giving a private concert for his family's enjoyment.

On "Jebel Amman" in the capital of Jordan lives a boy who is busy capturing the sounds of his beloved adopted country in his own musical compositions. It is always exciting to see his phenomenal progress. Much is yet to come.

Exceptional in some ways, typical in others, Tim Fuller reveals some of his reactions, appraisals, and opinions in the following questions and answers. They are excerpts from an interview recorded in the Fuller home in Amman, Jordan.

Interviewer: *Do you like to play the piano for people?*

Tim: I enjoy it when I can play something that I haven't played for them before, and when I know it well.

Sometimes I've noticed when you play for someone at home you jump up and leave immediately afterward. Why?

I think that people forget to listen to the music. When they start listening to the performer instead of the music, and when they start really going to extremes about the performer—that's not the time to play for them.

Do you mean that if they start telling you how well you play, you feel a bit embarrassed?

If they mention it, I don't mind. But if they entirely forget about the music I was playing and just applaud me, I don't like that.

How do you feel about your talent?

I think that a certain amount of talent is born in a person, but whether he does anything with his talent is mainly up to him. I don't think that you can have a talent without using it.

How would you evaluate your talent in music?

I think that it wasn't inherited. But I think that some of it was God-given, and the other part is interest in music and being taught about music, and then working with it.

What do you think are your weak and strong points as a pianist?

I don't think I've begun at the very beginning and learned everything there is to know; now I'm trying to go back and learn. I think I have ability to learn quickly.

Do you feel music? Does it mean something to you emotionally?

In most things I play, I believe I know what the composer is trying to say, and I can try to get it across to the people as well as I can.

Who is your favorite composer?

Oh, Beethoven is my favorite.

Can you say why?

I think he has the right mixture of classicism and romanticism in his works. He has a lot of variety and he tried a lot of new things.

Do you have a favorite piece of music?

I really haven't had a lot of musical experience, but I think the piece I like best is Tchaikovsky's First Piano Concerto.

What do you think music adds to human life?

I think it can change people's feelings—for instance, if they were sad it could make them happy or if they were happy it could make them sad.

Is there any modern music that you don't like?

I haven't really heard very much of it, but I like all that I've heard.

Do you like the Beatles?

I like most of the Beatle songs. But I think that other groups are really the best.

Why do you think so many young people, as they say, "dig" the Beatles, but not Beethoven?

It's probably just the reason I want my hair to grow long. They like a change now and then. I think that they really like to be different from their parents. I think anybody likes to be this way.

Why are you letting your hair grow?

I like to have a change once in a while.

You're letting it grow just for variety?

I don't like to look the same all the time.

Are you stylish now, with the long hair?

It seems that I'm not, because about the time I start growing long hair, everybody else has short hair.

What is your favorite sport?

Baseball.

To play or to watch?

To play. I like to pitch, but I play other positions, too. I believe the most fun is when you are batting.

Who is your favorite baseball player?

I think people pick for their favorites ones who are the best. I think that Willie



Above: Tim plays, pastor leads singing at a church in Jordan. Top, right: Tim poses with his younger brothers and sisters. Bottom: On hunting trip, Tim (left), his father, and MK friend, Tim Smith, become acquainted with some Bedouin soldiers.

Mays is about the best there is today.

Do you like girls?

Well, sure.

What kind of girls do you like?

(Silence)

Well, some girls are nicer than others, aren't they?

Hmmm . . . yeah.

Which kind is nicer?

Well, if they act natural instead of doing something that's not in character—I like that kind better.

Do you have a hobby?

I have about 10,000 that I've started, and about half that many that I'm still going on.

Tell us about one that you like.

Coin collecting. Around here there are a lot of chances of getting Roman and Greek coins, so I like to collect those. I don't really have a large quantity, but I have a lot of variety.

How did you come by these Greek and Roman coins?

We took a trip into Turkey, and that's where I got most of them. You can buy them from anybody there.

Do you learn anything from collecting coins?

I have to do a lot of research to look up things about Roman kings and such to classify my coins.

In your room you have wires, batteries, and things. What are you doing with all of that?

I've been trying some experiments with electricity. I had a project going—I was going to build what I started out calling

a computer. It's not really a computer, but just a system of switches so I can open circuits to register different things.

Is this connected with what you are doing in school?

I just decided to do it, and that is the trouble—I don't have any time for it.

Because you're an MK ("missionary kid"), living in Jordan, and because of the specialized training that you need to develop your talent, you will probably have to go to the U.S. or somewhere else for school and be separated from your family. How do you feel about this?

I'd rather be with my family. But there are a lot of times when I'm not going to be with them. It's a good time to start when you have to.

Of the places where you have lived—east and west coasts in the U.S., Lebanon, and Jordan—which do you like best?

I think that Jordan is probably a very good place to live. I think probably nothing can equal Southern California, though.

What do you like about Jordan?

I think the people—grown people—are probably the most friendly of anyone in the Middle East.

Not children?

Well, sometimes, if they have the right attitude, but some of them—the attitude of the whole nation to Americans since June [the Middle East war in 1967] especially is not very good.

I've noticed that frequently you go to the piano and play the Jordanian national anthem. Why?

I like to play the national anthems of the countries that I feel patriotic to, you might say.

Then you feel a bit patriotic about Jordan just because you live here?

If Jordan had been the aggressor in the Middle East, I wouldn't feel the same way. But it is the country that's being taken advantage of.

Since you brought up the subject, tell where you were when the war began.

We had just moved into Amman, the capital city.

Where were you when the first air attack began?

We were sitting around our kitchen table when the air-raid siren blew about noon. I went up on the roof to see if anything was happening. Nothing took place right away, but I went up later, and there were Israeli planes coming over.

You didn't stay on the roof while they were bombing did you?

Well, I would have, but you know how that is. (Note: His mother made him leave the roof.)

What has been your chief adjustment

REQUEST

Do you know about unusual adventures, achievements, hobbies, or occupations of MK's ("missionary kid"), either in the U.S. or abroad? If so, write the editor, THE COMMISSION, Box 6597, Richmond, Va. 23090, suggesting the story you have in mind.



to living in the Middle East?

Since we moved when I was about nine, the change wasn't so difficult. But now I feel that we have more advantages in the States. I'd rather be there for some reasons, but I think I'd really rather be here.

You read your Bible quite a bit. Do you have a favorite passage?

No, but I think almost every part of the Bible has something in it for everyone.

I know that you have read your Bible all the way through a couple of times in about 15 months. Is there any particular reason?

Sometimes when you read the Bible through you find something that no one else has found yet; if they've found it, they haven't realized the significance of it and haven't told it to you. I think that you can get something out of almost any part of the Bible.

What do you value most in life?

I think that without love the world would be in sad shape. Probably that's what it needs to stop the fighting all over the world.

What do you visualize for your future?

What I'd like to be more than anything is a concert pianist, but I don't know if I'll be able to do it.

How important is it to you to compose music?

I think composition is for giving feelings and for contributing something else to music.

What happens when you feel a song

coming on? What happens when you decide, "Today I'm going to write a piece of music"?

When that happens, that's usually the way it happens. I'm maybe humming to myself, and I make a variation, and it turns out to be a whole new melody. I play it on the piano, write it down, and maybe develop it a little while, and leave it for six months and develop it some more.

Do you feel that what you have composed is, in any way, how you want it to be when you actually learn something about how to compose?

I think that in the last composition I got something of what I want. The earlier ones were—perhaps you could call them exercise.

Would you tell about one composition?

I got the inspiration from being in Beirut, Lebanon, and watching the seashore. Actually I think it describes the sea anywhere. I haven't named it yet.

What would you really like to write in music for the future?

I'd like to bring classical pieces and modern pieces together, and see if I can come up with a new style.

Are you saying that if you pursue a musical career, it will probably be both in composition and in performing?

Performing would probably be the most important, but composition is also important. After all, without the composing you couldn't have the performing. If more pieces aren't composed, there will

be a decline in music, so I think it's kind of a duty—but I can't carry out the duty unless I feel led to.

There are other things you can do besides play the piano. Is it possible you might choose a career other than music?

If there's something that brings together the fields of literature and music—but not something like a music critic. I like to write fiction.

Do you think the biggest talent God has given you is in music?

Unless there's something that I haven't discovered yet, I'd say yes.

If you could have one wish, what would you wish for?

I think I'd wish that instead of having all this trouble in the world, we would just settle down and have peace for a while.

Do you have any ideas about how we could make your wish come true?

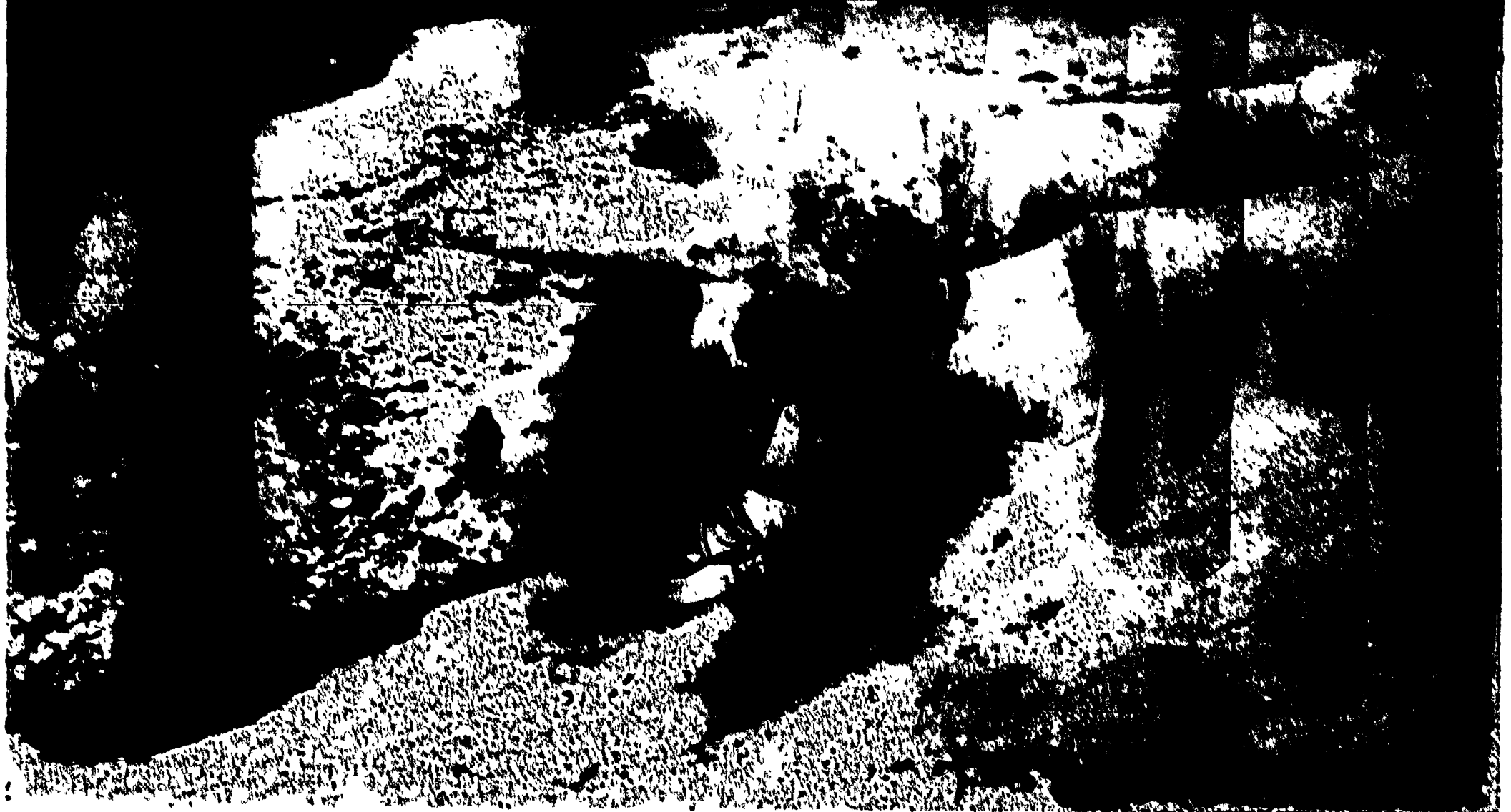
I don't think there is any way while Communists and people like that are still in the world. I don't really know what we can do.

Do you have any ideas that would help bring peace to the Middle East?

I think the most important thing is giving justice for the Arabs.

One more question. What do you think is a Christian philosophy toward life and talents?

I'm not a philosopher or anything, but I'd say that if you have a talent, you should use it, and acknowledge that you aren't the one that gave yourself a talent, but that it came from God.



PHOTOS BY THE AUTHOR

Near Riobamba, Ecuador, believers pick their way down a sandy trail toward the Rio Chibunga for baptismal service.

The Persistent People of Riobamba

BY STANLEY D. STAMPS
Missionary to Ecuador



THE CALL from Riobamba, unlike the call from Macedonia to the Apostle Paul, came not in a vision but in person. Yet the message was the same: "Come over and help us."

Prayer meeting was closing on a Wednesday night in January, 1965, at Central Baptist Church in Quito, Ecuador, when a man from Riobamba approached me. He had a message and insisted on talking with the missionaries.

Late that night in our living room, he told missionaries then living in Quito (James P. Gilbert, James C. Muse, Jr., and myself) about the need for evangelistic witness in his town and the surrounding province of Chimborazo.

He reported that a small group of believers had been meeting in Riobamba. They had heard about Baptists and had prayed that missionaries would come help them. They had sent our visitor to plead their case.

We already knew about Riobamba. Early in 1964 a survey team of the Ecuador Baptist Mission visited the city of 40,000 to explore possibilities of starting work. It was designated number three in a list of 12 cities chosen to be Baptist centers. But no worker was available.

Riobamba had earned a reputation as a difficult city for the gospel. Known

as "the very noble and very loyal city of St. Peter of Riobamba," it had been characterized by a religious fanaticism dating to 1575.

In that year, legend has it, a "foreigner" (supposedly a northern European Protestant), known by the nickname of St. Peter, is supposed to have disguised himself, entered a Catholic church, and attacked the priest during mass.

Incensed by such disrespect, continues the legend, the irate faithful laid into the "heretic" with their daggers and beheaded him. According to the tale, not a drop of blood flowed from his wounds until after his body had been dragged from the church.

The city's coat of arms portrays this zealous act of defense of the faith: Surrounded by trappings of Spanish knight-hood, the shield shows a chalice crossed by two keys (St. Peter's) and bordered by two sharp-pointed daggers coming to bear upon the forehead of the decapitated "heretic."

