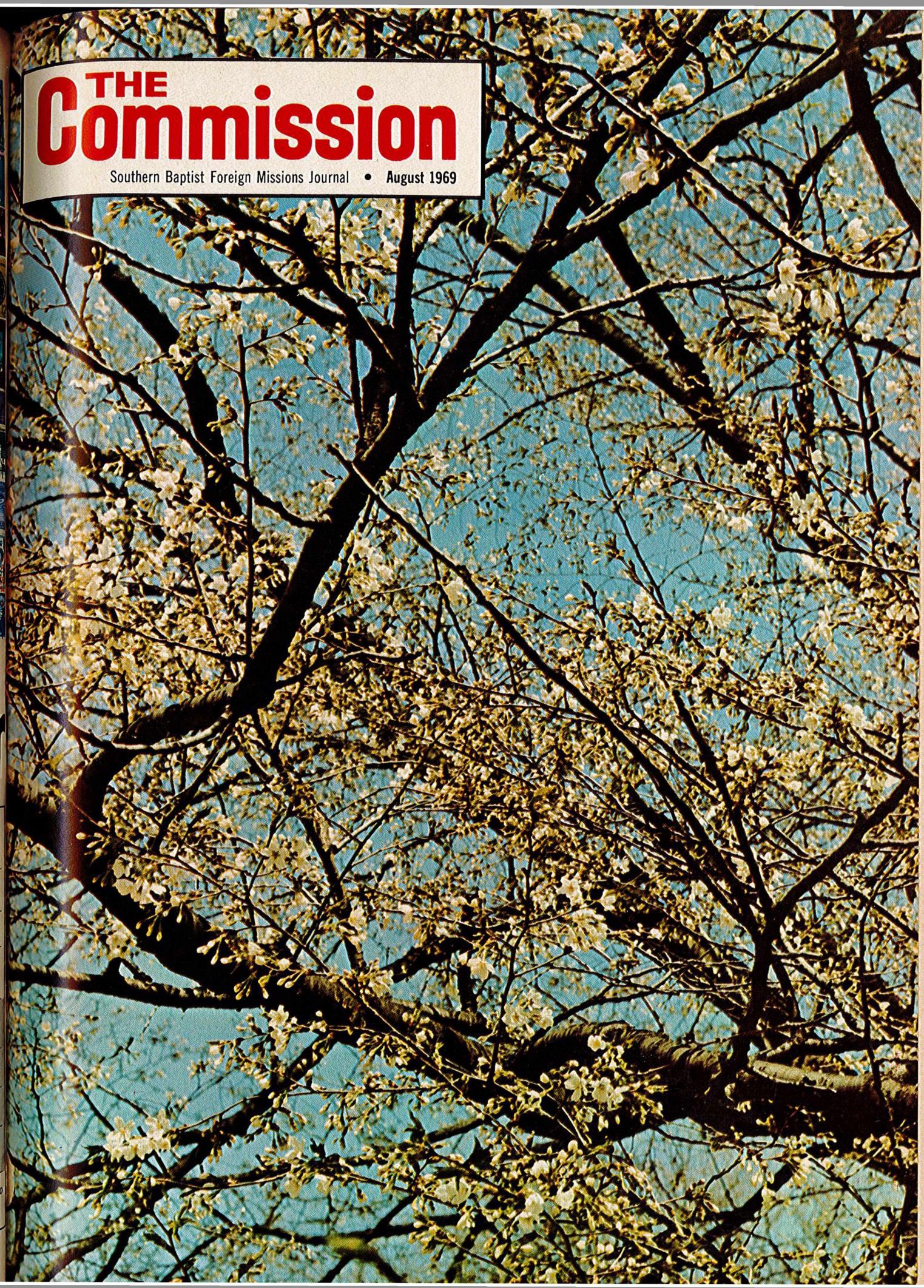


THE Commission

Southern Baptist Foreign Missions Journal • August 1969



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COVER: Tree in bloom in Korea. Photo by Bob Harper.



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THE Commission

Volume XXXII

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1969
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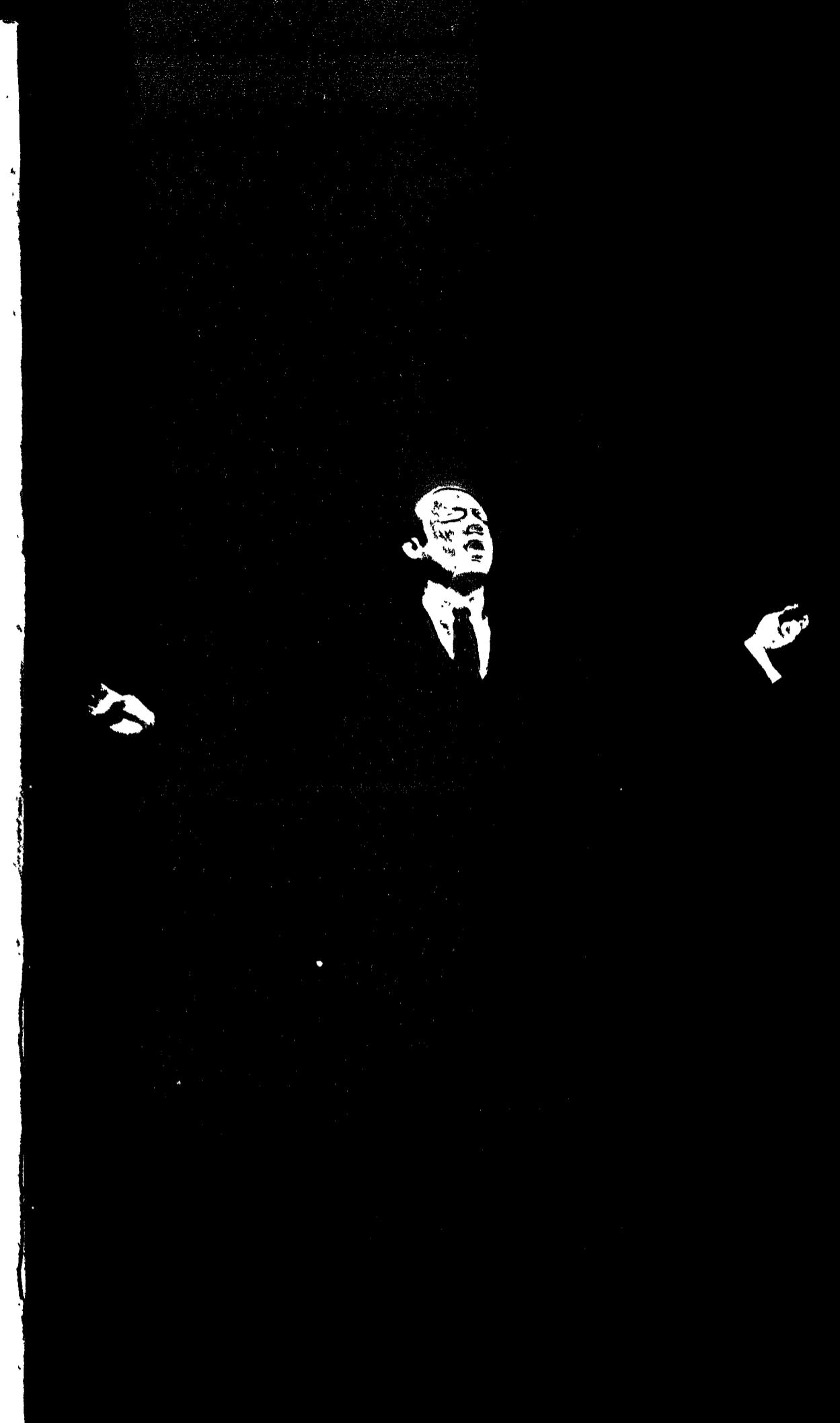
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THE POWER OF MUSIC

By Leland Webb

Photos by Bob Harper

THEY CAME individually and in groups. At the door they presented their copies of the printed circular that served as admission tickets.

Each person took a pencil and a card listing Christian decisions. By the dozens they came until the supply of pencils ran short, and the Korean Baptists at the door began breaking them in half to double the number.

By the hundreds they came until there was standing room only on this rainy Sunday afternoon in Taejon, Korea. They kept coming until some 1,200 were gathered in the Methodist high school auditorium that served as concert hall.

