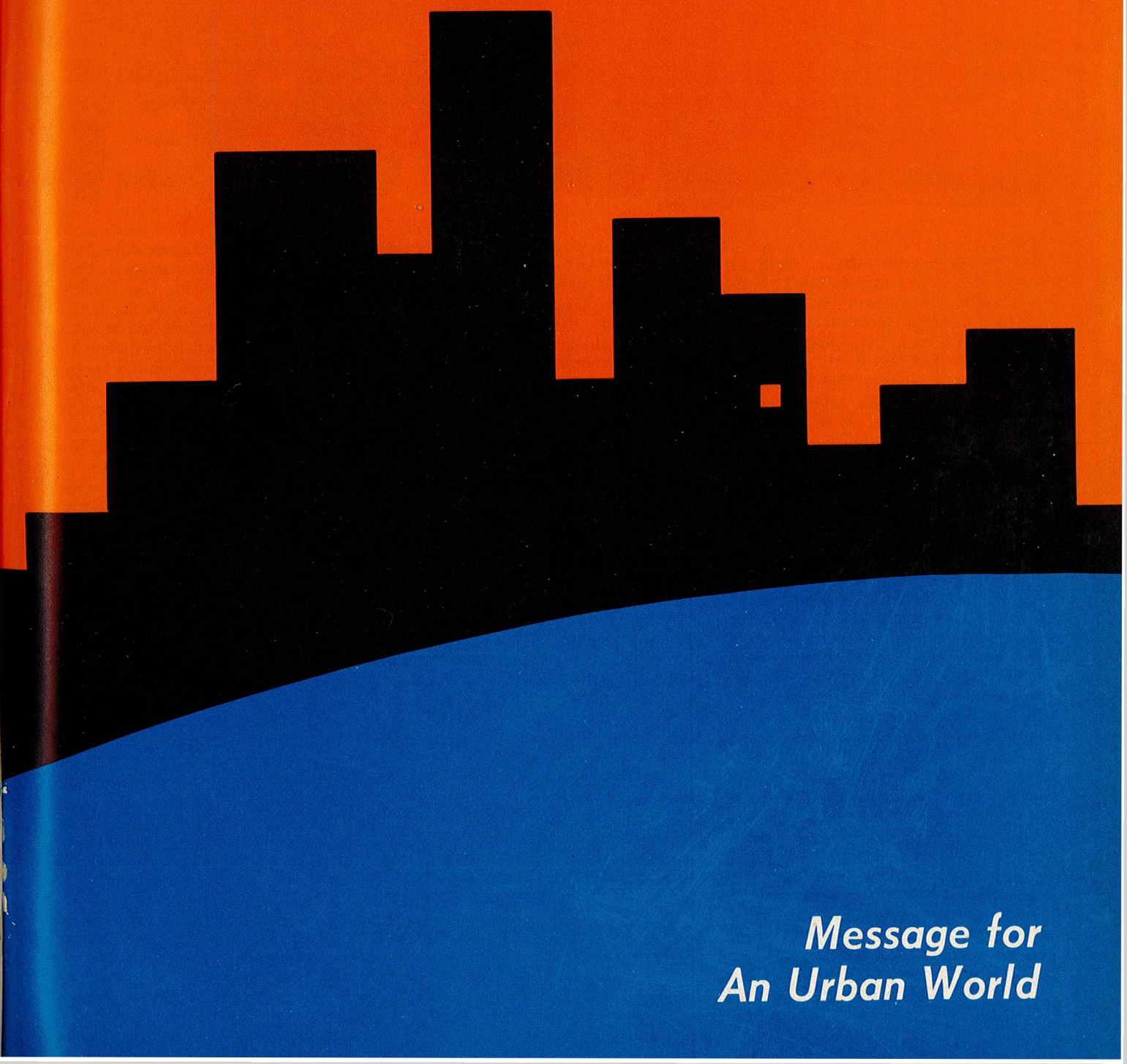


# The Commission

Southern Baptist Foreign Missions Journal • February 1969



*Message for  
An Urban World*



**A Negro minister from America addresses Rhodesia on TV, meets the Prime Minister, appraises Baptist mission work.**

# Audiences in Rhodesia

BY GAINER E. BRYAN, JR.



**THE APPEARANCE** in Rhodesia of a Negro Baptist minister from the United States as a representative of the Southern Baptist Foreign Mission Board last September produced a sensation of some proportions in that Central African nation.

Dr. S. M. Lockridge, of San Diego, Calif., was invited to appear on national television, one of the first blacks to be so recognized in racially separate Rhodesia.

This appearance made him known to all races and classes in the country, with the result that thousands came to hear him preach, and the Prime Minister asked him to visit at his official residence.

The confrontation of an American Negro and the predominantly black Rhodesians in eyeball-to-eyeball discussions following his speeches produced some interesting reactions on both sides.

The California minister returned with some observations about Rhodesia that are significant. Of particular value is his appraisal of the Southern Baptist missionary approach in this embattled country, under economic boycott by England and other countries seeking to change the government's racial policies.

Lockridge is pastor of the 1,900-member Calvary Baptist Church of San Diego, affiliated with the National Baptist Convention of America, of which he is the official statistician. He is also vice-president of the California Baptist State Convention, director general of the California Baptist State Sunday School and Baptist Training Union Congress, and

moderator of the Progress Baptist District Association. He is active in the NAACP and the Urban League.

A native of Robertson County, Tex., south of Waco, he attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex., the second Negro ever admitted. Earlier he graduated from Bishop College, Marshall, Tex.

His preaching mission was adjudged so successful that the Foreign Mission Board has invited him to return to Africa in 1970 for evangelistic rallies in Kenya and Tanzania. He was one of seven ministers assisting in Rhodesia upon invitation. All the rest are Southern Baptists.\*

He went to Rhodesia at the joint invitation of the Rhodesian Baptist Mission and the Foreign Mission Board to preach at evangelistic rallies. This was but one of a growing number of bids from Southern Baptist groups for speaking engagements—in California, Texas, and Florida. He was pastor of the week for the Home Missions Conference at Glorieta (N.M.) Baptist Assembly in 1967. He will be the Wednesday night preacher at the Southern Baptist Convention this year in New Orleans, La.

Television in Rhodesia is on only in the evening, from 5:00 until 10:00 P.M. and everybody in the country sets aside everything else for it. Therefore, the 7:00 to 7:15 video appearance of the visiting

American preacher gave him entrée to the largest possible audience. Since it happened early in his visit, which took place Aug. 23-Sept. 6, 1968, it had maximum publicity value for his mission.

Claude H. Rhea, Jr., Foreign Mission Board consultant in church music and mass communications, toured Rhodesia with Lockridge and also appeared on the television program. Rhea was interviewed briefly, after which he sang.

Then the announcer turned to Lockridge, a big-framed, amiable man. Instead of giving the gospel preacher an opportunity to preach, the interviewer had established a secular format in advance. Lockridge, however, managed to get around this and to work in a "plug" for Jesus Christ.

Before air time the interviewer had said, "In this interview we will just ask your impressions of Rhodesia, how you like it here and so forth." But on the air, he began to ask about troubles in the U.S., the riots and similar disturbances in the cities.

Lockridge replied, "Yes, they go on there like they do in Rhodesia and elsewhere."

The interviewer then asked, "What is your church doing to counteract these disturbances, to help bring law and order?"

"This," related Lockridge later, "is where I got my chance to put in a gospel plug. I told him, 'We preach Jesus, and that is our only hope.' And that really took with the people in Rhodesia. I got any number of calls telling me that it

\*Southern Baptist ministers preaching in the Rhodesian Baptist evangelistic crusade were: Donald Milam, Memphis, Tenn.; Thomas S. Brandon, Sherman, Tex.; James Bass, Ft. Worth, Tex.; Luther Woodward, De Funiak Springs, Fla.; H. Thomas Hight, Gadsden, Ala.; and Clifford L. Palmer, Ft. Smith, Ark.



**Opposite page: S. M. Lockridge (at right with Missionary Carroll W. Shaw) meets pastor at Mabvuku Church, Salisbury, Rhodesia.**

**Left: At Calvary Church, in Salisbury area, congregation hears Lockridge, a Negro minister from America.**

PHOTOS BY GERALD S. HARVEY



came nearer being a gospel message than anything else they had heard on television."

The Prime Minister's chauffeur, a colored man belonging to a Baptist church for people of this ethnic group, saw the telecast and told Prime Minister Ian Smith about it. This led to an invitation for Lockridge and Rhea to visit Mr. Smith—the red-letter social experience of the trip.

"He came to us and welcomed us," Lockridge said of the occasion. "He said he was glad to have us in the country of Rhodesia, and he asked us our mission there. We said we were there in these crusades, and he wished us well. It was quite a pleasant visit, certainly in light of the fact that we had been told by many people that he would not receive us."

News of this highest level visit also contributed to the success of the meetings.

Lockridge preached and Rhea sang at evangelistic rallies held by the Rhodesian Baptist Mission in Salisbury, the capital, and in the provincial cities of Gatooma and Bulawayo.

There was a capacity turnout of 3,000 in a community hall in Salisbury. In Gatooma the two men appeared in a boxing ring—without gloves, of course—and the crowd filled the bleachers, plus the space between bleachers and ring. There was also a capacity crowd in the community hall in Bulawayo.

The crowd at each place was predominantly black because blacks constitute the overwhelming majority of the population, but the coloreds and the Europeans were there, too. These three ethnic groups make up the Rhodesian apartheid system.

The response to the invitation in each area was overwhelming," Lockridge said. "Over here (in the U.S.) we have to prolong the invitation, but in the first

**Pastor Isaac Chigede interprets for Lockridge.**

minute or two of the invitation over there people seem to have their minds made up." Only a simple plea to accept Christ as Lord and Saviour was given in each place.

Lockridge spoke before other groups also, with good response. A Woman's Missionary Union group, an army group, and a crowd of youth whom he addressed engaged him in question-and-answer sessions afterward.

"In the WMU group they were questioning the sincerity of the missionaries," he related. "They wanted to know, 'Well now, how do they treat you back home?'"

"Of course my answer was, 'They treat me like I'm a human being, like anybody else who is in my position.'"

"They asked me if I thought the Southern Baptist Convention would send a Negro as a missionary, and I was happy to tell them the Southern Baptist Convention has sent one already, to Nigeria. I went on to say that the mere fact I'm here is an indication that they will. 'The Southern Baptist Convention sent me over here.'"

"They went on to say, 'We are glad to receive you because you are one of us, and when you get back home tell other people to pray for us.' We were having a really frank conversation there until [the white missionary] walked in; then they got back into the usual vein."

One of the army personnel asked Lockridge what effect the death of Martin Luther King, Jr., had had on the Ameri-

can Negro. Lockridge recalled his reply: "A few rabble-rousers in the United States took advantage of it, but on the whole, the masses of the Negroes were not embittered by it."

After the youth rally the young people wanted to know about economic and racial conditions in America, Dr. Lockridge continued. "They asked me what did I think about young people who would come to Christ, into the church, and then go out and participate in worldly things. I found that the Africans want commitment to Christ and the church; they don't want any departure from it."

Back in the U.S., Lockridge was asked if he thought the level of Christian discipleship is higher in Rhodesia than in the United States. "No, I don't," he answered. "For this simple reason—because of their background; they are still learning Christianity."

"They have this problem: In Africa the custom is to have more than one wife, to have up to three wives. When an African is converted, he's taught that he's to have one wife, and this has produced a problem in the church."

"The missionaries are really having a time over that because they can't tell a man when he's converted, 'Now you've got to get rid of two wives.' So they just tell him to go straight from then on. If he puts away these other two wives, then nobody else will accept them, and they may have children, too. On the other hand, they cannot condone, they cannot



*Lockridge gets acquainted with Farai and Maria, daughters of Pastor Chigede.*

hold this man up as an example for other Christians. As you know, in Southern Baptist churches, if you've ever been married and divorced, they are reluctant to give you places of leadership.

"So the missionaries tell the people, 'We have to pray earnestly to the Lord. If we are in error in our judgment and counsel in this, we want the Lord to forgive us.'"

What impressions has he on the future of white American missionaries in Africa?

"I think those who are there already will have no problem," he replied, "but I got the impression that it is difficult for new missionaries to get visas." In light of growing nationalism in Rhodesia and other African nations, he said he thought the future spread of the gospel will depend increasingly on nationals.

Well aware of this, the missionaries are following the most advanced strategy of trying to train and lead the nationals to self-sufficiency. They know and speak Shona, the native tongue, and the Rhodesian Baptist Mission operates a seminary that has several graduates doing a good job ministering to their people.

"When one of their own can do it, it's far more effective," Lockridge observed.

He pointed out that the missionaries in Rhodesia begin a new work with the understanding that within ten years the church should become completely self-supporting. Seven years have now gone by under this plan, but, through no fault of the missionaries, church autonomy may take longer.

"The missionaries are doing a tremendous job, but the nationals have to be motivated, and when one does see the light, the rest of them often discourage him and hold him back. They tend to be dependent. They don't take hold of responsibilities too fast. If somebody tells

them to do a thing, they are afraid to venture out on their own. They seem to need somebody over them so that 'If I fail, he can pick me up.' I noticed that very strongly."

Lockridge said the missionaries are establishing churches in Rhodesia in the best sense—the New Testament sense of regenerate membership.

"I think this is good because if you are inclined to build a church on their culture, it will not be Christian. If we lead them to the Lord, we should also tell them what the church should be like, from our interpretation of the Bible."

He continued: "I noticed that the African churches are more 'Southern Baptist' than the average National Baptist church among Negroes in the U.S.A. because there are some things, like spirituals, that are peculiar to American Negroes. But in Africa all that they know about the church and Christianity was handed to them by Southern Baptists, and naturally they just pick up Southern Baptist ways.

"In our church in San Diego, for example, we are more vocal in our responses. We say, 'Amen! Preach on!' Now in an African church they sound exactly like a Southern Baptist church, and I say that is good.

"And I take the side of those who say that the Southern Baptist name should be changed. It would be far better, especially on the mission field, because the word 'Southern' has a stigma that throws up a wall for black Africans.

"Here in the United States, too, among Negroes, when you say 'Southern Baptist,' they throw up a wall. I'm criticized severely from among Negroes from all over for working with Southern Baptists. You see, that's the group that was for slavery—that's hard to overcome.

"Whereas, the Convention is really doing a great job. I believe it is the strongest

of the Baptist groups. I believe it is truer to the Bible. But they let the word 'Southern,' that rubs the Negro wrong, stand in the way."

Asked to suggest a better name, Lockridge replied, "Any name that would not indicate a section of the country."

In summing up his observations on the work, Lockridge said, "The Foreign Mission Board of the Southern Baptist Convention is really doing mission work at its best in Rhodesia.

"I observed how with love, compassion, teachings, and all of the things that it takes one man to witness to another, these missionaries have it. It is really a moving experience to see how they will just plead with the African to try to get him to better himself.

"Usually we have the impression that once a missionary gets out into the mission field it becomes just a profession. I observed that it's not so. These men are really called of God, I believe, and their wives. Their wives are definitely committed to the work, and their families, their children.

"The children of the missionaries relate, and they play with Africans, and there is no superior air at all among any of the missionaries. I was very much impressed with that. As a Negro, I would naturally see what that relationship is. And there is really as good a relationship there as there would be right here at home between the races."

Lockridge is one of those unusual individuals who has the grace to see the best and to contribute to the positive in the troubled area of human relations. Perhaps that is why he is being increasingly recognized and used by Baptist groups across racial lines, why the Foreign Mission Board has asked him to go again to Africa as evangelist and ambassador of good will.





GERALD S. HARVEY

# Crusade '68

By James C. Walker  
*Missionary in Rhodesia*

*Connie Roediger, missionary journeyman, and the Sanyati Singers, who assisted in the campaign in Rhodesia.*

**F**ROM REPORTS heard abroad, it might sound as though Rhodesia sits on the brink of revolution. But even the most casual visitor to the country could not believe this. From a political standpoint, revolution seems remote.

But from a religious perspective, revolution would be the word—religious revolution. Now is the time for Baptists and other Christians in Rhodesia to move. It is a time for reaching lost people and for strengthening the churches.

As one member of the national Baptist convention said, "There has never been a better time. The Convention, the Mission, and the churches are ready to move forward. Now is our time."

A veteran missionary put it another way: "I have seen the pendulum swing from the place where the missionary was almost a god to the people, to the other extreme where he was almost hated. Today there is a real spirit of cooperation and a desire to move together. This is the best time to move. Today is our hour of opportunity."

Such was the spirit of nationals and missionaries as Baptists moved toward the 1968 crusade. This spirit has continued to grow, evidenced by results.

Nearly 80 Baptist leaders gathered at Baptist campgrounds near Gwelo, Rhodesia, in January, 1968. Meeting with them to help outline the program for a national evangelistic crusade was Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board. Reports from committees revealed extensive plans in publicity, literature,

preparation, music, follow-up, and other areas.

Those at the meeting went away somewhat overwhelmed by the scope of the proposed crusade. Nothing like it had been carried out in Rhodesia. They were overwhelmed, but not discouraged, by the challenge presented.

Baptists in Rhodesia number fewer than 5,000 out of a total population of 4,250,000. Confronted with such a challenge, the leaders rallied the churches.

Local churches began to recruit and train members for personal evangelism. City-wide rallies were planned in the largest available halls, or, in one case, an outdoor boxing ring. Anticipated attendance often exceeded the number of Baptists in an area. Actual attendance usually exceeded expectations.

Evidences of revival began to appear. In one rural area where Baptists are still new and weak, 17 people made professions of faith in Christ during week-night prayer and preparation meetings.

In an urban township Christians began to experience an awareness of sin in their lives. Confession of sin by Christians became more common. Weeks before the crusade, attendance at worship services increased in several churches.

Obstacles arose, too. Previously committed speakers were forced to cancel, due to unforeseen hindrances. Materials were delayed. Even a few pastors opposed the crusade, although not too openly.

Even when a few pastors were uncooperative, their churches often moved on without them. At one church the pastor

objected because he felt underpaid; he said the church could not afford the five pounds (about \$14) needed. A deacon volunteered his bicycle for transportation and personally paid four pounds for revival expenses. Another member offered 10 shillings (\$1.40) of his five-pound monthly salary. Reluctantly the pastor agreed. During the one-week crusade at the church many children professed faith in Christ, and one home was reunited.

Shortly before the crusade, rallies were held in various large centers—Salisbury, Umtali, Gatooma, Bulawayo. Many accepted Christ at these rallies.

At rallies in several smaller towns, unusually large attendance was the rule. Three rallies at Que Que drew more than 2,000 people. At Mbizo Baptist Church, which will seat about 300, the pastor estimated attendance at 500; many stood outside to listen.

As the three weeks of meetings progressed, amazing reports filtered in from the churches. From Gatooma came word of more than 400 decisions. One church reported 114 professions of faith; people accepted Christ in every home visited by the pastor and the evangelist.

In a small church in the interior, among primitive Batonga people, 24 persons trusted in Jesus as Saviour.

Problems did crop up. At one church the visiting preacher's patience was severely tried when more than 300 people, most of them small children, crowded into the building the first night. The resulting confusion and noise prevented extending an invitation to accept Christ. The smaller crowd the following night was still mostly children, and noise prevailed. Despite confusion during the invitation, ten young persons made professions of faith.

Religious revolution has begun, and there is hope that it will spread. What was learned in "Rhodesia Crusade—1968" might be summed up in a song often sung by the Sanyati Singers, a Baptist student group: "He's able; He's able; I know He's able; I know my Lord 'is able, To carry me through."

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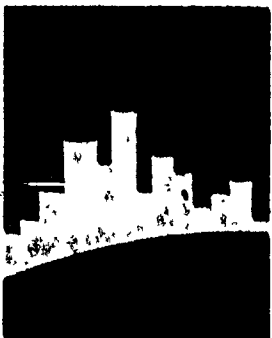
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COVER: "This is becoming a world of cities," someone has said. A unique panel discusses, among other things, urban ministries in foreign missions, beginning on page 5. Big cities is the topic of this month's Foreign Missions Quiz, page 28.

