



THE Commission

Southern Baptist Foreign Missions Journal • October 1968



Carl F. Whirley, on furlough from missionary duty in Nigeria, directing journeyman training.

MISSIONARY '68 Journeyman

A JOURNEYMAN is a young person who has got hold of a vision," one young man explained at the dedication service for the 1968 contingent of missionary journeymen. "He has caught a glimpse of something big and wants to share it."

That description captures the spirit of the compelling motive for the 22 men and 47 women who make up the fourth and largest delegation to serve under the Missionary Journeyman Program. Following commissioning service in Richmond, Va., Aug. 8, they began to scatter to 28 countries for their two years of service alongside career missionaries.

The new journeymen departed after nearly eight weeks of special training—400 hours of classwork, plus library study and personal conferences. Overseas they will work in various jobs (see pages 4-5). With the new group there are now 124 journeymen in service. Assignments have been completed by 93 others sent out the first two years of the program.

"Your testimonies are an affirmation that the love of Jesus Christ brings out a response that authority could never command and money could never buy," Foreign Mission Board Executive Secretary Baker J. Cauthen told the young people. "You are saying to God, 'I want to give you two years of my life.'"

PHOTOGRAPHED BY
BOB HARPER



Approaching classroom building are Betty Ann White, to be Mission office secretary in Hong Kong, and Wade Akins, to do evangelistic work in Vietnam.



Catching up on news is John W. Hinkle III, who will work with students in Malawi.

(Continued on next page)



Mary Fran Hughes, to teach in Hong Kong, awaits a class.

J'68
Journeyman
(Continued)



*Thomas M. Askew, Jr.,
and Lillie Sprowls are to
teach English in Hong Kong.*



*Jon Low, whose parents
formerly were missionaries,
will teach missionaries'
children at Newton
Memorial school in Nigeria,
where he once attended.*



*Allen Hill, bound for
the Philippines, and
Hilda Harper, going to
Peru, talk during
break in busy schedule.*



One of five new journeymen going to Vietnam is Cecelia Morris. She is to assist evangelistic work in Danang.



George Pickle, to work with youth in Vietnam, concentrates on linguistics drill.

Journeymen are attentive to the lecture of T. B. Maston, one of the training faculty.



New Missionary Journeymen

Home State, Field, Type of Work



Wade Atkins
Miss. Vietnam
Evang. worker



Carolyn Anderson
Mo. Vietnam
Social worker



Hammy Anderson
Ark. Kenya
Teacher



Madeline Arnold
Neb. Paraguay
Secretary



Thomas M. Askew, Jr.
Ga. Hong Kong
Teacher



Jerry Bass
Tex. Colombia
Student worker



Perry Bassett
Tex. Austria
Student worker



Charleeda Bennett
Fla. Korea
Teacher



Theoran Brown
Calif. Ghana
Bible teacher



Mary Campbell
Tex. Philippines
Librarian



Lou Ann Carrington
Tex. Nigeria
Teacher



Carol Christiles
Ark. Korea
Teacher



Sheila Clarke
Fla. Nigeria
Nurse



Barbara Corley
Tex. Thailand
Teacher



Lathla Crisp
Tenn. Switzerland
Secretary



Gloria Cumbee
Mo. Ghana
Youth worker



Larry Davis
Kan. Nigeria
Teacher



Sherry Deakins
Tenn. Nigeria
Teacher



Thomas Erwin
N.C. Kenya
Teacher



Patricia Evans
S.C. Colombia
Secretary



Marguerite Fallin
Ala. Rhodesia
Teacher



Virginia Fitch
Tenn. N. Brazil
Social worker



Jo Anne Fite
Tenn. N. Brazil
Teacher



Judith Guerry
S.C. Honduras
Book store worker



Adrian Hall
Ariz. Ghana
Bible teacher



Diane Hall
Va. Vietnam
Teacher



Hilda Harper
Miss. Peru
Teacher



Sharon Harrison
Tex. Tanzania
Nurse



Patricia Haynes
Tenn. Tanzania
Nurse



Ramona Hersey
Md. Bahamas
Secretary



Allen Hill
Ga. Philippines
Music, youth



John W. Hinkle III
Tenn. Malawi
Student worker



Jane Horton
Ala. S. Brazil
Secretary



Mary Anna Hubbard
Okla. Rhodesia
Teacher



Mary Fran Hughes
Va. Hong Kong
Teacher



Edna Huskison
Miss. Kenya
Social worker



Charles Johnson
Ark. Tanzania
Evang. worker



BOB HARPER

Allen Orr, a former journeyman, teaches open-air class during journeyman training at Virginia Intermont College, Bristol.



Alyce Jones
Ark. Liberia
Teacher



Pamela Kelley
S.C. Rhodesia
Nurse



Sandra Kelley
Ga. Liberia
Teacher



William Kruschwitz
Ky. Nigeria
Teacher



Jonathan Low
Tex. Nigeria
Teacher



Marilyn Martin
Tex. Guatemala
Teacher



Marilyn Mayo
Mo. Nigeria
Teacher, secretary



Gary Milburn
Tex. Tanzania
Asst. hosp. adm.



Gail Montgomery
Miss. Philippines
Student worker



Cecelia Morris
Tex. Vietnam
Evang. worker



Glynnis Nelson
Tex. Japan
Teacher



Linda Nickell
Okla. Korea
Teacher



Arnold Nuckles, Jr.
N.C. Ivory Coast
Bible Teacher



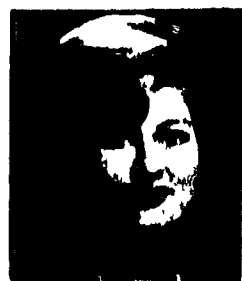
Rebecca Odum
Ga. Japan
Teacher



Carole Olson
Tex. Japan
Teacher



George Pickle
Tex. Vietnam
Youth worker



Marilyn Pinson
Ky. Liberia
Youth worker



Raymond Pople
Tenn. Argentina
Music, youth



Robert Sellers
Fla. Indonesia
Student worker



Linda Smith
Ga. Peru
Teacher



Lillie Sprowls
Ore. Hong Kong
Teacher



Roger Swann
Tenn. Kenya
Office worker



Lora Taylor
Tex. Rhodesia
Nurse



Phyllis Thomas
N.C. Fr. W. Indies
Teacher



Louise Tomita
Hawaii Japan
Secretary



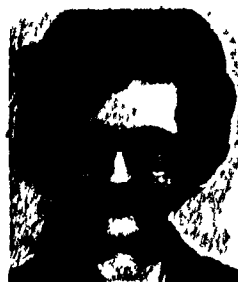
Roy Vandiver
Tex. Nigeria
Teacher



John Virkler
Va. Bermuda
Relig. ed., youth



Betty Ann White
Miss. Hong Kong
Secretary



Juanita Williams
Colo. Switzerland
Sec.; book store



Sandra Wisener
Ark. Nigeria
Nurse



Laura Wyatt
N.M. Ghana
Social worker



Jane Yates
Wash. Gaza
Nurse

COVER STORY

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COVERS: Front—Alyce Jones, new missionary journeyman from Arkansas, to teach in Liberia. Back—Outdoor class during missionary journeyman training at Virginia Intermont College, Bristol. Photos by Bob Harper.



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

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THE COMMISSION



Randy and Roger Smith pose with church members at the river.

A Setting for Worship

By **Ebbie C. Smith**
Missionary to Indonesia

NO VAULTED church nave or colorful stained glass windows enhanced the setting. Absent was any thrilling accompaniment from a great organ. The blended voices of a trained choir were missing. There were no beautifully built, padded pews, no carefully painted baptism scene.

Instead, there was the brilliant blue of the tropical sky, decorated with puffy white clouds. Gently waving greenery of terraced rice paddies and the lighter hues of mountain foliage were set against the breathtaking backdrop of central Java's volcanic mountains.

A swiftly flowing mountain stream gurgled brightly, its sound blending with piping voices of myriad birds and the rural congregation's off-key singing.

But there, amid God's beauty, I encountered one of my most memorable experiences through the church ordinances.

A one-hour drive, over roads hard to believe, had brought our eldest sons, Randy and Roger, and me to the mountain village of Bodja. Arriving at the church meeting place, we found that the members had preceded us to the still smaller village, Limbangan.

Twenty minutes later, after traveling the narrow, twisting, unpaved mountain road, we caught up with the Bodja con-

gregation just in time for the worship service, held in the home of one of the members in Limbangan.

After hands were duly shaken, the service began. Randy and Roger were asked to sing a duet, and I to bring a message on the meaning of baptism and the Lord's Supper. Then a 30-minute walk higher into the mountains brought us to a beautiful mountain valley traversed by a tumbling stream, the Kali Ringan (light river).

Behind us were stacks of terraced rice paddies, with water splashing its way from the higher levels to the lower. We stood on the banks of the sparkling stream, its cold, clear water dancing between those rocks it could not leap.

Overhead, two small birds, like miniature pursuit planes, carried on a relentless warfare with a large hawk who had ventured too near the batch of twigs they called their home. Downstream, a small herd of water buffalo shared the river with a Javanese shepherd and his flock of ducks.

On every side the majestic mountains looked down as they had since being pushed from the ocean floor.

In this quiet place, surrounded by beauty seldom equaled and never excelled, 21 believers testified of their faith in Jesus through baptism. The service

continued as the entire group walked downstream a short distance to where the river divided to form a small island, liberally sprinkled with boulders. The congregations from Bodja and Limbangan and Seminary Student Acton, who works with them, asked me to lead the service of the Lord's Supper.

Members found seats on the rocks. Together we raised our voices in the singing of hymns and the reading of the Scriptures. Together we received the bread and wine that carried our hearts and minds back to the day on Calvary when our Master died for our sins.

Influenced by the loveliness of God's creation, but more by the dedication of his children, my heart was moved to praise, thanksgiving, and humility. Never had the ordinances meant more to me.

Arriving home (late, as usual, for Sunday lunch), Randy began to tell his mother about the service.

"It was just better out like that," he reported.

"What do you mean, better?" she asked.

"Well, just more like it should be than when it's inside a building."

"Why do you think you felt that way?" his mother questioned further.

"I guess," Randy concluded, "we all just felt closer to God."

it began with a camera

BY **FREDERICK M. HORTON**
Missionary to Japan



Deacon and Mrs. Hiroshi Tanaka in their home.

HIROSHI Tanaka first came to our missionary residence when he was a second-year student in Seinan Gakuin (Baptist university) ten years ago. A camera club member, he loved children and specialized in child photography. Our son Ray was a baby then, and Tanaka wanted to take Ray's picture.

The young photographer came across the city on a Saturday evening. We thought he would take a picture or two and leave, but he did not. Supper time came, and he stayed. Bedtime came, and Mrs. Horton suggested that he spend the night. He did.

We thought he might go to church in the morning. Early next morning we heard a camera in the baby's room. There was Tanaka at work. He snapped literally hundreds of pictures.

"Wouldn't you like to go to church with us?" we asked.

"No," he smilingly refused. So we left him taking pictures and baby-sitting.

Many times after that we entertained him in our home and invited him to church, but he always refused. In the meantime, with one of his photos of Ray he won a photography contest that included all of South Japan.

Tanaka graduated, and we thought he would not come back to our home. But

he did, saying that he would like to have a home just like ours someday—five boys and all. In time he took over his father's silk cloth distributing business. Often on trips through Fukuoka he stopped by our home.

Then one day when we went to church, who should greet us, invite us in, and usher us to a seat, but Hiroshi Tanaka! From that Sunday he began to attend services as regularly as his business permitted.

Approximately eight years from the day he first came to our home, he came again with a serious, but somehow elated, appearance. We made our way to the kitchen, our favorite place to entertain him, and perched as usual on the kitchen stools.

"I have two pieces of good news to share with you," he began.

First, he told us he would soon be married. The girl was not a Christian, and although we were happy because he seemed so, secretly our hearts sank within us. Now he could never become a Christian, we thought.

After talking at length about his beautiful fiancée, he paused. "I have one more thing," he said.

"Oh, yes," we remembered. "What was the second piece of news?"

He paused again with his typical half smile before the words burst forth. "I have become a Christian!"

My wife and I nearly fell off the kitchen stools. All I could manage was to ask how it happened.

Tanaka San related how he had awakened one night not long before and had gone outside his home into a little courtyard. As he looked up at the stars, he seemed to hear God's voice speaking in his heart, "You have not chosen me, but I have chosen you . . ."

At that moment he surrendered himself to God in Jesus Christ.

A few weeks later he stood before the church to give his confession of faith in Christ. Beside him stood a nine-year-old boy named Ray, who also gave his confession of faith. Then I had the privilege of baptizing both my son Ray, who had been the photographer's model, and Hiroshi Tanaka, the photographer.

In the congregation sat a lovely young wife watching her new husband receive Christian baptism. Since then she, too, has come regularly to church and is studying the Bible.

Tanaka is now a deacon and treasurer in Kobayoshi Baptist Church in the Shikoku area. We are praying that Mrs. Tanaka will publicly receive the Lord.

A STRATEGY OF WORLD EVANGELISM

BY E. LUTHER COPELAND

Professor of Missions, Southeastern Baptist Theological Seminary

THE PRESENT is one of those times when the church is called upon, possibly as never before, to rethink its world evangelistic task. This new appraisal is necessitated by the dynamic and revolutionary character of our times. Even a brief summary of the contemporary world revolution indicates something of its staggering dimensions and significance:

The colonial pattern of Western dominance, which had obtained for nearly five centuries, has vanished with amazing rapidity, leaving only a few vestiges, and the balance of power in the world is drastically altered. Numerous free nations have emerged in Asia and Africa, usually following the pattern of a highly nationalistic welfare or socialistic state, and sometimes manifesting tragic instability of government.

A color revolution has been in process all over the world, and acutely so in our country. World population threatens to get quite out of bounds. Communism is executing an ominous and effective world mission.

The world has teetered again and again on the brink of nuclear war. Disillusionment and a sense of meaninglessness pervade art and literature.

Religions are trying to effect revival, often motivated by secularistic impulses. Science and technology tend to reign supreme in a swiftly secularizing world. Space travel is a reality. Human autonomy exalts itself in the place of divine sovereignty.

Old establishments are sharply challenged, sometimes with shocking violence and lawlessness. The foundations of life everywhere are being severely shaken or shattered.

In such a time as this, what should be our strategy of world evangelism? The following are suggestions of items to be included in such a strategy. They are not exhaustive, and they may take for granted some even more important matters. Moreover, obviously the strategy in mind is a *denominational* strategy which can only partially be implemented and directed by mission boards.

A Theology of Evangelism and Missions

First, we need to give serious attention to the theological foundations of the Christian mission. Much of the theology of today is relativistic. Certain prominent theologians, who otherwise have much to teach us, do not really see validity in attempts to convert adherents of the non-Christian religions to Christian faith.

Whether because of an insipient universalism, a sensitivity

to the unfortunate identification of Christian missions with Western imperialism, or whatever, there is a widespread feeling that all religions are valid media of divine revelation and redemption, and that a man can best hope to find God in his own religious heritage and environment.

Most of us would be surprised to know how many sophisticated college students and other less sophisticated laymen who are members of our churches, when you really come down to it, do not believe in missions. Whether through motives of conformism or otherwise, many of these support the work of our mission boards.

They reason something like this: "If I had been born in India, no doubt I would be a Hindu. Or if in Arabia, a Muslim. Or if in Thailand, a Buddhist. But I was born here, so I'm a Christian. But, after all, isn't one faith about as good as another? Don't all religions teach the 'Golden Rule'? And isn't it impertinent to claim superiority for my religion or for Jesus Christ?"

This kind of thinking is undergirded by secularistic ideals of tolerance and by the invasion of East Asian religious thought via the mass media.

The way to deal with this kind of thinking is not by anger but by sympathetic understanding. And especially by the right kind of theological preaching and teaching in our churches and through our educational and communications media.

In vital dialogue with the syncretistic and relativistic trends within and without our churches, we must recover and reaffirm the biblical basis of evangelism and missions and the drawing out of the profound missionary implications of the great themes of Christian theology: doctrines of God, revelation, Christ, incarnation, atonement, ecclesiology, and eschatology.

A Positive Appraisal of Secularization

Secondly, we must seek a more positive appraisal of secularization in this rapidly secularizing world. We must learn to distinguish between secularization and secularism, and to ask how much of science and technology and their secular fruits are parts of God's intention for the human family.

To restudy the relation of church and state in American society is essential, but it is too narrow an enterprise. The whole scope of secularization must be studied with care that we not be too pietistic, on the one hand, despising God's creation and man's achievement; and that we not be naively

humanistic, on the other hand, overlooking the idolatrous, prideful character of man and abandoning our vital faith in the living God.

If we can learn how to make relevant contact with and effectively evangelize in the radically secularized societies of Europe and America, we shall be ready for a great new missionary thrust in the rapidly secularizing societies of Africa, Asia, and Latin America. On the other hand, if we fail so to learn, our evangelistic methods in those non-Western lands will be outmoded before we can get them into operation.

A Constant Reexamination of Ecumenism

In the third place, we need to keep the matter of ecumenical cooperation under constant review and reappraisal. Decisions once made need not be final, and decisions once right may, in changed circumstances and in the light of new facts and insights, be wrong.

