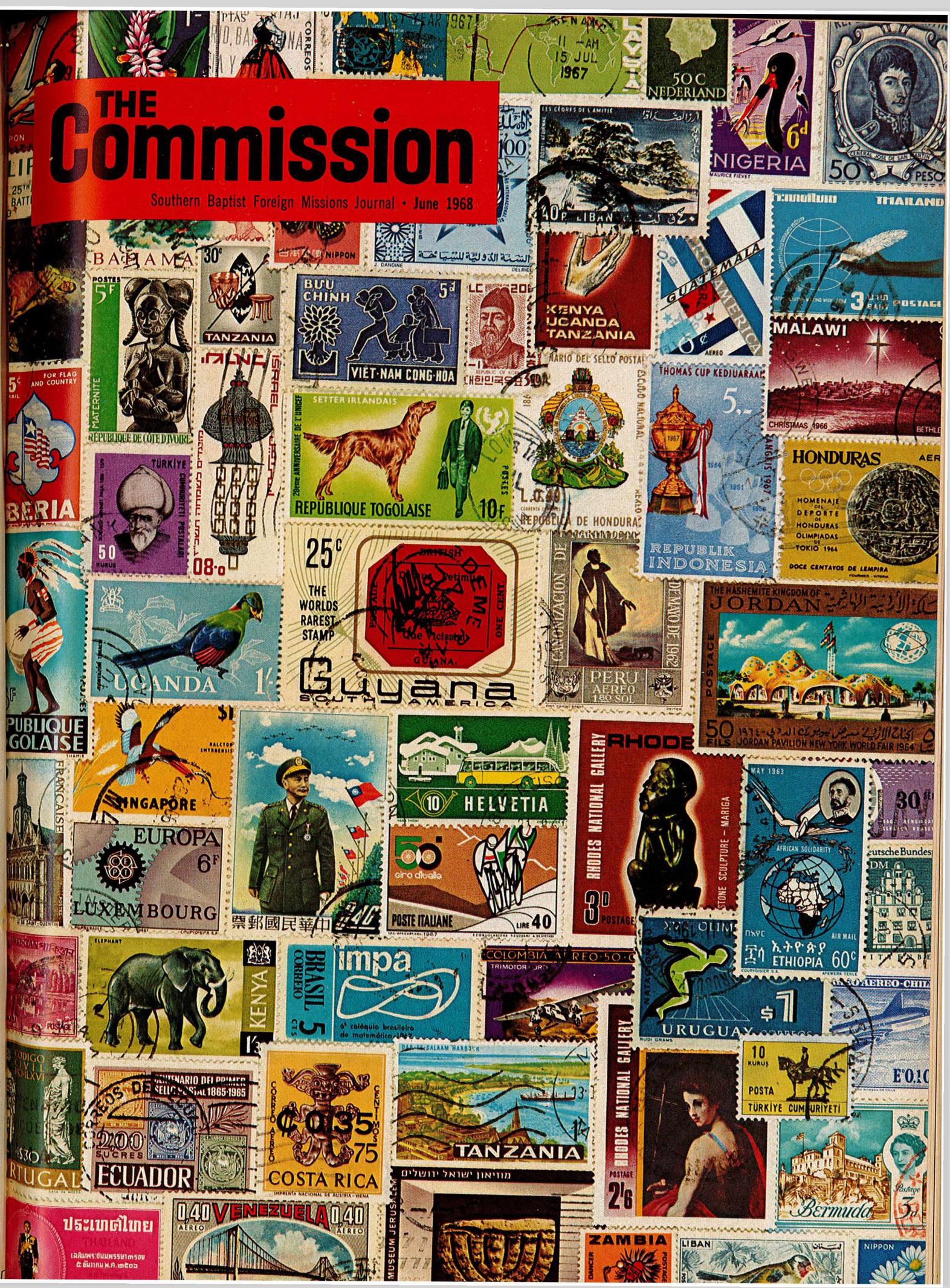
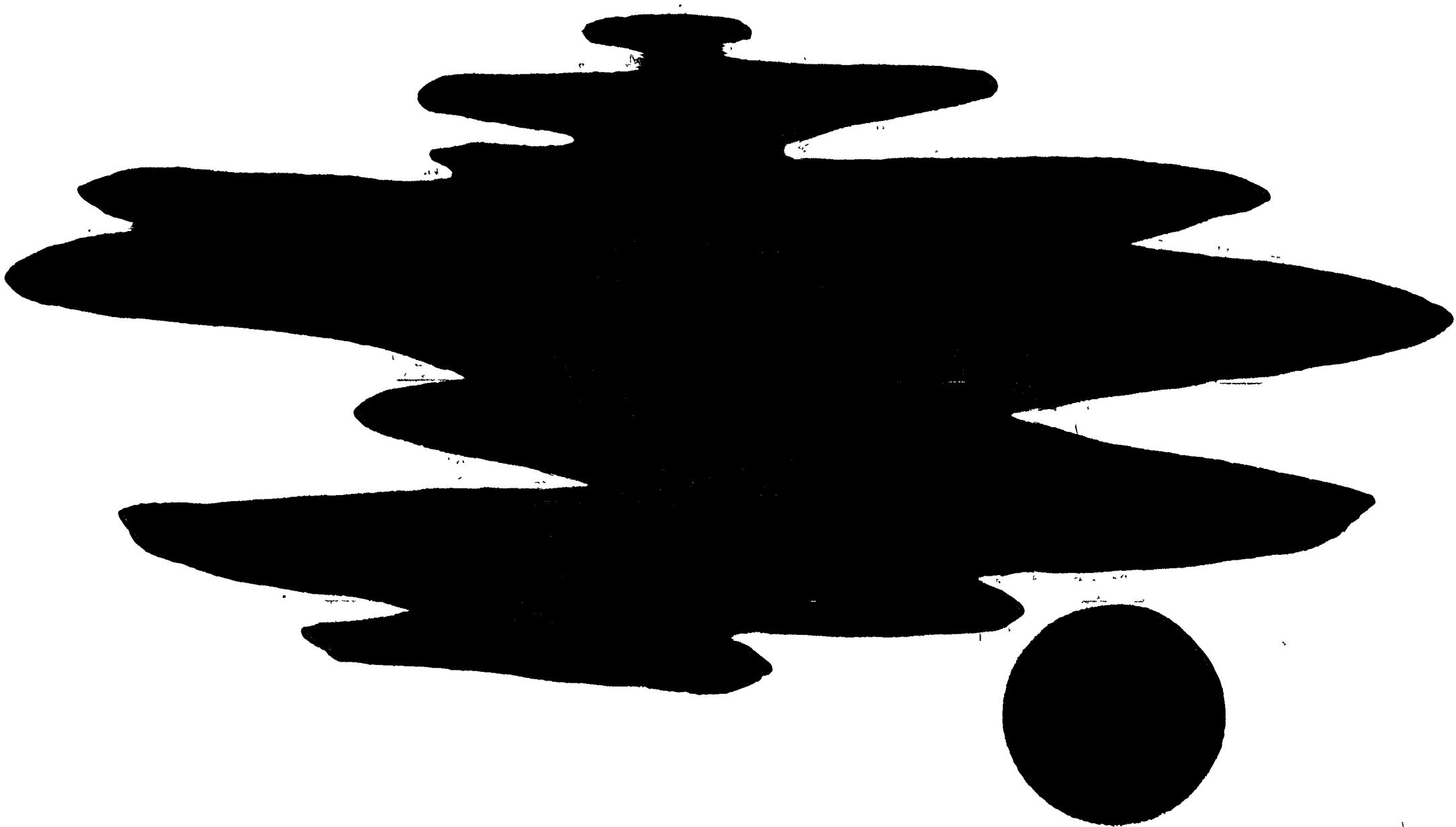


THE Commission

Southern Baptist Foreign Missions Journal • June 1968





THE SUN set a little while ago, its brilliant red reflected against the black clouds of a pre-monsoon afternoon storm. It's getting dark now, so we won't be able to see much more. We're miles from the nearest electric light. As we roll across the countryside on a crowded train, darkness settles around us, and another night begins. A lantern can be seen now and then.

My heart aches. The Light of the World is not here! It is dark. The multitudes lie down in troubled sleep again. They have been doing this for centuries, only there are more of them now. Most of them cannot read or write. Many are undernourished and sick. They know a god or gods, but they don't know a loving, righteous, saving God. It will be a long time yet before "the Bright and Morning Star" heralds the dawn.

It's dark. Very dark. Even with good eyes, no one can see in the dark.

BY W. TRUEMAN MOORE
Missionary to Pakistan

June 1962
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Number 6

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COVERS: Postage stamps of today's world. Layout by Bob Harper.

Cover photo for the May issue (the Jambiyah from Yemen) was by Z. W. Hutcheson, Jr.



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

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INDIA IN AFRICA

By Harold T. Cummins

Missionary to Kenya

WORLDS APART, yet living in the same city!

Some 100,000 Asians, from India and Pakistan, live in Kenya's capital city of Nairobi with 200,000 Africans. Yet culturally and socially the two groups are in totally different worlds.

The African world: rich in tribal legend, steeped in mystic beliefs, with witch-

came as railroad builders, as traders and adventurers. Asians had already played a key economic role in Kenya's coastal settlements for more than 300 years. At the turn of the century, as the checkered process of penetration into Africa's interior expanded, the Asian population of Nairobi grew rapidly.

British Kenya needed Asian skill, avail-

television in three languages, and a growing university. The colorful population of Africans, Europeans, and Asians hurries along the wide, flower-decked boulevards that crisscross the city.

Chinese restaurants, English tea shops, Indian bazaars—even Swedish smorgasbord—are found in Nairobi. All this has been made possible with the workable combination of Asian, African, and European capital and labor.

Yet less than a century ago Nairobi was a mile-high swamp, cut off from the coast by 300 miles of thorny shrub inhabited by lions, elephants, and short-tempered rhinoceroses. Built midway between Lake Victoria and the Indian Ocean, Nairobi now stands as the commercial, industrial, and tourist center for much of East Africa.

Baptist interest in Nairobi sharpened when Davis and Mary Saunders began Southern Baptist mission work there in 1956. This couple served in the "African world," but they had a deep concern for expansion into the "Asian world."

Such expansion became possible in 1964 when my wife and I arrived to begin a ministry of education, evangelism, and service to the Asians. At that time no other missionaries of any denomination were giving full time to the 100,000 Asians; no Protestant church could be found among this throng.

All new missionaries begin immediately to learn the language and to establish personal dialogue with people of various religions and cultures. Our goal was both to understand Hinduism and Islam in Nairobi at a deeply religious level and to explain to Hindus and Muslims the full meaning of the Christian gospel. It was necessary, therefore, to ask hundreds of questions, and (more difficult!) to get Asians to ask us questions about Christ.

The typical Asian family in Nairobi, we learned, might be Hindu, contain some 12 to 16 people, and occupy six rooms. The mother and the other women of the home would likely be kindly,



Cummins in studio where radio programs in Hindustani language are recorded.

craft embedded in their former culture—yet today avid for education, proud of freedom, and desperately determined to find hope, peace, and plenty.

The Asian world: tightly wrapped turbans, silver-flecked saris, and smells of curry; soft voices, transistor jazz in Hindustani, and colorful Hindu gods; close family formation, absolute social adhesion, and strict moral codes.

In 1899, as the city of Nairobi was being born, Hindus, Muslims, Sikhs, and Goans began to arrive. These Asians

able at low wages. Asian labor needed Kenya's opportunities, to be found in the healthy highlands. So together the Africans, Asians, and English built Nairobi, now one of the wonders of modern Africa. Contributing to Nairobi's unusual progress has been its splendid location at 5,500 feet.

The shape of the future is visible in Nairobi today—an imposing Parliament building, a National Theater with ballet, a superbly equipped engineering school, modern supermarkets, drive-in movies,



Above: Mrs. Cummins with young Asian women at her home.
Right: Asian boys study the Bible at Baptist youth camp.



Three races in Nairobi are represented by Ragini Patel (Asian), Sarah Mwendwa (African), and Elizabeth Cummins.



tolerant, and rooted in their families.

An Asian mother is at once both the prisoner and queen of her own home. She works hard and, like her sisters in "Holy India," is deeply religious. She rims her eyes with black pigment and wears a red beauty mark on her forehead, and often a jeweled nose ornament.

Men in the family speak four languages: Gujarati (the mother tongue), English, Hindustani, and Swahili. The family receives its income from the profits earned in a shop crowded with multi-colored saris and dress pieces.

Hinduism shapes the minds of all those in the family. Numerous rituals regulate frequent acts—bathing, eating, praying. All are hopeful that in a future incarnation they will find boundless joy. The home has varieties of deities—many-armed and animal-faced images, Hindu symbols of the infinite aspects of the Supreme Reality.

To Hindus in Nairobi their religion is satisfying in part. To the non-Hindu the faith seems a theological grab bag of beliefs and practices. Hindus seem unperturbed by the fact that their religion has no fixed creed, no founder, no central authority.

Both Hinduism and Islam are ways of life, highly organized social and religious systems. Dozens of distinct castes or corporate groups exist within the so-called Asian community of Nairobi, so it is impossible to deal with Asians en bloc.

The majority of the Asians, roughly 60,000, are Gujarati-speaking Hindus. (Mahatma Gandhi was the most widely known Gujarati of India.) These Gujaratis form an autonomous subculture. Great numbers of them are *banyanis* (merchants). Others are *darjis* (tailors), *sutaras* (carpenters), and *naos* (barbers).

Thousands of Gujarati-speaking people, among whom much of the Baptist mission work has centered, are Jains by religion. In Jainism the ancient ideals of renunciation and non-violence meet. Jains refuse to hurt any living thing, and therefore are strict vegetarians. They emphasize positive virtues of purity, contentment, devotion, and the study of holy writings. However, they do not concede the existence of a personal God.

"Guru Gobind Singh—that noble Lord of Mankind!" was the announced subject of a four-page supplement in a recent issue of the Nairobi *Sunday Post*. Thus we learned more of the Sikh faith, which is followed by some 10,000 Asians in Nairobi. The most successful and excellent artisans in the city, Sikhs form the bulk of the mechanics, carpenters, and masons.

In India 300 years ago the founders of Sikhism sought to erect a "religious bridge" to span the gulf between Muslims and Hindus. But in Nairobi today Sikhs are violently hostile to Islam and yet remain completely separate from their natural allies, the Hindus.

Besides the orthodox Muslims there are about 8,000 followers of the Aga Khan in Nairobi. Although their mother tongue is Gujarati, they speak excellent English. They have built good schools, modern hospitals, clinics, and housing projects.

Other Nairobi Asians are Zoroastrians, descendants of Persian fire worshipers; Bohras, a Muslim merchant group; Ahmadis, a mission-minded Muslim sect which believes that Christ died in Kashmir; and Goans, Indian Catholics who migrated to Nairobi from the old Portuguese colony of Goa on India's west coast.

Many of the old abuses of India have been removed among Asians in Nairobi: widows are sometimes permitted to remarry, child marriages are rare, the temples are open to untouchables, and barriers between castes are slowly breaking down.

Great good can be found in Asian religions; lofty virtues are discovered in their teachings. What, then, is the mission of Baptists to the 100,000 Asians of Nairobi? Are we justified in the proclamation that Christianity is universal and unique?

The missionary's answer is that we make no special claims for Christianity—our special claims are reserved for Jesus Christ! He is the final and ultimate revelation of God to man; it is this Christian revelation, not the Christian religion, which is unique and universal.

And so we try to make Christ known in a way relevant to the contemporary life of Asians. This includes a Christian library, English conversation classes, Bible clubs, recreation, radio broadcasts, Bible correspondence courses, Christian motion pictures, and, of course, Sunday School and worship services.

In a rented apartment and shop that function as one mission center we seek to serve redemptively by bringing as many as possible to know the transforming Logos of the gospel. A new center is under construction. It will also be used in dynamic adventures of evangelism among Nairobi's Asians.

The work will continue with the conviction that Christ cannot be identified with any nation or culture. He alone transcends every cultural and national interest and thus makes possible a universal faith—for Asian, for African, for all.

By Frederick M. Horton

Missionary to Japan



THE GIRL FROM SAGA

YASUKO Fukuchi wanted to study English outside of high school, but found little opportunity in her small Japanese hometown of Saga, in central Kyushu.

To Yasuko's good fortune, Miss Winter, a Lutheran missionary, held English Bible classes in the neighborhood. There Yasuko studied English and Bible for two years before graduating with honors.

Her father, a government employee, did not encourage her to attend the uni-

versity. Instead, he sent her to the city to find work.

So Yasuko left Saga and moved to Fukuoka, where she located a job in a restaurant near the railroad station. The environment was not good for a girl fresh from the country, but a social welfare worker was of some assistance.

The most help, however, came from Peter Van Way, a U.S. serviceman. A young Christian, Van Way met Yasuko

and a friend when he stopped to eat in the restaurant where they worked. Discovering they could converse in English, he encouraged them to consider working in the home of an English-speaking foreigner. He asked the chaplain to inquire among missionary families for employment for the girls.

The Horton family had just returned following furlough. For eight months we had been praying that God would send the right person to help us. With five growing boys and a busy missionary professor at Seinan Gakuin, the Baptist university, our home required someone who could handle both Japanese and English on the telephone and greet many visitors with a smile—in the appropriate language.

Yasuko also wanted to attend school while working. Although this seemed impossible under the circumstances of our home, Yasuko asked us to employ her on a trial basis. Even without the

possibility of going to school, she wanted to learn conversational English.

She liked her work. She did it rapidly and well. In fact, my wife was so pleased that she felt Yasuko could attend typing school in addition to her work. Completing the typing course in three months, Yasuko decided to try for the college entrance examination.

But she had been out of high school two years and found that a preparatory course was needed. She entered a preparatory school and the next year passed with flying colors. In 1964 she enrolled in Seinan Gakuin, class of '68.

Soon after Yasuko came to our home she became a part of my English Bible class and studied diligently. During a revival at East Fukuoka Baptist Church, where Pastor Noboru Arase preached, she accepted Jesus Christ as Saviour.

Even then she felt called to special service, although she did not know in

exactly what way. She became a Sunday School teacher, and later was elected clerk and assistant to the treasurer at Kobayashi Baptist Mission, in a rapidly growing section of downtown Fukuoka. Several persons have come to accept Christ through her witness.

Yasuko's father has been unable to help her financially. However, a women's class in a Louisiana church—which for some years has provided a scholarship to worthy young ministers and church workers in Japan—agreed to help Yasuko. With this fifteen dollars a month, plus what she could earn, and with a scholarship from Seinan Gakuin she was able to clothe and feed herself and pay her own tuition—something rarely done by male students, and almost never by girls.

