

The Commission

Southern Baptist Foreign Missions Journal • May 1972



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By Leland Webb

IN A SOGGY Sunday afternoon, members of the small congregation gradually assemble, some ducking under umbrellas, a few wrapped in plastic, one wearing an ankle-length raincoat. They gather in the front room of a home on a little hill beside the road leading to San Cristóbal, Costa Rica.

Seated on benches made by the homeowner, the group joins in songs led by Missionary Jackie B. Cooper, playing his guitar. After solos by several individuals, a layman from the Baptist church in San Isidro begins to preach.

Slacking only briefly, the rain continues, a normal occurrence during rainy season, but an unusual amount, the aftermath of Hurricane Irene on this mid-September weekend. Streams crossed during the 45-minute ride from San Isidro in the missionary's Toyota Land Cruiser were brown, boiling, and threatening.

As the layman speaks, a wet rooster ambles through the yard and crows an answer to a distant fowl. On the road, a young man trudges by, holding a banana leaf for an umbrella.

The five families represented form the core of the mission point that began a year earlier, in September 1970. Cooper had left tracts with people in the community as he and Mrs. Cooper (Arlene) passed through on their regular trips to communities nearer the Pacific beach, where they held Bible study with children's groups.

One day the son of the only Baptist then in San Cristóbal visited San Isidro to find Cooper and the Baptist pastor and invite them to conduct services. The missionary began stopping in San Cristóbal for a service every other week; later he took laymen along to assist. In January 1971 weekly services were begun in homes, the group finally settling on this one, owned by a leather-worker. Leather and tools fill the workroom just off the front porch. A portrait

WHATEVER NEEDS DOING



Leading a meeting of Costa Rican young people in his home on a Saturday night, Missionary Jackie Cooper explains hymn.

of John F. Kennedy is tacked to the swing-out window.

Not far down the road stands a church building under construction. One member donated the land. Others, with Cooper assisting, cut the logs and hauled them by oxen to the building site. (The completed chapel was dedicated in December.)

The scene at San Cristóbal is but one facet of the ministry of a field missionary, sometimes called a field evangelist. In terms of classification, field missionaries make up the infantry of the foreign mission enterprise.

The work of missionaries engaged in specialties may, on the surface, seem more exciting, perhaps because of novelty. Agriculturists, educators, medical missionaries, social workers, and missionaries in many other classifications use their special skills to help people and at the same time seek to share the gospel.

BUT the field missionary also uses particular skills and inventive approaches. His activities may seem more routine, but they really aren't, because he deals with people at the point of basic concern—acceptance of Christ as Saviour and formation of churches.

What does a field missionary do? In the simplest terms, he does whatever needs doing. Exactly what this involves depends on local needs and circumstances and his own creativity.

Field missionaries range from the pioneer with several years of experience to the first-termer, feeling his way into the culture. Yet both veterans and newcomers, and everybody in between, have a common objective—find effective ways to witness, train witnesses, and strengthen churches.

Jackie Cooper is a newcomer in years (he finished language school in 1969). But he is no novice. And he seems to embrace qualities needed in a field missionary: he is down-to-earth, hard-working, imaginative.

From January 1970 to March of this year Cooper's home was San Isidro, about three hours south of San José, the capital. Cooper and the local pastor, Virgilio Hernandez Sanchez, arrived in San Isidro at almost the same time—Cooper just

out of language school, the pastor moving from another church. (The Coopers moved to Turrialba, Costa Rica, in March, but he is still to serve the San Isidro area, traveling there periodically.)

Together—and much of any mystery about effective field mission work is wrapped up in that word—Cooper and the pastor have sought to establish a stronger witness in the area.

"When the pastor and I first got here," Cooper recalled, "we had several meetings. We prayed, and we discussed how we were going to begin work in San Isidro. We decided that we would start with a general visitation program, meaning that we would visit as many homes as we could; we took tracts and Bible portions, told people who we are, and invited them to church."

"We visited every afternoon for weeks until we had been to prob-

ably 90 percent of the homes in the city."

The two men even secured permission to distribute literature and sell Bibles and New Testaments on the street outside the central market. Eventually, opposition from another religious group caused the permit to be cancelled.

"But we had achieved our purpose," declared Cooper. "We had distributed materials and had made the Baptist presence known."

THE PASTOR and the missionary also traveled together outside San Isidro, visiting as many communities as possible, showing religious movies, pictures, preaching, and distributing literature. In a few rural areas people sometimes tore up the tracts. In one community an unruly group made a bonfire of tracts, and one man who had bought a Bible tore



With accompaniment from Cooper's guitar and a tambourine, young people sing.

it apart, throwing the pages on the fire.

But Cooper dismisses the little opposition encountered as being neither frightening nor discouraging. It should be noted that he possesses a tenacious optimism, sometimes expressed, "You've got to have that upward look."

ready." Barientos preaches every other Sunday at San Cristóbal.

The guitar with which Cooper accompanied singing at San Cristóbal was also vital to the *jóvenes*' (young people's) meeting at the Cooper home the night before, a regular Saturday-evening event. With Cooper playing guitar and one of the

youth using the brand-new tambourine the missionary had brought from San José, the 14 young people sang enthusiastically.

The night's theme, "Praise to God," was spelled out on decorative segments Mrs. Cooper had pinned to the drapes. Cooper helped the group study the hymn



Family arrives for Sunday-afternoon worship on a rainy day in San Cristóbal, Costa Rica.

"I worked hand in hand with the pastor here in town to help build up the church, and he helped me in the outlying areas to build new work there," summarized Cooper. "We help each other."

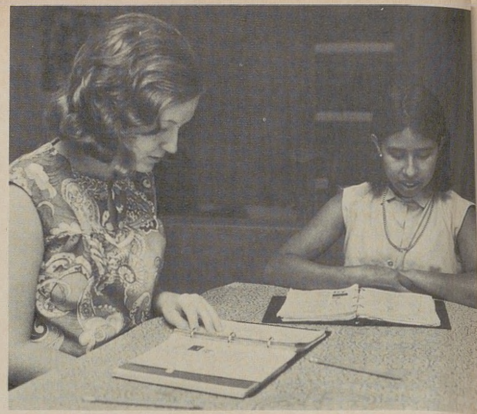
The Coopers engage in a variety of activities, because they seem to have little trouble finding practical ways of helping people.

For example, Juan Barientos, the layman who preached at San Cristóbal, is a product of an extension class of the Costa Rican Baptist Theological Institute (based in San José) taught by Cooper at the San Isidro Church. Among the courses was one on homiletics that included practice in how to express oneself before a group.

Prior to the course, Barientos would not even attempt to speak before a group. "Since the class," reported Cooper, "he has been very active, not only in the church—he teaches a Sunday School class—but also in work in the country. Any time I call on him, he is always



With Cooper's help, housewife reviews a literacy lesson.



Heidy Rivera, a helper in the Cooper home, teaches mission Sunday School class (left) and studies English (above) with Mrs. Cooper instructing.

"Holy, Holy, Holy" and its meaning.

Cooper taught himself to play the guitar shortly before going to the mission field. Learning to play was "a matter of motivation," he said. "You can learn to do anything if you want to badly enough." The ability to play has been an advantage, just as he thought it would be, for he uses it in leading singing and teaching new hymns. He plays in a self-described "hillbilly style," because "the people like music with a beat."

IN SUNDAY morning the Coopers were both thoroughly involved at church. As Sunday School superintendent, he led singing for the opening. During class time Mrs. Cooper taught pre-school-age children. With pans, a bucket, some leaves, and rocks the children learned by acting out the Genesis story of how Isaac cleaned the wells of Gerar.

During the transition between Sunday School and the short preaching service, two men received birthday recognition, including a song and prayer. One of the men gave a short testimony.

"This recognition as an individual is important," Cooper pointed out later. "Most people come from large families, many times with the absence of a father figure, and with the mother overly occupied with the other children. If and when a man finds any personal attention, it is usually with his drinking buddies.

When he is converted, he leaves his buddies and looks to the church for whatever personal attention he can get."

Cooper has noticed a theological emphasis on the field different from that in the U.S. "Here they emphasize the afterlife," he explained. "With poverty and illness a way of life, the next life is to be looked forward to. One man described a dream to me: 'I was in a crowd before Jesus. I looked around at other men, and my clothes were just as good as theirs; I was just as clean as they were. This was heaven.'"

The Coopers also render service on a personal basis. Heidy Rivera, in her mid-teens, assisted Mrs. Cooper with domestic chores. The girl has grown in Bible knowledge, and she even taught Mrs. Cooper's Sunday School class at San Cristóbal after Mrs. Cooper had to curtail travel due to pregnancy. (A son, Nathan Andrew, was born to the Coopers February 9; his brother, Donald, is six years old.)

Heidy stopped school after sixth grade, but girls her age who continue in school study English, and Heidy wanted to keep up. At Heidy's request, Mrs. Cooper began teaching her English. They spent about 45 minutes a week in formal study; Heidy can now speak English at least as well as her friends still in school.

Heidy's parents benefit from the missionaries' concern, too. Although

Florencio and Clara Rivera are relatively new Christians, they are faithful to the church. "He cannot read or write," noted Cooper, "but he is always at church every chance he gets," even though that means a long walk from home.

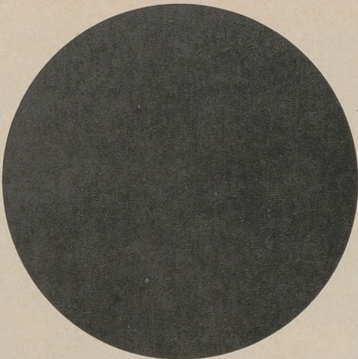
The congregation sought to elect Rivera a deacon, but he refused, saying he would not accept until he was able to read the Bible in church. Shyly, Rivera hinted to Cooper that he would like to learn to read. With the promise from the Riveras that they would study and practice diligently, Cooper began devoting an hour a week to the project.

"When someone hands him a hymnal or Bible at church, he says, 'I can't read,'" related Cooper. "I'm trying to get this philosophy out of his mind, suggesting that he say, 'I can read, but just a little'—a positive approach."

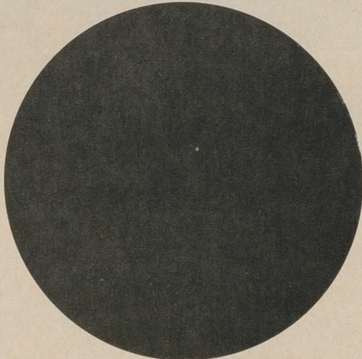
AT TIMES Cooper has been stumped when a well-educated Latin might ask, "So you're a missionary. What do you do?" It's not something that might be answered concretely, the way a doctor might, Cooper noted.

"But reevaluating my situation has caused me to rethink in a deeper way what a missionary is," he remarked. "I've come to understand the fact that my job in preaching the gospel is not just something I do—it's something that, with God's power, can change a person for his betterment here and for his salvation for eternity.

"This is an exciting and a challenging task." □



BOOKS ON WHEELS



By Leland Webb

WHAT HAS a tongue, two wheels, and shelves, and is yellow, black, blue, and white?

Another hint. It could also be said that, like the newspaper in the ancient riddle, it is "red" all over.

What it is, of course, is the Baptist Libromovil—in English, Bookmobile. And if you failed to guess correctly, don't feel too badly—there's only one such vehicle.

The Libromovil is a traveling book store, a trailer that opens on three sides to reveal shelves for displaying printed material for sale. It is the creation of Missionary L. Laverne Gregory. Its home base is San José, Costa Rica, but its territory is the whole country.

The Bookmobile is just one element of an imaginative Baptist literature program at work on a mission field. Through innovative practices, Baptists in Costa Rica are finding ways to overcome that familiar barrier in literature work—how to get available materials into the hands of potential readers.

The appearance of the Bookmobile at the fiesta in Siquirres, Costa Rica, last September—only its second official use—may be typical. Missionary Donald H. Redmon had towed the book trailer from San José so it would be ready for the opening of the fiesta on Wednesday afternoon.

A block-long shed already filled the street on one side of the



Bus stop means crowds in front of Baptist Book Store in downtown San José.

plaza, where a soccer game was under way in a light drizzle. The shed covered a double row of booths, most of them destined to offer food or some form of chance. A bull ring had been constructed at one corner of the plaza. A circular ride with swing-out seats chugged noisily in the middle of one street.

Redmon and Guido Picado, evangelism promoter for the Baptist Convention of Costa Rica (see pages 12-15), sought individuals on the fiesta committee to secure permission to set up the trailer. No committee member said no, but no one felt free to give permission. Finally, Redmon just parked the trailer at

one end of the row of fiesta booths. "There are," he mused, "so many people on the committee, no one will know but what someone else gave permission."

The sides of the trailer were raised, and the portable book store was in business. At nightfall, as the crowd grew, the lighting system would be turned on. The public address speaker was raised high on its pole, ready to carry a sermon by Picado later.