We need to ask seriously and profoundly what is the nature of true Christian unity and how best express it in the present situation? What is the imperative to Christian unity which inheres in the one mission of Christ's people? Which inheres in the nature of the church as the one body indwelt by the one Spirit? Which inheres in the one reconciling gospel which removes all barriers to fellowship in the one family of God?

Is spiritual unity without visible expression adequate? Are present structures for ecumenical cooperation appropriate? If so, why not join them? If not, why not try to correct or replace them?

The Ethical Life and World Missions

Fourthly, the life of our churches in this land must support our missions and evangelism everywhere. Our stand on ethical issues must square with and not contradict the universal appeal of the gospel.

On the burning questions of war and peace, nationalism and internationalism, racism and a supraracial community, poverty and affluence, sex and family life, we must take our cue not from our non-Christian culture but from the eternal gospel, which must be preached everywhere. Thus our church life becomes truly evangelical, consistent with and commending in deed as well as word the universal gospel.

Missionary Personnel

A fifth item of world strategy concerns the selection and training of missionary personnel. We must seek missionaries who are not oriented to narrow philosophies and superficial programs, but who are creative persons, filled with the Holy Spirit and with faith, possessing insight into the relation of gospel and culture, courageous but meek, ready to magnify Christ as Lord and themselves as servants of church and world for his sake and after his example.

Encouraging is the fact that the Foreign Mission Board is now operating a four-month program of missionary orienta-

tion which offers the opportunity to fill some of the serious gaps in missionary preparation. This significant and progressive action promises much greater missionary effectiveness.

Interracial Teams of Missionaries

A sixth suggestion for strategy is interracial teams of missionaries. Already we have experimented with interracial and international teams in preaching missions overseas and in other such short-term projects. It is also true that a few non-Caucasians of Asian ancestry are now serving as Southern Baptist missionaries. Moreover, the Missionary Journeyman Program of two-year assignments overseas for college graduates has included one Negro, and one Negro has been appointed recently as a career missionary.

Negro Baptist young people constitute an almost entirely untapped resource for overseas missions. For whatever reasons, their own denominational agencies have done only a minimal amount of overseas missionary work. Negro missionaries have promise of great effectiveness in the colored world, especially in Asia. And their effectiveness will be at its height when they work side by side with white missionaries on full equality as members of the same mission. Hopefully, with increased opportunities for education, more qualified Negro young people will be available for missionary service.

There are technicalities that make it difficult for the Foreign Mission Board to appoint Negroes, since there are so few of them in the membership of Southern Baptist churches. The Southern Baptist Convention's Constitution requires that our missionaries "shall be members of regular Baptist churches co-operating with this Convention" (Article VIII). We need, however, to explore ways of breaking through technicalities to employ this promising avenue of effective missions.

Non-Professional Missionaries

Attention to the role of the non-professional missionary is a seventh item of missionary strategy.

The discussion up to this point has presupposed the "career" or "professional" missionary. There are those who say that the era of the professional missionary is at an end. In my judgment, however, the professional missionary has a continuing important role for the foreseeable future—providing the missionaries and missionary agencies make sufficient adjustment to the realities of the contemporary situation with humility and flexibility.

No doubt the era of a *missionary-directed* enterprise has passed. But the Western missionary will still find a place alongside the Christians of the growing churches of Africa, Asia, and Latin America. Furthermore, increasingly we will see these younger churches sending their own missionaries near and far and participating in ever enlarging measure in the world missionary task.

At the same time, non-professional missionaries will be assuming greater significance in world evangelism. These may

be divided into two categories: (1) the numerous Christians who go overseas because of an occupational or a vocational interest—businessmen, diplomats, tourists, governmental employees of various types, etc.; and (2) those who deliberately go abroad with missionary motivation but without formal connection with missionary agencies.

An example of the latter category is a young man who wrote to me two or three years ago. He was close to a Ph.D. degree in a specialized branch of metallurgy and wished to teach in that area. He felt called as a missionary. There should be ample need for his services in some developing nations of Asia or Africa, but hardly a place for his specialty in the schools connected with our Foreign Mission Board.

Various means can be employed to encourage and utilize the witness of laymen in the first category, one example being the English-language congregations overseas. For the second category there needs to be some concrete guidance concerning placement overseas and perhaps help with travel expenses.

Having spent a year in India as a visiting research professor at a Hindu university, I am more convinced than ever that the devoted service of professional missionaries needs to be supplemented by that of the non-professional, who can often find acceptance in circles closed to the "missionary." Denominational leaders no doubt will give increasing attention to the utilization of this promising area of Christian witness.

The Selfhood of the Churches

An eighth suggestion for missionary strategy is concern for safeguarding the Christian selfhood of the developing churches in the missionary situation. Traditionally, missionaries have emphasized the indigenization or naturalization of the church in its environment, and have expressed this ideal by the phrase "self-support, self-propagation, and self-government." True indigenization, however, refers not to the mere self-sufficiency which this phrase implies but to the vital relationship of the church to its environment. That is, the concern of indigenization is that the church be truly rooted in the soil where it is planted—not a pot plant imported bodily from Europe or America.

Authentic Christian selfhood, however, goes beyond what is normally connoted by indigenization. A church has true selfhood only as it is responsibly related in faithful obedience to the Lord, who is the sovereign source of its life; in cooperation and fellowship with the universal church, whose reality it manifests in its own locality and whose universal mission it shares; and in relevant witness and service to persons in the enviroing culture.

As I see it, there are two prominent barriers to the developing selfhood of younger churches stemming from their relationship to the Southern Baptist Convention. One is the poverty-affluence relationship: How can the missionary agencies of an affluent denomination use their resources to express Christian compassion and koinonia without degrading

the younger churches and breeding in them a spirit of dependency and servility which violates selfhood?

The other barrier is the programmatic problem: How can a highly organized and institutionalized denomination avoid clothing young Davids in Saul's armor? Or, what is even more serious, how avoid clothing national churches in the curious and irrelevant garb of aliens?

Nobody can give simple answers to these complex problems—or at least answers that are adequate to the varied circumstances. Eternal vigilance to discern between gospel and culture, careful study on the part of all concerned that missionary methods be true to the nature of the Christian revelation, and prayerful submission to the Holy Spirit's guidance are essential to a fair measure of success in helping churches toward authentic Christian selfhood.

At any rate, careful attention to this problem of the churches' selfhood is necessary to an adequate missionary strategy.

Dimensions of Breadth and Depth

Finally, there needs to be awareness of the twofold dimension of breadth and depth. Geographic extent is important, but entrance to new areas and new countries should not be accomplished at the expense of the quality of a missionary witness already existing.

But breadth and depth mean much more than this polarity of geographic extent and quality of witness. They mean breadth of missionary vision and depth of commitment and concern.

In our year in India my family and I lived next door to a family of "untouchables." In spite of admirable legislation to better their lot, many of the persons of this class still live in misery, and this family was pitiable. We were especially touched by the little baby, Ramji, a tiny mite about ten months old, but listless, unable even to turn over, very thin, and obviously a victim of malnutrition.

With the parents' consent and gratitude my wife and daughters began to bathe the baby, provide him clean clothes, and feed him powdered milk from a bottle, as well as administer vitamins. Then my wife taught the mother how to prepare the bottle and give the vitamins. Over a period of months there was a marked improvement: a slight filling out of the thin little frame, more vigorous movements, a hint of a sparkle in the eye, and an occasional smile.

But eventually we had to leave India. We left a supply of milk and vitamins to last little Ramji for several weeks, but we often wonder what is happening to him. Will he grow to maturity? Will he be educated? Will he know the good life which we enjoy in Christ Jesus?

We will never do much for the Ramjis of this world, whether they are young or old, without a breadth of missionary and evangelical vision and a depth of concern and commitment.

Help for St. Kitts

By Sara Hines Martin

(Mrs. David L. Martin)
Missionary to Trinidad

ONE LINK in the chain of islands that borders the Caribbean Sea, St. Kitts (more properly, St. Christopher) nestles among the Leeward Islands, the warm waters of the Caribbean lapping against it on three sides, the Atlantic Ocean touching its northern coastline.

Waxing eloquent about this island, his home, William M. Connor, a Baptist pastor on St. Kitts, has described it as "the beautiful little British island where the sun shines hot all day, a land rich in tropical vegetation, cooled by the sweet sea breezes, a land where the wind stirs the leaves and sweeps the light and shadows over hills and glens . . .

"A land with cloud-capped mountains, covered from base to summit, and valleys densely covered with sugar cane and fruit trees, a land with a fine reputation for hospitality and friendliness."

Under Connor's leadership the Baptists of St. Kitts last May came under the sponsorship of the Trinidad Baptist Mission, to be related to the work of the Southern Baptist Foreign Mission Board, according to its policy of giving assistance to national bodies.

The two Baptist churches and four missions on St. Kitts had received assistance from independent sources for several years, but decided they wanted to be a part of the Baptist mission work. Missionaries in Trinidad—the Harold W. Lewises, the Reginal A. Hills, and the David L. Martins — will supervise the work on St. Kitts. They will give training and leadership assistance, as well as financial support through the Mission's budget for its island ministry.

Christopher Columbus discovered St. Kitts in 1493, during his second voyage

to the West Indies. The island was left in the hands of Spaniards until the British came. It earned the name, "mother colony of the West Indies," since it was the first in the area to be settled by the British.

The oval-shaped island, 23 miles long and up to five miles wide (68 square miles), is the cone of an extinct volcano. Mountainous in the center, the island's highest point is Mount Misery, approach-

ing 3,800 feet. St. Kitts is well watered, fairly cool, and dry.

Most of its 45,000 population are Negroes and earn a living by laboring in the sugarcane fields or working in a sugar mill. The island economy is based on agricultural exports and, increasingly, on tourism. Principal city is Basseterre. The island, with two nearby islands, is an Associated State of Great Britain.

Pastor Connor, the Baptist leader, is a

Market scene on a St. Kitts waterfront.



unique personality—a six-foot-five-inch Negro bachelor, now 47, a native of St. Kitts. From childhood he was brought up in the Episcopal Church, where he was taught to believe in the doctrine of baptismal regeneration. "I think this doctrine is responsible for sending more people to hell than all the rest put together," he comments today.

At the age of 30 he began to be dissatisfied with what he felt was a lack of scriptural teaching in his church. He attended a revival service at the Methodist church in 1951. There the verse, Isaiah 55:1—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price"—was used of the Lord to lead Connor to salvation. He expresses thankfulness to God for that night.

Following his conversion, he began a Sunday School for underprivileged children of his village. It was never his intention to establish another denomination on the island; he only wanted to help shape the character and lives of the young people of his village.

On a trip to New York City in 1960 he visited a Baptist church for the first time and learned what "Baptist" meant. The fellowship was good. The doctrine was scriptural. Connor decided to break with his church.

By this time the Sunday School had grown, and a large number of young people had accepted Christ. When Connor began to organize a Baptist work in 1963 he invited a Baptist pastor from a neighboring island to come and baptize the members of the group. This step represented a point of decision for those in the Sunday School; 22 persons followed the Lord in believer's baptism. The nearby Baptist pastor, involved with an

independent group, supported the work on St. Kitts for two years.

As soon as the members of the Baptist group were baptized and the congregation established, ministers of the Episcopal, Roman Catholic, and Methodist churches raised stiff opposition. The new Baptists were insulted and attacked, but remained unshaken. Their desire, as a New Testament church, is to hold fast the truth that man is saved by the pure mercy of God and not for his own works or deserving life.

Since that time the Baptist work has grown. Antioch Baptist Church, in Basseterre, has a lovely, adequate building of stucco, with a basement, an auditorium, and a balcony. A second church, the Lodge Baptist Church, has been established in a nearby village. Four missions meet in four other villages.

All the churches and missions conduct 11:00 A.M. worship services on Sunday. Each has an afternoon Sunday School, and four open-air Sunday Schools meet later on Sunday afternoon. Sunday School attendance totals 900. Each church and mission point conducts a service on Sunday evening.

Antioch Baptist Church building in Basseterre, on St. Kitts.

HAROLD W. LEWIS



Kelvin Jones, pastor of Lodge Baptist Church, at a mission of Lodge.

For the first five years the Sunday School teachers taught without literature of any kind. One of the first requests Baptists on St. Kitts made to the Trinitarian Mission was for Sunday School literature, and training in the use of these materials.

Three men serve as pastors of the Lodge Church and the missions. They are loyal in their services, but they have expressed the need for theological and pastoral training. Each supports himself at a secular job and has given his time and effort to advance the Baptist work.

Group meetings at Antioch Church every week include the Young Ambassadors (young men), the Young Girls, the Women's Fellowship, and the Training Union, a children's group that meets on Thursday afternoons for choruses, Scripture memorization, and Bible stories. The Brotherhood meets once a month. Prayer meeting is held weekly.

Members of the churches and missions have worked with admirable zeal, enthusiasm, and labor to reach their present strength. Antioch members dug the church basement themselves to save money and to speed building progress.

Every member of the Antioch Church is a tither. The people are devoted to their pastor, who has worked without regard for himself or his health. In fact, Pastor Connor is highly respected throughout the island.

Young people on St. Kitts receive free schooling through the age of 15. But they feel there is little future for them at home, where the main occupation is doing field labor. As a result, the young people leave for Canada, England, or a nearby island, St. Thomas, where there is employment. Church leaders hope to be able to hold the young people so they may serve within the churches.

Every mission point needs additional space. During Sunday School at each location the building is filled, and a crowd of children stands outside.

On St. Kitts, observes Pastor Connor, "the situation is ripe for revival or riot." Baptists—now with the help of the Trinitarian Mission—are working for revival on the island.

STRONG 'PULSE'

In Colombia

By Crea Ridenour
Missionary to Colombia

JUST HOW stable and vital is the Baptist work in Colombia, now that it is well past its 25th birthday? Does it rest on a strong national base?

From a tiny group of believers in Barranquilla on the Caribbean coast in 1941, Baptist work in Colombia has extended to many centers of the country: Cartagena, Cali, Bogotá, Medellín, Manizales, and Bucaramanga, opened by missionaries, and others begun by national colleagues.

The Colombian Baptist Convention, formed in 1952, now has more than 50 churches and scores of mission points. Baptized believers number about 5,500.

The Convention works through its departments, as well as through cooperation with Baptist Mission institutions—Baptist Hospital in Barranquilla, the book store in Bogotá, and the International Baptist Theological Seminary in Cali, with more than 60 students from seven nations.

Some months ago I had the opportunity of "taking the pulse" of Baptist work. A team of three professors and seven students—a men's quartet and a women's trio—from the seminary visited five churches spotted over four states. The group presented programs slanted toward calling out the young people God has chosen to be his servants in this country.

After the last class on a Friday afternoon, we started out in the seminary's

camioneta, a station wagon built on a three-quarter-ton truck body, with luggage tied on top.

As we proceeded north through rich sugarcane and rice fields of the Valley of the Cauca, we passed through town after town where there is Baptist work, the result of mission endeavor of local churches and of seminary students: Palmira, where the pastor is a seminary graduate; Cerrito, a mission of Palmira and directed by a student; Buga, begun by students, its present pastor a student; Tuluá, formerly a mission of Buga, now a church whose pastor is a student; Mestizal (located on a large hacienda), a mission of Tuluá and the fruit of a student's labors.

Two hours later we turned up into the central range of the Andes, through spectacular scenery of mountain ranges and valleys, of rich coffee plantations, mile after mile of glossy-leaved shrubs shaded by flowering trees and dotted with bamboo clumps.

As we passed the small village of Albania, with sadness we looked again at the foundations of Helvetia Baptist Church, mute witness to a church building destroyed in the violence of past years, its members scattered but forming the nucleus of two present churches.

Arriving at Armenia, a city of 200,000 people at an altitude of 5,000 feet, capital of the state of Quindío, we found we needed the coats and sweaters brought

from hot Cali. The pastor in Armenia is a 1961 seminary graduate. His wife is one of the first Girls' Auxiliary Queen Regents in Colombia.

The building, constructed with the aid of Lottie Moon Christmas Offering funds, gleamed with fresh paint, put on after emergency repairs to damages caused by an earthquake. Two young men of the church support themselves and their families and also study in secondary school with the idea of entering the seminary and giving their lives to the service of Christ.

The next morning we left early for the long trip over the Andes. Climbing ever higher, we had long vistas of the rolling tableland below, with its coffee plantations. Then we were in the Andean highlands, following curve after curve hanging over deep chasms, flanked by moss and fern, with twisted trees buffeted by cold winds into humpbacked dwarfs.

At last we reached La Linea (The Line), the pass at more than 12,000 feet. Then down, down, down from that frigid zone to Girardot, a torrid city only 1,000 feet above sea level.

That afternoon we gave a program at Agua de Dios (Water from God), where 5,000 of the 17,000 inhabitants suffer from leprosy. The account of the city's beginning relates how a group of victims of the disease wandered homeless and friendless through the hot lowlands, hungry and thirsty, until their strength

was exhausted. As they rested, they discovered a stream of fresh water springing from rock, and decided to settle there, calling the site "Water from God."

