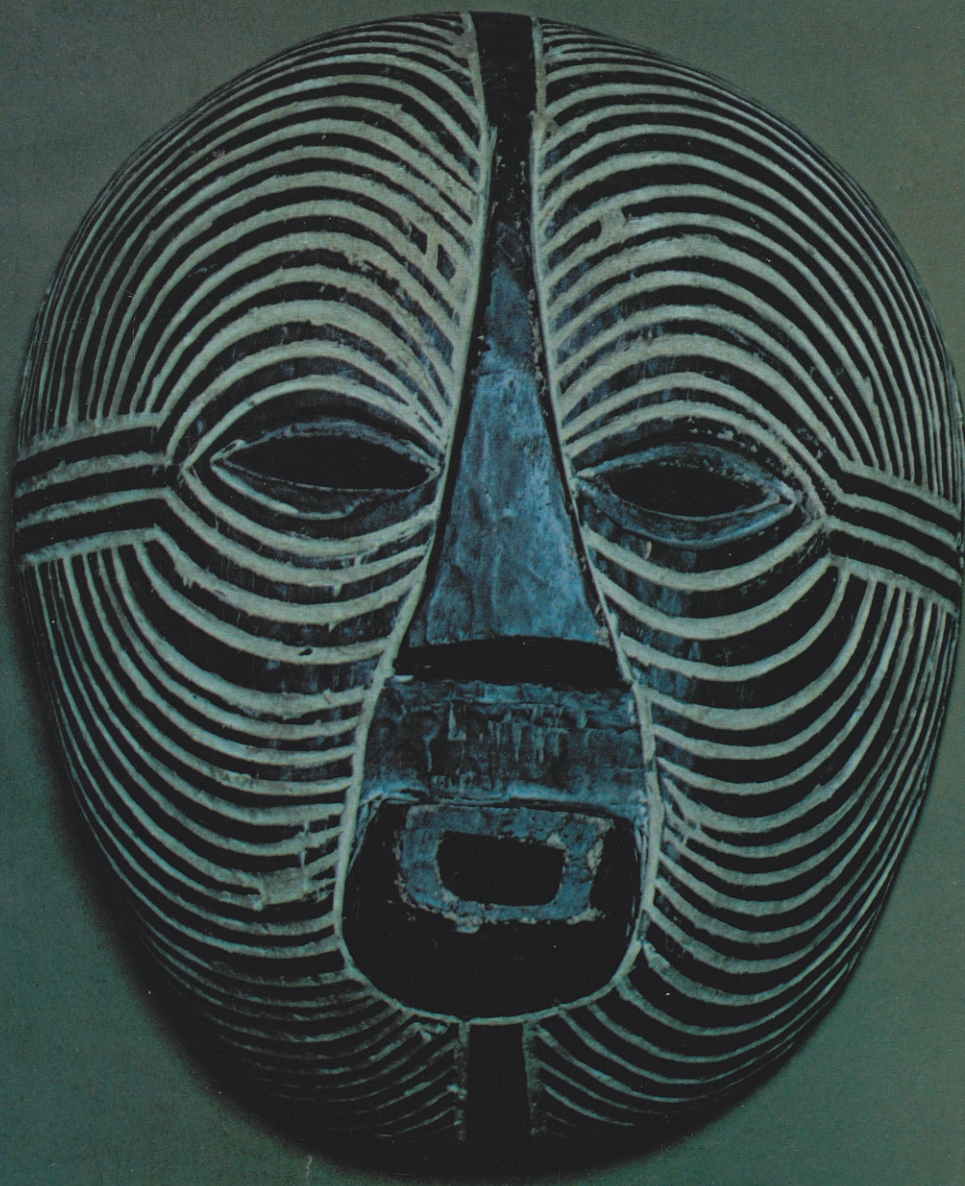


THE Commission

Southern Baptist Foreign Missions Journal • February 1971



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COVER: Kifwebe mask, from the Paul Tishman Collection while on view in the Sculpture of Black Africa exhibition at the Virginia Museum of Fine Arts, Richmond. Color photo by W. Robert Hart. Accounts of the recent evangelistic crusade in East and Central Africa begin on page 22.

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

A Bible Scholar on Bible Reading

This month's opening story (see opposite page) is about Robert L. Lindsey, a missionary in Israel who is making a unique contribution through scholarship. As a preface, on this page are shared some of Lindsey's comments on personal Bible study.

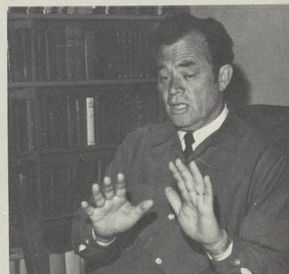


Maybe it is the Bible. But that authority has to come through. . . .

"Often in my own experience in reading the Bible I meet something that I need at the moment. It is an essential element of all reading but certainly of Bible reading. When you read the Bible, you've got to see something that strikes home, that has something to do with you. And with it there must be prayer that God will guide you to understanding. . . .



"The second thing is a search for the deeper meaning. That is, digging for the more original meaning of any given text when you run into difficulty, when the translation you are using is not clear. For this you want to have a concordance of the particular version you are using."



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IN THEIR MOTHER TONGUE

By
Johnni
Johnson

BEING in the Middle East—in the land of the Bible—there is a sense in which the work of Missionary Robert L. Lindsey is unique. Certainly few Bible translators have been called upon to work in the modern forms of a biblical language.

Lindsey himself, an Oklahoman, dismisses this uniqueness.

"I am a pragmatic evangelist," he explains.

"Everything I have tried to do has been because I am trying to find a valid, effective way to present the gospel."

He admits only one motive for a decade of work to translate the

Gospel of Mark into modern Hebrew.

"We didn't have anything good enough to use. You feel this awful poverty. It's worse than anything you can imagine. You struggle hard to do something about it."

Professor David Flusser of Israel's Hebrew University accepts Bob Lindsey's pragmatic motivation. But he evaluates Lindsey's work in broader terms. In his view this Baptist missionary has done something impossible aside from "the God-ordained event of a Christian scholar, versed in Greek, coming to live and work in a Hebrew-speaking country."

Since their appointment for missionary service in 1944, Lindsey and

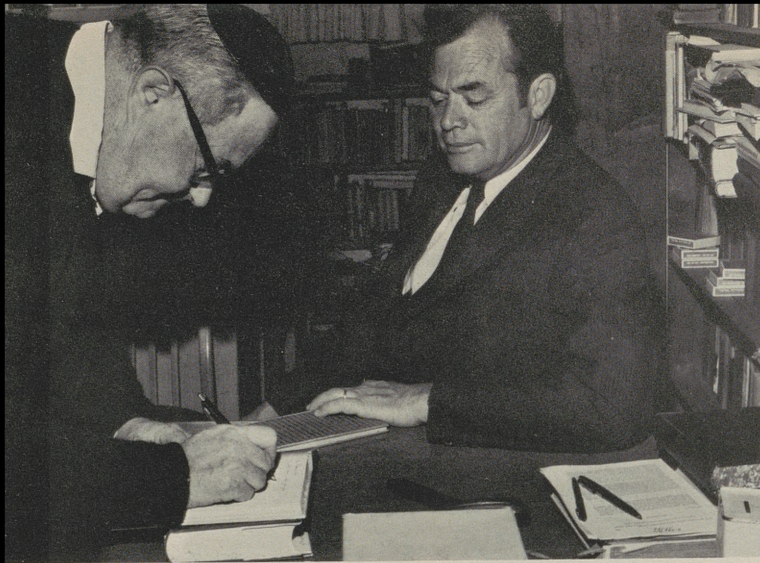
his family have been doing exactly that.

How we have the Bible in a language we can read is a story of the work of scholars—scholars with a missionary passion for the rest of us.

William Tyndale, the first man to translate the Scriptures into English, worked from German, Latin, Greek, and Hebrew texts. Admittedly his sixteenth-century English isn't our kind of spelling, but here is the reason for his work as he stated it:

"I had perceived by experience, how that it was impossible to stablysh the laye people in any truth, excepte the scripture were playnly layde before their eyes in their

The author is assistant to the director of audio-visuals at the Foreign Mission Board.



Dr. David Flusser autographs his book, *Jesus*, as Robert L. Lindsey watches.

mother tongue, that they might see the process, order and meaning of the text."

In the four centuries since Tyndale many English-speaking men—and a few women—have kept at the work of Scripture translation so that the rest of us can read it in our mother tongue.

Since millions of Christians speak English, it is no surprise that Christian missionaries from English-speaking countries have been, and are now, engaged in translating the Bible into other languages.

Such a spiritual ministry is the work of Robert Lindsey.

As a result, many Israelis are now reading Mark's Gospel in modern Hebrew. Moreover, they say they are "enjoying it." What they mean is that now, for the first time since the state of Israel revived Hebrew as a spoken language, they have a text of Mark's Gospel in their kind of Hebrew.

DUGITH, the Baptist House publication office in Jerusalem, in 1969 released Lindsey's translation to the public. The book, **A Hebrew Translation of the Gospel of Mark**, made local headlines. The **Jerusalem Post** interviewed Lindsey and also Dr. Flusser, professor of comparative religion in the city's prestigious Hebrew University.

At the press conference Professor Flusser insisted that Lindsey's work brings us closer to Jesus. He said

that the missionary's work belongs with the most scientific New Testament study of the past 100 years.

"If Dr. Lindsey is correct," Flusser has declared, "Bible scholars can now move on with studies which will best help us restore the earliest form of the life and teachings of Jesus."

For a full century now, most Bible scholars have assumed that Mark's Gospel, usually dated around A.D. 60-70, was the first one written, and thus that a full generation elapsed between Jesus' ministry and the earliest written record of his life. But as a result of his own studies, Lindsey has come to feel that Mark's text rests on an earlier written Hebrew source, a document probably dated around A.D. 40-50.* Since most scholars date Jesus' death around A.D. 30-33, we are, to quote Professor Flusser, "some 30 years closer to Jesus."

In this study Lindsey is writing another modern chapter in the continuing work to make available the "process, order and meaning" of the Bible text.

Dr. and Mrs. Lindsey were young missionaries in language study while the leaders of modern Israel were reviving Hebrew as a spoken language. Being both a pastor and a

*Lindsey's Bible studies have forced him to posit gospel documents written before Matthew, Mark, Luke, and John as they appear in the Bible. He has concluded that back of these gospel accounts are two earlier source documents, and that there is a discernable pattern of interdependence in the synoptic Gospels. In his view this interdependence is from Luke to Mark to Matthew.

Bible teacher, Lindsey quickly came up against differences between biblical and spoken Hebrew. The best Hebrew Bible available was the translation Franz Delitch made in 1870, fully eight decades before the revival of Hebrew as it is spoken today.

Compelled by his missionary calling, Lindsey was determined to find ways to communicate the content of the Christian gospel among Israelis.

In 1951, with the help of several Israeli translators, he began the preparation of a trial translation, working first from Bible texts in English and French.

Foremost in the missionary's thinking were the Hebrew-speaking congregations of Israel—the small groups of Christian believers in Jerusalem, Haifa, Tel Aviv, Petah Tiqva, and elsewhere. Beyond these, he was concerned to find effective ways to speak to that large number of Jews and others who speak Hebrew today.

Lindsey's eyes light up when he talks about it: "All the children that are born in Israel today learn in a Hebrew-speaking school; altogether about two million people use the language.

"And the simple truth," he continues, "is that a great many of these people will never hear the gospel—or read the gospel in a language they can understand—unless they have it in a modern translation they can comprehend."

Lindsey all along had a hunch that any really serious translation must be done from the Greek text. But experimenting with a new text in his Bible classes, it didn't occur to him that he would be the one to undertake the task. Nor did he dream that it would take him more than a decade to put just the Gospel of Mark into modern Hebrew. Or that in the process he would make a discovery now being studied with interest by many Bible scholars.

TODAY five of the six Lindsey children have left home to pursue their own careers. The first grandchild is growing up in the Middle East because the Lindsey's eldest daughter, with her husband, is now a missionary in the area.

The Lindseys live quietly in a second-floor apartment in a modest

residential section of Jerusalem. Much of their life centers around the West Jerusalem Baptist Church, where he serves as pastor. There are frequent meetings and Bible classes at Baptist House, next door to the church building. There is time for study, and for this he has a workroom, a one-room apartment in the neighborhood where he lives.

There are many responsibilities related to the Baptist witness in Israel because Bob and Margaret Lind-

sey, the seniors in the Baptist mission group, are involved in all of its work, in Jerusalem and elsewhere in the country.

Beyond the Baptist community and its friends, many people know Robert Lindsey. His colleagues insist that he is one of the best known non-Jews in Israel. Four times he has been invited to serve as a judge for the International Bible Contest, an Israeli-sponsored event attracting wide attention. In academic circles

he is recognized as a serious Bible scholar, an authority on the Hebrew language, a competent linguist and philologist.

"He is no ivory-tower type," Mrs. Lindsey remarked. "I never considered that I had married a scholar; rather, a man who loves people."

"He is acquainted with men in high circles in Jerusalem, but somehow we remember things that happen with humble people."

There was, for instance, the man with failing eyesight who frequently visited the Baptist congregational meetings in Jerusalem to ask for prayer. This man, increasingly anguished at the prospect of blindness, talked about his problems. In response—as Mrs. Lindsey recalls it—Lindsey interrupted an especially busy writing schedule and his preparation for an important speaking assignment to drive the man to Tel Aviv; Lindsey had heard about a prayer group there with deep impact on troubled people. The man was helped and couldn't say enough in appreciation for the attention paid to him.

In 1960 the Lindseys moved north to Tiberias, a quiet community on the Sea of Galilee, in sight of the Golan Heights. There for two years he worked almost continuously on his translation of the Gospel of Mark into modern Hebrew.

Mrs. Lindsey smiles now to recall her surprise one day when she asked her husband to hang some curtains. He did—with a really professional touch. Only then did he tell her that he had been using his spare time at a local business learning to hang curtains.

"I thought maybe this would be a job Mr. Bowen could do, and that I could help him better if I learned how to do it first," he explained.

Bowen was a neighbor whose war injuries made it next to impossible for him to find employment.

DURING their missionary service in Israel the Lindseys have lived in Jerusalem, Tiberias, and Tel Aviv, and also at Baptist Village, an agricultural project and conference center near Petah Tiqva, where he served two years as interim director.

Lindsey is credited with the original idea that has grown to be Dugith (from the Hebrew word meaning "little fishing boat"), a

A MISSIONARY CONCERN

The translation work of Missionary Robert L. Lindsey in Israel is an important reminder about the purpose of Christian missions.

With many versions of the Bible available in English, we tend to take it for granted that everybody has God's Word easily accessible.

Such is not the case.

Putting the Word of God in everyman's language is a missionary concern.

Missionaries have long been associated with the work of Bible translation. Pioneers in the Christian missionary outreach from West to East—William Carey, Adoniram Judson, Robert Morrison, and others—all involved themselves in Scripture translation. With this and other labors Christian people have spread the gospel of Jesus Christ to every continent. Their ministries have been, and are, spiritual and social. All of them have been interpreters of Scripture, and, since William Carey's day, some of them have been translators.

The process continues.

For example, *Good News for Modern Man*—TEV, Today's English Version—is a New Testament translation first intended for people who learn English as a second language and for this reason need a text of simplified vocabulary. It is for Japanese university students, for Indian traders in East Africa, for civil servants of governments which function all across the world scene, for employees of many companies with international operations.

The basic translation work on TEV was done by Robert G. Bratcher, now associated with the American Bible Society, and well known among Southern Baptists. Bratcher is the son of missionary parents. He and his family served some years as missionaries in Brazil, the land of his childhood.

Lindsey, another Southern Baptist, and a missionary overseas for a quarter-century, has made a Scripture translation for a nation that does not speak English. In the process of his work he has arrived at a theory about the sources—the written documents—behind the synoptic Gospels as we know them in English. Most of us English-speaking Christians will not be able to read his translation in modern Hebrew, nor the parallel text in Greek. However, his translation does include a long introduction in English.¹

It will take time to judge Lindsey's source theory of the Gospels. In its first year of publication, not all Israelis have read his Hebrew translation of Mark. Nor have all the Bible scholars working today. And when they do, not all of them will accept the Lindsey theory.²

But neither did the whole body of Christians accept William Carey's idea in the late seventeenth century that it was the overriding responsibility of all Christians to preach the gospel everywhere.

New ideas, which scholars usually call theories, begin as considered opinions. In the process of being tested, these opinions—studied conclusions, really—are shared with concerned men and women who hear carefully and judge for themselves. Deliberately. Prayerfully. In the kind of openness God keeps on giving as he works in and through his people to accomplish the purpose he has revealed in his Word.

—Johnni Johnson

¹ Lindsey, Robert L., *A Hebrew Translation of the Gospel of Mark*. Dugith Press, Baptist House, Jerusalem, 1969. A "thin but well-printed" volume according to *The Jerusalem Post*; paperback [\$1 U.S.] and hard cover [\$2.50 U.S.] editions available.

² See the book, *Jesus*, by David Flusser, Herder and Herder, New York, 1969 (also available in the original German, in French and Dutch). According to Professor Flusser, his study is based "upon Lindsey's solution of the synoptic problem."

publishing house with magazines in three languages (Hebrew, Arabic, and English) and an art gallery in Tel Aviv which has attracted wide and appreciative attention among Israelis. (See **The Commission**, Feb. 1970.)

In 1962 the Lindseys moved back to Jerusalem where they live today.

"The job that is most interesting to me," Bob related, "is trying to be pastor of this little church in West Jerusalem. We have 28 members. We meet on Saturdays—what we call the Sabbath—because people here work on Sunday.

"Each week 40 to 50 people gather for worship—more worshippers than members! And my job is to try to preach, in Hebrew one Sunday, in English the next, to accommodate our bilingual congregation. We have a translation system and usually someone to translate into the second language."

What Lindsey neglected to say is that it is not unusual for him to do his own translation and, in the course of one sermon, to use English, Hebrew, and Greek.

"Then another job of great interest to me," he continued, "is working on a translation of the New Testament which will not offend people who speak modern Hebrew."

SO FAR, after more than a decade of work, Lindsey has completed only Mark's Gospel in modern Hebrew. He is now working on the other synoptic gospels, Luke and Matthew. It probably will not take another two years to complete these two texts because much of the basic research is already completed. Making his way through the detailed study in which he discovered the patterns of interdependence in the work of the gospel writers, Lindsey completed portions of both Luke and Matthew in the process of translating Mark.

Long years of tedious work with manuscripts might seem too much effort on behalf of one small congregation. Even if you count sister congregations in Israel, the recipients of Lindsey's work—on the short range—are few enough to cause some to wonder about his dedication to do so much for so few.

Lindsey is a missionary. Like all his colleagues, he understands how

—and why—the missionary works from a sense of calling, an acute awareness of Christian vocation in which statistics run a poor last to service and caring in the spirit of Jesus.

"I think," Lindsey stated, "that the missionary—just as the pastor or any other serious Christian—must face himself, as he faces God, with honesty. When his experience creates doubts and questions, he must try to answer them.

"Besides, for myself," he smiled, "I'm just naturally curious.

"I was teaching in Hebrew and didn't have a version of the Scripture that was really understandable. In trying to do something about this problem I had to deal directly with Bible texts. I had to acquire some tools that have turned out to be terribly important.

"These tools relate to my job of being a missionary—an evangelist and pastor to people in Israel—because they relate to the basic picture of Jesus, which is related to the basic picture of Christianity, which is related to the basic task of Christian mission.

"I had to work at translation to fulfill my role as an evangelist. And it has turned out that to the people I want to communicate with, just working at the job is important. Here in Israel, biblical studies give you a certain authority," Lindsey conceded quietly, "which is essential in missions.

"It's like with mathematics," he explained. "You have to learn calculus in order to do something higher. And basic to the mission of the church are the tools of biblical translation and exposition."

The tools of Bible translation?

Languages. Greek, Hebrew, Aramaic; and enough modern ones—German and French at least—to keep abreast in scholarship.

Also familiarity with rabbinic literature. Torah. Talmud. Midrashic materials. All in Hebrew. Of the 600 parables in the rabbinic literature, Lindsey noted, only one or two are in a language other than biblical Hebrew.

Languages. Rabbinic literature.

Also linguistic skills.

"And the love of words," Lindsey insisted.

He remembers as a teen-ager picking up a secondhand book for three dollars—an old copy of

Young's Analytical Concordance to the Bible.

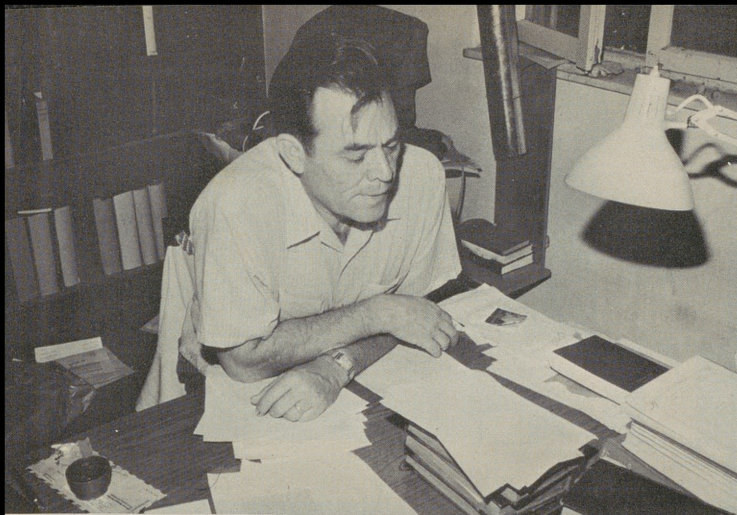
"As a young preacher it did me more good than anything I ever read—just to study the words as they were used in the Bible. Fortunately for me, that particular concordance distinguishes words in Hebrew."

