

## Many Ways of Healing

**M**EDICAL MISSIONS can be thought of as a triangle. On one side there is the service rendered—medical service to the suffering, as Christ cured the sick, healed the crippled, restored sight to the blind, and cleansed the leprosy sufferers. He did this for various reasons, but I think the main one was his great love for the individual in need.

But medical missions, in its attempt to fulfill its purpose, also trains and teaches how these ills can be cured, or better still, how they can be prevented. Medical missionaries cannot treat all the ills of the world, but they can teach how these ills can be treated and prevented.

This is the second side of the triangle—the training and teaching side.

The third side, and the base, is witnessing. This is essential

By Franklin T. Fowler  
*FMB Medical Consultant*

to all missionary undertaking—to bring the individual, suffering or not, to a saving knowledge of our Lord, Jesus Christ.

The purpose of medical missions is expressed as follows in the program statement for the Southern Baptist Convention's Foreign Mission Board:

"To provide medical assistance to people in foreign countries as an expression of Christian love and as a means of witnessing in order that they may be brought to God through Jesus Christ."

In fulfilling this purpose, and all sides of the triangle, there are many approaches. There is no unique or typical medical mission undertaking. Each situation must be carefully studied to see what is the best method of meeting the medical needs within the possibilities of the environment and within the purpose of the whole enterprise.

What might work in one country may not work as easily in another where the needs vary, the laws are not the same, and the particular interest and calling of the individual medical missionary may be different.

Medical missions must be flexible and fluid. It must be able to adapt to changing needs.

The different types or approaches that Southern Baptist medical missionaries are making today around the world are outlined here. All approaches are valid, all are fulfilling the purpose.

1. **The small, church-based clinic dispensary.** A large number of these are in operation. Often they are manned entirely by national personnel, from the physician to the caretaker. Many are under the control of the individual church. These clinics are held in the church buildings, in an assigned room or two of the educational facilities.

A small pharmacy dispenses common drugs to the patient at cost, or even less. Although extensive diagnostic procedures cannot be done, each patient receives personal attention in the spirit of Christ. Since he is in a church building,

PHOTOGRAPHY BY LAWRENCE R. SNEDDEN

often the patient may overcome his prejudices and fears of the gospel and of the church.

Obviously the expenses for these clinics are minimal; many times they can be completely administered and financed by the local church.

**2. The independent clinic (polyclinic).** This clinic is independent from any one church, although it serves all churches within its area. Usually there is a building, or buildings, to house the clinic. National physicians and personnel are employed or contracted for services. Drugs are dispensed at cost or slight profit. A minimum of laboratory service is available, and occasionally x-ray services are supplied.

Both the first and second types of clinics are usually located in cities where hospitalization is available for patients who are seriously ill or who have complicated illnesses that cannot be adequately treated in the small clinic dispensary.

The administration of these clinics is usually in the hands of the local missionary or the Baptist association or convention.

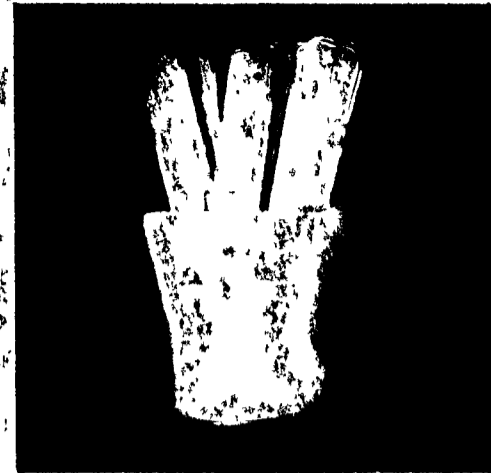
**3. The rural clinic dispensary.** Sometimes these are referred to as ambulatory or mobile clinics. In most cases the only ones who ambulate are the physician and his assistants, since the equipment, the clinic building, etc., are permanently located at one site.

In one of the most developed rural clinic dispensary projects, the clinics are located in, or next to, churches, and are under the direct supervision of the local church. A full-time dispenser (nurse or medical technician) lives on location and holds the clinic every day. The missionary physician visits the clinic once or twice a week to see the more seriously ill or complicated cases, bring drugs and medicines, and consult with the dispenser.

In some of the more remote areas the mobile or rural clinics are very simple, relying entirely on the periodic visits of the missionary physician, who may take equipment and limited personnel with him. Sometimes the missionary uses air transport to reach the clinic areas. In a few cases an equipped clinic truck is used to transport equipment from place to place. In these situations the more seriously ill patients are referred to local government, or other mission, hospitals; transportation is provided when necessary.

In most locations medical missionary physicians give their full time to these clinics; in others the physician, or physicians, are based at a hospital and work out from there.

**4. Preventive medicine work.** Preventive medicine, or the public health approach, has been effectively used. No doubt, much needs to be done in this aspect of medicine, and much



is being done through existing hospitals and other types of medical work.

At the best organized work of this type a teaching center has been established where young nationals have been trained as health workers. They are then employed by the Baptist association or churches to carry on the program of preventive medicine in the local community.

The missionary physician visits the various locations periodically to give advice, see the complicated cases, and bring necessary drugs, medicines, equipment, and other supplies.

Much emphasis is placed on screening and the finding of early cases of tuberculosis and leprosy. Baby care is also emphasized. Public health education is provided in the local churches as vaccination programs are carried out.

**5. The dental clinic.** In recent years we have come to realize the importance and value of dental missions. The dental missionary, working in areas where there is very little dental attention, can render a great service in Christ's name.

Some of the dental missionaries are located in Baptist mission hospitals, while others have their offices, or clinics, away from other existing medical work, thus reaching new areas.

Medical volunteer dentists recently have carried out a most interesting endeavor by going for a few weeks at a time into rural areas of Central America, together with the local missionaries. The response has been gratifying as needs have been met, doors opened for the gospel, prejudices overcome, and Christ preached.

**6. The infant maternity clinic.** A small, infant maternity clinic was established recently in a rural area where it serves a large number of people. A nurse-midwife conducts the clinic, which, as the name indicates, serves especially maternity cases and children. Because of the clinic's location, however, and the unavailability of other medical help, many other types of cases are seen each day.

**7. The rural, acute general hospital.** These medical mission hospitals usually have from 30 to 50 beds and are manned by two or three physicians and one or more missionary nurses. Although small in bed number, no hospital is small in the sense of work done, patients served, and in the dedication of lives.

By the very nature of these hospitals all types of patients are seen. Most of them are what can be called acute cases, since it would be difficult to give extended care to chronic cases.

Surgical and maternity cases receive priority, although other cases are also seen, of course. Since these hospitals are located in rural areas, in most cases they offer the only adequate medical attention available to many of the surrounding population. In all of these hospitals the outpatient



load is heavy; much time and effort are given this part of the hospital's ministry, and patients come from miles around.

Usually a pharmacy is maintained, since there is no other available supply, and a laboratory must also be equipped and staffed.

**8. The teaching and training hospital.** Increasingly we are finding the need to teach and train nationals. Missionaries can never hope to meet all the needs of even one community, let alone of one country. But they can train individuals to help meet the needs of their own people. Thus in the larger hospitals can be noted the establishment of nursing schools, internship and residency specialty training, and schools for hospital technicians, such as laboratory and x-ray.

Many of the Foreign Mission Board's missionary physicians have their specialty board certificates. In the training hospitals they can use their specialty training to the greatest advantage. As young, national graduate nurses, trained physician specialists, and medical technicians go out from these hospitals, missionary efforts are multiplied a hundredfold, and the purpose of helping national brethren develop their own work is being accomplished.

In the various Southern Baptist medical mission undertakings on foreign fields in 1967, there were 47,580 inpatients of hospitals, and 597,711 patients were seen in outpatient departments and clinics.

Several family members or friends usually accompany each patient. Thus, *the witness of medical work reached well over one million different persons in one year.*

No adequate statistics are available, but many of the people who have come to a hospital seeking physical help or bringing dear ones for treatment have found spiritual help as the gospel has been presented to them. A large number have made professions of faith.

Remarkably, so much is being done so well by so few. In 1967 Southern Baptists had only 58 missionary physicians, 65 missionary nurses, and 43 other missionary personnel. Working alongside them were 1,425 national personnel, without whom little could be done.

Who are these medical missionaries? First, they are chosen of God, called by him into his task. One characteristic of all of them is a deep and sincere dedication and sense of calling into his undertaking.

Medical missionaries are physicians, not only with M.D. degrees, but many with specialty training, and all with some seminary experience. The general practitioner is always most needed; in fact, regardless of a person's training, all the Baptist missionary physicians do general practice work.

Some of the physicians have specialty training in surgery, internal medicine, pediatrics, obstetrics, and gynecology. The necessity for medical missionary physicians to have specialty training is being recognized more and more, although, as already pointed out, all of them do general work. The medical missionary physician may have a specialty but, in most cases, cannot hope to practice only his specialty.

The missionary dentist does general dentistry, and some, especially those located in a hospital, perform a considerable

amount of oral surgery. Opportunity for training of dental hygienists, dental laboratory technicians, and others, seems unlimited.

The missionary nurse does much supervision and administration as well as teaching. The nurses find it increasingly important to secure their master's degree in nursing administration or education, or public health.

Missionary laboratory technologists have rendered invaluable help, both in providing good laboratory service in hospitals and in training nationals as hospital technologists.

Another important medical missionary is the hospital administrator. He not only keeps the hospital running smoothly and efficiently, but relieves the missionary physician or nurse from administrative responsibility.

One of the most recent additions to the mission hospital team is the missionary hospital chaplain. Often the other members of the hospital team are so overburdened with medical work that little time is found for adequate spiritual emphasis. As much as they want to render this essential service there simply is not time enough to witness to each patient, to carry on Bible studies for patients and employees, to conduct daily devotions, and to supervise the follow-up work into the patient's home and community. All of this and much more is carried out by a full-time hospital chaplain or director of a spiritual emphasis department.

The missionary dietitian serves both the hospital as such and in a teaching capacity. One of the foremost health problems in many areas of the world is malnutrition. This is not always due to lack of food, but often is because of lack of knowledge and understanding as to how food should be used.

Many children suffer from kwashiorkor, the protein deficiency disease, in areas where food with high protein content is available. The problem frequently lies in the fact that the mother simply does not know how to prepare such food.

Also emerging is the need for other paramedical personnel, such as physiotherapists, medical secretaries, and social workers.

The opportunities and needs of medical missions are unlimited. The response to this approach has proven to be one of the best methods of evangelism, for it demonstrates God's love and concern in a practical way.

Yet it is a fact that, although Southern Baptists are trying to do more than ever before in medical missions, *we have only a few more medical missionaries today than we had five years ago.*

All missions, medical missions included, basically means people—children of God, called by him into his service, giving their talents and skills, their witness, and their lives in proclaiming his gospel through the ministry of compassion.

More and more medical missionaries of all types are needed.

This is a call for all types of medical missionaries to man the existing work, to venture into new types of work, to heal the sick, to preach the gospel, and to bring new life to those around the world who are dying in their pain and sin.

# THE Commission

Volume XXXII

January  
1969

Number 1

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THE COMMISSION, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Printed at 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, N.C.

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

Pictures: Except for portraits of missionaries, appointees, and staff members, photography credit is given for all pictures, unless such information is unavailable.

SUBSCRIPTIONS: Single subscriptions—\$1.50 a year, \$2.75 for two years, \$3.50 for three years, and \$2.10 a year for addresses in foreign countries; All-Families Church Budget Plan—Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership; Elected Workers Church Budget Plan—Ten cents a copy (\$1.20 a year) applicable only when church includes in its order ten or more members serving in leadership and organizational capacities. Remittance in advance is required for all subscriptions, except those provided through church budget plans, which may be paid quarterly or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to THE COMMISSION. Address subscription orders and correspondence to Circulation Manager, THE COMMISSION, Box 6597, Richmond, Va. 23230.

Change of address on Form 3578 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

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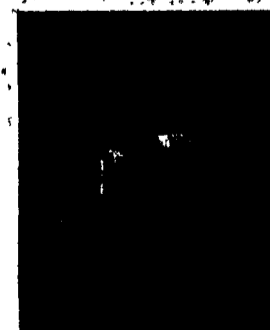
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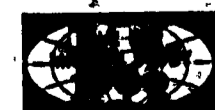
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COVER: Some instruments of a medical missionary.  
Photo by Lawrence R. Snedden.



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

# Paralysis of Analysis

By Joseph B. Underwood

**M**ARY AND MARTHA were suffering from the paralysis of analysis. For days they had repeatedly, continuously, and exhaustively analyzed their circumstances. The inescapable conclusion was grim hopelessness.

Therefore, when Jesus said, "Take away the stone," Martha immediately flung herself between the Lord and the huge stone that sealed the tomb of Lazarus, exclaiming, "By this time there is a foul odor, for the body has been dead four days!"

Jesus replied, "Said I not unto you, if you would believe, you should see the glory of God?"

Jesus required that, in spite of all appearances of utter hopelessness as a result of careful, thorough analysis, they express their faith in him and in his ability to raise the

dead by rolling away the stone. When their belief in the transcendency of Christ's power over death led them to expose the tomb of despair and decay, Jesus commanded, "Lazarus, come forth!" And he that was dead arose!

Paul analyzed the spiritual condition of man (Eph. 2:1ff), and just as he reached the climax of hopelessness he paused, then shouted, "But God . . . !" To the Corinthians Paul analyzed the world's blackest assumption—"if Christ be not risen"—then triumphantly exclaimed, "But now is Christ risen from the dead!"

Not long ago, after a message concerning impressive evangelistic victories in many countries of the world and extraordinary plans for the immediate future, a furloughing missionary said to me, "Thank you for your message of optimism, expectancy, and victory."

Continuing, she explained, "I came home from our Muslim mission field discouraged by the extreme slowness of response to the gospel and by the many other obstacles we confront. Since arriving in the United States, in church after church I have heard only defeatism—nothing but a review of the discouraging news that all of us read in the newspapers. I have been ready to quit.

"This morning, however, as you spoke of what God is doing today and of evangelistic victories even in difficult fields of service, I renewed my commitment to the mission to which God called me. I shall return, convinced that God is still 'able to do exceeding abundantly above all we ask or think.'"

More recently another individual exclaimed: "It is so good to hear that victories in the name and by the power of Jesus Christ are still a reality! For a long time we have heard nothing but sermons of despair."

Is it possible that Southern Baptists—and America, too!—are suffering from the paralysis of analysis? Can it be that we have devoted so much time to analyzing what is wrong with us and have talked so continuously about our weaknesses, faults, failures, and "unfavorable circumstances" that we have produced a sense of hopelessness?

Have we focused our attention almost exclusively on self-analysis and self-condemnation for so many years that we have convinced ourselves and others that "God is dead?" Have we proclaimed doubts and question marks so persistently that we have persuaded men the gospel is powerless and therefore valueless?

To be sure, there are problems, difficulties, obstacles, discouragements. If we concentrate our attention exclusively on our analysis of the negative, however, the inevitable, inescapable conclusion is despair. If we never remove our eyes from the sordid panorama of sin and violence, of apathy and discouragement, we shall inevitably defeat and destroy ourselves—just as a person who talks of nothing but his aches and illnesses or whose only outlook on life is pessimistic gloom.

It is imperative that we examine, recognize, and confess our sins and errors. Cer-

tainly we must repent and correct our ways, our attitudes, our behavior. But let us do more than talk of our faults. Let us behold what God is doing and is able to do. Even in this day of prejudices, hatreds, riots, war, and all kinds of tragedies, we can rejoice that God is still leading in his triumphal procession.

In a Muslim country last year a small group of 155 Baptists in eight churches and missions engaged in a simultaneous evangelistic campaign. There were 386 public professions of faith in Christ as Lord—in a country where to make such a public decision endangers one's life!

In another country that has never enjoyed religious liberty, not only were there more than 800 decisions in 31 small churches, there was also a news conference that for the first time in history secured reports in four leading newspapers of that country. In spite of censorship, three months later one of the reporters who had attended the press conference printed on the front page of his newspaper a large photograph of a man being "baptized as was Christ" in one of those churches. Half of an inside page was devoted to two more photographs and an explanation of the Baptist interpretation of New Testament believers' baptism.

In Zambia, with 3,250 Baptists, there were more than 5,100 decisions in their first simultaneous evangelistic campaign. Among those converted were a congressman and the manager of Zambian Airways.

In Chile there were more than 6,000 decisions in their 151 churches—including the conversion of the leader of one of the national political parties.

In France 2,200 Baptists, in the midst of 50 million people, dared to attempt an extraordinary evangelistic campaign. Of 325 decisions, 119 were young people in their late teens or early twenties.

In the Rhine-Ruhr area of Germany there were so many phenomenal blessings in their evangelistic campaign in March, 1968, that Baptists of numerous other European countries have been inspired to similar special endeavors for the evangelization of the people of Europe.

God is at work! God is still able to do exceeding abundantly above all we ask or imagine! The gospel of Jesus Christ continues to be the power of God unto salvation!

True, there is much that is wrong with us and with our country. There are many evils. We do well to recall the warning of Christ to the cities of Chorazin, Bethsaida, and Capernaum and to remember, "to whom much is given, of him much is required." It is imperative that we hear and be warned by Christ's lament over Jerusalem, "If thou hadst known in this thy day the things that belong to thy peace!"

But we must also remember the words of Christ, "in the world ye shall have tribulation, but be of good cheer, I have conquered the world."

Let us focus our attention on God "who raises the dead," for he is able to convert the cross into triumph!

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

THE COMMISSION



PHOTOS THIS PAGE BY FLOYD CRAIG



**D**R. DANIEL Tinao — psychiatrist, medical doctor, professor, and pastor—is an Argentine Baptist layman who practices what he preaches.

"Laymen play a more active role here in Argentina than they do in the United States," commented Dr. Tinao during an interview at the International Baptist Theological Seminary in Buenos Aires, where he teaches.

If ever a layman proved that point, it is Dr. Tinao. Although in modesty he would never call attention to this, it is hard to imagine a layman in Argentina who could "play a more active role" than he does.

He is a medical doctor whose specialty is psychiatry. He puts this talent into practice, not only in his profession, but also as a counselor at the *Casa de Amistad* (Good Will Center or "House of Friendship"), where once a week he counsels distressed persons and families.

In addition to his medical degree, he also holds a master's degree in the field of education. He puts this into practice by teaching pastoral care and the relation between psychology and theology at the International Baptist Theological Seminary.

To top it all off, Dr. Tinao, while a layman, is also pastor of the Once Baptist Church in Buenos Aires. With about 200

*During interview at the seminary  
Dr. Daniel Tinas expresses views.*



# A LAYMAN LEVELS

BY JIM NEWTON



W. ROBERT HART

At the seminary in Buenos Aires, Dr. Tiniao counsels with a student.

members, the church is one of the most progressive congregations in the city of more than four million people.

Like most Argentine Baptist laymen, Dr. Tiniao has strong views. Despite his quiet dignity, he seldom hesitates to let these views be known.

Take, for example, his views about involvement of laymen in Argentina, compared to the United States.

"Here, laymen are needed to preach the gospel," he said in articulate English, characteristic of many well-educated Argentines. Many laymen, like Dr. Tiniao, preach in the missions and preaching points that surround "B.A.," as many refer to the capital city of Argentina.

Comparing the situation in Argentina to the United States, where he has traveled extensively, Dr. Tiniao observed that maybe only 50 out of a thousand Baptist laymen in the Southern Baptist Convention are really active.

"The majority are passive," he said in describing Baptist laymen of North America. "They think that praying and giving is enough, and that this is all a layman needs to do."

He added that the professional approach to religion so prevalent in the United States will not work in Argentina.

"There is no church here that is able to pay for a full-time music or religious education director. We can't hire it done. We laymen do it ourselves."

Dr. Tiniao then launched into one of the key points of the two-hour interview as we sat on a bench just outside the administration building at the seminary:

"There is a strong reaction here against the institutional approach of the church, for it is associated with capitalism and colonialism of the United States," he asserted.