Although people with leprosy are not prohibited from living in other places, they prefer to live in Agua de Dios, since so many people elsewhere seem afraid of those with the disease.

When we arrived, after a rough trip over an unpaved road, we found 70 people seated on the backless benches in the whitewashed church building. Since 80 percent of the church members have leprosy, not many were present, for they cannot go into bright sunlight.

The seminary students gave testimonies and sang, noting visible response and choruses of "Amén" at the end of each part of the program. At the invitation, five people made professions of faith in Christ. Three of the 14 members of the Royal Ambassador chapter dedicated their lives for service.

One boy told the students of his difficulty in obtaining secondary school education because of his evangelical faith. He burst into tears upon learning he could not attend the seminary without at least two years of secondary school.

Services were held on Saturday night in Girardot, an important commercial center of 150,000 people on the bank of the Magdalena River. The pastor, a former seminary student, serves both the

city church and the Agua de Dios church.

The Girardot congregation meets in a store-front building and rents rooms on the second floor for educational space. Even the large exhaust fan could not cool the small room where 80 people were jammed, while others stood at the street openings.

Among those who responded to the invitation was a 15-year-old girl, the church pianist, who plays the battered instrument at her dissonant best. A woman had taught her the first notes; from necessity the girl learned what else she could in order to serve. Her mother says that since the girl became a believer she has talked constantly of attending the seminary.

On Sunday we followed the road back through fields of sesame and rice across the wide valleys dotted with flat-topped mesas to Ibagué. This city of 225,000 population lies at the foot of the mountains and is noted for its conservatory of music.

The church meets in an old, Spanish-type bamboo and mud building, but owns a large piece of property where its building will stand someday. The congregation sponsors missions in two sectors of the city and in Cajamarca, a town an hour's travel into the mountains.

In the group responding to the invitation were the three sons of the pastor. Another young man, visibly moved, asked

permission to speak to the congregation.

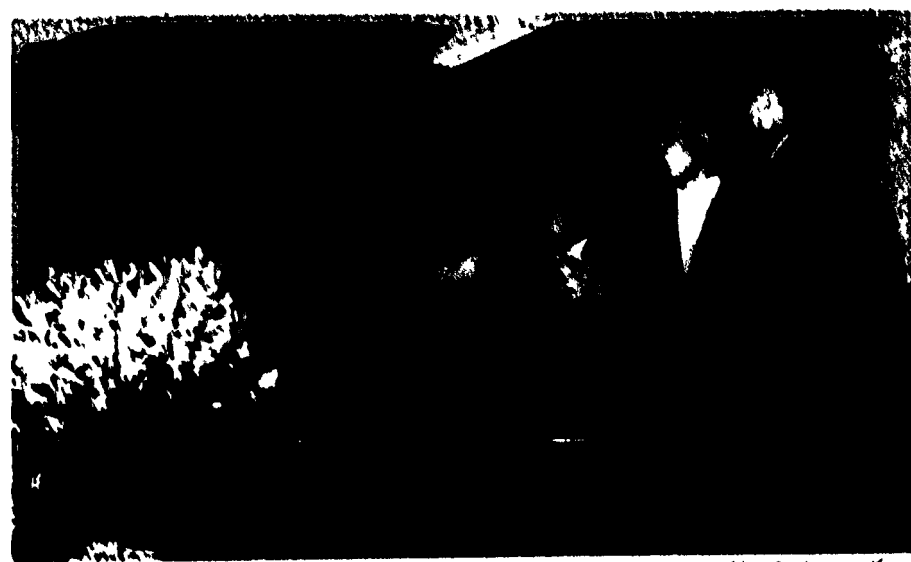
"I am Spanish," he said, "and came to Colombia from a spirit of adventure. I have had little use for religion, serving the god of materialism, but I recognize that you have something I need—God. I want to become part of this church."

In the afternoon we went over the mountains again, through a driving rain-storm and dense clouds. In Pereira, a city of 250,000, we found a church full of people waiting for us in their rented building. The patio had been roofed to form the meeting place. The pastor is a Licenciado Seminary graduate who makes the trip to Cali each week to spend two and a half days at the Baptist seminary in teaching Greek and Bible introduction.

When the invitation was first given, there was a feeling of tension in the little room. Then, one by one, people came forward, thoughtfully, in prayer and dedication.

A tired group made the three-hour trip through the black night toward Cali, but no one asked, "Was it worth it?" We had all seen and felt God's Spirit at work in the groups before which we had presented the programs.

Who knows what those who made decisions may mean for the future of the kingdom of God in Colombia! The foundations are sound. Surely the future will bring increase.



Above: Seminary quartet.

Above, right: Many made decisions during service at Ibagué.

Right: Team members.

Far right: Station wagon is packed for visits to churches.



editorials

Degree of Commitment

A PERSON can relate himself to world evangelism in one of two ways. Considerable evidence is on hand that more of us are spectators with slight to very warm interest. They who become deeply involved are much fewer in number.

A recent newsletter from missionaries Dick and Pat Henderson, in the Philippines, contains a quotation of a prayer request made by their fellow missionary, Bill Tisdale. Tisdale is chairman of the Philippine New Life Crusade scheduled for the closing two months of this year. The quotation that follows is in a letter that he wrote to stateside persons who are engaged for participation in the crusade.

Now this request! Please involve as many of your people as you can in intercessory prayer. Pray with contrition and importunity that God will send revival to the Philippine Islands. Pray that the hearts of missionaries, Filipino pastors, and their churches will be broken with a deep consciousness of sin; and then that our hearts will be set on fire with a compassion for the lost. . . .

Pray for yourself and the others coming from the States. Don't wait until September or October; start now. Pray that the Holy Spirit will anoint you with power just for this particular task. Pray that you will come not with excellency of speech or wisdom, not with enticing words of man's wisdom, but in weakness and in fear, with much trembling and in demonstration of the Spirit and of power.

If the full impact of this request could be registered with every person involved or concerned with the Crusade of the Americas, a spiritual awakening and evangelistic fire would spread across the Western Hemisphere.

Bill Tisdale's request is almost a composite paraphrasing of several Scripture passages that challenge the believer to the degree of commitment that few of us have ever realized. We have already waited unduly long, while our Lord has patiently tried to gain our undivided allegiance to him and the objective uppermost in his heart—reaching all persons everywhere with the message of his love and power.

Those Area Divisions

AFTER five months there are still many Southern Baptists who have not yet heard about the Foreign Mission Board's new geographical divisions for administering its programs overseas.

Whereas the Board had managed its work through four geographical areas since 1964, in its meeting last April it divided and renamed the Orient area. One part is East Asia:

Hong Kong, Macao, Taiwan, Okinawa, Japan, Korea, and mainland China, whenever missionary witness is again allowed in that country. The remaining portion is now known as the Southeast Asia area: the Philippines, Guam, Indonesia, Singapore, Malaysia, Vietnam, Thailand.

Pakistan and India were a part of the Orient area, as it was known until the April meeting of the Board. Now these two countries are integral parts of the Europe and Middle East area.

The Latin America area also was divided and renamed. The upper section is now identified as Middle America and the Caribbean area: Mexico, Central America, the Caribbean region, Guyana, and the Baptist Spanish Publishing House, El Paso, Tex. The remaining part of the newly divided area is now known as the South America area: Colombia, Ecuador, Peru, Chile, Argentina, Uruguay, Paraguay, Brazil, and Venezuela.

The Africa area has not yet been divided. It includes all the countries on that continent except those whose coasts are on the Mediterranean Sea.

Please Rush

IF YOUR mailing address is soon to be changed, please send us a copy of the address at which you have been receiving **THE COMMISSION** and also give us complete details of your new address. At least a month is required for making such changes in our computer-produced address list. So please rush the information to **THE COMMISSION**, P.O. Box 6597, Richmond, Va. 23230.

Have a Recipe To Share?

SINCE FOOD is essential to everyone's well-being—and most of the time a basic part of our enjoyment—we are attempting to present some interesting recipes from time to time in this publication. For the foreseeable future we will limit our selections to dishes that are specialties in the countries where Southern Baptist missionaries witness and serve.

We hope to receive some challenging recipes from our readers. We have already received some from missionaries and will probably receive some more. There are many Southern Baptists, however, who are not foreign missionaries, but who have traveled overseas and have discovered some exciting foods and have derived the information needed for preparing them.

If you have gained such knowledge and are willing to share it with your fellow readers, please send that special recipe, written in the fullest possible detail, to **THE COMMISSION**, P.O. Box 6597, Richmond, Va. 23230. For this month's recipe, see page 27.



YOU ARE THERE

By Baker J. Cauthen

AS THE Foreign Mission Board meets in October it will be considering the 1969 budget for foreign missions. The final preparation of this budget is under way as these lines are being written. The budget to be considered will total more than \$32 million and will provide for sending and maintaining more than 2,300 missionaries in 68 countries.

Resources for ministries of evangelism and church development, schools and student work, hospitals and medical care, publication work, and benevolent ministries will be provided. The budget will also make provision for residences for missionaries, buildings for churches, schools, hospitals, publishing houses, and other needed structures for mission work.

The budget process begins on the mission fields. On each field, after careful study of its work, the Mission (organization of Southern Baptist missionaries) in business session recommends to the Foreign Mission Board the funds needed. The Missions, however, have learned through long experience that funds are never adequate. Normally \$4 million of the requests cannot be met, and, therefore, great care is given to the preparation of the recommendations.

Much administrative work goes into preparation of the budget, in order to bring to the Board a proposed budget within the dimensions of available resources.

The important factor about missionary resources is not how large they are, but the source from which they come. This money represents giving on the part of

people who love Christ and want to honor his name by sharing the message of his redeeming love with the whole world.

Money to make possible such a budget comes from two main sources: the Cooperative Program and the Lottie Moon Christmas Offering.

We speak of the Cooperative Program as the lifeline of world missions. This is due to the fact that it reinforces everything Southern Baptists do, at home and abroad, and becomes the basic resource for planning. The Lottie Moon Christmas Offering joins with funds received through the Cooperative Program to strengthen an outreach of world ministry.

These two streams of support are so mingled that without the strength resulting, worldwide missionary work would be drastically reduced. These two sources of supply are like two tributaries flowing together to form a mighty river of compassion moving out into a world of need.

In the use of mission resources, 42 percent of the overseas expenditures are for the sending and maintaining of missionaries, 33 percent are for ministries on the field, and 25 percent make possible the necessary buildings.

One of the joys of the Foreign Mission Board for many years has been the fact that 93 percent of its funds are expended on mission fields. This means that only 7 percent of the funds are required for all the home base responsibilities — including administration, operation of the Board, bringing missionaries to appoint-

ment, sharing the story of missions with Southern Baptists, and all other aspects of responsibilities at home.

Vital as the financial resources are, the spiritual undergirding is even more important. In fact, the financial resources grow out of the underlying spiritual concern. Missionaries constantly ask for reinforcement at the throne of grace. For this reason, prayer by individuals, families, churches, and by the whole denomination during the Week of Prayer for Foreign Missions becomes so important.

When you pray and give, there comes awareness of vital involvement in ministries throughout the world. Actually, you are there. You are not there physically, but a portion of you is there through your giving. Even more important is the fact that you are there through intercessory prayer, as you reach out into lands afar and share with God's servants in those fields in a labor of Christian love.

As we pray, study, and give, there comes into the hearts of many people an awareness of God's calling. Many find themselves responding to impressions from their Master to lay their lives upon the altar.

The Department of Missionary Personnel indicates that the number of missionaries to be appointed this year will probably exceed the number in any previous year. Many who read these lines may find that, through God's leadership, in a little while they will actually be present on mission fields abroad and filling a place of urgent need in the name of Christ.

Now is the Time

By Winston Crawley

Representatives from 13 nations met in Hong Kong earlier this year to plan for the 1970 Asia Baptist Evangelistic Crusade. Participants included national Baptist leaders, missionaries, and Foreign Mission Board staff members. One of the speakers was Winston Crawley, then FMB secretary for the Orient (since divided into two areas), and now director of the FMB's Overseas Division. This is his address, slightly condensed.

THE GOSPEL message is to be proclaimed "in season, out of season" (1 Tim. 4:2). But the greatest joy is in proclaiming it in season—during a time of unusual opportunity and responsiveness, a time when it seems that God has opened a door in a special way.

We have come to such a time in the sharing of the gospel in Asia. This is true of Christians in general, but especially true of Baptists. We have come to a point in God's dealing with us when we have new opportunities, a foundation for new accomplishment.

The unique opportunity that has brought the plan for an Orient-wide evangelistic effort into being is the expectation of the Baptist World Congress in Tokyo in 1970. From the time this meeting of the Baptist World Alliance has been in view as a possibility, Japan Baptists have dreamed of not just a fellowship session, but rather of a great opportunity for evangelism. Japan Baptists proposed that the other Baptists of Asia join with them in an area-wide evangelistic effort in 1970.

This is a strategic time and opportunity.

The opportunity arises through the likelihood of having so many people from so many parts of the world coming to the Orient in 1970. But the time also is one when lands are open and ready, and we have the base from which to move in giving the gospel to Asia.

I am convinced that now is the time for a great evangelistic outreach in Asia. There are a number of reasons:

1. *This present generation needs Christ.* Fifty years ago and more the watchword, "The Evangelization of the World in This Generation," caught the imagination of the Christian world. Some have raised questions about that kind of watchword, but the questions seem to result from a misunderstanding of what was intended. The watchword was never meant to imply that within one generation the entire world would be expected to become Christian. We can certainly wish that would happen, but it is hardly realistic in the light of history and human freedom to expect such, apart from the return of the Lord.

What was meant by that watchword was to give everyone in the world a chance to hear the gospel — to proclaim the gospel to everyone in this generation.

The only time people can hear the gospel is in their own generation. They can't hear it before they are born. They can't hear it after they are gone. The world has to be evangelized in each generation for that generation. For us this means the generation in which we live.

This generation needs Christ. Fewer than 2 percent of the people of the lands where Baptists labor in Asia are believers in the Lord Jesus Christ. In some lands

the percentage is higher; in others it is lower.

Most of the people of these Asian lands have never had the gospel of Christ presented to them. They may have some faint glimmerings of it by hearsay, but most have never had a direct presentation of a living God who gave himself in Jesus Christ for our life and salvation.

2. *A second reason is that doors are open for the sharing of the gospel.* The Asian lands where Baptist missionaries serve, with slight exception, allow full freedom for this endeavor. The exception is that in Malaysia there are legal restrictions on sharing the gospel with Malay people. Except for this limitation, throughout these many Asian countries exist an opening and a freedom for gospel witness.

God has created this freedom. It did not exist in many places during earlier days. In some countries Baptists could not have had missionaries and could not have developed a program of church life and work in earlier times. Now the doors to such lands are open. There are some closed doors, to be sure, but we face open doors of opportunity in these Asian fields.

Many of Asia's nations are young, just charting their courses. They are seeking direction for national development. Christ can become the guide for their future. They can choose to follow Christ.

Such nations are somewhat like a young man starting out in life—he comes to a crossroad, with paths going in various directions, and stands ready to choose the path down which he will walk. At some later time he may have moved well



KYOKU STAFF

down a path, and it may be harder for his direction to be changed. But for nations still in their formative years, now is a critical time for proclaiming Christ as the potential Lord of every nation.

4. *This is a period of amazing change within these nations.* This change reflects itself sometimes in turbulence and disturbances of various sorts. These are but symptoms of the fact that people are willing and ready to change.

There was a day when most of Asia followed traditional patterns. Traditions, handed down from generation to generation, determined a great deal of life, and each generation lived as the last generation and believed as the last generation. That is no longer the case.

Change is everywhere. Even in the most conservative places, such as the rural parts of some lands, this change is beginning to be evident. It already has gone far in urban life and in nations becoming industrialized.

In a time when people are ready for alteration they can readily make the change to Christ as the center of their lives. In the old days this was hardly an open possibility for many of them. The very changeableness now apparent affords a great opportunity.

5. Still another reason—and this grows out of the previous one—is *responsiveness to the gospel, phenomenal in some places.* In Indonesia the response to the gospel is most unusual. Many other lands have shown and now show a remarkable responsiveness.

6. Another reason lies in *the stage now reached in Baptist work and life:* the fact that a foundation has been laid, that

there is a nucleus from which new growth is possible.

In Japan and in Hong Kong, of course, there is a rather long history of Baptist life and work, and there is a firm foundation. In Pakistan and in Korea some extended history has been recorded. But in a number of lands in Asia, Baptists have been laying foundations.

In Indonesia, for example, with hardly more than 15 years of Baptist life and work, now is found a nucleus of churches, with leaders for those churches and an available working force. Having laid the foundation, we are ready to build upon it.

During World War II, Allied Forces would establish a beachhead, then add enough strength to hold it. But they were not satisfied. The beachhead was simply the beginning of a strong push through the countryside. Having established a beachhead, Baptists are now ready to expand that beachhead to reach out to the entire land.

7. *Resources—primarily personnel resources—grow out of the stage now reached.* There are hundreds of preachers, both Asian and American. In the churches are thousands of devoted lay Christians who have a vital witness. To these resources of personnel will be added the large number coming to the Baptist World Congress.

