

THE Commission

Southern Baptist Foreign Missions Journal • July 1969



Field Visitation, Combat Pay



Text and photos by Bob Harper

DISREGARDING the severe heat, blood-sucking mosquitoes, and small arms fire, U.S. Army Chaplain Harold L. Mills for ten months made his way up and down the Mekong Delta region of South Vietnam to share the "good news."

Operating out of Camp Viking, headquarters

for the 86th Combat Engineers Battalion, Captain Mills termed his assignment a choice one, "because I am part of a building team."

Cleaning his large sunglasses of dust and sweat, the chaplain mused, "In these months I have seen the complexion of the delta change because of the engineers' road building, bridge





*Missionary Associate James
Humphries (left) assists Chaplain
Harold Mills (wearing hat, top, left)
during field services in
Vietnam's Mekong Delta region.
Above: Packing boxes serve
as makeshift worship center.*

(Continued next page)



Not a picture on a wall—what was a window in the bullet-scarred rubble of house in Vietnam frames scene outside.



*Top: Driver and chaplain scrutinize road for mines.
Above: Chaplain sometimes travels by helicopter.
Left: Humphries, Lt. Col. Pelxotto, and Mills.*

construction, land clearing, and civic action with Vietnamese."

All too often, he added, the Viet Cong destroy the projects, "but we build them right back again."

Some 50 miles southwest of Saigon the land is flat, swampy, and dotted with rice paddies and occasional villages. In an area about 100 miles in radius, with 15 geographical divisions, the battalion operates in platoon-size units.

Lt. Colonel Ernest D. Pelxotto, the battalion's commanding officer, declared that "my chaplain is unusual" in

availing himself of opportunities to minister to as many troops as often as he can, when not conducting regular services at the small base chapel.

Like their chaplain, the soldiers of the 86th go wherever the need is.

Because of the nature of their work, troops are frequently relocated, so Chaplain Mills maintained close touch with the colonel. A man who believes in his men and allows them every opportunity to worship, the young commanding officer provided for a briefing conference with the chaplain each morning before Mills' trip to the field.

These briefings kept the chaplain aware of troop location so that he could see more men at more different locations.

Just a few days before the summer monsoon rains began, Chaplain Mills invited James F. (Jim) Humphries, a Southern Baptist missionary associate, to spend a week with him as guest speaker to the troops.

The photographs on these pages reveal much of what they did and where they went that week.

Being with military personnel was nothing new to Humphries. In Saigon since 1966, he is pastor of the English-



Tank's flamethrower sweeps suspected enemy bunker.



Vietnamese radio operator.



Above: Chaplain's group moves toward helicopter.

Right: Humphries speaks at roadside service.



language Trinity Baptist Church in the city. Much of the membership is military-related. Talking the language of the GI's is Humphries' business, but operating under combat conditions in enemy territory was a new ball game—new, at least, as a preacher, for he saw combat action in the Pacific in the U.S. Navy during World War II.

("Is this enemy territory?" a correspondent asked one officer in the delta. "It's ours by day and the Viet Cong's by night," was the explanation.)

Traveling by jeep, by helicopter, and on foot, neither Humphries nor Mills

showed a trace of fear or exhaustion throughout the week.

Arriving at pre-selected sites, the chaplain moved quickly from one soldier to the next until he located the superior officer or the man in charge. A brief conversation determined the best and safest location for a service.

With a small Bible as his only luggage, Humphries waited calmly and patiently during a couple of off-key hymns, led by the chaplain with no accompanist. The introduction of Humphries was quick and without ceremony.

While the GI's of various ranks sat on whatever was available—sandbags, construction timbers, packing cases—the visiting missionary spoke with emotion and strength against unpredictable background noises.

Clad in dusty, green combat clothing and often holding their weapons, the soldiers silently listened to Humphries deliver a powerful sermonette, ending with the challenge, "Right now, what is the sum total of your worth to the Lord?"

During the heat of one day and in the middle of Humphries' message, a

Wherever the GIs are, that's
where services are held.



VC automatic weapon chattered from the nearest treeline. Humphries momentarily forgot his outline. Turning to the chaplain, who was standing nearby chewing on a twig, the missionary asked, "What's my next point?" The chaplain correctly prompted him.

Mills later confessed to hearing the peculiar noise a volley of bullets makes, but said such incidents have been frequent.

In traveling 11,500 miles in ten months, "I have been fired at three times that I am aware of while in a helicopter, and four times while in a

jeep." Often mined roads hindered his travel (see cover).

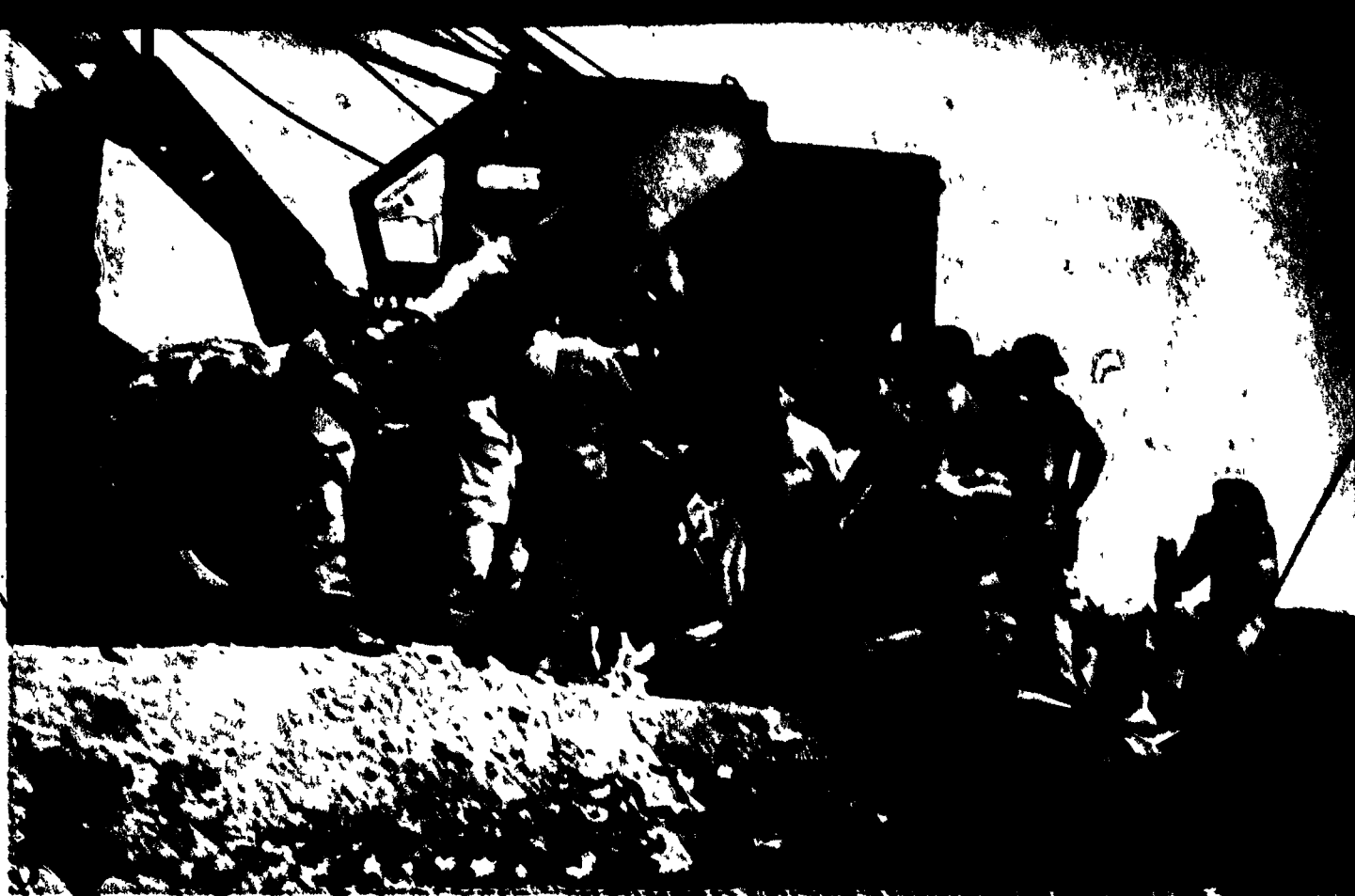
The small, but durable, chapel at Camp Viking allowed Mills to take care of needs at the base: a 6:30 devotional every morning, a Bible study on Wednesday nights, and Sunday morning worship. He also made himself available in character guidance classes to all units, averaging conducting about 12 a month.

Mills, now 39, saw U.S. Army duty 1946-49, some of it in Korea, before securing his college education and receiving the B.D. degree from South-

western Baptist Theological Seminary, Ft. Worth, Tex. He served as pastor of five churches in Texas before becoming commissioned as a chaplain in March, 1967. He was endorsed by the Southern Baptist Home Mission Board in early 1967 for the chaplaincy for an indefinite tenure of service.

Reflecting over his military career, the friendly and soft-spoken Mills shared his feeling of happiness and fulfillment as a chaplain. He spoke openly about the present high quality of GI.

"If there ever came a time of cut-



back insofar as the need for my services by the military, or if I felt the call to serve elsewhere, foreign missions would be my next interest in life," he said.

(Mills' Vietnam tour ended a little before the scheduled June date because of a brother's death at home. The chaplain is now assigned to the Second Armored Division at Ft. Hood, Tex. "Would you believe," he writes, "air-conditioned chapel and office, regular working hours, and one service on Sunday? What a change of pace!")

With a deep sigh the chaplain sat

staring through an opening in the tent at the base camp in the Vietnamese delta as he recalled the need he had felt to serve as a chaplain while he was pastor of a Sherman, Tex., church. "I am satisfied that this was the Lord's will," he reflected. "I have never regretted a day of it."

"I feel," he added, "that I have touched more lives for Christ in two years than I would have reached in my lifetime as a Stateside minister."

He regrets the war, but his personal support for the effort is obvious.

He also admitted periods of frustra-

tion. For instance, there was the day he observed a tired soldier stopping alongside a dusty road. As Mills watched, the soldier picked a beautiful, yellow, wildflower from a tangle of barbed wire.

Turning to an old Vietnamese woman passing by, the GI presented the flower to her with a slight, untrained bow.

"That isn't right," remarked the chaplain, tilting his head. "Flowers were never meant to grow up in a mess of rusty barbed wire. It just isn't right."

COVER STORY

Field Visitation, Combat Pay

Bob Harper Inside front cover

ARTICLES

Among Indonesians.....	Buford L. Nichols	7
From 'Missions' to 'Mission'.....	Francis M. DuBose	8
Barriers to Change.....	Roberta Kells Dorr	10
The Mountains Beckon.....	Kelth D. Shelton	13
Liberian Diary.....	T. Eugene Oody	14
Missions through Dentistry.....	Harry E. Byrd	18
Doku, the Shepherd Boy.....	Wanda Carpenter	19
They Understand.....	Beth Reynolds	28

PERSPECTIVE

Editorials		16
Looking to the Future.....	Baker J. Cauthen	17

VERSE

Reflections.....	Roberta Kells Dorr	12
------------------	--------------------	----

EVENTS

News		29
------------	--	----

MISSIONARY PERSONNEL

New Foreign Missionaries: April, 1969.....		22
--	--	----

DEPARTMENTS

Epistles from Today's Apostles around the World.....		20
Letters		24
Foreign Missions Quiz.....		25
Missionary Family Album.....		26
In Memoriam:		
Hannah Fair Saltee, Edwin Burke Dozler		27



COVER: "I never expected to see anybody from the press up here," muttered the sergeant when Art Editor Bob Harper appeared with a missionary and a chaplain on their way to conduct a field service in the Vietnam Mekong Delta region. The team pictured is removing Viet Cong mines from the road. The route was so heavily mined that the missionary and chaplain were unable to reach their destination, so they held a service for the men on the road. Story begins inside front cover. Photo by Bob Harper.



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



THE Commission

July
1969

Volume XXXII

Number 7

FLOYD H. NORTH, Editor

LELAND F. WEBB, Production Editor

BOB HARPER, Art Editor

THIS COMMISSION, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A. Published monthly by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, Editorial offices: 2806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Printed at 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, N.C.

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

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

SUBSCRIPTIONS: Single subscriptions—\$1.50 a year, \$2.75 for two years, \$3.50 for three years, and \$2.10 a year for addresses in foreign countries; All-Families Church Budget Plan—Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership; Elected Workers Church Budget Plan—Ten cents a copy (\$1.20 a year) applicable only when church includes in its order ten or more members serving in leadership and organizational capacities. Remittance in advance is required for all subscriptions, except those provided through church budget plans, which may be paid quarterly or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to THIS COMMISSION. Address subscription orders and correspondence to Circulation Manager, THIS COMMISSION, Box 6597, Richmond, Va. 23230. Change of address on Form 3578 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

Foreign Mission Board

W. Morris Ford, President
L. Howard Jenkins, President Emeritus
M. Hunter Riggins, First Vice-President
J. Leonard Moore, Second Vice-President
John L. Moran, Recording Secretary
Miss K. Elizabeth Minshew, Assistant Recording Secretary
John C. Williams, Attorney

State Members: Drew J. Gunnells, Jr., Miss Mary Essie Stephens, Jaroy Weber, Ala.; Harvey Kimbler, Ariz.; W. O. Vaught, Jr., Ark.; Loyed R. Simmons, Calif.; Milton Collum, Colo.; J. Ray Garrett, D.C.; Doyle E. Carlton, Jr., T. Rupert Coleman, Fla.; Mrs. John I. Alford, John W. Langdale, Roy O. McClain, Ga.; H. Todd Taylor, Ill.; Virgil L. Clark, Ind.; W. E. Thorn, Kan.; D. E. Meade, Eldred M. Taylor, Ky.; Perry Sanders, La.; Barney E. Bayles, Md.; Charles A. Lassiter, Mich.; W. Douglas Hudgins, J. L. Taylor, Miss.; James W. Hackney, Mo.; J. Howard Reynolds, N.M.; Mrs. Carl E. Bates, Howard J. Ford, Mrs. W. K. McGee, N.C.; Clay Frazier, Ohio; James D. Hall, David O. House, Okla.; W. D. Malone, Ore.-Wash.; Robert L. Densen, O. K. Webb, S.C.; B. Greer Garrett, Gerald Martin, Clifton W. Woolley, Tenn.; Joe Albritton, Clyde J. Childers, Buckner Fanning, W. Morris Ford, C. Wade Freeman, C. J. Humphrey, B. J. Martin, Tex.; Mrs. H. Cowen Ellis, Bruce H. Price, Va.
Local Members: Wade H. Bryant, Mrs. Robert B. Carter, Sr., Curtis English, Austin W. Farley, Joseph B. Flowers, V. Allen Gaines, David S. Hammock, John W. Kincheloe, Jr., Robert T. Marsh, Jr., J. Leonard Moore, John L. Moran, Lucius M. Polhill, James E. Rayhorn, Hunter Riggins, Meredith K. Roberson, D. O. Rose, Edwin L. Shattuck, Dalton L. Ward.

Elected Staff

Baker J. Cauthen, Executive Secretary
Rogers M. Smith, Administrative Associate to the Executive Secretary
Winston Crawley, Director of Overseas Division
Frank K. Means, Secretary for South America
H. Cornell Goerner, Secretary for Africa
John D. Hughes, Secretary for Europe and the Middle East
Charles W. Bryan, Secretary for Middle America and the Caribbean
R. Keith Parks, Secretary for Southeast Asia
James D. Belote, Secretary for East Asia
Franklin T. Fowler, Medical Consultant
Joseph B. Underwood, Consultant in Evangelism and Church Development
Claude H. Rhea, Jr., Consultant in Church Music and Mass Communications
Jesse C. Fletcher, Director of Mission Support Division
Ione Gray, Director of Press Relations
W. David Lockard, Director of Missionary Orientation
Louis R. Cobbs, Secretary for Missionary Personnel
Edna Frances Dawkins, Associate Secretary for Missionary Personnel
Truman S. Smith, Associate Secretary for Missionary Personnel
Samuel A. DeBord, Associate Secretary for Missionary Personnel
Stanley A. Nelson, Associate Secretary for Missionary Personnel
Melvin E. Torstrik, Associate Secretary for Missionary Personnel
Regional Personnel Representatives: Paul Box, Los Angeles, Calif.
Roger O. Duck, Ft. Worth, Tex. Victor A. Greene, Memphis, Tenn.
Ralph L. West, Atlanta, Ga.
Eugene L. Hill, Secretary for Missionary Education and Promotion
Fon H. Scofield, Jr., Associate Secretary for Audio-Visuals
O. Norman Price, Associate Secretary for Publications
Genevieve Greer, Book Editor
Floyd H. North, Editor, THE COMMISSION
Sidney C. Reber, Director of Management Services Division
Everett L. Deane, Treasurer
Ralph A. Magee, Assistant Treasurer
Elbert L. Wright, Business Manager
William K. Dawson, Manager, Information Processing Systems

THE COMMISSION

Among Indonesians

By Buford L. Nichols

Missionary in Indonesia

ASQUIB in the *Christian Century* in 1952 stated that some Southern Baptist missionaries, displaced from the mainland of China, had arrived in Indonesia to work among the Chinese people in the islands.

