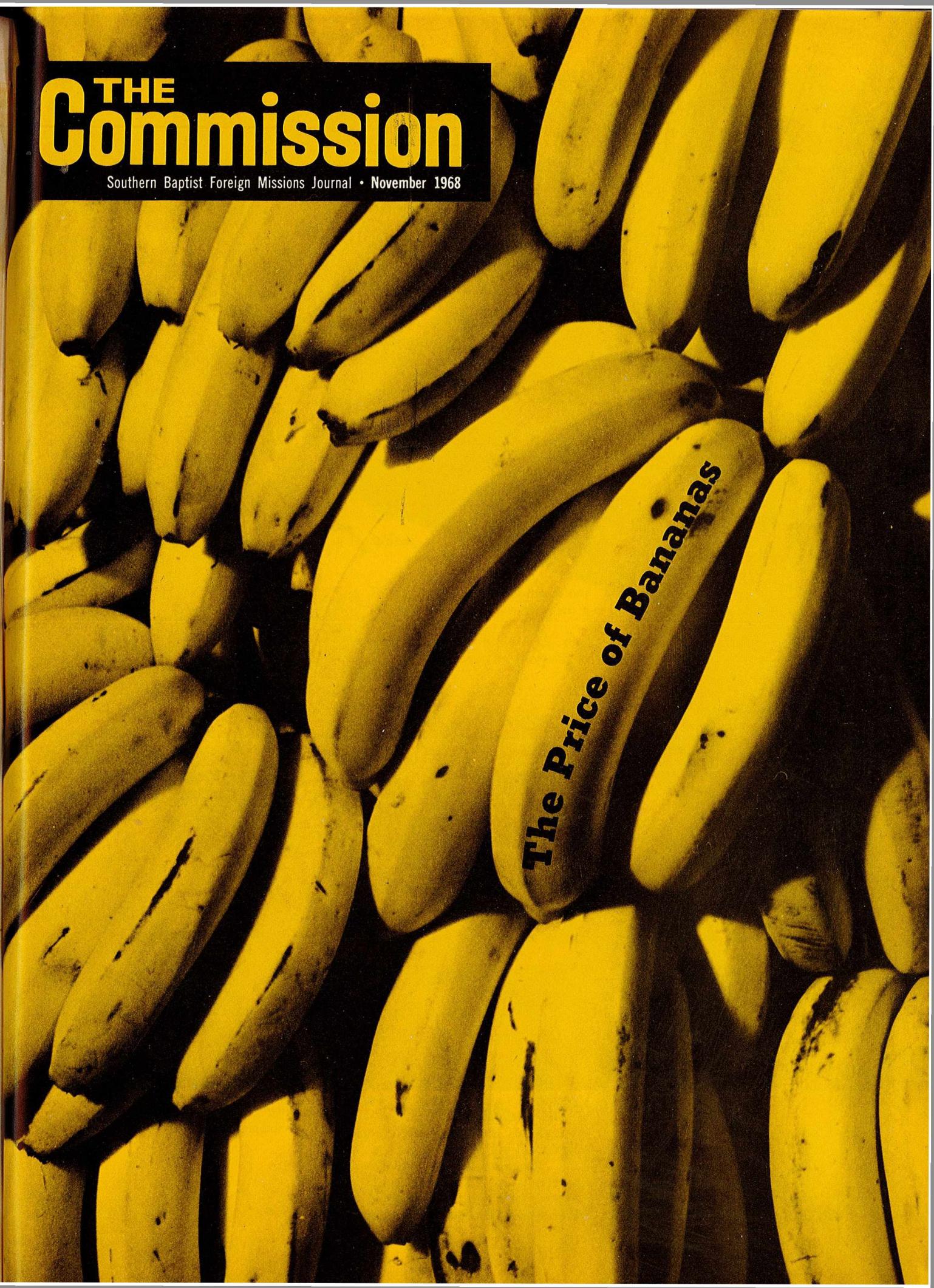


THE Commission

Southern Baptist Foreign Missions Journal • November 1968

A dense pile of ripe yellow bananas, some with brown spots, filling the background of the magazine cover.

The Price of Bananas



On a banana plantation in Honduras, worker uses guage to check size during inspection of bananas.

PHOTOS BY GERALD S. HARVEY EXCEPT AS NOTED



Missionary Leslie Keyes talks to driver on Honduran plantation. Workman carries plastic bags used to protect stalks.

The Price of Bananas

BY
STANLEY
D.
STAMPS
Missionary
to
Ecuador

OH BOY, bananas!" exclaimed our 11-year-old son Keith as he spied a bunch in the fruit bowl.

"Bananas from Honduras," he read from the gummed sticker on the fruit as he reached for one.

"Just think," said his mother, half chiding, half musing aloud, "you would hardly eat them before we left Ecuador. Now you decide you like bananas."

We had been on furlough about three months, and bananas had taken on a new value, as well as taste, now that we were home instead of in Ecuador, where the fruit is grown in abundance.

Each time I passed the supermarket fruit counter I would look at the yellow, elongated fruit known as the banana. But the temptation to indulge would disappear when I looked at the price marker: "20 cents a pound." At the corner grocery the clerk asked a nickel a banana. At that price in the marketplace in Ecuador I could buy ten bananas!

I was reminded of the time when parents of some missionaries visited their children in Ecuador. On a sight-seeing tour they came to the tropical region where bananas are cultivated. While Missionary James C. Muse, Jr., refueled the family car, his father-in-law decided to buy a few bananas — about a quarter's worth — and took his grandson Guy to interpret in Spanish. Soon the two returned, accompanied by an Ecuadorian carrying a whole stalk of bananas.

"I told him I wanted five sucres worth (about 25 cents), and this is what I got," explained Mr. Slabaugh. He had paid the

going rate for bananas at a street-side banana deposit.

The price contrast is obvious. Not so obvious is the cost of production, processing, transportation, and distribution.

But what has all this to do with missions? No doubt the banana is a favorite fruit of many. But it is not commercially grown in the United States. It must be imported from tropical countries.

A native of tropical Asia, the banana has been successfully produced in Africa and tropical South America. Today it is one of the main cash crops of Central America and several South American countries, among them Ecuador. More than 30 million bunches of bananas were produced in Ecuador alone during a recent year. Among other countries producing bananas are Honduras, Guatemala, Costa Rica, Panama, Jamaica, Brazil, Colombia, and Venezuela.

In the United States alone, more than 43 million bunches of bananas, averaging 15 bananas each, are consumed each year. Bananas do have a connection with missions. Every day thousands of Southern Baptist families consume hundreds of bunches of bananas grown in countries where Southern Baptists have missionary work. Some of these bananas pass through the hands of Baptist believers in these countries.

About ten miles up the Rio Chimbo from Guayaquil, Ecuador, and just off the Guayaquil-to-Milagro highway, is the 65-acre farm cultivated by Basilio Loor, his three brothers, and their families. Loor, besides being a farmer and stu-



Bananas are inspected in processing plant.

dent, is a Baptist pastor. Among the crops grown on the farm are cacao, corn, coffee, vegetables, and bananas.

A visit to the farm is always a treat. The entire small community turns out to greet us and to join in singing hymns in the modest, concrete block church building by the river. A visit will include a meal in Pastor Loor's home, probably rice boiled with chicken, prepared over a charcoal fire and served with lemonade.

On such a visit, I asked Loor about banana production on a small scale.

"Banana cultivation is hard work and takes about a year from planting time to harvest," Loor explained.

"Small banana shoots are dug out by the root from the base of an older plant and then transplanted. They require much water, either from rain or irrigation, and lots of warm sunshine."

The small banana fruits form on the long stems that bend downward from the top of the plant, with the fingerlike fruit turned upward. A flower grows on the end of the stem and pollinates the fruit as it develops.

"The best stalks are chosen for export," Loor pointed out. He describes



Woman packs fruit. Most shipment is now in boxes rather than on stalks.



In Honduras, helicopter is made ready for spraying banana trees.

a good stalk as one with nine or more bunches, called *manos* (hands), of about 15 bananas each. These are harvested green and cut from the stalk, packed in boxes, and delivered to the banana boats that dock in the Guayas River at Guayaquil. These boats are bound for the U.S., Europe, and Japan. Some bananas are shipped on the stalk; most are packed in cardboard boxes for shipment.

"How much are you paid?" I inquired.

"About 30 or 40 cents for a box of from 40 to 50 pounds. And for bananas on the stalk we get from 50 to 60 cents, depending on quality and size."

Fewer bananas are cultivated on the small farm now, "because it is too much work and very little profit," said Loor. "It's better for the small farmer to grow other things that bring better income."

The large fruit companies and hacienda owners, better equipped and with more capital, find banana production more profitable. In certain areas and on larger plantations, banana cultivation continues to increase in Ecuador.

"Several years ago I heard the gospel preached on the radio," Loor related in

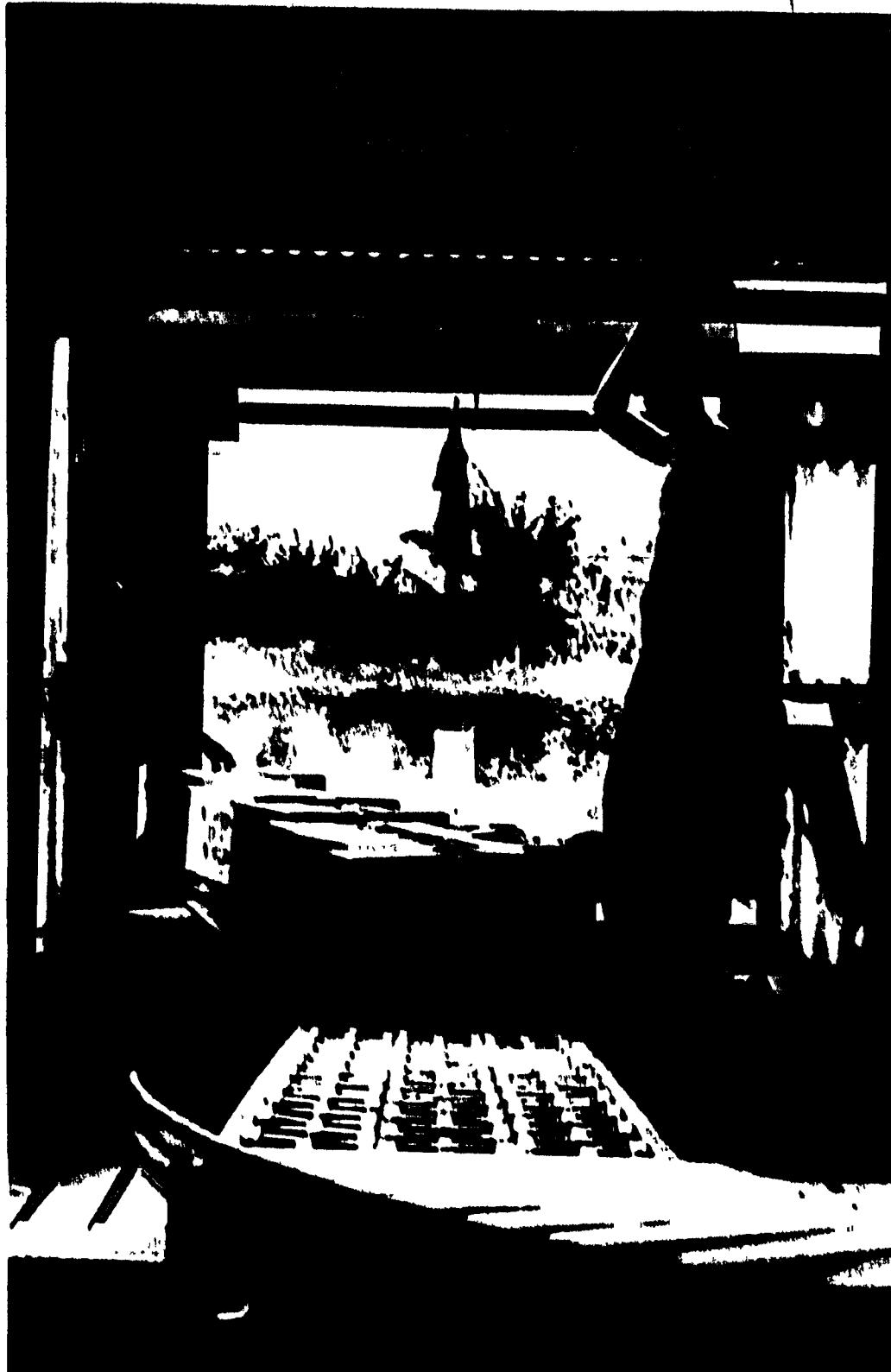
answer to my question of how he came to be a Christian. "I became interested in learning more and felt the desire to find an evangelical church.

"I looked around for several months, visited several churches, and then I found the Baptist church in Milagro. There I made a profession of faith and was baptized. After two years I began to study in the Baptist Theological Institute of Guayaquil, and we started a mission on our farm at *Cruce Bueno* (Good Crossing). Now we have 26 members, and a number of other believers awaiting baptism."

On my return to Guayaquil, about 35 miles distant, I retraced the trip Basilio Loor has been making twice a day, four days a week, eight months a year for the past four years, in order to attend the theological institute.

He travels ten miles by bicycle or motor canoe (depending on the weather), 20 miles by bus, two miles by ferry boat, and the remaining three miles by city bus to attend classes. The trip takes at least two and a half hours each way.

His day begins at 5:00 A.M. He is in classes by 8:00, out by noon, home



Honduran workmen load bananas into freight cars.

by three o'clock. Then he works in the fields until nightfall. After dark he studies his lessons by kerosene lamplight. He looks forward to graduation in December.

Another institute student who has dealt with bananas in a different way is Santiago Mora (in English his name means "James Blackberry"). For nearly five years he worked as a stevedore, loading bananas on board ocean-going boats at Guayaquil.

Besides attending the institute, he now works part-time in the Baptist book store, and on weekends serves as pastor of Ebenezer Baptist Church at Tenguel, in a banana-growing area.

We talked about the life of a *cargador* (loader).

"That life is very bitter," he commented, furrowing his brow as though recalling those hard days. "They treat the *cargador* badly because they don't esteem him. They treat him as if he were a dumb animal."

"It is dangerous work, and one is always in danger of falling off the narrow gangplank and drowning in the river. I remember four or five men drowning in that way. That kind of life is very hard."

"How many boxes of bananas did you load in a day?" I asked.

"It takes 450 men about 18 hours to load a large vessel with an average of 140,000 boxes of bananas," he said. "Each stevedore handles about 500 boxes, working a straight shift, day and night. Average weight of a box is 45 pounds."

The pay? "Two hundred and forty *sucres* (roughly \$12) for 500 boxes, twice a week. Not very much."

Among banana loaders there are very few believers. The life is rough, and they are subject to abuse. Hearing Santiago tell of his life as a stevedore, I asked him how he became a Christian.

"I gave myself to the Lord in 1963, and was baptized in First Baptist Church by Missionary Archie Jones," he related. "Several months before, I borrowed a Bible from a member of First Church. The first place I read when I got home was from the Beatitudes, and I liked it. During an evangelistic campaign I accepted Jesus as Saviour and later was baptized."

He didn't consider preaching until about two years ago, he continued. He entered the theological institute in 1964

and hopes to graduate next year. He goes about his studies with the kind of energy and zest he would use to tackle a stack of banana boxes. His endurance as a loader has prepared him for a life of vigorous Christian service among a people whose way of life he knows.

Santiago Mora is pastor of a new Baptist church half a day's journey from Guayaquil. The majority of the people to whom he ministers work in banana production.

Bananas here, there, everywhere. They are much a part of the economy and everyday life of many people of Ecuador. Life for a banana worker or loader isn't easy, and it is still harder if he does not know Christ.

When a Southern Baptist buys bananas he is helping provide the livelihood for many Ecuadorians, some of whom are believers. When a Baptist eats a banana with cereal, enjoys a banana split, or has a banana for lunch, perhaps he will be reminded that thousands of people who work in banana production need the Saviour. And there can be a prayer that many more banana workers will hear the gospel.



PHOTO BY THE AUTHOR
In Ecuador, banana boat awaits loading from barges.



PHOTO BY THE AUTHOR
Santiago Mora relates experiences as banana loader.

COVER STORY

The Price of Bananas

Stanley D. Stamps Inside front cover

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COVER: How bananas can remind Baptists of missions is explained by Stanley D. Stamps in "The Price of Bananas," inside front cover. Refugee settlers also grow bananas on Taiwan; see "Oasis among the Rocks," page 24. Recipe for a banana pudding is one of this month's "International Recipes," page 27.



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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1988

THE Commission

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Houseparents lead devotional period at MK Home in Rhodesia.

A HOME IN GWELO

BY LLOYD E. GOODMAN

Our parents heard the call of God
And followed His command
To preach the gospel sweet and pure
Throughout a distant land;
Of course, we, too, have followed.
And in this place called home,
We, too, are sharing in the task,
To make Christ Jesus known.

For we are MK's, we're proud to tell it;
It's a privilege indeed
To live for Jesus here in Rhodesia—
For we sense an urgent need;
So we will take this opportunity
To serve our Lord in Christian unity;
And, so together, with joy and gladness,
We'll live for Him, our Lord.