It is difficult to estimate the full potential of even one person when the Holy Spirit is able to use that person completely for the spread of the gospel. With hundreds and thousands of people available in the next three years, results can surpass our hopes or thoughts.

There are also resources of the giving

of God's people for the spread of the gospel. It is always encouraging to examine the stewardship of the Baptists of Asia and to see how these churches give generously. Added to that is the overflow of what probably is the less-generous giving by Baptists of America for missionary efforts.

Those of us in America have not done what we should for mission outreach. Both those from Asia and those from America would agree there is a chance to do better. Even if we have been giving acceptably, here is an opportunity to do much more in the sharing of resources for the advance of the gospel.

8. A final reason for my conviction that now is the time for a great outreach is *the uncertainty of the future.* We have the opportunity today.

Evangelism is in season in Asia. This is the acceptable time. What it will be a decade or two decades from now, nobody can predict.

Some view the unpredictability of the future and conclude, "If we can't know for sure what will happen later to the work we project now, why bother?" This is a misunderstanding of the purpose and the call of God. God has never guaranteed the future for us, but gives only the present.

The Lord Jesus said he must "work the works of him that sent me, while it is day: the night cometh, when no man can work." The day passes on. Our lives draw to a close. Opportunities that have knocked move on and do not present themselves again.

This says to us: Seize the opportunity now!

FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

JULY 1968



Bickers, William Jesse (Bill)

b. Baton Rouge, La., July 24, 1935, ed. Union Univ., B.A., 1958; Univ. of Tenn. School of Medicine, M.D., 1961. Monument co. employee, summers 1954 & '56, & constr. worker, summer 1958, Ripley, Tenn.; pastor, Oakland (Tenn.) Church, 1955-56 (half-time), & Miston (Tenn.) Church, 1957-58; Boy Scout camp chaplain, Camden, Tenn., summer 1957; univ. asst. lab. instr., Jackson, Tenn., 1957-58; hosp. lab. tech., 1960-61, & intern, John Gaston Hosp., 1961, Memphis, Tenn.; intern, 1962, staff physician, 1962-63, & resident physician, 1963-66, Univ. of Tenn. Research & Mem. Hosp., Knoxville; flight surgeon, U.S.A.F., Tenn., 1963-65; resident, V.A. Hosp., Memphis, 1966-68. Appointed for Paraguay, July, 1968. m. Bertye Annette Clark, Aug. 30, 1958.

PARAGUAY

Bickers, Bertye Annette Clark (Mrs. William J.)

b. New Orleans, La., Nov. 16, 1938, ed. Union Univ., 1956-58. Staffer, Ridgcrest (N.C.) Bap. Assy., summer 1957; dr.'s recep. & sec., Memphis, Tenn., 1958-60. Appointed for Paraguay, July, 1968. m. William Jesse (Bill) Bickers, Aug. 30, 1958. Children: William Clark, Sept. 16, 1960; David Andrew, Nov. 6, 1961; Allen Underwood, Nov. 23, 1962.



Boswell, James Beryl

b. Stafford Co., Va., June 5, 1932, ed. Va. Military Inst., 1949-50; Strayer Bus. Col., Washington, D.C., 1953-54; Bluefield Col., A.A., 1960; Lynchburg Col., B.A., 1962; SEBTS, B.D., 1965. Serviceman, U.S.M.C., U.S., 1950-52; oiler, Quantico, Va., 1952-53; summer jobs, Dumfries, Va., 1954, Triangle, Va., 1960, & Prince Wm. Park, Va., 1961 & '62; summer lifeguard, Dumfries, 1957, & Stafford, Va., 1959; driller's asst., Dumfries, 1958-59; power co. employee, Fredericksburg, Va., 1955; electronics co. employee, Alexandria, Va., 1955-57 & 1957-58; hosp. psychiatric aide, Raleigh, N.C., 1963-65; sub. teacher, Gore, Va., 1965-68; pastor, Cornerstone Church, Elon, Va., 1961-62, Olive Branch Church, Blackridge, Va., 1964-65 (part-time), & Hebron Church, Gore, 1965-68. Appointed (special) for Peru, July, 1968. m. Linda Marie Lester, June 13, 1960.

PERU

Boswell, Linda Marie Lester (Mrs. J. Beryl)

b. Bluefield, W.Va., Jan. 11, 1942, ed. Bluefield Col., 1959-60; Shenandoah Col., summer 1966; Univ. of Richmond (Shenandoah Ctr.), 1967-68; Univ. of N.C. (by corres.), 1967-68. Salesclerk, Bluefield, 1959-60; mill inspector, 1960-61, salesclerk, 1961-62, & clerk, 1962, Lynchburg, Va.; ins. co. employee, Raleigh, N.C., 1962-63; clerk, Wake Forest, N.C., 1964-65; sub. teacher, Gore, Va., 1965-68; plant employee, Winchester, Va., 1966 & summer 1967. Appointed (special) for Peru, July, 1968. m. James Beryl Boswell, June 13, 1960. Children: Ion Keith, Oct. 8, 1963; Micah Lester, Nov. 24, 1967.

Brandon, James Oscar

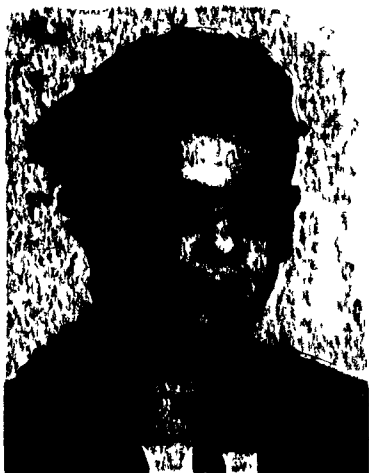
b. Wellman, Tex., Oct. 26, 1935, ed. Hardin-Simmons Univ., B.A., 1958; SWBTS, M.Div., 1968. Cook & univ. maintenance employee, 1954-56, & drug co. cashier, 1956-58, Abilene, Tex.; coordinator & pastor, Latin-Amer. mission of Friendship Church, 1963, & Bible class teacher, Tascosa High School, 1965, Amarillo, Tex.; pastor, New Hope Church, Stamford, Tex., 1956-57, First Church, Cottonwood, Tex., 1957-60, First Church, Tarzan, Tex., 1963, & Holton St. Church, Amarillo, 1964-68. Appointed for S. Brazil, July, 1968. m. Barbara Nell Williams, Aug. 6, 1956.

SOUTH BRAZIL

Brandon, Barbara Nell Williams (Mrs. James O.)

b. Eric, Okla., Apr. 2, 1937, ed. Hardin-Simmons Univ., 1955-58; Draughon's Bus. School, Amarillo, Tex., 1963-64; W. Tex. State Univ., B.S., 1967. Clerk & cashier, Abilene, Tex., 1956-57; asst. bookkeeper, Amarillo, Tex., 1963-64 (part-time). Appointed for S. Brazil, July, 1968. m. James Oscar Brandon, Aug. 6, 1956. Children: Eleasha LaNelle, Nov. 10, 1959; Janna Edith, Sept. 17, 1961; Nessa Shamee, Mar. 1, 1968.





Brubeck, Roger William

b. Humansville, Mo., Nov. 14, 1943, ed. Orange Coast Col., 1961-62; SW. Mo. State Col., B.S., 1963; MWBTS, B.D., 1968. Survey crew worker, Nev. & Mo., summer 1962; mfg. co. employee, Independence, Mo., summer 1963; col. dishwasher, 1963-64, & men's dorm. resident asst., 1964-65, Springfield, Mo.; R.O.T.C. officer candidate, Ft. Sill, Okla., summer 1964; sem. library asst., Kan. City, Mo., 1965-66; mill worker, Marshall, Mo., summer 1967; pastor, First Church, Mt. Leonard, Mo., 1966-68. Appointed for Uganda, July, 1968. m. Carol Ann Wallace, July 12, 1965.

UGANDA

Brubeck, Carol Ann Wallace (Mrs. Roger W.)

b. Gardner, Kan., May 16, 1945, ed. Burge-Protestant School of Nursing, Springfield, Mo., 1963-65; Drury Col., 1963-64; MWBTS, 1966-67; Sem. Extension Dept. (by corres.), 1967-68. Waitress, Springfield, 1965; drs. office helper, Kan. City, Mo., 1965; payroll clerk, N. Kan. City, Mo., 1965-66. Appointed for Uganda, July, 1968. m. Roger William Brubeck, June 12, 1965. Child: Pamela Sue, Aug. 28, 1967.



Douglass, Richard Bary (Dick)

b. Sayre, Okla., Jan. 19, 1936, ed. Okla. Bap. Univ., B.A., 1958; Univ. of Okla., summer 1956; SWBTS, B.D., 1962. Supply pastor, First Church, Taloga, Okla., 1952-53; youth revival & supply preacher, Okla., 1954-55; pastor & revival preacher, Okla. & Tex., 1964-65; pastor, Cedar Valley Church, Hinton, Okla., 1953-54; Vivian Church, Eufaula, Okla., 1955-61; First Church, Elmer, Okla., 1961-62; First Church, Minco, Okla., 1962-64; N. Cheyenne Church, Cheyenne, Wyo., 1965-66, & First Church, Eagle Lake, Tex., 1966-68. Appointed for Brazil, July, 1968. m. Marilyn Sue Lacy, July 8, 1961.

BRAZIL

Douglass, Sue Lacy (Mrs. Richard B.)

b. Shawnee, Okla., Jan. 1, 1943, ed. Okla. Bap. Univ., 1960-61; Tex. Wesleyan Col., 1961-62; Altus Jr. Col., A.A., 1962; Okla. Col. of Liberal Arts, 1962-63; Univ. of Okla., summer 1964; SWBTS, 1964-65. Private piano teacher, Cheyenne, Wyo., 1965-66; private voice teacher, Eagle Lake, Tex., 1966. Appointed for Brazil, July, 1968. m. Richard Bary (Dick) Douglass, July 8, 1961. Children: Richard Brooks, Sept. 28, 1963; Leslie Don, Oct. 26, 1966.



Edgemon, Leroy Talley (Roy), Jr.

b. Wichita Falls, Tex., July 11, 1934, ed. Midwestern Univ., B.S., 1956; SWBTS, B.D., 1959. Bookkeeper, 1953-56, & hotel clerk, 1953-54, Wichita Falls; Boys' Club baseball coach, shop teacher, & program dir., Ft. Worth, Tex., 1956-59; pastor, Padgett (Tex.) Church, 1955-57; First Church, Jolly, Tex., 1957-59; Allendale Church, Wichita Falls, 1959-60; First Church, Throckmorton, Tex., 1960-62; First Church, Seminole, Tex., 1962-65, & Second Church, Odessa, Tex., 1965-68. Appointed for Okinawa, July, 1968. m. Anna Marie Wilson, July 23, 1954.

OKINAWA

Edgemon, Anna Marie Wilson (Mrs. Leroy T., Jr.)

b. Sulphur Spgs., Tex., Feb. 5, 1935, ed. Midwestern Univ., 1952-54; Tex. Christian Univ., B.S., 1959. Sec. to dist. Bap. missions sec., 1953-54 & 1960, & sec., 1954-56, Wichita Falls, Tex.; sec., Ft. Worth, Tex., 1956-57; sub. teacher, Throckmorton & Seminole, Tex., 1960-65. Appointed for Okinawa, July, 1968. m. Leroy Talley (Roy) Edgemon, Jr., July 23, 1954. Child: Lori Sue, Feb. 28, 1958.



Fisher, Maury Jones

b. Griffin, Ga., Nov. 4, 1936, ed. Baylor Univ., B.A., 1960; SBTB, B.D., 1965. Various jobs (parking lot attend., salesman, clerk, deliveryman, truck driver), Waco, Tex., 1955-60; music dir., Kendall Chapel (mission of First Church), Waco, 1957-59; First Church, Robinson, Tex., 1959-60, & New Salem Church, Cox's Creek, Ky., 1960-63; day camp lifeguard & swimming instr., summers 1960 & '61; school bus driver, 1960-62, physical ed. instr., 1962, & salesman, 1962-64, Louisville, Ky.; pastor, Borden (Ind.) Church, 1963-64; Burke Branch Church, Shelbyville, Ky., 1964-66, & Sweetwater Church, N. Augusta, S.C., 1966-68. Appointed (special) for SE. Asia, July, 1968. m. Barbara Ann Andrews, June 3, 1956.

SOUTHEAST ASIA

Fisher, Barbara Ann Andrews (Mrs. Maury J.)

b. Griffin, Ga., May 16, 1936, ed. Baylor Univ., 1956-60; Sem. Extension Dept. (by corres.), 1968. Clerk-typist, 1954-55, & newspaper recep. & want ad. ed., 1955-56, Griffin; univ. employee, Waco, Tex., 1956-60 (part-time after Apr., 1958); sem. sec., Louisville, Ky., 1960-61. Appointed (special) for SE. Asia, July, 1968. m. Maury Jones Fisher, June 3, 1956. Children: Brent Mitchell, May 4, 1958; Cameron Paul, Mar. 24, 1962; Kaylyn Spring, Mar. 27, 1964.

Bathhouse Congregation

Kanazawa perhaps owns the distinction of having the only church ever started in a public bathhouse.

Japan's hot spring resorts and public bathhouses are world famous, of course. Although coffee shops are beginning to replace the public bath as a social institution, neighbors still enjoy friendly gossip while bathing.



New bathhouses featuring radium and various minerals are so popular with people of all economic levels that many have adjoining parking lots. Inflation has raised the price of a dip to nine cents, double what it was when I came to Japan eight years ago.

As is true in the U.S., television controls the life of the people, and the baths are empty or full at certain hours, depending on what's showing at home.

In Kanazawa a dedicated layman, Tatsuo Seto, built a new bathhouse and called it Grace, a name usually reserved for churches or Christian kindergartens. A Bible scene carved in rock and inset at the entrance also signifies his desire to witness through his place of business.

For eight months services were held in the family's home above the bath. Not long ago, the layman's younger brother, a recent seminary graduate, led in organizing a church in the area.

Sunday meetings are now being held in a house rented for the pastor. But some of the weekday meetings are still conducted at the bathhouse, and the walls are used for publicity.

Mary Jo Randall
Kanazawa, Japan

Meal Convinces Patients

A national pastor took some church members with him for a three-day visit to the leprosarium near Tukuyu. The visitors were received without any apparent feeling of warmth on the part of the patients.



Then Pastor Wellington discovered the trouble: the leprosy patients felt sure that the Christians found them physically repulsive and did not really want to be with them.

So Wellington arranged for the traditional meal together at noon on Sunday, the last day of the visit. Everyone—patients and visitors—ate from a common platter of rice topped with meat sauce.

The oneness of Christian love that this act demonstrated thrilled the patients. Halfway through the meal they stood and began tearfully singing praises to God. There were more than ten professions of faith in Christ that afternoon.

Keith L. Oliphint, Mbeya, Tanzania

EPISTLES

Flights Make Clinic Possible

With the cooperation of Baptist doctors at the Gill Memorial Hospital, Baptist institution in Fortaleza, and the use of the Equatorial Brazil Mission plane, we began a medical clinic in Crato in April. Crato is 250 airmiles from Fortaleza. A physician and a dentist give freely of their time and talents on the third Saturday of each month.



After a full day of clinical work, the doctors preach and give their personal Christian testimonies in a night service, before returning to their own church responsibilities on Sunday.

The facilities of the Crato Baptist Church are being used until more adequate

arrangements can be made. The majority of those helped in the clinics have never before entered a Protestant church. Many have a fear of going into the building, but because of their physical needs they enter and wait their turn for medical treatment.

Each person receives a Gospel of John, an invitation to the services, and a personal witness. Some have walked as far as ten miles to receive treatment.

Several decisions for Christ have been realized as a direct result of the clinic.

The Mission meeting this year approved plans to enlarge the clinic. Miss Mercedes Parente, a Baptist nurse at the hospital in Fortaleza, has accepted the invitation to direct the clinic.

J. Charles Allard, Crato, Ceara, Brazil

Villagers Receive First Dental Treatment

The presence of two doctors on the staff of Baptist Dental Centre in Ibadan makes it possible for us to hold clinics in some of the smaller villages without having to close the downtown clinic.

One of our most rewarding clinics was in Okuta, a small village in northern Nigeria. Before our arrival few villagers had ever seen a white person, and almost none had ever been treated by a dentist. When we went we were somewhat dubi-



ous as to whether the people would respond, but there were more patients than we could possibly treat.

For every patient there was a "full house" of observers. This situation provided us with the opportunity to make many contacts for Christ. As patients were being treated, their friends and relatives listened to tape-recorded music and messages, and were given tracts and pocket Bibles in either Yoruba or English.

Late afternoons were spent in smaller bush villages, where services were held.

Ruth Ann Hall, Ibadan, Nigeria

PHOTO BY BOB HARPER



Philip Whirley works on model hobby while in Bristol, Va., where his father, Missionary Carlton F. Whirley, directed missionary journeyman training. The family has now returned to Nigeria.