Not long ago I received a letter from a Chinese Baptist preacher, a close friend of mine, reporting his proposed visit to Indonesia. "I want to visit our Chinese Baptist work there," he wrote. Many such comments reach me from former associates.

The answer is that no Chinese Baptist churches have grown out of our missionary witness in Indonesia. And not one of our Baptist churches has worship services or Bible classes in Chinese.

We came to Indonesia to witness mainly to the masses, not to give major attention to any special minority group—even though, knowing and loving the Chinese and their language, I have often felt strongly pulled toward this group during my missionary work in these tropical islands.

I would be less than human and far below normal if I should forget—or even tend to forget—my happy and fruitful ministry for 15 years in China.

But in 1952 I came to Indonesia as my land of beginning again, just as I went to China in 1936. Experiences in China and America came along with me as elements in my background preparation for this new work. Up from zero at the start, I feel that I am now as deeply rooted in Indonesia as I was previously in China or America—perhaps even more.

Baptists here who are Chinese racially are members of the churches along with those from all other racial backgrounds, and so are the minority group of Chinese students in the Baptist Theological Seminary of Indonesia. They are Indo-

nesians in language, culture, and patriotism.

There are Christian groups in Indonesia which have separate churches for Chinese, Bataks, Suda-nese, Javanese, etc., but such church situations reflect an older era far adrift from the trends and desires of this age.

Of the total membership of Baptist churches in Indonesia (almost 10,000) affiliated with the Indonesian Baptist Mission (organization of missionaries), about 5 percent are Chinese. We rejoice in this gain, though it is far too small. The percentage of Chinese in the total population of the nation is only about 2 percent.

Many of my close friends in Indonesia are Chinese. In moments of rare fellowship we sometimes drop into Chinese conversation—if there are no bystanders clustered about—but soon we drift back again into our adopted tongue, the Indonesian language. Fewer than half the Chinese here speak the language of their ancestral land.

History has shown the wisdom of our policy of not identifying with a minority element in the population of 115,000,000 inhabiting Indonesia's 8,000 islands. We have found an unusual response from the Muslims who make up 98 percent of the population and who are the main source of professing Christians and church members.

This gathering of all races and tribes and of persons of all social and economic strata symbolizes the essential unity of all whose lives are committed to Christ.

So if you were to visit Baptist churches in Indonesia, you would meet the Chinese who are Baptists, and observe them in a close Christian fellowship that breaks down barriers of race and culture.

It has happened in Indonesia.



From 'Missions' to 'Mission'

By Francis M. DuBose

THE SHIFT from *missions* to *mission* was necessitated by the abstraction of a term which traditionally had served essentially an administrative function. The adoption of the term *mission* resulted from the compulsion of mission administration to understand the biblical basis of the missionary enterprise.

This effort to arrive at a theological understanding of the mission purpose placed *missions* in the world of ideas as well as the world of function. This systematic approach necessitated definition.

Operating on the assumption that behind all we mean by missions is the missionary idea, missiologists (theologians as well as administrators) sought to make a systematic formulation of this theological idea. The linguistic tool which they conceived as a necessity for this task was the term *mission*—a term of singularity that could express the missionary idea as *missions* had expressed the enterprise.

This came after earlier unsatisfactory attempts to use the plural form to express the idea. As theologians (big names like Barth, as well as mission professors) joined with learned mission administrators to wrestle with the "idea," the clumsy definitional format "missions is . . ." was changed to "mission is . . ."—for reasons of euphony as much as grammar.

This preference for a more linguistically esthetic format to define the missionary idea posed no serious theological problem because this term and its cognates do not appear per se in our English Bible.

The greatest problem came from those to whom this word in its plural form had a decided sacred connotation because it stood for the reality of mission outreach; and when a term comes to be so closely identified with a reality, the threat against the word somehow cannot avoid implying a threat against what the word symbolizes. This reaction was perfectly understandable.

This resistance has been virtually overcome, however, as Christian leaders increasingly have come to realize the importance of theological understanding. The use of the term

mission is now practically uniform among mission writers. This is well illustrated in the conservative *Christianity Today* as well as the liberal *Christian Century*. Southern Baptists have been a little slow to accept this change; and although mission professors changed before administrators as a rule, almost all who write have now come to use the word *mission* to express the missionary idea.

Whereas the shift from *missions* to *mission* came originally out of the necessity to express the missionary idea, the word *mission* has now come to express not only the idea in formal definitions, but it has come to be preferred as the basic word which carries that vital common denominator of all that is meant by missions, the enterprise as well as the idea.

This has caused understandable reaction by some who feel that in the linguistic shift there has come, not a clearer understanding of the theological basis, but rather a surrendering of that basis. To the extent that some have made the concept of mission so general as to cause it to lose its unique biblical content, the concern is justified; for if mission means everything, then it means nothing (to use what has come to be almost a cliché among missiologists).

Now that the word *mission* has come to be accepted generally as the basic term to express the missionary idea, the chief concern is no longer at the point of the shift in terminology but at the point of the meaning of the theological idea.

The crux of the problem is the biblical meaning of mission. It seems that the most meaningful hermeneutic to employ in arriving at a biblical concept of mission is the simple method that is basic to the most common approach in understanding any biblical idea: a full cognizance of the meaning of the language we are using, a careful examination of the biblical content conveyed by that language, and a translation of this into language and thought patterns meaningful today.

Mission comes from the Latin *mittere*, which means "to send." Its noun form is *missio* (accusative, *missionem*). An English word of Latin derivation, it corresponds to *sending*, an English word of Anglo-Saxon origin. When investigation reveals that the Latin *mitto*, the Hebrew *shalach*, the Greek *apostello* (synonym, *pempo*), and the English *send* translate

The author is associate professor of missions and evangelism at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

'Any concept of mission which separates any Christian or any Christian cause from the divine sending is less than a biblical concept.'

the same passages, we seem on safe ground to look for the missionary idea in this biblical material.

A close look at the sending passages reveals that they are in the mainstream of the biblical message. The definitive act of salvation in the Old Testament is accomplished by God through the sending of Moses (Exodus 3). The definitive act of salvation in the New Testament is accomplished by the sending of Jesus (Romans 8:3). Revelation 15:3 summarizes God's redemptive work in history by celebrating the work of God through Moses and Jesus.

Mission as the sending is the divine *modus operandi*. It refers to the accomplishment of redemption as well as the sharing of its benefits.

Jesus is the great apostle—sent one (Hebrews 3:1). This was a basic frame of reference in his teaching (John 3:17, 5:24, etc.). Significant in our understanding of mission is the fact that Jesus, in praying to his Father, links his sending with the sending of his own: "As thou hast sent me into the world, even so have I sent them into the world" (John 17:18). Thus the sending is inherent in the Christian life itself.

Even before Jesus commissioned his followers—"as my Father hath sent me, even so send I you" (John 20:21)—he made it clear that to be sent is a part of what it means to be saved, to be the recipient of redeeming love, and by virtue of that fact to be the channel through which God sends that love to the world. In the theological sense, therefore, every Christian is a sent one, a missionary, a missionary.

This brings us to the point where administration and theology are often confused. Sometimes one hears a statement similar to this: "Every Christian is a witness, but not every Christian is a missionary." It seems obvious here that "witness" is being used in a theological sense and "missionary" in an administrative sense. However, it is implied that missionary is being used in a theological sense. This illustrates the need for a clear biblical understanding of mission.

One of the reasons for such statements is the fear that in the concept "every Christian a missionary" the uniqueness of a special mission call is threatened. This is an understandable, but a mistaken, notion. In the first place, if our mission out-

reach is biblically based, we need not fear a clear understanding of the deeper meaning of mission which the concept of the sending conveys.

We need desperately to see that every Christian, every church, and every denominational unit, from the association to the Southern Baptist Convention as well as our specifically designated mission agencies, are—or should be—vitally related to God's mission in the world. To give witness to what God has done in Christ and the total implication of what that means in our world is our mission. Any concept of mission which separates any Christian or any Christian cause from the divine sending is less than a biblical concept.

Our rightful concern for the effectiveness of our mission agencies can be satisfied through an understanding of mission as the biblical concept of the sending. Let us illustrate from Paul. As a Christian, he was called to mission because this inheres in what it means to be a Christian (John 17:18). In addition, he was called to a special mission (within mission) as one sent especially to the Gentiles. Moreover, within this context, he was called to a special mission within certain limitations of time and space. He and Barnabas (both called "sent ones," *apostoloi* in Acts 14) were sent out by God's Spirit and God's church from Antioch of Syria (Acts 13). Sending within sending is a recurring concept in the Bible.

Paul's call to mission as a Christian is what all Christians share in common. His special call as an apostle to the Gentiles, which he describes in terms of ministry, corresponds to our concept of the God-called ministry. His call to the special ministry which carried him on his significant missionary journeys corresponds to the specialized mission vocation at home and abroad which is the prime concern of our two mission boards.

The idea of mission which derives from the biblical concept of the sending is an exceedingly rich theological concept with a powerful potential for commitment to God's cause in his world. It places every Christian in the center of God's mission of redeeming love, and it places every specific mission task within this same sublime mission context, which gives it the most meaningful orientation conceivable.

BY
ROBERTA
KELLS
DORR

'The Muslim religion is not just a religion—it is a way of life.'

Barriers to Change

IN REREADING the story of Jonah recently, I was struck with the thought that if Jonah had been a modern Southern Baptist missionary home on furlough we probably never would have heard the whole story of his mission to Nineveh.

I'm certain he would not have told about his bad attitude when he found he had been appointed to go to Nineveh. He would never have mentioned that he actually started for Tarshish instead.

The part about the big fish would be edited out, next. He would reason that it would do no good to tell such a thing because the people would never believe it actually happened anyway and would probably label him as some strange religious fanatic.

As he looked over his notes he would cross out the part about sitting under the gourd in despondency. It is not good, he would conclude, to let people know that missionaries ever succumb to depression or question the wisdom of God.

I am quite sure that if Jonah were a modern missionary he would find himself telling the churches at home only the marvelous way the people of Nineveh responded to his message and repented.

How wonderful that the Bible always gives us the whole story, and we are able

to gain strength and insight in facing things as they really are instead of always telling only of the bright spots.

I am often tempted to recount some of the answers to prayer and the more thrilling things I have seen happen in Gaza, such as:

The experiences of giving out gospels;

The story of the Bedouin who was converted and then went into the Sinai with some gospels to tell the Bedouins there of Christ;

The nurses who have accepted Christ and now are witnesses in hospitals in Lebanon, Kuwait, and Yemen;

The account of Suhell, a dentist, who accepted Christ as Saviour in Gaza, emigrated to Canada, and then went to Liberia, to broadcast sermons in Arabic to the Arab world.

These have been wonderful answers to prayer, and there is much to thank God for. However, if one is to pray intelligently for the Muslim world there is more that he must know and understand. One needs to know . . .

Why, after 2,000 years, Muslims living in and around the land where Jesus was born still do not know him.

Why the Arab countries are among the most difficult mission fields in the world.

And why some people feel it is impossible to win Muslims to Christ.

When I left the United States in 1959

to go to Gaza, I had studied all the books I could find on the Muslim religion, had read a large part of the Quran (Koran), and was convinced that it should not be difficult to win these people to Christ.

My first shock came when I found that there were no baptized believers from a Muslim background in Gaza, although the British missionaries had worked there since before World War I.

As I inquired, someone remarked, "They did baptize a man once, but he was killed. It started such a riot that the British government had to send out troops and tanks to stop it."

Why, I wondered, would people become so upset about one man's acceptance of Christ as Saviour and then being baptized?

One day a few weeks later at the small airport in Gaza someone touched my arm and said, "That's the brother of the man who was killed because he dared to be baptized." What a deep impression that made on me!

As I lived among the people of Gaza I began to understand.

I learned that the Muslim religion is a state religion and that it is virtually impossible for a person to change his religion. This becomes more understandable when one realizes that the Muslim religion is not just a religion—it is a way of life. It is not just what one might read in the Quran—it is the whole pattern of living built up over centuries.

Even the form of government and the laws of many Arab countries come from the Muslim religion. One who breaks away from this religion is severing his relationship to his family, his culture, and his community. In fact, he is considered a traitor to all three.

One Arab leader has pointed to the religious freedom in his country. However, this is freedom to be a Muslim if you were born a Muslim, or to be a Christian if you were born a Christian. There is no concept of a freedom that would allow a Muslim to become a Christian. In their estimation this is not freedom, it is chaos.

In the United States we like to see our children become independent, even if it may mean that they would not always agree with us. In Arab lands this is most undesirable. Individualism is constantly discouraged. The family or the group must decide issues, and the individual must conform to the group.

For this reason it is next to impossible for a person, living with his relatives amid the intense Arab feeling, to declare that

The author, Mrs. David C. Dorr, and her husband, a physician, were appointed missionaries to Gaza in 1958. They were recently transferred to Yemen and are beginning their first term there.



he is ready to break with tradition, family, and culture to follow Christ. He knows this will bring dishonor and disgrace to his family. Everyone in the group moves to keep him from such a decision. If he persists in his choice to follow Christ, he will very likely pay with his life.

We Americans are also inclined to overlook the fact that, to the Arab Muslim, his culture is so much a part of his religion he feels Western culture must be part of the Christian religion. Often he is drawn to Christ, but he dislikes Western culture.

First of all, he disapproves of the role women play in our culture.

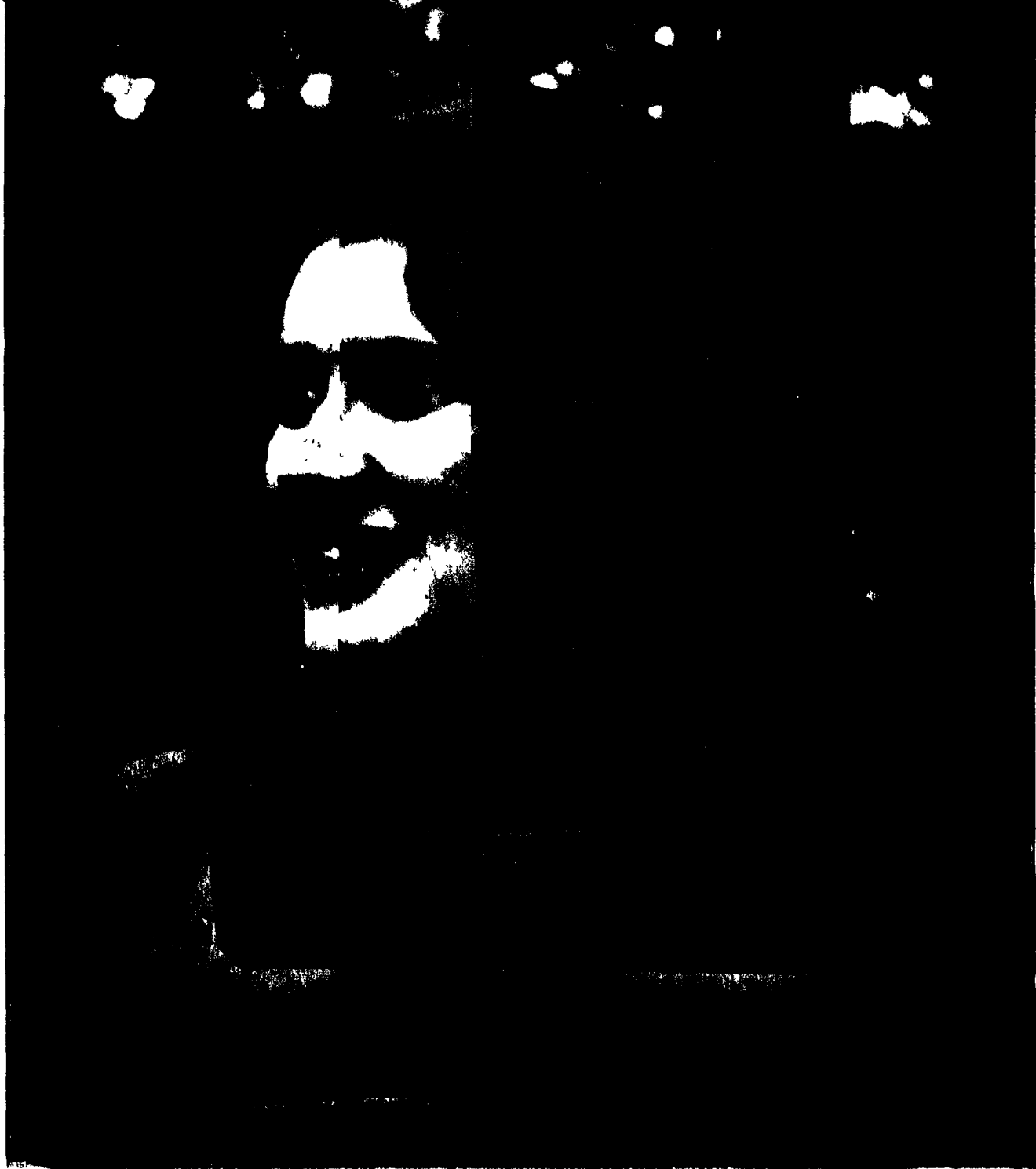
Americans may feel that women are mistreated in the Middle East, but Arabs, in turn, think that much of the freedom and behavior of American women is disgraceful. Bedouin women are not even supposed to laugh where men can hear them; it is considered that by such action the women are calling attention to themselves. Thus Arabs, when they see American women arriving alone on tours, talking loudly, and wearing short, sleeveless dresses and heavy makeup, are glad their wives are not like these women.