The Argentine people, who are proudly

nationalistic, react against any semblance of an effort to establish an *iglesia de los Norte Americanos* (church of North Americans) that seems to force United States methods and approaches upon Argentine people and into a situation where such approaches will not work.

As an example, he cited efforts by some missionaries several years ago to establish Training Union or Vacation Bible School programs "just like the ones in the United States."

He added that years ago this even reached the point that in order to get a loan for church construction, an Argentine church had to have a "Training Union and all the things you have in the U.S.A." Then he quickly added, "All this is changed now, and the missionaries see that this is not the most important thing."

He added that when Southern Baptist missionaries return to the United States on furlough, they no longer feel it is necessary to report statistics like "80 percent of the churches in Argentina have a Training Union, etc."

Talking with his hands in typical Latin gestures, Dr. Tiniao enthusiastically emphasized his next point:

"Our situation is different here. Our people are different. Our tradition is different. We don't come from a Protestant tradition. But we are Baptists, and follow the same basic Baptist principles and doctrines you do. But Training Union and Vacation Bible School are not distinctive Baptist doctrines! They don't always work here, although they do sometimes."

Dr. Tiniao strongly advocated innovation and the trial-and-error method in approaches to Baptist work in Argentina.

"Here we can try something new, and if we realize that it is not working, we can change quickly and easily.

"In the United States it is much harder to change something than it is here. There are too many professionals there. Committees there have to study the effects.

"In Argentina we can't wait until changes come in the United States, for they come too slowly there," he concluded.

Dr. Tiniao added that he and many other Baptists from Argentina have been encouraged by changes that have taken place in the Southern Baptist Home Mission Board. "In the Foreign Mission Board the same changes need to take place," he observed. "The Foreign Mission Board seems to be too rigid. They seem afraid to do something different."

This is reflected in some of the missionaries serving in Argentina, he added, although it certainly does not apply to all. A few seem to be afraid of experimentation. There is pressure from the other missionaries to stick with tried and proven approaches instead of innovating.

"There is a tremendous need here for more young missionaries with open minds, with more knowledge of social problems, and more knowledge of work in big, secular cities," he said.

"Most of the missionaries here came from little towns and cities in the South, and they knew very little about work in cities. Baptist work in Argentina is concentrated in three or four big cities, and this kind of experience is needed here."

Dr. Tiniao added, however, that he believed there is a new type of missionary that is more open and more willing to do things "the Argentine way" than the missionaries of the past.

"They seem to have more concern for social issues and problems. It used to be difficult to talk to some of the missionaries about the United States' policy in Latin America, Vietnam, and racial



Dr. Tiniao  
and his family.

W. ROBERT HART

problems in the United States, but it isn't with many of these newer missionaries.

"They don't try to establish the North American pattern here. The second-term missionaries (those who have completed one five-year term) are more willing to change than the newer ones," he added, praising Seminary President A. Jackson Glazo, Jr., and Justice C. Anderson as "two of the best missionaries" in the country.

"We must draw a line between the American way of life and Christianity," he declared. "Sometimes they are very closely related, but the American way is not necessarily the Christian or the New Testament way."

Dr. Tiniao added that he did not feel that all of the missionaries had accepted "our national point of view," but that many of the missionaries have, and that there are no real tensions or problems in the relationships between the nationals and the missionaries today.

This did not always exist, however, for less than 20 years ago tensions seemed to be increasing between missionaries and nationals. Some of the nationals felt the missionaries were paternalistic and that they wanted to control the missions program. In a crucial meeting in 1950 the missionaries and national pastors talked openly and frankly about this, and they prayed together. From that day hence, tensions have subsided, and the nationals in Argentina have gradually taken the reins of control.

Dr. Tiniao explained that now the Argentine Baptist Convention works closely with the Baptist Mission of Argentina (the organization of missionaries) with the help of a coordinating committee composed of seven nationals and seven missionaries.

"If any problems develop, the commit-

tee handles them," he said. This helps solve problems caused by a lack of communication and a resulting misunderstanding between missionaries and nationals.

Dr. Tiniao, speaking from his perspective as a psychologist, added that tensions between the missionaries themselves seemed to be much greater now than tensions between missionaries and nationals, which he described as almost non-existent.

He said that missionary wives have a harder time adjusting to the Argentine culture than do their husbands. "They have less participation in missions work, and they feel more alone. The men have more interpersonal relations with nationals and more quickly feel at home here than their wives."

"The wives, because they stay at home more, usually do not know the language as well. It is harder for them to make friends. The children go to the American schools here (usually) and they don't have relationships with our children. Furthermore, the missionary wife is usually more conservative than her husband. Consequently, they have a harder time adjusting and often create tensions within the missionary family," Dr. Tiniao observed.

A family man with three children, the 37-year-old psychiatrist specializes in counseling persons with family and marital problems at the Baptist Good Will Center directed by Miss Sarah Wilson. One day each week he takes time away from his teaching at the seminary and works in a Buenos Aires mental hospital to talk to persons who are facing problems.

Many of his counseling responsibilities center around the family and sex, Dr. Tiniao said. "Divorce is illegal here. This

causes many headaches," he added. For one reason, it tends to encourage common-law relationships where husband and wife are never legally married. Thus a man can leave his common-law mate and take another without the problem of divorce. But this, too, causes problems, Dr. Tiniao said.

Not only is he concerned about problems of family life because of his Christian commitment, but Dr. Tiniao is also deeply concerned about all other social problems facing the people of Argentina. He is especially involved in helping the people who live in the *villas de miseria* (villages of misery), a name which so aptly describes the plight of those caught in some of the most indescribable slums in South America.

"One of the biggest criticisms of the church is that it is too indifferent to physical needs," said Dr. Tiniao. "The people (in the slums) say that 'you want to save our soul, but you don't want to help our complete need.' All too often," he added, "this is a valid criticism."

In an effort to practice what he preaches, Dr. Tiniao has led his church in a ministry to the people of the slums. It maintains an active referral agency, finding out the needs of the people and referring them to the social agency in the city which can help the most. The church provides food, clothing, and sometimes lodging for those in dire need.

"These are very simple things, but they are some of the things that we try to do," he added.

With these words, our two-hour interview ended. By the time he walked away, waving to one of his students on the seminary campus, it had become obvious that here was an extraordinary layman who really seeks to practice the whole gospel he tries to preach.

*By Helen Ruchti*



DENNIS LITTLE

**T**HE WOODCARVER put finishing touches on the grape cluster, scrutinized the A for "Alpha" and the horseshoe "Omega" in which it was balanced. Perfect.

He turned, picked up the jar of varnish. If he finished in time he would hurry over to the Corso in time to see King Umberto I ride through Rome.

A carved door for a Baptist church. Baptists? Who were they anyway? With freedom of worship now in Italy, there are curious sects preaching in Rome.

But these are modern times. These are the 1900's. Lots of changes in the 30 years since Italy's unification. Now Protestants can worship in Rome! And the pope is going to stay in the Vatican from now on.

He brushed on the varnish, stroking each grape carefully.

\* \* \* \*

"Beautiful doors. Just what we wanted." Turning to his Italian Baptist friend, Rev. James Wall added, "It's a church now. I thought we should never get out of that tent. But the Lord has been good to us."

"Yes, we were fortunate to find this building," said his friend. "But we could never have raised the money for it without the help of English Baptists. With the courtyard of the building roofed over and this beautiful marble baptistry, we shall hope for a good ministry in the center of Rome."

He stroked the door paneling as he entered to view for the first time the white carrara marble floor and a platform for the preacher—a miracle of a meeting room fashioned from need and sacrificial giving.

\* \* \* \*

Dr. Dexter Whittinghill turned the key eight times. "It is a heavy responsibility

The author, Mrs. W. C. Ruchti, Jr., is a missionary to Italy.

THE COMMISSION

# BEAUTIFUL DOORS

to take on the English Baptists' work," he mused. "It is a fine building we've bought from them. We are fortunate to have this place in the heart of Rome. Southern Baptists have a real task in Italy. . . . So much to do."

Whittinghill knew his father-in-law, Dr. George B. Taylor, Southern Baptists' first missionary to Italy, would have been proud of the work he and Taylor's daughter, Susie, had taken on. This year — 1923—looked like a good time for Baptists in Italy.

\* \* \* \* \*

"What a pity! Maybe if the Fascists don't stay in power we can open the church again."

Sadly the pastor turned the key eight times, glanced at the grape clusters, the Alpha and Omega, symbols of Christ—our beginning and our end.

"We are fortunate to have the other Baptist churches in Rome to combine forces with us," reminded his wife.

"Still, such a beautiful meeting room. It is a pity. . . . So many young men in the army." He stroked the doors, turned and walked toward the street.

"Mussolini is speaking in a few minutes. We must hurry before the crowd gets too thick in Piazza Venezia."

\* \* \* \* \*

"Fascinating doors! What kind of a place is this?" The deliveryman slung down a hundred-pound sack of flour.

"Church World Service — Gift of American Christians," read markings everywhere. Crates of shortening, rice, and spaghetti made the room look like a warehouse. Lots of war victims will have something to eat.

Shaking his head, the man closed the door. "Surely are beautiful doors for a storage room," he mumbled.

\* \* \* \* \*

The click-clack of the printing presses

told the man delivering the cartons of ink where to take them.

"Never would have thought there would be a printing press in here," he called. "Looks more like a church with all those designs on the door. Mighty fancy walls for a publishing house."

Dr. Roy F. Starmer smiled. "We're moving to Monte Sacro soon," he responded. "Our work has grown too much for this place."

He picked up the newspaper on his desk, and fleetingly noted the dateline: August 1, 1959. "Yes, we'll be moving this fall."

\* \* \* \* \*

His heart skipped a beat. Beautiful doors. Christian symbols. The key turned eight times in the old rusty lock. Behind this door—what? For this he had left a loving pastorate in Rome, Ga., had brought his family to face an unknown future and ministry in Italy.

William C. Ruchti pushed on the heavy, brass door handle. The unwilling, squeaking door yielded to the pressure. Then he looked in at the most awful mess he could have imagined.

Start a church here? A bathtub of plaster stood in the back of the church. Ladders. An old motorbike. Old bookcases of dusty books. Boxes and cabinets of correspondence and records from almost one hundred years of Baptist work in Italy.

Sacks of flour and shortening were leaning against old tables. A long, wooden, carved bench was thrown to one side. An old table with dolphins for legs rested near a forlorn pump organ, which stood near the baptistry on the left side of the room.

There was no pulpit. Its absence didn't seem catastrophic in this disorganized storeroom. He was to start a church in this unholy mess?

Heavy-hearted, he walked out, the

doors swinging shut as they were made to do.

"Beautiful doors. Dusty though. Oak? Walnut? Really Roman. Classic design. Maybe someday a church here. . . ." But he dared not hope too loudly.

\* \* \* \* \*

"Is this the Baptist church?" The brightly dressed tourist folded her orange-rimmed sunglasses and put them in her purse.

"I saw your ad in the *Daily American*. Isn't it wonderful to have a church where you can hear English? I haven't heard any English in days. . . . But the thing I'm really happy about is to have a place to worship. We've seen so many big, arty cathedrals, I'm ready for a good Baptist service."

She signed the guest register, turned to hear a cheerful, "Hello. We're so happy to have you visiting with us today. I'm Rose Heathman."

"And I'm Bob," said her husband, who offered a bulletin and a handshake.

The tourist looked at the friendly American residents of Rome, and immediately felt at home with them.

"You have a lovely church," she said. "I was impressed immediately with the beautiful, carved doors. I hadn't expected anything quite so nice. Your pews and pulpit are handsome, so permanent looking."

"And what an elegant old communion table! Why the legs are dolphins — symbols of the resurrection, aren't they? How long has the church been here?"

"Almost six years," Rose smiled. "We're a new church."

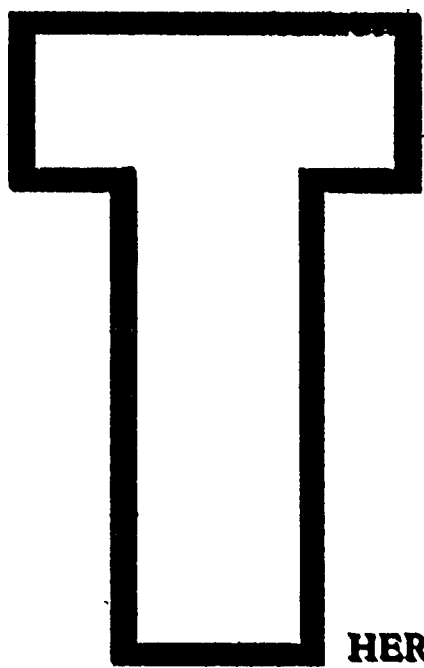
In a few moments the pastor stood at the pulpit of the Rome Baptist Church. The congregation rose to sing, "Praise God from whom all blessings flow."

The musical testimony floated out through the open doors into Piazza San Lorenzo in Lucina in the heart of Rome.

**TRAIN UP  
A CHILD--  
FOR MISSIONS**



*'The new Christian comes into  
an atmosphere already charged  
with the responsibility to be a wit-  
ness and a missionary.'*



HERE WAS no pre-arranged plan that we talk. We just sat there in the front seat of the car as the others got out and went into the house.

I don't remember which of us spoke first, or even the first words. I shall remember how meaningful and rich the occasion became for us both.

We had just returned from Sunday School and the morning worship hour. The rest of the family were already in the house by the time Mary, who is nine, began to reveal what was in her heart.

"How long do I have to wait before I can join the church?" she asked.

This was not the first time Mary had asked this question or one similar. Her own comment was that she had been wanting to join the church since she was five. During those years, each time the question was asked an attempt would be made to add a little more to her growing understanding of what church membership and its prerequisite experience of regeneration were about. Now the time was at hand.

We talked simply but carefully about adult things in nine-year-old terms. Finally we reached the point where I could say, "Mary, if you're ready in your own heart to give yourself away completely to Jesus, you don't have to wait. Jesus has been ready all the time. He has been waiting for you."

We prayed together, and I was allowed to be present as my second daughter gave her heart and life to Christ.

After lunch we called the pastor and arranged a conference. When the invitation was extended at the close of the worship service that evening, my little girl stepped forward to confess before men that she had come to know by experience that Jesus is the Christ.

I share all this that I might underscore her reactions in the first days following her experience. Her first impulse in the car that day was to rush into the

house and share with her mother and sisters what she had just discovered by her own faith in Christ.

At the training program preceding the evening worship she could scarcely contain herself as she told others what had happened.

At school the next day she told still others. As I was driving away from the house that afternoon she stopped me and with one of her little friends wanted to talk about what was involved in baptism.

The following day she came in telling how she had shared all this with her friend Joan at lunch period and discussed with her what it meant to be a Christian.

She is so happy with her newfound fellowship with Christ that she simply can't keep from telling others.

What happens between those first moments of joy, those first natural and normal impulses that make us want to tell others what great things Christ has done for us, and the time, years later, when preachers, teachers, and others are constantly haranguing us because we can't be made to tell others?

The answer to that question involves many factors, but I can point out one that we steadfastly refuse to put into practice on a full scale. We have never gone all out to train our children to be missionaries.

You may reply, "But we don't train people to be missionaries. God must personally call them to this task and show them this is what he wants them to do; this is the work of the Holy Spirit."

"After he has called them and they have dedicated themselves to his will, we have colleges and seminaries to help in training for the work itself."

"In addition," you may add, "we have missionary emphases throughout the child's growing years, through what is taught in Sunday School and the organizations of the church for all ages that are considered the missionary arms of the church. Add to these the missionary teaching and challenge expressed through the pastor and his preaching."

I agree that all these exist, are being used by God in dealing with lives for missions, and should never be discarded or replaced.

But it is quite evident that this is not enough.

At no time in the history of the Christian church, from the calling of the twelve onward, has there been anything like an adequate ratio of Christian witnesses dedicated to evangelizing the rest of the world population. The ratio of

those consciously dedicating themselves to a full-scale sharing of the gospel to that greater number professing to have committed their lives to Christ has always been tragically small.

Shall we blame God, saying he just does not call enough of his own into service? Shall we blame only those of our number who refuse to answer the call? Shall we accept the blame ourselves for not adequately preparing hearts to recognize and respond to that call to missions?

The fault is completely ours.

The decrease in the number of those entering the ranks of ministers and missionaries is not because the spiritual need of the world is less. On the contrary, the need for missionaries is greater than ever before and increasing at supersonic proportions.

A lessening of missionary interest is not because doors of opportunity have been closed in some areas of the world. Every missionary agency in existence can testify that where one door has closed others have opened.

Need has never been greater. Opportunity has never been wider. Tools, aids, facilities for missions have never been more plentiful.

God's call to missions has not grown weaker. But our spiritual hearing has deteriorated to almost total deafness.

I am convinced that inherent in the idea of witnessing in general is found at least an elemental degree of divine commission. The term "missionary" refers to one sent out, on a definite mission, with a definite commission, to accomplish definite ends.

While there are "missionaries" divinely called, commissioned, and sent out to prescribed areas of service "out yonder somewhere," this does not render the rest of us spiritual rejects or mere spectators to the work of the kingdom.

How do we put more lives in God's hands for his Spirit to use in missions?

One vital way we have overlooked, while every other world movement grasps it as the first step, is to train the children—train them to be missionaries.

I do not mean just to teach them about missions, read to them missionary stories, tell them how God wants all his children to serve him, and pray that somehow the Holy Spirit will one day call them by name.

God expects us to do more than these things. He has literally commanded us to train our children specifically for the task of missions.

Among the first commandments and laws given by God to his people were

## TRAIN UP A CHILD, continued



those instructing them to instill his truth in their children, that they, in turn, might instill that same truth in their children, and on and on.

When Christ came, as he did with every other law he expanded the area of responsibility for witnessing to include the whole world, to the ends of the earth. His truth, God's law, are no longer to be transmitted merely from parent to child, but from everyone who has received the truth in Christ to everyone who has not.

This responsibility—this command, calling, commission—has already been laid on all who are in, of, by, and for Christ. No child of God has the privilege of deciding for himself whether he has any share in the responsibility to witness. It is part and parcel of the Christian experience.

It is not that every Christian *should* witness; every Christian *must* witness, if his experience is to be full grown.

Witnessing for Christ is not some factor that develops later or is added to the experience of salvation. It is the natural impulse, outgrowth, and expression of what God has done and continues to do within the Christian's heart and life.

The new Christian comes into an atmosphere already charged with the responsibility to be a witness and a missionary.

This responsibility is not determined by the age of the Christian. If the Holy Spirit is allowed to move freely within, then he motivates the Christian into missionary activity. If a Christian is not being so motivated and activated, it is because he is resisting and defeating the work of the Spirit within his heart.

No Christian can truly claim that God's will is being fulfilled in his life if he is not actively engaged in some missionary expression.

How can I say it strongly enough? The Christian experience of regeneration

always, without exception, ushers one into the atmosphere of witnessing and lays upon the individual the claim for missionary service.

Since this is true, we do not violate the work of the Holy Spirit, or presume upon his function, when we train our children specifically for missionary endeavors. On the contrary, to the extent we have failed to do this we have hindered the work of the Spirit.

The parents of Samuel dedicated his life to God before his birth and while he was still a child brought him to Eli to be reared in the atmosphere of the things of God and trained for his service. Everyone seems to accept this principle as elemental, except Christians.

Daniel was among the young who were separated from other captives to be trained for specific service to the king. The Nazi movement in Germany trained the young toward specific ends. Communism trains the young.

Name an "ism" or world movement and I'll point out their specific training of the young to achieve desired results.

"But that's different," you say. "Those are worldly people, using worldly means to achieve selfish ends. The Christian calling is not of man but of God. Paul said we do not take this calling upon ourselves but are called of God. It's up to God. If he wants someone to be a missionary he'll tell them so."

Agreed. We are not to act in any capacity God has reserved for himself. But he has not left us out of the process through which he would develop every child of his into an effective witness and missionary.