WRITTEN by Connie Roediger, a missionary journeyman, *The MK Song* expresses the spirit of Christian dedication displayed in all aspects of the new Baptist MK Home in Gwelo, Rhodesia.

The home, for the children of missionaries who live in areas where education would be difficult, was dedicated late last June.

In the message of dedication, M. G. (Bud) Fray, Jr., chairman of the Baptist Mission of Rhodesia, pointed out that

The author, a journalism student at the University of Missouri, served as a Baptist Student Union summer missionary in Rhodesia this year.

"dedication" means separation. As Christians are separated as witnesses for the Lord, so will this home be separated for Christian witness.

The Rhodesian Mission recognized the need for a home for the MK's ("missionaries' kids") several years ago. Before the home was established, MK's lived in an interdenominational hostel in Salisbury, capital of Rhodesia.

For various reasons it became apparent that a Mission-owned home would be a better method. At the 1966 Mission Meeting, action was taken to rent a building until one could be purchased.

The city of Gwelo offered to sell the present site, then the location of a hostel for working girls. After consultation with H. Cornell Goerner, Foreign Mission Board secretary for Africa, the Mission voted to buy the property and construct the present building. Meanwhile, a house was rented in January, 1967, to be used as the home until the new building was completed the next September.

At present, nine MK's live in the new home, which has accommodations for six girls and 12 boys.

The Gwelo location has proven almost ideal, according to the houseparents, Mr. and Mrs. A. T. Revell. It is within easy walking distance of government schools and recreational facilities,

as well as the business district and church.

It is probably the best site as far as missionary parents are concerned, for most Mission meetings are held at the Baptist campgrounds outside of Gwelo. This allows parents and children to see one another during meetings.

Emphasis at the MK Home is clearly on Christian witness, and the MK's seem to take pride in this fact. The houseparents stress perfection in everything the children do, because a Christian's best witness is nothing short of his best efforts.

Besides fellowship and devotion periods, emphasis at the home is placed on scholarship, self-confidence, and responsibility. Each day's schedule includes time for study and chores. Girls help with cooking and cleaning; boys aid in shoeshining, gardening, and odd jobs.

Whenever possible, the houseparents let each MK do his work in his own style, hoping that it will help him develop as an individual. Good conduct is stressed, but written rules are kept to a minimum.

Most of the boys are on school rugby teams. Musical talent at the home ranges from playing piano to trombone to baritone ukulele, and includes almost everything in between.

Much credit for the success of the MK Home thus far must go to the

(Text continued on page 8)

PHOTOGRAPHED BY
GERALD S. HARVEY



Dedication service for the new MK Home.

'IT'S A PRIVILEGE'

BY CAROL FRAY

I HAVE LIVED in Rhodesia for 11 years and have been to the States twice in that time. Having just come back from the States less than a year ago, I can certainly say that living in Rhodesia is totally different from living in the States.

The school system is based mainly on the British system. We have three terms with a month's holiday between each term. School starts at 7:40 A.M. and finishes at 1:00 P.M., so by lunch time we are glad to get home.

Sport is much emphasized. In winter (May to August) the boys play rugby (similar to American football), and the girls play hockey. Swimming, tennis, and cricket are taken up in the two summer terms.

Most schools in Rhodesia are either all-boy or all-girl schools. Fortunately, the MK's at the MK Home go to a coeducational school!

Our parents come up to see us quite often, for Gwelo is the center of most conventions, conferences, and meetings attended by our parents at the Baptist camp. We go home about once a term at half-term holidays, besides the regular holidays.

Once a year we have Mission meeting, when all our missionaries in Rhodesia meet at the camp for a week or ten days. This is a real highlight of the year for us, because we get to be with all our friends (missionary "cousins") whom we don't see often. We have a real great time, and since the missionary journeymen have come, they have arranged bonfires and hayrides for us. When I go back to the States next year for college this is one thing I will certainly miss.

Life is very full and exciting as an MK, and there is great opportunity for spiritual growth if it is just taken. It's a privilege to be an MK. I think our MK song sums it up just right:

"For we are MK's, we're proud to tell it;
"It's a privilege indeed."

The author's parents, Rev. and Mrs. Marion G. (Bud) Fray, Jr., are missionaries stationed at Gokwe, Rhodesia.



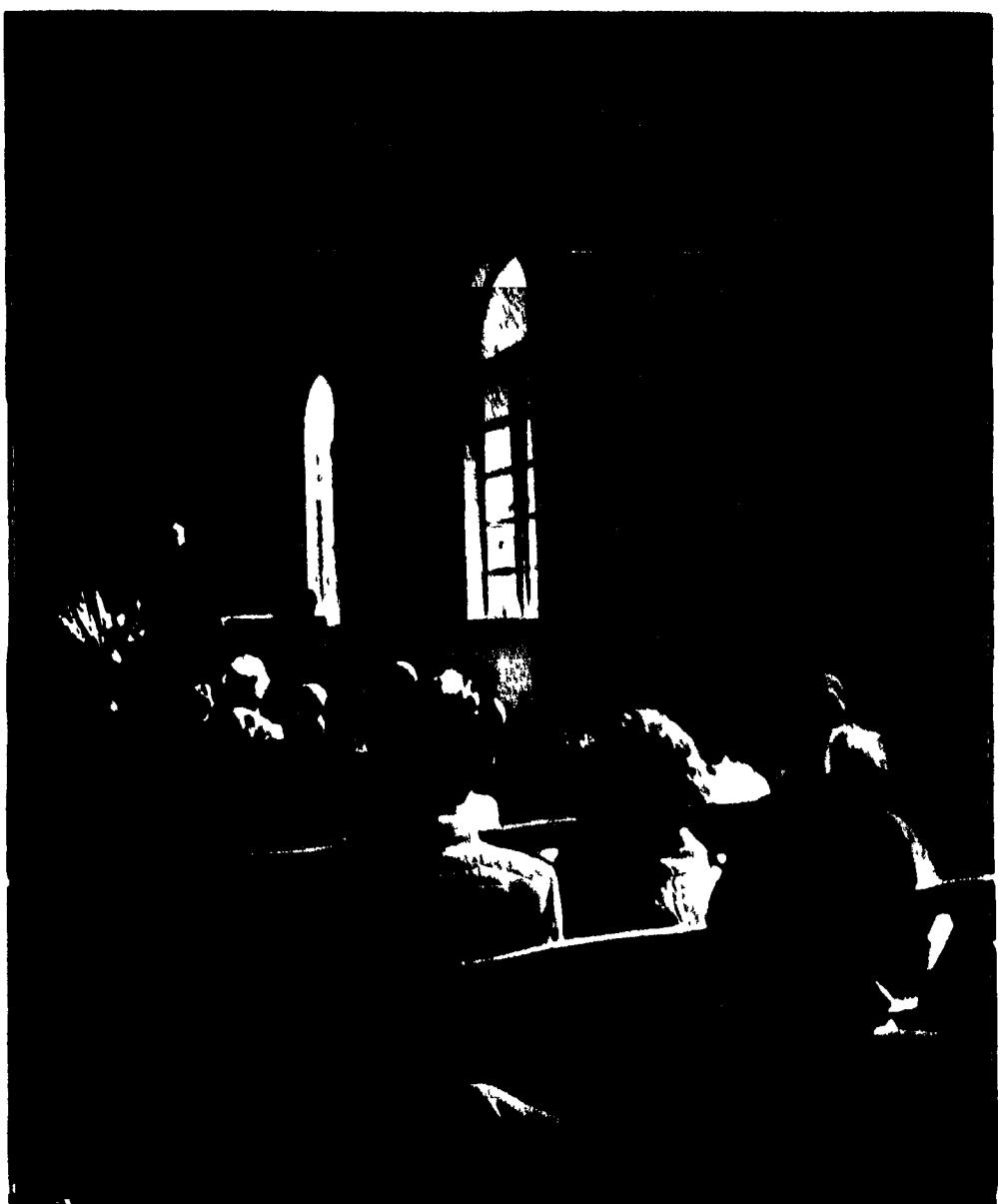
Helping prepare supper in the home's kitchen are MK's Allita Beth Garrett (left), daughter of the Robert H. Garretts, and Carolyn Rummage, daughter of the Ralph L. Rummages.



Carol Fray provides ukulele accompaniment. Her parents, the M. G. (Bud) Frays, Jr., serve in Rhodesia's Gokwe District.



Summer Missionary Goodman interviews girls at the home.



Residents of the home attend Gwelo Baptist Church.



Pastor Hounsell talks with MK's after church service.



The A. T. Revells, houseparents, and "family" at mealtime.



Carolyn and Alita Beth pamper the family dog.

(Text continued from page 3)

houseparents. The Revells were Baptists in Britain and felt it was the Lord's leadership for them to do Christian work in Africa. They have been active Baptists in Rhodesia for a number of years.

They find it thrilling to watch their young charges grow, physically and spiritually, and take pride in MK achievements. In this environment of Christian life they say there have been no major problems, and give much of the credit to the MK's, who hold a strong desire that the home should be a Christian witness.

Revell is a volunteer rugby coach at the secondary school attended by the MK's. The school's headmaster, a Christian, has given the home much aid and encouragement. Revell also teaches a Bible class at the school each week. He feels such opportunities can help the home in witnessing more effectively to the students and to the community.

Their primary responsibility, the Revells feel, is in helping to make the Baptist MK Home what the missionaries' children themselves want it to be: A home, with a family dedicated to witnessing for Christ in Rhodesia.



Boys practice rugby in the yard. Boys at the home when these photos were made: Jon and Jerry Fray, sons of the M. G. (Bud) Frays, Jr.; David and John Rummage, sons of the Ralph L. Rummages; Bryce Garrett, son of the Robert H. Garrets; and Mark Phillips, son of Gene and Jean Phillips.

Dressed Rhodesian style, the MK's head for school.





A Song, Not a Sob

BY STANLEY D. STAMPS, Missionary to Ecuador

THE EQUATORIAL SUN beat down with all its torrid, noonday force while the crowd of more than 200 persons stood patiently for graveside services. The unrelenting heat reflected off the rocky cliff behind them and the rows of white crypts before them.

As the final notes of *When the Roll Is Called Up Yonder* drifted along the tiers of burial vaults in the Ecuadorian cemetery, the distant wails from an approaching funeral cortege could be heard.

The last bit of mortar was spread to hold the tomb's slab in place. The mourners hesitated as though stunned and waiting for some invisible signal to disperse. Just then the approaching procession rounded a corner and began the ascent toward where we stood.

Our group began to leave, hearts still heavy with grief, but with the melody and words of Christian hymns of victory fresh in our minds. Then from the mourners just arriving to bury the mortal remains of someone unknown to us, a hopeless cry of despair suddenly went up. As though it were a signal for others to join, shouts of grief, screams, and sobs were heard, where moments before victorious hymns had sounded.

The contrast was obvious—the despair and grief of those who have no hope over against the calm and trust of those who have Christian faith; defeat in place of victory.

My wife and I drew near to Pastors Miguel Ramia and Humbol Prado.

"Listen to them mourn," said one, "as if they have no hope."

"Yes, in place of a song, a cry," added the other.

For the unbelievers who had accompanied our own procession, the contrast gave living testimony of Christian victory amid sorrow. The ordeal had been long, but it had ended on a victorious note.

Jose (Pepe) Moreno was only 16 when his life ended. But he had lived a full and good life in a Christian home. His parents were members of the Barrio Garay Baptist Church, and he had been active in youth activities there.

On a Friday early in July he was riding tandem on a bicycle with a friend on the way to colegio (high school), where Pepe was a student. A car struck the bicycle from behind, snatched Pepe off, and dragged him along the bumpy street.

Hospitalized, Pepe died the following Monday. Before his death, he assured his pastor, Missionary Archie V. Jones, that all was well with his soul.

The tense bedside wait followed by an equally difficult death wake was hard on the family. Funeral services were held in the church where Pepe had worshiped. A choir from the Baptist Theological Institute in Guayaquil sang Christian hymns. Schoolmates and friends, many of whom had never before been inside an evangelical church, looked on in wonder.

Missionary Marvin R. Ford directed the service with simplicity and dignity. An overflow congregation paid final respects

for one, who, though he lived a short time, in death bore a Christian testimony.

The service over, the long cortege walked slowly through the sun-drenched streets of Guayaquil toward the gleaming white cemetery, an hour away. Friends and relatives, in a final act of respect, carried the casket on their shoulders.

At the cemetery, the burial permit was presented to the gatekeeper, and the family was led through the winding corridors of burial vaults to the far side of the cemetery, where new crypts awaited. Here and there a muffled sob was heard.

From the New Testament, Pastor Ramia read words of consolation and hope. The choir sang several hymns.

Then Pepe's father whispered to one of the missionaries, raised his hand for attention, and began to speak, choosing his words carefully. He thanked the mourners for consideration shown, then said, "I want to lead in the closing prayer." Bowing his head, he praised God and asked for grace, strength, and comfort.

The casket was placed into the vault. Cemetery masons hoisted the slab into place and sealed the vault while the congregation sang hymns.

Into this setting came the other funeral procession, and a woman's grief-stricken screams pierced the quietness; a song of Christian hope was displaced by a sob of grief. But in the memory of Pepe's friends, the melody of victorious song will long remain.



By Johnni Johnson
Associate, FMB Visual Education



In Ecuador, a Baptist pastor and his wife use public address horn to announce services.

The Church in the Street

THREE WILL BE singing and preaching in the streets during the Crusade of the Americas. Perhaps in Canada. Maybe in the United States. Certainly in South America.

Street preaching?

Street preaching?

That's right, street preaching. For while this approach to telling the gospel is passé in much of the United States, it is still an opportunity to talk about evangelical faith in South America. It is a way of

gospel presentation that can and often does lead to person-to-person dialogue in the name of Jesus Christ.

For one thing, people are on the street in South America. Even in the largest metropolitan areas the public plaza is the place to meet friends, to talk with other people, to socialize, to keep up with what's going on in the world.

For another thing, Baptist congregations know how to use street preaching. They see it as a kind of human bulletin

board, a way to let people know who they are, and where, and why.

Not infrequently a Christian's testimony will begin with the fact that he first heard the gospel on the street. It happened that way for at least one of the charter members of the Second Baptist Church in Lomas de Zamora, a suburb of Buenos Aires. His first contact with Jesus Christ came in the city's Plaza Constitución.

Missionary Kent W. Balyeat hadn't been in Argentina long before he discovered that street preaching, Argentine style, was not the pastor on a soapbox, but rather the congregation in the plaza.

Working in one congregation and observing others, Balyeat soon discovered that, at least for Baptists in Argentina, street preaching is a case of the church moving out.

"Whenever our congregation plans preaching in the plaza, or a tent meeting, we all try to go," Balyeat explains. "Sometimes we take the organ or other musical instrument. We pray. We sing. In fact, it is not uncommon to sing *Holy, Holy, Holy* and a rousing evangelistic chorus back to back.

"Our pastor will tell who we are and where our meeting house is. He may even say that we are having a worship service, and invite bystanders to participate as well as to listen and look on.

"In a Latin country," Balyeat continues, "the program format of our meetings is interesting."

This freshness of approach and message is partly explained in the fact that many people who will not themselves visit an evangelical meeting house do wonder



Pastor distributes tracts during outdoor service in Brazil.

W. ROBERT HART

what goes on in such a place. For such persons, the street meeting is their opportunity to look in on a church.

Music is a strong attraction in street preaching in Latin America, for, as a rule, there is little congregational singing except in evangelical churches.

Another drawing card is the fact that those who speak can claim the attention of passersby. Back of this fascination is something of the *caudillo* heritage — the "strong man" idea — which still looms large in South America.

In military leaders — San Martín, Bolívar, and the others — the Latin American finds authority to respect. And in the street meeting, the layman who

makes a public testimony or the preacher who proclaims the gospel stands, in a way, as a strong man stating his case.

"The street preacher in South America," Balyeat observes, "must be a dogmatist of sorts."

The average Latin American may not himself believe what he hears from a preacher, but if a speaker can catch his attention, he will listen. His attitude is this: "I believe you believe what you're saying, and I respect you for it."

The conviction that will elicit this kind of response cannot be faked; the man on the street knows talk from the heart when he hears it. For this reason, the evangelical street preacher in South America tries

to hit hard. He has to. His approach must be authoritative. He hammers on the point of personal relationship with Christ.

"I do not represent religion," he will insist. "I want to introduce you to Jesus Christ."

To be sure, some South American preachers go it alone, but, in the main, their street preaching is a congregational affair. The church gathers around their pastor, who is the preacher, the evangelist, their spokesman.

The church members sing. Some give testimony. Most will try to stand next to a stranger and watch for the opportune moment to speak a word of testimony, to give a tract, to extend a personal invitation to the next meeting of the congregation (one of the favorite times for *plaza servicios* is just before an evening preaching service), and, when someone shows interest, to secure both name and address for later contact.

When he first went to Argentina, Balyeat, like most *norteamericano* Christians, was predisposed to discount street preaching. Now he knows that street preaching can be a witness of the whole congregation. He feels that the bold, dogmatic preaching needed for this type of witness in South America is seldom heard in the United States, although perhaps Billy Graham comes close to using this style.