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- Linguistics at orientation: prelude to language study.  
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- In "The Americanization of Jesus," a missionary journeyman probes the cultural tints of religious faith.
- Profile: Edith Vaughan, missionary among the needy.
- In an interview, Tom Small talks about Zambia.



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

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THE COMMISSION

# MESSAGE FOR AN URBAN WORLD

ALL PHOTOS BY  
W. ROBERT HART



AN UNUSUAL panel discussion took place at Foreign Mission Board offices in Richmond, Va., not long ago. Nine leaders in the Board's program sat down together to field questions about missions. Among the topics: urban ministries, strategy, the so-called 'new breed,' the future of foreign missions. What was said in that discussion is presented on these pages. Here is offered unique insight into the philosophy, methods, and problems of foreign missions.

## MODERATOR AND PANELISTS

Jesse C. Fletcher, *director, Missions Support Division*, moderator  
Baker J. Cauthen, *executive secretary*  
Winston Crawley, *director, Overseas Division*  
H. Cornell Goerner, *secretary for Africa*  
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Fletcher: By setting forth some questions and letting the answers provoke other questions, we hope to raise for consideration something of where we are going in missions, what lies ahead, and what kind of changes we can anticipate in the face of contemporary life.

For instance, one professor asked recently how Southern Baptists, in view of our predominantly rural background as a convention—a definition subject to some question—can have

a message for a modern, secular man in an urban world? Dr. Crawley, are we speaking to an urban world through Southern Baptist foreign missions?

Crawley: This, I'm convinced, is one of the most critical questions we are facing. Urbanization is taking place in our world rapidly. This is not a phenomenon limited to the United States; it is far advanced in many parts of the world. It is true that we need to find ways in which to reach men in urban



**Baker J. Cauthen and Winston Crawley**

settings—ways that will make it possible to reach them more rapidly and more effectively than our traditional ways have been able to do. We are doing much in the cities, and what we're doing is fine, but it does not go nearly far enough. We have not yet been given the full wisdom we need in order to reach urban life.

**Fletcher:** Dr. Cauthen, do you feel that our recent program statement at all envisions urbanization as a major challenge of missions in our times?

**Cauthen:** One of the advantages of the program statement is that it is comprehensive; that is, it's arranged along the basis of large categories under which there can be included a great variety of ministries and approaches. This means that in facing a changing world we're automatically in position to take new stances, adopt new approaches, and make tests.

In the urban setting there is a varied situation from land to land. For instance, if we contrast the city of Tokyo, Japan, with the city of Ibadan, Nigeria, or the city of Djakarta, Indonesia, with the city of Dakar, Senegal, we would find great differences. Therefore, we approach an urban situation not just in terms of number of people, but of the character of the situation. Thereby, many fresh approaches have to be studied, dependent upon what that situation may call for.

**Fletcher:** Then you do not feel that the program statement under which we now operate in any way limits us in this urbanization trend?

**Cauthen:** I think that would be quite true. It not only would not limit us, but would, by the fact of its comprehensiveness, encourage fresh insights and approaches.

## Response in the Cities

**Fletcher:** Isn't urbanization getting a reputation for toughness—the hard core of the inner city, as we call it? Don't many people assume the urban situation is hard to work in? Dr. Means, do the missionaries in Latin America who work in large cities find these to be difficult, non-responsive areas?

**Means:** You meet with a mixed response. The people who have been there longest are hardest to deal with because they are wedded to a traditional point of view. But these cities are being invaded now by people who come from the interior. In Lima, Peru, for example, you can find one section where there are 50,000 people; another, 175,000; another, 100,000. These are outlying areas of the vast city where people come without any moorings. They've cut themselves off from their home communities. They're trying to adjust to the city way of doing things, and this is very difficult for them. But if you can penetrate—by means of compassion and friendship—you'll find that they're more responsive in that setting than the people who have been there all along.

**Fletcher:** Dr. Goerner, in Dar es Salaam, Tanzania, and in Nairobi, Kenya, hasn't mission work been projected with the



**R. Keith Parks:** 'We are essentially committed to the developing of churches.'

aim of reaching people coming into the cities?

**Goerner:** It is true that people who move into the city from the rural communities are more approachable in some respects than they were perhaps in their original setting, in that they do not have the same traditional ways.

But a new problem arises, what we often call secularism, and materialism—their concern for making a living and making adjustments to this new type of life. This means they are not quite as aware of spiritual needs and perhaps not as responsive to a spiritual approach as they may have been in their original setting, even though in their original setting they were caught up in a social fabric tied to traditional ways, but ways that no longer bind as they formerly did.

So there are two sides to it. In some respects people in a city are more approachable; they are at least subject to the possibility of change. Formerly scattered in scores of tiny rural villages, they were difficult to reach. Now they have been drawn together as to a great magnet, and there, by the hundreds and thousands, they are often easily accessible. So there are advantages in the growing urbanization, from the standpoint of African society at least, even though there are new problems and difficulties that go along with this new situation.

**Cauthen:** This is certainly illustrated in Latin America, in Rio de Janeiro, Brazil, for instance. Dr. Means, that city has approximately what population?

**Means:** About three million now.

**Cauthen:** And roughly about how many Baptist churches are in that city?

**Means:** One hundred and fifty; perhaps a few more.

**Cauthen:** Even in our country, where work is more longstanding, to have a city with 150 Baptist churches is no small development. How large a city is São Paulo, Brazil?

**Means:** Four million, and growing all the time.

**Cauthen:** And about how many Baptist churches are there?

**Means:** A few less than 100.

**Cauthen:** In both these cities a sizable work has been developed. Furthermore, have there been Baptist gatherings of notable size in São Paulo?

**Means:** Up to about 40,000, I believe.

**Cauthen:** And in Rio de Janeiro?

**Means:** On two occasions they've had tremendous congregations of people in the huge football stadium—170,000 on one occasion, 150,000 on the other.

**Cauthen:** One of the most interesting and difficult cities I know in the world is Hong Kong. Dr. Crawley, about how many people live in Hong Kong?

**Crawley:** There are about four million people.

**Cauthen:** And roughly how many churches, Dr. Belote?

**Belote:** About 35 churches in the city at this time, including both Hong Kong and Kowloon. It would not include the





**Jesse C. Fletcher:** 'Are we speaking to an urban world?'

mission chapels that have not been organized into churches, and there are approximately 20 of those; so the total would be about 55 units.

### Going Where the People Are

**Fletcher:** Dr. Cauthen, in light of that dialogue about numbers of people in large cities, are we committed as Southern Baptists to moving toward population centers as a strategy in missions?

**Cauthen:** As Southern Baptists we're committed to moving where the people are, regardless of where they are. We would not accept for ourselves a definition as saying we have prepared to abandon the people of the countryside and focus simply upon the cities. That would be a sad thing because of the vast areas where the people in the countryside are so numerous, and where work needs to be done.

At the same time, in this era when the growth of great cities is one of the remarkable characteristics of this part of this century, we would say we take a fresh approach to the cities. We underscore and reemphasize what we must do in the cities, without in any way implying that we retrench from the countryside, the towns, and the villages.

**Fletcher:** The New Tribes Mission, for instance, is a small group committed to going out to people who have been bypassed by all this urbanization. Dr. Parks, does our movement in the direction of population centers cast us more or less in the opposite framework from a group committed to this specialized kind of ministry? Or would you see this as a more comprehensive effort?

**Parks:** I think we have tried to locate basically in the population centers where there is greatest need and the least attempt being made to win the people. We've given some consideration to this in the areas that I know. But in many instances, when missionaries have located in an urban center a good deal of expansion has taken place in the periphery of the area. Outlying villages have been responsive, for example.

I don't see it as either/or. In most cases I think it is both/and—maybe living in one setting and working in both settings.

It seems to me that places usually the most responsive are where tradition has the least hold. In other words, the people who are new in the cities are more responsive. Where something has occurred in the village to destroy tradition or former religious beliefs, people are usually quite responsive. This degree of grip that tradition or former patterns have on their lives may be more the determinant of their responsiveness than where they live.

**Crawley:** This entire question is one of concentration or diffusion in mission work which comes into play in so many different ways. Our approach has not been either concentration or diffusion, but an inclusive approach with the exact mixture determined by the local circumstances—the relative

needs and relative responsiveness of the areas where more diffusion might be possible.

**Fletcher:** Then we are not operating altogether off of a grand strategy; a great deal of this is playing it by ear, so to speak, in terms of responsiveness and opportunities?

**Crawley:** I would say rather that we do operate with a strategy, but that we're now talking in the realm of tactics.

**Fletcher:** Would you elaborate at the point of how decisions are made within the broad strategy? How are tactics determined? Aren't they more dynamic?

**Crawley:** They are dynamic. What should be done is determined on the basis of the best available, up-to-date information, and on the basis of an evaluation, not in terms of one criterion but in terms of many criteria.

**Fletcher:** Dr. Hughey, where do you get this kind of information to make such decisions, to formulate such tactics?

**Hughey:** The information is gathered in the process of experience—the experience of missionaries, and the experience of nationals; the experience of our own Baptist people, and the experience of others. In some countries—Jordan, for example—Baptist beginnings were in villages. But more recent experience indicates there may be a better response in cities, such as Amman. Now there is an attempt to do some probing in Amman, with a book store, with Bible study groups, and with a school. Experience will prove whether the city of Amman is, over the long run, actually more responsive than villages, such as Ajloun. But the present indication seems to be that there are great possibilities in cities.

**Fletcher:** Would you say then that urbanization could be an opening door for missionary opportunity?

**Hughey:** I think so, very definitely. And, if I may turn to Europe for a minute, Baptist beginnings in Spain were also among rural people. But Spanish Baptists have sensed that the great opportunity at present is in cities, where people are freer to go where they want and to practice the religious beliefs that seem right to them. So Spanish Baptists have adopted a plan of expansion that includes an effort to enter with a Baptist witness every city in Spain of 100,000 inhabitants or more.

**Fletcher:** Dr. Bryan, in Mexico you have a great deal of work in small areas; and then you have something like Mexico City—a sprawling, metropolitan area. Can the same missionary who is effective in one part of this work be effective in this new urban context? Are we getting the kind of people who are effective in an urban setting?

**Bryan:** I believe we do have very capable people to move from small towns where they have been working to larger areas, such as Mexico City. And this is being done. I think the Mission has been wise in requesting to move into these areas with the type of people who have special talent to meet the needs in an urban center. I believe we do have people now

**John D. Hughey:** 'Spanish Baptists have sensed that the great opportunity at present is in cities.'



serving all through our missionary program who can meet these needs.

I also believe Southern Baptists have a great advantage over many other mission groups in this respect because we have been working in large urban centers for a number of years, whereas many other missions have not. We have arrived at some tactics—a strategy of how we can win people in these large urban centers. I think we're far ahead in this area. With the foundation we have now I believe we can make great strides in the days ahead, if we can get more missionaries capable in this area and who feel the need of serving in urban centers.

### What about the 'New Breed'?

**Fletcher:** Recently someone referred to a "new breed" of Southern Baptist missionary, saying that this "new breed" is leading what might be called "a sanctified rebellion against the status quo." Dr. Cauthen, how do you interpret that?

**Cauthen:** Actually the going of every new missionary is somewhat of a breath of fresh air on the mission field. He comes with a new set of ideals. He comes with his own personal commitment, with his dreams and his hopes. And the missionaries on the field eagerly anticipate his coming, because here is a new person looking, with a new concept, upon a work to be found there. He does come to lift his voice and his efforts against many things that would perplex him.

For instance, in this age-old problem of poverty, masses of people confront you when you go to a South American city such as Rio de Janeiro, or to Hong Kong, or to Seoul, Korea, or almost anywhere else. The new missionary is not content to say, "Here are these people about whom we must be concerned, over whom we mourn, and to whom we preach." But he's also imaginative. He's saying, "Now how do we find fresh ways to minister to these people?" The new missionary, coming out of our North American setting where his creativity has been stirred by a great cluster of new problems, sees problems on the field and brings to them the insights that he learned before he came.

As a result, I think we can anticipate in the years to come a variety of new ministries, of new efforts to try to reach people, not only to tell them the gospel of Jesus but to demonstrate in action the love, sympathy, and concern for them that really is in our hearts.

### Concern for the Whole Man

**Fletcher:** Dr. Goerner, how are we facing this whole question of social ministry in the missionary task?

**Goerner:** We are concerned about the whole man, of course. I think we always have been, although we have not always shown our concern about man's physical, social, and mental needs as much as for his spiritual needs.

In the city, where we have problems of overpopulation and social needs that grow out of the ghetto-type situations, we sometimes make an approach by establishing a community center; this will be an effort to minister to some of the social and educational needs of the people, while at the same time reaching them at a deeper spiritual level. We have community centers in places such as Dar es Salaam, Tanzania, and Nairobi, Kenya. These have programs of literacy, adult education, cooking and sewing for the women—all sorts of programs intended to introduce a better life, as well as to provide Bible and religious instruction.

In rural areas—and we must not neglect the fact that many of our people still live in non-urban situations and have social needs—we have agricultural missionaries helping people to a better life by raising better crops, and at the same time using that as the point of contact for a Christian witness. We have a new community development program just emerging in Ethiopia, for example, where we will be interested in vocational training as well as agricultural projects, and some health projects. In many ways we are attempting to show people that we are concerned about them as persons, as well as concerned about their souls.

**Hughey:** One problem in cities is that so many parents work, and small children are left without anybody to look after them. Schoolchildren are sometimes left on the street after school hours. In Germany these are called *schlüsselkinder*, "key children;" that is, children with keys tied around their necks so they can get into their homes after school. In several places churches and missionaries have started after-school sessions, partly for recreation and partly for doing homework. This is a way for helping in an urban situation.

**Fletcher:** These new missionaries are coming out of American context. Here in the States, under leadership of the Home Mission Board, we are being awakened to the need for social ministries. Missionaries going out are bound to be influenced by the context they left. Dr. Belote, what kind of pressure do these missionaries bring on our work and on older missionaries?

**Belote:** It seems that they do exactly what Dr. Cauthen said a few minutes ago: they are like a breath of fresh air. They see some of the problems that have existed for a long time, but they see them from new angles. And they help older missionaries catch new visions of how to approach problems for which the older missionaries, in years gone by, may not have received quite as much training.

Especially in East Asia, perhaps the main thrust for missionaries in the field of social work is to help national Christians see how they can and should be involved in helping their own people. I believe that the missionary's contribution will be greatest if he is able, on the one hand, to get his teeth into a local situation and do a job at the ground level. Mean-



**James D. Belote:** 'New missionaries see some of the problems that have existed for a long time, but they see them from new angles.'

while, he can help the nationals to see that, as followers of Christ, we are, as Dr. Goerner said, interested in the welfare of the whole man. When national Christian constituencies catch this vision, we'll see this particular aspect of the work move forward rapidly, I think.

### **Perspective from the Past**

**Cauthen:** May I inject another thought? It's good to remember history so as to know why ministries have been as they have. Foreign missions, during much of its history, has had to carry on its work under great restriction due to resources. We've been something like a church carrying on its program of work when all it possibly could do was to have a pastor on a meager salary, and maybe a part-time janitor, but no other staff. The church had a ministry, but it was meager.

Or another figure would be like a family with several children, on a very low income. On the table would be only the most essential things to maintain health and growth. Many desirable foods might seldom, if ever, appear on that table.

Now, for the first time in our history, Southern Baptists are directing resources to the Foreign Mission Board to attack, with people and with some financial strength, the problems we have longed to do something about. That's why we are calling today for so many different kinds of missionaries. Now we can appoint people trained in the field of social work, for instance. Now we can appoint people trained in student work or in agricultural work, and in a great variety of other ministries.

Formerly, we could appoint only somebody who was a preacher, or a doctor, or a nurse, or someone who could teach, and that was the limit. If Southern Baptists really want to see some things happen, let them dare to put in the hands of this Board the real resources—both in people and money—that would make possible the escalating of ministries and approaches. They will see that something can happen to make us all rejoice.

**Crawley:** I realize that the terms "new breed" and "rebellion" are partly forthright, strongly worded statements to make a point and to get a hearing. Really, it's not necessarily as brand new as all that, because all along there have been ministries to social needs and attempts to deal with social issues. The kind of thing that the J. E. Jacksons, nearing retirement, did when they went into Mindanao in the Philippines was not just preaching—it was the "new breed" then, and in older missionaries. There have always been individual differences, so it's a relative matter more than that there was an old way, and now, all of a sudden, there's a new way.

We need continuing emphasis on the newer and the better and on ministries to needs other than spiritual. But I don't think we ought to set these off against each other or imply that in the past we have done just one, and now we're shifting

to just the other. We must keep them in wholesome balance.

**Fletcher:** Then the "new breed" doesn't equate itself with specific tactics. Dr. Parks, what kind of pressures does the "new breed" missionary bring in Southeast Asia?

**Parks:** We must realize that the missionary is not a separate entity from our constituency here at home, but rather is an outgrowth of our Baptist churches and institutions here. He has experienced the emphases that have been made here, and when he crosses a certain expanse of territory or water, he doesn't suddenly become different from what he was when he left his seminary, his church, or his convention relationships.

I think we're seeing reflected on the mission field what is being reflected in the homeland. Different points of emphasis are being made. There are different stresses given. We have more money to operate with, at home and abroad. And I think we are seeing a creativity in the use of our resources. I also feel that younger missionaries are often able to inject a new approach, a new emphasis, a new way of doing the universal task—a more comprehensive approach, perhaps. I don't feel that it's a radical departure, as much as it is a constant updating of what we have been doing all along.

It also seems to me that as long as our tactics are flexible we have something moving for us. I know in many Missions that different missionaries are free to move according to their own sense of "Baptistic direction." They experiment and do things from new angles. I believe our Baptist approach has a flexibility that allows a person to bring all of the qualities that he has developed here in the States and apply them to the situation he meets overseas. I feel that we see today's missionary constantly refreshing, making current, and expressing his approach in a more comprehensive terminology than we have seen before.

### **Consider the Context**

**Fletcher:** Dr. Means, are there some concerns occasioned by the assumption that stateside trends and movements should be applied on mission fields?

**Means:** Yes. One concern would be that some people are disposed to say that just because it works here it will work out there. What works here may not be best in a certain context out there. It may have to be adapted to local circumstances; it may not do at all. There is a method, an approach that is best in that context.

I think there is a historical thread moving through all this, for when the work is small and you're despised and persecuted you begin on a back street. You try to be as inconspicuous as you can be. It's hard, therefore, for a group to enter into some of these ministries in the early stage. They concentrate on preaching, but the preaching of the gospel produces compassion. What we have now is the overflow of the preaching which has gone on in the past. Now the churches are breaking





**Frank K. Means:**  
'The preaching  
of the gospel  
produces compassion.'

out of what some have called a "ghetto mentality" and are expressing themselves.

Modern youth in America may make the mistake of thinking that social ministry is the only thing that counts because they don't have this theological integration or background. They may let the pendulum swing to the other extreme. And we would make a mistake if we would go overboard and do just this social ministry. There has to be this balance to which Dr. Crawley has referred.

### Harmony with Nationals

**Fletcher:** In terms of relationships with national Christians, what is the difficulty that might arise out of this movement of highly specialized missionaries onto the field and the additional resources coming to the new areas? Or is this a problem, Dr. Goerner?

**Goerner:** We have to recognize from the outset that we cannot evangelize the world through only a Foreign Mission Board using foreign missionaries. Nor can we really evangelize any one country by only the preaching of missionaries sent abroad. Our task, as we have always intended, is to begin a witness which, in turn, will become self-perpetuating. We will win converts, lead them into organized churches, see the Spirit of God call preachers from their midst, and see them begin to take up the task which the missionary at first was doing alone. Now, as missionaries move out into one area after another in the widening witness, everything that the missionary does at the outset is something which, sooner or later, the national Christians themselves should take over.