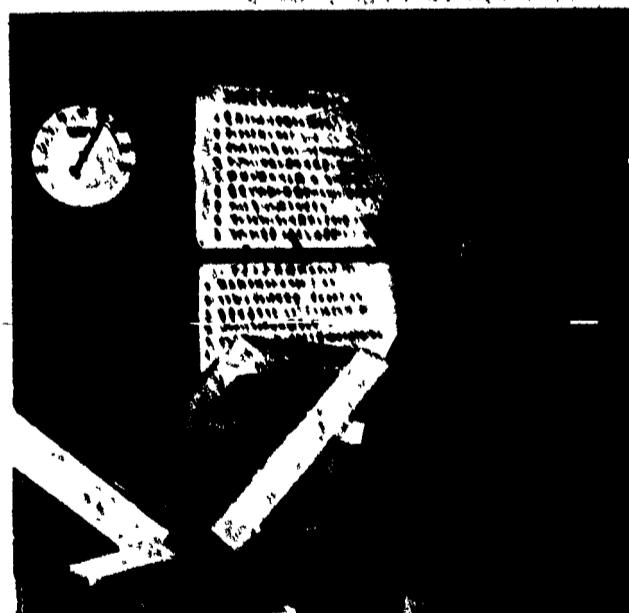
Yasuko is still not sure what God has in store for her. But she is ready for whatever he wants her to do, and she is sure his hand is guiding her.



Yasuko shares evening devotions with Horton family.



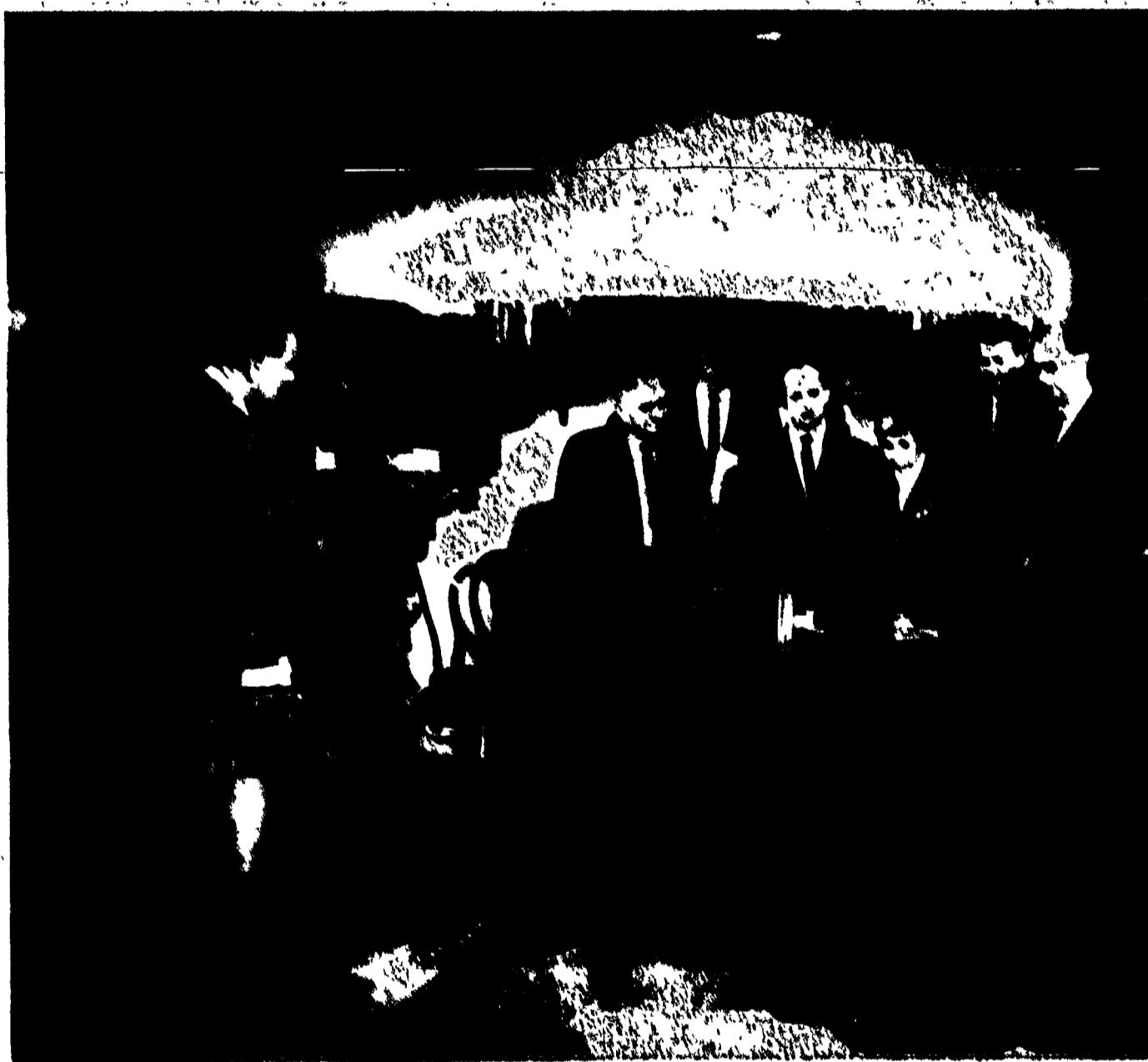
Yasuko Fukuchi in her room at the Hortons' home where she works.



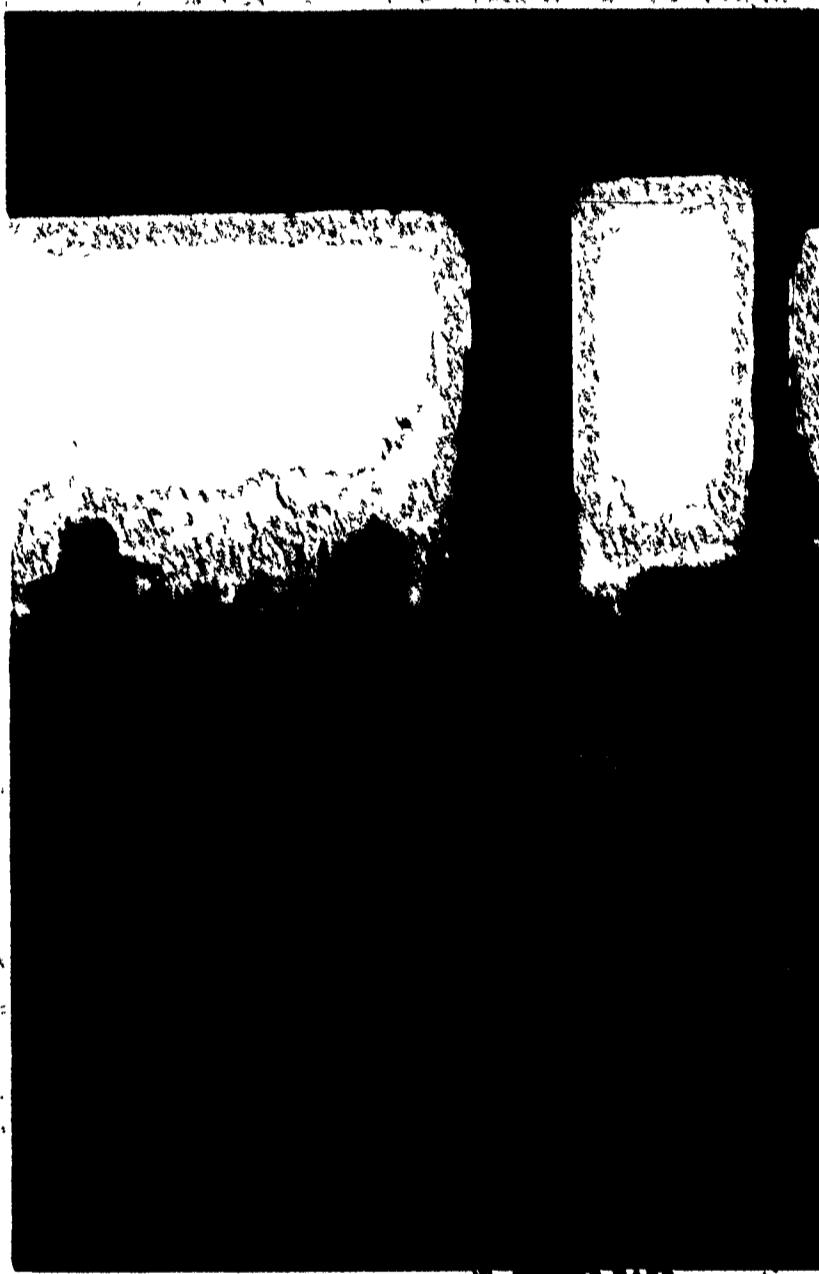
Above: In language laboratory at Seinan Gakuin. Right: With Mrs. Edwin Dozier, missionary, in control room.



WIDE SCREEN OF WITNESS



Some of those involved in *Giants in the Land* gather on one of the sets.



W. ROBERT HART
Anderson looks across Buenos Aires.

IN RETROSPECT, two of us missionaries in Argentina — and some other people as well — are overwhelmed by the wide screen of Christian witness opened by the filming of two motion pictures.

Beachheads of evangelical testimony, which we hope to build upon in the future, were established in the country where we serve and in Hollywood.

It began when Broadman Films, in cooperation with the Foreign Mission Board, decided to tell two stories visually—one about the work of the International Baptist Theological Seminary in Buenos Aires, *For Many Tomorrows*, the other about the significant role of

Baptists in the struggle for religious liberty in Argentina, *Giants in the Land*.

James O. Toel, Jr., my missionary colleague in Buenos Aires, automatically became a part of the project due to his position as promoter of television and radio in the Argentine Baptist Convention.

I was invited to take part because of my interest in church-state relations in Argentina (an interest which arose when I wrote a doctoral dissertation on the subject) and because of my duties as public relations director of the seminary, where I teach homiletics and church history.

Neither of us realized the complexity

of such a task when we began to correspond with Fon H. Scofield, Jr., Foreign Mission Board associate secretary for visual education, in Richmond, Va., and Don M. Fearheiley, of Broadman Films, in Nashville, Tenn., in mid-1965. First draft scripts were unmercifully edited.

These two men visited Argentina early in 1966 and convinced us that making motion pictures is more complicated than "making pictures with that Brownie."

Correspondence picked up. The two of us in Argentina did the local research demanded by Fearheiley and Johnni Johnson, Scofield's able and enthusiastic assistant who had spent a month in

Ready for Use

The dramatic story of Argentine Baptists' struggle for religious liberty in 1943 and the dozen years following is told in the new motion picture *Giants in the Land*. In Argentina, where missionaries from two continents planted the gospel, Baptists and other evangelicals were challenged to act in faith and determination. The specific circumstances of their struggle point up the demands of Christian freedom and its meaning for Baptists everywhere. *Giants in the Land* is in color (sound, 30 minutes).

For Many Tomorrows, another new motion picture, centers on the International Baptist Theological Seminary in Buenos Aires, Argentina, where God-called men and women receive training for use in the churches they will serve. *For Many Tomorrows* also is in color (sound, 29 minutes).

Both were produced by Broadman Films with the Foreign Mission Board. Rental rate for each: \$15, at your Baptist Film Center; also available through the CAVE Plan.



Family Films' Roy Luby (left), Anderson, and Scofield confer.



Anderson chats with Argentine technician assigned to film.

Argentina and had become articulate in the discussion of the areas involved.

In a year's work we ran through five script drafts on *For Many Tomorrows* and seven on *Giants in the Land*. Eventually everybody concerned was happy with the seminary film, but *Giants* was another matter.

Teel and I agreed that the sixth draft script was wonderful. The experts were pleased, but alas, they said it would require a 90-minute film and much more money than our budgeted amount. Due to the full cooperation of Santiago Cancini, professor in the seminary and the principal representative of Argentine Baptists during their church-state crises of 1943-45, we had a three-hour story.

Another article would be necessary to tell of the agony and the ecstasy of the reduction process that finally placed the three-hour story in a 30-minute film can. Only the wise and objective work of Herb Moulton, script director for Family Films, a motion picture company in Hollywood, brought about the wonder of time reduction and theme retention. Some of us feel that it was a miracle. Evidently God did not want this project scrapped, because he saw beyond our immediate concern—the finished project—to a

wider screen of witness we had not begun to perceive.

Somehow we had overlooked our own opportunity among the hundreds of persons to be involved in the making of these pictures. This indirect communication of our message may have been more important than the direct presentation and use of these motion pictures.

The filming of stock footage for *Giants in the Land* and on-location scenes for *For Many Tomorrows* took place in Argentina, largely in Buenos Aires. Teel and I did the pre-casting before Fearheiley and his crew arrived from Nashville and Richmond. We must have interviewed at least 25 actors and actresses for the principal roles. With the help of Juan Berend, an Argentine professional contracted to be assistant director, we talked to each artist. Their parade through the Argentine Convention headquarters caused quite a stir.

With each interview came a moment of witness. "It all started when I won a beauty contest at the age of 15," said one actress, lamenting her outcast state. She didn't get the part, but she did receive a witness. It would have been difficult to talk to these people through ordinary means of evangelical outreach.

The chosen actors became more interested in their roles after exposure to the atmosphere of the Baptist seminary, where the scenes were filmed. After thorough orientation was given, the students saw the presence of the actors and crew as a witness opportunity.

J. J. Paladino, an Argentine television star and our principal actor, became so enchanted with the seminary way of life that he moved in for a week and brought his North American wife and family. Contacts were made with him that the faculty plans to maintain.

When the Spanish-language version of *For Many Tomorrows* is completed, we plan to hold a premiere banquet for all of these actors in Buenos Aires—another opportunity for direct witness to them, their friends and relatives.

For me, contact with our actors in Hollywood and the impact made on them by the script for *Giants* was most interesting. My firsthand knowledge of the persons portrayed gave me opportunity to talk with most of the actors during three days of filming in Hollywood.

Actors who had played in the motion picture *The Sound of Music*, in the television productions *Lassie*, *The Virginian*, and *The High Chapparal*, and in other

Crew films closing scene of For Many Tomorrows on front steps of seminary in Buenos Aires. Assisting, Anderson holds sound boom to record dialogue.



W. ROBERT HART

popular shows, portrayed Canclini, Pablo Besson, and other Baptist dignitaries. The lines of the script, as well as our personal witness during informal conversations, made an impression on these actors which may bear fruit someday. Their concern and interest in this motion picture, surprised some of us who had rather warped concepts of all Hollywood personnel.

But this wide screen of witness expanded beyond the intimate circle of actors, directors, producers, and the technical crew of some 44 persons at Family Films, and an equal number in Buenos Aires. Making the preparations to shoot necessary footage brought us into contact with many others. In Buenos Aires stock footage for *Giants* was shot from street corners and from tall buildings.

To secure the necessary permits we must have talked to at least 20 different policemen. Most of these interviews were amicable and positive. One officer did run us out of a plaza and was a bit unsympathetic. But when we demanded, and secured, a word with his superior officer, a conversation followed that resulted in a favorable impression.

I shouldn't even mention the officer who stopped me as I sped toward south Buenos Aires to survey shooting sites. He had a right to be unhappy with me. But after a somewhat tedious conversation, I went away without a ticket, and he received a New Testament!

When shots were needed of Argentine schoolchildren at play, Mrs. Canclini and I went to a nearby school. The director turned out the whole school for a simulated recess to aid the cameraman. All the while we talked to the director and teachers—another moment of witness.

Similar situations developed many times: inside a first aid station; on the Capitol steps in the famous *Plaza de Con-*

greso; atop some of the tallest buildings in Buenos Aires. When we needed to shoot from the top of the city's newest skyscraper we talked with officials of Alitalia, the Italian airline, which owns the top floor. This contact led to conversations with several company officials and formed acquaintances we hope to follow up.

During filming it was necessary to ask collaboration of many different people to be "extras." In Buenos Aires these generally were people who just happened to be walking by. A few times these passersby were asked to stay and enter a church or to walk up the capital steps while the camera was running. Conversations developed when we had to explain what was being done.

One surprise was the large, jolly man who consented to walk into the auditorium of Moron Baptist Church. He informed us that he was the secretary of a Catholic bishop—one known as the most conservative and reactionary in the Buenos Aires area! This secretary, too, received an evangelical witness, although his entrance into the church made the Baptist pastor a bit nervous.

Twice when it rained we had to ask for shelter in the garage of a strange house. Both times we were able to explain our mission. One family thus encountered promised to visit us at the seminary.

The number of technicians required astounded me. In Buenos Aires we contracted a company to assist. They dispatched four technicians to handle the lighting, the generator, and other electrical matters. The Argentine electric company sent an inquisitive man to supervise connections with power lines.

One technician, who had worked on many a major production, seemed bored by this small job. I made a special effort to win his friendship. Although this took time and patience, it was worth the effort. He did not make an open decision

for the gospel, but he received a witness and during the last days of the project actually seemed to enjoy his work.

Securing props opened the way for witness. For the sound stage sets in Hollywood, authentic objects from Buenos Aires were required. One prop request: a newspaper dated September 1955, the year of the liberating revolution. I interviewed several officials of one of the country's leading newspapers. I would never have been in their offices had we not been "making a movie."

When James E. Legg, of the Foreign Mission Board, and I went to the public library in Buenos Aires to film newspaper headlines from the 1880's, we talked with two of the library directors. Afterwards, as one took us on a personal tour of the library's new facilities, we were able to speak for our faith.

After the potential of this extended witness dawned upon me, I wondered, *Will it really bear fruit?* I was inclined to say No, until I spent two days with a film editor in Hollywood. We edited a lot of film in that time, but we were not too busy for this man to tell of his religious experience.

Although he is a Lutheran, he pointed to the witness of Fon Scofield as the beginning of his personal experience with Christ. As so often happens, a casual, off-the-cuff word led to his conversion. Scofield probably did not realize what he had done. He did not even remember it. He was in Hollywood making a motion picture. But he had time to witness.

Perhaps someday one of the actors, technicians, or extras who helped us will point to a line spoken in one of these motion picture productions as the beginning of his Christian experience.

These two films will bring a blessing to many people in churches. But perhaps the action on the wide screen of witness will prove to be the most exciting and fruitful.

A NEW DAY FOR MISSIONS

BY JAMES D. CRANE

IS THERE anything truly new about this day in relation to Christian missions? After all, human need is not new. Divine redemption is not new. The missionary obligation is not new. The gospel message, the priority of the personal method, Satanic opposition, the Spirit's power, the demand for haste—none of these is new.

But one thing *is* new: the context in which these age-old verities must now be applied.