He tells us that we are to teach one another, guide one another in the truth, help one another in knowing and doing his will. Thus, nothing becomes more important to the growth and victory of the

kingdom of God than for us to help the new Christian understand that he is a vital part in God's plan for evangelizing the world.

It is elementary. God proposes to use everyone who is born of his Spirit to be making other disciples. If children are of this number, then they should be trained from the beginning to understand and realize this, and should be led into active missionary expression at once.

They must be aware from the first that witnessing—telling others—is not left to their inclinations or lack of them. God expects it, requires it, commands it. The Christian life cannot be fulfilled without it.

We have stressed the freedom of the individual soul before God until we have convinced ourselves, along with others, that every man has the right to choose whether he will be actively engaged in the mission of evangelizing the world. We forfeited the privilege of choice when we gave ourselves away to Christ.

God proposes to use us to instill in our children who have received the Saviour the recognition that they have a personal responsibility to be missionaries to their generation. God will supply the power for the task and direct their course in his service.

I have not said we are to tell them specifically where, and in what capacity, they are to serve. We are to be used of God to make sure they know from the beginning that they are to serve.

For generations we have drilled into our children and each other that God calls some, while the Scriptures and life make it plain that God calls all—some to this, some to that, some to the other, but all to some service in witnessing to the whole world.

We have reaped that which we have sown. In every church it is impossible



to find more than a handful who are actively engaged in telling others about Christ. The active program of the church is planned by fewer than 10 percent of its members and carried out by fewer than 20 percent.

Blame the devil if you wish, for he certainly is involved, but recognize that we are the ones he is using. The retardation of the kingdom of God has been accomplished through the devil's use of insiders.

I have never believed we are "saved to serve," as if servitude were the primary motive and end result of the sacrifice of Christ and the experience of regeneration. I do believe that faith without works is dead, and there is no such thing as our having a share in the life of Christ without having a personal responsibility in the work of Christ.

There is no way to be a Christian and escape the missionary responsibility involved.

Who is to serve on foreign fields? You. Who is to serve on home soil? You. Who is to witness in the office and on the job? You. Who is to carry Christ into campus life? You. Who is to tell those in the neighborhood? You. Who is to be the missionary to your own home and family? You.

I do not know which you is to go where, but I do know that God has a place for every you, if only he could find a you for every place—and an I.

How can we change the present picture for the better? Train the children. Train them specifically for missionary service in the course of life into which God leads and directs them.

We do not hesitate to see that they get the best training available in every other area of life. We must not continue to hesitate in training them to be witnesses.

Imagine how many more lives the Holy Spirit could appoint to specific locales of missionary service if they had been practicing missionaries from their youth!

When do they want to be missionaries? Now. The next day after Mary's commitment to Christ she asked, "Now that I'm a Christian, what am I supposed to do?"

Lord, have mercy on us. Here is a nine-year-old girl who is happy that she knows you and realizes she belongs to you. She is eager to be totally involved in the business of her Father. She is asking what to do.

Father, don't let us rear her in the best tradition that tells her to wait until she is grown and then you'll show her what she is to do. May she never hear us say that one day the task will be hers, that tomorrow is her day, that we must first pass off the scene.

Lord, somehow let her know what she can begin to do now, before we stifle and suffocate her desire to serve, before she grows to become one of us who refuse to recognize we have been called to do anything unless you strike us squarely between the eyes and write our names specifically in the heavens with fingers of fire.

This is not the moment to tell her to wait for the periodic missionary lesson or the missionary emphases once or twice a year. This is not the time to explain how the money she puts into the church will be added to that of others and eventually pay the expense of someone else to tell others about you.

She wants to know what to do now. Today. To keep on doing the rest of her life. She has just now accepted you, Lord, and in her heart she simply accepts the truth that life in you is an active process and that there are things for her to do.

She realizes it as a natural part of her experience with you.

If she is not shown now, the years will be few until she is found sitting among the rest of us by the wailing wall, sighing for more funds, more missionaries, more interested, more in attendance, moaning, "Wonder where all the other weepers are? Surely thought we'd have more here tonight."

Only to hear, "Well, you know there's so much going on."

Where, Lord? Where is it all going on? Perhaps it is not too late for some of the rest of us to get in on it.

I know one place it is going on. It's going on in the heart of a nine-year-old girl and others like her, of all ages. It's going on in the lives of those who have not lost the wonder, the excitement, and the joy of what it means to know that Jesus died for them and now through faith lives in their hearts.

It's going on wherever hearts still say, "Now that I'm a Christian, what am I to do?"

For 22 years I have been a minister. In each of those I have had adult Christians say to me, "Oh, it must be wonderful to feel that God has called you to serve him in some particular way."

I want to weep to think that any grown man or woman could be a Christian for years and still wander around in the loneliness and bewilderment of feeling they have not been called to do anything in particular in the service of Christ.

Missions must no longer be tacked onto other emphases as if it were important but not an integral part. The emphasis on missions, evangelism, each Christian's being actively devoted to and engaged in missionary activity, must be placed where it belongs—at the very center, hub, foundation of the Christian life and service.

This is what it's all about.

# editorials

## Area Administrative Staff Complete

**UPON ELECTING** James D. Belote secretary for East Asia during its meeting last October, the Foreign Mission Board completed its roster of six area administrators. The countries included in Dr. Belote's area are: Hong Kong, Japan, Korea, Macao, Okinawa, Taiwan, and mainland China if and when it opens as a mission field again. The rest of the world has been divided by the Board into five other areas: Southeast Asia, Africa, Europe and the Middle East, Middle America and the Caribbean, and South America.

Dr. Belote, a native of Washington, D.C., was appointed by the Foreign Mission Board in 1940 for service in China. Political and military conditions there, erupting finally into World War II, delayed his going to that country for seven years.



James D. Belote

During that time he and his family lived in Hawaii, where he became pastor of Wahiawa Baptist Church on the island of Oahu. He finally reached China in 1947 and did his language study in Canton, all the while remaining active in evangelism in the southern part of the country. Moving to Hong Kong in 1950 he continued evangelistic work and became president and faculty member of the Hong Kong Baptist Theological Seminary in 1952.

Eight years later his administrative duties were expanded when he was made president also of the newly founded, international Asian Baptist Graduate Theological Seminary. This graduate institution has its administrative center in Hong Kong, with operational branches at several Baptist seminaries in the Orient.

Dr. Belote took a leave of absence from his double administrative posts in 1964, accepting a position on the faculty of New Orleans (La.) Baptist Theological Seminary. In the summer of 1967 he directed the Board's training program for missionary journeymen on the campus of Virginia Inter-mont College at Bristol, Va.

In addition to his seminary duties in Hong Kong, he was for five years pastor of two churches and advisory pastor for four others. He also shared his leadership with the Hong Kong Baptist Association. He represented them at the Baptist Orient Mission Conference of 1961.

As East Asia secretary, Dr. Belote works with the missionaries in all six countries of his area. The basic working relationship is realized through each Mission (the organization of Southern Baptist missionaries on a given field). There is also a direct, unrestricted personal relationship between an area secretary and the individual missionaries. His position entails both supervisory and liaison responsibilities, within each Mission, between the Missions, and between each Mission and the Foreign Mission Board.

Dr. Belote began his pursuit of higher education in his home city, at George Washington University. He then at-

tended Wheaton (Ill.) College, from which he graduated with the Bachelor of Arts degree.

He next attended Columbia (S.C.) Bible College, where he was awarded a Master of Theology degree. He studied also at Southern Baptist Theological Seminary, Louisville, Ky., and at New Orleans Seminary, where he received the Doctor of Theology degree. Dr. and Mrs. Belote, the former Martha Bigham, of Water Valley, Miss., have five children: Jim, Ted, Virginia, Carolyn, and Linda.

## Crusade Matches Emphasis

WE ARE NOW well into the fifth and final working year of Southern Baptists' five-year series of post-jubilee emphases. A look back at all five of them may help some of us reconstruct the perspective out of which they were projected several years ago.

1965—A Church Fulfilling Its Mission Through Worship

1966—A Church Fulfilling Its Mission Through Proclamation and Witness

1967—A Church Fulfilling Its Mission Through Education

1968—A Church Fulfilling Its Mission Through Ministry

1969—A Church Fulfilling Its Mission Through Evangelism and World Missions

Prominent now in our thinking is the emphasis on evangelism and the Crusade of the Americas so near at hand. The international aspects of these crusades and campaigns provide, at least for this hemisphere, the dimensions intended when the emphasis was phrased for this year. What a time this might be for proclaiming the gospel and strengthening our churches, both in this country and in all our neighboring nations!

As late as it is, churches yet uncommitted to participation in the Crusade of the Americas can realize some of the spiritual impact of this effort a half a world wide. The potential for spiritual impact is not in the mere bigness or scope of the Crusade effort but rather in a commitment to work and pray together for an unprecedented spread and penetration of God's message of redemption for man.

Even if a particular church has no plans for a series of evangelistic services, it can still link itself with others elsewhere in a covenant to pray for a great spiritual awakening in specific localities and generally across the world.

This is too strategic a time for any church to merely remain in a spectator's role, watching what goes on but without involvement.

## Recipes Welcome

WE KEEP hearing about readers who have used the recipes that we have published. The reports are good. If you have an authentic recipe that is uniquely identified with one of our foreign mission fields, please allow us the privilege of reviewing it for possible publication. We will publish the name of the sender for any recipe that we use.

## A Different Author

AUTHORSHIP for "The Inasmuch Gift," a story appearing in the preceding (December) issue of THE COMMISSION, was erroneously attributed to Jesse C. Fletcher. He only conveyed the article to our editorial office on behalf of the actual author, who prefers to remain anonymous.

# Chain Reaction

BY BAKER J. CAUTHEN



**T**HE WORLD is becoming increasingly familiar with the expression "chain reaction." Unfortunately, most of the chain reactions we think about are connected with explosions of atomic bombs, with their fearful destructive power. There are other types of chain reactions, however, for peaceful purposes and human benefit.

Missionary service throughout the world produces chain reaction. Whenever a person is brought to know Christ as Saviour, he becomes concerned that others be able to experience this same new life. Christian witness is the result.

Sometimes an individual on a foreign mission field will be brought to know Christ, and then, because of his concern for others, he shares the message in distant communities, with the result that churches are brought into life.

This process continues until groups of churches find themselves drawn together by their common experience and sense of purpose. They form associations and conventions in order that their combined efforts may be more effective in projecting ministries to their fellowmen. It is upon the basis of this combined effort that most of the efforts to strengthen and serve are made.

The outreach of witness in service on mission fields does not stop with the development of work in a given country where the gospel message has been shared. The missionary imperative begins to motivate the nationals on that field to extend their efforts into other countries. The concept of witnessing abroad to other lands seems to be so vital to discipleship that people, rejoicing in the blessings they have come to know in Christ, visualize their discipleship in world terms.

This is a repeated experience on mission fields. Many years ago missionary effort in Brazil brought forth such fruitage that a national convention was formed. It organized its own home mission board and projected effective and constructive ministries into needy areas of that land. A foreign mission board was also established, with the result that missionaries were sent to Bolivia and Portugal.

The work in Portugal bore fruit, and a convention was organized. As the concern for others began to motivate that convention, mission work was established

in the African countries of Angola and Mozambique.

Similar developments have taken place in the Orient. In China concern for missionary effort gave rise to the China Baptist Convention, with resultant efforts being made through the Frontier Missions Movement. Missionaries were sent to western provinces of China, particularly Kiangsu, where a dedicated Chinese doctor and his wife, together with other co-workers, established an effective Baptist work.

Missionaries were sent to Taiwan, a step that proved preparatory for the great developments which have come about since the Communists seized power in mainland China, for large mission efforts have resulted in Taiwan. The work there likewise produced concern for others, so that missionaries went from there to Malaysia and Southeast Asia. The Baptists also sent missionaries to Korea, resulting in churches among Chinese people in Korea.

Closely paralleling this development was the work in Hong Kong that resulted in missionary concerns. Through the Hong Kong Baptist Convention, missionaries have gone from Hong Kong to countries of Southeast Asia, particularly for witness among Chinese people.

Baptist work in Japan gave rise to the Japan Baptist Convention and resulted in sending mission workers to Brazil for a witness among the significant Japanese population in that country.

Nigeria has been the scene of large missionary efforts for many years. When the Nigerian Baptist Convention came into being, many of the churches in Nigeria were made up of Yoruba people, a trading people. As they went about their business in various parts of West Africa they also bore a witness for Christ and established churches. Missionaries have spoken of discovering churches already established in many places where Yoruba traders have worked, because of the witness borne by these Christian businessmen.

This process led to the development of Baptist work in Ghana. More recently the Baptists of Nigeria have sent missionaries to the West African field of Sierra Leone, where three missionary couples from the Nigerian convention are now at work.

Baptists of Europe have been drawn together in their fellowship. After World War II much of this process came about through work of the international Baptist Theological Seminary, at Rüschlikon, Switzerland. Not only were Christian leaders trained there, but the facilities served as a conference center for representatives from Baptist work throughout Europe. The divisions of tragic war years have been surmounted in the realities of Christian fellowship.

The European Baptist Foreign Mission Society came into life and projected work in the Cameroons in West Africa. Baptists in the various countries of Europe, by combining their efforts, have been able to share in this significant missionary outreach.

The developments mentioned are only representative of the trend. The gospel is shared throughout the world. People who come to know Christ as Saviour turn their attention to the Scriptures. The Holy Spirit directs them to the missionary purpose of our Lord. They begin to be caught up in the idea of bringing the whole world to Christ. Developing Baptist groups on mission fields recognize that their strength is limited and their numbers are few, but they are eager to follow the pathway of discipleship. Thus they discover that their efforts lead them toward missionary undertakings among people beyond their own shores. In such manner, a chain reaction of Christian witness becomes a reality.

May God grant that the Crusade of the Americas, which will be a major feature of this year of work, will capture the hearts of Baptists throughout the Western Hemisphere and in such manner that their concerns for the kingdom of God may become paramount. May the groundwork be laid for a greater world outreach than we have ever known.

If this can be followed by similar victories in Africa and the Orient in 1970, we may find that the hearts of Baptists in vast areas of the world will be filled even more with determination to lift high the banners of our Redeemer in the critical years ahead.

May God's grace be upon Southern Baptists, that we may press forward with zeal for worldwide labor in our Master's name so that our efforts may encourage all others.

By John D. Hughey *Secretary for Europe and the Middle East*



*Sadhu (Hindu holy man) in Bangalore, India.*

# A Good Place To Continue

**W**HEN William Carey and a few other people decided toward the end of the eighteenth century that they should "expect great things from God and attempt great things for God" on an international scale, Baptist missionary work started in the Indo-Pakistani subcontinent. This began a new era of Christian expansion.

The area was a good place to start—vast in size, population, and need. And it is a good place to continue.

Pakistan was created in 1947 because of an irreconcilable conflict between Muslims and Hindus. Areas of Muslim majority in the northwestern and the northeastern parts of the subcontinent became Pakistan, with 1,000 miles of Indian territory between them.

The population of the country is about 105 million. The people of East Pakistan are small of stature, and their language is Bengali, one of the major languages of India. The people of West Pakistan are taller and fairer, and their language is Urdu.

The one discernible bond between the two parts of Pakistan is the religion of Islam. The Manifesto of Mohammad Ayub Khan in 1965 at the beginning of his second term as president of the country opened with the following sentence:

"I believe that Allah, in His infinite mercy, created Pakistan to give the Muslims of these regions a homeland in which to mould their lives in accordance with the fundamental principles and the spirit of Islam."

This does not mean blind adherence to the past. Pakistan is a *modern* Islamic state, committed to the development of science and education. And there is a large measure of religious freedom. The sizable Hindu minority, although it has been the victim of popular violence, as has the Muslim minority in India, practices its religion quite freely; and Christians have the same freedom.

Still, the tone of the country is set by Islam, and most Pakistanis are obedient Muslims, with little interest in other religions.



PHOTOS BY FON H. SCOFIELD, JR.

*A business section in Dacca, East Pakistan.*

Baptists in Pakistan now number slightly more than 21,000, assisted by several foreign mission societies. Southern Baptist missionaries have been in East Pakistan since 1957. The Foreign Mission Board agreed with Australian Baptists to assume certain responsibilities in an area where they had been at work for about 75 years.

A Baptist visitor in Pakistan is impressed with the quiet determination of the missionaries to find ways of reaching people for Christ. This is not easy. Mission work is almost as difficult as in the Arab countries. Converts are few, but there are a number of former Hindus and Muslims who have become good Baptists.

Several years ago permission was sought for the establishment of a Baptist hospital in East Pakistan. The request has been denied. Although negotiations are still going on, it seems doubtful that we shall be permitted to share in the relief of suffering in Pakistan.

Most missionaries who have sought to enter Pakistan have been granted visas, but the situation is quite uncertain. Americans can expect no special consideration by government officials. Of the 27 Southern Baptist missionaries under appointment for Pakistan, four are new appointees awaiting visas.

The tension between India and Pakistan is similar to that between the Arab states and Israel. There is no airline service between India and East Pakistan, and very little between India and West Pakistan. In order to visit both countries on one journey it is necessary to travel several thousand extra miles.

The majority of India's half billion people are Hindus, although there is a Muslim minority of 50 million or more, and a Christian minority of 10 million. The Baptist World Alliance reports 510,800 Baptists in India.

Hinduism is not the established religion, for India is a secular state, but the predominant religion has molded the culture and greatly influences national policy. It is a religion that claims to be broad enough to include every religious

belief and practice which anybody might need or desire. The idol worshiper, the theist, and the atheist may all be Hindus.

In India people can worship where and when they will. Any religious message can be proclaimed. Places of worship can be opened freely. The constitution guarantees religious liberty.

However, in some parts of the country there can be trouble when a person changes his religion. The Madhya Pradesh state in central India has recently passed a law outlawing conversions resulting from "force, allurement, or fraudulent means." The law can be interpreted in such a way as to make conversions to Christianity virtually impossible.

More missionaries have worked in India than in any other country, with the possible exception of China. (Although there are still about 4,000 in India, some have withdrawn or have been excluded in recent years.) The government has ruled that in sensitive areas foreign missionaries should be replaced by Indian Christians as soon as possible.

High government officials have given assurances that there will be no general order expelling all foreign missionaries, but they have expressed themselves as favoring "complete Indianization," on a progressive basis, of all Christian missions.

In the meantime, the government will continue to admit certain types of missionaries "with outstanding qualifications or specialized experience, if Indians are not available for such posts."

Plans presented by the Foreign Mission Board to the Southern Baptist Convention in 1948 included India as a possible mission field for Southern Baptists. Our first missionaries, a doctor and his wife, arrived in 1962. Three other doctors and their wives and one nurse have been assigned to India.

Land has been purchased for a Baptist hospital in Bangalore, in the south central part of the country. Plans call for construction of a 200-bed training hospital (the minimum size for that type of institu-

tion in India) to cost about \$600,000. About one third of this is in hand. Building could start in 1969.

The authorities are very friendly toward the establishment of such an institution. We have no prospect of securing visas for any missionaries except those related to our medical program, but these will apparently be free to engage in evangelistic activities.

In Bangalore four Baptist churches have come into being since early 1967. The meeting places are small rooms in poor sections of the city. The Indian worshipers sit on the floor, and it is amazing how many can crowd into a small space. Of the approximately 200 church members, more than half have been baptized during the past 20 months. The others are Baptists (mainly Telugus) who have moved into Bangalore from other places. There are no other Baptist churches in Bangalore.

The churches are led by Pastor Joshua, whose grandfather was one of the Indian evangelists who helped John E. Clough [an American Baptist missionary] baptize 2,222 people on one day in July, 1878, and 8,000 within six weeks. This happened after many unproductive years, when only a few favored continuing the "Lone Star Mission" in South India. Since that time, so many Telugus have become Baptists that the denomination has an initial advantage in dealing with Telugu people.