It was the opening rally for the 1970 Baptist evangelistic crusades in Korea. The invitation circulars had been dis-

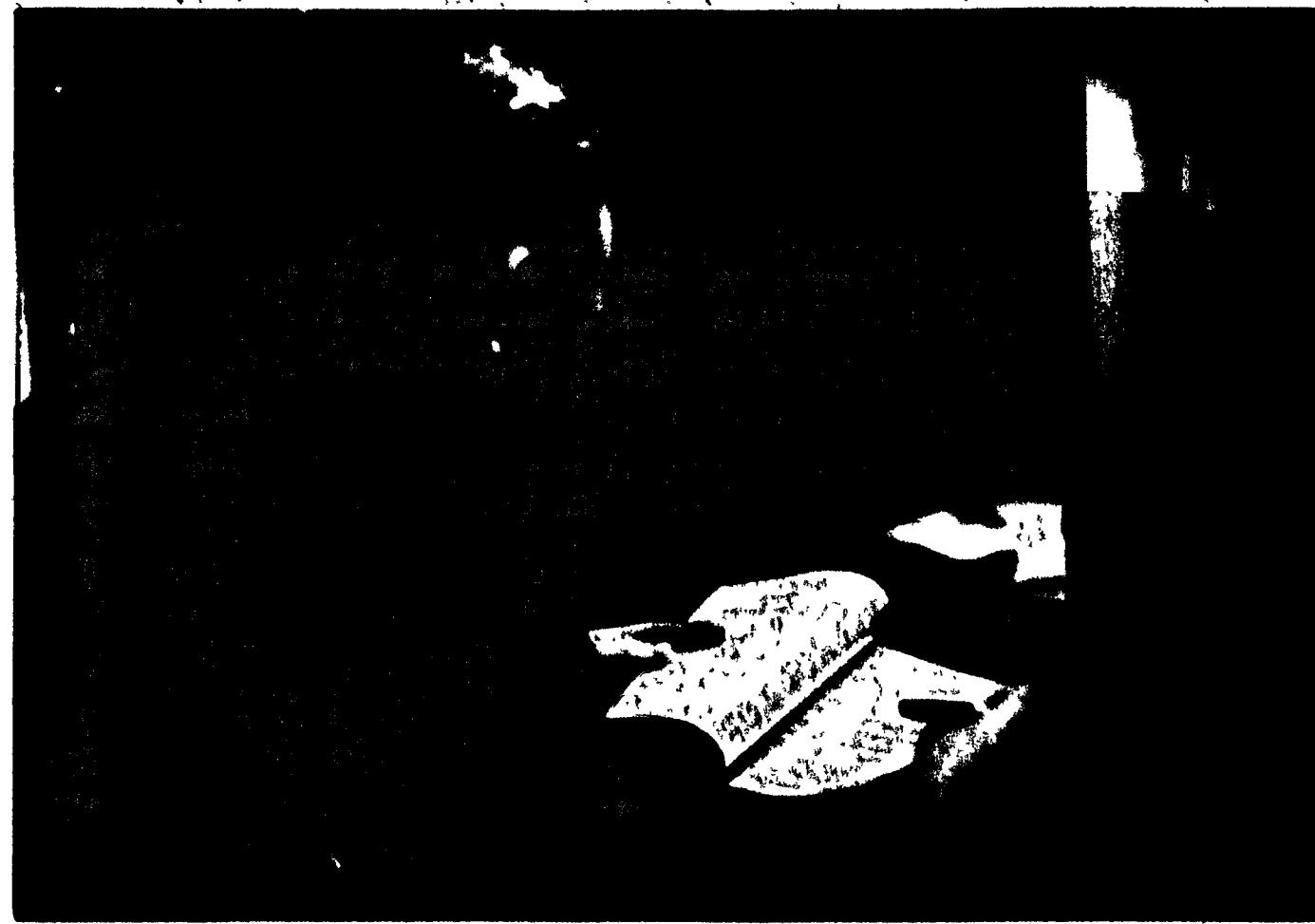
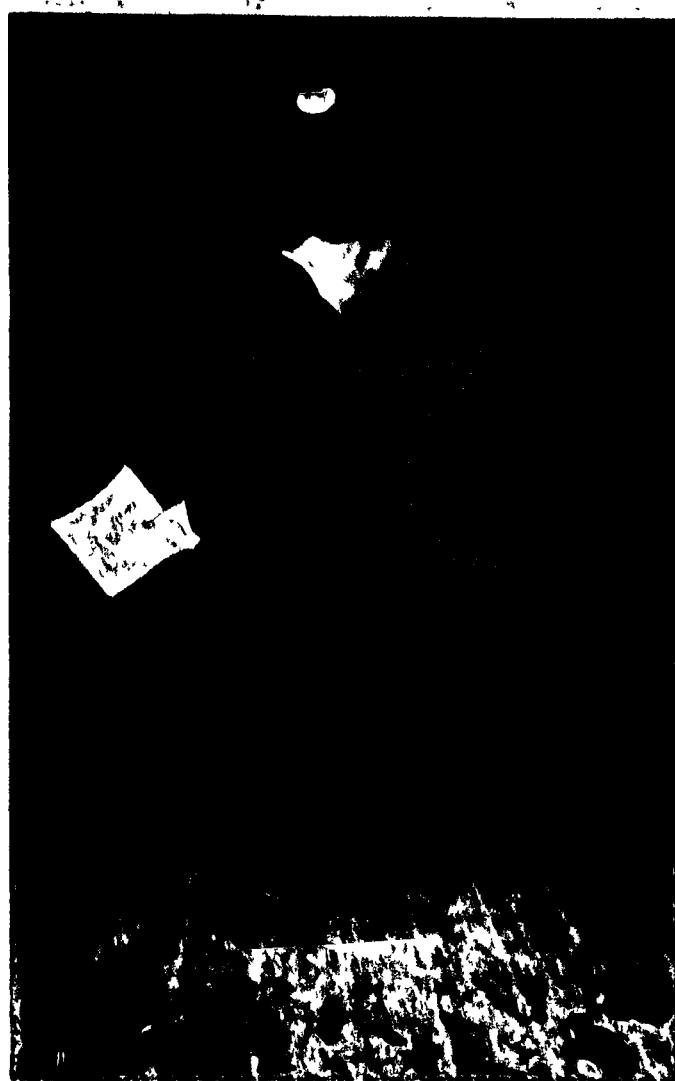
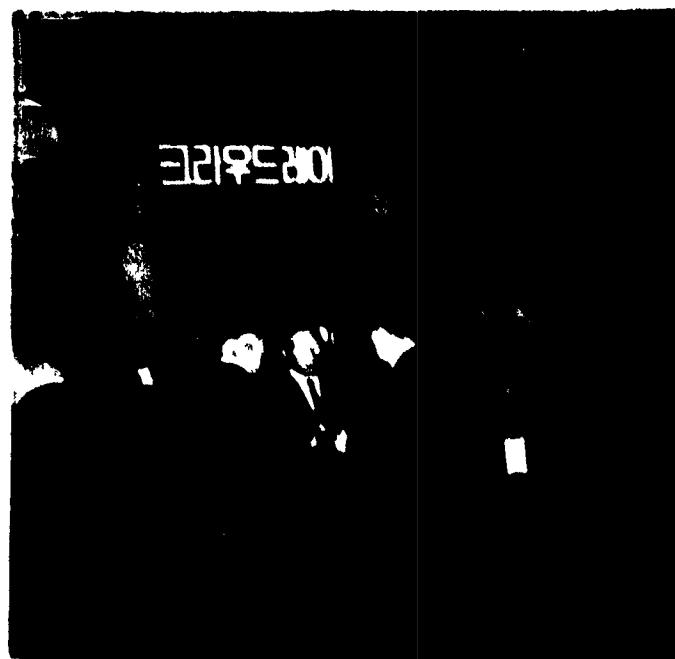
tributed selectively, so most of those present were not Christians.

Music had brought them together. They had not come through the rain to hear a Christian testimony but to hear a concert by a visiting tenor from America.

They applauded expectantly when the American was introduced. In stocking feet (shoes are barred because of the floor finish) he strode on stage and began with "How Great Thou Art." As he repeated the chorus, the Korean audience gasped when they realized he was singing this chorus in their language.

The singer's sincerity and warmth reached across the footlights, beyond culture and language. The audience was his.

Claude H. Rhea, Jr., had begun another Christian concert, his first in Korea,



Before and during Claude Rhea's concert in Seoul, Korea: front of National Theater; Rhea backstage and on stage.

the 41st country in which he has performed since 1963. He is consultant in church music and mass communications for the Foreign Mission Board.

The concert lasted about two hours. A Korean soprano and Mrs. Frank L. Baker, a missionary associate, also a soprano, sang during intermission.

But the afternoon did not end with Rhea's last selection. Through an interpreter he gave an invitation to accept Christ as Saviour, explaining each of the spiritual choices listed on the cards the audience had received. Each listener was invited to check any commitment and to leave the card at his seat.

Later the cards were collected. Out of the 1,200 persons present, more than 500 indicated they would welcome a visit from a Baptist church to bring information about the Christian faith, and provided their addresses; 53 expressed interest in accepting Christ as Saviour; 37 made professions of faith in Christ.