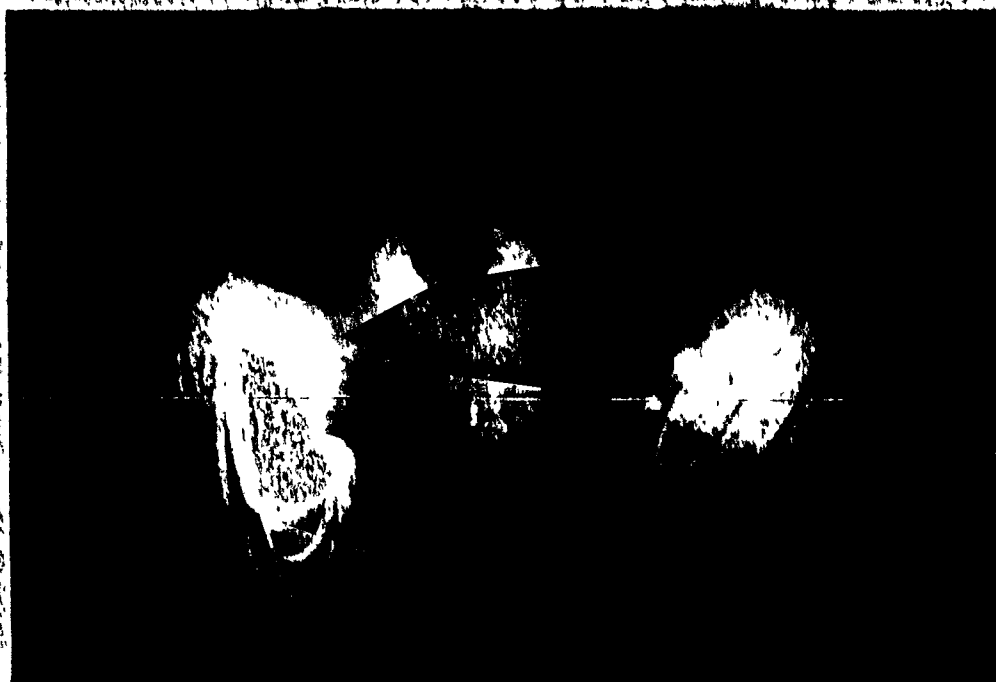
For many years no religion but Roman Catholicism was admitted. Evangelical Christian witness was systematically kept out of Ecuador until the Liberal Revolution in 1895 brought some degree of religious freedom.

Not until the twentieth century did

THE COMMISSION



Left: In baptismal robes, Christians join in singing hymns. Pastor Angel Mosquera (center), from Quito, is flanked by Sr. Ruiz (left) and Sr. Rosero, in whose homes the believers met for services at Riobamba. Below: Pastor Mosquera baptizes converts in river.



Riobamba encounter its first evangelical missionaries. Workers sent by the Gospel Missionary Union settled there among the numerous Quichua-speaking Indians on the slopes of nearby mountains.

For a long time the witness was limited to the rural areas, but during the 1920's work was established in Riobamba, amid hardships. For more than 40 years this remained the only evangelical Christian witness in the benighted city.

On the night in 1965 that our insistent visitor came, we told him of our interest in his city. But we had to add that there were presently no personnel and no funds for a new work. He returned home the next day, bearing news that Baptists were interested and would come—someday.

He returned in less than a month. He implored us to visit Riobamba and to give assurance we would establish work. This time we sent written assurance to the small group of believers that it was our definite intention to enter their city when we were able.

The Riobambans were not satisfied. They sent another member, Sr. Rosero, to see the missionaries, and he insisted that we visit his city. Thus, in February, the Gilberts, my wife, and I made the five-hour trip over the narrow, winding cobblestone roads, reaching an altitude of more than 13,000 feet along Ecuador's "Corridor of Volcanoes."

We were impressed with the potential and wished to accept the invitation, but we could not see how or when. We set a tentative date of June 1. That date arrived all too quickly, with still no prospect of entering Riobamba.

As a last resort, on a Monday in June, Angel Mosquera, pastor of Central Baptist Church, Quito, a layman, Missionary Gilbert, and I went to hold a worship service in Riobamba. Just as we arrived at Rosero's home, our car stalled, and a mechanic was sought.

Taken to the home of the Ruiz family, we were led into an encouraging setting. The believers had neatly arranged the small, dirt-plastered house to serve as a worship hall. Two sputtering gasoline lanterns hung from the ceiling. In their soft blue light we could discern the expectant faces of those who had come for the service.

Men in colorful ponchos (blankets worn as coats) occupied the back benches. Shawled women and barefoot children took the chairs in front. Others stood outside, because the room was already full.

The young people had prepared several musical numbers and recitations in our honor. Rosero, a local policeman, served as spokesman. In typical Spanish eloquence, he welcomed us and expressed the desire of the group for an organized witness with a pastor to guide them. We shared our hopes but had to remind them of the limitations. Again we assured them of help as soon as a pastor was available.

Our trip home included waiting along the road in the cold mist of the Ecuadorian highlands for someone to start our car when it stalled again. And we almost ran out of fuel in the wee hours of the morning. But the trip was profitable. We were confident we must heed the Riobamban call.

The temporary plan was for Pastor Mosquera to make monthly visits to encourage the believers in Riobamba. Occasionally one of the missionaries from Quito accompanied him. The target date to locate a national pastor was Oct. 1. That day passed, too, and no worker was yet in sight.

Undaunted, the Riobamba congregation sought a building to rent. When they had found three sites for consideration, two missionaries and two pastors made the bumpy, dusty trip to Riobamba. But none of the three locations proved suit-

able. In a hurriedly called meeting of the congregation, we outlined a plan—simple, but in time it would give the city a Baptist church.

The group would continue to meet in a member's home. Though quarters were small, there was room for about 30 people. Central Church in Quito would continue to send a preacher at regular intervals. When a pastor could be found, a building would be rented. And, we promised, as the work became stronger, we would consider a permanent location.

The people voiced approval. That night Pastor Mosquera set into motion an embryonic organization to serve as the foundation of a new Sunday School.

At last a worker was discovered. Juan Hernandez, secretary at the Baptist school in Quito, had free weekends. A recent graduate of the Baptist Theological Institute in Guayaquil, he could guide the new congregation. Accepting the challenge, he made the difficult trip by bus each weekend to Riobamba.

The congregation continued to meet in Rosero's 9-by-12-foot living room for several months. Then a small store was found and rented on a major downtown street in front of the central plaza.

In February, 1966, 13 believers were baptized in the nearby Rio Chibunga, in waters produced by the melting snow on Chimborazo Mountain.

The work continues to grow. The building that serves as chapel proves too small at times. Now Heriberto Neira serves as pastor. A student in the theological institute, he makes the weekly eight-hour train trip from Guayaquil to minister in Riobamba.

The persistent, insistent call from Riobamba could not be ignored. After a long wait, the city once bound by fanaticism has an evangelical witness. The prayers of a small, but determined, group of believers have been answered.



The strategy of attracting attention for the gospel through musical artists has proved fruitful on many mission fields. One of the evangelists in the recent evangelistic campaign in East Africa was violinist-preacher Carlos Gruber. A Latvian by birth, and a Brazilian and then an American by immigration, this past fall he took his music and his message to Africa. He filled 100 engagements in ten weeks. Among the countries he visited were several where Southern Baptists have mission work. This article and the one that follows tell about those visits.

STUDENTS SAT quietly, faces solemn. They fixed their eyes upon the slender, gray-haired man who spoke English with a different accent from those they had heard before. It was different from the "English" English they heard in town, different from the "American" English they heard from the missionaries, different from their own "Shona" English which they spoke now that they were in high school.

Perhaps it was because of this difference that they listened intently at first. But then the power of the testimony they heard began to grip them.

No invitation had been planned to conclude the service. Yet when the speaker picked up his violin and played softly, students began to move. Many came forward to confess sin that had become unbearable. Others responded to make a public commitment of their lives to Christ.

A teen-age boy and girl came, saying that God had convicted them of sin—they had lied on their school application forms when they wrote that they were Christians and Baptist church members.

It seems that scarcely a person remained untouched by the power of the Holy Spirit during the chapel service at the Sanyati Baptist Secondary School in Rhodesia on this early October morning.

As the missionaries sat listening, they,

too, were moved by the testimony. They wondered again at the marvelous ways God works to bring people to himself.

The speaker was evangelist Carlos Gruber. He related simply how God had saved him, led him, called him, and used him in the ministry.

Decades ago in the little country of Latvia, nestled in northern Europe by the Baltic Sea, God began a work. That work extended to Brazil, then to the United States, and was now bearing fruit in Rhodesia.

Among the evangelist's earliest memories are the days during World War I when armies tramped back and forth through Latvia. His birthplace, the city of Riga, changed hands five times while the country was a battleground between Czarist Russia and the Kaiser's Germany. Latvia was the most destroyed nation in the world, losing 40 percent of its total population.

Memories—of hunger, of being cold, of the death of friends—still haunt Carlos. During those times someone invited him to a Baptist Sunday School. There the singing of the beautiful children's hymns touched the heart of this young boy, for he had an innate love for music. Carlos' family were members of the state religion, but this was the first time he had been to a Sunday School.

The war finally ended, but the situation

grew even worse during the ensuing days of Communist occupation, for revolution had swept Russia. Carlos' brother disappeared behind the Iron Curtain and was liquidated along with thousands of others. During this time of hardship, God's Spirit began to move among the people.

In the early 1920's, the small Baptist churches in Latvia began to organize for revival. Although membership totaled only about 15,000, these churches saw thousands converted during a tremendous spiritual awakening. Among the converts was 11-year-old Carlos, who was attending a prayer meeting in one of the homes when he accepted Christ as Saviour.

On that evening in 1920, young Carlos astounded his parents as he came home exuberant with the joy of his experience. His father, sister, and mother also became Christians during the early days of the Latvian revival.

Carlos sensed a vision: Two roads lay before him, one a road of the Christian life lived in an ordinary way, the other a road of complete dedication to God, in His service. That night Carlos chose the second road. Since that early decision, he has never doubted that God's hand was leading him.

Late in 1922, Baptists in Latvia decided to go to Brazil. All who felt led of

the Lord to go sold what they had and put it into a communal fund to pay the passage. About 2,500 persons migrated, even though the Latvian government and many individuals thought they were crazy.

In Brazil, these Baptists met a warm welcome. Officials wanted to disperse them in many different directions to work, but after an all-night prayer meeting, the Latvians felt they should stay together. They settled as a group in the interior of São Paulo state, in the rain forests 500 miles from the sea.

The immigrants worked hard at clearing the jungle. They witnessed to people in the scattered villages—sometimes meeting violent opposition from tribesmen—and organized churches among the converts.

Some 200 of the Baptists became ill and died in those early years. Among these was Carlos' father. Some families buried all their children in the jungle of the new land.

Still, their faith remained firm. In the 1930's, masses of Brazilians began moving into the area. The jungles were erased. Cities were built. The witness of the Latvian Baptists was strong among the people.

While a boy, Carlos delighted to hear his father play the violin. In Brazil, Carlos did not secure a violin until he was 16 years old and had left home to work

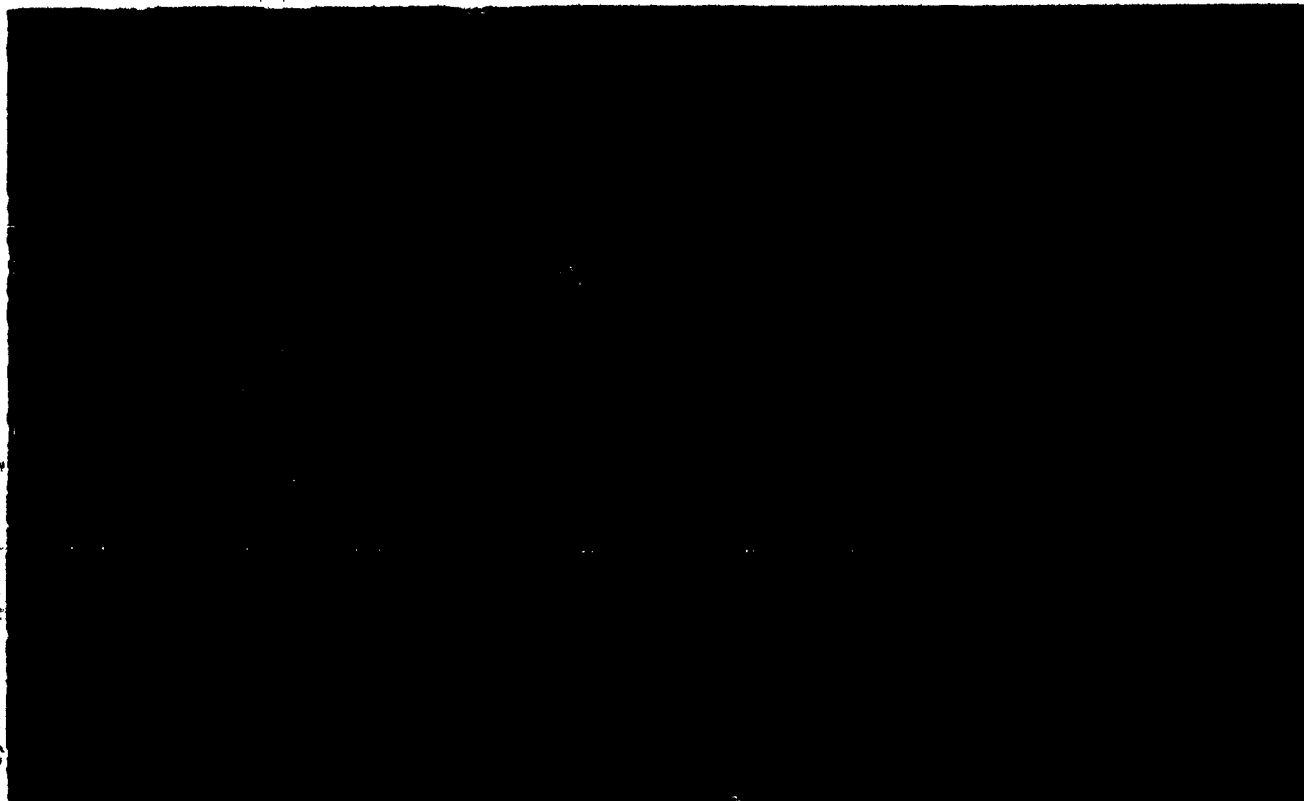
Opposite page: Carlos Gruber plays during an associational meeting at Salisbury, Rhodesia. At one church in Uganda, he related, "They had never seen the violin, and the interpreter didn't have a word for it. So he called it 'that thing he plays.'"

Below: He counsels a few of the students who made decisions during chapel service at Sanyati Baptist school in Rhodesia.

PHOTO BY THE AUTHOR



Picking up a shovel instead of his violin, Gruber helps with construction of residence for Baptist seminary students at Lusaka, Zambia.



on a coffee farm. He was able to locate teachers and to study the instrument. But only sheer willpower and love for music enabled him to find the needed hours of practice and still put in the long work hours necessary on the farm.

Carlos later returned to the Latvian colony. There, in 1931, he met Southern Baptist Missionary Paul C. Porter (now emeritus), who visited where Carlos was working.

Porter became advisor to Carlos. He arranged for the young man to go to Campinas to school at the age of 22, and the next year to enter the Baptist college in São Paulo. While a college student, Carlos served as a lay preacher, played the violin, sang, conducted choirs, and used every opportunity to serve.