The cheery **Libromovil** contrasted favorably with the dim, somewhat scruffy booths under the makeshift roof. Even in the rain, people stopped to look at the Bibles and other books displayed.

Beginning as an idea in Gregory's mind, the **Libromovil** took a step toward realization when a trailer chassis was brought back from the U.S. at Gregory's request by a missionary returning from furlough. Gregory's concept, bolstered by suggestions from other missionaries, began to take shape.

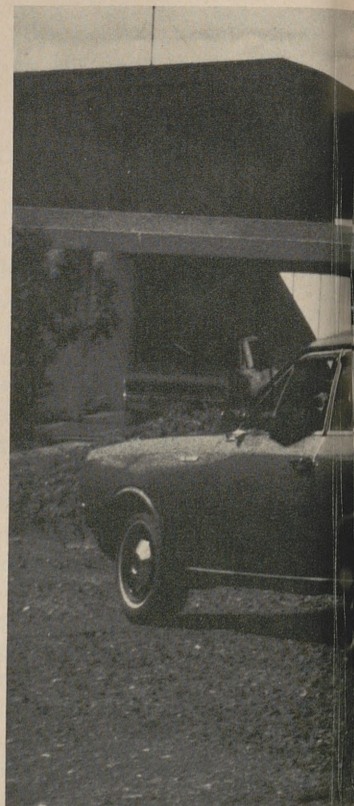
First used in San Ramón, Costa Rica, last August, the Bookmobile is intended mainly for display at fiestas, similar civic occasions, book fairs, and schools. Whenever possible the local Baptist pastor and church members are to man the

trailer, thereby also making contact with people in the community.

Picado is securing a permit from the government's cultural ministry, "whereby we will be able to go to any high school or grade school at any time and have the opportunity of either holding an assembly program or in some other way making an announcement that these books are available," said Gregory.

"As soon as we get the Bookmobile in tip-top shape and with this permit we are going to advertise in local newspapers with a photo and a message to the effect: 'Your Baptist Book Store will arrive in your community. Wait for it.'"

A recent sustained use of the Bookmobile came during a three-week, city-wide evangelistic crusade in San José in February. Before most services the evangelist stopped by the Bookmobile, parked at the main entrance to the stadium, and selected one or two titles to announce from the pulpit.



"The Bookmobile became a 'center' of the campaign," reported Gregory. "The evangelist would announce that people who had made decisions could meet their friends at the Bookmobile after the counseling session."

"Several times the evangelist stated that what was being done by the Bookmobile ministry might be more lasting than his preaching—a comparison of the spoken word with the printed word."

Three half-hour, live television programs featured the Bookmobile on film, followed by a presentation of books available. On one program Costa Rica's light middleweight boxing champion was interviewed and given a book and a Bible.

The Bookmobile is a "first for Costa Rica, and it may be a first for many areas," Gregory noted.

But it is only the most recent method of distributing Christian literature in Costa Rica, the task assigned to Gregory, whose name is

practically synonymous with books.

"I try to teach each employee in the book store that whenever people see him, they should automatically think of the book store. At times when someone sees me he says something like, 'Here comes Gregory again; he's got another book.' They joke about it, but to me this is good, because when they see me they think about literature."

THE ORIGINAL **Libreria Bautista** (Baptist Book Store) in Costa Rica was located in downtown San José. When the Baptist Center was planned for the San Pedro area of the city, just a block from the University of Costa Rica, it was decided to open a second book store at the center.

Now the San Pedro store has become the principal book outlet. Self-supporting, it draws considerable traffic from university students; a 1,500-student high school is nearby. The store serves as a contact

point to introduce young customers to the Baptist student program, focused at the center.

The book deposit of the Baptist Spanish Publishing House, El Paso, Texas, is also located at the center, so materials needed by the churches are always on hand at the San Pedro store.

Meanwhile, the downtown outlet developed into a new method of book store management and became the first link in a potential chain of stores. Victor Quesada, a Baptist deacon who had worked in the store several years, became manager of the downtown location when the San Pedro outlet opened. As administrative details of both stores became burdensome (Gregory serves as bookkeeper), the Baptist Mission made a business proposition: if Quesada could secure financing, he could become owner of the downtown store, keep the

Mobile book store, hitched and ready to roll, will take Bibles and other literature to someplace where people are gathered.



furniture, receive credit for books and Bibles, and continue to use the name, **Libreria Bautista**.

Quesada's venture (beginning in 1964) has become a success. Major bus stops are located in front of the store. Sales contacts on a normal day total between 400 and 500 people. About 90 percent of the sales are secular—books, school supplies, games, etc.—but the store sells about 50 Bibles a month and offers one-day service on any religious book a customer wants.

An open Bible always can be seen in the window. A religious pamphlet goes to each purchaser. Regular customers receive monthly catalogs from the Baptist Spanish Publishing House. Pages from outdated Sunday School teachers' quarterlies are sometimes used to wrap materials. More than once a customer has returned to inquire, "Where did this page come from? I'd like to see the rest of this magazine."

In San Isidro, in southern Costa Rica, a similar enterprise was launched about five years ago by a young couple who are members of the Baptist church there. They opened a **Libreria Bautista** on the city's main street.

"In our national convention we have announced that if anybody in the outlying areas would like to open a Baptist Book Store as a personal business venture, the Mission will assist with the sign and credit and certain materials," said Gregory. "Individuals in three other areas are considering the possibility. We have copyrighted the name, **Libreria Bautista**."

RECOGNIZING that for many individuals a trip to one of the book stores is inconvenient, Gregory has led in encouraging local churches to become centers for book distribution. It is suggested that churches form a literature department on a par with other church organizations, such as the Sunday School. If the church will designate an individual to be in charge, the Baptist Book Store will give the church an **urna** (display case) about three feet square, with a glass door, a lock, and a small, identifying **Libreria Bautista** sign.

The case is to be displayed prominently in the church building. The person in charge, the **encargado**, is



In Siquirres, Costa Rica, Bookmobile's wares are offered during a fiesta.

expected to make regular announcements to the membership about new materials available. All sales are cash. The book store at the Baptist Center provides a revolving stock of printed religious materials. Unsold goods may be returned and exchanged for new titles.

"In about half the churches this is working very well," reported Gregory. "Through these we sell a number of hymnals and a lot of **textos**, the religious mottoes or Scripture verses that people can hang in the church or at home."

In the planning stage is an approach in which Gregory and Picado would take the **Libromovil** to every church possible and conduct an institute. "After we hold two or three classes on the importance of literature, the distribution of tracts, and the like, we want to lead the people into actual practice of distributing literature," Gregory explained.

One of the "greatest literature-evangelism activities we have ever had," in Gregory's view, took place as part of the Baptist Impact Program in 1970, in which an emphasis on literature was followed by a

preaching campaign. A sales drive for literature was carried on; cash awards were offered to churches (in different categories according to membership) whose members sold the greatest amount of literature. Perhaps three-fourths of the churches took part, their members dispersing into the communities to sell Bibles and other literature.

As an amateur carpenter, Gregory enjoys designing and implementing whatever new device might help in literature distribution. With this in mind, some years ago he secured a large piece of clear plastic and planned and began to produce tract racks. The plastic allows the entire tract cover to be viewed; racks will accommodate various sizes of tracts.

About seven years ago it was announced at the meeting of the Baptist Convention of Costa Rica that "if a church in a business session officially would request one of these racks from the Baptist Book Store, we would furnish the rack free and fill it with tracts at no charge the first time," related Gregory.

Now the display of tracts is a familiar sight in most of the Baptist



Top: Baptist Center, located near university campus in suburban San José, houses book store, student center, English-language chapel, offices, and a book deposit.



Left: Store customers make purchases.

churches throughout Costa Rica.

For pastors or other church leaders, a book club promoted by the book store offers a 15 percent discount to members who agree to receive a copy of all new titles from the Baptist Spanish Publishing House. Some of the few churches that have a library use book club purchases to increase their stock.

Another potential interest in literature that has not been overlooked by Gregory lies in the fact that a preponderant majority of all evangelical missionaries working in Latin America have attended the Spanish Language Institute in San José. During orientation for new students at the beginning of each term, he has a chance to show them what Bibles and other books are available.

"Many times language students come to Costa Rica thinking, 'I'm not going to do much for my Lord

because I can't speak Spanish.' But Bible portions and inexpensive magazines are available," Gregory pointed out.

"I try to challenge the new students that, while they are learning the language, they can have a testimony through these printed materials as they contact individuals—bus and taxi drivers, the person next to them on the bus."

Gregory also provides a packet of materials for every graduating student at the institute in the name of the Baptist Spanish Publishing House. The packet contains samples of published materials and catalogs of books, music, and other church materials, with the reminder that these will be available to the missionaries on the field.

AT every opportunity we can think of, we try to do something different, something novel to get the books out," admitted Gregory.

He created a stir at the evangelism congress for Central America held during the Crusade of the Americas. He took books from the store (some slightly shopworn, some going out of print, others "just plain good books") and offered them for sale—at five colones (\$0.60) a **pound**.

At the **Libreria Bautista** in the San Pedro neighborhood, customers know that the newest books will first be displayed in the **novedades** (new titles) section. Occasionally, at inventory time, the store offers books at considerable discount.

Gregory draws on his experience of having worked for five years in Baptist Book Stores in the U.S. He belongs to the Christian Book Sellers Association and to a local organization of evangelical book store managers. He is a member of the executive committee of Costa Rica's National Literature Institute. He also serves as president of the advisory committee of the Baptist Spanish Publishing House.

"I see the literature ministry as supportive, something that is very basic," said the missionary. "When you see books being sold, when you see pastors developing and young people volunteering for the ministry, when you see baptisms and lives being changed because of the literature ministry—then this is a satisfying type of work." □

THE official emblem of the Baptist Convention of Costa Rica has caught on quickly as an identifying logo. It has helped make the 1,300 Baptists of Costa Rica (in 19 churches, 23 missions) more widely known.

The six-color emblem (see photo below) was introduced in 1970 during the annual convention meeting. It portrays an open Bible imposed on an outline of the country, with the cross of Christ in the background. The motto "Only Christ Saves" and the words "Baptist Convention of Costa Rica" and "Founded in 1946" also appear.

Attractive plastic versions of the emblem, superimposed over the national flag colors, can be found in most Baptist churches and many missions. The emblem has appeared on stationery and also has been produced as four-inch decals, to be attached to windows, school notebooks, Bibles, hymnals, and the like.

But the emblem grew out of a need in television, which brings the account of the logo back to its principal instigator, Missionary Laverne Gregory. He not only directs literature distribution for the Baptist Mission of Costa Rica, but also works with the convention in radio and television; in addition, he is involved with Baptist publicity and public relations.

In preparing 60-second spot announcements for Baptists on television, Gregory recognized the need for an identifiable emblem. He began to

mention the idea here and there. The thought took root, and from pastors came an affirmative response.

Gregory already had a design concept in mind, and with modifications the final form of the emblem took shape. In the decal version, 1,000 copies were sold within a few months; a second order of 1,000 is already largely depleted.

In the city of San Ramón, Missionary C. Donald Doyle saw an automobile bearing the Baptist emblem, but did not recognize the driver. Doyle struck up a conversation and asked the man where he had secured the decal. "I saw it somewhere," the man explained, "and it was so attractive I wanted to put it on my car." Although not an evangelical believer, he was spreading the Baptist message.

The emblem is used as a signature on television broadcasts and as a logo in newspaper advertisements. A pastor's six-year-old granddaughter was turning through the morning newspaper not long ago when she came to a notice about a Baptist television program. There was the convention emblem.

"Hey, *Papi, Papi*," she called to her grandfather, "here we are in the paper again."

"She couldn't read all the words, but she could recognize the emblem," Gregory pointed out. "If this be so for a six-year-old, we are hoping it is much more so for those who can read and see the significance of the emblem."

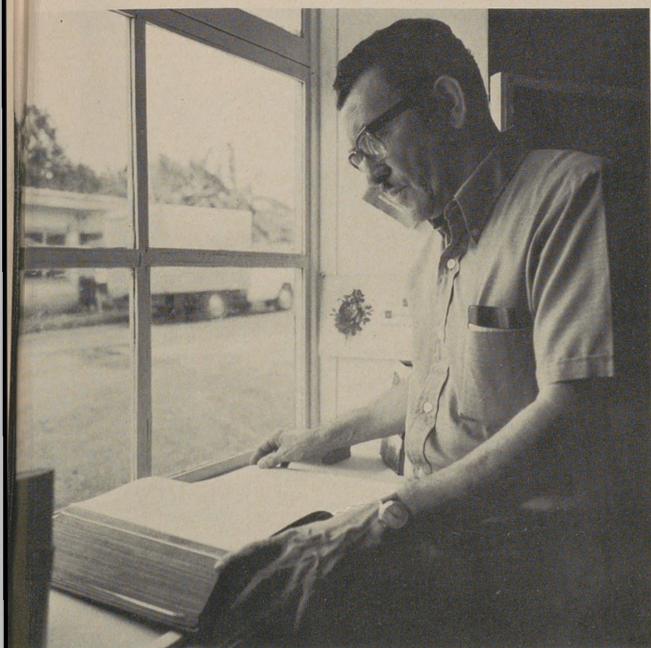


Gregory and Bookmobile; note convention emblem.

