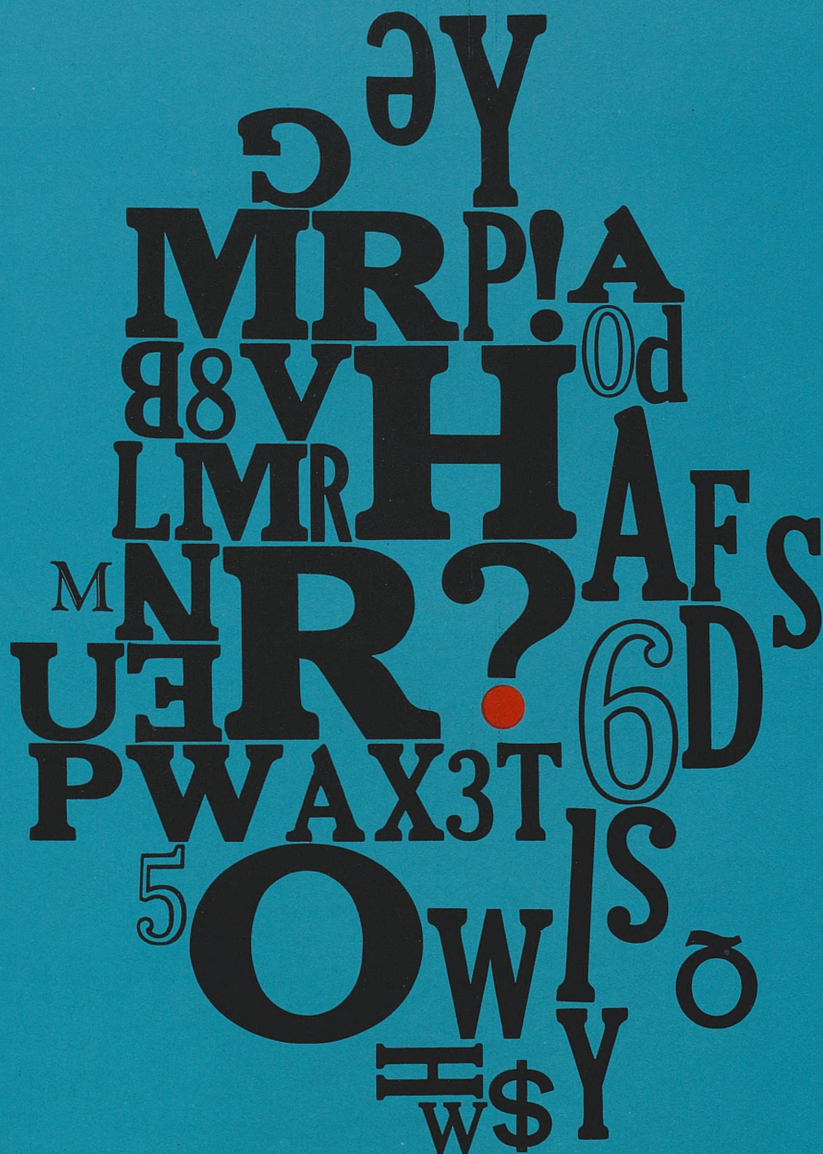


The Commission

Southern Baptist Foreign Missions Journal • May 1971



FLOYD H. NORTH, *Editor*
LELAND F. WEBB, *Managing Editor*
BOB HARPER, *Art Editor*

The Printed Word

EMPHASIS: The Gospel in Print	
Print Media—A Missionary Tool	
Thomas W. Hill	1
Moving the Message	Johnni Johnson
	5
The Bartender's Bible	
Abel P. Pierson	11
Dialogue in Print	W. Chandler Lanier
	12
Studying the Printed Word	
Johnni Johnson	14
Words about 'Bible Way'	
	17
Bibles for Brazil	
Edgar F. Hallock, Jr.	18
New Attitude	R. Cecil Moore
	20
Chinese History	Britt E. Towery, Jr.
	21
Willing To Read	Johnni Johnson
	22
80 Hours, Beginning to End	
Roberta Hampton	26
Bible at the Dump	
	27
'Operation Atlantic'	
Siegfried G. Enge	28

PERSPECTIVE

Planning and Cultivating Churches	
Baker J. Cauthen	29
From the Editor	
	30

EVENTS

News	
	35
Missions Update	Inside Back Cover

MISSIONARY PERSONNEL

New Missionary Personnel	
	31

DEPARTMENTS

Letters	
	31
In Memoriam	
	31
Epistles from Today's Apostles	
around the World	32
Missionary Family Album	
	34
Redeployment for Journeymen	
	34

COVER: Arrangement of wood block letters introduces this month's emphasis, The Gospel in Print. Design by Bob Harper.

PHOTOS: Bob Harper, 1-4, 5 (2), 7 (1), 8, 9 (2), 27. Fon H. Scofield, Jr., 5 (3), 7 (2), 9 (1), 10 (2), 29. W. Robert Hart, 10 (1). Gerald S. Harvey, 10 (1), 14-17. José Linhares, 18-19. Charles A. Beckett, 22-25.



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

"Printed materials offer some advantages that other forms of mass media do not," states Missionary Milton E. Cunningham, Jr., in his forthcoming book **New Drums over Africa**. (Soon to be published by Convention Press, Nashville, Tennessee, this is the adult book in the Foreign Mission Graded Series to be studied in Baptist churches this fall.)

Cunningham lists some of the advantages of the printed page: It does not "speak through an interpreter nor with a foreign accent." It speaks to persons "when they are most ready to listen. . . . It does not force a person to listen or look at a certain time. Printed tracts and books can be picked up and read over and over again at leisure. . . . Unlike other media, the printed page does not rush the reader. . . . A person is free to read at a pace that allows good comprehension."

The emphasis of this month's issue: The Gospel in Print.

A total of 53 missionary personnel (including missionaries, missionary associates, and missionary journeymen) have publications work in some form as one of their major assigned responsibilities. In addition, numerous other missionaries are involved at least occasionally in helping to prepare tracts, correspondence courses, Bible study and leadership literature, and other printed materials.

Twenty-one publication centers related to Southern Baptist foreign mission work are scattered in 21 different countries. Some of the centers produce materials only for the country where each is located; in other cases a center may serve several fields.

"Moving into this decade we find ourselves [facing] requirements to communicate the gospel more massively than we have ever done," Baker J. Cauthen, Foreign Mission Board executive secretary, declared as the 1970s began. "Therefore, we must do more and a better job with the printed page, both in religious publications and through the secular press. . . .

"We must study what other people are doing, and how," Cauthen continued. "I do not accept the doctrines of Jehovah's Witnesses, but I surely do admire their skill in publications, whereby millions of copies of their materials are distributed every week. Or consider the Communist materials—easily available where everybody can get at them.

"A great vacuum exists in many places. The Christian message needs to be available in print. We ought to use imagination and creativity to tell this story. Perhaps what we have been saying is fine, but it needs to be said more quantitatively, in fresh new formats, in many places. . . .

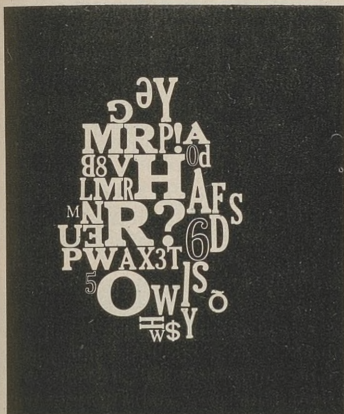
"We must use the printed page!"

Foreign Mission Board

Drew J. Gunnells, Jr., *President*
Mrs. Clyde V. Hickerson, *Second Vice-President*
Joseph B. Flowers, *First Vice-President*
Mrs. John I. Alford, *Recording Secretary*
Baker J. Cauthen, *Executive Secretary*. Winston Crawley, *Director of Overseas Division*. Jesse C. Fletcher, *Director of Mission Support Division*. Sidney C. Reber, *Director of Management Services Division*.

The Commission, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A. Published monthly by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3806 Monument Avenue, Richmond, Va. 23230, U.S.A. The Commission is published at 214 L Street, N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C. Single subscriptions—\$1.50 a year, \$2.75 for two years, \$3.50 for three years, and \$2.10 a year for addresses in foreign countries.

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect Foreign Mission Board policies. Products advertised in the magazine are not officially endorsed by the FMB and should not be so construed. Change of address on Form 3578 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.



a missionary tool

PRINT MEDIA

The evaluation of almost any missionary role—educational, medical, social, promotional, whatever—leads inevitably to the conclusion that all missionaries depend on the printed page to some degree for the accomplishment of their task.

The truism that "the pen is mightier than the sword" brings into focus the importance of literature in communicating the gospel.

The Ninety-five Theses of Martin Luther, written in Latin and nailed to the church door in Wittenberg, kindled a flame that still burns. This monk also pursued his determined protest of abuses by a flood of literature in vernacular German with an even greater impact than his powerful preaching. More than two centuries later, at a public reading of Luther's commentary on Romans, John Wesley entered into assurance of salvation.

The Englishman Richard de Bury insisted that "all the glory of the world would be buried in oblivion unless God had provided mortals with the remedy of books." His compatriot, Benjamin Disraeli, argued that a book may be "as great a thing as a battle." For evidence he cited **Contract Social** by Rousseau, Tom Paine's **Rights of Man**, and Karl Marx' **Das Kapital**.

Christian literature is the hand-

maid of the church. To quote Frank W. Patterson, a missionary who has given his life to the ministry of the printed word in Spanish, "the idea of evangelization through literature is a key that can open up a new future in our work."

In Early Missions

Another missionary in publication work, J. Wilson Ross, often reminds his colleagues that for centuries after the time of the early Christians, owning a Bible was the privilege of princes, churches, and monasteries. Through the Middle Ages years were required to copy a complete Bible. Mass distribution was impossible.

The first breakthrough came when Johann Gutenberg invented movable type in 1440.

It was 250 years later that the newly-appointed missionary, William Carey, told a printer, William Ward: "If the Lord blesses us, we shall want a person of your business to enable us to print the Scriptures."

Ward followed Carey to India. There he shared in an astounding program of production that provided translations, tracts, and grammars in no less than seven languages: Bengali, Sanskrit, Marathi, Oriya, Persian, Hindustani, and Chinese.

By the time Carey had completed the New Testament in Persian, Henry Martyn had reached Shiraz (then in Persia, now in modern Iran) to begin mission work.

In China the ministry of the printed page runs through the whole history of early Protestant work there. Missionary Robert Morrison, first attracted to a classical Chinese manuscript he saw in the British Museum, laboriously copied a harmony of the Gospels, the Acts, and epistles, which had been translated by early Jesuit missionaries to China. Once in the Orient himself, Morrison became a translator of the Bible, a Chinese dictionary, and other books. An American colleague imported a printing press; a printer, S. Wells Williams, arrived in 1833.

The second missionary to reach Burma was a printer.

It is noteworthy that the tremendous challenge of literature brought Christian laymen to the fore as soon as missions were established, as in

the case of Ward, Williams, and others.

In Africa there was Robert Moffatt who began his missionary work in 1817. "You cannot conceive," he wrote to a friend, "what a threefold cord it requires to drag me from the work of translation."

In the Middle East a press was established at Beirut in 1834, having been moved in from Malta.

Great has been the influence of books and newspapers published on mission presses at Constantinople, Beirut, Cairo, and Jerusalem—in Armenian, Turkish, Bulgarian, Greek, Arabic, Syrian, and other tongues.

In Japan, owing to anti-Christian sentiment, early missionary effort was largely limited to literary work, which successfully won friends for the gospel and brought forth fruit.

Even in lands where the spoken language first had to be reduced to writing and terms sought out to express the ideology of the kingdom of God, the message of the printed word was considered of paramount importance.

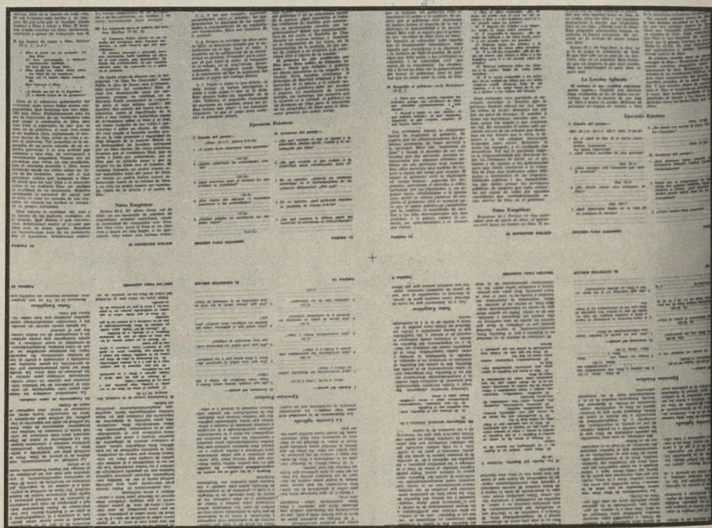
supplies the religious literature of a people can also direct the people's thought, mold their religious character, and, in large measure, determine their destiny.

"Whatever people read," he insisted, "goes to determine their ideals and form their character. You cannot elevate a people above their literature. Therefore, to raise a nation, give unto its people a pure, high-toned literature."

In Contemporary Missions

Southern Baptist mission strategies have been most explicit in affirming the power and importance of the printed page in world missions outreach. When M. Theron Rankin, then secretary of the Southern Baptist Convention's Foreign Mission Board, proposed the Advance Program in 1948, he identified the printed page as "an indispensable factor in every mission field."

Later Baker J. Cauthen, present FMB executive secretary, wrote that "the effectiveness of any educational



Exactly the same process goes forward today in hitherto untouched areas. Wycliffe Bible Translators, for example, work in Mexico, Central America, and the Andean highlands to give Indian tribes a written language—and the Word of God.

J. G. Chastain, a pioneer Baptist missionary editor, felt that whoever

process depends upon several factors, literature being one of the most important."

Winston Crawley, director of the FMB Overseas Division, says that a Mission must do at least three things: "promote the establishment of local churches, provide leadership training for nationals, and as-

Appointed a missionary in 1956, the author served in Costa Rica until moving to the Baptist Spanish Publishing House, El Paso, Texas, in 1964. He became director of the publishing house in 1970.

sure the provision of a literature program for the people it serves."

Basic to meeting the literature needs of the world today is the provision of the Scripture in the languages and dialects of the world.

The Bible, or at least one complete book of the Bible, is now available in more than 1,400 languages. But there are still about a thousand languages and dialects in which no part of the Bible has ever been published.

Only 32 percent of the world's population is Christian. Furthermore, only one Christian in eight owns a New Testament.

It has been estimated that, because of the continuing population explosion, Christians may number only 15 percent of the world's population by the year A.D. 2050.

According to the late Frank Laubach, the provision and distribution of Christian literature **now**, especially for people just learning to read, will play a major part in determining the course of Christian history. "Whether literacy is really an im-

when we face up to the paucity of Christian literature available in other languages."

From the perspective of one mission strategist, literature properly printed can go almost anywhere without a foreign accent and can repeat its message over and over without vacation or furlough.

The printed page is relatively inexpensive and can enter many places where missionaries, for example, cannot go.

Literature enables a reader to study any particular point which captures his attention and, in book form, can give a hungry heart hours of continual contact with truth.

Today, however, people understand well the old Chinese proverb about the eye-gate being more important than the ear-gate. And in a sense that goes beyond words on paper sometimes. Results of comparative studies vary, but multimedia exposures to information usually rate higher than any single-medium exposure. Unlike film, radio, or television, print does not

Increasingly now we tend to think of print, radio, and television as a "trinity" of mass media, each indispensable to the other. Often radio and television open the door for the printed page, which then serves as an indispensable tool to follow up the initial impact.

Printed Page: Its Purpose

In the missionary enterprise there are at least four major purposes for the printed page.

Proclamation. The most obvious use is in the proclamation of the gospel message. In this category would be placed Christian tracts, pamphlets, magazines, and books whose contents deal with God's revelation in Christ as it is directed to the non-Christian world, and more specifically to the non-believer.

Preparation. The main use of the printed page in missions, up to now, has been to instruct and cultivate the believer within the Christian community. This is the periodical literature which is part of the



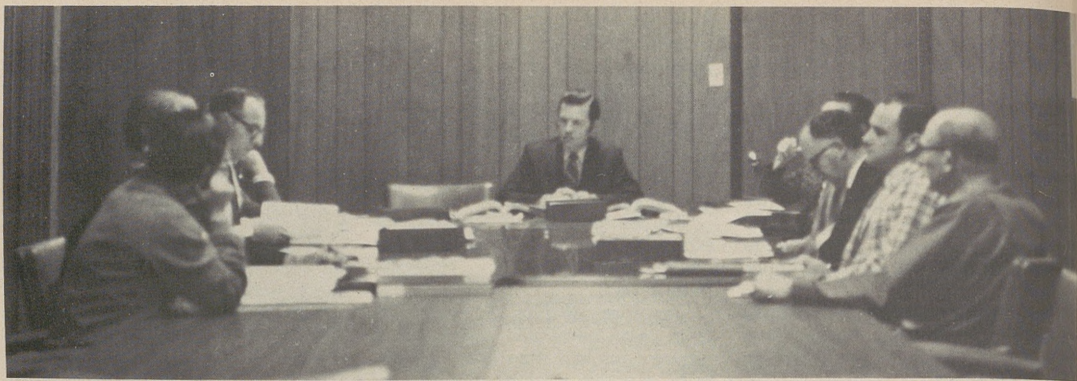
portant contribution to the lives of a people or not," Laubach declared, "depends upon the material which the people read after they become literate."

Going further, Laubach called the abundance of Christian literature available in the English-speaking world "almost an embarrassment

confront the reader with a visible or audible speaker. But it does permit him greater freedom to assign or imagine nuances or interpretations.

According to one observer, "Print, alone among the media, allows the reader to control the occasion, the pace, and direction of his exposure, and permits him easy re-exposure."

church's lay-member training program. This type literature helps to strengthen and build up the faith and life of the individual believer. Another level of preparation materials is that designed to train indigenous leadership—textbooks for theological institutes and seminaries, for example, and commentaries.



Director Thomas Hill and staff members confer at Baptist Spanish Publishing House, El Paso, Texas.

Correction. Another purpose of the printed page is the correction of theological and/or moral error. The publication of materials on polemics and controversy are indispensable tools to combat error and bring many from theological confusion to spiritual certainty.

Inspiration. After conversion, the cultivation of the spiritual life of the believer is most important. The printed page provides a means of inspiring and leading the new convert from a spiritual diet of milk to one of meat.

Obviously there is need for traditional-type publications. Wherever the gospel goes there is need for periodical literature to be used in the churches, as well as for books, textbooks, and commentaries.

However, authorities in the field of literature for missionary outreach are sounding warnings. Their word is that "traditional" literature alone cannot accomplish world evangelization. Continually we are challenged to discover new approaches for penetrating the non-Christian world with the gospel.

At the Baptist Spanish Publishing House, for example, we have a concept known as MEPI (**Ministerio de Evangelización por la Página Impresa**, meaning "a ministry of evangelism by the printed page"). MEPI is designed to equip the average layman with materials with which he can approach a non-Christian for the purpose of bearing his witness to faith in Jesus Christ. The personal possession of printed material inspires the Christian layman to witness, partly because the literature itself provides the basis for the lay-

man to initiate a conversation.