All of them had been drawn to hear the gospel by a concert.

The afternoon was not yet over. The concert had been jointly sponsored by Baptists and by the local newspaper (which added prestige to the event). Immediately after the performance, a group of reporters, university faculty members, and students—some 50 persons in all—met Rhea at a press conference.

Held over tea, the conference started sedately enough. Then a professor asked, "What are some of the different ways of teaching singing in parts?" The conference became a sing-in.

"One way," said Rhea, "is to begin by singing in rounds." He divided the gathering into three groups, one to sing "Row, Row, Row Your Boat," another "Three Blind Mice," and the third "Are You Sleeping, Brother John?" The words were English but everyone joined in.

That night Rhea presented a concert at a local Baptist church. The sounds of

sirens were heard over the music as a fire raged in the city's main market. Numbers of small businesses were burned out. In a moving moment, Rhea paused for special prayer for the fire's victims.

The next evening Rhea was in Seoul, the capital, for a concert to a capacity crowd in the National Theater, sponsored by the Korean Baptist Convention in connection with the 1970 crusade.

A controversy over prayer delayed the start. A rule states that no Christian can voice public prayer in the National Theater. The concert finally began. For his closing number, Rhea sang a prayer.

Before leaving the country, Rhea was soloist at the Korean Baptist Convention meeting. During less than four days in the country, he had directed the thinking of many individuals toward the gospel, made friends for the Christian cause, and helped arouse interest in Baptist evangelistic plans.

Such is the force of music as evidenced



Rhea and Korean accompanist take bows before Seoul audience. Korean Baptist Convention sponsored the concert.

in the ministry of one man. Rhea has been presenting such concerts since 1963, even before joining the Foreign Mission Board staff in 1967.

In September Rhea will be moving to new responsibilities as chairman of the Division of Music at Samford University, a Baptist school in Birmingham, Ala. He cited the rigors of two years of almost constant international travel and his continuing love for higher education among reasons for the move.

But he will likely continue sharing his musical talents in many countries, as his schedule allows. He has been named coordinator of music features for the Baptist World Congress to be held in Tokyo, Japan, in July, 1970.

"We have formulated job descriptions for both phases of my task—music and mass communications," commented Rhea in reviewing his work at the Board. "We have established a workable format for the use of music and guest artists in over-

seas evangelistic crusades."

The music consultant "has rendered service which will bear fruit for years to come," said FMB Executive Secretary Baker J. Cauthen. "His concerts across the world have blessed thousands, and his radiant Christian life has been a blessing to all his colleagues."

Rhea has been not only a performer, but also coordinator (in consultation with Joseph B. Underwood, FMB consultant in evangelism and church development) for concert tours of other artists* who have given of their time to assist Baptists in numerous countries in their evangelistic efforts.

The persuasion of music in finding the way to a man's soul through his ears is illustrated in memories Rhea has stored up during these years.

A verse in Proverbs (18:16) has meant

*Among these singers and instrumentalists: Irene Jordan, Martha Brannah, Annette Meriweather, Mr. and Mrs. Homer Phillips, Joe Ann Shelton, Maria Luisa Cantos, of Spain, and many others.

much to Rhea: "A man's gift maketh room for him, and bringeth him before great men."

The talent of Rhea and others like him has paved the way for Baptist approach to men in high office as well as to the man on the street.

There was the day, for example, when Thailand's prime minister received Rhea and four Southern Baptist missionaries at the governmental palace.

"The double doors were opened for us by uniformed doormen," related Rhea. "A wide, red carpet was rolled out from the entrance. The prime minister and his staff awaited us. The television cameras rolled, flashbulbs popped. We greeted the prime minister, and I (courtesy of the Houston, Tex., mayor) made him an honorary Texan."

Rhea also gave the prime minister a sacred music recording; a missionary presented a copy of the Bible in Thai.

There was the night in Indonesia



in 1963 when a general disrupted Rhea's performance. The general arrived late, preceded by 12 motorcycles, sirens wailing, and two jeeploads of armed troops.

"What shall I say to them about this?" Rhea asked his interpreter, Missionary R. Keith Parks (now FMB secretary for Southeast Asia), while waiting to resume when the commotion ended.

"Tell them any thing you want," replied Parks, "and I'll take care of it in the translation."

The next day the general, then military governor of central Java, invited Rhea and Parks to tea. From this introduction, Baptist missionaries in Indonesia began meeting regularly with the general for instruction in conversational English—using the Gospel of John.

Later the general was transferred to Djakarta, and he was one of the few generals who escaped assassination during the attempted Communist coup. Now he is in the Indonesian cabinet, and Baptists have another friend in high places.

There was the day in the Philippines when W. R. Tolbert, vice-president of Liberia (and a Baptist leader), was being ceremoniously received in Manila on an

official state visit. Tolbert was greeting the assembled ambassadors, consular officials, and government leaders when he came to Rhea—and stopped.

"So good to see you again," he said, and, on television, hugged the fellow Baptist warmly.

Rhea has other recollections of his special role:

—Being tenor soloist for the performance of Mendelssohn's *Elijah* in Recife, Brazil, the first performance anywhere in Portuguese, so far as is known;

—Hearing the cries of "Encore!" by an enthusiastic, whistling, foot-stomping audience in Santiago, Chile.

—Facing a noisy audience of boys at the national (Brazilian) Royal Ambassador congress in Rio de Janeiro, Brazil, inquiring as to the Portuguese word for "quiet," and securing a hush by singing in a prolonged tone, "*SILENCIO!*"

—Giving a benefit concert, sponsored by Hong Kong Baptist Association, to help send refugee children to summer church camp, and faltering while rendering "Turn Your Eyes upon Jesus" when confronted by the unseeing eyes of a group of blind refugee children.

Some memories illustrate how things seem to work out against obstacles. For instance, purchase of radio and television time for a Christian concert in a strongly Muslim city in Malaysia was at first described as impossible. But then Rhea was given permission to sing on the air, using only classical music.

The program director asked to see the music Rhea was to use. Handing him the classical numbers for examination, Rhea kept shuffling through other music.

"Is this all you have?" asked the director, as Joseph Underwood relates it in his book *By Love Compelled*.

"No," replied Rhea. "I have some other music here that I consider to be better and which I would rather sing, but it is Christian music."

The director looked it over and saw its quality. "Since Sunday is Easter," he said finally, "we will let you sing all sacred music if that is what you wish to do."

"So," concluded Underwood, "in that city where many scoff at the idea of the resurrection of Jesus Christ, for the first time in history, by television and radio, the resurrection victory of Jesus Christ was announced."



At language study compound in Seoul, Korea, children of missionaries surround Rhea.

Rhea's life has been conducted in harmony with music: minister of music in churches; dean of the School of Church Music and professor at New Orleans (La.) Baptist Theological Seminary; vice-president for administrative affairs and chairman of the Division of Fine Arts at Houston (Tex.) Baptist College; soloist and music leader for meetings of the Southern Baptist Convention, Woman's Missionary Union conventions, and many other gatherings.

He has recorded five record albums and an oratorio, contributed articles to denominational publications, collaborated with Mrs. Rhea (Carolyn) on a children's song book (she is author of several devotional books), and edited a gospel song book and the forthcoming *Leslie Moon Cook Book* (Word Books, Nov., 1969).

"He sings all the time—down the hall, on the plane, in the cab, on the elevator," related one traveling companion.

An impromptu concert in a Hong Kong shop, for instance, was an unscheduled addition to Rhea's recent visit there. As Rhea bargained for a beaded bag for his daughter, another Board staff member with him told a clerk that Rhea was a concert singer.

Sensing disbelief, Rhea sang "He's Got the Whole World in His Hands" for the salesclerks. In appreciation, the manager gave him the bag.

Even with Rhea's apparent reservoir of youthful energy (he'll be 42 in October), an overseas concert trip can be grueling—a string of concerts wound tightly around recording sessions for later broadcast, interviews on national radio or television, programs, press conferences, receptions.

"A performance takes a lot out of you," he has admitted. "This is hard for some people to understand."

More than once on his trips Rhea has been awakened after an abbreviated

night's sleep, brought on by missed flights or cross-country rides, and, still groggy, has met his appointment schedule, operating on reserve energy.