Now Balyeat knows that, at least among the Latin American Christians with whom he serves, street preaching is used to proclaim the gospel with clarity. It is a means to let people know who the church is. And it is a way to issue personal invitations to people who might otherwise find it too easy to get lost in the crowd.

Street preaching service in Brazilian town.

CHARLES L. GILLESPIE



People gather around speaker for open-air evangelistic service.

W. ROBERT HART





SAVAGE
WILSON STUDIO
1968

Pastor Juan Florio, a Bible in hand, preaches at street service.

Corner by Corner

BY JOHNNI JOHNSON

THE TRUCK is obviously a senior citizen, but apparently something special. Its hood design from the 1930's now lacks one side panel, and the hinged hood top is wired down on the driver's side.

Most noticeable are the loudspeakers on top, one pair mounted at the front, another pair at the rear. The truck body bears the legend "Iglesia Evangelical Bautista, Villegas y Sarandi, San Justo," identifying the Baptist church in San Justo, a community in Matanza County in greater Buenos Aires, Argentina.

The truck, still running after more than 30 years, is a story in itself. But the Baptist story in San Justo concerns a man — a man and the Bible, and the gospel this man preaches all over Matanza County.

The man is Juan Florio, an Italian immigrant, self-educated beyond the third grade, who grew up shining shoes and selling newspapers. He was, as he says, "raised in the streets until I was 21 years of age."

Now in his sixties, Juan Florio is still in the streets, but his purpose is evangelism, declaring the gospel of Jesus Christ. Today, two church buildings and ten missions later, the San Justo congregation numbers more than 350 members.

By his own testimony, Pastor Florio in 1932 rented a house on Matanza Street

in San Justo, where he worked. He and his wife dedicated their front room for preaching and Sunday School.

The next year they built a house and again dedicated it to Christian witness. In 1934 the San Justo Baptist Church was organized with 12 members.

In 1937 San Justo Church inaugurated the first loudspeaker for evangelical Christians in the county. The congregation decided to buy a truck and fit it with a loudspeaker for outdoor evangelistic work. As it happened, a non-

believer in the metal shop where Pastor Florio then worked volunteered a pickup chassis, which the church accepted and converted into a panel truck.

Then "street corner by street corner, in the parks and neighborhoods, in places nearby and distant," Pastor Florio relates, the congregation has preached the Word, proclaiming God's good news in Christ.

When the church began its outreach ministry, Matanza County had a population between ten and fifteen thousand. Today there are a half million people in

Some stop to listen at service held in the plaza by San Justo Church.





The church's old truck with mounted loudspeakers still serves for outdoor services.

the area, which is prospering in industry, commerce, and housing.

Undaunted by the rapid growth, San Justo Church continues its witness in places like Plaza San Justo, four blocks from the church, a site where Pastor Florio, the Baptist congregation, and its truck have been seen frequently through the years.

There was the Monday morning after Easter, for example. Pastor and people gathered in the plaza, in the shadow of the town's largest church spire, as townspeople made their way to work.

Experienced hands quickly set up the loudspeaker and a portable pulpit stand. One side bore the legend, "Dios es Paz (God is peace)," the other side, "Dios es fiel (God is faithful)."

"Ladies and gentlemen of Matanza," Pastor Florio began after a song and a prayer, "you are listening to the evangelical Baptist voice of Matanza."

On the edge of the crowd Missionary John D. Cave gave a gospel tract to a passerby and invited him to listen to what the pastor had to say.

"Dear friend," Florio went on, "listen to the voice of God which comes near to your soul, which speaks to your heart directing your eyes toward heaven to meet your Creator."

Marcelo Abel, a seminary student watching the people standing around Pastor Florio, gave a tract to a young man about to walk by. With a word of personal testimony, Abel urged him to continue listening. Quietly, prayerfully, Missionary Kent W. Balyeat watched as he had many times while on the street with Pastor Florio and his fellow Christians.

(The International Baptist Theological Seminary is located in Buenos Aires. Missionaries Balyeat and Cave teach there. Marcelo Abel, like many other students, had a field work assignment in direct evangelism—i.e., in street services—during his three years in school. He graduated in 1968.)

Intent on his message, Pastor Florio pressed the claims of the gospel. "Amend your life. Come close to God. Reconcile yourself to him."

He used short, staccato sentences to hammer home his plea. "Accept God's love. His forgiveness. His mercy. You will know his happiness now. And for all eternity."

A woman in the crowd identified Missionary Cave as belonging with the group in charge of the meeting.

"Is there a church nearby?" she inquired.

"Nearby, and meeting tonight," he re-

plied, urging her to attend the evening meeting of the congregation, to hear Pastor Florio a second time.

At the end of the service Marcelo Abel talked further with the young man to whom he'd given a tract. He got his name and address, and later was able to visit him at his home.

Juan Florio has few peers among evangelical preachers in Argentina, though by his own admission he has not done a consistent job of Christian nurture in the congregation he serves.

"I have not done all that I should have," he readily admits, "but I am ready to do much of that not yet done by the help of Him who does all in and through us."



Woman receives tract during service.

PHOTOS BY GERALD S. HARVEY



Missionary Kent W. Balyeat and Pastor Florio talk near church truck.

His Saving Grace Proclaim

A TWO-PART OBJECTIVE sums up the ultimate intent of the Foreign Mission Board:

To do everything possible to bring all men in other lands to a saving knowledge of Jesus Christ as rapidly as possible;

And to involve them in Christian growth and service as members of churches within their own culture.

To carry out this basic aim, all the Foreign Mission Board's work is organized under six basic programs: Support for Foreign Missionaries; Evangelism and Church Development; Schools and Student Work; Publication Work; Hospitals and Medical Care; and Benevolent Ministries. These programs provide a framework for grouping the efforts to proclaim

the gospel of Christ in all of its life-changing meaning.

At the Southern Baptist Convention in Houston, Tex., last June, the Foreign Mission Board presentation was built around these programs. Under the title, "Good News for the Nations," narrator, orchestra and choir, and speakers from various fields dealt with the means of telling the good news. On these pages are presented some of those brief addresses, offering a personal perspective to the Board's programs.

During the week of Dec. 1-8, Woman's Missionary Union organizations in the churches will sponsor the Week of Prayer for Foreign Missions with the theme, "His Saving Grace Proclaim." The items on these pages can help illustrate some of the ways the gospel of saving grace is being proclaimed abroad.

BY SANTIAGO CANCLINI

One Productive Message

Service in Nigeria. Support for Foreign Missionaries is basic among programs.

GERALD B. HARVEY



ARgentina is the southernmost country of the American continent. The good news carried by Baptist missionaries reached even that far.

One day a missionary was preaching. A mother with six of her eight children arrived for the first time and gave herself to Christ. The tears from a deep joy ran down her cheeks. Among her children was a 15-year-old boy, filled with doubts and sadness. Christ changed his life, and he became a pastor.

The message of that missionary has been reproducing like the grain of wheat that bears much fruit. Years afterwards, a few hours before her death, 26 people—children and grandchildren—surrounded the deathbed of that woman and heard her sing and repeat joyfully Psalm 23. Her preacher son presided at that unique meeting, which was a prelude to her glory.

Today that message preached by the missionary continues to reproduce itself. That woman's direct descendants who are Baptists include 12 children and step-children, 28 grandchildren, and 15 great-grandchildren.

Four children serve as pastors; 11 grandchildren are pastors or are dedicated to the women's work. Three of them have written 38 books for Baptist

The author, an Argentine Baptist, was pastor of Central Baptist Church, Buenos Aires, Argentina, 1927-62, was nine times president of the Argentine Baptist Convention, was for many years a professor and then chaplain at International Baptist Theological Seminary, Buenos Aires, and was a leader in the struggle for religious liberty in Argentina in the 1940's and 50's.

publishing houses. They have presided a total of 11 times over the national convention of churches and five times over the national union of Baptist women.

They have been members of the Executive Committee of the Baptist World Alliance and of the Baptist Youth Congress. They have been professors at the (Baptist) seminary. They have preached in 23 countries, and thousands have found Christ.

Talking at this moment is that young man of 15, who wants to give glory to God for the missionary work.

Multiply by thousands the messages preached by many missionaries and by thousands the many experiences many times more marvelous than these. Think that in that day there were 13 Baptist churches in Argentina, and today there are more than 350 churches and missions.

Think about this, and let me say emotionally, Thank you, Southern Baptists, my brothers; eternal glory be to God and our Lord Jesus Christ!

Think also about more than 20 million persons in Argentina and hundreds of millions in the world who still await the good news. Think about the need for your prayers, for your offerings, and of lives that are dedicated to this great task.

Give the news, now! Now that there is still time! Now that almost all the doors are open in this world that is in convulsions. Who will respond, "Here am I, Lord; send me to the missionary work!"

THE COMMISSION

Two Thrusts

BY RONALD C. HILL

IN THE MISSIONARY "plan of the ages" God has placed primary emphasis on the church. At the heart of his plan for reaching the nations is the task of planting New Testament churches in every place.

A central goal is to seek by every means available to reach the largest number of individuals for Christ. But the task is not finished until those people are formed by the Holy Spirit into living and growing assemblies of redeemed men.

These two thrusts—(1) the bringing of lost men to Christ by every means possible and (2) the establishing and building up of New Testament churches—are the twin tasks of evangelism and church development.

Moreover, beyond the winning of individuals and beyond the planting of local churches, we seek to initiate a spiritual movement. We long to see an indigenous movement take root in each country's native soil, the hearts of her people. We pray that this movement will become a prairie fire, spreading by the power of the Holy Spirit and spontaneous Christian witness from heart to heart throughout the land. When this happens, we then seek to work wisely with that movement, to encourage and foster it by our presence and efforts.

New Testament churches, then, are the building blocks of the kingdom of God, the nerve centers of the body of Christ, the cell groups of the Christian movement. And the twin pistons of missionary thrust are the apostolic tasks of evangelism and church development.

The first task, evangelism, takes place in many ways. Often a missionary tells the good news through face-to-face, personal encounter, or through visitation from house to house.

The author has been a missionary to Thailand since 1952.



MORRIS J. WRIGHT

Korean street service. Evangelism and Church Development stresses outreach.

Primary emphasis is given to preaching, not only in church or chapel, but sometimes on the street, in a crowded market, or under a tree in a farmer's village. Motion picture evangelism often aids in preaching.

Mass evangelism is effective in organized, united campaigns which confront a whole city with the claims of Christ. Radio, and even television, are proving increasingly useful in the day of the "transistor revolution," when practically every home has some instrument of mass communication.

Distribution of the Scriptures, Christian literature, and gospel tracts is more important than ever for the hungry minds of increasingly literate millions. Communist propaganda presses certainly are not idle in the face of this opportunity.

Specialized evangelism with students and through the witness of medical missions reaches strategic and responsive groups.

The second task, church development, is built on, and inseparably linked to, the first. The establishing and building of New Testament fellowships of believers is the complement of aggressive evangelism.

It isn't easy to start a church in Thailand. Response has been slow, and religious and social pressure on new believers makes it hard to take an open stand for Christ. Even so, outstanding individuals have been won, and the land has been dotted with churches.

Consider Chonburi Church as an example. Begun 14 years ago in the largest city in southeastern Thailand, the work went on one and a half years before even one person was won, and five years before a church was organized. But Jesus said, "On this rock I will build my church," and we watched as He brought individuals to salvation, open confession,

and fusion into a spiritual fellowship.

Today Missionary John E. Patten works with a church of less than 100 members, but they are spread over the whole province. They have no national pastor at present, yet they cooperate with the missionary in manning 12 preaching points, many of them in the homes of the scattered members.

At Tiger Elephant Hollow, Khun La works with two other men to witness to 70 men in his work gang and their families and to train 30 new converts in nightly meetings.

At Nai Heng's house a converted outlaw is winning his family and neighbors to Christ.

At Rayong a seminary graduate works with U.S. airmen from the nearby B-52 base to establish a church in a province which previously had no witness.

Out of the Chonburi Church has come leadership for the Baptist movement. Acharn Boon Krong, touched by leprosy in his final year of university, found not only a cure for leprosy but new life in Christ. After hearing the call to preach and finishing seminary, he led the Chonburi Church to maturity, and now is the pastor of the largest Thai Baptist church, Immanuel Church of Bangkok.

From Chonburi, too, came Khun Suthep, who gave up the inheritance as the firstborn son to preach Christ. After his seminary training he went as a missionary to Songkhla in the far South.

And now out of the Chonburi Church has come Khun Pao, who, as a mature man, is attending seminary with the possibility that he might be the new pastor Chonburi seeks.

Evangelism and church development are rooted in New Testament missionary patterns at the heart of our task. Through these means, redeemed individuals become churches, and churches become a mighty movement in the kingdom of God.

BY JULIAN C. BRIDGES

Where the Action Is

MINISTERING in schools and among students in today's world means, first, serving where the masses are. School-age children and young people now comprise over one half of the world's population.

Around the globe teeming millions of students are thronging the schools and universities to receive an education. These students desperately need also to receive the teachings of Christ.

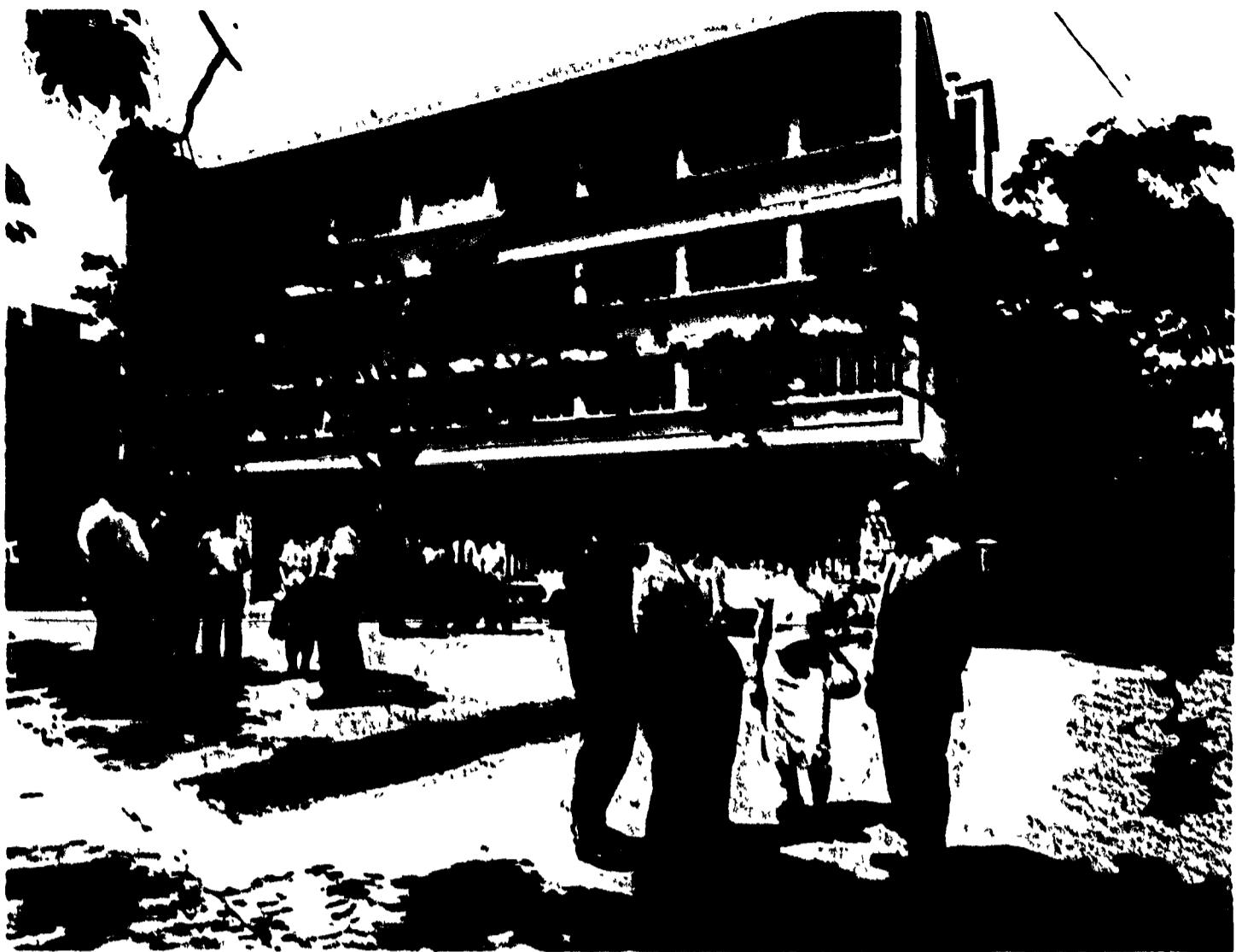
Ministering among students is working where the action is. This action may take the form of resolving an intellectual problem or counseling a student or a professor with a personal one.

It may mean wielding a pick or a paint brush at a student work camp, or discussing the social, economic, and political problems of our day: Should Baptist students be involved in certain demonstrations or strikes against social injustice? What is your opinion about existentialism, the hippies, psychedelic drugs, the new morality, the war in Vietnam, or racial tension in the United States?

This ministry among students also means engaging in encounters with Communists and their influence, for they are keenly concerned with the education of young lives.

