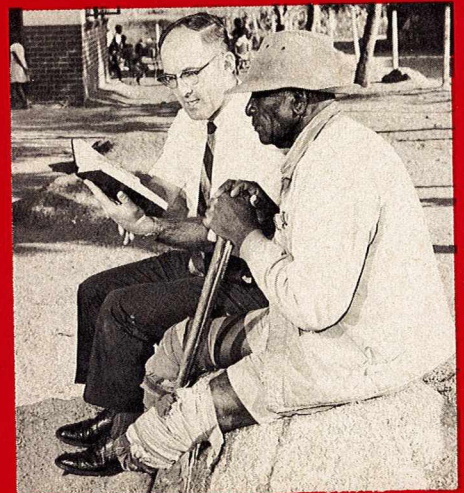
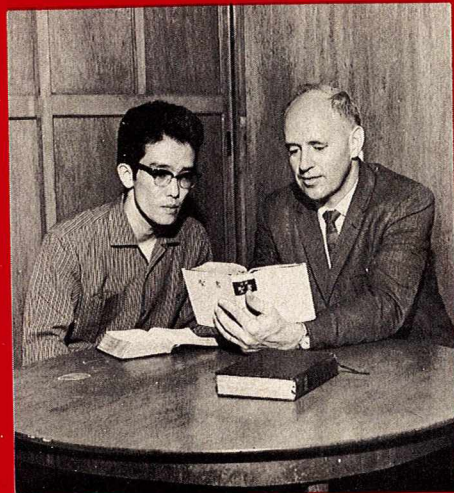
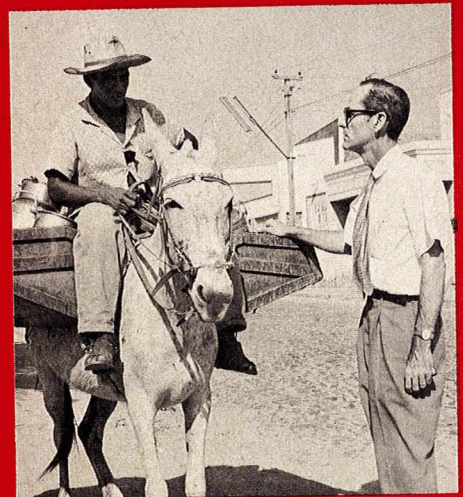
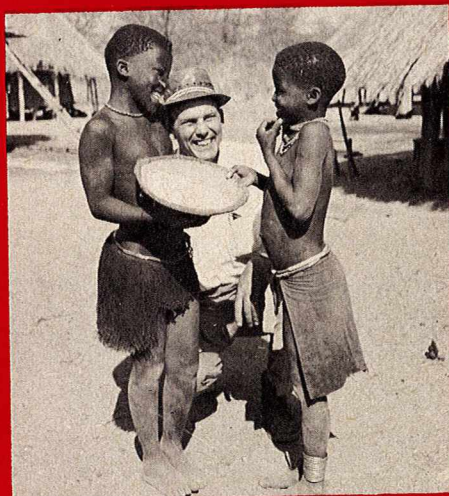
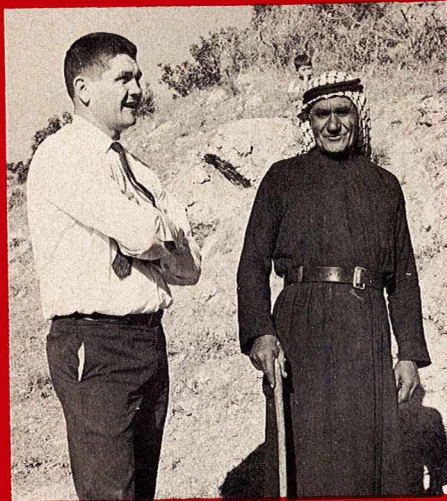


THE Commission

Southern Baptist Foreign Missions Journal • July 1967



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THE Commission

July 1967
Volume XXX
Number 7

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LELAND F. WEBB, *Production Editor*
BOB HARPER, *Art Editor*



COVER: Basic communication means person-to-person exchange. This is the fundamental opportunity of every missionary, whatever the language or culture where he serves. A look at the meaning of language-learning and communication begins on page 1. Photos by Loren Turnage, Fon H. Scofield, Jr., Al J. Stuart, and Gerald S. Harvey.



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To Speak The Language

By R. Keith Parks
Missionary to Indonesia

IT CALLS for real adjustment," Missionary Justice C. Anderson warned a group of missionary appointees, "to come from home where you have been an eloquent preacher and on your mission field find you cannot even speak with little children. They laugh at you when you open your mouth."

A newly arrived missionary in a land where English is not the national language becomes like an infant in communication. He is able to say little more than a year-old child, and his ability to communicate improves only gradually.

But a missionary can never identify with the people he serves until he learns their language. They will never accept him until he speaks their language well enough that they do not notice he is a foreigner. Americans sometimes avoid conversation with a foreign visitor, even though he speaks English, because his pronunciation and usage may be difficult to understand. Transpose this reaction to a mission field and envision what the failure to speak the language plainly does to a missionary's efforts.

Languages can be learned. Anyone who meets the educational requirements of the Foreign Mission Board has the mental equipment to understand, learn, and use a foreign language. Some will learn it faster than others, and some will learn it better. But all new missionaries are capable of learning it adequately.

The language student must become childlike—cast off old language patterns, be unconcerned about protecting his image and unafraid to repeat, and have an attitude that encourages national friends to correct his mistakes.

Logic is no help. No other language will fit English rules, methods, or patterns. Sometimes the new missionary may find his attitude saying, in effect: If the language of this country behaved the way it ought, it would be like English. How staggering to realize one day just how much racial and national prejudices have blocked learning, to discover that learning was resisted because the new language did not follow English patterns!

Yet English is far more illogical and irregular than many other languages.

A missionary cannot just memorize a new vocabulary and artificially put it together the way he would in English. He will be horribly embarrassed, totally misunderstood, and will flounder all his mission life if he tries to duplicate English sentences. Memorization of the language means more than vocabulary—it means learning thoroughly the patterns of thought, phrases, and sentences that show the structure of the new language.

In Indonesian, for instance, the predominant voice is passive, not active. In the United States we are taught that the active is more forceful: "I read the book." In Indonesian, this learned habit must be reversed: "The book was

read by me." That expression may sound weak to an American, but if the missionary continues to use his normal pattern in Indonesian, "I read the book," he sounds the way an Indonesian would sound in America saying, "The book was read by me."

People frequently ask me and other missionaries, "When did you reach the point where you could think in the language?" I honestly do not know. I believe the student reaches a stage where he is no longer conscious of translation. If a person is to be proficient in a language he must progress to where he no longer consciously translates back and forth.

I vividly recall one of my greatest thrills in learning the Indonesian language. While teaching a seminary class in

Mrs. Julian R. LeRoy shops in Brazil. Market visits can aid language learning.





PHOTOS BY FORN H. SCOTFIELD, JR.

While in Campinas, Brazil, Missionary Paul W. Noland buys a magazine and browses with his wife at Sears store.

Semarang, I let my mind wander momentarily during open discussion. Someone raised a question, and I snapped back to attention. Then I had to ask myself, Which language are we using? It is gratifying to feel you can get along in the new language well enough not to be conscious of using it.

In the more than ten years I have dealt with Indonesian I have never reached the stage at which I feel more at home in that language than in English. I have never felt quite as fluent or able to speak as exactly in the new tongue. But I can testify that a missionary can reach the point of being no longer conscious of using a "foreign" language.

Learning a language means using it. The student cannot become proficient without constant practice, so he must submerge himself daily in the language.

Much of my practical language study came on Saturday in the market. I enjoyed shopping in an atmosphere more informal than language school. The people in the market were sympathetic, not bored by white men, and generally showed a real desire to help.

The missionary-student can gain much assistance from nationals who can be persuaded to overcome their polite reluctance and point out mistakes. While I was teaching at the seminary, one of the students was gracious enough to heed my request for help. I asked him to write down every mistake he heard me make. Later we went over these together.

Some subjects cannot be covered as well in some other languages as in English. The Indonesian language is rather poor in Christian theology. If the discussion concerns rice, Indonesian has more terms than English has ever had. In other subjects, such as cultural background, Indonesian contains technical

shadings of difference in vocabulary that English cannot match. But in the area of Christian theology the Indonesian vocabulary is poverty-stricken.

In Indonesian, for example, the root word is the same for "justification," "righteousness," and "truth." If a missionary speaks of the truth or the righteousness of God which justifies a man, he will find he is repeating himself almost every third word. Instead, the missionary must declare what he means by these terms. In the process, the missionary gains a fresh understanding of the gospel.

Speaking in a new language to people who have never heard about Jesus Christ will do more to teach the missionary what the gospel is all about than all his seminary training put together. In America a preacher may speak glibly of "justification," "salvation," and "redemption." On the mission field he will find his hearers do not understand these terms.

So the missionary must begin to comprehend more precisely in English what he has meant by his familiar terminology. When he has thought out the meaning of the words, he must then reshape these abstract English terms into a thought pattern to convey the deep meaning behind outworn theological phrases. This effort will revitalize and refresh his own Christian experience.

Everything a missionary does from the time he arrives on the field will be directly affected by his proficiency in the language. Imagine a man so anxious to witness that after six months of study—enough so he can preach a sermon—he concentrates only on preaching rather than on learning the language. He will spend the rest of his mission career at about the stage of proficiency he reached after six months of language study, and will be less effective for it.

The new missionary must be patient and disciplined enough to recall that Jesus spent 30 years in preparation. The potential of 30 or 40 years of greater effectiveness should not be canceled in order to save a few months in language study. **There is nothing a missionary will do on the field that he would not do better if he spoke the language well.**

Good usage of the language demonstrates the missionary's desire to identify with the people in his host country. His effort declares that he is willing to submerge himself in the culture to the point that nationals will not know he is a foreigner by hearing him.

A missionary can't change his looks or stature, but he can change his tongue until it will not offend his host's ears. One of the unique aspects of any culture is its language. Good language usage by the missionary indicates that he has respect for the people, their language, and their culture.

Good usage opens doors to strata of society that will otherwise remain closed. Educated persons will not put up with foreigners who speak in crude, inept terminology. These well-educated individuals, because they have learned English, can communicate with the missionary. But he will never make an impact on them for the gospel until he can speak their language well enough to move in their circles without embarrassing himself or them. Effective use of the language removes many of the limitations and barriers to an effective Christian witness.

God spoke to man in heavenly language for centuries. Then the Word grew hands and feet, skin and hair, and talked man's language. And man saw God. Missionaries must learn to speak the language of people in other lands before these people, too, will see God.



Glenn Patton, appointed to Jordan in 1966, struggles with Arabic in language laboratory at the University of Texas.

W. ROBERT HART



JOHNNI JOHNSON

Missionaries J. W. Trimble (left), of Lebanon, and Paul S. C. Smith, of Jordan, study advanced Arabic during furlough.

AS TO LEARNING their languages . . . the missionaries must have patience, and mingle with the people, till they have learned so much of their language as to be able to communicate their ideas to them in it.*

So wrote William Carey in 1792. Modern-day missionaries confirm the necessity for patience and mingling with people while they learn the language of those to whom God has called them. But they also look for methods and tools to acquire language proficiency as quickly and as thoroughly as possible.

In most cases, language study is done in the country where the missionaries expect to serve. But during the academic year just ended, seven newly appointed Southern Baptist missionaries whose work overseas will demand the use of Arabic got a head start. Along with a half dozen other missionaries who had already served one or two terms in the Middle East they were students in the Middle East Center at the University of Texas, in Austin.

The experienced missionaries studied medieval Islam and advanced Arabic. The beginners tackled the language, both spoken and written, and also were introduced to the culture.

Probably a disbelieving Carey would have to shake his head in amazement at the facilities afforded his twentieth-century counterparts at the University of Texas. Carey lived much too soon to exercise patience in a formal academic learning situation. As for the language laboratory, he would be astonished.

The language laboratory is a twentieth-century tool for preparing one to communicate ideas with people who speak a different language. Individual carrels contain tape recorder, microphone, and earphones. The student may listen and repeat, listen and repeat, until he is satisfied with his own pronunciation of the words he is studying or (more likely) until the class bell rings and he must make way for the next student assigned to the carrel.

Like Carey, though fortunately more slowly, the missionary language students in Austin this year mingled with the people. Their major professor (see pictures, page 1), a Christian, is a

ARABIC IN AUSTIN



JOHNNI JOHNSON

Students practice writing Arabic during study in Texas.

Palestinian Arab who was reared and educated in Egypt. Fellow students included 150 Arabs, men and women of promise, pursuing varied courses of study. They are likely to be leading citizens in their respective countries within a few years.

There were other students, some from families with business interests or other ties in the Middle East. There was even one young woman who wanted to study an exotic language and decided that Arabic was the most exotic one offered at the university.

Studying as patiently as they could and mingling with the people in the Middle East Center, the missionaries kept recalling a statement in their service manual: "A working knowledge of the language or dialect in which a missionary is to labor is an indispensable qualification for missionary service."

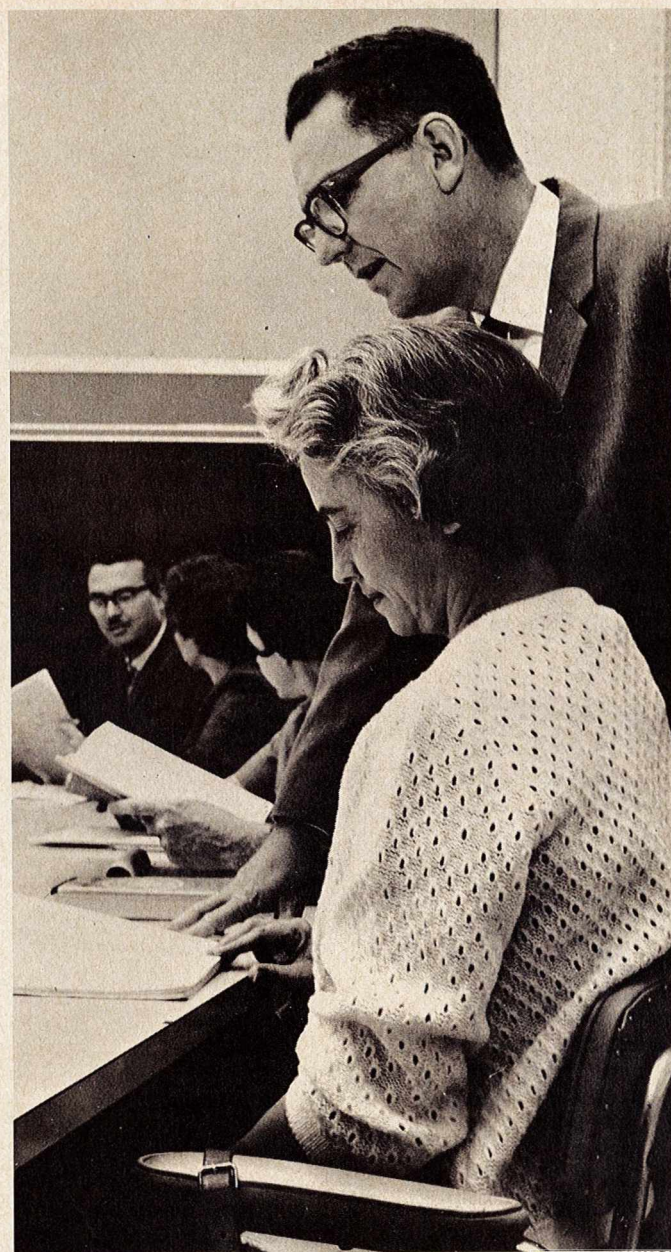
This statement itself lends them encouragement to study. Basically, however, their motivation derives from concern to fulfill the calling they each have received from the Lord—a call to bear witness to Jesus Christ in the Arab world.

"Our concern," commented Missionary Paul S. C. Smith, who has served in the Middle East since 1961, "is with our approach to Islam and to Muslims. We feel that these people have to be reached in cosmopolitan situations where they have already broken with old patterns."

The missionaries' impression that they were being watched by fellow students in Austin was validated by the questions put to them: Why are you here? Why do you want to live in the Middle East? Why do you want to work among Arabs? Why are Arabs so hard to reach with the Christian gospel?

These questions, and the studies, served to deepen the missionaries' commitment to the proclamation of the gospel among the Arabs. Under God they are determined to learn "so much of their language as to be able to communicate . . . ideas to them in it."

* *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (London: Baptist Missionary Society, 1942, anniversary reprint), p. 74.



JOHNNI JOHNSON

The J. W. Trimbles look over textbook on Arabic.



W. ROBERT HART

Mr. and Mrs. Emmett A. Barnes, appointed last year for Lebanon, wade into language study.

By Johnni Johnson

Associate, FMB Visual Education Division



GERALD S. HARVEY

Mrs. Marvin L. Garrett, missionary in Rhodesia, hands gospel materials across fence. With her are WMU members.

To Really Arrive

BY WILL J ROBERTS

Missionary to Kenya

LANGUAGE STUDY — to some a blessing, to others a curse. Perhaps to most missionaries it is a little of both, combined with a great deal of sweat.

During college and seminary study I looked forward to the time I could begin the task for which God had called me—being a foreign missionary. I longed to preach to the people of Africa.

Then came the shock of arriving in Africa, 10,000 miles from home, and suddenly realizing my inability even to talk to most people because of the language barrier. I found it difficult to worship at church, since I could not understand a word.