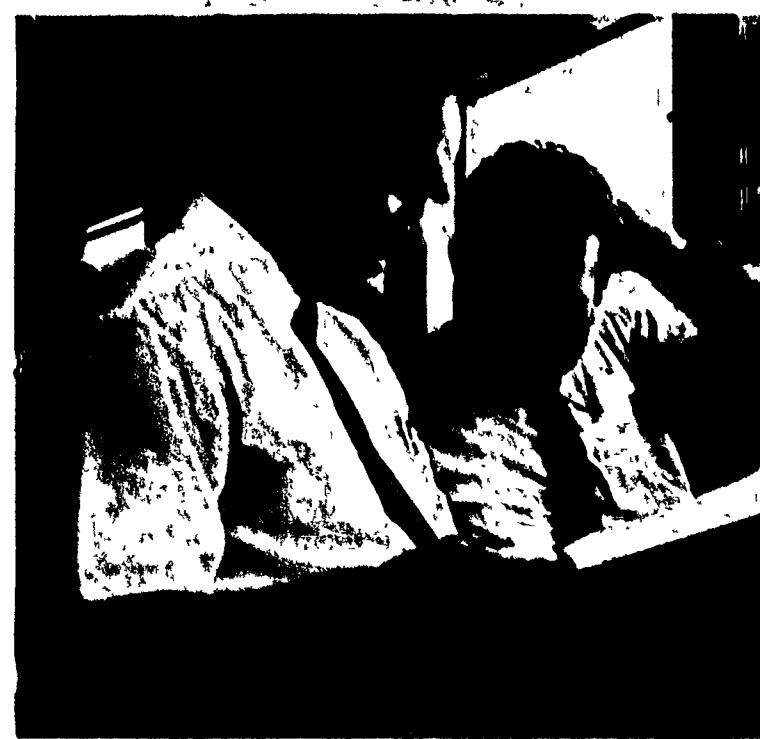
His bearing almost speaks for him. His almost cherubic face can seem angelic or mischievous at will (and so can the man himself). His normally intense, penetrating eyes seem to actually sparkle during a performance.

At an airport restaurant in Los Angeles, Calif., on the way home after a busy trip to the Orient, Rhea turned from his cup of coffee to greet the man sitting next to him.

"It's a beautiful morning," smiled Rhea. The man's reply was brusque.

Winking at the Board staffer traveling with him, Rhea continued his cheerful, one-sided conversation, regardless of the response.

He explained later, "I consider it a challenge to try to brighten somebody's day."



Rhea meets (upper left) with James D. Belote, Foreign Mission Board secretary for East Asia; (above) with Missionary L. G. McKinney, Jr., in Hong Kong; (left) with an elderly Korean; (right) with Korean boys; (below) in planning session for 1970 Baptist World Congress, in Tokyo, Japan.



WHEREVER the gospel is preached, people begin to sing the praises of God," Baker J. Cauthen, Foreign Mission Board executive secretary, has written.

"This is, indeed, a great contrast, because non-Christian religions have little singing in them. People bow before idols but do not have love for them in their hearts. The looks on the faces of worshipers reflect little joy or hope.

"But when the gospel is preached, the sunlight breaks into darkened hearts, and joy abounds. This is only natural because the Bible tells us, 'The fruit of the Spirit is love, joy, peace.' Where joy abounds, singing results."

Wherever one travels in the world today, it becomes evident that music is a vital force.

In Africa one is impressed with the throb and vitality of Christian songs set to old African tunes. The exuberance of the joy is very moving.

In Latin America, where evangelism is the keynote of the day, singing is everywhere. Many songs are born during the time of evangelistic zeal.

In Indonesia, much has been achieved through a ministry of music. As special groups have been trained to appear on radio and television, many people have been led to listen to the gospel as an opening stage of their being brought to Christ.

Music is indeed an important facet of world evangelism.

There are four distinct approaches Southern Baptists are using to tell the good news abroad through music.

(1) The appointment of full-time music missionaries by the Foreign Mission Board.

The Donald L. Orrs, appointed to Colombia in 1951, have the distinction of being Southern Baptists' first music missionaries. Since their appointment, an increasing number of musicians have gone out to the ends of the earth to proclaim the gospel through song.*

The area of music missions is continually expanding in depth and scope. In the light of the Advance program in world missions, Southern Baptist young people trained in music can look forward to increased opportunity for places of service on foreign fields.

(2) Organized tours of the mission field by musical groups.

A new dimension in music missions was opened during the summer of 1961 by the Texas Baptist Student Union Choir. This group, directed by Dan Pratt, toured the Orient and blazed the trail for a "fresh" way of sharing the gospel—through a singing organization. The choir made a lasting, in-depth contribution to missions.

*Other music missionaries now under appointment include: Phillip M. Anderson, Phillipines; Kent W. Balyeat, Argentina; W. Judson Blair, Baptist Spanish Publishing House; Dwain H. Booth, Thailand; Roger W. Cole, South Brazil; Juno Cooper, Japan; Thomas W. Graham, Japan; William H. Ichter, South Brazil; Clint Kimbrough, South Brazil; John N. McGuckin, Argentina; L. G. McKinney, Jr., Hong Kong; Joseph W. Mefford, Jr., Spain; Darrell A. Mock (missionary associate), Japan; Edward W. Nelson, Chile; William R. O'Brien, Indonesia; James T. Owens, Mexico; Michel S. Simoneaux, Japan; J. Frederick Spann, North Brazil; J. Boyd Sutton, South Brazil; James D. Watts, Italy; J. Conrad Willmon, Lebanon; Gene O. Wilson, South Brazil.

PHOTOS BY BOB HARPER



Rhea in his Richmond office.



GOOD NEWS THROUGH MUSIC

BY CLAUDE H. RHEA, JR.

(3) Evangelistic music as a vital part of efforts in evangelism on the mission fields.

The role of music in missions received a further boost in 1963 as a result of the Japan New Life Movement. Outstanding church musicians were recruited to share their talents in evangelistic meetings throughout Japan.

It quickly became apparent in these meetings that music related to the hearts of non-Christian people. An indelible impact was made upon an entire nation through gospel music.

Music attracted the Japanese people, spoke to them in the universal language, and prepared their hearts for the preaching of the Word of God. The successful use of music in evangelism in Japan has set a pattern for subsequent ventures in other nations.

Ever since that New Life Movement, the approach to world missions has been modified and enlarged in scope to encompass music as a valid, acceptable mode of proclamation.

High priority has been given the role of music in special evangelistic crusades around the world. In every land, songs of praise must arise in churches and conventions, on radio and television, and in schools and hospitals, for the gospel of Christ lends itself to song.

(4) Individual sacred concert tours sponsored by the FMB.

Sacred concerts have had special appeal and acceptance on the mission fields. I have found that the vocal concert which interpolates Scripture passages and testimony can be

used to "spread abroad the fragrance of the knowledge of the love of God."

Non-Christians interested in so-called Western culture are attracted by the term "concert," and will attend out of curiosity and interest in artistic endeavors. The Christian artist then has an open doorway of opportunity for witness to the saving power of Christ.

Music becomes the vehicle through which the good news of the living Lord is proclaimed.

Program materials for the concerts in various countries have ranged from oratorio arias to Negro spirituals. Scripture passages and testimony interpolated throughout the concert undergird the predominant theme of man's creation by God, man's sin and separation from his Creator, God's love as expressed in Jesus Christ, and God's abundant grace.

Each concert has been different because each situation presented its own challenge. The key word has been "adaptation" to the existing conditions for effective proclamation.

I am firmly convinced that the sacred, vocal concert is a useful and effective means of proclamation.

Music does relate to people of other cultures. Sacred concerts have opened doors and attracted people to Baptist churches to hear the preached word.

Declared the psalmist: "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations."

SPECIALIZED assistance on the mission fields is frequently provided by Baptist workers of various kinds in the U.S. These specialists, in cooperation with the Foreign Mission Board, leave their work in the States for a few weeks or months and go overseas to offer leadership training, to teach, or to assist in other ways.

One such specialist is R. Paul Green, chairman of the Division of Fine Arts at Houston (Tex.) Baptist College. At the invitation of the Hong Kong Baptist Association, Green conducted the first colony-wide music clinic in April.

He led a five-day choral clinic, with singers from Baptist churches throughout Hong Kong taking part. The combined choir presented a concert on the closing night of the clinic.

The photos on these pages show Green in the Hong Kong sessions.

On his way to Hong Kong, Green stopped in the Philippines to lead a short music clinic for the Baptist radio-TV choir, with Missionary Phillip M. Anderson. Green also made a brief stop-over in Taiwan to assist the radio-TV choir, with Missionary Herbert W. Barker.

Baptists in Hong Kong have designated this as music year. A two-week music school is to be held there early in August.

Assisting will be James C. McKinney, dean of the School of Church Music at Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; Frances Brown, assistant professor in the School of Church Music at New Orleans (La.) Baptist Theological Seminary; and Paul Langston, dean of the School of Music at Stetson University, De Land, Fla.



Conductor



PHOTOS BY BOB HARPER



Called to What?

By Ervin E. Hastey

Southern Baptist Representative in Mexico

GOD'S CALL to man is cause for gratitude. He calls sinful men to repentance and redeemed men to service. He also calls some of the redeemed to serve him in distinct capacities and places.