When we met him several years ago, Pablo C. had just enrolled in the law school of the 94,000-student National University of Mexico. A social idealist and an outstanding orator, Pablo soon became a popular speaker at the student forums on social and political issues. Thus, he was approached by the Com-

The author, appointed as a Southern Baptist representative to Mexico in 1959, has been doing student work in Mexico City since 1962.



GERALD B. HARVEY

Seminary in Hong Kong is part of Schools and Student Work program.

unist party in the school to see if he would run for office on their ticket.

About this time, Pablo was enlisted in the Baptist student work on campus. Christ began to make a difference in his life, and he saw that his revolutionary ideas could be channeled through his Christian faith. Now Pablo debates against Communist students and professors on campus, and strongly sprinkles his arguments with quotations from the Bible, especially the teachings of Jesus.

Before, Pablo was rabidly anti-American. I remember what he said at one of our student retreats, which was attended by some dedicated Baptist university students from the United States.

"I used to think that all Americans were self-centered," said Pablo. "They considered themselves better than the rest of the world because they belonged to the white race, came from the most powerful nation, and could throw around a lot of money when they visited our country.

"Now I know that all Americans are not alike, for I have learned that in Jesus Christ we can truly be brothers."

Pablo is now associate director of the university Baptist Student Center and is carrying a large part of the load while we are on furlough. He is still interested in social action, and this year was named codirector of this work in the National Baptist Convention of Mexico.

Ministering in schools and among students means witnessing to the dynamic power of Jesus Christ to save and transform human lives. Hector M. is now writing his thesis for his degree at the university. He is also a talented musician, having given several piano concerts in the U.S. under civic club sponsorship.

Hector comes from a family which was very devout in their religious beliefs. When he was a child, he served as an altar boy and was always active in his church. However, as a university student he began to inquire about other beliefs and was attracted to the Baptist Student Center, just across the campus.

We had some very interesting conversations, and Hector became interested in reading the Bible. Finally, he let me pick him up one evening at the high school where he taught music and take him to some special services at one of our Baptist churches.

That night when the invitation was given, Hector rose, made his way to the front, and knelt there, giving his life to Christ.

"I have given much of my time and effort to performing for the public," he remarked after the service. "Now I want to share whatever talent God has given me in service for him."

In spite of being threatened with disinheritance by his family, Hector has now been baptized and has served his local church as choir director. Recently, one or two of his brothers and sisters have attended church with him.

The fruit of witness may be found in the life of a lawyer or musician practicing in a large city, or of a dedicated veterinary doctor serving in a small town. It may be seen in the life of a physical education teacher who plays on the Olympic basketball team, or of a young man in the seminary who is now preparing himself to do full-time work with students.

God is blessing Baptists' proclamation of the good news in schools and among students throughout the world.

With Concern and Skill

BY JOHN A. ROPER, JR.

FOR YEARS members of an outstanding family of citrus growers in the Jordan River valley have come as patients to the Baptist Hospital in Ajloun, Jordan, although their wealth could have afforded treatment by highly trained specialists in private hospitals. They always paid their hospital bill in full.

One of the daughters was a patient of my wife Ruth, who delivered her first baby in Ajloun. To show approval and appreciation for the medical treatment received, the family frequently gave lovely roses and boxes of fruit to the hospital. They repeatedly saw Christian motion pictures and heard about the love of Christ, but no one in this large family group openly accepted Christ.

In March their village and home were strafed by enemy planes from the air, and the father was instantly killed. Two of the daughters sustained numerous injuries. Several hours after the air attack, these two sisters were brought to the Baptist Hospital in profound shock.

The doctors despaired even of the sisters' lives, but after many hours of surgery by the two missionary doctors there was hope for their survival. One sustained loss of an eye and permanent facial injuries. The other had missing limbs and crippling injuries.

The family was deeply touched by the tremendous effort put forth by everyone involved in the care of these two. Several members of the family have shown a real interest in learning more about the Christian message of love. Several have requested Bibles.

The author, a missionary since 1954, has served at Baptist hospitals in Gaza and in Jordan.



Author Roper (right) checks x-ray at Baptist Hospital, Ajloun, Jordan, one link in the program of Hospitals and Medical Care.

A Jordanian soldier was brought to the hospital in shock with multiple injuries after being strafed by an enemy plane. After long hours the missionary doctors were able to patch him up. Even the government and military surgeons expressed approval and appreciation for the great effort exerted in saving this soldier's life.

Better than the praise of the military surgeons is the happy news that during his weeks in the hospital this soldier responded to the message of the love of Christ.

In America, a thrilling thing is happening for medical missions. Many Christian doctors have a desire to share in spreading the good news by using their medical and surgical skills abroad. They are paying their own expenses to go to a mission hospital to fill a real medical need for four to six weeks.

Seven Baptist physicians and surgeons have come to Jordan during the past three years. One, an outstanding chest surgeon, left his busy practice and came to our hospital, which owns one temperamental bronchoscope that seldom works.

His visit to Jordan opened the way to health and hope for a young Jordanian mother of three children. Her family was deeply in debt after many months of paying fees to a private clinic treating her supposedly for pulmonary tuberculosis. Following bronchoscopy by the American chest surgeon, she was found to have a parasitic disease of the chest. A successful operation was done, and she has fully recovered.

During his stay the surgeon also per-

formed surgery on a young lad who had difficulty in expanding his lungs post-operatively. The surgeon tried without success to find balloons in the village for his young patient to blow. That same day a group of Baptist visitors came to the hospital and gave some children balloons with Scripture verses on them. When the doctor saw a balloon he quickly found out the source and appropriated some for his patient.

The good news has reached even the Muslim country of Yemen. An American surgeon who went to assist Dr. James M. Young, Jr., for a few weeks did not realize a permit was needed before taking pictures. While the visitor was taking photographs he was approached and led to the police station.

The police chief did not understand the terms used by the surgeon when he said, "Physician from the Baptist clinic." But when the doctor mentioned that he knew Dr. Young, the police chief quickly replied, "Dr. Young is my friend."

Nationals around the world have become friends of missionary doctors and nurses. However, there is a deep yearning in the hearts of all medical personnel that many patients around the world might honestly and sincerely say, "The Great Physician, Jesus Christ, is my friend!"

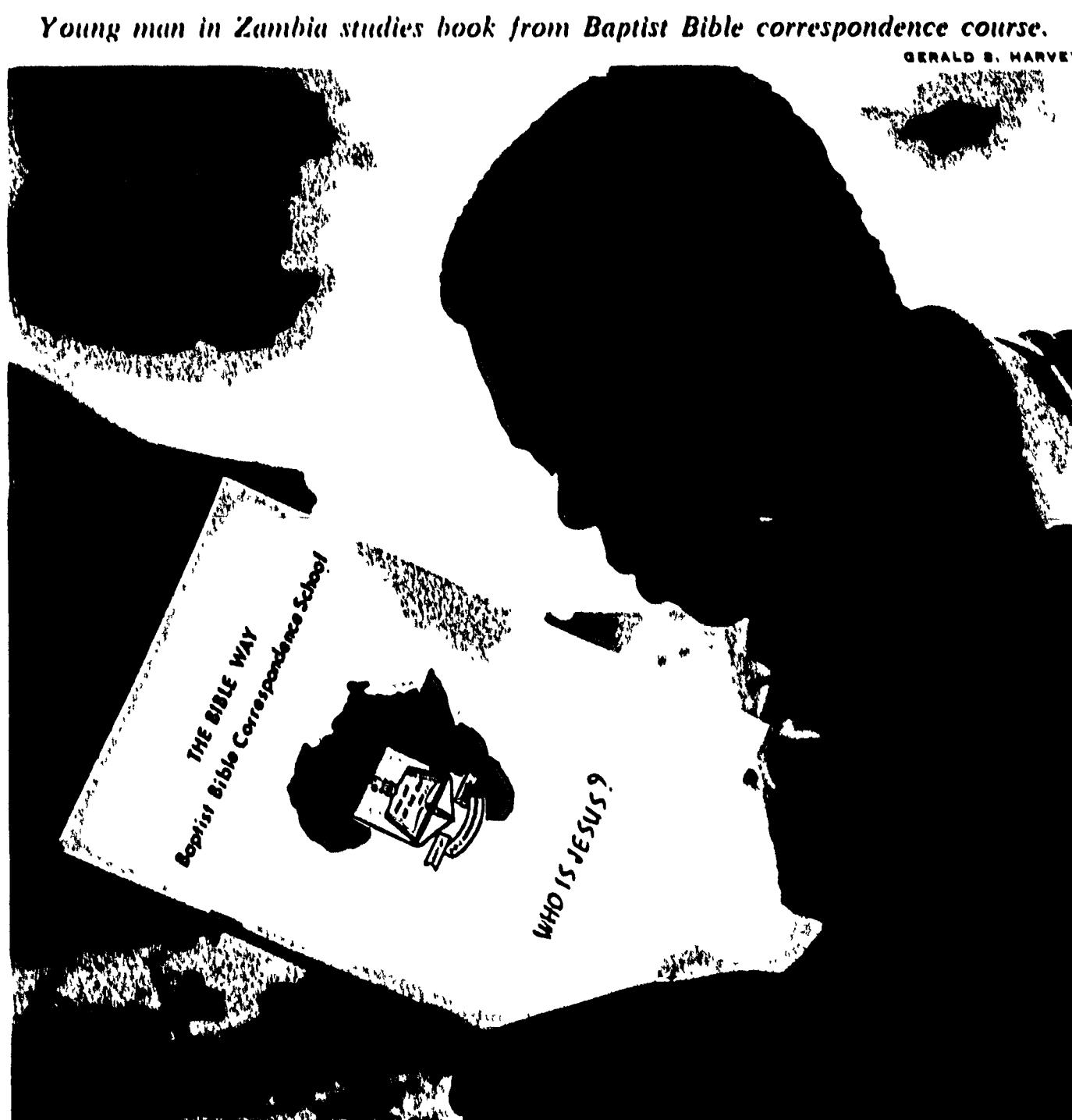
In medicine God uses many ways and means to spread the good news and to show his love—through the special skills of a visiting chest surgeon; through a balloon brought by a visitor; through expression of a consistent and continuous love to a family over a period of years.



FOR H. SCOFIELD, JR.

As part of the program of Benevolent Ministries, missionaries minister to their Lord by compassionate, merciful ministry to persons in need. In good will centers persons gather to learn self-help skills that can improve their lot in life. Christian concern is demonstrated through material aid to victims of war or natural calamity.

An area of Rio de Janeiro, Brazil, served by Baptist good will center.



GERALD B. HARVEY

16

Planning, producing, and distributing religious literature for use by missionaries and churches are involved in the program of **Publication Work**. The work also includes translation and distribution of Scriptures in local languages.

Literature includes printed matter for use within churches (such as Bible study material) and also pieces for mass distribution. Book stores make printed matter available to the public. Reading rooms attract persons eager for the printed word.

Not an option.

Some folks still cling to the idea that the Lottie Moon Christmas Offering is just a nice way to do something extra for missions.

Not so.

Of the funds Southern Baptists provide for their foreign missions enterprise each year, about one half comes through the Lottie Moon Offering.

The Cooperative Program also provides about one half. This reality makes both of these channels of giving vital to the effort to proclaim the gospel overseas.

"These two streams of support are so mingled that without the strength resulting, worldwide missionary work would be drastically reduced. These two sources of supply are like two tributaries flowing together to form a mighty river of compassion moving out into a world of need."—Baker J. Cauthen, Foreign Mission Board executive secretary

WEEK OF PRAYER FOR FOREIGN MISSIONS

Sponsored by Woman's Missionary Union

December 1-8

editorials

Encouragement for Baptist Minorities

BAPTISTS OF JAMAICA have only recently begun preparing for participation in COTA (Crusade of the Americas). Thus the occasion for a 13-day visit by the editor to that Caribbean island in September. My assignment was one of assistance, presenting to the churches suggestions for spiritual preparation and an organization plan.

If we may consider the immediate response by pastors and people, there is indication that spiritual renewal will occur and that abundant evangelistic harvest can be expected in that country during the months just ahead.

Most Baptist bodies participating in this hemisphere-wide effort have been planning for at least two years. The Jamaica Baptist Union (their national cooperative organization) has just begun. But the leaders seem confident that their churches can be spiritually and organizationally ready for the time of simultaneous proclamation next spring. They have accepted the challenge to compress all their preparation into a schedule indicated by the shortness of time.

The JBU is in its final twelve-month phase of a five-year program of evangelism, church development, and Christian stewardship. They preferred not to disrupt the long-range effort, feeling that it should be completed with the fullest possible results. But now, with only weeks of the calendar year remaining, they are turning full attention to COTA.

Serving in an assisting and advisory capacity as Southern Baptist representative to the Union, Missionary Dottson Mills is stationed with his family in Kingston, the capital city. He shares the belief of the Jamaicans that pastors and churches will succeed in their efforts to shape up both in spiritual readiness and with adequate organizational plans for a successful Crusade witness from one end of their island nation to the other.

My sojourn with the Jamaican brethren helped me under-

stand more fully what the Crusade means to smaller Baptist bodies. They are excited and enthusiastic about participating with more than 23 million Baptists in the western half of the world. This seems to be true of most Baptist groups in the Caribbean area and across the continent of South America. There is a minority standing in their countries, so they welcome the thrust of a movement that will help them gain the attention of their countrymen for the gospel of Christ.

Hardly any of the national Baptist organizations have funds enough to produce publicity and information materials for separate campaigns of their own. But the Crusade of the Americas is being conducted on a massive scale, and the financial load is being shared by many groups. Thus there are funds sufficient for producing large quantities of general items that can be used in every country. This has encouraged these smaller groups to attempt a larger scale witness than they could otherwise.

We Southern Baptists have been success oriented for a long time and have not felt the pinch of the minority circumstance in recent years. It is difficult for us to realize how much meaning a large-scale effort like the Crusade of the Americas can have for the smaller national Baptist groups.

There may be some churches in the Southern Baptist Convention that have not until recently considered participating in the Crusade. If so, perhaps the example of our Jamaican friends will encourage them to join with the movement even at this late hour. There are over 100 million people in the United States who need a confrontation with Christ as Lord and Saviour. Some of them can be reached through the efforts of churches who will yet engage themselves with this special evangelistic opportunity.

three years costs only \$10.00. In any case, every church library, whether it has vertical files or not, should receive at least one copy of *THE COMMISSION* every month. Maybe your church library needs to be on your Christmas gift list.

Flags and Fields

A RECENT ISSUE of the *Foreign Missions Bulletin*, sent out by the Foreign Mission Board, presented our offer of flag set awards for magazine subscriptions. The response has been gratifying. A good number of churches have recently qualified for the award, and the number keeps growing.

A pastor wrote to us asking why the number of flags in the set is not equal to the number of countries we list as Southern Baptist foreign mission fields. This may be a question others have wanted to ask. Our order for the sets was placed with an overseas supplier over two years ago. Since then the Board has opened several new fields. Additional flags have not been ordered to represent them, but we hope to take care of this matter soon.

However, if all our current mission fields were represented in the flag set, there still would not be the same number of flags as there are fields. Several countries fly the Union Jack, showing their political identification with Great Britain. In the same way the tri-color of France is flown over the countries identified with its political sphere. In such instances one flag is included in the set to represent several countries.

Needed in the Library

A NEWS RELEASE from the Baptist Sunday School Board recently reported that its church library department has registered the 17,000th church library. We commend Dr. Wayne E. Todd, the department secretary, and his staff for notable leadership in this monumental achievement. It means that approximately 50 percent of Southern Baptist churches have taken definite steps to establish resource centers for developing Christian maturity in their memberships.

At the heart of every church program should be a deep sense of mission, out of which inevitably arises a hunger for information and understanding to enhance that sense of mission. For this reason the basic mission publications of Southern Baptists should be on the periodical shelf of every church library.

If your church has a library, you can serve the cause of missions well by encouraging the librarian to give *THE COMMISSION* and *Home Missions* top priority among the periodicals most needed. In fact, you could provide a gift subscription for the library. A three-year subscription for *THE COMMISSION* costs only \$3.50.

For the church library that has vertical files, three copies of each issue of a mission periodical are needed. Two copies are required if articles are to be clipped and filed under subject headings. A third copy should be kept intact so that the 12 copies published each calendar year may be bound in an annual volume. A triple subscription to *THE COMMISSION* for

Reinforcement

By Baker J. Cauthen

STEADY GROWTH in foreign missions for 20 years has increased the number of missionaries from 625 to more than 2,300 and has expanded work from 25 countries into 68 countries.

Recognizing that such development creates increasingly heavy administrative responsibilities, the Foreign Mission Board established this year the Overseas Division and named Dr. Winston Crawley as its director.

Several years ago the area of Africa, Europe, and the Middle East was divided into two separate areas. Dr. H. Cornell Goerner serves as secretary for work in Africa, and Dr. John D. Hughey is secretary for work in Europe and the Middle East.

The areas of Latin America and the Orient have each been divided into two new areas during the year. Dr. Frank K. Means is secretary for South America, and Charles W. Bryan is secretary for Middle America and the Caribbean.

Dr. R. Keith Parks is secretary for work in Southeast Asia, and Dr. James D. Belote was elected by the Board in October to serve as secretary for East Asia.

These developments in overseas administration have brought about much reinforcement. The newly elected area secretaries have all had years of experience in service on mission fields and come to their places of responsibility with a rich background of preparation.