Another approach is through books suitable for distribution through secular outlets. A recent report from Japan indicates phenomenal success in selling books through secular distributors. From El Paso we are having a similar experience with a series of books we call **Mundo Hispano**, "the Spanish world."

Mundo Hispano does not readily indicate the religious nature of the book. Thereby we hope to avoid preconceived prejudices on the part of potential secular distributors and customers. Hopefully books in this imprint series will gradually take their place in secular bookstores throughout the Spanish-speaking world.

Recently a Latin-American Christian made an urgent appeal for penetration with the gospel through the medium of magazines beamed toward the man on the street. One American publisher is working quite extensively in the area of four-color, comic-book format materials to present the Bible story as well as other subjects of a religious and moral nature.

The number of correspondence courses offered through mission-sponsored agencies is legion. Almost every major group seeking seriously to penetrate the non-Christian world has produced a correspondence course, or is using one provided by some sister organization. Recently the Baptist Spanish Publishing House initiated such a course, the first volume of which is entitled "**Curso de Vida Abundante** (The Course of Abundant Living)."

The American Bible Society encourages a plan of literature distribution—the Penzotti Plan—with this essential concept: "Every Christian a colporteur."

Indispensable Tool

The printed page is an indispensable tool in the missionary's personal testimony and ministry. And also the pastor's.

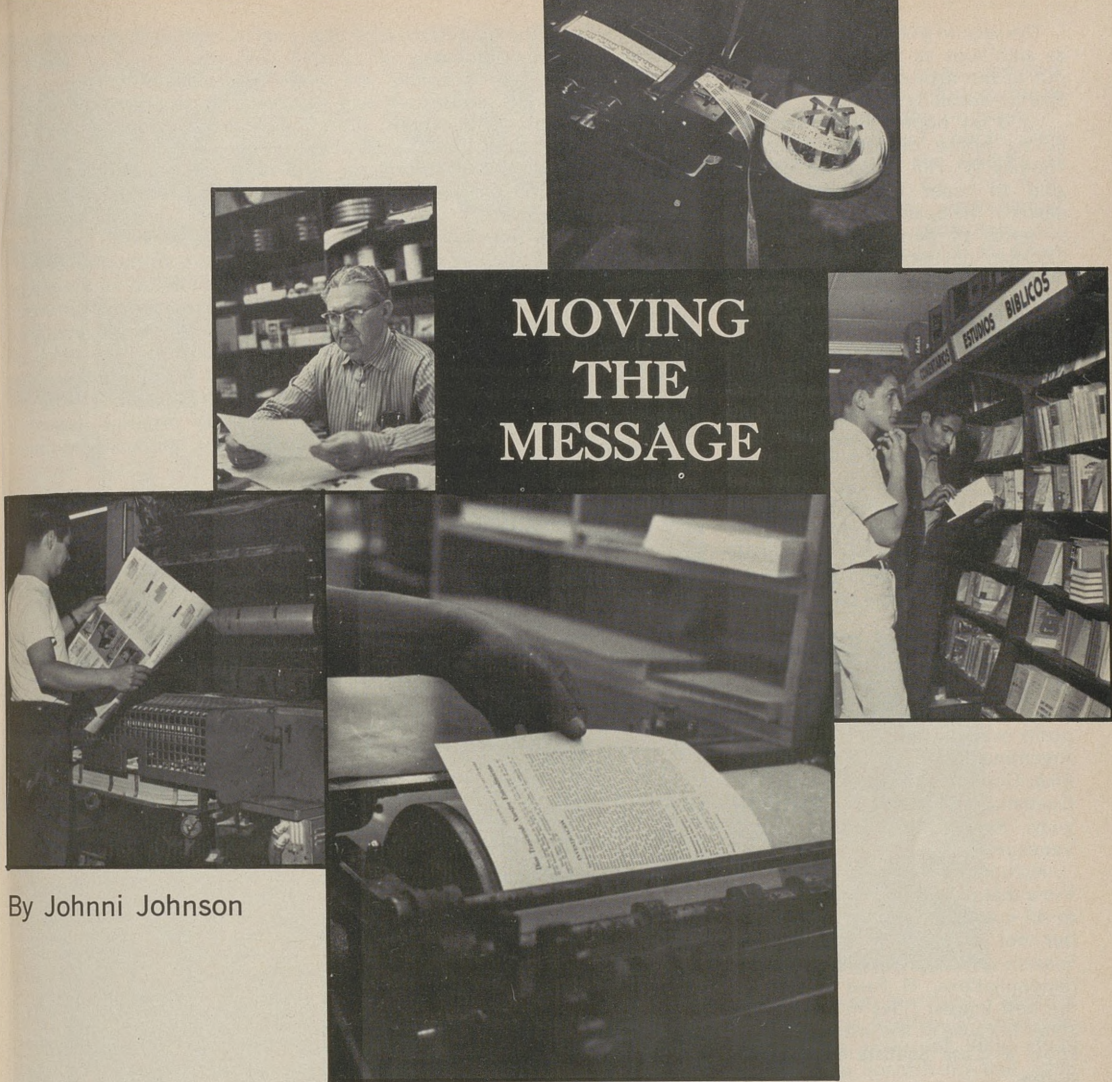
Indeed it can be so for every Christian.

The use of this tool can open new avenues of adventure in witnessing. Encouraging such use can involve fellow Christians in any congregation quickly, especially where the name of the church is imprinted on the material.

Obviously the use of literature implies that needed materials are being prepared. Therefore, literary gifts in whatever language need to be encouraged and used to the fullest degree possible. Particularly is this true of nationals in countries where the Christian message is not well known but where information is more easily accepted from a fellow countryman than from an outsider.

The printing industry has been completely transformed in the last three decades. Technological advances make possible a production output heretofore unknown, as well as more attractive formats. And, through high-speed quantity runs, economies never before possible help drive production costs down. Perhaps now for the first time the tremendous potential of print media can be a vital partner in communicating the gospel to every person everywhere.





MOVING THE MESSAGE

By Johnni Johnson

THE stockboy in the Baptist book store in Mexico City wrote the price, \$18.95, on half a dozen English Bibles. Then he went looking for the manager.

"Is this price right?"

Assured it was, he had another question: "Who would pay this much for a Bible? Who could?"

Patently the manager explained, again, that few of their customers had ever paid full price for a Bible.

"Anything you've bought here—and most of the materials you price for us—have been subsidized before

you ever see them."

In a single question and answer, stockboy and store manager found the cost factor, a major one for everybody concerned to move the message—the Christian gospel—from publisher to reader.

The Mexico City book store handles the more expensive English Bibles because there are English-speaking residents in the city who want them, and also. English-language churches. But Bibles in English make up a very small portion of the store's inventory. The bulk of the stock is Spanish-language materials, much of which comes from one

source—the Baptist Spanish Publishing House, El Paso, Texas.

This institution exists to prepare materials for use by Christians in Spanish-speaking Baptist congregations. The materials are also used by other Christians, but mostly by Baptists.

As one might guess, more than half of the world's Spanish-speaking Baptists are in Middle America and on the South American continent. But there are others, notably the churches in Europe which make up the Baptist Union of Spain and some new congregations in the Dominican Republic.

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

The second publishing house goal, as ambitious as the first: To reach out to the man-on-the-street in the Spanish-speaking world.

"It is my hope," stated the publishing house director, Missionary Thomas W. Hill, "that we will be able to meet the contemporary needs of the Spanish-speaking world in terms of penetrating the non-Christian environment."

Taken together these two goals put the Baptist Spanish Publishing House in a unique relationship to the Mexico City stockboy and everybody else in the world who speaks Spanish—an estimated 250 million people, more than half of whom live in Latin America.

NOW in its 65th year, the publishing house, operated by the Southern Baptist Foreign Mission Board, is the largest evangelical institution in the world providing a ministry of the printed page in Spanish.

Books, quarterlies, and tracts, edited and printed in the El Paso plant, are shipped out in large bulk shipments to national Baptist deposits (warehouses)* in 14 countries: Argentina, Chile, Colombia, Costa Rica, Dominican Republic, Ecuador, Guatemala, Honduras, Mexico, Paraguay, Peru, Spain, Uruguay, and Venezuela.

Accounting records for 1969 show that its materials were shipped to 40 countries, mainly to Baptists, but not entirely. In fact, among Spanish-speaking evangelicals of all denominations, El Paso is one of the best known cities in the United States because of the institution they know as **Casa Bautista de Publicaciones**.

Casa Bautista, this Christian publishing house devoted exclusively to Spanish-language materials, began in Mexico in 1905. In 1916 unstable political conditions forced Missionary J. E. Davis to relocate the modest print shop he had begun in his home. The border city of El Paso seemed the best place. From this city Davis and his successors have wrestled with the problems of Christian literature production and distribution, and, more recently, with steadily increasing costs.

*In the Spanish-speaking countries of Latin America where Southern Baptist missionaries serve, the Baptist Spanish Publishing House maintains deposits, that is, warehouses where literature can be stocked for immediate use in the local situation. Almost all of these deposits are operated in connection with book stores.

As a Mission (the organization of Southern Baptist missionaries in a given place) El Paso is unique in that all of its energies are focused on one type of work—publications. It is also unique in that it is the only place where Southern Baptist foreign missionaries are on the job in continental United States.**

The publishing house remains in El Paso because economic considerations and government shipping regulations in many of the countries it serves still favor a U.S. location. However, the 26 missionaries at the publishing house have previously

**Three missionary couples and two single missionaries in Hawaii, their service there dating from before statehood, also serve under the Foreign Mission Board.

served in Spanish-language countries. The whole staff of about 60 employed persons includes both Latins and North Americans, most of them bilingual. (Counting missionary wives who keep office hours, the total staff numbers about 75.)

Being where it is and what it is, the Baptist Spanish Publishing House serves the local interests of many national conventions. Its prime concern is its ministry of the printed page which now, more than ever in its history, confronts this publishing house with an enormous task—and more than a few problems.

The task is two-fold: (1) To provide Christian materials geared to contemporary spiritual conditions.

THE PAPER-AND-INK STAGE

Publication work fulfills its purpose when the message is moved from the printed page to the reader's consciousness. To inform. To encourage. To inspire. To instruct.

The beginning may have been many months, even years, before. And between the two there is the exacting paper-and-ink stage by which a typed manuscript is reproduced as a book, a quarterly, a tract.

At El Paso this work is the responsibility of the production division, where two Baptist laymen, Clifford J. Smith and his assistant, Merle Lee, use all available space and equipment. To set type. To make up page forms. To run the presses. To stitch and bind and trim. And finally to deliver finished product to the shipping office. In a year's time this turns out to be much product: four million copies of 31 periodicals; 410,000 copies of 90 books; 300,000 copies of 27 booklets; 5.5 million tracts.

The press room at the Baptist Spanish Publishing House—dead center of the facility, surrounded by art, editorial, and business departments—used to be an open patio, the largest of three that were well used when the property was a tuberculosis sanatorium.†

"As we would walk around the grounds here," recalled Mrs. Frank W. Patterson almost at the close of a 30-year missionary career at the publishing house, "my husband would look at this place—not much grass, not many trees, and those three open patios. He would talk about how we

†After two downtown locations in El Paso, the Baptist Spanish Publishing House was relocated in 1938 in property the Southern Baptist Home Mission Board had built for a tuberculosis sanatorium (a project discontinued during the depression).

would close them in someday to make more room. But when we came to the big patio, I'd always say, 'Well, not in our lifetime.'

"My husband would always insist, 'Yes, in our lifetime.'

"And we did—in 1960. The smaller ones were enclosed sometime in the fifties. As for the big one, we already had the walls around. We did have to add one wall along with the floor and the roof. This gave us a press room of 17,000 square feet."

The oldest press in use now is a Kelly-B letterpress on which some covers are still printed. The Miehle 41 is used for some of the quarterlies. The 15-year old Harris press "cruises at 6,500 sheets an hour," according to Lee.

The big Miller offset press allows the option of printing two sides of the same sheet at once, or of printing one side of the sheet in two colors.

"Our press room employs 18 people," said Smith. "We work one shift, five days a week. We accept manuscripts from the editorial department and deliver product ready to mail out."

With recent equipment additions—a Lawson three-knife book trimmer added in 1968 and an Oliver plastic wrapping machine installed in May 1970—**Casa Bautista** can handle 16,000 to 18,000 paperbacks a day, complete from folded signature (pages) to wrapped package.

"Of course," explained Lee, "there are larger binderies with machinery more capable than ours, but we are the only Spanish doctrinal publication house with this type equipment."

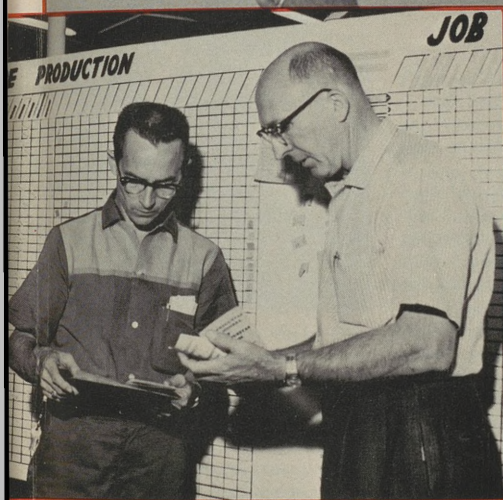
—Johnni Johnson



the Foreign Mission Board took two specific steps in an effort to break out of the distribution problem.

First, a missionary couple with long experience in the ministry of the printed page, Dr. and Mrs. Frank W. Patterson, were named special literature promoters for Spanish America. They left for Costa Rica in January 1971. During the next 18 months they expect to be first in Middle America and then on the South American continent—visiting churches, attending meetings of national Baptist conventions, conducting institutes and workshops in associations and theological institutes, working in and through book stores.

Long association with the Baptist Spanish Publishing House qualifies the Pattersons for this new assignment. They know Baptist leaders all over Latin America. They



At Baptist Spanish Publishing House—
Top: book jacket display.
Left: Clifford Smith (right) and Merle Lee (see box, facing page).
Above: folder in action.

(2) To disseminate them more widely, that is, to get the materials into the hands of those who need them even while working within financial realities that demand the greatest possible degree of efficiency.

The publishing house must print what the churches can—and will—buy. Printed materials, however attractive, are no good on the shelf. People have to be so aware of what is available that they will think literature, that they will know the necessary steps to get the literature they need from the nearest book store or deposit, or direct from the publisher.

At this point one problem looms: the bottleneck between production and distribution.

"And this in spite of efforts by the publishing house and concerned missionaries and nationals," said Charles W. Bryan, FMB secretary for Middle America and the Caribbean.

THIS bottleneck is neither new nor unique to Baptists. But perhaps all Baptists can learn something about cooperative ventures by the directions now being undertaken from El Paso.

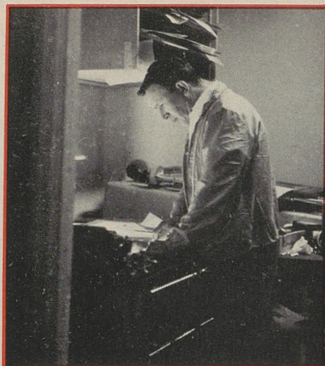
In 1969 the publishing house and

know Christian literature. Patterson directed **Casa Bautista** 27 years and has been a writer of Bible study ministries in Spanish for that long. Mrs. Patterson served as an editor and writer of children's materials for most of the time she and her husband were in El Paso.

Almost simultaneously with the Pattersons' taking up their new assignment in literature promotion came the second step: serious listening. The publishing house hosted the second meeting of its advisory committee, with the 45 members coming from 13 countries to confer with the El Paso staff.

Representing Baptist conventions in 13 Latin American countries and Spain, the committee meeting brought to El Paso book deposit directors, book store administrators and managers, national Baptist con-

At publishing house worker prepares negatives for press.



Receptionist at El Paso. Note sign: "Serving over 40 countries, every continent, 46 states."



vention officers, pastors, theological teachers, leaders of women's work, and missionaries.

The first three days the committee studied product, the printed page itself—books, quarterlies, magazines, tracts—everything that rolls from the presses at the publishing house. Then followed subcommittee sessions in which problems were defined and studied. Sooner or later the deliberations always turned to the still troublesome problem of how to move the message, how to break the bottleneck between printing and distribution.

Distribution does not guarantee that the printed material will be read. But the odds are strong, especially when those concerned to move the message do so personally, and when literature production involves all the people in the churches.

One Costa Rican pastor advocated door-to-door selling. "I really believe the gospel we have is the gospel that will fill the need of the individual in modern society," he said.

"We are using lay institutes to train church members in a Christ-centered ministry to the mind and heart. Then we help the lay person—the 'disciple' as I prefer to call him—to use literature as a means to get into secular society, door to door, person to person."

Missionary Laverne Gregory, also of Costa Rica, reported a national literature distribution campaign in September 1970, a part of the convention's follow-up in the Crusade of the Americas.

"Four of the five prizes awarded for literature distribution that month

went to members of this pastor's congregation," Gregory reported.

A theological teacher from Honduras talked about the use of two correspondence courses.

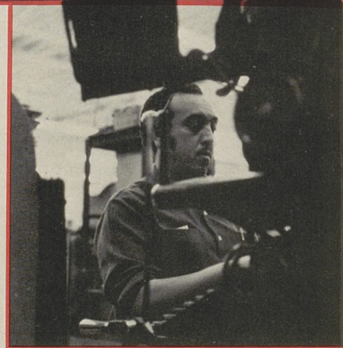
"We order a course entitled '**Vida Abundante** (Abundant Life)' and another one, '**Mi Crecimiento en Cristo** (My Christian Growth),' from **Casa Bautista**. People respond to such study."

This same teacher told about the use of study books in special classes in the church he serves in Tegucigalpa, the Honduran capital.

"We train our members to witness, and encourage them to use tracts, books, and magazines."

Subcommittee recommendations about distribution methods evoked extended discussions. From whatever starting point, one idea came into sharp focus: the distribution of literature, if it is accomplished, is a cooperative venture of many Christians. Book stores have specific responsibilities. So do the book deposits, to which the publishing house sends materials on consignment, and from which book stores buy, as well as congregations and individuals. National conventions and Missions also share responsibility.

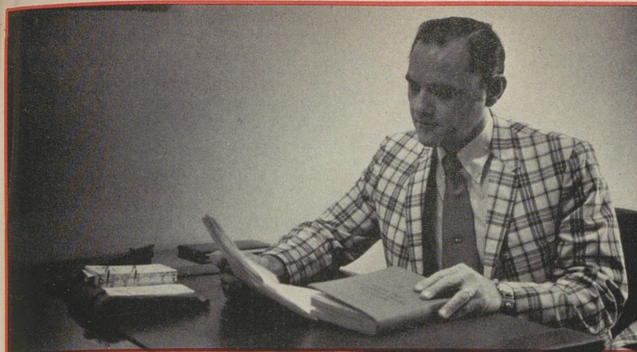
How? The one question raises many others.



Type compositor at work.

How can poor people pay for books? How can religious literature compete with secular publications? How can struggling national conventions afford book promotion? How can a religious publishing house risk print runs large enough to cut down unit costs?