To an Arab Muslim it would be unthinkable to permit his daughter, whom he loves, to marry just anyone she happened to meet at school, simply because she fell in love. The young man's family might not be proper, or he might not really be the right kind of person. The Arab feels that the American way isn't trustworthy in picking someone who will become part of the family for life. They feel, in fact, that they show far more concern for their daughter's welfare than do Americans.

An Arab Muslim would consider it unseemly that women play leading roles in our churches. They believe such business belongs only to men, and they could imagine only chaos resulting should women play a prominent part in religious affairs.

There are other aspects of our culture that Arab Muslims would never understand or choose for themselves. For instance, they would consider it a great disgrace that so many of our senior citizens spend their last days in homes for the aged instead of with their families. For them old age is the golden period of a person's life.

The Muslim could almost be characterized by the word "respect." He has respect for his parents, for his teachers, and



Mrs. Dorr during her recent furlough in Richmond, Va.

BOB HARPER

especially for his religion. Most of all he respects the Quran, which to him is the word of God. He would never understand our own casual attitude toward the Bible and the way we so often pick and choose the things we want to believe and discard the things we choose not to believe.

To the Muslim, prayer is most sacred and holy. He will not enter into God's presence unless he is clean and properly dressed. Should he ever discover a book like *Are You Running with Me, Jesus?*—as fresh and unique as we may think it is—this would provide the final bit of evidence that Western culture is to be avoided.

The Muslim believes his culture is superior. When he says, "Our religion is superior," he is very often saying, "The culture that goes with our religion is superior, and we feel our way of life produces better results than your way."

Even when all these barriers are surmounted, and someone does accept Christ as Saviour, unanticipated difficulty suddenly is discovered—the stresses encountered by the person who breaks out of the security of this close-knit family group and faces the hostility of family and culture. He will constantly be confronted by people saying to him, "It would have been better if you had never been born than to bring such dishonor to your family."

If he is not killed by his father—usually considered proper punishment for one who has disgraced the family—he at least suffers intensely.

In Gaza and some of the other Middle Eastern lands, not only is it a matter of Muslims turning against the convert, but Christians also may resist a former Muslim's coming into the church. They say a Muslim can never really be converted and that eventually he will turn back because of the overwhelming pressure from his family and the Muslim community. With stern pressure from the Muslims and the lack of acceptance by the Christian community, some converts have broken mentally, and others have turned back.

At a time like this, the average missionary is inclined to sit under the gourd like Jonah and pour out his heart to the Lord, telling Him that the task He has assigned is impossible.

It is then we realize that we have too often tried to do all the work and all the praying ourselves. We need the prayer support of people at home who are just as concerned that the Muslim world might know Christ.

We must pray that, as Muslims hear the Good News, the Holy Spirit will reveal the truth to them that they may believe. If the Muslim world is ever to be won, it will not be by might, nor by power, but by the Spirit of God.

Reflections

Insights in verse by Roberta Kelle Darr, who served as a missionary in Gaza before transfer to Yemen.

The Fragment

This small piece of red brown clay
I hold between two fingers to observe.
I am no archaeologist, and yet it's plain to me
This piece once shaped the neck of some
Falaka's water jar.
And back, way back since time began,
It has been here within some gully
Motionless and mute,
Shapeless, without form,
A lump of clay.

I muse here with this piece of broken jar
Upon its immortality,
First as the clay,
Then as the jar,
And now within my hands
A memory
Of water and of wells and
Thirsty people long forgotten,
The future still unknown
But its existence sure,
As red clay, sand, and sunlit water.

Here through these ruins
Comes one now,
Proud and erect with
Water jar atop her head.
It is related to the chip I hold
There in its wholeness,
Full of water,
Balanced on her head.
She in her brodered dress
And chole-rimmed eyes,
With mantel covering her face,
Is sure related to the
Carrier of my broken jar.

Who dares to say
This piece of clay,
Her carefully balanced jar,
Hold more the essence of eternity
Than either she or I?

In a Hurry

"Americans, cocky, sure you're right,
Always in too big a hurry to sit
with us long enough
To become friends.
We tried to know you
But you were always trying to give us something:
A Bible
Or money
Or even food,
Anything you would part with for our sakes
But your time."

Gaza

You were here before I came,
Centuries before,
With people passing endlessly,
Children clinging to their mothers,
Young men wanting to be seen,
Tired men digging and pounding
and piling and pulling,
Young women hoping for love,
Old women knitting and remembering,
Teachers repeating and telling and testing,
Merchants staring vacantly
at the passing parade.

Though I cannot imagine it
You will be here when I am gone.

Onions and Prayer

It was our gardener I first saw
Spread out his mat and kneel to pray,
Down there close to his onion bed.
He'd worked right there since early dawn
And now had come the time to pray . . .
And so he knelt there holding out his hands
To God in humble supplication.
How right it seemed to pray with soft,
Brown earth and small, green shoots
And well-worn trowel close by.
The words he murmured were as old as his Quran;
Each gesture, every word must be exact.
So many times must bow and touch his head to earth . . .
So many times must stand . . . then kneel
Until at last he finished . . . put his
Mat away and reached again to
Weed the onion bed.

From a Hospital Bed at Night

The nights are like
Unwinding spools of thread,
Monotonous.
Dogs barking somewhere add the
Final, lonesome touch.
I move restlessly
And feel a helplessness
I dare not speak.

This strangely feeble body
That will not move to my command
Drags me down.
Real things become unreal.
Faces bend toward me like pictures in a frame;
I am the only realness,
And I . . . Ah, I am placed
Within this cage of flesh
To beat my wings out on the bars.
I am alone . . .
Upon an asteroid in space
So small it can be measured as a bead.



PHOTOS BY THE AUTHOR

Procession in Tarata; mountains overlook the city; resident wears felt hat, many skirts.

THE MOUNTAINS BECKON

BY KEITH D. SHELTON
Missionary to Peru

TARATA, nestled in the mountains of far southern Peru, is a town typical of much of the "sierra" or mountain region of the country.

The 8,000-foot altitude and the remote location have allowed the town to preserve many ancient customs. The 16,500 residents are almost entirely of Indian descent. Many of the region's inhabitants still speak only Aymará, an Indian dialect as old as Peru itself.

Houses are fashioned of adobe brick and wear corrugated metal roofs. Temperatures become warm by late morning, but by late afternoon and at night it is cold. To keep warm, the women wear felt hats, sweaters, and several skirts. Men don ponchos and dark trousers.

Rainfall in the mountains of Peru is usually ample, unlike the drier coastal region. The mountain moisture makes possible the farming of the ancient terraced slopes of the Andean mountains. Green terraces stand in contrast to the barren, gray mountains above the waterline and the higher, snow-covered peaks.

Llamas, beasts of burden in the Peruvian sierra, can often be seen on the trails and on the one road through Tarata.

Peru has large cities along the coast, such as the capital, Lima, with about three million population. But more than half of the Peruvians still live in towns like Tarata in the mountains or in the jungle on the lower slopes.

Tarata is typical of these towns not only as far as customs are concerned, but also because of the mutual need for the

preaching of the gospel among the people. To these smaller population centers a major emphasis must be made soon if Peru is to be reclaimed for the gospel.

The dominant religion in Tarata is, of course, Catholicism. The town even has a priest to attend the parish, although most villages do not have a priest on duty. Consequently there is a blend of Catholicism with old traditions, resulting in confusion for the people.

During an open-air evangelical service in Tarata on Easter Sunday, 1968, a procession unexpectedly appeared and wound its way toward the plaza where the service was in progress. Dancers, accompanied by the music of drums and of flutes, hand-made from pieces of bamboo and hollowed wood, moved past the plaza and to a private home. There the celebration continued with the drinking of *chicha*, the home-made "white lightning" of Peru.

Someone was asked the reason for the fiesta.

"I don't know," came the reply. "We have always done it on this day."

Irish Baptists have stationed missionaries in southern Peru for more than 35 years, and a small congregation in Tarata is affiliated with that group. Membership is small. The leader is a public scribe, a man nearly blind but a widely known and well-liked community leader.

The more than 30 churches and congregations connected with the Irish Baptist Mission voted to participate in the Crusade of the Americas and were included in plans along with the churches

related to Southern Baptist work in Peru.

These churches hold services in Spanish and the two dominant Indian dialects, Quechua and Aymará. Obtaining materials in these dialects has been difficult, but one of the most inspiring sounds is the singing of hymns in Aymará. In this dialect, the words "Christ is the only hope" come out "*Cristo sapa kina sutia sa ja*," in a combination of Spanish and dialect.

Plans for advance into the central and northern mountain regions of Peru have been formulated by Southern Baptist missionaries. The first major town to be entered is Cajamarca, the city where Pizarro took the Inca Atahualpa prisoner and where subjects of the Inca ruler filled a room with gold and silver ornaments for the demanding Spanish.

Another city on the priority list for advance is Cuzco, the ancient Inca capital, in Peru's central highlands.

The higher altitude and the less modern living conditions make mission work in the mountains demanding, but it is also challenging. The masses of people who still live in many ways as did their forefathers need the gospel taken to them personally.

Peru has been oppressed and in slavery for much of its history, first under the Incas, later under the Spanish Conquistadores, and even now under the power of sin that reigns in unredeemed hearts. There is an urgent need for the gospel and for people who will preach it in the mountaintop of the Americas—the mountains of Peru.



PHOTOS BY GERALD B. HARVEY

Author Oody, principal at Ricks Institute in Liberia, advises two senior high school students.

Liberian Diary

BY T. EUGENE OODY

Missionary Associate in Liberia

While on furlough, the author reported finding that many Baptists "simply do not have a clear picture of the various activities of missionaries." In order to provide some insight "into what goes on in the life of a missionary," he is sharing excerpts from his diary. These entries, recorded several months ago, show something of the daily variety in the author's responsibilities as principal of Ricks Institute, Baptist school in Liberia.

MONDAY, the 17th: A ninth-grade student came to complain about her French grade. "Mr. Oody," she managed between sobs, "my French grade was 93, but when (sniff, sniff) I averaged it I found it is 95, and he won't change it."

Registration day: We registered 258 students for second semester. Our yard boy brought back a white chicken when he returned from vacation. He gave it to my wife, saying, "This is your 26th" (July 26 is Liberian Independence Day). We are told that a white chicken represents purity and is thought to be the best gift a villager can offer.

Tuesday, the 8th: Began another semester as principal and mathematics teacher for grades 10, 11, 12. At assembly I read the "Rules and Regulations Governing Students at Ricks." Registered latecomers and was in the office until 5:30. John Falconer came to inform me that I was to discuss a topic with him at the Sunday School Convention workshop

at the Baptist camp next Saturday.

In the afternoon I talked with a tenth-grade student who had visited a "prophet" because of certain "spells." The man told him he had been "witched." I just listened and asked the boy to come and talk again. (He did return several times and seemingly overcame the difficulty).

Friday, the 11th: Regular school day. In the afternoon I went to Monrovia to watch a volleyball game between Ricks and Suchn Baptist Academy. Ricks won. In the evening I completed work on the talk for the Sunday School workshop.

On my way home a member of my staff stopped me to tell of a dream. "In my vision, I saw Jesus, and he took me by my hand," she related. "Mr. Oodoo," as she sometimes calls me, "what is the meaning of all this?"

I knew I could not begin to interpret dreams but said simply, "You are a good Christian mother who lives close to Jesus in your everyday walk, and it is possible he has become so real to you that you did see him with your spiritual eyes." When our conversation ended she went away shouting, "I saw Jesus tonight."

Sunday, the 13th: Sunday School at 8:30 A.M. As usual I taught the Sunday school class for students in grades 11 and 12. Under the topic "The Greatness of Christ," I asked the students to list qualities they would want in the God they worship. One boy, a refugee from the Sudan, replied, "I want a God who would

not have to come through Jesus Christ." This was a challenge to present faith in God through Christ.

In the afternoon I went to Monrovia for Baptist Student Union meeting. One of the summer missionaries spoke. I was back on campus for evening service at 6:00 P.M., Life Service Band at 7:00.

Thursday, the 17th: Conferences with students most of the afternoon. A Liberian government official's grandson, who had been giving the dormitory director a "hard time," was asked to see me. We set up a regular schedule for him to talk things out with me. Other students came by with various problems. After a tiring day in the office, as I was going home a tenth grader came running across campus with his math book. "Mr. Oody," he began, "how do I solve this: $(2x + 3y)^2$?"

Three summer missionaries and two missionary journeymen were dinner guests. After dinner, William R. Tolbert, Jr., president of the Liberian Baptist Convention (and Baptist World Alliance president), Dr. Richardson, chairman of the board of trustees, and another member of the board came to discuss proposed plans for future campus buildings. Missionary Bill (E. W.) Mueller, Baptist Mission treasurer, also came.

Wednesday, the 23rd: I gave my 11th-grade geometry class a quiz on quadrilaterals. One student, who obviously had not studied much, replied to the query



At Ricks Institute, Linda Phillips (top photo) assists student in library, and (below) Virginia Adian leads exercises. Both were then missionary journeymen.



for the names of the sides: "The non-parallel sides are called the 'trapes,' and the parallel sides are called the 'zoids.'"

I attended an evening program sponsored by the eighth grade class to raise money for their candidate in the queen contest. Later I went with the family to greet the new missionary journeymen who had just arrived.

Thursday, the 31st: Although I was not feeling up to par because of a flareup of malaria, I went to school. Listened to many complaints from students. Many wanted off-campus passes. One boy said his brother-in-law had died, and he wanted to go home. "I am the only big boy who lives with my sister, and she needs me," he explained. Permission was granted.

Regular staff prayer meeting was held at the Hovdes in early evening. "Listening to God in Our Prayers" was the topic. (Staff prayer meeting each Thursday is looked forward to as a time to share our concerns with one another, nationals as well as missionaries.)

Friday, the 1st: Very busy day. Taught as usual. Lost our car key. Turned the house upside down trying to find it in vain. (After giving up hope of ever finding the key, we had a new ignition switch put on the car. Later the key was found in the waistband of a pair of trousers.)

My wife and I visited the (Joseph C.)

Pous and the Muellers. While going to the Muellers I was frightened—thought a snake (there are a few around) had wrapped around my leg as we went through the grass. Found it was a frog that had jumped up my trouser leg.

Sunday, the 3rd: Regular Sunday services. Sunday School topic was "Brothers in Christ," based on Philemon. The students had many questions on race relations. "Mr. Oody, I understand that the United States is a Christian nation," commented one boy. "If so, why all the problems with the Negroes?" Although I had some answers, I am not sure they completely satisfied the boys.

Thursday, the 7th: This evening I took a group of students to Robertsfield Airport to see Adi Aniteye off. A graduate of Ricks, he is leaving to study at California Baptist College. At chapel services today Adi declared, "I can assure you that I will hold up the name of Ricks Institute, and I shall pray for you as you pray for me."

Sunday, the 1st: Attended funeral for Dr. Horton, a veteran Negro missionary to Liberia for a long period. The funeral was at St. Simon Baptist Church in Monrovia, where he was pastor. Dr. Tolbert preached. Among the many friends present were Dr. and Mrs. Tubman, as well as many other government officials. The service lasted three hours.

This seems to have been "one of those days." The bus carrying the students to the funeral had a breakdown on the road. When I arrived back on campus, two of our students had "spells" and were taken to the clinic. One of the missionaries fell down the steps and sprained her ankle.

Thursday, the 12th: Our communication seems to break down at times. Our yard boy was asked to go to another missionary's house to get some lime so we could whitewash the trees. When he returned, I looked in the box he carried and saw no lime, but limes, fruit which grows profusely in Liberia. I had to apologize for not making myself clear.

Saturday, the 2nd: This evening we attended the engagement ceremonies for a Liberian couple. The young woman is the daughter of one of the staff members.

In Liberia the engagement ceremonies seem almost as elaborate as the wedding. When a Liberian boy wants to start dating a girl he must write the parents and get their consent. If he comes to love her to the extent that he wants to become engaged, he must write the parents for consent. At the engagement, after a brief ceremony with a preacher in charge, the boy places the ring on the girl's finger. When he definitely wants to marry her, he must write another letter to the parents before final plans are made for the wedding.

Saturday, the 4th: As I prepared the Sunday School lesson, "Sidetracking

Christ," I asked myself, "What am I doing to teach our students that Christ is the answer to all their problems?"

Friday, the 10th: The senior class were our dinner guests. We served, at their request, an American dinner: roast duck, dressing, candied yams, green beans, fruit salad, pumpkin pie with whipped cream, hot rolls and butter, and iced tea. (How much more American can one get?)

In conversation, one senior asked, "How do you as a missionary feel about giving up a good job with much higher salary than you get as a missionary?"

I answered simply, "We serve as missionaries under the divine call of God. Salary becomes secondary when we know we are doing God's will."

Tuesday, the 21st: Regular school day. My wife helped our second-grade teacher, a missionary journeyman, take her students on a field trip to a nearby chicken farm. "These chickens are Americans," observed one little girl.

