

# Commission

Southern Baptist Foreign Missions Journal • June 1969





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**Harold G. Basden**  
November 1, 1917 - May 16, 1969  
Mourled by members, missionaries, and staff of  
the Foreign Mission Board; also by his host of  
friends among Southern Baptists and around the  
world.  
(Memorial tribute, page 5.)

COVERS: Coins from many countries. Layout  
by Bob Harper. Photo by Lawrence R.  
Snedden.

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

MEMBER



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# THE Commission

June  
1969

Volume XXXII

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LELAND F. WEBB, Production Editor

BOB HARPER, Art Editor

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## TO MARKET TO MARKET



By  
Gladys  
Lewis

The author and her husband, Dr. Wilbur C. Lewis, are in their second term as missionaries in Paraguay.

ALL PHOTOS BY FON H. SCOFIELD, JR.

THE ALARM CLOCK screams. My hand automatically reaches out. Mists of sleep swirl, and I gradually emerge into consciousness. It is 5:00 A.M. and market day! I do a quick mental calculation. In about six weeks the weather will be cooler, and I won't have to go so early to beat the heat. Beat the heat, ha! I'm already sweltering.

I swing my feet to the floor. I look at my sleeping husband, sprawled in utter exhaustion. I remember the special evening we had planned last night. When he still hadn't returned from the hospital after a wait of an hour and twenty minutes, I took off my best black dress and went to bed. I have vague recollections of phone calls and emergency surgery during the night. "Ah, Madame Medicine," I think, "you are indeed a jealous mistress, but I do always win eventually, you know."

I congratulate myself on being so philosophical — and remember many times when I haven't been. I reset the

clock for 6:00 A.M. with a flourish, and turn to the unconscious form.

"To you, my love," comes the softest whisper, "I give the priceless gift of another hour's sleep."

I dress. I brush my teeth, noticing again as I always do that the water swirls down the drain the opposite direction here in Paraguay. Or maybe Oklahoma is off, I muse. I slip quietly down the hall, past sleeping children. In the kitchen I leave preparations for a cold breakfast.

I unlock the garage, open the car, and put in four baskets. I remember planned guests for the week and make a quick guess as to the number of unplanned guests. I shrug and pitch in another basket. I back out the driveway and think with materialistic longing of those marvelous brown paper bags in the supermarkets in the States.

I'm on my way. I see all that I've seen hundreds of times—crammed, dilapidated buses, street vendors, speeding cars





—all that furor before 6:00 A.M.! Disgraceful!

I see colors so intense I have to squint my eyes—blue, blue sky; green in plants; wild, red and orange flowering trees. "Ah, Paraguay," I think, "you are so gorgeous, and I love you! But you are so savage with your heat, your poverty, your suffering, and I hate you!" Paraguay does not answer me.

And now, here I am at the market. I look out at the scene. I put my head down on the steering wheel. I pray.

"Omnipotent God, Creator and Lord of the universe, let me see a frozen food case and savor the joy of double-stamp day just once again before I die."

There comes no spiritual surge assuring me I will. I sigh and get out. And then—the smells! Will I ever adjust to mission field smells? I ask myself this question almost every day. Theologians may conjecture that Paul's thorn in the flesh was poor eyesight. From the first moment I set foot on a mission field I've never doubted that his thorn was a sensitive nose!

Here come the children.

"Señora, let me carry your basket!"

I hesitate. Is it right to deny them the few cents they can earn by carrying my baskets? I recall my own private crusade to teach them the dignity of work by carrying my own baskets. There have been times when I've triumphed in my private crusades—probably as many or more times when I've failed completely. But never have I quit in the middle of one.

"No, thank you," I smile brightly, "I'll carry my own."

I start up the U-shaped passageway. The market women are on either side. Some have their wares on the ground. The more affluent ones have stalls. They all begin in unison, as if directed by some invisible conductor, calling to me to buy their bargains. After these many years I have my regulars. I go first into the meat building. There the Roast-Steak-Cutlet Woman greets me.

"Hola, Marchante."

"Hola, Marchante," I reply and wonder as I always do why we call each

other *Marchante*. It undoubtedly comes from the verb *marchar* meaning to go forward, but beyond that I have no theories.

While she prepares my usual order she says in a pouting voice, "You didn't come last week."

"No, I didn't," I reply.

"You must have bought meat somewhere else," she persists.

"Well, the truth is, señora, I had a sick child, and a friend bought a few things for me until I could come again. You mustn't be upset if I don't always get here on my usual day."

"Oh, no, I'm not upset," she breaks out in smiles. "I just want to be sure to have what you want when you come."

"I always like what you have," I assure her. I say to myself that she is not trying to be rude. This is the only way she knows to say she appreciates my buying from her. She is just reminding me that I belong to her. It's the market code. She empties the chunks of meat in my basket and puts a newspaper on top. I pay her, and we say good-bye.

I turn to the stall next to her to Don Tito, the Sausage-Hamburger-Pork-Meat-Specialty Man.

"Buenos días," he says with his slight, inclining bow and the partial smile that always begins on the right side of his face.

"Buenos días," I reply. I give him my order, and while he is preparing it I ask, "Don Tito, could you please change this bill for me? The fruit and vegetable women never have change."

He looks in his small wooden cash box.

"Señora, I can't change it. I will loan you this." He holds up several smaller bills. I do some quick adding. Only paper money and no coins always make me feel like I'm playing Monopoly when I go to the market. I decide his loan will just about get me around to the Potato-Tomato-Onion-Egg Man where I can get change.

"Thank you so much," I say. "I will return it when I get change."

"A sus ordenes," he smiles as he adds chunks of meat to a growing pile in my basket. He dismisses me with his slight bow. Courtliness is where one finds it.

I thread my way back to the car with my ten to twelve kilos of meat. I see young women, obviously maids of the well-to-do, and others who are just shopping. They have the usual small bag or basket, buying bits of this and that. I marvel anew that anyone can placidly go to market every day and buy just that day's food without shaking a fist in the face of Fate. I'm just as strange to them, I remind myself, buying baskets and baskets of food once a week. I tell myself that but for the refrigerator and the freezer there go I. I feel pleasure coursing through me as I recall the security I feel when I sit in my kitchen and listen to the hum of my appliances. Materialist? Maybe. But there isn't much time to develop the spirit when the work of all those lovely appliances must be done by hand.

I put the meat basket in the car. I take out an empty basket. A little girl is back.

"Señora, may I carry your basket?"

"No, thank you," I smile.

I start for the Tangerine-Banana-Pineapple Woman—a regular. A woman stops me.

"Señora, do you want *mandioca*?"

"No, thank you. I bought from you last week. You gave me old *mandioca* and charged me double the price."

Utter shock! "Señora, how could that be?"

"Well, I'm not sure. I expect you thought I wouldn't know the difference," I say gently.

She looks down, to either side, and says in a hushed tone, "Buy from me today, and I'll put in extra."

"Another day," I say. "I really don't need *mandioca* today."

We smile and part friends.

I carry out a basket of tangerines and return with an empty for bananas and pineapple. The *marchante* and I chat while she fills my basket.

"How is your sister's new baby?" I ask.

"So pretty." She beams. "But my sister is not doing so well. She is with me now. Her husband went to Buenos Aires to look for work."

"Perhaps she needs medical attention," I venture.





"She does. She does. But we have so little money. And with her husband gone—" Her voice trails off.

"Bring her to our hospital," I say. "At the Baptist Hospital a person pays what he can afford to pay. If your sister has no money she can still be treated."

There is relief in her eyes. "Maybe I will bring her."

We say good-bye. I head for the car. Halfway there I hear a call. Ah! The *Cornmeal Marchante*—a regular.

"You're taking nothing from me today?"

"Oh, yes. I just wasn't thinking. The usual, a pound."

While she scoops the meal into the ubiquitous newspaper, I notice a woman by her side, obviously a friend. She smiles shyly.

She says, "I saw you Saturday night at the wedding."

"Oh, really?" I say. "Are you a Baptist?"

"No," she replies, "but both of us have been going to the church in Trinidad. Pastor Ortiz said we could all go to the wedding at the *Ciudad Nueva* Church. We had never seen an evangelical wedding."

"What did you think about it?" I ask.

They exchange glances. "Well, the people were awfully noisy but we like the ceremony in Spanish and the things the pastor said about marriage and home."

I take my cornmeal and pay for it.

"I'm glad to know you are attending Trinidad. Maybe we'll see each other at another meeting—or wedding."

We laugh.

The next basket is destined for vegetables. As I stand by while the *Bean Marchante*—a regular—counts out six, little, fist-sized mountains of beans (to wrap in a newspaper), I notice a man near a back entrance.

"What is that man handing out over there?" I ask.

"Oh, some kind of religious leaflet—I don't know exactly," she answers.

I look again. I feed the details into my cranial computer and come up with a guess as to which religious group.

"Tell me, what do you think about all

the different religious groups?" I ask.

"Ah," she laughs, twisting the ends of my newspaper-bean-bag, "we Paraguayans know how to wear many coats."

I smile, too, mulling over that one.

I'm ready now for the last empty basket. I go to the young Japanese men who sell onions, potatoes, tomatoes, and eggs. They are brothers, part of a Japanese colony who immigrated to Paraguay after the war. We exchange Spanish greetings in North American and Japanese accents. They know what I usually take. The oldest and youngest brothers fill my basket. The middle one comes closer, smiling, ready to practice English.

"How ware yo?"

"Very well, thank you."

"It is wary warm."

"Yes, but soon we will have cooler weather."

"Yo' wull go—to yo' contree—soon?"

"Not soon. We are here four years and in our country one year."

"Wat dos yo' hasband do?"

"He is a doctor in the Baptist Hospital in Villa Morra."

"Ah, yes. I know that place. I live near Villa Morra."

"There is a Baptist church by the hospital. Perhaps you and your brothers can attend the services sometime."

"Thank yo'. We will see."

My things are ready. I pay.

"Yo' will come again—yesterday?"

I smile, "Yes, I'll come again."

I remember Don Tito. I return to give him his money. I go to the car and load the last basket. I slump behind the wheel and wipe my brow, my upper lip, and the back of my neck. I decide to go home to get everyone off to work and school. I'll shop for the staples later today. I look out. I pursue a mental monologue:

"Good-bye, my friends. I'll see you next week. Those Stateside supermarkets simply don't offer you any competition. Never in all my life has a meat counter indicated it missed me, nor has a butcher acted the gallant, nor has an aisle of canned fruit reached out tentatively for friendship, nor have the dairy case and staple aisle been receptive to invitations to church. I salute you!"

I drive off in aura of well-being. My meditation continues about my various friends from the many levels of society here—the general's wife whom I met while I was house-hunting, the several charming, cultured doctors' wives I've met through my husband's profession, the publicity executive's wife I met because her little girl and my little girl became such close friends, the women I've met at my church, the seamstress who sews much better than I, my market friends.

I doubt that I could satisfy the statistics lovers with my contacts. While the "It-was-a-great-revival-though-there-were-not-many-visible-results" attitude is not very satisfying, neither do I completely trust those reports that make a trip to the bakery sound like a spiritual awakening. The dramatic experiences do come, but usually the stable converts are the results of someone nurturing their friendship.

I think of the usual Stateside concept of a missionary. I smile. A missionary! Some think I simply float out on the wings of the dawn and "mish." The hour is right but the floating is nearer a sleepy stumble, and I "mish" just like they do—by simple contacts with ordinary people. I've never yet walked out to find people falling down around me asking to be told about Jesus.

I frown a bit as I turn into the sun for the last lap home. I continue. I'm a planter, mostly, I decide. Sometimes I get to harvest some fruits. I can recall two incidents when I've even taken produce to market—but mostly I'm a planter.

And I like being a planter. I like the easy give-and-take of simple friendship that drifts inevitably to the same goal that I, in earlier days, tried to accomplish with frenetic salesmanship. I like the comfort of my own personal, private crusades. If they succeed, fine. If they don't, no harm, no perforated ulcers.

I turn in my drive. My very own Beau Brummel is jauntily striding down to the gate to stamp out his day's quota of disease.

"Hi! Where've you been?" He asks with a knowing twinkle.

"To market! To market!" I reply, and twinkle right back at him.



# The Unappointed

By Johnnie Godwin

**W**HAT HAPPENS to missionary candidates who are not appointed? That depends on the individual.

He may become bitter and quit the ministry. Or he may become bitter only about missions and struggle on with a pseudo-ministry — for there is no real ministry without missions.

On the other hand, he may grow in missions at home and strengthen the lifeline for missions abroad. There are other possible reactions from "missionary rejects," as some of us call ourselves, but these seem the most characteristic.

My family and I are such "rejects." The decision came four years ago, after years of preparation. The telephone rang, and the news it brought hit us like a guillotine! We had received a medical rejection. All that preparation — only to be turned down!

Only a relatively small group know all that missionary candidates and the Foreign Mission Board representatives go through together to eventually reach the moment of decision. And the group that knows the full impact of the Board's negative decision is even smaller — it is indeed a bitter pill to swallow.

But if anyone felt more grief and disappointment than my wife and I, it was Jesse C. Fletcher [then secretary for missionary personnel] when he broke the news. He and the Board had wanted to appoint us, but in an agonizing decision for them, they had to say no.

What were we supposed to do with our lives? We had counted them already spent for the cause of Christ in foreign missions.

Depending on the cause and the candidates involved in a negative decision, missionary candidates become something else. I can speak only for

myself and my house.

After seminary graduation I owed so much money that I could not present myself for appointment. My wife still lacked a few hours of educational requirements. So she went to school at night at a junior college, and I spent part of my time as pastor of a full-time church, part in delivering dry-cleaning, and the rest in teaching school.

With all that moonlighting and twilighting we soon got our debts in shape. And my wife finished the last few hours of college work.

When the Board's decision came, I was involved in three different areas: religion, business, and education. What should a person do under such circumstances? Should he be a pastor? Should he enter business? Should he teach?

After rethinking what God had called me to do and after much prayer, my wife and I determined that we had to stay in the ministry.

The Board's decision and the reason for it I made known through the state Baptist paper. Almost immediately I was called to a full-time church that paid a full-time salary. We accepted and have been there ever since.

I like to think that we have grown in our missionary spirit and that we have provided strength for missionaries around the world. As a pastor I preach missions and try to practice it at home. The church is encouraged to set challenging mission goals and to reach them. We pray for missionaries by name on Sundays and Wednesdays at church.

Missionary speakers come who know our sympathies because they know we meant to be their colleagues abroad. Churchwide mission studies are held in which we try to involve the men as well as the women and children.

Personally, I keep up regular around-the-world correspondence with missionary friends. They send me personal letters along with their news letters. A number of missionaries and I exchange tape-recordings that express a warmth written words cannot.

What about my family's feelings? We hold family devotions daily. One would have to be present to experience the atmosphere of our worship and missionary concern. Since we have three sons, these periods are not too sanctimonious—or sometimes even reverent. But little things happen that show concern.

As father I assign who reads the Bible, who reads the devotional thoughts from *Home Life*, who reads the missionary prayer list, who finds the place of service on the world globe and who prays. Despite efforts to be systematic, sometimes the period is pure chaos, especially when the "global person" can't find Malawi, Guyana, or some other place.

But missionary concern shows through at prayer time, no matter who leads. Steven, our five-year-old, recently prayed: "Thank you, God, that the missionaries got something to say and know how to say it."

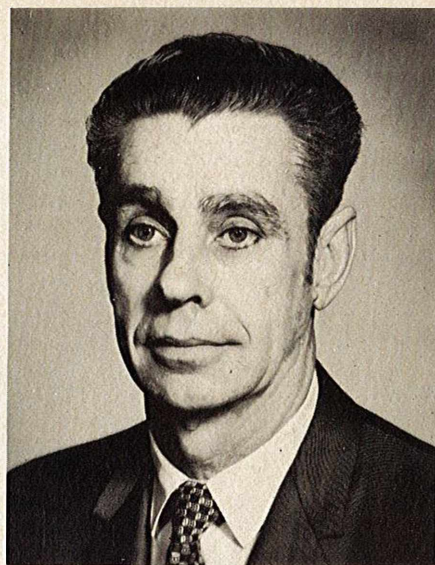
Those were not my words, nor the words of any other family member. They were the expression of a five-year-old. From time to time, each family member prays and expresses his own concern in his own words. It is not a ritual; it is a conviction.

What happens to unappointed candidates? If they continue to search for God's will, chances are they continue to be missionaries — at home instead of abroad. The probability is they will see a closed door to foreign missionary service not as a dead end but as a turn of God's will in their lives.

That is what happened to one son and his family.



# Tribute to a Colleague



**S**ORROW CAME to the Foreign Mission Board on Friday morning, May 16, when Dr. Harold G. Basden was fatally stricken with a heart attack just as the family was preparing to eat breakfast.

He had gone upstairs to call the children when the attack struck him. By the time the ambulance reached the hospital he was already gone.

Staff members gathered in memorial service at noon in the Foreign Mission Board chapel the same day to express their love and appreciation of a fellow worker. The funeral service was held Monday morning, May 19, at First Baptist Church in Richmond, Va.

At the memorial service Eugene L. Hill, secretary for the Department of Missionary Education and Promotion, in which Dr. Basden had served for five years, spoke warmly and appreciatively of his work as a staff member. Louis R. Cobbs, secretary for the Department of Missionary Personnel, who had been a member of Gaston Avenue Baptist Church in Dallas, Tex., while Dr. Basden was pastor, spoke of his esteem and admiration for his former pastor.