Perhaps God is again preparing great things for the Telugu people. We have a wonderful opportunity among them, and also among the many other language groups of India.

In India thousands of people can be seen sleeping on the street because they have no shelter. Per capita income is \$76. There is a burgeoning population with too little food to go around. Deeply religious people seek God but with such varied, and sometimes grotesque, ideas of him.

It is sometimes said to persons planning to go to India, "It will break your heart." It does.

# The Convert

BY SAUL MARTIN  
A Journey to Trinidad



FLOYD A. CARR PHOTO

A "cool cat"  
Who lived for speed  
For the thrill of the chase  
Of women, of money—  
"Life is a one-way road to nowhere  
"So get all you can  
"And don't worry about the loser"—  
Ran with a gang,  
Obsessed by evil thoughts,  
Unable to be alone with himself.  
On the outside, signs of life,  
Yet dead within.

Tall and rail-thin,  
Yet keen of mind  
And sensitive of spirit  
The lips that were profane  
Now frame the words of prayer,  
"Dear Jesus, our Lord,  
"Let no man dishonor thee . . ."  
Bowing his soul in submission to Christ,  
His new master.  
Playing the part of Judas  
In a drama at church,  
But only a part,  
For he is not among the betrayers.

Already a witness,  
Winning his "chick"  
And her family.  
Helping to build a new church,  
But turns down an offer of work  
In a land where employment is highly  
prized.  
When the work is finished  
The job offer still waits—  
"Seek ye first the kingdom . . . and  
"These things shall be added unto you."  
Standing in a church to testify,  
"It is great to be a Christian;  
"I'm a lost sheep that has been found."

## 'One-Way Ticket to Nowhere'

Following is the testimony by the young man who is the subject of "The Convert" given over a radio program of Valley Baptist Church in Trinidad; he is a 23-year-old construction worker.

Through my family tradition I was born into their religion and went through all the formalities. I tried my best to know about God and what was expected of one concerning this wonderful world we live in.

I learned that God wants us to live like brothers, love our fellowmen, give to one another, don't steal, don't kill, speak the truth, the truth will bring you joy and peace at heart. But God was far from me. It was ritual without meaning.

Religious, unhappy boy—that was me in my school days, seeking religious understanding and getting no meaning. Many times I used to notice some of my classmates gather at intermission talking and laughing. They looked very happy. In my class I was considered the odd boy.

One day at school, there I was in the midst of this group. To my surprise this was a gang of blood brothers. After a short stay I felt like part of the gang, and my ears felt like they were serving a purpose in making part of my body. One boy would say, "Boys, last night I went by the neighbor's fowl coop (chickens) and chose the ones I wanted." Another boy would say, "Tuesday a gangster and I had a clash with another gang of boys."

I said to myself, *This feeling is good.* After that I became a member of the gang. We were top dogs through school days and afterward for a time. Then some of the members were imprisoned. Others left the vicinity. Only I was left, with nothing to be a part of, feeling lost to the world with my evil thoughts.

I pondered for some time. Then I became interested in things which made my thoughts very, very evil—money and women. Looking at my past life when I was employed by Satan: gambling, cursing, smoking, and ready to destroy my fellowmen for money.

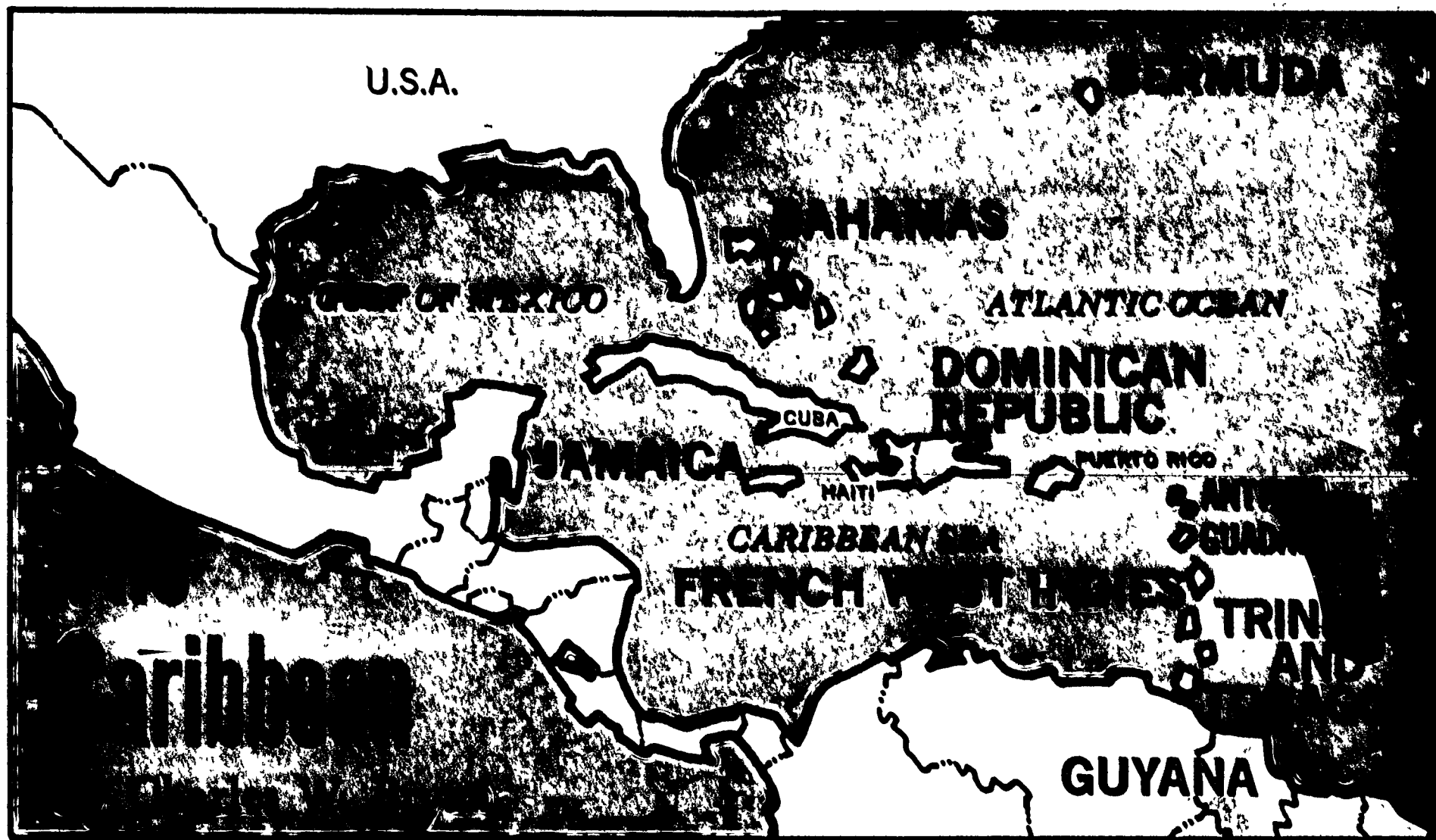
Many times on my speedy moves I used to notice a certain individual just cooling life at the corners. I said to myself, *There is a guy playing it cool, and he does not seem happy. This is a world of unhappy people.* Because deep at heart I knew I was not happy.

When I was not at top speed these were my thoughts: Life is a one-way ticket to nowhere. Take what you can get and forget the loser. I will put my hand on plenty of money, and I will be there with the dolls—because in those days I considered women machines.

Then something happened in my life which gave me a wonderful feeling. The cool guy and I became very good friends, and he taught me the plain and simple way of life about the world and Jesus, our Lord and Saviour. He introduced me to one of God's earthly kingdoms, the Valley Baptist Church.

When I fulfilled my promise to the friend and attended the church, my feelings were beyond words. The church, which is the people, were all strangers to me, but at heart they gave me the welcome feeling that I was not a stranger, but a lost sheep which had found his flock.

There and then I walked the aisle and shook the pastor's hand and gave my life to Jesus, our Lord and Saviour, the one who died for our sins, the Light of the world, Master and Lord, the Way, the Truth, and the Life.



*This capsule view of the Caribbean area was contained in his report to the Foreign Mission Board in November by Charles W. Bryan, secretary of one of the new geographical areas of missions, Middle America and the Caribbean.*

**T**HE ISLANDS which lie southeast of the United States, east of Mexico and Central America, and north of South America, have caused language trouble ever since their discovery about 500 years ago.

The complications started with the discoverer himself, who is called Cristoforo Colombo in Italian, Cristobal Colón in Spanish, and Christopher Columbus in English. He and his multilingual successors gave to the islands names which in meanings, derivations, spellings, and pronunciations have contributed to the world's greatest lexicographical nightmare.

Southern Baptists have had missionaries serving in the area since 1951, when work started in the Bahama Islands. In 1962 the work expanded to include Guyana, Trinidad, and the Dominican Republic. A missionary couple was sent to Jamaica in 1963 at the request of the Jamaica Baptist Union. Early in 1964 a missionary couple arrived in Guadeloupe, French West Indies. A couple was sent to Bermuda in 1966, and in 1968 a couple arrived in Antigua.

With an ever increasing ministry, it is important that terms describing the area be clearly understood.

Some terms describe the whole region, such as Caribbean, the West Indies, the Antilles. Other terms describe certain

sections, such as the Leeward Islands and the Windward Islands.

**Caribbean:** This term comes from the name of the aboriginal inhabitants of many of the islands. The Carib Indians also contributed the term "cannibal," which reveals their savage characteristics.

There is some confusion about the pronunciation of "Caribbean." The pronunciation generally used in the area, and the most acceptable, is the one that places the accent over the e. However, there are many who pronounce the term with the accent over the i.

**The West Indies:** This term was first used because of the miscalculation of the discoverer. Since the purpose of the voyage was to discover a new route to India, Columbus thought the island was off the coast of India and thus bestowed this name to describe his discovery. The term is still widely used and describes the total area. "French West Indies" describes the French-speaking section of the area.

**Antilles:** The beginning of this term is rooted in ancient mythology. "Antilla" or "Antilla" was a legendary land in the Western Sea beyond equally mythical "Atlantis" or Atlantic. When Columbus discovered the islands, the name "Antilles" was attached to it, just as "Atlantic" was attached to the ocean he sailed.

**Windward and Leeward Islands:** The English-language Windwards are the most southerly islands in the eastern Caribbean (Dominica, St. Lucia, St. Vincent, and Grenada). The English-language Leewards (Antigua, Montserrat, St. Kitts, Nevis, and Anguilla) are to the north in the eastern section of the Caribbean.

The Dutch-language islands, on the other hand, call Leeward their islands to the south (Aruba, Bonaire, and Curacao) and call Windward their islands to the north (St. Martin, Saba, and St. Eustatius). The prevailing direction of the winds in this section of the Caribbean is from northeast to southeast, which seems to indicate the British were a little confused in naming the chain of islands.

The term used by the Foreign Mission Board to describe the area is Caribbean. Technically, the Bahamas, Bermuda, and Guyana are not considered a part of the Caribbean geographical area, but for Board administrative purposes they are grouped together.

The most important matter about the area is not what it is called, but what God is doing through the missionaries serving there.

For years the area was neglected by major missionary boards and societies. Many small, independent groups attempted to establish work on some of the islands, and much good was done, but the work suffered because of lack of stability and continuity due to meager financial support and personnel reinforcements.

The situation is rapidly changing, and Baptists are making a growing contribution to the spiritual life of the islands. The missionaries are challenged by the opportunities and the responsiveness of the people.

The new area of Middle America and the Caribbean that has been created by the Foreign Mission Board should help Southern Baptists become more aware of the immediate opportunities in a part of the world that is nearby.

**N  
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W**

## FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM  
APPOINTED **OCTOBER 1968**



### Ables, Raymond Edgar

b. Geraldine, Ala., Dec. 2, 1941. ed. Howard Col. (now Samford Univ.), B.A., 1964; SPTS, 1965-68. Cleaners employee, 1962-64, & col. dorm. counselor, 1963-64, Birmingham, Ala.; salesclerk, Louisville, Ky., 1966-68 (part-time); pastor, First Church, Altoona, Ala., 1964-65, & Liberty Church, Prospect, Ky., 1966-68. Appointed for Ecuador, Oct., 1968. m. Linda Rae Wood, Aug. 8, 1964.

### ECUADOR

### Ables, Linda Rae Wood (Mrs. R. Edgar)

b. Topeka, Kan., July 27, 1944. ed. Howard Col. (now Samford Univ.), B.A., 1965. Drive-in clerk & cook, Gadsden, Ala., summer 1962; col. sec., 1962-63 & 1964-65, & sec., 1963, Birmingham, Ala.; high school teacher, Louisville, Ky., 1965-66, & La-Grange, Ky., 1967-68. Appointed for Ecuador, Oct., 1968. m. Raymond Edgar Ables, Aug. 8, 1964. Children: Lorna Ruth, Jan. 8, 1967; Laura Rebecca, May 8, 1968.



### Coleman, David Michael

b. Cedar Hill, Tenn., Oct. 24, 1942. ed. Belmont Col., B.S., 1965; MWBTS, 1965-67. Shipping clerk, 1960-63 (part-time), col. book store mgr., 1963-65, & bottling co. employee, 1964-65 (part-time), Nashville, Tenn.; pastor, Maple Grove Church, Sylvia, Tenn., 1962-64, & Kingsville (Mo.) Church, 1965-67; dept. office mgr., BSSB, Nashville, 1967-68. Appointed for Nigeria, Oct., 1968. m. Linda Ruth Gholdston, Dec. 21, 1963.

### NIGERIA

### Coleman, Linda Ruth Gholdston (Mrs. David M.)

b. Scottsville, Ky., Aug. 24, 1942. ed. Belmont Col., B.A., 1963. Col. student ctr. employee, 1960-61, & office worker, summer 1964, Nashville, Tenn.; HMB summer missionary, N.M., 1962, & Ohio, 1963; elem. teacher, Nashville, 1963-65, N. Kan. City, Mo., 1965-66, & Kingsville, Mo., 1966-67. Appointed for Nigeria, Oct., 1968. m. David Michael Coleman, Dec. 21, 1963. Child: Melissa Jeanette, Nov. 12, 1967.



### Coursey, George Clayton

b. Lamar Co., Tex., Sept. 17, 1935. ed. Howard Payne Col., 1957-58; Clarendon Jr. Col., 1961; Wayland Bap. Col., B.A., 1963; W. Tex. State Univ., 1963-66 (by corres.); Dickinson State Col., summer 1965; Idaho State Univ., 1965-66; SWBTS, summer 1967, & 1968; N. Tex. State Univ., M.A., 1967-68. Truck driver, 1954-55, & salesman, 1955-57, Lubbock, Tex.; warehouseman, Brownwood, Tex., 1957, & Ft. Worth, Tex., 1967-68; warehouseman & truck driver, Plainview, Tex., 1958-60 & 1962-63; Jr. high school teacher, Jerome, Idaho, 1963-67; pastor, Faith Church, Wellington, Tex., 1960-62, Becton Church, near Plainview, 1962-63, First So. Church, Gooding, Idaho, 1963-67, & Round Prairie Church, Kerens, Tex., 1967-68. Appointed for Kenya, Oct., 1968. m. Patricia Ann Davis, Dec. 24, 1954.

### KENYA

### Coursey, Patricia Ann Davis (Mrs. G. Clayton)

b. Abilene, Tex., June 28, 1937. ed. Howard Payne Col., 1958; SWBTS, 1967-68. Credit office employee, Lubbock, Tex., 1955-57 (mostly part-time); sec., Brownwood, Tex., summer 1958. Appointed for Kenya, Oct. 1968. m. George Clayton Coursey, Dec. 24, 1954. Children: Michael Clayton, Sept. 8, 1956; Laura Gayle, Nov. 8, 1958; Scott Steven, Feb. 19, 1962.



### Golston, Jerold Evan (Jerry)

b. Sandusky, Ohio, Oct. 3, 1936, ed. SW. Bap. Col., A.A., 1957; SW. Mo. State Col., B.S., 1964; MWBS, 1966-68; Col. employee, Bolivar, Mo., 1954-55; laborer, Camden, Mo., summer 1955; shipping clerk, 1955-56, & filing clerk, 1956, Kan. City, Mo.; HMB summer missionary, Phoenix, Ariz., 1957; teacher, Preston, Mo., 1957-58, Mack's Creek, Mo., 1958-59, & 1964-66, & Cross Timbers, Mo., 1961-62; serviceman, U.S. Army, Germany, 1959-61; staffer, Windermere Bap. Assy., Roach, Mo., summer 1963; pastor, Elm Grove Church, Richland, Mo., & Pittsburg (Mo.) Church, 1956-57 (each half-time), Olive Point Church, Preston, 1957-59; High Point Church, Stoutland, Mo., & Harmony Church, Mack's Creek (Sat. night services), 1961-66, & Short Creek Church, Rushville, Mo., 1966-68. Appointed for Eq. Brazil, Oct., 1968. m. Verla Mae Reark, Aug. 13, 1964.

### EQUATORIAL BRAZIL

### Golston, Verla Mae Reark (Mrs. Jerold E.)

b. Stoutland, Mo., Apr. 24, 1940, ed. SW. Mo. State Col., B.S. in Ed., 1962. Book-keeper, Richland, Mo., summer 1959; elem. teacher, Ft. Leonard Wood, Mo., 1962, Springfield, Mo., 1962-64, Mack's Creek, Mo., 1964-65, & Weston, Mo., 1966-67. Appointed for Eq. Brazil, Oct., 1968. m. Jerold Evan (Jerry) Golston, Aug. 13, 1964. Child: Jeremiah Eugene, July 17, 1965.



### McGuckin, John Newell

b. Ponca City, Okla., May 30, 1934, ed. No. Okla. Jr. Col., A.A., 1954; Okla. Bap. Univ., B.M.E., 1956; SWBS, M.C.M., 1962, & further study, 1968. Custodian & groc. employee, Tonkawa, Okla., 1952-53; music. dir., First Church, Tonkawa, 1953-55, & First Church, Carnegie, Okla., 1955-57; music & ed. dir., First Church, Frederick, Okla., 1957-59; serviceman, U.S. Army Signal Corps, U.S. & Africa, 1959-61; music & youth dir., First Church, Ardmore, Okla., 1962-68. Appointed for Argentina, Oct., 1968. m. Mary Lou Barringer, June 16, 1962.

### ARGENTINA

### McGuckin, Mary Lou Barringer (Mrs. John N.)

b. Tuscaloosa, Ala., July 16, 1939, ed. Univ. of Ala., B.A., 1961, & M.A., 1962; Southeastern State Col., 1967-68. Univ. library student asst., 1957-60, & sec., summer 1961, University, Ala.; staffer, Glorieta (N.M.) Bap. Assy., summer 1959; student missionary, Good Will Center, Richmond, Va., summer 1960; high school teacher, Ardmore, Okla., 1962-64. Appointed for Argentina, Oct., 1968. m. John Newell McGuckin, June 16, 1962. Children: Erin Leigh, Dec. 13, 1964; Derek Ryan, May 1, 1967.



### Pearson, Flossie Faye

b. Laurel, Miss., May 14, 1940, ed. McNees State Col., B.A., 1962; SWBS, M.R.E., 1965. Staffer, Glorieta (N.M.) Bap. Assy., summer 1959; sec. to col. MSU dir., 1959-61, col. sec., 1961-62, & elem. teacher, 1962-63, Lake Charles, La.; HMB summer missionary, Ark., 1960, Jacksonville, Fla., 1962, & Bakersfield, Calif., 1963; sem. dorm. recep., Ft. Worth, Tex., 1964-65; ed. dir., Univ. Church, Fayetteville, Ark., 1965-66; state YWA dir., WMU, Bap. Gen. Conv. of Okla., Okla. City, 1967-68. Appointed for Taiwan, Oct., 1968.