The more complicated that process becomes, the more difficult is the process of transition. The more expensive the operation, the more problems there may be in getting the nationals to take it over. For example, a medical ministry is more expensive than simply an evangelistic, preaching ministry. It might be longer before national Christians could have the resources with which to take over medical or some of the other more expensive types of social ministries. Perhaps we face new problems in enlisting the national Christian, or local Baptist, constituency. In all that we're doing, our own processes become more complex and, therefore, at times somewhat more expensive to operate.

**Fletcher:** In a recent discussion there were references to "older churches" and "younger churches," the "sending churches" and the "receiving churches." Someone remarked, "The only thing that really matters is the 'richer churches' and the 'poorer churches,'" from the standpoint of resources. Do we find this is a factor in our mission work?

**Cauthen:** As Baptists we find a little different stance in this matter than is true with some other groups around the world. We conceive of a New Testament church as one that carries on its work on the basis of its responsibility to the Lord

Jesus Christ as head. That church is in a cooperative relationship with fellow churches.

We stand, as a mission board, or as a sending body, in the position of friends extending a helping hand to that emerging work, always measuring anything we do in terms of the stimulation it brings to their own efforts. Consequently, as we undertake to extend from this base of Christian development a helping hand across the world to another emerging base of Christian development, we always do it on the assumption that what we are trying to do will so strengthen a work that it will stand solidly upon its own feet. We work from the assumption that we do not in any sense hold that work in tutelage; that the work is in no way under our direction or our control; that we stand as friends, colleagues, and helpers, and the more they are able to move out on their own—and presently even to help others do the same—the more we feel our objectives are accomplished.

There is a feeling of necessity for reaching out to others whose strength may be lacking, but only in order that we may help them accelerate their own efforts. Thus, there is a sending, and there is a receiving, but it's more a transmission than actually a receiving.

**Fletcher:** I believe you can characterize much of the younger generation in nearly every country by saying it is anti-establishmentarian in its point of view. Dr. Crawley, what about their feeling that this help we give is blatant paternalism, rather than an effort to be a servant?

**Crawley:** There are psychological problems involved on both sides—in the relationship of missionary and national churches, and particularly with the leaders of those churches. The factors in it are complicated.

One problem is our tendency toward American pride in our own culture and the know-how that we think of as characteristic of our culture. One part of it is unconscious paternalism. And there is a rebellious feeling from time to time. But all of this is mixed with many noble qualities and feelings on both sides. It is a complicated question; it calls for missionaries with much personal spiritual quality and deep discernment.

A source of some distress to me is the fact that many persons in our seminaries, and others here in America who are most sensitive to the importance of these questions, are most hesitant to go and join in the process as missionaries. They could help make this transition the smooth and healthy one that it might be.

**Cauthen:** The person who goes to the mission field must go in the affirmative rather than the negative. He who approaches the mission field only to see the thing to which he objects will not make much of a long-range contribution. He must go with what he affirms and what he has to contribute. By so contributing, he makes some progress.

He who goes as a missionary to another country today



**H. Cornell Goerner:** 'Our task is to begin a witness, which, in turn, will become self-perpetuating.'

always needs to keep in mind that he's a guest there. In our own country he stands to say, "This is my country." And he speaks directly, as an American citizen, to his own people in whatever way he feels is wise.

But when he walks on the shores of a foreign country, from the day he arrives he is a guest. He is there by the good will and tolerance of that government which has admitted him. If the missionary forgets this and begins attacking forthrightly those things he would like to speak about, he may discover that presently his tenure as guest has come to a rather precipitate end.

Thus, a missionary in today's world may go with definite feelings of what ought to be done. But he must match those feelings with discretion, love, good judgment, and with wisdom and patience. He will find as he relates himself well to his brethren in those countries and works in and through them he will do a good, long-range job for the Lord.

## The Matter of Money

**Fletcher:** Funds are channeled from our Southern Baptist churches through the Foreign Mission Board and on to the work on the fields, through the Missions (organizations of missionaries). Should this money go direct to national churches and institutions?

**Bryan:** At the Foreign Mission Board we are responsible for directing this money to the purpose for which it was given. We recognize this as a stewardship responsibility. Missionaries on the field are organized to receive the funds and respond with them to the needs as recommended by nationals who recognize what needs to be done. These recommendations come from the national conventions. For a particular project of work, a request comes from a convention to the Mission on that field. Thus from the Foreign Mission Board come the funds to carry out that activity. The Mission has responded to that need and carried out the purpose for which the funds were transmitted. Missionaries have felt that we must fulfill our stewardship responsibility in seeing that these funds are used for purposes that the nationals, and the missionaries, have intended.

**Crawley:** This procedure for transmission of funds magnifies the cooperative relationship that exists between the missionaries and the work of the churches and conventions. This is one of the main purposes of this method of transmission.

There are mission organizations that do not use this method and as a result their missionaries have often felt sidetracked and not really involved in any vital way in the ongoing of the work. Our missionaries, and the national conventions and leadership that develop between themselves this cooperative relationship, have not had that problem. Admittedly, certain leaders, with a desire for decision-making powers, see how

other denominations operate and then raise questions. But our conviction has been that greater strength, in the long run, rests with the cooperative approach and involves our missionaries in a vital way.

**Fletcher:** Dr. Goerner, you work in an area known for nationalism. What is our reply to national Christians when they say, "Send us the money and the missionaries, and we'll deploy the missionaries and allocate the funds"?

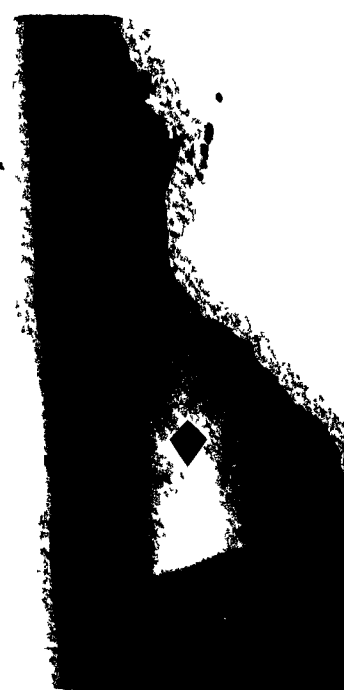
**Goerner:** We have to call attention to the fact that funds in question come from giving through the churches in America, and the first purpose for giving to missions is to make possible the sending of missionaries. This money is supposed to be translated into personalities—dedicated persons going in obedience to the command of our Lord to witness. We do not feel that this money is given to be sent out over the world in some sort of glorified Baptist foreign aid program with no strings attached.

The money is given with the intention that it would first of all make possible the going of those who have felt called of the Lord to go and bear their witness, and to give them the means to carry out their witness. When, as the work grows, this brings them into cooperative relationship with emerging churches, associations, and conventions, then there is a sharing of the responsibilities for the use of those funds. But by its very nature, mission giving calls for funds to be channeled through the dedicated personalities we call missionaries. We simply have to try to get national Christians to understand that this is the purpose for which the money was given. We feel we must keep faith with the people who have given the funds.

This procedure also gives us the basis on which to challenge these emerging churches to their own program of stewardship—their members practicing biblical stewardship, tithing, and the giving of their means for the support of the work that emerges under their direction. It is a cooperative program. But we feel that as long as there is need for assistance from overseas for these "younger churches," as we sometimes call them, there is also the need for personalities in the form of missionaries to be related to the use of these funds.

**Parks:** Something that has been implied, and the basis for much of what we are saying, is the simple fact that we are essentially committed to the developing of churches. In order that these churches grow, they must assume responsibility for their own countries and for their own people. This has something to do with our sense of responsibility for utilizing funds and personnel to develop this unique institution, the church. It will do more to meet the ultimate needs, spiritual and otherwise, of these people than anything else for which these funds could be used.

There are many other things that are done, many new probes being made. But I believe we would do well to touch



**Charles W. Bryan:**  
'Southern Baptists  
have arrived at  
some tactics . . .  
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win people in large  
urban centers.'

base again at the point of the unique significance we Baptists have in the establishment of independent, local churches, which, in turn, grow to meet some of these needs and assume some of the responsibilities we may have initially assumed.

**Fletcher:** In terms of what we see just ahead, what is the future for foreign missions? Do you think Baptists in the United States, in light of what is happening here, will continue to undergird this kind of ministry? Do you think the opportunity will be presented in terms of men and women responding to this kind of challenge?

**Cauthen:** I have a great sense of confidence on two points. First, the response of people with their lives continues unabated. We find today, on all levels, that people are just as earnest as ever about trying to find what God wants them to do. And the volunteer is coming forward with his life, saying, "Here I am." This says a great deal about what the heart of Southern Baptists is in this matter.

Second, I believe that Southern Baptists are fully prepared to continue providing the resources on an increasing scale that we might do more about the world's need. To be sure, at this moment our attention has been caught up in the particular circumstance of our country. We would be remiss if we didn't give our own nation's trauma more attention than we gave before the trauma occurred. We must do here at home what is essential. But I believe the heart of Southern Baptists is such that we recognize that whatever needs to be done here at home is to be done along with a continuing increase in the effort across the world.

As we look, on the one hand, at the nation's trauma, we have to glance away from it to what is happening across the world at large—in the runaway population explosion, in the escalating problems, in the conditions that call for a mounting Christian effort. This makes us realize that whatever we do in solving our problems at home, we must do it while mounting a larger ministry to a broken world. I believe Southern Baptists are so deeply committed to it that we are going to keep on doing even more than we have anticipated.

### **Specialists Needed: Men To Plant Churches**

**Fletcher:** Dr. Crawley, in shaping some of the directions of the overseas division, do you feel that the resources you will need in personnel are going to emerge out of this confidence that Dr. Cauthen has expressed?

**Crawley:** I certainly hope and pray that will be the case. We have recently had some trends that have been a matter of concern, and we need to find ways to get beyond these problems. One has been that the number of specialists responding has been encouraging, but the number of preachers responding for work related to these churches overseas has not kept pace. This seems to reflect some disillusionment in the States with

the significance of the role of the institutional church. Perhaps we can help people understand that what they go to plant their lives in is not the traditional, institutional church, but a vital living fellowship that will be the nucleus for the outreach of the kingdom of God in those lands.

We also need to be able to get preachers to respond a little younger, when they are able to take on the languages and to adapt themselves to the culture more fully. This is more difficult if they wait until they are a bit older and less flexible in their personalities. We need the specialists. But we need the central core of young, language-learning, life-planting preachers to work in the planting and nurturing of churches.

Maybe we need to emphasize that specializing in church-planting and development is one of the best specializations for this specialized age.

### **Tomorrow's Missionary**

**Fletcher:** What is tomorrow's missionary to be like, Dr. Belote? Is he going to resemble today's missionary?

**Belote:** If we said he is going to be like today's missionary we would have established a basis of sufficient variety to include almost anything you could imagine for the future.

I believe the missionary for tomorrow will be a man who is well trained and dedicated, and who will have a new sense of the presence of God's Spirit in heart and life as the only means of accomplishing the task God has sent him to do. He will have better tools. He will probably have a little better preparation from certain standpoints. He will be more accustomed to an urban world than some of us have been.

I predict he will be a sharp, effective instrument in God's hands. I am optimistic enough to believe that God will meet this need of the foreign mission program. After all, God loves the world enough to see that the need is met.

**Cauthen:** I believe the heart of Southern Baptists—the people in the churches—is deeply concerned about the Great Commission. I believe that under the many different demands upon us there will need to be throughout Baptist life—beginning with church finance committees and state conventions, executive boards, and our Southern Baptist Convention organization—a constant effort to deliver to the Foreign Mission Board a larger portion of Baptist missionary giving so that this larger advance across the world can be maintained.

The heart of the people is for reaching across the world in missions advance. The demands for more resources here at home keep a great pressure on denominational circles for making funds go as far as possible. Therefore, there will need to be among us a constant desire and effort to deliver more and more of the Baptist mission dollar to the Foreign Mission Board for this work across the world, if the demands we face in tomorrow's world are to be well served.



By Joseph B. Underwood

FMB Consultant in Evangelism  
and Church Development

# THE NECESSITY OF PREPARATION

**W**E NEED a revival!

We need a revival that will awaken acute God-consciousness in every heart, causing us to center our lives in Jesus Christ, reminding us of the absolute sovereignty of God and of man's inescapable accountability.

We need a revival—a revival that will produce a recognition of the eternal, immutable standard of righteousness, namely, the character of God.

We need a revival—one that will shock us by showing the hideousness of sin in contrast with the holiness, goodness, and mercy of God.

We need a revival—a revival that will exalt the living Word of God as the divinely inspired, and therefore authoritative, revelation of God, of his righteousness, of his moral demands upon us, of his redemptive love in Jesus Christ.

We need a revival—a revival that will overwhelm us with the consciousness of the grandeur, majesty, marvel, and miracle of God's grace, impelling us to offer our total selves as living thank-offerings to Christ as Lord, living no longer for self but for him, who, for our sakes, died and rose again.

We need a revival—one that will clarify our vision, revolutionize our attitudes, and transform our sense of values, so that our lives will be patterned according to the divine ideal, rather than molded by the opinions and lusts of men.

We need a revival—one that will cause us to abhor mediocrity and strive for magnificence for Christ.

We need a revival—a revival that will cause us to agonize over the lost because they are lost, recognizing that without Christ men are already lost, condemned, dead—without God and without hope in the world.

We need a revival—one to purge our hearts of pride, prejudices, greed, and all forms of selfishness.

We need a revival—a revival that will do more than fill our church buildings on Sunday morning and evening. We need something deeper than that. We need a revival that will permeate our society with righteousness, saturate our business with the ethics of Christ, and consecrate every vocation to dynamic partnership with Christ for world redemption.

We need a revival—a revival that will prepare Christians to permeate society at all points of need, as "salt of the earth" dedicated to the alleviation of human sufferings and ills and to the transformation of society by that same permeation rather than by violence.

It may well be that the Crusade of the Americas offers us the greatest opportunity of the twentieth century for this kind of revival. It challenges us to unprecedented endeavors for phenomenal evangelistic victories throughout the Western Hemisphere. Churches are thinking in gigantic dimensions and engaging in mammoth undertakings for the evangelization of the lost.

We need more than an evangelistic campaign, however. We need *revival!* We will never experience a revival of this magnitude and depth unless we

are willing to pay the price in repentance, reconciliation, reformation, evangelistic fervor, and conformity to Christ's way of life.

*It is absolutely essential that thorough preparation be made by, and in, every church if such a revival is to be experienced.* Every profound revival of history has been preceded by a fresh "discovery" of God's Word and by its vital positive application to life.

Pastors should seek a new spiritual awakening in their own consciousness and should seek to lead their churches to similar revival. Therefore, during the remaining weeks preceding the Crusade of the Americas, let pastor and people dedicate themselves to the study of God's Word, to prayer that the Holy Spirit may possess and use them to fulfill God's purposes, and empower them for effective witnessing.

Let there be prayer, privately and corporately, in homes, in groups of church members, and in our churches.

Let there be training for, and the practice of, personal evangelism.

Let Christian love dispel all unbrotherliness, causing reconciliation between Christians where needed, creating in our churches "fellowships of redemptive love."

Without spiritual preparation our churches will engage in a gigantic campaign, but they will not experience revival. Only a revival of profound depth and magnitude can save us from national and international suicide. God grant that every church may dedicate itself to maximum spiritual preparation that revival may result!

## Peruvian Scene:

BY JIM NEWTON



# PRIDE, HOPE, PATIENCE

**S**ITTING erect and proud in a straight-backed wooden chair, Victoria spoke soft but rapid-fire Spanish as she told of her home and life in one of the *barriadas* that encircle Lima, Peru.

The surroundings were meager, but neat and clean. The floor was concrete. The adobe brick walls, painted pale green, reflected sunlight streaming in the door.

Victoria was justly proud of her small but neat home — not much by wealthy United States standards, but it was hers, and far better than most of the adobe and matted-cane huts just to the east.

Peruvians from the interior by the thousands live there in squatters' shacks thrown up almost overnight. An estimated one million souls inhabit the *barriadas* (areas of uprooted people).

In many cases there is no sanitation, no lights, no electricity, and nothing but dry sand dunes surrounding the huts. The area is desert. Water has to be brought in by truck and sold by the bucket or can, then carried to some huts by hand four or five miles. Scraps of wood supporting mats of woven cane or leaves, called *esteras*, are often the only shelter.

The people, though poor, are not con-

tent with these conditions. Industrious, they are improving their lot. Although most have no education, they are determined that their children will be educated.

Gradually, woven mats change to adobe brick. The desert sand becomes concrete floor. People band together, organize their own municipalities, and raise funds to bring in water and electricity. Shacks become homes.

"These people are taking nothing and making something out of it," said Thomas L. (Tom) Watson, missionary in Lima, as he drove through the area. "This is so much better than what they once had that they have hope now.

"Brick is hope to these people. But brick really is not hope. Christ is the only hope," he declared.

Victoria is the epitome of that hope. She not only has obtained brick, she has found Christ. In her home there is that extra glow of warmth that comes from the love of Christ.

Victoria is a symbol of Baptists in Peru today. She is poor. She has problems (her husband recently left her for another woman). But she has hope, and she has pride in her home and pride in her faith

as a Christian — a Baptist.

Pride and hope, coupled with hard work and patience, seem to be the key descriptive phrases concerning the Peruvian scene.

The needs are overwhelming. Progress comes slowly and with hard labor. But there is hope, if there is patience.

It takes patience to be a missionary in Peru, for the work is difficult. Yet the people, ripe for change, are open to the gospel.

There are only 12 Baptist churches and 26 mission points in the entire country of 12 million people. Total membership, according to the latest available statistics, is 823, an increase from the 606 figure reported the previous year.

Baptists have had mission work in Peru since 1950, when the first missionary couple entered the land of the Incas.

Like it is in most countries in South America, the Roman Catholic Church is the dominant religious power in the country, although there is religious freedom. Most of the rich and influential people of Peru are Catholics.

And the rich are very rich in Peru. Not all of the people live in the bar-

*riados*. A rigid class system was the basis of Peru's early history, with the aristocratic Spanish wealthy at the top of the class system, and the poor at the bottom of the ladder. Even today there is still class distinction, although not to the extent of previous centuries.

Baptists have found the poor most receptive to the gospel. Only a few of the upper and middle classes have responded. But there are a few lawyers and government workers who have accepted Christ and joined Baptist churches.

"If the time ever comes when we can reach the middle and upper classes in Peru, then we may be able to build indigenous, self-supporting churches," said James C. Redding, of Lima, during a lunch for all the missionaries in the Lima area.

"Baptist work in Peru is still young," added J. Bryan (Breezy) Brasington, who earned his nickname as an athlete at Stetson University in Florida. "We are still in the first generation of Baptist work

twice each week to train about 33 Baptist laymen.

One of the men had started a mission in his home with about 70 people in the area attending services. Another started a mission in San Jacinto, about ten miles from Lima.

These missions are among the two dozen preaching points sponsored by the 11 churches in Peru. Laymen are the indispensable ingredients of the preaching stations.

Brasington described one of the men, Ronald Roman, as a "tremendous lay preacher." Roman is a major in the Lima police force and a member of First Baptist Church.

"I could name layman after layman who would welcome the opportunity to preach on any given Sunday," Brasington said. "I could name at least 20 laymen who could and would preach at a moment's notice if invited."

Brasington commented that he hoped for the day when laymen would gather on

in 1966 when 446 professions of faith were made at a time when total membership of the nine churches was only 454.

One church in Piura with 17 members reported 48 professions of faith. At a new mission in San Martin de Porras more than 400 attended services. The mission was only two weeks old at the time.

James and Marilyn Redding, missionaries in Lima, wrote that the one-to-one ratio of professions of faith to number of members was tremendous, comparing the revival that shook Peruvian Baptists to a tremendous earthquake that rocked Peru only two weeks before the evangelistic effort began.

Brasington said he sees a new social consciousness stirring among the missionaries and the nationals of Peru.

He especially cited the Miraflores Baptist Church in Lima, which has a day care nursery and has a monthly social to raise funds to buy medicine and food for the needy.