My wife Marie and I had been warned to expect culture shock, but found it

more subtle than we had expected. The greatest adjustments were usually not in major matters but in a multitude of little irritations—standing in long lines on business, visiting many stores for food, accepting adjustments for the children (such as new methods of teaching, and a baby sitter who probably knows no English while mother is in language school).

In this frustration a man cannot strike at the real source of his trouble—learning a new language and way of life—so he may find substitute targets: family or fellow workers.

Recently some missionaries have studied the language prior to coming to the field, and this has perhaps lessened the frustrations. But as one remarked,

“You have to arrive in Africa sometime.” Certain adjustments can only be learned through experience. In a sense, the whole missionary career involves a series of adjustments to the rapid changes taking place here where history is being made.

These adjustment problems have an important bearing on the ability to learn the language. On the other hand, tensions of language study seriously affect personal adjustment—a vicious circle!

The newly arrived missionary realizes anew: I must learn the language if I am to communicate the love of God.

Marie and I came with an impression given us by an experienced missionary that Swahili, the lingua franca of East Africa, was simple. After months in

'I must learn the language if I am to communicate the love of God.'

language study we wondered what language he could possibly have used for comparison. Compared to Oriental languages, Swahili is probably easier to learn. But thoroughly learning any foreign language is never easy.

After five years I am still learning the language. The task is unending. It becomes more difficult after formal study ends, for it is almost impossible to carry on regular study and a full program of mission work.

A BARRIER to learning is the fear, "I can't." Most overcome this mental block; those who do not overcome it seriously limit their ministry's effectiveness. Some learn more easily than others; a wife may do better than her husband. This creates even more frustration for the struggling student.

Some students seem unable to say certain sounds correctly. One missionary wife confused her household helper by telling him to clean the floor, walls, and windows with *siagi* (butter) instead of *sabuni* (soap).

Often the national language teacher does not understand the missionary's way of thinking or his American accent. The missionary who probes for explanations of the "whys" of the language usually meets the standard reply, "That's just the way we say it." Even when the missionary can speak to someone in the national language, understanding the reply is far more difficult. It is also hard for the student to hear his own mistakes.

In some areas of Kenya, English serves better than Swahili. All high school teaching is in English. In rural areas the missionary's message usually must be translated into the tribal language. Thus the temptation is to rely on English.

To absorb a language a student must understand how the people think. In coastal areas of Kenya persons "see" cold, heat, hunger, thirst, and pain, instead of "feeling" as in English. Up-country, where we serve, the word for "hearing" is used with these terms of perception.

Kenyans always sound optimistic in their greetings. When I ask someone, "*Hujambo* (Is all well with you)?" the reply is always, "*Sijambo* (Everything is fine)." Then he may add news of a death, or sickness, or some great tragedy. But first comes the cheerful greeting.

Attaching prefixes and suffixes to a verb stem can build a complete sentence. The single word might be formed of prefixes for subject, verb tense, and direct object, and then the verb stem, perhaps with a relative suffix (such as which or what). All this forms a single, lengthy word-sentence. Other suffixes or prefixes can be added. These additions radi-

cally change pronunciation and increase the difficulty of understanding.

In no way do I mean to imply that learning a new language cannot be achieved by a person with average intelligence. It can. (I am living proof!) Most important is the student's sheer determination. The assurance that he is where God wants him keeps him at the job. When he becomes able to communicate the love of God in the people's own tongue he feels the satisfaction of having finally "arrived."

After language school we moved to Nyeri, Kenya, in the heart of the land of the Kikuyus, estimated to number more than two million, the largest and most progressive tribe in Kenya. There we experienced an added frustration. Use of Swahili is limited in this area and not understood by most Kikuyus. I still had to preach through an interpreter.

Only in the town church in Nyeri, where there is a mixture of tribes, is Swahili used at all. In rural churches services are in Kikuyu. On our preaching circuit we preach in Swahili, and it is translated into Kikuyu. This is far from satisfactory. The few pastors are good translators, often correcting our mistakes and sometimes enlarging upon something they think unclear. But most of them serve three or four churches and missions, so we often must depend upon laymen to translate. This can prove unsatisfactory.

SINCE we have been studying Kikuyu, we sometimes are aware when translating mistakes are made. At times, while I listen to determine if the translation is proper, the interpreter will finish and wait for me to continue. But having lost the trend of thought, I just stand blankly for a moment. A few sermons badly translated provide renewed determination to learn the language. Yet the pressing mission work leaves little time for adequate study.

Associational meetings are usually conducted in Swahili, since most of the leaders understand it. Inevitably, when the discussions become heated, they switch to Kikuyu to better express themselves. Recently I made a lengthy appeal about one part of a new constitution under discussion only to be informed by the chairman, "We have already changed that to agree with what you suggest."

In the churches none of the young people understand any Swahili, because most all teaching in grade school is in Kikuyu with much emphasis given to English. The vast majority of older people do not understand either English or Swahili. We must learn Kikuyu! But it is easier to rely on the less difficult Swahili, since we must keep studying Swahili for

work on the national level, and it is hard to study two languages at once.

Finding an adequate language teacher is difficult, for none of the Kikuyus has studied his own language grammatically. Kikuyu is a complex and difficult tongue with different tonal patterns so important to proper pronunciation. Many words are spelled identically but pronounced with a slight difference and with a different meaning.

Kikuyu has more vowels. When an *i* or *u* is crowned with a cap accent, the meaning and pronunciation become different. If a man asks for a drink of water but leaves the crown off the *i* in *mai*, he asks instead for cow dung.

BUT learning the second language has its rewards in the delightful expression of a people deeply moved that the missionary cares enough to try to learn the language. This helps open the door to explain the love of God—the real reason for being here.

I found it difficult to read a sermon in Swahili and try to communicate through an interpreter to those speaking Kikuyu. One Sunday morning I reviewed a sermon in my study, trying to get each accent and pronunciation correct. I prayed earnestly (in English) that somehow I could feel the power of the Holy Spirit in spite of the language barriers.

Arriving at the church I was disappointed to learn that the pastor who understands English and my "Swahili" was preaching at the other church he serves half-time. The elderly gentleman who was to lead the service asked a young man to translate. Sentence by sentence I read my sermon, but the young man knew more English than Swahili. Often he would ask me in perfect English, "What are you trying to say?" I would repeat in Swahili. Sometimes those in the audience translated for him. It took an hour and a half to wade through a 30-minute sermon. By this time the church was filled.

I appealed for all who would accept Christ to come forward. To my dismay, as the elderly man stood to lead singing the congregation began to take the offering. With a feeling of utter failure I sat down and bowed my head.

After the offering the old man began to pray in Kikuyu. I began to hear others speak and looked to see what was happening. The congregation was seated. From all over the house lost persons, young and old, began to stand to confess their faith in Christ as Saviour. Before the service closed, 22 persons had trusted Christ.

I asked God to forgive my pessimism as I recalled the verse in Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord."

Wherever Spanish Is Spoken

By L. Laverne Gregory
Missionary to Costa Rica

I WENT, you went, he went, we went, you all went, they went," reads the past tense conjugation of the verb "to go" in English. But in Spanish it becomes, "Yo fui, tú fuiste, él fue, nosotros fuimos, vosotros fuisteis, ustedes fueron."

The regular Spanish verb has 52 different forms or conjugations. Unfortunately for the student of the language, many of the most frequently used verbs are irregular.

Spanish, it could be said, is a relatively easy language to learn. But there is more to learning a language than memorization and a simple matching of words. Expressions in other languages are not the same as in English.

Consider, for example, the literal translation of John 3:16 as the Latin would understand it: "For of such manner loved He—God to the world, that He gave—He to His Son one-born, for that all who that in Him believe—he, not himself lose—he, but that have—he, life eternal."

Whether Spanish is considered easy or difficult, it must be learned by the missionary who will serve among Spanish-speaking people. The principal aim of

the course at the Spanish Language Institute in Costa Rica is to develop skill in the use of spoken Spanish.

A brochure about the institute sums up a historic event for the Spanish missionary cause around the world: "... 25 years dedicated to the language-training of the Hispanic-American missionary forces of the evangelical church." This year marks two and a half decades of service for the institute that has trained almost the total missionary force now using Spanish.

Its 3,325 graduates serve in every Spanish-speaking country. One serves in Japan, teaching Spanish. Others work in Brazil, where their missionary call has led them and their Spanish has helped them learn Portuguese.

The institute was founded as the "Missionary Orientation Center and Language School" in Medellín, Colombia, in 1942. After eight years, political and religious conditions forced the school to move to San José, Costa Rica. At 3,500-foot elevation, San José boasts a climate of perpetual spring that is ideal for study.

Under the auspices of the United Pres-

Well over 3,300 missionaries have studied at the Spanish Language Institute, located since 1950 in Costa Rica.

ARCHIE V. JONES



byterian Church in the U.S.A., the institute is self-supporting except for the salary of the directors. More than 137 different evangelical sending bodies have used the school as training center for their missionaries.

The Southern Baptist Foreign Mission Board began using the school in 1947. A recent banquet in San José honored the present directors of the school, the Golden D. Cobles. At that banquet, Frank K. Means, FMB secretary for Latin America, revealed that 442 Southern Baptist foreign missionaries have been trained in the school and now serve in every country where work in Spanish is carried on. Missionaries under the Home Mission Board serving in Cuba, Panama, and Spanish-speaking areas of the U.S. have received training at the institute.

Each student is assigned to a small study unit of four or five students, which moves from class to class. Required listening and repeating time with tape recorders complements classwork. The student's personal tape recorder becomes an indispensable part of his life in San José.

Most students remain in San José for

three trimesters—45 weeks of study divided into three 15-week terms. The institute graduates a new group of students three times a year. Each student attends four classes daily under four different teachers. An equal number of hours should be spent in study and preparation outside the classroom.

Missionary zeal and sacrifice cannot take the place of a thorough knowledge of the language.

Is it worth the effort for the missionary to be able to speak the language when he arrives on his assigned field? Years ago, nearly all missionaries learned their needed language through absorption on the field. Is it better to devote a year to language study before going to the field?

"Definitely," believes Mrs. John D. Divers, missionary to Argentina. "I shudder to think what our arrival in Argentina would have been like had we not undergone a year of study and orientation in Costa Rica. The discussion groups prepared us for problems we would face in a new country among new people. Living with Spanish-speaking people for a year taught us much about their cul-

ture, their manners, and their customs."

Most students confront periods of frustration during and after the year of language study. Missionary men, who have been active in preaching and teaching, must adjust from the role of leader to that of listener and learner. The wives meet new experiences in homemaking.

Many missionaries have their favorite language-error story. One of my most embarrassing moments came during my first few months on the field. Addressing the annual session of the National Baptist Convention as book store manager, I mentioned how few dollars the books cost. But I misplaced the accent. I learned later than I had been selling the books for "aches and pains."

Baptists in Costa Rica are patient folk and laugh with us at our mistakes.

"Christianity will never make progress in secret," someone has said. The missionary's task is to proclaim the gospel message boldly and openly. The goal of the *Instituto de Lengua Española* at San José is to prepare missionaries to proclaim correctly the gospel to Spanish-speaking people everywhere.



ARCHIE V. JONES

Missionaries consider phonetics in a class at the Institute.

The Harvey L. Nowlands, Jr., appointed for Peru, use two-wheeled transportation while in San José.

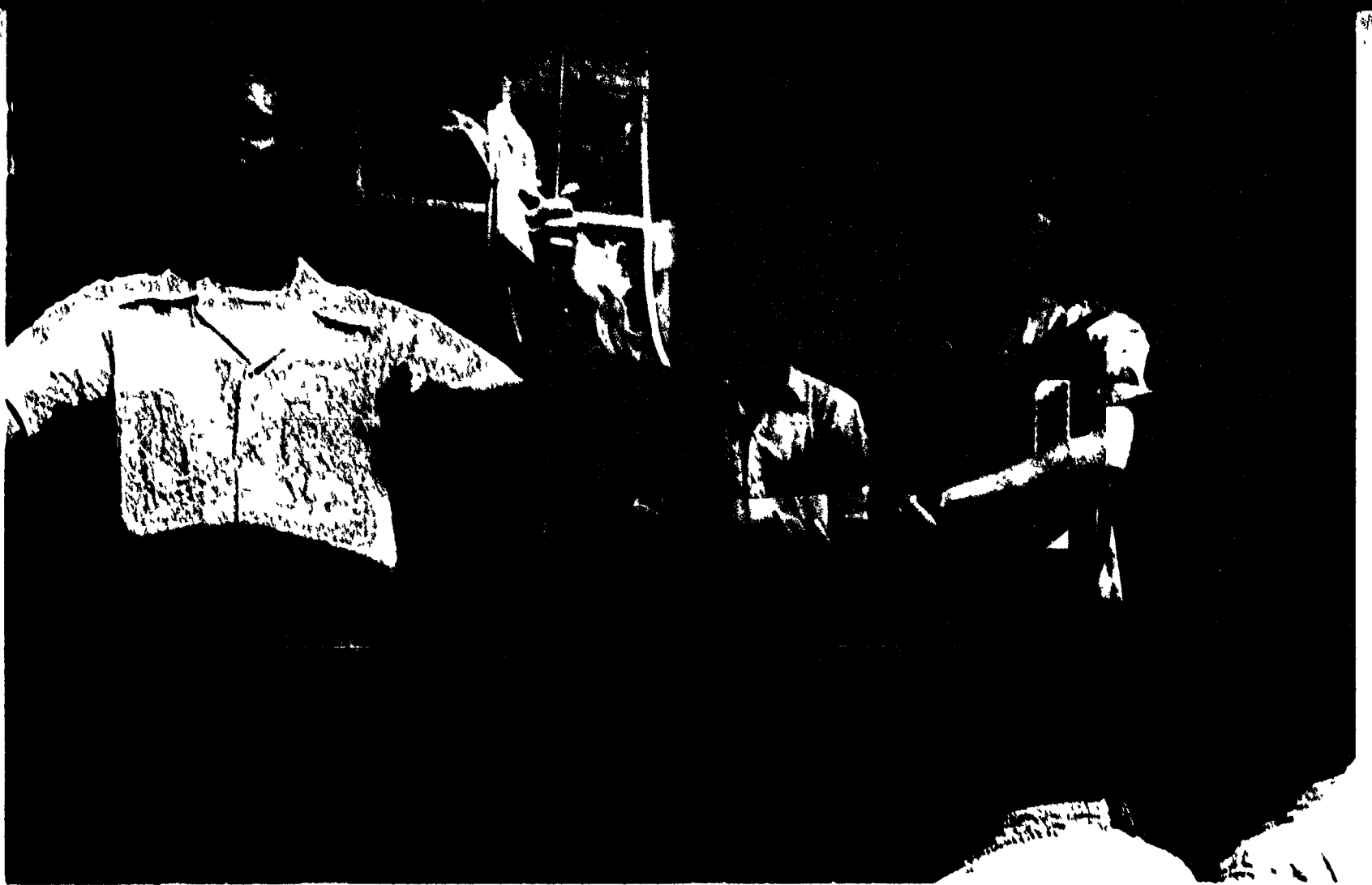
L. LAVERNE GREGORY



Students leave institute after classes.

ARCHIE V. JONES





A missionary's goal: Communication. Ronald C. Hill preaches in Thailand. Mrs. Hill looks on.

MORRIS J. WRIGHT

Language Plus

BY CHARLES L. WHALEY, JR.
Missionary to Japan

A MISSIONARY CRY of anguish far beyond his day was voiced by the Psalmist: "How shall we sing the Lord's song in a strange land?" He expressed the longing of the Israelites to communicate their faith in ancient Babylon.

With the same sense of urgency, many have begun to ask questions about communication today. They feel the church must find more effective ways to contact present-day society with the gospel.

In Japan, studies centered around this theme have been the subject of numerous Mission and Convention meetings. Even the word "communication"—pronounced *komunikation*—has been adopted into Japanese by the church. If this same concern prevails elsewhere (and there is reason to believe it does), it would seem ample evidence that the church must re-discover the basic principles of gospel sharing and adhere to them now—or perish!

The first question has been posed in many ways but may be asked simply: Can the gospel be communicated?

The temptation is to consider the ministry a special category, to make it an exception to all other forms of human relationships. The preacher may feel relieved of responsibility for response to his message while proclaiming it under the protective custody of his office as a minister. "My responsibility is to preach the word," he may declare, "but any response to this preaching is between the individual and God." So he allows him-

self to maintain a one-way relationship with people. In any other area of communication a two-way relationship is considered essential.

The gospel must also be communicated at the human level, however, through a kind of dialogue concerning God's revelation. The ministry is a two-way conversation. One person conveys his experience by speaking with, rather than to, another person about salvation.

A minister cannot shed responsibility concerning the listener's response. For one thing, the minister must assume responsibility as to whether the listener has actually heard the "word." True, a man's ultimate decision regarding what he has heard is, in a sense, his own responsibility. But the evangelist must share responsibility as to whether the message was adequately conveyed. Did he share what God intended in a given situation?

In addition, the channel through which the word was received becomes the channel through which response is made. This is based on the concept that the minister belongs to the "Word" and not the "word" to the minister. It isn't his to proclaim haphazardly, without waiting to see what happens afterward. The rules of good dialogue are certainly applicable to communicating the gospel. In fact, they are absolutely essential if a Christian is to engage in successful evangelism.

The second question: Are there certain basic movements which must occur to establish this dialogue?