L. R. Scarborough, then president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., visited Brazil in 1936. So impressed was Scarborough with the young Latvian after hearing him play and sing, that he talked with him about attending Southwestern seminary.

The next year Carlos went to Ft. Worth and began a three-year study on a scholarship, working in the dining hall. On Sundays he often visited churches to sing, play the violin, and give his testimony.

In 1940, his training completed, Carlos eagerly anticipated returning to work with the churches in Brazil. But war had again cast long shadows over Europe. Brazil would not allow Carlos to enter on his Latvian passport, in spite of all his efforts to secure permission.

For Carlos, the pastorate of a Latvian Baptist church opened in New York City. During five years there, he helped many displaced persons. He began and edited the *Latvian Monthly* for his countrymen who had fled Communist rule in their homeland. The last issue of the paper was in April, 1946.

Next, Carlos moved to Florida and

worked for two years in the evangelism department of the state Baptist convention. During this time, he met Vivian Mercer, a native of Florida doing graduate study at Florida State University. They were married in 1948. Carlos' eyes reflect deep joy when he talks about Vivian and their life together, and their 17-year-old son.

The couple have lived in Oklahoma, Florida, Kentucky, and now make their home in Nacogdoches, Tex., where she teaches in graduate school (she received the Ph.D. degree in 1961).

Since 1956 Carlos has taken part in numerous foreign missions projects, besides his many evangelistic meetings in the U.S. He spent two summers doing evangelistic work in Mexico. In 1958 he participated in meetings in Equatorial Brazil, glad to preach in Portuguese again with "his own people." He was on the team for the New Life Movement in Japan, in various meetings in Europe, and in the Southeast Asian crusade in Thailand and Malaysia.

Now, in 1967, he had come to Africa. Again he was pleased to preach in Portuguese as he led revivals in Mozambique, in Angola, and in the Portuguese Baptist Church in Johannesburg, South Africa. He also preached in two African missions in Angola and in Troyville Baptist Church, Johannesburg, before his brief visit to Rhodesia (and Zambia), en route to East Africa to take part in the Baptist evangelistic crusade there.

He professed that he does not know why God chose to bless in these meetings. Perhaps the secret was revealed as he met with the missionaries at Sanyati for their Monday night prayer meeting.

While he was busy making preparations for the trip, he related, in a time of prayer he suddenly faced a question: "You are making many preparations, but what about your spiritual preparation?"

Thus he began a period of soul-searching and prayer that God would do His will and grant His power in the meetings.

God answered that prayer. In Lobito, Angola, a woman doctor heard by radio the news that the evangelist also played the violin. She attended to hear the music, and was so impressed that she bought a hymnbook—on her first visit to a Protestant church. On another night the soloist and organist from the Catholic cathedral came to hear the Baptist violinist.

On Carlos' last Sunday morning at the Portuguese Baptist Church in Johannesburg, the sense of God's presence was so powerful, said Carlos, that he was almost afraid to speak. After the message, people crowded to the front of the auditorium, weeping as they came.

African Baptists who met and heard Carlos were grateful for his visit. Many of the leaders invited him to return and preach again.

At an associational meeting in Salisbury, Rhodesia, Carlos played his violin. He saw illustrated once more the truth that music of the violin knows no nationality. Its communication is universal.

As he played, the people began to hum, softly at first, then with more volume until there was a swell of music as they sang "How Great Thou Art."

Little children everywhere—African and missionary children alike—listened, wide-eyed, especially when the violin's melody was "Jesus Loves Me," one of the songs Carlos remembered from that Sunday School class so long ago in Latvia.

After his music and testimony at the chapel service at Sanyati Baptist Hospital, several persons remained for prayer and counseling.

The route has been long—from Latvia, to Brazil, to the U.S., to Africa. But along the way God has used Carlos' music and message to draw people to Christ and to change their lives.

With Violin and Voice

BY ERIC H. CLARK
Missionary to Kenya

THEIR VOICES high and excited, the children trooped into the little pole-and-mud church building and squatted in the aisles as directed by the adults.

The visiting evangelist's brown, taut face relaxed a little with pleasure as he watched. Only the visitor and the missionary felt the rising heat that comes at midday; the others were oblivious to it.

Just a few minutes earlier, the two visitors had arrived at the church after traveling up steep mountain roads from the valley and lake below. These churches, on the Kenya side of Lake Victoria Nyanza, had waited for this week. As the crowd gathered, the missionary wondered whether this visitor from the U.S. could cope with this different land and culture.

In the week that followed, I discovered that Carlos Gruber, the visiting musician-evangelist, had what it took. His natural musical brilliance, fiery eloquence, indefatigable energy, and overwhelming compassion for the souls of men fitted him for the task.

A breathless hush—almost uncanny—fell across the black multitude packed into every inch of space at Enaga's Baptist church. The expanse of dark, upturned faces quivered under the combined emotion provoked by violin and spoken word.

Carlos Gruber is a musician. He is eloquent, with a rich, haunting, compelling voice. His faith is simple, unshakable, and inspired. And he preaches the gospel. Behind this remarkable combination of powers is an intense earnestness and consuming compassion that even the unknown and often strange patchwork quilt of African cultures cannot withstand.

I recall men and women, grown old before their time, married into brutal

hardships, oppressed by disease, ignorance, superstition, and often sudden, violent death, their lives a battle without mercy. Yet their eyes and faces—once expressionless and hard as stones—leaped into life under the ministry of Gruber.

In the intense silences, or the concentrated periods of avid listening, they were drawn out of the jungle and the struggle for existence. They were drawn toward the area of hope—perhaps, for some, the true reality of love.

Stephen Okola is an old man, both in years and physique. His thin, narrow face features a bulbous nose. His dark eyes are the saddest I have seen—pools of pathos and brooding fear, or filled with yearning, sometimes appearing desperate, once even smoldering with something akin to anger.

Stephen's close-cropped, woolly hair is laced with white, as befits an elder. But his posture is straight and firm. Despite his years, he appears vigorous and possessed of a nervous energy.

He is known for his capacity for dreams. Some even say that, as a young man, he served with a *mundu-mugu*, or magical practitioner. Sadly, he is best known in his community for his insatiable desire for alcoholic concoctions, such as pombe or arak, the latter a firewater with destructive properties.

Yet, on that morning at the church, the last appealing notes of Gruber's violin, with melting tenderness, reached deep into Stephen's trembling heart. The old man rose, as though in a trance, and came slowly to stand before us. He trembled; his breathing came with difficulty.

Twice he struggled to speak. When his speech finally came, his voice was high-

pitched and uneven, not truly his own.

"Last night," he began, "I dreamed a dream. In my dream I awoke in the night, and it was dark, and I was afraid." His voice faltered for a moment.

"I awoke"—he repeated the words—"I awoke, and the fire of my thirst was great. It had entered into the marrow of my bones. Even my limbs cried out to be quenched.

"Then," his voice flagged again, but presently resumed, "then that old Seteni-Satan came bringing a cooling draught. I, full of need, reached out to grasp it. But suddenly"—and there was excitement in his voice—"the missionary came and dashed it from my hand."

He paused, as if in some confusion, while we could only stare at him.

"Last night," he said, "God sent the missionary to help me. And today He sends the stranger."

He paused again, this time in gratitude to God. As I looked into his eyes, it seemed that, despite his tears, the sadness had gone. A wondrous joy had replaced it.

The feeling of fellowship and worship we all need and covet comes only through a sense of God's presence. That sense was there that morning. An indelible conviction remained that had come through the medium of the spoken word—by Carlos Gruber. Through him that word had penetrated our hearing and captured our minds.

In the week with him, I sensed a strange, almost awesome, vitality in the meetings. He helped the people—all of us—to see afresh the truth that God dwells among us, searching for us, and yearning after us.

While James N. Westmoreland listens, Gruber plays for children of two missionary families in Rhodesia, the Robert H. Garretts and the Westmorelands.



editorials

Responsible Invitations

SPEAKING engagements are many for almost every missionary on furlough. This often means for him a high rate of mileage as well as a crowded and exhausting schedule. There are never enough furloughing foreign missionaries to meet the demand for Schools of Missions, church and associational programs, and summer encampments. Yet we seldom hear a complaint from these folk whose energies are drained and whose desires to be more with families and loved ones are frustrated. They long to bring a missionary impact to as many churches and associations as possible. If their messages help the cause to which their lives are given, they are glad and ready to do more.

Usually the missionary receives invitations from program leaders who know the responsibilities involved. They have been informed that he receives a regular salary from the Foreign Mission Board but that he is not provided a travel expense account. Thus, they who ask him to appear on their programs are also prepared to meet the costs of his transportation, meals, and quarters.

It is not enough for us to assume that if we mention this but once the word will get around to everyone involved. Every year we learn that some of our missionaries have sustained financial loss while fulfilling engagements for which inadequate expense provisions or none at all were made. On rare occasions arrangements have been made by persons or committees who have invited a missionary without adequate understanding about responsibility for travel costs. We believe that readers of *THE COMMISSION* can do much to clarify this matter for the missionary education leaders in their churches. The word is obviously getting around, for the failures at this point are fewer each year. May this trend continue.

Please remember that when you invite a missionary to speak he has no provision for travel costs other than that provided by those who invite him.

Got a Question?

WE HAVE been pleased by a recent increase in the number of letters addressed to the editor. Some have been requests for information, some have expressed objections or displeasure about specific items appearing in *THE COMMISSION*, and others have generously commended the magazine either as a whole or in part. Although space in the magazine is always at a premium, we have included a column for such letters in several recent issues.

We anticipate and hope for an increasing volume of letters from our readers, particularly of the inquiry type. With a wide variety of questions and answers regularly published, the reader and the editor can serve as a team in missionary education. All letters to us will receive answers, either on these pages or by direct correspondence.

Plan Early Requests

WHILE the memories of 1967 are still vivid, we wish to express gratitude for what is indicated as one of the greatest years for interest in the foreign mission study and in the Week of Prayer emphasis. The Foreign Mission Board experienced a record-breaking demand for its free literature and pamphlets related to these emphases. At times, the volume of re-

quests taxed the capacity of the Board's facilities for servicing and filling the orders.

Looking forward to the 1968 foreign missions emphasis, it seems worthwhile to urge all planners of programs for the foreign mission study and the Week of Prayer to request the Foreign Mission Board's free materials as early as possible. During the recent season a rather large number of orders reached the Board but a few days prior to the scheduled programs in which the requested literature was to be used. In an earnest effort to comply with such late requests, the Board's mailing office was obliged to ship parcel post under classifications and rates that would have been unnecessary had the orders been received two or three weeks earlier. Please help us get the word to everyone that all requests for the Board's free literature are filled in the order they are received.

For Youth To View

MANY are the occasions for workers with Baptist youth to use two missionary education filmstrips being released in January. Each is in color and has 40 frames, with manual and recording. Both were produced by Broadman films, with assistance from the Foreign Mission Board's Division of Visual Education.

They Call Him Journeyman tells what happens in the lives of young people who have become involved with witnessing for Christ and serving human need alongside career missionaries on foreign fields. *Sanyani Schoolboy* reveals and describes the life setting and daily experiences of a young African Christian attending a boarding school in Rhodesia.

These filmstrips are available through CAVE (Church Audio Visual Education) Plan and at Baptist Book Stores.

Keep Us Posted

THE DAY of forwarding magazines is past. When you move to another location, the post office will not forward *THE COMMISSION* to you. Instead, the post office through which you received mail at your former address clips the address label from the copy of *THE COMMISSION* intended for you and sends that label to the Foreign Mission Board along with any forwarding information the subscriber may have provided. Every such notice from the U.S. Post Office costs *THE COMMISSION* 10 cents.

The volume of such notices continues to be heavy, thus the urgency for these comments. Please notify us of your change of address as soon as you know what it is to be. Be sure to list first the address we have been using to send the magazine to you; then give the new address complete with zip code. If possible, type or print all information.

Your Own Check

IN THE EVENT that this issue of *THE COMMISSION* includes an expiration-renewal notice for your subscription, please do not attempt to use the attached check form for remittance. The Federal Reserve Bank will accept no check unless it is imprinted with a bank number and a magnetic ink account number. We will soon prepare a different type of expiration-renewal notice, without a general check form. When we began using our current notice, the check form was acceptable. We regret any inconvenience this may cause you.

BOARD

AT

WORK



BY BAKER J. CAUTHEN

MEMBERSHIP on the Foreign Mission Board brings deep spiritual blessing. Those whose terms of service are about to expire always express their joy in having had this close relationship to worldwide missions.

The Board is composed of 65 members elected by the Southern Baptist Convention. In keeping with the Convention's constitution, 18 of the members reside in or near Richmond, Va., where the Board's offices are located, and the remaining 47 are from other states.

The Board normally meets 11 times each year. The meetings are conducted at the Foreign Mission Board building, with the exception of the meeting at Ridgecrest or Glorieta in connection with the Foreign Missions Conference.

All members of the Board attend the meetings in October, April, and at Ridgecrest or Glorieta, and each state member selects an additional meeting that he will attend at some time during the year.

The October meeting of the Board is particularly important because it is a time when officers of the Board are elected and the budget for the ensuing year is adopted. The April meeting is significant because it is the time when final approval is given to Lottie Moon Christmas Offering appropriations. The meeting at Ridgecrest or Glorieta is of particular meaning because of the number of missionaries who are present as they attend the Foreign Missions Conference.

Dr. W. Morris Ford, pastor of the First Baptist Church, Longview, Tex., was elected in October to serve as president succeeding Dr. J. Chester Badgett, whose term of service expires in May.

Hunter Riggins, a businessman of Poquoson, Va., is first vice-president, and J. Leonard Moore, a businessman of Richmond, is second vice-president. Mr. Riggins recently completed his tenure of service as president of the Baptist General Association of Virginia, and Mr. Moore

is a deacon in the church he attends.

The Board does most of its work through standing committees. Each area of missionary service has a committee responsible for matters relating to that area. Recommendations are brought by area secretaries to these committees and recommendations are presented to the Board for consideration.

The four areas of service are the Orient, Latin America, Africa, and Europe and the Middle East.

The Committee on Missionary Education and Promotion has the responsibility for oversight of all matters related to sharing the message of missions with Southern Baptists. This includes missionary literature, audio-visual materials, promotion, THE COMMISSION magazine, press relations, library services, and all other facets of missionary education and promotion.

The Committee on Missionary Personnel has the responsibility of making careful examination of missionary candidates, and recommending to the Board their appointment. This committee works long hours in this responsible task.

The Administrative Committee has the responsibility for finances and overall policy. All recommendations related to finance are brought to the Administrative Committee for consideration and recommendation to the Board.

The Investment Committee is responsible for the investment of funds left in permanent trust with the Board or temporarily held until they are called for on the mission fields.

The high point in the life of the Foreign Mission Board is reached in the appointment of missionaries. The testimonies of men and women who give their lives for service in the Master's name throughout the world bring a challenge to deeper dedication on the part of all who share this experience. The appointment services in April and October are

usually held in the sanctuary of the First Baptist Church in Richmond and are attended by people from across the state and surrounding areas. The appointment service held in connection with the Ridgecrest or Glorieta Foreign Missions Conference is always a blessing to the large numbers of people who are privileged to attend.