### TAIWAN



### Romoser, Bruce Allen

b. San Francisco, Calif., Mar. 28, 1936, ed. Univ. of Md., B.A., 1962; SWBS, B.D., 1965. Serviceman, U.S.N., U.S. & Japan, 1955-59; salesman, Silver Spg., Md., 1960-61 (part-time); asst. to pastor, Hillendale Church, Adelphi, Md., 1961-62; pastor, Megargel (Tex.) Church, 1962-63; asst. pastor, Temple Church, Baltimore, Md., 1963-68. Appointed (special) for Argentina, Oct., 1968. m. Auburn Lee Spencer, Sept. 3, 1959.

### ARGENTINA

### Romoser, Auburn Lee Spencer (Mrs. Bruce A.)

b. Houston, Tex., July 20, 1940, ed. Tex. Tech. Col., 1958-59; Midwestern Univ., 1963; Towson State Col., 1966 & 1967. Salesclerk, Houston, Tex., summer 1959; univ. typist, 1959-60, & steno., 1960-61, & 1962, Col. Park, Md.; steno., Ft. Worth, Tex., 1962; church custodian, 1964-65, & sales rep., 1965, Megargel, Tex.; sec. Bap. Conv. of Md., Lutherville, 1967; sales rep., Baltimore, Md., 1967-68. Appointed (special) for Argentina, Oct., 1968. m. Bruce Allen Romoser, Sept. 3, 1959. Children: Mark Allen, Sept. 1, 1960; David Spencer, Nov. 2, 1961; Joy Elaine, May 30, 1968.

## Baptizing on a Rainy Day

Between showers, the congregation walked from shelter to shelter for five miles to reach a stream on the edge of Jos. At the water's edge, a local garbage truck was parked a few feet from the stream, and three men were washing it down with brooms and buckets of water. An old woman arrived and began washing her clothes, and nearby a man was wading.



Removing his shoes, my husband Bob entered the water in a deeper place just a short distance away. As the rains continued, the church group began to sing, and 12 men and women slowly walked into the water to be baptized.

Curiosity prompted people nearby to stop and watch, some seeing this kind of service for the first time.

To us, one of the outstanding members of the candidate group was the wife of our "houseboy." Naomi has lived on our compound much of the time during the last ten years. We have known some of her joys and sorrows.

Just as the service closed, the sun broke through the clouds and brought warmth and joy. Our prayer is that the warmth of God's love will continue to be felt by those who have surrendered their lives. **Jo Ann (Mrs. Robert M., Jr.) Parham**  
*Jos, Nigeria*

## Scattered Christians

In our first two months in Thailand we visited about half of our Baptist work here and met some fine national pastors and church members. Twenty years ago Baptists here had no churches or pastors. One of the needs now is the continued growth and development of these churches.



I visited in a rural village at a home where approximately a dozen people live. One elderly man there was a Christian, and the missionary in that area went regularly to lead in a Bible study for that one man.

One hears people say, there is one Christian here, another Christian over there, and another in yet another village. How good it would be for many Christians to be in one area!

Nearby was another man in his seventies, a Christian for ten years. For some reason he once killed a man, and although the courts cleared him of any crime, his Buddhist faith offered him no hope; he could not qualify for any of the several heavens.

Then he learned that the Christian God loved him and was willing to forgive. He trusted Christ and is constantly telling the people he meets what God has done for him.

**Donald V. Phlegar, Bangkok, Thailand**

# EPISTLES

Around the World

## Fellowship Overshadows Turmoil

Imagine hearing a prominent Jewish psychiatrist preaching to Arabs and Americans that Jesus of Nazareth is the Messiah of Israel!

This took place at the annual Baptist conference, a high mark in the year's activities for Baptists in Israel.



He was invited to speak by an Arab pastor who was in charge of the program. Such experiences overshadow the occasional turmoil of this area's political tensions.

Attending the conference, a joint venture of the Baptist Mission and national Baptist churches each fall, were more than 150 people. They represented Baptist churches and centers in Israel and the occupied territories.

The spiritual climate of love and fellowship between Arab, Jew, and American confirmed again for us that the love of Christ is the only hope for peace in the Middle East (and the world).

For the first time, a large group of Baptist Student Union summer missionaries were able to come from the U.S. during the summer and lead in the summer camp program of the Baptist Center, at Petah Tiqva.

For a week at the beginning of the season these 13 talented college students helped to train Arab village young people in Bible teaching, handwork, sports activities, and music.

Then the village young people went out over Galilee and taught in Vacation Bible Schools (a reminder of events in the Gospels?). Schools were held in Nazareth, Acre, Cana, Turan, and Yafia of Nazareth.

When the Bible schools were finished, the young people wanted to teach even more. We envision the spread of this youth movement into unreached vil-

lages and a lengthening of the usual one-week schools.

Crowning event of the summer was the baptism of five young people from Rama village on the Sea of Galilee. This brings membership of the church in Rama to more than 20 and gives added hope to the Baptist work in this central village of the Upper Galilee.

**Ray G. Register, Jr., Nazareth, Israel**

## Dwelling in Unity

Experiences of fellowship with our African brothers overshadow the pain in our hearts when we hear and read of the racial violence in many places throughout the world. We have seen repeatedly that the answer to this confusion is Christ.

Ray E. Bell, a missionary associate, and I were refreshed by a recent simple, yet profound, experience that supports this truth.



We were showing some visitors from America typical African village life. At a village near the mission station we visited a Baptist family. We were greeted warmly; I interpreted the conversation.

Questions were asked and answered about everyday life. Then the conversation changed to the topic of Baptists in America and Rhodesia. We were served tea, and our fellowship in Christ became a precious time.

Before we left, the father in the home, a deacon, asked me to read Psalm 133:1, "Behold, how good and pleasant it is when brothers dwell in unity!" (RSV). One of the visitors, also a deacon, led in prayer.

We departed, knowing that black and white brothers in Christ can and do dwell in unity.

**Ralph L. Rummage, Gatooma, Rhodesia**

Two-year-old  
**Todd Schmidt and**  
a Chinese friend,  
**Eunice Ng, in**  
**Penang, Malaysia.**  
Todd's parents  
are Missionaries  
**Sidney P. and**  
**Darleen Schmidt.**



## Mission in a Factory

The Asian Evangelists' Campaign, an international, city-wide crusade, in Surabaya was attended by 3,000 to 5,000 people nightly. Public decisions totaled 1,600; probably at least one fourth of these were professions of faith in Christ for the first time. The follow-up program, led by Roy Robertson, a Baptist who works with the Navigators in Asia, will attempt to relate each decision-maker with a local church.

We thank God for his restraining hand. The evangelistic campaign ended Sunday night. Early Monday morning, anti-Singapore and anti-Chinese demonstrations and burnings broke out. If they had begun the day Singapore executed two Indonesian marines, as the demonstrations in Djakarta did, fear and the 6:00 P.M. curfew would have crippled the revival meetings from Thursday on.

We are also thankful for a dedicated layman and a new mission point. He arranged for us to start a new mission in the front room of a factory where he and some others make plastic bottles. After three weeks of meetings, he knocked out a wall to double the room size. Attendance averages 25. Already eight people have accepted Christ.

A door has opened into Djember, a new city for Baptists. Twenty people have attended services; more than half express faith in Christ. We want to rent a temporary meeting place. Next summer a missionary couple is to move to this city of 200,000 population, 140 miles southeast of Surabaya.

John E. Ingouf, Surabaya, Indonesia

## One Year's Progress

In preparing a "progress report" of our church for the state convention, I was somewhat amazed at the advance during the year. Church membership increased from 15 to 72. Sunday School membership is up from 34 to 141. Two missions and four "preaching points" have been begun.

But I can't write that our financial progress has kept pace. Among the congregation are families with five to ten children and an average weekly income of less than \$2.00.

On a recent Sunday there were 25 gifts (apart from our family's) at Good Hope Mission. Total offering for about 55 persons present was slightly over 27 cents (U.S.). Apart from our family's tithes and offerings we usually average between 25 and 50 cents in our church and in each of our congregations for Sunday School and the evening worship.

T. Leighton Lewis  
Parnaiba, Piaui, Brazil

Charlotte Whirley  
studies a painting  
at Bristol, Va.

Her father,  
Missionary Carlton  
F. Whirley, directed  
training for mis-  
sionary journeymen  
there last summer.



BOB HARPER

## A Young African's Dilemma

"Come, Momo!"

"Don't do it, Momo!" warned the village elders. "Taboo!"

"Momo, come!" the pastor urged the young man.

"Get back, Momo! You can't do that!"

And Momo didn't, but next time he may.

Momo and Seku had awakened the missionary before two o'clock on that Sunday morning.

"Come quickly!" they had pleaded. "We need you. Musu is dying!"



The missionary nurse and the missionary pastor rushed with Momo and Seku to the village. Several men met them and began to argue in the Kpele language.

"Don't bring them, Momo," warned the villagers. "This is our palaver. Don't bother the white people."

Momo insisted. "They want to help. God sent them to us."

Arguing all the way, the men reached the center of the village. In one group were gathered the village men, lamenting and praying. In the midwife's hut, women of the village, the midwife, and the young mother were frantically wailing and wringing their hands. The breech birth had been the most tragic they had seen. The baby was dead. Surely Musu, the mother, would die, too.

The nurse called the pastor away from the cluster of men. "Quickly," she directed, "let's get her to the hospital!"

Rushing with her toward the group of frightened women, the pastor called to Momo to help. "Come, Momo!"

The young man took a few steps toward the hut, but the Muslim elder spoke up sternly in Kpele: "Don't you dare!"

Unable to hear the palaver, the pastor

called again to Momo, "Come."

Again Momo started in that direction, but the men cried out, "Come back! You can't do that!" (A tribal man never goes near the place where a baby is being born, even to save a life.)

This is the dilemma of the young African today. He is pulled back and forth between the old and the new, between old superstitions and fears and the Christian faith and scientific knowledge.

Momo had at least dared to ask outside help that night. Because of it, the woman reached the hospital in time, and her life was saved.

Momo is young, and he must respect his village elders. But someday he will be the respected older one, and all the villagers will listen to God through him.

Carole (Mrs J. Howard) Heyde  
Missionary Associate, Monrovia, Liberia

## Beaten Boy Returns

A little Chinese boy who attends First Baptist Church, Petaling Jaya, made a profession of faith in Christ one evening at the church. When he went home he told his father, a Buddhist, that he had accepted Christianity as his way of life.

His father tied the boy's hands together, hung him by his hands from a hook, and beat him with a scrap piece of metal until the boy's back was bruised and bleeding.

But that did not end the story. The pastor told me that the next Sunday morning the boy was back in church wanting to know more about Christ and his way of life.



Billy H. Love  
Alor Star, Kedah, Malaysia



### Skinner, Rebecca (Becky)

b. Union, Miss., Mar. 7, 1942. ed. Gilfoy School of Nursing, Jackson, Miss., dip., 1963; R.N., 1963; Univ. of Ala., B.S. in Nursing, 1967; SBTS, 1968. Nurse's aide, Laird Hosp., Union, 1958-60 (part-time except summer 1960); staff nurse, Bap. Hosp., Jackson, Miss., 1963-64, Student Health Ctr., Univ. of Ala., Tuscaloosa, 1964-66 (part-time), & Ky. Bap. Hosp., Louisville, 1968 (part-time); HMB summer missionary, La., 1964; BSU summer missionary, Bap. Med. Ctr., Nalerigu, Ghana, 1966; staff nurse & head nurse (nine mos.), Hinds Gen. Hosp., Jackson, Miss., 1967-68. Appointed for Tanzania, Oct., 1968.

## TANZANIA

### Smith, Frances Ann Higdon (Mrs. Shelby A.)

b. New Orleans, La., Aug. 11, 1945. ed. Judson Col., A.A., 1965; Samford Univ. (formerly Howard Col.), 1963-67; NOBTS, 1967-68. Music worker, music dept., Ala. Bap. State Conv., summers 1964, '65, & '67; organist, Edgewater Church, New Orleans, La., 1967-68. Appointed for Trinidad, Oct., 1968. m. Shelby A. Smith, Jan. 20, 1968.

## TRINIDAD



### Swafford, Gary Kenneth

b. New Market, Ala., May 28, 1940. ed. Belmont Col., B.A., 1962; Vanderbilt Univ., 1962-63; SWBTS, 1964-68. Draftsman & sign painter, 1959-63, & cartographer, 1963-64, Nashville, Tenn.; graphic engr., 1964-68, & interim pastor, Samuel Prince Church, 1964-65, Ft. Worth, Tex.; summer mission pastor, Eastshore Chapel, Harrisburg, Pa., 1967; pastor, Midway Chapel, Sewanee, Tenn., 1959-60, Rutland Church, Mt. Juliet, Tenn., 1961-64, & Burneyville (Okla.) Church, 1966-68. Appointed for Malawi, Oct., 1968. m. Carolyn Jane Hatchett, June 6, 1959.

## MALAWI

### Swafford, Carolyn Jane Hatchett (Mrs. Gary K.)

b. Swalm, Ala., Feb. 18, 1941. ed. Belmont Col., B.A., 1964; Tex. Wesleyan Col., 1964-65. Sec. Tenn. Bap. Children's Homes, 1959, & nursery photog., Mid-State Bap. Hosp., 1960-61, Nashville, Tenn.; teacher, Nashville, 1963, & Ft. Worth, Tex., 1965-67. Appointed for Malawi, Oct., 1968. m. Gary Kenneth Swafford, June 6, 1959. Children: Janet Lynne, Oct. 10, 1962; Pamela Sue, Apr. 2, 1963; Teresa Gail, Aug. 10, 1967.



### Taylor, Delbert Leroy

b. Eddy, Okla., Oct. 26, 1939. ed. Okla. Bap. Univ., B.S., 1961; SWBTS, B.D., 1966. Farmer, Grant & Kay counties, Okla., 1958-61; teacher, Lamont, Okla., 1961-62, & Olustee, Okla., 1967-68; painter, Ft. Worth, Tex., 1964-66; pastor, First Church, Braman, Okla., 1960-62, Marysville Church, Muenster, Tex., 1962-66, & First Church, Olustee, 1966-68. Appointed for Colombia, Oct., 1968. m. Lois Irene Constant, Aug. 28, 1959.

## COLOMBIA

### Taylor, Lois Irene Constant (Mrs. Delbert L.)

b. Blackwell, Okla., Feb. 17, 1941. ed. Okla. Bap. Univ., 1958-61; SWBTS, Dip. Theol., 1965. Univ. sec., Shawnee, Okla., 1959-60 (part-time); sem. prof.'s sec., Ft. Worth, Tex., 1963-65 (part-time). Appointed for Colombia, Oct., 1968. m. Delbert Leroy Taylor, Aug. 28, 1959. Children: Loy Del, July 3, 1960; Kandy Kay, Aug. 11, 1961.



### Turman, Joe Garner

b. Tyler, Tex., June 8, 1934. ed. Baylor Univ., 1956-57; Carson-Newman Col., B.A., 1961; SWBTS, B.D., 1966. Constr. worker & apprentice machinist, Tex., 1952-53; serviceman, U.S.M.C., U.S. & Mediterranean, 1953-56; constr. worker, St. Petersburg, Fla., 1957; salesman, Adel, Ga., summer 1958, La. & S. Tex., 1962, & Valdosta, Ga., summer 1965; Youth for Christ dir., Clarksville, Tenn., 1961-62; pastor, Pine Haven Mission, 1959-60, & Round Mtn. Church, Jamestown, Tenn., 1959-61 (mission, becoming church in 1960), LuKingdom Church, Graford, Tex., 1965-66, & Beacon Church, Shelbyville, Ind., 1966-68. Appointed for Vietnam, Oct., 1968. m. Gloria Ann Reece, May 23, 1965.

## VIETNAM

### Turman, Gloria Ann Reece (Mrs. Joe G.)

b. Memphis, Tenn., Jan. 5, 1941. ed. Memphis State Univ., B.S., 1963; SWBTS, M.R.E., 1966. Univ. librarian, Memphis, Tenn., 1959-63; staffer, Ridgecrest (N.C.) Bap. Assy., summers 1960 & '64; BSU summer missionary, Calif., 1963; sem. librarian, Ft. Worth, Tex., 1963-66; elem. teacher, Shelbyville, Ind., 1966-67. Appointed for Vietnam, Oct., 1968. m. Joe Garner Turman, May 23, 1965. Child: Joseph Reece, Jan. 5, 1968.



### Walker, Freddie

b. Harrisburg, Ill., Nov. 12, 1934. ed. Mercer Univ., 1960-61; Truett-McConnell Col., A.A., 1963; E. Tex. Bap. Col., B.A., 1965; MWBTS, M.Div., 1968. Dairy employee, Chester, Ill., 1951-55; mfg. co. employee, Decatur, Ill., 1955-56; clerk, Waukegan, Ill., 1956-57 & 1959-60, & Macon, Ga., 1961; radioman, U.S. Army, Ft. Sill, Okla., 1957-59; salesman, Macon, 1962; school bus driver, N. Kan. City, Mo., 1966; pastor, Smithboro Church, Monticello, Ga., 1961-62, Hildebrand Chapel, Cornelia, Ga., 1962-63, Athey Church, Harleton, Tex., 1963-65, & Oregon (Mo.) Chapel, 1966-68. Appointed for Kenya, Oct., 1968. m. Betty Nell Akery, Dec. 19, 1959.

### KENYA

### Walker, Betty Nell Akery (Mrs. Freddie)

b. Carrollton, Ga., Nov. 29, 1937. ed. Truett-McConnell Col., A.A., 1963; E. Tex. Bap. Col., B.A., 1965; MWBTS, M.R.E., 1967. Typist, 1953, & statistical clerk, 1955-58, Atlanta, Ga.; HMB Tentmaker, Southview Church, Waukegan, Ill., summer 1959; sec., N. Chicago, Ill., 1960; accounting clerk, Macon, Ga., 1960-62; bookkeeper, Cornelia, Ga., 1963; clerk, Kan. City, Mo., 1965; jr. high school teacher, Oregon, Mo., 1967-68. Appointed for Kenya, Oct., 1968. m. Freddie Walker, Dec. 19, 1959. Child: Alan Lee, Sept. 16, 1968.



### Worthy, Charles Clyde

b. Dothan, Ala., Sept. 18, 1934. ed. Baylor Univ., 1952-53; Howard Col. (now Samford Univ.), B.A., 1956; SBTS, B.D., 1962; Union Theol. Sem., summer 1957; Goethe Language Inst., Munich, Germany, winter 1964. Asst. mgr., mgr.-opr., scrap metal co., 1952-58, & music & youth dir., Headland Ave. Church, 1959-60, Dothan, Ala.; pastor, Providence Church, Fordville, Ky., 1961-62, Temple Church, Ludwigsburg, Germany, 1963, & Immanuel Church, Wiesbaden, Germany, 1964-67; hosp. psychiatric nursing asst., Belmont, Mass., 1968. Appointed for Israel, Oct., 1968. m. Carolyn Knowles, June 10, 1960.

### ISRAEL

### Worthy, Carolyn Knowles (Mrs. Charles C.)

b. Dothan, Ala., May 25, 1936. ed. Miss. Col., 1956-57; Howard Col. (now Samford Univ.), B.A., 1958. Staffer, Glorieta (N.M.) Bap. Assy., summer 1956; staffer, Ridgecrest (N.C.) Bap. Assy., summer 1957; med.-social caseworker, Louisville Gen. Hosp., 1958-60, & nursing school librarian, Ky. Bap. Hosp., 1960-62, Louisville; teacher for U.S. Army ed. dept., Ludwigsburg, Germany, 1963. Appointed for Israel, Oct., 1968. m. Charles Clyde Worthy, June 10, 1960. Children: Sharon Carol, Jan. 16, 1966; Scott Clyde, Jan. 5, 1968.