An Ecuadorian student reminded the consultation that Latin newsstands carry much pornography—cheap. A woman's leader from Colombia spoke in favor of giving wide publicity to books and magazines—"if it doesn't make them more expensive to buy." The publishing house director reminded the committee of the detailed work and expense necessary to publicize 600



Pressman
cleans rollers.

At El Paso, R. Kenneth Evenson (above),
and Mrs. J. V. Disselkoen (at right).



book titles. He called attention to Casa Bautista catalogs.

"But the best publicity we can get," he insisted, "is by word of mouth."

There was discussion of selective publicity, that is, choosing a few titles for extensive promotion at given times. There was common agreement that committee members should do more in their respective countries to encourage the use of literature in churches and by Christians—in their homes; in day-to-day contacts with neighbors and peers.

IN the give-and-take of the two-week consultation some of the committee members themselves came to a new sense of urgency about getting materials out of book deposits and into the hands of people, along with encouragement to read and study.

A Peruvian pastor told about a letter he wrote to fellow pastors soliciting ideas about using literature in and through the churches, about getting Christian reading materials to people through book stores and by personal distribution.

"Not one pastor wrote back," he reported.

"After being in this meeting," he continued, "I see how much there is to be done and that this ministry is vital to our evangelistic outreach and to the growth of our churches."

An Argentine responded immediately, "What you have seen and heard here, Brother, take back to your convention!"

The spirit of the El Paso discussions left observers feeling that the committee members intended doing just that. Their deliberations did not

provide answers for all the problems of literature production and distribution. But definitely they did provide some directions for everybody concerned with the ministry of the printed page.

For one thing, the publishing house heard loud and clear the fact that printed materials and organizational structures suggested to churches must be simple.

About teaching materials it was pointed out that a simplified New Testament in Spanish, **Dios Llega al Hombre**, the Spanish counterpart of **Good News for Modern Man**, can be read by 60 to 70 percent of those who receive it. Illiteracy still runs high in the Spanish-speaking world, especially in some places on the South American continent. In asking for simplified materials, committee members talked about literature for adults with a vocabulary based on four years of schooling.

In the matter of Sunday School age-grading, a recommendation for 11 divisions, from Cradle Roll to senior adults, was sent back to committee with this reminder: 50 percent of the Baptist churches in South America have fewer than 50 members and an average of three classes in their Sunday Schools.

In conference interchanges between people from large and small national conventions, there was repeated emphasis on the fact that literature distribution depends almost wholly upon cooperation—upon the work of many churches doing together what not one of them can do alone.

"The distribution bottleneck," to quote Frank Patterson, "does not lie in just one bottle.

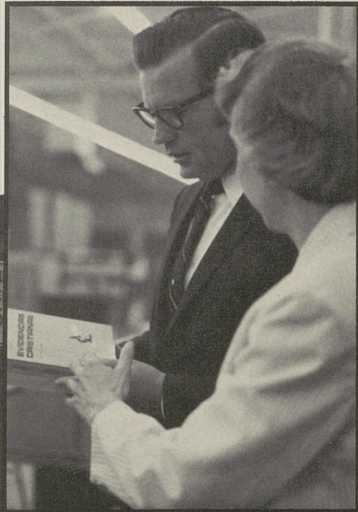
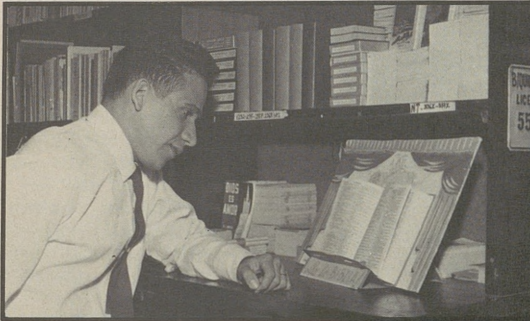
"On the one hand, much more can be done from book deposits and book stores," he explained. "And on the other hand, among churches and missionaries there is a lack of understanding about what literature is available in Spanish and how to use it."

THE total output of Spanish-language publication work provides more Christian literature in Spanish than in any other language of the world except English. Therefore, in their new role as literature promoters Dr. and Mrs. Patterson expect to talk much about available published materials—what they are and how to use them. They expect to do this in local congregations and also as they attend associational and national convention meetings.

Further, the Pattersons see a direct relationship between their services and the work of fellow missionaries, between their services and the book stores in the various countries where they will be. They also hope to talk with seminary students, who are, they feel, a vital part of the distribution solution, not only during special evangelistic campaigns but also on a perennial basis.

As literature distribution involves increasingly more of the Spanish-speaking Christians who call them-

Author Johnni Johnson
and Thomas W. Hill,
new director, at publishing
house in El Paso.



Customers at Baptist book
stores in Colombia,
at Barranquilla (above) and
at Bogota (right).



Missionary L. Laverne Gregory and
employee at Baptist book deposit
in San Jose, Costa Rica.

selves Baptists, the production responsibilities of the Baptist Spanish Publishing House will increase.

Director Hill at the publishing house is confident that exciting prospects are before his institution in the years just ahead. He talks about new approaches to periodical literature whereby biblical truth can be presented and applied to contemporary life in the Spanish-speaking world. He talks about a literature program that can pull together all of the resources latent within Spanish evangelicals, especially in Latin America.

"It is very costly for one national constituency to consider a large publications program. They don't have the facilities or the equipment.

"But through Southern Baptists," Hill elaborated, "the Lord has provided this publishing house and its facilities to serve the Spanish-speaking world.

"Therefore, if we can receive from the different countries the best re-

sources available—lesson materials, promotion suggestions, book manuscripts, art, and photography—and return these in the form of tools and resources for Christian education and evangelistic outreach, we will be serving the national constituencies and fulfilling our part in the Great Commission."

In the production and distribution of Christian literature somebody has to write. Somebody else has to edit. Somebody else has to set type and perform necessary mechanical procedures. Somebody else has to package the finished product and ship it

to a receiver, who, in turn, distributes.

The process by which the Christian message moves out from the Baptist Spanish Publishing House involves all of this cooperation. It is all for one purpose: to tell the gospel—the good news that Jesus Christ is Lord—to everybody in the world who speaks Spanish. 

The BARTENDER'S Bible

By Abel P. Pierson

IT WAS as though we had gone back in time 300 years. In the village of about 300 persons—all Baptists—in the mountains of Oaxaca state, Mexico, there is no electricity, no radios, no news of the outside world.

All food is raised by the villagers on their small plots of land. The only reminders of modern civilization that we visitors—two men from the Mexican Baptist Convention, the convention's field missionary, and I—saw were two accordions, three guitars, two lanterns, three flashlights, and a basketball court. Everything else was primitive in El Porvenir Ballesteros.

The Christian faith in the community is also simple and basic. The people love God. Their book is the Bible, and their recreation is hymn-singing.

With the guitars and accordions and a few copies of hymnbooks from the Baptist Spanish Publishing House the people sang. Many of the tunes were familiar to me, but the people had also devised interesting variations. During our week's stay the singing began each night about eight o'clock and lasted until well after midnight. We were told that this kind of fellowship is a regular feature in the community.

When not working, the villagers were singing. It seemed that someone was always strumming a guitar or trying to play the accordion. One man carried a guitar wherever he went and had a seemingly inexhaustible repertoire of hymns and choruses.

Arriving in El Porvenir Ballesteros has to be by design. The two men from the convention and I had flown from Mexico City to Rio Grande City. Then we rode for four hours in the field missionary's Jeep and sat astride mules for a nine-hour trip over one mountain ridge after another.

We had made the trip to lead a religious institute and also to ordain the pastor, Mardomio Santos. As the member of the ordination council named to examine the candidate, I asked him to relate how he had heard the gospel and become converted.

"I was a drunkard spending most of my time and money at the saloon," he began. "One day the bar owner got tired of putting up with me and threw me out.

"He picked up a book he had behind the counter and pitched it at me, saying, 'Here, take this and see if this will do you any good.'

"In my drunken condition I took the book home. It was *la Biblia* (the Bible). I started reading this book

and soon came to some parts of it that talked about how men sin against God. I told my wife that if what the book said was true, we were not living the right kind of life.

"I then began reading the book to her also. From the reading of the Bible, we both accepted Christ as our Saviour. Next I invited my brothers and their families to listen. Soon they accepted Christ.

"Then the message went out to our neighbors and their families. One day Carlos Morales, pastor of the Baptist church in Miahuatlán, Oaxaca, visited us. He baptized a number of residents, and soon a church was organized."

Mardomio's answers to all the questions were with Bible references. I asked the congregation if they had any questions. One of the leading church members asked to speak.

"We have known Brother Mardomio all of his life," he declared. "We knew him and the kind of life he lived before he found Christ. We know the kind of life he now lives in Christ. He is the one who worked to bring us to Christ.

"We have no questions. He knows us, and we know him. I make a motion that the council proceed with the ordination."

That afternoon Mardomio Santos was ordained to serve God as pastor of Porvenir Ballesteros Baptist Church.

On our return trip down the mountains the man with his guitar went as one of our guides. We reached the Jeep but were delayed as believers at small mission points along the way asked that we preach before moving on. We held three preaching services during the return trip.

After a service early on Sunday morning, we ate breakfast, intending to leave at once. People from neighboring villages kept arriving, however, and asked us to present "just one more message." So a sermon was preached to another houseful of listeners, and many accepted Christ.

Once on our way in the Jeep, the man with the guitar sat in the back and sang hymns and choruses. At one point I asked if he could play any other kind of music.

"Brother Pierson," he said, looking at me, "for years I was a drunkard, and I sang all of the songs of the devil. Now I belong to Christ. I only sing his praises because of what he has done for me."

In the town of El Porvenir Ballesteros, a bartender's Bible has had a lasting effect.

Appointed a missionary in 1946, the author served in Mexico until transfer to the Baptist Spanish Publishing House, El Paso, Texas, in 1962.

DIALOGUE IN PRINT

By W. Chandler Lanier

WHAT any visiting organization can contribute to a host country is based on needs of that country. One of the peculiarities of Israel is that it has few real needs. Medicine and education, favorite forms of service in many countries, are both at a high level in Israel; the same is true of children's homes and homes for the aged.

But one medium, the press, is both open and needful.

Open, because there are few restrictions placed on legitimate publications by the Israeli government.

Needful, because there is a real lack of communication between the three great religions in Israel: Judaism, Christianity, Islam.

Baptists in 1961 began the monthly Hebrew publication **Hayahad** and its bimonthly English counterpart **Hayahad Digest**, which more or less duplicates the material previously printed in Hebrew.

Roy Kreider, a Mennonite, was first editor, serving until 1963, when the work became my responsibility.

The name **Hayahad** comes from

the Dead Sea Scrolls, where it is used to mean the "community" of "the together." The two publications strive to bring Jew, Muslim, and Christian closer together by breaking down barriers of prejudice through dialogue.

Hayahad's pages are open to men of good will of all faiths who will agree to express their opinions on vital subjects. The publication does not have to agree with the stand taken by contributors and reserves the right to comment freely on what has been written. This, Baptists believe, is the route of true dialogue.

Hayahad has other thrusts also. Missionary Dwight L. Baker, an authority on religious freedom, separation of religion and state, and the Byzantine church, writes regularly and discerningly on these and other subjects. In the area of religious freedom and especially in separation of religion and state, Baptists in Israel feel they have made a real contribution. In other countries Jews and Baptists alike have diligently

championed separation of religion and state, but Baptists in Israel feel this issue has become blurred there.

Missionary Robert L. Lindsey (see **The Commission**, Feb. 1970) writes often on the scholastic scene. His thesis on the primacy of Luke's Gospel in the New Testament was carried in **Hayahad**; it is a good example of the attempt to print Bible scholarship in depth.

Mrs. James W. Smith, missionary, writes news articles on current activities in Israel. The editorials seek to express some Christian thought relevant to the times.

Articles by Jewish scholars and by Christians of other denominations make up a sizable portion of **Hayahad's** pages. Once when a local newspaper attacked an editorial, I responded, and the newspaper carried the rebuttal. This dialogue seemed valuable to Baptist efforts in Israel, but what followed seemed even more useful. Letters came from many places in the world. This allowed **Hayahad** to continue the



Appointed a missionary to Israel in 1960, the author has been assigned to Tel Aviv since 1962.

dialogue in its pages for months.

It is hardly news that almost any activity in Israel is eagerly read by Christians all over the world. Thus the reporting of the annual march to Jerusalem carries special meaning to the Christian after he learns that it was in just such a march that Jesus visited the temple when he was 12. Jesus was in such a march again when he was greeted with "hosannas" at the Jerusalem gate a week before his death. A description of Bethlehem at Christmas or a view of the Sea of Galilee nourishes the dreams of those who one day hope to walk where Jesus walked.

Why is all this "travel talk" so important?

Because the Lord is working in Israel today, and describing this land and its activities blows the dust off the Bible. The Holy Spirit is felt today as perhaps never before here where it all happened; just the telling of his power and presence is witnessing in itself.

Much is presented in **Hayahad**

concerning traditions of both Judaism and Christianity. The Seder at Pesach (Passover) becomes meaningful to the Christian when he learns that this was, in all probability, the occasion of Christ's Last Supper.

On the Jewish side there is surprise to learn that the Torah is familiar ground also to the Christian, and that Abraham, David, Moses, and the prophets are heroes to the Christian as well as to the Jew.

Above all, **Hayahad** tries to minister to the growing interest in Jesus that is so widespread in Israel today. In recent years important books about Jesus have been written by Jewish authors, among them Martin Buber, Joseph Klausner, David Flusser, and Ferdinand Zweig. **Hayahad** presents Jesus and his message from within the faith and touches on points that have been slighted, or, according to Baptist thought, wrongly presented, by non-Christian writers.

Israel is an exciting little country where opportunities for learning are limited only by a person's time. **Hayahad** goes along with G. Ernest Wright as he digs at Gezer, visits with a Bedouin in the Negev or a Druse on the Carmel, cries "**marbruk**" at an Arab wedding or "**masal tov**" at a bar mitzvah. **Hayahad** pads silently down the halls of a Galilean monastery or listens to a Muslim muezzin calling the faithful to prayer or watches as the ultra-orthodox Jews from Meah Sherim in Jerusalem sway and chant before the "Western Wall" (no longer the Wailing Wall, since the Jew can pray there in peace).

Wherever **Hayahad** goes, its pages try to relate the magic of this land to those who perhaps will never see it for themselves.

The founding of **Al Jama'ah**, with Dwight Baker as editor, in 1966 met the need for a publication in Arabic. This bimonthly bridges the gap between the three large language groups of Israel. Most of the national

Baptists in Israel are Arabs, and their activities are closely covered in **Al Jama'ah**.

The large church at Nazareth, where Fuad Sakhnini is pastor, and the congregations at Rama, Cana, Acre, and Turan all extend their witness through **Al Jama'ah's** pages. Because of the scarcity of Arabic literature in Israel, the publication has met a warm reception among Arab readers. The periodical's hope is that a meeting place for better understanding between Arab and Jew will arise through its efforts.

The Sulhah—a meeting between two persons or groups who disagree for the purpose of making peace—is an Eastern tradition. Opportunities for such occasions are rare in Israel today. Perhaps Baptists, through **Hayahad** and **Al Jama'ah**, may be used by the Lord for such a purpose.

In short, the two publications seek to be more than denominational propaganda sheets, narrowly-mindedly pressing home the claims of a unilateral view. They endeavor to justify their existence by producing quality writing which will stand on its own merit and at the same time battle against both anti-Semitism and anti-Gentilism.

Baptists also have the Dugith ("little fishing boat") Press, which releases Christian classics translated into Hebrew. Nine titles have been released, including **A History of the Baptists** by Torbet, **The Reformation of the Sixteenth Century** by Bainton, **Miracles** by C. S. Lewis, **The Logic of Belief** by Elton Trueblood, and **A Hebrew Translation of the Gospel of Mark** (with an English explanation of the author's theory) by Robert L. Lindsey.

Today in Israel Baptists witness through the printed page that more will hear about Christ. They strive to bring peace as he brought peace and attempt to inform all men of all faiths of the One who came that all men might know of God's love for them.



Some Baptist
publications
in Israel.

Studying the Printed Word

By Johnni Johnson

IN AFRICA, the process of providing Christian literature is anything but automatic.

Consider the fact that 344 million people live in the countries between the Mediterranean Sea and the Cape of Good Hope. What about reading materials for all these people?

The United Bible Societies in 1968 reported that at least a portion of Scripture is available in 400—about half—of the languages and dialects used in Africa; the whole Bible in less than 100 of them.

A United Nations survey in 1964 located 220 daily papers in Africa with total sales of three million.

"Reduced to a statistic," the report concluded, "the daily total sale of the whole of Africa's daily press just about equals the sale of one edition of *Time* magazine."

With regard to books and other printed materials, the picture is hardly more encouraging.

In the field of Christian education, many groups are working at the task, including Southern Baptist missionaries and the Baptist conventions to which they are related. Some of them give full time to the preparation of literature for Christian nurture and for evangelistic outreach.

In East and Central Africa the preparation of print media materials involves Southern Baptist missionaries in four centers: Lusaka, Zambia; Bulawayo, Rhodesia; Lilongwe, Malawi; and Nairobi, Kenya.

Beyond this, every missionary in these countries is involved in the distribution and use of the printed

page. And many of them are called upon to write materials.

It has been so since 1950, when Southern Baptists added their words and deeds to the gospel witness in this part of the continent. That beginning was in what was then the country of Southern Rhodesia (now Rhodesia). Seven years later this Baptist Mission reported a new development: Sunday School lessons in vernacular languages—Shona and Sindebele—for both adults and children.

A year later the Mission's publications committee recorded its debt to everybody. "Practically every missionary," the report said, "is called upon to write Sunday School lessons or make contributions regarding . . . programs. Typing, the cutting of stencils, and mimeographing are shared by various missionaries."

The 1958 report expressed concern about "the lack of a publishing center [which] has caused every missionary to have a heavier load." In the 1960s the Baptist Publishing House became a reality in Bulawayo, Rhodesia.

When Southern Baptist missionaries were beginning work in Kenya and Tanzania (then Tanganyika) in 1956, they felt that some kind of a publications ministry would have to be a part of their work.

Then in the early 1960s came print media beginnings in the countries now known as Zambia and Malawi.

In Zambia all the missionaries still write; the men prepare Sunday School lessons; the women write

materials for women and children. "What we lack in literary ability," one of them explained, "we make up for by being on the scene, that is, knowing the African mind and trying to meet the needs of local people."

Today, Malawi Baptist Press, located in Lilongwe, functions in much the same way as the one in Zambia, except on a smaller scale.

Almost without exception the first priority was, and still is, Bible study materials. Other materials follow, but always strong in the missionaries' consciousness is the fact that they, and all the Christians in Africa, are so few. Their problem has continued to be how to reach out to the people around them, how to reach the largest number of people in the shortest time.

Consider Zambia. In 1962 there were five Southern Baptist missionary couples living among 4.75 million people about to gain their political independence (the territory



Right: In Lusaka, Zambia, map showing Bible Way Correspondence Course enrolment gets attention from Missionary Associate Melvin Wells and publishing house worker. Far right—top: At Baptist book stall in market at Lilongwe, Malawi, clerk shows Bible to potential customers. Bottom, left: At Baptist publishing house in Zambia an employee checks press product. Bottom, right: Diploma for a Bible Way graduate.

known as Northern Rhodesia became the independent nation of Zambia in 1964). Through many long discussions the missionaries debated alternate courses of action. With three years' experience in the country already, they knew that the people were open to the gospel.