One of the major strengths of the foreign mission operation lies in the fact that most recommendations originate on mission fields through the prayers, consultation, and agreement of missionaries and national Christian workers, and are submitted to the Foreign Mission Board through the offices of the area secretaries. It is a joy to know that when expenditures of mission funds are made, the actions represent the best thinking that can be secured both on mission fields and the Foreign Mission Board administration.

The great increase in foreign missions since 1948—in which we have seen the number of missionaries grow from 625 to 2,300, and work expand into 65 countries—has meant that the Foreign Mission Board has wisely strengthened its administrative staff to care for expanding responsibilities. Administrative officers in relation to appropriate committees serve the far-reaching interests of these responsibilities.

It is a joy to all who are engaged in the work of the Foreign Mission Board that 93 cents of the mission dollar is used on mission fields. This is a remarkable record of economy in operation which has been standing for many years and is a source of deep satisfaction.

Southern Baptists have good reason to be grateful for the able men and women who serve as members of the Board elected by the Southern Baptist Convention. It is a labor of love and is deeply appreciated by Baptists at home and around the world.



What's It Really Like?

SPECIAL PHOTOGRAPH BY BOB HANSEN

By William W. Marshall

Associate Secretary for Missionary Personnel

THE STUDENT held his coffee cup with a flair, obviously enjoying the beverage as we talked. His eyes darted away for a moment before meeting mine again.

"I would think," he remarked casually, "in this modern world, one's going to Africa would be little different from changing his pastorate from a church in a Southern state to one in the North."

I had heard the statement before. It seems logical, considering the scientific advantages of our age. To be able to fly to Dakar, Senegal, in eight hours (it has taken me that long to go from Richmond, Va., to Kansas City, Mo.) does make Africa our next-door neighbor, geographically at least.

But ideologically, culturally, and in virtually every other way, we are miles apart from Africa.

What are the real differences felt by those who change their place of service from the United States to a foreign country? Perhaps several first-term missionaries can explain better than anyone else. After all, they are on the front line.

The following impressions are excerpts

from letters to me from several such missionaries. They help to tell what the change is really like:

I wasn't prepared for beggars. They come to your door asking for handouts nearly every day, especially when the missionaries have just arrived. Some of them come back repeatedly—they are the professionals and know how to play on the missionaries' sympathy.

But you don't turn them away empty-handed. They need what you have to give so much more than you do.

I don't think I was prepared to live with the guilt of having so much while others have so little. I say "live with" guilt, because no matter how humbly you live or how much you give, you'll always have more than they do. We give what we can and trust God to do the rest.

The fact that we can't stem the tide of poverty is no excuse for not sharing a cup of rice.—*Missionary in the Orient*

At the weekly street market my purse, with all my personal and car documents as well as the week's food budget, was

stolen by a couple of little boys. It will take a couple of months and lots of patience to get the papers replaced.

As I was parking the car, two little boys came up, wanting to carry my baskets. After I told them no, one of them said something was wrong with the rear tire. When I turned to see, he pushed me. The other grabbed my purse and ran through the market.

At first I was angry, realizing the importance of the loss of the papers which we are required to carry with us. But when students at the seminary and other national friends began apologizing, I found myself saying that the same things happen at the neighborhood grocery stores in the States. And, of course, I didn't need to remind them, since Detroit and New York had been on the front pages here for two weeks.—*Missionary homemaker in Latin America*

To be truthful, we have had few adjustment problems. We have had to slow down and begin to crawl again, to practice the art of patience and to accept the

'At times we feel it has been rough, but never once have I had cause to doubt that this is where the Lord wants us.'

fact that it will take a long time to really feel at home in the language. We have thoroughly enjoyed study of the language and have been amazed at how rapidly our children have picked it up. Our children play and talk with the nationals without ever fumbling for the correct word. They will speak the language much better than we can ever hope to do.

Our children have adapted wonderfully to their new country. They have a long, hard day of schooling. During the morning hours they study English provided through the Calvert School courses and taught by their mother. In the afternoon they go to a national school. The children love the country and the people love them, especially with their blonde hair.
—*Missionary in Latin America*

The strongest disorientation the children had stemmed from hearing various people in the States tell them how they would "pick up" the language more quickly than their parents and would learn it in school. Since the children were in the American school almost from the time of their arrival, they did not have many normal contacts with national children. Thus, they have not "picked up" the language, and one of them especially has felt some disillusionment.

I think that no one ought ever tell a new MK that he will "pick up" another language. With younger children being cared for all day by a national helper, the situation would be different, I'm sure.
—*Missionary in the Orient*

We have had many times of frustration and even wondered sometimes about ourselves and the many adjustments that we didn't dream people had to make on a mission field. But we're almost through our first term and are completely satisfied that we're where God wants us.—*Missionary in Africa*

Everyone told us not to worry about the children's schooling, but we feel this is a wrong impression. I believe every couple will have problems at the beginning in the school situation, some more than others.

Children take some time before they

can get enough of the language to understand what is going on. Sometimes they are even teased and tormented. I think most of us make the adjustments well. But for some of us the first few months can become very discouraging.

Our girls are now happy in their school, although the standard is below what we have at home, so they are being taught by the Calvert courses, too. We are satisfied with these courses.—*Missionary in Latin America*

At orientation I smugly thought that all the problems mentioned would not bother me. I had been to the Far East. I knew what it was like. And, for the most part, I was right.

It was what I didn't expect that really hit me between the eyes. Hardest of all is the slow pace of life here. Patience has never been my strong point. Things just are not done in a hurry here. Placing a long distance call may take hours. It may take half a day or more to secure some furnace oil. Sometimes when traveling we discover someone is digging up the road, and we must wait for hours.

I was prepared for the language barrier, but not ready for my helplessness. Someone else had to go to the market with us, make phone calls for us, help buy our train tickets, and even help me get on the right train, car, and seat. At times this has been almost unbearable, but the genuine helpfulness of the missionaries has been remarkable.—*Missionary in the Orient*

I had a rough time during our first six or eight months. In some ways, it was more difficult for me than for my wife. She is more outgoing, and I have a tendency to withdraw and not express my feelings. This is exactly what the psychologist in Richmond had told me.

There were moments when I wondered why I was here. Will I ever be able to express what I feel in the language of these people? The missionaries have given us much encouragement, but have not overhelped us, for which we are grateful.

One big danger in the lives of new missionaries is the temptation to depend too much on the older missionaries, and,

without realizing it, hurt a relationship that cannot afford to be hurt. We are still struggling, but we have learned to laugh in the struggle.—*Missionary in Latin America*

We may be reporting too early, but so far things have gone real well. The older children lamented leaving friends and a few things in America, but we do not hear much about that now. And they are enjoying their new friends here. The two smaller children hardly notice the difference.

Some things have become a chore, such as grocery shopping and transportation (driving in a crowded city). And, of course, the upset stomachs have been unpleasant, but nothing serious thus far.—*Missionary homemaker in Africa*

Probably the greatest need of missionaries is more Bible study and prayer. It doesn't take long to become drained spiritually. When you're forever giving and without a regular intake, you are in trouble.

We get tired of the filth, the sickness and the disease, the indifference and the inefficiency. At times we feel it has been rough, but never once have I had cause to doubt that this is where the Lord wants us. Many times I doubt my abilities, my dedication, even me—but not His calling to this place.—*Missionary homemaker in Latin America*

We've experienced both joy and heart-break. The response of pagans to the gospel is almost unbelievable. It is not unusual to baptize half a hundred people at one time.

Christian growth of new converts is a much more painful process. And this is where our patience and training are being used fully.

Not long ago my mother died, and a few months later my wife's father was killed in an accident. At these times it was very difficult to be so far from home. But even in these experiences, there has never come the slightest doubt that God has called us here to serve.—*Missionary in Africa*

IN THE CRADLE OF CATHOLICISM

BY
GARVIN C. MARTIN

Missionary to the Philippines

EVERYTHING STOPS in the Philippines between noon and 2:00 P.M. Stores close. Transportation comes to a halt. Everyone observes a siesta.

Abelardo Gepte, a new Christian, and I decided to use these two hours to study the Bible together.

I had met Gepte, intentionally, at the First Insular Bank at Cebu City, where he was in training. His name had been given me by a deacon, Gepte's uncle, while I was preaching at a church in another area.

At that first meeting, I told Gepte where he could find Cebu City Baptist Church.

"I have been wanting to know where that church is," he answered. The next Sunday morning he made public his profession of faith in Christ.

For several months we studied the Gospel of John together during siesta. His wife of about a year joined us, and in a matter of weeks she, too, accepted Christ as Saviour.

The fact that there is a Baptist church with young Christians like these is itself remarkable, for Cebu City could rightly be called the cradle of Catholicism in the Philippines.

A fleet of five ships from Spain first reached Cebu island on April 7, 1521, under command of Ferdinand Magellan. The explorer befriended the king of Cebu, who pretended friendship to use Magellan for his own purposes. In his effort to conquer the neighboring island of Mactan for both the Catholic faith and the king of Cebu, Magellan was killed.

The explorer's legacy was an image of *Santo Niño* (the Christ Child), given the queen of Cebu upon her baptism into the Catholic faith. Tribesmen retained the image after Magellan's death and worshipped it among their many idols. Later it was lost and recovered, and miraculous powers were attributed to it.

Thus did Catholicism first reach the Philippine Islands. In April, 1565, Miguel Lopes de Legaspi landed on Cebu. With him came five Franciscans, who built a monastery and a chapel to house the image, which Legaspi had found.

Four hundred years later, in the spring of 1965, the anniversary celebration of the "Christianization" of the Philippines was held in Cebu City. Hundreds of thousands of pilgrims squeezed into the already overcrowded city of 400,000 to join in the festivities.

To one who has watched people danc-

ing in front of the *Santo Niño* image, or who has walked among the seller's stalls and lottery stands within the walls of the church where the image is housed, the celebration speaks only of a form of religion.

The Catholic cradle was rocked well in Cebu. It is the staunchest center of Roman Catholicism in the Philippines.

Almost two years before the celebration, a group of Baptists had begun meeting in the city. They were led by Missionary Miles L. Seaborn, Jr., and myself. The congregation consisted of two

At Cebu City Church, Pastor Ben Bardequillo and Deacons Pabiona and Garcia.





Casiano Oberes, former leprosy patient, and his son laugh with Baptist youths.

families who had been members of Baptist churches elsewhere in the Philippines.

Waiting to meet us when my wife and I moved to Cebu City in 1963 were Lope Garcia, his wife, and their nine children. He had accepted Christ and had been baptized into the Baptist church at Mati. His work had caused him to relocate in Cebu City.

A man of ability and intellect, Garcia graduated in the top of his class in both high school and college. He can communicate in seven different languages of the Philippines, a nation of 87 dialects. He speaks English well. He holds a position of responsibility over 4,000 employees at a copper mine, a multi-million-dollar operation.

The Garcias opened their home to us. Later they faithfully came to our house for Bible study and worship. He taught the adult class from its beginning, missing but one Sunday in the first three years.

Garcia is a member of that small, developing middle class of the Philippines. He is one of a growing number of educated people around the world who are saying, in deed if not in word, that things must be different. How vital it is that, as he seeks to change his world within his own sphere of influence, he has the Word of God to guide him.

Casiano Oberes came to join the fellowship because of a letter from two Baptist women in Illinois. They had been helping him go to school in Cebu City, and wrote Winston Crawley, Foreign Mission Board secretary for the Orient, to ask if missionaries could contact Oberes. The word was passed to us.

We drove one morning to the Eversley-Childs Sanitarium, eight miles north of

Cebu City. There we found the home—a little nipa hut—of Oberes and his young son. The next Sunday morning, Oberes pedaled the eight miles by bicycle, with his son, to attend Bible study and worship service.

On a July day in 1964, Cebu City Baptist Church was organized with 17 charter members. Then we drove to Po-ok Beach, just outside the city, where Oberes and five others were baptized.

Nearing 40 years of age, Oberes has had leprosy, though his case is negative (arrested). When his wife died several years ago, he was left with his young son to rear.

He has no means of support. Securing a job is hard. Although the leprosarium director explains that the disease is not communicable, many people have yet to accept this fact, and the afflicted are still outcasts of society. (We can never forget Fridays in Cebu City. On that day, those with leprosy come to town from the leprosarium and sit on the street corners to beg for money.)

Even with handicaps, Oberes has grown as a Christian. The small congregation readily accepted him from the outset. He served as their first Sunday School superintendent. He is a daily witness to other negative leprosy patients among whom he lives, and to his fellow classmates at the University of the Visayas.

At first the Baptist congregation worshipped on our front porch, or in small, rented quarters. Now they labor and witness in a thickly populated area of the city from a beautiful new building, constructed with the aid of Southern Baptists.

Not all the contacts for the gospel in this setting are successful, of course. I first met Fernand, an attorney, when I had to obtain a birth certificate for our son born in the Philippines. As I started to leave the office he invited, "Why don't you come by, and we'll study the Bible together."

The two of us met to discuss religion, comparing Christianity, Buddhism, and Islam. One day he took from his desk a Bible and a Bible correspondence course from Australia. This led me tactfully to invite myself to his home for Bible study. His refusal was immediate, and his manner told me why. I could only imagine the repercussions in his home should a Baptist missionary enter to study what is often called the *Protestante nga Biblia*.

Fernand represents many in the Philippines who are searching for a deeper experience with God and who want to examine His book to find it. But in the atmosphere of this city they feel compelled to hide the book in a desk drawer.

There are men like Bundok—bitter, though kind and responsive. I met him when we rented chairs from him in preparation for a tent evangelistic meeting in Cebu City.

I took a Bible to his restaurant one day, and Bundok and I talked over a cup of coffee. He shared some of his experiences, and finally told me that he had taught commerce at one of the local Catholic universities for nine years.

Without warning, he related, he was called to the priest's office and was dismissed from the faculty, for no apparent reason. He has never been told the cause for his dismissal. He left the office with words of deep bitterness to the priest.

Bundok is one of many who have become disenchanted with Catholicism. Such individuals say they are open-minded. In reality, they have become indifferent to the claims of Christ. They live in a spiritual vacuum that only a personal experience with Christ can fill.

In this city on Cebu Island, Catholicism was first introduced to the Philippines more than 400 years ago. Yet in this cradle of Catholicism, a Baptist church has been born, where it can witness to Fernand and Bundok and others like them.

At the new building of Cebu City Baptist Church.

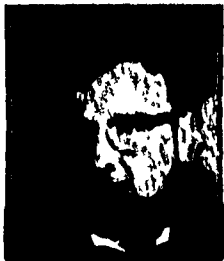


EPISTLES

Rich Dividends Realized

Furlough is a good time to reassess what one has been doing on the field. One thing stands out: The work done by the Mexican Baptist Theological Seminary, at Torreón, is an absolute necessity to the development of Baptist life in Mexico.