FROM this experience Lindsey was on his way. As it turned out, his love of words provided a basic ingredient for his research, the seasoning of curiosity, so to speak, to spice the tedium of long word studies.

He began with Mark, the shortest Gospel, and, therefore, one would think, the easiest. Soon, however, Lindsey saw that the Greek word order and idiom of Mark was closer to Hebrew than to literary Greek. On closer study, however, he found that many words in Mark would not translate into modern Hebrew without distorting their idiomatic usage. The surprising discovery was that

Lindsey in his study.





Missionary hard at work in the rented room he uses for study.

the text of Luke's Gospel almost always translated easily into idiomatic Hebrew.

Then came Valentine's Day 1962. For Lindsey it was D-Day: Discovery Day; Decision Day.

By that time his studies allowed him only two alternatives: either Matthew and Luke had used another text parallel to Mark in their use of Mark, or Matthew and Luke had not used "our" Mark but a very different recension of it than what we now have.

There he sat at a cluttered desk in a rented mission house in Tiberias, by the Sea of Galilee. Books were stacked around: source books opened to key passages, a Greek text, the Hebrew text he was working on. His own notebooks were crisscrossed by blue-penciled notes and red underlining.

All his research was forcing him to say that Mark seemed to be rewriting a more Hebraic story, and also that Luke's Gospel lacked the editing words which Mark kept using.

No problem interfered with this conclusion—except that for a full one hundred years Bible scholars have been writing stacks of books explaining that Mark was the first Gospel (a position they call the theory of Markan Priority).

Finally Lindsey had to accept—for himself at least—the results of his own research: "our" Mark—meaning the man who wrote the Gospel of Mark we know—enjoyed borrowing words. He was essentially an

editor. His angle was to find the striking word, the dramatic phrase with which to hold his reader's attention. But for these words he (Mark) seldom bothered to reveal his source.

From this conclusion the literary sources of Mark's borrowed words suddenly began to clarify for Lindsey. Without doubt the borrowed words were from Luke's Gospel and the Acts. Also from Paul's letters, and James' too. And from the Old Testament.

Rather like many modern editors and rewrite men, Mark was more concerned to tell his story than to footnote all his sources.

None of this presents a problem really—unless you are a scholar concerned with the verification of source materials.

Most of us will settle for the gospel story in words we can understand. But thanks to the work of men like Missionary Bob Lindsey we can use the Gospel versions we have with great confidence, knowing the story has been told like it was; knowing that it does bear the closest inspection of the tools of scientific study; knowing, in this case, that it does get us close to the person of Jesus.

Summarizing his long study of Mark, Lindsey commended the author and his work.

"Mark," he concluded, "is a treasure providentially preserved through the faith of the early church that its writer was John Mark, the companion of Peter and Paul and the other

apostles. It is an abiding witness to the freedom with which this ancient writer was able to rewrite the records of Jesus' life without fear of censure or condemnation.

"Without Mark," he went on, "we would simply not understand the interconnections of the other Gospels."

MOST people are comfortable with the idea that the Gospels are different accounts of the same events with variations. After all, most people will say that we don't all see any event exactly the same way. Fortunately for most of us, there are writers—historians, interpreters, translators. In the case of the Bible, we all benefit by the work of translators who put the original meaning of texts in ancient languages into our everyday speech. We also benefit from the work of scholars who keep probing the ancient documents to better our translations.

In this process, Lindsey's curiosity led him to conclude that Mark's Gospel was, at the time of its writing, the next step in a series of written documents. Second-century Christian scholars insisted that this was the case. But in the passing centuries many people, scholars included, lost sight of this view of the early church fathers.

Lindsey wrote in a scholarly journal, *Novum Testamentum*, in 1963:

Our Gospel of Mark, is distinctly not a collector of oral traditions who, unaided by previous attempts, sits down to bring all these into some narrative sequence.

Here is a preacher-writer who feels obligated to stick closely to a widely-circulated proto-narrative while correcting it and updating it with the verse-by-verse help of his favorite collector-historian, Luke, the occasional borrowing of expressions from Paul and Acts, and the addition of a few sayings and names he had heard.

He brightens and enlivens the old laconic and Hebraic-Greek under-text by freely changing the simple verbs to compound ones, or rare ones. Or more colorful ones, a good many of which he has picked up from Luke.*

The point is that neither Mark nor any of the other Gospel writers

**Novum Testamentum*, Volume vi, Fasc 4, 1963, page 249.



Above: Pastor Lindsey chats with congregation after morning worship service.



Top, right: Lindsey is interviewed for a SBC Radio-TV Commission production.

Right: Dr. and Mrs. Lindsey with daughters, Debbie (center) and Mrs. Kenneth R. Mullican; son-in-law, Kenneth Mullican; grandson, Kenny. The Mullicans are new missionaries to the Middle East.



wrote his story of Jesus by himself. Mark, and the others, knew the Scriptures. They used the written source material available to them.

Because this use of written documents is a well-established fact, Professor Flusser is of the opinion that in more recent years—since 1900—many Bible scholars, strongly influenced by European theology, especially that from Germany, went wrong when they turned from the tedious textual studies which Lindsey has so painstakingly pursued. By so doing, these scholars missed the interconnections Lindsey has found in the texts of the Gospels. Unable to see how the Gospels were related

to each other, modern scholars have had to assume an oral tradition to bridge the years between Jesus' death and Mark's Gospel.

On the other hand, Lindsey has disciplined himself to the study process that should involve all Bible scholars, the process by which those with the necessary literary tools—and then the rest of us, with their help—"see the process, order and meaning of the text."

It remains to be seen how scholars will evaluate Lindsey's conclusions. Some may argue different theories about how the synoptic Gospels are related to each other. Nevertheless, the translation process

itself carries a certain authority. And for Lindsey this ministry of the Word, which has grown into a long and scholarly project, is in response to his missionary calling.

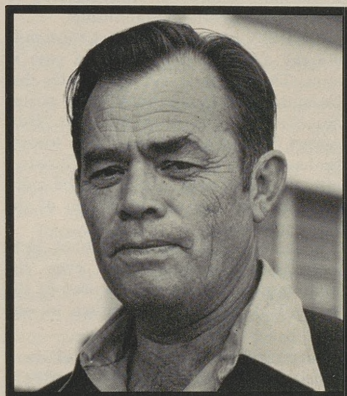
"In my effort to obey," he said, "God led me into this tremendous experience of living, finally, in the country of Israel; of trying to preach the gospel in this land; of learning Hebrew and working with Jews and Christians, and sometimes with Muslims."

For this one missionary, at least, 25 years of work confirm that Scripture put before a man's eyes in his own language will establish him in the Word of God.

JEWES AND CHRISTIANS

By Robert L. Lindsey

The theology of the relationship between Jews and Christians was one of the subjects discussed at a consultation held by the United Christian Council in Israel in April 1969. To the consultation were invited the heads of a number of foreign Christian institutions and agencies who had expressed interest in strengthening the evangelical and Protestant groups and congregations in Israel. This article (which appeared earlier in *The Baptist World*) is from a paper read at that consultation by Missionary Robert L. Lindsey (photo at right; see page 1), then chairman of the United Christian Council. The article has been divided into two sections, the second portion to appear in the March issue.



WHAT is a Christian supposed to do about the Jews?

This question opens an extremely difficult subject, made especially sensitive by the differences between Jews and Christians. We have learned from the experience of the past 200 years what we should do about the heathen, the pagan, the animist, the fetishist, etc. It is somewhat more difficult to understand what we should do about the Jewish people.

Back of the question lie two suppositions: (1) that the Christian and the Jew do not possess exactly the same identity and (2) that in a world where nearly a billion people profess some nominal allegiance to Jesus Christ there still exist about thirteen million persons calling themselves Jews and supposing by their use of this name that they are non-Christians.

It is obvious in Christian history that the presence of this considerable body of

non-Christians, who live amongst Christians yet do not take their name, is a source of embarrassment to Christians. The simple Christian is likely to want to accost the first Jew he meets with questions: "What is wrong with my religion? Isn't it good enough for you?"

The Jewish answer—developed logically through the years to meet such simple questions—is: "Your religion is fine for you, but mine is best for me." Indeed, Jews have so long used this answer to Christians that they actually believe it today, and it is one of the reasons they feel so much separated from the very ancient forms of their faith. Proselytism—active proselytism—was once a very Jewish thing, but it was abandoned by Jews under Christian pressure.

If the simple Christian tries to solve

his embarrassment by facing his Jewish acquaintance with the above direct questions, the sophisticated Christian just as often tends to flee the problem by the misuse of certain biblical phrases. I would like to have an English pound for every time the typical professor in a Baptist seminary in the United States has answered the common student question "What about the Jews?" with the stock answer, "My friend, Paul wrote that in Christ there is neither Jew nor Gentile." The implication of this is either that the Jews no longer really exist for the Christian, or, if they do, they are in God's eyes the same as all the other pagans in the world.

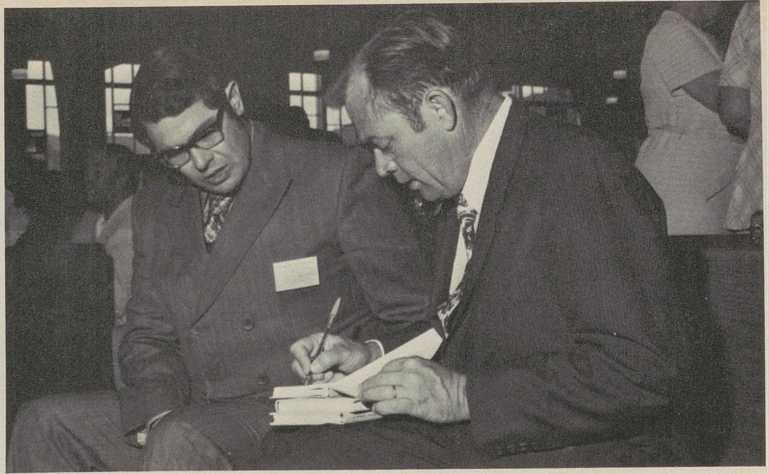
Not only is this a shallow reading of Paul's marvelous description of how God can unite pagans and Jews in a common "new people" but it misrepresents and distorts the whole picture of Paul's agony and wrestling with the question why his brethren had in his day already largely rejected Jesus as their Lord and Messiah.

Fortunately or unfortunately, the question of the Jewish-Christian relationship remains very often at a much deeper level of consciousness for many Christians. Many are troubled by their inability to explain the meaning of the continued presence of Jews in Christian society. They feel a deep ambivalence when the very name "Jew" is used.

For such a Christian, something like the following goes on in his head at the mention of the name "Jew."

"Ah the Jews are the true descendants of Abraham," he says to himself. "That

At Glorieta (N.M.) Baptist Assembly, Lindsey (l to r): autographs a copy of his translation of Mark, engages in informal discussion, teaches a class.



is good!" Then he tells himself, "Yes, but the Jews today are an irreligious, money-grabbing, whiskey-making lot. That is bad!"

Still not satisfied, he muses, "Jesus was a Jew. All the Bible characters are Jews. That is good!" A moment later he is saying to himself, "Yes, but the Jews rejected Jesus even if they did not actually kill him. That is bad!"

It is this ambivalence which makes the average Christian either pro-Jewish or anti-Jewish. It is clearly at the root of the thing we call anti-Semitism in Europe and other Western lands. Hitler and his gang renounced Christianity and so produced the most awful form of anti-Jewishness ever known. But all of us have a lingering suspicion that their espousal of anti-Semitism was partly the exploitation of popular prejudice against Jews—and this has had a long association with the word *Christian* in Europe. No community can forever withstand an unsolved ambivalence, and violence is one way out.

It is especially sad that it has taken twentieth-century violence against the Jews and the emergence of a Jewish state called Israel to smoke out a few first-class Christian theologians who have written concerning the Jewish-Christian relationship. It is sad both because only dramatic evil can sometimes make us write and also sad because the efforts of many of these writers have resulted in the propagation of a Christian approach to Jews which, if described to the Apostle Paul, would undoubtedly leave him shaking his head in amazement.

It is unfair to lump together under this criticism the writings of theologians like James Parkes, Paul Tillich, Reinhold Niebuhr, Roy Eckardt, and others, yet I must do so in such a short paper. These men, with great forthrightness, have

looked boldly into the mouth of the Dragon Anti-Semitism and unhesitatingly pointed to the Christian involvement in this evil. So far, so good. Where they seem to have erred is in their rewriting of the more traditional understanding of the Jewish-Christian relationship.

Eckardt's excellent book, *Christianity and the Children of Israel*, is a case in point. The jacket of the book states that the author wrote the book after posing the following question to himself: "How can a Christian avoid intolerance toward the Jews while still loyal to the Christian faith; and how, with this, can he be motivated to work for the alleviation of the Jewish plight?"

In the opening page of his book Eckardt finds Christians, and even the Bible, responsible for some hatred of the Jews. "It Is known," he writes in one place,

that the post-canonical records of the early Church were designed to place the blame for Jesus' death upon the Jews and to remove the responsibility from Pontius Pilate. Hence these documents are untrue to the original facts, as are also parts of the New Testament itself. The first disciples were Jews but at the time of the composition of the Fourth Gospel the Jews are described as the continuous Christ-haters, and Revelation 2:9 makes them out as a "synagogue of Satan."

For Eckardt the Jews are, first of all, a theological and transcendent "mystery." He writes,

This means that any profound analysis of their plight and of their meaning as a whole must be undertaken in fear and trembling. The term "mystery" is used here in a sense it is found in Pauline thought. As in divine revelation, in which God is at the same time manifest and hidden—always remaining a mystery—so we are able to know

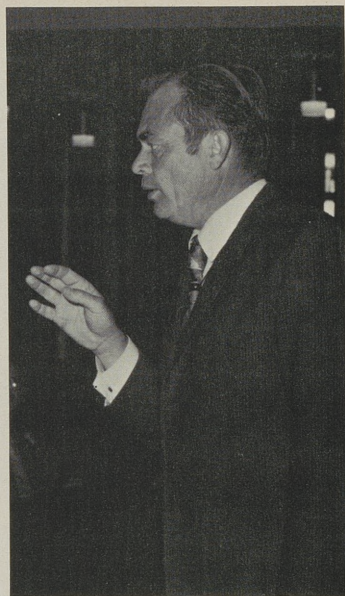
something about the Jewish plight, but not *what* it is, or rationally speaking, why the Jews have been persecuted or why they have survived.

Having borrowed the word "mystery" from Paul, though perhaps unconsciously giving it a meaning which is not Pauline (in Paul's writings a "mystery" is sometimes hidden, a secret, but, like a secret, it can be revealed to the person in the know), Eckardt proceeds to try to find out what he can of this mystery. Quoting liberally from Tillich and Niebuhr, he uses the categories of time and space to show that Judaism was from Abraham essentially a rejection of paganism's gods of space. The Jews are "God's Chosen People," and Eckardt records the conviction that the Christian faith involves adherence to some form of the belief in the doctrine of Jewish chosenness, even if the doctrine is to be interpreted in the light of the biblical idea that to be chosen is to bear a great responsibility to the other nations.

In attempting to give a reason for the divine choice of the Jews, Eckardt states that they were chosen "to proclaim justice and to serve as a vehicle of the Messiah." However, since this is only a historical role in the divine plan, our author is obliged to reduce Jewish meaning to a "testifying against paganism on behalf of a universal God of justice."

At this point Eckardt's main interest appears: a formula is needed which can preserve Judaism *vis à vis* Christianity. "Conversion of the Jews to Christianity," he says, "would be justified only if it could be shown that the Jews no longer serve this specific purpose."

While it is easy to understand why Eckardt and these other good men (and such they are) have struggled to carve out a continuing Jewish meaning without Christ, it is even easier to point out the



impossibility of such an undertaking if one is to give the biblical testimony due weight.

Take only Jesus' fascinating remark about John the Baptist when he said, "I tell you, among those born of woman none is greater than John; yet he who is least in the kingdom of God is greater than he" (Luke 7:28). This and other verses tell us very simply that Jesus contended that God's Kingdom came with him. As the "Son of Man" of Daniel, Jesus had been given a "kingdom and power and dominion and glory," and because of this grant from God, Jesus unhesitatingly claimed to have authority over the Sabbath.

John was, as our generation says, "the greatest," but he did not become a follower of the Christ of Nazareth. He did not join the "little flock" to whom it was the Father's good will to give the kingdom. He was not in God's kingdom because he was not in Christ's kingdom!

Nor can any decrying of the Gospel of John or the seeming anti-Jewishness of the New Testament here and there rechannel the clear, fast-rolling stream of apostolic conviction that Jesus Christ, as Peter said, is "the stone that was rejected by you builders, but he has become the head of the corner and there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:11, 12).

The Pauline witness to Christ shows the same influence of the teaching of Jesus himself as that of the Apostle Peter

quoted. Moreover, it is only this centrality of Jesus which can explain the verve and nerve of a Paul, who tirelessly entered synagogue after synagogue preaching Christ and just as tirelessly loved into existence one little Christian synagogue after another, though these were often made up of argumentative Jews and half-converted Greek pagans.

Except where it records pre-Christian history, the New Testament never speaks of the Jews as a whole as "the chosen people," and for a very simple reason: to be chosen is the Jewish equivalent of our more familiar "being saved." Paul speaks of those Jews, like him, who had followed Christ, as the remnant "chosen by grace." All believers, whether of pagan or Jewish background, are spoken of as chosen, saved, saints, justified, redeemed, brethren, and co-heirs with Christ.

The Epistles of James and Peter specifically apply the rich esoteric epithets of ancient Israel to persons born of Gentile parents, and Paul speaks of the Gentile believers as sharers of "the commonwealth of Israel." *The New Testament promises no salvation or choosing outside the positive assent to the person and name of Jesus Christ.*

Jesus spoke of a New Covenant. There is not the slightest doubt that he was referring to Jeremiah's promise of a new covenant for Israel (Jeremiah 31:30). One can conceivably argue that Jeremiah did not envisage non-Jews entering this covenant, but he surely cannot argue that he meant to exclude at any future

time people known as Jews. Yet this is the logic of those who would claim that Jews and Christians must live in water-tight cells, looking through the glass at each other and perhaps speaking to each other through an intercom, yet never daring to invite one another to step over into the cabin of the other.

Or do these right-hearted but wrong-headed theologians want to argue that the Jews of today inherit all the blessings of Jesus and the New Covenant without admitting him to their fellowship, while the Christians are all once again pagans, lost and undone, separated from Christ and the commonwealth of Israel?

I am convinced that it is an impossible theology which would thrust the Jews from Christian care and prayer into the medieval limbo of those "eternally separated from Christ." This doctrine is none other than a sophisticated form of the horrifying medieval myth of the Wandering Jew, by which medieval Christians saw all Jews as the victims of the curse of their rejection of Christ, hopelessly forced to drag their weary feet from place to place until the end of time.

How can any Christian, however watered-down his view of the blessings of knowing Jesus Christ, separate Jews from Christ till the end of history, even supposing, as some have done, that this is what Paul means in the last verses of the eleventh chapter of Romans?

Next month, the concluding section: What is the true relationship between Christians and Jews?

WAR'S CHILDREN WALK AGAIN

By Pauline Routh





Facing page: Vietnamese boy at the children's rehabilitation center poses with Autumn Festival lantern brought to the center by the author's son. Above: Ao, a 12-year-old girl with artificial legs, is helped from an airplane during visit to an airport with servicemen and civilians from the USO in Saigon, who go to the children's center each Sunday.

YEARS ago I was impressed by an elderly woman who gave a short talk on hands and their many uses.

Each of our hands is like an intricate human machine—capable of expressing compassion, disdain, frustration; capable of expressing talent; capable of giving, receiving, feeding, dressing, washing, cleaning, and a thousand other jobs we take for granted.

But what if you had no hands? Like 12-year-old Ga of Vietnam?

Ga has black wavy hair, is a bit tall for his age, and has two stubs just above where his wrists ought to be. This is a result of war.

My three-year-old son and four-year-old daughter have learned to jump over a stick held at various levels. As they practice, I see their legs grow stronger and their muscle coordination develop.

Legs are our personal method of transportation from bed to bath and from home to town. They perform for us in a variety of ways. Most active sports require legs. Domestic and factory machines, cars, bikes, and planes

require the pressure of a foot to make them go. Legs make up a major portion of your body; without them half of you is gone.

But what if you had no legs? Like 12-year-old Ao and nine-year-old Dong of Vietnam?

Their wooden legs and mobile chair are no fair substitute for real legs. This is a result of war.

War takes people's eyes and ears and scars the rest of their bodies, too. But it cannot take the spirit and laughter of the 40 children, mostly non-orphans, 13 and under, fumbling and faltering in unaccustomed artificial limbs at a children's rehabilitation center in Saigon. The center is sponsored by the Vietnamese Women's Association of Vietnam, a volunteer group that includes the wife of Vietnam's President Thieu.

The three simple dormitories and dining hall are built on government land that served as recreation grounds of the brother of former President Diem. Begun in June 1968, the first dorm was built by funds from World Vision, Inc., the second two dorms by the Korean Forces, and the dining hall for the center is being constructed by

the women themselves.