"Why do you say that?" someone asked.

"Cause they are white," she explained.

Friday, the 8th to Friday, the 15th: Closing activities of the school year. Events included junior and senior banquet, field day events, baccalaureate service, Christmas drama, class night, Christmas musicale, graduation exercises for 16 seniors, annual promotion day activities.

Sunday, Christmas Eve: Sunday service for missionaries and other staff members and students remaining on campus during vacation. The climax to the year's activities came this evening when missionaries and students went to a nearby, predominantly Muslim village for a Christmas pageant presented by the village students in their Kpelli dialect. Missionary-Pastor Howard Hovde had written the play. Afterwards we sang Christmas carols for the villagers.

"Thank you for coming," remarked the chief. "Most of our old people have gone now, but you are working with our young ones. We do not know the meaning of Christmas as you do, but your coming to show us the meaning of Christmas tonight has helped us to know more about your Christ. We thank you."

How gratifying to see some of the Ricks students from the village taking part in the Christmas program! They are recent converts from the Muslim religion and are sharing Christ with other villagers.

Christmas Day: All the missionaries met at the home of the John C. Milles for Christmas dinner—turkey and all the trimmings. Taking part were nearly 70 people—missionaries, other Ricks staff members, some 20 students on campus during vacation, several U.S. Air Force personnel stationed in Monrovia, and other friends. It was a day of fellowship, and we felt a real Christmas spirit as we shared together.

editorials

Former Missionaries in Other Pursuits

IN USING the term "former missionaries" we refer to people who have much to offer in raising the level of missionary concern and dedication among Southern Baptists.

A former missionary is one who has gone to another country under appointment by the Foreign Mission Board and who has either completed or otherwise terminated the assignment. This definition is likely to get reaction from individuals who come under its classification, particularly from emeritus missionaries. Some of them repeatedly affirm that they are still missionaries, that only their careers have been interrupted by an age limitation for service overseas. At times there is pathos in these expressions. One can sense the deep longing to be more fully involved with the current scene.

Those who have not reached retirement age may also remonstrate in a similar way. Their careers as missionaries have been terminated for a wide variety of reasons, and they have reestablished themselves in a statewide setting, usually with great disappointment.

In most cases the former missionary is no less committed to missions than when he was fully engaged in an overseas assignment and ministry. Occasionally an interested Southern Baptist writes to the Foreign Mission Board asking why the number of former missionaries is growing. The question seems to arise when a person has recently met several persons who have resigned from Foreign Mission Board appointment. It then seems to him that there is a large increase in the number of such persons.

The truth is that the percentage of resignations has remained almost constant for many years. By the statistics that show averages we can provide fairly accurate predictions as to how many persons will resign from missionary appointment. The level fluctuates but slightly above and below the 3 percent level.

When there were only 700 foreign missionaries representing Southern Baptists the 3 percent average for resignations resulted in a number considerably smaller than the total of 3 percent of today's more than 2,400 foreign missionaries. As the total number of foreign missionaries grows larger, the number of resignations also increases, although the percentage remains constant.

Psychological hazards sometimes trouble the missionary person who has resigned. The problem often exists not so much in his thinking as in what others might be thinking. Sometimes he is asked, "Why would God lead you to be a missionary and then allow your career to be cut short?" And there are a few questions that reflect possible doubts about his understanding of the missionary calling or about his original motivation in seeking Board appointment. Some of these questions he has asked himself, often in the agony of disappointment over conditions that required resignation.

We can be sure, in most cases, that the missionary who has resigned did so only after much reckoning with the harsh realities of circumstance. There are many unanswered, if not unanswerable, questions in the minds of most missionaries who have resigned. Their sense of calling and motivation for witness and service has not abated but has been redirected for a continued life of service in Christ's kingdom.

Most of the reasons behind the resignations of foreign missionaries are connected with problems of health. A few of them indicate difficulties in adjustment to physical circumstances or to the human relationships required on a mission field. This should come as no surprise to anyone. A person is not removed from his classification as a human being, either physically or psychologically, when he becomes a missionary of the gospel of Jesus Christ. His position or his standing is too often idealized beyond reason in the minds of some people.

But sometimes the circumstances that force termination of a missionary career are unrelated to matters of personal adjustment on or off the field. Missionary families have had to come home because one member of the family has been stricken and cannot survive under the living conditions on a mission field. And whenever a missionary wife or husband develops an acute or chronic health condition, two missionaries are lost to the cause, not just the one who is ill.

Former missionaries now fill many places of strategic responsibility in Southern Baptist life. Some are pastors; others hold responsible denominational positions; others are established in various vocational pursuits. Almost to the man they are striving to fulfill the Lord's will for their lives. The fact that they have been foreign missionaries enhances their potential for usefulness in this country, rather than detracting. Their presence among us affords everyone a potential blessing.

It is true that they may not have as much time as missionaries on furlough to assist in projects of intensified missions education, but they can be counted on for much valuable help. Perhaps they have been overlooked on many occasions or underestimated for what they have to offer the cause that has been most dear to their hearts. Former missionaries are assets, not liabilities. We share their regrets and longings for the opportunities to which they were once committed, but we also thank God for the time he was able to use them in foreign lands and for what they mean now under his leadership.

Not for Sale

UNUSUAL INTEREST has been shown regarding the stamp collection display we used as a cover for the June, 1968, issue of *THE COMMISSION*. We still receive many requests for this cover reprint from persons who think it can be purchased or that it is distributed in the same manner that the Foreign Mission Board sends out its free maps and pamphlets.

On the back cover of this issue we indicate the only way that the "stamp cover" reproduction is available. A current subscriber can acquire this award by extending his subscription or by purchasing a gift subscription for another person.

Our primary purpose for this offer is to cultivate new readership for *THE COMMISSION*. A copy of the stamp cover is sent immediately to every person who sends in a one-year prepaid subscription order. For two- and three-year subscriptions we award a matching number of stamp cover prints. We hope all who read this explanation will help us advise everyone that this is the only way to get the stamp cover.

This article by the editor appeared originally in *Royal Service*, April, 1969.

Looking to the Future



By Baker J. Cauthen

SINCE 1845 men and women called of God have offered themselves to the Foreign Mission Board of the Southern Baptist Convention for service overseas. God has abundantly blessed and used them. Their number has increased until now nearly 2,500 serve in 70 countries.

As a consequence of their labor, churches, theological seminaries, hospitals, schools, publishing houses, good will centers, and a great array of other ministries are now found throughout the world. Emerging Baptist bodies are gathering strength for wider ministries in their own countries. Already from mission lands have come two presidents of the Baptist World Alliance, and the forthcoming meeting of the Baptist World Congress is scheduled to be in Tokyo, Japan.

One can easily be discouraged if he looks to the future and merely observes difficult problems upon the horizon. Wars and threats of greater wars appall us. Vast expenditures for weapons of destruction consume large portions of national resources. Waves of restlessness, particularly among young people in land after land, occasion grave anxiety. The spectacle of human misery, with the possibility of increasing population and diminishing food bringing about yet greater suffering, burdens the conscience of the twentieth century.

The picture is not all dark. The quickening concern of people for the welfare of the entire world is of major significance. The deep desire to eradicate war and elevate living standards of people everywhere is highly commendable. The feeling of responsibility that illiteracy should be abolished and that every person should be given opportunity for development through education is a worthy challenge. Growth of rapid transportation and mass media of communication helps to bind the world closer together.

Opportunity and danger seem inseparably joined. The test of heroic action comes in being able to recognize the

opportunity and serve it wisely, even though circumstances are threatening and possibilities for disaster are many.

The imperative nature of our world task becomes clearer every day. Our basic responsibility is to bear witness to the truth of God's act of redemption in Jesus Christ, our Saviour. Every human being has a right to know of God's love and of the grace He has manifested in the gift of His own Son that the world may know Him.

Our main emphasis lies upon bearing witness to God's truth and leading men and women everywhere to discipleship so that they might be drawn into fellowship with a living Saviour and with one another in the fellowship of New Testament churches. This witness must be joined with deeds of love and mercy that manifest genuine Christian concern for our fellowman and a determination to share with him all that is good, so as to lift him up to full stature and opportunity.

We are deeply convinced that we should utilize every Christ-honoring means to exalt the name of Jesus and call people to an awareness of their need of him. We are also mindful that we should not overlook any ministry, however humble or demanding, that will help people become aware of the love of Christ.

We are so interrelated in the world today that we must demonstrate near at hand, as well as far away, the full meaning of Christian love and brotherhood. All that we do abroad must be fortified by deep dedication, Christ-honoring service, and sincere love which is not withheld from any person because of his circumstances.

The open door for worldwide witness is a phenomenon. We have never seen anything like it in the history of humanity. To be sure, there are some portions of the world behind the Iron Curtain where messengers of the cross from this country cannot go. We must keep in mind, however, that in those places there are believers in Jesus Christ who are prepared to sacrifice their lives in order to

be true to him and to bear witness in his name. In most countries the extent of Christian witness and service is limited only by the number of workers and the resources available for their task.

The objective of placing 5,000 missionaries under appointment as early as possible calls us to marshal our forces to a degree never before known. It lays hold upon the hearts of men and women and claims their highest dedication to the calling of Jesus Christ. It summons churches to share their resources liberally so that funds may be available to send God's servants on their mission and sustain them in their labors for Christ.

The objective also calls us to intercessory prayer, realizing that the power of the Holy Spirit is indispensable, and our own efforts—regardless of how quantitative, energetic, or sacrificial—are futile apart from the power of God working in and through us.

The important matter for us in these days is to be clear in our purpose and undismayed, regardless of the problems that may be before us or may threaten. If we press on in full knowledge that we walk in obedience to our Lord's command and with confidence that the gospel is the power of God unto salvation, we will discover that we are following a wisdom not our own, and that God himself, in response to faith and obedience, will see to it that his Word bears fruit.

Our concern must extend toward every area of human life where people are burdened because they have not known the liberating power of the gospel of Christ. We must remember that Jesus said, "Inasmuch as you have done it unto one of the least of these my little ones, you have done it unto me."

The future of Southern Baptists depends largely upon what we do about the Great Commission as we face the remaining decades of this century. May God help us to look ahead with determination, confidence, joy, and full obedience to Jesus Christ, our Saviour and Lord.

MISSIONS THROUGH DENTISTRY



Dr. Goss, assisted by his daughter, attends patient at a dental clinic.

BY HARRY E. BYRD
Missionary to Guatemala

IN THE Central American republic of Guatemala there is no Southern Baptist-related hospital or medical clinic, nor are there any career medical missionaries now serving. Yet for more than seven years medical missions has played a vital role in the Baptist witness there.

A dentist from Panama City, Fla., Dr. Neal Goss, came to Guatemala in 1962 and worked for a while with Southern Baptist missionaries. He has made many successive trips. He was the first of many Baptist dentists to serve Christ in Guatemala through short-term dental projects.

Currently the Guatemala Baptist Mission plans several dental projects each year as an integral part of its work. They are carried out by joint participation of the visiting dentists and the Mission, in cooperation with Dr. Franklin T. Fowler, Foreign Mission Board medical consultant.

The dentists travel to Guatemala at their own expense. The Foreign Mission Board, through the budget of the local Mission, provides food, lodging, and travel while the dentists serve on the field, usually from one to three weeks. Missionaries act as guides, translators, and sometimes as dental assistants.

Fresh from the States and accustomed to the most modern equipment, the visiting Baptist dentists quickly adapt themselves as the shade of a tree becomes their office and instruments are

sterilized over an open fire.

Sometimes a dentist sees as many as 100 people a day, depending on the amount of time consumed in travel from one town or village to another. The need is so great that work is usually limited to extracting teeth.

This ministry has been used by the Lord in at least five ways in Guatemala.

The work has been the means of relieving suffering and of ministering to the physical needs of a large number of people—in 1968 alone, more than 1,400 received dental attention. The clinics are restricted to areas where there are no practicing dentists. In the special clinics many men, women, and children see a dentist for the first time in their lives.

The dental ministry has been the means of presenting the gospel and of winning converts to Christ. While the dentist pulls teeth, a missionary or national Baptist engages in witnessing and in distributing tracts. After the day's work, an evangelistic service is conducted.

This ministry has helped to remove prejudice and to establish good will. Many Guatemalans live on large plantations, and some plantation owners, fearing that visiting evangelicals might be disguised political organizers, have been hesitant to grant permission to hold services.

Other owners, as well as many town officials, hold a medieval outlook con-

cerning all non-Catholic groups. The sight of dentists giving unselfishly of their time and talents has softened the attitudes of those in authority, removed their suspicions, and built an image of respect for the Baptist witness.

Closely related to these results has been the opening of new work. The Department [state] of Alta Verapaz now stands as a major center of Baptist witness; a missionary family lives in Cobán, the departmental capital, and serves several congregations in the surrounding area where the Kekchi Indian dialect is spoken. The key the Lord used in opening work in the area was the ministry of Dr. Goss and a missionary on a coffee plantation in 1963.

In the Department of Zacapa, where Dr. R. E. Hamilton and Dr. Russell Snow, both of Marietta, Ga., were enthusiastically received in 1968, the First Baptist Church of Guatemala City and the city missionary are now planning a permanent work in this promising area.

Still another benefit of the dental ministry has been in the interpersonal relationships between missionaries and dentists. Missionaries in Guatemala have found their own lives enriched by fellowship with these dedicated laymen, and believe that the dentists should be even better missionaries at home after having served for a short time as missionaries abroad.

DOKU, THE SHEPHERD BOY



Left: Journeyman Carpenter tells Doku the story of the Good Shepherd. Center: Doku, the shepherd boy. Below: He carries water for sheep.



BY WANDA CARPENTER
Missionary Journeyman in Ghana

RAGGED, DIRTY SHEEP have provided the link of interest in developing a friendship with Doku Niiquaye. A Muslim boy, Doku attends the sixth-grade Bible class I teach at the Baptist Community Centre in Accra, Ghana.

He has been in the class for more than a year. But only recently was I able to gain his confidence; that was when he learned I was genuinely concerned for him. I had found that Doku was a shepherd boy. As soon as I showed an interest in sheep, our friendship took on new meaning.

"How many sheep do you look after?" I asked him one day.

He talked as I had never heard him before. "My father has six sheep, my mother has 20, my brother 15, and I have two of my own," he jabbered.

He has been assigned the daily responsibility of taking the flock to suitable places to graze, to fetch water for them, and to see to it that they are all in their room in the house at night. (That's right—one end of the family home is for the sheep; they are that important.)

Doku cares for the sheep with pride. Sometimes as he walks through the compound at the centre with some of the

sheep he stops to get water for them.

All this provides excellent opportunity to tell him of the love of Jesus. He listens carefully to the story of the Good Shepherd. He became excited the day I showed him a picture of Jesus holding a sheep in his arms—just like Doku does!

He came to class late too frequently in December, so I inquired about it. He explained that he had extra responsibilities because of Ramadan, the Muslim period of fasting. He was taking special care of the sheep his family would sacrifice at the end of the fasting period.

During that observance he would come many times a day for water to give the sheep, yet he couldn't drink a drop of it. Neither did he eat anything from sunrise to sunset for an entire month.

When Doku was seven, his father had told him that he must "pray and be a Muslim." The boy has related to me how he washes himself and prays five times daily, the first time at 5:30 in the morning.

Because he is a Muslim, Doku is not allowed to attend Christian worship services on Sunday. But he is allowed to come to the community centre during the week; here he is learning about Jesus.

I asked him one day if he knew why Jesus came into the world.

"He came to die and get our sins," he answered.

As Doku attends Bible classes, learns to sing choruses about Jesus, and plays games with the other children, he is learning more and more about what Jesus can mean to him. In fact, he has already shown a profound interest in becoming a Christian, even though at home his father continues to advise, "Pray and be a Muslim."

Children attending the Baptist centre each week number 200 to 300. Many are from Muslim homes, but they are learning of the Good Shepherd who cares about each of them.

What does Doku do when one of his 43 sheep becomes lost? He leaves the other 42 and goes to look for the lost sheep. When he finds it, he feels far happier over this one sheep than over the 42 that did not get lost.

Perhaps someday Doku will personally know our Father in heaven who does not want any of his little ones to be lost. Then Doku can sing, "The Lord Is My Shepherd," as he watches his sheep in Ghana.

EPISTLES

*From Today's Apostles
Around the World*

Some Parallels Discovered

A simple wooden box draped with black served as Nai [Mr.] Tow's casket. A single arrangement of tropical flowers was the only adornment. The day was hot, the humble church only half-filled, the language Thai.

As my mind went back to two funeral services in Roodhouse, Ill., some three months previously [Mrs. Shelton's parents, Rev. & Mrs. Ollie Phillips, died recently, her mother Dec. 25, her father, Jan 6], I couldn't help dwelling on the numerous and glaring contrasts with this funeral in Bangkla, Thailand. Then one of our missionary doctors began to tell Nai Tow's story.

Nai Tow had come to Baptist Hospital with advanced abdominal cancer. The only hope was immediate surgery, with recovery a doubtful possibility. His complete recovery constituted nothing short of a modern miracle.