For church window display at San Ramón, Costa Rica, Pastor Corderro arranges (right) convention seal and (below) pulpit Bible.



BIBLE IN THE WINDOW



THE BUILDING housing the Baptist church in San Ramón, Costa Rica, is well over 100 years old. Thus the church walls are thick, about 18 inches. When some remodeling was done, Pastor Manuel Corderro and Missionary C. Donald Doyle decided to take advantage of the design and the fact that the building is situated on the most heavily traveled street in town.

They moved the two windows to the outside edge of the walls so that the space behind them might be used to display materials with a message. Sometimes the large pulpit Bible is shown, open, with specific verses underlined; a sign calls attention to the topic, such as, "Read what God says about freedom."

Tracts and other literature are put on view. Posters are sometimes

used. A sign invites anyone with a question to come to the pastor's home, adjoining the church.

The pastor recognizes the value of literature. The **urna** (display case) for books (see story, page 5) has a prominent location in the building, and members take advantage of the opportunity to buy books.

The first official use of the Baptist **Libromovil** (Bookmobile) took place in San Ramón during the civic fair honoring the city's patron saint last August. The Bookmobile was set up at the entrance to the central market.

"Most important was the chance to talk to people as they came by," commented Pastor Corderro. Several individuals have visited the church as a result of the Bookmobile contact. The pastor feels the event

helped townspeople to know more about Baptists.

The display windows provide a continuing method of contact through the printed word. Their effectiveness became evident almost at once. Doyle and the pastor remodeled the windows themselves. The day the first one was completed, Doyle asked, "What do you think of this?"

The pastor replied by placing an open New Testament in the window, amid the sawdust and wood scraps. Doyle began working on the remaining window.

Only about ten minutes had passed when a man entered the building.

"Is that book in the window for sale?" he asked. "I'd like to buy it."

—Leland Webb □

THE SPARK OF LIFE

BY L. LAVERNE GREGORY

A COMMERCIAL advertisement in Costa Rica refers to a certain soft drink as "*la chispa de la vida*"—the spark of life.

Guido Enrique Picado Robles, pastor of the Desamparados Baptist Church in a suburb of San José and promoter of evangelism for the Baptist Convention in Costa Rica, is the "spark" for Baptist activities in this small Central American country.

Endowed with a dynamic personality, Don* Guido (pronounced gee-tho) challenges the Baptists of his country to get out of their church buildings and to witness for Christ—through house-to-house visitation, opening new preaching points, and in special activities.

He assists churches in setting up literature booths at local fairs and civic functions in order to sell Scriptures and books, offer evangelistic tracts, and preach. He cooperates fully with Baptist Book Stores.

Not long ago, with Missionary Donald H. Redmon he spent four days in the tropical climate of the Atlantic port city of Limón, selling literature and preaching. One sailor, purchasing a Bible, said, "I've traveled all over the world and have never seen a Bible for sale."

Always full of ideas and projects, Guido is affectionately introduced by the chairman of the united board of the Baptist convention by saying, "Now we'll have the many projects Don Guido has for us."

During "Operation Baptist Impact" in 1970, Guido visited a Catholic high school a block from the Desamparados Church to offer books for sale. The principal

* A Spanish title affectionately used for close friends.



Guido Picado sets up Bookmobile at a fiesta.

stopped all classes, called the students into an assembly, and presented the pastor. Guido sold more than 50 books that morning.

When U.S. President Lyndon B. Johnson made a brief stop at the international airport in San José, Guido was there with tracts and a sign from the Baptist convention. A local radio station covering the event mentioned this fact. President Johnson himself received a tract from this Baptist pastor.

Guido is on a first-name basis with Costa Rica's President "Pepe" Figueres. At a recent reception Guido had pinned the emblem of

the national Baptist convention on his coat lapel. President Figueres commented to several people in the receiving line on the attractiveness of the Baptist emblem.

For years Guido has guided the efforts of Baptists in literature distribution during the Christmas-New Year's celebrations in San José. El kiosco Bautista (the Baptist booth) is commonly taken for granted. As he arrived recently to set up a display, several commercial people joked, "Ah, here come the Baptists again."

The author has been a missionary to Costa Rica since 1958. He is stationed in San José.



Guido Picado,
a "spark"
in Costa Rica.

The pastor's love for the distribution of books developed because his first contacts with Baptists came through books produced by the Baptist Spanish Publishing House, El Paso, Texas. Born in the Atlantic Zone of Costa Rica in a very conservative Roman Catholic family, Guido made early preparations to enter the priesthood.

As his studies progressed, he began to doubt some teachings that were not in the Bible. He consulted his local priest, only to be told, "Don't read the Bible. It will drive you crazy."

Guido's doubts continued until one Sunday in 1956 when he attended his first service in an evangelical church. There he accepted Christ as Saviour. Three weeks later Guido was baptized. Four weeks afterward, because of his new faith, he was driven from his own home, not to return for 15 years.

He started preaching in his new church. But after several weeks he again began to have doubts about the church's teachings on baptism and on church administrative matters. He consulted a friend, telling him of his doubts. "Those are Baptist principles!" the friend exclaimed.

"I don't know if they are Baptist principles or not," replied Guido, "but I know they are biblical."

Guido next talked with the local Baptist pastor, began to attend services, applied for membership, and requested to be baptized by the biblical-Baptist method. He enrolled in the local Baptist Theological Institute, under the direction of Missionary Sydney L. Goldfinch, Sr., and he completed his sixth year of grade school.

Then Guido was called as pastor of Desamparados Church. He was elected promoter of evangelism for

the Baptist Convention of Costa Rica, the first salaried worker of the organization. As he graduated from the theological institute, he was named national coordinator for the Campaign (Crusade) of the Americas.

Guido anxiously awaited the completion of the **Libromovil** (Bookmobile) of the Baptist Book Stores to give added impetus to the literature ministry. He accompanied the mobile display on its first trip, to San Ramón, and on its second journey, to Siquirres.

Don Guido is a member of the advisory committee of the Baptist Spanish Publishing House, and he is the local representative for the Baptist World Alliance.

Baptist missionaries in Costa Rica have no closer friend. And there is no harder worker in all the country. Guido Picado is certainly the spark for Baptists of Costa Rica. □

ADVENTURES IN EVANGELISM

Guido Picado (see story, page 12), pastor of Desamparados Baptist Church, San José, Costa Rica, for the past eight years, has been deeply involved in the use of Christian literature in his country. He also serves as evangelism promoter for the Baptist Convention of Costa Rica. While supervising use of the Baptist **Libromovil** (Bookmobile) at a fiesta at Siquirres, Costa Rica, last September, he took time to talk to the managing editor of **The Commission** about literature and evangelism. (Missionary Donald H. Redmon translated.) This is a portion of that interview.

Would you relate some of the ways you have been involved in literature distribution?

Picado: About six years ago a system of evangelism was begun in using the book ministry wherever there are fiestas or civic activities. We built a **kiosco**, or book shelf, of wood and put in it Bibles and other religious books to use at these civic events, in a special way emphasizing to the public who Baptists are and what we believe. Thousands of books have been sold during these six years. Now we have a system that is more modern, the **Libromovil**, made for the use of all Baptist churches in the proclamation of the gospel.

What have been some of the comments or questions about the Bookmobile at the fiesta here in Siquirres?

This is the first time we have brought anything such as this to

Siquirres, and it appears that this is a good way to evangelize. Many of the students (from the high school) have stopped to look at the literature. The first book we sold was to a young girl. A man got out of his car and came over and looked at the books. The woman who is selling food at the little stall next to us came out and looked with interest at the books and the Bibles.

Could you describe a particular experience relating to the sale of books at fiestas?

Always there are interesting experiences in activities such as these.

For example, a young man who had been thrown out of his home, separated from his family for more than two weeks, stopped one night at the display of Bibles. I was preaching, and young people were selling Bibles and other books and passing out tracts. When I gave the invitation, this man came to me and said, "I have problems in my life; I want to ask forgiveness from God." He bought a New Testament and promised to go back to his family and ask forgiveness. The next morning he came to my house to tell me he had worked out the problems with his family.

Sign on rack translates: "Tracts; take them, read them, give them."



Another night three young people came to the Bible display and began mocking the Baptists and disturbing in many ways. I preached that night on the true love, Christian love. The young girl with long hair said, "I want somebody to love me." I told her that Jesus Christ loves her. I had her read aloud the third chapter of John. When she read verses 16, 17, and 18, she cried like a child, and her two friends cried with her.

Experiences like these, along with other reasons, are why we want to preach the gospel and distribute Christian literature.

When you have a book display set up, do you usually preach, too?

We always preach, especially when there are other people helping with the sale of the books. Whenever we have a public address system (the Bookmobile has one built in), we at least read Bible texts and give a meditation.

Turning to your work as evangelism promoter for the convention, would you describe briefly the kinds of things you do in this role?

My work, of course, is to promote evangelism among the churches. Three things are very important. One is to help our pastors see the need of evangelizing in Costa Rica. Second, not only the pastors, but also the churches need help to see this need, in order that they may have a deep conviction of the work of evangelizing as a church. The third task is to help the convention as a whole get a glimpse of evangelism.

What kind of response have you met from churches and pastors?

Many churches have strong convictions and have responded in a wonderful way to the call to evangelize. I believe that evangelism is natural in the life of a Christian and for any man who has been called of God, for example, a pastor or preacher.

It's true that some pastors and churches have not responded as they should have. But it is also true that, as those who are interested in evangelizing continue in this work, many of those who did not become

involved to begin with have responded. And some others are beginning to see the need of evangelizing the people of Costa Rica.

What about the laymen of the church where you are pastor—are they involved in evangelistic witness?

There is a tremendous blessing in my church in that the laymen work. Fifteen of them, more or less, can preach. And they can teach in Sunday School. Twice a year the church has a revival, and these are directed by the laymen—and this includes men, women, and young people.

What is the most encouraging factor you have seen in your responsibility as evangelism promoter?

I believe that the hope of evangelization in Costa Rica is perhaps found in three areas. First is in the rediscovery of evangelization in our missions, our churches, and in our convention as a whole.

Second would be in the new sections where the government is building housing projects. This is an area where there is a tremendous need for evangelizing. The government of Costa Rica is providing homes for literally thousands of families. We have decided to get into the places where these housing projects are becoming realities and to preach and to establish churches. We are going to see a tremendous growth in the Baptist work in Costa Rica during these next ten years just from this one effort.

In the third place, we must get into rural areas—starting new works, opening new fields, churches, missions—into areas where there is no evangelical work. There are hundreds of places where the people, many of them country people, have never heard the gospel of Christ. Baptist missionaries in Costa Rica are working diligently in these areas. Many of these people in the rural sections are hungry for the gospel; they desire the gospel and a new relationship with God.

So if we have a conviction about evangelism, and if we work in these new housing areas and in rural areas, Baptists are going to have a tremendous growth during the next ten years. □



Picado poses with his wife and their nine children.

AUTOMATIC rifle fire punctuated the conversation at police headquarters in Kalabakan, Sabah, Malaysia. Twelve men never spoke again. Thus in 1963 began hostilities by neighboring Indonesia against Sabah.

But the wrath of man can result in praise to God. Because of the confrontation between nations, Murut tribesmen were moved from their villages bordering Indonesia to a settlement near Kalabakan.

With the help of the government and of British troops, a school and small homes sprang up. The Muruts found peace. They stayed in the new village.

"Pastor Morris, will you and your wife help us witness to the Muruts?" The question came from Saw Bah Tha, a Karen from Burma. He and Richard Kapung, a Land Dyak, had come to visit us.

"Richard can speak the Murut language," Saw Bah Tha went on. "He will leave his work as a photographer to witness to the Muruts. We have a burden to tell them about Christ."

At our inquiry, he explained why he wanted to witness.

"I was born into a Burmese Christian home," he began. "I grew up thinking I was a Christian. Two years ago in the youth camp I was truly born again. Since then I have been burdened for people to know Christ. I feel it to be the main responsibility of my life to help these Muruts come to him."

Then we turned to Kapung, who spoke in Malay. "Richard, now that you are following Christ, how do you see your life?" we asked.

"Why should I live here at a time like this?" he mused. "I feel God brought me from Indonesia and put me here to give the gospel to the Muruts. My wife and I are the only Christians in this area who can speak their language. We must share what we know about God's love and his Son."