Through Death, Tirivanhu Brings Life to His Village

Not once did he open his mouth, but how clearly he spoke to me. Tirivanhu—a Shona name meaning “we are people”—was a severely protein-deficient, anemic youngster not quite three years of age. He came to my house to live, and died just a week later.

The same day his parents left him in my care he developed a sore throat and fever. Then vomiting and profuse diarrhea began, and I started to feed him through a vein. He became increasingly ill, and within four days was obviously in critical condition. Even so, I remained firm in my belief that he would recover.



It was with a definite conviction of God's leading that I had asked the parents for this child to live in my home, and I was certain it was God's will that I take him. For this reason it never occurred to me that he would not live. Blood transfusions strengthened him and improved his breathing. Nonetheless, the measles and kwashiorkor (protein deficiency) combination was too much.

Such a brave little patient was he! I came to love him deeply, and his death brought me great sorrow.

A wooden coffin was prepared for the body, and four of us set out on the long, rough journey to Tirivanhu's village across the river. Accompanying me were a Woman's Missionary Union member from Sanyati, the chaplain for Baptist Hospital at Sanyati, and Miss Winnie Ncube, the 20-year-old African who lives with me and helps with the children.

The parents of the deceased child were grief-stricken, and the whole village joined them in wailing and chanting. Each family brought sleeping mats and

blankets. Bonfires were built to keep the hyenas away, and everyone settled down for the night in the open yard.

As we visitors settled down with them, many villagers expressed surprise that we would leave our homes and spend our time in that way. There was considerable comment that I, a white woman, was eating, spending the night, and weeping with them.

Next morning the men dug the grave in a small clearing behind the thatched hut, while the women cooked big pots of *sadza* (thick cornmeal porridge) and set it aside to be eaten after the burial.

Chaplain Semwayo, keenly aware that “the funeral is for the living,” brought a message both comforting and strongly evangelistic.

The burial, while dignified, was ritualistic and flavored with African custom. Each relative cast a handful of dirt into the open grave. Then two men picked up the mother and used her body to rake a small amount of dirt into the grave. The women carried pails of water for the men to use in dampening the soil before filling the grave.

Several men and women participated in the burial. Most sat quietly and ob-

served, and some resumed their loud wailing. The Sanyati WMU woman sang hymns. An entire village solemnly carried out its responsibility and expressed its heartfelt grief and sympathy concerning one little African boy—poorly clad and ill-fed, but loved!

Tirivanhu's village previously had been unreachable with the gospel. Every effort to gain a foothold had failed, and the people turned a deaf ear toward any attempt to witness to them.

Not many days after Tirivanhu's funeral, his father made a profession of faith in Christ, and his mother, previously classified a “backslider,” returned to the church. The following week, four women from that village trusted in Jesus.

A missionary has reported that the way seems to have opened to winning that village to Christ. No doubt this was God's plan for Tirivanhu all the while. I thought I was to return him to his village strong and healthy, thus teaching the value of proper nutrition. But God had a much greater purpose.

Tirivanhu, through his death, has brought life to his village.

Frances Greenway, Gatooma, Rhodesia

Campaign's Influence Felt in Zambia

The evangelistic campaign in Zambia last year was one of the greatest things that has happened to the country.



European Baptist churches, the Lambaland Baptists (who have missionaries from South Africa, Sweden, and Rhodesia), and Zambian Baptists (related to Southern Baptist work) all took part. During two months 4,200 persons made decisions for Christ.

Bob Litana, the oldest preacher and leader in Lambaland and a man loved and respected by Zambians, gave the following report:

“I have been preaching for 50 years, but I have never before been able to preach with such power as I did during the campaign. I could feel the power of the Holy Spirit as never before. People would come filled with evil spirits—shaking, laughing, and out of self-control. I would command the spirits to be cast out in the name of our Lord Jesus Christ. They would become as gentle as lambs. In all my ministry this had never happened.”

The following month Claude H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications, presented concerts in Zambia—one in every major town in the Copperbelt and three in Lusaka. People from every nationality and denomination came to hear him. The campaign and his visit have put Baptists “on the map” in Zambia.

At this time the country is open to the gospel. Our hearts ache at the challenge. Zambia has never before been, and may never again be, so ready for the gospel of Christ. The Southern Baptist missionary personnel now assigned here (total of 26) cannot do all that must be done.

Verna (Mrs. Teddy E.) Savage
Mufullira, Zambia

A Simple Way of Life—and Death

Among the majority of Brazilians, life is very simple. Death is a simple culmination of that life.

Dona Norberta, a faithful Christian woman in the church we attend, started to prayer meeting one evening. Just a block from home she began to feel weak, so she returned home, only to collapse on the front steps. Her neighbors found her and sent to the church for her daughter.



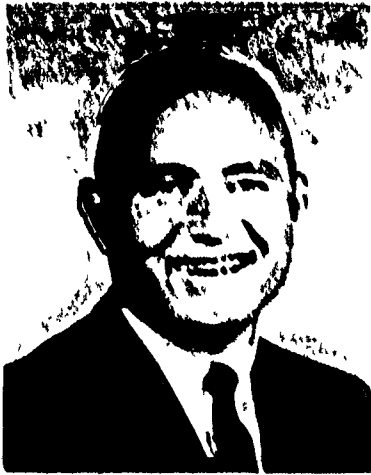
Maura arrived to find her mother in the final moments of this life. Among Dona Norberta's last words were her comment that she had put on her good dress to go to church and was now going to heaven. Her last word was “Jesus,”

and Maura said her mother looked as though she could see him.

The woman lay where she died—on the front-room sofa—until the next day. Then she was put into a plain, black wooden box resting on two kitchen chairs. After a short service with family and friends gathered around the casket, the procession moved to the cemetery.

Making up the procession were the hearse, a Volkswagen bus, followed by the missionary's Jeep and a few cars and taxis, rented by family and friends who have no cars. A few words of Scripture were read at graveside. The casket was lowered, and each person added his shovelful of dirt.

William L. Morgan
Florianópolis, Santa Catarina, Brazil



Mathieson, Elihu Price

b. Luling, Tex., Jan. 26, 1936. ed. Baylor Univ., B.A., 1960, & M.S., 1963; SWBTS, 1960-61. Salesman, 1954-55, & constr. worker, 1955-56, Waco, Tex.; asst. physical dir., 1957-59, & youth sec., 1963-64, Y.M.C.A., Waco; oil co. employee, 1956-57, & interim pastor, N. Temple Church, 1957, Pecos, Tex.; pastor, First Church, Buckholts, Tex., 1957-59, First Church, Streetman, Tex., 1959-61, & Chalk Bluff Church, Waco, 1962-64; salesman (under HMB Tentmaker program), Sacramento, Calif., summer 1959; interim pastor, Oletha (Tex.) Church, 1961-62; high school athletic dir., 1964-66, & music & youth dir., First Church, 1964-66, Bremond, Tex.; col. athletic dir. & physical ed. dept. chairman, Campbellsville, Ky., 1966-68. Appointed for Japan, July, 1968. m. Mary Darden, Dec. 21, 1958.

JAPAN

Mathieson, Mary Darden (Mrs. E. Price)

b. Lubbock, Tex., Feb. 7, 1939. ed. Baylor Univ., B.S., 1963. Steno. & recep. (under HMB Tentmaker program), Sacramento, Calif., summer 1959; library cataloguer, Waco, Tex., 1959-60; home ec. teacher, Waco, 1963-64, & Bremond, Tex., 1964-66; sub. teacher, 1966-67, asst. dir., County Council on Aging, 1967-68, & nursing home dietitian, 1967-68 (part-time), Campbellsville, Ky. Appointed for Japan, July, 1968. m. Elihu Price Mathieson, Dec. 21, 1958. Child: Renee, Jan. 2, 1961.



Peacock, Billy Ray

b. Baton Rouge, La., Jan. 3, 1933. ed. La. State Univ. & A&M Col., B.M., 1957; NOBTS, M.R.E., 1957, M.S.M., 1958, & B.D., 1961. Univ. employee, 1951-52 (part-time), & Boy Scout camp counselor, summer 1953, Baton Rouge; music dir., First Church, Zachary, La., 1952-54 (part-time), & Southside Church, Baton Rouge, 1954-57 (part-time); serviceman, U.S. Army, Ft. Sill, Okla., 1957-58; ed. & music dir., Oak Park Church, New Orleans, La., 1958-59 (part-time), & Fla. Blvd. Church, Baton Rouge, 1959-61; pastor, Ridgecrest (La.) Church, 1961-64, & Lowrey Mem. Church, Blue Mtn., Miss., 1964-68. Appointed (special) for Korea, July, 1968. m. Teresa Jo (Terry) Mazzara, May 24, 1958.

KOREA

Peacock, Teresa Jo (Terry) Mazzara (Mrs. Billy R.)

b. New Orleans, La., Feb. 3, 1936. ed. La. State Univ. & A&M Col., 1953-55; Touro Infirmary School of Nursing, New Orleans, dip., 1958; R.N., 1958; NOBTS, 1959. Staffer, Ridgecrest (N.C.) Hosp. Assy., summer 1954; recep., First Church, summer 1955, & reg. nurse, Touro Infirmary Hosp., 1958-59, New Orleans; col. nurse, Blue Mtn., Miss., 1968 (part-time). Appointed (special) for Korea, July, 1968. m. Billy Ray Peacock, May 24, 1958. Children: Tracy Lane, June 20, 1959; Kevin Curtis, Mar. 28, 1962; Phillip Scott, Oct. 14, 1963.



Schoolar, John Earl

b. Louisville, Miss., May 22, 1930. ed. Clarke Mem. Col., 1947-48; Miss. Col., B.A., 1951; NOBTS, B.D., 1957; Luther Rice Sem., Jacksonville, Fla., 1957-58 (by corres.). Pastor, Crystal Ridge Church, Louisville, Miss., 1946-48, Cato Church, Brandon, Miss., & Antioch Church, Puckett, Miss., 1948-50 (each half-time), First Church, D'Lo, Miss., 1953-55, Poplar Spgs. Church, 1954-57, & Campbell's Creek Church, 1955-57, Mendenhall, Miss., Bunker Hill Church, Columbia, Miss., 1957-58, First Church, Enon, Ohio, 1958-61, Chillicothe (Ohio) Church, 1961-62, & Maize Rd. Church, Columbus, Ohio, 1962-68 (mission, becoming church in 1963). Appointed (special) for Okinawa, July, 1968. m. Clara Lucille Huckaby, Dec. 20, 1947.

OKINAWA

Schoolar, Clara Lucille Huckaby (Mrs. John E.)

b. Houston, Tex., Dec. 4, 1930. ed. Clarke Mem. Col., A.A., 1948; Miss. Col., 1949. Dentist's asst., 1949, accounting dept. employee, 1949-50, bookkeeper, 1953-56, & ins. co. underwriter, 1956-57, Jackson, Miss.; rate clerk, 1950-51, & sec. & clerk, 1951-52, New Orleans, La.; sec., Columbia, Miss., 1957-58 (part-time); rate clerk, Dayton, Ohio, 1958-59; accountant, Columbus, Ohio, 1963-68. Appointed (special) for Okinawa, July, 1968. m. John Earl Schoolar, Dec. 20, 1947. Children: Roger Huckaby, Sept. 26, 1948; Johnnie Clair, Jan. 29, 1956.



Teems, Bob Aaron

b. Watauga Co., N.C., Oct. 15, 1939. ed. Univ. of S.C., 1957-62; Columbia Bible Col., B.A., 1962; SWBTS, B.D., 1966. Mkt. concession stand opr., summer 1958, col. employee, 1960-61, & truck driver, 1961-62, Columbia, S.C.; Gray-Y dir., Columbia, 1959-60, & Ft. Worth, Tex., 1962-63; counselor, summer 1960, head counselor, summer 1961, & dir., summer 1963, camp for underprivileged children, N.Y.; steel co. employee, 1963-64, & warehouseman, 1964-66, Ft. Worth; houseparent, Buckner Bap. Children's Home, Dallas, Tex., 1966; pastor, New Hope Church, Appomattox, Va., 1966-68. Appointed for Fr. W. Indies, July, 1968. m. Mary Ann Yoder, June 2, 1959.

FRENCH WEST INDIES

Teems, Mary Ann Yoder (Mrs. Bob A.)

b. Lancaster, S.C., Nov. 13, 1938. ed. Columbia (S.C.) Hosp. School of Nursing, dip., 1958; R.N., 1958; Columbia Bible Col., 1960-61; SWBTS, 1962-64. Asst. supvr., 1958-59, 1959-60, & 1961-62, & surg. nurse, 1960-61, Columbia Hosp.; gen. duty nurse, Ochaner Foundation Hosp., New Orleans, La., 1959; counselor, summer 1960, & nurse, summers 1961 & '63, camp for underprivileged children, N.Y.; surg. nurse, All Saints Hosp., Ft. Worth, Tex., 1962-63; houseparent, Buckner Bap. Children's Home, Dallas, Tex., 1966. Appointed for Fr. W. Indies, July, 1968. m. Bob Aaron Teems, June 2, 1959. Children: Martin Rhett, Dec. 16, 1963; David Ray, June 24, 1965; Laura Bea, Apr. 16, 1968.



Thompson, James Ross

b. Macon Co., Mo., Feb. 28, 1939, ed. NE. Mo. State Teachers Col., B.S. in Ed., 1962; MWBTS, B.D., 1967. Sub. rural mail carrier, Atlanta, Mo., 1957-62 (part-time); BSU summer missionary, Jamaica, 1961; farm hand, Novelty, Mo., summer 1962; sem. maintenance employee, Kan. City, Mo., 1962-64; self-employed farm worker, 1964-65, & serv. sta. attend., 1964, Macon, Mo.; pastor, Millard Chapel, Kirksville, Mo., 1961-65, & Corder (Mo.) Church, 1965-68. Appointed for Colombia, July, 1968. m. Laveta Fern Jones, Aug. 20, 1961.

COLOMBIA

Thompson, Laveta Fern Jones (Mrs. J. Ross)

b. Macon Co., Mo., May 28, 1939, ed. Hannibal-La Grange Col., A.A., 1959; NE. Mo. State Teachers Col., B.S. in Ed., 1961. VBS worker, Sunday School Bd., Mo. Bap. Conv., summers 1959-61; high school teacher, Novelty, Mo., 1961-62, & Atlanta, Mo., 1963-64. Appointed for Colombia, July, 1968. m. James Ross Thompson, Aug. 20, 1961. Child: Teresa Lynn, Oct. 24, 1962.

FOREIGN MISSIONS QUIZ

Middle America and the Caribbean; South America

Middle America and the Caribbean

- () Bahama Islands
- () Baptist Spanish Publishing House
- () Bermuda
- () Costa Rica
- () Dominican Republic
- () French West Indies
- () Guatemala
- () Guyana
- () Honduras
- () Jamaica
- () Mexico
- () Trinidad and Tobago

South America

- () Argentina
- () Brazil
- () Chile
- () Colombia
- () Ecuador
- () Paraguay
- () Peru
- () Uruguay
- () Venezuela



MISSIONARY

FAMILY ALBUM

ADDRESS CHANGES

Arrivals from the Field

BALLENGER, Rev. & Mrs. I. E. (Germany), 58 Howard St., Inman, S.C. 29349.
BATEMAN, Mr. & Mrs. Dallas L. (Kenya), Rt. 6, Franklinton, La. 70438.
BICKERS, Rev. & Mrs. Howard B., Jr. (Malawi), 185 Leda Dr., Dallas, Tex. 75218.
DAVIS, Rev. & Mrs. H. Victor (field rep., Brazil), 3459 S. Atlanta Rd., Smyrna, Ga. 30080.
DAVIS, W. Ralph (Nigeria), 700 Grace Ave., Hattiesburg, Miss. 39401.
DURIAM, Mrs. J. B. (Nigeria), 210 E. Fourth St., Rome, Ga. 30161.
FULLER, Rev. & Mrs. J. Wayne (Jordan), 155 Springbrook Rd., Walnut Creek, Calif. 94596.
GILLESPIE, Rev. & Mrs. A. L. (Japan), 1403 Fox St., Memphis, Tenn. 38111.
GROSSMAN, Rev. & Mrs. Paul H. (Liberia), 2519 S. Cherokee Dr., Owensboro, Ky. 42301.
LENNON, Rev. & Mrs. S. Judson (Tanzania), 205 Hunter Ln., Charlotte, N.C. 28211.
LEWIS, Mrs. William E., Jr. (Ethiopia), 2600 SW. 22 Ter., Miami, Fla. 33145.
MCCULLOUGH, Nita (Nigeria), Rt. 1, Box 128, Lee, Fla. 32059.
MUSELEY, Dr. & Mrs. James R. (Nigeria), 406 N. 25th St., Leeds, Ala. 35094.
NORMAN, Dr. Wm. R., Jr. (Nigeria), 965 Cloverdale Rd., Montgomery, Ala. 36106.
OWENS, Nannie B. (Nigeria), Rt. 2, Box 121, Junction City, Ark. 71749.
STURGEON, Rev. & Mrs. H. Eldon (Mexico), c/o Mrs. S. G. Ferguson, Sonora, Ky. 42776.
TEMPLETON, Mr. & Mrs. J. Logan, Jr. (Hong Kong), Box 34, Lone Grove, Tex. 78646.
TIURMAN, Rev. & Mrs. Thomas E. (Pakistan), Box 165, Camden, Ala. 36726.