Nai Tow professed Christ and, as the first Christian in his remote village (out beyond "Thieves Landing"), he began to witness to his family, friends, and neighbors. He invited missionaries to hold services in his home. Now, some three years later, there are 11 families in that area vitally interested in Christianity, some already having made professions of faith in Christ.

Bangkla and Roodhouse are half a world apart. There are many contrasts—language, weather, and customs do differ drastically. But as I listened to Nai Tow's story, the contrasts seemed to melt away, and in their place emerged some marvelous parallels, bringing their own precious message—a healing message to my still-sore heart.

Both Nai Tow and Ollie Phillips were originally farmers.

Neither attended a day of college or seminary,

But both had met God and were his witnesses;

Each had witnessed in his home community.

Now, both Daddy and Nai Tow are gone from us,

And both are sadly missed.

Yet their witness lives on,

On opposite sides of the world.

How great our God who makes this a reality!

—Marge (Mrs. Raymond L.) Shelton, Bangkok, Thailand

'A Great Birthday' Due to Prayer

Thank you for praying for Bob (my husband) on his birthday. God answered your prayers and greatly blessed him.

It was the last day of the term at one African high school where Bob teaches Bible. In one class the Bible course included a study of the Gospel of Luke. On this last day there was a definite impression to teach mainly from Luke 22 and 23—the sufferings and crucifixion of the Lord.

The students in the class were serious and quiet. So at the end of the lesson Bob gave an invitation for any students to repent of sins and receive Christ as personal Saviour.

Six young men raised their hands, stood, and stayed behind as the bell rang to end the class. These indicated by spoken and written testimony that they were really converted.



After a second Bible class, Bob showed both classes a motion picture on the crucifixion. Again there was a serious attitude among the students.

This time, seven students stood, and others remained behind for counseling and indicated they opened their hearts to the Saviour.

Also on this day, Bob's birthday, the first of the Bible Knowledge Study Books on Acts were delivered from the printer. Now some are in the hands of the students.

Prayer is needed that God will use these books for the salvation of many students (about 4,000 have been printed). Another study book on the Gospel of Mark is to be ready in a few weeks; a book on Luke and other Bible study materials are in preparation.

It was a great birthday.

Thelma (Mrs. Robert E.) Beaty
Gwelo, Rhodesia



While her parents, the E. Price Mathiesons attended missionary orientation at Ridgecrest, N.C., Renee offers a smile. The family is now on the field in Japan.

One Year's Difference

When we lived in Djakarta, a member of Kalvari Church asked me to start preaching at a new chapel. He explained that for more than a year he and others had been holding a Sunday School for neighborhood children in a soap factory adjacent to his home. The factory had gone out of business, he continued, and the group wanted to add worship services.



On that first Sunday morning, Mar. 3, 1968, the happy welcome by the people in the big bamboo building with the dirt floor made us feel like missionaries for the first time.

In addition to conducting preaching services, I went every Friday for a Bible study. A year later, almost to the day, I was invited to come from Bogor one Sunday to preach at the harbor chapel. What tremendous changes they had made by themselves!

An attractive wall had replaced the hut-like front of the former factory. A gateway was flanked by quaint post lights. The inside woven bamboo walls were painted light blue. Benches faced a pulpit made of teakwood and bamboo. The dirt floor had given way to one of concrete.

My Christian friends of the waterfront probably noticed some changes in me, too, because, instead of haltingly reading a sermon, I was able to preach at a rapid pace with almost no notes. A year can make a lot of difference.

George R. Trotter, Bogor, Indonesia

Advances in Ghana

Mission work in Ghana goes forward. We are grateful to all who make it possible for 27 missionaries and 11 missionary journeymen to serve here.

Missionary children moved into a new dormitory in Accra in February. These children attend school in Accra and do not have to leave the country for schooling, as was true earlier. This helps the parents, who want their children to have a good education, and relieves them of teaching the children at home.



The Ghana Baptist Seminary at Abuakwa has a new missionary couple who will help carry the administration and teaching load. A Bible correspondence course has been added to the seminary curriculum, and people who want to study the Bible have responded.

Baptist Medical Centre at Nalerigu has plans for a new office building and other extensions to the present buildings. Modern equipment has been added to the laboratory, and three students have been trained as laboratory assistants during the past year.

A new dormitory is to be built this year at the Woman's Missionary Union camp at Ejura, allowing an increase in the number reached through camps.

A new Baptist center has been planned for Tema, a growing seaport city, where a new aluminum plant is now operating and attracting many Ghanaians who seek employment. A mission church was started when our family returned to Ghana in July, 1968. The church now meets in a rented house with an average attendance of 40. Many members witness during street services in Tema and surrounding villages.

Radio and television programs are conducted weekly. Letters in response to this ministry have totaled 466, so we know that it is reaching people who would otherwise never enter a church.

A new missionary couple has come to Ghana to do evangelistic work. New Sunday Schools are being organized. More work is being done in English, the language used in Ghana's schools.

Calvary Baptist Church in Accra, organized in 1968, conducts services in English. A weekday program reaches children. Literacy classes are conducted for adults; they are encouraged to read the Bible in simple English or their local tribal language. As they learn to read, they learn the news of Christ's love.

Bible is taught in secondary schools and teacher training colleges. Missionaries reach students in Bible classes.

We serve God who can do mighty works in Ghana or wherever we are.

James B. Annis, Tema, Ghana

Testimony beside a Goat

During our 16 weeks of orientation we heard a radio speaker say in horror that "one of the denominations is sending out music missionaries!" How interesting it would be to see this individual's reaction when he reads that a cesarean on a goat was the occasion for telling an African man about the infinite love of Jesus Christ.

Without any established pattern to follow, it has been necessary to take the mobile veterinary clinic and a deep yearning to share the love of Jesus and "launch out" into the African bush country. Repeatedly I head out into the bush, not knowing where I am going, when I will be back, or what I will do.

With this strange mission method it is necessary to trust that the Holy Spirit will lead me into situations where a Christian witness is possible. Sometimes worming a chief's horse opens the door; sometimes it is a rabies vaccination or removing screwworms from a wound on a calf.

On a recent day I left the house again not knowing where I was going. In the village I stopped to visit. There a young boy reported that a man nearby had a small goat that had been trying to deliver her kid for three days. I drove the mobile clinic to the man's house, and, after the formalities of greeting, I was shown the goat. Normal delivery proved impossible, so I decided on a cesarean.

My operating room was a mud hut with a grass roof and no lights. A large audience soon assembled. In a few minutes onlookers were watching in amazement while I administered the anesthetic, clipped and scrubbed the surgical site, and made ready for surgery.

After putting on my rubber gloves and starting the surgery I had 30 to 40 minutes of choice time to witness to this crowd. God even provided—as he almost always does—a man who knew enough English to interpret my words. The people listened quietly as I told them that I was only doing what God had allowed me to learn to do and that it was God who performed the miracle of healing after I had opened the tissues and closed them back exactly as God had made them.

The nanny goat was small, but God used it as an opportunity to tell people of his love.

—**Louis E. Carlin**, missionary associate, Nalerigu, Ghana

Widow Shows a Thankful Spirit

One widow, among the many women at the Woman's Missionary Union convention giving testimonies about answered prayer, said she wanted to thank God for all he had done for her.

She told how God led in her training to be a nursing orderly (comparable to a Licensed Practical Nurse) and then gave her a wonderful Christian husband who was a leader in their church. God blessed their home with four children.

Her husband became ill, and at surgery the diagnosis was incurable cancer. She cared for him during the few months before he died, leaving her with the little children.

According to African custom, she was supposed to become another wife of her husband's brother, but she refused. During the difficulties of adjusting to life alone and resisting family pressure to obey tradition, she became mentally disturbed, requiring special therapy. God heard her prayer and gave her peace of mind.

She told how she found a job working with Baptists. When her eldest son ac-

cepted Jesus and asked to become a member of the Baptist church, she joined him in baptism. She added with a smile, "Now we are full members."

She told how, after her brother's wife died two years ago, she was given the two orphaned children to care for with her own.

When her sister died the next year, she received the two young children left by the sister, bringing to eight the number of children for whom she was solely responsible.

"You know how it is," she said. "There are many things children want and need. I want them to have good food, nice clothing, and the opportunity to attend school. My son works part-time at the hospital for his school fees, and I try to manage enough for fees for the others."

Then with a beautiful smile of peace that gave a peculiar radiance to her face, she said, "Now please do not think I am complaining to God about these things that have happened to me. If God chose to give me these gifts, I just thank him."

Wana Ann (Mrs. M. Giles, Jr.) Fort Gatooma, Rhodesia



**N
E
W**

FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

APPOINTED

APRIL 1969



Craigmyle, James Phillip (Jim)

b. Madison, Ind., Apr. 30, 1936, ed. Gordon Col., 1959-60 & 1961-62; Belmont Col., B.A., 1966; SBTS, 1966-69. Clerical worker, U.S.N., 1953-59; personal sec., Beverly Farms, Mass., 1959-60 (part-time); mfg. co. employee, N. Andover, Mass., 1960-62; ins. agt., Louisville, Ky., 1962-63; pastor, Smyrna Church, Chapel Hill, Tenn., 1963-64, Friendship Church, Culleoka, Tenn., 1964-66, Salvisa (Ky.) Church, 1966-67, & Rockport (Ky.) Church, 1967-69 (part-time). Appointed for E. Pakistan, Apr., 1969. m. Doris Jane Rogers, June 8, 1957.

EAST PAKISTAN

Craigmyle, Doris Jane Rogers (Mrs. James P.)

b. Auburn, Me., June 28, 1935, ed. Cent. Me. Gen. Hosp. School of Nursing, Lewiston, Me., 1954-56; Sem. Extension Dept. (by corres.), 1968-69; SBTS, 1968-69. Dental asst., Newport, R.I., 1956-58; orthodontist's asst., Nashville, Tenn., 1963. Appointed for E. Pakistan, Apr., 1969. m. James Phillip (Jim) Craigmyle, June 8, 1957. Children: Timothy Roy, Feb. 22, 1958; Carol Joy, July 7, 1959; William Robert, Sept. 10, 1964.



Darnell, James Hugh

b. Broken Bow, Okla., June 23, 1931, ed. Tulsa Univ., 1953-54; Okla. Bap. Univ., B.A., 1958; SWBTS, B.D., 1962. Mkt. employee, 1948-50 (part-time until mid-1949), & office machines repairman, 1950-51 & 1953, Tulsa, Okla.; activated reservist, U.S.M.C., Calif. & Okla., 1951-52; pastor, Westside Church, Tulsa, 1958-60, Southside Mission, Hugo, Okla., summer 1960, Calvary Church, Ardmore, Okla., 1960-64, Buckner Ter. Church, Dallas, Tex., 1964-65, & Barnett Rd. Church (formerly Scottwood Mission), Columbus, Ohio, 1965-69 (under HMB appointment). Appointed (special) for Nigeria, Apr., 1969. m. Jerlene Clark, June 26, 1962.

NIGERIA

Darnell, Jerlene Clark (Mrs. James H.)

b. Laurens Co., Ga., Aug. 11, 1934, ed. Truett-McConnell Jr. Col., dip., 1955; Stetson Univ., B.A., 1957; SWBTS, M.R.B., 1962. Bank clerk, Jacksonville, Fla., 1952-53 & 1953-54; sec., DeLand, Fla., 1953 & 1955-57, & Ft. Worth, Tex., 1959-62; HMB summer missionary, Columbus, Ohio, 1955, & New Orleans, La., 1960; elem. teacher, Jacksonville, 1957-59, Ardmore, Okla., 1962-63, & Columbus, 1963-69. Appointed (special) for Nigeria, Apr., 1969. m. James Hugh Darnell, June 26, 1962. Children: Patricia Gaye (Patty), June 28, 1963; James Hugh, Jr. (Jimmy), July 13, 1964.



Holland, Robert Miller (Bob)

b. Shelbyville, Ky., Aug. 22, 1934, ed. Georgetown Col., B.S., 1956; Univ. of Louisville, 1963-64; Auburn Univ., M.Ed., 1964; Fresno State Col., 1966-67; Univ. of Kan., summer 1967; GGBTS, 1968-69. Civil engr.'s asst., Shelbyville, summers 1952-55; preventive medicine tech., U.S. Army Med. Corps, Europe, 1956-59; paint co. lab. tech., summer 1963, & engr., U.S. Naval Ordnance Plant, summer 1963, Louisville, Ky.; science teacher, Harrodsburg, Ky., 1959-60, Louisville, 1960-63, & Orosi, Calif., 1963-68; custodian, San Rafael, Calif., 1968-69. Appointed for Japan, Apr., 1969. m. Kathleen Gail Thompson, July 12, 1958.

JAPAN

Holland, Kathleen Gail Thompson (Mrs. Robert M.)

b. Louisville, Ky., July 4, 1937, ed. Georgetown Col., 1955-58; GGBTS, 1968-69. Waitress, summers 1953 & '56, & sub. teacher, 1961-63, Louisville; HMB summer missionary, Ill., 1957; teacher, Harrodsburg, Ky., 1959-60. Appointed for Japan, Apr., 1969. m. Robert Miller (Bob) Holland, July 12, 1958. Children: Susan Lynn, Apr. 19, 1959; Mary Ann, Sept. 17, 1960; Sara Beth, Mar. 28, 1964.



Ingram, Lawrence David (Larry)

b. Columbus, Ohio, Aug. 27, 1937, ed. Univ. of Fla., B.S.Ed., 1963, & M.T.S., 1968; SEBTS, 1969. Electronics tech., Gainesville, Fla., 1953-58 (part-time 1961-68); Wake Forest, N.C., 1969 (part-time); high school chem. teacher, Gainesville, 1963-67. Appointed for E. Asia, Apr., 1969, m. Shirley Ann Campbell, Mar. 16, 1966.

EAST ASIA

Ingram, Shirley Ann Campbell (Mrs. Lawrence D.)

b. Belle Glade, Fla., May 2, 1936, ed. Santa Fe Jr. Col., Gainesville, Fla., 1967-68; SEBTS, 1969. Sec., Ocala, Fla., 1953-56; clerical worker, 1956-57, & typist (at home), 1963-68, Gainesville, Fla. Appointed for E. Asia, Apr., 1969, m. Lawrence David (Larry) Ingram, Mar. 16, 1966. Children: Russell David, Mar. 28, 1957; Rodney Lawrence, Dec. 30, 1958; Steven Todd, Nov. 24, 1961.



Johnson, Margaret Anita

b. Ft. Worth, Tex., May 2, 1943, ed. Arlington State Col. (now Univ. of Tex. at Arlington), 1961-62 & summer 1963; Tex. Wesleyan Col., B.B.A., 1964; SWBTS, M.R.E., 1966. Clerk, 1957-63 (part-time), col. office worker & grader, 1961-62, & church sec., 1963-66 (part-time), Arlington, Tex.; col. workshop employee, 1964, & sem. prof.'s sec., 1964-65, Ft. Worth; LMB summer missionary, Kan., 1964; church sec. & ed. sec., Baldwin (Mo.) Church, 1966-69. Appointed for S. Brazil, Apr., 1969.

SOUTH BRAZIL



Simoneaux, Michel Saville (Mike)

b. New Orleans, La., May 6, 1939, ed. Miss. Col., B.Mus.Ed., 1963; SWBTS, 1963-66; NOBTS, N.C.M., 1967, & further study, 1967-69. Serviceman, U.S.A.F., U.S., 1957-61; music dir., Trinity Church, 1958-60, & Bay Vista Chapel (mission), 1960-61, Biloxi, Miss., & Morrison Hts. Church, Clinton, Miss., 1961-62 (each part-time); music-youth dir., Crestwood Church, Jackson, Miss., 1962-63, & Cent. Church, 1966-68, & Oak Park Church, 1968-69 (half-time), New Orleans; music-ed. dir., First Church, Seago, Tex., 1963-66 (half-time); high school choral music teacher, Jackson, La., 1968-69. Appointed for Japan, Apr., 1969, m. Bonnie Jean Rushing, July 3, 1959.

JAPAN

Simoneaux, Bonnie Jean Rushing (Mrs. Michel S.)

b. Magnolia, Miss., Mar. 10, 1941, ed. Miss. Col., 1962; NOBTS, 1966-69. Sec., Miss. City, Miss., 1960-61, Jackson, Miss., 1961-62 & 1963, & Clinton, Miss., 1962; sem. PBX opr., Ft. Worth, Tex., 1963-66; sec., Franklin Ave. Church, New Orleans, La., 1967-68. Appointed for Japan, Apr., 1969, m. Michel Saville (Mike) Simoneaux, July 3, 1959. Children: Stephen Farrow, Dec. 4, 1962; Susan Kaye, Sept. 11, 1964.

Clinics Assisting Churches

Church-related clinics are bringing medical attention to people and assisting Baptist churches in the bush country around Kisumu, Kenya, Missionary Dr. Chester L. (Chuck) Todd, has reported.

Lorne E. Brown, missionary doctor whom the Todds recently visited, supervises four mission clinics adjacent to small Baptist churches in the Kisumu vicinity.

An African medical assistant directs each clinic, treats patients, and advises those with illnesses especially hard to diagnose to return on one of the two days each week when Brown visits the clinic.

Patients are not kept overnight; those requiring extended care are referred to a local government hospital.

CHANGING YOUR ADDRESS?