Then Kapung, at our questioning, told about the worship of the Muruts.

"Most worship nature and spirits," he stated. "Everything—trees, rocks, birds, animals—has a spirit. The people live in fear of spirits. They

AMONG THE MURUTS

By Charles H. Morris

especially worship the spirits of the dead. They talk to them to seek wisdom and advice. All spirits must be worshiped and pleased or they bring harm and damage to an individual or tribe.

"They are baffled by death. They know there is life after death. When a person dies, his spirit immediately becomes something to be feared. No spirit brings good—only tragedy and trouble.

"Often when there is a death in the village, all will leave the village and burn it down. They believe that the spirit cannot then find those who are left."

"What will you teach them of death?" We probed. "How do you look on it?"

"I will teach them that death is the result of sin," Kapung declared. "While we all must face death, I will teach them to know that Christ died for our sins. When we die physically we will live eternally with God. Our spirits are to live in joy and peace with Christ."

"Do they believe in God?"

"Surely! They know there is a God. They see his work all about

Richard Kapung, lay teacher, points out to Missionary Charles Morris and orantua (old man of the village) site chosen for the Murut Baptist Church building.



Group of Muruts includes 48 who were baptized in Kalabakan River in September 1969.

The author was appointed a missionary in 1957. He is stationed in Tawau, Sabah, Malaysia. Sabah is a Malaysian state on the northern part of the island of Borneo.



Above: Kapung plays on his bamboo flute. Left: Mrs. Morris talks to some Murut Christians in front of unfinished building.

them. They just don't know how to meet him!"

The question arose of whether the Muruts would believe in Christ and accept him. We wondered how they would view his sacrifice.

"Sacrifice is a part of life," reported Kapung. "They sacrifice rice to the gods; they offer animals to give life to the family or tribe. A son is the most valued possession in a family. Some will even sacrifice a girl child if they think the spirits will accept her spirit instead of that of a sick son."

"When they learn that God gave



Congregation poses at completed structure in May 1970 when building was dedicated and church was organized.

his Son for them, they will understand and appreciate how much God loved them."

"These people have no Bible, no written Word of God," we reminded Kapung. "Most of them cannot read or write any language. How are you going to tell them about God and Jesus?"

"We will have to teach them many times each week," he replied. "Can you help us with pictures and books?"

We assured the men that we could help provide materials. Then we asked, "How are you going to convince the Muruts that Jesus is the only way to God?"

"I believe," declared Kapung, "the Holy Spirit will translate the Bible into their hearts. He can convince them that Jesus is the only way to God."

The biggest hindrance to a Murut's believing would probably be "their desire for **tapai** [rice wine]," guessed Kapung. "This is a way of life to them," he explained. "They find it very difficult to give up. Most have drunk it since they were little children. But God can take this desire away."

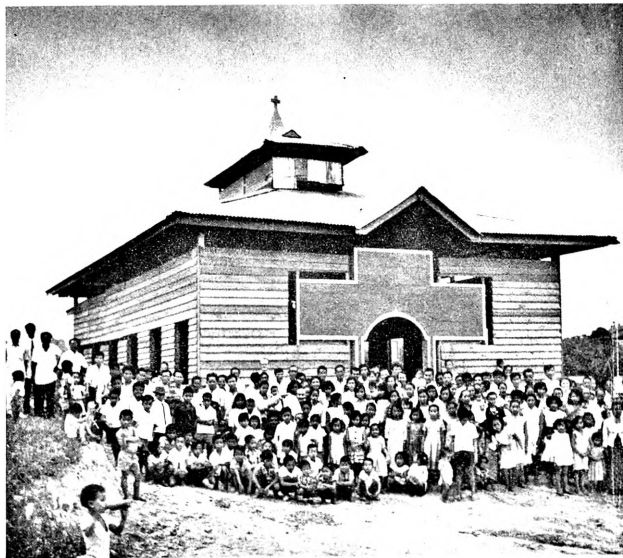
We turned again to Saw Bah Tha. "You cannot speak Murut," we reminded him. "How will you work with these?"

"The children go to Malay schools," he pointed out. "I will use Malay to teach them about Jesus. There is a Bible and there are story books in Malay. Can you help us get these?"

My wife and I agreed to help. "We will come work with you," we said. "We will give you as much materials and help as possible. This and our prayers we promise you."

On October 6, 1968, the two men called the Muruts to the first service. Sixty Muruts of all ages heard the message as I spoke in Malay and it was translated into Murut.

Richard and Saw Bah Tha kept their promise to teach many times each week. After services were started among the Muruts, they held four services during the week and three on Sunday, teaching, preach-





Wife and child
of Richard Kapung,
church lay pastor.



Missionary Morris
conducts a baptismal
service for the Muruts.

ing, and witnessing. The attendance grew until the small room was overcrowded and the building was in danger of collapsing.

In April 1969 the first group of 34 adults were ready for baptism in the Luasong River. Following the baptismal service, an open-air observance of the Lord's Supper was held.

The next September 48 Muruts, including some who had leprosy, were baptized in the Kalabakan River. These new believers had been carefully taught week after week about salvation, baptism, and the meaning of following Christ. By then attendance had reached 175.

In November the Tawau Baptist Church gave enough funds for materials so that the Muruts could build a meeting house. The Muruts designed and constructed their own building.

The structure was dedicated the last day of May in 1970. More than 350 persons from the village and surrounding area attended the service. Nineteen more persons were baptized. The Murut Baptist Church was organized with 100 charter members; as missionary, I had baptized 99 of them.

The new church invited Richard Kapung to be lay pastor. Seven members were elected as church servants. The Tawau Church agreed to give a monthly amount toward the support of the lay pastor; members of the Murut Church contribute as they are able.

Three years after the first Murut service, 126 adults had professed faith in Christ and followed him in baptism.

Kapung and I have visited other Murut villages. The interest and hunger for the gospel is keen. After I had spoken for three hours at one village the chief said, "**Banyak terima kaseh; kasi lagi** [Thank you very much. Give us more!]" □

I KNOW the Lord will make a way for me!" Thus the Kadazan tribespeople in Sabah, Malaysia, began the first worship service in their new chapel. Constructed and paid for by 15 Kadazan families, the chapel was another sign of how the Lord had made a way for them.

Lay leader for the group is Taliban bin Gombak. Sharing the questions and answers from a conversation with him may help introduce this leader and his people.

Morris: Taliban, where is your home?

Taliban: We came from Mt. Kinabalu area on the west coast of Sabah.

Have your people always followed the Christian way?

Oh, no! We are nature and spirit worshippers.

What is the particular object of worship?

Mt. Kinabalu. It is the highest mountain in Southeast Asia, and we can imagine nothing higher. We believe that when we die our spirits go to live on this mountain. My people believe that when it rains the waterfalls are the spirits crying to return to their villages. When the wind blows upon the mountain we can hear the young wailing for having died before they could marry.

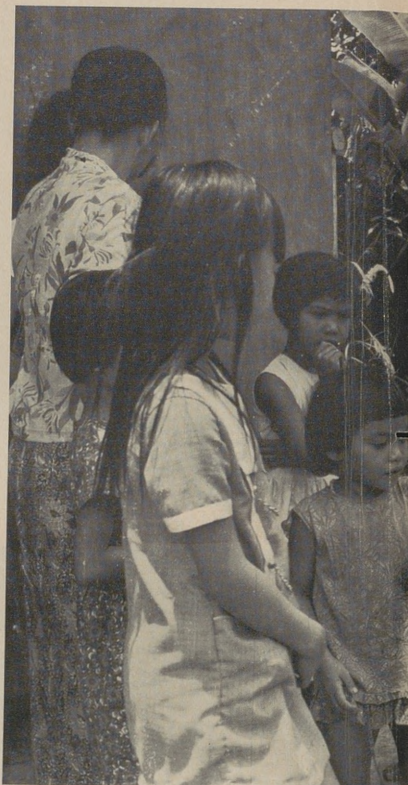
How long have your people believed this?

Perhaps as much as 1,000 years before Christ was born the mountain was named Kinabalu [the abode of the spirits].

How are the spirits supposed to get up the slick, granite sides of the mountain?

When our people get about 40 years of age, they let their fingernails grow very long. They know that death is soon to come. The

THE KADAZANS OF SABAH



Taliban bin Gombak, Kadazan lay leader, rolls up teaching materials after a class.





Mrs. Morris and some of the Kadazan children.

long fingernails will help them climb the mountain.

How long will they stay there?

Until the god comes down and takes them to eternal rest.

Are there other gods?

Oh, yes! The **pembaris** [ruler] tree is the god of the forest. It must never be destroyed. If it is, the spirit will wander about harming our crops and families. Oddly shaped rocks, twisted roots, birds, pig's liver, fish—all have spirits. My people believe they tell us the gods' will and way.

But you are a Christian. Do you still believe this?

No true Christian believes this any more.

How did you become a Christian?

Many moons ago a white man came to my **kampong** [village] who could speak our heart's language. He told us about the God who did not come down on Mt. Kinabalu but came down on Mt. Calvary to die on a cross for our sins.

Each day the **orang tua** [village head] would sound the **kulintangan** [brass gong], and the people would come to hear the story again and again. He told us a strange story about God loving us. It was strange because our gods don't love. Gradually we came to know and understand. Our village decided to make Christ our main God.

Did this mean you all accepted Christ as your Saviour?

Oh, no. It just meant we were willing to believe and try to follow him. Some of us did accept him as Saviour. I was 18 years old when I did so.

Why did your group come to the east coast of Sabah?

Food is scarce and hard to find on the mountain; we were very

hungry most of the time. The government asked for 15 young families to open up a new farming scheme near Tawau. I was chosen as leader.

Why were you chosen?

I had gone to the Malay school and could read and write Malay. I also was a born-again Christian. I was asked to be the spiritual leader as well as the spokesman and counselor. It is my duty, when the people get homesick, to remind them, "Let us thank God. We have a home. We have land and food. We have freedom to worship the Lord. Come, let us worship him."

When some say, "Sunday market is best for selling our crops; we will make more money," I must remind them that Sunday is the Lord's day. The Lord took us from where we sat in darkness on the mountain and gave us the light of God. We will not work or sell on Sunday. We will worship the Lord that day.

Are the people growing spiritually?

Since you have been coming to teach us, every adult and older young person has accepted Christ and been baptized. We truly have a Christian **kampong**. We tithe our money. We send part back to the Bible school to train our young people to become pastors and leaders. We give regularly to the church in Tawau, where we are all members.

Why did you build this chapel?

We felt the Lord deserved a place that was only his. We still worship in our homes—but this is his house. We are pleased to dedicate it to him today.

* * * *

The dedication came to a fitting close as the group sang, "Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine!"

The Lord is continuing to make a way for the Kadazans of Sabah. □





Workmen tend to horses at Baptist Agricultural Center near Chone, Ecuador.

CORN, COWS, AND PIGS

By Stanley D. Stamps



THE SIGHT that met my eyes as we rounded a slight curve in the highway was vastly different from what I first saw on July 4, 1966, when Sammy Simpson, Gerald Doyle, and I traveled to Chone in Manabí province. We had gone then to complete the purchase of about 70 acres of fertile, river-bottom land, destined to become **Centro Agrícola Bautista** (Baptist Agricultural Center), a combination demonstration and experimental farm.

I thought back to that original visit. Simpson, agricultural missionary to Ecuador, had been searching for a suitable place to establish a small demonstration farm. With the help of Doyle, then in his second term of service and located at Manta in the same province, a likely site was found near Chone in an area characterized by numerous small farms. As acting Mission treasurer, I went along to sign the documents and to write the check.

On that first visit we had to leave the station wagon parked alongside the newly constructed highway. We struck out to explore the land. A dense growth of old cacao (cocoa) trees interspersed with palm trees and other tropical growth dominated at least half of the property; banana plants shaded the rest. We "stepped off" the site as best we could through the thick undergrowth from the highway to the river on the back side—70 acres, more or less.

The purchase was completed in less than a day, since Doyle and Simpson had already arranged that the necessary documents were ready. The first step had been taken toward a missionary project the Ecuador Mission had long considered.

That was five years ago.

Now before us stretched a broad level pasture with tall grass half hiding a number of purebred yearlings and heifers. Further on was a palm-thatched shelter with a sign in Spanish, "Anderson's Stable," named in appreciation of Dr. Arlis Anderson, of Mississippi State University and a deacon at First Baptist Church in Starkville, Mississippi. Anderson had taken an active interest in the work of Simpson, his former pupil, and was instrumental in securing purebred stock for the farm's breeding program. In December 1968 Anderson accompanied to Ecuador a planeload of cattle, horses, and pigs destined for the farm.

A long driveway was marked by a sign announcing **Centro Agricola Bautista**. We were soon parked beside a comfortable, two-story house, faintly reminiscent of a country home somewhere down South, perhaps Mississippi.