A minister is apt to be overly concerned with techniques of evangelism and yet overlook the basic essentials of human sharing. These essentials must be present regardless of the methods used. A few years ago I received a little book, *Aids to Evangelism*, in which the author listed 46 different types of evangelism. He named such unique methods as calling-card evangelism, car-sign evangelism, and even train-schedule evangelism. He went into such detail that many of his classifications became amusing. Still he failed to mention the fundamental relationship that must exist between two or more persons for any method to end in the giving of God's word to man.

The first, and basic, motion of dialogue is turning toward another person. This means more than assuming the right physical posture, although this is undoubtedly important. The "turning toward" has to do with accepting another as a separate entity. It means to let him exist in his own right, rather than simply for the speaker's own selfish intent.

The miracle that follows is one of life's truly meaningful experiences. Suddenly, before your eyes, another person becomes alive.

Then follows the address to another. If words are used they must be spoken in the language of the hearer instead of that familiar only to the speaker. When a man speaks only in terms he understands, he speaks to himself. However, the address is intended for another; it must be



In Nigeria, missionaries gather for a language class instructed by a national.

GERALD S. HARVEY

made in terminology another understands.

A final movement of dialogue is listening for and to another's response. The one who first spoke must be careful to maintain the same direction assumed in the initial turning. That is, he seeks to hear not simply words, or merely to observe actions; he seeks to understand what the one replying wants to convey by his words or actions. The careful listener looks for and finds the actual meaning, even when it is disguised or when the speaker says the opposite of what he really means.

The evangelist, if intent on listening for this heart-cry, can often detect a genuine interest where the casual observer finds only outright rejection. I doubt that Gentiles entering the early Christian church responded in ways that would conform to our carefully labeled "positive" molds today. But the early Christians, intent on hearing the faith-cry of these people, received them. Together they built the most dynamic church of which we have record.

Could it be that the key to a fundamentally new approach to evangelism lies in the unique response of people on today's mission fields? The thought of such a possibility is enough to challenge a minister to keep his being tuned to the heartbeat of society.

From the general characteristics of communication, turn next to a question directly related to the missionary's work

of sharing the gospel with a "foreign" society. Are there certain symbols, characteristic to each culture, which should be considered when witnessing to its people?

Language symbols are the most obvious, perhaps. The importance of "learning the language" has been emphasized to the point that the phrase has become almost trite. Not many would consider making a serious attempt at missionary work without first familiarizing themselves with the national language.

Yet it must be kept in mind that "learning the language" means far more than merely studying a particular vocabulary or sentence structure. To speak a word in another language is not enough. The missionary must try to convey the proper meaning of that word symbol. Words of an Oriental language often carry thought patterns or pictures that require real effort for the Westerner to grasp.

Consider the Japanese word *gi*, for "righteousness." For a long time I had recognized that Japanese have difficulty in grasping the idea of God's righteousness, but I had been unable to determine why. Then a man remarked to me that the word "righteousness" referred to royalty in the passage, "Seek ye first the kingdom of God, and his righteousness."

Instead of replying, "You're wrong," as I was tempted to do, I asked him to elaborate. He explained that *gi* refers to the loyalty of the Samurai to his (royal) Lord. Using this concept as a basis for

my explanation, it was but a step further for him to see that righteousness before God means the approval God gives those obedient to His word.

A non-Christian audience often misunderstands the basic concept of such common Christian terms as "God," "sin," and "salvation," when used out of proper context or without explanation. "Sin," for instance, is not a religious term to Japanese people. It is a court term meaning that a law of the country has been broken. People are understandably offended, therefore, when told they are "criminals," unless it is carefully explained that the crime is not before man but before God, and that all are guilty. A missionary is well rewarded for the effort he puts forth to learn these distinctions of meaning.

Cultural symbols are also meaningful. Eugene A. Nida explains these most effectively in his book, *Message and Mission*. In one chapter he shows, through a series of diagrams, how the gospel has passed from a Jewish culture to a Western culture, and from there to the "foreign" culture. These diagrams indicate that each culture has peculiar traditions and characteristics. Thus it is an understatement to say that, to be effective, a missionary must understand the background of the culture he addresses.

A study of national proverbs sometimes reveals these concepts. For example, the Japanese say, "*Kubu wa tarazu jubu wa koboreru* (Nine isn't enough,



GERALD S. HARVEY

Wayne and Elinor Pennell meet outdoors with their language teacher in Indonesia.

but ten is too much)." This expresses a traditional fear of obligation. It means that although a man might attain more than he has it will not necessarily bring happiness. The gain, you see, may involve responsibilities that become a liability, since a man lives in a "*giri no yono naka* (world of obligation)." Where obligation exists there is no right or wrong. The obligation to repay someone for a favor must be observed regardless of a person's private opinion and is always considered morally and ethically right. This concept carries much weight in understanding the gospel in Japan.

Finally, there are religious symbols. This is the area most likely to be disregarded by the Christian evangelist. Yet it is commonly accepted that nationals hear the gospel in traditional religious patterns, even when they hesitate to mention these in conversation with a minister. It is highly important to understand this for any attempt at conveying the Christian message.

Envisioning a Shinto shrine while reading the Old Testament description of a temple, for instance, can allow this description to come to life. I used to cringe at the biblical translation of the word "temple" as *omiya* (shrine), until I realized there are many similarities between the two. There is a counterpart to the Old Testament ceremonies in the Japanese *shiki* (religious ceremony), or to the Old Testament religious feasts in the Japa-

nese *matsuri* (religious feast). It may be difficult to visualize a Levite driving to an important religious ceremony in a new Honda sports car, as I saw a Japanese priest do, but there are many similarities between the Japanese priest and the Old Testament priest.

Things real to those who heard Jesus speak in Palestine actually exist today for many people in Japan. This fact could become a vital contact point for the missionary in sharing the gospel.

These symbols serve simply to turn the missionary in the direction of the society the symbols represent. It isn't necessary for a person to lose his Christian identity to make use of the symbols, as some have done through ancestor worship and incense burning. Neither is it necessary to denounce all things Japanese, as is often the feeling of persons undergoing culture shock. Both are extreme approaches to a particular symbol.

Without compromising any principles of his faith, however, when a Christian messenger turns toward a society through the use of these symbols, he is in a position to share the faith of our Lord. He becomes to the Japanese (or whoever the people) "as a Japanese," as one theologian paraphrased Paul's words. This not only makes possible the presentation of the Christian gospel but can become the means of providing a fresh approach to it—an approach often lost through sheer familiarity with church terms in so-called Christian societies.

Does the gospel itself have certain factors that relate to its communication? Indeed it does.

The gospel is God's message. Those who proclaim it are especially appointed by him. They are to proclaim it with conviction, dedication, and courage found in no other form of human relationship. The gospel demands the spirit Paul describes in his letter to Timothy: "Keep on fighting until you break through with this message of faith."

Often the very sacrifice he makes becomes the missionary's most effective means of communication. Modern churches tend to shy away from the "sacrificial spirit," as though it were superficial. This need not be so, for this kind of spirit is at the heart of gospel sharing. The sacrifice itself can become the bridge to sharing the Christian message with a non-Christian society.

The Holy Spirit has promised to take man's feeble efforts and make them complete with the power of God. This is God's touch to evangelism, changing it from a foolish and hopeless task to the only answer to world needs.

The "Lord's song" may sound weak to a missionary in the noise and hurry of Tokyo Station, where he brushes with thousands who have never heard the tune. But we sing it with the promise that the Holy Spirit will amplify the song to a resounding crescendo, so that Japan and the world might sing with us in days to come.



Many nationals want to know English. Here Mrs. C. F. Clark, Jr., teaches English Bible class in Japan.



'COME, TALK FOR ME'

BY ALETHA B. FULLER
Missionary Nurse in Nigeria

NOTHING is more frustrating than to be misunderstood. Few problems in life cause as much anxiety as does failure to communicate. Among the many causes for this failing is the inability to speak the language of the hearer.

For 15 years I have served in a unique place—Baptist Hospital in Joinkrama, a small, rural hospital in a polyglot area of eastern Nigeria's Niger Delta. Patients come from 21 different language groups, not including various dialects within the same language group. They come by every conceivable method of transportation from 396 towns and villages.

Some of the patients speak English, and some speak pidgin English, but many can understand only their mother tongue. Almost every missionary has made a conscientious effort to study one of the more commonly spoken languages, but many patients understand none of them, and interpreters are necessary.

How easy it is to become impatient while waiting between sentences for the interpreter to speak. Impatience turns to apprehension bordering on fear when the speaker becomes aware that the interpreter may not be giving the right message. Sometimes this is indicated by the hearer's response.

Workers in the hospital come from various tribes, so they also serve as interpreters for the missionaries. We have worked with many kinds of interpreters. Some listen carefully and try to translate the message, adding feeling and emotion. Some think they know what we are going to say before we say it, and so think ahead, not really catching what we were attempting to say. Some hear us; some do not. Some take their task seriously; some have almost fallen asleep while interpreting.

In the outpatient department not long ago I called one of the staff to interpret

for me, giving the usual invitation: "Come, talk for me."

Although I had said those words thousands of times, that day a new spiritual truth dawned on my soul: We are God's interpreters. Every effort a missionary makes for God boils down to the task of trying to speak for God—not just in words or acts, but in attitudes, disposition, and the way we relate to people.

Somewhere, sometime, in varying ways, each missionary has felt some heart impression of God's invitation, "Come." In answering, each has not always been aware of the personal cost ultimately to be paid, and could not possibly anticipate what difficulties, frustrations, or anxieties might lie ahead.

Each knew that God's perfect plan for life was the only way to true happiness and victory. Through the years missionaries have scattered to many corners of the world to talk for God, to interpret to every tribe and nation something of his love and salvation.

As God's interpreters, some of us have failed at times because of not adequately listening to what he spoke. Some have become fatigued, forgetting the source of our strength. Some have found their interest waning because of material allurements. Failure to know the Speaker intimately has led some to fail in conveying the real spirit of His message. In our eagerness, some have thought we knew what He wanted us to say without asking Him, and we missed the mark.

Our facial expressions, tone of voice, mannerisms—our "fashion," as the Nigerians would say—all help illustrate what kind of interpreters we are. The qualities—or lack of them—of patience, kindness, ability to go the second mile, and the effort to understand others' feelings all offer a glimpse of our effectiveness.

Of God's command, "Come, talk for

me," I personally found the "coming" easy to answer. But the "talking"—the interpreting to the Nigerians of something of the spirit of Christ and his love and the attempt to convince them of the futility of their gods—has not been easy.

Everything I say (even in times of frustration and fatigue), the way I act (even during disappointment or loneliness), the thoughts I think (at every turn in the road)—add up to what I am totally as one "talking for God."

Jesus, the master teacher, was, in the highest sense of the word, the greatest interpreter of all time. God in the flesh, He entered the world and lived out his life interpreting what God is really like. As we come to know Christ as a personal friend, we have clearer knowledge of the nature of God.

The One who says, "Come," and sends us as his interpreter also offers us every help we need for that assignment—instruction, love, wisdom, strength, presence. And only as the Spirit of God dwells within us can our interpretation be correct and complete.

Oh, that our interpretation would be effective like that of Paul and his colleagues who described their own work to the Thessalonians:

"For we speak as messengers from God, trusted by him to tell the truth; we change his message not one whit to suit the taste of those who hear it; for we serve God alone, who examines our hearts' deepest thoughts. . . ."

"And we will never stop thanking God for this: that when we preached to you, you didn't think of the words we spoke as being just our own, but you accepted what we said as the very Word of God—which, of course, it was, and it changed your lives when you believed it."

"Changed lives"—what a reward for our efforts!

editorials

The Missionaries Decide

MANY PHONE CALLS, telegrams, and letters have come to the Foreign Mission Board in recent days from anxious relatives and friends of missionaries serving in the Middle East and in Nigeria. How grateful we are that the answer to every inquiry has been a message of reassurance.

As of June 14, most Southern Baptist missionaries had been evacuated from the countries that have broken off diplomatic relations with the U.S. They who stayed at posts of duty did so by their own choice. This is also true for the crisis area in Nigeria. Most of our personnel there have

evacuated the Eastern Region of the country, taking temporary quarters in the Western Region.

The Foreign Mission Board stands by and supports the decisions made by its missionaries to stay or to leave whenever and wherever a political or military crisis occurs. Never does the Board ask that a missionary jeopardize the safety of his family or himself or his colleagues. He is assured that the resources of the Board are his to execute any move that he deems best at the time of national or international crisis.

Expressed Opinions Are Hazardous

TENSION AND SUSPICION plague the governments of a number of countries where Southern Baptist missionaries serve. Their witness and services are all related to the ministries of preaching, teaching, and healing and are directed at the needs of every person, regardless of his political persuasion. In our homeland there is such unlimited expression of political opinion and criticism that some of us might fail to understand how different it is elsewhere. In many localities such behavior is unthinkable.

It seems timely to suggest that anyone writing to a missionary overseas would refrain from asking him for his personal appraisal or opinion of the political issues on his field.

Although it isn't likely that he would risk a reply to such an inquiry, his privilege to remain in that country could be jeopardized even by having such an inquiry addressed to him. Censors in some countries frequently examine the content of letters from overseas. Some remark or inquiry that even seemed to reflect interest in the local political scene could make the addressee the object of official suspicion. He might even be placed under observation and questioned by officials.

We have no cases in point at this moment. This is merely a precautionary suggestion in view of recent developments where Southern Baptist missionaries serve.

Reading for Those Hours

THERE ARE FEW persons for whom the passing of days seems as long as it does for a hospital patient. Even though friends may come during visitor hours and a few television programs help make the day seem shorter, there are usually several hours left to be filled with something besides sleep. A reader has told us what occurred during a recent visit with a hospitalized friend.

A volunteer worker came into the ward pushing a library cart loaded with books and magazines. Copies of **THE COMMISSION** were among the first selections made by the patients. We cannot assume that this will be the case every time, but it serves as our cue to suggest a project for a person or his church.

Why not provide a subscription to **THE COMMISSION** for each hospital and sanatorium in your community? Making this magazine available can mean enlightenment about mis-

sions for those who already have an interest in the subject. For those who have not known too clearly the meaning of the missionary purpose of the gospel a new vision could be introduced. Further, the many illustrations given in the magazine showing the meaning of the gospel for others could help open the heart of someone who needs Christ.

Sending a subscription to the patient library of a hospital is just like ordering one for an individual. The annual rate is \$1.50. A three-year subscription costs only \$3.50, or for the same amount three copies of each issue can be sent for a year. The number of beds in a hospital should indicate how many copies of **THE COMMISSION** are needed each month.

We believe that many fruitful hours of reading can be provided for a large number of people who wait out their days of healing and convalescence on hospital beds.

Contacts in Vietnam

MORE THAN a half million Americans are now in Vietnam, counting both military and non-military personnel. Day-to-day living there is anything but normal and usually filled with spiritual and moral strains that almost defy description. Who can estimate what it might mean to some of our people on assignment in that war-torn country if we let them know where they can find Christian fellowship, share in church services, and meet some of our missionaries?

Here are the names and addresses of a few Southern Baptist missionaries in Vietnam. We hope that many of our readers will send this information to their friends and loved ones in that country.

Rev. Robert R. Compher, Box 91, Nhatrang, Vietnam.

Rev. Samuel F. Longbottom, Jr., Box 46, Dalat, Vietnam.

Rev. Walter A. Routh, Jr., Ty Buu Dien Ngoi, Khu Camranh, Vietnam.

Ministry of Music



BY BAKER J. CAUTHEN

WHEREVER the gospel is preached, people begin to sing the praises of God. This is, indeed, a great contrast, because non-Christian religions have little singing in them. People bow before idols but do not have love for them in their hearts. The looks on the faces of worshipers reflect little joy or hope.

But when the gospel is preached, the sunlight breaks into darkened hearts, and joy abounds. This is only natural, because the Bible tells us, "The fruit of the Spirit is love, joy, peace." Where joy abounds, singing results.

During the North China revival, one of the striking features was the singing of the Scriptures. People began to sing to old Chinese melodies such passages as the 23rd Psalm, the 13th chapter of 1 Corinthians, and other beloved passages. It was thrilling to hear.

When one goes to Africa, he is impressed with the throb and vitality of Christian songs set to old African tunes. The exuberance of the joy is very moving.

In Latin America, where evangelism is the keynote of the day, singing is everywhere. Many songs are born during the time of evangelistic zeal.

In prior years there were few missionaries particularly trained for ministries of music. Many missionaries could sing, but this was auxiliary to their main task. Every mission field has been blessed with those who are pianists, singers, and instrumentalists. This, however, is different from a ministry of music for which a person has been particularly equipped and to which he is called by his Lord.

In more recent years missionaries have gone to the fields trained and set apart for ministry of music. Their achievements have been notable. They have found their places of service in seminaries, colleges, and other training institutions.

In the meeting at the beginning of the evangelistic crusade in Brazil, when 150,000 people assembled in a vast stadium

for the opening service, it was thrilling to see a missionary leading the singing in Portuguese. It was also a joy to hear another missionary singing a solo.

In Indonesia much has been achieved through a ministry of music. As special groups have been trained to appear on radio and television, many people have been led to listen to the gospel as an opening stage of their being brought to Christ.

In evangelistic crusades the ministry of music has been of great significance. Guest artists have gone from the United States to sing in crusades, and their appearances have drawn large numbers of people both to hear music and to be brought under the influence of Christian testimony.

Guest artists many times have sung in the language of the nation where they have appeared. During the evangelistic crusades in Japan, individual musicians and groups have sung in Japanese throughout the country. This created a favorable impression, commanded the respect of the people, and deepened their appreciation for what was done.

A large field of opportunity presents itself in the cultivation of music materials abroad. There are vast resources of indigenous music that can be used for the Christian message. People respond when Christian words are set to music familiar to them.