Moving to a new address? THE COMMISSION would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the back cover of THE COMMISSION in the space provided. Fill in your new address and mail to:

Editor
THE COMMISSION
Box 6597, Richmond, Va. 23230

Allow six weeks for change of address.

(If label is not available, be sure to send your old address, including zip code.)

Attach Label Here

(Please print)

Name _____

New Address _____

City _____

State _____ Zip _____

In 'Rocket Alley'

I read with interest your editorial in the May issue, "They Chose to Stay." As a Southern Baptist chaplain in the Danang area, I have worked closely with our Missionary Lewis Myers and his family in the mission. Danang is called "Rocket Alley" and often bears the brunt of VC harassment.

Recently a rocket destroyed six homes across the street from Myers' residence, and it was the Myerses who were in the middle of things, giving first aid and helping evacuate the wounded. Then I knew why they chose to remain in the city when I had offered them space on our compound during the attacks. They were where the people were, ministering as only "God's called out" will do in times of distress.

A mortar knocked a hole in the roof of their house, but they remained firm with quiet assurance, "We are trusting God to care for us while we are here doing his will."

Association with people like these has given me a greater sense of appreciation for our missionaries and a deeper commitment to God's service. I consider the privilege of working with them one of the high points of my year in Vietnam.

Chaplain (Maj.) George W. Lassett, U.S.A.
Staff chaplain, 336th Ordnance Battalion
Danang, Vietnam

Photos Speak

I have just received the June issue of THE COMMISSION. The photographic essay entitled "A Sunday Afternoon in Saigon" was an excellent addition to the magazine. I particularly liked the way you focused on the faces of people. You caught very stark and sensitive expressions of people which convey to me a great sense of need. Keep up the good work.

Floyd A. Craig
Director of Public Relations
Christian Life Commission, SBC
Nashville, Tennessee

Experiences in Ghana

(The following is excerpted from a letter to Franklin T. Fowler, Foreign Mission Board medical consultant, from a physician who served three weeks as a medical volunteer in Ghana.)

My family and I would like to express our appreciation for the opportunity of serving at the Southern Baptist Hospital in Nalerigu, Ghana, during this past summer (1968). The experience was a rich and meaningful one, and the events which we were privileged to experience and witness will continue to enrich our lives. . . .

The spirit of Christian love with which we were received by the missionaries in Ghana, at all of the mission stations as well as at the hospital, was a wonderful experience. The dedication of all of the personnel with which we were privileged to work was stimulating, and the wisdom of the Board's use of associates, journeymen, and BSU summer workers was never more evident than in the field we visited. The enthusiasm and love of the journeyman, Nancy Evatt, in Kumasi with the small embryo church at the Baptist headquarters building, to the apparent rapport of Kay and Jim Maroney

teaching Bible to the students at Kumasi Academy were manifestations of Christian witnessing in action.

The everyday occurrences of "little" miracles is something that we sometimes take for granted here at home, but the unusual occurrences with the limited facilities, such as those present at Nalerigu, will never be forgotten. The dedication of Dr. Frank Ashworth and the persistence of Dr. Bill Richardson in caring for overwhelming numbers of physically helpless and spiritually starving people were an inspiration.

I only wish that other physicians could have the experience of living with some of the physical and spiritual needs of countries such as Ghana and Jordan and other emerging nations. There is no parallel at home, in my experience, to the eagerness for spiritual instruction and the need for physical help and, at the same time, such an overwhelming and obvious lack of people to supply either of these needs. The elderly Ghanaian who disrupted the Sunday School in his eagerness to find out more about Christ is an example of this.

My family and I thank God for the opportunity of observing and helping in such a small way with the Southern Baptist witness for Christ in Ghana.

Dr. and Mrs. J. V. Jeffords
Spartanburg, South Carolina

References Suggested

Mr. Bill Lewis' assertion (Letters, June) that "there is no account in the Bible where Christ ever ministered to social need before ministering to spiritual need" is inaccurate.

For references try Mark 1:29f; 1:40f; 3:2f; 3:10f; 8:22f; Luke 4:40f; 3:10f; and 14:1f.

Bill Marshall
Nicosia, Cyprus

Appreciation for a Friend

(The following paragraphs, reflecting the mood of a Brazilian at the death of a missionary, are excerpts from a letter to Foreign Mission Board Executive Secretary Baker J. Cauthen.)

This letter concerns our beloved and unforgettable Ona Belle Cox, who left us to claim the blessings of eternal life. First, I want to thank Southern Baptists for sending us a missionary with the unique spiritual and moral fiber of Ona Belle. I am sure that she lives in the hearts of all Brazilians who had the opportunity to know her.

I would like to describe Ona Belle as seen through Brazilian eyes. She was one of the best Christians I have ever known. She was a true friend to all. She always had a word of comfort for the sad. She was always happy. Most important of all, she understood Brazilians and loved Brazilian people—my people.

One of my sisters who worked in Manaus, where Ona Belle had worked, said, "Everybody in Manaus loved Ona Belle and had only praise for her. Imagine what the world would be like if all Christians were like her." . . .

We are thankful for Ona Belle Cox, a missionary, who gave her life representing Southern Baptists in the cause of Christ for our people here. It isn't only as a friend that we miss Ona Belle. Her going leaves a great need in this field. Surely God will send another to do this work. We are confident that through our brethren at the Foreign

Mission Board, He will send more missionaries with the same qualities of the one who has left us.

My prayer is that other young people will respond and come to succeed Ona Belle Cox in the work of the Lord.

Mrs. Jussé Gonçalves de Souza
Belém, Pará, Brazil

Response to Panel

(The paragraphs immediately following are excerpts from a letter written by a missionary in Nigeria. The points of view expressed are in response to "Message for an Urban World" [February], a moderator-panelist article. The quoted sections where the speaker is not indicated are excerpts from the article.)

I have just finished reading your panel discussion. . . . I do not know what you consider "old missionaries," but having been here for almost 31 years, I feel I am almost at the head of the list now on this field. . . . I thank God for the privilege of living with the dear Miss Elma Elam, who had been on the field at least 15 years if I remember correctly, and next-door neighbor to the dear Rev. and Mrs. J. C. Powell, and came in contact with many other older missionaries.

I was at that time one of the "new breed," I presume, but I was deeply grateful that I could go to these older missionaries for some advice when I was not sure what I should do in certain situations. I was grateful for their help and prayers.

I do not believe any of us came to Nigeria content to say, "Here are these people about whom we must be concerned, over whom we mourn, and to whom we preach." I believe we, too, tried to find fresh ways to minister to these people and to preach the gospel of Jesus and "to demonstrate in action the love, sympathy, and concern for them" in our hearts, and I believe these older ones whom I know who spent 40 years or so on the mission field helped to get his/her "teeth into" local situations and did "a job at ground level."

"Formerly, we could appoint only somebody who was a preacher, or a doctor, or a nurse, or someone who could teach." True, I had been a teacher for ten years in America before coming to Nigeria, but at the recommendation of Dr. [Charles E.] Maddy . . . I was put in Sunday School work in 1938. . . .

My first six years I was faced at every Mission meeting about going into a school to teach. In 1944 I faced it the last time when a representative of the FMB recommended I "go to Idi Aba to teach and a man be put into Sunday School work." Every older missionary on the field . . . said, "Ethel, stay where you are if that is what you feel is God's will." . . .

I stayed where I am, but I went away from that Mission meeting wondering if I had done God's will or my own stubborn will. . . . Only a few weeks later, at my request, Mr. D. O. Idowu was assigned by the Mission as a full-time Sunday School worker and worked over 22 years. . . . When that happened, I knew God had set his approval upon the work. I looked forward to Rev. Idowu heading the Sunday School Department and tried more than once to resign until a national could be given the full-time secretary's job, but neither the Convention executive committee nor Mr. Idowu would accept my resignation.

"Just because it works here it will work out there." On board the ship coming from

FOREIGN MISSIONS Q&A

The Management Services Division was one of three divisions created in last year's restructuring of the Foreign Mission Board's administrative organization at home offices in Richmond, Va. This division includes the director, treasurer, assistant treasurer, business manager, and the manager of the Information Processing Systems.

In the Board's organizational structure, the executive secretary and his administrative associate are separate from the three divisions.

To better acquaint readers with these seven men, their portraits are presented here. Many readers will recognize some because of having heard them speak.

How many can you identify? At right are listed name, current title, and the year each joined the staff in Richmond.

Match the letter under each photo with the proper number on the list. Answers on page 27.



A



B



C



D



E



F



G

Executive Offices, Management Services

- 1. Baker J. Cauthen, executive secretary. (Former missionary to China; joined Richmond staff in 1945 as secretary for the Orient; executive secretary since 1954.)
- 2. Rogers M. Smith, administrative associate to the executive secretary. (Former Tennessee Baptist student director and FMB field representative; joined Richmond staff in 1955 as associate secretary for promotion; took present post in 1958.)
- 3. Sidney C. Reber, director, Management Services Division. (Missionary associate since 1962; business manager for Baptist missionaries in Singapore and Malaysia since 1963; to take Richmond post Sept. 1.)
- 4. Everett L. Deane, treasurer. (Joined Richmond staff in 1930; treasurer since 1950.)
- 5. Ralph A. Magee, assistant treasurer. (Joined Richmond staff in 1951.)
- 6. Elbert L. Wright, business manager. (Joined Richmond staff in 1953.)
- 7. William K. Dawson, manager, Information Processing Systems. (On Tinker Air Force Base staff, Okla. City, Okla., from 1952 until joined Richmond staff in 1967.)

Liverpool to Lagos, Dr. Maddry asked me what I wanted to do when I got to the mission field. I had not given it a thought what I would do. I was coming to Nigeria as a missionary because I knew God had called me.

After thinking a few moments, I said, "I'd like to do Vacation Bible School work," not knowing they had never had a Vacation Bible School in Nigeria. An older missionary, who had been here for 15 years or more and was returning from his furlough with his family, heard me and said, "Now, Miss Harmon, don't think that everything that works in America will work in Nigeria."

But after I had been here two years I ordered Vacation Bible School books from the Sunday School Board, and I felt if it worked in the hills of Kentucky it would work here. One afternoon when in the home of a missionary couple who were in their second term, I said, "I am not going to be satisfied until I've tried to see if a Vacation Bible School will work in Nigeria." I had taken my Vacation Bible School books along. Immediately he said, "You stay two weeks after these two pastors' retreats; we'll have one right here in Iggede."

We got our teachers and workers, 20 or so, together and made our plans. We had the Vacation Bible School and averaged 198. We had only children but we learned that it worked. A few years later adults came

saying, "We, too, need that; let us come." So our Vacation Bible School includes adults, young people, children, saved and unsaved, pagan, heathen, Muslim, Christian, whoever will come.

In this past 29 years we have had thousands of young students—seminary, college, high school—and some pastors who have helped in such schools. Thousands—yes, thousands—have been won to Christ in Vacation Bible Schools. Of course, we "adapted" it to our local needs.

Meeting the needs! Some of us older missionaries have lived in African homes for weeks at a time when we were out trying to meet their needs. Only three weeks ago I attended a beautiful . . . wedding. The bride was the daughter of one of our retired pastors. I had given the lovely bride her first bath! I was in a Vacation Bible School in their church, staying in their home, and the wife was helping me in the morning at the school with devotionals. When I missed her one morning, I was told she had gone home. When I got to the house, I found she had just given birth to a lovely girl. I went quickly and got some good, warm water and soap and gave her a bath. . . . [Now 22] she is married to one of our fine Baptist teachers. . . .

I was glad to read, "It's not necessarily as brand new as all that, because all along there have been ministries to social needs

and attempts to deal with social issues," and that there was "the 'new breed' then, and in older missionaries." I hope the "new breed" can come or "go" to stay to reach even the age of the "older breed." When some of us look back over our years of service and see how many have come and gone after one, two, or maybe three terms, it is overwhelming!

I recall having nationals say to me, "When you come back your second or third time, we know you mean business." . . .

It might help to instruct the "new breed" that older missionaries have done things on mission fields and can even now be of great help to them when they reach the field.

Ethel Harmon
Secretary, Sunday School Department
Nigerian Baptist Convention
Ibadan, Nigeria

Hospital Graduates 16 Nurses

The first 16 graduates of the nursing school of Japan Baptist Hospital, Kyoto, received diplomas in recent graduation exercises.

Ten of the graduates will remain on the staff of the 140-bed hospital, which ministers daily to about 300 outpatients and 100 inpatients, reported Missionary Worth C. Grant.

22

KOON, Rev. & Mrs. Victor (emeritus, *China-Hawaii*) 214 Davis St., Gainesville, Tex. 76240.
 LANGFORD, Dr. & Mrs. C. Donald (*Hong Kong*), c/o B. M. McCrary, 1000 Marilyn Dr., Lafayette, La. 70501.
 LANGLEY, Mr. & Mrs. Earl Edward (assoc., employed for *Taiwan*), 1306 W. Tenth, Plainview, Tex. 79072.
 LOVE, Rev. & Mrs. Charles P. (*Guyana*), 2704 Hickory St., Abilene, Tex. 79601.
 MERRELL, Rev. & Mrs. Rondal D., Sr. (*Vietnam*), 25 S. 72nd E. Ave., Tulsa, Okla. 74112.
 PHILLIPS, Rev. & Mrs. Gene D. (*Rhodesia*), 2405 Emerald Rd., Greensboro, N.C. 27403.
 RIDENOUR, Crea (*Colombia*), Box 13, Caryville, Tenn. 37714.
 ROBINSON, Rev. & Mrs. F. Lee, Jr. (*Taiwan*), 342 Walnut St., Trion, Ga. 30753.
 SMALL, Rev. & Mrs. Tom G. (*Zambia*), 10818 Lasso Ln., Houston, Tex. 77024.
 STOFFER, Rev. & Mrs. Paul W. (*S. Brazil*), Rt. 1, Box 165, Collins, Ga. 30421.
 THARPE, Rev. & Mrs. Edgar J. (*Hong Kong*), 328 E. Main St., Walhalla, S.C. 29691.

TRANSFERS

GWYNN, Rev. & Mrs. Orman W., *N. Brazil* to *Eq. Brazil*, June 30.
 NUCKLES, Arnold H. (journ.), *Ivory Coast* to *Liberia*, May 15.

RESIGNATIONS

CARNEY, Dr. & Mrs. J. W., *E. Pakistan*, July 1 (3259 Graves Rd., Memphis, Tenn. 38116).
 GRIFFIN, Rev. & Mrs. Harry D., *Japan*, June 15 (Box 38, Hinton, Okla. 73047).
 LOCKARD, Dr. & Mrs. W. David, *Rhodesia*, June 1 (Box 218, Ridgecrest, N.C. 28770). (He is FMB director of missionary orientation.)

RETIREMENTS

PENDER, S. Auris, *Singapore*, June 30 (520 Natchez St., Kosciusko, Miss. 39090).

ASSIGNMENTS TERMINATED

FROST, Jimmy L. (journ., *Philippines*), June 30 (1401 Emerald, Odessa, Tex. 79760).

BIRTHS and ADOPTIONS

AKIN, Chaundel Larce, daughter of Rev. & Mrs. Cordell Akin, Jr. (*Tanzania*), May 1.
 COLE, Christopher Wayne, son of Rev. & Mrs. Charles W. Cole (*Indonesia*), May 16.
 TODD, Allison Lee, daughter of Dr. & Mrs. Chester Todd (*Tanzania*), May 10.
 WORLEY, Randall Rhea, son of Rev. & Mrs. Robert D. Worley (appointed for *Spain*), May 9.

DEATHS

ANDREWS, Eugene M., father of Margaret (Mrs. Wendell L.) Page (*Fr. West Indies*), May 9.
 BRANUM, Mrs. Ruth A., mother of Irene Branum (*Korea*), May 3.
 MOBLEY, Stanton A., father of Rev. Marion A. Mobley (*Japan*), Apr. 10, Jackson, Ga.
 PARHAM, Robert M., Sr., father of Rev. Robert M. Parham, Jr. (*Nigeria*), May 13.
 PARKMAN, Mrs. W. H., mother of W. Hugo Parkman (*Philippines*), and mother-in-law of Dr. Frank T. Woodward (emeritus, *China-Hawaii*), May 14, Columbus, Ga.
 PARKS, William M., Sr., father of Juanita (Mrs. L. Darnell) Mullins (*Indonesia*), May 22.
 PRITCHARD, David A., father of Lila (Mrs. Joseph W., Jr.) Mefford (*Spain*), May 13.
 SHORT, J. Mabry Short, Sr., father of Rev. James M. Short, Jr. (*Mexico*), May 7.
 WOLF, John F., father of Rev. R. Henry Wolf (*Mexico*), May 18.
 WOLFARD, Mrs. Lee A., mother of Dr. Rodney B. Wolfard (*S. Brazil*), May 17, Huntington, W.Va.

MARRIAGES

BOND, Carolyn Kay, daughter of Rev. & Mrs. G. Clayton Bond (*Togo*), to Jimmy Lee Bundrick, May 31, Houston, Tex.
 SANDERSON, Rennie (*Japan*-resigned) to Kego Otani, May 14, Tokyo, Japan.