If it were not for this glorious communication of God to man, I would not have the incalculable joy of being his son and of having an exhilarating fellowship with him in my daily life. Through his call in Christ my sins are forgiven, my life changed, my heart filled with peace, and my eternal destiny fixed.

But it is God's call to service that is our concern on this page.

The service that redeemed man renders to Jesus Christ has the basic purpose of glorifying his wonderful name among men and of extending his kingdom on earth. Any servant of God should be happy to do this and be content with the final results of this type of service. In fact, it might be sinful to desire anything else or to look for a position where this would not be fully and completely realized.

Most of us, I think, would agree to this in principle. However, the practice we follow in our service is what sometimes disturbs me.

The general practice is to go from a smaller church to a larger church or from a small position to a larger one, and in both cases the salary is usually more and the rank higher. The exceptions to this practice are indeed few. My concern is whether this is God's doing or man's.

I am acquainted with most of the answers usually given to this matter. It is said that God expects his servants to progress, to excel, to climb ever higher, to develop his gifts. This I accept to a certain point. However, the vital matter of the purpose of a servant's progress, excellency, and attainment seems most important to me.

I must confront myself with the earnest and frank question as to whether I am really answering God's call to service for the glory of Jesus Christ and the advancement of his kingdom, or if my own desire for glory, rank, importance, position, and economic benefits is taking the upper hand. All of the wonderful gifts and capacities from God should be spent in the place of God's choosing.

Another point in relation to this matter of service to God is also disturbing. This has to do with the general attitude of Christians to the effect that they seem more interested that their "servant" have position, rank, acceptance, and a "place in the world," than that he really serve them on a high spiritual plane, pleasing God above all others, for God has called him.

The mere fact that one hears and answers positively God's call of service to some foreign mission field does

not automatically solve this problem.

In some instances it only brings one to some crisis points in his life of service in the name of Christ. There is always present the temptation to look for the convenient, comfortable, and easy field of service, when at times the most isolated and uncomfortable field is the most responsive to the message of Jesus Christ and in the greatest need for well-prepared servants who excel for the Lord.

The temptation also arises on the mission field to look for the place that catches the public eye, both on the field and at home, and receives the favorable comments of press and pulpit. A "well-known" missionary may not necessarily be the most obedient servant.

To have the "mind of Christ" at this point is the servant's greatest asset. It will keep him from falling when everyone is tripping him; from becoming bitter when he is not recognized; from fighting back when he is unjustly attacked; from becoming disillusioned when his own dreams are not realized; and from sinning against God and the work by occupying a position not of God's choosing for his servant.

The servant call is, first of all, a call to obedience. If we are to be worthy of the name of our Lord it will only be through obedience to the "servant Christ." The "well done" will come only through yielding to him.

Furthermore, the servant call is a call to mission. Jesus came to this earth intensely set upon a definite and urgent mission. Said he, "I have come to seek and to save that which was lost." There are many phases of the servant's life, but this must be his mission.

The servant call is also a call to sacrifice. The affluent society does not necessarily eliminate the element of sacrifice by God's servants. It may just demand more of it. Bonhoeffer could not have stated it better when he said, "When Jesus calls a man, he bids him come and die."

The servant call is also a call to a glorious partnership with the Servant of servants. We are partakers with him not only in his holiness, mercy, and glory, but also in his sufferings. The "suffering servant" is our Lord and master, and we should glory in his sufferings.

Finally, the servant call is a call to unexcelled happiness and peace. Paul could glory in his afflictions because he knew he had "fought the good fight" of an obedient servant. He was ready to die with a heart full of happiness and peace, with no regrets, because his life had been spent in service to Jesus Christ, the Son of the most high God.

It is my conviction that the modern missionary movement, whether we be of the "old breed" or of the "new," will be honored and prospered by God only to the extent that we respond to and obey the servant call.

Unpolished

GEM



By Wendell L. Page

"About Guadeloupe, there is little to say," summarized Peter T. Chew in a National Observer article (Jan. 29, 1968) which characterized Martinique and Guadeloupe as French "stepchildren" in the Caribbean.

"Guadeloupe . . . consists of two islands joined by a bridge . . .," wrote Chew. "One of the islands contains mountains and lush vegetation; the other is flat and barren, strown with the wooden shacks of the poor."

In the following article, Missionary Wendell L. Page describes the conditions and the customs facing missionaries in Guadeloupe. Page has termed Guadeloupe the Caribbean's "unpolished gem."

The Pages arrived there in mid-1966 (after studying the French language in France) as the second Southern Baptist missionary couple in the French West Indies. Another article, beginning on page 14, points up some of the problems—and opportunities—on that field.

THE ISLAND of Guadeloupe, where Southern Baptists have their only French-speaking foreign mission work in the Western Hemisphere, is bordered by both the North Atlantic Ocean and the Caribbean Sea.

Located in the Lesser Antilles, or Leeward Islands, there are actually two islands composing what is generally called Guadeloupe: Grande Terre, which is flat, and Guadeloupe, which is mountainous. There are also five dependencies, or small islands. Total population is well

over 315,000 and is almost totally African in origin.

Since no English is spoken, very little even in the hotels, English-speaking tourists in Guadeloupe find communication difficult. The official language is French. Most of the national population, however, speak their dialect, Creole, a corrupted French.

French West Indies Baptist Mission is the designation given the organization of Baptist missionaries, for in the future all of the French Islands within the West Indies are to be a part of this Mission. This will increase the area of the field considerably and the population by more than 850,000.

The French islands have been an overseas department of France since 1947. This means the people enjoy the same welfare benefits as residents of France itself. Paris appoints a prefect, just as for all other departments, and the islands elect a general council, which is represented in Paris.

It is said that the islands cost the French government considerably more than they give. The economic level of the people is extremely low. There is no middle class. Nearly all the inhabitants live in shacks, and they are largely illiterate. There is open sewerage on the entire island of Guadeloupe and a noticeable lack of public and private sanitation. The local diet includes much French bread, rice, salt fish, root vegetables, beans, and tropical fruits.

Guadeloupe's principal products and exports—sugar, rum, bananas, cassava, coconuts, citrus fruits, some coffee, and cocoa—are not nearly enough to sustain the population.

The government is now constructing modern, high-rise apartment houses, which are expected to dominate the landscape in and around Point-a-Pitre, the principle city, in the next five to ten

years. These apartments are available for low rent or may be purchased on a long-term basis with low monthly payments.

Geographically, the French Islands are much the same as all the other Caribbean islands. Culturally, they are considerably different. Since the islands have been controlled by the French, for all practical purposes, since the early 1600's, the culture is uniquely French, mingled with African vestiges.

The Roman Catholic Church assumes a prominent position within this culture. One could not say the people are all Roman Catholics. In fact, few ever participate in Catholic services. The Roman Church has become a part of their social and cultural life.

Nearly 100 percent of the people will declare, "I am a Catholic," but few will admit to being practicing Catholics. The religion is a social bond rather than a religious commitment.

(In fact, in studying the French Revolution one finds this is what the revolutionists intended the church to be. The revolutionists personally made no room for any religious group, but the Catholic Church was kept as a bond of social and cultural tradition.)

Because of this setting, social ostracism becomes a real problem for anyone seeking to worship in an evangelical church. It becomes, in fact, one of the most difficult problems evangelicals have to face in this French society. It is not that the people of Guadeloupe are genuinely convinced Catholics, but they refuse to identify themselves with something other than this social class.

Into this situation Southern Baptists sent their first missionary couple, the William H. Cains, in January, 1964. The work, it was thought, would be similar to that of other Caribbean islands. However, it has proven to be considerably different and, in many respects, much

more difficult. There are several reasons for this evaluation.

First, unlike conditions in most of the other islands of the West Indies, in Guadeloupe Baptists are only the second evangelical group to appear. The West Indies Mission has been on the island for about 20 years; membership in its churches numbers about 800. Jehovah's Witnesses and Seventh Day Adventists are relatively strong.

As the first Baptist group, we are still in the process of trying to become known among the people and by the government. It is difficult for the people to understand that we are not a sect, or to grasp the concept that there can be different evangelical groups. A little light is just beginning to dawn at this point.

The first project Missionary Cain used to make contacts was to establish a reading room. Several volumes of various kinds of books and literature were purchased, and a room was rented.

For several months this effort garnered interest. Many books were checked out. From this start, Cain was able to witness to a group of four or five who became a part of the first Baptist work established in Guadeloupe, in Pointe-a-Pitre.

The available building was small and inadequate, but still the tiny congregation met for two years, with regular worship services conducted by Cain.

The first baptismal service held by Baptists in Guadeloupe came in 1967. Those converts have continued faithfully in the Lord's service.