Often this is not simply a matter of setting words to already existing tunes, but calls for writing music in the forms to which the people are accustomed. This requires skill, training, and sensitiveness to the message and to the culture.

A new step forward has been taken by the Foreign Mission Board in the cultivation of music in worldwide ministries. Dr. Claude Rhea, whose name is known throughout Southern Baptist life, has joined the staff of the Foreign Mission Board as consultant in church music.

He will address himself to all the dif-

ferent aspects of music cultivation on mission fields. For one thing, he will be related to the music in special evangelistic crusades. Experience has indicated that this is a most important area of the evangelistic effort, and his abilities and experience will do much to strengthen this part of a rapidly developing opportunity.

He will also encourage the development of church music in conventions and churches. Throughout the world Baptists work on the basis of autonomous churches relating themselves to each other cooperatively through associations and conventions. These organizations project their programs of work. In every land there is need for cultivating music in the churches.

Of particular interest will be music education in the seminaries, colleges, and schools. The objective of music education is to train Christian leaders in the field of church music so that they will be able to bring to their people the best music possible.

The production of materials for church music and the development of musical groups will be important phases of the work that lies ahead.

Dr. Rhea receives a warm welcome as he steps into this position of responsibility and opportunity. Already he is acquainted with most of the mission fields and has given concerts of sacred music in many lands. The missionaries who are equipped for music ministries will feel themselves reinforced. In every land songs of praise will arise in churches and conventions, on radio and television, and in schools and hospitals, for the gospel of Jesus lends itself to song.

Southern Baptists will rejoice with the Foreign Mission Board in this greatly strengthened aspect of ministry for Christ. Baptist conventions across our land will continue to be thrilled by the beautiful voice of Dr. Rhea as he sings the praises of our Redeemer.



At Seinan Jo Gakuin, Baptist girls' school in Japan.

MORRIS J. WRIGHT

The FMB PROGRAMS

SCHOOLS AND STUDENT WORK	

IN THREE ISSUES this year, we have published successive portions of the Foreign Mission Board's Program Statement, as approved in 1966 for the Southern Baptist Convention's organization manual. In full text, with illustrations, we present at this time the third of six basic programs being conducted on foreign fields.

The Program of Schools and Student Work in Foreign Lands

OBJECTIVE

To develop or assist other Baptist groups on foreign mission fields in developing schools for the meeting of pressing educational needs and the training of Christian leaders; to win

students to faith in Christ; and to minister creatively to the spiritual needs of students.

STRUCTURE

Study and Research

1. Discover the educational needs of both present and prospective mission fields.
2. Gather information needed for designing programs of all types of academic education, including primary and secondary schools, colleges and seminaries, women's training schools, teacher training schools, Bible institutes, schools of special types, short courses, seminars, etcetera.
3. Test feasibility of any proposed educational program or project.



GERALD S. HARVEY

*Top: Missionary and national educator consult on Baptist school in Rhodesia.
Left: At Baptist Student Center in Indonesia, missionary joins discussion.
Below: Biology class in progress at Baptist high school in Jos, Nigeria.*



FRANK S. WELLS

Girls' school teachers in Jordan.

FORN H. SCOFIELD, JR.



Program Design

1. Develop suggested objectives and criteria to guide the missions in school and student work.
2. Develop specific immediate and long-range school and student programs and projects for foreign mission field use.
3. Set specific goals for immediate and long-range school and student programs and projects.

Cooperation

1. Work with national Baptist groups, seeking to encourage them in the development of their own programs of schools and student work.
2. Transfer as rapidly as possible and advisable full responsibility for all types of schools to national Baptist ownership and support.

3. Seek cooperation and advice of Southern Baptist and other education and student work specialists.

Organization

1. Assign as advisable properly prepared missionary personnel to service in school and student work.
2. Seek and coordinate any special assistance available for school and student work from individuals or groups in the United States.

Support

1. Supplement through financial grants within budget limitations schools and student work of national Baptist groups when such undertakings are consistent with the Convention's objective of bringing men to God through Jesus Christ.

(Continued on next page)



GERALD S. HARVEY

*Left: Pupil fingerpaints at boys' school in Hong Kong.
Below: A missionary chats with a national student in
front of the Baptist Student Center in Mexico City.
Bottom: Baptist Girls' High School, Agbor, Nigeria.*

FOR H. SCOFIELD, JR.



GERALD S. HARVEY



2. Provide specialized information to the educational leaders of national Baptist groups.

3. Provide opportunity, as desirable and possible within budget limitations, for national Baptist leaders in education to observe and study schools and student work in the United States.

RELATIONSHIPS

The Program of Foreign Schools and Student Work is closely related (1) to the national Baptist bodies and their leaders, and to the civil authorities in education in countries where Southern Baptist foreign mission work is maintained, and (2) to education and student work specialists of the Southern Baptist Convention. Final responsibility for use of these specialists shall always rest with the Foreign Mission

Board. Expenses for their services on foreign mission fields shall be paid by the Foreign Mission Board except in instances where there is specific agreement with the Board for their expenses to be paid by others.

Ask at your Baptist Book Store for the
Broadman Slide Set

FOREIGN MISSION MINISTRIES: TEACHING

16 color slides to illustrate the Board's Program of Schools and Student Work. Identification data on each slide mount. Sale price: \$5.00; also available through the CAVE Plan.

FAMILY ALBUM

REAPPOINTMENTS (May)

O'CONNER, Louis, Jr., Ala., & Barbara Crumbley
O'Conner, Ohio, Hong Kong.

ADDRESS CHANGES

Arrivals from the Field

AKINS, Rev. & Mrs. L. Bynum (Taiwan), 202 N.
Laplanade, Cuero, Tex. 77934.
BENEFIELD, Rev. & Mrs. Leroy (Philippines), c/o
F. A. Mason, Box 313, Atoka, Okla. 74523.
CALLAWAY, Dr. & Mrs. Tucker N. (Japan), So. Bap.
Theol. Sem., 2823 Lexington Rd., Louisville, Ky.
40206.
CHIFFER, Dr. & Mrs. W. Lowrey (Argentina),
1333 Godwin St., Houston, Tex. 77023.
CHARR, Rev. & Mrs. Stanley Jr. (Italy), 1965 Nor-
ris Pl., Louisville, Ky. 40205.
DAVIS, Marva (Journ., Chile), 626 S. Kansas Ave.,
Springfield, Mo. 65802.
EVANS, Mrs. Charles E. (Kenya), c/o Mr. & Mrs.
George W. Young, Box 199A, Rt. 2, Corbin,
Ky. 40701.
FANONI, Dr. & Mrs. Roy H. (Nigeria), 12 Cedar
Lawn, N., Galveston, Tex. 77550.
GILES, Dr. & Mrs. James E. (Colombia), c/o Dora
Morrison, Box 104, Gruver, Tex. 79040.
GILSTRAP, Rev. & Mrs. R. E., Sr. (Guatemala),
2339 Browns Mill Rd., Atlanta, Ga. 30315.
GLASS, Lois C. (Taiwan), c/o Dr. & Mrs. Baker J.
Cauthen, 3904 W. Weyburn Rd., Richmond, Va.
23235.
GOULD, Mary Frances (Thailand), 1383 Voll Rd.,
Cincinnati, Ohio 45230.
GREENK, Rev. & Mrs. Victor A. (Philippines), c/o
Geo. F. Miller, Rt. 5, Altamont Rd., Greenville,
S.C. 29609.
HARMON, Ethel (Nigeria), Cumberland Falls Rd.,
Corbin, Ky. 40701.
HARRIS, Josephine (Hawaii), Box 93, Glorieta,
N.M. 87535.
HARVEY, Rev. & Mrs. Gerald S. (Rhodesia), 1206
S. 29th St., St. Joseph, Mo. 64507.
HAWKINS, E. Henry (Journ., Venezuela), Box 267,
Foley, Ala. 36535.
HAYES, Rev. & Mrs. C. Kenneth (Japan), c/o
John T. Snider, 6911 Sparky Way, Louisville,
Ky. 40228.
HERNDON, Rev. & Mrs. John M. (Portugal), 312
Eutaw Ave., Eutaw, Ala. 35662.
HERRING, Rev. & Mrs. J. Alexander (Taiwan), Box
27, Tryon, N.C. 28782.
HILL, Rev. & Mrs. D. Leslie (Philippines), 1903
W. Seminary Dr., Ft. Worth, Tex. 76115.
HIX, Rev. & Mrs. Glenn L. (Taiwan), c/o Mr. &
Mrs. Van B. Hix, Biscoe, N.C. 27209.
JONES, Dr. Kathleen (Indonesia), c/o Mrs. R. S.
Jones, 199 S. McLean #20, Memphis, Tenn.
38104.
KIRKENDALL, Rev. & Mrs. James F. (Lebanon),
Birch Tree, Mo. 65438.
MITCHELL, Mr. & Mrs. D. Leon (Indonesia), 7334
Eccles Dr., Dallas, Tex. 75227.
MOORE, Bonnie Mae (Nigeria), c/o Mrs. R. C.
Smith, Rt. 1, Clermont, Ga. 30527.
MOSS, Rev. & Mrs. J. Ulman (Venezuela), 4804
Stanley, Ft. Worth, Tex. 76115.
MYERS, Dr. & Mrs. Karl J., Jr. (Nigeria), 153 Cam-
bridge Cr., Spartanburg, S.C. 29301.
POWELL, Dr. & Mrs. A. James (Lebanon), Box 428,
Frontproof, Fla. 33843.
RUNK, Mr. & Mrs. Sidney C. (assoc., Singapore),
6605 Vada Dr., Dallas, Tex. 75214.
ROHM, Rev. & Mrs. C. Ray (Indonesia), 1004
Alton Dr., Florence, S.C. 29501.
SCHWARTZ, Evelyn (Indonesia), 414 S. High St.,
Winchester, Tenn. 37398.
SHARNON, Rev. & Mrs. Miles L., Jr. (Philippines),
c/o G. E. Hammons, 317 W. Seminole St., Semi-
nole, Okla. 74868.
STERNETT, Rev. & Mrs. William W. (Guatemala),
c/o Dr. Earl W. Fraeff, 600 Sherbrook Dr.,
Springbrook, Silver Sprg., Md. 20904.
TEMPLETON, Mr. & Mrs. J. Logan, Jr. (Hong
Kong), Box 34, Lone Grove, Tex. 78646.
THOMAS, Dr. & Mrs. Bill Clark (Singapore), c/o
Cecil S. Thomas, Rt. 5, Cadiz, Ky. 42211.
TRADWAY, Rev. & Mrs. James A. (Taiwan), 801
W. Houston St., Paris, Tex. 75460.
TYNER, Dr. & Mrs. Grover F., Jr. (Philippines),
215 Greene St., Augusta, Ga. 30901.
WHIRLEY, Dr. & Mrs. Carlton F. (Nigeria), 332
Observatory Dr., Birmingham, Ala. 35206.
WILSON, Rev. & Mrs. James M. (Eq. Brazil), 704
W. 24th St., Pine Bluff, Ark. 71601.

Departures to the Field

ALEXANDER, Rev. & Mrs. Max N., Box 832, Bang-
kok, Thailand.

BOWERS, Rev. & Mrs. Connie M., P.M.B. 5113,
Ibadan, Nigeria.
CARSWELL, Rev. & Mrs. Sidney G., Caixa Postal
226, Manaus, Amazonas, Brazil.
DITSWORTH, Mary Alice, Djalan Tjipaganti 17,
Bandung, Indonesia.
HOWARD, Rev. & Mrs. Stanley P., Jr., 537
Suwanodai, Tomino, Kokura-ku, Kitakyushu
City, Japan.
HUMPHRIES, Carol Leigh, Box 134, Jos, Nigeria.
JAMES, Rev. & Mrs. Samuel M., Box 107, Saigon,
Vietnam.
KEITH, Mrs. Billy P., Japan Bap. Mission, 44/46
Fukuzumi-cho, Sapporo, Japan.
LINGERFELT, Rev. & Mrs. James E., Caixa Postal
2571, Recife, Pernambuco, Brazil.
MARTIN, Rev. & Mrs. David L., 37 Seaview Gardens,
Point Cumana, Trinidad, W.I.
MARTIN, Rev. & Mrs. Garvin C., 161 Maria
Christina St., Cebu City, Philippines.
MOORHEAD, Dr. & Mrs. W. James, Box 94, Davao
City, Philippines.
MORRIS, Dr. & Mrs. J. Glenn, Box 832, Bangkok,
Thailand.
MOSTELLER, Rev. & Mrs. Paul C., Box 832, Bangkok,
Thailand.
OWEN, Rev. & Mrs. R. Allen, Caixa Postal 356,
Blumenau, Santa Catarina, Brazil.
PARKMAN, Mr. & Mrs. W. Hugo, Bap. Mission,
1154 M. H. del Pilar St., Manila, Philippines.
POOL, Dr. & Mrs. J. Christopher, Nigerian Bap.
Theol. Seminary, P.O. Box 30, Ogbomoso,
Nigeria.
PRUIT, Rev. & Mrs. Morris G. (appointed for
Togo), 36 Rue Lapommeraye, Tours (1-et-L.),
France.
QUICK, Dr. & Mrs. Oswald J., 103 Shuang Shih Rd.,
Section 2, Taichung, Taiwan, Rep. of China.
ROHM, Alma H., Bap. College, Iwo, Nigeria.
SANDERSON, Rennie, Sanno Palace Apt., 7, 2-chome,
Sanno, Otaku, Tokyo, Japan.
SINCLAIR, Dr. & Mrs. Hobson L., 169 Boundary St.,
Kowloon, Hong Kong.
SOLENNER, Rev. & Mrs. W. A., 8316 Polaris St.,
Bel Air, Makati, Rizal, Philippines.
STUCKEY, Rev. & Mrs. Robert H., D.J. Petula 36,
Medan, Sumatra, Indonesia.
VANDERBURG, Ruth, Box 6, Kediri, Java, Indonesia.
WEEKS, Wilma J., Djalan Ir. Anwar 12A, Surabaya,
Java, Indonesia.

On the Field

Mailing address is now Korea Bap. Mis., I.P.O.
1361, Seoul, Korea, for the following missionaries:
BOZEMAN, Mr. & Mrs. Oscar K., Jr.
BURGIN, Mr. & Mrs. Robert D.
HUNT, Betty Jane
JONES, Rev. & Mrs. Don C.
MCMINN, Rev. & Mrs. Don J.
MARLER, Rev. & Mrs. L. Parkes
NICHOLS, Rev. & Mrs. Leo H.
WAGNER, Lucy E.
BONNELL, Rev. & Mrs. Dutton A., Jr., P.O. Box
2600, Lusaka, Zambia.
FINLEY, Mr. & Mrs. Robert N. (assoc.), Shaw
House, Rm. 510, Orchard Rd., Singapore 9.
HILL, Rev. & Mrs. Reginald A., Box 43, San Fer-
nando, Trinidad, W.I.
HOLMES, Rev. & Mrs. Evan F., Casilla 16121, Santi-
ago, Chile.
JOHNSTON, Rev. & Mrs. James D., Bap. Hosp.,
Box 1, Kontagora, Nigeria.
LEWIS, Rev. & Mrs. Harold W., Box 488, Port-of-
Spain, Trinidad, W.I.
NICHOLS, David W. (Journ.), Box 1416, Monrovia,
Liberia.
PHILLIPS, Marian, Bap. Girls' School, Enugu, Ni-
geria.
PLUMMER, Shirley (Journ.), Box 1933, Kumasi,
Ghana.
STRIESEN, Rev. & Mrs. C. Thomas, Jr. (appointed
for Indonesia), Box 3525, Agana, Guam 96910.
TOPE, Rev. & Mrs. Charles A., Box 99, Mbale,
Uganda.

United States

ANDREWS, Rev. & Mrs. William P. (Chile), 612
Forest St., Greensboro, N.C. 27403.
BARNES, Rev. & Mrs. Emmett A. (appointed for
Lebanon), 406 Mineral St., Potosi, Mo. 63664.
BRALY, Dr. & Mrs. Byron D. (Yemen), c/o D. D.
Brady, 3214 Sunset Blvd., Houston, Tex. 77005.
BRATCHEL, Artie P. (Mrs. L. M.), emeritus (Brazil),
669 Maple, Waynesboro, Va. 22980.
CLEMENT, Lora, emeritus (China-Malaysia), Box
144, Ridgecrest, N.C. 28770.
DOZIER, Dr. & Mrs. Edwin B. (Japan), c/o Annie
Long, 131 E. North St., Albemarle, N.C. 28001.
DUNNERY, Rev. & Mrs. T. Eugene (Uruguay), Box
6083, Daytona Beach, Fla. 32022.