Norman Price, associate secretary for publications, who had served as a fellow pastor with Dr. Basden in Jackson, Miss., brought a beautiful tribute.

Born in Memphis, Tenn., on Nov. 1, 1917, and graduated from Mississippi College, at Clinton, in 1939, Harold Basden moved on in his preparation for the ministry by completing his master of theology degree in Southwestern Baptist Theological Seminary in 1944 and his doctorate in theology in 1949. He served as a teacher in the Memphis public schools for two years and as a professor in Mississippi College from 1946 to 1949. In addition to earlier pastorates in Mississippi and in Texas, he served ten years as pastor of Gaston Avenue Church, from which place of leadership he came to join the Foreign Mission Board staff Jan. 1, 1964, as associate secretary for promotion.

He was married on Oct. 26, 1944, to Marjorie Lynn Abbott, whose beautiful dedication, talent, and training blessed his life and ministry. To them were born two children, Peggy Lynn and Paul Abbott.

Those who were close to Harold Basden knew how greatly he loved his family. It was a delight to see the joy he took in his children's progress. They were frequently mentioned by him in conversation with col-

leagues at the Foreign Mission Board.

His coming to the Board brought much joy to others. He came out of a splendid background of pastoral experience both in Dallas and in Jackson. His leadership of strong churches made him aware of the needs and opportunities which should be served through the Department of Missionary Education and Promotion.

He was a man of dedicated spirit, sound judgment, and wise counsel. He had served on responsible committees in state conventions prior to coming to the Foreign Mission Board, and was well aware of the many facets of Baptist organized life.

On July 4, 1968, he suffered a heart attack and was hospitalized for a number of weeks. He carefully followed instructions of his doctor and resumed work gradually. During the winter, illness with influenza for several weeks drained his strength, but he recovered enough to resume a moderated scale of activity.

Those who attended the meeting of the Southern Baptist Convention in Houston, Tex., in 1968 will long remember the remarkable foreign mission program, which was different from anything that had been done in previous years. Much of the responsibility for this program lay on the shoulders of Harold Basden. He served as the chairman of the committee and had approached the task with enthusiasm, dedication, and joy.

Only a few days before his death, the Foreign Mission Board conducted a meeting in Dallas at which more than 7,000 people attended the appointment service for 22 missionaries. Friends in Dallas who had known Dr. Basden in his ministry in that city were abundant in their words of appreciation of him.

He and his wife were at prayer service at First Baptist Church on Wednesday evening. He spent Thursday at his office in the Foreign Mission Board building in his regular responsibilities, went home for the night, and was called to higher service in the presence of the Lord on Friday morning.

He was a man of God, gifted with qualities that commanded admiration from those around him. His radiant spirit and good sense of humor, joined with strong faith and compassion for others, made the days brighter for his colleagues and brought glory to his Lord.

We thank God for Harold Basden.

—Baker J. Cauthen



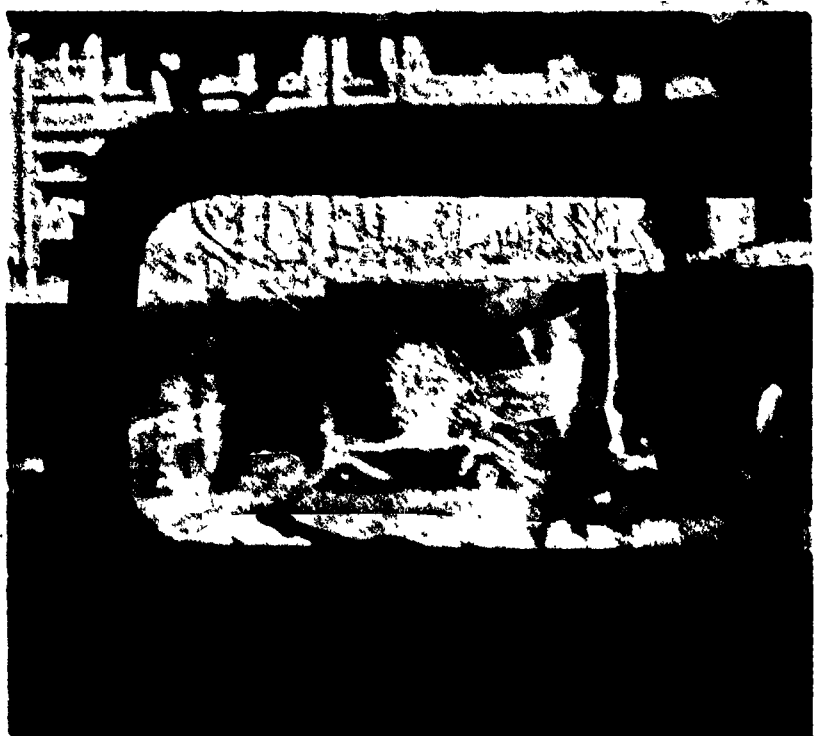


# A SUNDAY AFTERNOON IN SAIGON

**O**N SPECIAL assignment in East and Southeast Asia, The Commission Art Editor Bob Harper one recent Sunday afternoon focused on the people of Saigon, Vietnam. (He had spent the morning photographing Vietnamese and English-language Baptist church services; much of this coverage will appear in later issues.) As shown on these pages, Harper captured the mood of a variety of individuals busy with their own pursuits in the wary atmosphere of a city where sounds of war are commonplace. These are some of the scenes of Saigon on a Sunday afternoon.







Continued  
on next page





## A SUNDAY AFTERNOON

(Continued)









## By E. Luther Copeland

**WITH THE TITLE** obviously derived from the oft-repeated slogan, "Yankee, go home," a Lutheran missionary in 1964 wrote a book entitled *Missionary, Go Home!*

The same idea is reflected in the titles of two other books published the same year, *The Unpopular Missionary* and *The Ugly Missionary*. Of course, the thesis is that the missionary is often unwanted.

This thought is supported in various ways. All missionaries were expelled from Burma in 1966—though it is fair to say that they were permitted to stay longer than other foreigners—and missionaries have been expelled from other places, or some have been killed, as in the Congo, or their entrance to various lands has been rendered more and more difficult.

A missionary to an African country recently told of his experience in negotiating with a governmental official about his trip to America.

"Are you going back to America to retire?" the official asked. (The missionary was not that old, nor was he unattractive!)

"No, I'm going back to the States for a year and then will return," replied the missionary.

"Oh," mused the official, "I was hoping you wouldn't come back."

The fact is, then, that missionaries often find themselves unwanted. Sometimes they feel that their brethren in the younger churches do not want them. One of the most poignant situations I ever observed was in a country where more than one missionary said to me, "These Christians do not want us. They only want our money."

Possibly the missionaries misread that situation, or maybe they could have corrected it; in any case, one can appreciate the pathos of a situation where missionaries feel that even their Christian brethren want to say, "Missionary, go home!"

On the other hand, possibly the injunction "Missionary, come home!" is even more strident and prevalent. A few months ago, a Southern Baptist missionary wrote an article called "Missionary, Come Home?"

Not only are American secularists and non-religionists making this summons. Even from within the church the call is issued:

"Missionary, come home! You are a vestige of an imperialistic past. You are no longer our idol but our em-

barrassment. You conjure up our guilt feelings for Western exploitation of the rest of the world and Western superiority complexes. Missionary, come home!"

This injunction is all the more devastating to the sensitive missionary, both because it comes from those who are supposed to share with him the Great Commission and because he knows as acutely as anybody the staggering burden of an imperialistic past.

But the "Missionary, come home!" attitude is not merely psychologically rooted in guilt feelings. It is also theologically rooted in relativistic or syncretistic theology:

"Missionary, come home! What are you doing meddling in the religious affairs of others? Don't you know that it is an

'There is every  
reason to believe  
that no matter what  
friends and enemies  
of the missionaries want,  
God wants missionaries!'

'GO  
'COME'

The author is professor of missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C.



effrontery to try to convert a Hindu or Muslim to Christian faith? Who are you to say what kind of religion people ought to have? Missionary, come home!"

Now most of us who know something about the history and present reality of missions are convinced that the contemporary patterns of missions must be radically changed to be relevant to a post-colonial age.

Some thinkers who are sincerely committed to the Christian mission go even further. They are suggesting that simply to reform the old structures is not enough. They believe that the profound revolution of our times and our world, including the theological revolution within the church itself, calls for the death of the old and the resurrection or creation of new forms of mission. The old forms which must die, to cite Keith Bridston, include mission boards and societies and "the vocational category of 'missionary,' or more especially 'foreign missionary.'"

In this brief article I cannot begin to deal with the complexity of this vocational problem. I would, however, suggest what I believe are the essential and enduring marks of missionary vocation.

First of all, I believe that the essential characteristic is the call of Christ—or the sending of Christ—to a frontier where

Christian faith confronts unbelief, or where Christian gospel confronts the world that does not know the gospel.

The key word is *frontier*. Our world is full of such frontiers. One can hardly cross a street or a threshold without stepping on one of them. Missionary vocation helps to delineate them. It finds a frontier and there establishes the Christian presence and communicates the gospel—all under the direction of the sovereign Lord.

Secondly, missionary vocation brings the diversity of Christian graces and gifts and vocations to bear upon the frontier. For example, the apostle Paul in the church at Antioch was already theologian, apologist, administrator, scholar, teacher, pastor, tentmaker, and several other functionaries. All of these the Spirit of Jesus deployed—in him—on the frontiers of Asia Minor and Europe. And Christian missions continue to deploy these various vocations in their increasing diversity on the missionary frontier.

In a recent listing of "current critical needs for ministries overseas" published by the Southern Baptist Foreign Mission Board, the following were included (these ministries could be sub-divided or perhaps three or four could be performed by the same person):

Preaching ministries; ministries to women; music ministries; student ministries; business managers and/or treasurers; chaplains; houseparents; librarians; religious education ministries; English-language ministries; physicians; paramedical personnel; nurses;

Also, dentists; agriculturists; book store workers; office workers and/or secretaries; men and boys' workers; publication workers; radio and TV personnel; social workers; elementary teachers; secondary teachers; college teachers; seminary teachers.

Thirdly, in addition to distributing the diversity of Christian gifts or charismata on the frontiers, the missionary vocation is marked by a kind of pioneering charisma, a gift for crossing frontiers, a holy restlessness, a centrifugal thrust, an apostolic urge to submerge one's life in an alien culture—to "become all things to all men" so as "by all means to save some."

Finally, the frontiersmanship of the missionary is the mark of the church's pioneer existence. It does not substitute for the frontiersmanship of the whole church. It is true, of course, that the small minority of Christians who are "missionaries" represent the larger church on the frontier. Thus they serve to keep the church in vital contact—ethically, theologically, and otherwise—with the non-Christian world.

But even more importantly, the missionary, by making frontiersmanship obvious, helps remind the church that its whole life—in all its members—is to be lived on the cutting and growing edges of the world.

Suppose the friendly critics—and the unfriendly ones—are right. Suppose the old forms of missionary service, including vocational categories and terms, will have to be abandoned. Nobody should be better prepared for this radical turn of events than the missionary himself, for by the

# HOME!"

# HOME!"



**'There may be hints already of new forms of mission not only to supplement old forms but possibly to suggest major patterns for the future.'**

very nature of his vocation he is committed to pioneering and insecurity.

We need only to be sure that we do not write "finis" on the present missionary structures before God does. For after all, as Bishop Douglas N. Sargent reminds us, in dealing with whether missionaries should come home, we must begin and end with asking what God wants.<sup>1</sup> And there is every reason to believe that no matter what friends and enemies of the missionaries want, God wants missionaries! The Great Commission has not been annulled, and inherent in God's redemptive call to all people is his "Go!" to his church.<sup>2</sup>

There may be hints already of new forms of mission not only to supplement old forms but possibly to suggest major patterns for the future. Non-professional missionaries are going abroad in considerable numbers: Christian laymen who are technicians, teachers, diplomats, businessmen, etc., connected with governmental or private agencies but not with formal missionary commissioning.

Having lived for a year as a research professor on a Hindu university campus, I am more convinced than ever of the importance of the non-professional missionary. If he is equipped to contribute to a developing nation, this layman may have access to areas of life not ordinarily open to the professional missionary. Much more exploration of the utilization of this *diaspora* needs to be made.

I wonder, too, if we aren't coming to a time when missionary agencies need to be geared to a new ecumenism. Perhaps a new type of board or society needs to be created to serve both older and younger churches<sup>3</sup> — so that this agency would be sending Nigerian and Japanese missionaries, for example, along with American and European missionaries, all of these to work together as teams. The United Christian Mission to Nepal, which is ecumenical and international, is possibly a small-scale model of this type.

John H. Yoder, a Mennonite theologian, has made a striking proposal for a new form of mission which he calls "migration evangelism," but which I would prefer to call "emigration missions."<sup>4</sup> The idea is that a number of Christians, trained in specialties needed in developing countries, would deliberately emigrate into areas of the world where the Christian faith is in great need of strengthening. They would support themselves by their work and live on the level permitted by their earnings. They would seek citizenship in the country to which they had immigrated, thus suffering the loss of their former national identity for themselves and their children.

They would go in sufficient numbers for mutual help in getting started in their new homeland but not in sufficient numbers to create a cultural island of their own. At the same time they would be planting the church in the place of their residence or helping to nourish a church already existing there.

Of course, there are many technicalities about this type of mission, but wherever workable it would obviate a host of logistical missionary problems. It is worth serious exploration. Maybe such a band could go forth from my own seminary.

These, then, are some of the hints for the post-colonial pattern of missions that has not yet come into view.

In the meantime, I thank God that the missionaries and mission boards are not about to give up. They will continue their work, although, hopefully, they will be making constant adjustments to the new situations.

The missionaries from the West will have to bear the burden of centuries of Western imperialism, colonialism, and white racism as they labor in the non-Western and non-white world. Their charisma for identifying with an alien culture will have to include the grace of assuming this burden and bearing it with grace!

Increasingly, also, they will find their pedestal turned upside down. Once greeted on furlough as returning heroes, they should be prepared now to be tagged as religious imperialists and bigots. This burden, too, they will need to bear with whatever grace they can muster.

And, in any case, whatever may happen to the present structures of the church and its mission, it can safely be predicted that the community centering in the living Christ will continue to bear whatever *skandalon* or shame the mission of its crucified Lord may involve; it will continue to manifest the charismatic vocation of the pioneer on the frontiers of mission, by whatever name this "missionary" is called.

This pioneer will continue to communicate the gospel by a vast variety of expressions. And by his witness the nations will continue to be disciplined until the task is ended and the Lord himself appears to signal its end, saying, "Missionary, come home!"

And, by the way, where is your frontier?

1. Keith Bridston, *Mission Myth or Reality* (Friendship Press, 1965), pp. 15-18.

2. Cited in R. Pierce Beaver, *The Missionary Between the Times* (Doubleday and Company, 1968), p. 7.

3. Beaver, *op. cit.*, pp. 7-8.

4. *Cf. ibid.*, pp. 93ff.

5. John H. Yoder, *As You Go* (Herald Press, 1961).





Students conduct dental clinic during retreat.

## BECAUSE OF A TOOTHACHE

BY EVELYN SCHWARTZ

Missionary to Indonesia

**T**OOTHACHES can be avenues of witnessing. When Sarah Smith, missionary journeyman, had a toothache, the American Embassy referred her to a Chinese dentist, Dr. Liem Tjeng Kiat.

As she sat waiting for her appointment, she perused *The Christian Reader*. Noticing this, Dr. Liem asked about her work. Then he told of a retreat held each year by the Navy Dental School, which he heads, and invited the Baptist Mission to take part.

The invitation seemed too important to refuse, even though schedules of missionaries and national workers were already filled. Dr. Liem, who is a Catholic, and the assistant, Dr. Wassito, a Muslim, seemed anxious that Baptists participate.

The suggestion for Bible study included in program plans I submitted did not please some of the retreat staff. But they did want us to direct a study in ethics and to lead evening recreation.

Cancellations decreased the number of Baptist participants, but Missionary Ebbie C. Smith was available to teach ethics three evenings, and one national worker, Mike Khwee, could assist.

Dental personnel attending the retreat conducted a mobile dental clinic for people of the area in the morning. Baptists' part on the program came in the evening.

As a basis for his discussions, Ebbie used a series of books he had written on ethics. From time to time he offered biblical illustrations. He urged the students and doctors to use their Bibles if they were Christians, Catholic Bibles if Catholics, or the Koran if Muslims, as their guide in ethical problems.

Retreats such as this one are rare in Indonesia, and discussion periods are not common. When opportunity for questions and discussion was given, there was but one inquiry: "How can I do that which is right? I desire to be good, but it seems I never reach my goal. There are so many temptations to be dishonest, to do those things which are immoral."

Ebbie suggested these principles: (1) Is it harmful to others? (2) Is it harmful to myself? (3) What does the Bible or the Koran say about it?

Despite little outward response, the

crowds testified that the lectures were welcome. Attendance at these periods was not compulsory, and by evening the students were tired after working all morning and facing the inconveniences of the retreat, such as sleeping in tents, bathing in the river, and cooking their meals over a wood fire in the rain. Still the tent was packed each evening Ebbie lectured.