Another curious thing about the effort in Guadeloupe is the fashion in which people receive the gospel. Decisions are never made rapidly. Perhaps after several months — or even years — of attending services, a person will make his commitment to the Lord.

In the spring of 1967, for instance, my

Posters reflect some of the entertainment on Guadeloupe.





Missionaries Wendell Page and Clark Scanlon, Caribbean field representative, in Guadeloupe market.

wife and I started a new work in a small town about five miles from Pointe-à-Pitre. From the first we noticed an elderly woman in her seventies and a man in his forties attending the services. After each service I sought to encourage any who would do so to accept Christ as Saviour and Lord. During an evangelistic emphasis a reasonably large number of people attended, but months went by without a single indication that anyone would accept Christ.

Finally, after nearly a year, the elderly woman came to me after a service to say she had made her decision to trust in Christ. Two or three weeks later the man made the same decision.

We believe that those who have indicated decisions are earnest and sincere. We expect that in the future the reluctance to decide will begin to change. For now, we must sow much, cultivate long, and reap the harvest later. It is unwise to try to push someone into making a commitment that evidently will cost them much in many ways. For a Southern Baptist and an American like myself exercising such restraint is not easy.

In addition, any witnessing by missionaries must be alongside national converts. There is much suspicion and racism (black against white) in Guadeloupe, and seldom do we seek to enter homes without a national convert at our sides. At times it seems that the visitation is in vain, but we know that eventually there will be results.

The Baptist radio program, produced in France as a ministry of Baptist Theological Seminary at Rüschlikon, Switzerland, seems to have strengthened the Baptist image here. The program is broadcast from the station on Martinique, the other major island of the French West Indies.

Everyone here, it seems, has a portable

radio. A man may not have a table or chair in his shanty, but he will have a radio. Everyone listens.

Baptist services are now growing, numerically and spiritually, particularly in Pointe-à-Pitre, where a larger, more adequate building has become available.

The real hope for ministry on this field rests in the development of national preachers and leaders. After a Guadeloupean becomes a Christian, the missionary-national relationship becomes more closely knit. With the right kind of program, a witness can be developed that will be durable and fruitful in the future. Securing literature presents a real problem because Baptist work among French-speaking people is so young, but, hopefully, this will improve.

For the first time, a mass evangelistic meeting, preceded by publicity, took place in Guadeloupe in November, 1968. From Haiti came the guest preacher, Luc R. Nardo. Overflow crowds rewarded the efforts made in renting a large, public building and announcing the meeting by newspaper advertisements, handbills, and radio announcements.

The seating capacity was doubled for the last two nights of the effort, and still there was standing room only. Use of the public building was helpful, since, due to fear and superstition, many persons would not attend a service in an evangelistic church building but would go to a public meeting place.

Results of such a meeting cannot be immediately calculated. Decisions to accept Christ are not made easily or quickly. An invitation at the close of an evangelistic service means little to a Guadeloupean. He does not realize what is taking place or what is expected of him. Seldom will he respond to such an invitation, for he has never before witnessed anything like it. Still there were a

few decisions to accept Christ, and these converts are now studying in a new members' class and awaiting baptism.

The meeting helped greatly to make Baptists known in Guadeloupe.

André Thobois, of Paris, France, president of the French Baptist Federation, conducted yet another evangelistic effort last February. This meeting was even more successful. Large crowds were present each night during the two weeks, and decisions were recorded at nearly every service.

As Thobois spoke of Baptists in France and around the world, Baptists in Guadeloupe were helped to become more known and accepted. For our small group, there developed a new pride to bear the name Baptist. For other evangelicals, there came a greater respect for Baptists and an acceptance of them as an evangelical church group, not just a sect. For the lost, there began an awareness of Baptists as a group who preach the gospel of Christ.

Bob and Mary Ann Teema and their three children arrived to reinforce the missionary staff in Guadeloupe in February. For their first year, they are chiefly concerned with language study and learning the culture. They will be ready to take over the work when our family goes on furlough in 1970.

Five missionary couples are needed now in Guadeloupe. Several towns of from 10,000 to 15,000 people have no evangelical witness. Contacts have been made in some of these places, and we feel a work could be started in them. But there must be missionary help!

Guadeloupe is a pioneer mission field where, in the main, life is in the rough, and modern development is yet in crude stages. It is not a paradise for tourists. It is a little-known island with a multitude of lost people.



Beach scene on Grande Terre Island of Guadeloupe.

PHOTOS BY FON H. SCOFIELD, JR.

Besides the Beaches

BY SARAH HINES MARTIN

WHEN PHYLLIS Thomas attended missionary journeyman orientation before assuming her assignment in Guadeloupe, she could have been voted "Most Envied." The first thoughts that rush to one's mind at the mention of a place like Guadeloupe are "lush, tropical isle; white, sandy beaches; year-round playground; exciting living."

These impressions, however, are far from realistic in terms of missionary service. Guadeloupe is not an assignment for anyone expecting a light tour of duty. Few conditions seem to favor the missionary; many circumstances work against him.

If a missionary in Guadeloupe is to continue working in a positive vein, he

needs optimism, determination, and a firm belief in God's calling.

The missionary must be able to labor without seeing immediate success, for the work moves very slowly. He has contact with only a small group of people—the converts and those prospects with whom the church members can put him in touch. He is not able to visit freely or alone.

Guadeloupians, for various reasons, evidence deep hostility and suspicion toward outsiders. A missionary does not enjoy the position of respect in the Guadeloupians society that he might encounter in many other places. He is sometimes the object of verbal abuse and rejection as he moves about in public.

This setting also brings difficulties into the lives of the missionary's children, for they are extremely limited in their play-

mates due to the treatment they receive outside their home. The missionary family finds it necessary to provide almost all of its own social and recreational life, and this causes loneliness.

Crisis events also affect the work. Two days of serious fighting took place in Pointe-à-Pitre, the largest city, in May, 1967. Unofficially, 50 or 60 people were killed or wounded.

A workers' strike had gone on for several days, but for the most part the strikers were not directly involved in the rioting. A small group of Communist terrorists, of the Castro variety, took advantage of the unrest and soon had many Guadeloupians in a spirit of rebellion and revolt.

The "revolt," aimed primarily at the "Metropolitans" (white Frenchmen), who in the main control much of the country's

The author, Mrs. David L. Martin, and her husband have served as missionaries in Trinidad since 1967.

finances and land, developed into an unpleasant situation for all.

A special military group from France arrived to restore order. Calm was restored, but the aftermath of suspicion and hatred still lingers in the minds of many people. It is difficult for the gospel to do its work with these hindering barriers.

A few weeks before the disturbances, for example, the Pages had begun work in the town of Baie-Mahaut (pronounced Bay-may-oh). Two or three of the faithful church members from Pointe-à-Pitre laid the groundwork in the community. When a building was secured, they began services that met a warm and, for Guadeloupe, an enthusiastic response.

Before the rioting, 40 to 50 persons crowded into the little room for services and seemed almost eager to hear an evangelistic message. Among them were a number of young people—most unusual in Guadeloupe.

After the riots only a few adults attended, although this situation has improved considerably since then. Missionary Wendell L. Page often shows a film-strip following the evening service. He must translate the narration from English ahead of time for the showing, but the children flock to see it. This is the only gospel presentation most of the people receive, Page pointed out.

On the first morning of the disturbances in the city, Page was caught in the upheaval downtown. He saw the rioters surging toward the downtown square, breaking windows and beating on cars as they moved.

He sensed the terror of the movement, and only by driving the wrong way on a one-way street was he able to head out of town and away from the turmoil. Several white people were killed that day in the square.

On the second day of the trouble, as Page drove on the outskirts of town he saw a group of men on foot demolish the small car a woman was driving directly in front of him.

This time there was no way for him to escape. His only route lay directly in the path of the rock-throwers.

"This is it, Lord," the missionary thought to himself, expecting to be hit violently at any moment. To his astonishment, not a man threw a rock, and the crowd let him pass unharmed.

When the riots had ended, Page's car was one of the few in the entire area that was free of damage. He believes the Lord provided a miraculous escape in time of danger.

Public and private schools are crowded in Guadeloupe. Until September, 1968, Mrs. Page (Margaret) taught her children in her home by using the Calvert course of instruction. Now Miss Thomas, the journeyman, teaches the children in schoolrooms at her apartment near the Page home. This has provided relief for Mrs. Page and given a vital balance in the lives of the children.

Prices in the country are exorbitant. Most products are made in, and shipped from, France, and all necessities, plus even a few luxuries, are to be found at the markets. Pointe-à-Pitre now offers four, well-stocked supermarkets as well

as the typical Caribbean open markets.

Getting household articles repaired offers difficulty, and although hospitals and private clinics are available, medical attention is limited.