DUKE, Rita (Taiwan), Box 703, Gadsden, Ala.
35902.
DYSON, Rev. & Mrs. Albert H., Jr. (Nigeria), 6423
Waltway Dr., Houston, Tex. 77008.
EUBANKS, Mr. & Mrs. N. Brannan (appointed for
Nigeria), c/o H. L. Eubanks, 3803 E. Camellia
Dr., Mobile, Ala. 36609.
HARRIS, Josephine (Hawaii), Box 93, Glorieta,
N.M. 87535.
JONES, Rev. & Mrs. William H., Jr. (Zambia),
196 Gray Rd., Melbourne, Fla. 32901.
LAINO, Rev. & Mrs. Donald K. (appointed for
S. Brazil), 421 N. Coleman, Hobbs, N.M. 88240.
LAKE, Virginia (Mrs. John), emeritus (China-
Hawaii), 727 N. 27th St., Paducah, Ky. 42001.
LEDFORD, Rev. & Mrs. Lowell E. (Peru), 5131
Cantrill Rd., Little Rock, Ark. 72207.
MCLELLAN, Carolyn (Yemen), 1416 S. Pecos,
Coleman, Tex. 76834.
MATTHEWS, Rev. & Mrs. W. Harold (Philippines),
c/o Talmage Lee, Sadleville, Ky. 40370.
MORGAN, Mary Neal (Japan), 4065 Dement St.,
Apt. 7, New Orleans, La. 70126.
OLIVER, Mr. & Mrs. Charles W. (appointed for
Italy), 2837 W. Campbell Ave., Phoenix, Ariz.
85017.
PATTON, Rev. & Mrs. Glenn (appointed for Jordan),
c/o Near Eastern Languages, Firestone Library,
Princeton, N.J. 08540.
REEVES, Rev. & Mrs. Samuel D. (appointed for
Argentina), 1349 N. Cliff Valley Ln. NE., At-
lanta, Ga. 30324.
SANDERSON, Rennie (Japan), c/o Rev. W. B.
Sanderson, Box 94, Purvis, Miss. 39475.
SMITH, Rev. & Mrs. James W. (Israel), 1971
Palifax Dr., NE., Atlanta, Ga. 30307.
SMITH, Rev. & Mrs. Paul S. C. (Jordan), 521 N.
Jefferson, Farmington, Mo. 63640.
WALKER, Dr. & Mrs. Jack E. (Tanzania), 123 Parks
St., Claude, Tex. 79019.
WATTS, Mr. & Mrs. James D. (appointed for Italy),
c/o A. L. Lowe, 445 Polk Ave., Pascagoula,
Miss. 39369.
WICKS, Dr. & Mrs. Harold D. (Nigeria), c/o G. W.
Branum, New Hope, Ala. 35760.
WILLIAMS, Rev. & Mrs. James A., Jr. (assoc., em-
ployed for Mexico), 1522 Spokane St., Modesto,
Cal. 95351.
WOOD, Rev. & Mrs. Norman W. (Zambia), 312 E.
Arkansas St., Durant, Okla. 74701.
WOODWARD, Dr. (emeritus, China-Hawaii) & Mrs.
Frank T., 109 Rowe Ave., Panama City, Fla.
32401.

TRANSFERS

CALHOUN, Rev. & Mrs. John C., Jr., Malaysia to
Thailand, May 11.
NICHOLS, David W. (Journ.), Nigeria to Liberia,
May 11.

BIRTHS and ADOPTIONS

BLANKENSHIP, Franklin Samuel, son of Rev. & Mrs.
Harold L. Blankenship (assoc., Libya), May 29.
CARPENTER, James Wallace, son of Dr. & Mrs.
Jimmie H. Carpenter (Indonesia), May 20.
DAVIDSON, Patricia Gwen, daughter of Rev. & Mrs.
Roy G. Davidson, Jr. (Malawi), Apr. 27.
HENDERSON, Angela Kaye, daughter of Rev. & Mrs.
W. Guy Henderson (Korea), May 19.
NICHOLS, Theodore Hiers, son of Rev. & Mrs.
Leo H. Nichols (Korea), May 2.

DEATHS

DRYAN, Dr. N. A., emeritus (China-Korea), May 21,
San Angelo, Tex.

(Continued on page 27)

6% INTEREST

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N
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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

APRIL 1967



Eubanks, Narbert Brannan

b. Houston, Tex., Mar. 4, 1933, ed. Ala. Polytechnic Inst. (now Auburn Univ.), B.M.E., 1954; Univ. of S. Ala., Mobile, 1963-66; NOBTS, 1966-67. Carpentry jobs, summers 1950-53, & owner-builder, 1954-55 & 1957-67, Mobile; ROTC summer camp employee, 1953, & engineering instr., U.S. Army, 1955-57, Ft. Belvoir, Va. Appointed for Nigeria, Apr., 1967. m. Barbara Ann (Bobbie) Perkins, Feb. 26, 1955.

NIGERIA

Eubanks, Barbara Ann (Bobbie) Perkins (Mrs. N. Brannan)

b. Anniston, Ala., Aug. 12, 1933, ed. Univ. of S. Ala., Mobile, 1963-66; NOBTS, 1966-67. Bank employee, 1952-54, recep., Dauphin Way Church, 1954-55, & sub. kindergarten teacher, 1960-63, Mobile; sec., Fair Park Church, Alexandria, Va., 1955. Appointed for Nigeria, Apr., 1967. m. Narbert Brannan Eubanks, Feb. 26, 1955. Children: Narbert Brannan, Jr., Jan. 12, 1956; Robert Edward, June 13, 1957; Angela Gaye, Sept. 12, 1963.



Hall, Ruth Ann

b. Memphis, Tenn., Oct. 6, 1937, ed. Millsaps Col., B.A., 1958; Colo. State Col., M.A., 1961; Memphis State Univ., 1962-64; Univ. of Tenn., Memphis, certif. in dental hygiene, 1966; SBTS, 1966-67. Elem. teacher, Denver, Colo., 1958-62, & Memphis, 1962-63; dental asst. & hygienist, Memphis, 1964-66; sem. PBX opr., Louisville, Ky., 1966-67. Appointed for Nigeria, Apr., 1967.

NIGERIA



Kimbrough, Clint

b. Brooksville, Fla., Nov. 14, 1932, ed. Stetson Univ., B.A., 1954; SWBTS, D.C.M., 1962. Sec., First Church, Brooksville, 1948-50; asst. pastor, First Church, Sebastian, Fla., 1951-52, & Trinity Church, Jacksonville, Fla., summer 1952; music & youth dir., First Church, Brooksville, summer 1953, First Church, Cedartown, Ga., 1953-59 & 1962-65, & First Church, Pelham, Ga., 1965-67; music dir., First Church, Winter Park, Fla., 1953-54; music & ed. dir., Fairview Church, Grand Prairie, Tex., 1954-55, & Alta Mere Church, Ft. Worth, Tex., 1959-62. Appointed for S. Brazil, Apr., 1967. m. Dolores Ann Hancock, June 8, 1953.

SOUTH BRAZIL

Kimbrough, Dolores Ann Hancock (Mrs. Clint)

b. Ruby, S.C., Dec. 29, 1932, ed. Stetson Univ., B.M., 1954; SWBTS, 1954-55 & 1959-60. Music & youth co-dir., First Church, Brooksville, Fla., summer 1953, & First Church, Cedartown, Ga., 1953-59; Bap. Hour Choir mem., Ft. Worth, Tex., 1959-61. Appointed for S. Brazil, Apr., 1967. m. Clint Kimbrough, June 8, 1953. Children: Margaret Leigh, Sept. 10, 1957; Robert Lane, June 19, 1961; Carol Leslie, Apr. 12, 1963.



McWhorter, Ava Nell

b. Homer, La., Feb. 14, 1930. ed. La. Col., B.S., 1952; Univ. of Tex., 1958-59; NOBTS, 1967. Col. book store employee, 1947-49, & campus nurse, 1951-52, Pineville, La.; BSU summer missionary, Hawaii, 1951; nursing instr., 1952-59, & asst. prof. of nursing, 1959-64, Northwestern State Col. of La.; staff nurse, Homer Mem. Hosp., 1955-57 (vacations & holidays); office nurse, John Sealy Hosp., Galveston, Tex., 1959-61 (part-time); FMB spec. proj. nurse, Gaza, 1964-66. Appointed (special) for Gaza, Apr., 1967.

GAZA



Mason, James Donald

b. Florence, Ala., Oct. 5, 1937. ed. Howard Col. (now Samford Univ.), B.A., 1959; SBTS, B.D., 1962; Univ. of Ala., M.A., 1963. Col. book store worker, 1955-58, & hist. dept. student asst., 1958-59, Birmingham, Ala.; steelwork apprentice, Eutaw, Ala., summer 1956, & Birmingham, summer 1960; HMB summer missionary, Kan., 1957; Scout ranch wrangler, Cimarron, N.M., summer 1958; plumbing worker, Hueytown, Ala., summer 1959; YMCA employee, 1959-60, & sem. employee, 1961-62, Louisville, Ky.; pastor, Elrod (Ala.) Church, 1962-63; col. hist. instr., Orlando, Fla., 1963-65; asst. prof. of history, Wm. Jewell Col., Liberty, Mo., 1965-67. Appointed, Apr., 1967, at present unassigned. m. Cassandra June Wornal, Feb. 25, 1961.

UNASSIGNED

Mason, Cassandra June Wornal (Mrs. J. Donald)

b. Bluefield, W.Va., Nov. 14, 1936. ed. Stetson Univ., B.A., 1959; SBTS, 1960-61. Salesclerk, summer 1958, & youth dir. & sec., Grace Methodist Church, 1959-60, Bluefield; co. welfare dept. caseworker, Louisville, Ky., 1961-62; youth dir., Calvary Church, Tuscaloosa, Ala., 1962-63. Appointed, Apr., 1967, at present unassigned. m. James Donald Mason, Feb. 25, 1961. Children: Arthur Burns, Oct. 4, 1963; Jay Donald, Mar. 29, 1965.



Nickell, John Ambrose, Jr.

b. Okla. City, Okla., Jan. 14, 1936. ed. Univ. of Okla., 1954-56; Okla. Bap. Univ., B.A., 1958; Baylor Univ. Col. of Medicine, M.D., 1961. Univ. cafeteria employee, Norman, Okla., 1954-56, & Shawnee, Okla., 1956-57; nightwatchman, 1958-59 (part-time), & lab. tech., 1958-60, Houston, Tex.; intern, 1961-62, & asst. resident, 1962-63, Barnes Hosp., St. Louis, Mo.; medical officer, U.S.A.F., Ga., 1963-65; asst. resident, 1965-66, & resident, 1966-67, Vanderbilt Hosp., Nashville, Tenn. Appointed for Nigeria, Apr., 1967. m. Carolyn Sue Williams, Feb. 28, 1959.

NIGERIA

Nickell, Carolyn Sue Williams (Mrs. John A., Jr.)

b. Cyril, Okla., May 7, 1937. ed. Southwestern State Col., summer 1958; Okla. Bap. Univ., B.S. Sec. Ed., 1959; Univ. of Houston, 1959-60. High school teacher, Houston, Tex., 1959-61; newspaper society ed., Anadarko, Okla., summers 1959 & '60; reporter, univ. news serv., Shawnee, Okla., 1960-61, & newspaper, Lawton, Okla., summer 1961; sec., St. Louis, Mo., 1961-62. Appointed for Nigeria, Apr., 1967. m. John Ambrose Nickell, Jr., Feb. 28, 1959. Children: Kevin Guy & Craig Alan (twins), Jan. 20, 1962; Shawna Lynn, Sept. 1, 1963; Brant David, Sept. 11, 1966.

Oliver, Charles William

b. Sweetwater, Tex., Aug. 20, 1937. ed. Ft. Lewis A&M Col. (now Ft. Lewis Col.), 1954-55; Grand Canyon Col., B.A., 1958; Bap. Theol. Sem., Rüschlikon-Zürich, Switzerland, certif. of study, 1960; Univ. of Colo., summers 1960 & '62; Ariz. State Univ., 1964-67. Hosp. orderly, Lubbock, Tex., 1954-55, & Phoenix, Ariz., 1955-56; asst. pastor, First So. Church, Glendale, Ariz., 1956-58; teacher, Liberty, Mo., 1960-61, Independence, Mo., 1961-64, & Phoenix, 1964-67. Appointed (special) for Italy, Apr., 1967. m. Sandra Lou Darr, Aug. 23, 1957.

ITALY

Oliver, Sandra Lou Darr (Mrs. Charles W.)

b. Chillicothe, Mo., Dec. 17, 1936. ed. Hannibal-LaGrange Col., 1954-56; Grand Canyon Col., B.S., 1958, & further study, summers 1964-66. Col. librarian's asst., Hannibal, Mo., 1954-56, & Phoenix, Ariz., 1956-58; HMB summer missionary, White River, Ariz., 1956; chapel organist, Luke AFB, Ariz., 1957-58; prof.'s sec., Rüschlikon-Zürich, Switzerland, 1958-59; private piano teacher, Liberty, Mo., Paradise Valley, Ariz., & Phoenix, 1960-67; elem. teacher, Liberty, 1961-63, Paradise Valley, 1964-66, & Phoenix, 1966-67. Appointed (special) for Italy, Apr., 1967. m. Charles William Oliver, Aug. 23, 1957. Children: Cynthia Anne, Dec. 22, 1959; Virginia Leigh, May 19, 1961; Robert Wyatt, Apr. 9, 1963.



EPISTLES

Results Make Language Study Worth It All

A year of language study contains many frustrations for those who have been actively engaged in witnessing and church development. Normally, it is an agony to learn even enough of the language to be able to order potatoes (*papas*) instead of fathers (*papas*) at the market. Because of such difficulties, the thrill of seeing the first results of witnessing in the newly acquired language has special sweetness.

On a Saturday morning a group of language-school students went to the market in Cartago, Costa Rica, a conservative, Catholic city some 15 miles from San José, where the language school is located. Shortly after arrival, two of our group were escorted to the police chief's office to obtain a permit to sell and give away literature. The officials said they did not want Communists to distribute literature in the marketplace, so had to check on everyone. While waiting for the permit, the two men sold five New Testaments in the chief's office.

Meanwhile, I circulated in the market, showing what I called "magazines" — actually picture-text gospel portions. Soon the copies of John and Luke were sold out. I stopped at a corner to show one of the few remaining copies of Mark to an elderly man who seemed interested. In a few minutes another man ap-

proached and asked loudly if the magazine contained anything about the virgin Mary. My explanation that Mark did not tell of Christ's birth failed to satisfy him.

The old man to whom I had been speaking tried to defend my right of belief, to no avail. In less than a minute a policeman appeared and asked that I move outside because the crowd that had gathered blocked an aisle in the market.

Soon my defender also came out. We continued our conversation amid the normal confusion of the central market. People walked by and around us; some stopped to listen. Old women and men passed by, carrying the week's groceries in sacks over their shoulders. Buses came and went, adding their noise and exhaust to the conglomeration. But the elderly man continued to talk with me. After a while, I invited him to accept Christ as Saviour, but he refused.

Then he told how he had been a prisoner for several years on the island of San Lucas, Costa Rica's maximum security prison. Now he was old and suffered from a heart condition. His right hand had only a thumb and a stub, the result of a machete fight years earlier.

Again I asked him to trust in Christ. In the midst of the market confusion, he bowed his head. Then he raised his eyes and grasped my right hand with his thumb and stub. With tears glistening, he declared, "I'll do it."

Now the hardship of learning the difference between "potatoes" and "fathers" doesn't matter, if, by so learning, I can be used of God to help others come to know Jesus Christ.

Keith D. Shelton, *Appointee to Peru*

Prayer for the Newborn

Our new son, Richmond, had a visit from Pak Usman, night watchman and gardener for another missionary couple. ("Pak" is a title used for all older men.) A Christian for at least a dozen years and the father of 12 children, he entered with visible signs of happiness and gratitude that his prayers for our baby to be a boy had been answered.

After the courtesies of exclamation, congratulation, and admiration, he asked permission to lead in prayer. The whole birth event seemed to take on completeness as this Indonesian Christian thanked God for our new blessing. He prayed that the child might be a continual blessing to us, and asked that this new American citizen might someday join in preaching the gospel in Indonesia.

George R. Trotter, *Bandung, Indonesia*



Learning at Six

Language study as an adult has special problems when there is a six-year-old in the family. The neighbors say that Dwain speaks Spanish more naturally than do we, his parents. Although it is true, our pride is stung, for we studied at the university and with a private teacher, while Dwain only played. In a restaurant one day we found that the waiter could speak some English, so we talked with him primarily in English. Dwain did not fall into that temptation and spoke in Spanish. The waiter, with a puzzled look, asked, "How is it that your child speaks Spanish and you cannot?"—Jesse D. Bryan, *Algorta (Vizcaya), Spain*

Concern Follows Robbery

Two bandits posing as soldiers tricked their way into our home and robbed us at gunpoint of our wedding rings and various other items of sentimental and practical value. Our shock and sense of loss were tempered by gratitude that we were spared bodily harm and that so many material possessions were still left to us.



Even more comforting was the outpouring of concern from our friends. Our pastor's wife is highly intelligent, devoted to Christ, and proud of her ancient heritage as a daughter of these beautiful Indies. She made no effort to hide her tears as she paid us the compliment of speaking in halting but correct English:

"I am ashamed for my own people. But please know that there are Indonesians who love you. And we want you to stay."

Does it surprise you that we stay?
William N. McElrath, *Bandung, Indonesia*

Gratitude for Journeymen

"Aunt Sue is back! Aunt Sue is back!" Our children came running to tell us that one of the missionary journeymen had returned from vacation. The spontaneous response shows something of the gift God has given missionary families through the journeymen.

Journeymen we have known have made a solid contribution to the service of Jesus Christ. They have filled many places of leadership. Youth work, secretarial duties, Vacation Bible School work, school and Sunday School teaching, library work, and music leadership are but a few of the variety of tasks they perform.

They lend a spirit of contagious enthusiasm to life here. They are capable and well trained. Their ideas add fresh emphases to the work of the whole Mission. They help extend the ministry of those already on the field.

In addition, they give of themselves to the children of the missionaries. Our daughter takes piano lessons from one journeyman, art instruction from another, and studies French with yet another. The general, day-by-day attitudes of care, acceptance, and love expressed through the thousands of indescribable ways people communicate is probably the journeymen's finest contribution.