Departures to the Field

AKINS, T. Wado (Journ.), Box 91, Nhatrang, Vietnam.
ANDERSON, Carolyn (Journ.), Box 134, Danang, Vietnam.
ANDERSON, Jimmy G. (Journ.), Box 478, Nyeri, Kenya.
ARNOLD, Madeline (Journ.), Casilla 1171, Asuncion, Paraguay.
ASKEW, Thomas M., Jr. (Journ.), 169 Boundary St., Kowloon, Hong Kong.
BASS, Jerry C. (Journ.), Apartado Aereo 6613, Cali, Colombia.
BENNETT, Charleeda (Journ.), Bap. Mission, O Jong Dong, San S. Taejon, Korea.
BOATWRIGHT, Rev. & Mrs. C. S., 610-1 Aza Sakashita, Osawa, Mitaka-shi, Tokyo, Japan 181.
BREEDEN, Dr. & Mrs. L. Glynn, Apartado Aereo 1336, Barranquilla, Colombia.
BROWN, A. Theoran (Journ.), Box 78, Tamale, Ghana.
BROWN, Rev. & Mrs. Ernest E., Sr., Box 1644, Nassau, NP, Bahamas.

CAMPBELL, Mary (Journ.), Box 7, Baguio, Philippines.
CARRINGTON, Lou Ann (Journ.), Box 86, Jos, Nigeria.
CHRISTLES, Carol (Journ.), Bap. Mission, O Jong Dong, San S. Taejon, Korea.
CLARKE, Sheila (Journ.), PMB 4040, Sapele, Nigeria.
COLSTON, Rev. & Mrs. Billy G., Bap. Mission, I.P.O. 1361, Seoul, Korea.
CORLEY, Barbara (Journ.), Bap. Hosp., Box 1, Bangkok, Chachungdao, Thailand.
CUMBER, Gloria (Journ.), Box 460, Accra, Ghana.
DAVIS, Larry E. (Journ.), Box 86, Jos, Nigeria.
DEAKINS, Sherry (Journ.), Newton Mem. School, Box 65, Oshogbo, Nigeria.
DUVALL, Rev. & Mrs. Wallace L., Newton Mem. School, Box 16, Oshogbo, Nigeria.
ERWIN, Thomas E. (Journ.), Bap. High School, Box 2739, Mombasa, Kenya.
EVANS, Rev. & Mrs. Charles E., Box 452, Kitale, Kenya.
EVANS, Patricia (Journ.), Apartado Aereo 6613, Cali, Colombia.
FALLIN, Marguerite (Journ.), PM 735, Gatooma, Rhodesia.
FITCH, Virginia (Journ.), Caixa Postal 1940, Recife, PE, Brazil.
FITE, Jo Anne (Journ.), Instituto Batista Industrial, Barreiras, BA, Brazil.
GUERRY, Judith (Journ.), Apartado 279, Tegucigalpa, DC, Honduras.
HALE, Rev. & Mrs. S. Dennis, Padre Sarmiento 18, 7, La Coruna, Spain.
HALL, Adrian W. (Journ.), Bap. Med. Ctr., Nalerigu, via Gambaga, Ghana.
HALL, Diane (Journ.), Box 107, Saigon, Vietnam.
HARRER, Hilda (Journ.), Apartado 572, Trujillo, Peru.
HARRIS, EMOGENE, Bap. Girls School, Box 7, Agbor, Nigeria.
HARRISON, Sharon (Journ.), Bap. Hosp., Box 723, Mbeya, Tanzania.
HAYNES, Patricia (Journ.), Bap. Hosp., Box 723, Mbeya, Tanzania.
HERSEY, Ramona (Journ.), Box 1644, Nassau, NP, Bahamas.
HILL, Allen (Journ.), Angeles, Pampanga, Philippines.
HINKLE, John W. III (Journ.), Box 468, Blantyre, Malawi.
HORTON, Jane (Journ.), Caixa 950-ZC-00, Rio de Janeiro, GB, Brazil.
HUBBARD, Mary Anna (Journ.), PM 735, Gatooma, Rhodesia.
HUDSON, Mr. & Mrs. James V., Jr., Bap. Mission, I.P.O. 1361, Seoul, Korea.
HUGHES, Mary Fran (Journ.), 169 Boundary St., Kowloon, Hong Kong.
HUSKISON, Edna (Journ.), Box 4628, Nairobi, Kenya.
JOHNSON, Charles (Journ.), Box 96, Tukuyu, Tanzania.
JONES, Alyce (Journ.), Box 1416, Monrovia, Liberia.
KELLEY, Pamela (Journ.), Sanyati Bap. Hosp., PB 735, Gatooma, Rhodesia.
KELLEY, Sandra (Journ.), Box 1416, Monrovia, Liberia.
KENDRICK, Bertie Lee, Box 133, Pukalani, Maui, Hawaii 96788.
KRUSCHWITZ, William A. (Journ.), Niger Bap. College, Box 61, Minna, Nigeria.
LOVELACE, Rev. & Mrs. Beryl C. (assoc.), 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
LOW, Jonathan E. (Journ.), Newton Mem. School, Box 65, Oshogbo, Nigeria.
MCKINLEY, Dr. & Mrs. Hugh T., Box 657, Gwelo, Rhodesia.
MCMILLAN, Rev. & Mrs. Tom W., Box 812, Arusha, Tanzania.
MARTIN, Marilyn (Journ.), Apartado 14, Coban Alto Verapaz, Guatemala.
MAYSE, Marilyn (Journ.), Bap. Seminary, Ogbomoshoh, Nigeria.
MILBURN, Gary (Journ.), Bap. Hosp., Box 723, Mbeya, Tanzania.
MILLS, Rev. & Mrs. Dottson L., 6 Hope Rd., Kingston 10, Jamaica.
MONTGOMERY, Gail (Journ.), Box 99, Davao City, Philippines.
MOORE, Marylu, Via Antelao 14, Monte Sacro, Rome, Italy.
MORRIS, Cecelia (Journ.), Box 134, Danang, Vietnam.
NELSON, Glynis (Journ.), 98 Tsutsumi Dori, Sendai, Japan.
NICKELL, Linda (Journ.), Bap. Mission, O Jong Dong, San S. Taejon, Korea.
NUCKLES, Arnold H. (Journ.), BP 20812, Abidjan, Ivory Coast.

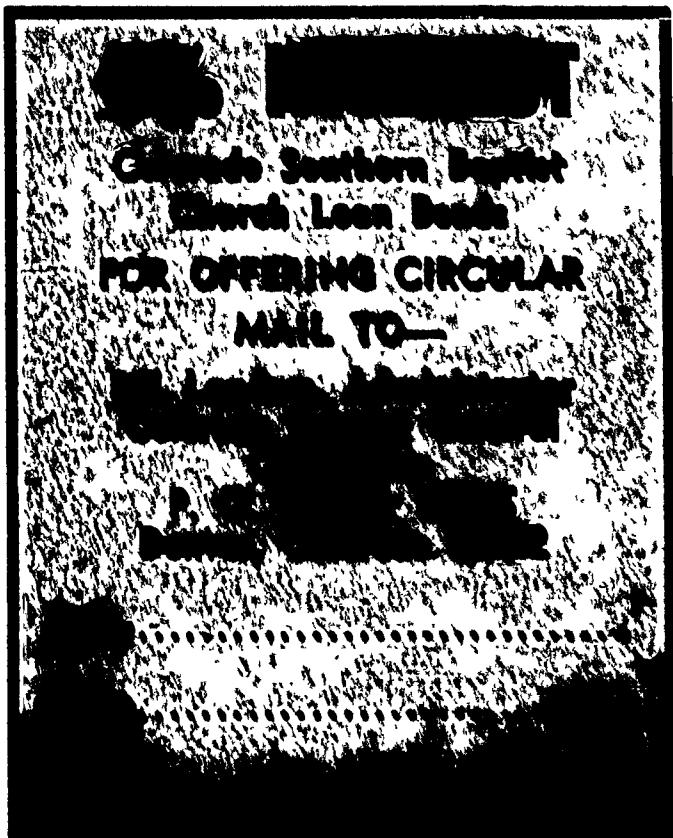
OGUM, Rebecca (Journ.), Seiman Jo Gakuen, 491 Nakai, Kokura-ku, Kitakyushu, Japan.
OLIVER, Rev. & Mrs. A. Bruce, Instituto Batista Industrial, Barreiras, BA, Brazil.
OSANN, Carol (Journ.), Seiman Jo Gakuen, 491 Nakai, Kokura-ku, Kitakyushu, Japan.
PENKERT, Dora, Caixa Postal 342, Recife, Pernambuco, Brazil.
PERKLE, George C. (Journ.), Box 107, Saigon, Vietnam.
PICK, Rev. & Mrs. Harrison H., Caixa Postal 10125, Luanda, Angola.
PINSON, Marilyn (Journ.), Bap. Mission, Simon County, Greenville, Liberia.
POOLE, A. Raymond (Journ.), Eduardo Costa 542, Acassuno, Buenos Aires, Argentina.
POSEY, Rev. & Mrs. J. Earl, Jr., Box 7, Baguio, Philippines.
RIBBELL, Rev. & Mrs. Gerald F., Casilla 771, Punta Arenas, Chile.
SMITH, Linda (Journ.), Apartado 330, Pura, Peru.
SPROWLS, Little (Journ.), 169 Boundary St., Kowloon, Hong Kong.
SWANN, Roger L. (Journ.), Box 32, Limuru, Kenya.
TAYLOR, Lora (Journ.), Sanyati Bap. Hosp., PB 735, Gatooma, Rhodesia.
THOMAS, Phyllis (Journ.), Boite Postal 312, Pointe-à-Pitre, Guadeloupe, Fr. W. Indies.
TOMITA, Louise (Journ.), 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
TOWERY, Rev. & Mrs. Brit E., Jr., 169 Boundary St., Kowloon, Hong Kong.
VANDIVER, Roy A. (Journ.), Orokpe Bap. High School, Box 413, Warri, Nigeria.
VIERKER, John S. (Journ.), Box 299, Devonshire, Bermuda.
WATSON, Rev. Leslie, 350, 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
WEBER, Dr. & Mrs. John P., Isibuhkstrasse 11, 8500 Thalwil, Switzerland.
WHIRLEY, Dr. & Mrs. Carlton F., Newton Mem. School, Box 16, Oshogbo, Nigeria.
WHITE, Betty Ann (Journ.), 169 Boundary St., Kowloon, Hong Kong.
WHITLOW, Mr. & Mrs. Henry S., 169 Boundary St., Kowloon, Hong Kong.
WISENER, Sandra (Journ.), PMB 4040, Sapele, Nigeria.
WYATT, Laura (Journ.), Box 400, Accra, Ghana.

On the Field

ANNIS, Rev. & Mrs. James B., Ghana Bap. Mission, Box 619, Tema, Ghana.
BARRON, Rev. & Mrs. Thomas O., Djl. Tijhampetas 29, Bandung, Indonesia.
BELL, Dr. & Mrs. Lester C., Rua do Brazil 14, Linda A Velha, Portugal.
BROWN, Rev. & Mrs. Bradley D., c/o PTT, Lamco-Buchanan, Robertsfield, Liberia.
CARSWELL, Rev. & Mrs. Sidney G., Caixa Postal 35, Ilacoaitara, AM, Brazil.
CLARK, Rev. & Mrs. G. Harold, Box 1137, Kota Kinabalu, Sabah, Malaysia.
COMPTON, Dr. & Mrs. Bobby D., Apartado Aereo 6613, Cali, Colombia.
Cox, Rev. & Mrs. George F., 423 Oaza Hoshiguma, Fukuoka, Japan.
DAMON, Mr. & Mrs. William J., Caixa 66, Curitiba, PR, Brazil.
DUBLEY, Rev. & Mrs. Dwight N., 65 Sawawatar, Kanagawa-ku, Yokohama, Japan.
HILL, Rev. & Mrs. D. Leslie, Box 94, Davao City, Philippines.
JESTER, Dr. & Mrs. David L., Box 474, Kaduna, Nigeria.
JONES, Dr. Kathleen, Box 46, Bukittinggi, Sumatra, Indonesia.
LIVINGSTON, Sr. & Mrs. George F., Jr., Apartado Aereo 7612, Bogota 1, DE, Colombia.
MARTIN, Rev. & Mrs. Earl R., Box 1415, Kisumu, Kenya.
WELLS, Rev. & Mrs. Frank S., Tromolpos 77/DKT, Djakarta, Indonesia.
WESTERN, Rev. Blake W., Minami 11-chome, Higashi 11 Jo, Obihiro, Hokkaido, Japan 050.

United States

ALLEN, Rev. & Mrs. Charles A., Jr. (Guatemala), 2825 Lexington Rd., Louisville, Ky. 40266.
BAKER, Dr. & Mrs. Dwight L. (Israel), 3101 Mitchell, Waco, Tex. 76708.
BAUGH, Mr. & Mrs. J. Franklin, Jr. (Tanzania), 190 N. Ashland Ave., Lexington, Ky. 40502.
BICKERS, Dr. & Mrs. William J. (appointed for Paraguay), 2825 Lexington Rd., Box 31, Louisville, Ky. 40206.
BOND, Rev. & Mrs. G. Clayton (Togo), 7206 Neff, Houston, Tex. 77036.
BOND, Mr. & Mrs. Marvin T. (Hong Kong), 1332 Park St., Bowling Green, Ky. 42101.
BRADLEY, Rev. & Mrs. Rolla M., (Korea), Box 383, Fontana, Calif. 92335.
CLARK, Rev. & Mrs. Gene A. (Japan), 5117 Live Oak, Waco, Tex. 76710.
DAVIS, Dr. & Mrs. Alfred L., Jr. (Hong Kong), 129 Lewis St., Toccoa, Ga. 30577.
FULLER, Aletha B. (Nigeria), 10944 Campus St., Loma Linda, Calif. 92354.
GREENE, Rev. & Mrs. Victor A. (Philippines; now regional personnel rep.), 4945 Normandy Ln., Memphis, Tenn. 38117.



**Glendale Southern Baptist
Church Loan Books
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1141, Dr. & Mrs. Thomas W. (Bapt. Spanish Pub. House), Golden Gate Bap. Theol. Seminary, Seminary Dr., Mill Valley, Calif. 94041.
 HUNT, Rev. & Mrs. Walter T. (Philippines), 1165 Raleigh, Palmview, Tex. 79072.
 KENNEDY, Bertie Lee, Box 133, Pukalani, Maui, Hawaii 96794.
 JARSON, Dr. & Mrs. William H., Jr. (Japan), 43 Harvard Pl., Ashton, Tex. 79601.
 MASTERS, Helen Ruth (Nigeria), 1429 NW. 34th St., Miami, Fla. 33142.
 MERRILL, Rev. & Mrs. Ronald D., Sr. (Vietnam), 4116 S. 31 W. Ave., Tulsa, Okla. 74107.
 PARKER, Rev. & Mrs. F. Calvin (Japan), 3806 Jacksonboro Pike, Knoxville, Tenn. 37918.
 ROBINSON, Rev. & Mrs. Owen C., Jr. (Nigeria), 438 Hickory, Louisville, Ky. 40204.
 ROSE, Rev. & Mrs. Donald H. (Assoc., Germany), Box 218, Ridgecrest, N.C. 28770.
 SHAW, Rev. & Mrs. Charles W. (Argentina), c/o Mrs. Chas. Tucker, Rt. 2, Box 81, Johnson City, Tenn. 37601.
 SLENN, Rev. & Mrs. Maxwell D. (Nigeria), 102 N. 12th St., Murray, Ky. 42071.
 SMALL, Rev. & Mrs. Tom G. (Zambia), 327 West Ave., Wake Forest, N.C. 27587.
 SMITH, Dr. & Mrs. Hoke, Jr. (field rep., S. Amer. S. Field), Box 22177, Ft. Worth, Tex. 76122.
 STRECHER, Rev. & Mrs. Alvin E., Jr. (Okinawa), 1312 W. Market St., Greensboro, N.C. 27401.
 STEVENS, Rev. & Mrs. Howard L. (Mexico), New Orleans Bap. Theol. Seminary, 3939 Gentilly Blvd., New Orleans, La. 70126.
 STEWART, Mr. & Mrs. R. Jay E. (Kenya), 3939 Lenora Rd., SW, Roanoke, Va. 24018.
 THARPE, Rev. & Mrs. Edgar J. (Hong Kong), Royal Arms Apt. M-2, 2011 Richard Jones Rd., Nashville, Tenn. 37215.
 Correction: Rev. & Mrs. L. Gene Legg did not leave for Nigeria as reported earlier, due to visa delay. As of Sept. 5, they could be addressed at Box 611, Mt. Pleasant, Tex. 75455.

BIRTHS and ADOPTIONS

CULLEN, Julie Anna, daughter of Rev. & Mrs. Robert L. Cullen (appointed for Thailand), Aug. 18.
 McMINN, Melinda Grace, daughter of Rev. & Mrs. Don J. McMinn (Kenya), Aug. 10.
 THOMAS, Deborah Elizabeth, daughter of Dr. & Mrs. Bill Clark Thomas (Singapore), Aug. 23.