Surgeon Completes Examinations

Missionary Dr. David C. Dorr recently passed the American Board of Surgery examinations, held in Oklahoma City, Okla. Appointed in 1958, Dr. Dorr has served at Baptist Hospital in Gaza. Transferred to Yemen by the Foreign Mission Board, he and his family went to that field in June following furlough.

ANSWERS

See Foreign Missions Quiz, page 25

1. F. 2. D. 3. B. 4. C. 5. E. 6. G. 7. A.

IN MEMORIAM

Hannah Fair Sallee

Born Coxs Creek, Kentucky, July 27, 1887

Died Beeville, Texas, May 4, 1969



A MISSIONARY to China for 39 years before her retirement in 1952, Miss Hannah Fair Sallee died May 4 in Beeville, Tex. She was 81. Daughter of a Baptist minister, she was the third member of her family to go to China as a missionary; she was preceded by a brother, the late W. Eugene Sallee, and a sister, the late Mrs. Mamie Sallee Bryan.

After Foreign Mission Board appointment in May, 1913, Miss Sallee was principal of Eliza Yates girls' school, Shanghai, China, for 15 years. She later served as adviser to the Chinese principal and as a teacher in the Baptist institution. She also did evangelistic work at Grace Baptist Church, Shanghai.

She once said she considered her greatest contribution to mission work to be "former Eliza Yates girls scattered throughout the world." Many of them married Nationalist Chinese government officials, she said.

Interned by the Japanese in 1942, she was repatriated in 1943. She left China to return to the United States for the last time in November, 1948.

"Don't be too quick to change the way things have been done on the mission field," she said once when asked what her advice to new missionaries would be. "Consider well the advice of older missionaries."

A native of Kentucky, she received the bachelor of arts degree from Baylor University, Waco, Tex., and the master of arts degree from the University of Chicago (Ill.). She also studied at the Teachers College of Columbia University, New York City. Before missionary appointment she taught high school in Beeville.

Survivors include a brother, John M. Sallee, of San Antonio, Tex., and a sister, Mrs. Austin E. Brown, of Beeville, at whose home she died.

Edwin Burke Dozier

Born Nagasaki, Japan, April 16, 1908

Died Fukuoka, Japan, May 10, 1969



EDWIN B. Dozier, missionary to Japan for almost 36 years, died May 10 (Japan time) at the age of 61. Funeral service was held in the Baptist church on the campus of Seinan Gakuin, Baptist school in Fukuoka, Japan. At the time of his death he was chancellor of Seinan Gakuin, an institution of more than 7,500 pupils in junior and senior high school, university, woman's training school for kindergarten teachers, and theological seminary.

The school was begun by his missionary father, the late C. K. Dozier, in 1916. (Mrs. C. K. Dozier, 87, lives in San Angelo, Tex.)

Edwin Dozier's home was Japan; he was born in Nagasaki. He received the bachelor of arts degree from Wake Forest (N.C.) College (now a university located in Winston-Salem, N.C.) and the master of theology degree from Southern Baptist Theological Seminary, Louisville, Ky. In 1955 Wake Forest College awarded him the honorary doctor of divinity degree.

With his bride, the former Mary Ellen Wiley, of Unionville, N.C., Dozier returned to Japan in 1932. The Foreign Mission Board appointed them missionaries in absentia the following year. Dozier joined the Seinan Gakuin faculty and became English literature department dean there in 1937. He and Mrs. Dozier left Japan just before the United States entered World War II. They spent the next few years in Hawaii, where he ministered to Japanese-speaking people as co-pastor of Olivet Baptist Church, Honolulu.

He was the first missionary to return to Japan after the war. He worked alone for nearly a year, reestablishing contact with Japanese Baptists, helping them organize, advising the FMB about the situation, and preparing for the coming of other missionaries.

For more than ten years, during a time which has been called "the great foundation-laying period" of the Japan Baptist Convention, Dozier did administrative and evangelistic work with headquarters in Tokyo. He helped develop Baptist publication work, served for several years as treasurer of the Japan Baptist Mission (organization of Southern Baptist missionaries), and led in organizing new churches.

He returned to Seinan Gakuin as a professor in 1958. The predominantly Japanese board of trustees elected him chancellor in 1965. He was author of a number of books, including two mission study books published by Broadman Press, *A Golden Milestone in Japan* (1940) and *Japan's New Day* (1949).

Survivors, in addition to his widow, include three children and five grandchildren. The children are Sarah Ellen (Mrs. J. J.) Mamlin, Indianapolis, Ind.; Charles Marvin, Hillcrest Heights, Md., and Adelia Ann (Mrs. Cameron) Coltharp, Durham, N.C.



Street scene in Francistown, Botswana.

GERALD S. HARVEY

HOW DOES a new missionary go about opening work in a new country?

In Botswana we began by busying ourselves with the necessary details involved in getting a house built and acquiring a truck for the Mission. That may sound elementary, but it is not simple when done in this part of Africa. Meanwhile, we continuously sought a language teacher.

One month after arriving in Botswana we moved into the new house, although it was not yet complete. One week later we began language study.

Often we drove to a location three miles from our home to an area where most of the Africans gather when they come from the kraals (villages) to seek work in Francistown. Several thousand Africans live in this crowded section in mud huts with grass roofs.

Botswana has land to spare but people always settle as close as possible to the water supply, and this often results in cramped living conditions. We looked in wonder at the dirty children, drunken adults, and the burros wandering through the dirt streets. Always present is the loud, blaring music from radios hooked to amplifiers, usually in the beer halls.

On the occasions when we walked through the area hoping to make friends we were always followed by a crowd of children, some clothed, some wearing only a small cloth held in place by string or cloth band. On every visit we were approached by some adult asking for money to buy beer.

Sometimes we load our truck with

They Understand

By **BETH (Mrs. Marvin R.) REYNOLDS**
Missionary in Botswana

minumum camping supplies and travel for several days to visit villages. We are always anxious to use the little bit of Setswana we have learned.

When we stop for the night, little herd boys come to watch us. They know no English because they spend most of their lives in the bush tending the cattle. They always provide good opportunity for us to try out the language.

These trips orientate us to the country and allow us to see what is being done by other church groups. We attempt to evaluate needs, hoping all the while that someone will come to help us so these needs can be met.

All these activities are necessary, but after a while the feeling comes that you do not want to be just an observer. There is the desire to be a part of the lives of these people you have seen. One's heart begins to be burdened and to yearn for opportunities to become friends with

them. You long for the chance to tell them of salvation.

Then a missionary from an evangelical mission in South Africa, several hundred miles away, approached us.

"We have a man 30 miles from you who has been preaching and has a good-size congregation," he told us. "He has written us to come help him. He knew of our mission when he worked in South Africa several years ago.

"We have come to help him for a couple of weeks but cannot continue to come back. Can you help this man? He needs to be instructed."

The visit to Mr. Molawa and his family of 14 proved eventful. The happy, friendly family received us as their own, and a wonderful friendship is developing.

Marvin (my husband) and I visit them once a week to teach them the Bible and teaching methods they can use to instruct those who come to their Sunday services.

My happiest day since arriving in Botswana came recently—my first time to teach a class of African women. It was my first attempt to teach in Setswana, and I had spent many hours on the lesson. But the women were delighted with my efforts in their language—and they understood!

Marvin and I teach in an English-language Sunday School. He also conducts a Bible class in English early on Sunday morning for our employed help and those they bring with them. This is satisfying, but the greatest pleasure comes from teaching, in their own language, those who do not speak English and realizing that they understand.

NEWS

JULY 1969

FOREIGN MISSION BOARD

SBC



SOUTHWESTERN BAPTIST SEMINARY

Thomas W. Hunt, associate professor of piano and organ, Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and Mrs. Hunt examine a record in his music library. They are spending a year in Barcelona, Spain, where he will teach music theory and piano at the Baptist seminary, upon invitation of the Foreign Mission Board. Hunt took part in concerts preceding the Baptist evangelistic crusade in the Philippines last fall.

Four Men Invited Overseas

Four men have been invited by the Foreign Mission Board to fill overseas posts on a one-year interim basis.

Thomas W. Hunt, associate professor of piano and organ in the School of Church Music, Southwestern Baptist Theological Seminary, Ft. Worth, Tex., will teach at the Spanish Baptist Theological Seminary, Barcelona, during his 1969-70 sabbatical year.

Richard R. Lloyd, retired pastor of First Baptist Church, Venice, Fla., will be pastor of Calvary Baptist Church, Agaña, Guam. Carl W. Houston, pastor of Skycrest Baptist Church, Clearwater, Fla., has been granted a year's leave by his congregation to be pastor of Clark Field Baptist Church, Angeles, Philippines. R. H. Falwell, Jr., of the Sunday School Board's student department, Nashville, Tenn., will be interim pastor of Central Baptist Church, Hong Kong.

Other ministers and laymen are already representing the FMB in several countries, some for a few weeks or months.

Former Missionaries Appointed

Mr. and Mrs. William E. Arnold, missionaries to Ghana 1956-67, have been appointed missionaries under the Southern Baptist Home Mission Board. They are to direct work with internationals in Baltimore, Md.

Couples Needed for New Fields

To strengthen existing Southern Baptist work in West Africa and to enter two more countries, at least 11 couples are needed, according to reports presented at the second conference of Southern Baptist missionaries to French-speaking nations of West Africa. The meeting was held in Abidjan, Ivory Coast.

A survey team recommended that Southern Baptists begin work at once in Dahomey and in Upper Volta as soon as the work in Dahomey has been staffed.

About 200 Protestant missionaries are now working among a population of more than 10,000,000 in Upper Volta, Niger, and Dahomey, all former French colonies, said Missionary D. Edwin Pinkston, of Abidjan, a survey team member.

Combined Protestant church affiliation in the three countries is about 70,000, he noted.

Missionaries assigned to Togo, Ivory Coast, and Senegal attended the conference. Also present were H. Cornell Goerner, Foreign Mission Board secretary for Africa; Jack D. Hancox, missionary from Paris, France, and Milton E. Cunningham, Jr., of Lusaka, Zambia, Southern Baptist missionary radio and television representative for Africa.

Reports from Togo and Ivory Coast reflected increase in baptisms, progress

in pastoral training, and involvement of converts in Christian service.

The first Southern Baptist missionaries to reside in French-speaking West Africa arrived in Togo in 1964. A couple arrived in Ivory Coast almost two years later.

The Farrell E. Runyans, Southern Baptist missionaries now studying French in France, plan to begin work in Senegal's capital, Dakar. The W. Neville Claxons, now on furlough in the U.S., have been transferred by the FMB from Nigeria to Dahomey. They will also study the language in France. The couples will begin their new assignments if permission to live and work in Senegal and Dahomey can be obtained from the respective governments.

34 Baptized in Sabah

In a river bordered by towering jungle trees, 34 new converts were baptized by Missionary Charles H. Morris recently. They were the most recent of 79 persons to join the Baptist church in Tawau, Sabah, Malaysia, since it was constituted on Christmas Day, 1968. Membership now totals 155.

Sabah, formerly North Borneo, is a territory of Malaysia.

The first convert from the Murut tribe was among those baptized. Less than a year ago the tribe had not yet heard the story of Christ, Morris related. Through the preaching and teaching of a local evangelist, Richard Kapung, and the missionaries, 48 persons from this tribe have made public professions of faith.

An open-air observance of the Lord's Supper followed the service.

Mr. and Mrs. Morris and another couple went as the first Southern Baptist missionaries to Sabah in 1964.

French Report Baptisms Up

Baptisms were up, but overall membership down, revealed the annual statistical report of the French Baptist Federation.

Baptisms for the foregoing year totaled 143, the federation's annual congress was told, compared with 112 the year before. Membership in the 21 churches and 21 other mission stations totaled 2,400, a loss of about 50 from the previous year.

The Christian Education Commission reported that future Bible study material for the churches will be prepared in France, rather than imported and translated.

Aid Asked after Flood

Despite the fact that no money was immediately available from the Foreign Mission Board, Missionary Boyd A. O'Neal has gone ahead with a relief project in an effort to assist victims of a disastrous flood in Brazil.

He has encouraged members of the Baptist church in Sao Jose da Laje, in the state of Alagoas, Brazil, to build a shed for a cabinet shop and mattress factory. If equipment for those operations cannot be obtained, the shed will be used as a Sunday School class area.

More than 1,000 persons died when the Canhoto River overflowed in March. Many were left homeless. Of the 30 families represented in the church's membership, 23 were directly affected.

Missionaries in the North Brazil Mission requested \$15,000 from the Foreign Mission Board to reconstruct damaged churches and to help flood victims in Alagoas and Bahia, an adjoining state. But there was no money in the Board's relief fund.

Ministries Continue amid Tensions

Tensions of the Middle East were sensed in Gaza, reported John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, after a recent visit there. Most of the 400,000 Arabs of the Gaza Strip (two-thirds of them are refugees) are restless and apprehensive, and many are rebellious, he said.

"The Baptist Hospital continues to be appreciated by the Arabs of Gaza and the Jewish occupying authorities," he noted.

Southern Baptist missionaries in Gaza are planning to open a literature and study center on a main street of the city. There will be reading rooms, English instruction, Bible study, cultural lectures, and personal counseling and evangelism.

At the recent meeting in Jerusalem of the United Christian Council in Israel, one of the best features was Robert L. Lindsey's paper on "The Theology of Jewish-Christian Relationships," reported John D. Hughey, who attended.

West Germans Discuss Baptism

During a day-long discussion of baptism during their annual assembly, more than 700 West German Baptists agreed that it is impossible to give any recognition to infant baptism.

They also felt that baptism and church membership are so closely related that church membership should not be permitted without believer's baptism, reported European Baptist Press Service.

It was announced to the assembly that East German Baptists, conforming to a pattern in church circles in the Eastern section, have changed their name, thereby in essence breaking the last symbolic tie between baptists of Western and Eastern Germany.



Lindsey is a Southern Baptist missionary and chairman of the Association of Baptist Churches in Israel.

"The paper," summarized Hughey, "emphasized that the Jews have had a continuing witness to essential features of the divine-human encounter, that God's relationship to them is characterized by love, that they have been chosen by God for his purposes but have no special way of salvation outside of Christ, that all Christians are in an important sense Jews but all Jews are not Christians—and they need Christ."

Ban on Funds Denied

Demands for a ban on receipt of funds from abroad by Christian missionaries in India was rejected by the Indian government.

Minister of State for Home Affairs V. C. Shukla told the national parliament that the government's attitude was that if foreign money came through legitimate channels and was used for legitimate purposes, there was no question of stopping it, according to Religious News Service.

A member of parliament had urged a three-year deadline on establishing such a ban. Shukla rejected the charge of another member who alleged that proselytism was the goal of foreign Christian missions in India. He said most foreign missionaries come to India to serve the people, and there could be no objection as long as they did this work.

He stated that if they take prejudicial action they will be asked to leave India.

He added, however, that "Indianization" of foreign Christian missions was to be achieved by allowing new foreign missionaries only if they possess outstanding qualifications and specialized experience (such as doctors, teachers), and there are no Indian citizens available for the assignment.

Annual Meeting Called 'Best'

"The best ever" was the description given the annual conference for Baptist pastors and other church workers in Lebanon and Jordan by Mrs. L. August Lovegren, missionary in Ajloun, Jordan.

The conference in Amman, Jordan, considered personal and mass evangelism.

Marshalls To Live in Cyprus

Nicosia, Cyprus, has been chosen as the headquarters city for William W. Marshall, elected by the Foreign Mission Board in March as field representative for the Middle East. On a recent trip to Cyprus, Marshall obtained a residence permit and rented a house.

Cyprus will not be regarded as a mission field for Southern Baptists.



Home on Wheels

This 22-foot motor home, including its own power plant and air-conditioning, was dedicated in May by First Baptist Church of Del Cerro, in the San Diego, Calif., area, to be furnished to missionaries on furlough. With Pastor Wayne A. Eurich (center) and Richard G. Bryant (left), who led the dedication prayer, is C. Donald Langford, missionary doctor on furlough from Hong Kong. The first family to use the \$10,000 unit are the Langfords and their five children. Paul Box, of Los Angeles, Calif., a Foreign Mission Board regional personnel representative, will coordinate the unit's use.

Trend on Law Viewed

A trend toward favoring registration under Spain's two-year-old religious liberty law may be appearing among Spanish Baptists, European Baptist Press Service reports.

The third and latest ballot on the issue, according to word from Madrid, shows 24 churches against complying, 18 churches in favor, seven churches voting to "go along with majority," and three churches reportedly undecided.

The first vote on the issue occurred in the union's regular session in 1967. Sentiment was then unanimous in recommending that churches, for the present, should not register under the law. In May, 1968, representatives of churches voted as individuals 82-19 against compliance.

The latest vote tabulated opinions of churches as units, while previous ones reflected the opinions of individuals acting as representatives of the 55 churches, so results are not to be compared exactly.

The union's executive committee had stated that the union's position on registration would be based on the outcome of the most recent vote. It urged all churches to abide by the majority decision. Before the latest ballot, only one of the union's churches had registered with the government. The union holds its next regular session in September.

Identification on Photo Incorrect

A photo caption in the News section of the May issue erroneously identified A. Ben Oliver as a retired missionary. Oliver, a missionary to Brazil since 1935, is still on active status.