At the October meeting of the Board additional steps were taken to strengthen the administrative structure so as to enable maximum advance to continue.

A Mission Support Division was established. Named director of the division was Dr. Jesse C. Fletcher, during whose service as secretary for missionary personnel more than 1,000 missionaries

have been appointed by the Board.

It long has been recognized that there are close affinities between the Department of Missionary Education and Promotion and the Department of Missionary Personnel. Many of the missionaries coming to appointment give evidence that the impressions to dedicate their lives for missionary service have come to them through the testimony of missionaries on furlough, as well as by information conveyed through missionary literature.

Into the Mission Support Division are brought the Departments of Missionary Personnel and Missionary Education and Promotion. Louis R. Cobbs, whose service in developing the Missionary Journeyman Program has been notable, was elected by the Board to be secretary for missionary personnel.

The Department of Missionary Personnel, with Cobbs as secretary, and the Department of Missionary Education and Promotion, with Dr. Eugene L. Hill as secretary, remain intact with their respective Board committees, but are now linked together in the newly established Mission Support Division. In this division these departments will continue to bring the resources of people, prayer, information, and conviction to the reinforcement of missionary labor around the world. Thus will come to fruition the essentials of sustained advance.

A further step was taken by the Board at its October meeting in strengthening structure. It authorized establishment of a Management Services Division in which will be related the work of the treasurer's department, the business department, and data processing. This arrangement will make possible much better financial analysis and studies of all the systems utilized in administration.

This reinforcement has two main im-

plications. First, it says that we must undertake to do everything possible to discharge effectively and wisely far-reaching responsibilities as they now exist in the missionary undertaking. Second, these steps imply that far greater advance in missionary service is needed and is expected. We believe Southern Baptists will respond to the closing decades of the twentieth century with a fresh outreach in missionary ministry to the whole world.

Never has humanity faced such days as lie ahead. Every observer calls attention to the worldwide problems growing out of escalating population, trailing food resources, and waves of unrest as people in many lands reach out for a better life, and desperately need to know Christ as Saviour and Lord.

Growing demands of work within our own country serve to remind us of the far greater demand on a world scale and of our Lord's clear mandate to make known the message of eternal life to all mankind.

The convictions of Southern Baptists point toward a greater world mission enterprise than we have ever known. People continue to surrender their lives and respond with their resources. The growing missionary compassion of millions of people throughout the churches calls for moving courageously into a world of increasing need with every possible resource yielded to the guidance of the Holy Spirit.

This reinforcement in the administrative structure of foreign missions will serve to strengthen the hands of God's servants in many lands and make more effective the channel through which the missionary compassion of a great body of Christian people flows out to the world beyond our shores.

EPISTLES

From Today's Apostles
Around the World

Progress Reported in Bangalore

The primary task in Bangalore now is the construction of a 200-bed general hospital. At this writing (August), we are in the process of registering the deed to the hospital land. As soon as several squatter families move from the site, we will fence it, dig wells, and begin hospital construction.



It has taken one and a half years to purchase the land. We hope to have the hospital operating in another one and a half years. Our critical needs in missionary staffing now are a pediatrician, a hospital administrator, and, of course, nurses.

We are operating outpatient clinics in the absence of the hospital. We hold clinics in four different underprivileged sections of the city. Infectious disease and parasites comprise most of the problems seen.

Four churches have been developed in Bangalore by Baptist mission efforts in the past year and a half. Total membership is 187, with several baptisms each month. There are now four preaching stations, which we hope soon will become churches.

There appears to be complete freedom to preach the gospel here. Open-air meetings and literature distribution are well received. There is an encouraging response to the good news. We have many more opportunities to witness than we can physically accept.

A correspondence course has been utilized by about 600 students and has resulted in several conversions. English-language Sunday School activities have been conducted in the Mission building for a month. These have averaged about 70 students in attendance and could eventually develop into an English-language church.

We plan to begin an American elementary school in the Mission building this fall.

We are entering language study. Language differences are a major problem to the work. The Baptist churches are primarily Telugu-language. There are some Kannada- and Tamil-speaking converts who have no churches to attend. About 40 percent of the city speaks Kannada; the rest are divided among Telugu, Tamil, and others.

John H. Wikman, Jr.
Bangalore, India

Weight Lifter Speaks for Christ

The weight-lifting champion in Central America, Fernando Esquivel, recently appeared on the weekly Baptist television program for young people in Costa Rica. He told what Christ means to him.

A member of the Baptist church in San Ramón, Costa Rica, Fernando was looking forward to representing his country at the Olympic Games in Mexico City and of speaking to Baptist students there. He also hoped to be able to witness to Russians participating in the Olympics.

Fernando took part in a recent "training for witnessing" school in San Ramón. When he returned to the church, he had sold all the Bibles and other gospel literature he had taken with him. (We sell them, because it seems to mean more to the people to buy something for a small price than to get it for nothing.)

He told of talking with a Communist, a well-read man. Fernando complimented the man on his library, and then com-

mented, "But you lack the most widely read book in all the world in your fine library."

"What is that?" asked the Communist.
"The Bible," stated Fernando.

Not only did Fernando sell him a Bible but got consent to return to the home the next Sunday and discuss it.

Esther (Mrs. Carl E.) Christian
San José, Costa Rica

'Our Real Home'

Cindy, our five-year-old, my wife Jo Ann, and I were on our way to a shopping center in Jacksonville, Fla., our home during furlough, when Cindy spoke up. "Mother, when are we going home?" she asked.

"As soon as we buy a few things at the store," Jo Ann told her.

"No, Mother," explained Cindy. "When are we going to our *real* home, so I can play with Mary and Esther (two little Nigerian girls)?"

Nigeria has become our adopted land.—Robert M. Parham, Jr., Jos, Nigeria

Renouncing Charms

Individual Christian development is evident in the lives of pastors and their wives at the Baptist training school. One of the men, who formerly was a Grand Devil, recently stood in class announcing his new conviction.



He had given up what we thought to be all of his pagan beliefs. But he told of three bottles of "medicine" hidden in the dirt floor of his home in the interior. He wanted to go and destroy them. The pain expressed in his facial features as he stood, and the joy after he returned, were descriptive of a modern Jonah.

Later that same week he brought a cord with two brass rings attached and presented them to me in class.

"I put it on my baby to keep the evil spirits away," he said, "but now I know there is no power in it."

Growth like this is needed in the lives of many others.

J. Wesley Brizendine, Greenville, Liberia

The People Are Ready

"But, Bwana, you must build a church here," declared the elderly chief of the village to my husband David. "We have needed your message for so long, and our people are ready to follow it."

"Your pastors have come preaching and teaching, and now you tell us we must wait, that there is no time, and no leader."

"I will help. We will build the church ourselves. The women can haul water, and the men will make the bricks. You must come and help us."

With tears in his eyes, the chief sat down. He had spoken. He had committed himself to God's work, but he needed help.

How could one say no? But McHauru is an hour's drive from Chiungutwa, our "bush home," and we are already overloaded with work. We must continue strengthening our three churches and three missions and helping to train our young new pastors and leaders.

"Bwana Daudi, I will go and help this village," spoke up Petro Mtako, pastor at Ndibwa. He quickly volunteered to walk five hours weekly to preach. Two young girls said they would go and teach the villagers to sing.

How thrilled we were with the selfless dedication of our Christians in this area. Although our work is only three years old, we have had 75 baptisms since arriving, and many more are preparing for church membership in a learners class.

Betty Ann (Mrs. David H.) Whitson
Lindi, Tanzania

Free To Forgive

"No!" protested Ma to Fatta. "You can't make a garden here—not after all the times you've hurt us. No! *Fin!*"

Ma felt she was doing right. Fatta had disappointed the family, so the family felt it must take revenge. It was the only "honest thing to do."

But overhearing the palaver as he came home from school was Femo, a new believer in Christ. Quietly he took his aged mother aside and talked with her.

(For the first time Ma is hearing about the teachings of Christ in a way she can understand. Her own son tells her in her own language, with love, and with consideration of her particular background.)

"Fatta has done wrong to us," admitted Femo that day. "You have reasons to be angry with her. But taking revenge against her is the old way."

"Forgiving her is the new way, Ma. Christ commands that we forgive and love."

Ma's heart was open. She listened to Femo speaking for Christ's sake. She gave up her revenge. Ma is free—free to love Fatta!—Carole (Mrs. J. Howard) Hovde, missionary associate, *Monrovia, Liberia*



Depending on Home Base

When we think of Southern Baptists and Christmas we cannot help but think of how our work and effectiveness here depend so much on you at home. We are thankful for Baptists' making possible our comfortable home, the Jeep we drive, and the various equipment we use in the work.

The needs of Argentina are overwhelming—evangelism, pastors, church buildings, pastors' apartments, and so many other things. We have nowhere to turn except to Southern Baptists for these needs. Baptists in Argentina are few as compared with those in the U.S.

You must continue to help us with your prayers as well as with tithes and offerings. One could hardly imagine the joy when we missionaries receive word that Southern Baptists have done well in the Lottie Moon Christmas Offering and that our share in Argentina will be more than expected. It usually means one or two more church buildings that year.

If you could see the faces of the people here when they receive word that their church will get the much-needed and long-awaited building, you would truly give until it hurts.

Charles E. Westbrook
Adrogue, Buenos Aires, Argentina



Visit to Village Finds Patients Waiting

For some time I had felt the need to get away from the hospital and into the villages at least once a week. Finally, I made my first visit, with the hospital chaplain and a pastor, to the village of Eiji. The five-mile trip included a beautiful drive through a forest of rubber trees.

In the first home we found one of the students at the pastors school who was very ill, but had been unable to find

transportation to the hospital.

In front of a house up the road was an elderly woman who immediately threw her arms around the *oyibo* (white person). The pastor reminded me that she had been a regular worshipper at Aganbi Church but was now unable to attend, for she is blind.

Another woman, sitting on the floor of her house, was apparently suffering excruciating pain due to a disease causing a constricting band around one of her toes, a condition she had endured for three years. No, she told me, she had never been to the hospital for treatment; she did not have the money. She seemed surprised that I would even ask about such an expensive undertaking.

On my next visit I found her at home, happy to have only four toes on one foot and no pain. I told her that gift money from some friends in America had taken care of her surgery that morning.

The village is strongly dominated by pagan juju practices. We visited a white-haired, bearded man, said to be over 100 years old. After the urgency of salvation was shared with him, he replied, pointing to the juju fetishes surrounding him, "These have served me all these years, and I have been blessed with old age. I am satisfied."

What does one say then? Nothing. You leave with a promise to pray for him and an ache in your heart that he was not reached as a young man.

We passed a sign proclaiming "Native Herbalist." I learned that this man who manufactures native medicine has a son who is attending medical school in the United States. Yes, Africa is changing.

Lolete Dotson, Eku, Nigeria

Another Town Entered

To open its witness in a neighboring community, First Baptist Church in Sobradinho (one of the satellite cities near Brasília, capital of Brazil) rented a truck and transported some 50 church members to the town one Sunday.

The group arrived at noon. Working in pairs, they visited every house. They gave out tracts, Gospels, and New Testaments, and invited people to a 6:00 P.M. service.

But the house was full by four o'clock, so services were begun early. By 5:00, there was no more standing room inside, and even the yard was filled. One member counted more than 700 people present.

Although only three persons made public their decisions to accept Christ as Saviour, many others showed interest in the gospel just by being present.

The community, with a population of about 5,000, has existed as a town for more than 200 years. It has always had a Catholic church, but had been without any evangelical witness until the state Baptist board recently moved a couple into the town to begin work. A store building has been purchased to house the mission effort.

Paul W. Noland, Brasília, DF, Brazil



Festival Honors the Dead

The *Obon* festival in Japan is held each year in honor of the dead. On the first day of the festival the family goes to the cemetery to lead the spirits back to the home. Everything must be in order so that the spirits will feel welcome. Special foods are prepared, and family members come home for the occasion.

On the third day, the spirits are sent back to the West, the place from which it is believed they came. A friend and I went to the ocean at night to see the send-off.

If a member of the family has died since the last *Obon* festival, a small boat decorated with lanterns and loaded with gifts for the spirits is pulled out into the ocean by a rowboat or small speedboat. The spirits are supposed to return to paradise, in the West, by way of this boat.

The ceremony is accompanied by the shooting of fireworks. Nearby, a jukebox was playing the latest jazz, reminding one of the blend of old and new.

Few young people even seem to know about this ceremony. Some of the members of my Bible class went to see it for the first time that night. But even if it is "just a ceremony," as most people contend, it tells something of the vague concept of death most Japanese have.

Anita Coleman, Fukuoka, Japan



OASIS AMONG THE ROCKS



Rocky wasteland like this first greeted refugees.



Farmer clears ground for planting.

SAW FOR
MISSION STUDY
1970

TO STAND on the dike at the upper end of the village and look across the vast wastelands of sand, stubby brush, and rock is a grim reminder of the circumstances these refugees faced when the Chinese government gave them free land to reclaim.

"Faith in My Country, New Village" (Szin Gwo Szin Tzun) is the name of this community in Taiwan. Perhaps this was also to signify "new hope" as well, for that it was. These refugees who had fled Communist China through Burma had little to hope for, but now they have found a new country, a new village, and a glimmer of new hope for the future.

So the settlers labored, setting about to make something for the future. Each family—about 800 of them—was given two acres of land, or, more honestly, two acres of rock. What forsaken land this appeared to be—the dry bed of a

river that had changed course.

The farmers first tried to grow tobacco, but to no avail. They tried asparagus without success. Finally they discovered that bananas responded best to the land. But even with this new hope there were inescapable problems. Southern Taiwan is a land of typhoons, sometimes hitting with savage force. Last year the crops were completely washed away.

Even though the Chinese government furnishes a little rice, food is still the one commodity needed. A schedule of two meals a day on extremely simple food does not tend to make a person's outlook very positive.

Still the viewpoint remains positive. At the end of banana harvest it was obvious that production did not measure up. I asked several residents about their outlook. "Yiding you futsai (we are certainly going to amass a fortune and become

rich)!" declared one woman with determination. This seems to be the general tenor of those in the village.

But there is another side to the story of the refugee Chinese men and their Burmese wives, one that more easily signifies that they do have a "new country" and a "new village." God is at work in this desolate village in the mountains of southern Taiwan, Republic of China, working through Baptist Christians.

The Baptist chapel is the only evangelical witness in the village. But a witness it is, and witness it does! There are now 109 baptized members in the chapel and 15 more believers in a new-members class awaiting baptism. These Christians assemble for periodic and systematic teaching of the faith.

For some time, meetings were held in a bamboo hut—tabernacle, we called it. The structure was large enough for about

By Harry E. Poovey
Missionary to Taiwan



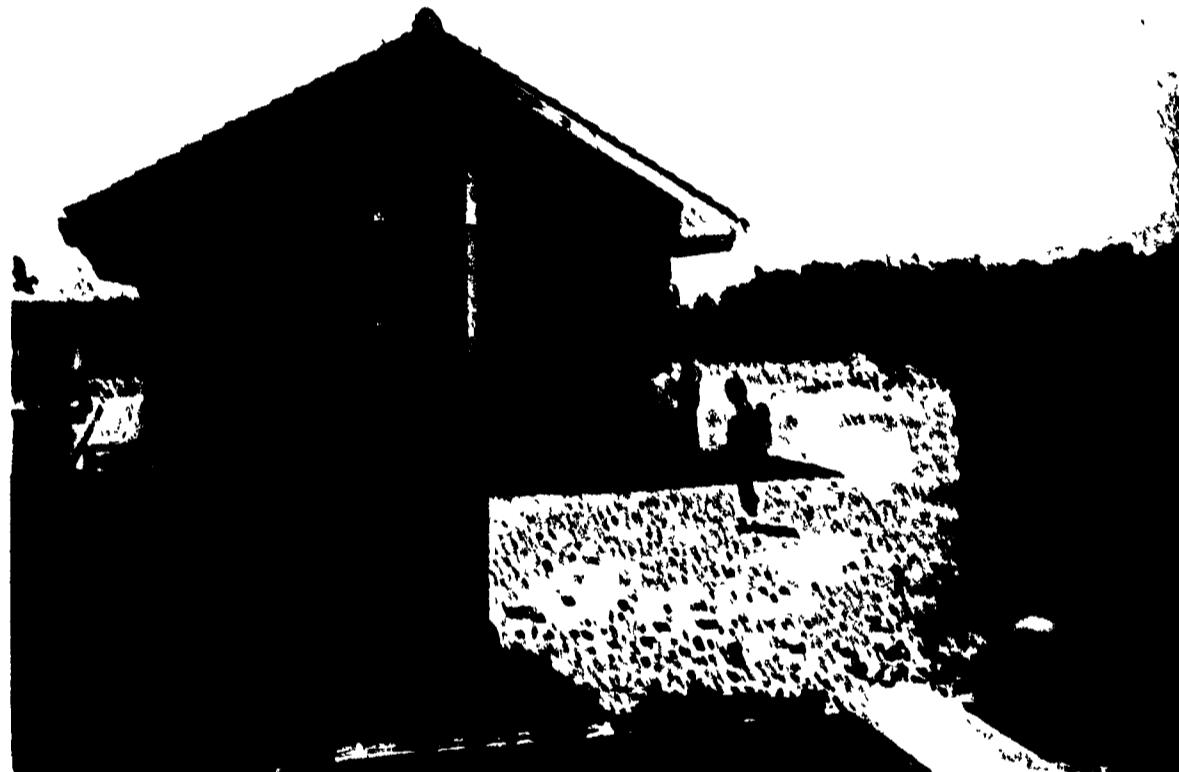
Members level land beside church building.