## REAPPOINTED



### McGlamery, Roy Claud

b. Supply, Okla., Aug. 29, 1916. ed. Okla. A&M Col. (now Okla. State Univ.), B.S., 1938; SWBTS, 1938-41; Baylor Univ. Col. of Medicine, M.D., 1946. Campus jobs, Stillwater, Okla., 1934-38; pastor, churches near Ardmore, Okla., 1938-40, Holland (Tex.) Church, 1940-42, Valverde and Jarell Churches, Tex., 1942-43, & Broadway Church, Houston, Tex., 1943-46; serviceman, U.S. Army, Tex., 1943-46; intern., Bap. Hosp., Memphis, Tenn., 1946-47; private practice, Newton, Miss., 1947, & Ripley, Miss., 1953-68; col. physician, Blue Mtn., Miss., 1965-68; mission service, Honduras & Costa Rica, 1967-68. Appointed for Colombia, Apr., 1947; physician, Barranquilla, Colombia, 1948-53; resigned, June, 1953; reappointed for Yemen, Oct., 1968; reassigned to Gaza, Dec., 1968. m. Orlene Ells, May 14, 1939.

### GAZA

### McGlamery, Orlene Ells (Mrs. Roy C.)

b. Ackerman, Miss., July 17, 1911. ed. Blue Mtn. Col., B.A., 1933; Bowling Green (Ky.) Business Univ., summer 1936. Teacher, West, Miss., 1933-34, jr. col., Goodman, Miss., 1934-36, Burnet, Tex., 1941, & Holland, Tex., 1941-42; col. student sec., Stillwater, Okla., 1936-38, & Ft. Worth, Tex., 1938-41; ed. dir., Broadway Church, Houston, Tex., 1944-46; WMU curriculum writer, 1954-68. Appointed for Colombia, Apr., 1947; Barranquilla, Colombia, 1948-53; resigned, June, 1953; reappointed for Yemen, Oct., 1968; reassigned to Gaza, Dec., 1968. m. Roy Claud McGlamery, May 14, 1939. Children: Rebecca Susan, Nov. 7, 1943 (m. John M. Riddell, 1965); Sarah Kathryn, Nov. 27, 1945 (m. Van W. Williams, 1967).



### Barron, James Roland

b. Huntsville, Ala., May 8, 1934. ed. Apprentice School, Newport News (Va.) Shipbuilding & Dry Dock Co., certifi., 1957; Miss. Col., B.A., 1959; SBTS, B.D., 1963, & further study, 1964-68. Apprentice machinist & draftsman, 1951-57, & draftsman, 1959, shipbuilding co., Newport News; draftsman, Louisville, Ky., summer 1960; pastor, Southside Church (formerly Grace Mission), Yazoo City, Miss., 1957-59, & Wickland Church, Bardstown, Ky., 1960-68 (mission, becoming church in 1961). Appointed for Ghana, Apr., 1968. m. Linda Anne Rlerson, July 14, 1956.

### GHANA

### Barron, Linda Anne Rlerson (Mrs. James R.)

b. Greensboro, N.C., Nov. 23, 1938. ed. SBTS, 1959-61 & 1967-68. City waterworks employee, Newport News, Va., 1956-57; clinic med. sec., Jackson, Miss., 1957-58; dr. & med. sec. & bus. mgr., Bardstown, Ky., 1963-67. Appointed for Ghana, Apr., 1968. m. James Roland Barron, July 14, 1956. Children: Angela Christine, Aug. 15, 1958; Stephen Thomas, Aug. 15, 1959.

The biographical sketches of the James R. Barrons that appeared in the July, 1968, issue contained incorrect information. In filing sketches in your *Missionary Album*, please replace the earlier entry with the one below.

# MISSIONARY

# FAMILY ALBUM

## APPOINTMENTS (December)

COLE, Charles William, Okla., & Barbara Jean Norwood Cole, Okla., *Indonesia* (349 E St., Wasco, Calif. 93280).  
DOLIFKA, Donald Ray, Colo., & Mary Alice Dorsey Dolifka, Tex., *E. Africa* (6806-R N. Holmes, Kan. City, Mo. 64118).  
GRANT, Richard Blanchard, Tex., & Leo Merle (Leo) Ryden Grant, Tex., *S. Brazil* (Box 404, Dawson, Tex. 76639).  
HARPER, Harry Julian, Jr., Md., & Donna Jane Compton Harper, Ohio, *Colombia* (Rt. 5, Liberty, Miss. 39645).  
HERNDON, Glenn Elmer, Ga., & Patricia Ann Vaughters Herndon, Ga., *Colombia* (417 Colonial, Woodbury, Tenn. 37190).  
HOLDER, Vivian Dell, La., *Switzerland* (c/o John I. Holder, Rt. 1, Bernice, La. 71222).  
JONES, Thomas Arthur, Sr. (Tom), Ga., & Nancy Barbara Kirk Jones, Ga., *E. Africa* (Apt. M-10, Seminary Village, Louisville, Ky. 40207).  
MIDDLETON, Charles Raymond, La., & Glenda Ann Evans Middleton, La., *Malawi* (Box 27, Blenville, La. 71008).  
RICE, Herbert Warren, N.C., & Bette Gordon Kelley Rice, Va., *Indonesia* (c/o W. H. Rice, 304 N. Spruce Ridge, Stuart, Fla. 33494).  
SANDERSON, John Cavender, Mich., & Bobbie Hannah Trigg Sanderson, Ky., *Trinidad* (Rt. 2, Hopkinsville, Ky. 42240).  
WOOD, Darrell Wayne, Okla., & Priscilla Louise Kelly Wood, Mo., *Hong Kong* (Rt. 3, Box 104A5, Woodward, Okla. 73011).

## REAPPOINTMENTS (November)

VERNON, Vance O., Ala., & Sue Patrick Vernon, Ala., *S. Brazil* (1809 Kingsbury Dr., Nashville, Tenn. 37215).

## MISSIONARY ASSOCIATES (Employed in December)

BILBARY, Clay Don, Tex., & Carolyn Harriet Boyce Bilbary, Tenn., *Mid. Amer. & the Caribbean* (House of Camelot, Apt. 6, 1261 E. Raines, Memphis, Tenn. 38166).  
BLACKWOOD, George Dale, Okla., & Della Sue Lakey Blackwood, Ark., *Costa Rica* (7923 W. Ridge, Raytown, Mo. 64138).  
BLANTON, Herbert Theodore, N.C., & Betty Lou Steely Blanton, Ark., *Bahamas* (Box 103), Mansfield, Ark. 72944).  
FRIERSON, Leon Roy, Ga., & Ellen Jeanine Mays Frierson, Ga., *Japan* (Rt. 4, Box 447, Aiken, S.C. 29801).  
GRINDSTAFF, Wilmer Ernest (Bill), Mo., & Theda Maxine Carnett Grindstaff, Mo., *Israel* (c/o J. B. Carnett, Box 147, Red River, N.M. 87558).  
HILL, James McDonald, Tenn., & Ellnor Easley Hill, Ark., *Kenya* (624 Rock St., Little Rock, Ark. 72202).  
MOORE, Vernon Lee, Ky., & Eather Marion Poor Moore, N.J., *Malaysia* (505 N. Bonnie Dr., Plant City, Fla. 33566).

MYERS, Robert Vernon, D.C., & Betsy Jeanne Christie Myers, D.C., *Bahamas* (321 S. Birchwood Ave., Louisville, Ky. 40206).  
THRELKELD, Garland Marcellus, Mo., & Sally Joyce Murphy Threlkeld, Tex., *Ethiopia* (201 Slaughter St., Arlington, Tex. 76010).

## ADDRESS CHANGES

### Arrivals from the Field

ANDERSON, Dr. & Mrs. Maurice J. (*Hong Kong*), 448 W. Parker, Apt. 1, Baton Rouge, La. 70001.  
BOLES, Rev. & Mrs. Olin D. (*Eg. Brazil*), 5914 Carew, Houston, Tex. 77036.  
GREEN, Jenell (*Thailand*), 1114 Oman Dr., Brentwood, Tenn. 37027.  
JOHNSON, Rev. & Mrs. Glen L. (*Argentina*), 6410 E. 149 St. Ter., Grandview, Mo. 64030.  
MEIN, Dr. & Mrs. David (*N. Brazil*), Box 335, Ridgecrest, N.C. 28770.  
PERKINS, Rev. & Mrs. I. Samuel (*N. Brazil*), Rt. 1, Hernando, Miss. 38632.  
PINDER, Rev. & Mrs. Robert H. (*Argentina*), Rt. 1, Box 130, Charlotte, Tenn. 37036.  
SMITH, Rev. & Mrs. Wade H. (*N. Brazil*), 703 S. 85th St., Birmingham, Ala. 35206.  
SPANN, Rev. & Mrs. Jimmie D. (*Uruguay*), c/o R. C. Sparks, 4805 Kessler, Ft. Worth, Tex. 76114.  
VESTAL, Rev. & Mrs. J. Gordon (*Chile*), 540 Bland, Bridge City, Tex. 77611.  
WESTBROOK, Rev. & Mrs. Charley E. (*Argentina*), 921 NW. 89, Okla. City, Okla. 73114.

### Departures to the Field

MOSS, Sr. & Mrs. J. Ulman, (Boulevard) Piedras Negras #1236 Saltillo, Coahuila, Mexico.  
OATES, Alma, Caixa 88-ZC-09, Rio de Janeiro, GB, Brazil.  
SMITH, Dr. & Mrs. Murray C., Dr. Carlos Maria de Pena 4309, Montevideo, Uruguay.  
SPRINKLE, Rev. & Mrs. S. D., Jr., Apartado 1883, San José, Costa Rica.  
SYDOW, Rev. & Mrs. Vernon E., Jr., Box 353, St. Johns, Antigua, B.V.I.  
TCHERNESHOFF, Rev. & Mrs. Peter J., Caixa 23, Santa Maria, RS, Brazil.

### On the Field

ATHIP, Rev. & Mrs. Logan C., 25 Lanercost, P.O. Morningside, Bulawayo, Rhodesia.  
BLATTNER, Doris, Djl. Kartini 1, Jogjakarta, Indonesia.  
BOATWRIGHT, Rev. & Mrs. C. S., 3-30 6-chome, Osawa, Mitaka Shi, Tokyo 181, Japan.  
CADWALLADER, Rev. & Mrs. Chester S., Jr., Apartado 1135, Guatemala City, Guatemala.  
DUDLEY, Rev. & Mrs. Dwight N., 2091 Musashino, Oaza-Fussa Fussa-Machi, Nishitama-gun, Tokyo 190-11, Japan.  
LEGO, Rev. & Mrs. L. Gene, Bap. Hosp., PMB 14, Kontagora, Nigeria.  
MONROE, Rev. & Mrs. Billy Bob, Box 7834, Nairobi, Kenya.  
NELSON, Glynnis (Journ.), Benikyu Bldg., Apt. 204, 35 Tamachi, Sendai, Japan.  
RADER, Rev. & Mrs. Dick A., Box 763, Chingola, Zambia.  
SCHLEIF, Rev. & Mrs. Gerald E., Box 1880, Salisbury, Rhodesia.  
WALKER, Dr. Catherine B., Bap. Sem., Box 205, Semarang, Java, Indonesia.

### United States

BATEMAN, Mr. & Mrs. Dallas L. (*Kenya*), Rt. 2, Box 402, Franklinton, La. 70438.  
BOSTICK, Rev. & Mrs. Edward M., Jr. (emeritus, China), 5923 Kensington Ave., Richmond, Va. 23226.  
BROWN, Rev. & Mrs. Homer A., Jr. (*Nigeria*), 828 Jefferson St., Quincy, Ill. 62301.  
CLAXON, Rev. & Mrs. W. Neville (*Nigeria*), 317 Crescent Cr., Louisville, Ky. 40206.  
DAVENPORT, Rev. & Mrs. Billy J. (*S. Brazil*), 12133 W. Exposition Dr., Denver, Colo. 80228.  
FLEET, Rev. & Mrs. Ray T. (*N. Brazil*), 2008 W. Broadus, Ft. Worth, Tex. 76115.  
FULLER, Aletha B. (*Nigeria*), 11390 1/2 Loma Vista, Loma Linda, Calif. 92354.  
GILLESPIE, Rev. & Mrs. A. L. (*Japan*), 1102 R St., Bedford, Ind. 47421.  
GRIFFIN, Rev. & Mrs. Bennie T. (*Nigeria*), 1303 E. 25th St., Bryan, Tex. 77801.  
HOBSON, Rev. & Mrs. Charles M. (*Colombia*), 1810 W. Broadus, Ft. Worth, Tex. 76116.  
MCMURRAY, Mary Jo (Mrs. J. D.) (Bap. Spanish Pub. House), Northgate Apt. 145, 5249 Wren, El Paso, Tex. 79924.  
ORN, Donald L. (*Colombia*), 647 Fifth St., Hot Springs, Ark. 71901.

STANLEY, Mr. & Mrs. Robert L. (*Philippines*), 2382 Libbie, Richmond, Va. 23230.  
WATTEBS, Rev. & Mrs. James L. (*Japan*), 242 N. Grant, Manteca, Calif. 95336.  
WILLIAMS, Rev. & Mrs. C. Benton (*Thailand*), 569 Karla Dr., Knoxville, Tenn. 37920.  
WORTHY, Rev. & Mrs. Charles C. (appointed for Israel), 1294 Magnolia, Dothan, Ala. 36001.

### Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period Jan. 20 through May 9 at Missionary Orientation Center, Box 212, Ridgecrest, N.C. 28770:

ANLEY, Rev. & Mrs. R. Edgar (*Ecuador*).  
BICKES, Dr. & Mrs. William J. (*Paraguay*).  
BRADY, Rev. & Mrs. C. Don (assoc., *Mid. Amer. & the Caribbean*).  
BLACKWOOD, Rev. & Mrs. G. Dale (assoc., *Costa Rica*).  
BLANTON, Rev. & Mrs. Herbert T. (*Bahamas*).  
COLE, Rev. & Mrs. Charles W. (*Indonesia*).  
COLEMAN, Rev. & Mrs. David M. (*Nigeria*).  
COURSEY, Rev. & Mrs. G. Clayton (*Kenya*).  
DOLIFKA, Rev. & Mrs. Donald R. (*E. Africa*).  
FRIERSON, Rev. & Mrs. L. Roy (assoc., *Japan*).  
GOLSTON, Rev. & Mrs. Jerold E. (*Eg. Brazil*).  
GRANT, Rev. & Mrs. Richard B. (*S. Brazil*).  
GRINDSTAFF, Dr. & Mrs. Wilmer E. (assoc., *Israel*).  
HARPER, Rev. & Mrs. Harry J. (*Colombia*).  
HERNDON, Rev. & Mrs. Glenn E. (*Colombia*).  
HILL, Mr. & Mrs. James M. (assoc., *Kenya*).  
HOLDER, Vivian (*Switzerland*).  
JONES, Rev. & Mrs. Thomas A., Sr. (*E. Africa*).  
LARMER, Betty (spec. prof. nurse, *Nigeria*).  
LAUGHIDGE, Rev. & Mrs. Edward H. (*Trinidad*).  
MCGUCKEN, Rev. & Mrs. John N. (*Argentina*).  
MIDDLETON, Rev. & Mrs. Charles R. (*Malawi*).  
MOORE, Rev. & Mrs. Vernon L. (assoc., *Malaysia*).  
PEARSON, Flossie F. (*Taiwan*).  
RICE, Rev. & Mrs. H. Warren (*Indonesia*).  
ROMOSER, Rev. & Mrs. Bruce A. (*Argentina*).  
SANDERSON, Rev. & Mrs. John C. (assoc., *Trinidad*).  
SKINNER, Rebecca (*Tanzania*).  
SMITH, Rev. & Mrs. Shelby A. (*Trinidad*).  
SPALDING, Rev. & Mrs. James E. (assoc., *Bahamas*).  
SWAFFORD, Rev. & Mrs. Gary K. (*Malawi*).  
TAYLOR, Rev. & Mrs. Delbert L. (*Colombia*).  
THRELKELD, Mr. & Mrs. Garland M. (assoc., *Ethiopia*).  
TURMAN, Rev. & Mrs. Joe G. (*Vietnam*).  
WALKER, Rev. & Mrs. Freddie (*Kenya*).  
WOOD, Mr. & Mrs. Darrell W. (*Hong Kong*).  
WORTHY, Rev. & Mrs. Charles C. (*Israel*).

## TRANSFERS

HERN, Rev. & Mrs. William O., *Jordan to United Arab Republic (Egypt)*, Jan. 1.  
THURFORD, Rev. & Mrs. Randall L., *Philippines to Guam* (effective at conclusion of furlough).  
WHITLEY, Rev. & Mrs. E. Jackson, Jr., *Venezuela to Bahamas*, Dec. 5.

## FIELD ASSIGNMENTS

FISHER, Rev. & Mrs. Maury J., *Thailand*.  
MCGLAMERY, Dr. & Mrs. Roy C., *Gaza, instead of Yemen*.

## RESIGNATIONS

BRUNSON, Rev. & Mrs. J. Ralph, *Malaysia*, Jan. 1 (c/o D. M. Brunson, Box 582, Conover, N.C. 28613).  
JONES, Delilah, *Nigeria*, Dec. 5 (301 Avant, Hazlewood, Mo. 63042).  
MARSHALL, Mr. & Mrs. J. Ralph, Jr., *Thailand*, Oct. 1 (4 Elm St., Natchez, Miss. 39120).  
POWELL, Mary Hester, *Nigeria*, Dec. 5 (Warsaw, N.C. 28398).  
WILLIAMS, Dr. & Mrs. William J., *Nigeria*, Dec. 5 (6304 NW. 21st Dr., Bethany, Okla. 73008).

## ASSIGNMENTS TERMINATED

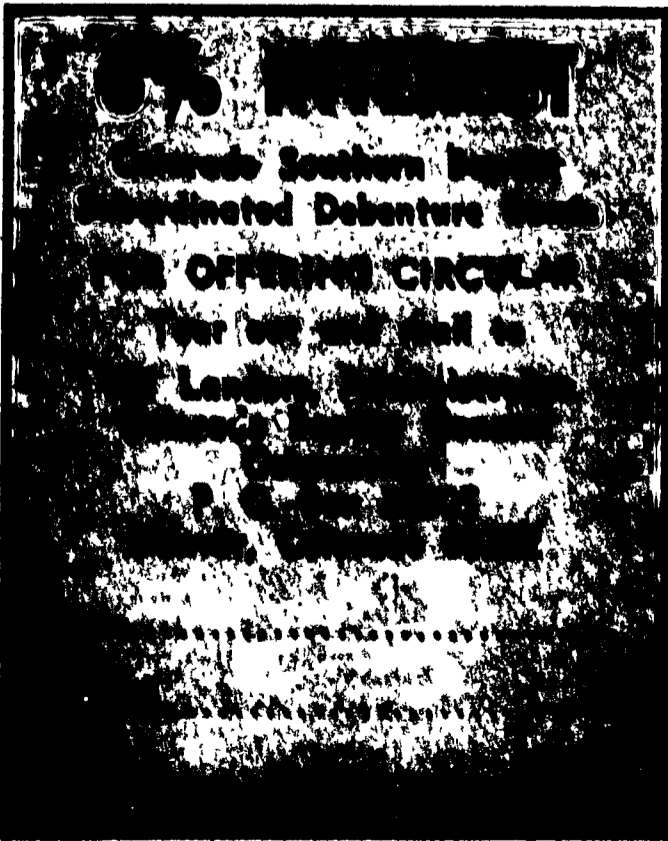
HALE, Sandra, *Chile*, Dec. 31 (Rt. 1, Box 30-A, Ishpeming, Mich. 49849).  
JONES, Kay, *Chile*, Dec. 31 (1304 Alpine St. SE., Decatur, Ala. 35601).  
OWENS, Dr. & Mrs. R. Eugene, assoc., *Switzerland*, Dec. 31 (c/o A. W. Owens, 3588 Tennessee Ave., Norfolk, Va. 23502).

## BIRTHS and ADOPTIONS

CORLEY, Angela Diane, daughter of Rev. & Mrs. Marion L. Corley (*Colombia*), Oct. 8.  
TURNER, Rollin Myron, son of Rev. & Mrs. Donald E. Turner (*N. Brazil*), Oct. 22.