"We felt like we just must get out and multiply ourselves a thousand times," recalled Missionary Ted E. Savage.

After much prayer and discussion the Zambia Baptist Mission decided to launch the Bible Way Correspondence School.

"Bible Way was born out of much time on our knees," Savage said.

The idea for the correspondence school was a package deal: five courses with a certificate for completing each one, and a diploma to be given at the end of the fifth course. Advertising materials to be used in church buildings and public places. A grading system. A follow-up system to keep in touch

with those who enrol, to refer the students to Baptist churches near where they live. Course graders to check on the students' progress and to answer personal questions they might ask.

Missionary Douglas E. Kendall, director of Baptist publications in Zambia at the time, remembers that they began gathering materials for the courses and actually mimeographed the first one before the end of 1962.

In the initial planning, four missionaries accepted writing assignments and agreed to submit manuscripts to Kendall for editing and publishing. Tom G. Small wrote the first 12-part book, **Who Is Jesus?** Zeb V. Moss wrote a two-part study of the Gospel of Mark. Dutton A. Bonnell, Jr., wrote **God's Wonderful Plan**, an explanation of how one Christian can share his faith with another. Savage wrote a brief study of basic Bible doctrines.

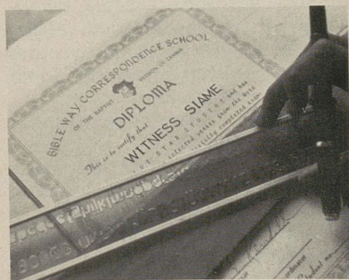
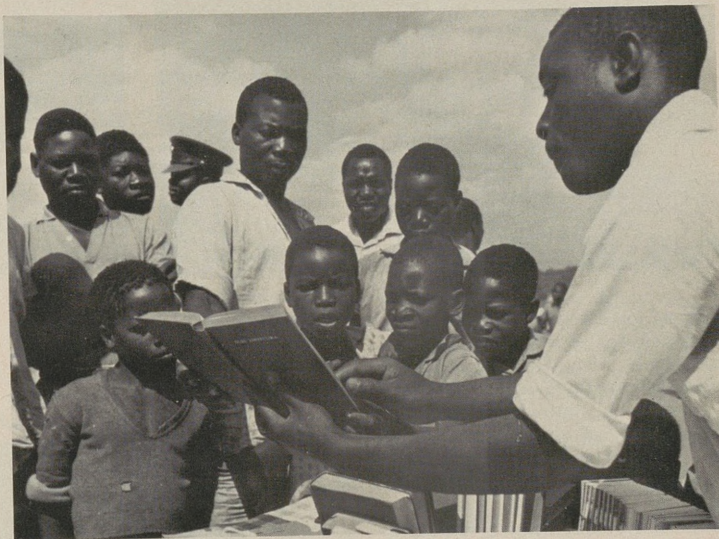
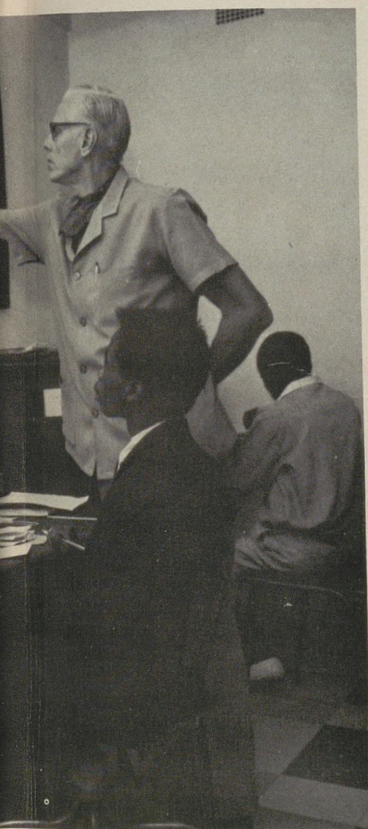
Kendall suggested that every

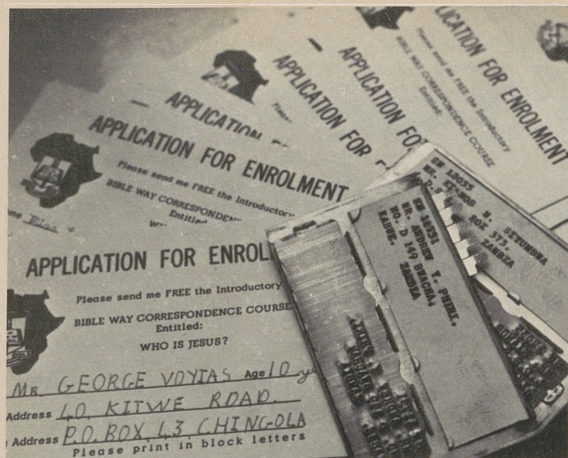
manuscript be carefully edited for the best presentation of the gospel. The problem was reducing the material to its simplest form. Short sentences. Short paragraphs. Understandable vocabulary. Everybody kept rewriting until the editor—well, all of them really—was satisfied that they had done their best to produce a Christ-centered study usable in their particular situation.

It wasn't until 1964, with the coming of independence, that Bible Way began to get off the ground," Missionary Kendall said recently.

"In the first five years," he added, "more than 12,000 people wrote in to request the first course, **Who Is Jesus?**, and of that number, 50 percent completed the course."

Who Is Jesus? is free to anyone who requests it. The next four courses cost the student a total of about 35 cents. Enrollees are encouraged to tell others in their families and communities about Bible Way. The missionaries and Baptist





Above: In Zambia enrolment applications, address plates for Bible Way course. Right: Making address plates to mail course materials. Below: Workers store printed materials at Zambia publishing house. Right: Mrs. Gene E. Kingsley, missionary in Malawi, teaching literacy.



pastors in Zambia promote Bible Way by word of mouth, by visits to schools, by means of an annual exhibit at the national agricultural fair.

Now, after almost a decade, the Bible Way Correspondence School has grown beyond its founders' wildest dreams. The courses have also been shared with Baptists in other countries: Malawi, Rhodesia, Ethiopia, Botswana, Uganda, Kenya, Angola, the Union of South Africa, and the French-speaking countries of West Africa; Guyana in South America; and in India.

Bible Way courses were originally written in English and also made available in two other languages, Chinyanja and Chibemba. However, English is the official language of Zambia, and it was soon discovered that very few (one in 400) wanted to study in the vernacular.

Outside Zambia, in addition to French, Bible Way materials have been translated into Amharic for use in Ethiopia and into Portuguese for use in Angola.

So far, five Baptist congregations in Zambia trace their beginnings to Bible Way. One is in Kitwe, an industrial city of 150,000. The cross-reference file in the Bible Way office in Lusaka showed that a large group in a teacher-training college had completed some of the courses. Because of this interest, Missionary Tom G. Small visited Kitwe and taught his own book, **Who Is Jesus?** The first week 16 people made public professions of Christian faith and became the nucleus for what is today the Baptist church in the Kwacha Township area of the city.

Response to this correspondence school probably does reflect the

high value African people place on education today. Earning a diploma for Bible study becomes important. ("This really inspires the people," said Savage.)

In growing churches there is evidence that God is using the printed page and the study of Scripture to prepare people for Christian service. In an increasingly secular society there is evidence that Christians in Africa are concerned to share their faith—by a word of testimony, often reinforced by a tract or Scripture portion.

There is also this promise from the God whose Word the African Christians seek to share: "My word . . . shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Isaiah 55:11 RSV).



WORDS ABOUT 'BIBLE WAY'

When I came to the studio, in a few weeks I found the Bible Way Correspondence Course, which was very strange and very interesting to me. Then in a few weeks I managed to enrol as a student and soon completed my four subjects. Later I accomplished my last lesson and was given a diploma.

Friday Mwale
production director
Baptist Recording Studio, Lusaka



Friday Mwale prepares tape cassettes in Zambia.



Steve Mulimine.

Five years ago I decided to join the Bible Way course, and since that time God's Word has meant something precious to my life.

I saw in the paper, the **Times of Zambia**, about it and read that I should fill in the form and send it to the Bible Way, and they would send me a copy of **Who Is Jesus?**—free!

At the time I started studying this course I didn't know anything about the Bible. But I came to know Jesus as my personal Saviour, and I decided to work in a Christian organization.

Steve Mulimine
production worker
Zambia Baptist Press, Lusaka

Lameck Sakanjole at controls in Baptist recording studio.



I thank God for the **Who Is Jesus?** because of the great work that has been manifested through reading the Bible. More than a hundred converts have been saved here.

Stephen Lungu
secondary school, Petauke

I promise I am going to continue till all the courses are finished or are in my heart. Then I shall lock them with a big lock so that there should be no hole to escape or Satan things to enter in.

Moffat Mumba
Chingola

I am happy to be a son of God. You know that I was doing sin.

I was fighting with my friends, laughing at lame people and those who were poor. But when I received your book **Who Is Jesus?** I read it and read it again, and from that moment from that day I stopped laughing and fighting.

Ernest Yumbe
Ndola

When I came across this Bible Way Correspondence School I joined immediately. After I had completed the full course I received a diploma. I found this study to be very useful, especially when I can take it to friends so they can learn more about the Bible.

We don't just learn to get a certificate. We learn something which can help others—how to live in the Christian form.

Lameck Sakanjole
production assistant
Baptist Recording Studio, Lusaka

UNDER the heading "Operation 50,000," Brazilian Baptists in the last four months of 1970 set out to sell 50,000 copies of the Bible. It was their first nation-wide campaign to promote the sale of Bibles on a large scale since Baptist Publishing House, Rio de Janeiro, began printing the Bible in Portuguese in 1943.

Previously the stocks of Bibles were insufficient to justify such a campaign. The demand, in fact, had always exceeded the supply. At one point several months ago there were no Bibles at all of the cheapest type for a four-month period, pending completion of the 20th printing.

Operation 50,000, part of the closing efforts of the Crusade of the Americas in Brazil, emphasized selling Bibles to persons who had not yet accepted Christ. Every contact provided a potential opportunity for evangelistic witnessing. Every prospect received a tract and a Gospel, regardless of whether he purchased a Bible.

A specially designed Bible jacket in red, black, and blue contained some explanation about the Bible and a chart to aid in marking chapters read. The back panel referred

were distributed in various ways. Each church was asked to set a goal for the number of Bibles to sell.

One woman in an interior state received the promotional materials about evangelistic activities to be carried out by men. She wrote to explain that there are no men in the small church that she attends, but said the church would promote the special meetings anyway. The woman had already sold 50 of the special Bibles.

Bibles were sold at cost—about one dollar (U.S.). Persons selling them were asked to give special attention to house-to-house contacts

churches, books of Christian content for all ages, sacred music, church supplies, tracts, and the national convention's paper **O Jornal Batista**.

More than 400 persons are employed by the publishing house, including editorial and printing plant personnel and workers in 21 book stores and six literature depositories. Total sales in 1970 exceeded \$1.5 million.

Last year the plant produced 1,228,922 copies of 21 periodicals, 224,107 copies of 25 books, and 10,208,364 copies of 29 tracts, in addition to Bibles.

BIBLES FOR BRAZIL

By Edgar F. Hallock, Jr.



buyers to Bible-study helps available in evangelical book stores. Purchasers were invited to take part in Bible-study programs in local churches.

The Bibles were sold by men and by members of Royal Ambassadors, the boys' organization. Informative materials promoting the project

and to sales in marketplaces, bus and railway stations, open-air preaching services, and churches.

The Baptist Publishing House in Rio is, so far as I can determine, the only publishing house in the world outside of Bible Society ranks to print Bibles in great quantities.

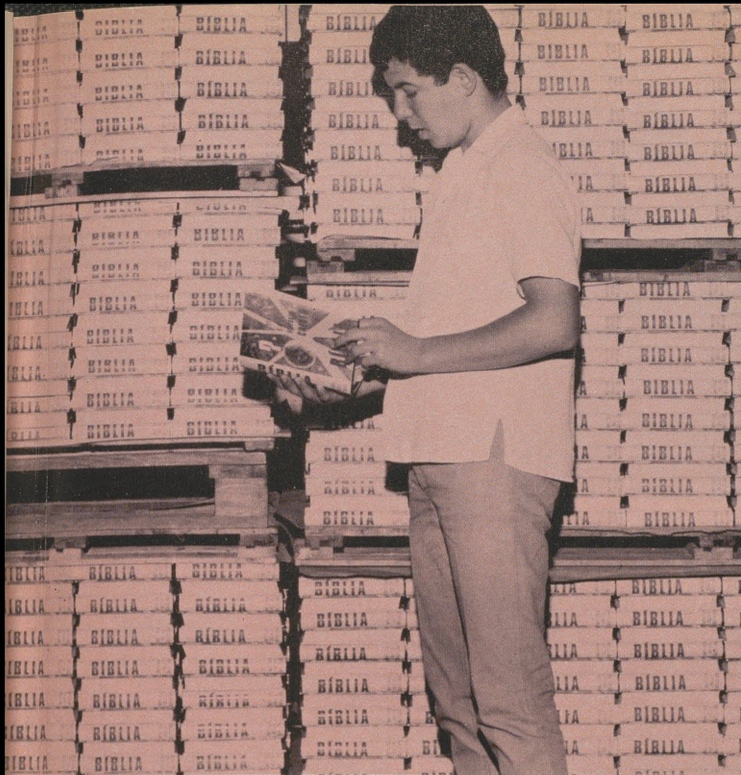
The publishing house also produces periodical literature and specialized books and materials for religious education and Bible study in

Thirty-one years ago the Brazilian Bible Press was organized by Southern Baptist missionaries for the purpose of printing and distributing the Bible in Portuguese. In 1950 the Baptist Publishing House moved its printing plant into new facilities and during the next four years installed new and used machinery. Until recent months, little equipment has been purchased.

Six years ago the Bible Press was officially transferred to the Brazilian Baptist Convention and became a department of the Publishing House, the convention's Board of Religious Education and Publications. In 1963 Southern Baptists were supplying 15.6 percent of the operating budget through the Baptist Mission. This decreased to only 3.4 percent by 1969 and was expected to drop below 3 percent in 1970.

Brazilian Baptists are longing to have the Word of God in quantities sufficient to make Christ known

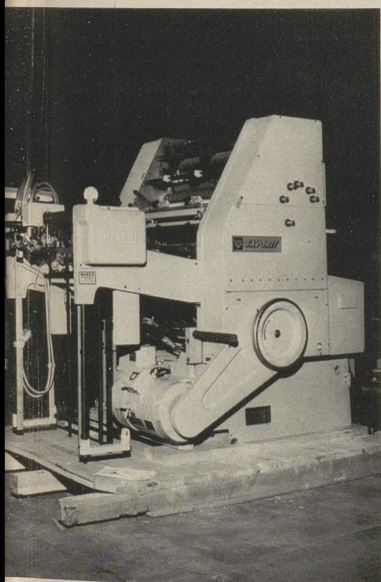
The author was appointed a missionary to Brazil in 1941. Since 1954 he has served as director of the Board of Religious Education and Publications for Baptists in Brazil.



Some of the Bibles for use in campaign to distribute 50,000 copies to Brazilians.

Facing page: Printing plant of Baptist Publishing Home, Rio de Janeiro, Brazil. The editorial offices are located downtown.

New offset press at the publishing house.



among all their countrymen. We at the publishing house are anxious to provide the Bibles and hope to expand production capacity in order to move toward an initial goal of producing 1,000,000 Bibles a year.

The 22nd printing of Bibles was finished in February, and binding began immediately. The 23rd printing, now under way, will require about six months to produce 70,000 Bibles, and will complete a total of 1,858,306 full Bibles printed since the plant began production.

Donald K. Laing, with experience in graphic arts, was appointed by the Foreign Mission Board in 1967 to work with the publishing house. With his help a program of expansion was outlined that includes the purchase of more than \$750,000 worth of new machinery, construction of additional space at an estimated cost of approximately \$200,000, and operating capital in a revolving fund to enable the publishing house to print hundreds of thousands of Bibles a year instead of tens of thousands.

The list of needed equipment was divided into four priority groups, with whatever funds were available being concentrated on the

items highest in priority. Several pieces of equipment have been received in the past several months, including two offset presses, a paper cutter, a folder, two book-sewing machines, a collator, transport (collator to binder), and perfect binder. The 1969 Lottie Moon Christmas Offering and a few special gifts have helped. A new typesetting machine with accessories and matrices was donated by the manufacturer. Appropriations from special funds have helped provide operating capital for purchases of paper.

Brazilian Baptists are growing in number. The Crusade of the Americas reminded us that Brazil continues to be one of the most responsive mission fields in the world. Numerically it now has the fifth largest Baptist constituency in the world, surpassed only by the United States, Russia, India, and the Congo.

Baptist growth and population in Brazil

Year	Number of Baptists	Total population	Baptist pct. of total pop.
1900	1,932	17,318,000	0.017%
1910	8,002	23,152,000	0.035
1920	20,135	30,636,000	0.065
1930	34,437	37,625,000	0.091
1940	59,063	41,240,000	0.143
1950	109,638	51,950,000	0.211
1960	183,756	71,800,000	0.255
1970	319,970	91,000,000	0.351

These nearly 320,000 Baptists can become 1,000,000 by 1982, the centennial year of Baptist work in Brazil, and still represent less than 1 percent of the total population, which is expected to be 120,000,000 by that time. These millions must have God's Word.



Team from colportage institute, including a nun, offers Bibles for sale in Chile.

NEW ATTITUDE

THE CHANGE in attitude of Roman Catholics in general toward the Bible, particularly the Protestant editions, has been extraordinary in Latin America, perhaps more than in most parts of the world. Thirty years ago no faithful Catholic would even allow anyone to talk to him about buying a Bible. Now Catholics are eagerly buying and, one must believe, reading the Bible.

Two years ago I visited the office of the cardinal-archbishop of Santiago, Chile, concerning a detail of Bible Society work. The cardinal took the initiative: "What we ought to do is get out a New Testament together, for all of us," he said. "We can do it, right here in Santiago."

About the same time a committee of Catholic priests called on me. We had a fraternal conversation, especially regarding the importance of the Bible. Suddenly the committee chairman exclaimed, "We ought to have a national Bible week, Catholics and Protestants, and put the Bible in every home in Chile."

We are hardly ready for that yet, on either side, but it certainly shows how far some of the leaders have

advanced in their thinking compared with the official attitude of a few decades ago.

A few months ago, through the local Bible Society, several leading priests in Chile requested the Penzotti (colportage) Institute leaders in Mexico to aid in holding similar institutes for Catholics in Chile. Recently the head of the Penzotti work, along with professors from Argentina and Brazil and local leaders from the Bible Society in Chile, held two institutes for Catholics on Bible distribution.

One institute was in Temuco, with 71 present; the other was in Santiago, with 51 enrolled. Three bishops, leading priests, nuns, laymen, and laywomen began with "fear and trembling," as one of them expressed it. Soon a warm fraternal spirit developed.