Adults outside the family make a lasting impact on children. We feel that the impression made by the journeymen on our children and our family as a whole is affirmative.

J. Howard Hovde, *Missionary Associate
Monrovia, Liberia*



Robin's Eight Full Years

NOTE: Robin Hooper was only eight years old when she died as a result of an automobile accident in Kenya last December. But her brief life span, as the daughter of missionaries, was full and eventful. In a letter three months after the tragedy, her parents, Dale and Beulah Hooper, wrote about Robin:

In Robin's short life she enjoyed many experiences that most people never have in a lifetime. She had been on three continents, had crossed the Atlantic Ocean three times, had been swimming in the Atlantic and Indian Oceans, and had fished in Lake Victoria (and with her granddaddy in a pond near Richmond, Va.).

She had seen hippos in the Nile River, walked by the Mediterranean Sea, picnicked by the Jordan River, waded in the Dead Sea, and viewed wildlife in their natural habitat—elephants, buffalo, rhinos, lions, giraffes, gazelles. She had visited the Vatican, roamed around the Acropolis, and even skinned her knee on Mars Hill, where the Apostle Paul once spoke.

She had stood on the equator with a foot in each hemisphere and had ascended the Swiss Alps in a cable car. She had seen Shepherd's Field in Bethlehem, toured Jerusalem, and played in Nazareth. She had drunk water from the well where Jesus talked to the woman of Samaria, and had even stood in the empty tomb believed to be the one where her Lord arose from the dead. She enjoyed it all.

But, more importantly, free from racial prejudice and social pride, she lived well and shared eagerly with other people. Among her close friends were Americans and Australians, Africans and Asians, British and Europeans. Best of all, she had come to her own personal commitment to Jesus as her Saviour and friend. This decision she made public about four months before she finished her life's race. This was the crowning joy of a beautifully radiant life.

The marble headstone for her grave was ordered from Italy. The words engraved on it are those from Psalm 118:19-24, the Scripture she was to have read in a Christmas service the Sunday after her death: "This is the Lord's doing . . . Let us rejoice." In some inexplicable way, we do.

The Meaning of 'Happiness'

My study of Taiwanese religious conversation brought up a new vocabulary word, *hokkhi*, with the double meaning of "happiness" or "good fortune." The illustrative sentence was translated, "Those who believe in Jesus have happiness."

Pausing from sentence drill for a moment, my teacher related the story of a woman who claimed to be a Christian. She summoned a pastor to the bedside of her daughter, who was seriously ill. He and other believers prayed for the girl.



Soon the daughter recovered. The mother asked that a thanksgiving service be held so she might testify about the miracle of the child's recovery. At the service the woman gave a special offering to the church to show her gratitude.

About four months later the daughter again became ill, and this time died. "I do not believe anymore," cried the distraught mother to the pastor. "Jesus is not true. You said he gives us good fortune, but my daughter is dead."

After these bitter words, she demanded that the pastor return the money she had donated earlier at the thanksgiving service.

How sad to realize that many misunderstand the kind of happiness granted to Christians. The Bible speaks often of the joy to be found in Christ, but it does not promise immunity to sorrow or trouble. Instead, Christ promises his presence in

whatever situation we find ourselves, if we seek him. Through his presence we are able to bear any situation because of a power not our own.

In order to have true joy, not merely good fortune, these whom we are trying to reach in Taiwan must understand the promises of Christ's presence.

Anne (Mrs. J. Billy) Graham
Taichung, Taiwan

'I'm Not the Same'

An ex-nun, Tonia, came to the Young Woman's Auxiliary retreat with the YWA president, a consecrated Christian teacher in the nursing school. After I had spoken on "Be Ye Kind," Tonia asked if she might visit and talk with me at home. There I had the privilege of telling her about Jesus.

"Something has happened to me," declared Tonia, as she accepted Christ as her Saviour. "I'm not the same person. I'm changed inside."

Tonia returned home for summer vacation, planning to continue her nurse's training there. But she received such a cool reception that she wrote asking to return here to finish her studies and then to prepare to be a home missionary. Now a fine Baptist family has taken her in and, despite their own poverty, is paying all Tonia's expenses.

Jean (Mrs. John A.) Poe
Vitória, Espírito Santo, Brazil

First Year in Africa

What has being a missionary been like during our first year in Africa? It has meant adjusting to Eastern man; being taken advantage of many times; being looked upon as someone who should be good for a touch.

Yet it has also meant being able to help someone who previously had no idea that there are people who would like to help; being considered as someone who can give advice, as someone to go to in time of need; being respected for an ability to solve a problem.



It has meant taking a sick person to a hospital in the middle of the night because there was no other way for him to get there; trying to administer medical relief when no other help was available; helping a family of seven with food because the father earns only about \$18 a month.

Being a missionary has meant giving a Bible to a man who makes \$12 a month, and watching him read because he wants to know about the Lord; providing food for an old man who apparently had almost starved to death, and seeing him gradually regain strength.

It also has meant showing movies in villages where people have never before seen a movie; listening to a father whose child has died and who does not have money to pay the hospital.

It has meant trying to tell someone living in utter poverty and without a full stomach that there is a God who loves him; trying to understand others who have done you wrong. It has meant trying to love when to have hated would have been much easier.

I. E. Montgomery, Jr., Limuru, Kenya

Two Roxannas

In Colombia, Roxanna (left), daughter of Missionaries Donald and Violet Orr, stands beside her close friend, Roxanna Pinto, whose father is a Baptist deacon.





Rader, Dick Allen

b. Okla. City, Okla., Nov. 30, 1940. ed. Okla. Bap. Univ., B.A., 1963; SWBTS, B.D., 1966. Serv. sta. employee, Okla. City, summer 1960; univ. painter, Shawnee, Okla., summer 1961; sem. painter, Ft. Worth, Tex., 1963-64; youth dir., First Church, Midwest City, Okla., 1961-63; pastor, Industrial Mls. of NE. Church, Ardmore, Okla., summer 1960, First Church, Mill Creek, Okla., 1963-64, & Little City Church, near Madill, Okla., 1964-67. Appointed for Zambia, Apr., 1967. m. Norma Sue Harris, June 11, 1961.

ZAMBIA

Rader, Norma Sue Harris (Mrs. Dick A.)

b. Madill, Okla., May 3, 1939. ed. Okla. Bap. Univ., B.A., 1961. Sec., First Church, Madill, summers 1958 & '59; summer theater actress, San Antonio, Tex., 1960; univ. recep., 1961-62, & dean's asst., 1962, Shawnee, Okla. Appointed for Zambia, Apr., 1967. m. Dick Allen Rader, June 11, 1961. Children: Michael David, Feb. 2, 1963; Darrel Joe, June 24, 1965.



Reeves, Samuel Dwain

b. Marion, La., July 11, 1936. ed. Univ. of Tex., 1954-58; Mercer Univ., B.A., 1961; SWBTS, B.D., 1964. Engineering tech., Marietta, Ga., 1958-59; file clerk, Macon, Ga., 1960-61; cartographic draftsman, Ft. Worth, Tex., 1962-64; draftsman, Midland, Mich., 1965-66; pastor, Thornberry Church, Wichita Falls, Tex., 1963-65; Emmanuel Church, Midland, 1965-67. Appointed for Argentina, Apr., 1967. m. Geraldine Elizabeth (Bette) Baker, June 7, 1959.

ARGENTINA

Reeves, Geraldine Elizabeth (Bette) Baker (Mrs. Samuel D.)

b. Sarasota, Fla., Aug. 30, 1938. ed. Shorter Col., Rome, Ga., 1956-58. Window display artist, summer 1957, clerk, 1958, & credit corp. employee, 1958-59, Atlanta, Ga.; PDX opr. & recep., Macon, Ga., 1959-61; sem. clerk, Ft. Worth, Tex., 1962-63. Appointed for Argentina, Apr., 1967. m. Samuel Dwain Reeves, June 7, 1959. Child: Thomas Mark, Mar. 21, 1962.



Thompson, Mary Sue

b. Warrensburg, Mo., July 9, 1941. ed. Cent. Mo. State Col., B.S.Ed., 1962, & further study, summers 1963 & '65, & 1966-67; SBTS, M.R.E., 1967. Col. sec., Warrensburg, 1959-61; HMB summer missionary, New Orleans, La., 1960, Mo., 1961, & Okla., 1962; high school teacher, Kan. City, Mo., 1962-64. Appointed for Nigeria, Apr., 1967.

NIGERIA



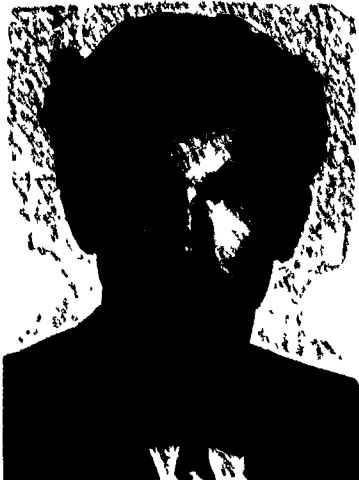
Treat, Carl Dennis

b. Talihina, Okla., Apr. 10, 1935. ed. Poteau Community Col., 1959-60; Okla. Bap. Univ., B.A., 1963; SWBTS, B.D., 1967. Truck driver, 1953, carpenter, 1955, meat co. laborer, 1955-57, warehouse mgr., 1957-58, & mfg. co. employee, 1958, Okla. City, Okla.; music. dir. & assoc. pastor, Calvary Bap. Tabernacle, Okla. City, 1955-58; pastor, Clebit Church, & lumber co. employee, Clebit, Okla., 1958-59; pastor, Bokoshe (Okla.) Church, 1959-61, & First Church, Piedmont, Okla., 1961-67. Appointed for Uruguay, Apr., 1967. m. Edna Marlene Seaton, Mar. 11, 1955.

URUGUAY

Treat, Edna Marlene Seaton (Mrs. C. Dennis)

b. Paden, Okla., July 4, 1939. ed. Okla. Bap. Univ., summer 1959; Poteau Community Col., 1960-61; Okla. Bap. Univ. Exten., Okla. City, Okla., 1962. Col. student grader, Poteau, Okla., 1960-61; atty.'s sec., 1961-62, & sec., Dept. of Child Care, Bap. Gen. Conv. of Okla., 1963-67, Okla. City; bank bookkeeper, Yukon, Okla., 1963. Appointed for Uruguay, Apr., 1967. m. Carl Dennis Treat, Mar. 11, 1955. Children: Terry Don, Nov. 24, 1955; Dennis Mark, Jan. 15, 1958; Jan Patrice, Oct. 18, 1962.



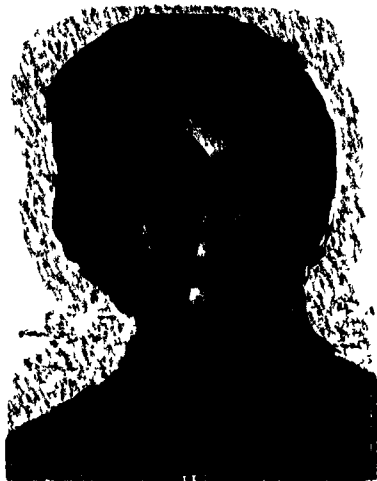
Watts, James Dale (Jimmy)

b. Phillip, Miss., Aug. 15, 1933, ed. Perkinson Jr. Col., 1951-52; Miss. Col., B.M., 1957; SMTS, M.S.M., 1959; NOBTS, 1966-67, Shipyard employee, Pascagoula, Miss., summer 1952, 1953-54, & summer 1957; chaplain's asst., U.S. Army, Germany, 1954-56; groc. employee, Jackson, Miss., summer 1956; interim music dir., First Church, Crystal Spgs., Miss., 1956, & First Church, Tallulah, La., 1956-57; music dir., Green Acres Church, Louisville, Ky., 1957-59, Second Ave. Church, Laurel, Miss., 1959-60, College Place Church, Monroe, La., 1964-66, & Buras-Triumph Church, Buras, La., 1966-67; music & ed. dir., Parkway Church, Natchez, Miss., 1960-64. Appointed for Italy, Apr., 1967. m. Charlotte Ann Lowe, Sept. 6, 1953.

ITALY

Watts, Charlotte Ann Lowe (Mrs. James D.)

b. Carthage, Miss., Nov. 5, 1931, ed. Miss. So. Col. (now Univ. of So. Miss.), 1950-52; Miss. Col., B.A., 1957; Georgetown Col. Exten., Louisville, Ky., 1957-58; Univ. of Ky. (by corres.), 1957-58; NE. La. State Col., B.A., 1966. Bookkeeper, 1949-50, & sten., 1952-56, Pascagoula, Miss.; sec., Louisville, 1957-58; elem. teacher, Henryville, Ind., 1958-59, & New Orleans, La., 1966-67. Appointed for Italy, Apr., 1967. m. James Dale (Jimmy) Watts, Sept. 6, 1953. Children: Timothy Dale, Oct. 3, 1959; Daniel Dale, Sept. 29, 1961; Amy Elizabeth, June 21, 1963.



Wikman, John Harry, Jr.

b. Ann Arbor, Mich., Sept. 27, 1934, ed. Ouachita Bap. Col. (now Univ.), B.S., 1956; Univ. of Ark. School of Medicine, M.D., 1960. Col. lab. asst., Arkadelphia, Ark., 1953-55; youth dir., First Church, Parkin, Ark., summer 1956, & Highway Church, N. Little Rock, Ark., summer 1958; HMB summer missionary, Calif., 1956; univ. research asst., 1956-57 & summer 1959, blood bank tech., 1957-58, & co. asst. employee, summer 1958, Little Rock, Ark.; music dir., 47th St. Church, N. Little Rock, 1959-60; intern, Confederate Hosp., Shreveport, La., 1960-61; med. officer, U.S. Army, 1961-63, & physician, Newark Methodist Maternity Hosp., 1962-63 (part-time), El Paso, Tex.; surg. resident, Univ. of Ark. Med. Ctr., Little Rock, 1963-67. Appointed for India, Apr., 1967. m. Barbara Jean Biggers, Mar. 29, 1959.

INDIA

Wikman, Barbara Jean Biggers (Mrs. John H., Jr.)

b. Camden, Ark., Apr. 16, 1934, ed. Ouachita Bap. Col. (now Univ.), 1953-54; Ark. Bap. Hosp. School of Nursing, Little Rock, Ark., certifi., 1959; R.N., 1959. Key punch opr., Shreveport, La., 1952-53; univ. employee, Arkadelphia, Ark., 1953-54; clerk & sec., Camden, Ark., 1954-56; gen. duty nurse, Ark. Bap. Hosp., Little Rock, 1959-60, Shumpert Hosp., Shreveport, 1960-61, & Providence Hosp., El Paso, Tex., 1961-62. Appointed for India, Apr., 1967. m. John Harry Wikman, Jr., Mar. 29, 1959. Children: Suzanne, June 23, 1962; Laura Denise, May 18, 1964.

Missionary Family Album

(Continued from page 21)

DAVIS, Mrs. M. Vivian, mother of Marva Davis (Journ., Chile), May 27, Springfield, Mo.
DENTON, Duane F., son-in-law of Dr. & Mrs. William L. Jester (Nigeria), May.
GRANT, L. L., father of Rev. Worth C. Grant (Japan), May, High Point, N.C.
HAWK, Mrs. Virgil G., mother of Mrs. Ralph W. Burnett (Argentina), May 22, Okla. City, Okla.
MEANS, Mrs. A. L., Sr., mother of Sybil (Mrs. L. Bynum) Akins (Taiwan), Apr., Cuero, Tex.
O'BRIEN, Michael Conor, infant son of Rev. & Mrs. William R. O'Brien (Indonesia), May 10, Dallas, Tex.
PERKINS, Mrs. L. M., Sr., mother of Rev. I. Samuel Perkins (N. Brazil), May 19, Memphis, Tenn.
RANKIN, Rev. Manley W., emeritus (China-Malaysia-Hawaii), May 22, Roanoke, Va.

MARRIAGES

WOODWARD, Dr. Frank T., emeritus (China-Hawaii), to Hewlett Parkman, Mar. 25, Langdale, Ala.

Brazilians Discuss Education

A conference on theological education, the first for Brazilian Baptists, was held in Salvador April 28-May 1. Present were 52 persons, representing 13 schools and various agencies of the Brazilian Baptist Convention.

Creation of a national association of Baptist theological institutions was among recommendations from the conference to be submitted to the Convention next January. Missionary David Mein, president of the North Brazil Baptist Theological Seminary, Recife, was elected conference president.

Coordinator for Schools of Missions Retires

After 30 years' service to the Foreign Mission Board—and an association with missions that has been all but lifelong—Rachel N. Dickson retired May 31. For the past 22 years she had served as coordinator for Schools of Missions for the Board. A silver tray given her during a chapel at Board offices cites 30 years of service, also acknowledging her eight years as a Southern Baptist missionary teacher in Chefoo, China.

But her mission roots go back much further. Her grandparents, Rev. and Mrs. C. C. Newton, and an aunt served briefly in Nigeria in the 1890's. (They died of tropical fever.) Mrs. Dickson was three years old when her parents, the late Dr. and Mrs. W. C. Newton, were appointed missionaries to China.

Miss Lottie Moon—missionary for whom the Christmas offering for foreign missions is named—is remembered by Mrs. Dickson as a delightful friend who got down on hands and knees to ride MKs (missionary kids) on her back.