Brick wall adds to appearance of church building.



Villagers at first met in this bamboo chapel.



Baptists in village now assemble here for worship.

PHOTOS BY THE AUTHOR

30 chairs, but members chose instead to use small bamboo stools, making it possible to seat twice that many.

On any given Sunday morning could be found an average of 60. to 90 persons, predominantly adults, attending for worship — wall-to-wall people — with others listening on the outside.

At one regular morning worship service last year, 23 persons came forward at the invitation, filled out decision cards, and joined the class for seekers and new Christians. All wanted to accept Christ. Several weeks later, during the island-wide evangelistic crusade, 19 others came forward in the bamboo tabernacle to accept Christ.

Money in the village is low, but the spiritual temperature is high. With funds made available through the Baptist Mission in Taiwan a beautiful new chapel building has been constructed there. A

permanent witness has been established.

Now a wall is being built around the building. The Mission purchased the cement and a few bricks, and villagers do the labor, using rocks along the sides and across the back of the property. Although they have little financial income, the members are always willing to tithe time and energy for any project to improve church or community.

The chapel is now about five years old. Attendance on Sundays and at mid-week prayer services is about the same—60 to 90 persons.

Sunday School, consisting mainly of children, has an enrolment of 75, an average attendance of 68. Training Union, made up principally of young people, has 30 members, an average attendance of 30. Woman's Missionary Union membership is 30, average attendance about 30. A Brotherhood was organized this

year with 26 members, average attendance 26.

Once a month a "movie evangelism" meeting is held. I take religious motion pictures, tracts, and other materials and conduct a one-night revival meeting, including preaching. Attendance usually ranges between 200 and 300.

To be familiar with the general slowness of growth in Baptist work in Taiwan would make clear why this desolate village seems an oasis. Every time I preach there, at least one person accepts Christ.

What of the future for these villagers? I have no fear of the future for them. As they have built a village on a bed of rock, so the Christians have built their lives on a Rock—the Solid Rock, Jesus Christ.

Now they not only have a new village, but new hope, and a new life.

FAMILY ALBUM

APPOINTMENTS (October)

ABLES, Raymond Edgar, Ala., & Linda Rae Wood Ables, Kan., Ecuador (Rt. 1, Prospect, Ky. 40039).
 COLEMAN, David Michael, Tenn., & Linda Ruth Gholsdon Coleman, Ky., Nigeria (1312 Clinton Ln., Nashville, Tenn. 37213).
 COURSEY, George Clayton, Tex., & Patricia Ann Davis Coursey, Tex., & Africa (1600 W. Boyce, Ft. Worth, Tex. 76115).
 GOLSTON, Jerold Evan (Jerry), Ohio, & Verla Mae Roark Golston, Mo., & Brazil (Rt. 1, Rushville, Mo. 64484).
 MCGUCKIN, John Newell, Okla., & Mary Lou Barringer McGuckin, Ala., Argentina (1723 W. Seminary Dr., Ft. Worth, Tex. 76115).
 PEARSON, Flossie Faye, Miss., Taiwan (123 NW. 15, Apt. 602, Okla. City, Okla. 73103).
 ROMOSER, Bruce Allen, Calif., & Auburn Lee Spencer Romoser, Tex., Argentina (6722 Kincheloe Ave., Baltimore, Md. 21207).
 SKINNER, Rebecca (Becky), Miss., & Africa (Box 557, 2823 Lexington Rd., Louisville, Ky. 40206).
 SMITH, Frances Ann Higdon (Mrs. Shelby A.), La., Trinidad (Rt. 6, Box 177, Hessemmer, Ala. 33020).
 SWAFFORD, Gary Kenneth, Ala., & Carolyn Jane Hatchett Swafford, Ala., Malawi (4023 Barr St., Ft. Worth, Tex. 76110).
 TAYLOR, Delbert Leroy, Okla., & Lois Irene Constant Taylor, Okla., Colombia (Box 237, Olustee, Okla. 73360).
 TURMAN, Joe Garner, Tex., & Gloria Ann Reece Turman, Tenn., Vietnam (208 Inglewood Dr., Clarksville, Tenn. 37040).
 WALKER, Freddie, III., & Betty Nell Akery Walker, Ga., & Africa (Box 211, Oregon, Mo. 64473).
 WORTHY, Charles Clyde, Ala., & Carolyn Knowles Worthy, Ala., Israel (50 Beverly Rd., Arlington, Mass. 02174).

REAPPOINTMENTS (October)

McGLAMERY, Roy Claud, Okla., & Orlene Ellis McGlamery, Miss., Yemen (Ripley, Miss. 38663).

MISSIONARY ASSOCIATES

(Employed in October)

LAUGHRIDGE, Edward Marcell, S.C., & Mary Frances Morton Laughridge, S.C., Caribbean (Rt. 3, Apex, N.C. 27502).
 SPAULDING, James Edwin (Jim), Ky., & Barbara Jean Bogle Spaulding, Ky., Bahamas (Star Rt., Shepherdsville, Ky. 40165).

SPECIAL PROJECT NURSE

(Employed in October)

LARIMER, Betty Ruth, Fla., Nigeria (2220 Wheeling Ave., Muncie, Ind. 47304).

ADDRESS CHANGES

Arrivals from the Field

ANDERSON, Mrs. Maurice J. (Hong Kong), 448 W. Parker, Apt. 1, Baton Rouge, La. 70001.
 CARLISLE, Rev. & Mrs. Robert L., Jr. (Uruguay), Box 525, Morton, Miss. 39117.
 GLAZE, Dr. & Mrs. A. Jackson, Jr. (Argentina), Pelahatchie, Miss. 39145.

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 LOFLAND, Rev. & Mrs. Wilson L. (Pakistan), c/o Mrs. O. D. Loftland, 102 Glenn Ave., Rockwall, Tex. 75087.
 O'CONNOR, Rev. & Mrs. Louis, Jr. (Hong Kong), c/o L. C. Copeland, 813 Falcon Dr., SW., Atlanta, Ga. 30311.
 WAKEFIELD, Rev. & Mrs. R. B. (Malaysia), Hartville, Mo. 63667.
 WATTS, Emma (Nigeria), 464 Beaumont Ave., Harrodsburg, Ky. 40330.
 WHEAT, Ruby L. (Korea), 2210 Taylor St., Wichita Falls, Tex. 76309.

Departures to the Field

CANNON, Mary, 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
 CANZONERI, Antonina, Box 1644, Nassau, NP, Bahamas.
 COZENS, Katherine, Rua Urugua 514, Apt. 102, Rio de Janeiro, GB, Brazil.
 DOTSON, Rev. & Mrs. Clyde J., Box 84, Gatoomba, Rhodesia.
 FRANK, Rev. & Mrs. Victor L., 169 Boundary St., Kowloon, Hong Kong.
 GARROTT, Dr. & Mrs. W. Maxfield, Seinan Jo Oakuin, 491 Nakai, Kokura-ku, Kitakyushu, Japan.
 GRAHAM, Dr. & Mrs. Finlay M., Box 5232, Beirut, Lebanon.
 GREEN, Mr. & Mrs. A. Jack, Caixa 572, São Paulo, SP, Brazil.
 JOHNSTON, Juanita, Box 2, Chonburi, Thailand.
 LEO, Rev. & Mrs. L. Gene, Bap. Hosp., Box 1, Kontagora, Nigeria.
 LEROY, Rev. & Mrs. Julian R., Caixa 1834, Porto Alegre, RS, Brazil.
 LIGON, Rev. & Mrs. William T., Camp 63, Barcelona, Spain.
 MASTERS, Helen Ruth, Bap. Mission, Okuta via Shaki, Nigeria.
 MILLER, Rev. & Mrs. Paul H., Bap. Sem., Ogbomosho, Nigeria.
 OLIVER, Virginia (Mrs. John S.), Caixa 89, Belém, PA, Brazil.
 RAGLAND, Rev. & Mrs. James K., Box 2026, Beirut, Lebanon.
 ROPER, Dr. & Mrs. John A., Jr., Bap. Hosp., Aljoun, Jordan.
 RUNYAN, Dr. & Mrs. Farrell B. (appointed for Senegal), 250 Ave. de Grammont, Tours (I-et-L.), France.
 SELLERS, Robert P. (Journ.), Bap. Sem., Box 203, Semarang, Java, Indonesia.
 SHIRLEY, Rev. & Mrs. Charles W., Casilla 26, Mendoza, Argentina.
 THOMAS, Sr. & Mrs. John N., Apartado Aereo 3477, Medellin Antioquia, Colombia.
 WATANABE, Rev. & Mrs. George H., 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

On the Field

BOATWRIGHT, Rev. & Mrs. C. S., 30-3, 6-chome, Osawa, Mitaka Shi, Tokyo, Japan.
 BRADFORD, Mr. & Mrs. L. G. (assoc.), 19/7, 2-chome, Uehara, Shihuya-ku, Tokyo, Japan.
 BUIR, Rev. & Mrs. James W., Generalissimo 107, Madrid 16, Spain.
 COMAS, Anita (Journ.), 79, Higashida-cho, Jodoji, Sakyo-ku, Kyoto, Japan.
 DANBY, C. Alexander, Jr. (Journ.), Caixa 16, Peira de Santana, BA, Brazil.
 DANIELL, Sr. & Mrs. David P., Apartado 29-357, Mexico 1, DF, Mexico.
 HENDERSON, Dr. & Mrs. Richard C., Philippine Bap. Sem., Box 7, Baguio City, Philippines.
 HOOD, Dr. & Mrs. LeRoy B., Box 208, Kaohsiung, Taiwan, Rep. of China.
 HUTSON, Rev. & Mrs. Barney R., Casilla 248, Bahia Blanca, Argentina.
 JOHNSON, Rev. & Mrs. Glen L., Calle 4 bis 151, Cerro de las Rosas, Cordoba, Argentina.
 MALLORY, Mr. & Mrs. Lowry, Jr. (assoc.), Box 572, Nyeri, Kenya.
 MOORE, Rev. & Mrs. Billy Bob, Box 32, Limuru, Kenya.
 MOORE, Dr. & Mrs. W. Dewey (emeritus, Italy), c/o Saverio Quaranta, Archstrasse 4, 8800 Thalwil, Switzerland.
 MORRIS, Rev. & Mrs. Russell R., Box 2739, Mombasa, Kenya.
 NORMAN, Sr. & Mrs. John Thomas, Apartado 20187, Bogota, DE, Colombia.
 SNYDOR, Rev. & Mrs. F. Joe, Nairobi Bap. Centre, Box 4628, Nairobi, Kenya.
 STEPHENS, Rev. & Mrs. C. Thomas, Jr., Djalan Talang Krangga 4, Palembang, Sumatra, Indonesia.
 STULL, Rev. & Mrs. F. David, Casilla 3123, Santiago, Chile.

WALWORTH, Sr. & Mrs. B. Harvey, Manuel Gonzales 36 N., Hermosillo, SON, Mexico.
 WILLIAMS, Mr. & Mrs. Robert D., Bap. Mission, Keffi, Nigeria.

United States

ALLEN, Rev. & Mrs. Walter E. (Kenya), 621 S. 12th, Arkadelphia, Ark. 71923.
 BABY, Rev. & Mrs. Albert I. (emeritus, Brazil), 1013 Seventh Ave., Gadsden, Ala. 35901.
 BAKER, Rev. & Mrs. Charles B. (Korea), 7809 Villa Cliff Dr., Apt. 128, Dallas, Tex. 75228.
 BRATCHER, Artie P. (Mrs. L. M.) (emeritus, Brazil), 1233 Woodrow Ave., Waynesboro, Va. 22980.
 BRIDGES, Dr. & Mrs. Julian C. (Mexico), 923 NW. 23 Ave., Gainesville, Fla. 32601.
 CALCOTE, Rev. & Mrs. Ralph V. (Japan), 1625 Easy St., Yazoo City, Miss. 39194.
 CLIFT, Annie Sue (Japan), 203 Wilton Dr., Decatur, Ga. 30030.
 COMPERE, Rev. & Mrs. W. Arthur (Nigeria), 406 N. Lumpkin, Tupelo, Miss. 38801.
 CROMER, Rev. & Mrs. Ted E. (Liberia), 4238 Rickenbacker Ave., Apt. 37, Columbus, Ohio 43213.
 CULPEPPER, Dr. & Mrs. Robert H. (Japan), 204 W. Juniper Ave., Wake Forest, N.C. 27587.
 DORR, Dr. & Mrs. David C. (Guatemala), 4341 Arrowhead Rd., Richmond, Va. 23233.
 FLEWELLEN, Rev. & Mrs. Sidney R. (Nigeria), 3503 Mildred Ave., Alexandria, La. 71301.
 FRYER, Rev. & Mrs. Ross R., Jr. (Indonesia), 3836 Caldwell, Waco, Tex. 76710.
 GROBER, Rev. & Mrs. Glendon D. (Eq. Brazil), 3 Stonecrest Cr., Little Rock, Ark. 72204.
 GWYNN, Rev. & Mrs. Orman W. (N. Brazil), 1900 S. Green, Apt. 212, Longview, Tex. 75601.
 HAMLETT, Lettie S. (Mrs. P. W.) (emeritus, China), c/o Gen. Del., Depoe Bay, Ore. 97341.
 HARTFIELD, Mr. & Mrs. Jimmy J. (Mexico), 701 Beaverbrook Rd., Baltimore, Md. 21212.
 HENSLEY, Rev. & Mrs. Robert C. (Bahamas), 319 West Ave., Wake Forest, N.C. 27587.
 HIPPS, Margaret (Mrs. J. B.) (emeritus, China), Heritage Manor, 3430 Heritage Dr., Edina, Minn. 55410.
 HOLLINGSWORTH, Rev. & Mrs. Tom C. (Argentina), Shiloh Apts. 212, 920 Speight Ave., Waco, Tex. 76706.
 JACKSON, Dr. & Mrs. William H., Jr. (Japan), 3919 Gentilly Blvd., New Orleans, La. 70126.
 JONES, Rev. & Mrs. Mack P. (Paraguay), 4210 Iroquois St., Apt. 329, New Orleans, La. 70126.
 KIMLER, Rev. & Mrs. Eugene B., Jr. (Venezuela), 307 S. Munger, Pasadena, Tex. 77502.
 LOCHRIDGE, Rev. & Mrs. James T. (Philippines), 2207 Ingewood Ave., Durham, N.C. 27705.
 McDOWELL, Dr. & Mrs. Donald E. (Paraguay), 14 Hemlock Rd., Lansdowne, Pa. 19050.
 MORSE, Dr. & Mrs. James O. (Colombia), 1442 Princeton Dr., NE, Albuquerque, N.M. 87106.
 PLAMPIN, Rev. & Mrs. Richard T. (S. Brazil), 750 Clifton Way, Apt. 2-F, Atlanta, Ga. 30329.
 RANDALL, Ruth (emeritus, Brazil), 728 N. Lindell, Fayetteville, Ark. 72701.
 RANKIN, Grace (Mrs. M. W.) (emeritus, China, Hong Kong, Malaysia, Hawaii), 320 Rose St., Clifton Forge, Va. 24422.
 RIDENOUR, Crea (Colombia), Box 625, 2825 Lexington Rd., Louisville, Ky. 40206.
 STEVENS, Rev. & Mrs. Howard L. (Mexico), 109 Elder Rd., Athens, Ga. 30601.
 TEMPLETON, Mr. & Mrs. J. Logan, Jr. (Hong Kong), 4317 Brile, Midland, Tex. 79701.
 WATTERS, Rev. & Mrs. James L. (Japan), Golden Gate Theol. Sem., Seminary Dr., Mill Valley, Calif. 94941.
 WILLIAMS, Thelma (Hong Kong), 16228 Calahan St., Sepulveda, Calif. 91343.
 WILLIS, Rev. & Mrs. Avery T., Jr. (Indonesia), Rt. 1, Box 312B, Burleson, Tex. 76028.
 YARNELL, Rev. & Mrs. Carl F., Jr. (Singapore), Rt. 2, Hillcrest Dr., Jefferson City, Tenn. 37760.

TRANSFERS

CALLAWAY, Mr. & Mrs. Merrel P. (assoc.), Morocco to Yemen, Sept. 1.
 CANZONERI, Antonina, Nigeria to the Bahamas, Oct. 1.
 MOORE, Rev. & Mrs. Billy Bob, Uganda to E. Africa, Sept. 12.
 RAILBY, Mr. & Mrs. David E., Taiwan to Hong Kong, Sept. 12.
 SYDOW, Rev. & Mrs. Vernon E., Jr., N. Brazil to Trinidad, Oct. 1.

RETIREMENTS

GREEN, Jessie L. (Malaysia), Oct. 1.
 SMITH, Lucy E. (Hong Kong), Oct. 1.