For practical experience, the participants in Temuco offered Scriptures from house to house in a strongly Catholic section. First the group visited a school, and children carried home the word that the "padres" were coming. At many homes the visitors were invited in, where they held a brief service, led in prayer, and offered Scriptures.

Afterward they delivered to the local parish priest 156 signed cards

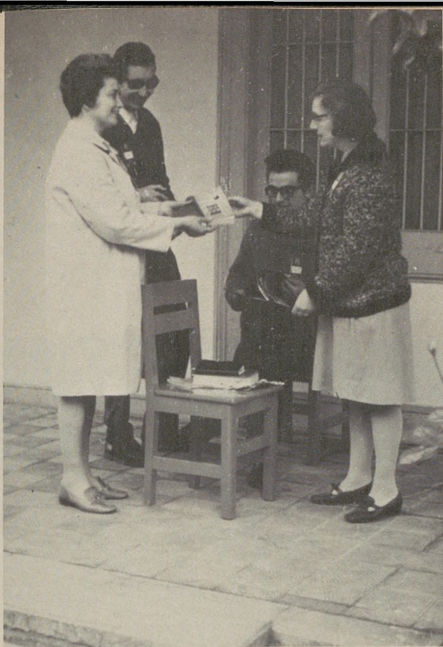
of persons interested in the Bible. Altogether they sold about ten times as many pieces as evangelicals average in "practical work" efforts.

Evangelicals have been trying for 150 years to get the Bible into the homes of Catholics. Now Catholics are enthusiastically cooperating to the same end.

Many of the students were deeply affected. A nun from Angol wrote, "I cease not giving thanks to our Heavenly Father for his goodness and mercy in allowing me the opportunity of taking part and living in the fellowship as true children of God during the week (in Temuco). . . . After this **jornada** (experience) it becomes a necessity to scatter abroad the Word of God, the Holy Bible, to all the people in our town who are ignorant of the marvels of God and his great love toward us. Sunday I plan to begin my work here on a parish level."

A veteran priest of 75 years who attended the institute wrote, "May God grant that the rousing success of his Word be greatly multiplied and repeated. . . . The **jornadas** have been for me the opening of new doors and new frontiers; may they bring about a greater distribution of the sacred Scriptures, so that souls everywhere may be opened

The author was appointed a missionary to Chile by the Foreign Mission Board in 1919 and served there until retirement in 1964. He still resides in Santiago, where he serves as president of the council for the Bible Society of Chile.



Priests and nuns practice how to present Scriptures.

CHINESE HISTORY

By Britt E. Towery, Jr.



Princeton Hsu at desk.

to the love and mercy of God."

Perhaps the most striking testimony concerns the shrine of San Sebastian in Yumbel, not far from Concepción. The shrine is a leftover from medieval catholicism in Chile and the scene of much vice—even paganism—at the celebration each January 20.

Gerardo Parent, priest of Chillán who attended the Temuco institute, reported enthusiastically that he had secured from the archbishop of Concepción "permission to set up a stand for the sale of the Scriptures during the next feast of San Sebastian."

At the feast the priest, with co-operation of a Bible Society staff member, sold more than 1,000 Scripture portions, a large number of New Testaments, and a few Bibles—almost at the foot of the famous statue.

One woman wanted the stand removed, refusing to believe that the archbishop had authorized such heresy. A few minutes later the archbishop himself delivered a stirring sermon on the Bible as supreme authority for all Christians, stating that not even the pope can go above the Bible. As he spoke, he held aloft a copy of the Bible Society's Popular Version New Testament.

The Bishop of Chillán presented the main sermon on San Sebastian, but also stressed the Bible as the basis for the heroic faith and martyrdom of Sebastian.

A young nun wanted to help sell Bibles. She carried a handful of Testaments and Scripture selections and moved among the 300,000 persons present, offering the Bible.

Some reader might ask, "But did they do away with San Sebastian?" No, they did not, but surely the presence of the Word of God in their hands and homes, and we hope, in time, in their hearts, will effect changes more effectively than any campaigns others might set up.

With the bishop's blessing the priest in Chillán also began a small book store, with Bibles, alongside the cathedral.

The Bible Society in Chile is working to meet the tremendous challenge the new situation presents. The Popular Version New Testament in Spanish has found an enthusiastic reception on the part of Catholics. Many Catholic schools use them in the classrooms. Some months Catholics buy more copies than do evangelicals. A new edition of 100,000 copies was completed in Santiago early this year. Surely the Spirit of God is moving with his Word. 

PRINCETON Hsu, editor-in-chief and executive secretary of Baptist Press, the Chinese Baptist publishing agency located in Hong Kong, has announced that final volumes of the **Chinese Baptist History** are ready for the publisher.

Hsu, pastor of Hong Kong's third largest congregation, has given much of his time to the task of bringing together facts on China Baptist work from Chinese pastors, laymen, and former missionaries.

These facts are now in final form and for the first time the Chinese-speaking world can read about their Baptist forefathers and those who helped lay the groundwork of today's growing Chinese churches.

Although author of more than 45 books on religion, history, and education, Pastor Hsu is an humble man and counts himself a most "unworthy servant."

He has been involved in Baptist publication ministry since he first became an editor and writer in Shanghai more than 40 years ago. He has been editor-in-chief of Baptist Press since 1957. In 1970 he was elected to the additional responsibility of executive secretary of the publishing agency. 

willing to read



PRI NTED in Bengali, the Gospel of Luke is a modest little book. Offering it to a young Pakistani, many a missionary will be careful to call it the Luke **Injil**, **injil** being the Arabic word for “gospel” and a term the Prophet Muhammad himself used. Even in his day it was not against the law for a Muslim to read the Christian **injil**, though, of course, few did.

The same situation exists today, although Muslim-Christian misunderstandings run deep. In many places, as rapid change uproots both traditions and provincialisms, a new openness prevails. And two Southern Baptist missionary couples in the Noakhali (noah-cah-lee) District of East Pakistan—the most orthodox Muslim section of the country—are basing their whole strategy on one tactic: Expose young Pakistanis to this **injil**, the Christian gospel, and wait for the Holy Spirit to effect the work of salvation.

After five years in the district these two couples, Mr. and Mrs. James M. McKinley, Jr., who moved to Feni

in January 1965, and Mr. and Mrs. Charles A. Beckett, who joined them in August 1966, don't have much going for them—except the prospect of more years of the same kind of never-ending work.

They are the only foreigners living in a district of three million people. In Feni (**feh-nee**), the town where they live, there are two Pakistani Christian families, and the missionaries know about a Roman Catholic community of 125 in Sonapur, not far from Maijdi, the district capital. About 30 years ago two Australian missionaries lived in the area for a time, and now a Catholic father visits Sonapur irregularly. With these exceptions, humanly speaking all the Christian witness in Noakhali District rests upon the two Southern Baptist families (and one of them is on furlough during 1971).

When the McKinleys went to Feni in 1965 they opened a reading room about half a block from Feni College, where there are approximately 2,300 students, and later another in Chaumuhani (**cho-moo-hah-nee**).



After the Becketts joined them 18 months later it was decided that the two couples should expand the reading-room work. Now five such centers are in operation within 50 miles of Feni, and at least one other is planned.

A reading room is a meeting place. As they have developed in Noakhali District they offer a kind of library reference room, where classes are held during the week, and a place to get help with Bible correspondence course lessons. All the reading rooms are



rented in locations chosen for their proximity to people. In most cases the target group is students, although in one market town the room itself and the hours of operation are calculated to attract pedestrian traffic as men come to buy and sell (women don't go to market, according to Beckett).

Driving through the district studying suitable locations for expansion of the reading room program, McKinley decided upon Chaumuhani, the largest agricultural market in the commercial area of Noakhali District. It was possible to rent a first-floor room on College Road, a place nearly all the town's 2,300 students pass at least twice a day.

Every Thursday afternoon a missionary still drives from Feni to Chaumuhani, 20 miles to the west, for a Bible class that is really a question-and-answer session with 15 to 30 high school and college boys.

Usually Beckett goes to Chaumuhani and three other reading rooms at least once a week and sometimes twice. His main purpose is to teach a Bible lesson and then to have dialogue with the students—sometimes about the specific lessons he teaches that day, many times about the questions all missionaries hear over and over in East Pakistan: What is the Bible? Where does the Bible come from? How have you Christians changed the Bible?

The Bible lesson is not the same at every reading room every week. But all the lessons are part of an overall plan of Bible study, the East Pakistan Bible Correspondence School, promoted by the two missionary couples in Noakhali District in the reading rooms and

through the study of nine Bible courses in Bengali, plus several advanced ones in English.

In the normal workload distribution McKinley carries responsibility for the reading rooms in Feni and Majidi, along with the paperwork of the correspondence course. The paperwork includes grading papers sent in from all the reading rooms and in some cases by individuals, the printing and handling of supplies for all the courses, the maintenance of Bible and tract stocks, and the compiling of statistics.

Simultaneously Beckett is on the road—to Lakshimpur on Thursday mornings, to Chaumuhani on Thursday afternoons, to Raipur, and, two days a week, to Dagonbhuyia.

Except in Feni, neither of the missionaries is in any one center all week. Each reading room is open all day, Monday through Friday, however, because young Pakistani Christians are employed there. All of them are single men from outside Noakhali District. They live at their reading rooms during the week and on weekends travel to Feni for two days with the missionaries and their fellow attendants.

Bivash Mondal, the reading room attendant in Chaumuhani, is a young Christian from neighboring Barisal District. His job is threefold: to keep the reading room open, to receive correspondence course lessons (he grades the elementary ones and forwards the rest to Feni), and to answer theological questions as he tries to present the claims of Christ to students and others who come in.

In the course of a week Mondal may distribute several hundred tracts. He may hand out as many as 100 Luke *Injils* to students.

Being there all the time, the reading room attendant can easily spot new visitors. And new patrons do come, especially students. Every effort is made to make the reading room an attractive, friendly place, something like a library reference room. There are college textbooks in both English and Bengali, usually an encyclopedia, and some picture books, one of the most popular being the New Testament with pictures. Individuals who frequent the reading rooms enjoy dropping by to read a newspaper or to talk with the attendant or, when he is there, the missionary.

"The atmosphere is more like a library," explained Beckett, "but informal enough to encourage dialogue."

To every newcomer the reading room attendant offers the Luke *Injil*—free. With it goes the first lesson of the correspondence course on Luke.

"What is this?" the newcomer usually asks about the lesson leaflet. "I don't understand it."

From this opportunity many times a day Bivash Mondal, or another attendant in another place, explains the opportunity to study the Bible and encourages the student to follow through on the lesson.

In the first nine months of 1970 the reading rooms had 1,654 new enrolments, persons beginning study of the first lesson in the Luke course. Of this number

860 completed the two dozen lessons. In this period 19,100 lesson papers were marked and returned. The missionaries gave New Testaments to 150 students to mark completion of five courses and Bibles to 60 who completed the nine courses available in Bengali.

The Dagonbhuyia reading room situation, less student-oriented than the others, was begun as a deliberate effort to see what would happen in a country marketplace, a town which has a high school with 500 enrolled, but no college.

This reading room is open only in the late afternoons on the two big market days of the week. In this location the missionaries deal with orthodox Muslim farmers (East Pakistan as a whole is predominantly Muslim and an agricultural society), many of them illiterates.

In the beginning it was not uncommon for New Testaments to be stolen from the tables in Dagonbhuyia. Upon discovering that the materials offered were Christian tracts, some curious passersby tore them up. As it turned out, the reading room was just next door to an Islamic theological school. At first the students were just interested in seeing how much Christian material they could appropriate. But as time went on, the center came to be, and still is, a place for fruitful dialogue.

"Even here," said Beckett, "the written material supplements the dialogue in an important way.

"Our concern is to get across the truth that the gospel material we have is not corrupted, that it is the Word of God, that we are not preaching against Islam but rather bringing to their attention the true nature of God, whom they think of as Allah and whom we know through Jesus Christ."

ONE might reasonably expect that after a full week of reading-room work, providing the patient, often tedious, explanations needed, the missionaries in Noakhali District would find well-deserved rest on weekends.

Such is not the case. In fact, their homes in Feni become hotel, recreation center, chapel, and classroom for the young attendants in all of the reading rooms outside Feni.

"Weekends are for theological training, inspiration, and encouragement," Beckett explained.

"Think of it," he continued. "An attendant sits there five days, the only Christian in town. Sometimes he is harassed. All week long he is confronted with questions and is giving out materials and grading course papers. He has no fellowship with other Christians. A training week, albeit challenging."

The East Pakistan Baptist Mission budgets 3,000 rupees (\$600) a month for Feni for correspondence course materials and tracts, printing and postage, and salaries for reading room attendants (average: 157-167 rupees per month; about \$32).

Among students, Luke Injils, correspondence lessons, certificates, and Bibles, when earned are given free. This is because students don't have much money, and also because missionaries in Noakhali District feel that their number-one priority is to expose students to Bible study and to keep them interested.

In the Dagonbhuyia market the missionaries sell the

Luke Injil. The price they charge, about two cents, is half the actual cost. They sell it because otherwise every person in the market would come in every market day to ask for a free book. And experience has shown that in many cases farmers were accepting the free Gospels and later selling them for scrap paper, or throwing them away.

The scene in Noakhali District: Many mosques. One small Roman Catholic church. Two evangelical Chris-

পূর্ব পাকিস্তান ডাকঘোষে
বাইবেল স্কুল
বঙ্গ-৩, ফেনী।
(HEAD OFFICE: BOX 699, RAMNA, DACCA)
শিক্ষার্থীর নাম _____
গ্রীটনাংক _____
+ খ্রীষ্টের জীবনী +
এই পাঠের সঙ্গে "লুক লিখিত সুসমাচার" দেয়া হয়েছে। এই সুসমাচারে চল্লিশ অধ্যায়ে লিখিত। আরো
অধ্যায়ে আরো অনেকগুলি পকে লিখিত। এখন প্রথম অধ্যায় পড়ুন। খ্রীষ্ট মনুষ্যের লিখিত এই অধ্যায়ে ১ থেকে
২৪ পর্যন্ত পড়ার পাঠ আছে। তারপর দ্বিতীয় অধ্যায়ের উত্তর অধ্যায়ে আরো পাঠের ক বই পড়ুন যাদের নাম নিচে
সুসমাচার পাঠ ও প্রশ্নের উত্তর লিখার নিয়মাবলী :-
প্রথম পাঠ
প্রথম পাঠের জন্য (নবী ইয়াহীয়া) দিনি বীভ্যুটীর পুস্তকটি আয়ত্ত করছিলেন।
বীভ্যুটীর জীবনী সম্বন্ধে লুক লিখিত এই সুসমাচারে পবিত্র বাইবেলের আলো বিদ্যমান। সত্যিকার ভাবে
বাইবেল আলোকে পড়লে পবিত্র বাইবেলের জিজ্ঞাসা মনুষ্যের হৃদয়ে রয়েছে। এই বই পুস্তকের কিছু আলোকে
একটি পদার্থের আলোকে আলোকে আলোকে রয়েছে।
১। এম এ ও এই পাঠের বইটির নামিক কে কে পড়বে? ১)
২)
৩। কীভাবে কোন কেসেই পড়বে?
৪। সত্যিকার আলোকে পড়লে কি-কিছুটি জানবেন?
৫। লুক লিখিত লুক লিখিত পাঠের কী কী বই পড়বেন?
৬। লুক লিখিত লুক লিখিত পাঠের কী কী বই পড়বেন?

tian families. Two missionary families. Five reading room attendants, no one of whom is a native of the district. Fewer than 150 Christians among three million people.

"We have more active Bible students in Noakhali District than in any other part of East Pakistan because of our reading rooms," Beckett pointed out. "And it is our long-range expectation that, as the years pass, more and more of these students will be meeting each other in the markets.

"And one will say, 'I have read the Luke Injil. I have earned a New Testament. You know, these Christians—the teachings of Christ—are not bad.'

"One man here. Another there. Little by little we will begin to sense a new attitude toward Scripture and less resistance and opposition to a man's changing his faith. Then one day in Noakhali District there will be a movement among young men willing to say, 'We are going to go against our traditions and faith, no matter what it costs.'

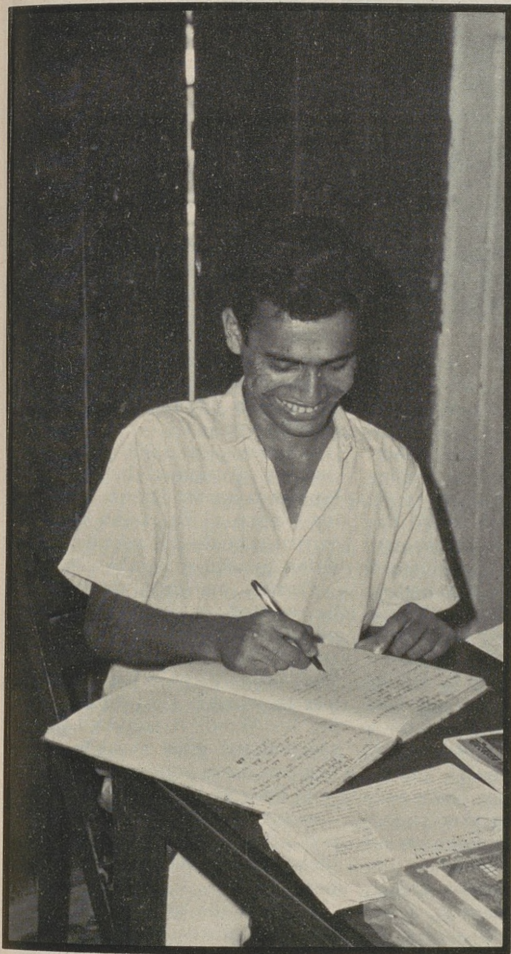
"This is our long-range hope. Students are beginning to ask why: Why must I pray five times a day? Why am I taught this ritual? Why can't I have more freedom?"

From the beginning of Southern Baptist witness in East Pakistan in 1957, missionaries have been looking for ways to penetrate the traditions of orthodox Islam. After much prayerful study, the Baptist Mission decided that for them a priority target group should be among the 25 percent of the population which is literate. This is not to the neglect of the masses of

Pakistani people but in the expectation that God, in leading missionaries individually to Pakistan, would open the way to a fruitful ministry.

The approach is not designed as a way to be where the action is—if indeed that can be said to be among the "rebellious youth" on the contemporary world scene—but in the recognition that responsiveness is most likely to come before one is married and settled into family groups that are geared to resist change. The students are willing to listen, willing to read.

This willingness is the missionaries' opportunity in Noakhali District. They believe results—changed lives—will come in God's time and way.



Photos: Scenes in Pakistan

P. 22 (top): Sign on door of Baptist reading library, Lakshampur, declares, "Anyone may come in."

P. 22 (bottom): At door of Baptist library and reading room at Raipur, Missionary Charles A. Beckett talks with Sudhir Halder, library attendant.

P. 23: Market day crowd fills the street near Baptist reading library in Dagonbhuyia.

P. 24: Examination for first lesson in Gospel of Luke course in East Pakistan Correspondence Bible School.

Left: Attendant Bijon Sarkar makes entry in the log at the Baptist reading center, Majidi.

Above: At Beckett's home in Feni, reading room attendants gather for class in theology.