Much of the credit goes to the pastor of the church, José Valverde. Uniquely, he is a full-time employee of the ministry of health for the Peruvian government. He has steadfastly refused a salary supplement from the Peru Baptist Mission. When Valverde felt God's call to the ministry, his middle-class family strongly objected, and his father even told him he would give him his own drugstore if he would not become a minister.

"It takes a special kind of person to help these people," said Brasington, pointing to the needs of the people in the *barriados*. "You have to really show your love."

"It's hard to get a man with a Ph.D. who has had everything handed over to him to help these people and love them," he added. "Ultimately, it will take a Peruvian, for only they can do the job."

Brasington said that Baptists are trying to instill in the Peruvian layman a compassion and concern for the people in the uprooted areas.

Some of the pastors and missionaries are quietly dealing with such issues as the population explosion, which in Peru is a sensitive problem. One missionary told of distribution of contraceptives to some of the laymen. "In just a few weeks," the missionary recounted, "one man made a special trip over here saying, 'Pastor, that's the best thing you've ever done for us. We need some more medicine in our *barriado*.'"

The tremendous social needs on every hand cause some frustrations on the part of the missionaries. When asked what his greatest frustration is, one missionary replied: "To see the tremendous need and realize we do not have the wherewithal to do anything about it."

The social needs, however, by no means overshadow the spiritual needs. Rather, the two go hand in hand.

Baptists in Peru, through the work of



Victoria in front of her home in Lima, Peru.

here. We need at least three generations to be self-supporting."

The missionaries in Lima explained that two of the 11 churches in Peru are virtually self-supporting now—First Baptist Church of Lima and the Miraflores Baptist Church of Lima.

Brasington said that one of the real strong points of mission work in Peru has been the emphasis on training laymen for missions and evangelism.

Irvin L. Northcutt, area missionary in Lima now on furlough, was at that time directing a leadership training program

Sunday mornings for worship and training, and then go out that afternoon into the *barriados* to teach and preach what they studied that morning.

And the people respond. "When a person is converted here, he really has a vitality that is refreshing," said Brasington. "They are anxious to share their faith, and are living testimonies to the power of the gospel."

During the past three years, the number of Baptists in Peru has doubled. Much of the growth perhaps can be attributed to results of a national evangelistic effort





*In a Sunday School class (English-language) at First Baptist Church, Lima, Peru.*

Missionary Tom Watson, have begun a ministry of mass communications to reach the people with the gospel.

In Peru for less than a year after transferring from Uruguay, Watson is preparing television and radio spots to try to use the mass media to let the people of Peru know that Baptists are concerned about them.

Already "*La Hora Bautista*" (The Baptist Hour), "*La Respuesta*" (The Answer), and "Control Cental" (MasterControl), are being used in Peru with some success. Watson is producing "trailers" using a Peruvian announcer giving more specific information about Baptists in Peru at the end of each program.

"We hope to familiarize people with Baptists, for Baptists are generally unknown in Peru," Watson said. "In two years, we might have something accomplished."

He told of people walking into Baptist churches saying, "I heard this program on the radio and came to hear more."

Although many of the people are poor, they still manage to "scrape together enough to buy a television set. "Because of the number of television sets in the *barriados*, you'd think the people weren't poor," Watson said.

Victoria said there were eight television sets on her street, for example.

In the *barriados*, often a family that has managed to buy a secondhand (or older) television charges an admission fee for neighbors to come and watch programs. Sometimes so many people crowd into the small rooms that an overflow crowd will watch from the windows.

Television not only gives them more vision and desire for a better life, it also increases the pressures for reform and

change. The poor often become more dissatisfied with their meager existence when they see how the rest of the world lives.

Although the military take-over in Peru last October reportedly centered around a controversy involving taxation of an American-owned oil company, one of the charges by those supporting the military against President Fernando Belaunde Terry was the alleged failure to carry out significant reforms in Peru's social and economic order, according to reports in the *New York Times* after the coup d'etat.

In the October coup, tanks rolled down the street not far from the First Baptist Church. More than 300 persons were arrested, dozens were wounded, and at least one student was killed.

A cable from the Peru Baptist Mission the day of the take-over indicated that "all is peaceful, no problems." The coup apparently has had little effect on Baptist mission work.

Student unrest in Peru is characteristic of the scene in much of South America. Lima is a major educational center, with 11 universities, including the University of San Marcos, oldest university in South America.

Baptist work with students in Peru is somewhat weak, Brasington feels. He has set up a student center above the Baptist Book Store adjacent to the First Baptist Church, about ten blocks from the Villa Real University. Student work is "on its way" in Peru, but has a long way to go, Brasington said.

The student center includes a language lab, where English will be taught to the Spanish-speaking students. Helping with the classes is a former Baptist Student Union summer missionary to Peru, Miss

Rosaline Myratt, of Albuquerque, N.M., who is now on Fullbright Scholarship for Latin American study in Lima.

More than 30 students studied in the first cycle of English classes Brasington taught at the student center, with no publicity about the program. A library has also been established in connection with the language lab. Two ping pong tables provide recreation facilities.

Although student work will hinge around activities at the student center, Brasington said he is trying to enlist the students in local churches where they will form "cells" in each church. There must be some identity and tie between student work and the Peruvian churches, he added.

In the past, the major tie between students and the churches has been the missionary. Brasington taught an accredited English course at the University of San Marcos twice each week.

With the full approval of the head of the literature and language department, Brasington felt free to tell the students what Baptists believe, and at times even asked the students to practice English by repeating after him: "Baptists have 160 churches in Rio de Janeiro."

One evening their classroom was preempted for a university function. When the students suggested that they hold the class in the park near the university, one said: "Professor, tell us what you Baptists believe. Say it in English and then in Spanish."

As Brasington spoke, a crowd began to gather. Soon there were at least 200 people, mostly students, standing around. "It was a tremendous hour," Brasington said.

The students decided to put on a show while they had an audience. Every non-Peruvian was asked to recite poetry in



*American students visit service at First Church, Lima.*

his native language and to pantomime it. Then the cry came, "Professor, quote some Shakespeare."

Brasington, however, suffered a mental block. He couldn't remember a line of Shakespeare. Thinking quickly, he quoted in deliberate English: "Humpty Dumpty sat on a wall; Humpty Dumpty had a great fall."

"We all had a good laugh over that," Brasington said.

When Brasington came to Lima to direct the student work efforts in 1967, he also assumed responsibility for literature distribution, radio-television, interim pastor duties, and the Baptist Book Store in Lima.

Since then he has become pastor of the English-speaking congregation of First Baptist Church in Lima, a unique church of about 200 members, which has both English-speaking and Spanish-speaking congregations within the fellowship. About 65 are in the English-speaking congregation, most of them military personnel. All races are represented in the church. Carlos Garcia, who grew up in Lima and has a deep concern for the people, is the Spanish-speaking pastor.

Brasington, like other missionaries in Lima, finds himself playing guide for Baptist tourists by the droves who visit Peru.

"It's worthwhile, though, for in most cases it is the trip of a lifetime and the people go home with a new spirit of missions concern," said Brasington.

Many are amazed at the huge city of Lima—population two million. While some less-informed Baptists in the United States may have had visions of missionaries working in the jungles and mountains, they find instead Baptist work centered in the four major cities of

Peru—Lima, Trujillo, Piura, and Arequipa. All are on or near the narrow coastline that is mostly desert. A little less than half the population lives in the coastal cities.

Baptists have only one institution in Peru, a theological institute in Trujillo, which teaches and trains national pastors. In comparison with the constituency, enrolment is small—less than a dozen.

In Arequipa, Missionary William E. (Bill) Matheny edits a quarterly Baptist paper for Baptists in Peru called *Destellos Bautistas*.

Three book stores are operated in Peru, one in Lima adjacent to the First Baptist Church, another in Trujillo, and one recently opened in Arequipa.

At the Lima book store and library for students, a unique "MK's library" has also been started. The library features leisure-time reading material for MK's (missionaries' kids). "If the people back home had books they could send us, we'd really appreciate it," Brasington said. "We need good fiction, mainly. The MK's can't find enough to do," the father of two bright teen-agers added.

No Southern Baptist missionaries are currently serving in the other two regions of Peru—the mountains and the jungle.

Actually, there are probably four regions of Peru. All are different and distinct. The narrow coastland is desert. The Andes mountains rise up in three ranges, with altitudes of 12,000 to 20,000 feet. Further east is the foothills region, with rich soil, wooded land, and temperate climate. Still further east lie the jungle plains with the tributaries of the Amazon River.

At their annual Mission meeting last summer, the 30 missionaries then serving in Peru voted to request the Foreign Mis-

sion Board to appoint a total of 68 missionaries to strengthen the work in all of Peru.

The plan called for 12 couples to work in the mountains, seven couples in the foothills, 15 couples for the coastal belt.

Although there are no missionaries in the mountains, this does not mean there are no Baptists. "Many people have been saved here and have gone back into the mountains, won others to Christ, and formed groups for worship and Bible study," Brasington said.

Redding last year wrote that a young Indian made a profession of faith at a mission near Lima, attended services for several weeks, and then disappeared. A few weeks later he showed up again, saying he had been on a preaching tour among the Quechua-speaking Indians. In one place he preached nearly all day. He reported 36 professions of faith. He said he preached all he knew and had come back to Lima to learn more.

Irish Baptists have nine missionaries in the mountain areas, and they face a real struggle, Brasington said.

More than half of the 12 million population of Peru live in the mountain and jungle areas.

The challenge of reaching the people of the mountains and jungles for Christ lies still ahead for Baptists in Peru. Much depends on how Baptists respond to the missionaries' plea for more missionaries in this area.

And those who respond must do so not because of a plea from the missionaries but with the call of God, for nothing less will enable them to withstand the frustrations of seeing such great need on every hand and such slow response.

Yet there is hope for Baptist advance in Peru, for God is in it.

# editorials

## *It's Not a Waiting World*

**T**HE DRAIN on our planet's resources is daily becoming more specifically human. No other form of life seems so beset by its own rate of proliferation. According to the most recently published *U.N. Demographic Yearbook*, every day in 1967 marked a net population gain of 180,000. At such a rate the 3,420,000,000 world population figure for midyear 1967 has by now expanded to a total of at least 3,517,000,000.

We can only attempt to comprehend such a statistic. Few of us have seen crowds of more than 150,000 and that only on rare occasions. A single gathering of no more than half a million people even today would probably get headline attention around the world. But such numbers are but infinitesimal fractions of continental and world totals.

The growth figures are themselves staggering. Every week the net gain in number of human beings on earth exceeds one and a quarter million. And the world's annual population increase goes beyond 65 million. This means that by the middle of 1972 there will be as many more people sharing life in this world as now inhabit the United States.

Regardless of the Christian's views about birth control, he must regard the presence of every human being as a part of God's creation. Furthermore, the New Testament indicates that every person is to be included in any reference to our Lord's goal for his kingdom. Never before has our challenge to witness included so vast a number of lost people. According to the statistics of growth, and at the rate people are being won to Christ, never again will the number who need the gospel be as small as it is now.

Much is being written about today's world population gain, but few if any effective efforts are there for checking or slowing down its geometric acceleration. The human family will double its present size before the year 2007.

Much also is being written and spoken about evangelism. But the world still plummets into paganism simply because Christian forces have not yet adopted evangelistic measures to match the realities of the day.

Perhaps there is needed a sense of alarm about this complex and threatening problem of overpopulation. Most of us are so accustomed to crowds and to massive statistics that we are practically desensitized. One wonders what combination of words can be used to effectively summon us from our hollowed-out shells of indifference.

So frightening are some aspects of the future that we might do well to try some radical measures for communicating the gospel of our Lord to hundreds of millions of people at a time. Such a feat is no longer in the realm of the fantastic. Satellite radio and television transmission has already brought us all to the day when the whole world can hear and watch a single event. What a time of opportunity to pray and plan for the proclamation of the gospel of Jesus Christ on such a scale.

The most grievous counterfact facing this phenomenal potential is that of a totally inadequate force for a follow-up witness to a global approach of proclamation. As has been true in some of the nation-wide evangelistic crusades, the follow-through efforts have not matched the scope of the seed-planting done with proclamation through mass media. In the more recent crusades and for the Crusade of the Americas near at hand many additional plans and efforts have been made to assure a fuller degree of cultivation to follow the planting time. Perhaps we are gaining the experi-

ence that our Lord wants us to have so that he can open wider opportunities for presenting the gospel to large sections of the human race. There have been some breakthroughs in recent days. Radio and television transmission opportunities have opened in unexpected ways and in places our missionaries considered most unlikely.

But we still seem to be thinking in terms of gradual expansions of budgets, gradually expanding programs. In comparison to what has been, perhaps we need to pray and plan daringly, even radically.

The seemingly imminent effects of a runaway population growth promise to be seismic in force and like a tidal wave in sweep. Can't we Southern Baptists match the occasion with a stepped-up commitment to our Master? That commitment also may have to be radical, when compared to what it has been.

Our concept of stewardship needs examination. As a denomination we have languished at a level of stewardship that is far below the tithe. And we have too often been saying prayers when the order of the day from our Lord's throne was for prevailing, self-committing, promise-claiming communication with God on the behalf of each and every witnessing effort on all mission fields.

Our world is wobbling. We have a message and a quality of life in Christ that can take the wobble out.

## *Let's Share*

SUBJECTS of interest related to mission and missions are almost boundless in number. We would like to make this magazine of more service to every person who seeks answers to questions about any aspect of what we are doing together as a denomination to fulfill our Lord's command to reach the world for him.

We invite your questions. Some of them we will publish, along with answers that we trust will be adequately informative. We also invite letters of opinion and point of view from any person anywhere. Not all, but some of these will be published in our Letters column, with or without comment or reply. Together we can in this way stimulate dialogue that might be helpful to the entire cause.

## *Moving? Remember Us*

THE DAY of forwarding magazines is past. When you move to another location, the post office will not forward THE COMMISSION to you. Instead, the post office through which you received mail at your former address clips the address label from the copy of THE COMMISSION intended for you and sends that label to the Foreign Mission Board along with any forwarding information the subscriber may have provided. Every such notice from the U.S. Post Office costs THE COMMISSION 10 cents.

The volume of such notices continues to be heavy, thus the urgency for these comments. Please notify us of your change of address as soon as you know what it is to be. Be sure to list first the address we have been using to send the magazine to you; then give the new address complete with zip code. If possible, type or print all information.





# Partial Report

BY BAKER J. CAUTHEN

**W**E ALWAYS look forward to the reports from mission fields at the beginning of a new year. These lines are being written while the reports are being compiled, as yet only partial. The full reports will be in excess of the figures presented here.

The year 1968 closed with a total of 2,371 missionaries under appointment for work in 69 countries. The appointment of 247 new missionaries in 1968 was the largest number in any year we have experienced.

Of these missionaries 250 are in short-term categories as missionary journeymen or missionary associates. Many missionary associates continue beyond one term of service, but the employment is made on the basis of one term at a time. These short-term assignments of necessity call for considerable rotation of missionary personnel.

Southern Baptists provided through the Cooperative Program the sum of \$13,018,000 in 1968 for the support of foreign missions. This was supplemented by funds received through the Lottie Moon Christmas Offering so that a sustained forward thrust in worldwide ministries could be made possible.

Such reinforcement from Southern Baptists indicates the deep desire and strong determination of Baptist people to continue pressing forward with a larger missionary outreach in a world of increasing need.

The year was outstanding in its emphasis upon evangelism. The crusade in the Philippines brought the year to a splendid close in December with more than 8,000 decisions registered during the four weeks of special effort.

Preparation for the Crusade of the Americas throughout the year brought much blessing and kindled a spirit of revival on many mission fields long before the Crusade meetings were scheduled to begin. Plans were also worked out during the year for large-scale evangelistic efforts in 1970 in Africa and in the countries of Asia.

Partial reports indicate that on mission fields there are 5,154 organized churches, of which 3,672 are self-supporting. In addition, there are 6,974 mission points, thereby giving a total of 12,128 places of work. Much strength is reflected in the fact that there are 4,413 national pastors serving the churches.

The number of baptisms does not reflect the full fruitage of the gospel. But even so, there were 49,553 baptisms reported. Membership in the churches totals 611,470.

Steady gains were reported in enrolments in Sunday School, Training Union, Woman's Missionary Union, and Brotherhood. Partial reports indicate there were 177,089 persons enrolled in Vacation Bible School.

Engaged in school work, extending from kindergarten through senior college and theological schools, were 437 missionaries and 3,497 national teachers.

There were 2,726 students enrolled in 46 theological schools and nine women's training schools.

Altogether there were 87,595 students enrolled in 837 schools. Of these schools, 95 are secondary schools with a total enrolment of 21,309, and 20 are colleges with enrolments totaling 12,308.

Medical work in 20 hospitals and

83 clinics and dispensaries provided services for 47,586 inpatients and 631,977 outpatients. Fifty-six missionary physicians and 208 national physicians, along with 63 missionary nurses and 424 national nurses, made possible this medical ministry.

Publication work involved the services of 67 missionaries and 578 national workers in 27 publication centers.

Accommodated in 16 children's homes were 799 children. Twenty-four good will centers, involving a staff of 38 missionaries and 132 national workers, enrolled 6,818 children and 3,961 adults.

These reports are but partial. Even when the complete records are available and the larger totals are in hand, the report will still be only partial. We cannot, in any accurate way, put down the measurement of the love, dedication, courage, sacrifice, patience, and stability manifested by God's servants carrying on this ministry of love.

The work of foreign missions is not easy, but it is thrilling, glorious, demanding, and challenging. It casts the servant of God upon his Lord because he realizes his own personal resources are inadequate. As he trusts in his Lord, he discovers that the everlasting arms are underneath, and that the promise of our Saviour's presence is true, and can be relied upon under all circumstances.

We face this year with joyful anticipation, believing that Southern Baptists will pray, give, and respond to God's calling with their lives, in order that the word of redemption may be shared increasingly with all mankind.

# MISSIONARY ASSOCIATES

*Employed October  
and December, 1968*

Employed in October to serve in English-language ministry in *Trinidad* were **Edward H. Laughridge** and his wife **Frances**. Both are natives of South Carolina, he of Rock Hill, and she of Clinton. He is a graduate of North Greenville Junior College, Tigerville, S.C., and Wake Forest College (now University), Winston-Salem, N.C. He attended New Orleans (La.) Baptist Theological Seminary and received the B.D. degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C. He also received the certificate from the School of Pastoral Care at the Baptist Hospital at Winston-Salem. He worked as an air-conditioning and instrument technician 1949-60. He has served as pastor in North Carolina, most recently at Mt. Pisgah Baptist Church, Apex. Mrs. Laughridge, the former Mary Frances Morton, attended North Greenville Junior College and New Orleans Seminary. She has worked as secretary and office worker. Their daughter is Sharon, ten.



Also employed in October were **James E. (Jim) Spaulding** and his wife **Barbara**, to serve in the *Bahamas*. Both were born in Kentucky, he in Hustonville, and she, the former Barbara Jean Bogie, in Stanford. He is a graduate of Campbellsville (Ky.) College and received the B.D. degree from Southern Baptist Theological Seminary, Louisville, Ky. He served in the U.S. Air Force 1951-54. He has been pastor of three churches in Kentucky, most recently at Pleasant Grove Baptist Church, Shepherdsville. Mrs. Spaulding received L.P.N. training at Kentucky State Hospital, Danville, and has worked as a nurse in Campbellsville and Elizabethtown, Ky. Their children are Timothy, nine, Micah, seven, and Linda Suzanne, two.

**Don and Carolyn Bilbary** were among several missionary associate couples employed in December. He is to do English-language work in *Guyana*. A native of Byers, Tex., he is a graduate of Baylor University, Waco, Tex., and holds the B.D. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He holds a certificate from the School of Medical Technology, Parkland Memorial Hospital, Dallas, Tex. He was pastor of First Baptist Church, Kinston, Ala., 1958-61, and of Fairview Baptist Church, Selma, Ala., 1961-68. Mrs. Bilbary, the former Carolyn Harriet Boyce, of Memphis, Tenn., is also a graduate of Baylor University. She has taught elementary school at Saginaw, Tex., and at Ft. Worth. The couple's children are Carolyn (Carrie), 12, and Clay Don, Jr. (Donny), 11.