The students seemed sure the Americans would not stay for the entire encampment under the less-than-ideal living conditions. Each day and night we heard the same questions, "You won't leave? You will be back tomorrow?" We assured them we intended to help in any way possible for the full ten days.

We made no aggressive attempt at evangelizing the students, for we were guests of the Navy and tried to act as such. When there was no response to my suggestion for a Sunday morning worship service for the Christian group and anyone else who would join us, a small group of us held our own service. The watchman, who had inquired during the week about salvation, also attended.

But there were many opportunities for personal witnessing, not only to the students, but to the staff at the Navy barracks where we stayed. One such conversation went like this:

"Are you a Christian doctor?"

"I was born in a Christian home. As a child, my mother read us Bible stories each evening before we slept. I remember two in particular—Noah and the ark, and Jesus blessing the little children. No, I am not a Christian. I haven't been to church in years. But I remember the Christian teachings of my mother and father, and I try to do that which is right each day."

"Doctor, good works will not save you. To be saved it is necessary to accept Jesus as your personal Saviour."

"Yes, I know," the doctor replied, "and some day when I have time I will come to your church."

Efforts of witnessing to individuals about Christ received similar answers: "When I have time." "I am a Christian; I was born into a Christian family." "All

religions are the same."

The doctor who coordinated the retreat had feared that fights would break out if any mention was made of religion. The year before, they were able to have "religion," as they called it, on only one evening.

Singing choruses produced one religious confrontation.

Mike had taught the group several choruses, including religious ones, the first evening, but had not made a point of explaining them. Some were in English, and the students sang lustily whether they grasped the meaning or not.

One chorus, "Give Me Oil in My Lamp," includes the words, "Sing Hosanna to the King of Kings." The group had sung it repeatedly the first night.

"'King of Kings'—what does that mean?" someone asked the second night.

"Jesus is the King of Kings," answered a Christian young person.

I wondered what reaction would come. Among the 80 present were only a few who professed faith in Christ. I looked over the faces of those who were Muslims as a hush fell over the group.

Mike raised his arm again to direct the chorus. This time, they all sang more heartily than before. The chorus became their favorite.

Results of the retreat cannot be measured by the number of converts. But I believe the retreat participation will open doors for further work among all students in Djakarta.

And there was at least one observable result.

Sarah Smith and I prepared daily devotions for the group. Translating them for us was a woman who was, as she put it, "at my rope's end." Her home was breaking up, and she felt she could hardly face each day. Although a Christian and a graduate of a Protestant seminary, she had not been active in her faith.

As she read the prepared materials and translated them she found new peace. Because of these devotions she rededicated herself to the Lord. She still has many problems, but now attends church regularly.



# Birth of a Hymnody

**BY JEANNINE WILLMON**  
(Mrs. J. Conrad Willmon)  
Missionary in Lebanon

*Singing from the new hymnal in Lebanon.*



*Hamid Hishi, Baptist Book Store manager in Beirut, Lebanon, stands beside a display of the first Baptist hymnal printed in Arabic that also contains the music.*

*During preparation of hymnal, the John A. Ropers, Jr., missionaries to Jordan, and Fawaz 'Ameish, a Baptist pastor in Jordan, discuss tune for possible inclusion.*



**M**Y FIRST encounter with a hymnbook in the Middle East was also one of my initial culture shocks. To see early-comers to church either praying or reading hymns was a pleasant surprise. Since then I have seen the hymnbook used many times for meditation and worship.

Straight from America, I was quite accustomed to "chit-chat" before services or staring to see what Mrs. Fashion was wearing. I was not accustomed to seeing the great hymns made an aid to private worship.

The next shock concerning a hymnbook was not long in coming. When our family arrived in Beirut, Lebanon, in the summer of 1964, we learned that several of the national pastors were collecting hymns and choruses and that the need for a hymnbook was paramount.

We had not even regained our land legs from our 19-day ocean voyage when

the Arab Baptist General Mission assigned my husband and me the responsibility of gathering such materials.

To green missionaries with much to learn, including the Arabic language, the task of compiling such a book seemed gigantic. Fortunately, John Roper and his wife Ruth, and Miss Mabel Summers, missionaries with many years of experience in the Middle East, were placed on the hymnbook committee, along with concerned nationals from Jordan and Lebanon: Fawaz 'Ameish, Riskallah Constantine, Joseph Costa, Sami Amari, Basam 'Afeish, and Miss Nitsa Hineleh.

Amari, before leaving for study in the United States, and 'Ameish had previously collected numerous Arabic hymns and choruses. At the committee's suggestion, they began to record their songs on tape and send them to my husband Jess for analysis and notation.





*J. Conrad Willmon, missionary to Lebanon, listens to tape-recorded Arabic tunes and transcribes them into musical notation.*

It was at this point, I am sure, that the arduous task turned into an adventure. As the tapes began to arrive, and we heard the beauty of some of the plaintive melodies, we became excited. We realized that, in the compilation of this small book, we were witnessing the birth of a distinctive hymnody for evangelicals in the Near East.

The majority of hymn tunes included in *Hymns of the Faith* are Western ones. Yet, for the first time a hymnal includes a sizable number of Near Eastern tunes. Many of these, which were composed by national Baptists, were notated for the first time.

Many Arab Baptists in the past have thought of their hymns and tunes as inferior to Western ones. At present, more seem to be enthusiastic about Eastern tunes and a hymnody analogous with their own culture—a hymnody that is their own unique response to God.

Baptists in this part of the world have been nurtured by the Western tunes, so these tunes will continue to be an integral part of worship. However, many of them are sung with ill-fitting words or to a tempo that has been upset to accommodate such words. Usually this is a result of trying to set words to a tune rather than the common practice of writing a tune for the words.

The rustle of pages as several hymn-

books are opened is a usual sound during our worship services. But only one of the five Arabic hymnals in the Middle East contains music as well as words, and only one fourth of the hymns in this book are used in Baptist churches.

This is one need the new hymnbook will meet: the hymns that are widely used by Baptists are included. Such a book is especially needed for retreats, conferences, and evangelistic services, as well as for regular worship services.

A full-size hymnal is the committee's ultimate aim. The new small one will serve present needs.

The book contains 138 selections, including hymns, gospel songs, and choruses, set to Western tunes and Eastern tunes (Arabic, Byzantine and Arabacized Western tunes).

A good example of an Arabacized Western tune is "I Am a Poor, Way-faring Stranger." It is barely recognizable in its Arabic setting, surrounded by artistically controlled quavers and other flourishes. More than 85 of the hymn tunes have now been printed for the first time in a hymnal of the Arab East.

*Hymns of the Faith* has been in process for four and a half years. Jess's handwritten manuscripts were photographed, then reduced to normal page size. The majority of the new tunes have come from William Jundi, an Egyptian. He

is a prolific writer of words and tunes for evangelical churches.

Salvador Arnita, head of the music department at the American University of Beirut, harmonized several of the Eastern tunes, attempting to preserve the Eastern tonality by applying rules of harmony used in pure Arabic music.

Tunes were tested for "singability" during one of the most enjoyable work sessions of the committee. We sang for six hours. Although exhausted, we were thankful that Christianity is a singing religion—a religion of joy.

Seeing the enthusiasm and the fervor with which the Arab people tackle a task convinces us that from the Arabic-speaking world will come great hymns of praise and adoration to God. Observing the respect and use given the older hymnals assures us that the new one will mean much to the lives of the people.

One of the joys of missionary life is reciprocal living with the national Christians—having a chance to learn as well as teach. The compilation of this hymnal would never have been possible were it not for the joint efforts of missionaries and nationals.

In the opinion of this first-term missionary, the hymn of love created as a result of this joint project may be as valuable as any of the hymns the book contains.





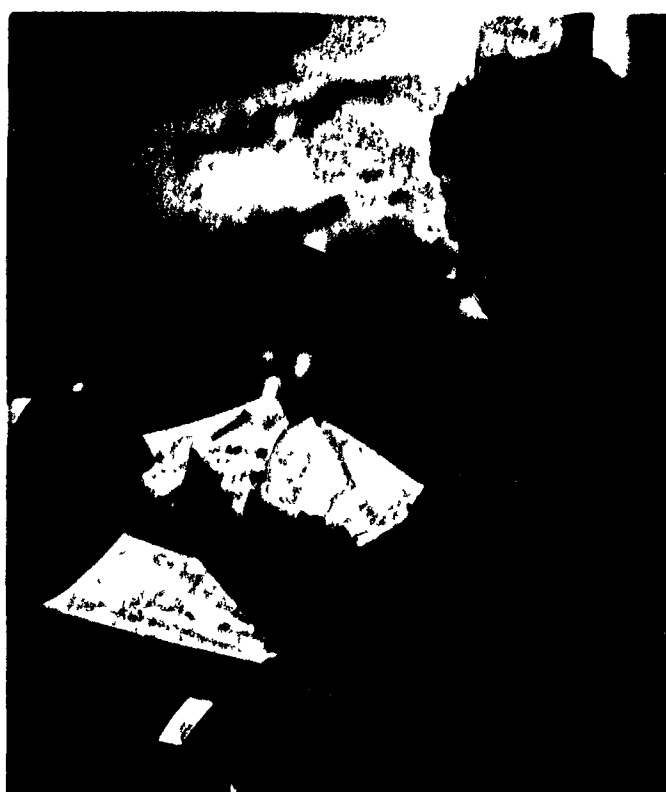
*Winston Crawley, Missionary Samuel James, Vietnam, during conference.*

## *Planning in Asia*

Photographed by Bob Harper



*President Hotel in Hong Kong served*



*Among FMB staff present: Keith Parks and Claude Rhea (above); James Belote.*



**L**OOKING TOWARD 1970 as a time of special evangelistic effort, Baptist delegates from 14 Asian countries gathered in Hong Kong in mid-April for a planning conference for the 1970 Asia Baptist Evangelistic Campaigns in those countries.

"Challenge and opportunity" were the recurring notes at the conference, according to Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

"Reports were brought from each of the countries and political entities represented in the campaigns concerning progress in the development of their plans for the evangelistic campaign in that country," reported Underwood.

"Every report emphasized a spirit of optimism and faith in spite of problems and difficulties," he added.

Missionary Samuel M. James, of South Vietnam, told how, despite difficulties and confusion caused by war, extraordinary blessings are being experienced by Baptist churches and chapels there.

From South Korea, Missionary Samuel Choy reported that Korean Baptists are planning two evangelistic campaigns in 1970. Simultaneous campaigns will be conducted in more than 300 churches and chapels in April and May, to be followed by special meetings in 20 major population centers in late June and July.

Baptists in the Hong Kong area are planning six campaigns within the year-long crusade: prayer, laymen, youth, visi-





ved as site for the planning sessions.

tation, personal evangelism, and the actual preaching campaign.

Other mission fields represented at the conference included Taiwan, India, Guam, Singapore, Malaysia, Okinawa, Japan, the Philippines, East Pakistan, Thailand, and Indonesia. Several FMB staff members were present to assist.

In the opening address at the conference, Winston Crawley challenged the group to recognize "God's moment" in the history of Asia and to respond to the challenge of the moment.

"Asia is on the move," declared Crawley, director of the FMB's Overseas Division, "not only literally, but socially, economically, and philosophically."

The upheavals constitute a challenge to capture the imagination, thinking, and idealism of the people of Asia for Jesus Christ, he added.

Closing event for the meeting was a launching rally of the Asia Baptist campaigns, held at Kowloon City Baptist Church. The rally opened with a parade of nations, in which a national from each participating country carried his country's flag to the platform with a missionary walking alongside.

Underwood addressed the rally, a choir sang, and Claude H. Rhea, Jr., FMB consultant in church music and mass communications, presented a concert.

Main address was by Pastor Daniel Cheung, of Hong Kong, who gave a summary in English and then preached in Mandarin Chinese.

JUNE 1969



At rally, Joseph Underwood speaks (above); Taiwan flag in parade of nations.



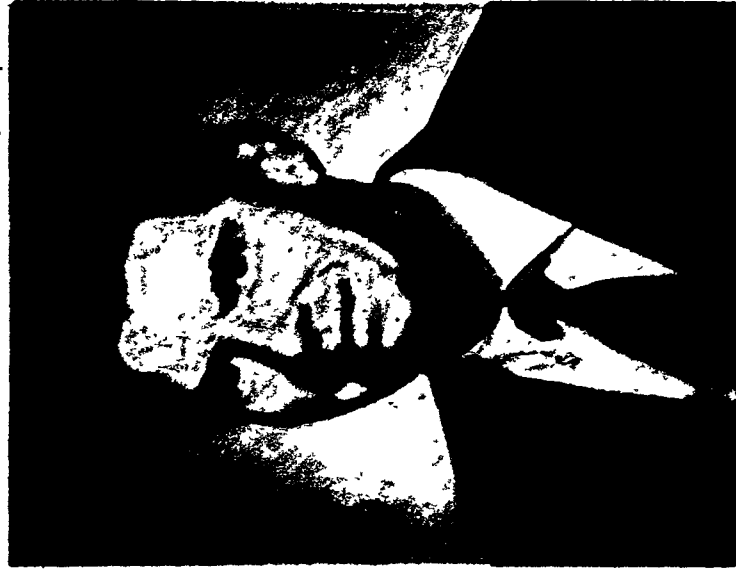


## Reber and Torstrick Elected in Dallas

**T**HE FIRST director of the Foreign Mission Board's Management Services Division is Sidney C. Reber. The Board elected him on May 7 while meeting in Dallas, Tex. From now until Sept. 1, when his new duties begin, he will continue as a missionary associate with the Singapore-Malaysia Mission (the organization of Southern Baptist missionaries assigned to those fields). He will be transferring his responsibilities as Mission treasurer and business manager to other persons designated by that organization and will then transfer his residence from Singapore to Richmond, Va.

With Mr. Reber's election the Board has a complete staff of directors for the three divisions it established by reorganization in 1968. The Overseas Division is headed by Winston Crawley, the Mission Support Division by Jesse C. Fletcher. All Board departments and offices, except those of executive secretary and administrative associate, operate under one of these three divisions.

Mr. Reber will direct and correlate the work of the Board's financial, business, data processing, and headquarters personnel offices, and will also manage financial and systems analysis. His many years of business experience have helped prepare him well for the post he has held on the mission field and for the one to which he has just been elected.



Sidney C. Reber

Prior to his employment as a missionary associate by the Board in 1963 he was an employee of U.S. government agencies for 22½ years, one post being that of regional training officer for the Internal Revenue Service, in Dallas.

In addition to his work as Mission treasurer and business manager, he and his wife, the former Alwilda Montgomery, have been directing a hostel for missionary children enrolled in the American high school in Singapore. In a number of ways he and she have been instrumental in getting the International Baptist Church of Singapore started. It is an English-speaking congregation made up of persons from a variety of national origins and cultures. Sid is music director and a Sunday School teacher; Alwilda is church organist.

Born in Jackson, Miss., Mr. Reber attended Trinity University, San Antonio, Tex., where he earned the bachelor of science degree with studies in business, psychology, and economics. He studied also in several other schools. In World War II he was a navigator in the Army Air Corps (now the Air Force).

Mrs. Reber is a native of Missouri and a graduate of Baylor University, Waco, Tex. The Rebers' one child is Rebecca Alwilda, now married.

Also at its special May meeting in Dallas, the Board elected Rev. Melvin E. Torstrick associate secretary for missionary personnel. He is a former missionary to Chile and has served since March, 1968, as one of the personnel department's regional representatives, with headquarters in New Orleans, La. The post to which he now comes was vacated in March by Rev. William W. Marshall upon being appointed a missionary and elected field representative for the Middle East.

Mr. Torstrick will work with candidates for foreign mission

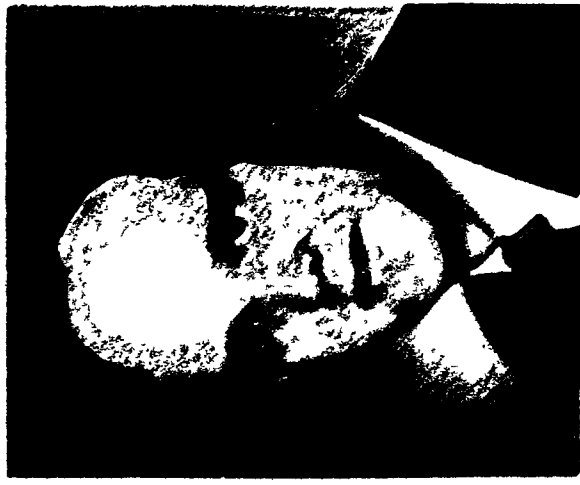
service in 28 central and northeastern states, including those persons attending Southern Baptist Theological Seminary, Louisville, Ky., and Midwestern Baptist Theological Seminary, Kansas City, Mo. He will counsel the candidates and serve as their basic link with the Foreign Mission Board while they pursue the procedures leading toward overseas appointment as career missionaries or employment as missionary associates. He and his supporting staff at the Board headquarters will gather and compile information and references on candidates in his area.

Mr. Torstrick's work as a regional personnel representative has provided him good experience for his new position. He has worked closely with an associate secretary and has been able to observe and assist in some of the processes that he must now direct.