The purpose of this visit was different from that first trip. Keith, my 14-year-old son, wanted to work on the farm during school vacation. His application had landed a job as **machetero**, a laborer who uses a machete as his principal tool.

The Richard D. Clements moved to Chone in July 1969, when the Simpson family returned to the U.S. for furlough and extended study leave. (Simpson holds the B.S. in agriculture and the M.S. in agronomy from Mississippi State University, State College, Miss. He expects to receive the doctor of agronomy degree from that school in May. He also holds the B.D. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.)

Clement studied in the field of agriculture at the University of Kentucky three years before transferring to Georgetown College to prepare for the ministry. (He is also a graduate of Southern Baptist Theological Seminary, Louisville, Kentucky, and held pastorates in Kentucky and Florida before coming to Ecuador.) Richard grew up on a farm in Kentucky.

The farm had its inception years ago, when the Ecuador Mission requested an agricultural missionary to work among the numerous Indian farmers of the Andes highlands.

When an agriculturist arrived on the field, the work among the indigenous tribes of the mountains was ruled out in favor of the more progressive and productive region of the coastal plains.

Other evangelical missions had attempted agricultural work among the Indians but with little success. Still others were at work among the tribes of the sparsely settled **oriente**, the rain-forest jungles of the eastern slope of the Andes watershed. Trends in agricultural reform also indicated away from the large, land-owner-dominated farms in the mountains toward the small, land-owner farms near the coast. The province of Manabí abounded with such small farms.

THE farm's first year of operation included land-clearing and a few row-crop experiments. The dense cacao groves and banana plantations were systematically bulldozed away and burned, making way for crops and pasture land. A missionary residence and a house for the national farm foreman were constructed, as well as several utility buildings.

Cotton and watermelons were the first crops planted. These soon proved unprofitable, the first due to plagues of insects, such as army worms, which would devastate a whole field overnight in spite of efforts to control them. Watermelons produced well, better than expected during a dry year that wrought havoc to other plantings.

Emphasis the first two or three years was placed on row crops, showing that increased yields could be produced on plowed land and that at least two crops a year could be grown. The use of fertilizer and improved strains of seed was demonstrated to good effect.

Farmers in the surrounding area still hold to traditional "slash-and-burn" methods, utilizing little more than a machete to cut the lush, rapidly growing undergrowth and to turn the soil to make ready for planting. Gradually farmers are recognizing the importance of plowing the land in order to catch the moisture that falls during the rainy season, January to April, and to help control weeds for better produc-



Right: "Anderson's Stable" at Chone.



tion. The Baptist farm's tractor is hired out by an increasing number of neighboring farmers.

Corn proved the most suitable crop. In cooperation with INIAP, an Ecuadoran agricultural agency, experimental corn plots were planted to determine the most suitable varieties for the area. These demonstrations brought a number of visitors to the farm and established good will with an official national agency.

Using improved planting and cultivation methods, the farm has demonstrated how more than 60 bushels of corn can be produced per acre per planting, contrasted with the meager 20 bushels per acre of the native corn strain.

The farm's mission gradually became clear—cattle breeding and improved feed crops and feeding methods.

The first animal purchased for the breeding program was a Brahma bull yearling, bought from an evangelical mission farm in the eastern jungles, in Jivaro Indian territory. The bull was soon joined by a purebred Hampshire boar, destined to become the most remarkable animal for miles around.

Feeding procedures demonstrated innovations. The entire cornstalk—shuck, cob, and all—is utilized, whereas local tradition considered this waste and consequently of no use. The feeding program has illustrated the practicality of making use of all the plant, supplementing this with balanced feeds (adding protein content to the diet), and utilizing other materials that were also considered waste, such as rice bran.

ACCORDING to Clement, the most successful aspect of the farm operation has been the feeding program. The farm has shown how to fatten cattle faster; as many as four head of cattle can be run on a **cuadra** of land (about one and three-fourths acres) in comparison to one head per **cuadra** where an unimproved feeding and grazing method is followed.

The farm's breeding program is without a doubt the most popular aspect of the project in local opinion.

The hog program has surpassed the cattle project. There are now ten brood sows and five boars in service on the farm. From 50 to 60 sows a month from far and near are

brought to be bred by one of the purebred hogs. In the past three years about 400 purebred pigs and crosses of the two breed lines, Hampshire and Yorkshire, have been sold at moderate prices to farmers wishing to get started with a better breed.

Rafael Maldonado, farm foreman, estimates that more than 30 percent of the farmers in the Chone area have improved breed lines that originated at the Baptist farm. Stock from the farm has been sold in at least six neighboring provinces.

The result—an increased hog production and an improved quality of meat. A typical native sow has an average of five pigs per litter; the center's sows average nine pigs. A **criollo** (native) hog requires an average of a year to grow to a weight of about 100 pounds, mostly fat; the improved breed of hog will weigh over 300 pounds with a minimum amount of fat in a year's time. Hopefully in another six years the blood strain of the hog production of the area will be 100 percent improved.

The swine program touches a majority of the small farmers, all of whom can at least afford a hog or two. For as little as \$15 one can purchase a purebred pig and thus begin to improve his own herd's production.

Raising cattle costs more. This involves available land for grazing as well as the initial cash outlay for stock. The average small farmer may not be able to afford a cow, much less feed one. An increasing number of operators of middle-sized and large farms are building up their herds. Many farmers, large and small, make use of the Baptist farm's breeding service; those who can afford it buy calves in order to improve their herds.

At present the farm has about 40 head of cattle of pure bloodline, including Charolais, Brahma, Santa Gertrudis, Jersey, Hereford, and Angus. All except the two latter breeds have adapted well to the area's year-round, summer-like climate. A neighboring farm of about 90 acres has been rented to graze the farm's cattle, as well as the stock of other farmers who bring their cattle to be bred at the farm.

The stock program received a shot in the arm in December 1968 with



Hog program at Baptist center has helped numerous small farmers.

the importation of a planeload of animals. The shipment included 28 head of cattle, eight hogs, and three quarter horses, donated to the farm by various individuals, churches, and organizations in the United States.

THE Baptist Agricultural Center has carried out several cooperative projects with a number of other evangelical missionary agricultural groups and with Ecuadoran agricultural agencies, a nearby agricultural high school, and the Peace Corps.

An extension program is being set up at an agricultural cooperative in the rural community of Rio Armadillo, where at least ten hogs from the farm have been located. A small plot of land was set aside by a member of Olivares Baptist Church in Rio Armadillo for use in crop demonstrations.

The most successful aspects of the farm project, the Clements agreed, have been the corn and hog pro-

grams. The biggest problem has been posed by insects and other pests. Also, round-the-clock vigilance is necessary for the farm equipment and animals; two mules and a boar have been stolen.

The farm favorite is a four-year-old Hampshire boar, known over Manabi province for its size. After three years of breeding service, it is estimated that the boar has as many as 1,500 descendants, including at least 350 direct descendants.

Without a doubt, **Centro Agricola Bautista** of Chone has gained a favorable reputation among the populace. The people who readily recognize the benefits of improved farming methods are becoming more interested in hearing the gospel message that is associated with the farm, the missionaries who operate it, and the Christians among the farm employees, like Rafael Maldonado and his wife, Magdalena. This couple daily bear living witness to the Christian message of salvation. □

TELEVISED CANTATA

By Robert L. (Bob) Stanley



Chorus from Baptist churches presents cantata in Philamlife Auditorium, Manila.

I JUST didn't know our people could do anything like that," remarked a pastor whose choir had been one of ten from Baptist churches in Manila participating in a 70-member chorus.

The chorus had taken part in a one-hour television special on Good Friday (1971) featuring Dubois' cantata, **The Seven Last Words**. Thousands of television viewers in the Manila, Cebu, and Baguio areas of the Philippines viewed the special, a product of combined efforts of the music promotion and radio-television departments of the Philippine Baptist Mission.

In addition, another 750 persons attended a concert presentation of the work on Easter Sunday in Philamlife Auditorium in Manila, directed by Missionary Phillip M.

Anderson, music promotion secretary.

With the Baptist Hour Choir as its nucleus, the combined group was supported by three soloists from the Manila Concert Choir and 11 instrumentalists.

The TV program utilized 16 mm. film clips and chalk drawings by Sammy Singson, a teacher at Jose Rizal College in the Manila suburb of Mandaluyong. Narrating was Paul Lacanilao, program director for Channel 5 and master of ceremonies for the weekly Baptist Hour program in the Tagalog language.

J. O. Terry, Jr., Foreign Mission Board radio-television representative for Asia, directed the video portion of the program. He also provided technical assistance in pre-recording the music.

"We wanted to try a mass choir to give our church choir members an opportunity to participate in a

large organization and to do a real good piece of music," Anderson explained. "And we also wanted to produce a nice program for the Manila area during Easter."

Channel 5 offered a free hour of choice TV time on the Friday before Easter for a televised version of the cantata. The Mission's radio-TV department made funds available to help finance the production.

The project had moments of worry. After the choir had spent several hours recording the music, one part of the tape was mistakenly erased. This portion had to be recorded again. Assembling a group from so many churches scattered throughout the Manila area posed problems for rehearsals because of transportation difficulties.

But Anderson said the choir members and musicians were so enthusiastic about the result that they were ready to plan another program. □

The author has been a missionary to the Philippines since 1966. He is stationed in Manila.

COMMUNICATING THROUGH MUSIC

By Thomas W. Hunt

FAR from being passé, world evangelism is more crucial now than ever. Evangelical Christianity knows that sharing its great news is literally a matter of life and death, as always, but with differences:

More lives and more deaths are involved now. More means are available to reach these lives. Radical developments in the complex of cultural systems and in communication theory are creating new problems as well as opportunities for mission strategy.

The problem is not whether to evangelize the world, but how.

The complexity and magnitude of the contemporary evangelistic task staggers—and challenges—the imagination. We are limited only by the imagination to follow the Holy Spirit.

During the past decade, in addition to the continuous evangelistic thrust that is at the center of all missions, missionaries under appointment by the Foreign Mission Board, along with their national colleagues in numerous countries, have expanded the scope of evangelistic campaigns.

The pre-campaign includes a multifiform preparation of national Christians and various types of publicity to inform, influence, and attract prospects, according to specific possibilities and budget. The campaign itself contains more diversified elements. Vital conservation of results in follow-up is more efficient and often a budgetary part of the effort.

But among the elements present in all phases, one of the most indispensable and vital is music.

Pre-campaign concerts have some logistical advantages that make the evangelistic process more effective. It is easier to secure publicity for concerts than for most other pre-campaign activities. Often walls are broken that later allow advertising of the campaign itself through public media. Concerts also help convince national leaders, as well as the public, that Baptists are interested in the whole man.

The chief value of concerts, however, is not logistical, but consists of their practical application in the communicative process.

The central task of evangelism is to inform: "Ye shall be witnesses." Witnessing differs from reporting in the relationship of the communicator to his information. A reporter supplies data of which he may or may not have personal experience. A witness furnishes evidence based on personal experience or knowledge.

A reporter and a witness differ also in their relationship to their informational targets (the receptors of the information). A reporter's information may or may not produce a change in the receptor. A witness' information provides a basis for decision. The subject of our information is a Person; knowing about him correctly (or incorrectly) becomes a basis for judgment, for acceptance or rejection.

Our informational targets cannot become receptors if any kind of block obstructs the communicative process or if the information

is poorly or incompletely received. Mission strategy, therefore, seeks to broaden the base of information available to its targets and attempts to convey the data by media which are intelligible, meaningful, and, if possible, convincing.

Throughout the process, music as a communicative vehicle has certain unique advantages. In itself it is not likely to threaten the receptor's conception of himself and his role in his own culture. If his first contact with the gospel is through a concert, he is less likely to begin "with his defenses up."

Music itself cannot present denotative information ("Christ died for our sins"), but its text can, and often does in streamlined fashion; only one or two main points are commonly presented in a text. Moreover, music functions as a mnemonic device—it makes the message memorable, enabling the listener to establish and remember essential points.

The principal communicative value of music, however, is connotative. People listen to music not primarily for information but for the complex of emotional, intellectual, and spiritual factors which constitute its "message" and make it **music**. For this reason, instrumental music may sometimes present less "threat" to a prospect than vocal music, since a strongly anti-Christian conditioning need not raise a barrier against a "message" without specific meaning.

Because of this connotative value, musical meaning becomes spiritual. This is the quality that the first great missionary recognized and com-



The author is associate professor of piano and organ at Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Other articles by Hunt appeared in the April 1971 music-emphasis issue of *The Commission*.

THE 'SINGING SEMINARIANS'

By Katherine Henderson

Carlos Gruber was one of several musicians from the U.S. assisting African churches during their 1970 crusades.