The tree-shaded area, which must be approached by a bridge across a lazy river, is a quiet place, where children of confusion might find themselves.

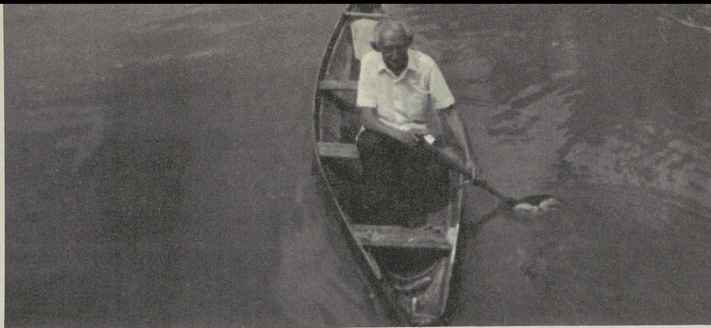
A mountain village lay devastated by war. When friendly forces found it, all the villagers were dead except for one small child, almost dead. They nursed her back to health, and since no one knew anything about her, they called her "Mountain Child."

Now Mountain Child is four years old, goes to school across the lazy river on her artificial leg, and cheers the hearts of everyone who sees her. Her plight prompted the idea for this rehabilitation center to be conceived and brought to reality.

Here, person to person, is an opportunity of sharing God's love and concern. When Walter R. Delamarter of Southern Baptist Theological Seminary, Louisville, Kentucky, was in Vietnam in 1969 he explained clearly and showed plainly from Scripture Christ's concern for the whole body of man.

Jesus cares that these children must go through life maimed. Perhaps he will use me to show them that he cares.

The author, Mrs. Walter A. Routh, Jr., has been a missionary to Vietnam since 1963. The Rouths are now stationed in Saigon.



A CANOE AND ONE PADDLE

By Richard E. Walker

INDIVIDUALLY, we are expendable," someone has said, "but as the agency of God we are indestructible." This more adequately describes the life of Eric Nelson than any other word I have heard. The sphere of his activities never ceases to amaze.

Three young women recently accepted Christ as Saviour, and within a period of a few weeks each made her public profession in one of the churches in Manaus, Amazonas, Brazil. When their elderly father was visited in his home, he indicated that he was already a Christian. He had accepted Christ under the preaching of Eric Nelson, in the city of Teresina, Piauí, 1,000 miles down river from Manaus and 1,000 miles inland by land.

Missionaries of the Amazon Valley and other areas in the Equatorial Brazil Mission have traveled countless miles preaching the gospel, but rarely do they touch the borders of an area not already visited by Nelson.

Nelson was expendable, subject to the suffering and death of the body. However, Nelson as an instrument in the hands of God was and is indestructible. A man can be replaced, and any work of his hands can be re-modeled, but his accomplishments as an agency of God are eternal.

Many men have been raised up by God to take the place of Nelson. One of these knowingly moves within the last days of his own life among mortals. Herculano de Oliveira has lived 82 years in the interior of the state of Amazonas, some 250 miles up the Amazon River from Manaus.

His only earthly possession, out-

side of a few household goods and personal clothing, is a small canoe with one paddle. His only real possession is the sufficiency of the grace of God. In a land where the river is king and sole ruler—stretching from two to five miles wide in its normal course, carrying an indescribable amount of water to feed the Atlantic Ocean—one man in a small canoe is kept only by the hand of God.

Herculano heard of the grace of God from the lips of Eric Nelson and since that day has not ceased to follow in the steps of the "Apostle of the Amazon." At times, during the course of many years, he walked beside the apostle. Since Nelson died at his post of duty in Manaus in 1939, Herculano has continued to declare those good tidings up and down the Amazon.

"I always ask God to give me two fish each day as I travel preaching his Word," said Herculano, "one fish to eat and the other to trade for *farinha* [meal]. To this day, even when fish were extremely hard to come by, God has never failed to give me those two fish."

This type of simple, magnanimous faith characterizes Herculano. Discouragement comes easily in the abandoned regions of Manaus. With nothing but fish and fruit for a steady diet and the impossibility of education for self or children, one can feel downtrodden at times.

"I was walking through the jungle one day and walked over a fallen tree," Herculano related. "I felt just like that tree—fit for nothing but to be walked on by others. I told God just that.

"The next day, as I retraced my

steps toward home, I feared, yet rejoiced, to find that very tree standing straight up as if by the hand of God!"

The driving force in Herculano's life can be felt when one talks to him. It is seen by thousands who have come in contact with him as he travels with the love of God in his heart and on his lips.

One frustration Herculano feels—one which all of us who travel the great river feel—is trying to be sure where God wants one to stop and preach. There is no way to number the opportunities to be found along the river. It is not difficult to gather a crowd of 30 to 50 persons along the banks—most of them of one clan, all kinfolk.

Choice of where to stop would not be difficult but for the fact that there are approximately 40,000 miles of navigable river in this gigantic valley. There must be some criteria of selection. Herculano has related one, proved many times.

"I never know where it is that God wants me to stop and preach. So I pray, 'Lord, as I paddle down this river, if you have someone to whom I must go with thy saving word, let it rain just as I am passing their house. I will stop and share thy good news.'

"Many times an entire family has accepted Christ when God led me by his rain."

Not long ago I left Herculano many miles from his home in Berury at the home of a family who were not Christians. They live in a *flutuante*, a house floating on logs. Herculano did not know them, but they knew of him. He asked if he might stay and preach a few days and then move on along the nearby lake when someone came

The author, appointed a missionary to Brazil in 1964, serves as a field evangelist, stationed in Manaus.

by going that way. It was three weeks before he reached home again.

What drives a man into the wilderness with the gospel?

"I had heard about the gospel for some time, but no one had ever come to share it with us," Herculano told me one day. "I remember the longing in my heart. It was a burning that would not lessen its intensity. I cried for the satisfaction which I knew God must have for such need.

"One day we heard that there was

going to be an evangelical preaching service not too far from our home. We eagerly went to hear of this 'way of life.' How warm the gospel felt to the deep satisfaction of my soul!"

Several members of his family accepted Christ that first opportunity. I feel a deep conviction when I recall Herculano's tear-stained words:

"Pastor Ricardo, how can I stay home when I know there are many people with that same burning in their hearts that I had, that same yearning

for peace, and with no one to tell them of Jesus!

"I travel knowing that God will show me where they are, and I will have the privilege of telling them about Jesus."

News will come some day that Herculano has died—probably away from his own home, buried among grateful strangers. "Expendable as an individual, but as an agency of God, indestructible." God will raise up another.



'Why Not Let It Fall?'

PASTOR Ricardo! Pastor Ricardo!" Francisco seemed a bit anxious as he came running up to our house.

Advised that the pastor was not home, Francisco insisted excitedly, "But I must find him now. The mission house is falling down!"

And so it was. The mission house was Eric Nelson's old home that we were trying to remodel. Nelson finished the main part of it in 1917. Now the wooden floors were all but falling in. Only the mahogany beams held the place together.

When we began to remove the floors and beams in order to install a reinforced concrete slab for a floor, things began to happen. Those old walls and foundation just weren't meant to stand alone.

I knew that whatever remedy we used would eat a good portion of the money we had for the job. But there seemed no choice but to put reinforced concrete columns under the walls and a new foundation. To do this, holes were cut in the walls at intervals, and the walls were braced. With the house safely propped, the work moved along swiftly.

This was not the first time I had considered seriously, privately, "Why not just let it fall?" Every board had

to be cut by handsaw, every bucket of cement mixed and carried by hand, and every other bit of work done the slowest, most primitive way. My twentieth-century-oriented patience was challenged.

Why not let it fall?

Because of a man. Because of the inspiration of the memory of a life lived in selfless dedication to an adopted people. Alfred Eric Nelson died in the "front room" of the old house June 17, 1939, after 38 years of intensive labor in the Amazon Valley. His old boat, *The Buffalo*, has long since rotted away. Of his personal possessions almost nothing remains.

His heritage is in the lives of thousands of people swept into the stream of God's eternal love through his preaching. It is said that one could ask any man in the interior the name of Brazil's president or of the governor of Amazonas state and few could tell you either. But to mention the name of Eurico Nelson was to light up the face of almost any man on the riverbanks.

Those who knew him either loved him greatly or despised him wholeheartedly. There was no compromise in his life or his message. He lived out his life and spent it in the huts

and villages along thousands of miles of almost uncharted waters.

The only true monument to such a life lies in the lives of people touched by the gospel he preached. But Brazilian Baptists want this last tangible monument to this great life preserved. Because of the life of the man for whom the house stands, we are glad it didn't fall.

But Amazonas Baptists also need the building. It will house all the offices of the Amazonas Baptist Convention. A book deposit will make materials available for churches. Printing will be done on a small offset press donated by a church in Tennessee. The semi-basement has been remodeled for use in student work, with recreation area both inside and outside. Thousands of university students live in the city.

When Nelson bought the property it was considered far out in the jungle. Now it is in the heart of a valued residential area of Manaus. It is fitting that the center of Baptist work in the heart of the Amazon Valley should be housed in the home of the Apostle of the Amazon.

For the life it represents and for the hope it demonstrates, we are thankful. I'm glad it didn't fall.

—Richard E. Walker

Ted Lindwall, who has served as a missionary in Guatemala since 1961 (he has now begun his third term), has become convinced of the potential of family evangelism. In early 1970 he shared his findings with missionaries in Southeast Asia and India. During his recent furlough in the U.S. he talked with the managing editor of *The Commission* about family evangelism.

Your name has been identified with an approach in family evangelism. What circumstances call for this kind of approach?

Lindwall: There are two traditional levels of evangelism that are most commonly discussed: personal and preaching. In personal evangelism you deal with an individual. In preaching evangelism you deal with a crowd, yet you are not expecting a crowd response but an individual response by individual members of that crowd.

Most of the world's societies are not individualistic. In most cases they are family oriented, and in many cases, especially in rural areas, they are community oriented.

In Guatemala we have noticed for years that the communities, particularly rural and more especially the Indian communities, which are tribal, tend to stay together in their religion because religion is a part of the whole community. It is interwoven into the metal of community life; for a person to become a member of another religion is to have a thorn in the side of the community.

As a consequence, the Indian towns and villages with this tremendous sense of community tend to be either Christo-pagan, in the anthropologist's term, or evangelical. That is, if many members of a community become evangelical it is possible that the whole community, or at least a sizeable majority, will become evangelical.

Whether there is a sense of community or not, most non-American societies have a strong family orientation. This does not mean simply that they love their families or that they are together as families, but it also means that important decisions, are not ordinarily made outside the family

context. The family must be agreed; an individual would not usually take a stand on an important issue that was different from that of his whole family.

This is true of religion as well. Therefore, religion in most countries today is a family matter, a matter of family agreement. In the U.S. a person may belong to a strong family and love his family and yet have much freedom to become a part of a faith

to be a little extreme in the use of family evangelism to replace some of our extremism in the other two areas.

Do you find a scriptural basis for this approach?

When I began to notice the effects of family evangelism in Guatemala I began to read the Scripture in a new light. I saw how in Acts and in the epistles there are reflections of the use

FAMILY BY FAMILY

entirely different from other family members. On a foreign field this is not generally so true.

How does this approach relate to other evangelistic methods?

We missionaries go to a foreign field with training and experience in church fields and in seminary studies that are basically individualistic in approach. We teach and practice personal evangelism. I would not want to be misunderstood at this point—preaching evangelism and personal evangelism both have a vital part on any mission field. But we practice these types to the exclusion of a level of evangelism that is really more in line with the needs of the people of that community.

We need to use all three forms of evangelism. It may be that we need

and power of family evangelism. Acts 5:42 is one of the earliest references: "Daily in the temple and in every house they ceased not to teach and preach Jesus Christ."

Apparently the apostolic program in that early stage of the church's life was to divide into teams. Perhaps one of the teams would be found in the Jewish temple; it was the center of opposition to Christianity, but a public place. But since all the apostles could not fit into the temple, apparently the greater effort was made in the houses, to the point that the King James Version says "in every house." These houses were homes of people who had become, or would become Christians.

When did you discover the potential of this approach?

In Guatemala I first discovered the

power of family evangelism on a coffee plantation where I had been preaching without any effect. I had found two believers there, however. One had been converted while in prison in Guatemala City. The other had just been converted, led to Christ with his family by the first believer.

I returned to this plantation, using visual aids, preaching, a little bit of personal work—in other words, with

were not Christians! They held services with whole lost families.

And, instead of doing this once or twice a week, as I had suggested, they did it practically every day of the week. As I look back on it, they were using the same program the apostles did—daily, not in a public place, but in every house.

They were evangelizing by family units. This gave the family a chance

pastor is a butcher with no theological training. His program of evangelism and of ministry is family oriented.

If a person is ill, for instance, the pastor does not visit him alone, but he takes a group of church members. They visit the entire family. And they do not simply visit and pray—and this may sound bizarre to some—but they sing to the family and read Scripture.

The ministry is similar in the case of a backslidden individual. Members as a group visit, sing, pray, and read Scriptures. This is also true in visiting lost families. Not all of these families accept Christ, but many do, and when they do it is as complete families.

What do you see as some of the advantages in family evangelism?

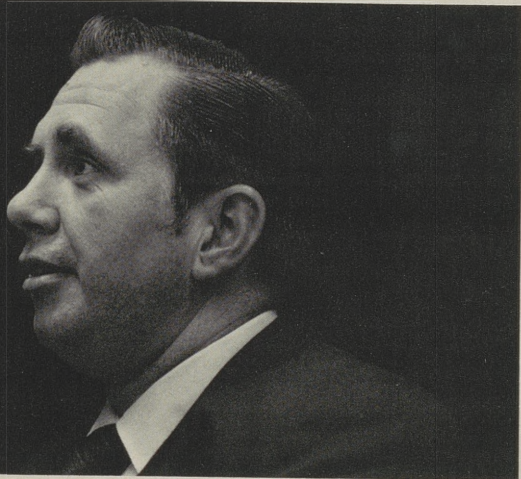
In personal evangelism we ordinarily feel compelled to give the whole span of the gospel in one visit and to present an invitation at the end of the visit to urge the person to accept Christ then. One reason is the economy of time. Since you are dealing with large numbers of individuals, there may not be time for a return visit.

But in family evangelism you deal with a number of people at once. You can afford to repeat visits and to be a little more gradual in approach.

Some might wonder if it is wise to be gradual. My personal impression is that especially when you work with a family it is not wise to urge them to receive Christ at the first hearing of the gospel. If they have been in church and are acquainted with the gospel, this is a different matter; there is no reason to delay.

But if the family, or even a part of it, is not yet aware of the gospel, I think it unwise on the first visit to insist on some kind of a decision. In a non-Christian society, even though a person is presented the plan of salvation in topical form, he likely does not yet comprehend it. To us it seems so simple and so plain, but for him it is something new.

I believe we must allow time for God's Spirit to bring the truth to their



every American tool I knew—but with no result. Then suddenly we began to have conversions, but conversions of whole families!

The first time this happened, an entire family came forward. The next week two families accepted the Lord. The following week another family, and so on until there was a sizeable congregation.

Later I discovered what had taken place. I had suggested to these men that they hold services in their homes because I could come to the plantation only once a week. They accepted the idea but amplified it. They didn't have the benefit of a theological education, and they had no books on mission methods, so they had to do the best they could.

Instead of meeting in *their* homes, they met in the homes of men who

to hear and to be impressed as a family and to make a decision as a unit. When they made professions of faith they made them as a unit.

Were these decisions lasting?

Some people might question the reality of a family decision because every person must come to Christ individually. But these people accepted Christ individually, yet they also came to him as families. The work since that time in this area has proved the decisions real and vital. Practically all—I cannot think of an exception—of the early believers have remained faithful, not only to Christ but to the extension of the gospel.

One church on the other side of Lake Atitlán from where we live has led the Guatemala Convention in baptisms for two years, even though the

"Religion in most countries today is a family matter, a matter of family agreement. . . . We need to use all three forms of evangelism—preaching, personal, and family evangelism."

consciousness and to make it real so they can act upon it genuinely.

Then, too, when you are trying to lead a family to Christ, if you insist on getting a decision on the first visit, it may be that one or two members would be inclined to respond, while one or two others might react negatively, and still others are neutral. If you visit that family two, three, four, or five times, as the Spirit leads, an opportunity is created so everyone can respond positively.

It also gives every individual in the family a chance to come to the place that he can make a meaningful decision before any member is asked to make that decision. This way, family unity is preserved.

Have you encountered those who feel this method is too slow?

Not many. On my trip into Southeast Asia and India hardly anyone argued against the plan at this point. There have been some suggestions that it is dangerous not to give an invitation immediately because you may fail to contact that person later.

In any kind of evangelism there is always a danger that you are going to fail someone. But I think there is a greater danger of failing a family by pressing for a premature decision than there is in being patient and persistent. If engaged in family evangelism, you have an obligation not present in many approaches in personal evangelism—an obligation to be faithful to that family.

Wouldn't your approach vary depending on the family circumstances?

As a result of a number of experi-

ences, I have developed a standardized approach. There is always a problem in a standardized method, true, and yet for men and women who have no other training, a simplified, standard approach can be learned and handled more easily than a program that is more general and less specific. I prefer a Bible study of four lessons, evangelistic in approach, and then four lessons that are follow-up for the new believer. Where these have been used, the results have been remarkable.

The studies are ultra-simple, and yet in one test instance in the States these simple lessons were found more effective than an upgraded version.

The materials are still being tested. They use a minimum of writing, and include questions on Bible verses. They are biographical. In Spanish the course is called "People Who Knew Jesus." In English it is being called "The Introductory Bible Study—Eye-Witness Series."

These lessons can be given to individuals or to families (or other small groups). The teacher simply reads the question and gives each individual time to answer in written form. (Individual help is given to illiterate members of the family.) Then each member of the family reads aloud his answer—even if all have the same answer. If there is a difference of opinion about a certain answer, the teacher invites the family to decide which answer they feel is best. The teacher avoids expressing his own opinions, and the family convinces itself of the Bible truth.

Are there problems in bringing a family of new converts—who were

taught in a home environment rather than in a church building—into church life?

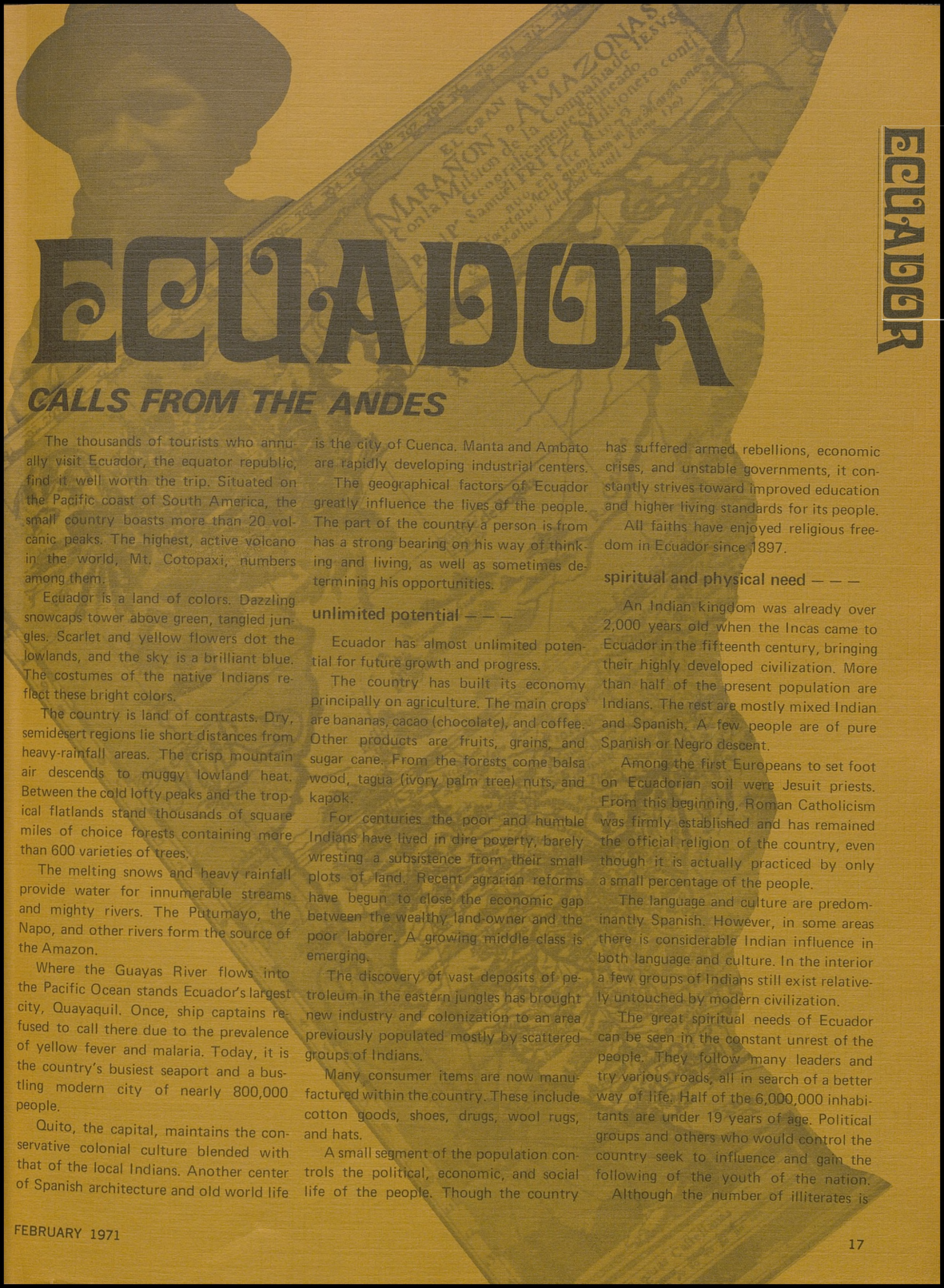
I feel the chances are much better of bringing into church life a converted family than of bringing an individual who was converted outside the church context. Work with the follow-up lessons is still being evaluated, however.