Mr. and Mrs. Torstrick, the former Shirley Lee, of Louisville, were appointed missionaries to Chile in 1954. However, illness forced a delay in their getting to language study and then to the field. After language study in Costa Rica they finally were able to reach Chile where they were engaged in evangelistic work in Valparaiso for two years. Then he became a faculty member at the Chilean Baptist Theological Seminary, Santiago. In that capacity he directed field work and lay institutes for six years.

Mr. Torstrick was born in Louisville and attended Georgetown (Ky.) College, where he earned the bachelor of arts degree. He next attended Southern Seminary and there received the bachelor of divinity degree. Intermittently he did graduate study at both Southern Seminary and New Orleans (La.) Baptist Theological Seminary, where he received the master of theology degree in 1965. Before being appointed a missionary he held pastorates in Kentucky and Indiana and served two years as a U.S. Navy chaplain, including seven months in the Korean War zone.

The Torstricks have a daughter, Terri Lynn, and two sons, Walter Brian and Brent Albert.



Melvin E. Torstrick

## Harper and Camera

**OUR ART** and layout editor, Bob Harper, has just returned from an overseas photographic assignment covering South Vietnam, Hong Kong, South Korea, and Japan. The first pictures from that journey appear on page 6.



Harper traveled across parts of South Vietnam in military jeep, truck, cargo plane and helicopter. He was able to record on film a number of scenes and events that even the photographers for worldwide news services rarely see. He also covered a variety of subjects on the other three mission fields of his journey.

Along with the basic photographic support we continually receive from the Foreign Mission Board's Audio-Visuals staff, the pictures available to us from Mr. Harper's travel will help us give our readers an "on the scene" sense of involvement where our missionaries serve.



# Meeting in Dallas

BY BAKER J. CAUTHEN



**THE FOREIGN** Mission Board regularly conducts its meetings in Richmond, Va., where its offices have been located since 1845. For more than ten years meetings have also been conducted alternately each summer at Ridgecrest or Glorieta Foreign Missions Conferences.

Some months ago the Board took action providing for an additional meeting to be held annually in some strategic city in the Southern Baptist Convention where large numbers of people could witness the appointment of missionaries. This decision was made in view of the fact that many Baptists greatly desire to attend an appointment service but do not have opportunity to do so.

The first meeting of this type has just been concluded in Dallas, Tex. It was so remarkable that it gives strong evidence of the value of this new development.

Invitations to come to Dallas were extended many months in advance. There was great interest on the part of Dallas people in having the meeting in their city. Excellent preparations were made for this event.

On Sunday, May 4, prior to the meeting of the Board, many Foreign Mission Board staff members preached in churches of the Dallas-Fort Worth area. On Monday there were meetings by Foreign Mission Board staff members with pastors' conferences, both in Dallas and Fort Worth, where panel discussions were held for the purpose of reviewing important aspects of mission work.

Other members of the staff met with Woman's Missionary Union directors from the churches of the Dallas-Fort Worth area in a delightful conference arranged by Mrs. H. C. Hunt, president of Texas WMU, and Miss Eula Mae Henderson, the executive secretary.

The hospitality extended by First Baptist Church of Dallas was gracious beyond description. On Monday evening the pastor and deacons were hosts to the

Foreign Mission Board and staff for a dinner. It was a time of fellowship followed by meetings both of the Board of Deacons and the Foreign Mission Board. The chairman of deacons and the pastor graciously welcomed the Foreign Mission Board and expressed their desire to do everything possible to enable a meaningful meeting to occur.

On Sunday afternoon a tea was given by First Church ladies for medical personnel. Again on Tuesday morning doctors and other medical professional people were breakfast guests of the Board's medical consultant and personnel staff members in a conference concerning medical missions.

Much of the work of the Foreign Mission Board is done through committees. Committee sessions were conducted at First Church on Tuesday. Excellent facilities were provided in order that the committees might give attention to important matters related both to the regular business of the Board and the examination of missionary candidates.

The appointment service on Tuesday evening, conducted at Moody Coliseum of Southern Methodist University, was the outstanding event of the week. More than 7,000 people gathered in the coliseum to witness the appointment service, even though storm warnings had been issued throughout the afternoon and the weather at the time of the meeting was threatening.

Lee Roy Tih, director of music at First Baptist Church, arranged a magnificent choir and orchestra. As the congregation gathered they were inspired with the music rendered by the choir made up of young people. Although heavy rain began and continued throughout the service, the audience gave close attention to the testimonies of the 22 candidates as they told of God's leadership in their lives toward missionary service.

Following the charge to the missionary candidates and the prayer of dedication,

the service was brought to a conclusion by a recessional of the newly appointed missionaries, led by W. A. Criswell, pastor of First Church and president of the Southern Baptist Convention.

It is impossible to estimate the value of this appointment service. Letters have been coming to the Foreign Mission Board since the meeting in Dallas indicating the appreciation of those who attended and the impression made upon their hearts. It is to be anticipated that missionaries will be appointed for years to come who received impressions as they heard testimonies and witnessed the service of appointment.

The business session of the Foreign Mission Board was conducted at First Baptist Church on Wednesday morning, during which Sidney C. Reber, missionary associate serving in Singapore, was elected director of the Board's Management Services Division, beginning Sept. 1. In the same session, Melvin C. Torstrick was elected to serve as a candidate secretary in the Department of Missionary Personnel.

The Board meeting was concluded with a luncheon served in First Church, during which Wade H. Bryant, of Richmond, who has served on the Foreign Mission Board a total of 17 years, spoke on the subject, "The Foreign Mission Board as I Have Known It." He was able to share with those present the remarkable story of God's blessings upon the work of the Board, relating how he had seen it move out of an era of indebtedness during depression years into an era of advance and outreach.

Members of the Board came away with particular appreciation for the hospitality extended by Dr. Criswell and members of First Baptist Church and the welcome expressed by T. A. Patterson, executive secretary of Texas Baptists, as well as the effective service rendered by C. Wade Freeman and many others who had made preparation for the meeting in Dallas.



# EPISTLES

*From Today's Apostles  
Around the World*

## Hitchhikers in Uniform

**Everywhere** one goes in Indonesia, there are men in uniform.

The military tan, or olive drab, adorns not only members of the country's rather large army, but also policemen, post office employees, and other government workers. The police force, rather than being a municipal arm, is one of the nation's military branches, along with army, navy, and air force.

When driving from city to city, we usually see soldiers hitchhiking. Recalling my days in "thumbsville," I frequently pick them up.

In the small talk of getting acquainted, the nature of my work is mentioned, so I use that as a springboard to ask if they have ever been to a church. To ask a man if he is a Christian does not work out well because when he replies that he is Muslim, I either have to drop the subject or put myself into a position of interfering with his religion.

I tangled one day with a young man



who fired some piercing questions in a challenging manner that kept up a stimulating discussion the entire 30 miles from Djakarta to Bogor.

"Why do Christians believe in three Gods?" he demanded. "Jesus was a prophet; why do you say he was more than that? Do you eat pork?"

By the time he left the car to continue his trip, it seemed that the wheels in his mind were turning more slowly and deliberately. Perhaps the tract and calling card he took will help bring him back someday to explore the truths about Christ more deeply.

Returning home from preaching in Sukabumi one day, I picked up a man who turned out to be a Christian.

During the ride we enjoyed Christian fellowship and talked about the blessing that Communists did not get control of these beautiful islands.

This slightly bearded serviceman remarked more than once, "Communists don't believe in God."

**George R. Trotter, Bogor, Indonesia**

## New Christian Translates

**Light flickered** from kerosene lamps. Incense burned. Women and children sat submissively at the back or at the sides of the congregation. Arabic words about



Allah and Muhammad could be read on the handsome cloth behind the speaker's table.

"There is no God but Allah, and Muhammad is the prophet of Allah" — the words of the Muslim sermon being preached in the Kpelle language by Carmoe (Teacher) Malek were translated for us by Kamo, a teen-age student at Ricks Institute, Baptist school at Monrovia.

When the preacher said something that particularly moved the hearts of the several hundred, colorfully robed Muslims, a member of the men's choir would begin to chant a song to praise God. The rest of the choir and the congregation answered vigorously and worshipfully.

Kamo had been taught from the Koran by Muslims to honor the one God and to attempt keeping all the rules of the Islam religion. Learning to read the Koran in Arabic is difficult and slow. Kamo was hungry to know more about God so he began reading the Bible in English. The Holy Spirit revealed the

truth about Christ to him through the Bible and missionary friends. Now Kamo is an excited Christian.

As Kamo translated the Muslim service into English for us in the midst of many Muslim elders, he held a New Testament in his hand, and Christ held Kamo's heart.

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

## 'Written in the Sand'

"The personnel needs in the Melilla area are gigantic," wrote Missionary Joseph A. Newton in the annual report for the Moroccan Baptist Mission. (Melilla is a Spanish enclave on the Moroccan coast.) "Two new couples could easily be utilized immediately."

"Activities at the evangelistic center will be greatly curtailed, if not stopped completely, next year when the young Arab Christian worker leaves. At present the Newtons are almost completely submerged in the Spanish work in Melilla, since the local Baptist church is pastorless."

"Unless a pastor for the church is found, or another couple appointed for Melilla, the incipient Baptist witness among Moroccans will be a testimony written in the sand."

## The Road to Camp

We drove seven and a half hours through steep mountains, some over 8,000 feet high, except for a short run through a hot valley. The hairpin curves seemed hair-raising on the rocky, bumpy road with no guard rail, sometimes not even



a bush to protect us from a straight drop. Crossed marked spots where hapless motorists had gone over the edge.

Once the tension was broken as we were rounding an especially sharp curve. Our daughter Sandy, looking down on a section of road over which we were soon to ride, said, "I wouldn't ride on *that* road!"

Kenny, our son, answered, "I wouldn't even ride on the one I'm on!"

After our drive through the rugged countryside of Honduras, "Bagope," a campside on Lake Yojoa, seemed a proper setting for the annual meeting of Baptist missionaries in this Central American nation. (The camp's name comes from three Spanish words meaning "Baptists enjoying fish.")

The road connecting the two main cities of Honduras—Tegucigalpa and San Pedro Sula—runs by the lake, which is about 25 miles long and six miles wide and framed on one side by mountains.

Away from the major cities, Honduras offers an abundance of natural beauty unscarred by man. The mountains have a misty, blue character.

By contrast, many of the people and the man-made parts of their environment evoke concern. Leaving Tegucigalpa, we drove by shacks too miserable to have to serve as houses.

We wondered how the country folk, scattered in valleys or on distant mountainsides, travel in and out of their isolated places and how they make a living. Their lives are uncomplicated. They eat a little rice and beans, perhaps some corn. Those who live near lakes or rivers may add fish to their diet.

As it began to grow dark, we found that electricity is scarce in the homes we passed. About dusk we drove through a little town that might have been proud to have one light in every house. After that we saw only lanterns or candles.

Most of the people remained outside for the last few minutes of daylight. After the candles had been lighted we could see how meagerly the homes were furnished—one room, maybe two, often dirt floors, a small cabinet, a table, a chair or two, perhaps a stove.

We were just beginning to learn about this beautiful, but in some ways, pathetic land, whose resources, both material and spiritual, have hardly been touched.

**Barbara (Mrs. C. Grady) Nowell**  
*Tegucigalpa, Honduras*



## A Time for Learning

The time I have spent in Africa already has been my most valuable period of learning. I've learned facts—about countries, people, and products. I've gained a wealth of knowledge about this vast continent. But it isn't these facts I refer to when I speak of a learning experience.

When one comes to Africa, he must leave books at home. He must forget the college classroom. If one is really to learn in Africa, he must seek his knowledge through the heart, not the head—through the soul, not science.

I'm learning to listen, to watch, and to understand. Perhaps I understand as never before the plight of most of the people in the world. I have seen the ravages of poverty, ignorance, and disease—merely academic words to me while in America, but stark realities for two thirds of the world's population.

I have learned of the vast cultural barriers to communication, but also about those things that speak to all men—a smile, a handshake, a kind word.

My journey into understanding has involved religion as well. After seeing that the cravings, goals, and sins of man seem to be universal, I find myself more convinced than ever of the need for man to commune with his Maker.

I believe I understand much more now, but by no means are all questions answered. In the midst of so much need, it is difficult to know which direction to go. How does one best minister to a hurting world? I'm not sure. I still don't understand many things. But I'm trying.

Alton T. (Theo) Brown  
Missionary Journeyman, Tamale, Ghana



While at MK home in Rhodesia, Bryce Garrett studies chess move.

His parents are the Robert H. Garretts, missionaries. The family is now on furlough.



GERALD S. HARVEY

## Brazilians Discover Summer Camping

Until four or so years ago only a few states in the South Brazil Mission area had camp programs. Now each of the ten states either has such a program or is planning to develop one soon. National leaders are recognizing more and more the value of well-planned camping programs.



Although likely a missionary "import" from the States, the summer camping program is easily adapted to Baptist life in Brazil. Brazilians enjoy church study programs, and they appreciate the outdoor activities related to camping.

Brazilian camps offer a variety. Pastors use campgrounds for spiritual retreats. Individual churches sponsor spe-

cial studies or retreats. State organizations such as Girls' Auxillary, Young Woman's Auxillary, and Royal Ambassadors hold annual encampments, always with impressive results. Increasing numbers of decisions to trust Christ are being registered in these camps, as well as a number of commitments to Christian service.

Camp facilities usually include a meeting hall and dining room combination, dormitories, and sporting facilities. The camps in South Brazil are often in beautiful locations, perhaps nestled snugly in mountainous terrain and ornamented with palm trees and bubbling streams.

Most of the camp programs in South Brazil have been developed with funds from Southern Baptists. For example, the campsite in the state of Minas Gerais was purchased with funds made available through the Foreign Mission Board.

Formerly a small farm, the site encompasses some seven to eight acres where wild parakeets and canaries can be seen. Under the leadership of Missionary J. A. Harrington, many developments have been made. Two dormitories have been added. There are a meeting-dining hall, a futebol field, and a volleyball court; a swimming pool has been started.

Throughout the year the many encampments furnish missionaries opportunities for service and witnessing. For only about \$15,000 Southern Baptists have provided their brothers in Minas Gerais with an excellent, basic camp layout, and have made an investment in the kingdom of God that is expediting the cause of evangelism and hastening the calling out of the called in South Brazil.

W. L. C. (DM) Richardson  
Belo Horizonte, Minas Gerais, Brazil

## INTERNATIONAL RECIPES

### Papas A La Huancaina (Potatoes, Huancayo Style)

10 white potatoes, cooked and peeled

Arrange potatoes on serving dish and cover with the following sauce:

#### Sauce:

2 cups cream cheese  
3 hard-boiled egg yolks  
2 tablespoons ground hot peppers  
salt and pepper to taste  
1 cup oil

1/2 cup evaporated milk

few drops of lemon juice  
5 hard-boiled eggs, sliced  
10 ripe olives  
1 hot pepper, cut in strips  
lettuce leaves

1/4 cup onion, finely chopped and rinsed in boiling water

Mash together the cheese and egg yolks with a fork. Add hot peppers, salt and pepper, and mix well. Pour in oil a little at a time as for mayonnaise; add evaporated milk and lemon juice. Beat well, and lastly add onion. Cover potatoes with this sauce and garnish with remaining ingredients.

—Mrs. Charles W. Bryan, former missionary to Latin America

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



## 'M' for Warlike

When the time for baptism drew near for the young man serving as my clerk, he told me he was trying to choose a Christian name beginning with *M* to take the place of his Muslim name that began with *M*.



James, the cook (also a former Muslim), and I began to suggest Christian names: Matthew, Mark, Malachi, Micah, Moses.

But none suited the clerk.

The day after he was baptized, I asked, "Do you have a new name?"

"Yes, I am bearing Martin."

I was puzzled as to the source, but did not ask. Later he told me he had looked in my dictionary. I turned immediately to the section on names to read: "**Martin** [L] of Mars: warlike."

"That's right," explained the new Martin. "I read the definition and that's why I chose the name. It was like war when I told my parents that I wanted to become a Christian."

**Alma H. Rohm, Iwo, Nigeria**

## Chaplain at Work

The chaplain's department of the Baptist Hospital has grown to include not only conducting chapel services and visiting patients but also many other duties such as counseling, producing a monthly paper, teaching English to doctors, and selling Bibles and other religious books.



Sometimes counseling sessions take place at the bedside. Colombians who felt estranged from themselves and their families have found new relationships. And North Americans have found the love of God they spurned at home pursuing and capturing them in a hospital ward bed in a foreign land.

One belligerent North American sailor admitted, after several conversations, "You know, you have made me think for the first time in my life."

During a visit by the chaplain, one of the Colombian patients remarked, "I have watched the Baptists. They are showing that God loves everybody from every country, men and women alike."

A letter from a woman on the island of San Andres who had recently been a patient expressed deep gratitude for the spiritual comfort and guidance she had received while at the hospital.

Besides those who are hospitalized, some 1,600 persons a month are treated in the outpatient department, and an average of 600 women a month are seen in the Family Planning Center. All of these, plus visitors, receive literature on God's love and the plan of salvation.

**H. Dean Duke, Barranquilla, Colombia**

## WHILE YOU WERE PRAYING . . .

In Vietnam, Tet is a time when strange things happen. It is the beginning of the lunar new year, and people go to great lengths to patch up quarrels, pay debts, buy new clothes, fix up their houses, and bake the traditional Tet foods in order to start the new year right.