"Singing Seminarians" appearing at Clark Field Baptist Church.

mended in his injunction to sing and make melody "with grace in your hearts to the Lord" (Colossians 3:16; see also Ephesians 5:19).

This also explains why musical programs attract segments of a population that are normally hostile or indifferent to the Christian message. Pre-campaign concerts provide the Christian mission with a magnetic and appealing setting for the initial contact with the Christian message.

How is this applied in practice?

Much depends on the talent and charisma of the communicator—in this case, the performer. The purpose of the concert and its relationship to the campaign must be frankly stated in all advertising. Good evangelism does not deceive in order to obtain a captive audience, nor is it necessary.

One of the concomitants of the information explosion all over the world has been a great interest in music of all types. With this new surge of interest and the natural love of all people for music, almost any musical program has tremendous inherent advantages as a vehicle for attracting the disinterested.

Although those who come knowing the purpose of the concert may not be ready for the gospel, they bring to it an openness which may be encouraged and facilitated by a skillful performer.

That this actually happens has been demonstrated repeatedly by missionary musicians and by Christian artists. The success and contribution of musical evangelism over the past decade have demonstrated the continuing vitality and growth of contemporary evangelism. □

FOURTEEN "Singing Seminarians" nervously, anxiously waited near the television set on an April Sunday afternoon in 1971. They had eaten lunch with my wife and me, their accompanist and director. They were awaiting "The Baptist Hour," for the program would culminate hours of hard work by the choir.

The group had practiced faithfully an hour and a half every week during the school year. They had presented numerous concerts, as ambassadors of Christ and representatives of the Philippine Baptist Theological Seminary, Baguio.

They held fond memories of the weekend tour of the Angeles City area in February, when they sang in several colleges. Commented the music professor at one school, "That was the first time I've heard religious music sung at our college; I hope it is not the last. That was great!"

Reception at various churches was warm. At Dagupan Baptist Church a Roman Catholic priest in the audi-

ence said enthusiastically, "They told me I couldn't clap, though I wanted to. But I was clapping and saying 'amen' in my heart."

The seminarians would long remember the tour to Manila in March. They sang in the Village, Pasay City (the mayor was present), and International Baptist Churches. During this tour they spent hours taping their music and video-taping for the television program.

Between the two tours, the choir gave a concert at the Baguio Colleges Foundation Theater. Their spirit, dedication, and love for Christ were evident as they sang for more than 800 persons.

But the Sunday had arrived for their appearance on the "Baptist Hour." Eagerly they watched the program begin—but it was not the choir presentation. Through a mistake, the wrong program was being aired.

After about ten minutes, thanks to a phone call by an alert Manila missionary, the program was interrupted. And then, there they were—the "Singing Seminarians," giving their witness through music. □

The author, Mrs. Richard C. Henderson, has been a missionary since 1963 (Ghana 1963-67, Philippines since 1967).

Book Editor Retires

FAR TOO FEW Southern Baptists have known Genevieve Greer. Except for book reviews appearing in various publications and a collection of missionary biographies for older children, her by-line seldom has been seen.

Books have been her business at the Foreign Mission Board for more than 21 years. The Board elected her as its book editor in 1950, the post from which she retires this year, effective April 30.

Miss Greer came to the Board in 1945 as secretary to the late E. C. Routh, editor of *THE COMMISSION*. When he retired in 1948, she became editorial assistant for the Board's Office of Publications, producing pamphlets, booklets, and the Board's *Annual Report*. She had been Dr. Routh's secretary for approximately eight years in the 1930s, when he was editor of the *Baptist Messenger*, state paper of the Baptist General Convention of Oklahoma. Immediately preceding



Miss Genevieve Greer

her employment at the Foreign Mission Board, she was reporter and book-keeper for the *Foster County Independent*, Carrington, North Dakota.

Miss Greer has provided editorial services for a number of the Board's special publication projects and until recently its *Annual Report*. Her main task, however, has been preparation of the annual series of graded books published for study of foreign missions in the churches.

Born in Bunker Hill, Illinois, Miss Greer received her Bachelor of Arts degree at Oklahoma Baptist University, Shawnee. She also attended the University of Missouri School of Journalism, Columbia, and Draughton's Business School, Tulsa, Oklahoma. Since coming to Richmond, Virginia, she has taken several night courses at Richmond Professional Institute (now Virginia Commonwealth University).

When asked to evaluate her years at the Foreign Mission Board, Miss Greer said, "The many things I have learned as editor of mission study books have generated in me a strong feeling for, and commitment to, missions. I am fully convinced that a church that doesn't have a deep commitment to missions just isn't a church. The whole purpose of the church is missions—not just foreign missions but missions wherever the message and ministry of Christ should be applied."

Although Miss Greer does not specifically label any pursuit as a hobby, she says that her favorite type of reading is biography and that she likes to drive an automobile and cook. At the time her retirement began, Miss Greer had not decided where she will reside.

We are sure that multiplied thousands of Southern Baptists will join us in wishing Miss Greer a long and happy retirement. Year after year we have been aided by her skill. She has been an integral part of the process by which our denomination has been made more knowledgeable for support of missions and, in particular, foreign missions. We of the Foreign Mission Board staff will miss her daily presence and will always be thankful for the years she worked with us in such a meaningful way.

For Mission Study

EVEN THOUGH this year's foreign mission study is six months away, thousands of persons will begin preparation for it very soon. They are the ones who have been chosen to teach the Graded Series books and will be in need of supplementary materials. In a later issue of *THE COMMISSION* we will present reviews of the books, along with information about teaching aids.

The theme for this year's study is "Baptist Witness in Secular Europe." The setting is a complex one and involves a large number of countries. The tabulation of Baptist statistics by country, presented below, appeared in the March issue of *The Baptist World*, published by the Baptist World Alliance. For those who do not receive that publication we are happy to provide this information.

EUROPE

Austria*	760
Belgium*	352
Bulgaria*	700
Czechoslovakia*	4,163
Denmark*	6,828
England*	173,708
Finland*	3,348
France*	2,374
Germany, DDR*	24,019
Germany, West*	74,235
Greece	
Hungary*	19,600
Iceland	56
North Ireland and Eire*	7,208
Italy*	5,100
Luxembourg	20
Netherlands*	10,329
Norway*	6,535
Poland*	2,500
Portugal*	3,434
Romania*	120,000
Scotland*	16,250
Spain*	5,750
Sweden*	45,688
Switzerland*	2,822
U.S.S.R.*†	550,000
Wales*	72,097
Yugoslavia*	3,730
Total for Europe	1,161,606

*One or more Baptist groups in each country marked by an asterisk are members of the Baptist World Alliance.

†This is the count for the churches registered with the government. In addition there are unknown numbers of Baptists in unregistered churches.

'UNTO ONE OF THE LEAST...'

By Baker J. Cauthen

A REMARKABLE letter came to my desk last week. It was written in an exercise book such as students use in school. It filled 31 pages and was signed by 11 people on behalf of their entire village.

This letter came from the eastern part of Nigeria, where even now people are recovering from the sufferings occasioned by war. It was written as an expression of gratitude for the help extended by missionaries to people in the midst of suffering.

An idea of the suffering is seen in the words of the letter: "The two years of strife were full of horrors, wanton destruction and savagery, hunger and starvation, death and agony, moaning and mourning." It describes the way people undertook to return to their home villages when the hostilities came to an end. "Some of our parents and grandparents, decrepit with age as they were, started trekking homeward—a distance of about 70 miles."

They returned with anticipation to their villages, but in many cases found distressing sights. The letter stated, "When we reached our homes, every place was overgrown with trees and grasses. Our houses, some with thatches and poor foundations, fell down as a result of two years of rainfall. Concrete buildings were without windows, doors, or zinc roofs. The property in the houses was looted, and some houses were converted to latrines. Some houses were riddled with bullets."

In the midst of this suffering, missionaries were able to extend great help. In describing the work of a beloved lady, many ways were mentioned by which she helped the people, including teaching the ways of God through our Lord and Saviour Jesus Christ, providing food, medical aid, clothing, school fees and uniforms for children, houses for the most destitute people, a Baptist preaching station, necessary pamphlets about the spiritual life, and transportation for people to the hospital when serious cases occurred."

So great is the gratitude of the people that they have given her a name: "Mama Uwa—The Mother of the World."

The letter went on to describe the work of other missionaries, indicating the many kindnesses which they have extended and the loving care which the people have felt.

In reading this beautiful letter, I

sensed again the great privilege missionaries have of helping people in need. They become channels of the outflowing love of Christ. Their joy is in helping, giving, blessing, and bringing smiles to troubled faces. The gratitude expressed by many of the people who understand through Christian faith the motivation of this service is very tender and heartwarming.

Another letter today, however, points up the fact that such service can be rendered only by being prepared to follow Christ through deep valleys. In Ethiopia the missionaries in the Menz District have been providing meaningful service to the people of the area. Animal husbandry, agriculture, rug-weaving, medical clinics, bridge-building, and the preaching of the gospel have characterized their efforts.

But the letter today tells how one of the choicest missionary couples had to go through the bereavement of seeing their only child, a 13-month-old baby girl, become ill and die. Sustained by the prayers and the loving sympathy of their missionary friends and co-workers, Lynn and Suzanne Groce, the young parents, have experienced a peace that has been very impressive to others.

Their testimony is, "When Joylene was born with deformed thumbs, we found peace by giving her to God to use however he wanted. She has spread so much joy and love in the year without even being able to talk, that it is hard to imagine how much God could do in our lives if we would totally commit ourselves to him. Perhaps God was trying to teach us and others through her."

The letter said that the loss of this little child, "has softened the hearts of our neighbors in a way nothing we say could ever have done." There has been a steady stream of visitors calling to express their grief, giving Lynn and Suzanne many opportunities to witness to their faith in God's love. They have received nine sheep, as well as eggs and others produce, as expressions of sympathy. "The Menz people have felt that we foreigners are different, but with Joylene's death, they realize that we are just people like they are after all."

Following the footprints of the Man of Galilee leads us sometimes through dark valleys, but we discover the great privilege of reaching out to suffering humanity with added power that people may know the life he died to give.

LETTERS

Letters to the editor with comments, suggestions, or criticism about this magazine or its contents are welcome.

Radio Ministry

We were very pleased by the five articles you carried in the March THE COMMISSION by Veda Rae Lozuk. The articles gave excellent insight into the people and events which make up everyday life of a foreign mission assignment.

More important, though, the articles show how very effectively we can use the broadcast ministry. Key elements, obviously, are the dedicated drive behind the project, such as shown by George Lozuk, and the sensitive follow-up ministry by correspondence, such as led by Veda Lozuk.

Perhaps the FMB is already planning to place more emphasis in the broadcast ministry. I hope so. For emerging areas this would seem to be an especially effective way to use our resources.

We would appreciate articles on our broadcast ministry in other parts of the world as you have opportunity.

Bette and Charles Tomlinson
Linthicum Heights, Maryland

For special emphasis on broadcast ministries in Africa and in Mexico, see the October 1971 issue.

About 'Dear Sir'

I can hardly wait to dictate this letter to tell how much I appreciated the article ["Dear Sir: God wants me to be a missionary," March] in THE COMMISSION.

In these seven years of interviewing college and seminary students and others concerning their interest in foreign missions, I have seen patterns of influence we as Southern Baptists have had upon these people and many misconceptions that have come because of our lack of knowledge and insight in counseling with young people who make a commitment to foreign mission service.

Also it has become so apparent to me that in a large percentage of the cases when a person volunteers for missions, the pastor or other staff workers or Sunday School teachers in the church simply relate to this person as if they are something different, thus allowing their "call" to foreign missions to become an actual obstacle in the kind of guidance and help they need in identifying their interests and vocational talents.

This article will do much to help many.
Roger G. Duck
Ft. Worth, Texas

Last Sunday night a young, eighth-grade boy came forward after a very convicting message from 1 Kings 17 was brought to us from our pastor. This young boy felt God leading him to become a missionary. Our church family extended their love and prayer support. The rest, we felt, was left up to the Lord.

The very next day I read the article . . .

"Dear Sir: God wants me to be a missionary." I made sure my pastor knew about this eye-opening article. As WMU director, after reading this article I felt not only a sense of responsibility toward this young missionary candidate, I saw it as an opportunity to help him answer the question in his heart, "What do I do now?" I simply wrote him a letter of encouragement and told him how to contact both our mission boards.

Since that first letter I have written more letters to other young people in our church who in years past have expressed their desire to serve Christ on a mission field. This is a responsibility every Christian adult can share in guiding our youth into Christian service. But it is truly a blessed task for the WMU.

Thank you for THE COMMISSION. I hope Mrs. Barbara Jackson works overtime as a result of this article.

Mrs. Jerry L. Drapeg
Lee's Summit, Missouri

The student section of the missionary personnel department of the Foreign Mission Board received over a half dozen letters from teen-agers, responding or commenting about the article. Two letters were received in the department from ministers stating or implying a different point of view on the matter of call.