Bound for *Costa Rica* to serve in English-language ministry is **Dale Blackwood**, with his wife **Sue**. They were employed in December. He is a native of Hominy, Okla., a graduate of the University of Tulsa (Okla.), and holds the B.D. degree from Midwestern Baptist Theological Seminary, Kansas City, Mo. He served in the U.S. Army in California and Korea 1952-53. He has been pastor at Avant (Okla.) Baptist Church, at Finey Baptist Church, Brownington, Mo., and, from 1964 to 1968, at High Point Baptist Church, Raytown, Mo. Mrs. Blackwood, the former Della Sue Lakey, is a native of Casa, Ark. She has attended night school at Midwestern Seminary and has worked as secretary and bookkeeper in Oklahoma and Missouri. The couple has two children, Mark Alan, ten, and Beth Ann, seven.

Now at missionary orientation at Ridgecrest, N.C., preparing for service in the *Bahamas* are **Herbert T. Blanton** and his wife **Betty**, employed in December. Born in Grover, N.C., Blanton is a graduate of Stetson University, De Land, Fla., and holds B.D. and M.R.E. degrees from New Orleans (La.) Baptist Theological Seminary. He has also studied at colleges in Arkansas. He served in the U.S. Navy 1944-46 in the South Pacific. He has been a pastor in Louisiana, Missouri, Florida, and Arkansas, from 1965 to 1968 at Palestine Baptist Church, Greenwood, Ark. Born in Almyra, Ark., Mrs. Blanton, the former Betty Lou Steely, is a graduate of Ouachita Baptist College (now University), Arkadelphia, Ark., and also holds the M.R.E. degree from New Orleans Seminary. She has taught school in Arkansas. Their four children: Sara Denise, 12, Anita Michele, nine, Daniel Rene, seven, and Laura Joann, one.

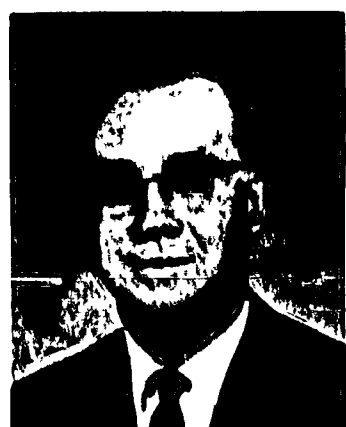


To serve in *Japan* are Roy and Jeanine Frierson, employed in December. Both are Georgians; he was born in Toombs County, and she, the former Ellen Jeanine Mays, in Augusta. Both received an officer's commission at the Salvation Army Officer's Training College, Atlanta, Ga. He is a graduate of Marshall University, Huntington, W.Va., attended Duke University Divinity School, Durham, N.C., and holds the B.D. degree from Southeastern Baptist Theological Seminary, Wake Forest, N.C. He served as a Salvation Army officer in Virginia and West Virginia 1949-55. He then became a Methodist pastor. Since 1961 he has been pastor of Baptist churches in South Carolina, most recently at Shiloh Baptist Church, Aiken. She served as a Salvation Army officer in Charlottesville, Va., 1951-52. She has also been a music and piano teacher in elementary schools and a church secretary. Their children are Leon Roy, Jr., 13, Connie Jeanine, 11, Curtis Douglas, eight, and Sonya Diane, two.



A former staff member of the Southern Baptist Convention Stewardship Commission, W. E. (Bill) Grindstaff, and his wife Maxine were employed in December to serve as houseparents in *Israel*. Both are natives of Missouri, he of Milan, and she, the former Theda Maxine Carnett, of Lebanon. He attended colleges in Missouri and received the Th.B. degree from Berean Bible Institute, San Diego, Calif. He also studied at colleges in Oklahoma and received the Doctor of Divinity degree from Oklahoma Baptist University, Shawnee, in 1956. He has taught school, served as pastor of two Oklahoma churches, and was a chaplain in the U.S. Army during World War II, seeing action on Guadalcanal. He served as evangelism director for the Colorado Baptist Convention 1946-48. From 1951 to 1960 he was assistant executive secretary for the Baptist General Convention of Oklahoma. He became director of Cooperative Program promotion at the Stewardship Commission in 1960, serving until 1968. Mrs. Grindstaff attended Oklahoma Baptist University and graduated from Peabody State Teachers College, Nashville, Tenn. She has been employed as secretary and as schoolteacher. Her three sons are Eddie, Terry, and Michael, all in their twenties.

To work in the field of business management in *Kenya*, James M. Hill and his wife Ellnor were employed in December. Hill attended colleges in Arkansas and graduated from the University of Illinois, Champaign. He served in the U.S. Army Air Corps 1942-46, in the U.S. and India. He has been a printer, publications manager, graphic arts salesman, press vice-president, and a publications technician. He is a native of Memphis, Tenn. Born in Little Rock, Ark., Mrs. Hill, the former Ellnor Easley, attended a business college in her hometown. Before her marriage she was employed by firms in Arkansas and California. The couple has one son, Stephan, 19.



Preparing to go to *Malaysia* are Vernon and Marion Moore, employed in December. He is a native of Louisville, Ky., a graduate of Illinois Wesleyan University, Bloomington, and holds the B.D. degree from Northern Baptist Theological Seminary, Chicago, Ill. He served in the U.S. Army Medical Corps 1942-46. He has been a pastor in Illinois and, since 1957, in Florida, most recently at Whitehurst Road Baptist Church, Plant City. His wife, the former Esther Marion Poor, is a native of Hillsdale, N.J. She has been employed as a clerk and secretary. Their children are Deborah, ten, and Timothy, eight.

One of the first individuals to be named by the Foreign Mission Board for the specific responsibility of directing Baptist camps is Robert V. Myers, employed in December with his wife Jeane to serve in the *Bahamas*. Both are natives of Washington, D.C. He is a graduate of Wheaton (Ill.) College, holds the M.R.E. degree from New Orleans (La.) Baptist Theological Seminary, and has done additional study at Indiana University, Bloomington. He has been education director for a Baptist association in Louisiana and was director of Christian recreation at First Baptist Church, Dallas, Tex., 1954-60. He was instructor in recreation, camping, and retreats at Southern Baptist Theological Seminary, Louisville, Ky., 1960-68, and at the same time was minister of recreation at Crescent Hill Baptist Church, Louisville. Mrs. Myers, the former Betsy Jeane Christie, attended Wheaton College. She has been employed as clerk-typist and secretary. Their children are Christie, 13, and Robert V., Jr., 12.





## One Way Inside

Pak Sukiman became a Christian in 1965 after the attempted Communist coup in Indonesia. He immediately became an aggressive, witnessing Christian. He was instrumental in winning several friends and members of his family.



For some months we had been trying to gain access to a large prison in Jogjakarta, where many Communist prisoners were detained. Our requests were always rejected.

Then I was notified by one of our national pastors that Pak Sukiman had been arrested for alleged, former Communist sympathies. (We learned later that he had been turned in by a relative who is an avid Muslim.)

After investigation he was confined in the same prison we had tried to enter. There this Baptist layman began to witness to fellow prisoners with great effectiveness. At least 15 men have professed faith in Christ; some of them, after being released, have already associated themselves with one of the Baptist churches.

Edward O. Sanders  
Jogjakarta, Indonesia

## Accomplishing 'What the U.N. Hasn't'

When we sinful men could do nothing, God did something. As the Macao government bows before Communist pressure, the gospel continues to be preached openly. As business houses close their doors, and people flee to other lands by the thousands, we make plans to buy land and build a new chapel building.

While the new gambling casino building project stands idle, we open the doors of our newly completed building that houses kindergarten, Baptist Student Center, Baptist Book Store, and living quarters for church workers.



While business firms hesitate to enlarge their concerns, we make enthusiastic preparations for the 1970 evangelistic crusade. When man's heart fails, God creatively advances his kingdom on earth.

More than 7,000 New Testaments were placed in the hands of schoolchildren between August and December. Four successful businessmen have felt God's call to the ministry and enrolled in study at the theological seminary; some 40 church members are attending non-degree evening classes.

As nations great and small confront each other, 1,000 Christian leaders from 24 Asian nations gathered to share, plan, and pray concerning evangelism among the Asian peoples.

The building manager of Singapore's

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## EPISTLES

From Today's Apostles  
Around the World

## A Change of Heart in the Republic

We have witnessed a change of heart in the Dominican Republic that is of greater consequence than heart transplants. People are opening their hearts to the Word and letting God have his way in their lives.

There are young people who, until recently, have been so coldly intellectual they did not feel the need of a God of love. In the six years since the beginning of the work here we have not seen such enthusiasm as our young people in the *Templo Bautista Central* now express through their songs and activities. Some of the finest of these have dedicated their lives for special service.



There are adults—university and high

school professors, medical doctors, bilingual office workers, shop owners, sales people, photographers, housewives, maids—who all have in common the experience of a changed heart and a life yielded to the Creator for service.

The years of waiting for a breakthrough in this congregation, the first related to Southern Baptist work on the island, have proved a blessing. The first Christians are demonstrating a maturity beyond our expectation.

Their vision in sharing the gospel with others less fortunate is a challenge to any pastor. For almost a year this church has had a mission where the gospel is preached and taught. Since last February an outpatient clinic has been functioning, staffed by two medical doctors who are members of the mother church; the other personnel working there are also believers.

About 190 patients pass through this clinic daily. They not only receive physical attention, but the Christian doctors share their testimony. While patients wait, they listen to taped radio messages prepared for "*La Hora Bautista*," and Christians witness to them.

The Dominican National Baptist Convention was organized in early October with one of our fine doctors, a layman, as its first president. The work marches along; sometimes we feel we need to run to keep up.

Howard L. Shoemaker  
Santo Domingo, Dominican Republic

## Crusade Hymn in Seven Languages

Soon after arriving in São Paulo, my husband Roger was asked to prepare and direct music for meetings of the International Central Coordinating Committee of the Crusade of the Americas. Representatives of 27 countries and 48 Baptist conventions were present.

Since this was the first opportunity for the newly created São Paulo State Department of Music, Roger hoped to present something new to add to the evangelistic and international emphases.

New choral arrangements, which had never been sung in Brazil, were translated into Portuguese and printed. The new music encouraged participating choirs, because there is an acute shortage of music materials here. A 500-voice Bra-



zilian choir was organized from Baptist churches of the city.

Roger also contacted Baptist churches of Russian, German, Hungarian, and Latvian heritage and asked them to translate the official crusade hymn, "Christ, the Only Hope," into their languages. The hymn had been available only in the three official languages of the Crusade: Spanish, Portuguese, and English.

Each group did an excellent job and took national pride in the project. Their choirs presented the new translations one evening during the meeting. Since then, requests for the translations have come from several countries where there are Baptist churches of these language groups.

Elizabeth (Betty) (Mrs. Roger W.) Cole  
São Paulo, Brazil

## More of the Story

A photo-story in THE COMMISSION last July described open-air services held by our church in which a bulb hanging from a dead tree provided the light. That light went out for a short time, in that the church had to discontinue those services.



But we are happy to report that a Sunday School has grown out of that situation, and the Light of the World is being shared again with the people in that low-income area.

Adolfo Barreto, a young man from our church who is an accountant by day and is studying at night, is superintendent of the mission. On two consecutive Sundays recently he brought to Emanuel Baptist Church people who have made professions of faith in Christ at that Sunday School.

Charles B. Clark, Curator, Venezuela

## What If . . . ?

Speaking on behalf of the Lottie Moon Christmas Offering while on furlough, my mind darted back to Mbeya, Tanzania, where on July 5 we received a new ambulance bought with the help of Lottie Moon Offering funds.

I think none of us who were there will ever forget the first time it was used. The ambulance had been sitting, shiny and new, over the weekend. But Sunday was independence day in Tanzania. Everyone came to town to the stadium. Most wore tribal costumes. There were tribal dances and other entertainment; 5,000 gallons of free beer were distributed.



Among those not sober by evening was the driver of a truck returning 70 boys to their school. The truck overturned; 13 boys died; others were injured.

On Hospital Hill, two visiting American doctors were leaving with us for church services when we received word of the nearby tragedy. Within minutes we had five doctors, four nurses, the ambulance, and two Land Rovers at the scene.

Five hours later we sat in our living room drinking coffee and talking to relieve the tension and horror of the experience. Even then we had been able to say: What if a surgeon, who had saved one boy's life, hadn't been visiting us? What if it had happened ten minutes later after we had left for church? What if we had not been sent to Tanzania to help? What if we had not had our ambulance and Land Rovers? What if the hospital had not been here with its facilities?

What if, indeed! Thank you! Each one of you who gives provides us with the tools necessary to work there.

Jean (Mrs. J. Franklin, Jr.) Baugh  
Mbeya, Tanzania

## Power of God's Love Seen

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It is true that the cross breaks down the dividing wall of hostility between Jew and Gentile. I realized in a new way the full impact of Ephesians 2:14 while attending a worship service on a Saturday morning somewhere in Israel.



An Arab Baptist lay evangelist was telling the congregation of his experiences at the Baptist Youth World Conference in Berne, Switzerland.

He spoke in Arabic, his native language, because half of the congregation were Arabs. Beside him stood another Israeli Arab who translated the message into fluent Hebrew because the other half of the congregation was made up of Jewish believers.

The message centered on the power of the love of Christ that draws men of all cultures together in peace.

This scene of an Arab preaching the love of God to Arabs and Jews gathered in the name of Christ confirmed for me

the power of the love of God. It also confirmed a dream that I have cherished while working among Arabs in Israel—a dream that the genuinely converted Arab will be one of the most powerful witnesses of the love of Christ to the Jews of this land.

Long after mission representatives have left this land, the Arab Baptist will carry forward the Word of God to his Jewish neighbors. This, to me, is one of the only ways to genuine peace in the Middle East!

Ray G. Register, Jr., Nazareth, Israel

## A Packet of Tracts

Many victories were won during the nation-wide evangelistic crusade in Rhodesia. In our area we had revivals in 11 places with more than 600 professions of faith reported.



The women in the Hartley church went from house to house inviting people to the meeting. Finding no one home at one house, they left a packet of tracts. When the couple who lived there returned, partially intoxicated, from the beer hall, they found the tracts and threw them aside.

In the middle of the night the woman awoke, saw the tracts, and began to read them. She said they "pricked my heart," and she was unable to return to sleep.

Early Sunday she went to the Baptist pastor. There she made a profession of faith in Christ. She returned to the church services with her husband and three children and made public her decision. The pastor talked with her husband, and he accepted Christ later in the week.

The family attends services regularly; husband and wife are in baptismal class.

James N. Westmoreland  
Gatooma, Rhodesia

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BOB HARPER PHOTO

## Evidence in Sessami

"You can't be in Sessami for very long before you become aware that God is at work there," commented the Missionary Aviation Fellowship pilot who comes every two weeks.



One evidence was the recent evangelistic campaign (see page 3):

In the Gokwe section of our area there were 485 professions of faith in Christ, not counting a number of children. This area has five churches and six or seven preaching points.

The challenge is still before us to help these young Christians become leaders.

Robert H. Garrett, Gokwe, Rhodesia

Melanie Shelby looks up from her reading while at missionary orientation at Ridgecrest, N.C. Her parents are Jack and Avah Shelby, missionaries to Malaysia. In late December they left for two years of language study in Hong Kong.



## MISSIONARY ASSOCIATES (Continued from page 21)

Garland and Sally Threlkeld were employed in December to serve in *Ethiopia*, where he is to work in the field of vocational training. He is a graduate of Hannibal-La Grange College, Hannibal, Mo., and North Texas State College (now University), Denton, Tex., where he has done further study. He also attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex. A native of Mexico, Mo., he served in the U.S. Marine Corps 1946-48 and in the U.S. Navy, in Japan, 1951-53. He has been a church music and youth director and has taught mathematics, welding, chemistry, drafting, and shop. He taught and was technical advisor in machine shops in Bangkok, Thailand, 1959-62 under the SEATO skilled labor project. A native of Lufkin, Tex., Mrs. Threlkeld, the former Sally Joyce Murphy, graduated from East Texas Baptist College, Marshall. She has taught school and has been a church youth director. Their children are Marcella Kay, eight, Mark Anthony, six, and Judson Ernest, four.



## SPECIAL PROJECT NURSE

*Employed October, 1968*



To serve in *Nigeria* is Betty Larimer, R.N., employed in October. A native of Miami Beach, Fla., she is a graduate of the University of Miami, Coral Gables, Fla. She received the M.N.Ed. degree from the University of Pittsburgh, in Pennsylvania. She has served as staff nurse and head nurse at Jackson Memorial Hospital, Miami, Fla., and as instructor at that hospital's School of Nursing. She was assistant professor at Miami-Dade Junior College, Miami, 1962-65, and assistant professor at Ball State University, Muncie, Ind., 1965-68.

## LETTERS

### Flags Can Be Earned

Please send me the price and method for ordering flags from each of the countries where the Southern Baptists have missionaries serving.

Joe Lovelady  
Fullerton, California

We have received a number of inquiries like this since we began awarding flag sets for achievement of subscription goals for THE COMMISSION. The flags were imported from an overseas manufacturer. The shipment was cleared through U.S. Customs with our assurance that the merchandise would not be sold, but used only to promote larger circulation for the magazine.

A flag set, representing the countries that are Southern Baptist foreign mission fields, is awarded to any church, group, or individual that sends in a prepaid subscription order equivalent to ten one-year subscriptions. Such an order can consist of any combination of three-, two-, or one-year subscriptions. The rate for each is given on the Table of Contents page in each issue of THE COMMISSION.

### Map Quiz Helpful

In your October, 1968, issue, "Foreign Missions Quiz" presented a map testing our knowledge of Baptist work in the Middle America and the Caribbean and South America. Though I was embarrassed by the countries I did not locate correctly, I feel that this was a helpful item.

If you can make reprints of this map, I would like 50 copies for distribution and use among our people. Thank you for your help.

Joe Strother, pastor  
Immanuel Baptist Church  
San Bernardino, California

Your idea is one that we hope will catch on everywhere. Instead of having a special reprint supply for the purpose you indicate, we suggest that a local copymaking service be engaged. With today's high speed equipment, capable of good reproduction, they need only a copy of that issue of THE COMMISSION, opened at page 25. For a nominal charge they can provide any quantity of copies you request. Such service firms are usually listed in the classified section of the telephone directory.

### Suggestion for Offering

I feel that God has laid on my heart a plan which would greatly supplement the Lottie Moon Christmas Offering in many churches across the Southern Baptist Convention. It is a year-round plan. Very simple. Very direct in slogan and procedure. . . .

Already we have seen it catch on in our small country church, which had been giving very little to Lottie Moon and that mainly through the WMU and not churchwide. This past September we began. Our slogan: "One dime per member per Sunday." Any larger amount just would not have caught on and continued. But once it was begun several members gave beyond this amount. Several often gave quarters and more. Some gave dollars.

The other important thing is procedure. The offering plate is passed every Sunday just after the regular offering. Now some

churches have such a slogan but leave it to the church members to save privately in home piggy banks. But I believe that without the public, churchwide giving our members would soon have abandoned the idea. At least some would have. . . .

Many churches small and large—those churches without a workable, year-round plan—would find this plan a good supplement to their present Lottie Moon giving.

Our little church will have \$100 extra this year [1968]; should have near \$300 extra next year.

Jimmy Surgener  
Rose Hill, Virginia

### Appreciation

I've always enjoyed THE COMMISSION, but it gets better all the time. Wish everyone could read it—or would.

Reba Doyle  
Macon, Georgia

The "new" THE COMMISSION is wonderful! We surely enjoy and are proud of every issue. God bless all of you in this vital ministry. If Southern Baptists don't have an interest in and don't know about our foreign mission work, it won't be your fault.