In using the Bible-teaching lessons I found that when I reached the point in the lesson series for the invitation more than 95 percent of the people accepted Christ.

We also discovered that in the few cases where the Bible study was presented to families who had previous contact of any kind with a church, the whole family usually made public professions of faith in the church before the last lesson was reached.

We are trying to get as many families as possible in the community to feel that they already have some kind of relationship with the church. This could mean only that they attended a special meeting, or that one of their children went to Vacation Bible School.

This approach reinforces the call for attractive, community-wide evangelistic campaigns. A large number of people in a community can be attracted into a church service. Although they may not accept Christ there—and in most cases they would not on initial contact—yet they have already crossed the line, so to speak, of coming into contact with the church. If their names and addresses can be secured, they can be approached as a family.



ECUADOR

CALLS FROM THE ANDES

The thousands of tourists who annually visit Ecuador, the equator republic, find it well worth the trip. Situated on the Pacific coast of South America, the small country boasts more than 20 volcanic peaks. The highest, active volcano in the world, Mt. Cotopaxi, numbers among them.

Ecuador is a land of colors. Dazzling snowcaps tower above green, tangled jungles. Scarlet and yellow flowers dot the lowlands, and the sky is a brilliant blue. The costumes of the native Indians reflect these bright colors.

The country is land of contrasts. Dry, semidesert regions lie short distances from heavy-rainfall areas. The crisp mountain air descends to muggy lowland heat. Between the cold lofty peaks and the tropical flatlands stand thousands of square miles of choice forests containing more than 600 varieties of trees.

The melting snows and heavy rainfall provide water for innumerable streams and mighty rivers. The Putumayo, the Napo, and other rivers form the source of the Amazon.

Where the Guayas River flows into the Pacific Ocean stands Ecuador's largest city, Quayaquil. Once, ship captains refused to call there due to the prevalence of yellow fever and malaria. Today, it is the country's busiest seaport and a bustling modern city of nearly 800,000 people.

Quito, the capital, maintains the conservative colonial culture blended with that of the local Indians. Another center of Spanish architecture and old world life

is the city of Cuenca. Manta and Ambato are rapidly developing industrial centers.

The geographical factors of Ecuador greatly influence the lives of the people. The part of the country a person is from has a strong bearing on his way of thinking and living, as well as sometimes determining his opportunities.

unlimited potential — — —

Ecuador has almost unlimited potential for future growth and progress.

The country has built its economy principally on agriculture. The main crops are bananas, cacao (chocolate), and coffee. Other products are fruits, grains, and sugar cane. From the forests come balsa wood, tagua (ivory palm tree) nuts, and kapok.

For centuries the poor and humble Indians have lived in dire poverty, barely wresting a subsistence from their small plots of land. Recent agrarian reforms have begun to close the economic gap between the wealthy land-owner and the poor laborer. A growing middle class is emerging.

The discovery of vast deposits of petroleum in the eastern jungles has brought new industry and colonization to an area previously populated mostly by scattered groups of Indians.

Many consumer items are now manufactured within the country. These include cotton goods, shoes, drugs, wool rugs, and hats.

A small segment of the population controls the political, economic, and social life of the people. Though the country

has suffered armed rebellions, economic crises, and unstable governments, it constantly strives toward improved education and higher living standards for its people.

All faiths have enjoyed religious freedom in Ecuador since 1897.

spiritual and physical need — — —

An Indian kingdom was already over 2,000 years old when the Incas came to Ecuador in the fifteenth century, bringing their highly developed civilization. More than half of the present population are Indians. The rest are mostly mixed Indian and Spanish. A few people are of pure Spanish or Negro descent.

Among the first Europeans to set foot on Ecuadorian soil were Jesuit priests. From this beginning, Roman Catholicism was firmly established and has remained the official religion of the country, even though it is actually practiced by only a small percentage of the people.

The language and culture are predominantly Spanish. However, in some areas there is considerable Indian influence in both language and culture. In the interior a few groups of Indians still exist relatively untouched by modern civilization.

The great spiritual needs of Ecuador can be seen in the constant unrest of the people. They follow many leaders and try various roads, all in search of a better way of life. Half of the 6,000,000 inhabitants are under 19 years of age. Political groups and others who would control the country seek to influence and gain the following of the youth of the nation.

Although the number of illiterates is



Indian women; city of Quito in background.

declining, still over 30 percent of all Ecuadorians cannot read or write.

The country has one of the highest birthrates in the world. Many times, children are born into homes that cannot provide the basic necessities of life nor equip them for a secure future. Hunger and deprivation are very real for many of the people.

growing Baptist life — —

A socialist college professor once sadly expressed to a missionary his disbelief that any religion was sufficient to solve the many and complex problems of his beloved Ecuador. Are Baptists doing anything to help meet the great physical and spiritual needs of this land?

Evangelical missions have been carried on in Ecuador for more than 70 years. Baptists began work there in 1950, when Southern Baptists sent missionaries. By the end of the first 20 years, 30 organized Baptist churches and 26 missions had been established. The work had spread from its beginning in Quito to 18 different cities in 8 of the 19 provinces. Baptists had a 25-percent growth each year.

The motto of the Baptist Agricultural Center, located near Chone, is "Sowing

Seeds of Hope." This experimental farm exists for the purpose of winning people to Christ and to demonstrate Christianity in action.

Baptists of Ecuador show concern for their fellowman through a medical outpatient clinic, family planning clinics, and two primary schools. An active literacy program is promoted on a national scale.

A recent series of major evangelistic campaigns in several cities netted favorable recognition for Baptists. In these meetings thousands of persons expressed a desire to know Christ.

From the homesteader clearing land in the jungle to the executive in a modern office building, Ecuadorians listen to radios and watch television where it is available. Baptists have successfully utilized these media to reach people with the gospel message.

The printed page has carried the "good news" to thousands through a vital literature ministry. Baptist work in Tungurahua province grew from the outreach of a cultural center in the city of Ambato.

A vigorous student and youth work reaches many of the young people, although thousands are still untouched by the power of Jesus Christ in their lives.

Since 1961, the Baptist Theological Institute in Guayaquil has trained national leaders for the churches. Further training is provided through extension studies, institutes for laymen, study courses, camps, and retreats.

God has blessed Baptists in many ways in Ecuador. Yet there remains much to be done.

"all that . . . are heavy-laden" — —

All over Ecuador one sees people bearing burdens:

- a barefoot Indian woman bent double with a load of wood on her back;
- a bronzed fisherman straining against the sea with a heavy net;
- a ruddy-cheeked little girl going about daily chores with a baby brother tied to her back;
- a shirtless dockhand loading bananas onto a ship.

The burdens on the people's backs are but a symbol of the burden on their souls. They need the Saviour.

These and other needs in Ecuador clamor to be met:

- more than half of the provincial capitals and countless towns and villages are without a Baptist witness;
- pleas come from many rural areas for someone to go and preach to the people; seldom is there anyone to send;
- the Ecuadorian Indian has been waiting for centuries to be freed from the shackles of sin;
- the youth of the nation must be guided to serve the cause of Jesus Christ, the only cause worthy of their love and zeal.

Advancement of the Kingdom of God in Ecuador calls for fervent prayer and an increased missionary staff. National participation must grow along with an enlarged mission investment. The task demands complete dedication.

The challenge is to take to all the people of Ecuador the message of the One who lifts the burden of sin from men's souls and sets them free. Will Southern Baptists accept that challenge now?

— by Mrs. James C. Muse, Jr.

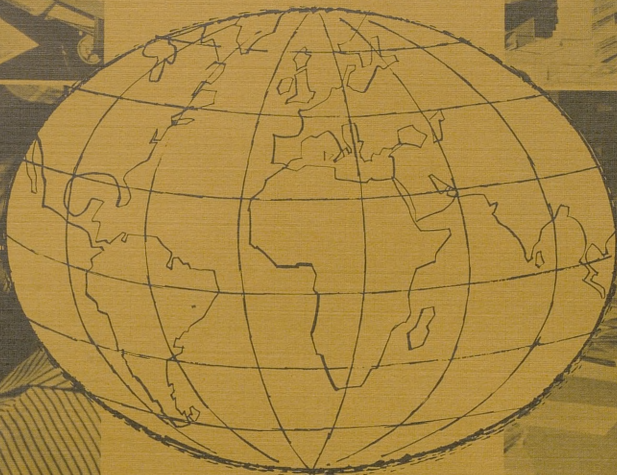


New Christian receiving baptismal certificate from missionary and Ecuadorian pastor.

Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23238. This leaflet replaces the board's former pamphlet on Ecuador.

THE COMMISSION

AROUND THE WORLD WITH THE PRINTED PAGE



BAPTIST SPANISH PUBLISHING HOUSE

BAPTIST SPANISH PUBLISHING HOUSE

"Will the printed page survive the next 20 years?" Southern Baptist response to the question posed in a recent publication is a resounding affirmative. Through their support of the expanding ministry of the *Casa Bautista de Publicaciones* (Baptist Spanish Publishing House), a major institution of the Foreign Mission Board, located in El Paso, Texas, they are dedicated to reaching the world's 250 million Spanish-speaking people with the gospel of Jesus Christ.

Origin of the Publishing House

In Toluca, Mexico, during the Christmas holidays of 1904, a trickle of ink was poured on the rollers of a small, second-hand printing press in the kitchen of Missionary J. E. Davis, giving birth to what became the Baptist Spanish Publishing House. The missionary began to print from the type which he had set by hand in the Spanish language, a language which he himself did not yet understand. The productive capacity of this small printing press was approximately 16,000 pages per day.

Since that time the flow of printer's ink has increased to flood tide, and the

printing capacity of this missionary publication center is well over a million pages per day. The annual production of the Publishing House numbers one quarter of a billion pages of printed materials. Weekly production produces a stack of materials probably as tall as the Washington monument.

In 1910 the Southern Baptist Foreign Mission Board granted money to purchase a building for the Baptist Press. However, on November 20, the Mexican Revolution erupted like a volcano, bringing chaos and prolonged destruction and misery to the nation of Mexico. For six exciting and difficult years, Davis struggled to maintain his printing operation in the city of León, Mexico. One of these adventures included a printing job for the Mexican rebel, Pancho Villa.

In light of the continued unstable conditions in Mexico, Davis began to explore other possibilities for the location of his *Imprenta Bautista* (Baptist Press). Through consultation with the Foreign Mission Board, he finally decided to locate in the border city of El Paso, Texas. In retrospect, this decision appears to have been dictated by the providence of God,

for having broken the ties which would have limited it to a national institution, the Publishing House from its present strategic vantage point now serves 46 countries, 46 states, and every continent of the world.

It occupies a former tuberculosis sanatorium, built by the Home Mission Board and sold to the Foreign Mission Board in 1938. It houses 80,000 square feet of space and operates with a staff of 24 missionaries and 60 other employees representative of many countries of the Spanish-speaking world. Upon Davis' retirement in 1943, Missionary Frank W. Patterson served as general director of the *Casa* until 1970. The third general director in the *Casa's* history is Thomas W. Hill.

The ministry of the Publishing House can best be described in terms of the various uses of the printed page. Its role is that of a supportive ministry to every facet of missionary endeavor, whether evangelism, church development, student work, medical missions, or theological training. Every type of outreach ultimately looks to the medium of the printed page for a worthy and effective ally in communicating the gospel.



Display of *Respuesta* in Quito, Ecuador.

The Printed Page Proclaims

The most obvious missionary responsibility is to proclaim Jesus Christ as Saviour and Lord. For this purpose, some 6 million tracts and booklets are published annually by the Baptist Spanish Publishing House.

Another vital means of proclamation is through music. The Spanish hymnal, *Nuevo Himnario Popular*, in its various editions had reached by 1970 a total distribution of one quarter million copies. Smaller books in the music ministry, sheet music, and anthems are a part, also, of the regular production program of the Publishing House.

The Printed Page Prepares

Christian literature is essential to the nurture of New Testament churches and the preparation of local church leadership. Consequently, approximately 30 periodicals with an annual distribution of 4 million seek to provide adequate and attractive materials for each of the church organizations. In addition to the various periodicals, manuals and leadership-training tools claim their share of the publication program. Effort is made to provide all the basic materials needed for an effective New Testament church. Increasing attention is given to publications for new literates and for the nurture of new Christians, as well as materials for lay-preacher training.

A noted world Baptist leader, after becoming acquainted with the Publishing House exclaimed, "It's amazing! The Publishing House does in essence for the Spanish-speaking world what the combined efforts of the Baptist Sunday School Board, WMU headquarters, and the Brotherhood Commission do for the Southern Baptist Convention." A broad statement, but basically correct.

A vital area of the publication program is dedicated to leadership preparation beyond the local church level. This includes theological textbooks for Bible schools and seminaries, as well as commentaries and other helpful tools for the Spanish-speaking pastor. Currently, a 24-volume popular-style Bible commentary is being prepared.

The Printed Page Perfects

Christian faith is being attacked and subverted through the various media of communication; consequently, an essential ministry of the printed page is to set forth sound theological concepts. Certain books which are published by the Spanish Publishing House are of a polemical or controversial nature, as they seek to combat theological error and bring many from confusion to spiritual certainty. It is not at all unusual for bookstores, authors, or publishers to receive letters like this: "If you can prove to me that what is stated [on a certain page of a certain book] is true, I am ready to abandon my present belief and become a Baptist." In one country of Latin America the printed materials of the Baptist Spanish Publishing House led to the establishment of a Baptist work which is now a thriving convention.

The Printed Page Penetrates

Penetration of the atheistic and non-Christian element of the Spanish-speaking world is a missionary imperative. The printed page is a most effective tool in accomplishing this.

Cooperating closely in providing follow-up materials and correspondence courses, the Publishing House aids Baptist radio and television efforts in penetrating the lives of Spanish-speaking people.

In an effort to confront the non-Christian with the gospel's claims, increasing attention is being given to specialized materials beamed to a definite segment of society. The Publishing House is doing this through an outreach magazine entitled *Respuesta*. This periodical serves as a witnessing aid in the hands of Christians or finds its way into the secular newsstands of Spanish-speaking communities. Its attractive message speaks to the issues of the day and brings to focus the lordship of Jesus Christ. Many wonderful testimonies are given to the effectiveness of *Respuesta*.

An increasing number of books is being beamed to the secular market. Although

presented in the thought patterns of the man in the street, the ultimate appeal is for acceptance of the salvation and lordship of Christ.

Increasing attention is being given to the publication of Scriptures by the Publishing House. Recently, a New Testament, *El Camino de Vida* — specially marked for personal witnessing — was published in an edition of 100 thousand, and 2 million copies of the Gospel of John were produced in conjunction with the American Bible Society. Plans for the future include exploration of the possible publication of additional Scripture portions.

Unto the Uttermost Part of the World

The editing and printing of materials at the Baptist Spanish Publishing House is only the beginning of the story. By boat, air, and overland, these materials are dispatched to Spanish-speaking people around the world. Most of the literature is used by Baptist churches and institutions. Available also to non-Baptists, these materials exert a wholesome, leavening influence in evangelical life throughout the Spanish-speaking world. As a corollary of the work of the Publishing House, the Missions (organizations of Southern Baptist missionaries) in Latin America and Spain assume responsibility for wholesale literature deposits in the various countries. They also sponsor Baptist bookstores in major areas as well as small retail outlets in many local churches.

The ministry of the printed page is the responsibility and privilege of every missionary. But there are always urgent requests for mission volunteers who will dedicate themselves exclusively to literature promotion and distribution in one of the Spanish-speaking nations. Also, colportage (itinerant book-selling) work is an increasingly important means for distributing the literature of the Publishing House.

With the conviction that the "pen is mightier than the sword," Southern Baptists are continuing to express their confidence in the power of the printed page as their *Casa Bautista de Publicaciones* — the largest publisher of evangelical literature in the Spanish language — moves forward.

— by Thomas W. Hill

Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This leaflet replaces the board's former pamphlet on the Baptist Spanish Publishing House.

THE COMMISSION

FROM 'MACUMBEIRA' TO WITNESS

By A. Amelio Giannetta



Dona Domingas and Author Giannetta. The notebook is her record of the persons to whom she has witnessed who have become believers.

COME," said Olin D. Boles, "and meet the greatest soul-winner in the state of Maranhão."

The large gymnasium was overflowing with happy people. Everywhere groups were commenting favorably on the Brazilian Baptist Congress of Evangelism being held.

Olin Boles, Southern Baptist missionary and state executive secretary for Baptists in Maranhão, took me all the way to the pulpit area, where two groups were gathered. I started toward the cluster where ministers and laymen stood talking. Instead, Olin called me over to the other group—made up only of women. Could "the greatest soul-winner in the state" be a woman?

"Amelio, guero apresentar-lhe a dona Domingas Magalhães Cardoso (Amelio, I want you to meet Dona Domingas Magalhães Cardoso)," said Boles.

Of all the women in the group, Dona Domingas would have been the last I might have suspected to be the "greatest soul-winner." Her dress and scarf would have made a rainbow feel inferior. Yet the dress was simple, spotless, well-pressed. As a matter of fact, everything about her seemed especially clean and shining.

When Dona Domingas opened her mouth, I knew there must be some misunderstanding, for she spoke a hard-to-understand Portuguese. Thinking at first that she was speaking a different tongue, I asked her pastor to

interpret. Later I understood that she used a kind of hillbilly Portuguese.

Dona Domingas accepted Christ six years ago. Although traditionally a Catholic, at the time of her conversion she was practicing spiritism—Macumba, one of the most primitive forms of spiritism in Brazil. She was even *macumbeira* (a leader of Macumba), a *mina* dancer (a special dancer who performed during some of the worship of the devil), and a healer. Her miraculous holy remedies (she made them from special herbs, flowers, spices, perfumes, water, and alcohol) used when she freely administered her "baths of happiness" made her greatly sought after.

Six years ago a high school teacher gave a Bible to Dona Domingas. The spiritist appreciated the gesture but was puzzled as to what an illiterate could do with a Bible. She took it to a businessman to whom she gave a "bath of happiness" every Tuesday so that his business would prosper. The man refused the Bible. No one else would take it, either.

Dona Domingas realized she was stuck with a book she didn't want, but one she felt was wrong to burn or throw away. She decided to get someone to read the Bible to her.

The news that Dona Domingas was reading the Bible brought pressure from all sides. Patrons feared she would become a believer and no longer give them "baths of happiness."

As they had feared, she surrendered her life to Jesus.

"Jesus not only saved me but made me new, and, like the parable of the Prodigal Son, He placed a ring on my finger," she told me. "You see, I was living with a man but I was not married to him. Jesus saved my drunken husband, and we got married. Isn't He wonderful!"

By the next day I could understand the woman's hillbilly Portuguese, and I had a long, refreshing talk with her. She is a well of zeal and happiness running over.

"Pastor Amelio," she declared, "the Bible says we must witness in time and out of time. . . . I want to serve Jesus. I am not ashamed of witnessing for Christ. Why should a Christian be ashamed? The liars, dishonest and immoral people, the mediums are the ones who should be ashamed, not we who serve God, who is love, purity, and holiness."

To a revival in her church Dona Domingas brought 170 visitors. The day before I met her she had won, as she put it, "soul 209 for Christ." Soul 209 was the husband of the high school teacher who had given her the Bible.

Dona Domingas dedicated herself to soul-winning during the national evangelistic crusade in Brazil. When her pastor, Nelson Silva Amaral, preached that every Baptist should be a soul-winner and win one soul for Christ during the crusade, Dona Domingas went forward during the invitation.

"Can an illiterate person like me be a soul-winner?" she asked her pastor.

That was five years ago. By the time I met her she had won 209 persons to Christ and had witnessed to 298. Not only has she led these people to the Lord but she has taught each one that he must be a tither.

"Pastor Amelio," she explained, "I want these people to tithe because I have learned that a believer cannot be happy without tithing, and I want the ones I lead to Jesus to be happy believers."

Dona Domingas is a member of Second Baptist Church of São Luiz, a church that in 1969 organized four churches, three missions, and two preaching points. This is a notable church with a remarkable pastor. But I daresay there could be many more remarkable churches anywhere if in these churches there were other people like Dona Domingas.

Why couldn't this be so? After all, isn't this what Jesus expects?

The author, appointed a missionary in 1960, is now assigned to São Paulo, in São Paulo state, Brazil.

WHEN Missionary Bud (Marion G., Jr.) Fray heard of 408 decisions in one small rural church, he exclaimed to one of the members, "This represents almost all the people of the community. How can this be?"

"Don't be surprised; we had *revival*," came the reply. "God dealt with all of us."

"I stood rebuked," Fray wrote later, "but praising God for his marvelous power and works."

From almost every area of six countries in East and Central Africa—Uganda, Kenya, Tanzania, Malawi, Zambia, Rhodesia—the testimony is the same.