Mrs. Dickson spent most of her childhood at Hwanghsien. At the age of 22 she was appointed by the FMB. She resigned eight years later to marry John R. Dickson, a Presbyterian missionary sur-



W. ROBERT HART

Mrs. Dickson at farewell reception.

geon, and taught in a mission school. After her husband's death she remained in China teaching and making a home for their five children. She brought her family back to the U.S. in 1941, as war threatened.

Taking a slightly early retirement, Mrs. Dickson says she expects to stay on the go, although she may not equal her father's feat of tree-climbing at age 86.

IN MEMORIAM

Nelson Augustus Bryan

Born Lebanon, Tenn., November 7, 1889

Died San Angelo, Tex., May 21, 1967



N. A. BRYAN, who began Southern Baptist medical mission work in Korea, died May 21 in Baptist Memorial Geriatric Hospital, San Angelo, Tex., where he had been a resident for six years. An emeritus missionary to both China and Korea, he was 77.

Appointed by the Foreign Mission Board in 1920, Bryan served in China for 31 years.

He was superintendent of Warren Memorial Baptist Hospital, Hwanghsien, Shantung Province, until he was interned by the Japanese early in World War II. After the war he was superintendent of the Baptist hospital in Kiangtu (formerly Yangchow) for several years.

Transferred to Korea, Bryan, along with a Korean doctor and two Korean nurses, opened a clinic in a tent at Pusan in December, 1951, during the Korean war. Later they secured a few rooms for their work and were joined by other medical workers, both Koreans and missionaries. They treated so many patients that medical personnel of the United Nations Civil Assistance Corps had difficulty believing their reports.

Bryan also helped establish Wallace Memorial Baptist Hospital, Pusan, which replaced the clinic early in 1956. He was superintendent of the hospital for several months before he returned to the U.S. for furlough preceding retirement.

A Tennessean, Bryan was a graduate of Cumberland University (now Cumberland College of Tennessee), Lebanon, Tenn., and Vanderbilt University School of Medicine, Nashville, Tenn. He was a medical officer in the U.S. Navy for three years during and following World War I.

Survivors include Mrs. Bryan, Dallas, Tex.; two daughters, Mrs. James Ervin and Mrs. Lester Pearle, both of Dallas; a son, John N. Bryan, Odessa, Tex.; and 10 grandchildren.

Manly Whitfield Rankin

Born Newberry, S.C., January 21, 1897

Died Roanoke, Va., May 22, 1967

MANLY WHITFIELD RANKIN, 70, an emeritus missionary to China, Malaysia, and Hawaii, died May 22 in a Roanoke, Va., hospital after a long illness. He was the son of a Baptist minister and brother of the late M. Theron Rankin (also a missionary to China), who was executive secretary of the Foreign Mission Board.

A native of South Carolina, Manly Rankin was a graduate of Wake Forest (N.C.) College, now located in Winston-Salem, N.C., and of Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Before his mission appointment in 1923 he served as a bookkeeper and schoolteacher.

Soon after his arrival in China he married the former Grace Elliott, a missionary from Texas. For 39 years Rankin worked among Chinese people in their homeland and elsewhere. He spoke three Chinese dialects—Hakka, Mandarin, and Cantonese. His Chinese name was *Ming Li*, meaning "to understand the doctrine."

For more than 25 years the Rankins were stationed at Kukong (formerly Shiuchow), in the southern China province of Kwangtung. There he divided his time between teaching and evangelistic work among the Hakka people. Spanning periods of war and civil strife, his ministry was hazardous but fruitful.

Late in World War II he fled China in a ship that was chased by five Japanese submarines. He returned to China as soon as the war ended and resumed his work in Kukong. He helped the faithful Christians who were so determined to rebuild their church that they saved rice from their meager food supply and sold it to get building materials.

The congregation began to swell with refugees as Communist control spread across China. Then the Rankins became refugees.



They left China in 1949 with the feeling that return would be unwise. For the next few years they worked among Chinese-Americans; they had carried out such a ministry during the war years.

In 1954 the couple went to Malaya (now part of Malaysia), where Southern Baptist mission work was four years old. Ministering to Chinese people, the Rankins opened a new mission station at Ipoh and helped organize a church there and another in a nearby village. In 1956 poor health caused them to leave the country. They next served in Hawaii, working with Central Baptist Mission, a Chinese congregation in Honolulu, from 1958 until returning to the mainland. They retired in 1962.

Besides Mrs. Rankin, who lives in Roanoke, survivors include a son, M. W. Rankin, Jr., of Eagle Rock, Va.

Marian Peeler Gray Cowherd

Born St. Matthews, S.C., September 24, 1915

Died San Francisco, Calif., May 6, 1967



MARIAN (Mrs. Charles P.) COWHERD, whose missionary career touched three fields and included imprisonment, danger, personal sorrow, and pioneer work, died May 6 at the age of 51. The Cowherds had returned to the U.S. from Hong Kong last December because of her illness. At the time of her death she was in the U.S. Public Health Service Hospital in San Francisco, Calif., where

her son, William G. Gray, is an intern.

Born in South Carolina, she was a graduate of Furman University, Greenville, S.C., and the Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky. In 1939 she married Rufus Gray, and was assistant to the late W. O. Carver, professor of missions at Southern Seminary, while her husband completed studies there.

Appointed by the Foreign Mission Board in April, 1940, the Grays sailed for China that fall and began studying the Chinese language in Peking. War conditions caused them and other young missionaries to move to the Philippines early in 1941 to continue their language study.

There the Grays and their infant son were interned by the Japanese soon after the attack on Pearl Harbor in December, 1941. A few months later Gray died under still unknown circumstances. Mrs. Gray and her son Billy remained prisoners until liberated by U.S. forces in February, 1945.

She married Charles P. Cowherd soon after her repatriation, and they went to Tsingtao, China, in 1947. Soon their ministry was threatened by the Communists. In the face of impending Communist take-over she returned to the U.S. with the children in 1948 (by then there were two Cowherd children also). Cowherd continued working in China nearly two years longer.

With two other couples from China, the Cowherds were assigned in 1951 to spearhead new mission work in Indonesia. In March, 1952, Mrs. Cowherd became the first Southern Baptist woman missionary in that country; the men had arrived a few months earlier. The Cowherds did evangelistic work in Bandung and Djarkata, Indonesia, before transferring to Hong Kong in 1957.

In Hong Kong she taught in Baptist schools and assisted with English-language Hong Kong Baptist Church, where Cowherd was pastor. For the past few years she had worked with Mandarin-speaking Chinese people. Her activities ranged from relief efforts among refugees to entertaining U.S. servicemen for Sunday dinner, sometimes inviting as many as 15 after Sunday morning worship. A fellow missionary characterized her as "self-forgetful," a person whose "keen sensitivity to human need" continually found expression in deeds.

Furman University in 1957 honored her with the school's Mary Mildred Sullivan Award, given annually to an alumna or friend of the university in recognition of service to others.

Survivors, besides her husband and her doctor son, include three daughters and a grandchild. The daughters are Mary Catherine Cowherd, a student at Oklahoma Baptist University, Shawnee; Mrs. Kenneth Love, Ridgecrest, N.C.; and Eugenia, 11.

Dutch Approve Campaign

Clear approval for a Union-wide evangelistic campaign in the spring of 1969 was given by the Union of Baptist Churches in the Netherlands in annual assembly at Drachten. The intervening time is to be used in campaign planning.

Preaching during the simultaneous week of evangelism will be Baptist ministers in Holland. They were aided in long-range thinking by a conference with Joseph B. Underwood, Southern Baptist Foreign Mission Board consultant in evangelism and church development.

The Union's annual statistical report showed a slight decline to 9,184 total membership in its 67 churches at the end of 1966. Baptisms during 1966 totaled 214, lower than in 1965.

Appointments To Open Week

Appointment of foreign missionaries will open the annual Foreign Missions Conference at Glorieta (N.M.) Baptist Assembly, Aug. 17-23. The Foreign Mission Board will meet at Glorieta for three days in connection with the conference. The appointment service will be held the night of Aug. 17. Appointment services and FMB meetings were held at Glorieta previously in 1962 and 1965.

Theme of the conference is "Teaching Them To Observe." Many furloughing missionaries will be among the program personalities. The conference is sponsored annually by the FMB and directed by Rogers M. Smith, administrative associate to the executive secretary.

Churches Sponsor Booth

A booth sponsored by Protestant denominations at the recent 19-day Ghana International Trade Fair showed what churches in Ghana are doing. It also pointed to ways Christians serve the nation through education, medicine, and agriculture and relief work.

Christian book stands sold more than \$8,000 worth of Bibles and other religious literature and distributed more than 10,000 tracts during the fair.

"Since the overthrow of the Nkrumah government in 1966 and the expulsion of communistic influences, there has been a great surge of interest in Christianity in Ghana," reported Missionary James B. Annis, who helped with the booth. "Now every means of communication—radio, television, newspapers, books, and preaching the gospel freely in the churches and on the streets—is available to us as we try to bring the Ghanaian people the truth of Jesus Christ."

Missionaries Face War, Civil Unrest

War in the Middle East and secession in Nigeria resulted in evacuation of missionaries from several regions recently. But as of June 21 all Southern Baptist missionaries were reported safe.

The Foreign Mission Board remained in constant contact with troubled areas. John D. Hughey, FMB secretary for Europe and the Middle East, reached Lebanon June 3 for consultation with missionaries on the tense situation. He was evacuated with missionaries after war broke out between Israel and the Arab states. He then returned to the U.S.

Amid changing conditions, this was the situation as of June 21:

In Gaza, two missionary doctors, David C. Dorr and Merrill D. Moore, Jr., remained to keep open Baptist Hospital. (Miss Marilyn Sheaffer, a missionary nurse, married a Christian Arab in late May and also remained in Gaza.) Other missionaries (and Australian nurses serving there) were evacuated May 29. A June 13 cable from Dwight L. Baker, missionary to Israel, who apparently visited Gaza, said the two doctors are fine. Baker reported slight injury to one hospital employee and small damage to the hospital.

In Lebanon, all but three missionaries—Rev. and Mrs. Finlay M. Graham (and family) and James K. Ragland—were evacuated. The Foreign Mission Board provided \$10,000 for use of the missionaries in Lebanon, who had requested funds for relief of "Baptists and others of Jordan and Egypt." The Board promised additional money for relief as needed. Lebanese Baptists also were reported raising relief funds.

According to later cables, Missionary J. Conrad Willmon had returned to Beirut; Mrs. Willmon and Mrs. Ragland (and children) and Virginia Cobb planned to return June 18, if possible.

In Jordan, after a period when departure was not possible, all Southern Baptist missionaries were evacuated to

Tehran, Iran, except for L. August Lovegren, medical doctor keeping open Baptist Hospital in Ajloun.

Reports from Israel indicated that all Southern Baptist missionaries and families there were all right.

The only Southern Baptist missionary personnel in Libya—the Harold L. Blankenships and family—left Tripoli for the U.S. for a short furlough.

A cable received by the FMB from Yemen June 12 reported that the missionaries there were all right.

The temporary withdrawal of missionaries is due to strong anti-American sentiment arising from the Arab belief that America has supported Israel in the conflict. Diplomatic relations with the U.S. have been broken. Missionaries found their freedom of movement severely limited and could not continue with their usual work. Good arrangements had been made for turning over mission responsibilities to nationals, Hughey stated.

Missionaries soon due furloughs were advised to return to the U.S. Others are remaining close to their fields so that they can return when advisable.

In Nigeria, 11 members of the Southern Baptist missionary staff and two children of one family left the Eastern Region for the Western Region early in June on advice of the U.S. consular service. As of June 21 six missionaries remained at their posts in the Eastern Region, which on May 30 declared itself the independent nation of "Biafra." Federal forces were reported being mobilized to try to crush the secession.

There was no general evacuation of missionary personnel from Nigeria. Conditions remained quiet in Western and Northern regions. The FMB asked most missionaries in the U.S. with early travel plans to Nigeria to delay departure.

(During this same period there has been no report of any change in the safety and well being of Southern Baptist missionaries in Vietnam.)

Baptists in Mexico Report Growth in Year

Baptists in Mexico organized 24 churches, started 95 missions and 135 preaching points, and baptized nearly 3,000 new believers (a record for one year) during 1966, first year of a five-year program of evangelistic advance.

The growth was reported at the recent annual meeting of the National Baptist Convention of Mexico, in León, Guanajuato. Goals for the five-year program

are the organization of 250 churches, 500 missions, and 500 preaching points.

Results of the first two of six regional evangelistic campaigns slated for this year were announced. In the first campaign, in the southeastern states of Oaxaca and Chiapas, 927 persons professed faith in Christ. Incomplete reports for the second campaign, in four northern states, indicated nearly 750 professions of faith.

NEWS

Magazine Receives Awards

First place in the missionary magazine category has been awarded to **THE COMMISSION** by the Evangelical Press Association in its "Periodical of the Year" competition for 1966. The Foreign Mission Board publication previously won first in this category for 1965 and 1962.

Another first place was awarded for an article by Eric H. Clark, missionary to Kenya, "I've Seen a Corner Where Beauty Has Died," which appeared in the April, 1966, issue of **THE COMMISSION**. It was chosen the best of 71 entries in the general article category of the EPA's "Higher Goals in Christian Journalism" competition.

Winners were announced at the EPA's 19th annual convention recently in Chicago, Ill. The association is made up of more than 150 evangelical publications in the U.S. and Canada. Other awards to **THE COMMISSION** made previously by EPA include a citation at its 1965 meeting for a cover and designation as "Periodical of the Year" for 1962.

Seminary Elects Missionaries

Three Southern Baptist missionaries have been elected visiting professors at Midwestern Baptist Theological Seminary, Kansas City, Mo., during the 1967-68 academic year.

James E. Giles, professor at International Baptist Theological Seminary, Cali, Colombia, is to teach Christian ethics. George R. Wilson, Jr., who teaches at Hong Kong Baptist Theological Seminary, will serve as a visiting professor of religious education. Kenneth R. Wolfe, professor at South Brazil Baptist Theological Seminary, Rio de Janeiro, will serve an additional year as teacher in the New Testament department, after teaching at Midwestern during 1966-67.

Orient Talks Focus on Outreach, Growth

"The emphasis was on gospel outreach and church growth" at the third Orient Missions Conference, said Winston Crawley, Foreign Mission Board secretary for the Orient, in his report to the Board in May. The spring conference in Hong Kong brought together Baptist leaders from throughout east and southeast Asia for ten days of intensive study and discussion of Baptist mission work.

"All those participating were united in seeking new ways to give the gospel to all the area more rapidly and to multiply and strengthen the churches," said Crawley. Attending were 101 participants elected by various Baptist groups. They included 64 missionaries and 37 Asian Baptist leaders. Thirteen countries were represented. Previous conferences were in 1957 and 1961, also in Hong Kong.

The conference "was not an official body in any sense," explained the area secretary. "It had no power to decide on any policy for any church, Convention, or Mission. But there was much that it could and did do along lines of discussing basic common problems, sharing insights and experiences, clarifying relationships, and offering recommendations and plans for the improvement of Baptist efforts in the Orient."

Much of the conference's work was done in small groups, dealing with main phases of the mission program, specialized tasks, and special-interest matters. Reports from these groups were then considered by the entire conference.

Meeting at the same time was a medical missions conference. Trustees for the Asia Baptist Graduate Theological Seminary and Baptist Press also gathered for their annual meetings.

Specialists taking part in the meetings included Franklin T. Fowler, FMB medi-

cal consultant; Joseph B. Underwood, FMB consultant in evangelism and church development; Arthur B. Rutledge, Home Mission Board executive secretary-treasurer; W. L. Howse, of the Southern Baptist Sunday School Board, and three staff members of the Southern Baptist Radio and Television Commission.

Men Visit Chile, Uruguay

Eight Southern Baptist men took their Christian witness into Chile and Uruguay in April and May. Led by Lucien E. Coleman, of the staff of the Brotherhood Commission, Memphis, Tenn., the men spent two weeks preaching in Chile. They visited 87 of the 109 Chilean Baptist churches and missions and spoke to more than 8,300 persons. More than 100 persons professed faith in Christ.

The Chileans received the visiting men heartily, questioning them and inviting them into homes. Some of the visitors spoke to Baptist men's groups and at civic meetings and schools.

"The lay movement in Chile is strong," explained Missionary Melvin E. Torstrick. "Though there are only 65 Chilean Baptist preachers, each Sunday more than 200 services are held by Baptist groups, most of them by laymen. The visit of these men from the United States emphasized the importance of testimony by laymen."

In Uruguay, the men split up to give testimonies and participate in evangelistic meetings in churches in different parts of the country. Mrs. J. D. McMurray, missionary, reported wide coverage in newspapers concerning their activities. Team members paid calls on the president of Uruguay and the mayor of Montevideo.

The wives of three of the men traveled with their husbands, speaking to women's groups in church and community.

Teaching Materials Planned

Brazilian Baptists held their first curriculum conference in Rio de Janeiro in April, followed by a two-day conference for Baptist editors. Both meetings grew out of Brazilian Baptists' first religious education conference, held last year.

The program included work groups and informal sessions on the planning, development, and correlation of curriculum and the discovery and training of writers. Curriculum planning is now a major emphasis of the Board of Religious Education and Publications. The board is responsible for literature for more than 2,000 churches. Until recently Brazilian Baptists used the International Uniform Sunday School Lesson Outlines, but initiated their own curriculum this year.

Clifton J. Allen, of the Baptist Sunday School Board, Nashville, Tenn., led the curriculum conference.

First in Spain

This first Baptist Book store in Spain opened recently in Barcelona. The view shows a variety of materials for sale. Government permission for the store to open was hailed as an indication of extended religious liberty in Spain. Previously sale of evangelical literature was restricted mainly to church members and their friends.