Ted and Sue Lindwall, Missionaries  
Panajachel, Solola, Guatemala

## ANSWERS

See Foreign Missions Quiz, page 28.

Argentina, 3. Belgium, 36. Brazil, 4, 6, 35, 37. Chile, 13. Colombia, 15. France, 2. West Germany, 14, 29. India, 24. Indonesia, 8, 39. Iran, 11. Italy, 12, 23, 28, 34. Japan, 1, 9, 17, 19, 27, 30, 38. South Korea, 7, 25. Mexico, 5, 31. Peru, 21. Philippines, 26. Spain, 10, 22. Taiwan, 33. Thailand, 18. Uruguay, 32. Venezuela, 20. South Vietnam, 16.



# It Happened to Me

By Betty Poor



J. Wallace (Wally) and Betty Poor at missionary orientation.

**M**ISSIONARY orientation "happened" to me.

My husband Wally and I were among 95 new missionaries at Ridgecrest, N.C., from September to mid-December, 1968, for the Foreign Mission Board orientation program.

What happened to us there was an experiment in community living: 95 missionaries and three washing machines, 92 children in the halls, 187 people sharing a common purpose in Christ.

Most of the group were strangers to me when we all arrived in September to live in the dormitory-style rooms of Holly and Rhododendron Halls. For the first two or three weeks we wore name tags in order to identify each other.

Soon name tags were unnecessary. Such classes as anthropology, theology, and literary techniques were not only learning experiences in themselves. They were also channels for getting acquainted as we shared ideas in class and discussed lectures at coffee break.

Getting to know my fellow missionaries was not always pleasant at first. Being from diverse backgrounds, we did not agree at times on missionary methods or the most efficient way to set the tables for the next meal in the dining room. Some complained about food or the busy schedule while others complained about their complaining.

Out of these experiences of getting to know others and not always agreeing with them I began to get to know *myself*. I learned how intolerant and unaware of other people I had been. I realized I had neatly put people into categories—those I agreed with and those I didn't, graduates of "my" seminary and those of "other" seminaries, laymen and preachers, people from my part of the country and everyone else. I had to quit categorizing people and start loving them as they were. They accepted me on these same terms.

October came, and the initial excitement of coming to orientation and making new friends began to fade. The reading assignments were longer and the schedule seemed

busier. During this time Murray C Smith, a missionary to Uruguay where we will serve, visited the orientation center. As Wally and I talked with him on the porch of Rhododendron Hall I expressed my impressions of orientation.

"I guess the new has worn off now," I said. "Yes," he answered. "That will happen on the mission field, too."

After that I often thought of orientation as a preview of my life on the mission field. The same God will be there; I will be the same person with the same problems, and adjustments I made in this new community will need to be made again in Uruguay.

Many orientation speakers told us we must go to the mission field to minister to the "whole man." They told us we could not chop man up into pieces—soul, body, and mind—for all are closely related. I lived this out in experience when I found that a simple loss of sleep could have a devastating effect on my attitudes and relationships with others.

One of the most emotionally demanding weeks was spent in "T" groups (intensive training in group dynamics). In unstructured small groups we spent every day and some evenings together discussing whatever the group chose. After many hours in the group I found it hard to turn my mind "off" and sleep at night. One day I was so tired of making conversation and listening to other people talk that I blurted out, "I'm bored to death of this!" As soon as I spoke I realized I had hurt the person who had been talking about something meaningful to him. Again I saw my insensitivity to another's needs.

When I took my turn for a week of kitchen duty I spent the time in the morning I had previously reserved for prayer setting up tables instead. (Furloughing missionaries speaking during chapel time warned us we were in danger of becoming too busy for personal devotions on the mission field, too.) By the end of the week "spiritual" as well as "physical" fatigue had set in. I re-

covered, not by finishing the week of KP, but by asking the Lord's forgiveness.

Orientation concluded with four weeks of linguistics. We spent many hours in the language laboratory listening to tapes and learning to make vowel and consonant combinations that were new to our English-trained ears. As we spoke into our microphones we could hear our own voices through our earphones pronouncing new sounds. As I heard my trilled r's and non-English vowels, I began to picture myself in another culture speaking a different language. I gained confidence that with the Lord's help I *could* learn Spanish during our year of language study.

One day near the end of our stay at Ridgecrest I looked around at my fellow missionaries during a chapel service and suddenly realized they seemed like a family to me. We had shared many family experiences—the joy of two couples who adopted children during orientation, fellowship around the breakfast table, worship together, and the sorrow of one missionary who lost her mother.

As we left orientation I could tell a difference not only in the closeness of relationships within our missionary family, but also in the concept of God I took with me.

Dr. William L. Hendricks, professor of theology at Southwestern Baptist Theological Seminary, Ft. Worth, Tex., lectured earlier in the session on communicating the faith. He challenged us to think through our own ideas of the nature of God, the person of Christ, the work of the Holy Spirit, and the experience of salvation. He urged us to grapple with and write down the essentials of the Christian gospel we were sent to proclaim. Out of this spiritual exercise my understanding of God was deepened, and I could sing with new meaning, "God in three Persons, Blessed Trinity!"

I can only express one person's impressions of orientation. But if what has "happened" to me and my fellow missionaries makes us more effective in the years ahead, I will praise the Lord for those 16 weeks!

# MISSIONARY

# FAMILY ALBUM

## ADDRESS CHANGES

### Arrivals from the Field

ALLER, Olive (Thailand), Rt. 1, Box 65, Elizabethton, Tenn. 37643.  
AUSTIN, Stella A. (Nigeria), Rt. 1, Box 404, Lenoir, N.C. 28645.  
BAILLY, Rev. & Mrs. C. R. (Colombia), 1808 Symphony, Okla. City, Okla. 73103.  
BIDFORD, Dr. & Mrs. A. Benjamin (Argentina), 2824 65 St., Lubbock, Tex. 79413.  
CLARK, Dr. & Mrs. Stanley D. (Argentina), 3939 Gentilly Blvd., New Orleans, La. 70126.  
CUMMINS, Rev. & Mrs. Alonzo A., Jr. (Kenya), 6125 Brookline, Houston, Tex. 77017.  
DYER, Audrey C. (assoc., Nigeria), 895 Amsterdam Ave., N.E., Atlanta, Ga. 30306.  
FITE, Mr. & Mrs. Marvin E. (Peru), 4701 Gordon, Ft. Worth, Tex. 76122.  
POWELL, Rev. & Mrs. Roy A. (N. Brazil), c/o Arden Ross, Rt. 6, Paducah, Ky. 42001.  
GREGORY, Rev. & Mrs. L. Laverne (Costa Rica), 1216 N. Green St., Kirksville, Mo. 63501.  
HALL, Sandra (Journ., Chile), Rt. 1, Box 30-A, Ishpeming, Mich. 49849.  
HARRINGTON, Rev. & Mrs. Joseph A. (S. Brazil), 2008 W. Broadus, Ft. Worth, Tex. 76115.  
HOOTEN, Rev. & Mrs. Jimmie D. (Uganda), 5115 Alcott St., Dallas, Tex. 75206.  
JONES, Kay (Journ., Chile), 1304 Alpine St., SE, Decatur, Ala. 35601.  
LYON, Rev. & Mrs. Roy L. (Venezuela), 4624 Frazier, Ft. Worth, Tex. 76115.  
MONTGOMERY, Mr. & Mrs. I. B., Jr. (Kenya), 2001 Durbin Rd., Baytown, Tex. 77520.  
MORRIS, Rev. & Mrs. Russell R. (Kenya), 718 Columbia, Bend, Ore. 97701.  
NEILSON, Rev. & Mrs. Edward W. (Chile), 4601-208 Seminary Pl., New Orleans, La. 70126.  
OWEN, Rev. & Mrs. R. Allen (S. Brazil), West Pt. Rd., Rt. 1, Box 69, LaGrange, Ga. 30240.  
OWENS, Dr. & Mrs. R. Eugene (assoc., Switzerland), c/o A. W. Owens, 3588 Tenn. Ave., Norfolk, Va. 23502.  
RUMMAH, Rev. & Mrs. Ralph L. (Rhodesia), 3901 E. 51st St., Apt. 1, Tulsa, Okla. 74135.  
THURFORD, Rev. & Mrs. Randall L. (Guam), c/o Mrs. Alan Blum, 1001 Birch, Grand Prairie, Tex. 75050.  
TRIMMER, Rev. & Mrs. C. Lamar (Chile), Rt. 2, Box 234, Wadesboro, N.C. 28170.

### Departures to the Field

AKIN, Rev. & Mrs. Cordell, Jr., Box 20395, Dar es Salaam, Tanzania.  
BALLEW, Rev. & Mrs. I. B., Bismarckstrasse 11, 4705 Pelkum/Hamm/Westf., W. Germany.  
BALYAT, Mr. & Mrs. Kent W., Ramon L. Falcon 4080, Buenos Aires, Argentina.  
BARRON, Rev. & Mrs. James R., Ghana Bap. Sem., Box 1, Abankwa, Ashanti, Ghana.  
BICKERS, Rev. & Mrs. Howard B., Jr., Box 50, Salima, Malawi.  
BOOTH, Rev. & Mrs. Dwaine H., Box 832, Bangkok, Thailand.

BRELAND, Rev. & Mrs. M. Nell, Box 832, Bangkok, Thailand.  
DUNN, Rev. & Mrs. William T., Box 2026, Beirut, Lebanon.  
EDMINSTER, Mr. & Mrs. Herbert C., Box W-92, Parktown, P.O. Waterfalls, Salisbury, Rhodesia.  
ELLIOTT, Rev. & Mrs. Dennis E., Box 832, Bangkok, Thailand.  
HALL, Ruth Ann, Box 14, Oyo, Nigeria.  
HATTON, Rev. & Mrs. W. Alvin, Caixa 320-ZC-00, Rio de Janeiro, GB, Brazil.  
JOHNSON, Dr. & Mrs. Paul B., 2444 Taft Ave., Manila, Philippines.  
JOHNSON, Rev. & Mrs. R. Elton, Sr., Caixa 16, Feira de Santana, BA, Brazil.  
HILLINGER, Dr. & Mrs. Richard H. (assoc.), c/o Dr. John Wikman, 190 Sankey Rd., Upper Palace Orchards, Bangalore 6, India.  
JONES, Mr. & Mrs. Donald W., Box 99, Ramna, Dacca 2, E. Pakistan.  
KIRKLAND, Rev. & Mrs. Donald, Box 78, Tamale, Ghana.  
KITE, Rev. & Mrs. Billy O., Box 583, Mufullira, Zambia.  
LINDBERGH, Rev. & Mrs. Marion T., Sr., Casilla 111, Neuquen, Argentina.  
MAYHERRY, Mr. & Mrs. Floyd I. (assoc.), 20, 11 Banchi, 6-chome Osawa, Mitaka Shi, Tokyo, Japan 181.  
MEREDITH, Helen, Apartados 298, Cartagena, Colombia.  
MURIN, Mr. & Mrs. James D., Bap. High School, Box 2739, Mombasa, Kenya.  
NORWOOD, Dr. & Mrs. Charles G., 2444 Taft Ave., Manila, Philippines.  
PARKER, Mr. & Mrs. Robert R., Jr., 152 Fourth Ave., P.O. Waterfalls, Salisbury, Rhodesia.  
PARSONS, Rev. & Mrs. Everett L., Jr., Casilla 2166, Quito, Ecuador.  
PHILLIPS, Marian, Newton Mem. School, Box 65, Oshogbo, Nigeria.  
RODERS, Wilma (appointed for Ivory Coast), 24 rue Pierre Brizon, Tours, 3F, France.  
ROSS, Mr. & Mrs. Thomas A. (assoc.), Providence Bap. Ch., Monrovia, Liberia.  
SCHNICK, Rev. & Mrs. Homer L. (assoc.), 169 Boundary St., Kowloon, Hong Kong.  
SHIPLEY, Rev. & Mrs. Jack M., Box 5022, 169 Boundary St., Kowloon, Hong Kong.  
SMITH, Rev. & Mrs. William L., Caixa 338, Londrina, PR, Brazil.  
SMYTH, Rev. & Mrs. Jerry P., Colegio Taylor-Egido, Jaguaquara, BA, Brazil.  
SNELL, Rev. & Mrs. Roy E., Bap. Mts., Tehmyung-Dong 1 Ku 492, Taeju, Korea.  
STURGEON, Rev. & Mrs. H. Eldon, Castillo Velasco 48, Mexico 10, DF, Mexico.  
TERRY, Mr. & Mrs. James O., 2444 Taft Ave., Manila, Philippines.  
TOPP, Dr. & Mrs. Chester L., Box 32, Limuru, Kenya.  
TRIAT, Rev. & Mrs. C. Dennis, Dr. Carlos Maria de Penn 4309, Montevideo, Uruguay.  
WILLIS, Mr. & Mrs. Melvin A. (assoc.), Box 1995, Lusaka, Zambia.  
WINTER, Rev. & Mrs. William S., Box 177, Zomba, Malawi.  
WIDGER, Rev. & Mrs. L. David, Box 46, Dalat, Vietnam.  
WILSON, Barbara, Box 734, Mbeya, Tanzania.

### Language School

(Apartado 2240, San José, Costa Rica)

BOWELL, Rev. & Mrs. J. Beryl (Peru).  
COOPER, Rev. & Mrs. Jackie B. (Argentina).  
HENDRICK, Mr. & Mrs. Robert M. (Argentina).  
MARTIN, Rev. & Mrs. William F., Jr. (Ecuador).  
POOR, Mr. & Mrs. J. Wallace (Uruguay).  
THOMPSON, Rev. & Mrs. J. Ross (Colombia).

### On the Field

BEARD, Rev. & Mrs. Charles R. (assoc.), #1, Lane 559, Ta Tung Rd., Tainan, Taiwan, Rep. of China.  
CANNON, Mary, c/o Mrs. Ikemura, 7-2, 2-chome, Honkugenuma, Fujisawa, Kanagawa-ken, Japan.  
DIXON, Rev. & Mrs. J. Rodolph, Apartado 572, Trujillo, Peru.  
FARR, Rev. & Mrs. Max T., Apartado 572, Trujillo, Peru.  
JOHNSON, Rev. & Mrs. D. Calhoun, Casilla 9796, Santiago, Chile.  
LAGRONE, Rev. & Mrs. Charles E., Bolanos 141, Buenos Aires, Argentina.  
McQUEEN, Bettye, Box 396, Zaria, Nigeria.  
MORRIS, Rev. & Mrs. Russell A., 6 Jalan Harum, Singapore 10.  
MORRIS, Sr. & Mrs. J. Uiman, 1236 (Boulevard) Piedras Negras, Colonia Universidad, Saltillo, Coahuila, Mexico.  
RAILEY, Rev. & Mrs. David E., 169 Boundary St., Kowloon, Hong Kong.



## Kathy and Friend

Adjusting to a new culture and a new language, the C. R. Baileys, missionaries to Colombia, at a noon meal discussed "just where and how to begin our witnessing to the masses of people around us," wrote Mrs. Bailey. Six-year-old Kathy listened carefully, then asked simply: "When are we going to tell others about Jesus?" Above, in Manizales, Colombia, Kathy poses with a new friend.

REEVES, Rev. & Mrs. Samuel D., Bolanos 141, Buenos Aires, Argentina.  
SIMMS, Rev. & Mrs. Donald M., Apartado 22, Quezaltenango, Guatemala.  
SMITH, Rev. & Mrs. Donald E., Box 118, Kaduna, Nigeria.  
STEPHENS, Marjorie L., Bap. Sem., Oghomosh, Nigeria.  
STILES, Sr. & Mrs. James H., Jr., Apartado Nacional 390, Cucuta, Colombia.  
WALTERS, Doris, Seinan Jo Gakuin, Shimo Itoru, Kokura-ku, Kitakyushu, Japan 803.  
WATKINS, Rev. & Mrs. Kenneth H., Box 1194, Asunción, Paraguay.  
WATSON, Leslie, 65 Sawawatar, Kanagawa-ku, Yokohama-shi 221, Japan.  
WICKS, Dr. & Mrs. Harold D., Box 14, Oyo, Nigeria.

### United States

BRATCHER, Artie P. (Mrs. L. M.) (emeritus, Brazil), Box 935, Kingston, Tenn. 37763.  
CAIN, Rev. & Mrs. William H. (F.W.I.), Rt. 4, Mocksville, N.C. 27028.  
EDMONSON, Rev. & Mrs. Leroy T., Jr. (appointed for Okinawa), c/o A. H. Wilson, 7217 Lakehurst, Dallas, Tex. 75230.  
ELMORE, Rev. & Mrs. Lanny M. (appointed for Uganda), Rt. 5, Box 175, Hickory, N.C. 28601.  
HARVEY, Dr. & Mrs. Muerner S. (assoc., employed for Hong Kong), 302 S. Okla. St., Shamrock, Tex. 79079.  
HILL, Dr. & Mrs. Thomas W. (Bap. Spanish Pub. House), Box 4255, El Paso, Tex. 79914.  
MATHISON, Rev. & Mrs. E. Price (appointed for Japan), Box 238, Lorenzo, Tex. 79343.  
MEUTH, Sue (Indonesia), 122 S. Ingram St., Henderson, Ky. 42420.  
PEACOCK, Rev. & Mrs. Billy R. (appointed for Korea), c/o T. H. Peacock, 765 Parlange Dr., Baton Rouge, La. 70806.  
SCHOLAR, Rev. & Mrs. John E. (appointed for Okinawa), c/o J. W. Huckaby, 870 Oak Ave., Harahan, New Orleans, La. 70123.  
SPANN, Rev. & Mrs. Jimmie D. (Uruguay), 4626 Frazier Ave., Ft. Worth, Tex. 76115.  
WILLIAMS, Thelma (Hong Kong), 3405 W. 32nd Ave., Eden Manor, Apt. 1109, Denver, Col. 80211.  
WORLEY, Rev. & Mrs. Robert D. (appointed for Spain), 3823 Dempster Ave., Dallas, Tex. 75211.

### TRANSFERS

POULOS, Rev. & Mrs. George W., Germany to Belgium, Feb. 1.

### FIELD ASSIGNMENTS

BILBARY, Rev. & Mrs. C. Don (assoc.), Guyana.

### ASSIGNMENTS TERMINATED

ROSE, Mr. & Mrs. Donald H. (assoc.), Germany, Jan. 31 (Box 218, Ridgecrest, N.C. 28770).

### RESIGNATIONS

O'CONNOR, Rev. & Mrs. Louis, Jr., Hong Kong, Jan. 31 (3712 LaVista Rd., Decatur, Ga. 30033).

### BIRTHS and ADOPTIONS

BILLINGS, Lisa Gaye, daughter of Rev. & Mrs. Herbert D. Billings (Guatemala), Dec. 9.

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 COOPER, Donald Stephen, son of Rev. & Mrs. Jackie B. Cooper (Argentina), July 12.  
 DEAL, Edgar Lee, son of Mr. & Mrs. John L. Deal (Malaysia), Oct. 30.  
 JAMES, Thomas Warner, son of Rev. & Mrs. I. Grundy James, Jr. (Chile), Dec. 2.  
 MARLER, Philip Wayne, son of Mr. & Mrs. L. Parkes Marler (Guam), Nov. 28.  
 NEWTON, Andrew Lee, son of Rev. & Mrs. Joseph A. Newton (Morocco), Dec. 10.  
 NICHOLS, Gwendolyn Anne, daughter of Rev. & Mrs. Lee H. Nichols (Korea), Nov. 13.  
 REBUNA, Juliet Marilyn, daughter of Rev. & Mrs. James C. Redding (Peru), Dec. 12.  
 SOUTHERLAND, Amelia Joy, daughter of Rev. & Mrs. Lawrence M. Southerland, Jr. (Japan), Dec. 4.  
 WATANABE, Christine Keiko, daughter of Rev. & Mrs. George H. Watanabe (Japan), Dec. 6.