DEATHS

HARPER, Francis M., stepfather of Rev. Marvin R. Reynolds (Botswana), Aug., Malvern, Ark.
 HASHMAN, William L. III (Japan), Aug. 27, Seattle, Wash.
 HILL, Ralph A., father of D. Leslie Hill (Philippines), Aug. 20, Mangum, Okla.
 KITE, Mrs. B. J., mother of Billy O. Kite (Zambia), July 2, Seale, Ala.
 MASON, Mrs. George, mother of J. Donald Mason (Zambia), Aug. 3, Hueytown, Ala.
 MEIN, Dr. John G., stepson of Mrs. Mildred Mein (N. Brazil) and brother of Dr. David Mein (N. Brazil), Aug. 28, Guatemala City, Guatemala.
 MOON, Mrs. W. E., mother of J. Loyd Moon (Eq. Brazil), July 24, Gurley, Ala.

MARRIAGES

EUDALY, Richard Milton, son of Dr. & Mrs. N. Hoyt Eudaly (Bapt. Spanish Pub. House), to Olivia Ruth Coe, Aug. 18, Ft. Worth, Tex.
 HULL, Linda Gay, daughter of Mr. & Mrs. W. R. Hull (Kenya), to Rex Rachel, July 12.
 WEBB, William James, son of Rev. & Mrs. William J. Webb (emeritus, Guatemala, Venezuela, Mexico), to Sara Kathleen Daniel, Aug. 24, Dallas, Tex.

Baptists to Meet in Vienna

Evangelist Billy Graham and Baptist leaders from all parts of Europe have been named speakers for the Conference of the European Baptist Federation, to meet in Vienna, Austria, next August. The conference meets every fifth year.

Featured speakers are scheduled from Germany, Great Britain, Spain, U.S.S.R., the Netherlands, Sweden, and Switzerland. Graham is expected to appear at a rally on the closing day, Aug. 10.

Conference planners are hoping for an attendance of more than 4,000 from all countries in Europe where there are Baptist churches. The executive committee of the Baptist World Alliance will hold its annual meeting in the Vienna area immediately preceding the conference.

INTERNATIONAL RECIPES

Sweet-Sour Pork (Cantonese)

5 thick pork chops
 1 egg
 1 teaspoon salt
 1 tablespoon flour
 1 tablespoon soy sauce
 Cooking oil

Cut meat from chops into pieces one inch square. Sprinkle with the salt and soy sauce. Beat egg slightly and add the flour to make a batter. Roll the pork in this batter and fry in deep oil until it floats. Remove from oil and put in a bowl to keep it warm and crisp while preparing the sauce:

1/4 cup juice from 1 can chunk pineapple
 1 tablespoon flour
 1 tablespoon sugar
 2 tablespoons vinegar
 1 teaspoon soy sauce

Dissolve flour in pineapple juice. Add other ingredients and bring to a boil, stirring constantly. When sauce has thickened add drained pineapple chunks. Pour sauce over the fried pork when ready to serve with fluffy white rice.

—Mrs. Eugene L. Hill, Former Missionary to China

Couple Concludes Journeyman Service with Wedding

Two young people serving in the Missionary Journeyman Program in East Africa brought their two years of service to a close with a different kind of ceremony — a wedding.

Sally Boss, who taught in the Baptist high school in Mombasa, Kenya, and Paul F. Cline, who taught in a Baptist high school in Nyeri, Kenya, decided to be married in Africa before returning to the U.S. at the termination of their journeyman tours.

At the July 19 ceremony in the chapel of the Mombasa school, Missionary Richard S. Dreesen, a fellow teacher, gave the bride away. Missionaries Marshall E. Phillips and Jean H. Law performed the ceremony.

Maid of honor was Journeyman Linda Miller, and Missionary Will J. Roberts was best man. Ushers were Journeymen James R. Colvin and Edward H. Rivenbark and MK (missionary kid) Stacy Houser. Other missionaries provided music.

"We missionaries felt the wedding was a beautiful and fitting climax for a wholesome romance and two years of service in Kenya," commented Mrs. Law, whose husband is headmaster of the

Mombasa school. "The meaningful ceremony ended with the congregation singing 'Saviour, Like a Shepherd Lead Us' for the recessional."

"A number of Muslims and Hindus who would not attend a regular church service came to the wedding and heard Scripture, Christian prayer, and hymns."

Continued Mrs. Law: "The wedding offered numerous opportunities to share with the high school students the Christian concept of love, marriage, and the home. Paul and Sally have been excellent examples in attitude and conduct."

The couple's plans were to reside in Richmond, Va., Sally's hometown, where she is to teach school and he is to do graduate study.

Young Men Study in Ghana

Twelve young men attended a two-week leadership course held at the Nalerigu Baptist Church in Ghana recently. John Azongo, pastor, and missionaries at the Baptist Medical Centre at Nalerigu conducted the course.

Representing six preaching stations, the men studied the Bible, reading, writing, and singing.

One of the young men, Kunkumi, travels to Nalerigu one night a week for further study with Missionary William D. (Bill) Richardson. Kunkumi leads Sunday and Wednesday services at his village and teaches villagers to read.

ANSWERS

See Foreign Missions Quiz, page 25

1. Baptist Spanish Publishing House; 2. Mexico; 3. Guatemala; 4. Honduras; 5. Costa Rica; 6. Bermuda; 7. Bahama Islands; 8. Dominican Republic; 9. Jamaica; 10. French West Indies; 11. Trinidad and Tobago; 12. Colombia; 13. Venezuela; 14. Guyana; 15. Ecuador; 16. Peru; 17. Brazil; 18. Paraguay; 19. Chile; 20. Argentina; 21. Uruguay.

New Members of Foreign Mission Board

Presented here are Foreign Mission Board members elected by the Southern Baptist Convention last June. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board were presented earlier.



Austin W. Farley
Virginia (local) 1971



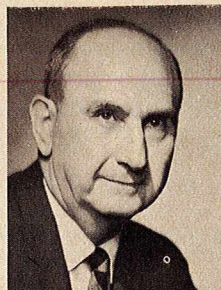
Clay Frazier
Ohio 1970



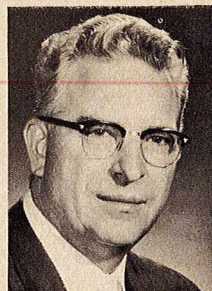
James W. Hackney
Missouri 1971



B. J. Martin
Texas 1971



Bruce H. Price
Virginia 1971



Loyed R. Simmons
California 1971



Eldred M. Taylor
Kentucky 1971



W. O. Vaught, Jr.
Arkansas 1971



Jaroy Weber
Alabama 1971

LETTERS

'Apostle' Questioned

You have a department in your magazine called Epistles from Today's Apostles around the World. To me, the word "Apostle" applies to one who was called personally by our Lord Jesus Christ, one who saw him face to face. The last one called by Christ who also saw Christ personally was Paul, on the road to Damascus. Have you the surety that each missionary who goes out has seen Christ face to face?

The above is a narrow view, I agree, accepted only by fundamental believers, not by conservatives nor liberals.

Mrs. Elizabeth E. Phillips
Cleveland, Ohio

You may have a point. It is difficult to find flawless proof that the circumstances of Paul's confrontation with our risen Lord involved more than blinding light and conversation. Given these circumstances, perhaps we are not far afield by attributing to our missionaries a term by which the man from Tarsus is identified. Their calling has come also through a combination of God's light and his Word.

Appreciation

Thank you for your interesting and informative magazine.

It should be a "must" in every Southern Baptist home.

Mrs. Mary P. Fischer
North Charleston, South Carolina

We greatly enjoyed reading THE COMMISSION while we were working in Liberia, and I wish to thank . . . the staff for publishing an interesting and informative magazine.

Joseph C. Pou
(Served as missionary associate in Liberia)
Walterboro, South Carolina

IN MEMORIAM

William Lewis Hashman

Born Los Angeles, Calif., August 2, 1931

Died Seattle, Wash., August 27, 1968

FOLLOWING a long illness, William L. Hashman, missionary to Japan, died Aug. 27 in a Seattle, Wash., hospital. He was 37. He and Mrs. Hashman were appointed by the Foreign Mission Board in 1964. They were in language study in Tokyo when he became ill in February, 1966, and the family returned to the U.S. in March. Hashman had planned to teach at Seinan Gakuin, Baptist school in Fukuoka, Japan.



He became convinced he should be a missionary while he was on duty with the U.S. Air Force in Japan. During the time he was stationed near Fukuoka he and Mrs. Hashman were members of Seinan Baptist Church, where they taught English-language Bible classes. They also studied the Japanese language in the University of Maryland's Far Eastern Division.

A native of California, Hashman grew up in Bremerton, Wash., where he received the Associate of Arts degree from Olympic College. He received the Bachelor of Arts degree from Central Washington College of Education (now Central Washington State College), at Ellensburg, and then taught school for a year before entering the Air Force, where he served nearly seven years on active duty as an officer.

After discharge from the service in 1962, he studied at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., for a year. He graduated from San Francisco (Calif.) State College with the Master of Arts degree in physical education. Prior to missionary appointment he directed music for 19th Avenue Baptist Church, San Francisco, and taught school and directed recreation in nearby San Rafael.

After missionary appointment he directed music and taught English-language Bible classes in Sibuya Baptist Mission, Tokyo, while studying Japanese, and for a brief time was supply pastor at English-language Kanto Plains Baptist Church, near Tokyo.

Survivors, besides his widow, include four children, Mari Chris, 13, Vicki Lee, 11, Billy, 10, and Jimmy, seven; his father, L. W. Hashman, of Seattle; and a brother, David J. Hashman, of Poulsbo, Wash.

Costa Rica Convention Accepts More Responsibility

The Baptist Convention of Costa Rica took another step toward the goal of full national responsibility during its 23rd annual meeting recently. Certain affairs previously handled by a joint board of nationals and Southern Baptist mission-

aries were made the responsibility of the Convention.

Attending the meeting were more than 75 messengers from 18 churches and four missions. Site was First Spanish Baptist Church of Puerto Limón.

NEWS

OCTOBER 1968

FOREIGN MISSION BOARD

SBC

Methods Evaluated

Evaluation of missionary methods, hearing reports on joint ministries of radio evangelism, publications, and theological education, and projection of work for the coming year took major attention at the recent annual meeting of the Arab Baptist General Mission. A two-day prayer retreat began the meeting.

The Mission, composed of Southern Baptist missionaries serving in Gaza, Jordan, and Lebanon, met at the Arab Baptist Theological Seminary in Mansourieh, near Beirut, Lebanon. Missionaries from Lebanon and Jordan and a missionary couple now working in Tehran, Iran, attended.

Missionaries to Gaza have been unable to take part in General Mission activities since the Middle East war in 1967. Cyprus may be the 1969 meeting place so that missionaries from Gaza may attend.

"Study of missionary methods was a highlight of each day," reported Mrs. J. Conrad Willmon, of Beirut. "Evaluation of old methods and a search for new ways to convey Christian truths to the people of the Middle East are primary goals for the coming year.

"The Mission commits itself to the search for the structure that will best serve its needs. We realize that increased participation by nationals in joint ministries may mean the death or reshaping of the General Mission structure.

"But there is a growing conviction that the death of some of our structures and methods, though painful, is inevitable if progress is to be realized."

Decisions Made at Glorieta

During the Foreign Missions Conference at Glorieta (N.M.) Baptist Assembly in August, 184 persons responded to invitations.

Decisions included seven professions of faith in Christ, 37 rededications, and 66 decisions to enter church-related vocations. Another 74 persons said they would consider church-related vocations.

Registration for the conference reached 2,047. Several missionaries and Foreign Mission Board staff personnel were featured on the program. Among them were Herman P. Hayes, Peyton M. Moore, and Rev. and Mrs. Rondal D. Merrell, Sr., all on furlough from Vietnam. Leading adult Bible study each morning was W. Carl Hunker, president of Taiwan Baptist Theological Seminary, Taipei.

Slain Ambassador Had Baptist Ties

The United States Ambassador to Guatemala who was shot to death in Guatemala City Aug. 28, John Gordon Mein, was the son of the late Dr. and Mrs. John Mein, Southern Baptist missionaries to Brazil.

His brother David is a missionary to Brazil and is president of the North Brazil Baptist Theological Seminary in Recife. His stepmother, Mrs. Mildred Cox Mein, is a missionary teacher at Northeast Baptist Bible Institute in Feira de Santana, Bahia, Brazil.

The ambassador was slain when his limousine was ambushed by terrorists on

a main thoroughfare of Guatemala City. He was reported to be the first U.S. ambassador ever killed in the line of duty.

Attending a memorial service for the ambassador were the president of Guatemala, the diplomatic corps, military representatives, many Americans in the country, and Roman Catholic bishops.

Mrs. Mein was given the Guatemalan government's highest award, the Order of the Quetzal, for Ambassador Mein.

The ambassador was "a faithful Baptist and Christian," declared Missionary A. Clark Scanlon, "and associated with Baptist missionaries where he was stationed—in Norway, the Philippines, Indonesia, Italy, and Brazil."

On the ambassador's first Sunday in Guatemala, for example, he and his family attended church. "And that's not all," reported the minister who was then pastor. "He was here for Bible study. And he had his Bible."

Interest Grows

With a series of state evangelism congresses, Brazilian Baptists are stepping up their participation as the Crusade of the Americas nears its 1969 climax.

About 1,700 persons attended one of the most recent congresses, held in Recife, capital of Pernambuco, in August. Some participants came nearly 500 miles to attend. The meeting prefaced a statewide evangelism campaign set for September.

The first simultaneous evangelism effort by Brazilian Baptists took place in Pernambuco, in 1950 under the leadership of Joseph B. Underwood, then a missionary and now consultant in evangelism and church development for the Foreign Mission Board.

From Pernambuco the simultaneous movement spread through Brazil, resulting in a nation-wide Baptist crusade in 1965 and leading to the challenge made by Rubens Lopes that Baptists in the hemisphere cooperate in a joint evangelistic effort. That proposal was adopted as the Crusade of the Americas.

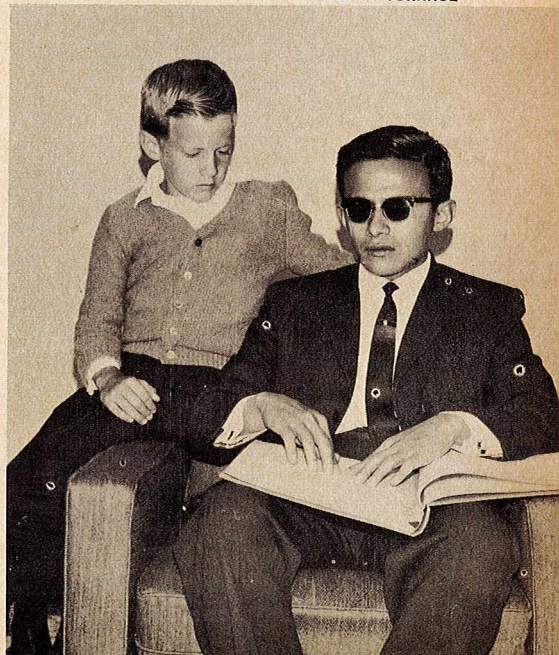
Principal speakers for the Recife congress were Lopes, president of the Crusade's Central Coordinating Committee, and Gerald Martin, of Memphis, Tenn., a member of the Southern Baptist Foreign Mission Board. Martin was also scheduled to speak at evangelism congresses in the states of Alagoas, Paraiba, and Sergipe.

H. H. Hobbs, of Oklahoma City, Okla., a member of the Crusade coordinating committee, earlier this year spoke for evangelism congresses in Brazil in five states and the Federal District.

Children Give Gospel

Guillermo Espejo, 25, reads the gospel for the first time from a Braille Spanish Gospel of Matthew. Looking on is Mark Turnage, whose parents, the Loren C. Turnages, are missionaries to Colombia. Mark presented the gospel, bought with missions offering given by missionaries' children attending Vacation Bible School during the annual Baptist Mission meeting in Colombia. Espejo, blind since he was five, attends a mission at the Turnage home in Bogotá, Colombia, and recently made a profession of faith there.

LOREN C. TURNAGE



NEWS

Dental Tour Repeated

Holding dental clinics at 11 Baptist churches and missions, David Tate, an Irving, Tex., dentist, saw 600 patients and extracted 1,600 teeth during two weeks in Guyana.

It was his second volunteer tour in the South American nation. He and missionaries are already anticipating another.

"The clinics are among the most successful ventures Baptists in Guyana have undertaken," commented Mrs. John P. Dixon, missionary whose husband directed the project.

"At the mission at Canal No. 1, on the Demerara River, a pandit (Hindu priest or scholar) marveled that the dentist had traveled so far to give a free professional ministry to needy people. The pandit made an appointment to find out more about the Christian faith."

"I don't know if there are words to express what God showed me today," said Tate in a letter written to his family and shared with missionaries. "I found myself restraining an almost overwhelming desire to cry."