This conviction was underscored by two notes that sounded repeatedly at the annual meeting of Southern Baptist representatives last July: (1) The rising tide of nationalism could restrict the effective ministry of these representatives, leaving even more responsibility on the shoulders of Mexican leaders. (2) In report after report the brightest spot was news of some church where a seminary graduate is pastor.



In one case, a student—by no means the most promising young preacher—was having a tremendous impact in an area during his summer vacation. Although only an average student, he was much better prepared than any worker previously available to that church.

This makes the routine work of the seminary more meaningful. Days and weeks slip by, filled with classes, papers, tests, and the like. Progress seems so small we can't even see it, until we take time to think back to previous years.

Then we recall one who, four years ago, was a promising student and now is a capable member of the faculty. Certainly the time spent with him, both in class and out, has paid rich dividends.

Billy J. Walsh

Torreón, Coahuila, Mexico

Roving Institutes Begun

In the state of Minas Gerais, Baptists have been anxious for a training program. Two institutes were attempted but failed because there was no permanent director. Several pastors had undertaken to direct the effort, but found the responsibilities

so numerous that they could not serve well both the institute and their churches.

When I was named director of religious education for Minas Gerais, I fell heir to these abandoned programs.

In the past the institutes had been conducted in Belo Horizonte, the state capital. Yet I found other cities in the state also wanted training programs. So a "roving institute" was planned to operate for several weeks or a month in the major centers of the state.

State leaders agreed to such a project. Work was begun toward a curriculum and for a number of variable programs that could easily be adapted to the particular needs of the various centers. The first definite invitation came from the city of Governador Valadares.

The institute opened June 1 in the education building of First Baptist Church, Governador Valadares. Enrollment soon reached 12 students for the full course and five for one or more courses. Men students who needed housing were provided a room in the education building.

Seven teachers taught ten subjects in eight classes a day. Courses included

New Testament, Old Testament, homiletics, Portuguese, and four religious education courses. Some of the students were in their forties and eager to learn. One man took his vacation during the month in order to attend all the classes.

W. L. C. (Bill) Richardson
Belo, Horizonte, Minas, Brazil

Fifteen Risk Ostracism

In a Wasafwe village, five miles from Mbeya on the slopes of the 9,200-foot Mbeya Peak, 15 young people have accepted Christ as Saviour. This is almost unheard of among this tribe where witch doctors reign with pagan practices and superstitions so strong that they literally control life and death.

Other young people in the village have been told that if they put even one foot into the mission, they will be totally disowned by their families and tribe.

Unlike other local tribes, the Wasafwe are not progressive. Babies are fed on pombo, the local "moonshine," to keep them drunk enough so they won't cry. They often grow up mentally retarded.

The tribesmen are almost completely unresponsive to the gospel. The local churches in the area are comprised of other groups. These 15 new Christians need prayer that they might have strength to be true to their faith.

Jean (Mrs. J. Franklin, Jr.) Baugh
Mbeya, Tanzania



Bound for Bali

How best to extend evangelistic outreach was the primary topic at the annual meeting of Baptist missionaries in Indonesia. The answer: "Open new work in new areas."

Among several actions to this end, the Mission assigned our family to initiate work on the island of Bali. This island of about 2,000 square miles is separated from the eastern end of Java by the narrow Bali Strait. Mountains and volcanic peaks cover most of the island.

A majority of the two million Balinese practice Hinduism. This is unlike the majority on Java, who follow Islam. At present there is no Baptist work in any form on Bali. We are to continue in East Java until furlough begins next July; after furlough—off to Bali.

The evangelistic effort in this part of Java has progressed, but not without strong disapproval and some active opposition by Muslim groups in several villages.

Last summer we began holding baptismal services in villages where there were new Christians. Those baptized were Indonesians who had professed faith in Christ during one of the services held in village homes and who had attended a Bible study for new Christians.

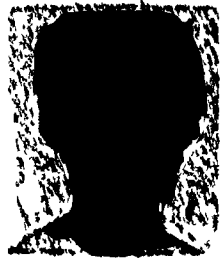
For the first such service, we walked on narrow dirt ledges through vast stretches of rice fields to reach a natural spring flowing under a huge tree. The spring water had been dammed and was deep enough to make a suitable pool.

For most of the Indonesians watching, this was the first baptismal service they had seen. Since then, others have been baptized in other springs and in rivers. In all the evangelistic work in and around Kediri (Baptist hospital, village, church, and chapel evangelism) 1,967 Indonesians have made professions of faith in Christ during 1967.

It is not easy for many of these new Christians to live among their Muslim neighbors—much less to try to witness to them. About 10 minutes before a worship service was to begin in the home of one newly baptized Christian, we were handed a letter, written by one of the Muslim leaders in the village. The basic message: "Get out! We don't want Christians in our Muslim village."

The small group of Christians continued with the service as usual. But sitting in an open room under the lights, we could hear the muttering and grumbling of disapproval from many Muslims watching the service from the dark beyond the circle of light.

Mary Lou (Mrs. Melvin G.) Gentry
Kediri, Indonesia





Missionary John P. Griggs helps neighbor children fly giant kite in Rhodesia.

Response on a Coffee Estate

Two teachers on a large coffee estate near Limuru, Kenya, asked us to begin services there. After a survey trip, we did so, but during a three-month period no interest was shown either in our visits or in the religious movies.

We concluded that the character of one of the teachers was probably a hindrance. So we moved to another village on the estate.

There, from the very start, 20 to 40 adults attended services. Soon a young man named Jackson made a profession of faith in Christ. Immediately he began telling others in his village about Christ. He visited in homes, gave out tracts, and read to his neighbors the Bible I had given him.



At the end of a Sunday service late in May, five persons responded to accept Christ as Saviour. Another man came forward to tell how he had accepted Christ the previous December in another church. One more person responded the following Sunday, and, a week later, 10 persons made decisions.

One was a man I had given a mimeographed sheet of hymns. He told the congregation that, as he had read a hymn, he realized his sinfulness and his need of Christ. Only recently he attended a layman's school to study how to preach, teach, conduct services, and lead in churches.

A young woman stood to declare that she was turning to Christ for forgiveness. The next Sunday she asked me for a Bible. She explained that she was holding group Bible study in her home each evening and was having to borrow a Bible each time. She also asked for kero-

sene for the lamp so they would have light to read by. She could not read, but her husband met with the group of women and read for them. He is not yet a Christian, but has been attending services.

The transformation in the woman's way of life was remarkable. She is different. Her personality has a gleam that indicates she is no longer burdened with the guilt of sin. She helps during the services by trying to keep the children quiet. (The behavior of the children in the village has improved—they have even stopped pulling the hair on my arms and legs.)

We recently moved from Limuru to Nairobi. Since then, there have been an additional 35 conversions at the coffee-estate village and at another preaching point.

I. E. (Monty) Montgomery, Jr.
Nairobi, Kenya

Accustomed to the Place

When we arrived in Brazil four years ago, every day was full of frustrations and problems we had never faced before.

But now things that used to upset us are dismissed with a shrug.

My husband Norvel did little more than raise an eyebrow and change places recently at the bank when the clerk told him he should stand at the window marked "N" rather than "W." Customers are listed alphabetically according to *first* names. This is also true of the church roll, which lists more than 70 Marias.

No longer does an audible gasp escape us at the choice of hymns, when we hear religious words put to the tunes of "Way

New and Old Mix

Comments are made in America about the emotional strain caused by the rapidly changing world. But these changes are nearly incomprehensible to some who live in Africa.

A villager in Africa may have been born in the stone age and now be entering the iron age by fastening a piece of metal to the crooked stick he uses for farming. Around his huts are trappings of black magic to keep evil spirits away. Not long ago I saw a fetish hanging on a pole in a corn field to cast a spell on any thief.

Yet this same African may also have a bicycle and a transistor radio, and may ask an American whether the U.S. will use the atomic bomb in Vietnam. Usually the questioner has no concept of the location of Vietnam or any other place he hears about in the news.

When a man asks such questions, it is easy to assume that he understands more than he really does. A chief who died not long ago rode in a late-model automobile and supported more than 30 wives, but he could not believe the world was round.

Applicants for the 10-week training course for ward attendants at Baptist Hospital here must speak English and one or more local languages and be a graduate of middle school (tenth grade). After the flood of applicants is tested, the best prospects are chosen.

Still, their experiences may be limited. Following several class periods on how to bathe a patient or assist him to take a shower, one of these students asked, "What is a shower?" He probably knew that the U.S. and Russia are racing to get to the moon, but his experience did not include a shower.

Donald E. (Don) Denley
Nalerigu, Ghana

Down upon the Swanee River," or "Found a Peanut." On a recent Sunday we noticed with some satisfaction that we no longer felt the urge to snicker as the youth choir sang three songs in succession to the tunes we associate with "Get Your Elbows off the Table, Mr. Jones," "Sweetly Sings the Donkey," and "O Bury Me Not on the Lone Prairie."

In the same service the young people sang a lovely translation of "Jesu, Priceless Treasure." Fifteen persons made professions of faith in Christ at the service that night. God manifests his power in different ways to different people. We must let him use us in his way and where he leads.

Hattie (Mrs. Norvel W.) Welch
Niterói, Estado do Rio, Brazil

FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

OCTOBER 1967



Buckley, R T

b. Picayune, Miss., Nov. 7, 1939, ed. Pearl River Jr. Col., 1957-59; Wm. Carey Col., B.A., 1961; NOBTS, 1962; SWBTS, B.D., 1967. Music dir., Shiloh Church, Wylie, Tex., 1961-62; clerk, Dallas, Tex., 1963-64; pastor, New Healeyfield Church, Carriere, Miss., 1962-63, & Renner (Tex.) Church, 1963-67; youth dir., Shiloh Ter. Church, Dallas, 1964-65. Appointed for Korea, Oct., 1967. m. Frances Louise Goynes, Aug. 13, 1964.

KOREA

Buckley, Frances Louise Goynes (Mrs. R T)

b. Ft. Gibson, Miss., Apr. 19, 1943, ed. Pearl River Jr. Col., 1962-63; N. Tex. State Univ., 1963-67. Office worker, Picayune, Miss., 1963-64, & Dallas, Tex., 1963-66; steno. & teletype opr., Dallas, 1964-65. Appointed for Korea, Oct., 1967. m. R T Buckley, Aug. 13, 1964. Child: Amye Suzanne, Oct. 7, 1967.



Colston, Billy Gene

b. Kosciusko, Miss., May 31, 1936, ed. Florence State Col., 1954-55; Howard Col. (now Samford Univ.), B.A., 1959; NOBTS, B.D., 1962. Mill worker, Fayette, Ala., 1958; mfg. co. employee, 1959-61, & steel co. employee, 1961-62, New Orleans, La.; pastor, Philadelphia Church & Pleasant Hill Church (each half-time), Fayette, 1955-56, Mayberry Church, Montevallo, Ala., 1956-57, Southside Church, Fayette, 1957-59 (mission, becoming church in 1957), Ford's Creek Church, Poplarville, Miss., 1960-62, Eastwood Church, Bay Minette, Ala., 1962-63, & Leighton (Ala.) Church, 1963-67. Appointed for Korea, Oct., 1967. m. Geraldine Leneva (Gerry) Rutland, Aug. 9, 1957.

KOREA

Colston, Geraldine Leneva (Gerry) Rutland (Mrs. Billy G.)

b. New Orleans, La., Aug. 19, 1939, ed. Howard Col. (now Samford Univ.), 1957-58; Florence State Col., 1963-67. Clerk-typist, 1959-61, & sem. nursery school worker, 1961-62, New Orleans. Appointed for Korea, Oct., 1967. m. Billy Gene Colston, Aug. 9, 1957. Children: Robyn Denise, July 14, 1958; Lydia Anne, Sept. 27, 1963.



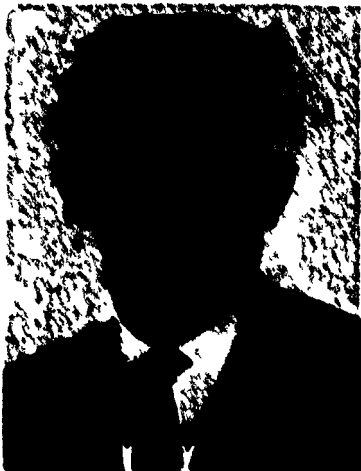
Phlegar, Donald Vaughn

b. Roanoke, Va., Dec. 20, 1933, ed. Truett-McConnell Jr. Col., A.A., 1952; Wake Forest Col., B.A., 1954; SBTS, B.D., 1958; Monterey (Calif.) Inst. of Foreign Studies, summer 1961. HMB summer missionary, Ky., 1952, & Mo., 1953; asst. sales mgr., Portsmouth, Va., summer 1955; watchman, 1956, & serv. sta. attend., 1956-57, Louisville, Ky.; asst. pastor, Center Ridge Church, & state highway dept. employee, Yazoo City, Miss., 1957-58; HMB language missionary, Calexico, Calif., 1958-62, Stockton, Calif., 1962-64, & Delano, Calif., 1964-67. Appointed (special) for Thailand, Oct., 1967. m. Barbara Anne Carley, June 10, 1956.

THAILAND

Phlegar, Barbara Anne Carley (Mrs. Donald V.)

b. Yazoo City, Miss., Feb. 26, 1933, ed. Miss. Col., B.A., 1954; Carver School of Missions & Social Work (now merged with SBTS), M.R.E., 1956. HMB summer missionary, Tex., 1954, & N.M., 1955; office worker, WMU, Ky. Bap. Conv., Louisville, Ky., 1956-57 (part-time); HMB missionary, Calexico, Calif., 1958-62, Stockton, Calif., 1962-64, & Delano, Calif., 1964-67. Appointed (special) for Thailand, Oct., 1967. m. Donald Vaughn Phlegar, June 10, 1956. Children: Linda Dianne, Feb. 5, 1958; Cynthia Joyce, Sept. 22, 1959.



Williams, Irvin Earl

b. W. Monroe, La., Dec. 29, 1914. ed. La. Col., B.A., 1936; NE. La. State Col., summers 1934 & '35; GGBTS, B.D., 1960, & further study, 1960-61; HMB summer missionary, Calif., 1956, & Mont., 1957; sem. campus employee, Berkeley, Calif., 1956-57, & Berkeley & Mill Valley, Calif., 1958-61; ed. worker, Sequoia Hts. Church, Manteca, Calif., 1959-60; sem. grader, Mill Valley, 1960-61; U.S. Dept. of Agric. employee, Monroe, La., 1964; pastor, First Church, Plentywood, Mont., 1957-58, Colfax (Calif.) Church, 1961-63, First Church, Seaside, La., 1964-65, & Lamar Church, Delhi, La., 1965-67. Appointed for Liberia, Oct., 1967. m. Jane Ann Williams, Mar. 18, 1961.