Speaking in a foreign language puts strain on the missionaries. In addition to speaking French, missionaries in Guadeloupe also need to know a little Crèole, the national dialect. Some of the elderly Guadeloupians speak only a few words of French, so if the missionary makes any contact with them, he needs to understand some Crèole.

Obstacles to missions in Guadeloupe are many. But there are also many opportunities, and the needs seem overwhelming.

As a pioneer mission field, Guadeloupe provides opportunities to put into practice any and all ideas as to how to begin and nurture a new work.

There is only one other evangelical group, so no hindrance is found because of an assorted conglomeration of many denominations.

No governmental restrictions exist as to the carrying on of normal mission activities. The Baptist Mission is duly registered and recognized as a legal body.

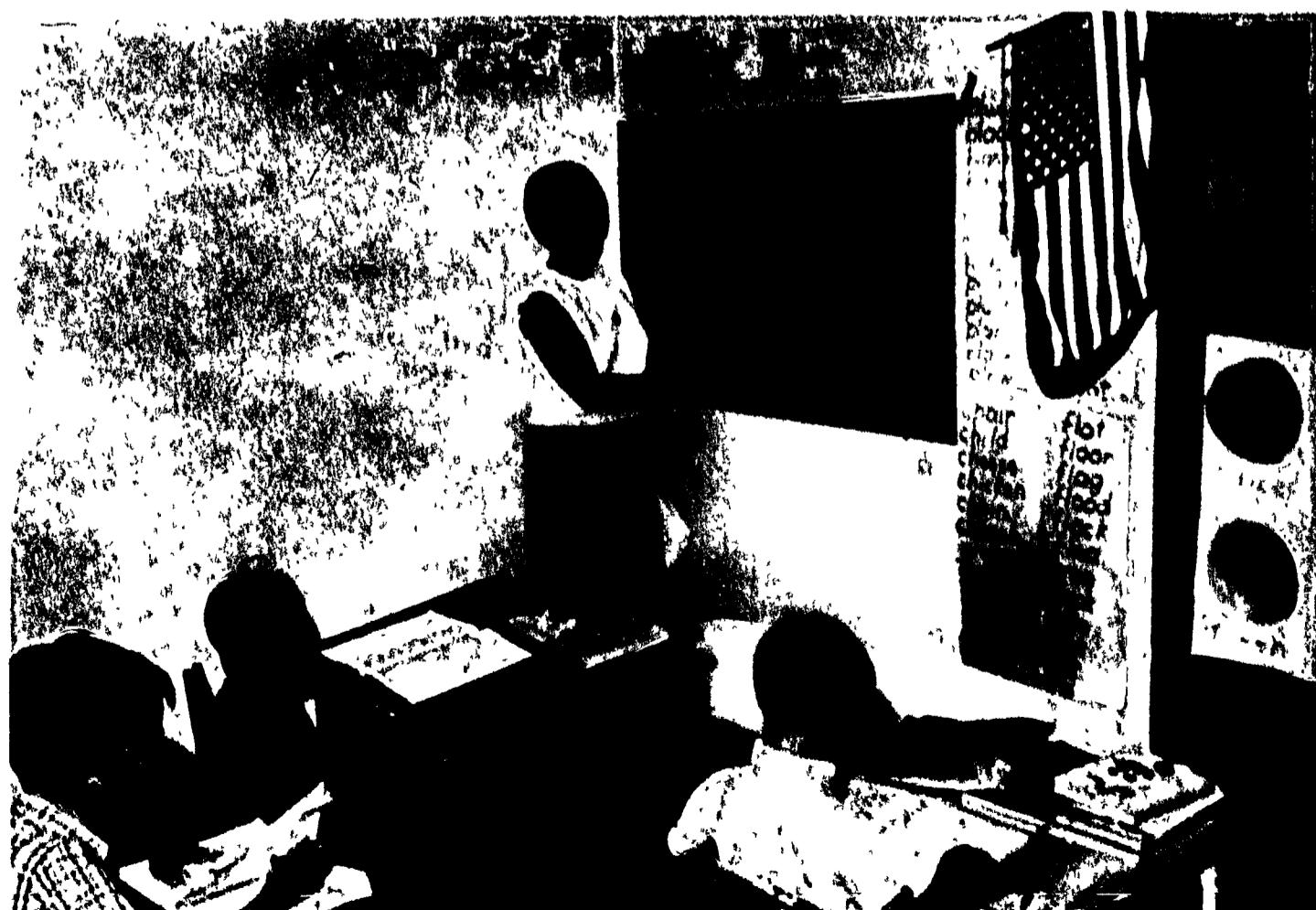
Many towns and villages on the island have no evangelical witness of any kind.

The missionaries can sense a gradual opening of the minds and hearts of the people toward the evangelical witness.

Guadeloupians are a restless, seeking people in need of the transforming grace of God.

P.S. The white, sandy beaches are there, too.

At Pointe-à-Pitre,
in Guadeloupe,
Missionary Journeyman
Phyllis Thomas
teaches school for
English-speaking children.



editorials

Reasons for Continued Prayer

THE CRUSADE of the Americas is still going on. It seems that some persons have thought the effort concluded with this year's springtime efforts across the Southern Baptist Convention. There is still a boundless need for prayer as evangelistic campaigns continue in a few scattered places here in the States and in several Latin American countries.

Special campaigns are shaping up also in Europe. It is hoped that many more persons will immediately begin praying for the fullest possible effectiveness of such efforts during October and November by fellow Baptists in Germany, Norway, Sweden, Finland, Denmark, and Yugoslavia. Their plans have been shaped through prayer, and now the working out of those plans in actual proclamation and witness needs the kind of implementation and impact that only the power of God's Holy Spirit can give. At this particular point of need anyone anywhere can share and participate through petitionary and intercessory prayer.

Other opportunities for prayer support also await us as fellow Baptists in a large number of countries ready themselves for special evangelistic efforts in 1970. We should begin praying now for the campaigns scheduled next March in Spain and for March and April in Scotland. So many are the campaigns planned for the later months in 1970 that it seems best to list them as follows:

June-July

Thailand
India
Okinawa

Malaysia-Singapore
East Pakistan
South Vietnam

Indonesia
Taiwan
Japan
Guam

Hong Kong
Philippines
South Korea

September-October

Tanzania
Kenya
Uganda
Ethiopia

Malawi
Zambia
Rhodesia

Since there are many facets of planning, spiritual preparation, and scheduled crusade programs, it seems worthwhile to list at least a few to which specific prayer focus can be applied:

- Numerous details of organization.
- That all media possible will become available for promotion and proclamation, such as radio, television, public concerts, newspapers, and pamphlets and tracts.
- Enlistment of the best dedicated talent for all witnessing opportunities.
- The best possible spiritual preparation.
- A follow-up effort that will assure the maximum development and encouragement of all persons who make professions of faith in Christ.

As in the Crusade of the Americas, surely many persons and churches will want to establish prayer contact with missionaries and churches in one or more of the countries listed. The opportunity for personal involvement is as deep and far-reaching as any person wishes to make it.

They Are Still Needed

OUT OF THE MANY currents of thought and opinion keeps coming the question: "Is there now a need for more foreign missionaries?" To review even a few of the possible reasons behind this question would require more space than is available here. But whatever the background for the question, the answer is, "Yes, the need for missionaries is as great now as it ever was and possibly greater than ever before."

Regardless of his amazing advances in scientific development and technology, man is still inadequate. He is deeply in need of a life quality and content that he cannot supply for himself. The problem is basically theological and is compounded daily by the runaway pace with which man is reproducing his species.

There are several ways to develop an affirmative answer to the opening question. In this instance we convey the message through the following excerpts taken from the June 30 issue of *Research Roundup*, published by the Research and Statistics Department of the Baptist Sunday School Board.

Approximately 324,000 babies are born each day, and about 133,000 people die daily. This gives a net gain of about 191,000 daily, or 70 million per year—almost the equivalent of one additional Chicago . . . every month.

Scholars estimate world population at the time of Christ's birth was about $\frac{1}{4}$ billion. It took 1,650 years for this to double to $\frac{1}{2}$ billion; about 200 years to

double to 1 billion; and about 80 years to double again to 2 billion by 1930. It is expected to double again in 45 years to reach 4 billion by 1975. At present growth rates it will double again in 35 years to be 8 billion by 2010.

The world population is now growing at the rate of 2.0 percent per year. If this annual growth rate remains the same, the population will double every 35 years. It is apparent that things are out of hand and cannot continue at present trends much longer. What will happen? There are only three possibilities: lower the birth rates, raise the death rates, or mass migration to other planets. Most authorities feel that lowering the birth rates will be so hard and slow that disaster will take over and increase death rates through massive wars and famines. One authority estimated in 1964 that 2,000 people starve to death every hour—50,000 per day or 18 million per year. The condition has not improved since then.