In Blantyre, Malawi, for example, almost 600 persons made public decisions—professions of faith—in three stadium meetings at the beginning of the evangelistic campaign in that city. During the next week pastors who had come from various parts of Malawi to assist the churches in visitation and personal witnessing attempted to visit everyone who had made a decision at the public rallies, as well as others in the city who needed to come to Christ. Hundreds of people responded during the week of meetings in churches of the Blantyre area.

All over Malawi genuine revival has been spreading like a prairie fire since early in 1970. After a week of training for the lay leadership of the churches in February, men returned to their villages possessed, led, and empowered by the Holy Spirit in a unique manner. They began to go from village to village and to spread out into unevangelized areas to carry the gospel all over that young country.

A vegetable seller in a marketplace was led to Christ. He walked off, leaving his produce and his stall in the market, to travel a great distance to his home village to tell his relatives and friends about Jesus Christ. In September more than 30 converts were baptized in that community, and a number of others are almost ready for baptism. All are the result of the testimony of this new believer.

In another area a Muslim chief trusted Christ as Saviour. In spite of threats and the disapproval of the people of the region, he and his family obeyed Christ in believer's baptism. Now, as a radiantly happy Christian, this former chief goes from community to community sharing with

others the good news of Christ.

More than 120 embassy and government officials attended a banquet in Blantyre given by the Baptists to inaugurate their campaign. Mr. and Mrs. Ron Owens, of Newnan, Georgia, presented a brief concert. Gardner Taylor, pastor of the Concord Baptist Church in Harlem, New York, brought a brief message.

The ambassador from India invited Mr. and Mrs. Owens to his home for dinner the following evening. After dinner they were joined by the national minister of finance and his wife for an evening of music and fellow-

one who had made a profession during the meetings.

In Mombasa and Malindi, two cities on the coast of Kenya where Islam is very strong and where response to missionary work has sometimes been discouragingly low, more than 900 persons were led to public professions of faith during the campaigns.

In Arusha, Tanzania, according to a report, 346 were led to make decisions openly and courageously in public rallies, in church meetings, and at concerts.

High on Meru Mountain just outside of Arusha, Missionary Davis L.

AFRICAN CRUSADES



ship. All this afforded the Owensens an unusual opportunity to witness for Christ.

Baptist church membership in Malawi probably was doubled or perhaps even tripled in 1970 due to this remarkable revival.

In East Africa (Kenya and Tanzania) "the number of public professions of faith already reported more than doubled the figures for 1967," indicated Missionary James E. Hampton, chairman of the coordinating committee.

At a suburban church in Nairobi, Kenya, adults had been unreached during several years of effort. Yet during the 1970 evangelistic campaign more than 60 young people and adults made professions of faith. A month after the campaign 200 were in Sunday School, including almost every-

Saunders preached in a church that had lost many of its members who had transferred to other areas. Saunders camped out in a tent in order to be in the community to preach, visit, and assist in rebuilding the church. More than 90 professions of faith were recorded during the week.

In the Kitale area of Kenya, where only a few had made decisions in the 1967 campaign, 669 persons made professions of faith in Christ.

At Lusaka, Zambia, Pastor Lazarus Green reported a total of 87 decisions in his church in the suburb of that capital city. Some evenings the crowd grew so large (700 or more) that the congregation met outside.

In the Copperbelt region of Zambia, several thousand decisions were reported.

There were, of course, areas and

The author is consultant in evangelism and church development for the Foreign Mission Board.

cities in which the response was not as encouraging as these noted, although there were other blessings experienced. And results are still being seen as a result of the training, witnessing, Scripture distribution, and preaching in preparation for, and during, the campaign.

In the Tukuyu area of Tanzania more than 140 churches and congregations have sprung up as a result of the spontaneous witnessing of believers in that area in the last ten years. Through continuous personal witnessing large numbers are being baptized each year. Still a total of 470 professions of faith were counted during the 1970 campaign.

The estimated attendance at all meetings during the campaign in Kenya and Tanzania was 80,727, according to Hampton. More than 44,000 of these attended the meetings in the four cities—Nairobi, Mombasa, Dar es Salaam, and Arusha—where there was a concentration of

national Baptist bodies and by the Missions.

A central coordinating committee, composed of two representatives from each of the six countries, met in Lilongwe, Malawi, in September 1966. They began studying plans, methods, ideas, and emphases to recommend so that Baptists in the various countries might act together in their efforts to carry the gospel to the millions of people in each nation.

This committee met on several occasions. They formulated recommendations concerning organization, publicity, literature, music, spiritual prep-

launching the publicity in the churches and seeking to lead church members to prepare for the greatest undertaking they had ever made for the evangelization of their countrymen.

Baptist papers, literature, Sunday School quarterlies, Woman's Missionary Union periodicals, and other Baptist publications in each country carried information and inspiration concerning campaign plans. An effort was made to enlist participation of every pastor and every church, for it was realized that if the campaign were to be successful, it was absolutely essential that every church desire and

By Joseph B. Underwood

effort to make a special impact. A total of 5,747 public professions of faith were reported.

In Rhodesia, Fray reported 3,025 conversions in 78 churches, with reports yet to be received from additional churches.

Victories like these do not come easy on mission fields, or anywhere else. Always there must be preparation—intensive, thorough, and spiritual.

Preparation for the 1970 evangelistic campaigns in Africa began in May 1966 when 86 representatives—national Baptists (making up half the group) and missionaries—from six countries met for several days at the Baptist Assembly at Limuru, Kenya, to discuss all facets of mission work in East and Central Africa. As these representatives heard of remarkable evangelistic victories in other lands through evangelistic campaigns and other special features, they felt led of the Holy Spirit to project plans for such a campaign in their respective countries in 1970.

They went back to their homes with this recommendation. During the summer and fall of that year plans were formulated and requests were made by

aration of the churches, the training of Christians for witnessing, the campaign theme ("New Life in Jesus Christ"), and special features to attract segments of society not being reached by the gospel and to capture the attention of the masses.

These recommendations were carried back to each country, where national coordinating committees were selected to plan and promote the evangelistic campaigns locally. The national coordinating committees studied the recommendations and formulated plans in accordance with what they considered best for their particular circumstances and culture.

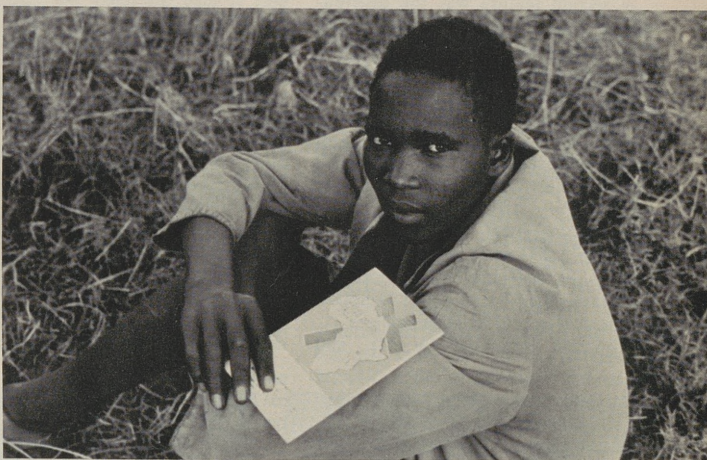
They next began to present the plans through national assemblies, regional conferences, and associational clinics on evangelism. Letters and posters were sent to the churches,

prepare for revival and for evangelization.

Booklets were written to indicate necessary steps for essential spiritual preparation of individuals and churches. Brochures suggested training for personal evangelism, for counseling, and for follow-up.

Efforts were made to train people from various areas for one of the campaign's special features—the bringing of lay leaders from many churches into the larger cities to assist churches in house-to-house visitation, witnessing, and follow-up.

For example, 180 leaders from churches in Kenya and Tanzania assisted in visitation and witnessing in the cities of Mombasa, Dar es Salaam, Arusha, and Nairobi. It was largely through the daily visitation and witnessing of these men that the extra-



Youth listens at park rally launching Baptist campaign in Nairobi, Kenya.

ordinary results were experienced in these cities.

One morning a missionary was surprised to see one of the pastors who had arrived only the day before leaving his sleeping quarters carrying the small bag in which he had brought his clothes. The missionary was stunned, supposing that the man had decided to go back home after only a few hours of witnessing.

But when he stopped the pastor to inquire, the missionary discovered that the pastor was not leaving. Instead, he had filled the bag with Gospels and tracts. Enthusiastically, he was beginning house-to-house visitation and witnessing early in the morning.

A second feature was the distribution of more than one million copies of the Gospel of John in various languages from house to house and to the people attending the mass rallies. About a quarter of a million of these Gospels were printed with pictures of people and scenes of each particular country, illustrating the Gospel with contemporary African life rather than with photographs showing life in Palestine 2,000 years ago. In addition, millions of evangelistic and doctrinal tracts were distributed house to house, on the streets, and in marketplaces.

Concerts presented by Mr. and

Mrs. Ron Owens, Mrs. Betty Jean Chatham (of Shelbyville, Kentucky), Missionary Journeyman Doris Glenn, and Harrell Slack (of Garland, Texas), assisted by other musicians in the rallies and churches, attracted hundreds of people who otherwise would not have come to hear the gospel preached. Rallies in stadiums, marketplaces, or other appropriate areas carried the gospel outside of the churches to thousands; hundreds of them responded.

Another important campaign feature was the participation of men from many different countries, races, and nationalities. This added the impression of the universality of the gospel. It also attracted the interest of the press, providing for radio, television, and newspaper interviews that enhanced the publicity.

Guest evangelists and musicians from the U.S. numbered more than 40. Preachers came to assist from seven other countries outside the six participating nations. In addition, there was some interchange of evangelistic personnel—both nationals and missionaries—among the six countries.

Campaign benefits were not limited to the 16,000-plus who made professions of faith and to those who renewed their commitments to the lord-

ship of Jesus.

A new spirit of unity and harmony was experienced in many areas.

A new vision of evangelistic and mission potential now characterizes churches and conventions.

Increased giving, intensified personal dedication, a new appreciation of the power of the preached and printed Word, and a new comprehension of the necessity, effectiveness, and methods of personal witnessing continue to produce results.

An increased sense of priority that must be given evangelism and Christian growth has gripped the people. They show eagerness to try new methods for reaching all segments of society.

A sense of solidarity has developed, resulting in plans for the formation of national conventions and for sending national missionaries to other areas and countries.

Revival of extraordinary depth and scope has resulted in some areas or nations as a result of prayerful preparation for evangelistic campaigns.

Blessings too numerous to list and of profound significance have attended these efforts and opened doors to opportunities greater than any previously experienced. All this prompts one to declare, "To God be the glory!"



Far left: Vernal West, visiting preacher from Prague, Oklahoma, speaks through interpreter during rally to open campaign at Embakasi Church in Kenya.

Left: Crusade rally, Salisburry, Rhodesia.

Below: Flatbed truck provides platform for opening crusade rally, Nairobi, Kenya.





At one of the evangelistic rallies in Nairobi, Kenya, missionaries (Dale G. Hooper and Mrs. F. Joe Snyder can be seen) sit on the grass among other listeners.

WATERSHED IN NAIROBI

By Kenneth C. Hubbard

THE "New Life in Christ" campaign in East Africa in 1970 will become a watershed for Baptists in Nairobi, Kenya, the most secular city in Africa, a cosmopolitan community of more than 400,000 people.

As a new missionary fresh out of language school, I had some apprehensions about the crusade and the city work in Nairobi to which I had been assigned. These anxieties were not eased as I became acquainted with the churches and preaching points in Nairobi and the Machakos area.

One church—probably the one with the most potential in Nairobi—was divided in its fellowship. The other churches were not growing, and a spirit of frustration prevailed among most of the pastors.

Because of the transitory nature of one large suburban area, membership at one church had dwindled to 25. Another church, with an attractive building in a growing suburban area, had the image of a "children's church;" Sunday morning attendance included up to 100 children and only six adults.

When crusade plans were discussed with pastors, they voiced the attitude of Simon Peter, who had fished in vain: "We have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net" (Luke 5:5). Because of the plight of the churches, the pastors were willing to enter the campaign.

From the first outdoor rally the pastors realized that God was present. Several days before crusade services began in the churches, evangelistic rallies were held in parks and lots near the churches. Every afternoon at 5:00 streams of humanity going home from work pass these parks. People stopped, slowly moved across the

grass to hear the gospel singing, and then listened intently to the sermon. Through the power of the Holy Spirit and without any hyperemotionalism, hundreds of adults responded reverently to the invitations.

Crusades were conducted in the churches the following week. With renewed courage, the pastors and visiting evangelists began their efforts. Five visiting African preachers from different sections and tribes in Kenya were assigned to each church. These men, who came with the promise of daily food as their only wage, with the pastors covered the territory of the churches to distribute thousands of tracts and Gospels of John and to invite people to services.

Inside the church buildings the evangelistic fires burned even brighter than at the rallies. In 14 churches and preaching points in Nairobi and the Machakos area almost 1,100 adults and older young people made first-time commitments to Christ as Lord. The Karibongi Baptist Church (whose membership had dwindled to 25) had 175 conversions. Jack Green, a Texas pastor, was crusade speaker.

Embakasi Baptist Church (known as the "children's church") counted almost 60 adult conversions. This church is now surging forward with many decisions Sunday by Sunday.

I preached at the Baptist church in Athi River, a town near Nairobi notorious for its drunkenness. It was not unusual to see men and women staggering home from the taverns. Because of the large crowds attending, services were moved to the churchyard. More than 700 people gathered nightly. At the close of the five-day meeting, 154 adults had professed faith in Christ.

One evening I detected that a few of the men who had responded were inebriated. I reported my observation

to one of the leaders of the church.

"Don't you worry about them," he responded. "My Christ is able to change anyone. Five years ago I accepted Christ while I was intoxicated. I have not had a drop since then, because Christ came into my heart."

I felt condemned. I had acted the part of a Pharisee. I had interpreted this experience in the light of the kind of Christianity I had witnessed in America. My American Christianity said these men could not be changed in their condition. But they were. They were changed not by the God of America, but by the God of Abraham.

There were other lessons. I discovered the heart-hunger of the African for God and for forgiveness. I found that the gospel is good news for people who have been searching.

I rediscovered how powerful is the Word of God. I saw how the Holy Spirit works through obstacles to reach the hearts of men.

It dawned upon me again that Christianity, as it was in New Testament days, is an *adult* religion.

Many spiritual by-products came out of the campaign. In Nairobi's Jericho Baptist Church, Lazarus Green, African evangelist from Zambia, concluded with a powerful sermon on stewardship and the need for self-supporting churches. At the invitation about 50 adults pledged to tithe.

Fellowship in the churches and between pastors and missionary personnel was strengthened. A new vision was instilled in the hearts of pastors. The fact was realized that God can break into the life of a cosmopolitan city and do that which human effort cannot.

Future work in Nairobi will have some struggles and difficulties. But because of the 1970 crusade we know that the God of missions has not bypassed this city.

The author was appointed a missionary to Kenya in 1969.

Love Your Neighbor

IT IS OUR HOPE that every Southern Baptist church will creatively and redemptively observe Race Relations Sunday, February 14. The Christian Life Commission has produced for free distribution an excellent set of three pamphlets: "Love Your Neighbor—Who? Where? How?"

R. Keith Parks, Foreign Mission Board area secretary for Southeast Asia, is author of the "Where?" pamphlet. He engagingly confronts the reader with the universal scope and potential of race relations opportunities.

The three pamphlets provide a wide range of suggestions and guide lines for significant programs, some of which any church could initiate. Certain actions suggested would involve the church and its individual members much more deeply than, and well beyond, what too often is just a race relations Sunday exercise.

The pamphlet set, plus a poster, may be ordered from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.

The Language Is English

PRIOR to the summer months of 1970 we presented on this page the case of overseas English-speaking churches. Because the Baptist World Alliance Congress was but a few weeks away, we provided a name-and-address list of such churches located in the countries most likely to be visited by large numbers of Baptists on their way to or from Tokyo.

English-language Baptist churches in non-English-speaking countries are strategic points of Christian witness and fellowship. There are almost a hundred, most of them located in or near major metropolitan areas of the countries known as Southern Baptist foreign mission fields. To fulfill their purpose in each locality, pastors and congregations are striving to reach and minister to the greatest possible number of people. Often they have great difficulty locating the English-speaking people who reside in their sectors.

"Finding English-speaking prospects in this . . . city," said a Southern Baptist missionary, "is an impossibility for our Baptist English-language churches. Yet we feel there are many unenlisted prospects . . . who need a church home but may not know where to look."

His expressed concern is applicable to almost any overseas locality. The possibility of such contacts is great in every population center, provided the information is furnished by someone in the U.S. who knows the person to be reached. A few of the classifications are: business representatives, diplomatic career personnel, participants in U.S. aid and cultural exchange programs, U.S. military

personnel, and local nationals who either speak English or are learning.

We have repeated here the former appeal, with minor revisions, because the situation continues almost unchanged. It is our hope that a number of readers will be encouraged to request names and addresses of English-speaking churches in countries where friends and relatives are on extended residency.

Two elements of communication are needed. The name and address of the nearest English-speaking church should be sent to individuals to help them find their way. Also we urge anyone who has a relative, acquaintance, or business associate residing overseas to notify the English-language Baptist church in that locality. The notification should include the name and mailing address of each person or family. Telephone numbers are needed also. Street addresses are often very difficult to locate in foreign cities, thus the suggestion that mailing addresses be furnished. Each church could then establish contact and immediately try to involve the newly reached person with the fellowship and ministry of that church.

Who Tried It?

IN A FEW ISSUES prior to the BWA Congress last July in Tokyo, we presented on this page some phonetic constructions to help American visitors produce sounds that might be useful in emergencies while in Japan. Did any of our readers attempt to learn and use these phrases? If so, how rewarding or dismal were the results?

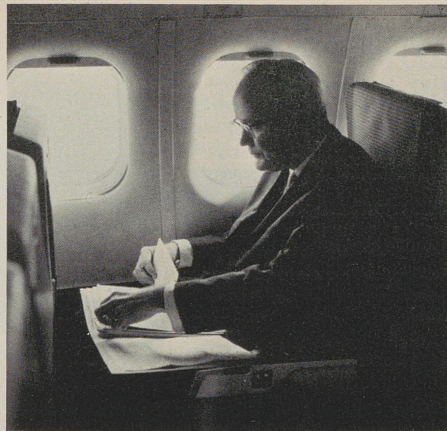
Our Latest for Renewals

SEVERAL HUNDRED subscribers have already received the subscription renewal form we recently inaugurated. Known in the computer world as a "data-mailer," it is a composite of renewal reminder, reply form, and postage-paid reply envelope. This is our first experience with a completely automated subscription fulfillment operation. We are glad that the innovation has been received so favorably. A few subscribers have reminded us that the reply envelope does not accommodate a money order form. This should not deter anyone's intention to remit for renewal by money order, however. The money order can be folded and inserted in the reply envelope.

If you have recently moved to a new address or are planning to do so soon, please remember to notify us as early as possible. The change-of-address procedure requires approximately three weeks. Please send the address label from a copy of THE COMMISSION sent to your previous location. This provides us reference as we apply the information concerning your new address. Address-change notice cards are available at the U.S. post office.

Looking Ahead

By Baker J. Cauthen



AT PRESENT there are 26,000,000 young adults between the ages of 25 and 34. But it is estimated that by 1980 there will be 37,000,000 of this age group.

What is so significant about these figures?

They tell us what will be happening in Southern Baptist life if this surge in the young adult population is general throughout the nation. It will certainly be reflected in our churches.

What is so significant about these facts from the standpoint of foreign missions?

These are the ages at which most people come for appointment as career missionaries. It is true they can still be appointed for career service up through age 39. It is also true that the missionary associate category is open for them to age 59.

The mainstream of missionary appointments, however, comes from young adults, ages 25 to 34.

These figures tell us that the number of young adults in this crucial age will be greatly increased in our churches during this decade. It is to them that the calls for missionary service are particularly significant.

Bear in mind that we never are able to appoint anything like the number of missionaries requested by the mission field year by year. Normally we are able to appoint only about one-third of the missionaries requested.

These figures point out where we should place great emphasis in missionary education in the years just ahead. Young adults who can respond with immediate prospect of going to the mission field should claim a high place in our attention and prayers.

These young adults, it should be

remembered, not only provide the reservoir out of which mission volunteers will come, but also comprise the great source of strength for long-range reinforcement of the missionary task.

At the beginning of 1971 there are 2,501 missionaries under appointment. This number, while giving us great joy because of what God has done, leaves us aware of the great extent of needs unmet. It further reminds us that our best opportunity for expansion of the missionary enterprise will be in this decade.

Soon after the 1980s we shall again feel the effect of escalating retirement. Many missionaries who have been appointed for service during the last 25 years will reach that point. This will place great demands upon personnel resources for people to take the places of those whose active service overseas will be ending.

This retirement escalation is still between 12 and 15 years away, but it says to us clearly that the widening of our dimensions of missionary service will best be done during the 1970s.

This stands as a summons to pray. Our Lord reminded us to pray that the Lord of the harvest would thrust out laborers into his harvest. When one listens to the testimonies of missionaries as they are appointed for service, he becomes aware that God's Holy Spirit works in the hearts of people to lead them to this commitment. How far we can go in this decade will be in direct proportion to intercessory prayer for people to respond to God's clear calling.

Immediately we recognize the stewardship implications. Everybody is aware that inflation requires more

money each year to do the same work that was done the year before. Inflation is not limited to our own country, but is a worldwide phenomenon. Resources for foreign missions, therefore, have to be increased, not only to enable more work to be done, but to take care of the demands created by inflation.