The April Cover

Thank you for the beautiful picture of the Guatemalan lady on the cover page of the April THE COMMISSION. And thank you for putting THE COMMISSION's name where it did not hurt the picture.

Eugenia Gasque
Florence, South Carolina

Money, Money

I was very much impressed by the cover of the March issue. Do you have copies of this available for purchase? . . . Your fine work and excellent magazine are appreciated.

Stanley H. Dill
Wheeling, Illinois

I have been deeply impressed with the March cover and would like a copy if it is available for framing. A year or two ago you had a cover with stamps of the countries where we had missionaries, and it has proved to be an excellent conversation piece. . . . Having recently been in South America on a preaching mission, it has a special interest to me. Thank you for the magazine, which is always informative and inspirational.

Vernon B. McDaniel
College Park, Georgia

The response to the March cover is gratifying, but there are no plans to reproduce the covers for separate distribution. The cover showing stamps (1968) was reproduced as a premium for magazine subscription, but that supply was exhausted many months ago.

The article "A Dollar by Any Other Name" (March) was most interesting to me. I have been collecting foreign coins for some time, with the object of assembling one coin of each country. So far,

Journeyman Redeployment

Fifty-eight missionary journey-men will soon be returning to the U.S. They will have served for two years in 35 countries of the world. These young adults are skilled and experienced in work. Many of them will be needing jobs when they return.

Most of the journeymen will arrive in the States late in June or early in July. The types of jobs which they are now filling include:

Kindergarten teachers

Teachers in elementary and secondary schools

Nurses

Secretaries

Youth and student workers

Social workers

If you are considering the employment of a young adult in any of these areas, please write to me and let me assist you in contacting a returning journeyman. Address: Stanley A. Nelson, associate secretary, Department of Missionary Personnel, Foreign Mission Board, Box 6597, Richmond, Virginia 23230.

there are 66 represented. Likely this is half of those issuing hard coins. Of the nations listed in [the] article, I lack 26 countries.

Paul J. W. Boehm
Rogersville, Tennessee

More about Art

I read with interest the comments on [Bob Harper's] work and the articles in the January issue of THE COMMISSION.

The quickening of the creative spirit in men of every stratum of society throughout the world is important at all times and in all places. If, as spiritual-minded people everywhere believe, man is essentially and in essence a spiritual being, the awakening of the spirit can be most naturally expressed in a creative act that brings the appreciation of beauty.

Hugh Lynn Cayce
Virginia Beach, Virginia

Kind Words

Will you please extend my subscription for another three years? . . . THE COMMISSION is one of our best Southern Baptist pieces of literature. I am 85 years old and have enjoyed [it] over many years.

Mrs. D. I. Purser
Birmingham, Alabama

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

ADAMS, Rev. & Mrs. Heyward L. (Nigeria), 2839 Evergreen Ave. SW., Camden, Ark. 71701.
COOPER, June (Japan), 731 Darlington St., Columbia, S.C. 29201.
DAVIS, Rev. & Mrs. Burton deWolfe (Eq. Brazil), Nuil Rd., Rt. 1, Box 245, New Cumberland, Pa. 17070.
FISHER, Rev. & Mrs. Maury J. (Thailand), 215 Railroad Ave., Griffin, Ga. 30223.
GRAHAM, Rev. & Mrs. Donald W. (Peru), Rt. 2, Box 159, Montevallo, Ala. 35115.
HUN, Rev. & Mrs. Bob W. (Taiwan), 112 N. Main, Boaz, Ala. 35957.
JOLLY, Rev. & Mrs. Lawson E., Jr. (Costa Rica), 1466 Keene Rd., Clearwater, Fla. 33516.
LAY, Diana (Ghana), 7300 W. 51st Ave., Glendale, Ariz. 85301.
MCNEALY, Rev. & Mrs. Walter B. (S. Brazil), 196 Jules Ave., New Orleans, La. 70121.
MONTGOMERY, Mr. & Mrs. Ira E. (Kenya), 2001 Durain Rd., Baytown, Tex. 77520.
NOWLAND, Rev. & Mrs. Harvey L., Jr. (Peru), c/o First Bap. Church, 5303 New Peachtree Rd., Chamblee, Ga. 30341.
PARKER, Marilyn (Journ., Argentina), c/o Dr. Margaret Stanley, 9508 Wild Valley Rd., Baton Rouge, La. 70810.
PIPPIN, Rev. & Mrs. Ernest C. (Argentina), 1228 Donelson Ave., Old Hickory, Tenn. 37138.
SAMPSON, Mary H. (Taiwan), 8133 Blaine Rd., Richmond, Va. 23235.
TILFORD, Lorene (Taiwan), 108 Greenleaf St., Chattanooga, Tenn. 37415.
WORTHY, Rev. & Mrs. Charles C. (Israel), 1204 Magnolia, Dothan, Ala. 36301.

Departures to the Field

BALYEAT, Mr. & Mrs. Kent W., Argentina.
CRAIG, Betty Jo, Nigeria.
HALL, Ruth Ann, Nigeria.
KIRKPATRICK, Mary Frank, Nigeria.
RAY, Dr. & Mrs. Charles A. (assoc., employed for Malaysia), Japan.
SNELL, Oleta E., Chile.
THOMPSON, Mary Sue, Nigeria.
WALTERS, Doris, Japan.
WOMACK, Rev. & Mrs. William L. (assoc.), Antigua.

Transfers

BRADFORD, Mr. & Mrs. L. Galen, Japan to Malawi, Mar. 14.

Resignations

COMPTON, Dr. & Mrs. Bobby D. (Colombia), April 30.
MOSELEY, Dr. & Mrs. James R. (Nigeria), Mar. 14.
OWENS, Nannie B. (Nigeria), Mar. 14.
POULOS, Rev. & Mrs. George W. (Belgium), Feb. 29.
WILSON, Rev. & Mrs. James M. (Eq. Brazil), Mar. 31.

Births and Adoptions

CADER, Licia Jon, daughter of Rev. & Mrs. Burley E. Cader (N. Brazil), Nov. 3, 1967.
EATON, Steven Andrew, son of Rev. & Mrs. Paul D. Eaton (Uganda), Feb. 27.
FREDERICK, Jeanne Carole, daughter of Rev. & Mrs. L. Wayne Frederick (Leeward Islands), Feb. 23.
MULLICAN, Deborah Lenore, daughter of Mr. & Mrs. Kenneth R. Mullican, Jr. (Gaza), Jan. 1.
STILES, John Clifford, son of Rev. & Mrs. James H. Stiles, Jr. (Colombia), Feb. 14.

Deaths

GROCE, Joylene Sue, daughter of Mr. & Mrs. V. Lynn Groce (Ethiopia), Mar. 18, Addis Abeba, Ethiopia.
HAMLETT, Peter Wilkerson, son of Lettie (Mrs. P. W.) Hamlett (emer., China), Feb. 26, Crescent City, Calif.
OAKES, Mrs. Marion, mother of Margaret (Mrs. Ray D.) Joye (appointed for Nigeria), Mar. 5.
SLOAN, Mrs. J. E., mother of Jacquelyn (Mrs. Herbert W.) Neely (Rhodesia), Mar. 14.

WATSON, Mrs. Nora, mother of La Nell (Mrs. A. Benjamin) Bedford (Argentina) and Thomas L. Watson (Peru), Mar. 5, Rowland Hgts., Calif.

Marriages

MOORE, Marilyn Selma, daughter of Dr. & Mrs. John Allen Moore (field rep., Europe), to Edward Leroy Beasley, Feb. 26, Louisville, Ky.
OLIVER, Susan Lee, daughter of Rev. & Mrs. Edward L. Oliver (Japan), to Patrick Stanley Fennell, Aug. 21, Tampa, Fla.

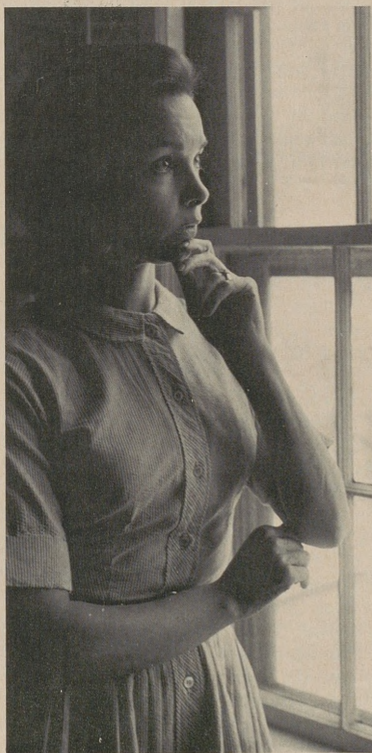


Joylene Sue Groce

Joylene Groce Dies in Ethiopia

Joylene Groce, only child of Mr. and Mrs. V. Lynn Groce, missionaries in Ethiopia, died March 18 in Addis Abeba, Ethiopia, of bronchial pneumonia with a kidney ailment. She was 13 months old. Burial was in Addis Abeba.

Mrs. Groce is the daughter of Mr. and Mrs. Douglas M. Knapp, missionaries to Tanzania; she and Lynn met in Tanzania while he was a missionary journeyman assigned to assist Knapp. The Groces have worked in Ethiopia since 1970.



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BROADMAN

EPiSTLES

PERHAPS you read recently the unusual item about Shoichi Yokoi. A former sergeant in the Japanese Imperial Army, he was discovered in the jungle of Guam, where he had been hiding for 28 years.



He returned to Japan in February after more than 30 years away from his country. Both he and the Japanese experienced severe "culture shock." The Japanese are curious and embarrassed by Yokoi. They are reminded of an era which they have desperately tried to forget.

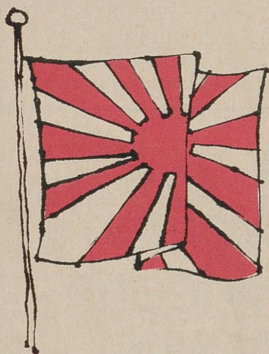
Yokoi, on the other hand, is deeply disappointed in the Japan to which he returned. He is dismayed to see the emperor so humbly handled by the news media and distrustful of almost everyone; he feels they have betrayed the dream and the faith that sustained him for 28 years in the jungle.

An article in a Japanese newspaper spoke of the difficulty of Yokoi's adjustment from a forest jungle to the "asphalt jungle" of modern Japan.

Much is spoken of that which supported him during those long, lonely, difficult years. But, in fact, the very thing that sustained him—his faith in the emperor and in the glorious Japan he dreamed of—has suddenly been completely taken away from him. One wonders how he can remain sane.

I am reminded of the phrase in 1 Corinthians 15, "If Christ be not risen . . .," and I wonder what it would mean to us Christians if all we had believed in and been sustained by were suddenly proved to be false and vain, as happened to Yokoi.

MELVIN J. BRADSHAW, *Hiroshima, Japan*



EARLY in the dry season that began in October I held two revival meetings. During a nine-night meeting in the village of Akwanga, attendance was around 1,000 nightly; 300 persons made public decisions. The village was shaken for Christ. Attendance at the small Baptist church has nearly doubled since the meeting.

In December a city-wide campaign was conducted in Keffi. Nightly attendance ran 3,500 to 4,000, sometimes higher. There were 600 public professions of faith and other decisions. One of the preaching bands was admitted to the king's palace, even into the harem to preach to the chief and all his wives.



A school of evangelism was held in connection with the Keffi meeting. Invitations were sent out over a wide area. Some 30 persons enrolled, and about 20 took the examination at the close. Subjects taught at the four-day school included witnessing for Christ, the Holy Spirit in witnessing, church revivals and city campaigns, counseling converts, and conserving results of revival. There was a daily devotional service in the morning and a noonday testimony service.

Each student was required to visit homes and witness two hours each afternoon, with a daily report form to complete. The students (mostly pastors) attended and took part in the evening revival services.

THOMAS J. KENNEDY, *Jos, Nigeria*

MANY WROTE messages of sympathy following the tragic death of our colleague, Miss Mavis Pate, a nurse in Gaza Baptist Hospital [see Feb., p. 39; Mar., pp. 28, 33]. On January 16 she was killed in an ambush by Arab terrorists as she traveled northward on the main road of the Gaza Strip.

In the same incident Ed Nicholas, another fellow missionary, was hit by fire from machineguns. One of his daughters was slightly wounded. Following several operations, Ed returned to Gaza anxious to return to his work, which he feels is needed now more than ever.

We don't understand why one who was so aptly described by an Israeli journalist as a "nurse of mercy" had to die. We do know, however, that for the first time we saw Muslims, Jews, and Christians sitting together in the Gaza church. They heard a pastor read Jesus' words, "And fear not them which kill the body but are not able to kill the soul . . ."