LIBERIA

Williams, Jane Ann Williams (Mrs. I. Earl)

b. Knoxville, Tenn., May 2, 1938. ed. Carson-Newman Col., B.A., 1960; GGBTS, 1960-61, Col. prof's. sec., Jefferson City, Tenn., 1956-59 (part-time); clerk-typist, Oak Ridge, Tenn., summers 1958 & '59; HMB summer missionary, Calif., 1960; sem. prof's. sec., Mill Valley, Calif., 1960-61 (part-time); sub. teacher, Colfax, Calif., 1961-62. Appointed for Liberia, Oct., 1967. m. Irvin Earl Williams, Mar. 18, 1961. Children: Susan Marie, June 25, 1962; Joel Philip, Dec. 3, 1963; Timothy Earl, Sept. 24, 1965.



Wisdom, Charles Joseph

b. Plaquemine, La., Oct. 27, 1937. ed. E. Tex. Bap. Col., 1956-59; Stephen F. Austin State Col., B.A., 1960; SWBTS, B.D., 1964. Shoe store employee, 1956-57 (part-time), youth & music dir., Hillcrest Church, 1956-57, & groc. store employee, 1958, Marshall, Tex.; chaplain, Tex. State School for the Mentally Retarded, Lufkin, Tex., 1963 (part-time); pastor, Baptist Mission, Carthage, Tex., 1958 (part-time), Clawson Church, Lufkin, 1959-63, & Univ. Church, Wichita, Kan., 1966-67. Appointed for Mexico, Oct., 1967. m. Lilly Faye McKinney, Aug. 29, 1958.

MEXICO

Wisdom, Lilly Faye McKinney (Mrs. Charles J.)

b. Diboll, Tex., Nov. 23, 1938. ed. E. Tex. Bap. Col., 1956-58; Stephen F. Austin State Col., 1964-65. Dept. store employee, Diboll, summers 1956-58; col. cafeteria worker, Marshall, Tex., 1956-58; sub. teacher, Lufkin, Tex., 1958-63. Appointed for Mexico, Oct., 1967. m. Charles Joseph Wisdom, Aug. 29, 1958. Children: Carla Faye, Apr. 15, 1961; Van Joseph, Oct. 6, 1965.

Photo Objections

You, too? At the risk of sounding unduly critical, I must with Christian (and Baptist) conscience register my disapproval of the pictures that are currently appearing in our publications—*Home Missions* included. You make it necessary for us to apologize and make excuses for our leaders—and indirectly for our work for the Lord as a whole—as we seem to have adopted worldly standards for our magazines.

One in point is the front cover of the October, 1967, *THE COMMISSION*. Was the picture of our journeyman in the semi-mini-skirt the only available picture that could have appeared in the upper left-hand corner? Is it possible to reach lost people with the message of Christ if we must apologize for these things? Would to God that we would be more effective as we refuse to compromise in any way with worldly standards.

I pray daily that we as a denomination—yes, one with *THE message*—will not fail our Lord but that we will remain faithful to Him at all costs. Surely in these days when there are pressures on every hand to sacrifice strong convictions in order to "get along," we who do really *KNOW* Him would have the greatest desire and determination to see to it that not a hint of unfaithfulness would mar our witness.

Mrs. I. J. McMahon, Jr.
Texarkana, Texas

More about the War

I would like to comment on the letter (Nov., 1967) written by Lynn Harnage concerning the article "Arab Viewpoint" (Sept., 1967), by David King.

It seems Mr. Harnage believes that Israel is God's nation, and I am sure he bases this on the Bible as he and others understand it. However, it may amaze Mr. Harnage that not all Southern Baptist preachers believe that Israel is God's nation. In fact, God was never concerned with the nation Israel as such.

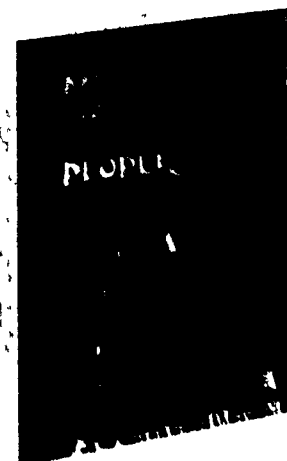
Most certainly Israel is an anti-Christian nation. God had nothing to do with their victory, or the Arabs' defeat. God's promises to the nation Israel through Abraham were all fulfilled in Christ Jesus. When Christ came, God had no further need for the temple, the blood sacrifice, the law, nor the nation Israel (what really won the war was just good ole WW II Gen. Patton tactics).

God is with the individual who makes up a nation, and not the nation as such. No individual or nation has God's blessing except it be through Christ Jesus. I am glad you printed "Arab Viewpoint"; we Baptists need to read the New Testament and understand God favors no nation, least of all the anti-Christian Israel of today.

Jerry D. Barker, Pastor
Trinity Baptist Church
Duncan, Oklahoma

VIVIDLY TOLD

Missionary Biographies



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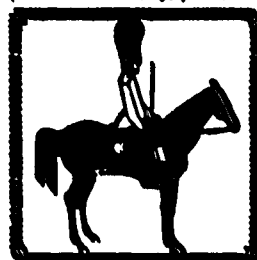
Man and Wife 18 to 65	4.80	57.60
Man and Wife 65 to 75	8.30	100.00
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I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except: _____

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B-1-A

MISSIONARY

FAMILY ALBUM

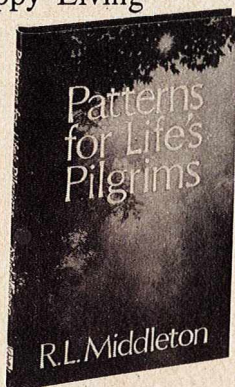
APPOINTMENTS (December)

BARRON, Thomas Olon (Tom), La., & Hazel Clark Barron, Miss., *Indonesia* (Rt. 4, Box 247, Covington, Tenn. 38019).
BRAUGHTON, Charles Thurman, Okla., & Muriel Kathleen Blount Braughton, Ark., *Orient* (c/o Virgil Braughton, 340 Cent. Ave., Hot Springs, Ark.).
BURTIS, John Robert (Bob), Tex., & Betty Maureen Allen Burtis, Okla., *Argentina* (c/o Mrs. Reba Burtis, 521 N. May, Madisonville, Tex. 77864).
HOPE, Benjamin Edgar, Ark., & Berdie Lou Moose Hope, Okla., *S. Brazil* (24049 Frank St., N. Olmsted, Ohio 44070).
HUDSON, James Vassar, Jr. (Jimmy), Miss., & Charlotte Linda Pickett Hudson, La., *Korea* (1311 W. Kent Dr., Sulphur, La. 70663).
WATANABE, George Hideo, Hawaii, & Amy Emiko Konishi Watanabe, Hawaii, *Japan* (2421 Halelea Pl., Honolulu, Hawaii 96822).

MISSIONARY ASSOCIATES (Employed in December)

CECIL, James Winfred, Ark., & Katharine Mae Gardner Cecil, Ky., *Hong Kong* (c/o J. M. Gardner, Penrod, Ky. 42365).
ENGSTROM, George Edwin, Ark., & Jeannette Faus Engstrom, Colo., *Philippines* (Rt. 1, Box 142, Williams, Ariz. 86046).
MADDOX, Charles C (Chuck), Ala., & Johnnie Grace Henry Maddox, Ga., *Ghana* (4311 N. Aydelotte, Shawnee, Okla. 74801).
MALLORY, Lowry, Jr., Ala., & Elma Ruth Baker Mallory, Tex., *Kenya* (c/o E. O. Baker, Box 756, Muleshoe, Tex. 79347).
TURNER, Alpha Louise Belvin (Mrs. Walter M.), La., *Gaza* (Rt. 3, Box 78, Pitkin, La. 70656).
WHITSON, Charlton Davis (Charles), Ala., & Betty Lucille Huckaby Whitson, Ala., *SW. Africa* (Box 386, Manchester, Ga. 31816).

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Arrivals from the Field

DAVENPORT, Rev. & Mrs. Stephen W. (*Argentina*), 1708 Liberty Rd., Asheboro, N.C. 27203.
DOTSON, Rev. & Mrs. Clyde J. (*Rhodesia*), c/o Dr. Tom Warren, 3210 Vine Cr., Decatur, Ga. 30033.
JOHNSON, Rev. & Mrs. R. Elton, Sr. (*N. Brazil*), c/o Dr. Ernest J. Johnson, 3795 Brookmeade St., Memphis, Tenn. 38127.
NICHOLS, Rev. & Mrs. Gilbert A. (*Paraguay*), Box 162, Cabot, Ark. 72023.
OATES, Alma (*S. Brazil*), 3366 Buchanan, Memphis, Tenn. 38122.
OLIVER, Dr. & Mrs. A. Benjamin (*S. Brazil*), 5024 Brooks Dr., Waco, Tex. 76710.
SAUNDERS, Letha M. (*S. Brazil*), Box 213, Eunice, N.M. 88231.
SERIGHT, Rev. & Mrs. Gerald Ben (*S. Brazil*), c/o G. T. Studebaker, Box FF, Sunray, Tex. 79086.
SMITH, Betty (*Eg. Brazil*), c/o W. E. Smith, Rt. 1, Box 113-C, Diboll, Tex. 75941.
SMITH, Dr. & Mrs. Murray C (*Uruguay*), Box 141, Tioga, La. 71477.
TAYLOR, Maye Bell (*N. Brazil*), 700 N. Third St., Haskell, Tex. 79521.
TCHERNESHOFF, Rev. & Mrs. Peter J. (*S. Brazil*), c/o Cecil Thrasher, 111 N. Main St., Moulton, Ala. 35650.

Departures to the Field

ANDERSON, Theresa K., House B-14, 2680 F. B. Harrison St., Pasay City, *Philippines*.
BROWN, Dr. Nobel D., Bap. Sem., Ogbomoshos, *Nigeria*.
GAULTNEY, Dr. & Mrs. Jerry B., Eku Bap. Hosp., PMB 4040, Sapele, *Nigeria*.
GRIGGS, Rev. & Mrs. John P., Box 446, Ft. Victoria, *Rhodesia*.
HUGHINS, Frances, Box 832, Bangkok, *Thailand*.
KIRKENDALL, Rev. & Mrs. James F., Box 2026, Beirut, *Lebanon*.
OLIVER, Sr. & Mrs. James C., Jr., Apartado Aereo 1336, Barranquilla, *Colombia*.
ROGERS, Arlene, Apartado Aereo 1336, Barranquilla, *Colombia*.
SHELTON, Rev. & Mrs. Ray E., Carlos Maria de Pena 4309, Montevideo, *Uruguay*.

On the Field

BENNETT, Rev. & Mrs. E. Preston, 3195-12 Nasuzukuri, Oaza, Hirakata Shi, Osaka-Fu, *Japan*.
BRUCE, Rev. & Mrs. R. Carrol, 8-143 Takinoue, Naka-ku, Yokohama, *Japan*.
BURNLEY, Rev. & Mrs. Robert S., Box 30, Bap. Sem., Ogbomoshos, *Nigeria*.
CRABTREE, Mildred I., Bap. Girls School, Box 7, Agbor, *Nigeria*.
CRUSE, Rev. & Mrs. Darrell D., Caixa Postal 386, Aracaju, Sergipe, *Brazil*.
DAVIS, Mr. & Mrs. W. Ralph, Box 15, Ogbomoshos, *Nigeria*.
DEAN, Rev. Pratt J., Osawa 6 Chome 2-19, Mitaka-Shi, Tokyo, *Japan*.
FERRELL, Rev. & Mrs. William H., Domingo Repetto No. 32 F, Martinez, Prov. of Buenos Aires, *Argentina*.
FLEET, Rev. & Mrs. Ray T., Caixa Postal 178, Recife, Pernambuco, *Brazil*.
FRYE, Rev. & Mrs. C. Ray, 1 Jalan Lasmam, Ipoh, Perak, *Malaysia*.
GREEN, Rev. & Mrs. Urban L., PMB 4040, Sapele, *Nigeria*.
GOODWIN, Rev. & Mrs. J. G., Jr., Bap. Mission, 55-5Ka Choong Moo Ro, Seoul, *Korea*.
GUYNES, Judith (journ.), Casilla 3388, Santiago, *Chile*.
HENLEY, Sarah Lou, Bap. Girls School, Box 7, Agbor, *Nigeria*.
JACKS, Rev. & Mrs. Hal K., Djl. Tjisangkuj 58, Bandung, *Indonesia*.
LANIER, Rev. & Mrs. W. Chandler, Box 0372, Hertzlia Bet, *Israel*.
MCGEE, Rev. & Mrs. John S., Bap. Mis., Ikogosi, via Erijiyan-Ekiti, *Nigeria*.
MALONE, Rev. & Mrs. William P., Jr., Alameda 42, Suc 9, Córdoba, Córdoba, *Argentina*.
NEWTON, Mr. & Mrs. Joseph A., B.P. 324, Tangiers, *Morocco*.
OLIVER, Rev. & Mrs. Edward L., 1919/3 Kami Ishihara, Chofu Shi, Tokyo, *Japan*.
PEMBLE, Margaret, Caixa Postal 206, Teresina, Piaui, *Brazil*.
PHILLIPS, Marian, Box 16, Oshogbo, *Nigeria*.
REECE, Rev. & Mrs. Z. Don, Eku Bap. Hosp., PMB 4040, Sapele, *Nigeria*.
ROBINSON, Rev. & Mrs. Gordon E., Box 83, Warri, *Nigeria*.

SHELTON, Rev. & Mrs. Keith D., Apartado 572, Trujillo, *Peru*.
SMITH, Rev. & Mrs. Paul S. C., Box 5017, Amman, *Jordan*.
STAHL, Dana (journ.), Eku Bap. Hosp., PMB 4040, Sapele, *Nigeria*.
STRUBLE, R. Harlan, Jr. (journ.), Eku Bap. Hosp., PMB 4040, Sapele, *Nigeria*.
TAYLOR, Rev. & Mrs. Preston A., Salta 166, Resistencia, Chaco, *Argentina*.
TIPTON, Rev. & Mrs. S. Thomas, Box 7190, Kampala, *Uganda*.
TURNAGE, Sr. & Mrs. Loren C., Apartado Aereo 21740, Bogotá 2, *Colombia*.
VAN LEAR, Marie, Bap. Girls School, Box 7, Agbor, *Nigeria*.
WESTER, Rev. & Mrs. William S., Box 177, Zomba, *Malawi*.
YOUNG, Anita (journ.), Bolanos 164, Depto. C, Buenos Aires, *Argentina*.