## DEATHS

BRYAN, Mamie S. (Mrs. R. T.) (emeritus, China), Nov. 29, Beeville, Tex.  
DORR, Philip C., father of Dr. David C. Dorr (*Gaza*), Nov. 30, Mt. Rainier, Md.  
HARRIS, Mrs. John L., mother of Rev. T. Franklin Harris (*Korea*), Nov. 11, Scottsboro, Ala.  
POTTER, Roy H., father of Rev. Paul E. Potter (*Dominican Rep.*), Nov. 26, Marshallfield, Mo.  
SMITH, Evan J., father of Rev. J. Leslie Smith (*Indonesia*), Nov. 1.  
WORTHEN, Mrs. Mabel M., mother of Mabelee (Mrs. James O., Jr.) Terry (appointed for the *Philippines*), Nov. 18, Ft. Worth, Tex.



J. C.  
and Rosa  
Powell



## Reluctance Overcome

By J. Haber Dixon

Pastor, Johnson's Baptist Church  
Warsaw, North Carolina

For one who once fought the call to missionary service, Carlyle Powell has had a long and distinguished missionary career. Now retired, Powell lives with his family in his boyhood home of Warsaw, N.C.

During his student days in the Southern Baptist Theological Seminary, Louisville, Ky., Powell trained for the pastorate. And the lovely young schoolteacher to whom he was engaged thought this to be his intention.

But somehow "the call of the Lord" was pointing in a different direction. Deep in his heart, young Powell knew that God wanted him to be a missionary.

"He fought the call through his student days," said Mrs. Powell. "He even avoided missionary courses in the school curriculum."

In Powell's senior year, however, the Lord won, and the reluctant candidate became the willing missionary. Believing that God was calling him to missionary service in Nigeria, he began to plan in this direction.

But he had another hurdle to clear. His fiancée, though dedicated to Christian service, did not share his conviction of a call to African missionary service.

"In fact," said Mrs. Powell, "I very quickly informed him that if he went to Africa, he would go without me."

Part of her reluctance grew out of a worthy desire to help her father financially in putting several brothers and sisters through college. But through much prayer, meditation, the advice of friends, and a great love for Carlyle Powell, she, too, came to the conviction that the Lord wanted her to say with Ruth, "Whither thou goest I will go."

Thus, another hurdle was passed, and a fine young missionary couple applied for missionary service in Nigeria.

They were accepted by the Foreign Mission Board in 1919 and in 1920 sailed for Nigeria. A long and fruitful career of missionary service began which lasted until Powell's ill health made necessary their retirement in 1956.

The faith and determination of this couple in overcoming their early reluctance to foreign missionary service has been rewarded in many ways. Not only did God give them 37 years of fruitful missionary service together, but an only child, Mary Hester Powell, also gave some 13 years in the same field as a missionary nurse.

Thus the combined years of service for this missionary family are 87.

(This article appeared originally in the Warsaw-Felton News, Warsaw, N.C.)

## INTERNATIONAL RECIPES

### Indonesian Fried Rice (One-dish meal)

Cook, preferably by steaming, 1 cup converted rice until dry and grains separate easily—the drier the better. Do not salt.

Dice 1/2 pound good quality beef. Cut off any fat. Sprinkle lightly with salt. Sauté in 1 tablespoon cooking oil.

Mix: 1/4 teaspoon ground red peppers 1 teaspoon salt  
1/4 teaspoon (rounded) garlic powder 1/4 cup diced onion  
1 1/2 teaspoons tomato sauce

Heat above ingredients in 1 tablespoon cooking oil.

Add rice, then meat. Mix thoroughly and stir constantly to keep from scorching. Remove from fire when rice is completely heated through.

Beat two eggs, as for omelet, add salt and pepper and 1 tablespoon water. Barely cover bottom of skillet with egg mixture and fry paper-thin, repeating until finished. Stack the layers and cut in narrow slices.

Slice a very small onion paper-thin and then separate the rings in each slice. Fry in deep fat until brown. Remove and drain.

Arrange rice in mound on platter. Lay egg strips crosswise. Garnish with cucumber slices, parsley, and onion rings.

Serve with corn chips and potato chips.

—Mrs. R. Keith Parks, former missionary to Indonesia

(Readers are invited to share recipes for specialty dishes from any overseas country where Southern Baptist missionaries serve.)



## Two-Year Growth Noted in State

Reports of rapid growth among Baptists during the past two years in the state of Rio Grande do Norte, Brazil, were presented to messengers attending the annual assembly of the Baptist convention in that state.

During this period, two new churches

and 14 new congregations have been organized, eight pastors and four evangelists have been brought into the state, and a new headquarters building and an encampment constructed, said Missionary Roy A. Fowler, state executive secretary.

## East Asia Southeast Asia

Two of the six areas in the Foreign Mission Board's geographical groupings of mission fields are East Asia and Southeast Asia. Until April of 1968 all the fields in these areas were included in one area, the Orient.

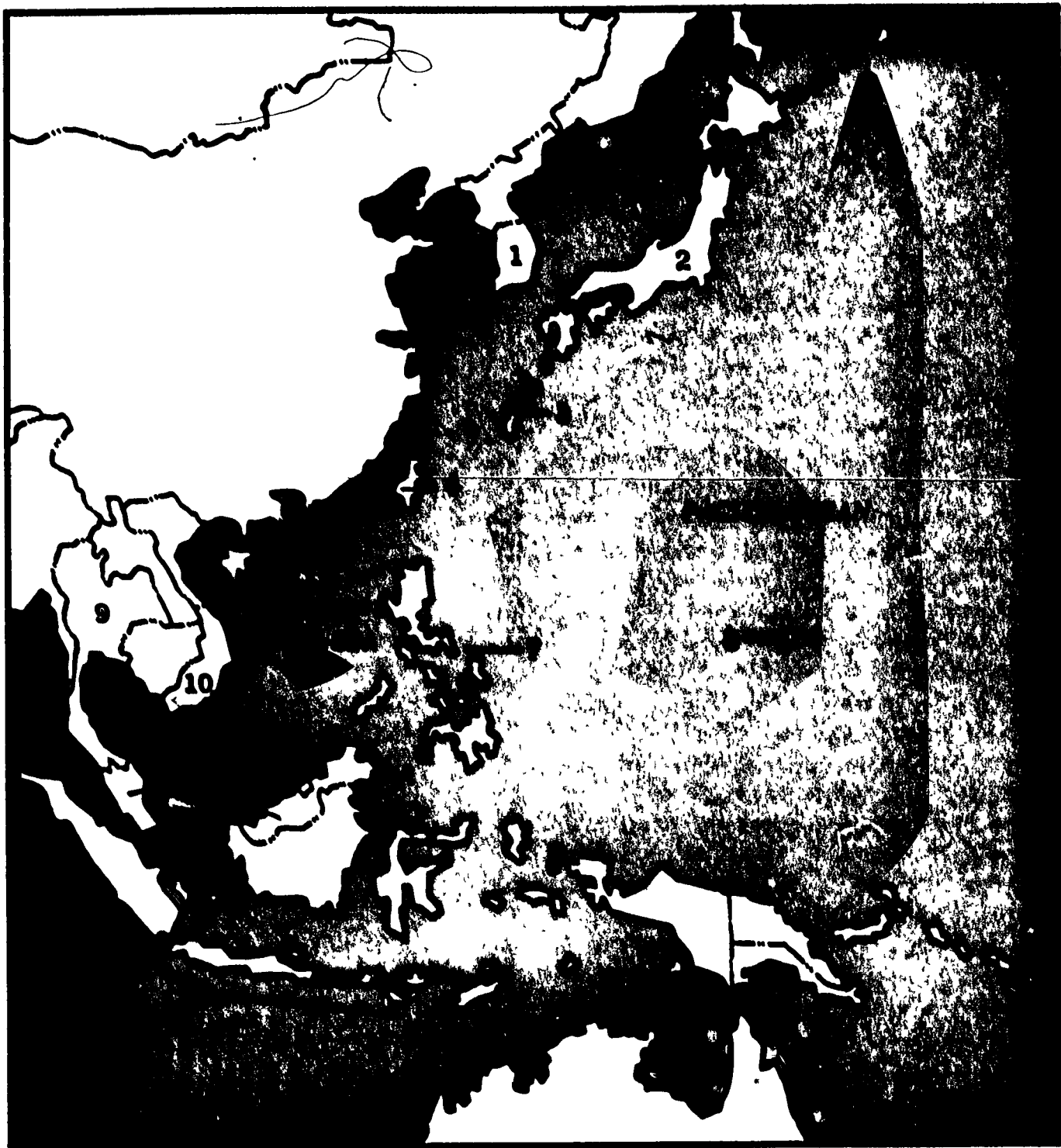
Within these two new areas, 13 countries or political entities are considered Southern Baptist mission fields. These 13 fields are indicated by numbers on this map. Test your geographical knowledge of mission fields in this part of the world. Match the name of the country with the correct name on the alphabetical list below. Answers on page 32.

### EAST ASIA

- ( ) Hong Kong
- ( ) Japan
- ( ) Korea (South)
- ( ) Macao
- ( ) Okinawa
- ( ) Taiwan

### SOUTHEAST ASIA

- ( ) Guam
- ( ) Indonesia
- ( ) Malaysia
- ( ) Philippines
- ( ) Singapore
- ( ) Thailand
- ( ) Vietnam (South)



## Missionaries Report on War-Torn Eastern Sector

Conditions in the war-torn Eastern Region of Nigeria have been reported by Baptist missionaries after visits there.

"The city of Enugu, former capital of the Eastern Region, still remains little more than a ghost town," said Missionaries Russell L. Locke and Z. Don Reeco, after a visit there early in November. At that time only a small fraction of the population had returned to the city.

Mission property had been looted, but houses were not seriously damaged. The Baptist dental clinic had been looted, but some drugs and instruments remained, scattered among litter on the floor.

"It is hoped that a missionary dentist may be able to return to Enugu soon to reopen the dental clinic and help in relief work," said Missionary Edgar H. Burks, Jr., executive secretary of the Nigerian Baptist Mission.

Later, Burks, Locke, and Missionary Urban L. Green visited Port Harcourt, the major port and oil center of the Eastern Region.

"The residents, who had been evacuated during the fighting, are returning, along with refugees," reported Burks. "Most of the houses of Port Harcourt are now occupied by at least

one person who has moved in to make his claim on the property. . . . The city is still under military rule. The Mission houses are all occupied by military personnel."

Burks described the reunion of missionaries with pastors, teachers, and other Christians as "joyous."

"Many of the people had suffered during the months of war," he pointed out. "All had fled to their home villages for safety, only to find the war pressing over village after village."

"It is miraculous that so few of our Baptist people in the river area were lost during the fighting," observed Burks. "One pastor was shot, others were intimidated, and several church members died from lack of proper food and medical attention."

The Baptist high school in Port Harcourt is in session as part of the government rehabilitation school.

Locke and Green visited the Baptist hospital at Joinkrama, where heavy fighting took place. "The hospital buildings were not heavily damaged," noted Burks, "although much of the equipment and supplies were taken by the respective armies. The hospital is badly needed,

since there are now no medical services in the area. Its reopening awaits the availability of transportation, supplies, and medical personnel."

In Port Harcourt and Joinkrama the missionaries met with local Baptists to make tentative plans for missionaries to take up residence in the areas.

"It is hoped that this can be done soon after the first of the year," said Burks.

"Relief and rehabilitation work in these areas is still being carried on by the military forces. Military ships and vehicles are the only means of transportation," Burks added.

"We returned encouraged by the spirit of the people, the evidence of a continuing Christian witness by the churches, and the possibility of some missionaries returning to the area soon."

### More Nigerian Relief Voted

An additional \$15,000 was appropriated by the Foreign Mission Board in December for the relief of suffering in eastern Nigeria, an area ravaged by civil war for almost two years.

The Board had already appropriated \$10,000 in November and \$20,000 in September to help Nigeria's needy.

# NEWS

JANUARY 1969

FOREIGN MISSION BOARD

SBC

## Paraguayans Rally

In preparation for the Crusade of the Americas, more than 3,600 Baptists in Paraguay took part in Sunday School rallies in four locations.

In Asunción, about 2,000 people marched, with permission from city officials, eight blocks to the capital city's largest theater. There 300 others joined them for a rally. They were "rehearsing" for a Crusade of the Americas parade planned for early 1969, reported Mrs. Wilbur C. Lewis, missionary.

Other rallies were held in various sections of the country. In preparation for the Crusade, Paraguayan Baptists during 1968 took part in simultaneous noonday prayer, a continental day of prayer, and home prayer meetings, and have sponsored radio and television announcements and a weekly series of newspaper articles explaining Baptist doctrine.

## Buildings Escape Damage

No Baptist churches were damaged in the floods that ravaged northwestern Italy recently, according to a report from Turin, principal city in the flood-stricken region. A flood two years earlier severely damaged the Baptist church building in Florence, Italy.

Several students from the Baptist Theological Seminary at Rüschlikon, Switzerland, traveled to the Turin area to help in flood relief operations.



W. ROBERT HART

## Bound for Israel

A former staff member for the Southern Baptist Convention's Stewardship Commission, W. E. (Bill) Grindstaff (at right), and his wife discuss a book about Israel with John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East. The Grindstoffs were employed by the FMB in December as missionary associates to serve as house-parents in Israel. Grindstaff was the director of Cooperative Program promotion for the Stewardship Commission 1960-68. He served as the assistant executive secretary for the Baptist General Convention of Oklahoma 1951-60.

## Parks Reviews Situation in Area

Vital needs and problems in various countries in Southeast Asia were reported by R. Keith Parks, secretary for that area, at the December meeting of the Foreign Mission Board.

The uncertainty and indecisiveness that shroud Vietnam are affecting Southern Baptist work there, he said, but some advances are being made.

A priority request of the Vietnam Mission is for a person trained in social or refugee work to minister to displaced persons.

"The missionaries in Vietnam are strongly emphasizing the training of national leadership in anticipation of a possible postwar reaction to Western influence," Parks added.

More spiritual response than ever is being shown in Thailand, stated the area secretary. A director is being sought for a new servicemen's center near a large B-52 base being built in Thailand.

Malaysia and Singapore offer a unique

opportunity for English-language work, Parks pointed out, since the confusion of languages there has caused English to be used more universally than in most countries. English-language pastors and seminary professors are urgently needed.

In the Philippines, where a nationwide crusade just ended, ten or twelve couples are needed for evangelistic work.

Parks asked for prayer concerning a new Philippine law requiring all professional aliens to delay practice of their profession for three years after entry. This would particularly affect the Board's hospital ministry there.

## Baptists in Jordan Optimistic

Jordanian Baptists are going forward and are optimistic about the future progress of their churches despite a state of emergency in the country, reported Mrs. L. August Lovegren, missionary.

The Jordan Baptist Convention held its biannual meeting at Ajloun.

## High Record Set In New Personnel

Thirty-nine new missionary personnel were added by the Foreign Mission Board at its December meeting, bringing the total added during 1968 to 247—an all-time record high for one year.

It was the second consecutive year in which records have been set. In 1967 the total was 222; the next highest number was 220 in 1965.

At the December meeting 21 career missionaries were appointed, and 18 missionary associates were employed. These brought the total Southern Baptist foreign missionary force to 2,378 (including 2,130 career missionaries and 248 auxiliary personnel).

Among the new personnel were the first individuals named by the Board with the specific responsibility of directing Baptist camps. (John C. and Hannah Sanderson were appointed for Trinidad, and Robert V. and Jeanne Myers were employed as missionary associates to the Bahamas.)

Speaking to the Board, Executive Secretary Baker J. Cauthen expressed gratitude for the auxiliary roles—the Missionary Journeyman Program (for young people just out of college) and the Missionary Associate Program (for persons beyond usual age for appointment).

He also pointed out that during the year many Southern Baptists took part in special projects in evangelism and church development under direction of the FMB. Seminary and college professors have gone overseas during sabbaticals to render helpful service. Doctors have gone overseas for a month or two at a time, at their own expense, to relieve critical personnel shortages. Laymen have traveled to mission fields to participate in conferences, and pastors have gone to serve English-language churches.

## Board Creates PR Office

An office of public relations was created within the newly established Mission Support Division in a structural change made by the Foreign Mission Board at its December meeting.

Transferred to the new office from the Department of Missionary Education and Promotion was the press relations section, directed by Miss Ione Gray. Jesse C. Fletcher, director of the Mission Support Division, was given responsibility for the new public relations office until a director can be named.

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## NEWS

### State's Goal Reached

Every county seat in the state of Rio de Janeiro, Brazil, now has a firm Baptist witness. It is the first state in Brazil where this goal has been reached, reported Missionary Harold E. Renfrow, who lives in Niterói, capital of Rio State. (The city of Rio de Janeiro is in Guanabara State.)

In 1963, Renfrow, then acting executive secretary of the state convention, led Baptists of Rio State to adopt a program called "Operation Complete." The goal was to enter before the end of 1968 the six county seat towns which then had no established Baptist work.

In five towns the goal was easily reached, explained Renfrow. In Gov. Portella, earnest money twice was given as down payments on pieces of land, only to have it returned. "Finally, a choice lot in the center of town became available, and, with help from Southern Baptists, we were able to buy and dedicate this property," Renfrow related.

In early September, the Baptists of Gov. Portella, along with many others, dedicated the piece of land purchased for a future church building.

### Mobile Unit at Work

The ministries of missionaries and of Paraguayan Baptist pastors have been extended to thousands of people in the interior of Paraguay through a mobile medical unit given to the Baptist Hospital in Asunción by Myers Park Baptist Church, Charlotte, N.C.

During the unit's first nine trips, 830 people were examined by doctors, reported Mrs. Wilbur C. Lewis, missionary. In addition, 3,020 attended preaching services held in connection with the medical clinic, and 53 persons showed interest in becoming Christians.

The medical unit, with its own water tank and a tent that can be attached, "has facilities for everything from minor surgery to movies," said Mrs. Lewis.

A missionary doctor and a national pastor, sometimes accompanied by a missionary nurse, take the unit to a town or village in the interior of Paraguay, usually upon invitation of the Baptist church in the area. Sometimes the visit results in opening Baptist work.

### New FMB Member

J. L. Taylor, pastor of First Baptist Church, McComb, Miss., was elected by the Foreign Mission Board in October to fill the unexpired term of the late Chester L. Quarles. The term expires in 1969.



LOREN C. TURNAGE

### Tribute to Bolivar

As part of preparation for the Crusade of the Americas, hundreds of Baptists attending an evangelistic congress in Cali, Colombia, end a parade by honoring Simon Bolivar, liberator of the Spanish-speaking countries in the northern half of the continent. Speakers paying tribute to Bolivar emphasized that the liberation now needed on the continent is spiritual, reported Missionary Loren C. Turnage.

### Cuban Leads Coastal Church in France

Baptist work in Narbonne, a city on the Mediterranean coast of southern France, is attracting attention among the 40,000 inhabitants. Leading the work is Marcos Rodriguez, a Cuban national who was trained in the Baptist seminary at Havana.

Not yet formally organized as a church, the Baptist group in the fall held a series of evangelistic meetings in the city's main auditorium. The mayor of Narbonne allowed the Baptists to use the auditorium for nine nights free of charge. A Baptist leader in France said this is quite a distinction.

Three regional newspapers reported the meetings as news. There were 15 decisions for Christ.

Baptist activity in Narbonne has its roots in the ministry of an independent British missionary who led services there for several years, although he lived in another coastal city. After his death the work was neglected.

Rodriguez left Cuba two years ago for Europe, was impressed by the need in southern France, and began learning French. He came to Narbonne on condition the work would be distinctly Baptist and that it be related to the home mission activities of the French Baptist Federation. While in Cuba, he worked in the home mission program of the Southern Baptist Convention, which aided Cuban Baptists.

### Students Come, Go

Guatemala Baptist Theological Institute, Guatemala City, graduated nine students in late October, the largest graduating class since the school's founding in 1947, according to Missionary A. Clark Scanlon. Three of the graduates are from El Salvador, the others from Guatemala.