80 HOURS, BEGINNING TO END

By Roberta Hampton

A SIMPLE notation made years ago on the flyleaf of a book brought about an experience thought to be the first of its kind in Latin America.

While preparing a message for Bible Day last December, Brazilian Pastor David Gomes ran across a phrase he had written in a book given to him. The words, written in Portuguese, indicated that it is possible to read the entire Bible in 80 hours.

Gomes repeated the challenge to the congregation at **Igreja Batista da Esperança** (Hope Baptist Church) the following Sunday. Twenty-five people stood to indicate their desire to participate in the Bible-reading marathon.

Reconsidering, Gomes almost gave up the idea. But a church member, chief nurse for the Brazilian Esso Corporation, said she would go through with the project regardless. Américo Nicolau de Oliveira Vianna, counselor for the Ministry of Aeronautics, agreed with dona Antonieta Guanais.

The reading was set to begin at 30 minutes past midnight on January 1. Participants were divided into seven groups, each with a captain. Captains were responsible for specified periods during the 80 hours. A slow reader would be given only a few verses to read, while a fast one might be assigned various pages. As each person read, another waited directly behind him in order to take over should the reader become unable to continue.

The Bible used was a pulpit type, presented to the church in 1968 by faculty and students of the Seminary

for Christian Educators (women's training school) in Recife. Only **crentes** (believers) were allowed to read aloud from the pulpit, but all participants accompanied the reading where they were sitting. If anyone entered without a Bible, one was loaned to him. It is estimated that more than 1,000 persons participated in the event, because many came and went during the 80 hours.

Only one person, 49-year-old dona Dalila Cazetti, stayed in the sanctuary from start to finish without taking time out to sleep. Others would spend a few hours sleeping on the floor of an upstairs room. Light refreshments were served day and night in the church's canteen. The youngest reader was Gomes' nine-year-old daughter, Elizabeth.

One slip-up occurred during the marathon. At the 64-hour mark the reader forgot to keep his finger on the text for the next one to follow, and the wind blew a page. The reading was thus interrupted for a few seconds while the next reader found the place to begin.

Since the auditorium holds only 220 people, a loudspeaker system was set up on the adjoining vacant lot. Seeing an unusual crowd at the entrance of the downtown church at two o'clock one morning, a city bus driver stopped his vehicle so the passengers could find out what was going on.

Press coverage was extraordinary. At least six of the largest Rio de Janeiro papers sent reporters and/or photographers to cover the marathon. Besides front-page pictures and stories in the Rio press, the Bible reading received editorial coverage (about 14 double-column inches) in Recife's leading paper,

1,200 miles away. Gomes believes this to be the best press coverage given Baptists in Brazil since the Baptist World Congress met in Rio in 1960.

Esperança Church, organized in August 1966 with six members—Gomes' family—now has 160 on roll. They meet in the Bible School of the Air Building. They have secured a choice corner lot adjacent to the building, where they intend to build a 14-story **Edifício da Fé** (Building of Faith).

An average of 1,000 pamphlets a day are distributed by downtown **Esperança Baptist Church**. The building is open all day, and a 30-minute service is held each noonday, in addition to regular Sunday services.

Gomes, marathon director, said he wanted to impress a greater number of people with the ideal of constructing the Building of Faith. The primary objective, however, was to worship God through reading his Word. It surprised him to see that the great majority of participants were young people.

At the end of the 80 hours, everyone present formed a huge circle and prayed, thanking God for the blessings received through the experience.

"This is the greatest demonstration of Christian faith that I have ever seen," Gomes declared.

A deacon described the marathon as "three days and eight hours in heaven." He added, "It brought about reconciliations and dedication of lives. After the marathon I resolved to read the Bible through again in 80 days. We could spend the rest of our lives trying to describe what we saw and felt during the marathon."



Marathon's youngest reader, Elizabeth Gomes, nine years old,

A missionary to Brazil, the author has served as public relations counselor at Recife since 1966.

Bible at the Dump



SOME Bibles do get around.

Sometime about 1955 a resident of Juárez, Mexico, Juan García Tasso, was visiting the El Paso, Texas, city dump with an acquaintance. He saw his friend pick up a good, leather-bound book. As a Christian, García recognized the volume as a Bible.

García offered 15 pesos (about \$1.25 U.S.) for the Bible, and the man agreed to sell it.

After paying for the Bible, García began to tell his friend what the book was and to talk about how to become a Christian. Then he read several passages from Matthew's Gospel. The friend listened eagerly, but unfortunately García never saw him again after that day.

García took his new Bible home with him to Juárez and for the next 15 years used it in witnessing for the gospel.

Sometime in 1969, while García was working at a dowel factory, he was reading his Bible one day during the lunch hour. Jack V. Disselkoe, who was doing some work for the factory owner, noticed the quality of García's Bible—leather-bound, better than most of the workers had—and he inquired about it.

García told the story of how he had acquired the Bible and then showed Disselkoe the dedication page. The page had come loose, but García had preserved it by tucking it away safely in the Bible.

Disselkoe recognized the name on the flyleaf—Ivey Miller—for Disselkoe was born in Chile and had known Miller, who had been a missionary there. He asked for the page and sent it to Miller.

The Millers served as Southern Baptist missionaries in Chile 1946-55; he is now administrator of the Mexican Baptist Children's Home of Texas, at San Antonio. Upon receiving the faded flyleaf from the Bible, he immediately recognized the writing as that of his wife.

"When we were missionaries in Chile and living in Valparaíso," he recalled, "we became acquainted with

an engineer on one of the ships of Gulf Steamship Company," a man named Dunston, who lived in Louisiana. Dunston's parents and sister were missionaries in Latin America, and he had once hoped to be a missionary, but this ambition had not been realized.

"He felt that he could be a witness for Christ on a ship going to South America," related Miller. "When he would make port, we usually had him out to our home. One night he asked for a Bible in Spanish to give to a man for whom he was concerned.

"We bought a nice Bible, and Mrs. Miller wrote on the flyleaf: 'To Mr. Albert Dunston, in grateful appreciation for your friendship and for the things you have done for us. Gratefully, Winnie D. and Ivey Miller, Valparaíso, Chile, September 1949.'"

As Miller expressed it, "How the Bible ever happened to land 7,000 miles away in El Paso, the Lord only knows."

García belongs to the Assemblies of God Church, reported Disselkoe, an employee of the Baptist Spanish Publishing House, El Paso, who has been related to that institution for 15 years.

"When I asked Mr. García if he were still faithful to the Lord," reported Disselkoe, "he answered that he was and that he attends church twice on Sunday and on Wednesday night, and any other time when the doors are open, helping in the witnessing ministry of the church."

A few months ago García bought a new Bible, because the one he bought at the dump had been worn out by repeated usage in witnessing during the past 15 years. Now up in years, García no longer works at the dowel factory but serves as caretaker of the owner's property.

"It is interesting to note," concluded Disselkoe, "how the witness of one foreign missionary opened the way for a home missionary of another faith to carry on the good work in Mexico."





Above: The Gospel of Mark as tourist guide and in its original binding. Below: Mar del Plata, Argentina, Atlantic resort city.



MAR del Plata, 250 miles southeast of Buenos Aires on the beautiful Atlantic coast, is the tourist and summer resort center for Argentina. Its beaches, parks, and other attractions turn the tranquil city of 350,000 inhabitants into a virtual madhouse of more than 1,000,000 persons during the summer months—December, January, and February.

For this reason the Bible Society of Argentina, in conjunction with

the churches of Mar del Plata, launched an ambitious pilot project of Scripture distribution previously unknown anywhere. Under the code name **Operativo Atlántico** (Operation Atlantic), the Bible Society printed a special edition of the Gospel of Mark in the **Versión Popular** (similar to the Today's English Version).

The cover was changed to show Mar del Plata, and, with the title **Su Mejor Guía** (Your Best Guide),

At First Baptist Church, Mar del Plata, coordinator directs sale of Gospels.



'Operation Atlantic'

By Siegfried G. Enge

additional pages were added with tourist information, church directory, a map of the city, and other helps for visitors.

Evangelical churches in particular took a vital part in the distribution and sale of the guide. Students from the International Baptist Theological Seminary in Buenos Aires were housed in the parsonage of First Baptist Church in Mar del Plata and spread out over the city to sell the gospel portion turned tourist guide.

Young people from other cities also took part. With the help of local authorities, permission was granted to publicize and sell the guide where normally such sales are not allowed.

In each church a sales coordinator was named to act as distributing agent among fellow church members so that everyone could participate. The Bible Society provided Bible displays for exhibition in several businesses in the center of the city to stimulate interest in God's Word. The Society also put its mobile unit at the disposition of the churches for evangelistic purposes. This unit is a combination mobile home and preaching station compactly fitted onto a large truck bed.

By the close of February 100,000 guides had been sold. Many people were reached with God's Word who had never before heard or read it. It was a new and happy ending to a summer's vacation. 

Appointed a missionary in 1966, the author is now stationed in Mar del Plata, Argentina.

THE COMMISSION

PLANTING AND CULTIVATING CHURCHES

by Baker J. Cauthen



ONE of the major objectives in mission work is to plant and cultivate New Testament churches.

This is made essential by the instruction of the Lord Jesus in the Great Commission. He said, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:19-20 RSV).

By his instruction to baptize those who are made disciples, we understand that it is necessary that we bring churches into existence. This is a very important matter because those who are won to Christ find their spiritual lives are developed if they are brought into the fellowship of New Testament churches.

The Lord Jesus indicated that we are to teach them to observe those things that he commanded. It is in bringing people into the life of churches that they are to find necessary instruction, spiritual fellowship, and encouragement in living the Christian life.

The importance of planting and cultivating New Testament churches cannot be stressed too strongly. Missionaries are inclined to measure all that they do largely in terms of the emergence of strong churches. Whatever services are rendered with a view to healing the hurt of humanity have as their objective bringing people to Christ. When those people are led to Christ and are brought into church fellowship, they join with other Christians in moving forward in service as God's Holy Spirit will lead.

Following the pattern of the Apostle Paul in the New Testament, missionaries often plant churches in strategic

centers, with a view to moving from those places into surrounding locations in towns, villages, and countryside as work progresses. Often when entry is made into a new field, strategies are designed for planting churches throughout the entire country, even though it may take a long time to bring this to pass.

In planting churches much emphasis is placed upon the work of evangelism. This involves preaching in churches, in homes, in public places, on the streets, in parks, and wherever there is opportunity. It also involves visitation, so as to deal with individuals. Much relies upon the distribution of literature and, to a rapidly increasing degree, upon the use of radio and television.

Newspapers are now proving to be valuable instruments for communicating the Word of life. Articles, paid advertising, and news stories help to get out to the public the Word of salvation.

Efforts are made to bring about meetings for evangelism on a large scale. Sometimes it is possible to secure the use of a large auditorium or stadium where city-wide evangelistic crusades are conducted. These, when followed by careful measures to cultivate those who have been won, prove very fruitful in winning people to Christ.

Continuous measures are taken to stress teaching in the life of the church, so that an understanding of the Scriptures becomes general among the believers. Studies in Christian doctrine and the meaning of church membership also are important.

Stress is placed upon self-support because missionaries realize that giving is a part of spiritual growth and worship. People, however poor, respond to the challenge of giving and

find a way to bring something out of gratitude and joy to their Lord. Nearly four-fifths of all organized churches on mission fields are self-supporting.

Most of the churches have national pastors. Missionaries often help to bring churches into existence and work with them until they are stabilized, but then rejoice to see national pastors take leadership and cultivate the life of the church. Those who visit mission fields observe that churches are in many different stages of development. Some are new and are just beginning their work. Others are well established with large congregations, good buildings, and strong programs.

At present there are 12,678 churches and mission points reported on mission fields.

This does not include the number of churches in Communist China. Churches inside China have worked under extremely difficult conditions since Communist power came into ascendancy in 1949. Most church buildings are closed, and are now used for other purposes. Many restrictions are upon Christian activities. Nothing, however, can drive the Lord Jesus out of the hearts of believing people. We await the time when the doors to China will be open once more that we may join with our Christian friends in preaching the gospel of love. We anticipate hearing them tell of answered prayers and God's guidance during difficult years.

The task of planting and cultivating churches is challenging and inspiring. To carry it forward, many missionaries are needed—missionaries called of God for preaching, teaching, music, and for work with young people, women, laymen, and all aspects of church activity. May God give us his leadership in this great responsibility as we move ahead.

FROM THE EDITOR

To The Mountains

Attendance at a summer Foreign Missions Conference, either at Ridgecrest or at Glorieta, can become a memorable experience for anyone. Thousands of Southern Baptists have participated in recent years, and many thousands more need to include this rare opportunity in their summer plans very soon. Both of the Southern Baptist assembly grounds are high above sea level and surrounded with mountainous beauty and grandeur. The invigorating physical settings are matched by the potential for personal spiritual experiences that can bring enrichment for all of life.

This year at Ridgecrest Baptist Assembly, Ridgecrest, N.C., the Foreign Mission Week is scheduled for June 17-23. The Glorieta dates are August 12-18. For almost a full week the opportunities of each day offer information, inspiration, and fellowship that rarely can be found in such concentrated measure elsewhere or at any other time. The information provided is primarily about the vast and far-flung witness and ministries of Southern Baptist foreign missionaries. Many of them will be on hand, both as participants in the planned programs and as individuals for immediate, personal fellowship with any and all persons present. Distant mission fields will be brought into immediate range, affording new understanding of the mission cause.

The inspiration at Foreign Mission Week is usually the combined result of Bible classes, study of missions, and prayer fellowship with missionaries and other friends. More and more during recent years, whole families have been attending these conferences. They have made it a vacation experience. This is possible because special programs of study and activities have been scheduled for every age group from nursery to adults. Facilities for family lodging are available at each assembly ground and provide a wide range of accommodations.

Church youth groups by the bus loads have also been attending Foreign Mission Weeks in recent years. In many instances such groups have returned to their churches and homes with new vision for their life purpose and with new commitment to God's missionary purpose for them.

Only a short time remains until the Foreign Mission Week at Ridgecrest begins. Requests for reservations should be rushed, for availability of accommodations is diminishing rapidly. Such is true also at Glorieta Baptist Assembly.

Extremely important is the numerical balance of adult sponsorship for youth groups planning to attend either conference. Every church should assign at least one adult sponsor for every five persons of Junior, Intermediate, or Young People's age. Better yet, a husband-and-wife team for each group of five. The qualifications for such adult sponsorship is even more important than the desired numerical balance. Spiritual maturity and deep commitment to the interest and concerns of the young persons they sponsor is essential. Without these qualifications, the management and guidance of youth travel groups is in jeopardy. This should be a matter of wise and prayerful planning, as much as any other part of a church program.

Insert/Free Literature

Beginning in August, 1969, intermittent issues of *The Commission* have contained special pamphlet pages on particular foreign mission fields. Appearing as inserts in the magazine, each one was also produced in an additional quantity as one of the Foreign Mission Board's free literature pamphlets available upon request.

Several of these inserts have now been presented. We are wondering if they have been found useful by our readers. Perhaps some of them will let us know.

In addition to the pamphlets that have appeared as inserts, the Foreign Mission Board offers a wide selection of free literature. At any given time the supply includes pamphlets on almost all of the more than 70 countries and entities where Southern Baptist foreign missionaries are assigned. An assortment of maps is also available, each one showing two or three countries that are Southern Baptist foreign mission fields and are either contiguous or in close proximity.

In addition to the items about separate fields, there are some of general nature, containing composite information and in the form of booklets. One of these is *Know Your Baptist Missions*. It presents an outline map of each field, demographic and statistical information, plus the history and current status of that field. This is a reference type booklet, providing basic factual information on all Southern Baptist foreign mission fields. Another general item is the world map on which all the mission fields are given a border color that identifies them with general areas by which the Foreign Mission Board administers all programs of work overseas. This map measures 2½ feet high by 4 feet in length. A third general item is the *Directory of Missionary Personnel*, updated and reissued every three months. It presents all the missionaries, missionary associates, and missionary journeymen alphabetically, indicating their mailing addresses, assigned field, types of work, birth dates, home states, and their next scheduled furlough. It is recommended that anyone wishing to correspond with Southern Baptist foreign missionaries should have the latest issue of the directory.

In addition to pamphlets and maps on the various countries and areas, the free literature includes helpful pamphlets about various types of missionary service—career missionaries, missionary associates, and missionary journeymen. These set forth the opportunities and requirements for each type of involvement. Procedures are also described by which each type of candidate proceeds toward possible appointment or employment by the Board.

Several pamphlets are available for particular age-level and career interests.

Other topics for which pamphlets are prepared for distribution are: The Foreign Mission Board (its organization and administrative structure); the Cooperative Program (its significance in the support of foreign missions); and English-language churches overseas (their significance in the task of foreign missions).

We have not attempted to present here all the free literature items. A complete list is available on the order blank titled *Yours To Tell the Story*. It is available to anyone who requests it.

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

March 1971



VIETNAM: James L. Kellum, Jr.: born: Lambert, Miss., Feb. 12, 1942. Graduate: Mississippi College; New Orleans Baptist Theological Seminary (Th.M.). He served as pastor in Mississippi from 1959 to 1968 at Dublin, Dundee, Gloster, and Tylertown. He became pastor of Richmond Highlands Church, Seattle, Wash., in January 1969. Expected type of service: general evangelism. **Paulette Wolfe Kellum:** born: Clarksdale, Miss., Dec. 2, 1943. Graduate: Mississippi College. She served one summer as Baptist camp counselor in Mississippi and has taught school in Mississippi and Louisiana. Marriage: June 6, 1963. Children: Laura Anne, June 26, 1966; James Lewis III, June 10, 1968. Present address: 20304 56th Ave., W., Lynnwood, Wash. 98036.

NORTH BRAZIL: Rita W. Roberts: born: Kershaw Co., S.C. Jan. 12, 1942. Graduate: Wingate Junior College; Carson-Newman College; New Orleans Seminary (M.R.E.). She was a Home Mission Board summer missionary in Indiana in 1963 and in Ohio in 1964. She served as intern (part-time) at the Home Mission Board's Rachel Sims Mission, New Orleans, La., 1965-67 and was youth education director at First Church, New Orleans, 1967-69. She became director of Baptist Friendship House, Roanoke, Va., for the Baptist General Association of Virginia and the Home Mission Board in August 1969. Expected type of service: social work. Present address: 2657 Westover Ave., SW., Apt. 5, Roanoke, Va. 24015.



Special Project Doctor

Employed March 1971



NIGERIA: William M. (Bill) Hilburn, Jr.: born: Centerville, Miss., Nov. 3, 1935. Graduate: University of Mississippi School of Medicine (M.D.). He was intern 1960-61 and pediatric resident 1963-65 at the

University Medical Center, Jackson, Miss., and chief of pediatrics at Columbus (Miss.) Air Force Base Hospital 1961-63. Since 1965 he has been in private pediatric practice at Amory, Miss. Type of service: medical evangelism. **Lucy Ewing Hilburn:** born: Liberty, Miss., July 22, 1936. Graduate: Millsaps College. She has worked as a receptionist and as a substitute school teacher. Marriage: June 6, 1959. Children: Allison, June 19, 1960; William, Sept. 12, 1962; John, Oct. 12, 1964. Present address: 406 Peg Lane, Amory, Miss. 38821.