The basic picture was painted long ago. But the frame in which it is displayed and the lights cast upon it are, in each age, subject to change.

A list is given in 1 Chronicles 12 of the warriors who came to David during his trouble with King Saul and who formed the backbone of David's army. Amid the prosaic listing of names is this arresting phrase: "of the children of Issachar, men who had understanding of the times, to know what Israel ought to do."

Not one of those doughty sons of Issachar is identified by name. But their qualification for leadership is made crystal clear: they "had understanding of the times."

This is a recurring need. Christ criticized his contemporaries precisely at this point. "You know how to in-

terpret the appearance of the sky," he said to the Pharisees and Sadducees, "but you cannot interpret the signs of the times." A world was crumbling beneath their feet, but they insisted on doing business as usual!

In missions we must recognize the essential characteristics of the day in which we live and adjust our approach to the realities we face. Consider some current conditions with the most obvious bearing on our task as ambassadors for Christ.

The Threat of Nuclear War

First is the ever-present possibility of worldwide nuclear destruction. To realize this reality, recall the tensions of October, 1962, when the presence of atomic warheads was discovered in Cuba.

The shadow of the mushroom cloud has hung over us since 1945, and no hope is in view that nations will be able effectively to remove it. In fact, all indications are that the lethal stockpiles will continue to increase.

A more convincing argument for the relevance of Christian missions could scarcely be imagined. The danger does not lie so much in the bomb itself—awesome as it

This evaluation of contemporary conditions, with suggested adjustments in approach, was presented to missionary appointees during orientation. The author served as a missionary in Latin America for 15 years and since 1960 has been Foreign Mission Board field representative for the North Field of Latin America.

is—as in the mind that determines the use of the bomb. Unless that mind is motivated by the fear of God and by respect for the dignity of man, humanity's prospects for survival are dim indeed. Only the gospel of Jesus Christ can effectively supply this needed motivation.

The Population Explosion

A second condition currently exercising a powerful impact on the cause of Christian missions is the population explosion. In 1900 the world population totaled only slightly more than 1.5 billion. By 1925 it had increased 27 percent to 1.9 billion. During the following 25 years there was another 27 percent increase, raising the total to 2.5 billion.

Since 1950, however, the rate of growth has accelerated rapidly. It is projected that by 1975 the total will have reached 3.8 billion (a 52 percent increase). By the year 2000 it is estimated there will be at least 6.25 billion people on our planet—a 64 percent increase during the last 25 years of this century.

Within this picture of population explosion are four factors particularly significant for the Christian missionary:

(1) This growth tends to be greater in those areas of the world where living standards are largely below what they are in "the west."

(2) Correlatively, this increase is greater among the non-Caucasian peoples.

(3) The trend is away from rural areas and toward greater concentrations in urban centers.

(4) A high percentage of total world population is under 20 years of age.

The first two of these facts are substantiated by these tables:

Average Annual Population Increase, 1950-58

Latin America	2.4%
Africa	1.9%
Asia	1.8%
North America (North of Mexico).....	1.7%
Soviet Union	1.6%
Europe	0.7%

Estimated Percentages of Total World Population by the Year 2000

Asia and Oceania.....	62.2%
Latin America	9.5%
Europe	9.1%
Africa	8.2%
Soviet Union	6.0%
North America (North of Mexico).....	5.0%

This greater population growth among the "have nots" and the non-Caucasian peoples constitutes one of the principle reasons that we live in a revolutionary age in which "white supremacy" is definitely a thing of the past.¹

Some of the grim implications were pointed out as far back as 1951 by Frank C. Laubach in his book *Wake Up or Blow Up*. In many areas the problem is aggravated by practices of land tenure not too unlike what prevailed in Europe under feudalism. Unless genuine agrarian reform is

implemented, it will be increasingly difficult to keep the poverty-stricken multitudes from erupting into revolutionary violence.

This danger is in part attributable to Christian missions. At the same time, it is an additional argument for the relevance of the gospel as a solution for the danger. The Bible message concerning the dignity and worth of the individual has been at least partially responsible for the discontent of the underprivileged masses. On the other hand, unless those who hold the land and control the means of production and distribution are brought to a sense of Christian stewardship, they will not move quickly enough to prevent the explosion that is rapidly building up.

Another significant feature of the population explosion is its relation to urban growth. A recent United Nations demographic report states that "the worldwide upsurge in urban populations is one of the most outstanding revolutions of the modern epoch."

This is especially true in Latin America. In 1950 the urban population there was calculated as 39 percent of the total. By 1960 it had increased to 46 percent. By 1975, according to estimates, more than half the population (54 percent) will be living in urban areas.

Already six of the 20 Latin American republics are more than half urban: Uruguay (70.8 percent), Argentina (67.6 percent), Chile (62.9 percent), Venezuela (61.7 percent), Cuba (54.6 percent), and Mexico (53.6 percent).²

The social, cultural, and religious dislocations accompanying this move to the cities obviously afford a real opportunity for Christian missions.

The population explosion also has given increased importance to youth. Available statistics relating to Latin America are probably indicative of the world situation. As of 1962, a little better than half (51.8 percent) of all Latin Americans were under 20 years of age.

Communism's Challenge

The challenge of communism is the third world condition seriously affecting the cause of missions. "Within the last four decades this adversary has gained control of roughly one-third of the world's population and one-fourth of its land surface."³

In the Western Hemisphere there are numerous evidences of the reality of the Communist threat. A relentless barrage of propaganda is directed to the landless farmers, the labor unions, and university students. It is reported that Red China alone spends one half million dollars a year just on postage for shipping propaganda to Latin America.⁴

The more dramatic results are only too well known. The conquest of Cuba, recurring terrorism in Venezuela, riotous protests in Uruguay, a stiff electoral contest in Chile—these are just a few. Other results are less publicized but nonetheless indicative of the gravity of the challenge.

Even members of evangelical congregations may evidence keen appreciation for Communist propaganda. Two Baptist pastors with whom I am personally acquainted were offered Communist scholarships to study abroad—one in Russia, the

other in Cuba. That both men declined is, of course, gratifying. But the fact that they were even approached indicates something of the nature and vigor of the Communist program of leadership recruitment.

At least three aspects of communism have a message for the Christian missionary: basic philosophy, methods of propagation, and the degree of dedication it inspires in its advocates.

The philosophy of atheistic materialism constitutes a life-and-death challenge to Christianity. We must not let ourselves be deceived at this point. Fortunately, enough evidence has filtered out of both Red China and Castro's Cuba to make it clear that the Communists, at least, recognize that Marxism and evangelical Christianity are inimical.

The issue must be drawn along theological lines. It is a mistake to approach it from any other angle. It is true that democracy, capitalism, and western civilization in general have largely attained their present status because of what the Christian religion has contributed to them by way of an integrating center of basic moral and ethical convictions. Still, it is a fatal mistake to identify Christianity with any political, social, or economic system.

Christ's kingdom is definitely not of this world. Democracy, capitalism, and western civilization in general have been guilty of many unchristian deeds. If we pose as defenders of these systems we will leave ourselves vulnerable at numerous points. But if we confine our polemic to the area of divine authority and human responsibility we are on unbeatable ground.

The methods by which communism has so successfully propagated its faith are also fraught with useful lessons for the Christian missionary. In fact, some of these methods—the cell meeting, for example—were taken over from Christianity. Here we need to recover something that is essentially ours.

We also need to profit by the place communism gives to the production and distribution of literature. According to Frederic D. Coggan, Archbishop of York and president of the United Bible Societies, the Communists annually spend 500 million pounds sterling (\$14 billion) on their literature program.⁵

This ties in with another significant factor of Communist methodology—their concentration on strategic elements of the population, such as the underprivileged, the student, and the idealistic intellectual.

Finally (be it noted with shame!), we need to take a leaf out of the Communist book at the point of dedication. We need to recover the sense of what it means to be the bond-slave of Jesus Christ. We need to take to heart the Master's words: "We must work the works of him who sent me, while it is day; the night comes, when no man can work."

Nationalism: A Mixed Blessing

Nationalism is yet another world condition bearing on the cause of missions. Opinions about it differ. Some see nationalism as an asset to be taken advantage of. They would

define it as "the self-conscious assertion by a people of its own individuality in relation to other peoples."

Others view nationalism as no less than a harbinger of the Antichrist. They would call attention to Toynbee's definition—"the worship of collective human power within local limits"—and would agree with those who consider nationalism "the one sin Christians never confess."⁶

Three major types of nationalism have been distinguished: self-expressive, self-satisfied, and self-assertive. The Christian can undoubtedly sympathize with the first type. Certainly God desires all races and cultures to be free from external domination. The spiritual potential bound up in any people needs to be developed for the glory of God and the benefit of mankind. Such potential is activated by the redemption that is in Christ as by no other force.

Just as the human body suffers when any one of its members fails to discharge its peculiar function, so the Body of Christ is impoverished when it fails to receive the peculiar national expression of Christian worship and service which any people can contribute.

From this point of view, nationalism appears as an ally of the cause of missions. A person does not have to become less Mexican, for instance, in order to become more Christian. Properly understood, the interests of the fatherland are effectively fostered by the propagation of the gospel.

At this point, however, nationalism poses a problem. The patriotic Christian has to be careful not to identify the advance of Christ's kingdom with the prosperity and political stability of the state. Some Cuban pastors, for example, apparently committed this error during the early days of the Castro regime. And one type of evangelical leadership in the U.S. has left the impression, at least, that the Christian religion should be used to bolster the sagging defenses of the western world.

True Christianity is not a weapon to be used. It is a Person who demands to use us!

How easily legitimate self-expressive nationalism can degenerate into smug self-satisfaction or arrogant self-assertion is admirably set forth in a current book:

Nationalism starts with a love for a unit of territory, coveted or possessed. This love is harnessed to a desire for political independence, i.e., for self-expression. In many emerging nations today, this yearning is enveloped in a mysterious, idolatrous devotion to the tribe or nation which in its own public mind has become something greater than the mere aggregate of its parts. Its protagonists call for loyalty, for devotion, for solidarity. Soon the dogma emerges that personal significance is discovered only as a man lives for the group. This tends to lead to a sense of group superiority. The conviction grows that the nation does not need to identify itself with other nations, or with any religion other than that which is indigenous to the group, in order to attain its true significance. It asserts itself. It soon feels that it is unique, even superior to other cultures. At this point nationalism can turn either to the right and become self-satisfied, or veer to the left and become aggressive. "By inherent qualifications and right we should be supreme among

the nations"—this is the cry. Although the self-satisfied nationalism of the West today may be static and defensive, its alternative—the self-assertive type—may reach the point of no return and precipitate aggressive wars. The last few decades loudly warn us again underestimating the nihilistic nature of nationalism. The records of Italian fascism, German nazism, and Japanese Shintoism all speak for themselves. This form of nationalism is ever blindly contemptuous of the rights of smaller, weaker nations.⁷

We can understand, then, why these authors should conclude that nationalism is "a contemporary phenomenon of incalculable emotional force."

WHAT DO these prevalent world conditions say to Christian missionaries? Do they call for any adjustments in approach?

Adjustments are demanded. As best I can understand, they are called for along three basic lines. There needs to be a deepening of our devotion, a strengthening of our fellowship, and a broadening of our witness.

Return to the Cross

The first adjustment calls for a return to the cross. We have largely lived amid circumstances that have facilitated the following of Christ. Most of us came from Christian families who prayed for and positively encouraged our every decision to obey the will of God. The denominational framework that provides the means of our appointment and support has bent every possible resource to the easing of our task. With only a few painful exceptions our arrival in a foreign land has been welcomed by national brethren.

Yet it must not be ignored that the crucified life is in one respect like an iceberg: most of it never comes into view. And we should not be guilty of voicing any morbid call for suffering as an end in itself.

We do need, however, to recognize the possibility that we may be approaching an era in which Christians will be subjected to a degree of hostility unknown since the persecutions of Imperial Rome.

The advent of the atomic age has given new significance to 2 Peter 3:7-18. The spread of atheistic materialism has made many sober Bible students take a new look at 2 Thessalonians 2:1-12 and related passages. Bill Wallace may not be the last Southern Baptist missionary to die at Communist hands.

Such a possibility reminds us that men do not rise to heroic heights in a single moment. They are conditioned for triumph by long processes of discipline. He is not likely to glorify his Lord in death who has not first honored him in daily living. It is here that a return to the cross is imperative.

What this return will involve will vary with the individual. Generally, the following will be true. A return to the cross calls for greater mobility, for moving out into areas of unmet need. This may mean going into new geographic areas, or it may mean undertaking new types of service. In any case, it means a willingness to pull up stakes in obedience to the command of Christ.

On the other hand, a return to the cross also calls for greater stability. It will mean enduring the contradiction of sinners and the misunderstanding of saints by staying put as long as the Master says to stand. It will mean refusal to take the easy way out.

A return to the cross also calls for greater simplicity of living—a delicate and difficult, but important, subject to be honestly examined in the light of total effectiveness for Christ.

Not long ago two young men knocked at my door. They were agents for a local bank trying to interest people in borrowing money to build homes. In the course of his sales pitch one of them looked around and said, "I see you are a man of refined tastes. You have good books; you listen to good music."

I realized that he was trying to soften me up for signing. I also realized that a Christian gentleman *should* be a man of refined tastes, and I could mentally marshal an impressive (to me, at least) array of arguments to justify the possession of about everything I have. Still, his statement was somewhat disquieting. It raised a question in my mind as to the total impression of my standard of living.

This is not to suggest a thatched-hut approach to missionary life. Most of us could not long survive such conditions. Nor is a jungle-camp existence any great need in Latin America today. But in view of the emerging world conflict between atheistic materialism and the Christian faith we need to be very careful that our dependence on material comforts does not become too great. My deepening personal conviction is that as Southern Baptist missionaries we are in real danger of so rationalizing our position in regard to material possessions that we may well fail effectively to identify with the people we have come to serve.

Return to a Concept

The second adjustment called for is a return to the concept of the church as a fellowship of love. This is not to imply that such a concept does not already exist, but rather to insist that it needs strengthening.

Several factors combine to militate against this concept among Baptists in South America. One is the prevalent Roman Catholic background of most of the church members. Conversion from Romanism has some tendency to perpetuate one of Rome's most serious errors. For the Catholic, "faith" is primarily mental assent to dogma. When conversion occurs, one of its results is a strong reaction against the dogmatic errors of Catholicism.

This same reaction, however, tends to create an attitude of "evangelical dogmatism" that obscures to some extent the essential nature of the new life as a fellowship of love in Christ. The new believer too readily comes to conceive of "evangelism" as polemical combativeness rather than as compassionate sharing.

Also weakening the sense of loving fellowship among believers is the abuse by those who take advantage of the fact that New Testament churches are fellowships of love. All Latin American evangelicals are sadly familiar with the

parasite who goes from congregation to congregation and poses as a needy "brother" in order to finagle an easy *peso, quetzal, lempira, colon, or cordoba*, as the case may be.

As the quaint Mexican proverb puts it, "*el que con leche se quema, hasta el jocoque le sopla* (he who gets burned drinking hot milk will thereafter even try to cool off clabber)." The brethren have been burned so often by unworthy solicitors that their milk of human kindness has tended somewhat to curdle. The missionary's superior standard of living creates for him the unwelcome image of being a "rich gringo," on whom open season has been declared.

Two things are needed: teaching and demonstration. Missionaries need to *tell* our brethren what the New Testament says concerning the fellowship of the saints. We need to *show* them how this teaching applies as we relate ourselves to them as brothers in the Lord.

This is no easy, weekend accomplishment. In some cases there may be barriers of misunderstanding and prejudice that will have to be broken down. In all cases the expenditure of spiritual energy is called for. But love begets love and inspires faith.

Return to Witness

The third adjustment called for by current conditions might be termed a return to the world—not worldliness, of course, but that the believer's witness be projected beyond the walls of the church house and into the daily life of the surrounding community.

The temptation for evangelical Christians to withdraw from the world is by no means confined to Latin America, but it does constitute a marked tendency there. Several factors are evidently responsible. For one, holiness is too largely thought of in negative terms. A Christian is often evaluated on what he is *not* rather than on what he *is*.

The hostility of the Roman Catholic church tends to "exile" converts to evangelical Christianity from the general society, thus driving them in upon themselves in search of protection and security.

In addition, lack of adequate secular preparation in many cases has given evangelicals an inferiority complex that has impeded witness.

Most important, however, has been the lack of proper pastoral care. Instead of leading the new believer to realize that Christ expects him to begin witnessing immediately to family and friends, he has generally been stunted in his spiritual development by a "wait and see" attitude on the part of pastor and people alike. This is partly due to a sincere concern for the purity of the church. But such a concern "is not according to knowledge," for the best way to wean a new believer from the beggarly elements of his former paganism is to get him thoroughly involved in vital personal evangelism.

The solution calls for both precept and example. Missionaries have done well on the first score. At least we have worked at it consistently. But I wonder about our example.

A Southern Baptist missionary on a Latin American field recently asked a national colleague to name whom he con-

sidered the most effective personal soul-winner among the local missionary staff. "Why, I never think of the missionaries as personal soul-winners!" came the reply.

Perhaps that national was prejudiced, or maybe he exaggerated a bit. But his answer points up an impression that a missionary can easily leave if he is not careful—the impression that he is not really involved with people, that he keeps himself aloof.

"Aloofness," defines the dictionary, is "the state of being in view, but at a distance." The missionary is definitely in view. He often protrudes on the local scene like the proverbial sore thumb. But too often the view is only at a distance. His race, his faltering command of the national language, his house, his car, his peculiar ways and points of view—all combine to keep him at a distance. Therefore, he often takes the line of least resistance and goes into a sort of monastic seclusion behind an administrative or academic desk. He easily falls into the habit of doing his work by proxy.

I am fully aware that "administration" is both one of the gifts of the Spirit (1 Cor. 12:28) and an indispensable part of the overall missionary task. Neither do I have any phobia about academic pursuits. Nineteen of the 22 years of my own missionary service have been involved in teaching or mission administration.

My concern, however, is this: that the administrative image which much of missionary work tends to project be thoroughly overshadowed by another image—the image of a driving, burning, Christlike concern for men and women as individuals.

What contributed more than anything else to helping you become the Christian you are? Likely, it was this: Some dedicated child of God was led to believe you had possibilities. Because of that conviction he or she dedicated time to fellowship with you. As a result, something of that person's passion for Christ "rubbed off," so to speak, on your soul.

This is the preeminent task of missionaries. We must continually ask God to lay on our hearts some national whom we may win and train. We must discipline ourselves to pray daily for that individual and by personal example teach him how to witness for Christ.