We should think in terms of \$2 million additional money for foreign missions year by year in order to sustain essential growth. Obviously, advance cannot be sustained except as resources increase.

We are grateful to our Lord that during the 25 years of post-war missionary thrust God has brought personnel and resources in parallel lines. Gifts through the Cooperative Program and the Lottie Moon Christmas Offering have sustained this phenomenal outreach. If either channel of support had become stalemated, it would have been impossible to go ahead.

We move ahead in 1971 aware of the overwhelming need we are confronting throughout the world. Even if we entered no new fields, we would be facing increasing need in the fields we serve because of the population escalation.

Southern Baptists believe in the work of the Great Commission. We must undertake to keep our eyes upon the whole world and understand the Great Commission in its worldwide meaning. As we keep our attention focused upon the full task committed to us by our Lord, we will find our ranks united, our hearts inspired to noble exploits, and our faith challenged to undertake great things because our Lord is able to do far more than we can ask or think.

'Day' Not Over

CONTRARY to reports appearing in some Baptist state papers in America, the day of the missionary is not over in Japan. Admittedly the situation is not ideal and is complicated by changes in the Japanese Baptist Convention and in the nation. But there are approximately 130 Southern Baptist missionaries still at work, plus several missionary journeymen.



People are not being converted in the numbers seen several years ago, but there is still acceptance of the gospel. And every missionary I know is busy. There is a continuing dialogue with the Japanese Convention on how we can best help them in today's situation.

The Japan Baptist Convention seeks independence from foreign influence and money in projecting its evangelistic thrust in Japan, and we would not desire otherwise. But they recognize that God has led the missionaries to Japan, too, and they want to discover the best way for all of us to work together.

674

A. L. (Pete) GILLESPIE,
Osaka, Japan

No More Powder

KABE, a young African, knocked on our door. Invited in, he held out a can of baby powder.

"Pastor, I've come to bring you this powder, because as I read my Bible this morning, I became convinced that using this powder is wrong."



As my husband seated the young man in our living room, he was wondering how using talcum powder could be contrary to the Word of God.

Kabe explained that several months ago he had visited a fetisher (voodoo man) and asked how to have success and happiness. The fetisher advised him to buy a can of talcum powder, mix it with ashes, and rub some on his forehead each day.

As Kabe read in the Bible about having faith in God through Christ, he had been convicted of the uselessness of trusting in something like talcum powder and ashes.

GRETA (Mrs. D. Edwin) PINKSTON,
Abidjan, Ivory Coast

EPISTLES

**From Today's Apostles
Around the World**

Rebuilding in Ghana

A DISCOURAGING series of events in Ghana has been turned into opportunity by a young Baptist congregation. The Ghanaian members of a church in Kumasi, Ghana, are developing a strong ministry in buildings partially constructed by a departing Yoruba (Nigerian) Baptist congregation.

A Ghanaian government ruling in 1969 forced many aliens to leave the country. All 66 Yoruba Baptist congregations in Ghana were seriously affected. Most of the churches disbanded as their members returned to Nigeria. More than 50 church buildings were left vacant.

Ebenezer Baptist Church, Kumasi, was building a large auditorium and an educational unit on a choice plot. Members had expected to meet in the completed buildings by January 1970. Faced with the alien order, the church disbanded in November 1969.

Members voted to entrust property and buildings to me as the associational field evangelist. They asked that the buildings be used to continue a Baptist witness in Kumasi, a city of 250,000 people. Church leadership suggested that members of nearby Grace Baptist Church be invited to worship in the new buildings. Ebenezer's pastor, A. O. Ojedokun, returned to Nigeria (and now serves a church there). Attendance at Ebenezer dropped from 1,200 to 167 in two weeks.

Grace, an English-language congregation composed of Africans from several tribal backgrounds, was meeting in a borrowed building. Members decided to meet in the new Ebenezer buildings. When it became evident that only a few Ebenezer members would remain in Ghana, Grace Church decided to continue a ministry in the buildings, assume ownership, and complete construction.

Members of Grace already had been contributing to a building fund and were negotiating for a site. They were able to pay the debt on the Ebenezer construction (about \$1,000), meet the monthly bills, and purchase furniture. Ebenezer members already had given \$18,800 for the buildings, in addition to securing the land. Grace Church members contributed an additional \$4,200.

The Ghana Baptist Convention has a special program of using funds from the Foreign Mission Board for construction of church buildings in urban areas. The Ebenezer-Grace congregations received \$19,500 on a 50-50 matching basis, with Board funds being given after the church members had contributed. Board funds were used only for the buildings. All furniture, landscaping, and land costs were paid by the two congregations.

Grace Church dedicated the completed buildings in October.



New buildings of Grace Baptist Church (formerly Ebenezer) in Kumasi, Ghana.

Throughout Ghana, departing Yoruba congregations left Baptist work almost entirely in the hands of Ghanaian Baptists and the missionaries. In most places there have not been indigenous Baptist congregations to use the property. Missionaries and Ghanaian pastors are cooperating with the convention in an extensive effort to start congregations in these buildings. In less than a year there were more than 150 baptisms of indigenous believers in these communities.

Convention trustees have recommended that some buildings be sold and others rented. Others are still standing empty and unused.

MAURICE SMITH, Kumasi, Ghana



Baptisms of 86 converts preceded formation of church at Sumber Djabon in Indonesia.

Java Village

AT THE *desa* [village] of Sumber Djabon, south of Surabaya in East Java, Indonesia, perhaps 400 residents gathered one Sunday last year to hear the gospel and observe an unusual sight—the baptism of 86 converts and the organization of Sumber Djabon Baptist Church.

Months earlier the Surabaya mission station received a request to come help in the village. A group had been meeting for worship each Sunday for



about a year with outside leadership assistance only once a month from an independent evangelist. Laymen led the other services.

They had put up a building (bamboo mat walls, tile roof, dirt floor) on top of a mountain.

The first Sunday we attended, about 180 persons came to the worship service. Later, several laymen and pastors from Surabaya visited in the village. Finally it was decided that *Pendeta* [pastor] Soediono from Kediri would go with me and spend a week teaching from God's Word. We taught more than ten hours and then extended the first invitation. In spite of much illness in the village, 86 people, ages 13 to 68, accepted Christ as Saviour.

Their first request: "When can you come back?" Their second: "When can we be baptized?"

The date was set, and 18 missionaries and nationals went from Surabaya and Kediri to attend the services. Following a brief sermon, *Pendeta* Soediono and *Pendeta* Samudji (also from Kediri) began baptizing the candidates in a pool prepared in the shade of a tree as a shield from the intense tropical heat.

Of those who had responded after the Bible study, only two were not present for baptism. Each person was required to attend the Bible study before baptism. Some opposition from another religion had only served to strengthen the new believers in their faith.

After the baptisms, the group assembled at the building for the organization of the church and the signing of the *piagam* [charter].

Again villagers asked when we could come back. Others asked, "When can we be baptized?"

BOBBY L. JONES,
Surabaya, Indonesia

Responsive Students

FOR SIX YEARS Missionary Samuel M. James has been the invited guest speaker at the annual Intersociety Student Retreat, held in the mountain city of Dalat, Vietnam. "The presence of God was evident in this meeting," Sam said as he returned from the retreat in November.

"The Spirit moved among those students in a strange way. I have not seen



Vietnamese *visibly* moved like that in the eight years I've served in Vietnam."

Although fluent in the Vietnamese language, Sam felt he could perhaps convey these particular messages more clearly through an interpreter. But following the first message the students requested him to speak in their own language. "We believe we can understand better what you are wanting to say to us," they explained.

After the next message, Sam reported, a hush fell over the students, and they continued to sit silently in their chairs. The missionary announced that he would go sit outside and that anyone who wished to talk with him could do so. They began coming, slowly, quietly, one by one, to sit and talk in the chill of the mountain night air. Finally each student had to be limited to a few minutes to make time for all who wanted to come.

The next night was the same. "Students wept openly concerning their lives, their challenges and opportunities," Sam related. (This *is* rare in an Oriental gathering.)

"There's just one way to explain it," he continued. "The power and presence of the Holy Spirit was present in the midst of those Vietnamese Christian college students (a few present were not Christians). They recognized it, and I marvelled and said, 'Praise God! Just think of the future of Vietnam as these young people become our church leaders of tomorrow!'"

BETTY (Mrs. Rondal D.) MERRELL, SR., *Danang, Vietnam*

Conversations on a Bus

As I rode the bus from Laredo to Torreón, I talked with the woman beside me about Jesus and what Baptists believe. After she got off, the woman in front turned around and asked if she could sit by me. She had overheard our conversation, and since she had never heard anyone "talk about their religion" the way I had, she wanted to talk with me. She has since become a close personal friend and is on the way to a personal faith in Jesus.—Marian Sanders, *Torreón, Coahuila, Mexico.*

After the Cyclone

IN AN ATTEMPT to help Pakistani people in the area where the recent cyclone struck, Baptist missionaries, with the help of others, have sunk 93 tube wells [as of Dec. 8] to provide water. People in these areas were using tanks (ponds) as their source of water, but this is not possible now, since salt water covered the area, and water in the ponds has been contaminated with the dead bodies of humans and animals.

With the approval of the Pakistan government, we began the project. Materials are difficult to find. The work is new to all of us, and we make many mistakes. Distances are great. And when the job is completed we must drink the water to determine whether the well is successful.



Sometimes arguments develop among local residents because of a well's location. The government selects the sites, but even then we find we are sometimes led to the wrong villages, and the well is completed before we realize we have been misdirected. This is not all bad, however, since the need is so great everywhere.

For some wells we must walk as much as six miles. Of course, all materials must be carried. But when a well is completed and the people are seen coming toward it, the reward is enough for anyone.

We promised the government we would attempt to complete 200 wells. We have been requested to sink another 50 wells on Hatia Island.

Then if there are enough funds we will try to provide blankets and clothing from the market. The problem of distribution will make this difficult, but we must attempt it. Winter has arrived. This means the temperature may dip to 50 degrees or below. Most of the people in the disaster area are still living either in the open air or under tiny shacks of straw held together with bamboo.

We can't control our tears when we sit down to eat. God has been so good to us, and yet so near us are these hundreds of thousands whose lives are almost unbearable. It is difficult to walk through the fields. Rice straw is standing, but the rice itself has been destroyed. Dead cattle can be seen in all the areas where the main force of the storm struck. If we look carefully at the little mounds of dirt we can see bodies, because the work of burying had to be done so quickly and with so little help. Evidently in many places dirt was simply piled over the decaying bodies.

As I walked through one field, a man called out to tell me he had just found three bodies in the rice field. Until all the land has been plowed, bodies will continue to be found, no doubt.

The most difficult thing is to hear mothers crying out, "I want my baby. I want my baby." I wipe my tears away and keep on walking.

We sank one tube well in the village home of Atur Ali. There were 25 members of his greater family before the storm. Now there are four.

We sank another well in the village of Dinesh and then discovered that he is one of our Bible correspondence students.

In another village when I told a young man I was a missionary he said that he was studying the Bible. He brought out his Gospel of Luke certificate, which had been saved along with other valuables during the cyclone. I asked if he knew whose signature was on his certificate. He replied he couldn't make out the name. When I told him it was my signature, he was filled with joy and amazement.

Surely through what we are doing some of the people will come to know that God is love through his Son. Why this has happened to some of the poorest people in the world we do not know. We only know that God has placed us here, and we can minister to them in a small way.

The foreign press has been hard on Pakistan. But many government officers work from early morning until night and still are on the job. The task is overwhelming. One government officer walked 24 miles through water, mud, and dead bodies to set up a relief station immediately following the cyclone. We felt privileged to have him ride in our vehicle back to his regular work after someone relieved him three weeks later.

(Note: For photo of one of the wells, see page 35.)

JAMES F. MCKINLEY, JR., *Feni, East Pakistan*

Note: McKinley is chairman of the Pakistan Baptist Mission and head of the Mission's relief committee. The Foreign Mission Board appropriated \$14,555 (through December) for relief in East Pakistan.

A Cup of Water

THIS TERRIBLE STORM—the worst in the history of Pakistan—perhaps will bring the eyes of the world here. Maybe this will bring the missionary volunteers we need.

The Pakistan Baptist Mission voted November 20 to enter the relief program in Noakhali District. We decided to try to put down tube wells, since



food and clothing were pouring in from outside, and the people can manage without shelter since there is no rain now.

In eight hours we traveled 130 miles by Land Rover to reach Maijdi, headquarters of Noakhali District. Then we headed down an embankment. After 15 miles of dirt road we came to the tube well site assigned us by the government. From this site we could walk the six-mile radius to put down the wells.

These wells consist of 22 feet of U.S. galvanized steel pipe, one and a half inches in diameter, with a six-inch filter attached in the ground to keep out the sand. We began the job of sinking the pipe, inch by inch, then pulling it, putting on the filter, and sinking it again. After fitting the pump to the top of the well and making a few tests to see that the water was not salty, we let the people start filling their pans and pails.

These people had been like the other poor of Bengal, but now—no clothes, no food, no houses, no water, nothing. Mothers without their babies. Fathers without their sons. Entire families gone.

We wanted to cry, but we couldn't. Our emotions had dropped below freezing. We couldn't even smell the dead around us anymore.

After the wells I want us to try to get an area and go all the way with the people in rehabilitation—help them to organize, demonstrate for them the agricultural potential.

We who are known in the Noakhali District as the Bible people [because of Bible correspondence courses] are giving ourselves and a cup of water in the name of Jesus.

The people can't understand this, because in their religion one has concern for the needy, but no love, no selflessness. No Jesus Christ crucified. No way to change.

CARL F. RYTHUR,
Dacca, East Pakistan

LETTERS

The December THE COMMISSION came today, and supper was late because I couldn't stop laughing and crying and reading on and on. Please relay my thanks to whoever had the idea and to those who brought it to life. I don't know how the new crop of MKs thinks, but for me this issue is a delight all through. . . . It's a great issue!

Mrs. Elmo R. Marble (MK)
Arvin, California

The December issue is tremendous. True commitment to the will of God stung my heart as never before. Thank you for this issue.

Frank H. Hamby
San Antonio, Texas

The December issue is superb. I enjoy each copy so much. Please keep up the good work in the new year.

Armour Allison
Lawton, Oklahoma

Let me express my appreciation for the December edition. This is a very needed emphasis, and this issue covers the subject very well. Our children have been very conscious of some of these problems, especially when they are asked, "Do you like the States better than Chile?" Such an unfair question is difficult on them.

Kenneth Park
(missionary on furlough from Chile)
Paducah, Kentucky

I have thoroughly enjoyed reading THE COMMISSION this past year. I have learned a lot about our mission work and have used this knowledge in working with my GAs. Thank you for the effort you put into each issue.

Mrs. James Dickerson
Fort Worth, Texas

Let me tell you about my church. It is located in the heart of war-torn Saigon, Vietnam.

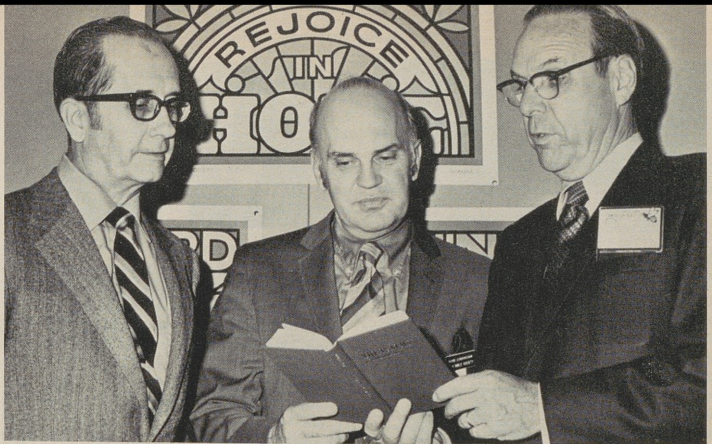
My church is enclosed by an eight-foot concrete fence, topped with cemented glass fragments placed there to discourage terrorists and thieves.

Our church will hold about 250 people and is full most every service, Wednesday nights as well as Sundays.

The majority of the membership of Trinity Baptist Church (English-language) is made up of American servicemen and civilians stationed in or near Saigon.

Though the servicemen carry work loads of 60-70 hours per week, they volunteer for teaching the Vietnamese people at the church two extra weekday nights each week. Twelve teachers presently reach out to 120 Vietnamese people in five bi-weekly English classes. Plans are in progress to organize a second such ministry in a nearby Vietnamese Baptist Church.

During the recent revival at Trinity, English students (most of whom are non-Christians) overflowed two services when the program was planned for them. Four made professions of faith public and are currently enrolled in a new member's class led by a missionary. Many are inquiring in personal conferences which they request. An early Sunday morning class for Vietnamese students is taught by a concerned



New Version of Psalms

Examining copies of *The Psalms for Modern Man*, the first complete Old Testament book in Today's English Version, are Foreign Mission Board staff members G. Norman Price (left), associate secretary for publications, and Rogers M. Smith (right), administrative associate to the executive secretary, with J. Edward Cunningham, regional distribution secretary for the American Bible Society. Price and Smith were among the more than 200 delegates attending the Society's 52nd annual advisory council in New York City late in 1970. Delegates represented more than 70 groups which contribute financially to the Society's work of translating, publishing, and distributing the Scriptures. Already more than 23 million copies of *Good News for Modern Man*, the TEV New Testament, have been distributed since publication in September 1966. The complete TEV Old Testament is scheduled to be published in 1975.

Air Force major, and the number of Vietnamese attending worship services continues to climb weekly.

Death and difficulty are always real for the members of my church. On the other hand, sin is advertised at half-price; it is available and easy. As a natural spiritual result of both, Christians meet together, pray earnestly, sing to the tops of our voices, share our testimonies, witness wherever we go, and wait for the victories. . . .

My church is pastored by an associate missionary appointed [employed] by the Foreign Mission Board. We give 10 percent of our budget to missions through the Co-operative Program, 10 percent to the work of the Vietnam Baptist missionaries, assist in the support of the Saigon Street Boys Project, and carry on a local benevolent ministry.

Baptismal waters in the reservoir located in the backyard of my church are stirred frequently by our new converts, those from nearby military bases, and those from Vietnamese chapels in . . . Saigon.

Last Christmas (1969) the 120 members of our church gave over \$3,000 to the foreign mission Christmas offering. . . .

My church has been my source of spiritual strength during my year in Saigon.

S/Sgt. Max Felty
Saigon, Vietnam

My October THE COMMISSION came in the mail today, and . . . the articles "made my day." . . .

My heart rejoices to see how you and your staff publish a modern magazine—100 percent relevant. . . . I am always so impressed by the creativity and ingenuity of your magazine. The quality of journalism is superb, the art is eye-appealing, the articles are balanced and have "meat" to them, the layout follows rhythmically. . . .

I stand as one very much . . . applauding your recent efforts to give us top-notch articles of foreign mission news.

Mrs. Carolyn Poppell Sander
West Germany

I really enjoy reading THE COMMISSION each month. We Americans don't realize the hard work which our missionaries do. I think THE COMMISSION is great for letting us tune in on the world about us.

Most Christians like me take for granted the work others do which we should do here in America. I thank God each day for the missionaries who have given God their entire lives to use in any way.

Donna Jackson
Coalfield, Tennessee

As a pastor for 27 years I have read the magazine regularly. It seems, however, that since I came to this office [director, Brotherhood department, Alabama Baptist State Convention] in April 1969 it has something of a different interest to me. . . . Thank you for doing such a superb work.

H. Mac Johnson, Jr.
Montgomery, Alabama

We want to send you our change of address and are hoping we won't miss an issue of our magazine. It has been such a boost to us here on the mission field to know what our fellow missionaries in all parts are doing.

Mrs. Betty Alexander
Temuco, Chile
(now on furlough in U.S.)

Let me congratulate you upon the January issue.

This is an excellent edition, and I am especially grateful for your using so much historically oriented material.

David C. Woolley
Nashville, Tennessee

NEW

MISSIONARY PERSONNEL

These new missionary personnel (except for the John McFaddens, Jr.) may currently be addressed at: Missionary Orientation Center, Pine Mountain, Ga. 31822.

Missionaries Appointed

December 1970



NORTH BRAZIL: H. Jackson Day; born: Lafayette, Ala., Mar. 1, 1941. Graduate: Howard College (now Samford Univ.); Southwestern Baptist Theological Seminary (B.D.). He worked as a barber 1960-66 in Alabama and Texas. He was pastor of First Southern Church, Pagosa Springs, Colo., 1967-68, and of Walla Walla (Wash.) Church (mission of Richland Church) 1969-70. Expected type of service: general evangelism. **Doris Herron Day;** born: Los Angeles, Calif., Oct. 10, 1941. Graduate: North Texas State University; attended Southwestern Seminary. She has worked as a typist and salesclerk and has taught school. Marriage: May 23, 1965. Child: Samuel Jackson, Mar. 18, 1969.



NORTH BRAZIL: Billy Keith Fallaw; born: Greenville, S.C., July 9, 1936. Graduate: Furman University; Southeastern Baptist Theological Seminary (B.D.). He was a pastor 1958-70, on a full-time basis since 1961 at Norlina (N.C.) Church, North Conway Church, Conway, S.C., and Kershaw (S.C.) Church (1968-70). Expected type of service: general evangelism. **Ann Monteith Fallaw;** born: Columbia, S.C., Feb. 10, 1938. Graduate: South Carolina Baptist Hospital (certif.); became R.N. in S.C., Oct. 1959. She has worked as a nurse in hospitals at Columbia and Conway, S.C., and at Warrenton, N.C. Marriage: Dec. 20, 1958. Children: Margaret Nan, Jan. 12, 1960; Martha Ann, May 20, 1961; Marian Elizabeth, Oct. 30, 1963; Rebecca Louise (Becky), Oct. 30, 1963; Angela Monteith, Jan. 8, 1965.