LETTERS

Thank you for the article by Robert L. Lindsey entitled "Jews and Christians" [Feb.]. This is the most concise article that I have seen written on this subject.

I am trying to witness to a Jewish couple at this time, and the article was very timely for me. I believe that we need more Bible-based studies on the Judeo-Christian question.

My thanks again to Bro. Lindsey and to you for running this article. Your magazine is well-written, and it is an inspiration to this pastor.

Darrell Stone
Lake Hamilton, Arkansas

If this organization [American Civil Liberties Union; Feb., "Ministry through Law"] is not Communist, it systematically promotes communism. Why would you approve this kind of action, which is designed to destroy and very effectively is working toward the destruction of our liberties?

Mrs. M. C. Wallace
Shreveport, Louisiana

I was reading the November issue of your fine publication and found a flattering article on the Department of Communication, Hong Kong Baptist College.

I am delighted to know that our efforts here are being recognized in another part of the world. I am especially grateful to you that our efforts could be made known through your publication.

Timothy Yu
Kowloon, Hong Kong

This is the 15th year I have taken THE COMMISSION. Cannot do without it. . . . It gets better every year.

Nina J. Jett
Owensboro, Kentucky

The cover on the February issue [African mask] was so hideous that I felt inclined to throw the magazine into the gutter rather than bring it into my home.

The covers on the December 1970 [girl's portrait in black and white], January 1970 [sculptured figures], November 1969 [Middle East collage], October 1968 [new journeyman], and July 1968 [dove] were other atrocious ones.

In February why could you not have given us in color the picture of the young daughter of some of our missionaries in the center of a pretty valentine? And for March, how about some MKs flying kites? And in April an actual picture taken last Easter Sunday of persons entering a house of worship on one of our mission fields? In May let us have a cover similar to

In Memoriam

WILLIAM CAREY TAYLOR

Born Mayfield, Ky., Sept. 30, 1886
Died Louisville, Ky., March 18, 1971

GRACE SISCO TAYLOR

Born Bardstown, Ky., March 8, 1888
Died Louisville, Ky., March 24, 1971



W. C. Taylor, an emeritus missionary to Brazil, died March 18 at his residence in Louisville, Ky. He was 84.

Mrs. Taylor entered the hospital six days after his funeral and died March 28. She was 83. The Taylors had retired as missionaries in 1956 after 41 years in Brazil.

In Brazil Taylor taught at Baptist theological seminaries in Recife and Rio de Janeiro and at the South Brazil Baptist Training School in Rio. He was FMB secretary for Latin America from 1936 to 1940. He also was active in direct evangelism.

He wrote about 20 books and various pamphlets and tracts in Portuguese, two books in Spanish, and two in English. He was a member of the United Bible Societies for the revision of the Bible in Portuguese.

Taylor was a graduate of Bethel College, Russellville, Ky. (B.A.), and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. (Th.M., Th.D.). He also studied at Southern Baptist Theological Seminary, Louisville, and at Princeton (N.J.) Theological Seminary.

Mrs. Taylor did general evangelistic work in Rio de Janeiro and was first principal of a training school for young women she and her husband founded in Recife (now the Seminary for Christian Educators).

Survivors include four children.

those you used in May 1970 [Japanese garden] and August 1969 [tree in bloom, Korea], and in June please a bride or bridal couple—either a young missionary couple or MKs.

In July a patriotic theme is appropriate and in November by all means a Thanksgiving theme. With the Lottie Moon Offering coming up in December, the only appropriate cover is a picture of a project that has been made possible through Lottie Moon funds. . . .

You know, the cover is the first and most lasting impression one has of the magazine. If those horrible covers are used in an attempt to appeal to the "younger generation," the effort is wasted. Only adults read it.

Clara A. Davis
Mobile, Alabama

Silent Missionaries

CLEBER LAIA was not a believer when he moved to Belo Horizonte, although he had attended church services and his wife is a faithful Christian. One evening a church leader and I visited Cleber and his family. We read to him from a marked New Testament and left the Testament with him after showing him how to follow the marked passages.

A few days later his wife reported that he was reading with great interest. It was not surprising, therefore, when he professed faith in Christ a few weeks after having received the New Testament.



His experience is just one of many that testify to the effects of these "silent working missionaries"—the Bible and Scripture portions. Several members in the church we attend were first awakened to the demands of Christ through Scriptures given to them.

Often, after the personal witness has left, the Bible stays in the possession of some lost person, giving its unspoken but powerful witness to Christ. Placing a Bible or New Testament in the hands of interested persons is some of the best work a missionary can do, because these silent missionaries continue to witness.

In Brazil, where multitudes are breaking through the reading barrier each year, there is often a ready acceptance of evangelical literature.

This work is shared in by Southern Baptists who, with offerings through the Cooperative Program and the Lottie Moon Christmas Offering, make funds available for this use. Part of the money is used for the purchase and distribution of Gospel portions, New Testaments, Bibles, and tracts. For about the equivalent of \$10 I can place from seven to ten good Bibles or about 18 to 20 attractive, marked New Testaments in the hands of interested persons.

Sometimes the response is not immediate. One man in our church received a Bible years ago but laid it on a shelf and ignored it. Some six years later, when spiritual anguish began to grip his soul, he turned to the Bible and began to find the light he needed. The Scripture witness pointed him to Christ and later to our church, where he is now an active member.

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

EPISTLES

*From Today's Apostles
Around the World*

Cold Feet, Warm Heart

"THERE is a first time for everything," was the thought that crossed my mind as I was teaching my Sunday School class recently. My flannelgraph board was mounted on a new wooden casket. I was teaching the story of the



little boy whom God, through Elisha, raised from the dead. What a vivid way to teach that nothing is impossible for our living God!

These Peruvian Indians do not have a church. Services are held in one family's adobe home. The father is a carpenter and makes caskets for sale. He was proud of the new, colorful woolen blankets they had placed on the chairs and benches to make them more comfortable. And he was also pleased about the new location he had discovered for the flannelgraph board. Now the wind doesn't blow down the figures.

The ducks, turkeys, dog, chickens, and guinea pigs seldom miss Sunday School. Adults come to hear the children's Bible study, too. Although I always leave with cold feet from being in that cold, damp, dirt-floored house, I return home with a warm and uplifted heart.

JOAN (Mrs. Max T.) FURR, Cajamarca, Peru

Close Enough To Look

WE BOARDED a camouflaged Chinese plane called a "duck" for the flight to Kinmen. The plane was noisy; there was no heat; the ride was rough. From Taipei to the Pescadores we flew at 5,000 feet, and then continued to Kinmen at 50 feet above the water to get under Communist radar.

Kinmen is green with pine and mesquite. Ten years ago a forestation program was begun to provide the island with trees. The island is clean; every day the leaves and pine needles are swept up and given for fuel to the civilians (60,000 live on the island).

Along the road are neatly piled rectangles of rock, sand, and soil. These have two purposes: to be ready for repair when Communists shell the island every other day, and as shelter for persons who may be on the road when shelling begins.

There are "two" Kinmens—one on top of the ground, another underground. A major pointed toward a hill, saying, "This is where I live, but you cannot see my home."

After a delicious Chinese meal we visited Iron Point, the most heavily fortified area on Kinmen. Through powerful glasses we looked across to mainland China; we could see trees and houses and people going about their usual tasks.

Next stop was Broadcast Point. Deep in the mountain are eight, massive speakers that carry the message of freedom to the mainland 24 hours a day. Most of the people who defect from the mainland do so as a result of this message, which can reach far into the Fukien area. Two Communist islands nearby are unable to beam their propaganda to Kinmen because of the continual broadcasts.

The last stop was Atlas Hall, a man-made cave deep in a granite mountain. It took 1,000 men 180 days to carve this cavern, which is used as a theater, but which can be converted to a field hospital in 40 minutes.

On the flight home I watched through a small window as the sunset faded. The glow could have been a sunrise. With heavy heart I realized that the sunset of freedom on the mainland was 20 years ago.

When will the sunrise of freedom come to the 800,000,000 enslaved Chinese on the mainland? We should pray for the opening of mainland China to the gospel of Christ. Surely God does not want one-fourth of the human race to die without an opportunity to know him.

LORENE TILFORD, Taichung, Taiwan

Reflections

IT'S THE BEST PART of the day—sitting on the front porch in early evening. I look across the blooming coffee trees to the Texas-like plains, to the glacier-covered Mt. Kenya and the quietly darkening sky, and I reflect on experiences as a journeyman.



Each year of life is different, yet it contains the same things, but in new forms. Reflecting on a year unique, yet familiar:

—Our missionary family around the Thanksgiving table, hands linked in prayer.

—A call in the early morning hours from home; mother is sick.

—Taking a malaria pill each Sunday and not forgetting.

—Going on a retreat with our school girls; they'd never eaten banana pudding or had a hot bath; they called it "paradise."

—A class in a good mood.

—The expression from a student that says, "I've finally understood what you're talking about."

—In the lab trying to figure out why the meter won't work.

—Sitting on the grass with the students after lunch talking about anything and everything.

—Going to teach English and reading to 48 four- and five-year-olds who are finally able to read and write just a little.

—Getting up early for Swahili study.

—Attending a church dedication and sitting under the trees.

—Helping missionary GAs and RAs stay in the mainstream of Baptist life.

—Finding out that Asian food is at least ten times hotter than any Mexican food one would ever taste.

—Explaining again, and again, and again, and again—until the class finally understands; and then hearing someone say, "I don't understand."

—Going to church where I cannot understand the language, but being able to worship anyway.

Reflections. And realizing that my term is almost gone. I can't leave yet—there is too much to be done; projects still in the dreaming stage: literacy work, a coffee house for young people, youth work in churches and schools. . . .

DIANE HUTTO

missionary journeyman, Nyeri, Kenya

Only One Radio

"I AM the leader of our village here in Morocco," said the letter. "All of the village gather in my house with the only radio here every Wednesday night to listen to your program 'A Man Called Jesus.' Truly we are glad to know about him from your programs.



"Can you send help? We want Bibles, lessons, and someone to come and instruct us about Christianity."

This excerpt is from a letter received in November. We cannot provide the help he asks in a personal visit due to government restrictions, but we are able to send information about Jesus by correspondence.

This particular response was prompted by our radio broadcast from Monte Carlo. Due to lack of funds, however, the budget will not allow for air time over Trans World Radio in 1971. Money for air time has been diverted to a radio station in Cyprus, the first time Cyprus Broadcasting Corporation has accepted religious broadcasts. (Air time was secured through cooperation with several evangelical groups working together to buy 15 minutes nightly.) This medium-wave station has listening audiences in Jordan, Lebanon, Syria, Iraq, Northern Egypt, Libya, and Algeria.

The correspondence courses have continued to grow; more than 8,000 students in more than nine countries were enrolled at year's end.

WILLIAM T. (PETE) DUNN, *Beirut, Lebanon*

Witness in Leopoldina

HOW DOES a person witness for Christ without being able to either read or write? A woman in Leopoldina, Brazil, has found a way.

Leopoldina, a city of more than 50,000 persons, is strategically located on the main highway connecting the northern and southern states of Brazil.

A Baptist church in a neighboring city has been responsible for conducting weekly evangelistic services and Bible study in Leopoldina, with hopes of organizing a church there.

Last year a retired couple volunteered to move to the city and take charge of the work. The association rented a small house for them, and the couple began inviting people to Bible study in their home. They also began to make evangelistic visits and to distribute literature.

The wife, however, has never learned to read or write. But she has not let this keep her from witnessing. In her Bible she has marked verses relating to the plan of salvation. Visiting in a home, she tells of her own Christian experience. Next she opens her Bible to the pre-marked verses and asks the householder to read them. Then she explains each verse.

In less than six months 42 persons were baptized into this congregation.

BILLY O. GILMORE, *Juiz de Fora, Minas Gerais, Brazil*



A Teacher in Georgia

LAST WEEK I met a missionary. She had not gone to a foreign country to tell about the love of God. In the small town of Rochelle in south Georgia she had been a faithful Sunday School teacher for the Men's Bible Class many years ago.



I met her after three weeks of associational Woman's Missionary Union meetings. When she learned my maiden name she asked about my father. She was glad to hear his name because, as she said, "He was in my Sunday School class and was one of my right hands."

Not until I returned to Atlanta, where we are spending our furlough year, and talked to my mother did I learn that this woman was the person who, a long time ago, won my father to the Lord—when he was 26. He passed away last September. What joy it is to me to know that, because of this teacher in a Georgia church, he is today in the Lord's presence!

MARTHA (Mrs. W. Wilson) DONEHOO, on furlough from *Colombia*

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

CADER, Rev. & Mrs. Burley E. (N. Brazil), % Dr. W. F. Tanner, 2004 High Rd., Tallahassee, Fla. 32303.
CHEYNE, Mrs. John R. (Ethiopia), % Mrs. H. L. Golsen, Box 235, Ft. Deposit, Ala. 36032.
COZZENS, Katherine (S. Brazil), 4429 Cole St., Ft. Worth, Tex. 76115.
ENGSTROM, Mr. & Mrs. G. Edwin (assoc., Philippines), % Paul Engstrom, 3125 Nebraska Ave., NW., Washington, D.C. 20016.
HALL, Ruth Ann (Nigeria), 4353 Clarke Rd., Memphis, Tenn. 38118.
KENDRICK, Bertie Lee (Hawaii), 102 Georgia St., Spindale, N.C. 28160.
MILLER, Florine (Japan), % Mrs. O. S. Martin, Stonybrook Dr., Johnson City, Tenn. 37601.
MOORE, Dono W. (Ghana), Rt. 1, Box 285, Dunbar, Okla. 72533.
MOORE, Marylu (Italy), 1042 Hereford Dr., Cleveland Hgts., Ohio 44112.
MORGAN, Mary Neal (Japan), % Nancy Morgan, 4586 Roswell Rd., NE, Apt. X-4, Atlanta, Ga. 30342.
RIDDLE, Rev. & Mrs. Gerald F. (Chile), % James Riddell, 1604 W. Spurgeon, Ft. Worth, Tex. 76115.
ROGERS, Arlene (Colombia), % W. B. Everett, Jr., 30 Knipp Rd., Houston, Tex. 77024.
RUSSELL, Philip K. (Journ., Hong Kong), 1111 Kent Rd., Raleigh, N.C. 27606.
SNELL, Oleta E. (Chile), 1507 Loma Linda, Vernon, Tex. 76384.
TAMM, Rev. & Mrs. Joe E. (S. Brazil), 702 W. Avenue C, Lovington, N. M. 88260.
THOMAS, Rev. & Mrs. John N. (Colombia), 100 Jasmine Dr., Greenville, S. C. 29611.
TREAT, Rev. & Mrs. C. Dennis (Uruguay), 429 SE. 33rd St., Oklahoma City, Okla. 73129.
WALTERS, Doris (Japan), 4535 Old Town Dr., Winston-Salem, N.C. 27106.
WINGO, Virginia (Italy), 108 Hudson St., Pineville, La. 71360.

Departures to the Field

ANDREWS, Rev. & Mrs. William P., Chile.
COOPER, Dr. & Mrs. W. Lowrey, Argentina.
DOYLE, Rev. & Mrs. C. Donald, Costa Rica.
GARRETT, Doris O., Nigeria.
GRAHAM, Rev. & Mrs. Donald W. (appointed for Peru), Costa Rica.
HARRUCK, Rev. & Mrs. George C., Jr., Paraguay.
LEWIS, Rev. & Mrs. Harold W., Surinam.
LINDSTROM, Rev. & Mrs. Dale C., Venezuela.
MCENTIRE, Rev. & Mrs. Dennis P. (appointed for Paraguay), Costa Rica.
MAGEE, Mr. & Mrs. Bobby G. (appointed for Chile), Costa Rica.
REESE, Mr. & Mrs. Gordon B., Chile.
REID, Rev. & Mrs. Orvil W., Mexico.
RICE, Mr. & Mrs. Lawrence E., Venezuela.
RICHARDSON, Mr. & Mrs. Shelley P. (appointed for Peru), Costa Rica.
RICHARDSON, Dr. & Mrs. W. L. C., S. Brazil.
SCOTT, Rev. & Mrs. Bobbie Rue, Malawi.
TAYLOR, Fay, Hong Kong.
TAYLOR, Maye Bell, N. Brazil.
TYE, Rev. & Mrs. James E. (appointed for Ecuador), Costa Rica.
WATSON, Rev. & Mrs. Thomas L., Peru.
YATES, Remona Jo, Paraguay.

Transfers

HENDERSON, Rev. & Mrs. W. Guy, Korea to Philippines, April 1.

Retirements

WILLIAMS, Thelma E. (Hong Kong), Jan. 31.

Resignations

FULLER, Aletha B. (Nigeria), Mar. 11.
GARRETT, Rev. & Mrs. Harold D. (Philippines), Mar. 1.
LAFON, Dr. & Mrs. Robert G. (Tanzania), Mar. 11.
MAYS, Dr. & Mrs. E. Truman (Nigeria), Mar. 11.
VARNER, Rev. & Mrs. Victor N. (N. Brazil), Feb. 28.

Journeyman Redeployment

The missionary journeymen listed below have indicated an interest in finding employment upon their return to the United States this summer. They were employed as journeymen in June 1969 and are returning home following successful completion of a two-year term.

Anyone having information about job opportunities for these returning journeymen may correspond directly with them (field address given below) or write to me at: Foreign Mission Board, Box 6597, Richmond, Virginia 23230. Most of these journeymen will be leaving their overseas location about June 10. If you prefer, your inquiries can be forwarded through my office to the journeymen overseas or to their home addresses.

—Stanley A. Nelson, associate secretary for missionary personnel

Returning journeymen, college degree and major, journeyman assignment, field address, type of work desired in the U.S., and geographical area preferred (if any).

Judith Adams; B.S., medical technology. Journeyman assignment: medical technologist, Baptist Hospital, Gaza. Field address: Box 44, Ashkelon, Israel.
Type work desired: laboratory technologist or lab teaching position.

Ann Carson; B.S., journalism. Journeyman assignment: journalist, Baptist College, Hong Kong. Field address: 169 Boundary Street, Kowloon, Hong Kong.
Type work desired: journalism or public relations (special interest in short-term jobs by assignment).

Glynda Chambers; B.S.N., nursing. Journeyman assignment: nurse, Baptist Hospital, Gaza. Field address: Box 44, Ashkelon, Israel.
Type work desired: psychiatric or medical/surgical nursing or teaching (clinical instructor).

Patricia Cobb; B.A., history. Journeyman assignment: elementary teacher for missionary children, Trujillo, Peru. Field address: Casilla 572, Trujillo, Peru.
Type work desired: teaching junior or senior high school, social studies or American history; prefers Huntsville, Ala., or southeastern U.S. area.

Charlotte Dewey; B.S., home economics. Journeyman assignment: secondary home economics and science teacher, Korea Christian Academy, Taejon. Field address: Baptist Mission, IPO 1361, Seoul, Korea.
Type work desired: home economist; prefers Dallas/Ft. Worth, Tex., area.

Joyce Dodson; B.A., psychology. Journeyman assignment: good will center work, Nairobi, Kenya. Field address: Nairobi Baptist Center, Box 4628, Nairobi, Kenya.
Type work desired: social work (rehabilitation, children's home, good will center).