We must not permit ourselves to lose contact, but persist in follow-up until he is not only capable of, but actually engaged in, the processes of spiritual reproduction. Then the cycle must be repeated with still another.

By this process we will not only spare ourselves from the insidious snare of aloofness, but will help the national brethren to experience a Christian return to the world.

1. Statistics from W. Stanley Rycroft and Myrtle M. Clemmer, *A Statistical Survey of Latin America* (1961), and *A Factual Study of Latin America* (1963).

2. W. Stanley Rycroft and Myrtle M. Clemmer, *A Study of Urbanization in Latin America* (1963).

3. Eric S. Fife and Arthur F. Glasser, *Missions in Crisis* (Chicago: Inter-Varsity Christian Fellowship, 1961), p. 58.

4. *Ibid.*, p. 196.

5. Luis D. Salem, "Quién Ganara la Carrera?", *La Biblia en América Latina*, Agosto, 1964, p. 8.

6. Fife and Glasser, *op. cit.*, pp. 39-56, 98.

7. *Ibid.*, pp. 43-44. Copyright 1961. Used by permission.

editorials

The Limits on Involvement Overseas

UNDER NO IMAGINABLE circumstance should a foreign missionary be expected to involve himself in the domestic or international affairs of the nation where he ministers and witnesses. Social and economic injustices may greatly limit the ways in which he presents the gospel. They may even deeply involve or adversely affect the nationals with whom he is most closely associated. However, he dare not make known his position on public issues. It becomes the better part of judgment for him to remain silent about such matters, rather than jeopardize the official permission he has for staying in the country to which he feels God has directed him.

In these days when massive protests, parades, strikes—even riots—seem to have been given unprecedented dignity, an easily excitable person here in the U.S. might start thinking that everything is expendable for an immediate, highly-charged cause. Out of such thinking could emerge the question: "Why don't Southern Baptist missionaries join with the hungry and oppressed on their fields in efforts to force political and economic changes that might improve the suffering man's lot?"

Such a question is, at its best, naive to the extreme. The freedom that U.S. citizens exercise at home, openly protesting, editorializing, and campaigning for redress of social ills cannot be transported like luggage to another country.

In fact, the kind of rationale out of which grows the crusading, parading strategy for political purposes is not a legitimate part of the foreign missionary's approach to his task.

We need to remain aware that there are some very real limitations on the kind of involvement the missionary can

allow himself to have with causes that are homeland problems for the people among whom he seeks to plant the gospel and help develop vital Christian life and strong churches. It is the part of wisdom that he remain silent on such issues, even though he has deep and disturbed feelings about them. To reveal his point of view to one wrong person could be calamitous, possibly leading to termination of missionary witness in that country. It could mean that multitudes of people would be deprived of any opportunity to hear the message of Christ or to receive any of the healing and enlightening ministries that are now available to them only through the channels of foreign missionary service.

Commensurate with the limitations surrounding a missionary on his field are those under which this publication must be produced. THE COMMISSION is sent to all foreign missionaries wherever they are stationed. Any article that would appear critical of the official policies and practices of a government under whose permission the missionaries reside would almost surely precipitate tragic results. Nationalism is at fever pitch in more countries than ever before. Something negative in a publication from the United States would be regarded as an affront—a breach of the privilege granted missionaries to reside and witness within the borders of any given country.

There is much to be done for man's deepest need—his irreplaceable need for the work of God's grace in his heart. No political cause can meet that need. We do well to refrain from whatever might close the doors for Christian witness, praying that great spiritual power be channeled through our missionaries and their national colleagues for presenting the unique message they bear. It is needed by every type of person in every stratum of society in every nation. There is no substitute for this responsibility.

for thinking in terms of board administration and assignments of missionaries to specific countries and localities. All persons with missionary education responsibility need to become conversant about these six areas and the countries included in each.

Report Available

WE HAVE JUST learned that the Christian Life Commission is offering reprints of the official summary of the *Report of the National Advisory Commission on Civil Disorders*. At this time of national crisis it seems advisable to urge every person to at least brief himself on the main findings set forth in this official study. Without such information few persons can validly discuss or advise about the issues that are behind the widespread restiveness across our nation.

It would seem advisable for every church to provide an opportunity for its members to review, discuss, and pray about their responsibility as persons and as churches in seeking possible solutions for some of our country's most grievous social problems.

Reprints of the official summary of the *Report of the National Advisory Commission on Civil Disorders* are available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219. The prices for graduated quantities are as follows: 4 copies, 25¢ each; 5-9 copies, 20¢ each; 10-19 copies, 15¢ each; 20 or more copies, 10¢ each (minimum order, \$1.00).

Now There Are Six

SINCE 1964 the Foreign Mission Board has used an administrative structure of four geographical areas for implementing its programs overseas. Now there are six areas.

In April the Board divided and renamed what had been the Orient area. East Asia is one of the new designations, including Hong Kong, Macao, Taiwan, Okinawa, Japan, Korea, and mainland China when it reopens.

The other Orient section is now named Southeast Asia, including the Philippines, Guam, Indonesia, Singapore, Malaysia, Vietnam, and Thailand.

Two countries from the former Orient area, India and Pakistan, are now included in Europe and the Middle East.

The Latin America area also was divided and renamed. Middle America and the Caribbean denotes the area that includes Mexico, Central America, the Caribbean region, Guyana, and the Baptist Spanish Publishing House, El Paso, Tex. The South America area includes all countries formerly identified as Southern Baptist mission fields on that continent except Guyana.

If the Board were to open mission work in Surinam and French Guiana, both of these countries would be identified with the Middle America and the Caribbean area.

Africa remains an unchanged area, including all countries on that continent except those touching the Mediterranean Sea.

Although the basic concepts underlying foreign missions are not geographical, we will always have some necessity



Toward a Better Tomorrow

BY BAKER J. CAUTHEN

THE DEATH of Dr. Martin Luther King, Jr., at the hands of an assassin shocked and grieved America in a manner that will be long remembered. It brought about stirrings of conscience, self-examination, quickening of sympathy toward other people, and resolutions toward meaningful action.

The worldwide significance of this terrible event cannot be overlooked. Millions of people regarded Dr. King as a spokesman for masses deeply desiring a better life. His stature had been increased as the winner of the Nobel peace prize.

The fact that such an event could occur in America was a profound disappointment to people who look to this country for a better day. In many lands the work of the missionary was made more difficult. Many people are inclined to question the transforming power of the gospel in individual lives and society.

What can be done to bind up wounds and work toward a better tomorrow?

Obviously this is a personal matter, for it must begin in the heart of the individual. Most of us are shocked to discover our own blind spots. Often we find that we are weak at the very places we thought we were strong. Many of us discover that we have bypassed numerous opportunities for helpfulness, encouragement, and good will as the priest and Levite passed by the man broken and suffering on the road to Jericho.

There must be confession of our own shortcomings and recommitment to our Lord for the full dimensions of discipleship. It never helps to defend our errors. Peace only comes when we confess our sins, blunders, shortcomings, and failures.

Each one of us can pray for such infilling of our hearts by the Holy Spirit that the love of God may flow from us to others. This outflow must be communicated in attitude and deed as well as in words. There is, in fact, a sharp increase

in the tendency to measure more carefully our words by our deeds.

It is encouraging to observe how many churches are becoming alert to the mission opportunities in their own immediate environment. Some have awakened to the fact that population shifts have left them in the midst of critical needs.

From the standpoint of foreign missions this is a most encouraging matter, because concern for people throughout the world linked with concern for all people near at hand is the best expression of genuine response to the Great Commission.

There must come fresh commitment to our worldwide task. Emergencies in our own land should cause us to become more conscious of the imperative nature of our worldwide responsibility. This task is given to us by our Master, and it is in response to him that we lay hand to it.

It is of particular significance that vast numbers of churches in our Baptist fellowship are throwing open their doors to all people regardless of race or circumstances. Many have Negro members in their congregations, and others have frequent visitors attending their services.

Let us hope and pray that the time will come when every church in the land will rejoice to welcome into its life all who respond to the Lord Jesus Christ in faith and obedience to his Word.

As we examine carefully the New Testament, we can find no basis for refusing the privilege of worship in the Lord's house to any person who comes earnestly to call upon his name. As far as we can see, there are no scriptural grounds for refusing membership in a New Testament church to any person on the basis of race, color, or economic circumstances. The qualifications for membership in a New Testament church are spiritual and are not to be determined by economic, racial, or cultural factors.

Beyond a doubt, the effectiveness of the missionary throughout the world would be greatly increased if it were

an absolute fact that Baptist churches throughout our land would, without exception, welcome anybody of any race to the life and privileges of the church simply on the basis of their faith in, and obedience to, Jesus Christ.

As we keep in mind that the church belongs to Jesus Christ, we avoid the pitfalls which grow out of assuming that it is simply an organization belonging to us. Christ is the head of the church. We come together to worship him as Lord and Saviour and do those things that he has commanded us. We must not assemble to follow our own plans and devise our own course. Such an approach could lead us to move in directions contrary to the faith we profess and the will of the Lord we love.

America is going through difficult days. There is confusion, disturbance, questioning, doubting, and reshaping. We must keep in mind that the deepest needs of human beings remain the same and that many of the expressions we see on the surface are simply the frustrated cries of this generation for a word of assurance and dependability.

These are days for us to yield ourselves afresh to Jesus Christ so that the vitality of his life may be felt in and through us. The world must see Jesus in us as individuals and in the life of the churches. We must seek people because Jesus cares about people. We must put the welfare of people above patterns and programs of action. We must not refuse to follow the pathway of love on the ground that it may lead us into difficulty.

We must move ahead in genuine discipleship with confidence that the Lord Jesus will give guidance and the power of his Holy Spirit and that Christ-centered hearts will increasingly respond to the meaning of brotherhood, regardless of race, color, or circumstance.

A better tomorrow is a real possibility. May we as individuals and churches move toward it with love, courage, and commitment to our Master.

Size: 42,042 square miles; about the size of Tennessee.

Population: 4,575,000; well over half are Indian. Besides Spanish (the official language), Quiche, the dominant Indian language, is spoken, plus many Indian dialects.

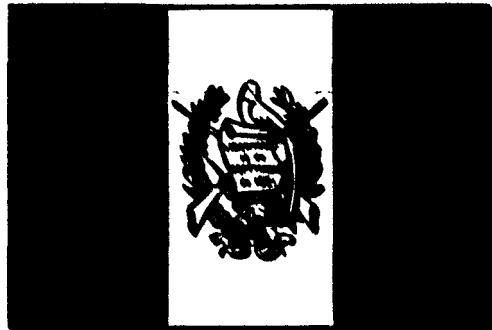
Government: Became a republic in 1839.

Religion: Roman Catholicism prevails, but all creeds are tolerated.

Southern Baptist missions: Date of entry, 1948 (eighth country entered in Latin America). Baptist work began as an indigenous movement, largely the result of doctrinal emphasis in literature from the Baptist Spanish Publishing House, El Paso, Tex. The Guatemalan Baptist Convention was organized in 1946 with the help of a worker from the Southern Baptist Home Mission Board, before the Foreign Mission Board transferred a couple into the country.

Related to work: 30 churches (20 self-supporting) and 40 mission points; 2,878 members; 25 national pastors; 361 baptisms reported last year.

Land of reward, land of promise—this is Guatemala, land being swept by the winds of change.—*Ted Lindvall, missionary to Guatemala*



Assigned personnel: 22 missionaries (11 couples).

Amatitlán (11,552 population) 2 missionaries.

Cobán (38,426) 4 missionaries.

Guatemala City (577,120; capital) 10 missionaries.

Guatemalan Baptist Theological Institute.

Book store.

Panajachel 2 missionaries.

Paul Bell Baptist Indian Institute, at Lake Atitlán.

Quetzaltenango (56,921) 4 missionaries.

Field statistics as of Jan. 1, 1968. Personnel location as of May 1, 1968. Population figures primarily from *United Nations Demographic Yearbook* (1966) and *South American Handbook* (1966-67).

GUATEMALA

Mrs. A. Clark Scanlon, missionary, teaches a music class at Guatemala Baptist Theological Institute, Guatemala City.

RON H. SCOFIELD, JR.



America

HONDURAS

Size: 43,266 square miles; slightly larger than Tennessee.

Population: 2,363,000; of Spanish and Indian extraction.

Government: Republic; became independent in 1821.

Religion: Roman Catholicism is predominant, but religious liberty is officially guaranteed.

Southern Baptist missions: Date of entry, 1954 (13th country entered in Latin America). Southern Baptist mission work began there in the late 1940's, but the first resident missionaries did not arrive until 1954.

Related to work: 9 churches (3 self-supporting) and 19 mission points; 438 members; 12 national pastors; 62 baptisms reported last year. The Honduras Baptist Convention was organized in 1958.



In Honduras, Missionary Harold Hurst directs TV program.

GERALD B. HARVEY



Honduras may well be described as a land in search of fulfillment. . . . Honduras will find fulfillment when it finds the Lord.—James D. Crane, field representative, North Field, Latin America



GERALD B. HARVEY

Professor Inocente Maldonado checks library card index at the Honduran Baptist Theological Institute, in Tegucigalpa.

Assigned personnel: 15 missionaries (7 couples, 1 single woman).

El Porvenir (rural village) 1 missionary. Clinic.

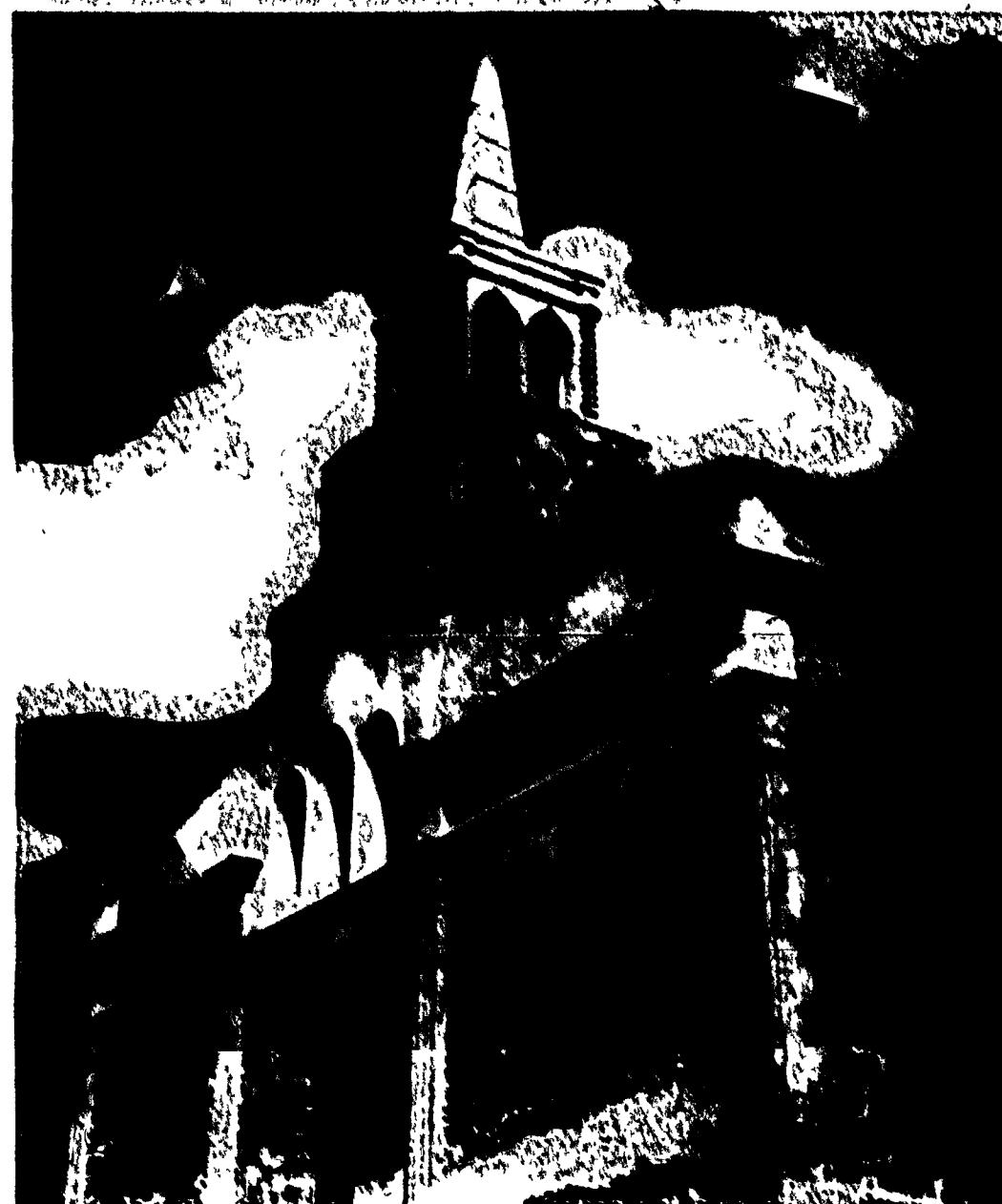
La Ceiba (24,868 population) 2 missionaries.

San Pedro Sula (61,000) 4 missionaries. **Tegucigalpa** (170,535; capital) 4 missionaries.

Honduran Baptist Theological Institute.

Book store.

WHAT MANUEL BEGAN



PHOTOS BY THE AUTHOR

Gethsemane Baptist Church, San Pedro, where Manuel was pastor.



BY A. CLARK SCANLON

Missionary to Guatemala

Pastor Santos Quiacain and deacon at lakeshore.



MANUEL Batz, like the Apostle Paul, was a church planter. During Manuel's ministry he saw six churches and an equal number of missions come into being among his Tzutuhil people on or near Guatemala's Lake Atitlán.

His ministry was rich in varied ways. Not only did he see two churches grow in his hometown of San Pedro, but he fought for physical improvements, too.

It was Manuel who spearheaded the long struggle to have water piped into the town. As school board president, he led in securing a new rock building and in getting the government to provide enough teachers so the children in San Pedro could finish the sixth grade before going away to school.

He served as treasurer of a committee that—often with pick, shovel, and hoe—slashed a road through the overhanging mountains to end the village's isolation.

But death cut short this remarkable ministry on April 17, 1963. At 34, Manuel Batz left behind him two churches in San Pedro with sturdy rock buildings, some 450 members, and substantial lay leadership—but no pastors.

During the next five years the churches passed through some difficult days as they sought to find themselves and a new sense of direction.

THE COMMISSION



Above: Santos visits members where they are; this man was separating straw from peas. At right: Pastor Toribio Mazariegos teaches how to play pump organ at Paul Bell Baptist Indian Institute.