## DEATHS

BURRIS, Martin P., father of Dovie Jean (Mrs. Preston A.) Taylor (Argentina), Dec. 16, Tyler, Tex.  
 COOK, James F., father of Dorothy (Mrs. W. Wayne) Logan (Nigeria), Dec. 7, Miss.  
 CLARKE, J. P., father of Dr. Robert H. Cutpepper (Japan), Dec. 3, Tifton, Ga.  
 DARR, Philip C., father of Dr. David C. Darr (Guam), Nov. 30, Mt. Rainier, Md.  
 FITE, H. W., Sr., father of Rev. Horace W. Fite, Jr. (S. Brazil), Dec. 10, Childress, Tex.  
 KRAUSE, Mrs. A. A., mother of Rev. Lewis M. Krause (Germany), Dec. 22.  
 LOCKE, James W., father of Rev. Russell L. Locke (Nigeria), Dec. 18, Halfway, Mo.  
 MINOR, James F., father of Audrey (Mrs. N. Mack) Shults (N. Brazil), Dec. 24, Jonesville, Va.  
 PHILLIPS, Rev. & Mrs. Ollie, mother and father of Margie (Mrs. Raymond L.) Shelton (Thailand), Dec. 25 (Mrs. Phillips) and Jan. 6 (Rev. Phillips).  
 POTTER, Roy H., father of Rev. Paul E. Potter (Dominican Rep.), Nov. 26, Marshfield, Mo.  
 ROORBACK, Mrs. F. L., mother of Betty Claire (Mrs. John C., Jr.) Abell (Nigeria), Dec. 23, Ennis, Tex.  
 SCHNEIDER, E. J., father of Irma (Mrs. Boyd A.) O'Neal (N. Brazil), Nov. 16, Vanderbilt, Tex.  
 TEEL, T. G., father of Rev. J. Howard Teel (Pakistan), Jan. 4, Tallahassee, Fla.  
 THOMAS, Mrs. B. F., mother of Annie Lee (Mrs. Lloyd H.) Neil (Nigeria) and Miriam (Mrs. Samuel G.) Rankin (Hong Kong), Jan. 6, Fairfax, S.C.

## MARRIAGES

MOSS, Cindy Louise, daughter of Rev. & Mrs. J. Ulman Moss (Mexico), to Alfredo Felipe Mendez, Dec. 21, Saltillo, Mexico.  
 SCHOLAR, Roger, son of Rev. & Mrs. John E. Scholar (appointed for Okinawa), to Judy Ann Grill, Dec. 21.

## Scholarship Given Goldfinch

The Elizabeth Lowndes Memorial Scholarship of \$200 has been awarded Francis Larue Goldfinch, son of Rev. and Mrs. Sydney L. Goldfinch, Sr., missionaries to Costa Rica. The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, made the award.

The recipient is a graduate of Carson-Newman College, Jefferson City, Tenn., now studying at the University of Arkansas, Fayetteville.

Established in honor of Elizabeth Chase Lowndes, WMU treasurer who died in 1936, the scholarship is awarded annually to the senior Margaret Fund student who has demonstrated superiority in scholarship, character, and campus leadership. (Through the Margaret Fund, WMU furnishes scholarships for children of missionaries of the Foreign and Home Mission Boards.)

## Thobois To Assist in Crusade

André Thobois, president of the French Baptist Federation, is to preach on Gadeloupe, an island in the West Indies, in February during an evangelistic crusade held as part of Crusade of the Americas.

# INTERNATIONAL RECIPES

## Chicken and Cashew Nuts

1 whole, raw chicken breast (from 2 to 3 lb. fowl)	
1/2-1 teaspoon salt	1 small can water chestnuts, sliced
1/4 teaspoon powdered ginger	1/2 cup salted cashew nuts (or more)
1/4 teaspoon Accent powder	1/2 teaspoon sugar
3 tablespoons salad oil	1/2 cup water (or chicken broth)
1 clove garlic, thinly sliced	1 tablespoon soy sauce
1/2 cup sliced celery (cut diagonally or in 1-inch strips)	2 teaspoons corn starch
1/2 cup green onions, cut into 1-inch pieces	1 teaspoon Brown sauce (Chinese, can be bought wherever soy sauce is sold)

Remove chicken breast from bone and cut into bite-sized pieces. Sprinkle chicken with powdered ginger, 1/2 teaspoon salt, and Accent. Heat oil in heavy skillet and add chicken. Stir and toss rapidly. Do not allow meat to brown, but cook until it loses pink color. Add garlic, celery, and onions. Sprinkle with sugar and cook all together for about five minutes. (Do not overcook. Vegetables should retain their crispness.)

Add water chestnuts and continue to stir together. Combine cornstarch, water, soy sauce, and Brown sauce, and pour over meat and vegetables. Cook until sauce thickens slightly—about 2 minutes. Add cashew nuts and taste for further seasoning with salt or soy sauce. Serve with hot cooked rice.

Mrs. James D. Belote, former missionary to Hong Kong

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

## How and Why of Growth Being Surveyed

A survey committee of Southern Baptist missionaries serving in Latin America is undertaking an intensive study into factors affecting Baptist work and witness in that part of the world.

The committee began organizing for the depth survey at its first meeting in San José, Costa Rica, several weeks ago, Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, told the Board at its December meeting.

"Since the latter part of the nineteenth century, Southern Baptists have made increasingly extensive investments in missionary efforts in Latin America in both human and financial resources," Bryan explained. "In population growth rate Latin America is one of the fastest growing areas of the world, and is showing unprecedented responsiveness to the gospel. The question is: Are the results in Baptist growth and influence commensurate with the opportunities and the available resources?"

The committee will do research, conduct interviews, and utilize questionnaires to obtain information.

Among the presuppositions upon which the study will be based, said Bryan, are: the health of a Christian church may be seen in the spiritual development of its members and its evangelistic outreach; Latin America is responsive to the gospel as never before, and presents a climate

favorable to growth; the factors affecting growth are assumed to be discernible.

Increase in the number of members, churches, and mission points is expected to be measured by the survey. It also is to examine the factors (cultural and institutional) contributing to the growth, or lack of growth, outlined, and is to measure this growth in stewardship, both in financial support of the work and growth in Christian maturity.

The survey committee will study the role of the missionary and the Foreign Mission Board through its Missions (organizations of missionaries) in this growth process and examine the role of the national leadership and its organizations in growth, including the effects of leadership training. It will also study the use of financial resources.

The committee believes five factors are involved in determining "church growth": multiplication of baptized believers into congregations; outreach of churches through multiplication of congregations; growth of members in the Christian graces; increase of the Christian influence of the church on its community; material and spiritual maturity in assuming responsibility for leadership.

"We have every reason to expect many positive results from the study," said Bryan. "The study provides vital information to insure even greater missionary expansion in Latin America."



## FOREIGN MISSIONS QUIZ

## Big Cities

"This is a world of cities," it has been said. Much of the Foreign Mission Board's work is focused on population centers (see panel, page 5). According to the latest United Nations Demographic Yearbook, 19 percent of the world's peoples lived in cities of 100,000 or more in the 1966-67 period.

Southern Baptist foreign missionary personnel are assigned to 69 countries with a combined total population of more than 1,660,000,000.

In these countries, missionaries are located in 200 cities of 100,000 or more population (although only a token force is stationed in some of the largest cities). Total population of the 200 cities exceeds 152,000,000.

As of the first of this year, 1,536 of the 2,371 Southern Baptist missionary personnel (including career and short-term) were stationed in these cities. Thus, well over 60 percent of the mission force is in large cities.

Of the 200 cities, each of 73 has a half million or more population. More than one million persons inhabit each of 40 of the cities, 39 of which are listed below along with a list of the countries where they are located. (Singapore, with more than 1,900,000 people, is omitted since it is both city and country.)

Cities are listed in order of size (figures with each are in millions: 7.3 equals 7,300,000). Figures are approximate and in some cases represent combined urban areas.

Match the number of the city with the proper country. Some countries, of course, have more than one city listed. Answers on page 24.

Argentina .....	India .....	Peru .....
Belgium .....	Indonesia .....	Philippines .....
Brazil .....	Iran .....	Spain .....
Chile .....	Italy .....	Taiwan .....
Colombia .....	Japan .....	Thailand .....
France .....	Korea (South) .....	Uruguay .....
Germany (West) .....	Mexico .....	Venezuela .....
		Vietnam (South) .....

- |                         |                     |                          |
|-------------------------|---------------------|--------------------------|
| 1. Tokyo (11.0)         | 14. Berlin (2.1)    | 27. Kyoto (1.3)          |
| 2. Paris (7.3)          | 15. Bogotá (2.0)    | 28. Naples (1.2)         |
| 3. Buenos Aires (7.0)   | 16. Saigon (2.0)    | 29. Munich (1.2)         |
| 4. São Paulo (5.5)      | 17. Nagoya (1.9)    | 30. Kobe (1.2)           |
| 5. Mexico City (5.4)    | 18. Bangkok (1.9)   | 31. Guadalajara (1.1)    |
| 6. Rio de Janeiro (4.0) | 19. Yokohama (1.8)  | 32. Montevideo (1.1)     |
| 7. Seoul (3.7)          | 20. Caracas (1.7)   | 33. Taipei (1.1)         |
| 8. Djakarta (3.5)       | 21. Lima (1.7)      | 34. Turin (1.1)          |
| 9. Osaka (3.1)          | 22. Barcelona (1.6) | 35. Belo Horizonte (1.0) |
| 10. Madrid (2.7)        | 23. Milan (1.6)     | 36. Brussels (1.0)       |
| 11. Teheran (2.6)       | 24. Bangalore (1.4) | 37. Recife (1.0)         |
| 12. Rome (2.5)          | 25. Pusan (1.4)     | 38. Kitakyushu (1.0)     |
| 13. Santiago (2.4)      | 26. Manila (1.4)    | 39. Surabaya (1.0)       |

## Czech Church Situation Said Improved

Baptist churches in Czechoslovakia have improved relationships with the government and a better relationship with the people, three world and European Baptist leaders reported after a brief visit to Slovakia. They returned encouraged by contacts with officers and pastors of the Czechoslovakian Baptist Union and said they found conditions in the churches "extremely good."

Making the five-day visit were Josef Nordenhaug, Washington, D.C., general secretary of the Baptist World Alliance; C. Ronald Goulding, London, associate secretary of BWA and European Baptist Federation secretary; and Rudolf Thaut, Hamburg, Germany, EBF president.

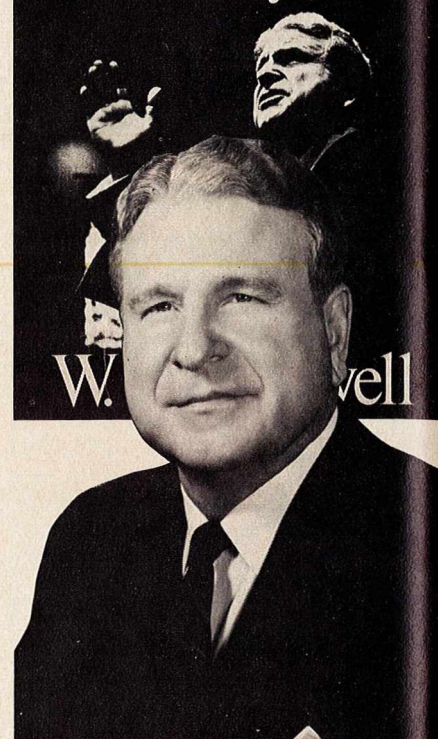
Baptist children can receive religious training at church, the men reported. A

pastor can even use a school building to give religious instruction to children of Baptist families. A youth organization is flourishing.

For the first time in more than 20 years, it was noted, chances are bright for erecting new church buildings in Czechoslovakia. In Slovakia alone there is hope of five new churches in five years. A printing of the Bible, intended to serve all Protestant groups, is expected this year. Baptist ministers who had once lost the right to preach are again able to fill their pulpits.

There are 26 Baptist churches and 100 mission stations in Czechoslovakia, with total membership of about 4,200. Pastors of 20 of the 26 churches met with the Baptist visitors.

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# NEWS

FEBRUARY 1969

FOREIGN MISSION BOARD

SBC



BRITT E. TOWERY, JR.

## Evangelism Congress

*During a break in the Asia-South Pacific Congress on Evangelism held recently in Singapore, Daniel Cheung, pastor of Kowloon City Baptist Church, Hong Kong, visits with C. A. Branson, president general of the Baptist Union of Australia. Among 1,100 participants and observers from 24 countries of Asia and the South Seas, Baptists were represented by 160 pastors and laymen. Attendance at the congress, sponsored by Billy Graham Evangelistic Association, was by invitation.*

## Early Growth Noted in Angola

An English-speaking Baptist church was organized in December in Luanda, capital of Angola, with 16 charter members, reported Missionary Harrison H. Pike. The new congregation, to be known as Community Baptist Church, will assist the work of the two-year-old Portuguese-language church and will share its facilities.

The new church will be a part of the Angolan Baptist Convention, made up of eight churches and about 450 Baptists, and it will be able to help those churches through mission gifts, pointed out Pike.

Mr. and Mrs. Pike are Southern Baptists' first fraternal representatives to Angola, Portuguese province in southwestern Africa. The Pikes, missionaries to Brazil for 12 years, arrived in Angola last August in response to the Angola convention's request for assistance. The Angola churches were started by missionaries from Portugal, and Baptist work in Portugal was begun by Baptists from Brazil.

The new English-language church has no plans to erect its own building, said Pike, but will contribute monthly to the building fund of the Portuguese church, which he also serves as pastor.

Land is expensive in Luanda, but an effort is being made to secure a permanent site for the church, added Pike.

The Luanda church has grown rapidly since the Pikes arrived. By mid-September, 100 were attending Portuguese services, and 70 Americans were in the English services. Larger quarters were secured in a rented store building; two months later an apartment was rented for additional Sunday School space. English-language Sunday School classes meet during the Portuguese worship service.

## Nelson Named to Staff

Stanley A. Nelson, pastor of Ridge Road Baptist Church, Raleigh, N.C., was elected an associate secretary for missionary personnel by the Foreign Mission Board at its January meeting.

Nelson will fill the vacancy left by the election in October of Louis R. Cobbs as secretary of the Department for Missionary Personnel.

As one of five associate secretaries in the department, Nelson will be in charge of the FMB's work with high school and college mission volunteers, the overseas summer mission program of the Baptist Student Union, and the election and training of missionary journeymen.

## Increase Not Enough

The Southern Baptist Convention ended the year \$722,530 short of its 1968 Cooperative Program budget goal of \$26.7 million. For the first time since 1962, all allocated funds for capital needs (building construction) could not be distributed. (Only six of the 19 agencies in the budget were due capital funds.) But the Convention surpassed operating fund needs for the year.

Cooperative Program gifts totaled \$25,977,469 for 1968. Of this, the Foreign Mission Board received \$13,018,000.

However, there were no "advance funds" from 1968 receipts, due to a new Convention procedure. In prior years, the Convention usually set its budget goal lower than anticipated receipts, with all excess going to home and foreign missions as "advance" funds. Beginning with the 1968 budget, the Convention set its goal at the maximum increase anticipated — 4.5 percent. Actual increase during the year was 3.21 percent.

## Chapel Formed in Seville

An English-language Baptist chapel, with three families as its core, has been organized in Seville, Spain, as a mission of English-language Immanuel Baptist Church in Madrid, Spain, according to European Baptist Press Service.

Seville is the site of a U.S. Air Force installation. The congregation adopted a budget which includes funds for the Spanish Baptist Union and the European Baptist Convention, made up of English-language churches.

Leading the mission will be one of the men in the small group. The pastor of the Spanish-language Baptist church, in Seville, who also speaks English, will assist. A partially blind Spanish youth leads music for the new chapel.

## New Field Man Named

A. Clark Scanlon, missionary to Guatemala for 15 years, was elected field representative for the Caribbean by the Foreign Mission Board in January.

He becomes one of four missionaries serving as field representatives in Latin-American countries, one of two in Middle America and Caribbean area.

In the Caribbean, Southern Baptists have missionaries in the Bahamas, Bermuda, the Dominican Republic, the French West Indies, Guyana, Jamaica, and Trinidad. Scanlon, his wife, and their two children will live in Santo Domingo, capital of the Dominican Republic.

Charles W. Bryan, Board secretary for Middle America and the Caribbean, said the appointment of Scanlon is of special significance because of the growing number of missionaries and Missions (organizations of missionaries) in the region, the numerical growth of Baptists, and the need for strategic planning for future expansion.

# Follow-up in Philippines Seeks Members

More than 6,100 professions of faith in Christ were among the decisions made during the 1968 New Life Crusade held by Philippine Baptists.

Decisions totaled 8,343, including 6,117 professions of faith, according to Missionary James B. Slack, crusade coordinator for the island of Luzon. In his cabled report he said that 984 persons already had been baptized as a result of the crusade and that 151 persons indicated they were called to the gospel ministry.

In addition, about 15 percent of the 11,840 Filipino Baptists rededicated their lives to Christ.

Services were held in 181 churches throughout the islands during the nationwide crusade Nov. 10-Dec. 8. Planning for the effort had been under way for three years.

Participating in services in the churches or in pre-campaign events to promote the crusade were 46 Baptists from the United States, one from Spain, and 15 from other countries in the Orient. Crusade chairman was Missionary Billy B. Tisdale. Missionary Charles L. Miller was coordinator for the island of Mindanao.

The campaign, with the theme "Christ the Only Hope," involved city congregations in such population centers as Manila and small barrio (community) churches in rural areas.

A special newspaper, with articles on Baptist beliefs and a decision card, was printed; 300,000 copies were distributed free throughout the islands.

Miles L. Seaborn, Jr., a pastor in Ft. Worth, Tex., who served ten years as a missionary in the Philippines, was one of the U.S. preachers taking part. He said that the American preachers participating were impressed with the large portion

of the crusade budget being allocated for follow-up counseling of those making decisions.

Crusade coordinators are optimistic that, because of this follow-up, a larger percentage of those making professions of faith will be baptized and become church members than has been the case in previous campaigns in the Philippines, remarked Seaborn.

Since 75 percent of the crusade meetings were held in local churches, rather than in public places, Tisdale said he believes a large percentage of the 6,000 will be baptized and join a church.

"Obviously, the results immediately visible as well as those anticipated are because of the Holy Spirit's work," R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, reported to the Board in January.

But he also cited factors that allowed the Holy Spirit to work effectively: The crusade steering committee was selected two and a half years before the crusade began; long-range planning was done for instructional clinics in all the associations

of Filipino Baptist churches; personnel for crusade activities were carefully chosen and given orientation in advance; prayer support was mobilized in the Philippines, in the churches of those coming to take part, and through FMB publications.

Parks said follow-up campaigns are planned on both Luzon and Mindanao, the two largest islands of the Philippines. The clinics are to help pastors and workers encourage those who made professions of faith to follow through with baptism and church membership.

The report of the number of decisions in the crusade was described by Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, as "one more exciting evidence of the intensive activity of God in today's world."

## Music, Refugee Aid Slated

Baptists in Hong Kong have, among other things, formulated plans for a convention-wide church music project and for thrusts in social work ministries among refugees during 1969, James D. Belote, Foreign Mission Board secretary for East Asia, reported in January.

"For several years there has been much tension in Hong Kong due to agitation by Communist sympathizers," Belote said. "At present, however, the British crown colony is enjoying a period of relative peace and quiet, a time of undisturbed opportunity for missionary work."

"Missionaries from Hong Kong have been able to make regular trips to nearby Macao to assist in the work of Baptist churches and schools. Despite considerable increase in Communist influence in the Portuguese colony, Christian work has not yet been greatly affected."

## Hondurans Elect Missionary

A missionary was elected president of the Honduras Baptist Convention for the first time in its history at convention sessions in November. Arthur R. Haylock, a second-term missionary, was unanimously elected.

The convention also approved final plans of the national and regional coordinators of the Crusade of the Americas. Plans for revivals and for projected new work were presented.