It is a happy, carefree time, for everyone has a birthday. A Vietnamese child is one year old at birth and two years old at Tet.

On Tet Eve most Vietnamese have elaborate services in their homes, inviting dead ancestors' spirits back for a visit; on the third day of Tet they tell them good-bye for another year. It seems there are unusual spiritual powers abroad at this period, and one needs God's power to combat these evil forces. In presenting Christ during this time, we shared with the people new meaning for this old celebration.

Missionary Jim Gayle came from Saigon to lead in two revivals in the Nhatrang-Camranh station during Tet. The pastor of a church in Florida had written ". . . received your request and are having special prayer and will continue through the revival meeting."

This is written in answer to that church and others who were with us in prayer.

You were praying on Tuesday night when, in Phuoc Hai, Jim preached on the prodigal son to a crowd made up mostly of children. Some sat on the floor; others watched from windows. Miraculously the children, largely of junior and intermediate age, listened.

The old, but new, story of the son who left home and then returned brokenhearted to his father's welcoming arms was directed to these tender, young hearts. When the preacher asked, "If any of you are far from God and want to come home to him tonight, please stand," practically the whole roomful of children stood. They must have misunderstood. Motioning for them to be seated, Jim then sternly explained salvation.

"The road to heaven is hard," he said. "The other road is smooth and easy, because it goes downhill . . . Now who would like to choose this steep and difficult road?" Again, most of those present stood, although some had left.

Fifteen remained after the service for counseling, and finally six made definite professions of faith: two grease-stained young men who worked at a garage where Jim and my husband Walter had visited that

afternoon; a boy who had attended each night; a girl witnessed to by Mr. Lanh, a Vietnamese; the son of a woman who had made a decision; and a tall, handsome boy present for the first time.

You were praying when Mr. Quyet, always so quiet and unobtrusive, courageously gave his testimony in the power of the Spirit.

You were with us in prayer as a little, black-headed choir in Camranh softly sang of hope to people becoming tense for Tet season as they remembered the gruesome offensive of last year's Tet.

And when pretty, nine-year-old Thanh stepped out from among the other choir members to accept Christ, you were having answered prayer. Older people followed—a teen-age girl and her mother, a young man, and three who had made previous commitments.

The church in Florida wrote that Feb. 17 was being set aside as a day of fasting and prayer. On that particular morning, Jim preached on new life in Christ at the special Tet Day service. Making professions of faith in Christ were 24 teen-agers and adults.

All 24 are newly settled refugees in an area where the Lord is obviously at work. Walter had been bringing all who could squeeze into the Volkswagen bus to our church until preaching services were begun in their village.

One of these refugees, an elderly man, was weeping the first time we saw him. In the government long-house for refugees he was embracing relatives he had not seen for more than a year.

Discouraged and broken, he told them, "I've moved three times in one year and lost everything. I'm old, and there is nothing I can do. Life isn't worth living." Upon his conversion, his tears of self-pity became tears of repentance, and his discouragement turned to hope in the Lord.

We didn't know what to expect from a revival at Tet time, and God did not always work in the ways we expected. We did expect God to work in the hearts of the people, and he did. He also stayed the hand of the Viet Cong during our meetings and during the Tet celebration following.

We received spiritual power because God was answering your prayers. God is still working. Are you still praying?

**Pauline (Mrs. Walter A.) Routh**  
Camranh, Vietnam



# FAMILY ALBUM

## APPOINTMENTS (May)

ANAYA, Jose Antonio (Tony), N.M., & Alice Rodriguez Contreras Anaya, N.M., Spain (Rt. 2, Box 70, Madrid, Okla. 73446).  
BECK, George Frederick, Fla., & Linda Joyce Rountree Beck, Tex., Indonesia (1231 School St., Folsom, Calif. 95630).  
CADER, Robert Franklin (Bob), Ala., & Barbara Gayle Whatley Crider, Ala., Spain (513 S. 68th St., Birmingham, Ala. 35212).  
ELLIS, Richard Perry, Tex., & Roberta Jewelle (Robbie) Johnson Ellis, Mo., S. Brazil (3527 Greenland Ave. [Box 3343] Roanoke, Va. 24012).  
HUBBARD, Kenneth Cordell, Tenn., & Faye Reita Walker Hubbard, Tenn., S. Africa (1101 Belmont Dr., Manchester, Tenn. 37353).  
MAGYAR, John George, Mo., & Joyce Fay Raula Magyar, Mo., Colombia (2012 W. Broadus, Ft. Worth, Tex. 76115).  
PEACHT, Jarrell Dorman, Tex., & Shirley Ann Nowlin Peach, Mo., Gaza (517 E. 31st Ave., N. Kan. City, Mo. 64116).  
WEST, James Raymond (Jim), Tex., & Bobbie Jean Gilbert West, Tex., Venezuela (Box 96, Anna, Tex. 75003).

## MISSIONARY ASSOCIATES

(Employed in May)

GRAHAM, Hilary Clifford, La., & Helen Joyce Ashford Graham, La., Mid. Amer. (731 Buck St., Memphis, Tenn. 38111).  
MILLER, Lewis Alfred, Ind., & Joanna Pratt Miller, Tex., Taiwan (449 Elder Ln., NW., Cedar Rapids, Iowa 52403).  
MOSLEY, Ben Doyle, Jr., Okla., & Donna Marie Lovelace Mosley, Okla., Liberia (2330 NW. 42nd, Okla. City, Okla. 73112).

## ADDRESS CHANGES

### Arrivals from the Field

BARKER, Rev. & Mrs. Herbert W. (Taiwan), 617 N. Main, Mountain Grove, Mo. 65711.  
BERRY, Willie Mae (Ghana), Box 201, Simpsonville, S.C. 29681.  
BLUNDELL, Rev. & Mrs. C. Ray, Jr. (Uganda), 918 Peach St., El Campo, Tex. 77437.  
COX, Rev. & Mrs. Theodore O. (Japan), c/o Mrs. L. Schwartz, 717 Georgetown Rd., Evansville, Ind. 47712.  
FROST, Jimmy L. (Journ., Philippines), c/o J. F. Frost, 1401 Emerald, Odessa, Tex. 79760.  
GARDNER, Hattie Mae (Nigeria), McBee, S.C. 29101.  
GARRETT, Mrs. Marvin L. (Rhodesia), 3060 Pharr Ct. N., NW., Atlanta, Ga. 30317.  
GIANNETTA, Rev. & Mrs. A. Amello (S. Brazil), 4414 N. 23rd Ave., Apt. 1, Phoenix, Ariz. 80515.  
HARRIS, Rev. & Mrs. Robert L. (Bermuda), Box 471, Ft. Valley, Ga. 31030.  
HERRING, Rev. & Mrs. J. Alexander (Taiwan), c/o L. R. Edwards, Rt. 1, Box 65 C, Rutherfordton, N.C. 28139.  
HUDSON, Lenora C. (Japan), 8001 Fulton, Apt. 48, Houston, Tex. 77022.  
LAMBERT, Rebekah (Korea), Rt. 3, Lewisburg, Tenn. 37091.  
LANGFORD, Dr. & Mrs. C. Donald (Hong Kong), c/o J. W. Langford, 616 N. 22nd Ave., Humboldt, Tenn. 38343.  
LONG, Valda E. (Tanzania), Rt. 1, Ona, Fla. 33863.  
MCCLATHY, Rev. & Mrs. William N. (Indonesia), 1016 Pineview Dr., Raleigh, N.C. 27606.  
NEELY, Rev. & Mrs. Herbert W. (Rhodesia), 712 Lucerne Dr., Spartanburg, S.C. 29302.  
PHILLIPS, Rev. & Mrs. Gene D. (Rhodesia), 2006 Crestridge Rd., Greensboro, N.C. 27403.  
ROBINSON, Rev. & Mrs. F. Lee, Jr. (Taiwan), 223 Lakeview Dr., Rosaville, Ga. 30741.  
RUCITI, Rev. & Mrs. W. C., Jr. (Italy), Rt. 2, Box 48, Ruston, La. 71270.  
SMITH, Dr. & Mrs. Ebbie C. (Indonesia), 1512 N. Thompson, Conroe, Tex. 77301.  
SMITH, Dr. & Mrs. Lewis R. (Hong Kong), c/o Ruli H. Smith, Eatonton, Ga. 31024.  
WALDRON, Vade (Argentina), c/o T. C. Lively, 521 E. 18th St., Pampa, Tex. 79065.

### Departures to the Field

ADAMS, Rev. Heyward L., Box 26, Kabba, Nigeria.  
BURTIS, Rev. & Mrs. John R., Bolanos 141, Buenos Aires, Argentina.  
DUNCAN, Rev. & Mrs. Marshall G., Nairobi Bap. Centre, Box 4628, Nairobi, Kenya.  
GREEN, Jonell, Box 832, Bangkok, Thailand.  
HARRINGTON, Rev. & Mrs. Joseph A., Caixa 1119, Belo Horizonte, MG, Brazil.  
WATERS, Rev. & Mrs. James L., 85 Takamaru, Kashio, Takarazuka, Japan.

## Language School

(Apartado 2240, San José, Costa Rica):  
ABLES, Rev. & Mrs. R. Edgar (Ecuador).  
RICKERS, Dr. & Mrs. William J. (Paraguay).  
BLACKWOOD, Rev. & Mrs. G. Dale (assoc., Costa Rica).  
HARPER, Rev. & Mrs. Harry J., Jr. (Colombia).  
HERNDON, Rev. & Mrs. Glenn E. (Colombia).  
MCGUCKIN, Rev. & Mrs. John N. (Argentina).  
ROMOSER, Rev. & Mrs. Bruce A. (Argentina).  
TAYLOR, Rev. & Mrs. Delbert L. (Colombia).

## On the Field

CADER, Rev. & Mrs. Burley E., Caixa Postal 184, Salvador, BA, Brazil.  
CHRISTIAN, Rev. & Mrs. Carle E., Apartado 4035, San José, Costa Rica.  
FURE, Rev. & Mrs. Max T., Apartado 35, Cajamarca, Peru.  
GOLDFINCH, Rev. & Mrs. Sydney, Sr., Apartado 4035, San José, Costa Rica.  
GURSS, Rev. & Mrs. William J. (assoc.), 6083 Waldorf, Postfach 343, W. Germany.  
HALL, Elizabeth N., House of Happiness, Jitra, Kedah, Malaysia.  
LITTLE, John B. (Journ.), Apartado 4035, San José, Costa Rica.  
MCMINN, Rev. & Mrs. Don J., O Jung Dong 201-3, Taejon, Korea.  
MATTHEWSON, Rev. & Mrs. E. Price, 7/18 Kamiyama-cho, Shibuya-ku, Tokyo, Japan 150.  
MAYHALL, Rev. & Mrs. David N., Box 203, Ogbomoso, Nigeria.  
METTS, Brooks C., Jr. (Journ.), Bap. Hosp., Shaki, Nigeria.  
MOORE, Mrs. W. Dewey (emeritus, Italy), Via delle Spighe 8, 00172 Rome, Italy.  
NEWTON, Mr. & Mrs. Joseph A. (Morocco), Apartado 280, Melilla, Spain.  
NICHOLS, Rev. & Mrs. Leo H., Bap. Mis., 420 Wolsan Dong, Kwangju, Cholla Namdo, Korea.  
POSEY, Rev. & Mrs. J. Earl, Jr., Box 134, Baguio, Philippines B-202.  
SPANN, Rev. & Mrs. Jimmie D., Dr. Carlos Maria de Pina, 4316, Montevideo, Uruguay.  
SPRIKLE, Rev. & Mrs. S. Dan, Jr., Apartado 4035, San José, Costa Rica.  
TANNER, Martha, Bap. Hosp., Shaki, Nigeria.  
THOMAS, Dr. & Mrs. Bill Clark (Singapore), 80K Mt. Erskine Rd., Penang, Malaysia.  
TOLAR, Dr. & Mrs. Jack E., Jr., Bap. Hosp., Shaki, Nigeria.

The following missionary personnel in Korea should be addressed at O Jung Dong 201-3, Taejon, Korea:

BAKER, Rev. & Mrs. Frank J. (assoc.).  
HENNETT, Charleada (Journ.).  
BRADLEY, Rev. & Mrs. Rolla M.  
BURGIN, Mr. & Mrs. Robert D.  
CHRISTILLES, Carol (Journ.).  
DOWELL, Rev. & Mrs. Theodore H.  
GATELEY, Rev. & Mrs. Harold G.  
NICKELL, Linda (Journ.).  
RAY, Rev. & Mrs. Daniel R.  
STARNES, Rev. & Mrs. H. Cloyes.

The following missionary personnel in Korea should be addressed at Box 76, Pusan, Korea:

AUTRY, Joe Gene (Journ.).  
HENDERSON, Rev. & Mrs. W. Guy.  
TABOR, Dr. & Mrs. Charles G.  
WIGGS, Rev. & Mrs. Charles W.

The following missionary personnel in Liberia should be addressed at Box 1778, Monrovia, Liberia:  
BROWN, Rev. & Mrs. Bradley D.  
CROMER, Rev. & Mrs. Ted E.  
FAIRBURN, Margaret.  
HARDY, Rev. & Mrs. Lawrence P. (assoc.).  
ROSE, Mr. & Mrs. Thomas (assoc.).

## United States

BOLES, Rev. & Mrs. Olin D. (Eq. Brazil), Rt. 2, LaRue, Tex. 75770.  
CLEMENT, Lora A. (emeritus, China-Malaysia), Box 144, Ridgecrest, N.C. 28770.  
COURSEY, Rev. & Mrs. Clayton (appointed for Kenya), 2210 36th St., Lubbock, Tex. 79412.  
DOLIFKA, Rev. & Mrs. Donald R. (appointed for Tanzania), Flagler, Colo. 80815.  
FITTS, Mr. & Mrs. Marvin E. (Peru), 4701 Gordon, Ft. Worth, Tex. 76115.  
FRANSON, Rev. & Mrs. Leon Roy (assoc., employed for Japan), 1333 Laurel St., Augusta, Ga. 30904.  
GOLSTON, Rev. & Mrs. Jerold E. (appointed to Eq. Brazil), c/o E. G. Golston, Macks Creek, Mo. 63786.  
GRINDSTAFF, Dr. & Mrs. Wilmer E. (assoc., employed for Israel), Box 147, Red River, N.M. 87558.  
GROCK, Mr. & Mrs. V. Lynn (appointed for Ethiopia), 5232 Titanic Ave., El Paso, Tex. 79904.  
HILL, Mr. & Mrs. James M. (assoc., employed for

Kenya), 624 Rock St., Little Rock, Ark. 72119.  
JONES, Rev. & Mrs. Thomas A. (appointed for Kenya), 1068 Bellevue Dr., N.E., Atlanta, Ga. 30306.  
KIPP, Rev. & Mrs. Jesse L. (assoc., employed for S. Brazil), 889 Main St., Denton, Mo. 64241.  
MABLETON, Rev. & Mrs. Charles R. (appointed for Malawi), 3201 Exposition, Shreveport, La. 71109.  
MOORE, Dr. & Mrs. R. Cecil (emeritus, Chile), c/o Chas. D. Moore, 312 Greenway Dr., Melbourne, Fla. 32901.  
MOORE, Rev. & Mrs. Vernon L. (assoc., employed for Malawi), 801 N. Whitehurst Rd., Plant City, Fla. 33566.  
PEARSON, Faye (appointed for Taiwan), 1113 Meadow Dr., Lake Charles, La. 70601.  
RICE, Rev. & Mrs. H. Warren (appointed for Indonesia), 304 N. Spruce Ridge, N. River Shores, Stuart, Fla. 33494.  
SHAW, Rev. & Mrs. Carroll W. (Rhodesia), 1912 Mesquite, Vernon, Tex. 76384.  
SMITH, Cathryn L. (S. Brazil), 2318 E. 43rd St., Savannah, Ga. 31404.  
THRELKELD, Mr. & Mrs. Garland M. (assoc., employed for Ethiopia), 908 N. Mesquite St., Arlington, Tex. 76010.  
TOPE, Mrs. Charles A. (Uganda), 525 N. Pearl St., Belton, Tex. 76313.  
WALKER, Rev. & Mrs. Freddie (appointed for Kenya), 1041 Williams St., Chester, Ill. 62333.  
WOOD, Mr. & Mrs. Darrell W. (appointed for Hong Kong), c/o Delmer L. Wood, Rt. 3, Box 104A3, Woodward, Okla. 73801.  
WORTHY, Rev. & Mrs. Charles C. (Israel), 1204 Magnolia, Dothan, Ala. 36301.

## TRANSFERS

CARROLL, Dr. & Mrs. Daniel M., Jr., Argentina to Jamaica, July 1.  
DOAN, Dr. & Mrs. David C., Gaza to Yemen, June 1.  
MARSHALL, Bertha J., India to Gaza, Apr. 10.  
WIKMAN, Dr. & Mrs. John H., Jr., India to Gaza, June.

## RESIGNATIONS

CLEMMONS, Rev. & Mrs. William P., Italy, Apr. 30 (5152 Ashley Pl., Nashville, Tenn.).  
JACKSON, Dr. & Mrs. W. H., Jr. (Dub.), Japan, May 7 (3939 Gentilly Blvd., New Orleans, La. 70126).  
SMITH, Rev. & Mrs. Robert L., Indonesia, May 7 (1614 NE. Seventh Ter., Gainesville, Fla. 32601).