Four new students are among the 16 enrolled in the Baptist seminary in Budapest, Hungary, according to a report by way of Ecumenical Press Service. In 1967 the number of students was 14.

Spanish Baptist Theological Seminary in Barcelona, Spain, began its new term in the fall with 29 students.

Diplomas were presented 22 graduates during November graduation exercises at the International Baptist Theological Seminary, Buenos Aires, Argentina. The graduates will serve in Argentina, Uruguay, Paraguay, and Bolivia.

For its next school year, beginning in March, the seminary anticipates an enrollment of 90 students.

### Sixth New Church in Year

The sixth Ecuadorian Baptist church organized during 1968 and the 20th in 18 years of Southern Baptist mission work in Ecuador, was constituted in late October as First Baptist Church of Jipijapa, reported Missionary Stanley D. Stamps.

The church was begun as a mission three years ago (see THE COMMISSION, April, 1966), under leadership of Missionary Gerald W. Doyle.

Pastor Alfredo Farias announced during the organizational service that the new church plans to start a mission in another part of the town of 10,000 people as soon as possible.

## NEWS

### Brotherhood Felt at Guyana Ceremony

Using shovels, forks, cutlasses, and sticks, representatives of six major racial groups which constitute the population of Guyana broke ground for the new building of Central Baptist Church, in Georgetown, the capital.

"We felt a deep sense of brotherhood," said Missionary Otis W. Brady, "as we sang the third stanza of 'In Christ There Is No East or West': 'Join hands, then, brothers of the faith, Whate'er your race may be: Who serves my Father as a son Is surely kin to me.'"

### Convention Elects Grubbs

W. Eugene Grubbs, a former missionary to the Philippines, was elected executive secretary of the Baptist General Convention of Oregon-Washington at the Convention's meeting in Salem, Ore.

Grubbs has been director of the evangelism department for the Southern Baptist General Convention of California for the past three years. He and his wife were appointed for Indonesia in 1958, but were reassigned to the Philippines due to visa difficulties.

### Fairgoers Receive Tracts

Keith and Mark, young sons of Missionaries Stanley and Glenna Stamps, were upset to see many tracts and pamphlets containing Scripture portions scattered about the grounds at the "Ninth of October Fair" in Guayaquil, Ecuador.

At the stand sponsored by the local Baptist Book Store and the Crusade of the Americas, they saw volunteer workers handing out tracts, but were distressed to see some persons discard them.

Then Keith called his mother and pointed to a man on the fairgrounds. Keith had seen the man pick up one of the discarded leaflets, read it quickly, fold it carefully, and tuck it in his pocket.

Baptists were represented for the first time at the annual fair with a literature stand; more than 60,000 gospel tracts and Scripture portions were distributed.

"Not all who accepted tracts from the Baptist volunteers kept them," observed Missionary Stamps. "Many people did keep the tracts to read later. Some paused at the stand to talk with us. Quite a few bought Bibles and other books."

During ceremonies, testimonies and greetings were heard from around the world. Other Baptist churches and missions in Guyana sent representatives. Mr. and Mrs. Trevor Smallbone, United Nations representatives in Guyana, told of the prayerful concern of their Baptist church in New Zealand, which has begun a piano fund for a Guyana church.

Baptists from the U.S., England, and Scotland who are in Guyana to assist the new nation with its development program were also present.

Guyana, formerly British Guiana, experienced successive waves of immigration under British rule. The largest population groups are East Indian and African. Census reports list the other major groups as American (aboriginal Indians), Portuguese, other European, and Chinese. All of these groups were represented in the ceremony.

### Laymen Complete Course

Certificates were awarded 28 laymen for completing the first three-week course of studies offered by the Baptist night institute for laymen in Guayaquil, Ecuador, reported Missionary Stanley D. Stamps, who directs the institute.

Plans call for teaching responsibilities to be shared by national and missionary personnel, with Ecuadorians assuming more responsibility as the institute grows. The institute is part of a plan to provide continuing instruction for Baptist lay preachers and church workers.

### Building Demonstrates Friendship

A church building demonstrating friendship between German and Norwegian Baptists has been dedicated in Porsgrunn, in southern Norway. German Baptists contributed one third of the building's \$90,000 cost.

The \$31,000 friendship gift stemmed from a desire by German Baptists to help Norwegian Baptists rebuild church property damaged during World War II. While the Porsgrunn church was not actually damaged during the war and German occupation, it is the oldest Baptist church in Norway. Norwegian Baptists picked it as the most suitable site to receive the symbolic gift.



### Near Departure

With the end of missionary orientation session at hand, J. Ross Thompson, an appointee for Colombia, contemplates his departure to language school in Costa Rica. The packed trunks belong to other appointees who are bound for language school. Orientation ended Dec. 19. A new session, with 70 new missionary personnel attending, begins Jan. 20 at Ridgecrest (N.C.) Baptist Assembly grounds.

### Bible's Centenary Observed

The centenary of the Efik Bible, the first Nigerian-language Bible, was celebrated recently in Lagos, Nigeria, Religious News Service reports.

The Nigerian Bible Society had to limit its celebrations to Lagos, the capital, because of fierce fighting in the Calabar area of Nigeria, where Efik is the spoken language.

Translation of the Bible into Efik a century ago was launched by Hope Waddell, the first missionary sent out by Scots Presbyterians.

### Prisoner Allowed Letter

J. David Fite, Jr., age 12, the oldest of three sons of David Fite, Southern Baptist missionary under the Home Mission Board who has been imprisoned in Cuba since 1964, has come to the United States to live with his uncle.

Clifton E. Fite, of Waynesboro, Ga., father of the imprisoned missionary, also announced that his son has been allowed to write his first letter during his four years in prison.

David Fite and his father-in-law, Missionary Herbert Caudill, were sentenced to long prison terms for illegal currency exchanges. Caudill, who has undergone extensive eye surgery and is not able to see, only able to write, has been placed under house arrest. Fite is still in prison. Mrs. David Fite remains in Cuba with her other two sons.

Clifton Fite reported that there are "many encouraging signs that all this is fitting into the plan of God and that our son will soon be released."



Newly opened building of Porsgrunn Baptist Church in Norway.

## NEWS

### Fields Promising

In three areas of Africa newly opened to Southern Baptist missionaries, opportunities are appearing for increasing Baptist work. H. Cornell Goerner, Foreign Mission Board secretary for Africa, reported in December.

In Botswana, where one Southern Baptist couple serves, additional personnel are needed for church development, agricultural work, and dentistry.

"There is not a single dentist in Botswana," said Goerner. "The use of dentistry and agriculture in relation to evangelism holds much promise of success."

In Angola the response has been so great that the church in Luanda, the capital, had to seek larger quarters for the second time within a year. The Board assigned its first missionary couple there early in 1968.

In Ethiopia a community development project begun by Southern Baptist missionaries in the Menz district was favorably publicized on the front page of a recent edition of the *Ethiopian Herald*.

### New Chapel Authorized

A new Baptist chapel has been officially inaugurated at Alacuas, Spain, a suburb of Valencia, as a mission of Valencia's First Baptist Church.

Official government authorization for the chapel was conveyed by José Cardona, head of the Spanish Evangelical Defense Committee and a Baptist minister. It had been secured without going through a church that is officially registered under Spain's new religious liberty law, said Juan Torras, pastor of the sponsoring church.

Representatives of Baptist churches, the local Protestant community, and the Roman Catholic diocesan ecumenical commission were among the 150 present to inaugurate the chapel.

When the chapel is constituted as a church, it will become the fourth church in the region to develop under sponsorship of First Church, Valencia.

### Meeting To Mark Century

During the 12 months ending Sept. 30, the 51 churches of the Spanish Baptist Union admitted 217 new members through baptism. About the same number of converts are taking a course of instruction that precedes baptism, Baptist pastors meeting in Denia were told.

Also meeting at Denia, the executive committee of the Spanish Baptist Union chose Madrid as site for the next biennial meeting of Baptists in September, 1969. It will commemorate the first 100 years of Baptist activity in Spain, and will take place in the city where the first Baptist church in Spain was organized.



Members of the coordinating committee helping to plan for the 1970 Asia Baptist evangelistic campaigns talk during a recent meeting in Singapore. Left to right: Missionary Britt E. Towery, Jr., and Committee Chairman Daniel Cheung, Hong Kong; Ishak Iskandar, Indonesia; Wayne Siao, Malaysia. Guest ministers, laymen, and musicians from many countries outside Asia are to take part in the campaigns.

## BWC Guests To Help in Crusades

Baptist visitors from many countries are to take part in the extraordinary evangelistic endeavors being planned by Baptists of more than 14 Asian countries and political entities for 1970.

The plans are geared to utilize preachers, laymen, musicians, and other guests who will be traveling from all over the world to the Baptist World Congress in Tokyo, Japan, July 12-19, 1970, explained Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development. The evangelistic campaigns are slated just prior to the Congress.

Baptists of Indonesia, for example, have already requested 25 evangelists from South America, Africa, Europe, the Middle East, and North America. They will assist in simultaneous evangelistic campaigns involving every Baptist church in Indonesia.

Special features in all of the countries

are to include concerts by visiting musicians and choirs traveling to the Congress, and evangelistic rallies to launch or conclude simultaneous campaigns in the churches.

"Extraordinary efforts will be made to challenge the young people of colleges and universities to confront seriously the person and challenge of Jesus Christ," said Underwood. Widespread use of radio and television, distribution of millions of Scripture portions and tracts, and doctrinal advertising in newspapers are anticipated.

In Korea, simultaneous evangelistic meetings in churches are scheduled for April and May, 1970. In June special meetings are planned for 20 cities of Korea, using preachers, musicians, Christian athletes, businessmen, scientists, and other guests traveling to the Congress.

Countries and political entities involved in the planning include Japan, South Korea, Okinawa, Taiwan, Hong Kong, the Philippines, Guam, Indonesia, South Vietnam, Singapore, Malaysia, Thailand, Pakistan, and India.

Baptists in other Asian countries have been invited to join the endeavor, and several have indicated interest.

"Southern Baptists are requested to pray regularly for these endeavors among people of Asia, where two thirds of the population of the world reside," Underwood emphasized.

### Minister in Costa Rica Dies

William Forde, pastor who led English-language congregations in the Port Limón area of Costa Rica for 61 years, died Nov. 3 at the age of 89. At one time he worked with 12 churches, having a total of 500 members. He was a native of Barbados.

## Churches Cooperate

A five-day evangelistic effort in extreme northern Denmark drew crowds that increased daily and reached 1,300 on the closing night.

The meeting in the village of Sindal was considered significant because of the size of attendance in a small town and rural area, and because of joint cooperation between groups from the Lutheran state church and Baptists, a free church denomination.

The plan for services originated with the Baptist youth group in the 150-member Sindal Baptist Church. The Lutheran minister in the community also was interested, and as a result two Lutheran groups became cosponsors.

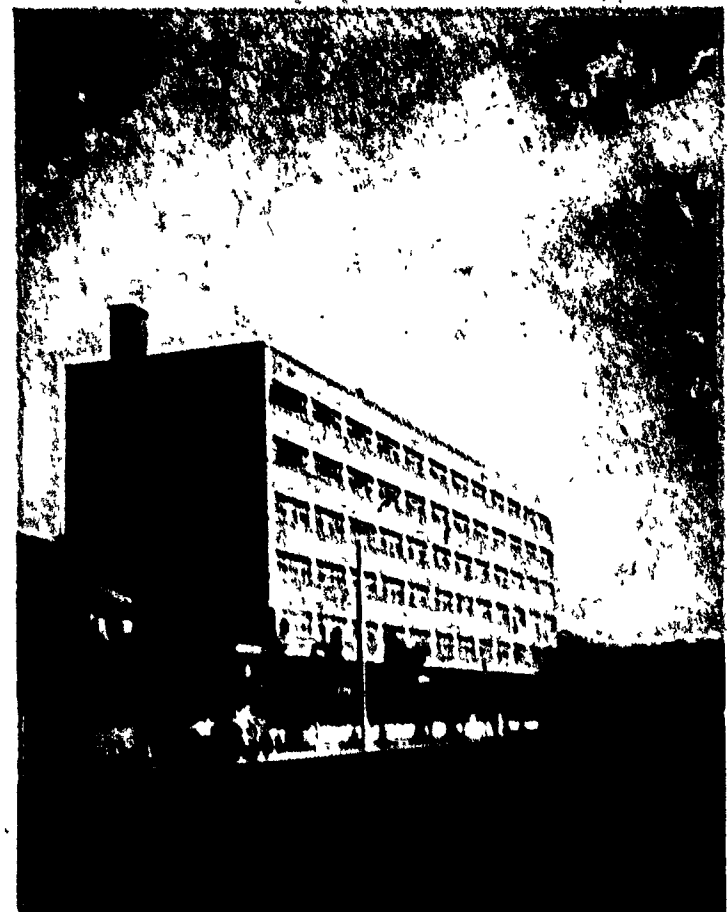
"Never before had there been cooperation between Lutheran groups and Baptists in conducting a series of meetings," said Ib Rødvig, the Baptist pastor. "All wanted to proclaim the gospel together."

Preacher was Andreas Eldem, a minister in the Baptist Union of Norway.

### ANSWERS

See Foreign Missions Quiz, page 28  
1, Korea (South), 2, Japan, 3, Okinawa, 4, Taiwan, 5, Hong Kong, 6, Macao, 7, Philippines, 8, Guam, 9, Thailand, 10, Vietnam (South), 11, Malaysia, 12, Singapore, 13, Indonesia.

# Dedication in Korea



*Top: Dr. Jin Song Ho, the medical director of the hospital.  
Above: Mrs. Guy Henderson, missionary, with hospital choir.  
Right: New building for Wallace Memorial Baptist Hospital.*

**T**HE YOUNG Korean politely approached Missionary Rebekah Lambert as she rode on a train one day last October.

"You are from the Baptist hospital, aren't you?" he asked.

"Yes," she murmured, wondering what he would say next.

"I owe my life to that hospital," he explained. "How grateful I am that it is there!" (He had suffered coal gas poisoning and would have died except for the hyperbaric oxygen chamber at the hospital. The chamber, designed by Missionary Dr. Charles Tabor, was the first of its kind in Korea.)

Such is the influence of the Wallace Memorial Baptist Hospital in Pusan. Its new six-story building, nearly a block long, was dedicated Oct. 30.

"The entire construction cost of this new building came from the Lottie Moon Christmas Offering over a period of seven years," declared Missionary Charles W. Wiggs, hospital administrator.

"The 14 missionaries and 120 employees associated with the institution, and the 340 Baptist churches of Korea, express

deep appreciation to those who have given so generously to this mission offering," continued Wiggs.

Only four floors of the facility have been completed, to provide for 60 patient beds, but as money becomes available the other two floors will be completed to provide a total of 150 beds, reported Missionary W. Guy Henderson.

President of the Korea Baptist Convention, Pastor Kim Yong Hae, at the dedication reminded the audience of the life and death of Dr. William W. Wallace, missionary to China, for whom the hospital is named.

Kim said the hospital's three main goals are to heal the sick, to teach medical and paramedical students, and to spread the gospel of Christ. He expressed appreciation for the hospital on behalf of Korean Baptists and pledged their continued support.

Dr. Jin Song Ho, hospital medical director, told about the institution's facilities, which are being used to train 15 young intern and resident doctors.

A chapel seating 150 is located in the west wing of the new building. Chapel

services, personal counseling, preaching in the clinic waiting room, and a public address system are used to bring the gospel to the patients.

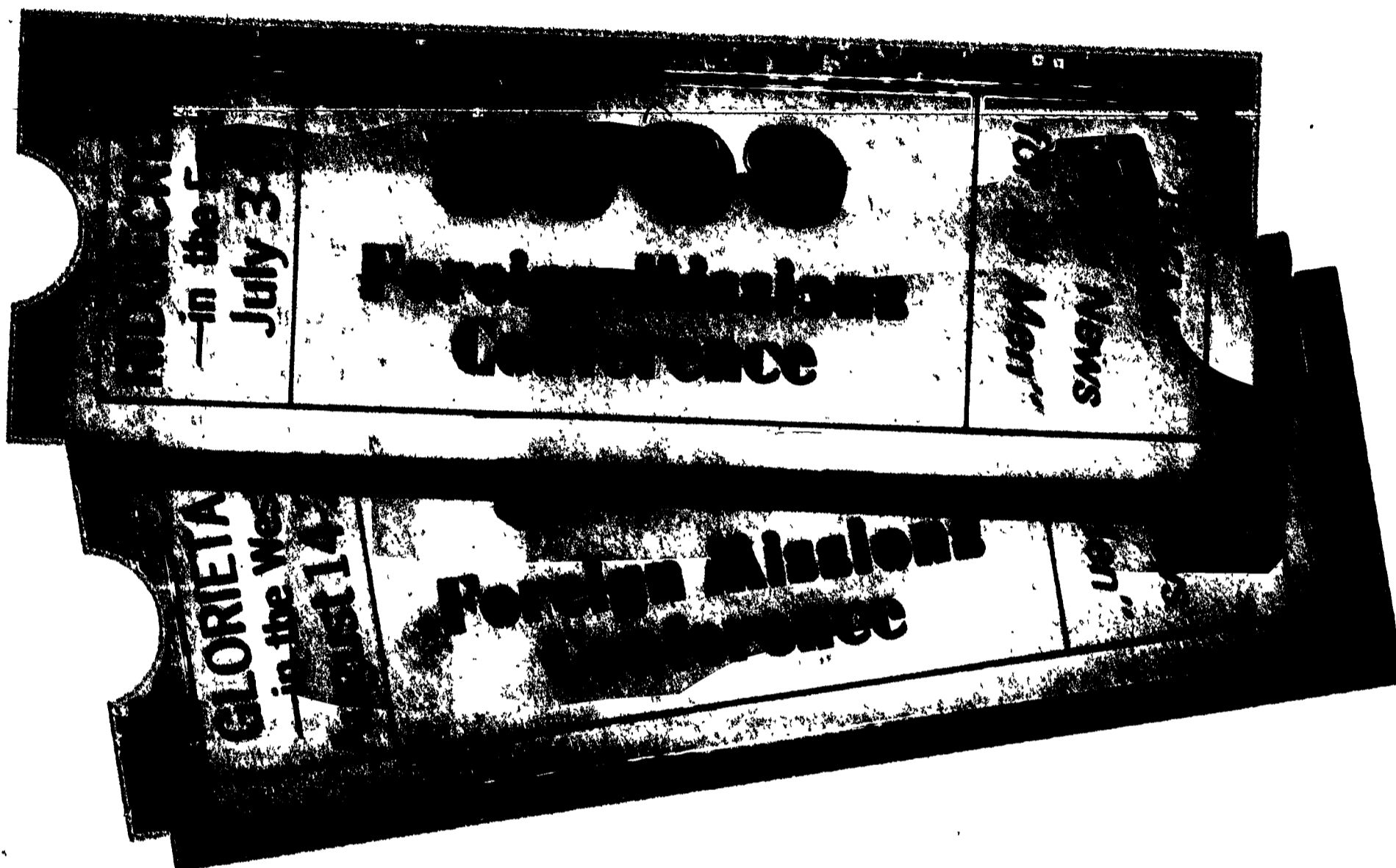
Henderson and three Korean chaplains minister to spiritual needs of patients and help them unite with a local church through a follow-up program.

"Several new churches in the Pusan area have been started through the evangelism program of the hospital," said Henderson.

Mobile medical teams from the hospital now travel to various villages in a healing and preaching ministry. "In the surrounding province there are yet hundreds of villages where there is no church and not a single believer," Henderson pointed out.

Southern Baptist medical mission work in Korea began when the late Dr. N. A. Bryan, missionary who had spent many years in China, opened a clinic in a tent in Pusan in December, 1951. The clinic moved to a three-story, 50-bed building, dedicated in 1955. Construction on the present downtown building was begun in 1966.

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