GERMANY: C. Kenneth Glenn; born: Ogleshorpe Co., Ga., July 8, 1934. Graduate: Southern Business University; Furman University; Golden Gate Baptist Theological Seminary (B.D., Th.M.). He was an of-



fice worker for several firms and was a Home Mission Board summer missionary in California in 1958. He has been a church youth director (part-time) and was assistant to the chaplain (part-time) at two correctional facilities in California. He taught Old Testament at Golden Gate Seminary 1968-69, was pastor in Monterey, Calif., and pastor of First Southern Church, South San Francisco, Calif., 1963-70. Expected type of service: general evangelism. **Beth Boroughs Glenn;** born: Charleston, S.C., June 26, 1939. She has worked for banks in California and was bookkeeper for a firm in Burlingame, Calif., 1964-67. Marriage: July 11, 1959. Children: Stephanie Grace, Oct. 2, 1967; Richard Alan, Dec. 23, 1968; Andrew Jacob, Sept. 16, 1970.



INDONESIA: Oliver H. Harper; born: Apalachicola, Fla., Nov. 17, 1938. Graduate: Howard College (now Samford Univ.); University of Miami School of Medicine (M.D.). He worked as a hospital laboratory technician and was extern during summers at hospitals in Alabama and Florida. He was intern at Baptist Memorial Hospital, Memphis, Tenn., 1964-65, and resident in internal medicine at City of Memphis Hospitals, 1965-66. He was chief of the outpatient clinic, U.S. Public Health Service, Savannah, Ga., 1966-68, and practiced medicine in Crestview, Fla., 1968-70. He served as interim pastor in Ludowici, Ga., 1967-68, and as pastor of Live Oak Church, Crestview, 1968-69. Expected type of service: medical evangelism. **Virginia Nethery Harper;** born: Warrior, Ala., July 17, 1940. Graduate: Jacksonville State College. She was a summer staffer at Ridgecrest (N.C.) Baptist Assembly in 1959. She has worked as a secretary, and she taught school in Florida two years. Marriage: Aug. 24, 1961. Children: Christopher Oliver, Nov. 23, 1966; Jennifer Louise, April 22, 1968.



PARAGUAY: Dennis P. McEntire; born: Portsmouth, Va., Dec. 7, 1942. Graduate: University of Richmond; Southwestern Seminary (M.Div.); Southern Baptist Theological Seminary (Th.M.). He was a Baptist Student

Union summer missionary in Venezuela in 1964. He has been an assistant pastor in Virginia and an interim pastor in New Mexico. He served as pastor of Belmont (Ky.) Church 1968-70. Expected type of service: teaching. **Jean Reynolds McEntire;** born: Farmville, Va., Oct. 11, 1943. Graduate: University of Richmond. She was music director at a Virginia GA camp one summer and BSU summer missionary in Hawaii in 1965. She has taught music in public schools and has been a private piano teacher. Marriage: July 30, 1966. Child: Ann-Janette, June 3, 1970.



TAIWAN: B. Lynn New; born: Baytown, Tex., Aug. 3, 1944. Graduate: Texas A&M College; Southwestern Seminary (M.Div.). He served as pastor of Liberty Church, Chriesman, Tex., 1965-67 (part-time), and of Ball Street Church, Weatherford, Tex., 1967-70. Expected type of service: general evangelism. **Patsy Compton New;** born: Baytown, Tex., Oct. 24, 1947. Attended Southwestern Seminary. She has worked as a stenographer and secretary. Marriage: Aug. 26, 1966. Child: Natalie Marie, Feb. 11, 1969.



LEBANON: Mack L. Sacco; born: Ottawa, Ill., Aug. 15, 1942. Graduate: Baylor University; attended Southwestern Seminary. He has been a salesman and was manager of a motel at McAlester, Okla., 1965-69. Expected type of service: business management. **Linda Bennett Sacco;** born: Tulsa, Okla., Aug. 21, 1944. She has worked as cashier and office clerk. Marriage: Mar. 27, 1965. Children: David Mack, July 8, 1966; Paul Jon, Sept. 17, 1968; Julie Marie, Sept. 17, 1968.

INDONESIA: John H. Tatom; born: Mansville, Okla., Aug. 10, 1933. Graduate: University of Oklahoma School of Medicine (M.D.). He served as extern at an Oklahoma City, Okla., hospital, and as intern (1958-59) and resident in general surgery (1959-62) at Hillcrest Medical Center, Tulsa, Okla. He had two years' surgery preceptorship at Wichita Falls (Tex.) Clinic-Hospital, and served as surgeon in Lawton, Okla. (1956-66), in the U.S. Army Medical Corps in the U.S. and Vietnam (1966-68), and at Poplar Bluff, Mo. (1968-70). Expected type of service: medical evangelism.





ECUADOR: James E. (Jim) Tye; born: Jones, Okla., Feb. 21, 1936. Graduate: Oklahoma Baptist University; Southwestern Seminary (M.C.M.); attended Southern Seminary. He served on active duty with the Air National Guard in Illinois in 1955 and has worked as accounting clerk and tabulating machine operator. He was music director for an Oklahoma City church 1953-55 and at a Fort Worth, Tex., church 1963-66. He was minister of education at Red Fork Church, Tulsa, 1966-67, and at Harmony Church, Louisville, Ky., 1967-70. Expected type of service: medical evangelism. **Shirley Bynum Tye;** born: Roswell, N.M., May 31, 1937. Attended Southwestern Seminary. She has worked as a stenographer. Marriage: Dec. 14, 1956. Children: Jeane Lynne, Oct. 29, 1962; Mark Edward, Oct. 11, 1964; James Scott, Oct. 1, 1969.

Missionary Associates

Employed December 1970



IRAN: Charles A. Arrington; born: Ninety Six, S.C., April 12, 1912. Graduate: Clemson College (now Univ.); Southern Seminary (Th.M.); Union Theological Seminary (S.T.M.). He served as pastor of Clemson (S.C.) Church from 1956 until beginning missionary orientation this year. Prior to that he worked as a civil engineer, was pastor in North Carolina, served as a chaplain in the U.S. Army in the U.S. and Europe 1942-45, and was pastor of Due West (S.C.) Church 1945-56. Expected type of service: English-language pastorate. **Oattie Ward Arrington;** born: Ninety Six, S.C.,

Nov. 27, 1912. Graduate: Winthrop College; Clemson College (now Univ.) (M.Ed.). She has been a public school teacher, was a college English instructor, and was professor of English at Clemson University 1960-70. Marriage: Sept. 7, 1938. Children: Charles Anthony, Jr., July 18, 1939 (now married); John Ward, June 15, 1942 (now married); Oattie Ruth, Aug. 24, 1946; Ann Lucille, April 5, 1949.



COLOMBIA: Frank T. Florence, Jr.; born: Harrison Co., Ky., Aug. 17, 1921. Graduate: Georgetown College; Southern Seminary (B.D.; M.Div.). He was pastor of Lynn Acres Church, Louisville, Ky., from 1958 until ready to enter missionary orientation this year. Prior to that he had been a pastor since 1949 at other Kentucky churches. He was a machine gun sergeant in the U.S. Army in Europe 1942-45*, taught school in Kentucky, and was employed as a chemist. Expected type of service: English-language pastorate. **Elizabeth (Betty) Vater Florence;** born: Campbell Co., Ky., June 25, 1925. Graduate: University of Louisville. She taught public school in Kentucky 1942-45 and 1955-70, since 1956 in Louisville. Marriage: Jan. 30, 1943. Children: Terry Allen, Sept. 1, 1946; Linda Leila, Oct. 24, 1947; Nancy Ann, May 9, 1949 (all now married).

Special Project Doctor

Employed December 1970

NIGERIA: John W. McFadden, Jr.; born: Monroe, La., June 26, 1939. Graduate: Mississippi State University; University of Mississippi School of Medicine (M.D.). He was intern (1965-66) and pediatric resident

*Florence was captured by the Germans in 1944. While a prisoner of war he ministered to other prisoners and accepted the call to preach. When he arrived home in the U.S. (via Russia and Italy), he learned from his wife that his funeral had been conducted, that his brother had been killed during the war, and that his wife was a missions volunteer. These experiences were published as *Feet of Clay* in 1958, as a paperback in 1965.



(1966-68) at John Sealy Hospital, University of Texas Medical Branch, Galveston, Tex. He was house physician at Northwest Baptist Memorial Hospital, Houston, Tex., 1966-68, and in 1967 was pediatrician with an Australian surgical team in a volunteer project in Vietnam, under the U.S. Agency for International Development. He has been in private practice in West Point, Miss., since 1968. **Fonce McPhail McFadden;** born: Tulsa, Okla., Jan. 20, 1939. Graduate: University of Southern Mississippi; University of Mississippi School of Medical Technology (certif. M.T.). She has worked as a medical technologist at Jackson, Miss., and Galveston. Marriage: July 27, 1963. Children: Alice Elizabeth, Mar. 24, 1965; Rebecca Jane, June 13, 1966; Martha Lynn, Aug. 27, 1968.

A Degree—At Last!

A degree in education from the Federal University of Paraná, BRAZIL, was received in 1970 by Carolyn (Mrs. Richard T.) Plampin, who, with her husband, has served as missionary in Brazil since 1957. They now direct the A. B. Deter Bible Institute in Curitiba, Paraná.

Mrs. Plampin began her university study in Georgia in 1946 but marriage intervened. In 1964 she decided to begin entrance exams at the Brazilian university, feeling not only the need of continuing her education but also of learning the philosophy of the Brazilian educational system.

After passing an examination in Portuguese grammar and literature, she began studying for the regular entrance exams by buying books on the required subjects and employing a tutor. Of the 30 students taking the exam, 19 passed—including Mrs. Plampin.

She studied general education—all classes in Portuguese—for the next four years, and at completion of her second year received a citation for earning the highest grades in her school. The course finished, she applied for her diploma only to learn that she lacked the necessary documents for the initial enrolment four years earlier. She began collecting the official papers—U.S. transcripts, birth certificates, etc.—and started studying to revalidate her high school diploma.

Again she bought books and secured a tutor to study Brazilian geography and history and Portuguese and Brazilian literature. After four months of intensive study she passed the examinations.

She finally received her university degree in July.

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MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the **Directory of Missionary Personnel**, published quarterly by the Board's Department of Missionary Education and Promotion. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

ALDERMAN, Jennie (Taiwan), c/o Mrs. Mary Dobson, 1016 Gleason, Sumter, S.C. 29150.
ALEXANDER, Rev. & Mrs. Charles L. (Chile), c/o Carl Stringer, 505 N. Sherry, Norman, Okla. 73069.
BAILEY, Rev. & Mrs. Doyle L. (Argentina), 4546 Tupelo, Baton Rouge, La. 70808.
BARTLEY, Rev. & Mrs. James W. Jr. (Uruguay), 1807 Seminary Dr., Ft. Worth, Tex. 76115.
BEDSOLE, Dr. Jerry P. (Ethiopia), Box 535, Pine Mountain, Ga. 31822.
CHAPELL, Catherine F. (S. Brazil), c/o Mrs. Wayne Long, 6051 Rockbridge Rd., Stone Mountain, Ga. 30083.
COLEMAN, Anita (Japan), 414 N. Claybrook #1, Memphis, Tenn. 38104.
COOPER, Dr. & Mrs. W. Lowrey (Argentina), c/o T. R. Cooper, 5811 NW. 34th St., Apt. 19, Okla. City, Okla. 73122.
COX, Rev. & Mrs. George F. (Japan), 307 Spruce St., Clinton, S.C. 29325.
DIVERS, Rev. & Mrs. John D. (Argentina), Southeastern Baptist Seminary, Wake Forest, N.C. 27587.
DIXON, Rev. & Mrs. Curtis L. (S. Brazil), 211 E. Second St., Stroud, Okla. 74079.
FARIS, Rev. & Mrs. A. Kent (S. Brazil), 7415 Leah Dr., NE, Albuquerque, N.M. 87110.
GATLEY, Rev. & Mrs. Harold G. (Korea), Rt. 1, Box 136, Ola, Ark. 72853.
GILMORE, Rev. & Mrs. Billy O. (S. Brazil), Rt. 6, Clarksville, Tex. 75426.
GLASS, Sissie V. (S. Brazil), Rt. 1, Box 74, Mangum, Okla. 73554.
GREEN, Rev. & Mrs. James H. (Mexico), 10201 Telephone Rd., Apt. 55, Houston, Tex. 77034.
HARKINS, Rev. & Mrs. T. Franklin (Korea), c/o L. B. Meador, Rt. 1, Box 291, Union, S.C. 29379.
HENDERSON, Mr. & Mrs. W. Glenn (assoc., Liberia), 404 Indian Trail, Hopkinsville, Ky. 42240.
HOLMES, Rev. & Mrs. Evan F. (Chile), 105 Citrus Cir., 14th St., Lubbock, Tex. 79401.
HONJO, Rev. & Mrs. Ralph S. (Japan), c/o Aina Haina Baptist Church, 615 Hina Iuka Dr., Honolulu, Hawaii 96821.
KAMMERDIENER, Rev. & Mrs. Donald R. (field rep., South Field, Spanish S. America), Rt. 1, Lane, Kan. 66042.
LACEY, Rev. & Mrs. Robert H. (Kenya), 1103 E. Purdue, Lubbock, Tex. 79403.
LATIMER, Dorothy (Eq. Brazil), Forkville, Miss. 39076.
LEGG, Rev. & Mrs. L. Gene (Nigeria), 915 N. Jefferson, Mt. Pleasant, Tex. 75455.
M'BROW, Rev. & Mrs. M. Maurice (Tanzania), Star Route, Heavener, Okla. 74947.
MATHIESON, Rev. & Mrs. E. Price (Japan), Box 238, Lorenzo, Tex. 79343.
MEIN, Mrs. Mildred (N. Brazil), Box 21206, Dallas, Tex. 75211.
MINES, Rev. & Mrs. Donald E. (Argentina), 2890 Dorwood Ln., Beaumont, Tex. 77703.
MITCHELL, Rev. & Mrs. J. Franklin (Chile), Box 432, 2825 Lexington Rd., Louisville, Ky. 40206.
OLIVER, Rev. & Mrs. M. S. Bruce (N. Brazil), 4314 Cheena, Houston, Tex. 77035.
PARKER, Rev. & Mrs. John A. (Chile), 1624 S. Fifth Street, Waco, Tex. 76706.

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REEVES, Rev. & Mrs. Samuel D. (Argentina), 2496 Asbury Ct., Decatur, Ga. 30033.
RICHARDSON, Dr. & Mrs. W. L. C. (S. Brazil), 4545 N. Lewis, Tulsa, Okla. 74110.
SCANLON, Dr. & Mrs. A. Clark (field rep., Middle America), Box 3173, Abilene, Tex. 79604.
SKINNER, Dr. & Mrs. William (Paraguay), 635 Skyview Dr., Nashville, Tenn. 37206.
STEEL, Rev. & Mrs. E. Richard (Mexico), Box 427, Buna, Tex. 77612.
STEPHENS, Rev. & Mrs. C. T. Jr. (Indonesia), Box 555, Hildebrand, N.J. 28637.
TAYLOR, Mave Bell (N. Brazil), 700 N. Third St., Haskell, Tex. 79501.
THOMAS, Dr. & Mrs. Bill Clark (Singapore), Rt. 5, Cadiz, Ky. 42211.
WATSON, Rev. & Mrs. Thomas L. (Peru), c/o A. G. Smith, Rt. 1, Texico, N.M. 88135.
WOLFARD, Dr. & Mrs. Rodney B. (S. Brazil), Box 2324, Norman, Okla. 73069.

Departures to the Field

AMIS, Mrs. Robert E. (Nigeria).
BRAWLIN, Rev. & Mrs. Ralph T. (Rhodesia).
BRANAN, Mr. & Mrs. Jack S., Philippines.
BRIZENDINE, Rev. & Mrs. John W., Liberia.
BROCK, Mr. & Mrs. Charles D., Philippines.
CADLE, Betty Lynn, Rhodesia.
COURTNEY, Rev. & Mrs. Donnell N. (appointed for Guatemala), Costa Rica.
COWHERD, Rev. Charles P., Hong Kong.
COWPERT, Rev. & Mrs. George B., S. Brazil.
DICKMAN, Dr. Jean F., Gaza.
FALWELL, Dr. & Mrs. Reuben Hale, Jr. (assoc.), Hong Kong.
FAULKNER, Rev. & Mrs. John H., Rhodesia.
GILMORE, Helen, Kenya.
GRAY, Rev. & Mrs. Elton Pierce (assoc.), Okinawa.
GRESHAM, Mr. & Mrs. L. Wayne, Philippines.
HANCOCK, Mr. & Mrs. Harold Ray, Korea.
HART, Betty L., Chile.
JANES, Rev. & Mrs. I. Grundy, Jr., Chile.
JOLLY, Rev. & Mrs. Lawson E., Jr., Costa Rica.
KEY, Dr. & Mrs. Jerry S., S. Brazil.
LEE, Rev. & Mrs. Lewis E., Bap. Spanish Publishing House, El Paso, Tex. 79914.
LOCKE, Dr. & Mrs. Charles K. (assoc.), Hong Kong.
MCDONOUGH, Mr. & Mrs. V. Merle (assoc.), Philippines.
MCWHORTER, Ava Nell, Gaza.
MARONEY, Rev. & Mrs. Jimmy K., Ghana.
MARSHALL, Rev. & Mrs. William W. (field rep., Middle East), Cyprus.
NELSON, Rev. & Mrs. Edward W., Bap. Spanish Publishing House, El Paso, Tex. 79914.
PARK, Rev. J. Kenneth, Chile.
PATTERSON, Dr. & Mrs. Frank W. (special literature promoters), Costa Rica.
ROATEN, Rev. & Mrs. Paul E. (appointed for Uruguay), Costa Rica.
ROBERTS, Rev. & Mrs. Clyde N., Mexico.
SANDS, Mr. & Mrs. Charles D. III, Korea.
SIMON, Rev. & Mrs. Jerry, Uganda.
STICKNEY, Rev. & Mrs. Allen N., Kenya.
TURNER, Rev. & Mrs. Sammy Gene, Kenya.
VANDERBURG, Ruth, Indonesia.
VAUGHT, Betty Mae (assoc.), Hong Kong.
WHITE, Rev. & Mrs. Leon S. (appointed for Argentina), Costa Rica.
WILLIAMS, Mr. & Mrs. Robert A., Jr. (appointed for Honduras), Costa Rica.
WITHERSPOON, Rev. & Mrs. John A. (appointed for Argentina), Costa Rica.
WOOTTON, Mr. & Mrs. James L. (assoc.), Korea.
WORKMAN, Mr. & Mrs. Gerald M., Malawi.

Transfers

HELTON, Yvonne (journal), Dom. Rep. to Guatemala, Dec. 11.
LEE, Rev. & Mrs. Lewis E., Peru to Bap. Spanish Pub. House, Jan. 1.
VALERIUS, Rev. & Mrs. Erling C., Eq. Brazil to S. Brazil, Dec. 31.

In Memoriam

CHARLES HART WESTBROOK

Born Griffin, Ga., Nov. 18, 1886
Died Franklin Co., Va., Dec. 11, 1970

C. Hart Westbrook, emeritus missionary to China, died in Franklin Co., Va., Dec. 11 at the age of 84. Funeral service was held at Foreign Mission Board headquarters, Richmond, Va.

Appointed for China in 1912, Westbrook served the University of Shanghai as acting dean, faculty dean, head of the English department, and professor. He married a missionary colleague, Louise Ellyson, in Shanghai in 1924.



He was interned by the Japanese for seven months in 1943 but was repatriated late that year. He returned to the U.S. and taught at Johns Hopkins University, Baltimore, Md. In 1946 he and his wife went back to the University of Shanghai, remaining there through November 1948. After return to the States he taught at universities in Virginia. The Westbrooks retired in 1953.

Westbrook was a graduate of Mercer University, Macon, Ga. (B.A.), and of Harvard University, Cambridge, Mass. (M.A., Ph.D.). He also studied at several other universities.

Survivors include Mrs. Westbrook; twin daughters, Mrs. George H. Rose of Harrisonburg, Va., and Mrs. Charles L. Smith of Franklin, Va.; seven grandchildren; and a brother, D. C. Westbrook, Griffin, Ga.

Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed through April 16 at: Missionary Orientation Center, Pine Mountain, Ga. 31822:

BEDSOLE, Dr. & Mrs. Jerry P. (Ethiopia).
HINES, Rev. & Mrs. John B. (assoc., Trinidad).