## ASSIGNMENTS TERMINATED

DARNEY, Aleck, Journ., N. Brazil, May 31 (17437 Via Corna, San Lorenzo, Calif. 94580).

## BIRTHS and ADOPTIONS

BARRON, Rebecca Lynn, daughter of Rev. & Mrs. Thomas O. Barron (Indonesia), Feb. 12.  
HOOPER, Laura Lee, daughter of Rev. & Mrs. Frank A. III (Israel), Apr. 26.  
MILLS, Peter John, born Mar. 31, and Walter Andrew, born Apr. 4, sons of Mr. & Mrs. John C. Mills (Liberia).  
WILLIS, Brett Lane, son of Rev. & Mrs. Avery T. Willis, Jr. (Indonesia), Apr. 12.

## DEATHS

BREWER, Mrs. H. L., mother of Sydney (Mrs. W. Boyd) Pearce (Kenya), Feb. 22.  
BRYANT, A. W., father of Dr. Thurmon E. Bryant (S. Brazil), Apr. 13, Clovis, N.M.  
COX, Ona Belle (Eq. Brazil), Apr. 19, Redford, Mo.  
DOZIER, Dr. Edwin B. (Japan), May 10, Fukuoka, Japan.  
HICKMAN, T. O., father of Ruby (Mrs. Jack L.) Gentry (Taiwan), Apr. 9, Enfield, N.C.  
HOLMES, Mrs. Beulah S., step-mother of Rev. Evan F. Holmes (Chile), Apr. 4, DeLeon, Tex.  
MULLER, Harold A., son of Damaris (Mrs. A. C.) Muller (emeritus, Mexico), Apr. 29.  
PATTON, Mrs. G. W., mother of Rev. Glenn Patton (Lebanon), Mar. 17, Jamestown, Tenn.  
ROGERS, W. H., father of Molly (Mrs. James L.) Houser (Kenya), Apr. 26, Mesquite, Tex.  
SALLER, Hannah Fair (emeritus, China), May 4, Beaville, Tex.  
STEELE, C. L., father of Maxine (Mrs. David W.) King (Lebanon), Mar. 31, Bronson, Mo.  
VENABLE, Mrs. Floyd D., mother of Leta (Mrs. M. Maurice) Marrow (Tanzania), Apr. 16.  
WOOTEN, J. J., father of Mary Ellen (Mrs. Marvin L.) Garrett (Rhodesia), Apr. 21, Atlanta, Ga.

## DEGREES

SHORT, Jaxie, Doctor of Religious Education, Southwestern Bap. Theol. Sem., Ft. Worth, Tex., May 9.

## Billy Walsh Named Dean

Billy J. Walsh, former Southern Baptist representative to Mexico, has been named dean of instruction at North Greenville (Baptist) Junior College, in South Carolina. Walsh has been a professor of Spanish at the college since last January. He was under Foreign Mission Board appointment 1961-68.



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W

## FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

APPOINTED

MARCH 1969



### Blakely, Vestal Nelson

b. Madill, Okla., July 3, 1937. ed. Tex. Tech. Col., B.S., 1967, & M.Ed., 1968; SWBTS, 1968-69. Mfg. co. burner & welder, 1956-62, P.O. carrier & clerk, 1962-67, & math & social studies teacher, 1967-68, Lubbock, Tex. Appointed for E. Africa, Mar., 1969. m. Carol Jean Faulkner, Dec. 22, 1956.

### EAST AFRICA

### Blakely, Carol Jean Faulkner (Mrs. Vestal N.)

b. San Francisco, Calif., June 4, 1939. ed. Tex. Tech. Col., 1963-68; SWBTS, 1968-69. Finance co. cashier, Lubbock, Tex., 1956-58; church sec., Idalou, Tex., 1958-62 & 1968 (each part-time). Appointed for E. Africa, Mar., 1969. m. Vestal Nelson Blakely, Dec. 22, 1956. Children: Ricky Nelson, May 31, 1958; Amanda Jean, Apr. 2, 1961; Douglas Wayne, June 6, 1962.



### Groce, Verl Lynn

b. Garden City, Mo., Nov. 25, 1941. ed. Tex. Western Col., 1960; Sul Ross State Col., 1961-62; Utah State Univ. of Agric. & Applied Science, B.S., 1964; N.M. State Univ., M.S., 1966; MWBTS, 1968-69. Constr. worker, civil engr., & surveying crew mem., El Paso, Tex., 1956-60 (part-time & summers); U.S. Forest Service employee, Fredonia, Ariz., summers 1961-63; univ. grad. asst., range management & animal husbandry, Univ. Park, N.M., 1964-66; FMB missionary journeyman, Tanzania, 1966-68. Appointed for Ethiopia, Mar., 1969. m. Suzanne Louisa Knapp, Aug. 3, 1968.

### ETHIOPIA

### Groce, Suzanne Louisa Knapp (Mrs. V. Lynn)

b. Tampa, Fla., July 23, 1949. ed. Univ. of S. Fla., 1967-68; MWBTS, 1968-69. Florist's employee, Tampa, 1967-68 (part-time). Appointed for Ethiopia, Mar., 1968. m. Verl Lynn Groce, Aug. 3, 1968.



### Hoglen, Wilburn Cordell

b. Clyde, N.C., Apr. 4, 1929. ed. Carson-Newman Col., B.A., 1954; NOBTS, B.D., 1957. Radio tech., U.S. Air Force, U.S., 1947-50; col. library worker, Jefferson City, Tenn., 1950-54; book co. employee, Nashville, Tenn., summers 1951-54; sem. library worker, New Orleans, La., 1954-57; teacher, Grove Hill, Ala., 1957-58; pastor, Rockville Church, Jackson, Ala., 1956-58 (half-time), Dickinson (Ala.) Church, 1957-58 (half-time), Calvary Church, Gilbert, La., 1958-60, Bethel Church, Townsend, Tenn., 1960-64, & Cent. Church, Flint, Mich., 1964-69. Appointed (special) for Venezuela, Mar., 1969. m. Betty Jean Miller, Aug. 15, 1955.

### VENEZUELA

### Hoglen, Betty Jean Miller (Mrs. Wilburn C.)

b. Union Co., Tenn., Sept. 23, 1930. ed. Carson-Newman Col., B.S., 1953. HMB summer missionary, San Antonio, Tex., 1952; elem. teacher, Morristown, Tenn., 1953-54, New Orleans, La., 1954-57, & Blount Co., Tenn., 1961-64; kindergarten teacher, Flint, Mich., 1966-69 (part-time). Appointed for Venezuela, Mar., 1969. m. Wilburn Cordell Hoglen, Aug. 15, 1955. Children: David Alan, Aug. 21, 1957; Dean Kent, Nov. 17, 1959.





### Marshall, William Walter (Bill)

b. Frankfort, Ky., Feb. 19, 1932, ed. Eastern Ky. State Col. (now Univ.), 1949-50; Georgetown Col., B.A., 1957; SBTs, B.D., 1961, Constr. worker, Ky., summers 1950-52; groc. co. employee, Frankfort, 1949-52 & 1953-56 (each part-time); serviceman, U.S.M.C., U.S., 1953-55; city rec. dir., Georgetown, Ky., summers 1956 & '57; pastor, Highlands Mission (now church), near Lexington, Ky., 1956-57, Karna Grove Church, Owensboro, Ky., 1959-61, & Rosalind Hills Church, Roanoke, Va., 1961-63; teacher, Bap. High School, Nazareth, Israel, 1957-58; FMB assoc. sec. for missionary personnel, Richmond, Va., 1964-69. Appointed (special) for the Middle East, Mar., 1969. m. Alice Lee Gardner, Aug. 10, 1957.

### MIDDLE EAST

### Marshall, Alice Lee Gardner (Mrs. William W.)

b. Owensboro, Ky., July 30, 1935, ed. Georgetown Col., B.A., 1957. Retail co. employee, summers 1953 & '54, & sem. guest house hostess, 1959-60, Louisville, Ky.; HMB summer missionary, Tex., 1955; state mission worker, Newport, Ky., summer 1956; engr.'s asst., Cincinnati, Ohio, summer 1957; teacher, Bap. High School, Nazareth, Israel, 1957-58, & Louisville, 1958-59 & 1960-61. Appointed (special) for the Middle East, Mar., 1969. m. William Walter (Bill) Marshall, Aug. 10, 1957. Children: Stephen Walter, Sept. 11, 1961; Sharon Jo, Apr. 18, 1963; Shawn Lee, Oct. 12, 1968.



### Nelson, George Barry

b. St. Joseph, Mo., July 18, 1942, ed. St. Joseph Jr. Col., A.A., 1963; Wm. Jewell Col., B.A., 1964; MWBTS, M.Div., 1968; Cent. Mo. State Col., 1968-69. Groc. store employee, 1960-62 (part-time), acting pastor, Mexican Mission Church, 1962, radio sta. anncr.-engr., 1963-64 (part-time), grain weighing supvr., summer 1963, & radio-TV sta. engr., 1963 & 1966, St. Joseph, Mo.; groc. worker, Kan. City, Mo., 1964-65 (part-time); pastor, Union Church, Malta Bend, Mo., 1967-69. Appointed for Indonesia, Mar., 1969. m. Judith Ann (Judy) Ray, May 30, 1964.

### INDONESIA

### Nelson, Judith Ann (Judy) Ray (Mrs. G. Barry)

b. St. Joseph, Mo., Jan. 26, 1944, ed. Univ. of Kan., B.S., 1963; R.N., 1963; MWBTS, 1966-67. Nurse's aide, St. Joseph, 1960-61, & Kan. City, Kan., 1963-65; sec. asst., 1960-61, & grain lab. worker, summer 1962, St. Joseph; univ. dorm. waitress, Lawrence, Kan., 1961-63; nurse, St. Joseph's Hosp., 1963, & St. Joseph State Hosp., 1966-67, St. Joseph, & Marshall (Mo.) State School & Hosp., 1967-69 (part-time). Appointed for Indonesia, Mar., 1969. m. George Barry Nelson, May 30, 1964. Child: Eric Robert, June 8, 1968.



### Wyman, David Gregory

b. Hagerman, N.M., June 12, 1941, ed. N.M. State Univ., B.A., 1964; SWBTS, M. Div., 1967, & M.R.E., 1968; Inst. of Religion, Tex. Med. Ctr., Houston, Tex., summer 1966. Student research mathematician, U.S. Army, N.M., 1959-62; univ. library student asst., Las Cruces, N.M., 1959-62; BSU summer missionary, Marshall Islands, 1962; music dir., First Church, Anthony, N.M., 1962-64 (part-time); HMB summer missionary, NW, U.S., 1963; chaplain intern, Mem. Bap. Hosp. System, Houston, summer 1966 (half-time); BSU dir., Tex. Wesleyan Col., Ft. Worth, Tex., 1966-69. Appointed for Mexico, Mar., 1969. m. Barbara Ann Walker, June 6, 1963.

### MEXICO

### Wyman, Barbara Ann Walker (Mrs. David G.)

b. Clayton, N.M., May 31, 1941, ed. N.M. State Univ., B.A., 1962, & M.A., 1963; SWBTS, 1964-67 (intermittently). Univ. library student asst., 1958-61, & assoc. dir., BSU, 1961-63 (part-time), Las Cruces, N.M.; BSU summer missionary, Alas., 1960; teacher, Canutillo, Tex., 1963-64, & Ft. Worth, Tex., 1964-66; HMB summer missionary, NW, U.S., 1963; high school counselor, Hurst, Tex., 1967-69. Appointed for Mexico, Mar., 1969. m. David Gregory Wyman, June 6, 1963. Child: LaWanda Ruth, Oct. 31, 1966.

### REAPPOINTED



### Allison, Clarence Alvin

b. Walnut Ridge, Ark., Feb. 13, 1927, ed. Ouachita Bap. Col. (now Univ.), B.A., 1950, & M.A., 1967; SWBTS, B.D., 1956. Serviceman, U.S.N., U.S., 1945-46; clerk, Walnut Ridge, 1948; camp counselor, Mt. Ida, Ark., summer 1949; ins. co. asst., 1950-51, & teacher & prin., 1951-52, Pine Bluff, Ark.; retail store employee, Ft. Worth, Tex., 1952-53 & 1953-54 (each part-time); pastor, Glendon Church, Rison, Ark., 1951-52 (half-time), First Church, Fountain Hill, Ark., 1954-56, Junction City, Ark., 1959-60, & Park Hill Church, Arkadelphia, Ark., 1964-68 (part-time 1967-68); teaching fellow, 1963-67, & asst. prof., 1967-69, Ouachita Bap. Univ., Arkadelphia. Appointed for E. Africa, June, 1960; lang. student, Dar es Salaam, Tanzania (then Tanganyika), 1960-62; evang. work, Mbeya, 1962-63; resigned, Dec., 1964; reappointed for E. Africa, Mar., 1969. m. Alta Claire Brasell, Nov. 10, 1950.

### EAST AFRICA

### Allison, Alta Claire Brasell (Mrs. Clarence A.)

b. Monroe, La., May 27, 1929, ed. Ouachita Bap. Col. (now Univ.), 1949-50; Ark. State Teachers Col., summer 1959 (by corres.); La. Polytechnic Inst., 1959-60. Sec. work, Pine Bluff, Ark., 1947-49 & 1950-52, Arkadelphia, Ark., 1949-50, Ft. Worth, Tex., 1952-54, & Crossett, Ark., 1954-55; elem. teacher, Fountain Hill, Ark., 1955-56; dean's sec., 1961-68, & pres. sec., 1968-69, Ouachita Bap. Univ., Arkadelphia. Appointed for E. Africa, June, 1960; lang. student, Dar es Salaam, Tanzania (then Tanganyika), 1960-62; Mbeya, 1962-63; resigned, Dec., 1964; reappointed for E. Africa, Mar., 1969. m. Clarence Alvin Allison, Nov. 10, 1950. Children: Mark Howard, May 16, 1957; Sharon Kay, May 8, 1962.



# LETTERS

## Spiritual Need First

Dr. Cal Guy has certainly struck the right chord when he emphasizes that evangelism and social action are cousins ("Twins, Cousins, or Strangers?" April, 1969 issue). He has also let it be known scripturally that Christ always considered the spiritual along with the social.

The mistake being made today in many circles is the thought that social concern is spiritual concern.

There is no account in the Bible where Christ ever ministered to social need before ministering to spiritual need.

Bill H. Lewis, pastor  
Castlewood Baptist Church  
Vallejo, California

Your April issue was great.

I am looking forward to Dr. Guy's second article [in May issue] and liked the two-sided look at the Middle East.

Leonard E. Hill  
Nashville, Tennessee

I have been intending to drop you a note for a long time to express to you my deep appreciation for THE COMMISSION magazine. I think for the last four issues I have sensed a new vitality in the presentation that it has made. I appreciated Cal Guy's articles that have appeared in the last two magazines.

Roger G. Duck  
Regional Personnel Representative  
Fort Worth, Texas

## Priority

In two articles in the May THE COMMISSION, I take new hope that we have not lost sight of the priority of the Word.

Thank you for "The Priority Facing the 'New Breed'" (could you tell Missionary Schweinsberg how grateful I am?) and to Dr. Cal Guy for his series, "Twins, Cousins, or Strangers?"

Dr. Cauthen always says it rightly: "Unless his spiritual nature is cultivated and fulfilled, he remains in deep need regardless of material circumstances."

Name withheld by request  
Houston, Texas

## 'A Bad Production'

I don't really care whether you send me THE COMMISSION. . . .

I do believe THE COMMISSION is a bad production. I do believe that the editorial policy is weak. I do believe that I have a moral obligation not to promote it.

C. Earl Cooper, pastor  
Riverside Baptist Church  
Jacksonville, Florida

I deeply appreciate your frankness in appraising the publication which the Foreign Mission Board has asked me to oversee as editor. I am disappointed that it measures up so poorly in your estimation, but I certainly want to avoid being subjective or defensive about the point you have made. I feel that if you "have a moral obligation not to promote" THE COMMISSION, that the same

# IN MEMORIAM

## Ona Belle Cox

Born Redford, Missouri, September 28, 1920

Died St. Louis, Missouri, April 19, 1969



school in Jaguaquara.

She often rode motor launches to villages along the Amazon River and its tributaries. She said that if she were a man she would use all her time preaching in the isolated river settlements.

Her father died when she was an infant, so she had to earn money for college education. She taught school and in the summers attended Southwest Baptist College, Bolivar, Mo. After her mother's death in 1944, Miss Cox took her \$63 savings to Liberty, Mo., and worked her way through two years at William Jewell College to receive the B.A. degree.

So discouraged was she at one point that she began packing to go home. Then the words from Isaiah 6:8 came to her mind: "Whom shall I send . . . ?" She related later, "I unpacked and spent most of the night in prayer. I came to know that God had a plan for my life." She later committed her life to missionary service.

She also held the M.R.E. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex. Survivors include three brothers and a sister.

sense of moral obligation would lead you to tell me in the clearest possible terms what you think is missing and what makes the magazine a "bad production." What you could say in this respect might help me in several ways to evaluate—even modify—what we are doing.

I can think of one particular aspect of the magazine that does need some changing. Specifically it is the editorial page, for it often contains non-editorial items. If this particular page is the basis for your estimate of "weak" editorial policy, I could not agree with you more.