NEWS

Seminary Installs Tyner

The third president of the Philippine Baptist Theological Seminary, Missionary Grover F. Tyner, Jr., was inaugurated in formal academic ceremonies this morning. He was elected following the death of Elbert H. Walker in 1965.

The seminary also dedicated its new administration-library building. The \$28,000 structure is the fifth major building on the campus at Baguio. The ground floor will house a 10,000-volume library and provide study area. The top two floors will house administrative offices and classrooms.

During the special activities 12 students were graduated, largest class in the school's history. The seminary opened in mid-1952 with seven students. Registration this year was a record 64 students, 22 above the preceding year.

Tyner was appointed by the Foreign Mission Board in 1963. He also serves as chaplain at John Hay Air Force Base, Baguio, holding the rank of lieutenant colonel in the U.S. Army Reserves.

Broadcasts Beamed into India

From a 15,000-watt radio transmitter located on Male, Southern Baptists have begun broadcasting into India a 15-minute version of "MasterControl" in English. Male is capital of the Maldivian Islands, southwest of India.

"As far as we know, there is no Christian broadcasting allowed on the mainland of India," said Paul M. Stevens, executive director of the Southern Baptist Radio and Television Commission, producer of the program. "All radio stations are government owned, and the government has banned Christian programming."

"MasterControl" is a variety program with an emphasis on spiritual insights. Since English "is the associate official language in India," Stevens estimated a potential English listening audience in excess of 75 million.

Germans Plan for One School

The Union of Evangelical-Free Churches (predominantly Baptist) in Germany voted at its 1967 conference to coordinate its three training institutions in Hamburg into a theological school with one faculty and under one administration. The changeover is to be completed by Aug. 1, 1968. At that time Rudolf Thaut, Union general secretary for the past eight years, will assume direction of the new school.

The Union commissioned Thaut to plan the new institution. It will have three departments: a seminary for pastors and missionaries, a two-year seminary for women training for church-related careers, and a seminary for laymen.

Gerhard Claas, pastor in Hamburg, succeeds Thaut as general secretary.

Tokyo pastor leads benediction at evangelistic rally in Taipei, Taiwan. Pastor at right is interpreter for Taiwanese.



Professions Exceed 1,200 in Taiwan

Almost 80 churches and chapels of the Taiwan Baptist Convention took part in the Taiwan Evangelistic Crusade in April. Professions of faith exceeded 1,200. Assisting local pastors as evangelists were seven national pastors and two missionaries from Hong Kong, Singapore, Korea, and Japan.

A series of Saturday-night rallies before overflow crowds in nine key cities launched the effort. A total of 123 persons accepted Christ as Saviour during the rallies, which featured music by combined choirs from local Baptist churches.

"Emphasis was placed on national initiative and planning" during the months of preparation, pointed out Missionary Harlan E. Spurgeon, crusade coordinating director. An evangelistic retreat for Chinese and missionary co-workers was held early in the year. Advertisements in newspapers, movie theaters, and on radio and television helped promote the crusade. Posters appeared on walls and telephone poles throughout Taiwan.

"Most important was the fact that Christians became concerned for their

lost friends," said Spurgeon. "As the revivals began they went out and brought them into the churches."

At First Church, Taichung, where a Korean pastor was evangelist, 100 professions of faith were made. "A remarkably high 50 percent of this number were local Taiwanese, traditionally conservative and thought to be much more difficult to lead to Christ than the mainland Chinese population," added Spurgeon.

Some of the members of Ching Mei Church, near Taipei, hired taxis to bring friends and relatives to services. Professions of faith there totaled 56.

Guinea Announces Expulsion

Plans to evacuate its entire staff of 54 American and Canadian missionaries from the West African republic of Guinea were announced in May by the Christian and Missionary Alliance, only major Protestant mission there.

Nathan Bailey, alliance president, said the action was deemed necessary following the May Day speech of Sekou Toure, Guinea's President. Toure set June 1 as the deadline by which foreign religious workers must be replaced by Africans. Toure indicated that all foreign personnel would be expelled then.

Bailey pointed out that Alliance churches in Guinea had been nationalized for some time. He said the group's missionaries were neither holding offices in the national church organization nor serving as pastors.

A temporary reprieve from the expulsion order was reportedly given some of the missionaries later in May.

VBS Conducted in Hospital

A Vacation Bible School for children in the government hospital at Arequipa, Peru, was conducted by First Baptist Church there. Mrs. William E. Matheny, missionary, was teacher. Twelve two-hour periods were spread over six weeks.

The program was carried out with permission of the Roman Catholic nun in charge of recreational and educational activities for children at the hospital.

Czech Baptists Examine Needs

"The danger of spiritual isolation" was faced by the Baptist Union of Czechoslovakia at its yearly conference in Bratislava. A report described the danger as appearing in two ways: in lack of interest in the world, as well as in public events, and in the "dangerous trend" to isolate faith and spiritual life within homes and church buildings.

"We are in danger of losing the most specific trait of the Baptist movement," the conference was told. "This is the Baptist missionary interest in every human soul." The conference appointed a special committee to make suggestions about how Baptist church members in Czechoslovakia can be led "to a new understanding of their missionary responsibility for the world."

In spite of many difficulties, Baptists in the last year showed growth, the Union president reported. There were 116 baptisms of converts.

NEWS

SBC Adopts Budget, Hears about Crusade

More than 16,000 messengers to the 110th annual session of the Southern Baptist Convention adopted a record budget, heard about the coming hemispheric evangelistic crusade, and elected an emeritus missionary one of its top officers. The Convention met in Miami Beach, Fla., May 30-June 2.

The \$26.7 million Cooperative Program budget for 1968 includes \$13,918,000 for the Foreign Mission Board, an increase of \$1,237,000 over the 1967 budget allocation.

The Foreign Mission Board program Thursday night emphasized the Crusade of the Americas, set for 1969. Frank K. Means, FMB secretary for Latin America, and W. Wayne Dehoney, Louisville, Ky., pastor and North American coordinator for the campaign, explained the crusade and gave progress reports.

Baker J. Cauthen, FMB executive secretary, presided over the program. Missionaries William E. Lewis, Jr., Ethiopia (formerly of Tanzania), and William R. O'Brien, Indonesia, spoke.

The Convention elected as second vice-president John A. Abernathy, emeritus missionary to China, the Philippines, and Korea. He now lives in Hot Springs, Ark. H. Franklin Paschall, of Nashville, Tenn., was reelected to a second term as president. Elected first vice-president was Landrum Leavell III, of Wichita Falls, Tex.

Some 225 missionaries and FMB staff members met in Miami Beach for the four-day annual Conference for Furloughing Missionaries preceding the Convention. They wrestled with common problems and shared ideas on new methods.

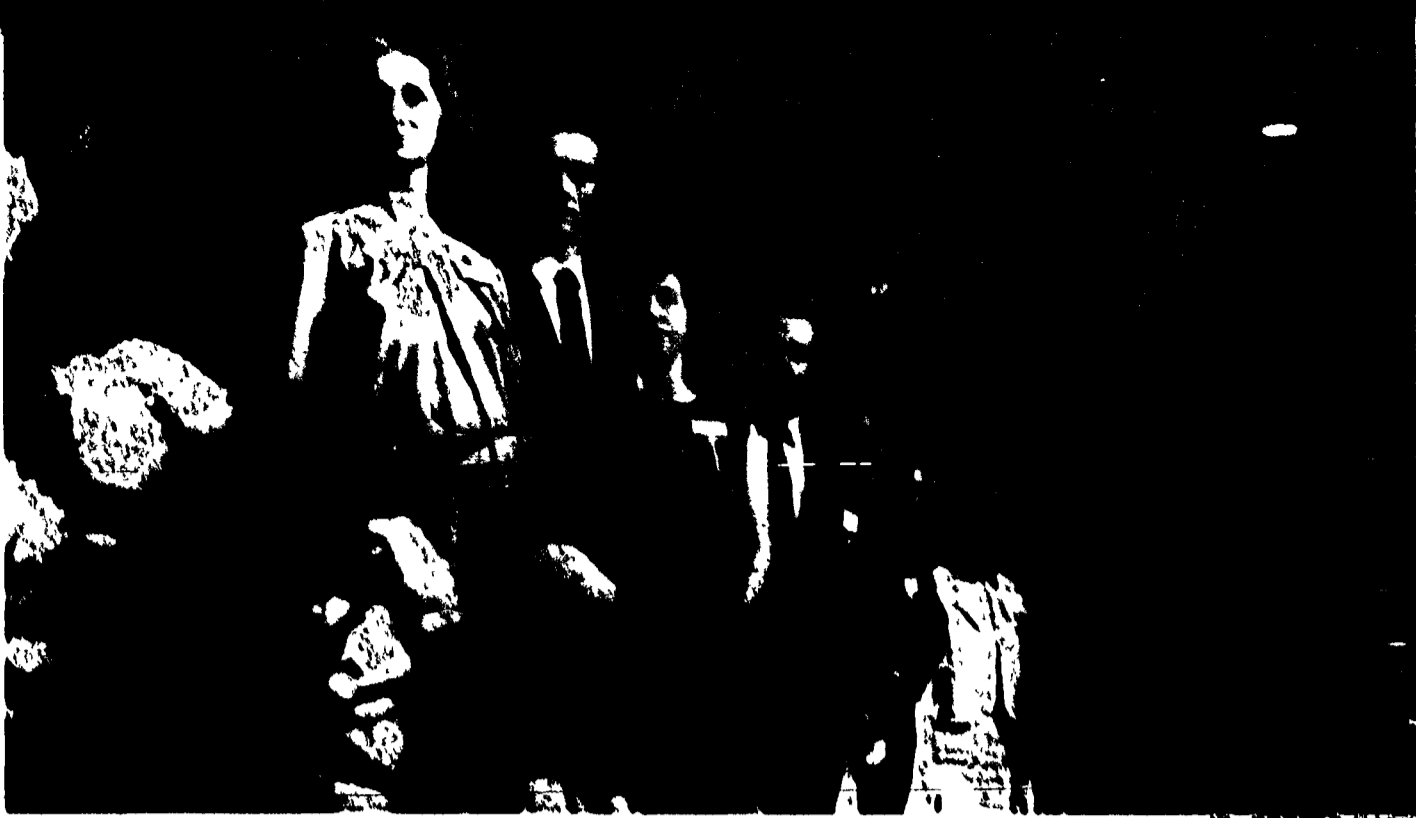
In what they called "a word to Southern Baptists," the missionaries declared, "... reports from explosive political situations in the Near East, the Orient, and West Africa have emphasized the fact that we carry on a witness in a crisis world. . . . We commit ourselves anew to our task . . . that of reconciling men and women to Christ and in expressing the compassion of God in human terms."

Among exhibits at the SBC, an award of exceptional merit went to the Foreign Mission Board for its display.

Grant Invited to Shinto Wedding

An unusual opportunity to bring a Christian testimony at a Shinto wedding was afforded J. Ralph Grant, interim pastor of the English-language Chofu Baptist Church in suburban Tokyo, Japan. He took part at the request of the groom, a Christian.

Grant related Jesus' parable about the houses built on sand and rock. He then encouraged the young couple to let Christ lead as they build their home.



New missionaries are recognized on stage during FMB program at the Convention.

Leader Challenges French Baptists

A challenge to strengthen their work in France and to consider their world mission responsibility was laid before the 200 delegates attending the annual congress of the French Baptist Federation by its president, Andre Thobois. He reminded his audience in Paris that the French language is spoken in 25 nations, and that missionaries recruited from among French Baptists should be serving in those countries.

Thobois issued the challenge despite the Federation budget deficit, aggravated, in part, by loss of English-language churches

which had served the now-closed U.S. military bases. (Before President Charles de Gaulle requested NATO forces to leave France there were eight English-language Baptist churches and missions in the country. Now there is one, in Paris.)

These Americans gave \$36,000 to home mission projects in France—more than half the home mission budget—over a six-year span, said Thobois. The English language congregations spent another \$64,000 on property and church buildings, now bequeathed to the Federation. At the same time, the Americans were supporting their own denominational budget in the U.S.

The English-language churches baptized 450 converts during those years, continued Thobois, an accomplishment that should inspire French Baptists as they prepare for their first nation-wide evangelistic crusade, in March, 1968.

Rallies and prayer meetings are scheduled for several cities this year to help prepare for the campaign. The crusade is to include one week of concentrated effort in northern France and another week in southern France. Pastors of the 45 churches and mission stations will exchange pulpits for the meetings. Three French army chaplains who are Baptists also are to preach.

Thobois reported a slight gain in membership among Federation churches the past year to the current 2,384.

Kenyan President Hears Choir

Jomo Kenyatta, president of Kenya, heard a male choir of the Mombasa Baptist High School perform at his official coastal residence in mid-May. Missionary Jean H. Law directed.

A special program by the boys' and girls' choir of the high school was presented for government officials, school principals of the region, other education leaders, and business people late in May. The school, opened in 1963, anticipates receiving the Kenya government's highest rating possible this year.

Training Given Laymen in Guyana

Several weeks of training were provided Baptist lay leaders in Guyana, newly independent nation in South America, during March. Guest speakers included George R. Wilson, Jr., missionary on furlough from Hong Kong, and Miss Bertha Smith, emeritus missionary to China and Taiwan. Wilson taught religious education and Miss Smith stressed personal spiritual growth.

Paper Completes Two Decades

Wort und Werk (Word and Work), monthly Baptist newspaper in East Germany, marked its 20th anniversary with its April edition. In April, 1947, Soviet authorities governing East Germany granted a license for the publication and allocated the necessary paper supply.

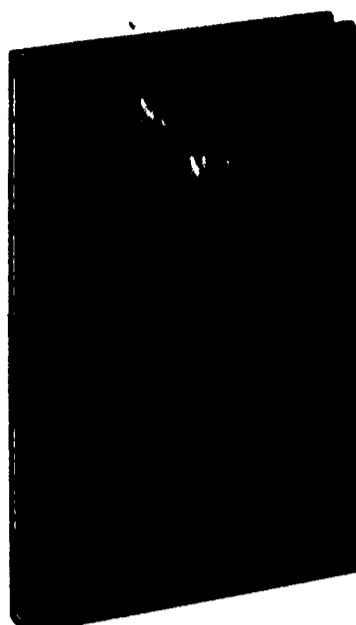
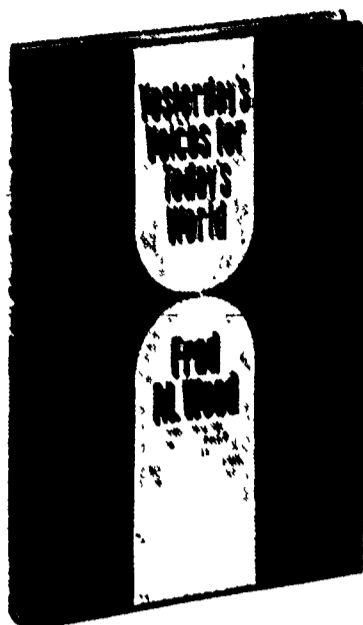
For several years toward the close of World War II, the Gestapo forbade publication of religious literature in Germany. Thus there arose a void of information among the Evangelical-Free Church Union (predominantly Baptist).

Within less than six months of the war's end, starting in September, 1945, an eight-page information bulletin began to appear with Baptist news. This was likely the first religious publication issued in the Soviet zone of Germany. This bulletin was succeeded by *Wort und Werk* a year and a half later.

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The prophets of the past speak to the problems of the present in Fred M. Wood's new book, *Yesterday's Voices for Today's World*. Wood, a Memphis pastor and author of the earlier Broadman Readers Plan book, *Bible Truth in Person*, writes in a popular devotional style that includes many illustrations. Separate chapters are devoted to Amos, Micah, Hosea, Malachi, Jonah, Nahum, Zephaniah, Obadiah, and Haggai. The writer gleans a philosophic and positive interpretation from each prophet's negative message and applies them to everyday problems while pointing to hope for a better future.

The beginning Bible student, Sunday School teachers, and others seeking to improve their study and understanding of the Bible will profit by reading Edgar V. McKnight's book, *Opening the Bible*. Dr. McKnight, assistant professor of religion at Furman University, has authored a guide to the understanding of the Scriptures which throws new light on many areas: people and culture of Bible lands, history of God's people, language study, formation of the canon, development of the English Bible, and archaeology and the Bible. Principles of Bible study are suggested for the average layman, and the material is conservative and sound.

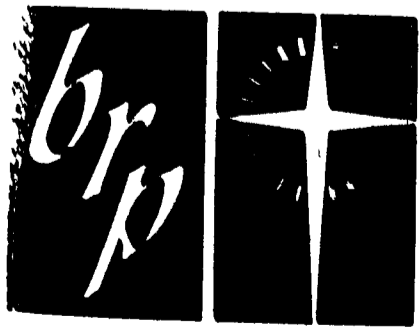
The Journeyman program of the Foreign Mission Board is new to most Baptists. In the program single young college graduates

are recruited for two years of service alongside Baptist missionaries. *Journeyman Missionary*, by Jesse C. Fletcher, secretary for missionary personnel of the Board and author of *Bill Wallace of China* and *The Wimpy Harper Story*, is a fictionalized treatment of the workings of this program. Tom Maberley, fictional college student, joins the class of 46 actual missionary Journeymen in Virginia in June, 1965. At the conclusion of his training he is assigned to the Baptist secondary school at Sanyati, Rhodesia. The book is an account of Maberley's first year at his assignment. The plot includes a mild love story.

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