Deaths

BRYAN, E. B., father of Rev. Jesse D. Bryan (Spain), Nov. 20.
GIBBS, Isaac, father of Shirley (Mrs. Lewis R.) Smith (Hong Kong), Nov. 26.
HINES, W. B., father of Sara (Mrs. David L.) Martin (Trinidad), Nov. 13, Gladys, Va.
KELLEY, Will, father of Jean (Mrs. Carl F.) Ryther (Pakistan), Gonzales, Tex.
ROPER, Mrs. Byard, Sr., mother of Anita Roper (Nigeria), Dec. 19, Gainesville, Ga.
SHECKLER, Arthur, father of Joyce (Mrs. Donald R.) Heiss (Japan), Dec. 23, Dillsboro, Ind.
SCHOLLAR, R. H., father of Dr. John Schollar (Okinawa), Nov. 30.
SMITH, Mrs. C. C., mother of Nancy (Mrs. James A.) Yarbrough (Nigeria), Dec. 21, Atlanta, Ga.
WESTBROOK, Dr. Charles H., Jr. (emeritus, China), Dec. 11, Franklin, Va.

Marriages

BEDSOLE, Dr. Jerry P. (Ethiopia), to Rosetta Colleen (Rosie) McIntire, Dec. 30, Montgomery, Ala.
BOONE, Cathy, daughter of Dr. & Mrs. Hal B. Boone (Uganda), to Dan Schellenberg, Dec. 27.
NORTHCUTT, Cathy Elaine, daughter of Rev. & Mrs. Irvin L. Northcutt (Peru), to William David Williams, Jr., Dec. 19, Vidalia, Ga.
POOL, Capt. James C. Pool, Jr. USAF, son of Dr. & Mrs. J. C. Pool (Nigeria), to Mary Revilo Erickson, July 25.
YARNELL, Carol Elizabeth, daughter of Rev. & Mrs. Carl F. Yarnell Jr. (Malaysia), to Charles Floyd Root, Jr., Dec. 19, Auburn, Wash.



Pump in Pakistan

Drinkable water pours from the pump of one of the tube wells installed through efforts of Southern Baptist missionaries in East Pakistan. A devastating cyclone in November left most sources of drinking water contaminated. For accounts of relief work by missionaries, see page 30.

Mozambique Is 76

MOZAMBIQUE, Portuguese East Africa, became the 76th country to which Foreign Mission Board missionary personnel are assigned as of December 1, with the transfer of Mr. and Mrs. C. Ernest Harvey to that field. The Harveys, who have been missionaries in Brazil since 1961, will be Southern Baptists' first "fraternal representatives" in Mozambique. They will reside in Lourenço Marques, the capital.

The Harveys, now in the U.S. on furlough, are expected to go to Mozambique early next spring. Their departure depends on availability of visas and the dates for entering their two children in school in Mozambique.

Testament in Bassa

Publication of the first complete New Testament in the Bassa language of LIBERIA was announced in London by the British and Foreign Bible Society, according to Religious News Service. The Bassa tribe is the second largest in Liberia (republic in West Africa), with about 160,000 members.

The first two copies of the version were presented to Miss June Hobley, 38, to whose work its production was almost entirely due. A native of England, she first went to Liberia as a worldwide Evangelization Crusade missionary in 1957. By 1963 she had become fluent in Bassa and began her translation of the New Testament.

First Couple Now in Dahomey

A Thursday afternoon informal discussion period for students at the missionary residence became one of the first ministries established by Mr. and Mrs. W. Neville Claxon, the first Southern Baptist missionaries to DAHOMEY, in West Africa. They arrived in the city of Cotonou on October 24.

Establishment of a reading room is planned, and Claxton is surveying Cotonou to find the best location for a preaching point in one of the most densely populated areas of the city.

The Claxons moved to Dahomey after a year of studying French, the language of Dahomey, at Tours, France. The couple had served in Nigeria since 1949. They were formally welcomed November 28 at a service at Ouidah by Tais association, an organization of seven Yoruba Baptist churches on the coastal and western border near Togo. A Baptist pastor from Togo has been assisting the churches and in September baptized ten persons. Others await baptism; other churches are reported ready to enter the association.

Near the eastern border, toward Nigeria, Baptist churches are composed of Nagos, people of Yoruba extraction but said to be indigenous to Dahomey.

The Claxons say they expect to emphasize to existing churches the part they can play in winning Dahomians and establishing indigenous churches.

"If the gospel is to make a real impact on Dahomey, the young intellectuals must be reached," said Claxon, reporting the laying of the foundation stone for the country's first university near Cotonou in November.

"As in any new field, the most important question is how, where, and what to begin," continued Claxon. "The future of Baptists in Dahomey is promising, as there are masses yet unreached, with traditional gods claiming thousands of adherents. The urgent need is for a new missionary couple to be appointed and sent for language study to arrive at Cotonou before August 1972."

'Training for Ministry' Studied

The training of nationals to lead Baptist churches in WEST AFRICA was the topic for a five-day conference at Ghana Baptist Seminary, near Kumasi, Ghana, attended by 18 Southern Baptist missionaries in Africa. Several missionaries presented papers on various aspects of "training for ministry" and then led discussions of their topics.

Missionary Carl F. Whirley, of the Nigerian Baptist Theological Seminary, Ogbomosho, said that curriculum is good only if it equips pastors to communicate the gospel "to the contemporary culture, not to some idealized culture of 50, or even 10, years ago."

Missionary James R. Barron, who teaches at the Ghana Baptist Seminary, urged that "tent-making" ministries be set up for training African Baptist leaders in seminary extension centers near their jobs, rather than establishing full-salaried graduates as the norm for church leadership.

In another paper, Missionary Billy L. Bullington of Togo discussed the level of education required for ordination as a Baptist pastor. The conferees agreed with Bullington that ordination and church authority should be given "more serious consideration" for achieving "a meaningful frequency in the administration of baptism and the Lord's Supper."

Missionary Edgar H. Burks, Jr., of Nigeria declared in relation to money matters that "there must be more national participation in the discussions, the decisions, and the implementation of any support subsidies given by the Missions." He also suggested that Baptist churches and associations in West Africa be encouraged to support theological schools through gifts of food, endowments, scholarships, and part-time job opportunities.

Conference participants recommended a continuing exchange of information through John E. Mills of Accra, Ghana, Foreign Mission Board field representative for West Africa, who arranged for the conference.

Graduate Due Help

A young graduate of the Baptist Theological Seminary, Semarang, Java, INDONESIA, several years ago began work near his home in the northeast sector of the Celebes. His work included establishment of a Bible school.

This young Indonesian, Alex Tairas, had been accepted as a student at the seminary because of a flexible policy that occasionally allows acceptance of non-Baptist students whose theology is similar to Baptists.

His thriving ministry soon required additional leadership. Because of his affiliation with Southern Baptists at the seminary, Tairas contacted the Indonesian Baptist Mission for help.

His request had to be turned down, however, because priority for Southern Baptist missionary personnel had been given to other areas of Indonesia. R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, explained the reasons: (1) the Christian and Missionary Alliance has established work in this area; (2) there are more Christians in this area than in any other place in Indonesia.

About this time, the Canadian Baptist Overseas Mission (CBOM) Board contacted Southern Baptists concerning the possibility of opening work in Indonesia. They were put in touch with Tairas' situation, Parks said.

John F. Keith, CBOM general secretary, reports that his board is committed to appointing missionaries to the Celebes but that it will be at least a year before missionaries can be on the field.

The CBOM Board has approximately 100 missionaries on the field in Bolivia, India, Kenya, and the Democratic Republic of the Congo, Keith reported. Organized in 1846, the board is supported by Baptist churches in three conventions across Canada.

Quake Rattles Border

An earthquake that shook southern ECUADOR and northern PERU recently caused no loss of life or property among the Baptist community, according to report from Southern Baptist missionaries in Ecuador. The quake registered 7.5 on the Richter scale, making it almost as strong as the one that left more than 50,000 people dead in Peru last May. Death toll in Ecuador was reported to be 24.

Comeback in the East Reported

In the war-affected area of eastern NIGERIA, people "have made a dramatic comeback in every way," reported Mr. and Mrs. Robert D. Williams, missionaries, who visited among Baptists in the Owerri area.

They said that Baptist churches and associations in the area have experienced renewed vitality with a minimum of assistance from outside. The associational meetings held recently in Owerri were well organized and much larger than previous ones, they added.

The couple attended three associational meetings and visited about ten churches and preaching stations. "Everywhere they are putting up their own buildings, and people are really flocking to the churches," said Williams.

The national Baptists are also operating a pastor's school without missionary assistance, except for some books contributed by Mr. and Mrs. Williams. All the teachers are Nigerians. Each of the 53 young men enrolled is in charge of at least one preaching station on weekends.

Baptists in Owerri also opened an orphanage and are operating it themselves. "We visit and encourage and help financially where it is absolutely needed," said Williams, "but we believe they will take the whole thing on their shoulders very soon with encouragement."

Williams noted that the area's farm production has been good. Although much of the area was the worst hit by the war and the last to receive relief, Williams said that in a crowd of 100 children he saw only one who showed signs of malnutrition.

Current Class All Gazans

The current class of nurses at the Baptist Hospital in GAZA is made up entirely of Muslims from Gaza. This unique situation has caused the hospital to revise some of its Christian worship service approaches.

Many of the students are also from refugee camps. The class of 19—ten boys and nine girls—is the school's largest in recent years. Students are into their first year of study. They are expected to complete a three-year course, plus a year of on-the-job experience.

This class is the second made up solely of Gazans, according to Patty (Mrs. Merrill D., Jr.) Moore, missionary press representative in Gaza. The previous class, graduated in mid-1970, was the first all-Gazan group to complete study.

Before the Arab-Israeli war of June 1967 some of the students had Christian backgrounds. Some were Baptists when they entered the school, and others were baptized while students. It was then possible to have prayer meetings, Bible studies, and other religious meetings in which Christian students led programs and witnessed to non-Christians.

With none of the students having Christian backgrounds, however, student-led Sunday meetings for nurses was discontinued. "Now witnessing is more simple and more individual," said Mrs. Moore.

62 One Sunday

Pastor Kee Dong Kim and Missionary Harold G. Gateley in the Han River, Seoul, Korea, prepare to baptize one of the 62 new members of Sung Nak Baptist Church who were baptized on one Sunday afternoon during the summer—the season for baptisms in Korea. Following baptism, in keeping with Korean Baptist custom, the new members took part in observance of the Lord's Supper. Sung Nak (literally "Holy Joy") Church began in December 1969 with seven people attending the first service. The church now leases space on the third floor of a streetside building, and about 250 people crowd in to attend one of the three worship services each Sunday, set to accommodate workers in nearby factories. The church is planning a new building.



Typhoon Hits Manila

The worst typhoon to hit Manila, PHILIPPINES, in more than 80 years badly damaged four missionary homes. Repairs were under way in December.

Typhoon Yoling, with winds of more than 125 miles per hour, unroofed the four residences. It also damaged 60 percent of the facilities of Faith Academy, an interdenominational school for missionary children. Damage at the academy, where many of the Southern Baptist missionary children attend, was estimated at more than \$150,000.

Minor damage was reported to several Manila area Baptist churches. Homes of some church members also were damaged.

Three of the missionary homes were occupied during the storm. The families huddled in doorways or under furniture until the typhoon passed. No one was hurt in the homes; there were minor injuries at the academy.

Typhoon Titang in October caused extensive damage in Mindanao, an area rarely affected by typhoons. Many Baptist church members lost their homes, and at least three chapels were destroyed.

Emergency funds from the Foreign Mission Board were used to help in the Mindanao rebuilding, and money remaining from that allocation was expected to be used to aid in the Manila area. Funds to repair the missionary homes have been allocated by the Board.

Three Generations Baptized

An 80-year-old mother, her 50-year-old son, and his teen-age daughter—three generations in one family—were among 13 persons baptized at the close of a one-week revival at Rio Armadillo Baptist Mission in the coastal jungle of ECUADOR.

The 50-year-old man and his wife were one of three couples who solemnized their marriages the day before being baptized by Missionary Richard D. Clement, who directs the Baptist Agricultural Center at Chone, Ecuador.

The three couples, who are the parents of more than 20 children, were required to be formally baptized before being received into the congregation. Ecuadorian Baptist churches do not baptize partners of "common-law-marriages" until they are married in a civil ceremony, explained Missionary Stanley D. Stamps.

The Rio Armadillo congregation, with about 27 members and with others waiting to be baptized, planned to constitute itself as a church in January.

Crusade in Brazil: An Appraisal

By Joe E. Tarry

More than one and a half years after the simultaneous revivals that made up the chief evangelistic phase of the Campaign of the Americas, I can still see many evidences of the effort in Governador Valadares, Minas Gerais, BRAZIL. Faded by torrential rains and tropical sun, many torn and tattered campaign posters may yet be found on posts and buildings.

At the entrance to almost all the cities remain impressive remembrances of the Campaign theme, *Cristo a Unica Esperança* (Christ the Only Hope), painted in white on viaducts, boulders, or other objects. Even along dusty country roads I find the same theme gleaming on posts and rocks.

But there are more concrete evidences of the Campaign. In Brazil, with 2,262 Baptist churches, it has been impossible to get campaign information from all the churches, but there are some definite statistical results.

"The Campaign of the Americas in Brazil has not only covered a lot of territory, reaching the most remote corners of the country where even civilization has not yet reached, but it has had a depth dimension that has deepened the spiritual life of many churches and thousands of Baptists," declared Missionary A. Amelio Giannetta, Campaign director for Brazil.

"The Campaign has placed thousands of church members on the march in militant and perennial evangelization."

In South Brazil Mission area, of the total 1,501 churches, 799 sent revival reports. There were 30,811 decisions, an average of 36 professions of faith per church. On this basis, it is estimated that there were 57,649 decisions in the 11 states making up the South Brazil area. An estimated 86,634 decisions were made in all the Baptist churches in Brazil.

These statistics do not register the thousands that trusted Christ in regular worship services. Probably more than 100,000 decisions were made during 1969.

How did this happen? There was a greater effort to publicize the Campaign than ever before: radio and television; open-air rallies; parades in major cities and even in cities where there were only two or three churches.

Some new ideas were tried. In Governador Valadares, the Campaign united the six churches into the first city-wide evangelistic crusade in January 1969 as a prelude to the simultaneous crusades. In Juiz de Fora, Minas Gerais, Missionary Billy O. (Bill) Gilmore acquired free use of 39 billboards for campaign advertisement.

In Santos, São Paulo, Baptists made a great effort to put Bibles in homes. Bibles



Author Tarry (in white shirt) inspects a Campaign sign in a city park in Brazil.

were sold at reduced rates in city parks and from door to door.

"Although I do not see any signs of a continual revival in any one of the churches as a result of the Campaign," commented Missionary Julian R. LeRoy about Rio Grande do Sul state, "I personally feel that the Campaign left more positive results than even the national campaign in 1965. At least in our state most of the work of preparation was carried out on an associational basis. Committees . . . instructed local churches in the planning and preparation. . . . Thus the churches felt they were doing the work, and they were strengthened by the Campaign."

In Mato Grosso state, Missionary Ben E. Hope reported that the Campaign was successful mostly due to the hard work of each local church. First Church, Cuiabá, had a ratio of three baptisms to every four members. Belo Horizonte Church, Campo Grande, which began the year with 116 members, baptized 32.

Missionary William L. (Billy) Morgan, evangelism secretary in Santa Catarina state, reported that people in the area are still enthusiastic and active in witnessing as a result of an old-time "brush arbor" revival. Several young people answered the call to the ministry.

Reports from all the other states in South Brazil indicate numerous positive results.

To follow up the Campaign, Brazilian Baptists in 1970 put emphasis on the goal of baptizing 100,000 during the year and of involving new converts in active church membership and service.

The Campaign of the Americas in Brazil served as an evangelistic climax to the '60s and as a fervent evangelistic stepping-stone into the '70s.

Missions Update . . .

WILLIAM W. GRAVES, MISSIONARY TO ARGENTINA SINCE THE MID-1950S, WAS ELECTED FIELD REPRESENTATIVE FOR THE CARIBBEAN AREA, EFFECTIVE MARCH 1, BY THE FOREIGN MISSION BOARD AT ITS JANUARY MEETING. THE COUNTRIES INVOLVED ARE THE BAHAMAS, BERMUDA, DOMINICAN REPUBLIC, FRENCH WEST INDIES, GUYANA, JAMAICA, SURINAM, AND TRINIDAD.

SOUTHERN BAPTISTS DURING 1970 FOR THE FIRST TIME PASSED THE \$50 MILLION MARK IN GIFTS TO WORLD MISSION CAUSES THROUGH THE COOPERATIVE PROGRAM AND THROUGH DESIGNATED OFFERINGS. YET THE DENOMINATION FAILED BY \$932,926 TO REACH ITS OVERALL COOPERATIVE PROGRAM BUDGET GOAL. GIFTS THROUGH THE COOPERATIVE PROGRAM UNIFIED BUDGET TOTALED \$27,925,302 FOR THE YEAR, AN INCREASE OF 1.79 PERCENT (OR \$491,862) OVER 1969 GIFTS. DESIGNATED GIFTS FOR 1970 TOTALED \$22,305,174, COMPARED TO \$22,297,719 IN 1969.

OF THE TOTAL \$50 MILLION HANDLED BY THE SBC'S TREASURER'S OFFICE IN NASHVILLE, TENN., THE FOREIGN MISSION BOARD IN 1970 RECEIVED \$14.1 MILLION THROUGH THE COOPERATIVE PROGRAM AND \$16.7 MILLION IN DESIGNATED OFFERINGS, MOST OF IT THROUGH THE LOTTIE MOON OFFERING.

TWO TELEVISION CAMERAS AND SOME AUXILIARY EQUIPMENT HAVE BEEN DONATED TO THE NEW BAPTIST TV STUDIO IN TAIPEI, TAIWAN, BY BELLEVUE BAPTIST CHURCH, MEMPHIS, TENN. PASTOR RAMSEY POLLARD ESTIMATED TOTAL VALUE AT \$20,000. BELLEVUE, WHICH HAD BEEN USING THE EQUIPMENT IN TELECASTING ITS SERVICES, IS SWITCHING TO COLOR EQUIPMENT.

A LIBRARY IN KABABIR, ISRAEL, HAS BEEN DEDICATED IN MEMORY OF BRON BAKER, SON OF DWIGHT AND EMMA BAKER, VETERAN MISSIONARIES IN ISRAEL. YOUNG BAKER DIED FROM INJURIES SUFFERED IN AN AUTOMOBILE ACCIDENT IN MISSOURI IN DECEMBER 1969; HE WAS A COLLEGE SENIOR AT THE TIME. BEFORE HE LEFT ISRAEL FOR STUDY IN THE U.S., HE HAD BEEN A MEMBER OF THE VISITATION COMMITTEE OF THE BAPTIST CONGREGATION AT HAIFA, WHERE HIS PARENTS ARE STATIONED, AND HAD REGULARLY VISITED IN HOMES IN KABABIR, A VILLAGE OF ABOUT 2,000.

DEDICATED ON CHRISTMAS DAY WAS THE FIRST BAPTIST CHURCH BUILDING IN THE SOUTHERN COASTAL AREA OF SABAH, MALAYSIA, AT TAWAU. ORGANIZED TWO YEARS EARLIER WITH 94 MEMBERS, THE CHURCH HAS STARTED SEVEN PREACHING POINTS, USING FIVE MAJOR LANGUAGES. THERE HAVE BEEN 172 BAPTISMS. THE BUILDING WAS MADE POSSIBLE, REPORTED MISSIONARY CHARLES H. MORRIS, BY \$40,000 FROM THE 1969 LOTTIE MOON CHRISTMAS OFFERING AND \$10,000 FROM MEMBERS OF THE CHURCH.

CERTIFICATES WERE AWARDED 32 VIETNAMESE UPON COMPLETION OF THE FALL TERM OF THE "ENGLISH TEACHING OUTREACH PROGRAM" OF TRINITY BAPTIST CHURCH (ENGLISH-LANGUAGE), SAIGON, VIETNAM. REQUIREMENTS INCLUDED ATTENDING A SPECIFIED NUMBER OF CLASSES AND PASSING TESTS. A TOTAL OF 119 VIETNAMESE WERE ENROLLED. FIVE CLASSES MET TWICE WEEKLY, TAUGHT BY U.S. SERVICEMEN.

FOUR MINISTERIAL STUDENTS WERE GRADUATED RECENTLY FROM THE AFRICAN BAPTIST THEOLOGICAL SEMINARY NEAR GWELO, RHODESIA, FOLLOWING A THREE-YEAR COURSE FOR PREPARATION AS PASTORS. THREE WILL SERVE IN RHODESIA, WHILE THE FOURTH WILL RETURN TO HIS NATIVE MALAWI.

RECENTLY ADDED TO THE FOREIGN MISSION BOARD'S JENKINS LIBRARY WERE 741 BOOKS DONATED BY FMB SECRETARY FOR AFRICA, H. CORNELL GOERNER, FROM HIS PERSONAL LIBRARY. ABOUT ONE-THIRD OF THE BOOKS WERE ORIGINALLY IN THE COLLECTION OF THE LATE W. O. CARVER, MISSIONS PROFESSOR FOR MANY YEARS AT SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY. GOERNER SUCCEEDED CARVER AS HEAD OF THE SEMINARY'S MISSIONS DEPARTMENT. MISS NELL STANLEY, FMB LIBRARIAN, SAID MANY OF THE DONATED BOOKS ARE OUT OF PRINT AND HAVE BEEN UNOBTAINABLE.

LARRY HUGHES, MISSIONARY JOURNEYMAN PARALYZED IN AN ACCIDENT IN MALAWI IN NOVEMBER, HAS BEEN REMOVED FROM THE INTENSIVE CARE WARD AT BAYLOR UNIVERSITY MEDICAL CENTER, DALLAS, TEX., ACCORDING TO A REPORT IN MID-JANUARY.