But today, five years after Manuel's death, Santos Quiacain and Toribio Mazariegos—two trained, young Indian pastors—are fulfilling the role of Apollos, as Paul wrote to the church at Corinth: "I have planted, Apollos watered; but God gave the increase" (1 Cor. 3:6).

These young pastors are nurturing the churches Manuel began, and God is giving increase.

As a child, Santos Quiacain grew up under Manuel Batz's ministry. Entering the Guatemalan Baptist Theological Institute, in Guatemala City, three years ago, Santos declared that his goal in life was to be a pastor—like Manuel Batz. He is now completing his final year in the theological institute. On weekends and holidays he travels to San Pedro, where he is pastor of the 250-member Gethsemane Church.

On a recent weekend I watched Santos at work. The occasion was the special thanksgiving offering time—when people begin to gather crops of corn and to bring the firstfruits as a thank offering.

Having known Santos as a better-than-average, but not outstanding, student, I was unprepared for the ease and grace with which he moved about his ministry. In the short hours there he entered into home after home of members and

friends, showing due respect to the aged, encouraging the sick, and witnessing to those who had not accepted Christ.

In a single weekend he visited ten to fifteen homes, rehearsed the choir, met with the young people's group, taught a literacy class, played the pump organ in the Sunday morning service, and met with deacons and other church members to project immediate plans for the Crusade of the Americas in the church.

Sunday evening marked the thanksgiving service. During the two previous days Indian Christians had been bringing in sacks of coffee, nets of corn, and lengths of hand-woven cloth. The gifts amounted to more than \$140 in value—in a village where farm labor nets forty cents a day.

Since the beginning of the new year of the Guatemalan Baptist Convention last November, the church has received (by the end of March) ten new members by baptism.

Santos, like his former pastor, extends his ministry beyond his own local church. During January and February he helped Missionary Ted Lindwall in a three-week session designed to train laymen. Along with his fellow pastor, Toribio Mazariegos, he taught students the fundamentals of music. By the end of the three weeks several of the students were

making their first efforts at playing the portable pump organs or the accordion.

Toribio, also an Indian pastor in his early thirties, is pastor of First Baptist Church in San Pedro. An ordained minister, he is a four-year graduate of the Baptist theological institute.

He also has musical ability and, playing either the accordion or the pump organ, leads the choir in his church. Both the large church building, seating between 600 and 800, and his home at the side are freshly painted and spotlessly clean. So far in the new Convention year, Toribio has baptized 18 new members. During an evangelistic campaign in March another 21 persons trusted in Christ as Saviour and are awaiting baptism.

Sacks or nets of corn filling one of the Sunday School rooms gave evidence of the church's recent thanksgiving offering.

On Sunday nights the two churches in San Pedro have a combined attendance of close to 500. According to the current outlook, these two churches (combined membership 400 to 500) will baptize some 40 new members this year.

Five years after Manuel Batz's death, the Baptist work in San Pedro continues to flourish. Manuel planted it. Santos Quiacain and Toribio Mazariegos water it. But God gives the increase.

**N
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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

MARCH 1968



Akin, Cordell, Jr.

b. Evansville, Ind., Mar. 13, 1939, ed. Long Beach State Col., 1957-58 & 1959; Long Beach City Col., 1958-59; Calif. Bap. Col., Riverside, 1960; Georgetown Col., B.A., 1961; NOBTS, B.D., 1964. Summer jobs, El Segundo, Calif., 1957, Santa Ana, Calif., 1958, Compton, Calif., 1959, Long Beach, Calif., 1960, & Georgetown, Ky., 1961; helicopter sta. asst., San Francisco, Calif., 1961-64; pastor, Calvary Church, Auburn, Calif., 1963-66 (part-time, becoming full-time in 1963), & First Church of Bay Park, San Diego, Calif., 1966-68. Appointed for Tanzania, Mar., 1968. m. Martha Anne (Marty) Smith, Aug. 19, 1960.

TANZANIA

Akin, Martha Anne (Marty) Smith (Mrs. Cordell, Jr.)

b. Long Beach, Calif., July 30, 1942, ed. Sierra Col., 1963-66, & Mesa Col., San Diego, Calif., 1966-68. Retail store cashier, Georgetown, Ky., 1960-61; bus. office teller, San Rafael, Calif., 1961-62; bank teller, Sausalito, Calif., 1962-64, & Auburn, Calif., 1964-65. Appointed for Tanzania, Mar., 1968. m. Cordell Akin, Jr., Aug. 19, 1960.



Cruce, Billy Francis

b. Perry, Fla., Jan. 22, 1940, ed. Fla. State Univ., 1958-59 & 1960; N. Fla. Jr. Col., 1959-60; Howard Col. (now Samford Univ.), B.A., 1962; NOBTS, B.D., 1966. Groc. employee, Perry, Fla., & Tallahassee, Fla., 1956-60 (part-time & full-time); contr. co. employee, Foley, Fla., summer 1958; lumber co. employee, Scottsboro, Ala., summers 1960, '62, & '63; high school teacher, Stevenson, Ala., 1962-63; sem. maintenance dept. asst., New Orleans, La., 1963-64; pastor, Hollywood (Ala.) Church, 1960-63 (half-time); Cent. Church, Scottsboro, 1960-62 (half-time), & Pine Level Church, Chatom, Ala., 1964-66; pastor's asst., First Church, Lakeland, Fla., 1966-68. Appointed for Uganda, Mar., 1968. m. Janice Hasty Goode, Aug. 13, 1963.

UGANDA

Cruce, Janice Hasty Goode (Mrs. Billy F.)

b. Decatur, Ala., Feb. 6, 1942, ed. Howard Col. (now Samford Univ.), B.S., 1963. VBS student worker, Ala. Bap. State Conv., summer 1961; sec. for col. BSU dir., Birmingham, Ala., 1961-63 (part-time); elem. teacher, Arabi, La., 1963-66, & Lakeland, Fla., 1966-67. Appointed for Uganda, Mar., 1968. m. Billy Francis Cruce, Aug. 13, 1963. Child: Charles Barrett, Nov. 26, 1967.



Kite, Billy O'Neal

b. Phenix City, Ala., Nov. 15, 1934, ed. Howard Col. (now Samford Univ.), 1953-54; Ouachita Bap. Col. (now Univ.), B.A., 1961; SWBTS, B.D., 1964. Payroll clerk, Mobile, Ala., 1954-55; chaplain's asst., U.S. Army, Germany, 1955-58; ins. underwriter, Columbus, Ga., summer 1958; laborer & painter, Ft. Worth, Tex., 1961; pastor, Bluffton (Ark.) Church, 1958-60; Rover (Ark.) Church, 1960-61; First Church, El Dorado, Ark., 1964-65, & First Church, Elmore City, Okla., 1966-68. Appointed for Zambia, Mar., 1968. m. Thelma Elaine Olney, June 26, 1959.

ZAMBIA

Kite, Thelma Elaine Olney (Mrs. Billy O.)

b. Redding, Iowa, Nov. 8, 1933, ed. St. Joseph (Mo.) School of Nursing, dipl., 1958; R.N., 1958; Ouachita Bap. Col. (now Univ.), 1958-60. Mailing clerk, Winona Lake, Ind., 1954-55; col. nurse, Arkadelphia, Ark., 1958-59; nurse, Clark Co. Hosp., Arkadelphia, 1959-61, & All Saints Episcopal Hosp., Ft. Worth, Tex., 1961-64. Appointed for Zambia, Mar., 1968. m. Billy O'Neal Kite, June 26, 1959. Children: Deborah Elaine, June 16, 1961; Daria Wynon, Aug. 28, 1964.



Martin, William Frank (BH), Jr.

b. Big Spr. Tex., Nov. 24, 1933, ed. Howard Payne Col., B.A., 1958; SBTS, 1960-61 & '63; Univ. of Louisville, 1963 & summer 1964; Univ. of Mo., summer 1966; Ind. Univ., summer 1967; Ind. Univ. Extension, Jeffersonville, Ind., 1968. Summer job, Wirtleville, Va., 1955. Big Spr., 1956; Louisville, Ky., 1956; New Albany, Ind., 1963; & Sellersburg, Ind., 1964; canning factory employee, 1957; & salesman, 1957-59; Brownwood, Tex.; sub. teacher, Louisville, 1968; paper, Hill Church, Richmond Sprgs., Tex., 1958-59; & Corydon (Ind.) Mission, 1960-62; salesman, New Albany, 1963; teacher, Louisville, 1961-62; & Jeffersonville, 1963-68. Appointed for Ecuador, Mar., 1968. m. Vivian Pearl Peterson, May 11, 1957.

■ ECUADOR

Martin, Vivian Pearl Peterson (Mrs. William F., Jr.)

b. Duluth, Minn., Sept. 27, 1935, ed. Howard Payne Col., B.S., 1960; SBTS, 1963-64, Soc., 1962-63 (part-time) & 1964-65, Midland, Tex.; Steno, Midland, 1963-64; & San Diego, Calif., 1957; col. office employee, 1955-57; youth dir., Newwood Church, 1956-57, & sec., 1957-59 (each part-time); Brownwood, Tex.; teacher, Louisville, Ky., 1961-62; driver for kindergartners, New Albany, Ind., 1963-66. Appointed for Ecuador, Mar., 1968. m. William Frank (BH) Martin, Jr., May 11, 1957. Children: Gloria Dawn, Jan. 22, 1959; Lisa Joy, July 27, 1960; Ann Marie, Mar. 23, 1964; Kristen Carol, Dec. 18, 1966.



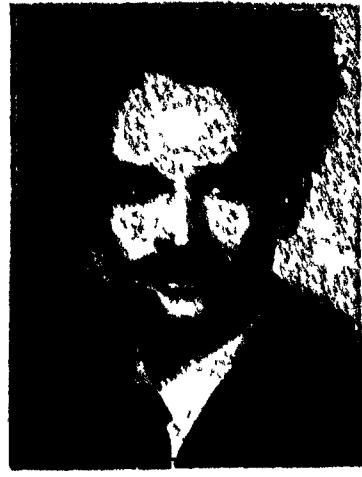
Robinson, Jerry Lynn

b. Merle, Tex., Mar. 19, 1935, ed. Sam Houston State Teachers Col., B.S., 1955; Univ. of Mo., 1955-56; Univ. of Nev., 1957-63 (intermittently); Mo. So. Col. (now Univ. of So. Mo.), 1959-60; SWBTS, 1967-68. Airport mgr., Huntsville, Tex., 1953-55; newspaper reporter, Bay City, Tex., summer 1953; Univ. grad. asst.; photographer, Columbia, Mo., 1955-56; writer-ed., Jefferson City, Mo., summer 1956; info. specialist, 1956-59; radio-TV asst., 1960-61; teacher, 1961-62 & Univ. radio-TV dir., 1963-65; Reno, Nev.; electronics officer, U.S.A.F., Mo., 1959-60; pilot, U.S. Army, Ala., 1963-65; flight instr., Ft. Rucker, Ala., 1966-67 & Ft. Worth, Tex., 1967; phot-mechanic, Ft. Worth, 1967. Appointed for Eq. Brazil, Mar., 1968. m. Shernale Lou Vickers, May 29, 1955.

■ EQUATORIAL BRAZIL

Robinson, Shernale Lou Vickers (Mrs. Jerry L.)

b. Houston Co., Tex., Dec. 18, 1934, ed. Sam Houston State Teachers Col., B.S., 1954; SWBTS, 1967-68. Teacher, Crockett, Tex., 1954-55, near Columbia, Mo., 1955-56, & Reno, Nev., 1957-58 & 1960-62. Appointed for Eq. Brazil, Mar., 1968. m. Jerry Lynn Robinson, May 29, 1955. Children: Sherylyn, Dec. 24, 1956; Denise, Oct. 22, 1961; Brad, Sept. 19, 1962; Leigh, Aug. 31, 1963.



Young, Hugh Howland

b. Cartersville, Ga., Jan. 17, 1933, ed. Duke Univ., 1951-52; Stetson Univ., B.A., 1955; Laval Univ., summer 1964; SBTS, B.D., 1959; Univ. of Ga., M.Ed., 1964, & Ed.D., 1967. Summer jobs, Pittsburgh, Pa., 1953, & Orlando, Fla., 1955; Univ. employee, DeLand, Fla., 1952-55 (part-time); HMB summer missionary, Houma, La., 1956; sem. employee, 1956-57, & start worker, Cent. Bapt. Chapel, 1957-58 (part-time); Louisville, Ky.; salesman, 1959 (part-time), asst. pastor, Prince Ave. Church, summer 1959 (part-time), teacher, 1963-64 (part-time), & Univ. teaching asst., 1963-65; Athens, Ga.; pastor, Cabin Creek Church, Commerce, Ga., 1959-61 (half-time); teacher, Nicholson, Ga., 1960-62, & RouthMaren, Germany, 1962-63 (part-time); col. instr., 1966-67, & asst. prof. of French, 1967-68, Louisville. Appointed (special) for Japan, Mar., 1968. m. Norma Jean Lucas, Jan. 18, 1958.

■ JAPAN

Young, Norma Jean Lucas (Mrs. Hugh H.)

b. Meade Co., Ky., Oct. 2, 1935, ed. Georgetown Col., B.A., 1957; Univ. of Ga., M.F.A., 1960, & further study, 1960-61; Bechtel-Karls Univ., Germany, 1962-63; Univ. of Ky., summer 1967. HMB summer missionary, La. & Miss., 1955 & '56; ed. dir., Harmony Church, summer 1957, & sec., 1957-58, Louisville, Ky.; Univ. student asst., 1958-60, & art. instr., 1961-62 (part-time) & 1963-65, Athens, Ga.; col. instr., Louisville, 1966-68. Appointed (special) for Japan, Mar., 1968. m. Hugh Howland Young, Jan. 18, 1958.

REAPPOINTED



Runyan, Farrell Edward

b. Simpsonville, S.C., Dec. 27, 1919, ed. N. Greenville Jr. Col., A.A., 1939; Furman Univ., B.A., 1941; Bap. Bible Inst. (now NOBTS), Th.M., 1944; NOBTS, Th.D., 1956. Pastor, Cross Rds. Church, Simpsonville, S.C., 1941; Donaldsonville (La.) Church, 1941-42; Bethlehem Church, Laurel, Miss., 1942-43, & Barton Church, Lucedale, Miss., 1944-46; missionary, Jones Co. Bap. Assoc., Miss., 1943; prof. Union Bap. Seminary, New Orleans, La., 1942-44; teacher, Lucedale, 1944-45; full-time evangelist, U.S., 1944-58. Appointed for Nigeria, Apr., 1946; lang. student, Shaki, 1947; evang., Igodo, 1948 & 1948-49; & pastors' school principal & area adviser, Kaduna, 1950-61; resigned, Jan., 1964; reappointed for Senegal, Mar., 1968. m. Elizabeth Barnett, June 6, 1942.

■ SENEGAL

Runyan, Elizabeth Barnett (Mrs. Farrell E.)

b. Campobello, S.C., Dec. 5, 1930, ed. N. Greenville Jr. Col., A.A., 1939; Carson-Newman Col., B.A., 1941; Bap. Bible Inst. (now NOBTS), 1942-43; Bap. teacher, Inman, S.C., 1941-42; Bible Inst. employee, New Orleans, La., 1943-44; teacher, Travelers Rest, S.C., 1944-45. Appointed for Nigeria, Apr., 1946; lang. student, Shaki, 1947; evang., Igodo, 1948 & 1948-49; teacher, woman's school, Kaduna, 1950-61; resigned, Jan., 1964; reappointed for Senegal, Mar., 1968. m. Farrell Edward Runyan, June 6, 1942. Children: Sylvia Carolyn (now Mrs. Daniel Ray Carter), Aug. 17, 1944; Michael Edward, Dec. 2, 1948; Charles Alan, Oct. 25, 1951.

Medical Receptorship Plan

An experimental medical receptorship program was authorized by the Foreign Mission Board at its spring meeting, with a view to increasing the supply of medical missionaries.

The hope is that in each of the next two years four "receptors" will serve for eight to ten weeks in overseas medical institutions related to the Foreign Mission Board.

"We continue to face a critical personnel crisis in medical missions," explained Franklin T. Fowler, the Board's medical consultant. "We must find ways to increase our personnel supply or face the real possibility of having to close some of our institutions. We cannot continue to respond to personnel needs with emergency measures only."

"More and more medical schools are permitting students to choose an overseas externship as an elective subject."

The program is outlined as follows:

Medical Missions

Receptorship Program

Objective: To arouse, nurture, and to conserve a call (or a concdn) for medical missions in the Baptist medical and dental student.

Program: To send, on the invitation of the Missions involved, carefully selected medical or dental students to serve for at least eight weeks in one of the medical mission institutions of this Board. Ten weeks would be preferable. The Foreign Mission Board would pay their travel expenses and the expenses for entertainment.

Participants: The participants should have completed a part or all of the third year in medical school. Such a medical or dental student should meet the following conditions:

He must be a member of a Southern Baptist church and should be an active participant in its program.

He must have shown a definite interest in medical missions, interest that might be shown by one or more of the following: attendance at medical missions conferences; correspondence with the medical section of the missionary personnel department; active participation in the Baptist Student Union or some similar organization; indication of his intention to seek God's leadership. The Board will give preference to those who are medical missions candidates.

He should be recommended by the

dean of his medical or dental school as to character and morals.

He should fulfill the physical, mental, moral, and spiritual standards expected of anyone serving on the mission field under this Board.

(It is understood that if he secures funds from this Board he would not solicit funds from any other organization.)

Procedure for selection: For contact, the Foreign Mission Board might publicize this with groups such as medical schools (deans, professors, etc.), BSU directors, pastors and other church staff members, missionaries on furlough, or directly to medical or dental students.

The young person would correspond with the medical section of the Board's missionary personnel department.

To make application the individual would request an application blank from the personnel department, medical section. This would go to the student, and the student would return it to the personnel department.

References would be secured by the medical section of the personnel department from the following: the medical or dental school (dean, professor, three fellow students, BSU director), church (pastor, other members or youth minister), college pre-medical (dean, BSU director, professor), and home pastor or youth director.

A physical examination would be reported to the FMB medical consultant.

The individual would send a statement of belief to the missionary personnel department's medical section at the FMB.

At least one interview would be held with the student by the associate secretary of the Board's missionary personnel department, medical section, by the medical consultant, and, when possible, by the secretary of the personnel department and area secretaries.

Selection will be made by a staff committee consisting of the associate secretary of the missionary personnel department, medical section, the personnel department secretary or one of the other associate personnel secretaries, the Board's medical consultant, and an area secretary.

After this procedure, the FMB's personnel committee would recommend the individual to the Board for approval and employment.