My first letter to you about THE COMMISSION was intended to open the door for your challenge. I hoped that you would challenge me on my statements. I hoped that you would care enough about your work to want to see what others think.

I did overstate my case. I did this deliberately. There have been some good changes in THE COMMISSION. You are right. It is the editorial that appears to be weak.

I am aware of problems which face any Baptist editor anywhere, anytime, but I maintain that we have a moral obligation not to be total captives of the rank fundamentalists in our midst.

C. Earl Cooper

## For the Library

I just read your editorial regarding church libraries in the April THE COMMISSION. Please send me two of your complete literature specimen packets. One I will place in my church library. The other I will use for display and reference as I serve as associational WMS director.

"Contact Man" (April) was excellent and much needed. Also, keep up the quiz.

Mrs. Walter M. Clerihew  
Las Vegas, Nevada

## Clemmons Accepts New Position

William P. Clemmons, former missionary to Italy, has joined the Baptist Sunday School Board, Nashville, Tenn., as supervisor of the vocational guidance section in the church training department. He was under appointment by the Foreign Mission Board 1959-69.

## MK Reigns at May Festival

Reigning as Queen of the 69th May Festival at Blue Mountain (Miss.) College, a Baptist school, was Sandra Starmer, daughter of the Roy F. Starmers, missionaries to Italy. The festival was held on May 3. Miss Starmer's parents are now stationed in Rome, Italy.

## Trio in Belgium

In Casteau, Belgium, a girls' trio sings during Youth Sunday at International Baptist Church (English-language). Left to right are Cynthia Poulos, daughter of Missionaries George and Della Poulos, recently transferred from Greece to Belgium; Tammy Bigelow, and Chanetta Albritton.





# NEWS

JUNE 1969

FOREIGN MISSION BOARD

SBC



W. ROBERT HART

## Appointments in Dallas

An audience estimated at more than 7,000 witnesses an appointment service for new missionaries during the Foreign Mission Board's full spring meeting held in Dallas, Tex., May 5-7. It was the first such meeting outside the traditional sites at Board offices in Richmond, Va., or at one of the Southern Baptist Convention-wide assemblies. The appointment service took place at Moody Coliseum of Southern Methodist University, Dallas. Board president is W. Morris Ford, Longview, Tex. Most Board sessions were conducted at First Baptist Church, Dallas, where SBC President W. A. Criswell is pastor. (For reports, see "Clipboard," page 32.)

## Medical Receptorships Approved for Four

Receptorships in Baptist medical installations overseas were approved by the Foreign Mission Board in April for four students completing their third year of medical training. They will give eight to ten weeks of this summer helping missionary doctors and dentists.

The medical receptorship program, authorized in 1968, provides travel and living expenses for up to four Baptist students a year who have shown a definite interest in medical missions.

The plan is designed to arouse, nurture, and conserve a call or concern among students for medical missions, as well as to provide critically needed help for medical missionaries. The first "receptor" was George L. Linney, of Augusta, Ga., who worked last summer in Nigeria.

The four approved for this summer are James L. Brock, of Valley Mills, Tex.,

for the hospital in Jibla, Yemen; William L. Fesler, of Elgin, Okla., for the hospital in Eku, Nigeria; Darrell L. Griffin, of Farmington, Mo., for the hospital in Bangkok, Thailand; and Raymond L. Meade, of Richmond, Va., a dental student, for the dental clinic in Ibadan, Nigeria.

## Tours Dedication Held

A new building has been dedicated for the Baptist church in Tours, France, a city of 120,000 population about 150 miles southwest of Paris. The building provides a meeting hall to seat 200 and an apartment for pastor and family.

A home mission station of the French Baptist Federation, the church presently has 22 members and an equal number of people who attend regularly but who are not members.

At the dedication service, greetings from the Southern Baptist Foreign Mission Board were brought by Missionary Hal B. Lee, who serves an English-language church in suburban Paris. Board appointees study French at a language institute in Tours before going to assignments in various French-speaking countries.

## Trainees Chosen

Seventy-six young persons were employed by the Foreign Mission Board in April as the fifth group to serve under the Missionary Journeyman Program. They are all college graduates or candidates for graduation, and under 27 years of age.

After successful completion of their eight-week training program, which begins June 14 at Virginia Intermont College, Bristol, the new journeymen are to work alongside career missionaries in 31 different countries.

Nigeria is to receive ten, the largest group bound for a single field. Seven are to serve in Hong Kong, six in Kenya, and five each in Vietnam and Brazil.

Nearly half of the new journeymen will serve as teachers. Others will serve as nurses, youth and student workers, medical technologists, a publication assistant, social workers, a literacy counselor, secretaries, a radio-TV technician, a correspondence school coordinator, a librarian, a physical therapist, and an assistant to houseparents.

The youths come from 20 states. About half of them have attended Southern Baptist-related colleges, and almost half have had experience as summer missionaries, mostly in the States.

## Buddhists Plan Effort

Plans for a worldwide campaign to spread the Buddhist religion were announced by the World Fellowship of Buddhists at the end of a week-long congress in Kuala Lumpur, Malaysia. Religious News Service reported. The effort would be particularly intensive in Asia and Africa.

Buddhist literature will be translated into many of the world's major languages as part of the campaign, it was announced. Campaign headquarters will be in Bangkok, Thailand.

Delegates from 20 countries, including the U.S.S.R., England, and the Philippines, attended the congress.

## Offering Grows

Total for the 1968 Little Moon Christmas Offering had reached \$15,159,286.92 when the books closed on May 1, according to Foreign Mission Board Treasurer Everett L. Deane. This is \$494,527.62 more than the 1967 offering. (Any additional 1968 Little Moon money received will be counted on the 1969 offering.)

## Angolan Youth Meet Together

The third annual Baptist youth congress in Angola drew more than 70 young people to First Baptist Church, Luanda, in March. The record attendance was a 150 percent increase over last year, reported Missionary Harrison H. Pike.



# NEWS

## Arabic Bible Proposed

Tentative approval for work to begin on one common and up-to-date translation of the Bible into Arabic was given by representatives of Protestant, Roman Catholic, and Orthodox Churches of the Near East during an interreligious conference at Beirut, Lebanon.

The plans, produced under leadership of the United Bible Societies, are subject to final approval of the church groups involved.

Currently in use are a number of different translations of the Bible into Arabic, with the most ancient dating from the sixth century. All these translations need updating as a result of the discovery of historic manuscripts and because of developments in the study of the ancient languages of biblical times, explained the American Bible Society news release.

Arabic itself has changed, and there is need for a version that follows contemporary translation principles and is understandable for today's reader, the ABS continued.

Arabic is spoken by more than 91 million people. Only seven other languages are more widely used: Mandarin Chinese, English, Russian, Hindi, Spanish, German, and Japanese.

## Newspapers Attack College

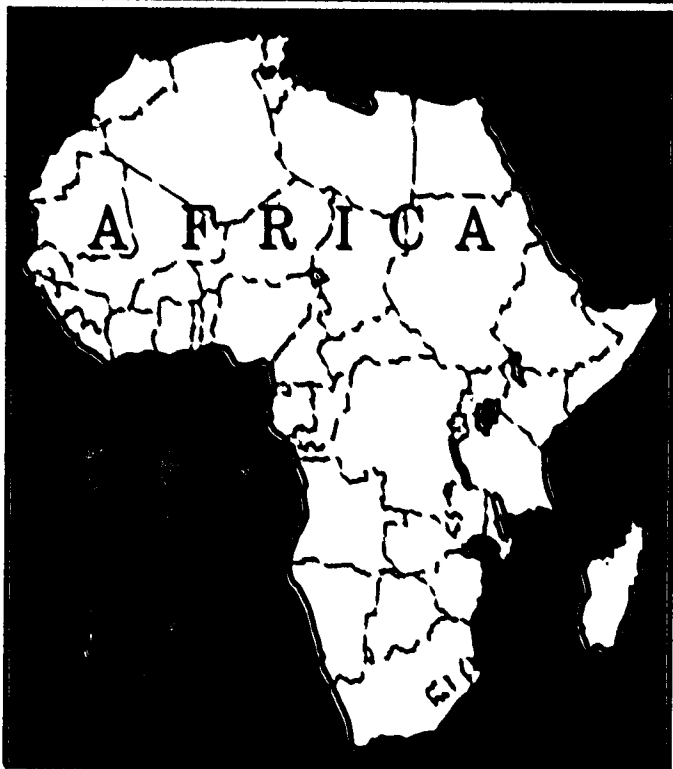
Baptist College in Hong Kong is the most frequent target of pro-Maoist newspapers in Hong Kong, according to a recent report by Ray Whitehead, a National Council of Churches staff member.

He said newspapers which reflect attitudes of Mao Tse-tung's Peking government are persistent in attacking both "American imperialism" and the Christian churches. They grind away at church institutions for being anti-Chinese "under the cloak of religion," stated the report, according to Religious News Service.

Baptist College is accused of being pro-Nationalist China (Taiwan) and the most pro-American and anti-Chinese school.

## Building in Singapore

First unit of a two-phase building program is due to be ready in June for International Baptist Church (English-language) of Singapore. Above, contractor hands tool to Missionary Stockwell B. Sears, pastor, at recent ground-breaking.



## Representative Invited

Southern Baptists have been invited to send a fraternal representative to the Baptists of Mozambique, on the southeast coast of Africa, the Foreign Mission Board was told in April. The invitation was extended by the Baptist Convention of Mozambique at its sixth annual assembly held recently.

The FMB voted to seek a qualified man, fluent in the Portuguese language, and to begin procedures for sending him and his family to Mozambique if permission can be secured from the Portuguese government for them to reside in the country.

## Two Die of Same Disease

Two missionaries in Nigeria died recently of an undiagnosed disease, and a third became ill, Religious News Service reported.

A retired Church Brethren missionary, who had returned to work in Nigeria, was brought to the Sudan Interior Mission's hospital in Jos, Nigeria, suffering from an undiagnosed complaint. Despite treatment, she died.

Later Miss Char Shaw, a mission nurse who had helped care for the woman, developed similar symptoms. She died after nine days of high fever.

Another SIM nurse, Miss L. L. Pinneo, who had helped nurse Miss Shaw, also came down with the symptoms.

## Ajloun Hospital Treats Victims

Military action in the mountains of Gilead, in northwest Jordan, early on the morning of April 22, caused increased activity at Baptist Hospital in Ajloun as casualties were brought in.

Three victims were dead on arrival. Two of the wounded died. Among the dead were two civilian residents of Ajloun, relatives of hospital staff members, who had been hit while plowing.

Moments after the wounded arrived, more than 100 blood donors volunteered.

## New College Opened

Organization of the first Baptist college in the state of Minas Gerais, Brazil, in March was hailed as a step toward meeting the need for education of Baptist leadership, Missionary Joe E. Tarry reported.

The college, in the city of Belo Horizonte, will use the facilities of *Colégio Batista*, a Baptist school founded 51 years ago. (*Colégio* in Portuguese refers to a school that includes primary, secondary, and high school courses.)

"Most Brazilian students still have to pay tuition and monthly fees and buy their books to receive an education," said Tarry. "As a result only a small percentage receive a high school education. There are few colleges, and the stiff entrance exams, along with the long waiting lists, leave many young people without further education.

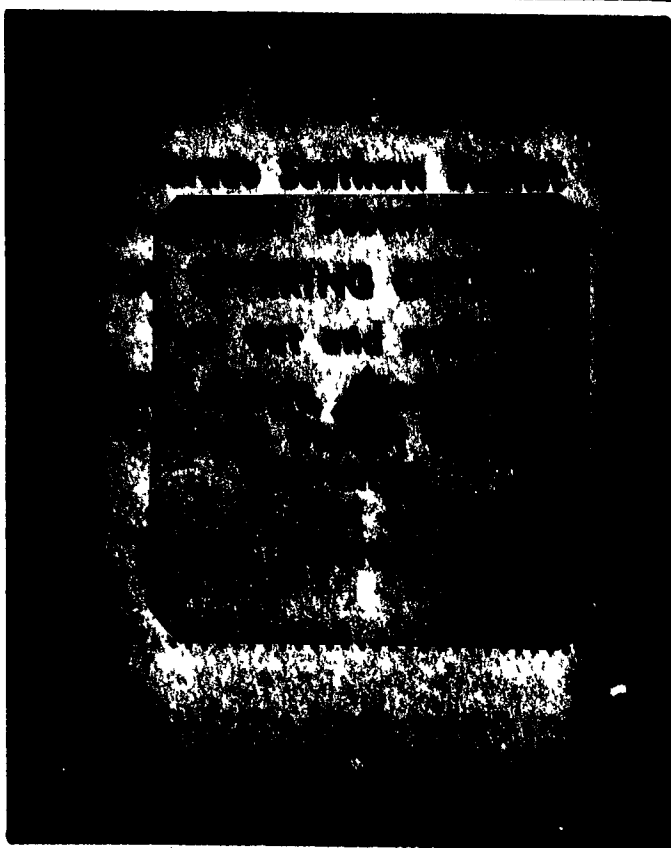
"Few Baptist young people in Brazil have the opportunity to study in a college," explained Tarry, "so this is an effort to upgrade the educational opportunities for many of them."

The initial aim of the college will be to train young people for the ministry and church-related work.

## Triangle Church Dedicates

For four years the congregation of Runyararo Baptist Church in Triangle, Rhodesia, met under trees and in houses, schoolrooms, and other temporary places.

But late in March the church dedicated its new building in Rufaro, main village of Triangle, a 300,000-acre sugar plantation in the lowlands of southeastern Rhodesia. Members of the congregation, which has grown steadily in recent years, contributed about 10 percent of the construction cost. Southern Baptists, through the Foreign Mission Board, furnished the rest. Presiding at the dedication was Missionary Gene D. Phillips.





# Seeking a Bridge to Those Outside

By Theo Sommerkamp, Director  
European Baptist Press Service

Dutch Baptists have discovered a chasm. They found it in the course of their first nation-wide, simultaneous evangelism campaign in March.

On one side of this gorge live the unchurched people of today, to whom religion doesn't matter. On the other side are the Baptists, who have isolated themselves too much from the world in exercising their faith.

In the aftermath of this campaign, which left them dissatisfied but not discouraged, the pastors have settled on their most urgent task. They must build a bridge to span this gap between believers and modern man outside the church.

Dutch Baptist pastors expressed, emphasized, and recchoed this feeling in a series of individual interviews with European Baptist Press Service in all parts of the country where Baptists have churches. Holland claims at least the second highest population density in Europe.

"A lot of our members are too isolated from life," lamented H. P. deBoer, who serves two congregations in Enschede. "They are too introverted, and feel that involvement outside the church with current social problems is wrong."

"How do we reach the people whose grandparents left the church?" wondered F. E. Huizinga, of Hengelo. "We are still searching for the answer."

By "left the church," he meant the Christian religion in its wider scope, for the problem of building the bridge to reach the unchurched is not merely a Baptist problem. It faces the other church groups in Holland as well.

Theo van der Laan, of Arnhem, general secretary of the Union of Baptist Churches in the Netherlands, said most of the 69 churches affiliated with the union joined in the campaign, called "Handelingen '69"—in English, "Acts, '69," after the book of the Bible. The union is one of the Baptist national groups in Europe which has grown in numbers in recent years.

There have been no waves of conversions, but a few in most churches—often children of members.

Holland, however, has a reputation for continuing evangelism. As Huizinga put it: "It is good that every church was stirred up for this campaign, yet we must remember that every meeting of Baptists is an evangelistic meeting."

The campaign alone cannot be used as the measuring rod for evangelistic



FOR H. SCOFIELD, JR.

Dutch Baptist seminary and conference site.

zeal. The church in Stadskanaal baptized 37 converts at one service two years ago. The 400-member church in Emmen baptized 60 people last year, and attendance at one baptism service was 1,100.

(The Union of Baptist Churches in the Netherlands registered a slight increase in membership in 1968. The 69 churches—an increase of one church—have a combined membership of 9,556, compared with 9,529 previously.

(Three churches have 400 members or more. All three are located in communities in northeast Holland, the birthplace and present stronghold of Baptists in Holland.)

Churches tried several different types of services during "Handelingen '69." At Eindhoven both conventional worship services and a "teach-in" were tried.

The conventional service, on Sunday night in the church building, consisted of congregational singing, prayers, special music, a personal testimony, and two short sermons.

The "teach-in," held in the city auditorium, was the event given primary attention in planning. Its theme: "Faith without God—Do Science and Technology Make God Unnecessary?"

The panel included Chairman Jannes Reiling, director of the Dutch Baptist seminary, a woman colonel in the Salvation Army, the editor of the national Youth for Christ magazine, a Pentecostal pastor to the Hippies, a local Roman Catholic priest with public appeal, and a weekly magazine editor who personally is an atheist. Many of the 200 present were university students.

"The meeting ended about 10:00, but

we had people standing around in small groups discussing things until midnight," Pastor Jacob Schouten observed. "Never have I seen so many church people carrying on so many conversations with so many strangers."

For the most part, Dutch Baptists worship in architecturally attractive buildings. The Arnhem church, which has an octagon-shaped building, held an open house for the surrounding neighborhood as part of its campaign activity; 55 neighbors dropped in to look around. They were served refreshments and received a leaflet about Baptists.