RESIGNATIONS

COFFMAN, Rev. & Mrs. Billy W., Dominican Rep., Sept. 1 (c/o Borinquen Bap. Ch., Aguadilla, Puerto Rico).
 GOBLE, Rev. & Mrs. Harry A., Guam, Oct. 1 (202 Hillcrest Ave., Cairboro, N.C. 27510).
 HICKS, Dorothy (Mrs. Marlin R.), Bap. Spanish Pub. House, Aug. 1. (Mrs. Hicks was married on Aug. 8, 1968, to Max E. Pettit.)
 MATTHEWS, Rev. & Mrs. Jack B., Argentina, Sept. 30 (303 Lockland Ave., Winston-Salem, N.C. 27103).

MEDCALF, Dr. & Mrs. Winfred L., Thailand, Oct. 1 (421 Monroe, NW, Ardmore, Okla. 73401).
SMITH, Mr. & Mrs. Jack A., assoc., Japan, Sept. 1 (Box 1106, San Marcos, Tex. 78666).

BIRTHS and ADOPTIONS

HALE, Lisa Denise, daughter of Mr. and Mrs. S. Dennis Hale (Spain), Sept. 29.
YARBROUGH, Lisa Rene, daughter of Rev. & Mrs. Bobby R. Yarbrough (Uruguay), Sept. 3.

DEATHS

BOATWRIGHT, Daniel Earl, father of Rev. C. S. Boatwright (Japan), Sept. 21.
CARLISLE, Mrs. Robert L., Sr., mother of Rev. Robert L. Carlisle, Jr. (Uruguay), Sept. 24, Wesson, Miss.
JUDGE, B. W., father of Charlotte (Mrs. J. T.) Owens (Mexico), Sept. 12, Orlando, Fla.
MURFIN, R. J., father of LaVora (Mrs. S. D., Jr.) Sprinkle (Costa Rica), Sept. 4, Daphne, Ala.

MARRIAGES

ALLEN, John Vernon, son of Rev. & Mrs. Walter B. Allen (Kenya), to Kaye Austin, Aug. 17.
GREEN, Thomas S., Jr., son of Rev. & Mrs. T. S. Green, Sr. (Paraguay), to Deandra Aileen Arnold, Sept. 7, Houston, Tex.
KNAPP, Suzanne, daughter of Mr. & Mrs. Douglas M. Knapp (Tanzania), to Verl Lynn Groce (Journ.), Aug. 3.
RIDENOUR, Dr. George L., father of Crea Ridenour (Colombia), to Mary Heatherly, Aug. 15.
WOLFARD, Rodney Bishop, Jr., son of Dr. & Mrs. Rodney B. Wolfard, Sr. (S. Brazil), to Janet Kay Humphreys, Aug. 10, Okla. City, Okla.



More of the Story

I am sure you would like to hear the remainder of the story about Peter Imbova [August, p. 30, about a young man from Kenya who attended college in Wharton, Tex., and was baptized by a Baptist church there].

When Peter arrived in Nairobi, Kenya, he knew only the name of Maurice Marrow, a newly arrived missionary who has friends in Wharton. The Marrow family had Peter as a guest in their home a few days before he continued his journey to Kisumu to see his family.

Although he had an offer to return to his old job as a safari guide, Peter felt he should seek Christian work. He now works at our Baptist Assembly and looks forward to the time he can return to the U.S. to continue his education, or enter our Baptist seminary.

We learned to love and appreciate Peter Imbova the short time we knew him before leaving for furlough. I am confident he will be a big help to Ralph and Rosalind Harrill in their work at the Baptist Assembly.

Dallas L. Bateman
(Missionary to Kenya)
Franklin, Louisiana

Worth the Price

Find enclosed check for \$3.50, for which please send THE COMMISSION to me for three years.

I believe it was in 1944 that I began taking it, and I just let my subscription expire and have been reading a friend's, but no more. I believe one reason I quit—I had accumulated so many and could not bear to give away or burn them. But nothing takes the place of THE COMMISSION. I have given some away to be used in our work...

Yesterday I read an article in August THE COMMISSION about Hattie Gardner, and

INTERNATIONAL RECIPES

Tropical Delight Pudding

4-5 bananas (ripe)
Juice of 1 orange
Peel bananas, cut in half lengthwise, and arrange in a greased pie dish. Mix sugar and orange juice, and pour over bananas. Sprinkle thickly with coconut. Bake in a quick oven till bananas are soft and coconut is brown. Serve at once.

Pumpkin Fritters

Combine 1/2 lb. mashed pumpkin, 1/2 cup sugar, 1/4 cup flour, 1 egg, 1/4 teaspoon cinnamon, 1/2 teaspoon vanilla, and some melted butter. Make into patties and fry in oil. (Proportions of ingredients can be varied according to family taste, such as more or less flour, cinnamon, etc.)

—Mrs. David L. Martin, missionary to Trinidad

(Readers are invited to share recipes for specialty dishes from any overseas country where Southern Baptist missionaries serve.)

I could wait no longer. Then "In Defense of a Friend." Such articles are worth much more than a year's subscription.

Mrs. A. W. Jernigan
Van Alstyne, Texas

I would like you to know how much my family and I enjoy your magazine. It is embarrassing and shameful to know that more Southern Baptists are not interested enough in following our Lord's work wherever his servants have been called to work. Our missionaries need not only our financial support and our thoughts, but also need our earnest, specific, regular prayers.

Frankly, I don't know where one could buy a better magazine for any price, and \$1.50 for 12 monthly issues is certainly a small sum to pay for a year's enjoyable and informative reading.

In the September issue of THE COMMISSION the excerpts from Dr. Jesse Fletcher's book on the life of Missionary Harper in Africa were superb.

Thank you for a fine Christian publication and the dedicated workers who care enough to keep Baptists informed and inspired.

Neville Grumbles
Richmond, Virginia

Wrong Accents

On page 9 of the September issue, you printed "Dona Ana of the Big Woods." Please be more careful in the future about written accent marks in Portuguese. The words should be written *Dona Ana*, without any tilde over the 'n's.

S. M. Franklin
El Cajon, California

Being a Brazil MK since about the turn of the century, I avidly read THE COMMISSION, but usually with a little extra interest in anything from or about Brazil. And so it was with the wonderful story about Ann Wollerman in the September issue.

But what surprised me so much (coming from the FMB) was that Spanish was used in the title and a few spots in the text, rather than Portuguese. . . . Then the writer has the verb "is" in Spanish, although *nossa* for "ours" is Portuguese. Also, why the

double e in *creentes*? It is simply *creentes* (believers).

This may be "nit-picking" . . . but it seems hardly "fair" to Brazil, and, in a way, to people here, too, many of whom would be willing to know better but would get no hint, even from "Dona Ana," that Spanish is not Brazil's language or, loosely, that "Portuguese and Spanish are alike."

[I write this] because I think so much of THE COMMISSION (and love Brazil so much).

Mrs. Gwendolyn Taylor
Sunnyvale, California

In an effort to comply with proper form of foreign languages, this publication uses accents when it is known they apply. However, the accents and other items noted by these correspondents were used incorrectly.

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FOREIGN MISSIONS CLIPBOARD

November, 1968

In the second major move in recent months to strengthen its administrative organization, the Foreign Mission Board at its annual meeting in October created two new divisions: MISSION SUPPORT and MANAGEMENT SERVICES.

Mission Support Division includes the Department of Missionary Education and Promotion and the Department of Missionary Personnel. (See page 21.) JESSE C. FLETCHER was named division director. He has been on the missionary personnel department staff since 1960 and department secretary since 1963.

Management Services Division includes the treasurer's department, the work of the business manager, data processing systems, and matters related to non-administrative staff personnel. A division director is to be named soon. (The Board created an Overseas Division in April; Winston Crawley is director.)

Succeeding Fletcher as secretary for missionary personnel is LOUIS R. COBBS, an associate secretary for missionary personnel since 1964. He led in developing the Missionary Journeyman Program.

The Board ADOPTED ITS 1969 BUDGET of \$32,102,119, a record high. It is an increase of \$1,846,119 over the 1968 budget.

JAMES D. BELOTE was named secretary for East Asia, one of the Board's six geographical areas of overseas administration. A missionary since 1940, he has served in Hawaii, China, and, since 1950, in Hong Kong.

A location change for the 16-week orientation sessions for new missionary personnel was approved by the Board, effective next September. The new site will be CALLAWAY GARDENS, near Atlanta, Ga. Since extended orientation began in 1967, sessions have been at Ridgecrest (N.C.) Baptist Assembly grounds.

The Board REELECTED all officers. It APPOINTED 25 missionaries, reappointed two, employed four missionary associates and a special project nurse. Overseas staff total: almost 2,350.

An FMB appointment service and meeting of the full Board were set for DALLAS, TEX., May 6-8, 1969. The full Board meeting was rescheduled from April to May to avoid conflict with evangelistic meetings connected with the Crusade of the Americas. The Board voted in June to hold two appointment services annually outside of Richmond, Va. One service is held at Glorieta or Ridgecrest assembly.

A Continental Congress on Evangelism, part of the CRUSADE OF THE AMERICAS emphasis, met in Washington, D.C., Oct. 10-13, attended by 1,297 representatives of nine bodies of Baptists in the U.S. and Canada. Among speakers, Baker J. Cauthen, FMB executive secretary, challenged Baptist leaders to raise their sights for a worldwide crusade in the early 1970's.

NEWS

NOVEMBER 1968

FOREIGN MISSION BOARD

SDC



Crowd listens to address during tent rally for evangelism in the Netherlands.

EUROPEAN BAPTIST PRESS SERVICE

Guests Assist Philippine Crusade

Concerts, rallies, and other special events have been leading up to the Nov. 10 beginning of the 1968 New Life Crusade by Baptists of the Philippines. Meetings will be held in local churches through Dec. 8 with the theme, "Christ the Only Hope."

A two-and-a-half-week emphasis on student work in October was among preparatory activities. Evangelistic conferences and dialogues were scheduled at university centers in Manila, Cebu City, M'lang, Dagupan, and possibly in Baguio and Davao City. Taking part were Bryan P. Glass, of Oklahoma State University, Stillwater, and student specialists from several Asian countries.

Featured speaker in a number of pre-crusade rallies is José Borras, former Roman Catholic priest and now theology professor at the Baptist seminary in Barcelona, Spain.

Also taking part in the rallies and in concerts are Mr. and Mrs. Homer E. Phillips, of Washington, D.C. For 25

Conference Set for Iran

Plans are being made for representative Southern Baptist missionaries to the Middle East, North Africa, India, and Pakistan to meet in Iran next summer. John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, has announced.

The conference is intended to produce new insights and improved strategy for mission work among the more than 300,000,000 Muslims in those parts of the world.

years he was trombone soloist for the U.S. Navy Band. She is a concert pianist and vocalist.

Opera Singer Annette Meriwether was scheduled to appear in concerts for two weeks. A resident of Rome, Italy, she is a member of the English-language Baptist church there.

Spending three or four weeks in concerts is Claudio H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications.

Arriving from the U.S. for orientation four days before the start of the meetings in the churches will be 31 pastors, nine ministers of music, and five laymen from Southern Baptist churches. Missionary and national musicians and preachers from a number of Asian countries will join them.

Couple Now in Angola

Southern Baptists' first "fraternal representatives" to the Baptists of Angola arrived in Luanda, the capital, late in August. H. Cornell Goerner, Foreign Mission Board secretary for Africa, has reported.

The missionaries are Rev. and Mrs. Harrison H. Pike, former missionaries to Brazil. Angola, an overseas province of Portugal, is located on the Atlantic coast of southern Africa, just south of the Congo.

The presence of the Pikes inaugurates a three-way cooperative effort involving the Southern Baptist Convention, the Baptist Convention of Angola, and the Portuguese Baptist Convention.

Rally in Holland

A day-long tent meeting to launch Dutch Baptists' nation-wide evangelism project, "Acts 69," was attended by more than one third of the members of the Baptist churches in Holland. Some 4,000 persons, including several hundred small children, joined the campground rally held in central Holland.

Dutch Baptists—9,500 in 68 churches—will hold their evangelistic services next March. The months until then will be used in intensive preparation for the project, said Theo van der Laan, general secretary of the Union of Baptist Churches in the Netherlands.

The nation-wide rally was the first ever held by Dutch Baptists. It was also the first time such a large group has attended any Baptist meeting, van der Laan noted.

Sponsors were obviously overwhelmed at the rally turnout. Most of the people had to drive for one to three hours through dense fog to arrive for the rally's first service at 10:00 A.M. Another service was held in the afternoon.

The 3,000 persons filling the tent and hundreds more in the entranceways and campgrounds outside sang the theme song for the campaign several times. Entitled *Gaat heen* (in English, *Go Forth*), it is taken from the passage in Matthew known as the Great Commission.

Principal speaker at the afternoon meeting was Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board. He reminded Dutch Baptists of the traditional independence which characterizes Baptists.

"We are free as Baptist churches," he declared, "but we are free to coordinate our efforts, through which we shall experience the mighty power of God." He reviewed results of recent nation-wide evangelistic campaigns in Portugal, France, and Italy, and the regional crusade in the Rhine-Ruhr area of Western Germany.

The Dutch Reformed Church, which owns the camping area, permitted the Baptists rent-free use. The rally was held on Saturday so that as many people could attend as possible. Because of Holland's compact size, flat terrain, and good network of highways, everyone could come and go on the same day without difficulty.

A feature of the coming campaign will be musical concerts presenting Miss Irene Jordan, widely known Baptist soloist, and a choir of ministers of music from Houston, Tex.

Europe Sends More Missionaries

Increases in missionary personnel of the European Baptist Missionary Society make necessary more funds for operation, so the yearly budget of the society has leaped from 575,000 to 832,000 German marks (\$144,000 to \$208,000) within a year, society directors were told at their meeting in Hamburg, Germany.

Helmut Grundmann, general secretary of the society, said the sharp increase could be raised from supporting churches because of improved contacts between the EBMS and these churches.

Apology Offered for Past

Apology for events of a past era was offered by a Japanese woman on a visit to Korea. Mrs. Ayako Hino, past president of the Asian Baptist Women's Union, on the 23rd anniversary of the end of World War II and of Japanese rule in Korea apologized to Korean women for the cruelties her people had inflicted upon theirs.

As a guest of the Korea Woman's Missionary Union, Mrs. Hino spoke in several cities and took part, with more than 100 women, in the Korea WMU's annual summer retreat. She was accompanied by Miss Tomi Naito; both teach in a girls' school in Tokyo.

Repeatedly voiced during their visit was a prayer: "Lord, we thank you that through the shed blood of Jesus Christ we have been made one with these who were formerly our enemies."

Family's Service: 560 Years

The recent retirement of Rev. and Mrs. Albert I. Bagby, missionaries to Brazil, was noted by Frank K. Means, Foreign Mission Board secretary for South America, during the September Board meeting. The Bagbys retired effective July 31.

Bagby is the son of the late Dr. and Mrs. William Buck Bagby, who were appointed by the Foreign Mission Board in 1880 as its pioneer missionaries to Brazil.

It is estimated that members of the Bagby family (including husbands and wives) have given a total of 560 years of mission service in Brazil and Argentina.

Portuguese Hold Camp, Retreat

One hundred and ten children, ages eight through 14, attended a Baptist camp near Agua de Madeiras, a small town north of Lisbon, Portugal, during a two-week period.

During the camp, sponsored by the Portuguese Baptist Woman's Missionary Union, nine persons professed faith in Christ, and many rededicated their lives.

Baptists have no assembly grounds and must rent or borrow facilities.

A four-day retreat at the same location attracted 41 women. It was the third retreat held by the Portuguese WMU.

The society now has 52 missionaries serving or under appointment. The society has two fields in Cameroon and another in Sierra Leone, all in Africa.

Supporting the society are Baptist churches in 10 countries—Belgium, Western Germany, Finland, Holland, France, Italy, Yugoslavia, Austria, Switzerland, and Spain. Because of their comparative size, German Baptists provide about 80 percent of the financial support for EBMS. They also supply more missionary candidates.

Baptists in Great Britain channel their missionary support through the Baptist Missionary Society, which has its office in London. Baptists in Sweden, Norway, and Denmark have their own national missionary societies. Portuguese Baptists support work in Portugal's overseas provinces in Africa.

Mrs. Truman S. Smith Dies

Mrs. Truman S. Smith, 35, wife of an associate secretary for missionary personnel for the Foreign Mission Board, died Sept. 21, in Richmond, Va., after a lengthy illness.

The former Gladys Andrews, of Fuquay Varina, N.C., Mrs. Smith was a graduate of Meredith College, Raleigh, N.C. She and her husband moved to Richmond in 1964, having previously lived in Wake Forest, N.C., where he was on the staff of Southeastern Baptist Theological Seminary.

Mrs. Smith's survivors, in addition to her husband, include her mother, Mrs. D. B. Andrews, Sr., and a brother, D. B. Andrews, Jr., both of Fuquay Varina, and a sister, Mrs. L. C. Smith, missionary to Nigeria now living in Richmond. (Mrs. L. C. Smith is the widow of Truman Smith's brother, who was killed in an automobile crash in Nigeria in May.)

FOREIGN MISSIONS QUIZ

Where Did It Happen?