United States

BROWN, Rev. & Mrs. Bradley D. (*Liberia*), 10812 Pearson St., Kensington, Md. 20795.
COOPER, Dr. & Mrs. W. Lowrey (*Argentina*), Blue Mtn. Col., Blue Mtn. Miss. 38610.
COWLEY, Mr. & Mrs. William A. (*Nigeria*), 1000 Pierce Rd., Lansing, Mich. 48910.
CROSS, Rev. & Mrs. Eugene M. (*Philippines*), 603 Pinewood, San Antonio, Tex. 78216.
GILLILAND, Dr. Martha (Mrs. W. McKinley) (*Nigeria*), 285 Boulevard, N.E., Atlanta, Ga. 30312.
GREEN, Jessie L. (*Malaysia*), 105 E. Tenth St., Rome, Ga. 30161.
JONES, Dr. Kathleen (*Indonesia*), Apt. G, 2417 Abrams Rd., Dallas, Tex. 75214.
LAWTON, Olive, emeritus (*China-Taiwan*), Ball Dr., Laurens, S.C. 29360.
LEDBETTER, Rev. & Mrs. Michael J (transferred to *Mexico*), 1255 W. Fourth St., Winston-Salem, N.C. 27101.
LEWIS, Rev. & Mrs. Francis L. (*Indonesia*), Rt. 1, Box 312, Burleson, Tex. 76028.
MAIDEN, Dr. Joanna (*Nigeria*), Box 92, Prestonsburg, Ky. 41653.
OWEN, Evelyn W. (*Japan*), c/o Mrs. W. S. Owen, 5375 Roswell Rd., N.E., Apt. A-7, Atlanta, Ga. 30305.
ROBERSON, Rev. & Mrs. William T. (*Vietnam*), So. Bap. Church, Rutherfordton, N.C. 28140.

TRANSFERS

EVENSON, Rev. & Mrs. R. Kenneth, *Uruguay to Bap. Spanish Pub. House*, El Paso, Tex., Dec. 31.
OATES, Alma, *N. Brazil to S. Brazil*, Dec. 31.
WATSON, Rev. & Mrs. Thomas L., *Uruguay to Peru*, Nov. 30.

BIRTHS and ADOPTIONS

BUCKLEY, Amy Suzanne, daughter of Rev. & Mrs. R. T. Buckley (appointed for *Korea*), Oct. 7.
GREEN, Nancy Ann, daughter of Rev. & Mrs. James H. Green (*Mexico*), Nov. 18.
POULOS, Christina Elizabeth, daughter of Rev. & Mrs. George W. Poulos (*Germany*), Oct. 26.

DEATHS

BONNELL, Dutton A., Sr., father of Rev. Dutton A. Bonnell, Jr. (*Zambia*), Nov. 11, Lake City, Fla.
BROADLEY, Cooper, father of Edna (Mrs. J. Leslie) Smith (*Indonesia*), Nov. 22.
GLASS, Dr. W. B., emeritus (*China*), father of Mrs. Baker J. Cauthen (wife of FMB exec. sec., Richmond, Va.) and Lois C. Glass (*Taiwan*), Nov. 14, Richmond.
MCALL, Roy Alexander, father of Rev. Louis E. McCall (*Guam*), Aug., Campobello, S.C.
MC TYRE, Mrs. J. H., mother of Rev. John H. McTyre (*Chile*), Nov. 3, Eastman, Ga.
OWEN, Mark, stepfather of Letha M. Saunders (*S. Brazil*), Nov. 22, Eunice, N.M.
WARE, James Hamilton, emeritus (*China-Hawaii*), Dec. 3, Winston-Salem, N.C.

Rio Honors Missionary Oliver

The title *cidadao Carioca* (citizen of Rio de Janeiro) has been conferred on Missionary A. Ben Oliver and two other Baptist leaders by the legislative assembly of the state of Guanabara in Brazil.

Also given the title were David Gomes, secretary of the Brazilian Baptist Home Mission Board, and José dos Reis Pereira, a pastor and editor of the Brazilian Baptist paper.

Oliver has taught at South Brazil Baptist Theological Seminary, Rio, 15 years and became president in 1955.

Graham Effort Appraised

"I believe there will be a new enthusiasm for evangelism in Japan, and our Christian churches will never be the same again," observed Shuichi Matsumura, Tokyo Baptist pastor, following the recent Billy Graham Tokyo Crusade International.

Matsumura, a vice-president of the Baptist World Alliance and a member of the crusade executive committee, added that the Baptist churches in Tokyo "worked hard in preparation, and we are expecting to see a genuine harvest."

Attendance at the ten-day Graham crusade totaled 191,750, with an overflow crowd of 36,000 at the final service in the Korakuen Baseball Stadium. There were a total of 15,854 decisions for Christ (inquirers) during the campaign.

Baptist churches throughout Tokyo noted increased attendance on the Sunday following close of the crusade. The pastor of Oimachi Baptist Church, largest evangelical church in Japan, said 200 of the crusade inquirers visited that church, and 100 asked for baptism.

Oimachi Church members visited 58,000 homes prior to the crusade and provided a bus to ferry non-Christians to the meetings.

Graham told more than 3,000 Japanese pastors and church leaders gathered in Tokyo about plans for an Asian Congress on Evangelism. The meeting is to be held in Singapore, Nov. 4-12, 1968.

Manila Center Library Opened

The Baptist student center in Manila, Philippines, now has a library with more than 2,000 volumes and a study area seating 14 persons.

Not only students, but pastors and other church workers are using the facilities, opened recently. The steadily growing response to the library offers continued opportunity for Christian witness to inquiring students, said Mrs. Howard D. Olive, missionary.

Leaders in establishing the library were Mrs. Olive, Mrs. Ed Hunnicutt, wife of a U.S. Air Force adviser, and Mrs. Bill Mason, wife of a U.S. Agency for International Development (AID) official.

Board Elects Assistant Secretary

Miss Elizabeth Minshew was elected assistant recording secretary of the Foreign Mission Board at its November meeting. She has transferred to the office staff of Executive Secretary Baker J. Cauthen from the staff of the Department of Missionary Education and Promotion.

The Board's missionary education and promotion committee expressed appreciation for her more than 20 years' work with that department. She began working for the Board early in 1945 and went with the education and promotion department when it was organized in 1947.

IN MEMORIAM

Wiley Blount Glass

Born Franklin Co., Tex., September 4, 1874

Died Richmond, Va., November 14, 1967



WILEY B. GLASS, emeritus missionary to China, died Nov. 14 in Richmond, Va., after a long illness. He was 93.

He was the father of Mrs. Baker J. Cauthen, wife of the Foreign Mission Board executive secretary. Another daughter, Miss Lois Glass, is a Southern Baptist missionary to Taiwan.

Other survivors include another daughter, Mrs. Allen Chang, an employee of the United Nations in New York City, and two sons, H. Bentley Glass, academic vice-president of the State University of New York at Stony Brook, and Bryan P. Glass, professor at Oklahoma State University; six grandchildren; and six great-grandchildren.

A funeral service was held in the chapel of Foreign Mission Board headquarters in Richmond, Nov. 16. Burial was in Ft. Worth, Tex., where another service was held. Mrs. Glass died in 1962. Glass moved to Richmond from Ft. Worth in 1964.

A native of Franklin County, Tex., Glass was a graduate of Baylor University, Waco, Tex., and Southern Baptist Theological Seminary, Louisville, Ky. He held a student pastorate in Texas. Baylor University awarded him the honorary Doctor of Divinity degree in 1919.

Glass served as a missionary to China for 42 years. He worked in Shantung Province throughout his overseas career. He taught in the North China Baptist Theological Seminary, Hwanghsien, for 34 years and served as its principal eight years, and also was pastor of a church in Hwanghsien for 26 years.

As he found opportunity, he took part in evangelistic work in China and Manchuria. He also assisted with famine relief. Interned by the Japanese early in World War II, Glass was repatriated to the U.S. in 1943. He retired in 1945.

Germany's 'Largest Religious Census' Planned

The "largest religious census ever to be taken in Germany" is now in preparation, according to Günter Wieske, coordinator of the Rhine-Ruhr Baptist simultaneous evangelistic crusade scheduled for next March.

"We plan to visit up to 500,000 households," he said. "These visits will be announced by letter two days before, so that those visited can prepare their answers to the census questions."

About 10,000 church members from a

total of 21,000 in the industrialized Rhine and Ruhr River areas in western Germany are training for personal evangelism and ministry following the two-week simultaneous crusade.

During the months of preparation, new elements in church structure and methods have appeared "which we want to retain," Wieske noted.

One such element is the meeting together of small circles of no more than a dozen people in houses for prayer.

Another new element is the press conference. A third new element is the large meeting, whether a concert or an evangelistic rally in a big auditorium.

Last Midwifery Class Graduated

The last 14 students of the Baptist midwifery school in Ire, Nigeria, graduated in late November. The school then was slated to close, due to inability to meet new government requirements. The 14 students, all Christians, passed government qualifying examinations before graduation.

The Baptist Welfare Center in Ire will continue to function. It specializes in maternity care and child health.

Miss Eva Sanders, missionary nurse and founder of the school, began ministering to the people of Ire in 1938 by superintending traveling dispensaries and clinics. She moved to Ire in 1946 and began teaching midwives. A missionary for 36 years, she expects to retire in 1968.

"There are fewer idols of wood and stone in Nigeria today than when I first went there," she commented, "but cars, houses, money, and other things have taken their place."

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A CRITICAL need for personnel is being faced by the three Baptist community centers in East Africa. These centers have encountered such a crisis repeatedly since the Baptist Mission of East Africa began.

Those of us who have worked there feel that the cause lies in communication—that persons in the U.S. who could help may not know how desperately at least three couples are needed for community center work.

Currently, neither of the three centers has a full missionary staff for the *minimum requirements*.

At Dar es Salaam, capital of Tanzania, one missionary couple carries the full load of a program planned for three persons.

In Mombasa, Kenya, only one single woman now serves. The program there has been cut back to include only domestic science and kindergarten, because there is no interested couple available. This center was originally planned to require a couple, and grew to need a single person also.

In Nairobi, capital of Kenya, one missionary is trying to carry on a program designed for three persons.

We face a serious time of evaluation of personnel supply and the challenge of witness through the centers. I cannot help but wonder whether the centers should be closed—despite the definite opportunities of witness—if they continue to be lacking in trained, interested personnel necessary.

All three centers are located in large cities where the children of missionaries can find good schools. Each is located in the African section of the city. In Dar es Salaam and Nairobi, the home for the missionaries is located just behind the center.

Missionary wives should know they would be expected to share in the work of the center, either in domestic science, kindergarten, youth work, or in other

BY MARY LOU HOBART
Missionary to Tanzania

CENTERS IN NEED

programs set up at different times. Couples with children at least five years old (the beginning school age in East Africa) can really better give their time to the center program.

Each center is the meeting place for a Swahili-language church, each with an African pastor. The missionary supervisor of the center program (a man, since in this culture men will not accept a woman as director) works with the pastor.

Each center now has programs in adult education, including literacy, English, domestic science, health, first aid, and Bible. There also are kindergartens and work with young people in clubs and recreation.

Much latitude exists for altering the programs to meet changing needs of the people. Someone willing to give himself to the work with a real interest and desire to witness to the people, as well as to meet some of the needs seen day by day, will find many channels of witness in any of these centers.

Anyone—married or single—who feels led to this type of work should get in touch with the personnel department of the Foreign Mission Board and state his interest. If the Lord leads some this way, it may mean the continuation and growth of a witness to many in East Africa. I fear that some of the centers face the possibility of closing for lack of personnel.

In the center at Dar es Salaam, where I have served, every day between 400 and 500 individuals come to the center for some reason, every one of them staying at least an hour.

Each of them—man, woman, young person, child—needs Christ in his heart and life. It is breaking my heart to see a challenge like this unmet, year after year.

Surely God will touch someone to fill such a need now, while the challenge is there.

At the Baptist center in Dar es Salaam, Tanzania.



PHOTOS BY GERALD S. HARVEY

NEWS

JANUARY 1968

FOREIGN MISSION BOARD

SBC



For Chilean Campaign

Claude H. Rhea, Jr. (right) and Miss Maria Luisa Cantos, Spanish pianist, talk with Roberto Henriquez, a director at the only television station in Valparaiso, Chile, and Jorge Sapunar, director of religious culture at the Catholic university, after giving a voice and piano recital at the university in connection with Chilean Baptists' nation-wide evangelistic crusade. Rhea is Foreign Mission Board consultant in church music and mass communications. Incomplete reports indicated about 6,000 professions of faith during the three-week crusade.

Decisions in Portugal Exceed 750

"I had to come to see what was happening!" exclaimed a woman visitor at Second Baptist Church, Lisbon, Portugal. "I saw your wall posters and huge billboards scattered over the city. Each day the papers have carried a big ad about your activities. Then at my home I received an invitation from your church."

Such was the extensive publicity given a nation-wide Baptist evangelistic campaign in Portugal in October. According to incomplete reports, more than 750 persons made professions of faith in Christ during the meetings.

The 1,750 members of churches related to the Portuguese Baptist Convention went from door to door distributing 250,000 tracts and 250,000 invitations with the addresses of churches and schedules of services.

Four daily newspapers in Lisbon, the capital, carried news reports of the campaign. "This was the first time the Portuguese press has recognized an evangelistic crusade among Protestants," declared Missionary Grayson C. Tennison.

JANUARY 1968

Baptists To Join in Prayer for Crusade

A day of prayer in the Western Hemisphere for the Crusade of the Americas has been set for the second Sunday in January. The Central Coordinating Committee for the 1969 Crusade approved the day as a time for all Baptist churches in the Americas to unite in prayer for revival.

Special prayer posters and tracts on spiritual readiness have been prepared in the different languages.

Meeting to coordinate plans for Baptist bodies in the U.S. and Canada for the Crusade, 50 representatives of eight nation-wide Baptist bodies met recently in Chicago, Ill. Among other actions, the group urged local churches to stage joint rallies in every North American city as a part of the evangelistic effort.

Plans were also discussed for a Continental Congress on Evangelism, to involve about 2,500 Baptists from throughout North America. Scheduled dates are Oct. 10-13, 1968, in Washington, D.C.

An eight-member steering committee was created to coordinate plans for the congress, and to serve as a clearing house for sharing information with North American Baptists participating in the Crusade.

The Crusade is to involve about 25

million Baptists belonging to 38 national bodies in 28 countries of North, Central, and South America.

In a recent session at Valley Forge, Pa., the General Council of the American Baptist Convention voted to "express the thought that we concur in the stated objectives" of the Crusade of the Americas. It explained that this meant the ABC "is in agreement with the purpose of winning more people to a Christian commitment." The council did not change its 1966 decision against participating in the Crusade on a nation-wide basis.

The council heard reports that two state conventions affiliated with the ABC—those in Indiana and Ohio—had voted to take part in the Crusade on a statewide basis, and that West Virginia Baptists had voted to commend Crusade participation for local churches in the state.

Mass Media Studied

To share ideas and methods for reaching the masses through publications, radio, television, and films, more than 260 Latin-American evangelicals met recently in Huampani, Peru.

Participants represented more than 50 denominations in 19 nations. Baptists came from almost every nation of South and Central America, reported Melvin E. Torstrick, missionary to Chile.

"Many people and many organizations in Latin America are involved in communicating the gospel by radio, TV, and literature," said Torstrick. "Baptists are a very small part of this movement."

"There is tremendous overlapping and duplication of effort in publication, program production, and even broadcasting."

"General concern and inadequate methods are not sufficient for the needs of the masses today. We must update equipment and programming, coordinate our efforts, and move out in a solid front."

The week-long conference included daily workshops, study groups, and addresses on communications.

"The conferees agreed that not enough is being done in audience research to see if the people are listening and if the program or book is meeting the need," related Torstrick.