General Secretary van der Laan, a member of the Arnhem church, said of the results locally, "We discovered we have many more opportunities for witness than we ever thought we had."

Was the time and energy for the simultaneous evangelism campaign worth it? No pastor interviewed answered negatively. Some were quicker to say "Yes" than others, some enthusiastic, some hesitant.

DeBoer feels the campaign was valuable in exposing weaknesses in the church's contacts with the unchurched.

"The campaign did more good in renewal within the membership than it did in reaching the outside world," remarked the pastor of the largest Baptist church in Holland, P. Lindeman, of Groningen.

"The concept of simultaneous, nation-wide evangelism enabled us to have the bell choir from America," said N. J. van Beek, Alkmaar pastor. He referred to a group of church music leaders and their wives who came from Baptist churches in Texas and New Mexico. They included bell-ringing as a part of their program, presented in a number of churches.

J. van Dam, pastor of churches in two adjoining communities and managing editor of the Baptist weekly newspaper, *De Christen*, has renewed his call for a depth study of evangelism techniques. He had proposed this before the campaign started.

"We are using methods that are out-of-date," van Dam charged. He found that the simultaneous aspect of the campaign was valuable in creating greater publicity for Baptists.

A revealing insight came in a conversation between Alkmaar Pastor van Beek and a church member who commented to him, "The campaign ends in March." Replied van Beek: "No, that is not the end. That is just the beginning. We cannot stop; we must go on."



# NEWS

## Tense Mood Appraised

The situation in Peru since tense relations have arisen between that country and the United States was described by Frank K. Means, Foreign Mission Board secretary for South America, at the Board's April meeting.

He said U.S. citizens in Peru, including missionaries, have felt themselves being drawn into the center of an international storm for some time, as the result of Peru's expropriation last October of U.S.-owned oil facilities and the seizure of U.S. fishing vessels within the 200-mile limit imposed by Peru.

(The U.S. government in early April announced it was extending indefinitely the deadline for suspending economic aid and trade concessions in such cases.)

"It remains to be seen whether or not the course of action selected by our government will prove to be the best in the long run," commented Means. "In the meantime, your missionaries in Peru need your prayerful support."

## Service by Cauthens Noted

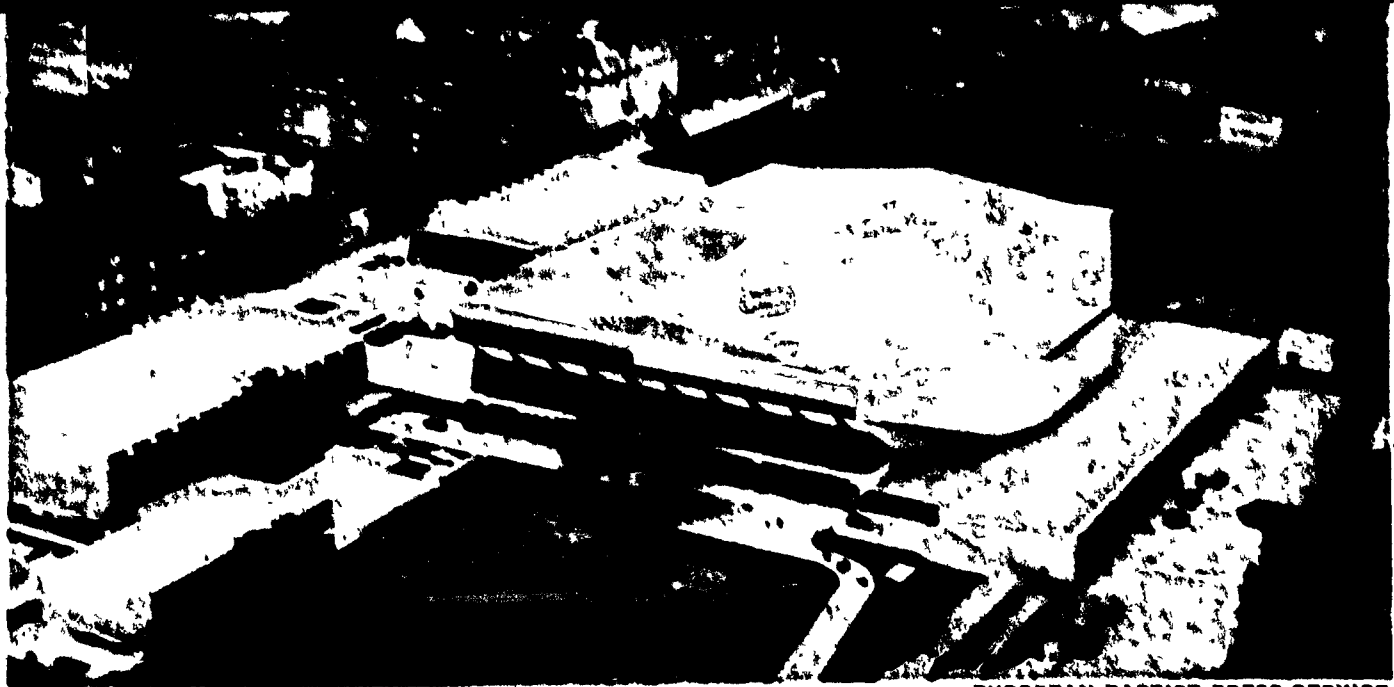
Foreign Mission Board members and visitors at the April Board meeting stood in appreciation to Dr. and Mrs. Baker J. Cauthen for 30 years of service to God through the FMB.

The Cauthens served as missionaries to China from April, 1939, until he became secretary for the Orient in January, 1946. He has been the Board's executive secretary since January, 1954.

## Japanese Report for 1968

Baptisms by churches and missions of the Japan Baptist Convention totaled 1,101 in 1968, according to *The Baptist*, the Convention's official publication.

Missionary Worth C. Grant reported that total membership in the 135 churches and 110 missions is 21,046. Offerings for all causes totaled the U.S. equivalent of about \$600,000, an increase of \$85,000 over the previous year.



Vienna's Stadthalle, where the European Baptist Conference is to meet in August.

## Hopes Voiced for Vienna Sessions

The Conference of the European Baptist Federation in Vienna, Austria, Aug. 6-10 should produce renewal within the Baptist family as well as awaken it to world needs, Baptist pastors hope.

Pastors in six countries responded to an inquiry asking them to tell "what I expect most from the conference," reported European Baptist Press Service. The pastors said further that the conference ought to result in a reaffirmation of faith, wider cooperation among European Baptists, and increased unity and brotherhood within the denomination.

E. Lyn Rees, pastor at Ammanford, Wales, Great Britain, spoke of the need for a "a firm, non-apologetic affirmation of the Baptist faith and principles" during the five-day meeting in Vienna's Stadthalle (City Auditorium).

A Copenhagen, Denmark, pastor, K. Kyrö Rasmussen, thinks the conference, held once every five years, can show forth Baptist brotherhood in a Europe that is sharply divided.

"The Vienna Conference could form the basis for wider and better cooperation among European Baptists," stated Arnfinn Aandal, pastor in Norway.

Aandal also observed that the conference should recognize "that Europe, which for generations has sent missionaries to other continents, now is a mis-

sion field itself." He said the meeting should demonstrate "that European Baptists have a message relevant" for today.

The Norwegian pastor also hopes that the conference will demonstrate solidarity with Baptists who, in some countries, are undergoing persecution or are targets of discrimination.

Daniel Lhermenault, pastor in Roubaix, France, declared, "We need a spiritual renewal which would give us the capacity to serve God and to face desperate humanity."

Rees also declared that "one of our immediate aims should be Baptist cooperation on an international level." Both Machado and Kyrö-Rasmussen referred to an awakening and a fresh alertness to the world and its need for the gospel.

Baptists in Austria number about 750. The population of Austria is 7.4 million, of whom 1.6 million live in the capital city of Vienna. The nation is 88 percent Roman Catholic, and Protestant groups combined comprise only 6 percent of the population.

The conference will help commemorate 100 years of Baptist life in Austria.

In the opinion of Herbert Szeban, a pastor in West Germany, the meeting in Vienna will help bring "our small Austrian Baptist work out of hiding in a corner into the spotlight of publicity. Baptists of Austria have a chance to be discovered as a genuine Christian church of the people."

## Bible Due in Urdu Braille

Blind readers in Pakistan may soon be able to read the Bible, thanks to a co-operative project by Christian groups. Copies of the Scriptures in Urdu Braille are being produced in Scotland.

Sponsoring the project are the National Bible Society of Scotland and the Danish Bible Society, in conjunction with other contributors to the World Service Budget of the United Bible Societies.

An estimated 80 percent of the sales of the Urdu Braille Scriptures will be to non-Christians. The books are sold for a nominal price, below production cost.

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## Forces Said Fewer after Merger

Church union does not advance the cause of overseas missions, according to the April 25 issue of *Christianity Today*, evangelical fortnightly published in Washington, D.C., Religious News Service reported.

The magazine based its claim on a comparison of missions and missionary statistics from a 1938 report and the recent edition of *North American Protestant Ministries Overseas*.

Cited were "before" and "after" data on three denominations created by union since 1938—the United Church of Christ, the United Presbyterian Church, and the United Methodist Church.

The United Church of Christ had 382 missionaries, according to the 1968 tabulation, while its predecessor denominations had 611 in 1938, said *Christianity Today*.

The United Presbyterian total of 1,088 today was contrasted to the 1,698 maintained by the denomination's unmerged forerunners.

Church bodies now in the United Methodist Church had 1,552 missionaries in 1938; today the church has 1,415.

Churches involved in ecumenism gen-

erally were said to lag behind the "non-conciliar churches and the non-denominational foreign-mission agencies."

Non-merged churches whose mission work is related to the National Council of Churches were said to have increased their mission forces or remained stable between 1938 and 1968. Such bodies included the Episcopal Church, the Reformed Church in America, and Presbyterian Church, U.S. (Southern). Also in this category are the Lutheran Church-Missouri Synod and the Seventh-day Adventist Church, which are not NCC members but are affiliated with the Council's Division of Overseas Ministries.

Another special case among the "non-merged" NCC members is the American Baptist Convention, which experienced a split in the 1940's. The separating Conservative Baptist Foreign Missionary Society now falls in the "non-conciliar" fold.

In contrast to the report on ecumenically-related denominations, *Christianity Today* cited numerical gains for the Southern Baptist Convention, 405 missionaries in 1938 to 2,277 in 1968; the Wycliffe Bible Translators, from none to 2,126; Christian and Missionary Alliance, 447 to 859; the Evangelical Free Church, 32 to 167; Assemblies of God, 230 to 815; Africa Inland Mission, 211 to 1,383; and the Evangelical Alliance Mission, 95 to 875.

Of 30,000 foreign missionaries from North America, 32 percent were shown to be related to NCC-affiliated groups.

Agencies participating in the Evangelical Interdenominational Foreign Mission Association and the Evangelical Foreign Mission Association have 13,575 missionaries, and groups having no ecumenical ties sent 8,406. [The Foreign Mission Board of the Southern Baptist Convention has no ecumenical ties.]

"The point at which NCC missionary agencies overwhelm the non-related groups is finance," said the magazine. "Total 1967 income for the NCC mission groups . . . was 161 million dollars, as against 140 million dollars for the others."

"This means that agencies that support about 32 per cent of the overseas missionary force receive approximately 58 per cent of the total monies for all the groups. But the gap is narrowing."

The magazine expressed hope "that a speedy and dramatic change will overtake those churches that have shown substantial decline over the past thirty years, especially since a number of them were in the vanguard of missionary outreach at the turn of the twentieth century."

## Flood Hits Brazilian Town

A flood which hit Sao Jose da Laje, Alagoas, Brazil, in mid-March directly affected 23 of the 30 families represented in the membership of the Baptist church in that town.

Four of the church-related families lost relatives who were not church members. Fourteen were left without shelter or personal belongings, and all but two lost their sources of income. One teenage church member died in the flood.

Altogether more than 1,000 people died and about 1,300 houses were destroyed in the flood.

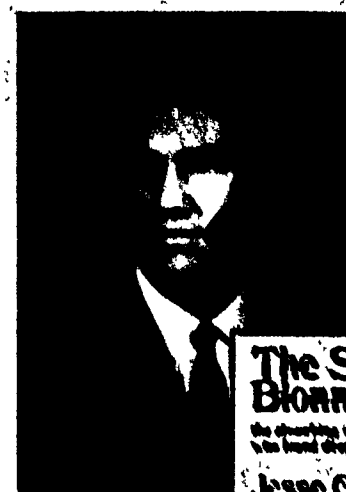
## 1970 Meetings Given Name

A series of evangelistic meetings, designated KABARIA '70 (an acronym meaning "joyful news") is planned by Baptists in Indonesia for June 20-July 5, 1970, reported Mrs. Wayne A. Pennell, missionary in Surakarta, Java.

Indonesian Baptists believe in the value of evangelistic crusades, she said, because of the "new zeal" their churches have had since the 1967 GEHIBA ("new life") crusade.

The extent of Baptist work around Surakarta, she noted, since 1967 has grown so that the total number of churches, chapels, and preaching stations has nearly tripled.

Since the 1967 evangelistic thrust, Tjolomadu Baptist Church has become the mother church for 11 chapels in surrounding communities.



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FOREIGN MISSIONS CLIPBOARD

June, 1969

At its May meeting in Dallas, Tex., the Foreign Mission Board elected SIDNEY C. REBER director of its Management Services Division, effective Sept. 1. This completes the major steps in the Board's three-divisional administrative organization begun in 1968. Reber, missionary associate since 1963, is Malaysia and Singapore Mission treasurer, business manager.

Reber will oversee work of FMB's treasurer's department, business manager, data processing systems, and matters related to nonadministrative home office staff, and be responsible for financial and systems analyses.

The Board created A NEW POSITION, consultant of laymen overseas, to be added to the Overseas Division staff.

The new consultant is to have five basic responsibilities: (1) to assist Southern Baptists traveling or living abroad to become involved in missions; (2) to coordinate participation of laymen in special projects overseas; (3) to channel the concerns for overseas involvement in Southern Baptist life; (4) to provide information about overseas vocational openings; (5) to prepare materials and training plans to implement these purposes.

CLAUDE H. RHEA, JR., FMB consultant in church music and mass communications, will join the administrative staff of Samford University, Birmingham, Ala., in September. He has been a member of the Board staff since 1967.

The Board elected MELVIN E. TORSTRICK associate secretary for missionary personnel. Torstrick, a former missionary to Chile, has been a Board regional personnel representative, stationed in New Orleans, La. He succeeds William W. Marshall and will work with foreign mission candidates in 28 central and northeastern states.

Sixteen missionaries were appointed for career service overseas, and six missionary associates were employed by the Board, bringing TOTAL OVERSEAS STAFF to 2,482.

Among the new missionaries is the first Spanish-American preacher to be appointed by the Board, Jose Antonio (Tony) Anaya, to serve in SPAIN. He is also the fourth pastor of Little City Baptist Church, Madill, Okla., to become a foreign missionary in the past eight years.

Also among the new personnel is the first physical therapist to be appointed, S. Nowlin Peach, to serve in GAZA.

Recently returned from visiting Baptist Hospital in Jibla, YEMEN, John D. Hughey, FMB secretary for Europe and the Middle East, reported that the missionaries want to start a training program for nurses at the hospital, and that an agricultural missionary is needed in Yemen.



## NEWS

### Crusade Impact Cited

The Crusade of the Americas' impact "probably is much more pronounced in South America than here in the United States," Frank K. Means, secretary for South America, told the Foreign Mission Board in April. He had recently observed opening phases of the crusade in Ecuador and Chile.

"The meetings (in Ecuador) were being well attended," he said, "and quite a number of decisions had already been registered, even though the campaign was still in its first week."

Means also reported that missionaries in Colombia are attempting to project work into many heretofore neglected areas of the country. As a result of staff additions, five new preaching centers have been opened, he said. The Colombia Mission has displaced that of Chile as the fourth largest Southern Baptist missionary group in South America.

But a shortage of missionary medical personnel, he pointed out, is hampering work of the Baptist hospital in Barranquilla. The hospital needs two doctors, a dentist, a nurse, a dietitian, and a medical records librarian.



### Baptists March in Uruguay

As part of a parade in Salto, Uruguay, that officially launched the Crusade of the Americas in that country, some of the 400 or so Baptists in the parade carry signs representing each church and mission. Several thousand spectators lined the main street of Salto, a city of 60,000. Parade participants placed flowers on the monument of José Gervasio Artigas, who led Uruguayan independence from Spain in the early 1800's. Marchers climaxed the day's events by joining others for an evangelistic service in the city's central plaza. The gathering recognized Carlos Tschanz for his 25 years as pastor of the First Baptist Church of Salto. Daniel Tíno, of Buenos Aires, Argentina, a psychiatrist, pastor, and seminary professor, spoke at the service and at the Uruguay Baptist Convention's annual meeting.

# Meet your missionaries at the Foreign Mission Board exhibit Tuesday, Wednesday, Thursday— Southern Baptist Convention New Orleans, Louisiana

Come, talk with the missionary/missionary family of the hour. A schedule will be in view, naming others and the time they are to be present. You are cordially invited.

Be sure to attend the Foreign Mission Board Reception 4 P.M., Wednesday, June 11, Roosevelt Hotel



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