1967 Scripture Distribution

Nearly 105 million Bibles, New Testaments, and Scripture portions were circulated by the Bible societies around the world in 1967, according to a report by the United Bible Societies. The books were in more than 800 languages and were distributed in 115 countries.

Nearly 105 Million Pieces

The 1967 figures are double those of 1962. Most of the increase has been in the circulation of illustrated leaflets with short passages of Scripture. They are widely used in evangelistic work in many countries as an introduction to the Bible message.

Mr. and Mrs. Robert M. Hendricks and their son Carl receive key to the new missionary residence of St. Matthews Church from Pastor McEachern. At left is Mrs. Edna Keeling, WMU president.

Residence Provided

By George W. Knight

Assistant Editor, *Western Recorder*
World missions has "come alive" and moved next door for St. Matthews Baptist Church of Louisville, Ky.

The congregation in March dedicated a completely furnished, three-bedroom cottage as a missionary residence. Located next door to the church, the home will be occupied on an annual basis by selected missionary families from overseas who spend their furloughs in the Louisville area.

Pastor Alton H. McEachern described the project as a little something "extra" and "personal" that the church decided to do for the world mission cause.

"Some of us felt that we were just giving dollars without being personally involved," he said. "We think this project will personalize the Cooperative Program" for the church membership.

The missionaries who live in the house will become members of the church and have a semi-official status as "missionaries in residence." The pastor said members of the family would participate in special mission emphases and have many opportunities to address church groups within the fellowship.

The St. Matthews congregation already owned the house, but it was being used for Sunday School classrooms. Several organizations of the church pitched in to paint and refinish the structure. It was furnished with draperies, utensils, carpets, linens, and furniture at an approximate cost of \$2,500.

Missionary families who live in the house will be charged a monthly rental fee of \$35, all of which will go into a special fund for maintenance of the structure. A special church committee will oversee upkeep of the home as well as review and approve requests from missionaries who apply to live in the house.

The Bob Hendrick family, appointed by the Foreign Mission Board in April for service in Argentina, became the first to occupy the house. Hendrick has been attending Southern Baptist Theological Seminary, Louisville.

Revival in North Sumatra

For Baptists' first revival in North Sumatra we rented a fine arts building. Street banners were displayed and invitations were given out to friends. Pastor Samosir, from Java, preached, and I led singing.

Between 50 and 75 persons attended the daily service at 4:30 P.M., held early to allow them to return home before dark. Muslim pressures had prevented advertising on a large scale, but the members of the group that meets in our home did a good job of personal witnessing.

Professions of faith were made each evening until a total of 23 persons had accepted Christ.

After the closing service the treasurer of our group suggested we have a ramah-ramah (social) for the new believers. Thirty persons came. When asked to give short personal testimonies of their faith, they responded so eagerly they could hardly be stopped.

Now that the group has more than doubled, our home is not large enough for all who come to worship. We ask prayer that God will open the way to secure a building for a church.

Robert H. Stuckey
Medan, Sumatra, Indonesia

A group from the Woman's Missionary Union and I visited a home where none of the family are Christians. According to custom, we gathered to one side, in the shade of the mud-and-pole hut. The husband was somewhere out of sight.

After finishing our testimonies, we sang, closing with, "Where will you be when the last trump sounds, calling the dead?"

Amal (Mother) Rosina sang, looking up and leaning against a pole which supported the overhanging grass roof. As we sang the last song over and over, I noticed tears running down her cheeks.

"My tears are for you," she said to the woman we were visiting when we had finished the song, "because I know where you'll be when the last trump sounds, if you refuse Jesus."

I was deeply moved by her spontaneous testimony and felt sure that God would use it as much as anything said that afternoon.

Three weeks later the Lord suddenly called Amal Rosina home. We were stunned by our loss, but rejoiced that she is with Jesus. Many people, most of them unsaved, attended her funeral. Amal Rosina had accepted Christ about three years earlier and became a widow at almost the same time. Yet she was a

EPISTLES

Vietnamese Prisoners Witness Baptism

The setting was dismal: no vegetation in a concrete yard surrounded by high, gray walls topped with broken bottles set in concrete and covered with barbed wire.

But the attention of the 200 persons sitting on the roughly constructed wooden benches was riveted on the nine men in white robes standing before them.

The prisoners in the central correctional prison of Gia Dinh province had never before witnessed a Christian baptismal service. They were awed and made reverent by the impressive sight.

The eight men standing with Pastor Thanh had struggled to a new birth in Christ inside the prison walls. This was a result of months of work among some 260 political prisoners, all of them charged with aiding the Viet Cong. They included about 50 women and some 210



men, ranging in age from late teens to middle sixties.

When Pastor Thanh first asked permission to come to the prison once a week with a missionary to show a motion picture and to preach a short sermon, the officials were skeptical. They consented, but with reservations.

Several weeks later one of these officials remarked to the missionary showing a beautiful film from the Moody Science series, "This is just like being outside for these people."

Steadily the approval grew until a warm, friendly reception awaited us each Saturday morning.

The prisoners welcomed the hour of diversion from the routine within the walls. At first, their attention during preaching was nil. After a time we could see evidence in facial expressions of the Holy Spirit working in their hearts.

An invitation was given for any who wanted to find new life in Christ to raise their hands. No guarantee or promise was made that life would be easier. In fact, the opposing attitude of many prisoners was apparent.

In two months three professed faith in Christ. Then two others joined them, and in small numbers the group grew. Each week, after the other prisoners were dismissed and marched back to their places, the believers stayed for instruction, prayer, and further Bible study. They are not perfect men, but whole men in Christ growing steadily.

Thirteen have found new life in Christ. Of these, eight were baptized in a shallow reservoir used for washing clothes and dishes inside the prison. The change in these men in both countenance and action is apparent. They have the respect of their fellow prisoners and the favor of prison officials. Some are sharing their newfound joy with others.

This unusual religious observance within the prison profoundly impressed all who witnessed it, prison officials and prisoners alike. The faith of the new believers was shown in a positive way through baptism before unbelievers.

"I guess we have a church in prison now," Missionary Bob Davis said to me as we left the service. The names of the men were added to the church roll on the outside.

These men are still detained physically, but there is a new freedom in their life.

James M. Gayle, Dalat, Vietnam



PHOTOS BY BOB HARPER

Betsy, youngest daughter of the Robert Beards, missionary associates, during orientation. The family is now in Taiwan.

Nurses Arrive When Needed

Many examples could be given of the way the Lord has supplied our every need at Baptist Hospital in Guadalajara. In July, 1967, we opened a new intensive care unit. With the expansion of the nursing department more nurses were needed. But where could we find them?



On the day the personnel list for the new department was to be presented to the administration, a graduate nurse arrived from Chihuahua seeking employment. Her specialty? Two years' experience in an intensive care unit. We opened the unit with personnel complete.

For the month of August we desperately needed a registered nurse for the evening shift. On the monthly work sheet

the hours and days off were listed for a person we as yet did not have. On the afternoon of July 31 an R.N. came looking for work on the evening shift during the month of August.

One day the hospital called at 4:00 P.M. to report that two R.N.'s were resigning for health reasons. By four o'clock the next afternoon two new R.N.'s were in the office of nursing service making applications and asking for the same shifts where the vacancies had occurred.

The nurses who do not know the all-sufficiency of the One we serve stand amazed at these experiences. We who do know his all-sufficiency stand in deep gratitude.

Paula Kortkamp
Guadalajara, Jalisco, Mexico

Pastor Guides as Members Sign

A new church was born in the interior town of Cruce Bueno, a small pueblo about 40 miles from Guayaquil. The farming people who make up the congregation decided, after about two years as a mission, to exercise faith and organize into a church.

A number of the 20 members are adults who can neither read nor write their names. During the organizational



service, the pastor held the hands of several members while he wrote their names for them below the Articles of Faith and the Church Covenant.

At the church we serve in Guayaquil the only deacon, Manuel Arguello, visits many homes every weekend, and often visits with his pastor. Almost every Sunday night Manuel has someone in the worship service ready to make a profession of faith in Christ.

Marvin R. Ford, Guayaquil, Ecuador



Revealing Words

The spirit of the people here and the progress of the work might best be indicated by some recent quotations.

"Our church program is being seriously handicapped for lack of space," said a pastor whose church had just celebrated its first anniversary. "Every Sunday many people return to their homes because they can neither enter the building nor find an unoccupied window so that they may look in."



On a Sunday night a local pastor said to the church, "I asked Pastor Wilson to sit with me on the platform because I wanted to emphasize the fact that Americans cared enough to send missionaries. When our people were without the gospel, North Americans sacrificed themselves to save us!"

"Our church (two hundred members) has baptized 27 this year, and we have 12 awaiting baptism," reported a pastor near the end of the year.

Declared another Brazilian pastor: "If we only had an American missionary in our area, we could develop the work."

"Our city has seven Baptist churches," remarked the Baptist executive secretary in Mato Grosso state. "Within five years we should have at least 20."

Ernest C. Wilson, Jr.
Campo Grande, Mato Grosso, Brazil

'They Will Hear You'

Unshaved and poorly dressed, the elderly man, perhaps in his seventies, entered the church building just after the service had ended. He supported himself with a crudely fashioned walking stick.

"I am here," he interrupted, "because someone told me a missionary was preaching in this place. Are you the missionary?"

"Yes," I answered. "Are you a Christian?"

"*Gracias a Deus* (thanks to God), for 40 years I have known Jesus Christ as my Saviour." The old man seemed to stand more erect. His face grew radiant, and a warm smile burst forth as he spoke.

"I have come three miles tonight to invite you to preach in my home so that my family and neighbors will hear and accept the gospel," he explained.

"I am old," he continued, "and my people will not listen to what I say about Christ. But you are young and have come from the other America. They will hear what you have to say."

A note of expectancy came to his trembling voice as he asked, "When can you come to my house and preach the gospel?"

The week already was filled with previous commitments, but arrangements were made to go to his home an hour before the regular worship service was scheduled at the church. The home, a simple structure of sticks and dried mud, was on a *sítio* (small farm). Typical of such homes, the only light for the service came from a handmade, kerosene lamp.

Everyone present had been invited personally by our host. There was not enough room inside the home for the crowd, so we met in the front yard. Eight persons responded to the invitation to accept Christ as Saviour. Among the converts was the elderly man's wife.

J. Charles Allard, Crato, Ceara, Brazil



His Testimony Still Lives

While visiting the small Philadelphia Baptist Church of Los Chatos, in the Pacific coast area of Guatemala, Don Carlos Quilo, pastor of First Baptist Church, Guatemala City, and I, along with the lay pastor, visited a young man who was very ill.

As we stood beside the bed, Pastor Quilo spoke briefly of Christ's love and of the man's need for eternal life. When asked if he would accept Christ that afternoon, the young man, though his voice was weakened by severe illness, gave a clear affirmative reply.

Returning to the community several weeks later, I went with some church members to pray with the new believer. He was cheerful and radiant, but weak and feverish. A week later I received word that he had died.

But his testimony continued to bear fruit. On my next visit to Los Chatos, the lay pastor related how the young man had died praising God and praying



that his family might have the same joy. Soon after his death, his wife accepted Christ as Saviour.

The lay pastor and I visited the home of the father and stepmother to talk with them about the gospel. That night in the worship service the father professed faith in Christ. A few weeks later word came that both the stepmother and her mother, a woman of many years, had trusted in Christ.

Recently I had opportunity to see these new believers willingly and joyfully accepting responsibilities for personal witnessing while the small rural congregation makes plans to take part in the Crusade of the Americas.

As the father and I visited his neighbors, I noted how genuinely he presented the claims of the gospel.

I recalled the afternoon several months earlier when his son accepted Christ, and I realized that the young man's testimony still lives.



Harry E. Byrd
Guatemala City, Guatemala

Ministry Grows under National Pastor

A man who accepted Christ in a jail service in Mexico City returned home to Martinez de la Torre, Veracruz. Determined to do all he could to serve his Saviour, he donated some property for a Baptist mission and began to witness.

He was able to gather a few people for services but needed leadership. He asked the Central Baptist Association (in the Mexico City area) for help. With financial help from Southern Baptists, a national worker, Misael Loera, was sent as a regional missionary. He serves as pastor of the new mission.

Arriving in Martinez de la Torre for an evangelistic campaign, I was surprised to find that within three months under the



pastor's leadership the people had constructed and paid for a cement block building. The congregation of about 25 persons seemed enthusiastic. One already had donated property to begin a mission on the opposite side of town.

One man who accepted Christ during the week was an ex-matador. After the service he took the pastor and me to one of his two restaurants. While our dinner was being prepared, the new convert introduced us to each employee, related his salvation experience, and asked us to tell about Christ.

Pastor Loera and I one night visited a family whose little girl had died that day. Approaching their home, we could smell alcohol and hear the noise of the gamblers and the sad tones of the chanter. The wake was in progress.

The parents invited us inside. After accepting coffee and bread rolls, we asked the parents outside so we could talk. We read from the Bible, and they listened to God's Word for the first time.

The closing Sunday night of the meeting was rainy, but people came anyway, some using huge banana leaves as umbrellas. At the invitation several responded immediately. Among them were the mother and father we had visited.

As I embraced the father, he said with emotion, "Hermano (brother), we want to have the hope within our hearts that we, too, will go where God is watching over our little Margarita. We want to accept Christ as our Saviour."



Maurice E. Dodson
Mexico, D.F., Mexico

Someday They Will Read

"I brought you a surprise!"

With these words 35-year-old Satta handed me a folded page of perfect s's she had printed with a pencil. She had worked hard on this gift.

One morning before this, I had given pencils and paper to four village friends who were having coffee with me. After I printed one name at the top of each

sheet, I handed pencil and paper to each woman. They were thrilled, and I was amazed. I did not think they would care, for they are busy with babies and keeping their families fed.

Copying even the first letter was impossible for them. Their hands could not direct the pencils where their eyes told them.

Now, because of their interest and determination, all of them can print their first names.

Tomorrow we'll have a class with 12 Muslim women. They cannot read the Arabic Koran, though they hear its teachings every day. Someday they will read a Bible.

—Carole (Mrs. J. Howard) Hovde, Missionary Associate, Monrovia, Liberia

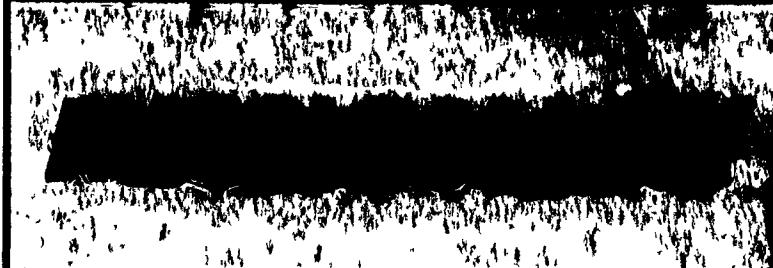


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FAMILY

RUUA

APPOINTMENTS (May)

BAKER, Charles Berry, Okla., & Marsha Lee Ruth Baker, Kan., Korea (4544 Providence Pl., New Orleans, La. 70126).
COOPER, Jackie Bernard, S.C., & Margaret Arlene Harrison Cooper, S.C., Argentina (Box 293, Long Beach, Southport, N.C. 28461).
DUNN, William Terry (Pete), Ala., & Patricia LaRue Berger Dunn, Md., Lebanon (4601-106 Seminary Pl., New Orleans, La. 70126).
NORWOOD, Charles Gayle, La., & Lillian Alline Mayes Norwood, La., Philippines (4070 Lipsey, Apt. 7, New Orleans, La. 70126).
WILSON, Barbara Joan, Okla., E. Africa (200 Bolinas Rd., Apt. 31, Fairfax, Calif. 49430).
WORLEY, Robert Donald (Bob), N.M., & Jerry Helen Fletcher Worley, Tex., Spain (4916 Rocky River Dr., Cleveland, Ohio 44135).

ADDRESS CHANGES

Arrivals from the Field

DOTSON, Leota (Nigeria), 323 Westover Dr., Birmingham, Ala. 35209.
DUNCAN, Rev. & Mrs. Marshall O. (Kenya), Rt. 3, Clinton, Tenn. 37716.
FLEWELLEN, Rev. & Mrs. Sidney R. (Nigeria), 1816 Levin St., Alexandria, La. 71301.
HUTSON, Rev. & Mrs. Barney R. (appointed for Argentina), Rt. 1, Box 403A, Spring, Tex. 77373.
JOINER, Rev. & Mrs. Garrett E. (Ecuador), 2035 McAdams, Dallas, Tex. 75224.
KEITH, Rev. & Mrs. Billy P. (Japan), Bap. Gen. Convention, 103 Bap. Bldg., Dallas, Tex. 75201.
LAY, Diana (Ghana), 1914 W. Colter, Phoenix, Ariz. 85015.
LIVINGSTON, Rev. & Mrs. George F., Jr. (appointed for Colombia), Rt. 2, Box 150, Cullman, Ala. 35055.
NOWELL, Rev. & Mrs. C. Grady (appointed for Honduras), 1010 Bridges Dr., High Point, N.C. 27262.
PENKERT, Doris (N. Brazil), Box 27, Rosenberg, Tex. 77471.
POPP, Violet (Jordan), RD 2, Williams Rd., Cumberland, Md. 21502.
ROBERSON, Rev. & Mrs. Cecil F. (Nigeria), 607 N. Jefferson St., Clinton, Miss. 39036.
THARPE, Rev. & Mrs. Edgar J. (Hong Kong), 328 E. Main St., Waihalla, S.C. 29691.

Departures to the Field

BAILEY, Sr. & Mrs. C. R., Apartado Aereo 194, Pereira, Colombia.
BRYAN, Rev. & Mrs. Jesse D., Calle Satistegui 6, 2^o, 1^o, Algorta (Vizcaya), Spain.
CANNATA, Dr. & Mrs. S. R. J., Jr., Box 131, Addis Ababa, Ethiopia.
HARMON, Ethel, Bap. Bldg., PMB 5113, Ibadan, Nigeria.
HARVEY, Rev. & Mrs. Gerald S., Box W 92, P.O. Waterfalls, Salisbury, Rhodesia.
HERNDON, Rev. & Mrs. John M., R. Fernao Vaz Dourado 95-2^o A, Porto, Portugal.
HILL, Rev. & Mrs. D. Leslie, Mati, Davao, Philippines.
HORTON, Frances, 603-30, 2-chome, Hazama-cho Funabashi, Chiba-ken, Japan.
JONES, Dr. Kathleen, Box 6, Kediri, Indonesia.
KIRKPATRICK, Mary Frank, PMB 5113, Ibadan, Nigeria.
LEWIS, Rev. Harold W., Box 488, Port-of-Spain, Trinidad.
MALLORY, Mr. & Mrs. Lowry, Jr. (assoc.), Box 478, Nyeri, Kenya.
MILLER, Floryne, Seinan Jo Gakuin, Itozu, Kitakyushu, Japan.
MOORE, Bonnie Mae, Box 100, Kaduna, Nigeria.
MOORE, Dale, Box 563, Lagos, Nigeria.
MURRAY, Rev. & Mrs. Ben R., Apartado 572, Trujillo, Peru.
NOLAND, Rev. & Mrs. Paul W., Caixa 558, Brasilia, DF, Brazil.
RICHARDSON, Dr. & Mrs. W. L. C., Caixa 280, Belo Horizonte MG, Brazil.
TARRY, Rev. & Mrs. Joe E., Caixa 285, Governador Valadares, MG, Brazil.
WISDOM, Sr. & Mrs. Charles J., Apartado 1696, Guadalajara, JAL, Mexico.