## Pastors Take Refresher Course

A consultation conference and a refresher course for pastors of the Baptist Convention of Central Africa and missionaries of the Rhodesian Baptist Mission (organization of Southern Baptist missionaries) was attended by 16 pastors and six missionaries at the Baptist camp near Gwelo, Rhodesia. It was the first of a series of annual conferences.

## New at Seinan

*Students pass the entrance of the new, five-story library, one of two new buildings recently dedicated at Seinan Gakuin University, Baptist school at Fukuoka, Japan. With reading room space for 600 students, the library was dedicated in November. Tallest building in the western end of Fukuoka, it has a 500,000 volume capacity, plus a United Nations book depository. Dedicated in December was a long-awaited building to house the Kindergarten Training Junior College.*



## Young Austrians Respond

During a five-night "coffee bar revival" in the Baptist youth center in Salzburg, Austria, 11 young Austrians, ages 15 to 25, made professions of faith in Christ. They included soldiers, students, and workers. Center director is Missionary William L. Wagner.

Presented each night were two half-hour programs featuring a quartet of gospel singers, testimonies and songs by Salzburg Baptist young people, and a short message in German by Bill Bathman, an independent missionary from the United States.

During the coffee time Baptist young people mingled with visitors and witnessed to them.

Attendance the first night was 25, but reached 80 on the last night, taxing the youth center's facilities.



## NEWS

### Decorations Awarded

Two Southern Baptist missionaries were among 18 foreigners presented decorations by the Japanese Government in a ceremony in Tokyo, Dec. 18.

Missionary Edwin B. Dozier was one of two men receiving the Fourth Order of the Rising Sun, a decoration primarily for Japanese nationals but awarded a selected few foreigners.

Receiving the Fourth Order of the Sacred Treasure was Missionary Alma Graves. The decoration is the general award for cultural contributions.

All but two of the awards were given missionaries of Protestant or Catholic groups.

Minister of Education Michita Sakata presented the decorations, conferred "for the distinguished services you have made for many years for the development of education, science, and culture in this country."

Following the minister's remarks, Dozier represented the conferees in thanking the government for the honor.

The decorations were presented in commemoration of the Meiji Centennial, marking the opening of Japan to foreign contact.

This brings to four the number of Southern Baptist missionaries to receive decorations from the Japanese Government. Several years ago, Mrs. C. K. Dozier, now emeritus, received the Sacred Crown Decoration, created for presentation to the wives of foreign dignitaries, and Cecile Lancaster, now also emeritus, received the Sacred Treasure decoration.

### Cannibals Kill Missionaries in New Guinea

The account of how cannibals had killed and eaten her husband and another missionary was related in Sydney, Australia, by the widow of an Australian missionary killed in New Guinea.

Mrs. Patrician Dale had come to Sydney for a memorial service for her husband, Stanley Dale, 52, who died Sept. 25, along with Phil Masters, a native of Iowa. The Dales had lived in a remote part of New Guinea for 18 years. After her husband's death, Mrs. Dale, the mother of five children, remained to complete translation of the Gospel of Mark into the local language.

Mrs. Dale said she and her husband and their three younger children had lived in a hut in the heart of the West Irian cannibal country for the past two years. They were part of an interdenominational mission program. The Dales, along with Masters, conducted a school in the village and performed medical work.

Dale had been attacked by tribesmen armed with bows and arrows some months earlier and narrowly escaped death from an arrow.

Continuing to move without fear among the people, Dale and Masters be-



*With their decorations awarded by the Japanese Government are Missionaries Alma N. Graves (left) and Edwin B. Dozier. Mrs. Dozier stands with her husband.*

### After Tragedy, Hopeful Contact

Two accidents nine days apart, involving Missionary Aviation Fellowship-operated aircraft, claimed eight lives in December, according to MAF reports.

But the second crash may lead to a breakthrough to area tribesmen.

A MAF airplane crashed Dec. 22 near the isolated mission outpost of Tabon, on Palawan, far western island of the Philippines. Apparent cause was power failure at low altitude just after a supply drop at a remote outpost.

Killed were the pilot, George Raney, and Merle Buckingham, a missionary of the Association of Baptists for World

Evangelism of Philadelphia. Each was survived by a wife and three children.

The fatal accident was only the second in the 24-year history of MAF, which is based in Fullerton, Calif., and carries on worldwide operations. The first occurred some 14 months earlier in Venezuela.

The third accident in MAF history, however, took place Dec. 31 when a MAF aircraft crashed at high altitude within a precipitous gorge in West Irian (western part of New Guinea, now part of Indonesia).

Killed were the pilot, Meno Voth, and the Gene Newmans and three of their children. Newman had served as field accountant for MAF.

A fourth child, ten-year-old Paul Newman, survived, apparently without injury. His survival led to the encounter with tribesmen.

The accident occurred in the vicinity of a village where two missionaries were killed by primitive tribesmen last Sept. 25 (see story, this page). The tribesmen who for 48 hours sheltered Paul, the young crash survivor, were from the same village involved in those deaths in September.

When they encountered the helicopter-borne rescue team, the tribesmen pleaded, "We beg you for friendship."

The incident was seen as a possible breakthrough for developing meaningful contact with people of the area.

Christian advance in the area has already claimed five lives. Two tribal Christians were decoyed into the hostile area and ambushed in mid-1966. Stanley Dale, a missionary with Regions Beyond Missionary Union, was critically wounded when he went with government forces to investigate. Evacuation by a MAF plane got him to medical attention in time for his life to be saved.

It was Dale, a companion, and their guide who were slain in September.

gan surveying for a new airstrip. Some of the tribespeople objected and stirred up local villagers.

The next morning armed warriors followed the missionaries for some distance. When a loud commotion broke out, Dale asked the warriors not to shoot, saying he had come in peace. Arrow after arrow was driven into him. Masters was allowed to go further upstream before he was slain. According to the report, both men were eaten by the tribesmen.

### SBC Provides Most Funds

Of the total of \$90,340 received by the Crusade of the Americas central office in São Paulo, Brazil, during 1968, the Southern Baptist Convention contributed \$83,682, or 90.6 percent, Baptist Press reported. Missionary H. Earl Peacock, crusade general coordinator, released the contribution record.

Sixteen of the participating 42 conventions in 33 countries did not contribute financially to the Crusade during 1968, the report showed. Four of the participating Baptist conventions in North America did not contribute.

## NEWS

### Missionaries Freed

The Cuban Government has released both Herbert Caudill and his son-in-law James David Fite, missionaries to Cuba under the Southern Baptist Home Mission Board who were arrested in 1965 on charges of illegal currency exchange.

Fite was granted an unconditional pardon in mid-December after 42 months of imprisonment in La Cabana Prison, near Havana.

Word was received in the U. S. in early January that Caudill has apparently been freed. He had been under house arrest in Havana since his release from prison more than a year ago because of failing eyesight.

Early word was that both the Caudill and the Fite families expected to leave Cuba when travel arrangements could be made, probably in February.

Forty Cuban pastors and 13 laymen were also arrested at the same time as the missionaries. A number of these have been released or paroled since then, but no definite numbers are available.

### Russian Broadcasts Begun

From a radio transmitter in Monte Carlo, Monaco, a Southern-Baptist sponsored program in Russian is being beamed toward Moscow every Monday. The first of the 15-minute, shortwave broadcasts was carried Jan. 6. The programs go on the air at 5:30 P.M., Moscow time, on the 31-meter band.

The broadcasts have been arranged by the European Baptist Recording Studio in Rüschlikon, Switzerland, and Trans-World Radio, Monte Carlo.

The Southern Baptist Foreign Mission Board, through the recording studio, is providing funds for broadcast time, reported Missionary John M. Wilkes, acting director of the Rüschlikon facility. Trans-World Radio is furnishing the transmitting service; music is being handled by TWR's Russian department.

Broadcast speaker is George Zarubin, lay preacher, of Paris, France.

European Baptist Recording Studio produces or sponsors broadcasts from Trans-World Radio in Hungarian, Italian, Spanish, French, Romanian, and Russian.

### Permit Attempts Stymied

Attempts by the William O. Hearn to get residence permits to live in the United Arab Republic (Egypt) have thus far been stymied, John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, reported to the Board at its January meeting.

The Board transferred the Hearn from Jordan to Egypt in November.

Hearn does have permission to work in Egypt as a teacher and specialist in Baptist affairs, said Hughey, and the Hearn are exploring additional avenues in efforts to get the residence permit.



PHOTOS BY JOSEPH B. UNDERWOOD

### Planning for Crusade

In more than 14 Asian countries, committees of Baptists are busy planning for the 1970 Asian Baptist evangelistic campaigns. Baptists in each country are outlining the campaign for their own nation, pointed out Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, although an international committee has worked toward coordination. Top photo: Sonsonto Abialari, publicity committee chairman for the East Pakistan campaign, presents a poster idea on the "New Life in Christ" theme to the general chairman and Missionary W. Trueman Moore. Bottom photo: The steering committee in Thailand meets to discuss plans. Visiting preachers, musicians, and laymen are to be utilized in the campaigns, but the number from the United States will be limited, Underwood explained, since plans call for guests to come from many countries of the world. Underwood also encouraged prayer support for the coming campaign.

### Personnel Needed in French-language Region

The need for additional workers in French-speaking West Africa is underscored by large villages without a Christian witness and coastal cities where thousands of people do not know Christ, two missionaries have reported.

Missionaries D. Edwin Pinkston, of the Ivory Coast, and Billy L. Bullington, of Togo, recently completed a 12-day survey of the area. Beginning in Abidjan, in the Ivory Coast, they traveled by station wagon along dusty roads as they visited Upper Volta, Niger, and Dahomey.

"Evangelistic efforts are being made in these countries, but areas in each of them, especially in Dahomey, are still in urgent need of an evangelistic witness," reported Bullington. "For hundreds of years after the coming of Christ, these people did not

hear the good news. In some areas a major effort was not made until after World War II."

Additional missionaries are still greatly needed to meet expansion plans in Ivory Coast and Togo, added Bullington. "We pray that many couples will respond to God's call to meet the urgent needs in French-speaking West Africa."

### More Relief Money Voted

Another \$20,000 for relief work in eastern Nigeria, where civil war continues, was appropriated by the Foreign Mission Board in January. Earlier it had voted \$45,000 for this purpose.

The Board also appropriated \$5,000 to meet general relief needs through the Baptist World Alliance.

**T**HE YOUNG Christian doctor and his wife laughed as he pointed to a mural. It pictured a bolt of lightning striking a cloud from which 13 large silver drops of water were falling.

"The artist called the mural 'Cobán,'" he said, "because the drops stand for the 13 months a year that it rains here."

The slight exaggeration is admissible in light of the fact that rainfall often averages 11 to 12 feet a year.

For months the Richard R. Greenwoods, missionaries, had sought to begin a Spanish work in the Guatemalan city of Cobán, the departmental (state) capital of Alta Verapaz. They wanted to supplement and strengthen the Indian-dialect work carried on in the surrounding regions.

Cobán itself has 38,000 inhabitants; 100,000 or more live within a five-mile radius. Guatemalan Baptist Convention leaders decided to put a large portion of the Convention's total resources into a one-week project in Cobán. Daniel Moscoso, Guatemalan Convention director of evangelism, was coordinator.

The Guatemalan Baptist Theological Institute, at Guatemala City, dismissed classes and carried the entire student body and professors to Cobán for a week.

Luis Quilo, national coordinator for the Crusade of the Americas, not only preached but accompanied Greenwood and Moscoso to present the governor and the mayor personalized New Testaments and to speak of their spiritual needs.

The plan: to marshal forces to saturate the city with the message of Christ in a short period of time, and to leave a permanent impact in a nucleus of believers.

Weeks ahead of time, Greenwood

rented Cobán's only movie theater for the services. The local radio station carried 20 spot announcements a day about the effort. Posters with the Crusade of the Americas theme and local dates proclaimed from store windows that Christ is the only hope.

Sixteen GBTI students and five professors, with three other Convention leaders, drove six hours to reach Cobán. The next morning they began house-to-house visitation of the entire city.

About noon one student talked about Christ to a young woman in a park. In a few moments she professed faith in Christ. Later that day the student took the local national worker and a professor to visit the woman's home; father, mother, younger brother, and two adult sisters also accepted Christ.

In the days that followed students, professors, and missionaries visited hundreds of homes, gave out thousands of tracts, and witnessed to scores of people.

During the week, leaders showed Moody Science films to more than 400 students in a school. The institute student choir sang to more than 100 men in the local military barracks, and from the bandstand in the central park.

Still the question loomed: "Can we fill a 425-seat theater even though the only Baptists in town are the missionary and his wife?"

The theater was filled the first night. At a special session the second night, a movie on the life of Christ was shown to children. By Saturday 500 children came for the afternoon viewing. Overflow crowds

of more than 500 crowded into the theater nightly.

Each night the 16-voice choir directed by Missionaries Wendall and Jane Parker lined up across the back of the theater and marched to the stage singing, "Christ, the Only Hope," the Crusade of the Americas theme song.

Quilo nightly preached a straightforward gospel message. Although many listeners were unaccustomed to an open invitation to accept Christ, counselors worked with the more than 25 who responded. Greenwood and the local national worker later sought out these new converts in their homes to offer counsel.

Student reaction to involvement may be as lasting as the campaign. "I had never done door-to-door visitation," said Carlos Menchu, a first-year student at the institute. "As I told them about Jesus they listened to me."

Another first-year student, Daniel Garcia, declared, "I want to put this into practice where I work."

Local government, military, and radio officials praised the campaign's wholesome effect on Cobán.

A Sunday School for interested persons was held the final Sunday morning. More than 120 people gathered in seven groups.

Seeds have been planted and a token harvest gathered, but months of work and development lie ahead; and the Greenwood family is due to leave on furlough in June. Jesus' words remain true about the abundant harvest and the scarcity of workers.

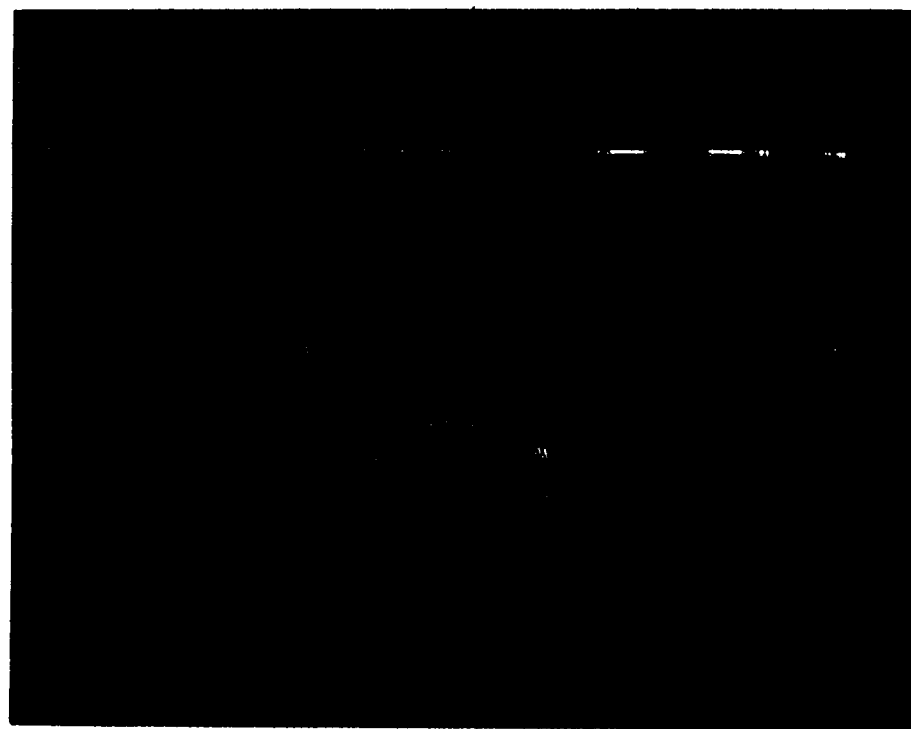
## Campaign in Cobán

BY A. CLARK SCANLON

Field representative, Caribbean Field

*Luis Quilo, a pastor, a student, and the Greenwoods at the park.*

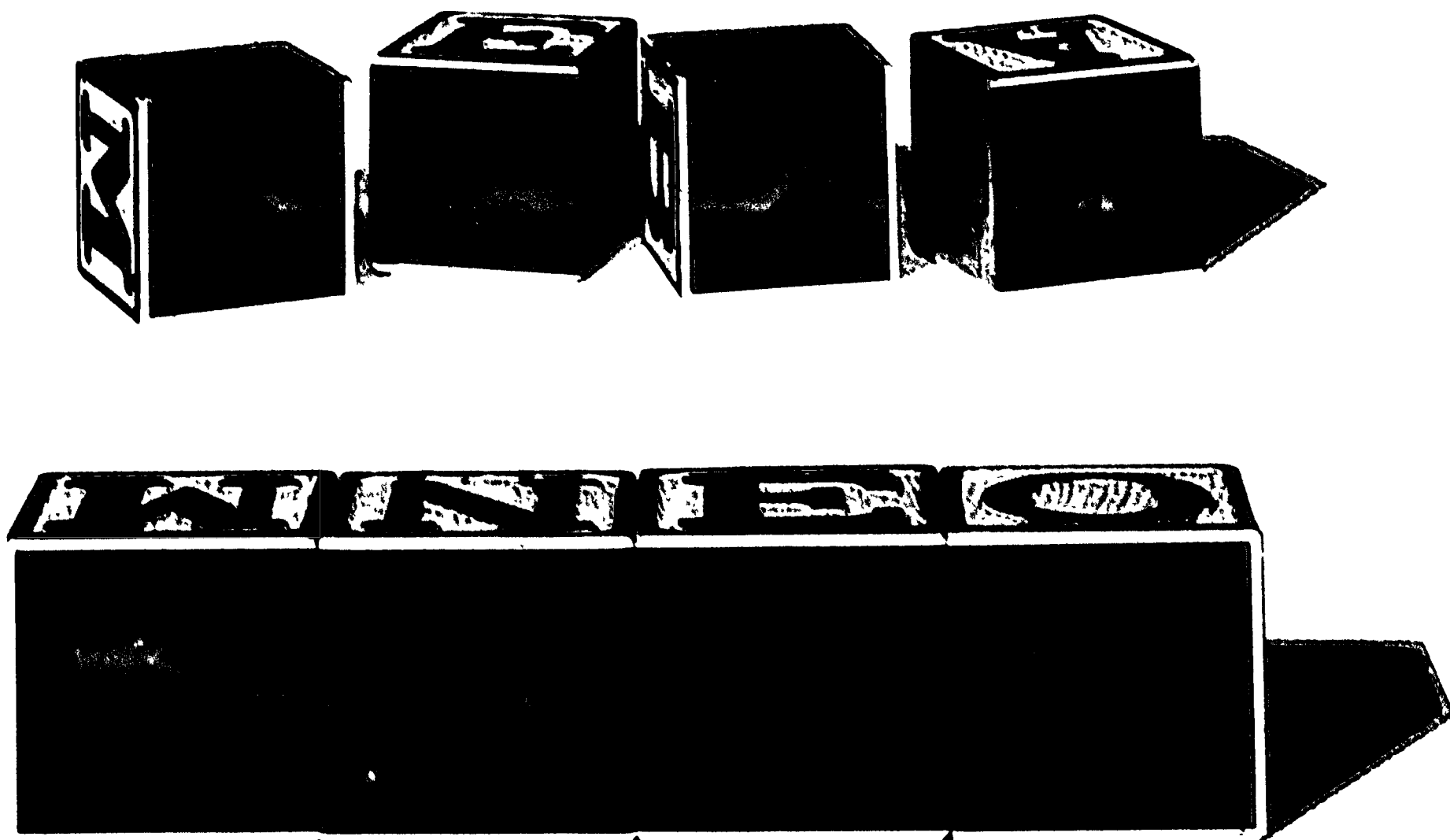
PHOTOS BY A. CLARK SCANLON



*Cobán band alternated with choir at park concert.*



*During a service, Indian girl holds a student's child.*



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