Mid-East Medical Workers Meet

Missionary Dr. John A. Roper, Jr., medical director of Baptist Hospital, Ajloun, Jordan, was elected president of the Christian medical association of the Middle East at the organization's 11th annual conference held recently in Beirut, Lebanon.

Attending were 60 medical personnel from eight countries. Specialists in internal medicine, surgery, and endocrinology lectured under the theme "What God Has

Done." A panel on obstetrics and gynecology created special interest because of the variety of problems in those areas encountered by mission hospitals in the Middle East, it was reported.

One conference speaker, Dr. Timothy Harrison, professor and chairman of the surgery department at the American University of Beirut, pointed out that two generations ago mission hospitals offered the best medical services in much of the Middle East. But governments and private agencies have so upgraded medical services that some mission hospitals have found the competition difficult and have closed as an easy way out.

Conferees also heard that a number of Christian medical institutions are no longer operating or are operating under restricted conditions in Kuwait, Iran, Egypt, and Turkey. One tuberculosis hospital is exploring the field of geriatrics as an avenue of service now that TB is being brought under control.

Needs in Yemen Noted

"Medical personnel on the staff" of Baptist Hospital, Jibla, Yemen, "are healing sick people in a land that probably has fewer hospitals and doctors than any other in the world," John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, told the Board in May.

"They and other members of the staff are beginning to make Christ known in a land where He has been unknown since the time of Muhammad," said Hughey, who recently returned from Yemen.

Southern Baptists are the only Christian group in Yemen, pointed out Hughey. The missionaries are involved in the country's development, he said, noting that electric lights have been installed in Jibla and that an airport to accommodate jet planes is being built.

He reported that missionaries want to start a training program for nurses for the hospital. The nurses would also go out into the country for preventive medicine, treatment of the sick, and, so far as they are able, for telling about Christ.

Hughey also emphasized the need for an agricultural missionary who could improve crop yields, encourage the growing of citrus fruits and olives, and introduce chickens laying larger eggs than the common Yemen variety.

Church Waits for Pastor

Fahad Karmout was preparing to go to Jerusalem from his home in Irbid, Jordan, to become pastor of a church that had called him, when the six-day Arab-Israeli war broke out in June, 1967. With travel curtailed and almost no communications between the people of the two hostile countries, Karmout waited nearly 19 months for papers and a visa.

But when he and his family crossed the Allenby Bridge over the Jordan River last Dec. 31, the pastorate still awaited.

During the wait, Ishak Jameel filled in for him at the East Jerusalem Baptist Church and its Ramallah mission, and Karmout continued as pastor in Irbid.

At a reception for Karmout, Baptist leaders from Israel and Gaza, as well as an official representative from Israel's Ministry of Religious Affairs, attended.



The Search for Blonnye Foreman

the searching story of a missionary who found Christ himself

Jesse C. Fletcher



**JESSE
FLETCHER
&
BROADMAN
PRESS**
add another
title to a
winning team..

THE SEARCH FOR BLONNYE FOREMAN

This popular author combines spiritual, psychological, and literary adventure—built around the true story of a missionary who disappeared after flying into the interior of Brazil. Written in a popular documentary style, the two-streamed biography presents, through flashbacks, both the identity and character of Foreman and reveals the searching missionary's own discoveries as he conducts the hunt. (26b) \$3.25

Also by Jesse Fletcher . . .

BILL WALLACE OF CHINA
(26b) \$2.95 Paper, \$1.25

WIMPY HARPER OF AFRICA
(26b) \$3.25

Order these BROADMAN books from your Baptist Book Store



NEWS

3,000 Expected

Professions of faith in Christ totaling 786 were among the 1,380 responses to preaching reported by 29 Baptist churches in the Santiago, Chile, area during Crusade of the Americas evangelistic services, according to Missionary John A. Parker. Evangelists from Chile, Argentina, and Venezuela joined missionaries in the services.

The Santiago area, or central association of Baptist churches, is one of five associations in Chile where preaching weeks were planned for the Crusade.

"Judging from the results in this one area, we anticipate about 6,000 decisions in all of Chile, including about 3,000 professions of faith," said Parker. Membership in 108 Baptist churches and 201 missions in Chile was 10,636 when the last annual report was filed.

Prior to the April 20 opening of the preaching phases in Chile, Maria Luisa Cantos, Spanish concert pianist, presented the nine concerts in 11 days. She "captured the hearts and admiration of thousands of Chileans," declared Missionary F. David Stull.

In Concepción more than 1,000 filled the auditorium of First Baptist Church for her concert, and most of them stayed for the worship service that followed. In Vina del Mar 2,000 people listened to her concert in the municipal theater.

President Meets Three

The president of Venezuela, Dr. Rafael Caldera, met with three Venezuelan Baptist leaders recently to discuss Baptist work in the country.

Angel Pastor Morandy, one of the three, said they were cordially received. Morandy, national coordinator for the Crusade of the Americas, told the president about Crusade objectives and gave him literature on the project.

Samuel Prato Gomez, Venezuelan Baptist Convention president, thanked President Caldera, a Roman Catholic, for being willing to listen to all minority religious groups of the country. Caldera reiterated his intention to maintain friendly relations with people of all religious groups, especially Christian ones, and to assist and stimulate them in social and educational projects.

Prato, an architect and construction engineer, gave the president a modern version of the New Testament.

Prato also asked President Caldera to give pastors freedom to visit people in jails, hospitals, and military establishments. The president requested a memorandum on the subject so that he might submit it to the proper officials.

The third Baptist was German Nunez, pastor, Central Church, Caracas.



Campaign in Colombia

As part of the Campaign (Crusade) of the Americas in Colombia, this rally was held early in May in Bogotá, the capital. Baptist churches and missions throughout Colombia conducted simultaneous revivals during May. Evangelists from as far away as New York City, in the U.S., and Buenos Aires, Argentina, joined with local pastors and missionaries to preach, reported Missionary Loren C. Turnage.

Paraguay Crusade Opens in Capital

The first phase of Paraguay Baptists' participation in the Crusade of the Americas included simultaneous meetings in 15 Baptist churches in the area of Asunción, the capital, and three nights of joint services in a downtown stadium.

The Easter season effort resulted in 633 professions of faith in Christ, reported Mrs. Wilbur C. Lewis, missionary.

A similar series of meetings is planned in the country's interior in September.

Visiting pastors from Argentina, Brazil, and Uruguay joined Paraguayan pastors as preachers for the simultaneous services.

During the campaign the pastors and participating Southern Baptist missionaries visited General Alfredo Stroessner, president of Paraguay, in his office at the government palace. They gave him a Crusade of the Americas emblem made of Paraguayan spider lace framed with an inscription from Baptists of Paraguay.

Radio and television publicity and wide distribution of literature preceded the evangelistic meetings. More than 100 prayer groups met in homes, and 46 open-air meetings were held. Mrs. Lewis reported that such outdoor meetings had not been permitted in Paraguay for some time.

In the capital area 42,000 copies of the Gospel of John and 30,000 tracts were distributed. Baptists paraded through downtown Asunción a week before the meetings. A press conference at Baptist Hospital there was attended by 12 representatives of press and television.

The evangelistic effort brought the spirit of Baptists to the attention of news

media, national authorities, and the public, declared Pastor Jose Missena, Crusade coordinator for Paraguay.

It also brought a reawakening of Baptists themselves, he continued, plus a harvest of many souls for Christ and a change in outlook for the future.

Rallies Held in Guayaquil

Evangelistic rallies in Guayaquil, Ecuador, on two nights early in May resulted in 85 persons' registering interest in the gospel. Most of the responses were professions of faith, reported Missionary Stanley D. Stamps.

About 100 persons responded publicly during campaigns in four cities of the upper coastal area in March.

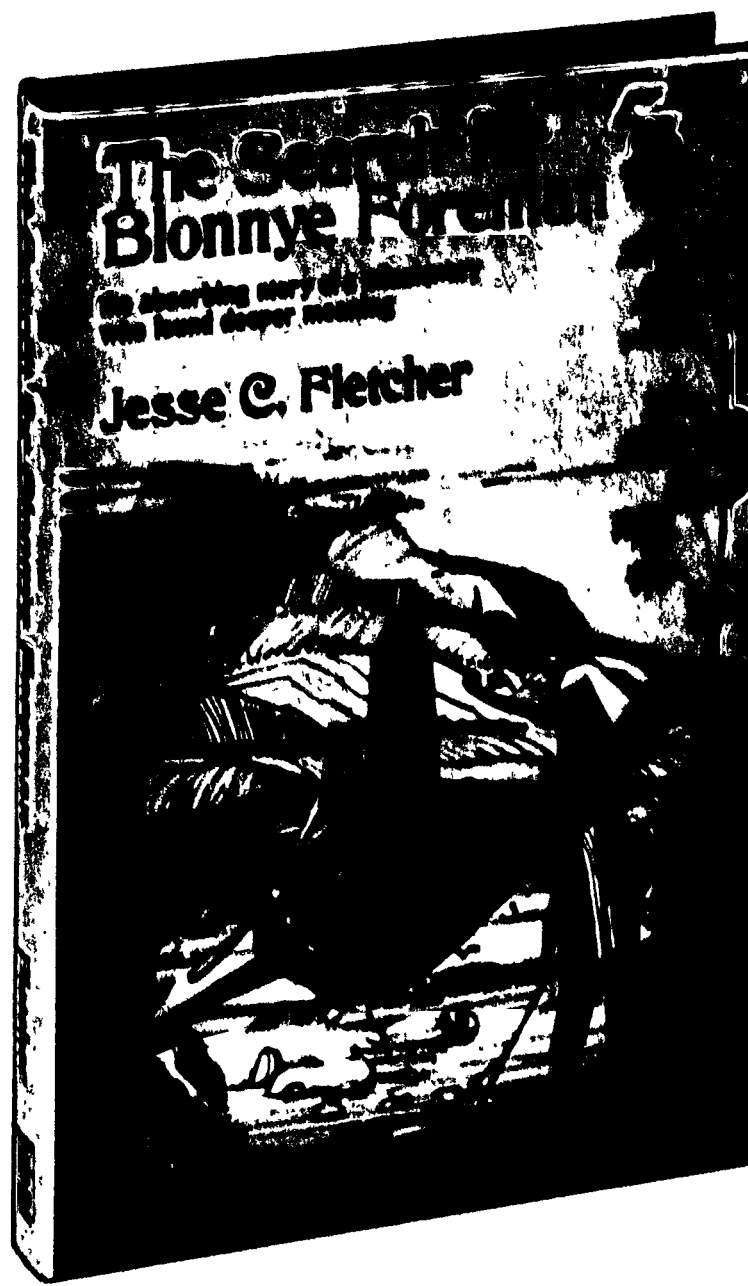
Simultaneous evangelistic services in the 13 churches and ten missions related to the Baptist association in the greater Guayaquil area were scheduled for June. Similar meetings will be held in August in Quito, the capital.

First Parade, Then Rally

As climax of the Argentine Baptist Convention's 61st annual session, more than 4,000 Baptists paraded through Rosario, Argentina, and then joined others for an evangelistic rally to open the Crusade of the Americas in Argentina.

Many spectators lined the parade route despite 48-degree weather and intermittent rain. The parade ended at the Real (Royal) Theater, where thousands heard Samuel O. Libert, evangelist and Crusade coordinator for Argentina, Chile, Paraguay, and Uruguay.

Children without a childhood...

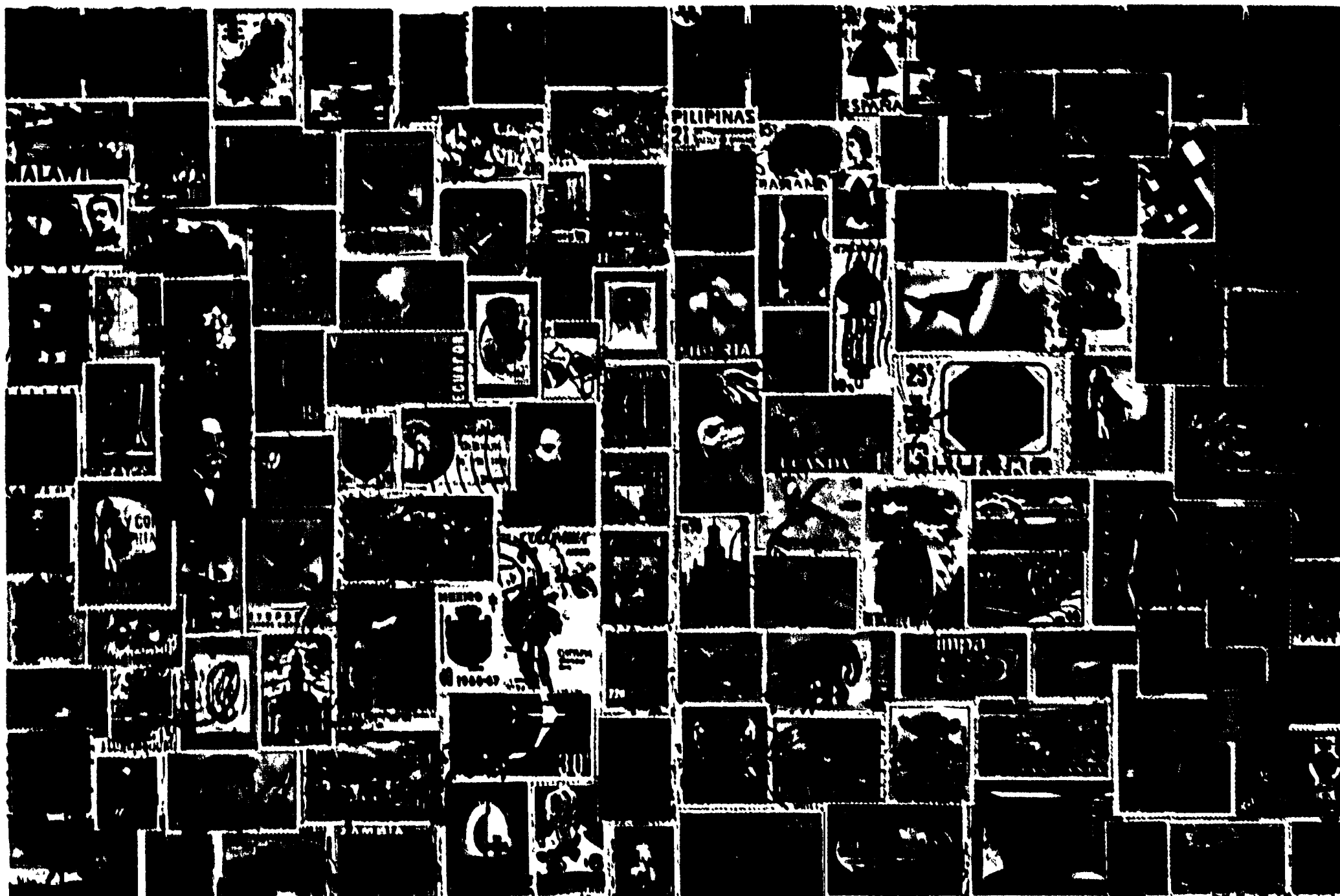


by Jesse C. Fletcher

THE LITTLE PEOPLE

by David Wilkerson with Phyllis Murphy
The gutter is a strange parish made up of big people—addicts, muggers, prostitutes—and the little people to whom they give birth. Born without hope, without warmth or love, these little ones face a world they hate from their beginning. This is the story of sin's children—who they are, how they exist, what happens to them—and it asks the haunting question, "Who is responsible?" (6r) **\$2.95**

ALABAMA Birmingham Mobile	FLORIDA Jacksonville Miami Tampa	KENTUCKY Louisville Owensboro	MISSOURI Kansas City St. Louis	SOUTH CAROLINA Columbia Greenville	*local sales only Houston Lubbock San Antonio
ARIZONA Phoenix	GEORGIA Atlanta Savannah	LOUISIANA New Orleans Shreveport	NEW MEXICO Albuquerque	TENNESSEE Chattanooga Knoxville Memphis Nashville	VIRGINIA Norfolk Richmond Roanoke
ARKANSAS Little Rock	ILLINOIS Carbondale	MARYLAND Lutherville	NORTH CAROLINA Charlotte Raleigh	TEXAS Arlington Dallas Fort Worth	WASHINGTON Vancouver SUMMER STORES: Hagerstown, N.C. Greifelt, N.C.
CALIFORNIA Fresno	MISSISSIPPI Jackson	OKLAHOMA Oklahoma City Tulsa	OHIO Columbus		
COLORADO Denver					



Stamps from Southern Baptist foreign mission fields.

You can possess a full-size reproduction of the collection, as illustrated here.

Measuring 19 inches in length, it can be framed whole or in two parts.

Not purchasable, it is available only as an award for a prepaid (new or renewed) subscription to THE COMMISSION.

Use the order form on this page or a facsimile including all the details.

Remittance must accompany every order for which the stamp award is expected.

Special Offer

Please send THE COMMISSION for one year (\$1.50) to:

NAME

ADDRESS

CITY

STATE

ZIP

This subscription is () renewal; () now; () gift.

Send check or money order (no cash, please) with your order to Editor, THE COMMISSION, Box 6597, Richmond, Va. 23230

HISTORICAL COM SBC
127 R 9TH AVE NO
NASHVILLE TN 37206