On the Field

CALLAWAY, Mr. & Mrs. Merrel P. (assoc., Morocco), Box 404, Taiz, Yemen.
COOPER, Dr. & Mrs. W. Lowrey, Casilla 143, Posadas, Misiones, Argentina.
CORWIN, Rev. & Mrs. William E., Tjipaganti 17, Bandung, Indonesia.

GLADEN, Sr. & Mrs. Van, Apartado 93, Torreón, COAH, Mexico.
GREENWOOD, Rev. & Mrs. Richard R., Apartado 14, Coban, AV, Guatemala.
HOLLOWAY, Rev. & Mrs. Billy W., Box 593, Nakuru, Kenya.
MORRISON, Martha, House 14, Road 7/20, Petaling Jaya, Selangor, Malaysia.
PATTON, Rev. & Mrs. Glenn (Jordan), Box 2026, Beirut, Lebanon.
ROBINSON, Rev. & Mrs. Gordon E., Box 413, Warril, Nigeria.
SHELTON, Rev. & Mrs. Ray E., Solis 373, Carmelo, Uruguay.
WOLF, Sr. & Mrs. R. Henry, Vallarta #76, Colonia Progreso, Acapulco, GRO, Mexico.

United States

BARRON, Rev. & Mrs. Thomas O. (appointed for Indonesia), c/o Davis Clark, Box 181, Richton, Miss. 39476.
BUCKLEY, Rev. & Mrs. R. T. (appointed for Korea), Rt. 2, Box 102, Picayune, Miss. 39466.
CECIL, Rev. & Mrs. James W. (assoc., employed for Hong Kong), c/o J. M. Gardner, Penrod, Ky. 42363.
COLSTON, Rev. & Mrs. Billy G. (appointed for Korea), c/o Clifton Colston, 122 Utopia Dr., Fayette, Ala. 35539.
EAGLESFIELD, Rev. & Mrs. Carroll F. (Nigeria), 5030 Pulliam, Hannibal, Mo. 63401.
ENGSTROM, Mr. & Mrs. G. Edwin (assoc., employed for the Philippines), c/o Mrs. Charles Guthals, 2716 Ross, Clovis, N.M. 88101.
HUDSON, Mr. & Mrs. James V., Jr. (appointed for Korea), c/o W. C. Pickett, Rt. 2, Box 38, Bastrop, La. 71220.
HUGHES, Rev. & Mrs. R. Brown (N. Brazil), 199 S. Cox St., Memphis, Tenn. 38104.
LEWIS, Rev. & Mrs. Francis L. (Indonesia), 812 S. Okmulgee, Okmulgee, Okla. 74447.
MOCK, Rev. & Mrs. Darrell A. (assoc., employed for Japan), c/o W. W. Thomas, 810 W. Indiana, Enid, Okla. 73701.
PERRY, May E. (emeritus, Nigeria), Box 10, Canton, Ga. 30114.
PHILEGAR, Rev. & Mrs. Donald V. (appointed for Thailand), c/o Mrs. E. V. Philegar, 33 Kirby Ave., Portsmouth, Va. 23702.
SPARKMAN, Louise (Nigeria), 2940 NE. Tenth St., Ocala, Fla. 32670.
TEEL, Rev. & Mrs. James O., Jr. (Argentina), 2473 Swenson, Abilene, Tex. 79603.
WATANABE, Rev. & Mrs. George H. (appointed for Japan), c/o George Konishi, 1818 Whiting St., Honolulu, Hawaii 96813.
WEST, Edith O. (emeritus, Brazil), 489 Castle Shannon Blvd., Pittsburgh, Pa. 15234.
YOUNG, Dr. & Mrs. Hugh H. (appointed for Japan), 314 W. Main, Cartersville, Ga. 30120.

TRANSFERS

BURCH, Dr. Vella Jane, Switzerland to Hong Kong, Apr. 10.
MARLER, Rev. & Mrs. L. Parkes, Korea to Guam, July 1.

BIRTHS and ADOPTIONS

COMPTON, John Charles, son of Dr. & Mrs. Bobby D. Compton (appointed for Colombia), Apr. 8.
MEDCALF, Michael Louis, son of Dr. & Mrs. Winfred L. Medcalf (Thailand), Apr. 7.
VESTAL, Marilyn Bond, daughter of Rev. & Mrs. J. Gordon Vestal (Chile), Apr. 18.

DEATHS

BRADY, Mrs. Lizzie E., mother of Rev. Otis W. Brady (Guyana), Apr. 21, Landrum, S.C.
CLARK, Eric H. (Kenya), Apr. 19.
FULLER, Mrs. James B., mother of Rev. Ronald W. Fuller (Vietnam) & Rev. J. Wayne Fuller (Jordan), Apr. 21, Walnut Creek, Calif.
GILTMER, Mrs. Ray, mother of Elaine (Mrs. Gareth E.) Joiner (Ecuador), Apr. 14, Dallas, Tex.
GOLDIE, Frederick T., father of Dr. Robert F. Goldie (Nigeria), Feb. 14, Columbia, S.C.
HOCUM, Mrs. Ruth D., mother of Merna Jean Hocum (Guyana), Apr. 25, Memphis, Tenn.
LACEY, Archie, father of Rev. Robert H. Lacey (Kenya), Apr. 22, New Mexico.
LAWRENCE, Rufus Earl, father of Frances (Mrs. William) Skinner (Paraguay), Mar. 14, Ellington, S.C.
WILLIAMS, Seth, father of Janelle (Mrs. Euclid D.) Moore (appointed for E. Africa), Nov. 16 (notification received Apr. 24).

Missionaries Still Prisoners

Two missionaries began their fourth year as prisoners of the Cuban government on April 8. Herbert Caudill and David Fite, missionaries serving under the Southern Baptist Home Mission Board, were arrested April 8, 1965, along with 40 Cuban pastors, and eventually were convicted on illegal currency exchange charges.

According to reports, Caudill, 64, remains under house arrest, released to the custody of his Havana home a year ago to seek medical attention for an eye ailment. Fite, 35, Caudill's son-in-law, apparently is still in prison but working outdoors and in good health. Caudill was sentenced to ten years, Fite to six.

Telecast Features Baptists

"Mission in Nazareth," a 30-minute documentary exploring Baptist mission work in and around Nazareth, Israel, is to be telecast on the Columbia Broadcasting System's "Lamp Unto My Feet" program at 10:00 A.M. (EST), June 16. The program was produced by CBS in co-operation with the Southern Baptist Radio and Television Commission.

Ted Holmes, CBS News producer, interviews Missionaries Dale G. Thorne and Dwight L. Baker, as well as Fuad Sakhini, national Baptist pastor, on the program. Featured is the Baptist school in Nazareth. Attention is also given three Baptist village centers.

Two Named 'Outstanding'

Parilco (Mrs. James G.) Tidenberg, missionary stationed in Dar es Salaam, Tanzania, is among those selected to appear in the 1967 edition of *Outstanding Young Women of America*. The volume, an annual biographical compilation, lists 6,000 women between the ages of 21 and 35 who are said to have distinguished themselves in civic and professional activities.

Among those selected to appear in the new edition of *Outstanding Young Men of America* is William R. O'Brien, missionary to Indonesia.

Keith Named to Texas PR Post

Billy P. Keith, former missionary who directed Baptist radio and television work in northern Japan, has been named director of public relations for the Baptist General Convention of Texas, effective June 1.

Keith, appointed by the Foreign Mission Board in 1961, served as news director for the Japan Baptist New Life Movement in 1963.

Missionary Compton Receives Th.D.

Bobby D. Compton, missionary appointed to Colombia and now in language study in Costa Rica, received the Doctor of Theology degree from Southern Baptist Theological Seminary, Louisville, Ky., on Jan. 26.



Middle America, South America

Hidden in the letter block below are the names of the 20 countries of the Americas south of the United States where the Foreign Mission Board has assigned missionaries. Until May 1 these countries were included in the Board's Latin America area. Now the Board has divided this region into two geographical areas for administration of mission work—Middle America and the Caribbean, and South America.

See how many of the 20 countries—listed below for your reference—you can locate in the block of letters. Country names may be horizontal or vertical, forward or backward. Letters may be used in more than one name.

MIDDLE AMERICA AREA: Bahama Islands, Bermuda, Costa Rica, Dominican Republic, French West Indies, Guatemala, Guyana, Honduras, Jamaica, Mexico, and Trinidad and Tobago (one name).

SOUTH AMERICA AREA: Argentina, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela.

D L Y A U G U R U M H L S V Y X D O Y O U E G G
O P P N B C A L O O S D N A L S I A M A H A B U
M O M C T L Y N B H X F O N U M L K D O P U S A
I O S H C H I L E P H J I L L W T O O G V J K T
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C P U D O L K P U T N C X V A P N F I N E G T A
A K D J M O N E Y E S U V B J H X S N O Z O O L
N Y N J B T O L A V Z A X F A R O X Q S U O T A
R X O N I F P S N O X D H O B R A Z I L E C X L
E A H T A C I R A T S O C X Q A D B C O L I O E
P I N G G O O B E L L H R O U M T A N O Y A X T O P
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L O V E A G W O G A B O T D N A D A D I N I R T
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C L A N Q K O T H N W X F A T R A P S O O N T U
M F B A H T O Y A U G A R A P L A U R E P O N G

Eric Clark

AFATALLY wounded Cape buffalo in its final charge took the life of Missionary Eric H. Clark, who, as an author, was recognized for his unusual ability to describe the land and to express the emotion of the African people.

Clark, 48, died in Kenya on April 19. At funeral services in Kisumu, Kenya, where he had been stationed since 1960, many Africans, Asians, and Europeans gathered at graveside. (See *In Memoriam*, inside back cover.)

According to a report, the Clarks, the S. Thomas Tiptons, who are missionaries

to Uganda, and several families from Kisumu were on a camping trip in northern Kenya. On the last day of camp, at Clark's suggestion, he and Tipton, along with African game guides, hunted buffalo.

The two missionaries were tracking a buffalo that had been wounded, when the animal charged Tipton. The buffalo knocked Tipton to the ground and thrust at him a second time before a game guide distracted the animal, and Tipton crawled to safety. (His injuries later were determined as not serious.)

A short time later Clark was killed as

he tracked the animal in the bush. Apparently Clark fired a fatal shot into the buffalo, but the animal struck the missionary and then collapsed a few feet away. Clark is believed to have died instantly. Tipton's efforts to revive him were fruitless.

Articles and letters by Clark have appeared in *THE COMMISSION* from time to time. One article—"I've Seen a Corner Where Beauty Has Died," *THE COMMISSION*, April, 1966—received a first-place award in Evangelical Press Association competition in 1967.



PHOTO BY GERALD B. HANKEY



The Eric Clark I Knew

Last October during the East African Crusade I spent eight days with Eric Clark in an intensive evangelistic crusade that resulted in 350 decisions for Christ. That was an unforgettable week, not just because of the wonderful meetings, but also because of the association with the missionary and his wife.

Clark, a native of England, was a missionary pioneer of the Livingstone tradition. His whole heart, his life, his all were dedicated to God, to Africa, and to its peoples. The tremendous success of the work in the thickly populated Kisumu, Kenya, area, with about 50 churches and 3,000 Baptists since Clark went there in 1960, is a real miracle of grace in missions.

As we were going day after day to hold services all over those mountain areas, I admired the tremendous, pulsating heart's love he had for those humble black people. And they loved him dearly. He was their "white spiritual father." It touched my heart to see those national pastors gather around him before and after the services.

Eric Clark had a sound approach in missions. He detested paternalism. The churches in his area were built by the Africans. In spite of their poverty they would secure the land and build a mud-walled church building, often with a little clinic next to it. The Baptist Mission would provide the tin roof and the doors and windows, as well as a tin tank baptismal outside the church where running water from the roof would fill it.

Clark had an unshakable faith in the Word of God. He believed that the main task was to take that Word to the masses of Africans. He majored in direct evangelism. He was an individualist, not a professional in any way. For him, missions was a call, a challenge, a vision, a whole life.

Last October he bid me farewell as I was taking a taxi-bus for Nairobi. "We'll see you in Kisumu in the crusade of 1970," he said. Now this meeting has to take place in heaven, maybe even before 1970.

Who will replace Eric Clark? Perhaps some young person reading this will hear the divine call and will say, "Lord, here am I; send me."

—Charles Gruber, Nacogdoches, Texas

New Journeyman To Begin Training in June

Training will begin June 15 for the 73 young men and women employed by the Foreign Mission Board in April to serve two years overseas as missionary journeymen. The 26 boys and 47 girls are tentatively assigned to 28 countries, although assignments may change before the training period ends.

Nearly half of them will teach school. Seven are nurses. Others will do office work, operate student centers, assist with general evangelism, direct music or youth work in churches, serve in Baptist community centers, and help in Baptist book stores. One will be a seminary librarian, another will work in a dormitory for children of missionaries, and one young man will assist with the business of a mission hospital.

They are natives of 22 states and the

District of Columbia, and include the first journeyman from Hawaii, Louise Tomita, a Japanese-American who expects to work as a secretary in Japan.

Missionary journeymen must be under 27 years of age, college graduates, and with skills in demand overseas. They work alongside career missionaries.

The journeyman program is entering its fourth year. The first 46 journeymen were sent overseas in 1965, 47 went in 1966, and 55 in 1967. The second group will be coming home this summer.

The eight-week training session at Virginia Intermont College, Bristol, includes language, history, and culture of the countries where journeymen are going, plus Christian doctrine, Bible, missions, evangelism, specialized training, health and personal development, and physical education.

A commissioning service is scheduled for Aug. 8 in Richmond, Va. Journeymen will leave for overseas assignments shortly afterward. Louis R. Cobbs, an associate secretary for missionary personnel for the Board, is in charge of journeyman recruitment and training.

Summer Staff Meets

Baptist young people, chosen and sponsored by the Baptist Student Unions of 21 states to serve as missionaries to 22 countries during the summer, attended a weekend of orientation at Foreign Mission Board offices in Richmond, Va., early in April. Present were all but one of the 77 youths chosen. They gathered to learn how to get ready, what to take, what to expect, and what will be expected of them in summer missions.

"In Christ there is opportunity for a relationship with someone with whom you have nothing in common but your humanness," Jesse C. Fletcher, Board secretary for missionary personnel, told the group. "That is the new dimension. The gospel tells me God loves me as I am. That's the way he relates to me and the way I, as a Christian, should relate to others."

Louis R. Cobbs, an associate secretary for missionary personnel, directed the conference.

"I thought I was going to take God to Africa," commented one young man just before adjournment. "But the conference has made me realize that God is already in Africa. I'm going there to let him use me."

Varied Ministries

Certificate of appointment is presented James R. Barron by Baker J. Cauthen, Foreign Mission Board executive secretary, during the Board meeting in April. Eleven couples were appointed as career missionaries, and two were employed as missionary associates. Of the 13 men, nine are laymen. Four couples expect to work in general education, two in theological education, two in business administration, one each in general evangelism and church development, medicine, music, mass media, and ministry to servicemen. (In addition, one couple was reappointed.)

Asian Women Confer

Two hundred official delegates and a large number of visitors gathered in Hong Kong in early April for the third conference of the Asian Baptist Women's Union. Women came from 16 countries—Burma, Ceylon, East Pakistan, Guam, Hong Kong, India, Indonesia, Japan, Korea, Malaysia, Okinawa, the Philippines, Singapore, Taiwan, Thailand, and Vietnam.

One of the speakers, Miss Mercy Joyaradja Rao, of India, urged Asian Christians to be challenged, not discouraged, by the fact that opportunities for foreign missionaries are closing in some countries. She said that indigenous workers must respond by witnessing for Christ with renewed dedication.

Elected president of the Women's Union was Mrs. Edna Wong, of Hong Kong, succeeding Mrs. Ayako Hino, of Japan.

Additional Trustees Invited

Baptists in five more countries of Europe will be invited to elect trustees for Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland, following action by the trustees. This would bring to 19 the number of countries—all European—represented.

Four of the nations that would have trustees for the first time are in eastern Europe—Czechoslovakia, East Germany (DDR), Hungary, and Russia. Scotland is the fifth. This would widen the possibility for these countries to send students to the seminary, since the endorsement of a national trustee is necessary for each European student who enrolls at Rüschlikon.

The seminary was founded to serve mainly Baptists of Europe. Thus only one third of its students every year can come from outside Europe. Still the school has current or recent representation from North America, South America, Australia, Africa, and Asia. Sponsored by the Southern Baptist Foreign Mission Board, the seminary has a mixed American-European faculty.

OFFERING TOTAL

Total received in the 1967 Little Meen Christmas Offering had reached \$14,664,679.30 when the books closed on May 1, according to Foreign Mission Board Treasurer Everett L. Deane. This is \$904,532.50 more than the amount received for the 1966 offering. Any additional 1967 Little Meen money received will be counted on the 1968 offering.

Results of Italian Crusade Noted

An estimated 15,000 non-Baptists participated in the meetings held in Baptist churches throughout Italy during the first nation-wide evangelistic crusade of Italian Baptists. Other thousands heard the gospel preached in open-air meetings.

Two hundred persons publicly professed Christ as Saviour. Hundreds more asked for Bibles and for conferences about the evangelical faith. And Baptists themselves were strengthened in the effort.

"The most important result is the renewal of consecration and the new sense of responsibility evident in Baptist church members," according to Piero Bensi, evangelism secretary for the 4,600-member Italian Baptist Union. A similar fervor present after World War II waned during the economic boom of the last decade.