Baptist Spanish Publishing House, El Paso, Tex., displayed many of its books and other publications. Torstrick said it is estimated that 70 percent of evangelical literature in Latin America is produced by Baptists.

Posters advertising the evangelistic crusade dot the windows of this Baptist book store and reading room on a busy corner in Lisbon, capital of Portugal.

JOSEPH B. UNDERWOOD



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Gaza Needs Nurses

The critical shortage of nurses at the Baptist Hospital in Gaza has resulted in an urgent call for registered nurses. Executive Secretary Baker J. Cauthen issued the call at the November meeting of the Foreign Mission Board and appealed to Southern Baptists to pray that nurses may be found.

The nurse shortage at Gaza is one of the most serious mission situations caused by the Middle East war, he explained. Since Gaza passed from Egyptian to Israeli administration, nurses from Lebanon have left the hospital, and nurses from Egypt were to leave soon.

The nursing staff would then consist of one national, one missionary, one missionary journeyman, and one nurse formerly under appointment but now married to a Christian national (and she may soon leave with her husband).

For regular missionary appointment, nurses must have a college degree, preferably in nursing, and a year of theological study. For this emergency any Baptist registered nurse will be considered.

Baptists in Guadeloupe Purchase First Property

The "first permanent location Baptists have in Guadeloupe," in the French West Indies, has been purchased in Pointe-à-Pitre, reported Missionary William H. Cain. The purchase followed nearly four years of searching for a site.

"The property is well located and rather large," Cain added. The church planned to begin meeting in the existing building. A fully organized Sunday School was to be launched.

Baptists began broadcasting a radio program in Guadeloupe in September. "The response has been good," Cain indicated. "We are able to present the gospel to all the French West Indies, including Guadeloupe, Martinique, St. Martin, and French Guiana."

In the small town of Baie-Mahault, where several persons have professed faith in Christ, a new Baptist mission has been started. Missionaries hope that a church may soon be established there.

Planned for next February is an island-wide evangelistic rally. William R. Tolbert, Jr., vice-president of Liberia and

president of the Baptist World Alliance, is to speak.

Four Southern Baptist missionaries are assigned to Guadeloupe. "We need a minimum of four couples," said Cain.

Nigerian Conditions Noted

Conditions almost back to normal in the Western and Northern Regions of Nigeria and slowly returning to normal in the Midwestern Region were reported to the Foreign Mission Board by H. Cornell Goerner, secretary for Africa.

The Eastern Region declared its independence as "Biafra" in late May. Fighting began when federal forces invaded the East in July and later spread to the Midwest, which was occupied by rebel troops for more than a month.

"In the West and North, travel is now practically unrestricted," said Goerner, "although there are still occasional police checkpoints." He reported that furloughing missionary families with children are now returning to Nigeria.

Aftermath of a Beating

These testimonies concerning the persistent witness of a national pastor were given by a missionary and the pastor during the recent Baptist evangelistic campaign in Zambia.

By Ted Savage

Missionary in Zambia

During 1962-63 there was a great uprising among the Africans. They were fighting for their freedom from colonialism—a freedom well deserved and needed.

Edwin McCumbo was a young man of about 25 at that time. God called him to preach—just as simply as that—and when he began to preach, he dedicated his life to the Master.

During 1963 there came a time when everyone had to carry a political card of the United National Independence Party (now the ruling party of Zambia). One day Edwin was visiting for the gospel when he and a friend came upon a group of six young men and began to witness to them.

They asked Edwin for his political card. "I don't have a card," he told them. "The only identification I have is this"—and he held out his Bible.

One of the men grabbed the Bible, threw it to the ground, and tore the back from it. Then the men began to beat Edwin. They hit him across the chest with an iron bar and pushed him down.

Shortly afterward, a young man appeared at my house. "I think you had

better come!" he exclaimed. "Our pastor has been beaten!"

I found Edwin lying on his bed. There was blood on his face. He was in pain, and I thought he might have broken ribs. I offered to take him to the clinic, but I found it closed. I gave him what first aid I could and promised to take him to the doctor the next day.

At eight o'clock the next morning I knocked at his door. A neighbor asked if I was looking for Mr. McCumbo. Then she told me, "He is out visiting again."

I found him in Section N (a township section) near where he had been beaten the day before. He was sitting with his Bible open and was talking to a woman about the Lord Jesus.

During the evangelistic campaign in 1967, four of the six men who beat Edwin—including the ringleader who now holds a high post in the party—accepted Christ as Saviour.

By Edwin McCumbo

Pastor in Mufilira, Zambia

I started preaching the word of God in 1962. During the political struggle then it was hard in Zambia.

Before this evangelistic campaign began, I went to talk to a political leader [the one who had beaten him] about how Jesus loves him. He told me he was leader of the ruling party.

We embarrassed him by going to see him again, but I told him how I loved

him. He said he was afraid church members would not accept him because of the beating he gave me years ago.

"It makes no difference," I said. "Jesus loves you."

On Monday night he came, and had the Word of God preached to him. His friend accepted Christ, but this man walked out without Jesus.

Early on Tuesday I went to him. "Wasn't the message wonderful to you?" I asked.

"Oh, yes," he said. He was beginning to think whether Jesus can love such a man.

"If he loves you, then He says 'do come,'" I told him.

On Tuesday he came. The Word was preached, and he accepted Jesus Christ as his Saviour.

The next day I went to his house. He said he felt a difference. He is very happy. He asked if I could forgive him.

"Oh, yes," I said. "I have just forgiven you before."

The following day he brought four of his friends to church, but first came to my house.

"This is the pastor whom I beat," he said to them. "He has come to witness to us."

So I told them how Jesus loves them. They recognized me and knew I was the same man they beat.

During the invitation in the evening four of them accepted Christ.



JOSEPH B. UNDERWOOD

Joe Ann Shelton, Radio-TV Commission music director, gives testimony and sings with guitar during East African crusade.

Austrians Ponder Recognition

Official government recognition, which has been hoped for, was discussed at length at the recent annual meeting of the Austrian Baptist Union, reported European Baptist Press Service.

Such recognition would bring both individual and group status to the small Baptist Union in an overwhelmingly Roman Catholic nation. Baptists number a little over 700 in eight churches and four missions.

Recognition could have some influence in contacting prospects for Baptist churches, and would give some weight to Baptists in dealing with local and national government agencies about buildings and property matters.

On the other hand, it was noted, such recognition could bring problems:

Government permission would be required to launch new work. No foreigners could be pastors of churches, and Austrians rely on aid of German and American Baptist personnel. (This regulation, however, has not been strictly applied.) Every Baptist child would have to receive systematic religious instruction from a Baptist pastor, causing a manpower problem. Any changes in the Baptist Union's constitution would have to be reported to the government.

Graham Rally in Turin Only the Beginning

Evangelicals of the Turin, Italy, area sponsored Evangelist Billy Graham's visit there last July. "So far as I know," reported Missionary Patsy (Mrs. Benjamin R.) Lawton, "there were no converts when he spoke in the Waldensian church in Turin that night, but things have been happening since."

Four meetings were held to discuss the value of such programs as the Graham rally, which more than 3,000 attended.

"It was decided that the 450th anniversary of the beginning of the Reformation, in October, presented the opportune time for another mass meeting," continued Mrs. Lawton. The little money left over from the collection for expenses of the Graham rally had been set apart as a fund for a meeting.

Results "greater than we even dreamed" were realized in the East African Baptist evangelistic campaign in October, reported Missionary James E. Hampton.

Reports, still not quite complete, indicated at least 2,100 persons had made professions of faith in Christ. The campaign involved 189 Baptist churches and many missions in Kenya, Tanzania, and Uganda.

The total of decisions includes 55 in the Nyeri area of Kenya, 300 at Kisumu, Kenya, and nearly 200 at Arusha, Tanzania, said Hampton, steering committee chairman.

Missionary Charles A. Tope told of a young Muslim, converted at a meeting in Jinja, Uganda. The young man returned to his village and began to tell what God had done for him. When a missionary visited the village, he was met by more than 100 concerned inquirers.

Baptist rallies and concerts preceded the campaign. In Dar es Salaam, capital of Tanzania, a crowd of about 1,000 assembled for one rally.

"It was perhaps the largest evangelical Christian meeting ever held in Dar es Salaam," said Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

Ernesto Ayassot, Waldensian pastor, was chosen to speak, emphasizing those beliefs that evangelicals would still nail to the doors of churches just as Martin Luther did with his theses 450 years ago: "Only grace, only faith, only Scripture, only Christ—and to God alone be the glory."

The auditorium of Turin's Museum of Modern Art was secured as a meeting place. A 300-voice choir was drawn from all the evangelical churches of Turin.

"The three meetings were held Oct. 27, 28, and 29," said Mrs. Lawton. "Those who merely arrived on time were too late to get seats."

She added, "Certainly, they took up an offering. And now a new fund has been started for the next meeting."

Crusade Reaches East Africans

gelism and church development.

At that rally John B. Falconer, an American Negro and pastor in Monrovia, Liberia, spoke. Special musicians were Homer E. Phillips, minister of music for Landover Hills Baptist Church, Landover, Md., and Mrs. Phillips.

Two truck drivers, on their way to Zambia, noticed the crowd and stopped. Both accepted Christ as Saviour.

More than 800 persons crowded into the city auditorium in Nairobi, Kenya, for the singing and testimony of Miss Annette Meriweather, an American Negro opera singer.

Almost 1,000 persons assembled in the village square at Chuka, near Mt. Kenya, to listen to music by Miss Joe Ann Shelton, of the staff of the Southern Baptist Radio and Television Commission, Ft. Worth, Tex., and to hear Underwood.

A 30-minute musical program on television in Uganda was Baptists' first opportunity to present a nation-wide witness. Appearing were Miss Shelton, Carlos Gruber (see page 10), and Mrs. S. Thomas Tipton, missionary.

The director of Uganda Television Service assured Baptists more program time in the future, said Missionary G. Webster Carroll.

Most of the evangelists for the campaign were African pastors and missionaries. In addition, at least seven preachers from the U.S. assisted.

First 'Hospital Day' Held

The first "Baptist Hospital Day" was observed among the 240 Baptist churches and missions in Korea the second Sunday in November for Wallace Memorial Baptist Hospital, Pusan.

Congregations held a period of prayer for the hospital, and a special offering was taken in each church. The money will be given through the Korean Baptist Convention for needy patients at the hospital.

Founder's Day at the hospital was marked Nov. 15. Special services at the institution recognized its 12 years of medical and spiritual service.

Abidjan Chapel Begun

Nearly 50 persons attended the first service in the French-language Baptist chapel in Abidjan, capital of the Ivory Coast, in mid-October.

The chapel meets in a rented building in a semi-commercial district of the Marcoré section of Abidjan. A new chapel building is to be constructed later.

The first congregation "included some who work for the missionaries, some whom we personally invited, and some who were just curious," reported Missionary John E. Mills. "There were 21 Ivory Coasters, 11 from the missionary family, and about 15 Yorubas who came to help us get started."

Yoruba Baptists from Nigeria whose business took them to live in Ivory Coast have several churches in Abidjan. Mr. and Mrs. Mills were transferred to the Ivory Coast from Nigeria, arriving in 1966. Joining them this year were three more missionaries—the D. Edwin Pinkstons and Miss Estelle Freeland.

Before going to the Ivory Coast, the missionaries studied French, the official language of the country.

Albania Says It's Atheist

Albania now officially claims to have become the "first atheist state in the world." The claim was voiced in the Albanian literary monthly *Nendori*, made available at United Nations, N.Y.

Some observers saw a counterpart to the "cultural revolution" in China.

The periodical states that the closing of 2,169 churches, mosques, monasteries, and other religious institutions during the past six months "represents the concluding phase of the campaign against formal religious institutions." The publication added that this period also represented the final phase aimed at "eliminating the informal manifestations of religion in Albania."

In East Germany

Believed to be the only Baptist book store in an Eastern European country, this store serves East Berlin, a city of 1.1 million and capital of East Germany. The sign reads, "Protestant Book Store."

EUROPEAN BAPTIST PRESS SERVICE



This Baptist Mission Center was opened recently in Lomé, capital of Togo.

Mission Center Opened in Togo

Formal opening of the Togo Baptist Mission Center was held in October. The new two-story building is in a residential district of Lomé, capital of Togo.

Speakers included J. O. Owolabi, pastor of First Baptist Church, Lomé, and Missionaries Billy L. Bullington and G. Clayton Bond.

First floor of the center includes a large room to be used as a reading room during the week and as a place of worship and Bible study on Sunday. Three smaller rooms provide space for classes, an office, and a library. The second floor is an apartment, now occupied by the Bullingtons. A large thatched pavilion, patterned after an African hut, stands in the yard behind the center and will be used for informal gatherings and for Sunday School.

Ribbon-cutting honor went to Ferdinand Edjeou, a faithful member of a Sunday evening Bible class since it began in January, 1967.

The Baptist witness was spread to Togo by Yoruba Christians from Nigeria who moved there as traders. Five Yoruba churches make up the Togo Baptist Association. This association appealed to the Southern Baptist Foreign Mission Board for assistance, leading to transfer of the Bonds from Ghana, arriving in 1964.

Syria Takes Over All Schools

Announcing the confiscation of all private, largely church-sponsored, schools, Minister of Education Sulayman al-Khush declared, "The era of missionary work in Syria has ended for good." He said all education in Syria will now be secular.

Although his remarks were directed against Christian educational activity, observers believe his announcement indicates a campaign against all religious education, including that of Islam, Religious News Service reported. Islam is Syria's predominant religion and a source of continuing resistance to many policies of the Socialist government.

Southern Baptists have no missionaries in Syria.

One other missionary couple, the Morris G. Pruitts, are now studying language in France before going to Togo. French is the official language of Togo, a former French colony. Missionaries also plan to learn Ewe, the predominant African language of southern Togo.

Non-Catholics Exempted

A new decree issued by the Ministry of Justice in Madrid, Spain, exempts non-Catholic students from compulsory Roman Catholic religious instruction. The ruling applies to students at "all teaching centers of whatsoever grade or category dependent on the Ministry of Education and Science."

The decree implements a provision in the religious liberty law approved by the Spanish Cortes (Parliament) in June.

It exempts students from compulsory attendance at Catholic religious ceremonies as well as religion courses, according to Religious News Service report.

In order to qualify for the exemption, a student must present a statement that he "does not profess the Catholic religion," with the signature of a parent or guardian.

Sikh Temples Confiscated

The Sikh religion, formerly thought to be one of the few left unmolested by Red China's "cultural revolution," has had its temples confiscated in Shanghai, according to refugees arriving in Hong Kong.

Three Sikh refugees, who were presidents of Sikh temples in Shanghai, said the temples were taken over by the Red Guards early in 1967 and converted into dormitories, Religious News Service reported.

The Indian government has sent a message of protest to Red China against the mistreatment of Sikh leaders, who are Indian nationals although they have lived in China for more than 40 years.

The Sikh religion, founded in India in the early sixteenth century, was a reaction to both Islam and Hinduism.

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