We do know that a Jewish friend wept when she heard of Mavis' death and said, "And to think she died in my place!" Perhaps Mavis did die instead of a Jew who might have been traveling toward home that evening.

We do know that our Ashkelon friends—from the laundryman to the mayor, from the rabbi to the avowed atheist—have spoken words of sympathy to us. Suddenly we have been given opportunity to speak to several civic clubs and to a synagogue discussion group about Baptists and our work in Gaza and around the country.

We do know there is complete sincerity in the tight handclaps of Arab friends on the hospital compound and in their simple plea, "Please don't blame us. We loved her. We would not have had such a thing to happen."

Are all these things evidence God is using this act to bring men closer to peace in our troubled area? Through this incident will at least a few men awake to see the futility of bloodshed, the needless waste of lives and property? Will the time soon come when love and peace will replace hatred and terror in hearts of Arabs and Israelis around us?

To hasten that time we rise each day, pray, and go about our tasks in God's service.

JAMES W. SMITH, *Ashkelon, Israel*



A 99-YEAR lease for about 60 acres of good farmland was secured a few months ago in an area where Baptists have new work and good response to the gospel, but no missionary to help with follow-up and training. The land will allow Darrel (my husband) to begin experimentation and demonstration plots. Planting season has come, and we are trying to get some corn planted. Corn is the staple food, and almost everyone grows it, but it can be improved by better methods; Darrel wants to show how this can be done.



Women cook the pounded corn into a stiff porridge, which they eat every day, perhaps with a little meat or a vegetable. Many people prefer this diet even when something else is available, so improved varieties and greater yields would be helpful.

Darrel is trying to find a team of oxen to help with plowing. Why not a tractor? Because one of our objectives is to show people how to "do the best they can with what they have," and a tractor is beyond the reach of most. Oxen are readily available. Without oxen, soil preparation is done by manpower with a short-handled hoe.

We are excited about the possibilities in the new area. One young man wrote that he had been converted and wanted to start a Baptist church in his village; he asked if someone could come help. We plan to go.

Recently Darrel and a Malawian preached in a village where the chief is a Christian but not baptized. When they were leaving, the chief told them, "I'm turning my people over to the Baptists," meaning that we would be free to preach, baptize, and build churches. The man is chief over 16 villages, but this is in an area where we live now—not where we are about to move. There is much to be done and few to help.

JUDY (Mrs. Darrel E.) GARNER
Lilongwe, Malawi

WHILE in language school, we worshiped in most of the Baptist churches and missions in the Greater Manila Association, more than 35 in all. This way we learned the location and met some of the members of each congregation.

At evening worship in one of these mission points in the Caloocan City area, we noticed a young man leave during the service. Shortly afterward, another youngster came in and took his place. Some time later the second young man left, and the first returned. Neither wore shoes.

The pastor explained later that these boys were brothers and had only one shirt between them. One would put on the shirt and come into the service, while the other waited outside. Then they would swap places and the shirt.

Now both boys have a shirt and attend the services together. They have no family, no home, and often no job. There are many such "street boys" in Manila.

JACK S. BRANAN, Manila, Philippines



TRADITIONALLY in the capital city new work has progressed very slowly at the beginning, primarily because of the strong Muslim influence. But recently we saw a sharp reversal of that trend in one area of the city.

We felt new work was needed in a section of Dar es Salaam where there was no Baptist witness. I made a survey of a residential area where most of the residents have come from other sections of Tanzania and thus are not Muslims.

A religious motion picture was shown outside on a Saturday night with about 1,000 persons attending. One of the local pastors preached and invited the people to attend a worship service the next day. Perhaps 100 persons came to the Sunday service, held under a large tree.



I had been preaching only about five minutes when a down-pour of rain began. Nobody left the service, however. At the close, 30 persons made professions of faith.

Attendance has ranged from 100 to 150 a Sunday, and about 60 persons made professions of faith during the first two months. A plot of ground has been acquired on which to build a chapel of poles and mud.

CORDELL AKIN, JR., Dar es Salaam, Tanzania

CHRIST CAME from the realms of glory to walk with the poor and the rich, the ignorant and the learned. What an experience it is to actually "walk in the shoes" of the very poor!

The "Good News" Baptist Mission (at the student center) ministers to a very poor neighborhood, an upper-middle-class neighborhood, and to students. One morning Señora Petra, a woman who has been attending the mission, sent two of her children to say that Esteban (Stephen), her three-and-a-half-year-old son, had died just hours before. The woman is the mother of eight, and her husband has deserted her.

As we went to the tiny room, we walked with this poor woman—we saw the effects of superstition, observed the waiting, heard the cutting words, and felt her frustration of not being able to do anything because of her social class and the lack of money.



However, as we and family members stood around the grave in the paupers' section (old bones and parts of rude, wooden coffins gave evidence to the location), she stopped sobbing as we read, "Let not your hearts be troubled . . . for I have come that you might have life (eternal)."

Petra has already brought several neighbors and friends to the mission to hear the Good News. She and thousands like her need prayer.

CHARLOTTE (Mrs. Julian C.) BRIDGES, Mexico, D.F., Mexico

NEWS

Convention Planned

Messengers from 20 Baptist churches in **Ecuador** gathered in Quito in preparation for organizing a national Baptist convention. The initial convention session is set for October 7-9. The group discussed a constitution and elected five provisional officers, all Ecuadorans except for one Southern Baptist missionary.

Earlier a group of Baptist pastors met with missionaries at the Baptist encampment at Manglaralto. Pastors expressed appreciation for the presence of missionaries and their continuing contribution, but agreed that the time has come for national workers to assume more leadership and responsibility for evangelizing their homeland.

Missionary Archie V. Jones, chairman of the Baptist Mission, told the pastors, "We are willing to follow you. We will work with you."

Baptists' Hymns Win

Baptist musicians collected the three top awards in the first national festival of Ecuadoran evangelical hymns. Musicians from several evangelical denominations in **Ecuador** submitted 30 original hymns for the festival, intended as an annual event. About 300 persons a night attended performances in two evening sessions at University Baptist Church, Quito.

An interdenominational panel of musicians and pastors, basing decisions on originality, spiritual content, and worshipfulness, awarded first place to Miguel Mesias, pastor of Central Baptist Church, Quito. Second place went to Pastor Guillermo Vasquez of University Church (see Feb. issue, p. 12). Timoteo Guerrero, young son of a Baptist pastor in Guayaquil, claimed third place.

Central Church, founded in 1952 as Ecuador's first Baptist church, sponsored the festival as part of its anniversary observance.

Religious Liberty Law Said Effective

Both the Spanish government and evangelical churches have found the 1967 law guaranteeing religious liberty satisfactory, according to Jose Cardona, Baptist pastor and secretary of the Evangelical Defense Committee in **Spain**.

"In the beginning there were misgivings on the part of the government on the grounds of proselytism, but this did not turn out to be the threat which was feared," reported Cardona. "In actual practice there are still certain restrictions on evangelicals, but in general they can give an open testimony which is pleasing to everybody, including the government officials."

Evangelicals in Spain, however, have had no greater growth in numbers during the past four and a half years than they had in times of actual persecution, Cardona pointed out.

Openness Seen in Francophone Nations

Opportunities for expanding Southern Baptist work in five Francophone (French-language) countries of West Africa were pointed out by H. Cornell Goerner, Foreign Mission Board secretary for Africa, following a recent tour of mission work in several **West African** countries. He indicated it would be best to locate missionaries in the growing cities.

Despite incumbent difficulties of missionary service in the Francophone countries, he added, there is an openness toward evangelical mission work, in contrast to the restrictive nationalistic spirit in some other countries. The Board now has only two couples engaged in the required year of French language study with a view to reinforcing the 22 missionaries already working in the five countries.

Agency Recognizes Nursing School

The ministry of public health and social welfare in **Paraguay** has granted official recognition to the nursing school of Baptist Hospital, Asunción. Missionary William A. Hickman, Jr., said this was the first step in a long quest for government recognition. Key persons in the school's accomplishment were Miss Rosalie Weatherford, who recently returned to the U.S. after two years as a special project nurse, and Betty (Mrs. Leland J.) Harper, career missionary nurse assigned to Paraguay.

In the new nation of Bangladesh (formerly East Pakistan) Missionary James F. McKinley, Jr., poses with Hindu refugee whose new house had just been completed. Under McKinley's direction and with funds from Southern Baptists, new homes are being provided for every Hindu family in Kashempur village, totaling between 120 and 130 homes. Cost will total about \$26,000. Construction is expected to be completed before monsoon rains begin in June. Most of the villagers are Muslims, said McKinley, but "there are about 1,000 Hindus who were the special targets of the terrorization unleashed upon the Bengali people" during months of civil strife and military occupation. Each home owner provides all the work except that by specialists—carpenters and artisans for weaving bamboo. The project is part of a continuing effort by Southern Baptist missionaries to become directly involved in relief work in Bangladesh. The Foreign Mission Board in March appropriated another \$10,000 for relief work there, bringing to \$111,500 the amount allocated for that purpose.



Missions Update

Eight couples were appointed missionaries by the Foreign Mission Board in April. In addition, a former missionary was reappointed, a former medical missionary couple were employed under the Special Project medical program, and a former Special Project nurse was reemployed as missionary associate, all four for NIGERIA. . . . The Board approved 74 young people for missionary journeyman training. . . . The Board session was held in JACKSON, MISS., the Board's first meeting in that state.

The Board approved creation of a Department of Promotion and Furlough Ministries within the Mission Support Division. The department encompasses "promotion" functions of the former Department of Missionary Education and Promotion, which becomes Department of Missionary Education, retaining responsibility for audio-visuals and publication work; EUGENE L. HILL continues as secretary. SAMUEL A. DEBORD, formerly an associate secretary, heads the new department; three associate secretaries will be MISS EDNA FRANCES DAWKINS, ROGER G. DUCK, and RALPH L. WEST, being transferred from the Department of Missionary Personnel. . . . The new department, to become operational in June, will promote foreign missions through a variety of ministries. Furloughing missionaries as well as staff members will carry out the department's work. . . . Also, the Board elected W. DENNIS HILL as a regional personnel representative, to be stationed in the RALEIGH-DURHAM area of NORTH CAROLINA; he had been serving on part-time basis.

Two Baptists, one a deacon, the other a pastor and president of the JAMAICA Baptist Union, have been sworn into the Jamaican Senate in Kingston. Prime Minister Michael Manly, newly elected, appointed them. . . . A Philippine Baptist pastor, DEU I. MAHANDI, 45, became the first evangelical chaplain buried in the Cemetery of the Heroes, near Manila. On active duty with the Armed Forces of the PHILIPPINES, he promoted peace between Muslims and Christians on the island of Mindanao, where hundreds have died in conflict between rival groups. He died following a stroke.

Five missionaries, including workers with Wycliffe Bible Translators and Mennonite linguists, died in the NEW GUINEA crash of a plane operated by Jungle Aviation and Radio Service, air arm of Wycliffe. . . . Baptists in PERU have distributed food packages and roofing materials to sufferers in the wake of severe flooding following heavy rains.

PRESIDENT NIXON'S foreign policy advisor, HENRY A. KISSINGER, gave a detailed briefing at the White House to a group of 32 religious leaders, including nine Southern Baptists, among them BAKER J. CAUTHEN, Foreign Mission Board executive secretary. The "off the record" briefing dealt mainly with the President's trips to CHINA and RUSSIA and with policy decisions during the INDIA-PAKISTAN conflict. . . . Thirty Baptist laymen from MEXICO are visiting TEXAS and TENNESSEE April 22-May 6 to study Southern Baptist work. Mexican laymen proposed such a tour after numerous mission-study excursions by Southern Baptist laymen to Mexico, sponsored by the Brotherhood Commission.

Net sales of \$401,309 were recorded for 1971 by the BAPTIST SPANISH PUBLISHING HOUSE, El Paso, Tex., a new high for the 66-year-old institution and a 1,000 percent increase over sales reported in 1950. . . . College students planning to serve as Baptist Student Union summer missionaries for about eight weeks in 18 countries this summer attended orientation in RICHMOND, VA. The 34 men and 30 women represent 19 states.

A \$28,000 medical building in two units, each with a waiting room and four doctors' offices, has been dedicated adjacent to the Baptist hospital in Guadalajara, MEXICO. Proximity of the professional building to the hospital is expected to encourage doctors to practice there. . . . Recent ordination of two men in PARAGUAY brought to 20 the number of ordained Paraguayan Baptist pastors in active service there. Of 18 organized churches in the Paraguay Baptist Convention, only one is not being led by a national pastor. . . . Uprooted by floodwaters, a tree caused at least \$1,000 damage when it fell across the rear of the temporarily unoccupied missionary residence at the Baptist Agricultural Center, Chone, ECUADOR. (See related story, p. 22.)



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FOREIGN MISSIONS WEEKS-1972

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