"Often reluctant before to identify themselves in public since there are so few in Italy, Baptists began taking the gospel into the piazzas, those nerve centers of Italian cities and villages where people congregate," reported Missionary Associate Theo Sommerkamp for European Baptist Press Service. "They found preaching and singing in these town squares to be invigorating."

Carmelo Inguanti, Baptist Union presi-

dent, preached to more than 2,000 people in an open-air service in the town square of the community of Mottola. Capacity crowds of 700 jammed a rented theater when he preached indoors.

In Rome, 49 of the 51 members of the Garbatella Baptist Church attended services. (The other two were ill.) At one service, 57 non-members were also present.

"Not all who made professions of faith necessarily want to become members of evangelical churches," pointed out Mrs. Benjamin R. Lawton, missionary. "Classes for 'sympathizers' have begun, but the number who will become Baptists will not be known for a long time." Another missionary reported that because of Italian Baptists' aversion to anything that looks like spiritual display, they are not pre-occupied with numbers.

"The 1968 crusade was, in effect, a succession of five regional simultaneous crusades, each lasting one week," explained Sommerkamp. "Starting in Sicily and the 'boot-heel' of the mainland in early March, the crusade moved geographically northward week by week until it concluded in the Milan-Turin area."

More than 1,134,150 copies of 39 types of printed pieces relating to the crusade were produced by the Italian Baptist Publishing House in Rome during the two years prior to the campaign.

"One of the main things this campaign has done is to cause Baptists to appreciate what printed literature can do for the churches," observed Missionary Roy F. Starmer, publishing house director.

"We have collected a great number of addresses," said Bensi. One of the printed items was a card on which a person wishing further information could write his name and address. Hundreds came in. "The homes of outsiders who were contacted through the campaign are now receptive to visits by Baptist people," Bensi added.

Italians, noted Pastor Enrico Paschetto of Turin, are responding to the preaching of the gospel today in a way thought impossible a few years ago.

Future campaigns seem assured. A conference for pastors, to be held in late summer or early fall, will focus on evangelistic preaching.

"About 50 of the 80 churches in the Italian Baptist Union participated," reported Sommerkamp. "Some of the 30 that did not enter now have second thoughts and wish they had, after seeing its effect in sister churches."

Mrs. Lawton listed as some of the campaign's results:

"Italian Baptist laymen have realized they have an active place in the life of the church, and are eager to participate."

"Baptists have gone in mass into the



EUROPEAN BAPTIST PRESS SERVICE
Piero Bensi, evangelism secretary for the Italian Baptist Union, preaches at an open-air Baptist rally in Turin, Italy. A motorcade preceded the rally. Open-air services, aided by loudspeaker equipment from a specially built panel truck, were a vital part of the nation-wide Baptist evangelistic campaign held in Italy.

streets and have found they are accepted and respected by the general public. They have learned they have religious freedom and can exercise it openly.

"Young evangelicals are convinced that the adults in their churches really care about the things to which they say they are committed.

"Baptists have discovered that many people are looking for something—people stopped and listened and asked questions."

Javanese Ballet Presented

Baptists of Jogjakarta, Indonesia, have tried a new approach in proclaiming the gospel—Javanese ballet.

Two ballets based on Scripture have been presented in the Baptist student center in Jogjakarta, near Indonesia's largest university. Traditional gestures and costumes of Javanese ballet were used to present the biblical stories. A percussion orchestra provided an accompaniment of familiar melodies.

The choreographer, widely known in Indonesian ballet, has opened his home as a meeting place for a Baptist mission.

Missionary William R. O'Brien, musician and interim director of the student center, encouraged experimentation with ballet as a form of Christian art.

Seminary in Poland Enrolls Ten

The Baptist theological seminary in Warsaw, Poland, has begun its second three-year course. Ten students are enrolled, reported Aleksander Kircun, of Warsaw, president of the Polish Baptist Union. The students also attend lectures at the Methodist school of English language in Warsaw, and are busy at various jobs at the seminary to help defray expenses.

THE RADIANT YOU

Marge Caldwell

In an interesting, chatty style, sprinkled with touches of humor, the author speaks to modern teen-aged girls. She states, "our lives are made up of four facets—physical, mental, emotional, and spiritual . . . Christian poise and charm can be yours, and then God, Himself adds the superlative—SPIRITUAL SPARKLE!" Mrs. Caldwell gives teen-agers help and clear thinking for dealing with problems they encounter. (26b)



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Clinics Serve Dominicans

Some 1,200 patients a month receive treatment at medical clinics sponsored by two young Baptist churches in Santo Domingo, Dominican Republic.

Ozama Baptist Church, organized in February, 1967, as the first church to result from Southern Baptist mission efforts in the Dominican Republic, sponsors one clinic. The second clinic, at the Villas Agricolas Chapel, is sponsored by Central Baptist Temple, organized last October.

Staffing the clinics are Agustin Cornelio and Gladys Germosen de Mieses, two of four doctors who are members of Baptist Temple. Cornelio is also pastor of Villas Agricolas Chapel.

Patients pay a small fee, and the sponsoring churches take care of the rest of the expense of the clinic. Drug firms in the Dominican Republic and the U.S. donate much medicine. Howard L. Shoemaker is acting coordinator of medical work for Southern Baptist missionaries in the Dominican Republic.

'Atheist Ship' in Operation

The work of an "atheist missionary ship" was hailed in Russia by an article in *Pravda*, official Communist Party publication. The ship, sponsored by the atheist organizations of the USSR, cruises the rivers of the Vologda Province north of Moscow.

The ship sails from town to town carrying atheist lecturers who use motion picture projectors and powerful loudspeakers to present lectures on "scientific atheism." The cruise is part of a continuing campaign "to stamp out survivals of religion which are a serious ideological obstruction to Marxism despite 50 years of work by Soviet atheists," according to the publication.

Permit for March Denied

A permit for a Baptist march from the U.S. Capitol to a rally at the Washington Monument during the Continental Congress of the Crusade of the Americas, in Washington, D.C., Oct. 10-13, has been denied. An official of the National Park Service cited recent civil strife in Washington as the reason and indicated changing conditions might allow permission to be granted later.

William J. Cumble, executive director of the Washington area committee for the Crusade, assured Baptists they should feel free and safe to attend the Continental Congress. He pointed out that failure to obtain permit for a march and rally in no way affects other plans for the Continental Congress. It only means that plans for the march and rally are being held in abeyance, he said.

Opposition to plans for the Baptist march has been voiced by editors of several Baptist state papers.



At Leprosy Seminar

Participants in the ninth annual leprosy seminar at the U.S. Public Health Service Hospital, Carville, La., included several Southern Baptists. Left to right: Russell Rowland, a physician who is a candidate for missionary appointment by the Foreign Mission Board; Mavis Pate, missionary nurse to Pakistan; Mrs. Oscar J. Harris, of Carville; Oliver W. Hasselblad, president of American Leprosy Missions, Inc.; Oscar J. Harris, the hospital's resident Protestant chaplain; Dr. Joann (Mrs. Earl) Goatcher, missionary to Thailand; Dr. and Mrs. Charles Norwood, candidates for FMB appointment. The seminar, jointly sponsored by the hospital and American Leprosy Missions, Inc., considered the problems and treatment of leprosy patients.

Discussion of New Spanish Law Continues

A Protestant community that refuses to register under a controversial requirement of Spain's new Religious Liberty Law "could be within its rights," a government official commented in Madrid. Making the remark at a press conference in April was Alfredo Lopez, an under-secretary of the Ministry of Justice and the chairman of the Inter-Ministerial Committee for the Application of the Religious Liberty Law, Religious News Service reported.

Lopez said that nine non-Catholic religious bodies, of which a "majority" were Protestant, had applied for the registration required by the law. He said that should a group adopt a position opposing registration, "I am sure that . . . it will not necessarily indicate opposition either to the law or to the government."

Among Spanish Protestants there is

much distaste or reluctant acceptance of the registration requirement, since it applies only to non-Catholic bodies.

Representatives of six evangelical denominations—including the Spanish Baptist Union—issued a statement early in May saying they "unanimously recognize difficulties" arising from certain provisions of the law. They endorsed dialogue on the matter between the Evangelical Defense Committee and the government.

Earlier, Spanish government broadcasting authorities granted permission to a West German television crew to film Protestant activities in Spain. "This is the first time such authorization has been granted so that Spanish Protestantism can be better known," observers noted.

Training Institute Opened

A leadership training institute was opened by Baptists of Bandung, in Indonesia's West Java Province, in March. Teachers include two Indonesian pastors and two Southern Baptist missionaries.

More than 40 persons enrolled in one or more of four courses—basic Bible teachings, the Gospel of Matthew, personal evangelism, and methods of teaching young people and adults in Sunday School. Classes meet once a week for three months. Subsequent courses have been planned.

A similar school has been in operation in Kediri, East Java, for several years.

NEWS

Laymen Due in Rio

Involvement of laymen in the Crusade of the Americas will be the emphasis often heard at the Pan American Baptist Laymen's Evangelism Congress in Rio de Janeiro, Brazil, July 15-19, according to the tentative program.

Program for the conference, expected to attract about 750 Baptist laymen from nearly every country in North, Central, and South America, was outlined by Owen Cooper, of Yazoo City, Miss., chairman of the laymen's committee for the Crusade's Directory Council.

Evening sessions, to be held in a 33,000-seat auditorium and open to the public, will feature evangelistic messages and sermons. Morning sessions will feature Bible study, led by John Soren, Rio de Janeiro pastor, testimonies from laymen, and messages on the congress themes. The afternoon sessions will include meetings by interest groups and occupations or vocations. Morning and afternoon sessions will meet at Rio's First Baptist Church.

About 250 laymen from the U.S. are expected to attend. Invitations are being issued by the layman's organization of each of the 39 participating Baptist bodies, including the Southern Baptist Brotherhood Commission.



EUROPEAN BAPTIST PRESS SERVICE

After a Struggle

This is the building for which members of the Baptist church of Sant'Angelo in Villa, Italy, struggled, hoped, and prayed for ten years. During this decade local authorities repeatedly foiled efforts to finish the building, despite court rulings and decisions at higher government levels authorizing the construction to continue. Within the past 12 years or so, about half of the village's 400 residents have become Baptists. "The evangelicals believe that what happened was God's way of letting the gospel penetrate the community," commented Pastor Morlachetti.



Personnel Secretaries Gather

Personnel secretaries and representatives in the Foreign Mission Board's missionary personnel department (except for W. David Lockard, associate secretary, who directs orientation) gather during the Board's meeting in April. Left to right are: Roger G. Duck, regional representative stationed in Ft. Worth, Tex.; William W. Marshall, associate secretary; regional representatives Ralph L. West, Atlanta, Ga., and Melvin E. Torstrick (elected in March), New Orleans, La.; associate secretaries Samuel A. DeBord, Louis R. Cobbs, Miss Edna Frances Dawkins, and Truman S. Smith; and Jesse C. Fletcher, the secretary for missionary personnel.

Czechs Ask Reinstatement for Pastors

An appeal has been made by the Baptist Union of Czechoslovakia to that nation's highest court to reinstate the civil rights of a group of pastors who were imprisoned in 1952 and 1953. The appeal followed a government announcement that it would review prison sentences meted out between 1950 and 1956.

If the petition is granted, the pastors would regain their rights to old age pensions and receive financial compensation for the years spent in prison. Most important, they would again be eligible to serve as pastors.

Thirteen pastors were imprisoned in 1952 and 1953 on the charge of spying for the West. The Baptist Union's appeal contends that the pastors were not guilty of any action against the Czechoslovakian government.

The lightest judgment was a two-year prison term. Jan Ricar, then president of the Baptist Union, received the stiffest term, 18 years, and was released after serving six years. Jindrich Prochaska, a former vice-president of the Baptist World Alliance, served half of an eight-year term before being freed. He has since died.

One of the 13 died in prison. Two have died since being released. The youngest of the ten remaining is now 45, but most are at or past retirement age. One of the imprisoned has already been permitted to preach again.

The Union is also asking for the right to resume publication of a monthly Bap-

list newspaper, discontinued some years ago.

The Union is studying whether to petition for the return of a Baptist mountain retreat taken over by authorities in 1949. The question of whether the Union has adequate funds to staff and operate the retreat must be resolved first; because of the statute of limitations, any application must be filed this year.

Recife Service Televised

For the first time in the state of Pernambuco, and possibly in all Brazil, the Lord's Supper was televised from a Baptist church on April 12. A local station granted 50 minutes to Cordeiro Baptist Church, second largest Baptist church in Recife, for a telecast of its annual Good Friday observance of the Lord's Supper.

Some 1,000 persons filled the church auditorium. The overflow crowd watched the service on television sets in two other rooms. Hearing that the service would be televised, people who had never before attended came to see firsthand.

Missionary Group Accepts Eight

The European Baptist Missionary Society recently accepted eight new candidates for overseas service. Two are from Finland; the others are German citizens, although one was born in Hungary.

Most of them are slated to work in Cameroon, and one expects to go to Sierra Leone.

NEWS

Resolution in Vietnam

A resolution of reaffirmation passed recently by Baptist missionaries in Vietnam was read to the Foreign Mission Board in April by Winston Crawley, then secretary for the Orient.

Said the resolution: "We, the Vietnam Baptist Mission, express our deep appreciation to God for his abundant providence, to multitudes of Christians who are praying for Vietnam, and to the Foreign Mission Board for its unwavering support. We are grateful for the opportunity of serving in Vietnam at such a strategic time in the history of this nation.

"In spite of difficulties, we wish to reaffirm our belief that the work of Baptists in Vietnam will continue to advance, and we look forward to the early return of those temporarily out of the country and to the coming of additional missionary personnel." (During the Viet Cong's Tet offensive, most of the missionary wives and children went to Bangkok, Thailand.)

The Vietnam missionaries indicated they intend to proceed with plans to begin work in two additional cities as soon as more missionaries are available. They scheduled an evangelism conference that was to be held in Saigon in April.

Missions Session Set

MISSION 70, a national conference on world missions for students and young adults, will be held Dec. 28-31, 1969, in Atlanta, Ga. It will seek to confront college students, seminary students, and young adults with the world mission task and career opportunities in church vocations.

Sponsors include the Southern Baptist Foreign Mission Board, Home Mission Board, the Sunday School Board's program of vocational guidance, with co-operation of the Woman's Missionary Union, Brotherhood Commission, and the Sunday School Board's program of student work.

The conference will be structured around drama, music, small group work, counseling, and information sessions. General sessions will be held in the Civic Center Auditorium, Atlanta. Eight downtown churches will host group meetings.

Indonesian Writers Confer

The first writers' workshop held by Indonesian Baptists attracted 20 persons to Bandung, Java, recently. They came from most of the major cities of Java, and from Padang, on Sumatra.

Among the program personnel was Miss Oemi Abdurrachman, a Baptist and dean of the journalism school at Padjadjaran University in Bandung. The two-day workshop was held at the Baptist publishing center.

IN MEMORIAM

John L. Galloway

Born Glasgow, Scotland, March 21, 1877

Died Macao, April 7, 1968



IN MACAO, where he had labored since becoming a missionary 60 years ago, John L. Galloway, emeritus missionary, died April 7 at the age of 91. He was a native of Glasgow, Scotland, where he graduated from a technological school and a Bible institute.

When he began his ministry in Macao (Portuguese colony near Hong Kong) under the Bible Missionary Society in 1908, Southern Baptists had no mission work there. He and the seven other workers of the BMS united with the South China Mission of the Southern Baptist Foreign Mission Board, Jan. 1, 1910. Galloway, Mrs.

Lillian Todd—an American widow who became Mrs. Galloway later that year—and one other woman missionary were assigned to Macao. Later, the Galloways were often the only Southern Baptist missionaries in Macao. After her death in 1954 he was there alone much of the time, although missionaries from Hong Kong helped from time to time.

In his varied and colorful career, Galloway did mission work on nearby islands—a sort of no-man's-land of outlaws. Several times he was captured by pirates and his life threatened. Once when 16 armed men forced their way into a chapel where Galloway was preparing a sermon, he served them tea and preached to them for two hours. They and companions came to church the next day and lined up along the wall, preventing other roughnecks from disturbing.

To serve the thousands who lived in small boats in the harbor, Galloway supervised the *Baptist Gospel Boat*, a floating chapel.

During World War II Macao first was flooded with refugees, then fell under Japanese control. Galloway remained at his post, carrying on his regular work as best he could and teaching in a Baptist theological seminary which was moved to Macao from Canton. He was 68 when the war ended, but shouldered the burdens of postwar recovery in Macao and nearby areas on the China mainland. Named treasurer by the regional association of Chinese Baptist churches, he oversaw the distribution of money Southern Baptists sent for relief and rehabilitation.

After officially retiring in 1948, he continued working. He learned to speak Portuguese and began a new ministry among soldiers from Portuguese Africa who were stationed in Macao. During the past 20 years Galloway baptized more than 1,000 Portuguese soldiers.

Eric Herschel Clark

Born London, England, May 4, 1919

Died Kenya, April 19, 1968



ATTACKED by a wounded buffalo, Missionary Eric H. Clark died in Kenya April 19 while on a hunting trip. He was 48. Recognized as a sensitive observer of Africa, Clark recorded the pain and hope of the people of Kenya in articles, poetry, and fiction. His novel, *Flame of Anger*, portraying conflicts confronting the African today, was published in 1966.

Born in London, England, Clark served with the British Army in Belgium and France early in World War II. He was among the men rescued from the beaches at Dunkirk in 1940. After the war he and Mrs. Clark went to South Africa and then to Rhodesia, where he had a transport business.

"I was haunted by the plight of many of Africa's indigenous peoples," he said at his missionary appointment. "I experienced intense convictions regarding both my own salvation and the matter of serving God in Africa. Finally these convictions culminated in my personal acceptance of God's salvation and surrender to full-time service."

After his baptism, by a Southern Baptist missionary, Clark engaged in evangelistic work among Africans, both on his own and in cooperation with missionaries. He came to the U.S. in 1953 for further preparation. He studied in Campbellsville (Ky.) College and graduated from Georgetown (Ky.) College with the Bachelor of Arts degree and from Southern Baptist Theological Seminary, Louisville, Ky., with the Bachelor of Divinity degree. During two furloughs from Africa he taught at Georgetown College. He became a naturalized U.S. citizen in 1963.

Appointed missionaries in 1959, the Clarks moved to Kisumu, Kenya, after initial language study in Tanzania. They were the first Southern Baptist missionaries to reside in Kenya's Nyanza Province. "We are dedicated to a policy of indigenous work," he explained a few years ago. "We are accepted as advisers and instructors in the truth of the gospel."

Survivors include his widow, a daughter, Mrs. Lewis S. Rogers, of Stamping Ground, Ky., and a month-old grandson.