War, political action, natural calamity, and other events in various nations make headlines. These events sometimes affect the work of missionaries serving in those countries. At times, daily headlines pointing out locations of tension can provide a missionary prayer list for concerned Baptists.

How up to date is your knowledge of current events? The questions below are based on recent news headlines from countries where Southern Baptist missionary personnel are assigned. Can you identify the countries? Do you know how many Southern Baptist missionaries are serving in each? Answers on page 32.

1. Policemen and soldiers in what country battled protesting students at the National University, adjacent to the site for the Olympic Games, slated to begin Oct. 12?
2. Earthquakes in September took the lives of some 12,000 persons in what Middle Eastern country?
3. The 79-year-old former head of state, Antonio de Oliveira Salazar, lay near death in early October following a stroke. Of what country had he been premier for about 40 years?
4. Violence continued to erupt in the Middle East, where Arab-Israeli tensions remain unsolved. Name the four countries or political entities where Southern Baptists have missionary personnel in the most troubled area.
5. Pope Paul VI became the first pope to set foot in South America when he attended the recent International Eucharistic Congress. In what country was it held?
6. The tragedy of civil war continued to inflict suffering in a large nation of western Africa after the nation's eastern region declared itself independent last year. What is this country, first in Africa where Southern Baptist missionaries served?
7. In the presidential race in the United States, the question of U.S. strategy in what war-torn Asian nation continued to be a major issue?
8. Diplomatic relations were broken between two Asian countries in a dispute over possession of Sabah (formerly North Borneo), rich in natural resources. Of what nation is Sabah a state? What other nation also lays claim to it?
9. The United States Ambassador to what Central American country was shot to death in August by terrorists in that nation's capital city?
10. The elected government of what South American republic was overthrown by a military coup the first week in October?

NEWS

Baptist Ratio Grows

The proportion of Baptists in the total population of Australia has shown a small increase in recent years, it was reported to the triennial assembly of the Baptist Union of Australia.

In 1967, there were 11,928,889 inhabitants of Australia. Baptists numbered 47,779, meaning there were 4.05 Baptists per 1,000 residents. In 1950, Baptists were 3.89 per 1,000 in a total population of 8,050,883. In 1900, however, Baptists counted 4.58 per 1,000 in a population of only 3,592,439.

In another development, Australian Baptists considered whether to participate in a proposed Asian Baptist Fellowship or to seek their future in some Southwest Pacific Baptist Fellowship. The Asian fellowship would be another regional grouping of Baptists and is expected to come into existence in 1970.

"We must decide if we want to be in this sense a part of Asia," declared a report to the assembly. The Union's council will discuss the matter next year and has been empowered to make a decision.

Dentist Helps in Guatemala

More than 350 people received dental treatment by John L. Maddox, a dentist and member of First Baptist Church, Walton, Ky., during a week-long project in Guatemala.

Maddox was teamed with Missionary Chester S. Cndwallader, Jr. The dentist practiced by day, and the missionary preached at night.

"For several years Baptist dentists have volunteered their services for special projects in areas where dental care is not available," pointed out Missionary Harry E. Byrd.

"These dental projects have not only alleviated much physical suffering but have also been the means of Christian witnessing and have opened doors for the establishment of Baptist missions.

"Christian literature is distributed, and the names of the patients are filed for future evangelistic visits."

Bahia Becoming Self-Supporting

The amount of mission money going to Baptist work in the state of Bahia, Brazil, has been reduced by half in five years, according to information released at the Bahia Baptist Convention meeting.

The state board received 60 percent of its support from mission funds five years ago; this year it will receive only 30 percent. Next year it is expected to be 25 percent, reported Missionary Ira S. Perkins.

A pastor addressing the convention called for a forward thrust that would make the state mission board financially free of the Southern Baptist Foreign Mission Board by 1970.

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NEWS

Enthusiasm Seen

High praise for the response of South Americans to the Crusade of the Americas was sounded by W. A. Criswell, president of the Southern Baptist Convention, on his return from a tour of Baptist mission points in South America.

"When we look back upon it, we will see one of the most effective efforts we have ever made for Christ in our generation," said Criswell in assessing the potential of the hemisphere-wide campaign.

"I found unlimited enthusiasm for the crusade," reported Criswell.

Concerning other aspects of his tour, Criswell was less optimistic. "We are losing the numbers game in Latin America," he lamented. He cited poverty, disease, slums, and the population explosion as forces outracing the efforts of every religious denomination.

He decried the lack of personal involvement in modern mission activity, and sharply criticized churches in the United States that "shirk their responsibility to weep for, and pray for, our mission activity by allowing the Cooperative Program (financial) participation to be their only expression of concern."

"Christ loved the church and gave himself for it," declared Criswell. "We need to put awareness of missions and more financial responsibility for missions back in the local churches."

Romanians May Build

Romanian Baptist churches will receive permission to construct new buildings, provided part of the funds are available in Western currency, according to a report brought to the council of the European Baptist Federation.

"Many of the buildings are extremely old and small," said C. Ronald Goulding, EBF secretary. "They are quite inadequate," he added.

"There is an immediate need for six new churches, each capable of seating 2,000 people." In each of the six instances the church membership could provide a substantial amount of the building costs itself, said Goulding.

The Baptist group in Romania—1,300 churches with 120,000 members—is one of the largest in Europe, latest figures indicate.

ANSWERS

See Foreign Missions Quiz, page 30.

After each country is listed the total number of Southern Baptist missionary personnel assigned there as of Oct. 1, 1. Mexico (Southern Baptist representatives number 63). 2. Iran (one missionary couple is studying language in the capital city, and the husband is teaching there). 3. Portugal (six missionaries). 4. Jordan (1). 5. Lebanon (2). 6. Israel (27), and Gaza (15). 7. Colombia (32). 8. Nigeria (238); the Foreign Mission Board in September voted \$29,000 in relief funds for eastern Nigeria. 9. Vietnam (33). 10. Sabah is a state of Malaysia (33); the dispute has been with the Philippines (10). 11. Guatemala (21). 12. Peru (33).



W. ROBERT HART

Orientation in Progress

Gathered for 16 weeks of orientation before going to mission fields overseas are 95 new missionaries and missionary associates (and their 90 children) at Ridgecrest Baptist Assembly grounds in North Carolina. Above, discussing some details are W. David Lockard (right), the director of orientation, and his assistant this year, Donald H. Rose, who recently completed a term as missionary associate in Germany. At right, Miss Mildred Blankenship, of the Home Mission Board staff, teaches literacy techniques to new missionaries. The current session ends Dec. 19.

Relief Funds Voted for Nigeria

For relief of human suffering in eastern Nigeria, an area ravaged by civil war for more than a year, the Foreign Mission Board in September appropriated \$20,000.

In the distribution of relief funds the Board will continue its position of strict neutrality on the political issues in the Nigerian civil war and noninvolvement in civil warfare, pointed out H. Cornell Goerner, Board secretary for Africa.

The Foreign Mission Board has sponsored work in Nigeria for 118 years and currently has 238 missionaries assigned to the country.

"Our concern is for people wherever they live and whatever their circumstances," declared Board Executive Secretary Baker J. Cauthen. He and Goerner have recently been in Nigeria.

"As reported in the press, suffering in the war-torn areas is extremely acute," said Goerner. "Hundreds of children are dying daily for lack of adequate food."

The relief money will be used to try to get food to refugees on both sides of

the battle line. Funds will be channeled through the Nigerian Baptist Convention, the Nigerian Red Cross, and other agencies.

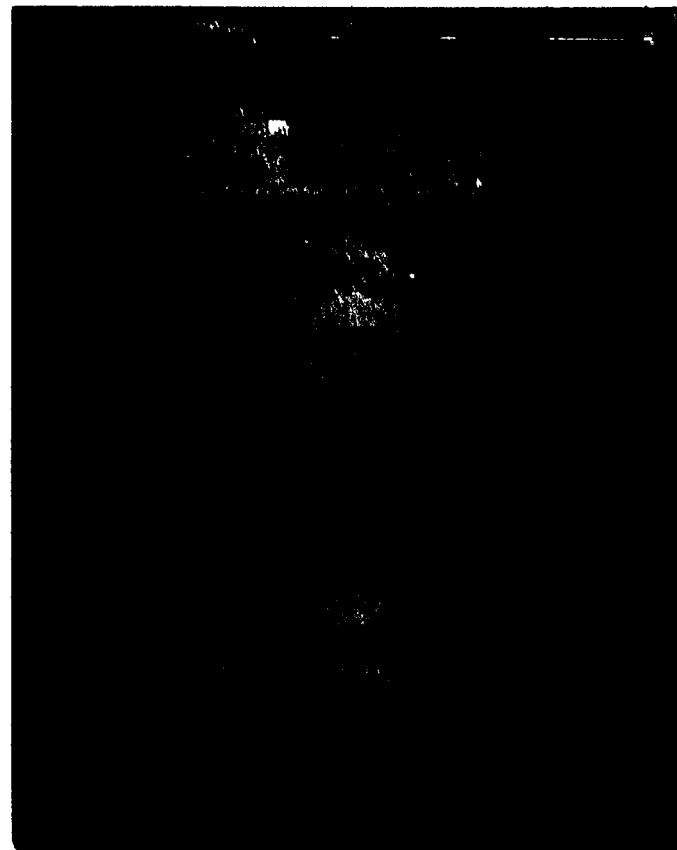
"Let us pray," urged Goerner, "that our missionaries may be able to serve as ministers of reconciliation and have a part in healing the wounds of war and beginning the process of rebuilding a shattered country."

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Book Translated into Japanese

Missionary Robert H. Culpepper's book, *Interpreting the Atonement*, has been translated into Japanese by Kazuo Nakamura. The Japanese version, published by Kyodan Press in July, will be used as a textbook in theological schools.

Culpepper teaches theology in the Japan Baptist theological seminary, a department of Seinan Gakuin University, Fukuoka. The English-language version of his book was published by Wm. B. Eerdmans Publishing Company in 1966.



NEWS

New Mission Formed

The number of Southern Baptist missionaries in Portugal grew to six recently with the arrival of Dr. and Mrs. Lester C. Bell, former missionaries to Brazil. The three missionary couples then formed a Mission (organization of Southern Baptist missionaries on one field).

Baptist work in Portugal was pioneered by the Foreign Mission Board of the Brazilian Baptist Convention in 1908. Southern Baptist missionaries began serving in Portugal as fraternal representatives in 1959 at the request of the Brazilian and Portuguese Baptist Conventions.

Churches and missions affiliated with the Portuguese Convention have more than 1,700 members.

Bell, formerly general secretary of the Brazilian Baptist Convention's executive board, transferred to Portugal to lead in the establishment of a Bible institute for educating Baptist ministers.

Czech Churches Confident

Despite Russian intervention in Czechoslovakia, the 26 Baptist churches and 100 mission stations in that country have not been disturbed in carrying on their worship services, as far as can be determined.

Attendance has been reduced at times, however, because of transportation difficulties, said Stanislav Svec, secretary of the Baptist Union in Czechoslovakia and pastor of First Baptist Church, Prague, during a meeting of the council of the European Baptist Federation in Hamburg, Germany.

The Union's churches have a total of nearly 4,200 members, according to most recent statistics, reported European Baptist Press Service.

"We will remain faithful to God's word and continue to be witnesses," declared Svec. "The churches in Czechoslovakia will continue to fulfill the task given to us by Jesus Christ."

Added Svec: "We are very thankful for the spiritual fellowship which has remained unbroken. Do not fear for us."

Rhodesian Women Convene

A record attendance of 250 delegates and seven visitors was reached at the Woman's Missionary Union of Rhodesia convention, held on the Baptist assembly grounds, near Gwelo, according to Dr. Wana Ann Fort, missionary.

The women focused their attention on revival preparation, since they met just before a nation-wide evangelistic effort. Emphasizing prayer, they divided into 20 small groups and held prayer sessions under the trees.

The convention looked forward to 1972 when the Baptist Women's Union of Africa is to meet in Rhodesia.

Tense Middle East Described

The Middle East is still characterized by "tension, unrest, and uncertainty," with commando raids, action by regular military units, and frequent flights by military planes, John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, told the September meeting of the Board.

He described conditions observed during a recent six-week trip to Europe and the Middle East.

"Fighting along the Jordan River has caused the evacuation of the valley, with crops left unharvested," he reported.

"Refugees who have fled from one part of Jordan to another have had to find lodging and food where they can, while those from Israeli-occupied terri-

tory (including Gaza) live in tent cities of up to 70,000, administered by the United Nations Relief and Works Agency (UNRWA)."

The Baptist Hospital, Baptist schools, churches, and a book store are functioning normally despite the situation in Jordan, continued Hughey. Summer camps were conducted, but were held on the hospital compound in Ajloun rather than at the usual camp site near the border.

"Missionaries in Israel have assumed responsibilities in Jerusalem and on the west bank of the Jordan River which were formerly borne by missionaries to Jordan," added Hughey. "They are responding in an alert, prudent, and constructive manner to new opportunities.

"Missionaries at the Gaza Baptist Hospital, including nurses who went out this year to meet the emergency, have never worked harder or more happily, and the Baptist church in Gaza functions with freedom and a good response among the people."

Seminary Enrolment Goes Up

The Baptist seminary in Rüschlikon, Switzerland, has students from more countries than it has ever had in its nearly 20-year history, reported Missionary John D. W. Watts, president.

The total of 58 students enrolled for the 1968-69 scholastic year matches the previous high figure set ten years ago. The total of 21 countries represented surpasses the previous record of 20 counted in the 1967-68 academic year.

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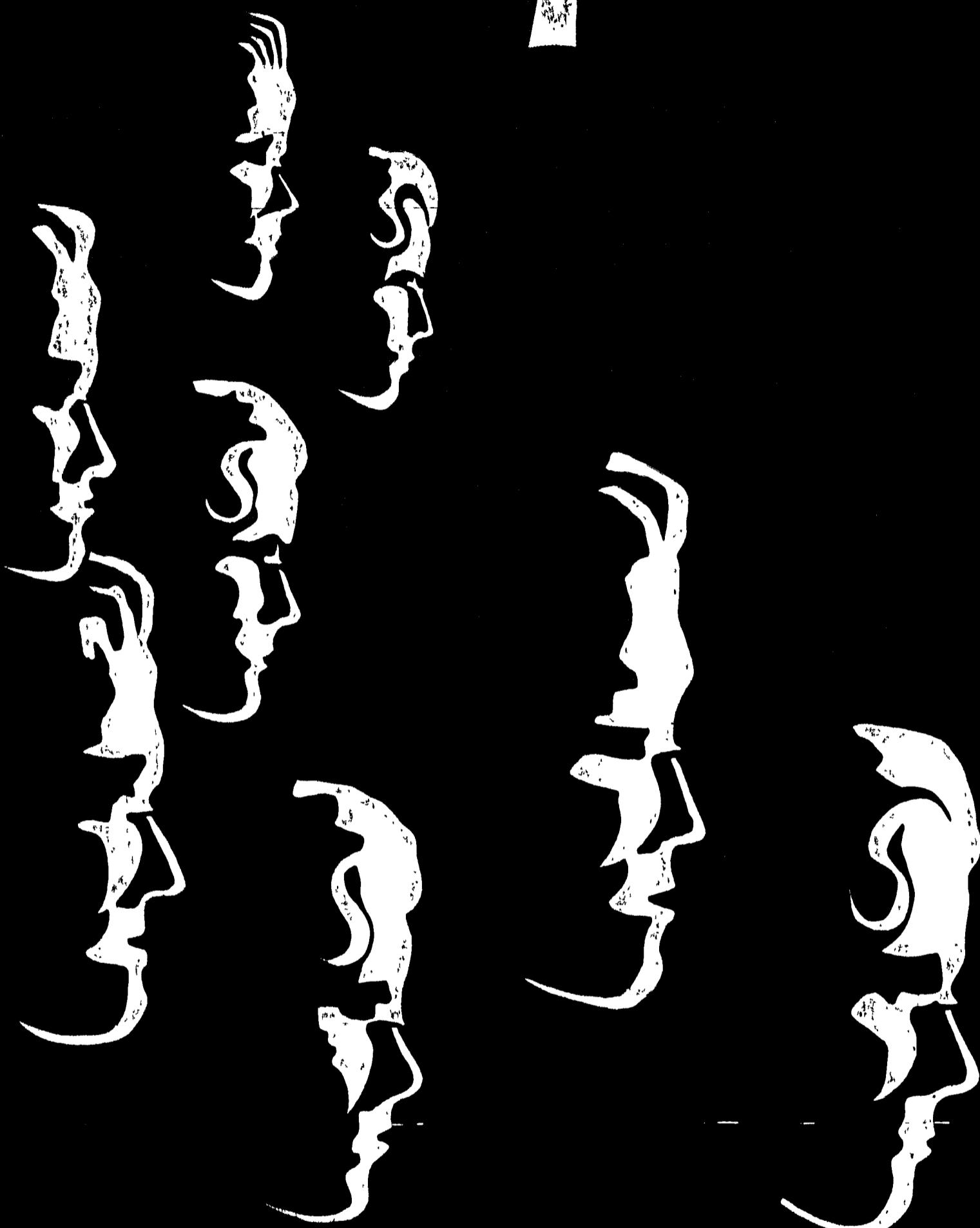
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