Nancy Goodyear; B.A., biology; M.S., bacteriology. Journeyman assignment: secondary science teacher, Bahamas Baptist High School, Nassau. Field address: Box 1644, Nassau, N.P. Bahamas.
Type work desired: junior college or college biology teacher.

Reva Grisham; B.A., English. Journeyman assignment: teacher of Bible and English and assistant to director, Ajloun Baptist Girl's School, Jordan. Field address: Box 2026, Beirut, Lebanon.
Type work desired: secondary English and Spanish teacher; prefers Texas area.

Dorothy Moore; B.A., social sciences. Journeyman assignment: elementary teacher, Santiago Christian School, Dominican Republic. Field address: Apartado 193, Santiago, Dominican Republic.
Type work desired: teaching elementary school.

Joy Neal; B.A., English. Journeyman assignment: Bible correspondence school coordinator, Lusaka, Zambia, and Limuru, Kenya. Field address: Box 32, Limuru, Kenya.
Type work desired: church staff (secretarial and/or youth-educational; part-time); prefers Ft. Worth, Tex., area (will be attending Southwestern Baptist Theological Seminary).

Genevieve Pratt; B.A., German. Journeyman assignment: secondary English teacher, Beirut Baptist School, Lebanon. Field address: Box 2026, Beirut, Lebanon.
Type work desired: secondary social studies, English, or German teacher.

Kathryn Price; B.S.E., speech. Journeyman assignment: secondary English and physical education teacher, Beirut Baptist School, Lebanon. Field address: Box 2026, Beirut, Lebanon.
Type work desired: secondary social studies, speech, and English teacher.

Linda Rascon; B.A., elementary education. Journeyman assignment: elementary English teacher and secretary, Quito, Ecuador. Field address: Casilla 503, Quito, Ecuador.
Type work desired: with Spanish-language churches or association in language work, possibly teaching elementary grades with Spanish-speaking children.

Charles E. Warren, Jr.; B.A., journalism. Journeyman assignment: publications worker, Lusaka, Zambia. Field address: P.O. Box 1995, Lusaka, Zambia.
Type work desired: journalism/communications (part-time); prefers Dallas/Ft. Worth, Tex., area (will be attending Southwestern Baptist Theological Seminary).

Fred D. Young; B.A., foreign languages; M.A., history. Journeyman assignment: Asian youth worker, Nairobi, Kenya. Field address: P.O. Box 14446, Nairobi, Kenya.
Type work desired: teaching history in college or junior college.

Assignments Terminated

SMITH, Marilyn (Journ., Indonesia), Mar. 1.

Births and Adoptions

DAY, John Harvey, son of Rev. & Mrs. H. Jackson Day (N. Brazil), Feb. 25.
HARLESS, Matthew Brock, son of Mr. & Mrs. James C. Harless (Nigeria), Feb. 24.
TROTTER, Joel Hale, son of Rev. & Mrs. George R. Trotter (Indonesia), March 28.

Deaths

KIRKENDALL, Dale, father of James F. Kirkendall, (Lebanon), Mar. 4.

LEECH, Mrs. Marvin B., mother of Mary (Mrs. Charles P.) Love (Guyana), and J. Marvin Leech (Indonesia), Mar. 2.
MCCAW, Mrs. L. M., mother of Frances (Mrs. Sydney L., Sr.) Goldfinch (Costa Rica), Mar. 17.
SANDERSON, Mrs. Emma, mother of Rev. Paul E. Sanderson (Eq. Brazil), Mar. 15, Birmingham, Ala.
TAYLOR, Grace (Mrs. William C.) (emeritus, Brazil), Mar. 28, Louisville, Ky.
TAYLOR, Dr. William C. (emeritus, Brazil), Mar. 18, Louisville, Ky.

Marriages

MILLS, Nancy Lynn, daughter of Rev. & Mrs. Dutton L. Mills (Jamaica), to William Shee, Jr., Feb. 26, Woodbridge, Conn.

'Bible Way' Growing

"The Bible Way Correspondence Course is booming in **Guyana**," Mrs. Manget Herrin, missionary, has reported. "In the first three months since we began offering the course **This Is Jesus**, more than 1,050 students enrolled, a gain of about five a day."

She told of one 35-year-old man who professed faith in Christ after reading the book. He wrote this comment on his test booklet: "Had this book never been, I would not be a believer today."

Convention Formed

Six of the nine Baptist associations in the **Bahamas** have united into the Bahamas Missionary and Educational Convention. One of the convention's first acts was to break ground for a new elementary and high school for 1,000 students.

Long-range plans include facilities for a junior college with on-campus housing for students and faculty in Nassau, the capital.

The more than 225 Baptist churches in the Bahamas have a total membership in excess of 40,000, according to Missionary James E. Spaulding. The six associations that have united represent at least 200 churches, and a few independent Baptist churches and individuals have also joined the convention.

At the convention's request, Southern Baptist missionaries have made themselves available to serve on committees and to help in the organization of the new convention, noted Spaulding.

Outreach Planned

The **Belgian** Baptist Union at its 1971 general assembly approved plans for an "interior mission structure." Its stated purposes are "to aid churches of the Union in evangelization and church development" and "to create new mission posts for evangelization in the various regions of the country, either directly or in cooperation with one or several churches."

The program initially will be dependent upon outside sources for financial support, reported Missionary Rudolph M. Wood. Local churches will be encouraged to pick up more responsibility for the program, but no church in the Union is now able to be self-sufficient, he added.

NEWS

MAY 1971

FOREIGN MISSION BOARD

SBC

Nigerians Say Help Still Wanted

Baptist leaders in **Nigeria** want continued assistance from the Foreign Mission Board in missionary personnel as well as financial aid, H. Cornell Goerner, Board secretary for Africa, reported after a tour of missionary work in West Africa. He said a meeting with officers of the Nigerian Baptist Convention provided "a frank discussion of the problem of securing visas for new missionary personnel and the long-range prospects for continuing missionary service" there.

"While fully aware of the problems growing out of government policies," Goerner told the FMB at its March meeting, "the convention leaders are mildly optimistic concerning the future of our joint efforts in Nigeria and do not feel that there is a deliberate effort to phase out all Christian missions."

"We can anticipate a wholesome and desirable increase of self-support and independence on the part of the Baptists of Nigeria," he said, "but there will be need and opportunity for assistance from American Baptists for some years to come, especially in the more highly specialized fields."

For those who go "in a true spirit of Christian humility and service, the door will long remain open," Goerner declared. "We should by no means conclude that the day of opportunity in Nigeria is ending because of current visa problems."

'Second Harvest' Brings Results

Preliminary reports from several sections of **Ecuador** showed 1,638 professions of faith during the "Campaign of the Second Harvest." The special evangelistic thrust was the final phase of the Crusade of the Americas and was jointly promoted by the Crusade and the Pan American Union of Baptist Men.

Primarily a layman's movement, the Campaign of the Second Harvest "witnessed a great participation on the part of the man in the pew," reported Missionary Stanley D. Stamps. Lay preachers served as evangelists in a number of churches; in some they serve as pastors.

The campaign featured city-wide evangelistic crusades, using theaters, stadiums, and large tents, as well as local church revivals, intensive distribution of Scriptures and evangelistic literature, and wide use of radio, Stamps said.

During the special emphasis, Ecuadorian Baptist churches baptized 190 persons and reached a total church membership of almost 1,300. About 40 weddings were performed; many of the couples had been living in common-law union but upon being converted wanted to legalize their union in order to be baptized, Stamps noted.

At least six mission points were begun as a result of the campaign; another was reopened after a few months of inactivity.

Korean Churches Aided by Building Loans

Construction of new buildings or enlargement of existing facilities is being carried out by nine Korean Baptist Churches with \$40,000 loaned to them under a new program sponsored jointly by the **Korea** Baptist Mission (organization of missionaries) and the Korea Baptist Convention. The initial funds were provided by Southern Baptists through the Foreign Mission Board. A church property committee of four nationals and four missionaries administers the funds.

The nine loans range from \$1,600 to more than \$11,000. They are repayable within a ten-year period, and interest rates are but a fraction of that charged by commercial agencies. As loan funds are repaid they go into a revolving fund to be loaned to other churches.

'Reconciliation Mission' Mapped

A "call to commitment" looking toward a "World Mission of Reconciliation" program in 1973-75 was issued by Baptist leaders from six nations, gathered in Washington, D.C., for a meeting of the Baptist World Alliance's executive committee. The "call" urged world Baptists "to unite our resources in a World Mission of Reconciliation through Jesus Christ."

The "mission of reconciliation" was authorized by the Baptist World Congress at Tokyo, Japan, last July. Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, headed a special international steering committee that met prior to the administrative committee meeting to map plans for the effort.

It will be the first concerted worldwide evangelistic program ever attempted by Baptists and possibly by any other religious group, reported Baptist Press. The BWA is comprised of 89 member conventions and unions with 27 million members.

Dedication in Togo

The new auditorium and four-room educational building of Coconut Grove Baptist Church in Lomé, capital of **Togo**, were dedicated before an overflow crowd that included government officials, businessmen, visitors from other churches, and Baptist missionaries from three other French-language countries in West Africa who were in Lomé for a conference.

The church was begun with a few young men attending Sunday night Bible studies in the homes of missionaries. A full program of Sunday and midweek services began in 1967 at the Baptist Mission center.

As a result of being constructed under supervision of Missionary G. Clayton Bond, the new buildings are said to be worth twice their actual cost of \$10,000. Southern Baptists, through the Cooperative Program and the Lottie Moon Christmas Offering, contributed the funds.

Continental Goal

First Baptist Church, Tulsa, Oklahoma, which already sponsors through the Foreign Mission Board nine missionaries in five countries on three continents, plans to sponsor a missionary family in each continent.

The church's library has initiated a reading program for the missionaries. A book will be sent to each one with a request that each autograph it and mail it to another missionary on a round-robin schedule. After a book has completed the travel cycle it will be returned to the church library.

Mrs. Merritt Receives Award

Mrs. Shirley Clark Merritt, daughter of missionaries to **Venezuela**, has won the Southern Baptist Woman's Missionary Union's cash award for outstanding achievement as a college student. Her parents are Mr. and Mrs. Charles B. Clark, missionaries in Caracas, Venezuela.

Mrs. Merritt, a graduate of Houston Baptist College, was named to receive the Elizabeth Lowndes Award by the Executive Board of WMU. The award carries a cash gift of \$200.

Cuenca Gets Two Chapels at Once

Two Baptist chapels were begun simultaneously under leadership of Missionary Archie V. Jones early this year in Cuenca, the third largest city in **Ecuador**, with 80,000 population. One preaching center is downtown in rented quarters with a seating capacity of 60 on benches made by the missionary. The other chapel is in another section of the city far from any other Christian witness.

Long characterized by an ultraconservative attitude, Cuenca has 50 or more Roman Catholic churches, reported Missionary Stanley D. Stamps. Jones and his family located in Cuenca last July. He was soon holding worship services in their home and using radio and local newspapers to attract attention to the presence of Baptists.

"Contrary to what was expected, the Joneses found the residents of Cuenca quite open and willing to discuss the gospel, although visible response to evangelical witness has been slow," said Stamps.

Three Named Medical Receptors

Three medical students were employed by the Foreign Mission Board in March under the medical missions receptorship program. Under the program, carefully selected medical and dental students serve eight to ten weeks in Baptist medical institutions overseas on the invitation of the Missions involved.

Randolph Duffer, student at the Medical College of Virginia, Richmond, will go to Yemen; David Tharpe, Vanderbilt University, Nashville, Tennessee, will go to Thailand; and Donald Meier, University of Tennessee Medical School, Memphis, will travel to Gaza.

More Bibles Sought in Eastern Europe

If the present rate of demand continues, the Bible may soon become Communist-dominated Europe's best seller, according to Sverre Smaadahl, United Bible Societies' regional secretary-consultant for **Europe**. He said supply cannot keep pace with Eastern Europe's demand, which has trebled since 1967, reported Religious News Service. At present there are only 750,000 Bibles available for 350,000,000 people.

United Bible Societies' headquarters in London, England, announced that a license has been received for import of 10,000 Hungarian Bibles from the West for use by the Reformed Church in **Rumania**. Bible production in Rumania was banned until 1967, and this is the first time the Communist regime there has given permission to a Protestant group for the import of Scriptures from the West.

Mother of Frank Means Dies in Texas

Mrs. Mada K. Means, mother of Frank K. Means, Foreign Mission Board secretary for South America, died March 16 in Ft. Worth, Texas. Mrs. Means, formerly of Kansas City, was living in Ft. Worth with a daughter. Survivors include two other daughters.

... Missions Update

IN EAST PAKISTAN, FOUR SOUTHERN BAPTIST MISSIONARY FAMILIES HAVE REMAINED DESPITE CIVIL STRIFE (AS OF APRIL 8). SEVEN SOUTHERN BAPTIST FAMILIES WERE IN EAST PAKISTAN WHEN FIGHTING BROKE OUT IN MARCH BETWEEN PAKISTANI ARMED FORCES AND SUPPORTERS OF THE MOVEMENT FOR AN INDEPENDENT BENGALI STATE. TWO FAMILIES HAVE LEFT ON FURLOUGH AND ONE IS TEMPORARILY IN WEST PAKISTAN. "OUR MISSIONARIES . . . DO NOT HAVE TO WAIT FOR WORD FROM US TO EVACUATE," STATED J. D. HUGHEY, FOREIGN MISSION BOARD AREA SECRETARY.

REPRESENTATIVES OF BAPTIST CHURCHES IN KENYA, MEETING AT LIMURU, APPROVED A CONSTITUTION FORMING A NATIONAL CONVENTION. PRIMARY PURPOSE IS TO SEND A MISSIONARY FROM KENYA BAPTISTS TO A LITTLE-EVANGELIZED MUSLIM REGION IN WESTERN KENYA. AMONG KENYA BAPTISTS: MORE THAN 100 ORGANIZED CONGREGATIONS; SCORES OF PREACHING POINTS; TOTAL CHURCH MEMBERSHIP OF MORE THAN 5,000; REGULAR ATTENDANCE ESTIMATED AT 10,000. . . .

. . . IN ANTICIPATION OF THE ACTION, AN OFFERING TAKEN AMONG KENYA BAPTIST CHURCHES LAST CHRISTMAS FOR SUPPORT OF THEIR MISSIONARY EXCEEDED THE 5,000-SHILLING (\$700-PLUS) GOAL. BAPTIST MISSION OF EAST AFRICA (ORGANIZATION OF MISSIONARIES) WILL MATCH THE AMOUNT. THE OFFERING LIKELY WILL BECOME AN ANNUAL EFFORT.

PERMISSION HAS BEEN GRANTED (AFTER 4½ YEARS OF REQUESTS) TO GALATIAN BAPTIST MISSION, ENGLISH-LANGUAGE CONGREGATION IN ANKARA, TURKEY, TO HAVE A BUILDING FOR WORSHIP AND TRAINING MINISTRIES. FORMERLY IT MET IN VARIOUS U.S. GOVERNMENT BUILDINGS WHERE CHRISTIAN WORSHIP WAS ALLOWED, REPORTED MISSIONARY JAMES F. LEEPER.

ORIENTATION FOR 60 COLLEGE STUDENTS WHO WILL GO OVERSEAS AS SUMMER MISSIONARIES WAS HELD AT FOREIGN MISSION BOARD OFFICES, RICHMOND, VA., THE LAST WEEKEND IN MARCH. SPONSORED BY STATE BAPTIST STUDENT UNIONS, THE SUMMER WORKERS WILL BE SENT TO 22 COUNTRIES. MOST WILL SERVE IN TEAMS, SUCH AS CAMP COUNSELORS OR BAPTIST CENTER WORKERS.

BAPTIST RADIO AND TV PROGRAMS AIRED BY GHANA BROADCASTING CORPORATION DURING 12 MONTHS ENDING MARCH 31 PROMPTED 4,394 LETTERS FROM LISTENERS. IN FOLLOW-UP STREET SERVICES 3,209 PERSONS REGISTERED CHRISTIAN DECISIONS, REPORTED MISSIONARY JAMES B. ANNIS, RADIO-TV REPRESENTATIVE FOR THE GHANA BAPTIST MISSION. . . .

. . . MISSIONARIES, PASTORS, CHOIRS, CHURCH MEMBERS IN GHANA COOPERATED TO PRODUCE A TOTAL OF 113 RADIO PROGRAMS. TELECASTS INCLUDED 42 FIVE-MINUTE MEDITATIONS, SEVERAL "THE ANSWER" AND "JOT" PROGRAMS. THE GBC MADE FREE TIME AVAILABLE FOR ALL PROGRAMS.

"THERE IS AN OBLIGATION TO WITNESS TO AND TO HEAL ALL NATIONS . . . IF WE ARE TO CALL OURSELVES CHRISTIAN," DR. TIMOTHY PENNELL OF NORTH CAROLINA TOLD A MEDICAL MISSIONS CONFERENCE AT RICHMOND, VA., APRIL 2-3. ATTENDING WERE 106 MEDICAL PRACTITIONERS AND STUDENTS FROM SEVEN STATES; 29 CAMPUSES WERE REPRESENTED.

"AN ACUTE PROBLEM WHICH MAY GREATLY INFLUENCE THE FUTURE MINISTRY" OF WALLACE MEMORIAL BAPTIST HOSPITAL, PUSAN, KOREA, IS POSED BY A SHORTAGE OF MISSIONARY PHYSICIANS, REPORTED MISSIONARY J. G. GOODWIN, JR. OF THE TWO MISSIONARY PHYSICIANS AT THE HOSPITAL, ONE EXPECTS TO RETURN TO THE STATES THIS SUMMER WITH A VIEW TOWARD RESIGNATION. THIS WILL LEAVE DR. CHARLES G. TABOR, AN INTERNIST, AS THE ONLY MISSIONARY PHYSICIAN AT THE HOSPITAL. EIGHT KOREAN PHYSICIANS SERVE AS DEPARTMENT HEADS AND STAFF PHYSICIANS.

FOUR DENTISTS AND TWO DENTAL TECHNICIANS FROM THE U.S. DURING NINE WORKING DAYS PULLED 6,400 TEETH, SAW 3,557 PATIENTS IN 32 DIFFERENT PLACES, AND MADE OR REPAIRED 125 PARTIAL PLATES DURING THE FIFTH ANNUAL DENTAL PROJECT IN GUYANA. IT WAS THE FOURTH TRIP TO GUYANA FOR ONE DENTIST, THE THIRD FOR ANOTHER, THE SECOND FOR ANOTHER. "THEY WORKED FREE OF CHARGE, PAID THEIR OWN WAY TO AND FROM GUYANA, AND BROUGHT THEIR OWN TOOLS AND MEDICATION," SAID MRS. CHARLES P. LOVE, MISSIONARY, WHOSE HUSBAND DIRECTED THE PROJECT.

AND THE CARIBBEAN • SOUTH AMERICA • SOUTH EAST ASIA • MIDDLE AMERICA • EUROPE AND THE MIDDLE EAST • EAST ASIA • AFRICA • SOUTH EAST ASIA •

August 1971

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FOREIGN MISSION WEEK

Glorieta Baptist Assembly
Write for reservations NOW to:
Box 8, Glorieta, New Mexico 87535