Guyanese Christians shared the dentist's compassion for others to the point of sacrifice. More people came to the clinics than Tate could treat. As the line grew longer, it became obvious that some would have to be turned away. Some members of the mission, ignoring the pain in their own teeth, stepped out of the line and gave their places to others, anxious that their non-Christian neighbors might benefit from the practical witness of Christians.

Rally To Replace Parade

A night rally in the National Guard Armory has replaced the march from the Capitol to Washington Monument as a feature of the Continental Congress on Evangelism set for Washington, D.C., Oct. 10-13. The congress is being held as part of the Crusade of the Americas.

Government officials earlier denied permission for the planned march "because of the civil disruption" at that time. They have now agreed to grant a permit for an outdoor rally at the Washington Monument, but new plans had already been made.

Congress attendance has been limited to 2,500 because of space limitations, but quotas allocated various conventions are no longer in effect; remaining space will go to those first to register.

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JOHN E. INGOUF

Conference at Mission Meeting

Julie Ingouf (left), age one and a half, may be telling newcomers Susan Jones, 21 months, and Joy Beevers, 19 months, all about Mission meeting during the recent annual session of the Baptist Mission in Indonesia. This was the second Mission meeting for Julie, daughter of the John E. Ingoufs, missionaries at Surabaya. Susan's parents, Bobby and Mary Jo Jones, are language students in Surabaya, and Joy's parents, Ernest and Barbara Beevers, are studying language in Bandung.

'Motorist's Prayer' in Denmark Draws Response

Nation-wide attention in Denmark has been attracted by a service in a Baptist church in Copenhagen, in which traffic safety was stressed.

Pastor Per Nørgaard of the 160-member Herlev Baptist Church emphasized the Christian's responsibility to drive safely. A signal sounded every eighth minute throughout the service, indicating another death or injury on Danish highways.

The worship service was broadcast over the Danish radio network, and portions were also seen on TV.

Nørgaard found a "motorist's prayer," and led the congregation in it. Public

demand for copies led to the printing of the prayer on paper with a gummed backing so it could be stuck to the dashboard of an automobile.

The prayer (author unknown): "O God, give me watchful eyes, sharp ears, and steady hands when I drive my car. You gave me life, and I pray that nobody shall lose his life because of me."

Several drivers wrote in to report they are now driving more cautiously.

A lay leader in the Herlev church suggested the service after attending one of the "Autobahn (motorway or interstate) worship services" in Germany that included an emphasis on safe driving.

Baylor Graduates First Student from Nigeria

Duke Badejogbin, in 1961 one of the first Nigerian Baptist missionaries to go to Sierra Leone, has become the first Nigerian to graduate from Baylor University, Waco, Tex., according to the Baylor news service.

At Baylor he studied religion and radio-television. "Radio and TV are new fields in my country," he explained, "and I want to take advantage of them."

Badejogbin, 41, had wanted to come to the United States since his early youth. He was a football star and boxer in high school. At the urging of his high school principal, a Baptist missionary, Badejog-

bin wrote an American boxing champion with a plea to come to the U.S.

The fighter never answered, but Badejogbin wrote numerous American colleges asking for help. Baylor University replied with an offer of financial aid, and he entered Baylor in January, 1966, leaving his wife and four children in Nigeria. By the fall of that year he was able to send for his wife and youngest son. She expects to graduate from Baylor next year.

Badejogbin planned to enter Southwestern Baptist Theological Seminary, Ft. Worth, Tex., this fall.

Highlands Work Slated

An extension of work into the highlands of Peru, where more than half of the country's 12 million people live, was voted unanimously by the 20 missionaries attending the annual meeting of the Peru Baptist Mission.

A committee was directed to purchase strategically located lots in towns along the route of a highway now under construction to open up the foothills east of the Andes, reported Thomas L. Watson, Mission publicity director.

At least a million people are expected to move into that area when the road is complete. Peru's Pacific coastal belt is a desert, but the eastern foothills have abundant rainfall.

The Mission is asking the Foreign Mission Board to appoint 12 couples for work in the mountains, seven couples for the foothills area, and another 15 couples for the coastal belt. Southern Baptists began mission work in the coastal area in 1950.

European Translators Meet

Three European Baptists were among 60 Bible translators and theologians attending a European seminar for translators in West Germany. The United Bible Societies organized the seminar, the first of its kind in Europe.

European Baptist participants came from West Germany, Switzerland, and France. The seminar leader was a Baptist—Eugene A. Nida, American Bible Society translations secretary, with offices in New York City.

"Linguistics and Anthropology in Relation to Bible Translation" was theme for the two-week seminar. Although Bibles have been available in the major languages of Europe for centuries, there is much activity in this field today, according to the United Bible Societies news bureau in London.

Older Bible versions are being revised in several languages of Eastern and Western Europe, and a number of new translations in up-to-date language are in process or are planned, said the UBS.

Aid to Countries Continues

Concern for underdeveloped countries was repeatedly mentioned at the annual assembly of the Baptist Union of Sweden. It was decided the Union would continue to work with other free church denominations in Sweden in the project, "The Free Church Helps," designed to provide relief funds for underdeveloped countries.

Printed literature was distributed to participants explaining the Scandinavian-wide Baptist Evangelism Crusade, in which Baptists in Sweden, Norway, Denmark, and part of Finland are to take part in 1969 and 1970.

Spanish Baptists Maintain Dialogue

Registration with the official agency of the Spanish government under the new religious liberty law has been solicited by one church of the Spanish Baptist Union, but the Union's 50 other churches have so far declined to register, Pedro Bonet Such, president of the Union, has reported.

The Union "came to an almost unanimous agreement to maintain dialogue with the Interministerial Committee on Religious Liberty of the government, but without registering," Bonet told the European Baptist Men's Conference in Rüschlikon, Switzerland.

"We have done in good conscience what we believed we had to do," continued Bonet, "and already fruits from our firm and reasonable attitude may be observed, for the officials of the government in the Interministerial Committee . . . have shown much respect and consideration to this group of churches—the Baptist Union, along with Presbyterians, Methodists, Lutherans, and Episcopalians—that are united and disposed to continue the dialogue."

Dialogue between the unregistered religious groups and the government agency concerns "many obscure points, which, in the opinion of many Protestants would have to be clarified before they could accept as valid the law in the fullest sense," observed Bonet, a pastor in Barcelona.

"The government knows that these denominations represent serious Protestants with deep-rooted convictions, and

these officials are willing to listen and hear, for they know that our motives for not registering are not inspired by opposition but by principles," he said.

He identified the principles in this way: "Baptists and other denominations came to the position (of abstaining from registration) because they felt that the price they would have to pay was too high; that it would signify the renunciation of some of our most treasured principles, such as the separation of church and state, and complete liberty of the individual to worship God."

Bonet voiced regret that one church in the Spanish Baptist Union had filed for registration. European Baptist Press Service reported that church to be Second Baptist Church, Madrid, which was closed by the government 1954-63. Two other churches in the Union have shown an interest in possibly registering.

In Spain, Baptists number nearly 5,000, and the total Protestant membership amounts to around 30,000, according to Bonet. Less than one third of the Protestant churches—150 out of 550—have applied for registration, he said.

No Baptist churches have been molested by authorities, although the registration deadline of May 31 (extended from the previous Dec. 31) has passed.

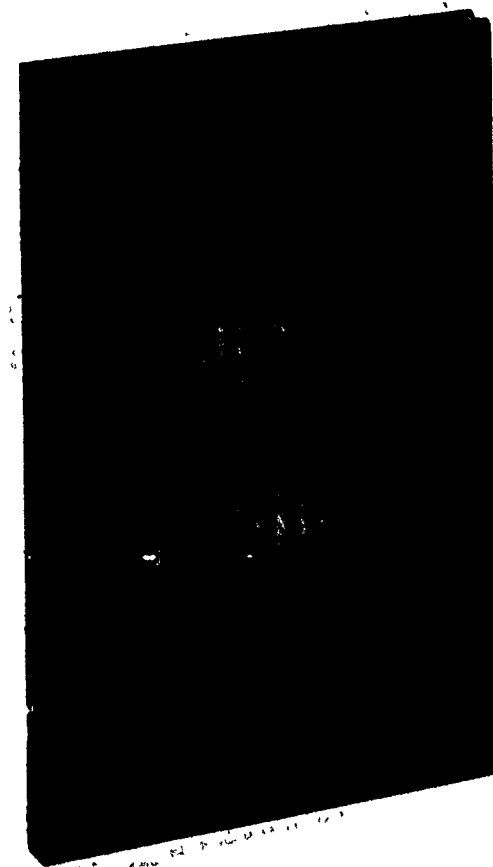
Trends Viewed in Finland

Finnish social trends will receive special consideration during the coming year by the executive board of the Swedish-speaking Baptist Union in Finland. The board will study such matters as sex education in public schools, indulgence in alcohol and narcotics, violence in TV programs, and secularization of the culture.

Both the union and its youth organizations suffered membership losses during the past year. Total membership of 25 churches in the national body dropped by 37 to a total of 1,889.

Baptisms totaled 27 during the year, and total offerings increased. The Union helps support six missionaries, most of them jointly with Baptist unions in Sweden and Denmark.

More than 1,000—over half the total membership—attended the conference. The Swedish-speaking Baptist Union in Finland is the larger of two Baptist groups in the country. The other is a Finnish-speaking union, about half as large as the Swedish-language group.



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'Faith' in Vietnam

When the Vietcong offensive hit Saigon in May and June, one Baptist church found itself suddenly surrounded by more than 3,000 refugees. The homeless ones had nothing to eat and no shelter to protect them from rain.

The Baptist church has only 52 members. But its name is Faith.

"Pastor Thanh didn't pause to reflect upon the church's small membership or its bank balance, which totaled fewer plasters than there were names on the roll," reported Missionary Associate James F. Humphries. "We must care for those in need," he told his people on Sunday."

The next day the young pastor of Faith Baptist Church approached the Vietnamese government relief agencies, then turned to the Vietnam Christian Service, to the Catholic relief organization, and to the Vietnam student relief group, related Humphries.

"When chaplains at Tan Son Nhut Air Force Base heard about Faith Church's project, they offered their help and provided some supplies," continued Humphries. "Soon chaplains of Long Binh and Bien Hoa Army and Air Force Bases joined the effort."

"I must have faith," said the pastor to himself. "If I have faith, God will provide."

Reported Humphries: "The church got enough food and shelter for 1,000 refugees, then for 2,000, then 3,000. Then it extended its relief work to a second area where hundreds more benefited from the love and compassion of the small but faithful church."

Mountain Mission Opened

For the opening meeting of a Baptist mission, two families prepared a small but comfortable room in San Martin, a mountain town in Guatemala.

Coming for the event were the Wendall C. Parkers, missionaries stationed in Guatemala City, and a carryall crammed with Baptists from the city. Lack of space in the vehicle prevented others from making the trip.

The inaugural program included the introduction of a layman selected by the sponsoring church to lead the mission, a prayer of dedication, a sermon, and two biblical films.

"Each Sunday the lay leader will take a bus to San Martin and conduct Sunday School," said Mrs. Parker. "Twice monthly his pastor will go along to preach an evangelistic message."

"We said adios to our new friends in San Martin with the assurance that when we return we will find more than two families interested in the gospel—maybe two dozen, maybe more, as the Lord blesses his word."

New Togo Building: 'Beautiful'

Togolese describe the recently dedicated building of First Baptist Church of Lomé in superlative terms: "The most beautiful building in Togo."

Representatives of churches in Lomé, capital of the West African nation, and of the national and city governments shared in the July dedication ceremony with Baptist leaders from Nigeria, Ghana, and the U.S., reported Missionary Billy L. Bullington.

A thanksgiving service ended a week of activities following the dedication. Baker J. Cauthen, Southern Baptist Foreign Mission Board executive secretary, and Mrs. Cauthen were honored guests. The church gave them African robes as a token of esteem. Dressed in his colorful costume, Cauthen preached on "faith."

Bullington regards as a "gift from God" the fact that the church was able to buy a building site on the main boulevard in Lomé.

"Finding a location in the heart of the city in 1965 was almost more than the church could believe," he said. "Baptists were few and little known."

'Pact' Prayer Partner

More than 10,000 completed assignments in "Pact," the hemisphere-wide Baptist prayer partner project for the Crusade of the Americas, had been made by the end of August.

Completed applications for prayer partners had been mailed in by more than 25,000 persons, groups, and churches, reported Mrs. Catherine Allen at Woman's Missionary Union offices in Birmingham. In addition, some are still asking for application forms.

More than a million forms in English, Portuguese, and Spanish have been distributed throughout the hemisphere.

Mrs. R. L. Mathis, WMU promotion division director and coordinator for Pact, predicted a landslide of applications closer to the Dec. 31 deadline. She expressed the hope that many of the forms would be returned soon to avoid the year-end jam. All applications must be received before 1969 so that partners can pray together throughout the year of the Crusade, she added.

Swedish Youth Groups Grow

Youth groups affiliated with the Orebro Mission, second largest Baptist group in Sweden, had an increase of 1,069 during the past year. Total nation-wide membership of the youth groups is now 8,451, the mission's annual conference was informed.

Otherwise, Orebro Mission statistics showed a slight decline. Total membership is 19,380 persons in 243 churches.

"The sacrificial giving of the church members and the aid of Southern Baptists made the new building possible. Missionary G. Clayton Bond directed the construction himself and kept expenses at a minimum."

"Now the Baptist name is well known, and new opportunities for witness arise every day."

State's Meeting Largest

The largest annual meeting in its history was conducted recently by the Baptist convention in Brazil's Rio de Janeiro State. There were 1,354 official messengers present. Total attendance exceeded 3,000.

The convention adopted a budget of 300,000 cruzeiros (\$90,000 U.S.). "This is tremendous progress," declared Missionary Harold E. Renfrow, executive secretary of the convention. "Now we are on our way with the Crusade of the Americas."

The convention was organized in 1907, 16 years after the first Baptist church in the state was constituted in the city of Campos.

Requests Top 25,000

Pact workers "match individuals with individuals approximately the same age, churches with churches approximately the same size, groups with groups of the same type, and families with families," explained Mrs. Allen. "Whenever possible they assign partners who will have no language problem, because partners are encouraged to correspond and share prayer requests."

Requests for prayer partners from another country are met when possible, but U.S. applications greatly outnumber the others, said Mrs. Mathis. Pact workers try at least to assign partners from different state conventions.

Pastors Aid in Evangelism

Fifteen Baptist pastors from the United States, including S. M. Lockridge, a Negro pastor in San Diego, Calif., took part in evangelistic crusades during September in Rhodesia and Brazil.

Lockridge and six others preached in Rhodesia, working with local pastors and Southern Baptist missionaries in a nationwide effort in three areas of the country in successive weeks.

"Dr. Lockridge has special appeal to the Africans here for several reasons," reported Missionary Gerald S. Harvey. "He is an American Negro, he is a big man (most of the Rhodesian people are relatively small), and his graying hair is a sign of age which must be respected."

Eight pastors from the U.S. took part in a similar campaign in Brazil.



Lay Pastor Manuel Piva, a dentist, serves the Ramos family during Lord's Supper at La Serena.

PHOTOS BY GERALD S. HARVEY



Baptismal service at La Serena church.



Piva in the pulpit.

By Johnni Johnson
Associate, FMB Visual Education

MANUEL Antonio Ramos is a family man in Coquimbo, Chile. And because of a chain of events—including a Christian dentist, a son's curiosity, and a daughter who wasn't afraid to talk to her father about Christ—Manuel Ramos is the head of a Christian family:

The family's Christian pilgrimage began with Manuel Piva, a dentist who is also a follower of Christ. Piva became convinced he should move his practice to the city of La Serena, a strong "church" town, a Catholic town, and serve townspeople in the name of Jesus.

Piva led in the development of a Baptist congregation in La Serena. In two years the congregation witnessed the baptism of 225 persons. Of the first 200 or so members, each who was baptized had already won another person to faith in Christ. The church's motto: "Every member bring a person who needs the gospel."

The motto led Piva's wife, Señora Ester, to help begin a Christian witness in neighboring Coquimbo.

One of the first persons reached was a Señora Ramos. She invited her 13-year-old nephew Manuel to a Christian service.

Curious, Manuel went, accepted the invitation, and attended several meetings—women's meetings, but he went anyway because he wanted to hear what was being said about the Bible.

The teen-ager's enthusiasm led to his mother's conversion, and to the concern of mother and children that the father would come to accept Jesus Christ.

So came the day when young Manuel's sister, ten-year-old Maria Inez, decided she was not afraid to talk to her father about the gospel. She went to him with a tract she had received at church.

"Daddy," she invited, "please come hear about Jesus."

Unable to deny his daughter her wish, Ramos went with her. Some months later he followed Jesus in baptism in La Serena church, as did two of his children. That same day he partook of the Lord's Supper for the first time, in the fellowship of his new Christian allegiance.

In the Chilean town of La Serena, a Christian believer—a dentist and lay pastor named Piva—lived and talked the good news: *Dios es Amor*, God is love. He witnessed so openly that a whole family has learned the meaning of that good news.



Maria Inez Ramos shows tract to her father.

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