While we are concerned about the physical necessities for all people in the world, our primary concern is the Great Commission to make disciples of all the world. Less than 30 percent of the world's population is identified with any phase of Christendom; less than 7 percent of the global population are Protestants. Far more people are alive today who have never once heard the gospel than the total world population when Jesus gave the Great Commission to win all people.



View of Agana, Catholic church at right

Guam's People

The island's population is cosmopolitan in nature. About 30,000 residents are Guamanians (Chamorros). Approximately 15,000 others are Filipinos who come as contract laborers and then change to local-hire status. Among the transient people are about 20,000 statewide Americans, mostly military families.

A family living in Kader Village, a suburban subdivision, might have as neighbors a mixture of nationalities: next door, a Hawaiian Chinese whose wife is German; across the street, a Hawaiian Japanese man with a Japanese wife. All native Guamanians are of mixed descent, mostly Spanish and Filipino.

Guam's people are United States citizens, although they cannot vote in national elections. California law is the basic of rule in the courts. The Organic Act, passed by the US Congress in 1950, provides for a government appointed by the US president and a legislature elected by the people of Guam. (There call for an elected governor by 1970.)

About 95 percent of the Guamanians are nominally Catholic, and in each village there is a Catholic church and a school. Few have responded to the gospel proclaimed by Protestants. Yet, many people are growing increasingly dissatisfied with the precepts of the early fathers, and the next decade is likely to see a turning of the Guamanians to a living faith in Christ. (Denominations represented on the island include General Baptists, Southern Baptists, Churches of Christ, Episcopalians, Lutherans, and Seventh-day Adventists.)

Baptist Beginnings

In 1811 a missionary couple of the General Baptists of Indiana began working on Guam. Fourteen years later, Joaquin F. Sablan was converted and became the first Chamolian to enter the gospel ministry. For 25 years he served as a pastor in Agana, the capital city. Now he teaches history at the University of Guam and serves as interim pastor of a General Baptist church.

In early 1960 several dedicated families organized a Southern Baptist ministry on Guam. By 1966 this group had become the Agana Baptist Mission, sponsored by the Foreign Baptist Committee of the Southern Baptists. At the request of the Foreign Baptist Committee Board, SBC, sent a

missionary couple, the Harry A. Gobles, to Guam in April, 1961. In September of that year, the mission became the Calvary Baptist Church, at a new location five miles north of Agana.

Less than 15 months later, the church began a mission near the Naval Station, and in 1968 that mission became the Mariana Baptist Church. Also in 1968 came the organization of yet a third preaching point, the Tamuning Mission, located in one of the best residential areas of central Guam.

Until recently most of the members of the two churches and one mission were military or civil service personnel. Slowly but surely, outreach is being made to the permanent population groups, such as the Filipino community and the oriental people from Hawaii and Japan.

Preliminary steps have already been taken to form an association of Southern Baptist churches. An advisory committee has been established to coordinate and develop Southern Baptist work on Guam. Representatives from the churches and mission are making long-range plans for advancement in every area of island life.

Fields of Witness

A hospital ministry presents an important opportunity for witness not only to the resident population groups but to transients as well. Southern Baptist missionaries serve as Protestant chaplains in a local government hospital maintained by a Catholic nun. Baptist casualties in the US Naval Hospital are also reached through the auspices of the local church.

Student work has been projected for the University of Guam area. More than 1,700 students from Guam and the Trust Territories (Pacific Islands administered by the United States) are seeking degrees at this new and growing institution. Baptists intend to have a vital ministry among the leaders of tomorrow who pass through its doors.

The public school affords an excellent avenue of Christian witness on the island. Guam could be greatly influenced for Christ if sufficient numbers of dedicated Baptist teachers would apply for teaching positions in the many elementary and secondary schools. The teacher in the public school has the only wide-open door to the heart of the Guamanian student. If you are a teacher, why not answer the call? A letter addressed to the Department of Education, Agana, Guam 96910 will meet with prompt response.

By 1968 three Southern Baptist missionary couples were working hand in hand with their co-workers to reach Guam for Christ. A fourth couple is needed for the student ministry, and the missionaries are praying that God will supply these much-needed persons.

Because a small group of devoted Christians far away from home had the spiritual concern and vision to meet together and to start a church, there is now a thriving Southern Baptist witness on the Island of Guam. As military and civilian families continue to come and go, they find the ties of their church binding them to one another and to God. They find, too, a deeper understanding of the need for world missions as they seek to share the love of Christ with the many peoples of Guam.

by Louis E. McCall

Women's Misionary Union members are studying about Guam this month. Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6007, Richmond, Va. 23238.

The Philippines

CONFIDENTIAL

"We are the only Christian nation in Asia" is the proud boast of the Filipino. This unique claim arises from the fact that over three fourths of the Philippine population is Roman Catholic. Among the Muslim, Buddhist, and Hindu nations of Asia, the Republic of the Philippines is the only one in which Jesus is widely acknowledged as the Son of God, the Bible is honored as God's Word, and salvation is seen as man's need. However, this is not cause for complacency, since only a small minority actually practice their faith or have assurance of salvation through personal knowledge of Jesus as Savior. The majority live, not under the burden of paganism, but on the equally hopeless treadmill of religious rites and personal efforts as a means of salvation.

Yet, the Filipino heritage of belief in the Christian doctrines, coupled with uncertainty of personal salvation, makes the Philippines a fertile field for evangelical witness. Today there is complete freedom to proclaim Christ, and where he is preached Filipinos are responding. In light of this opportunity and response, helping the Philippines to become a truly Christian nation becomes a compelling challenge.

Land and People

Off the eastern coast of the continent of Asia the 7,100 islands of the Philippines lie scattered across the surface of the Pacific Ocean like a giant broken necklace. They form a country approximately the size of Florida and Georgia combined.

Over 33 million people live in the islands. With one of the world's fastest-growing populations, the country adds approximately one million each year to those it must support. This is a challenge for a land where a farmer and his family struggle to exist on an average net income of \$50 a year.

Communicating can be difficult in this small land since 87 different dialects are spoken. In 1940 the government approved a law making one of these dialects, Tagalog (tuh-GAH-lug), the basis of an official national language. English,

introduced by the United States, is still the medium of instruction in the public schools, beginning in grade four. The development of a truly national medium of communication, acceptable to all the people, continues to challenge the leaders of the Philippines.

History

At the close of the Spanish-American War, in 1898, the Philippines was ceded to the United States by Spain. Except for the years of Japanese occupation during World War II, the United States governed the islands until July 4, 1946, when she granted the Philippines belated independence.

The Republic of the Philippines is meeting the challenge to demonstrate democratic principles in Southeast Asia. Individual freedom, including freedom of speech and religion, is the birthright of every modern Filipino. Change of government occurs regularly and peacefully through popular election.

Religion

Today, 88 percent of the Filipino people are adherents of the Catholic faith, introduced by Spanish priests. However, two minority groups have never accepted Christianity. In the southern islands approximately one million Muslim continue to follow the teachings of Islam. Also, the Negritos, a pygmy race, and other tribes which were in the islands when the Filipinos' Malay ancestors came, have continued to practice pagan rites. Wycliffe Translators and New Tribes missionaries are now attempting to reach these groups by putting the gospel into the tribal languages.

The door for Protestant mission work in the Philippines opened in 1858 when the Roman Catholic Church lost its status as the official religion. Many missionaries came, including American forces. However, the United States left the islands at this time. (American forces left the Philippines in 1946.) The Negritos, the Igorots, the Ilocanos, the Mandays of Luzon, Negros, and Mindanao, and the

many more groups have opened work. Today, over 1,250 Protestant missionaries serve under nearly 60 different missionary organizations. About one million Filipinos now claim allegiance to some form of Protestantism.

Southern Baptist Outreach

Providential Beginning

In 1948, as Communist forces advanced across China, Southern Baptists decided to move temporarily their Chinese language school and its missionary students to the Philippines. As these missionaries studied Chinese they began to witness to the Chinese community, the largest alien group in the islands. In response to this witness, the Baguio Baptist Church was organized in 1950. This development, together with the fact that the door to China remained closed, led to the establishment of permanent mission work in the Philippines.

Finding an open door to preach to Filipinos, work was begun with the national population, and in 1950 the Foreign Mission Board was asked to begin appointing missionaries for this task. Nine years later, Southern Baptist work spread to a third group when two English-language churches were organized for Americans and other English-speaking people in Manila and at Clark Air Force base, near Angeles.

Baptist Growth

Although efforts have continued among the Chinese, growth has been slow. By the end of 1968, churches had been established in four major cities with mission points in three others. Through the Chinese Baptist Convention these small groups are witnessing to their fellow Chinese.

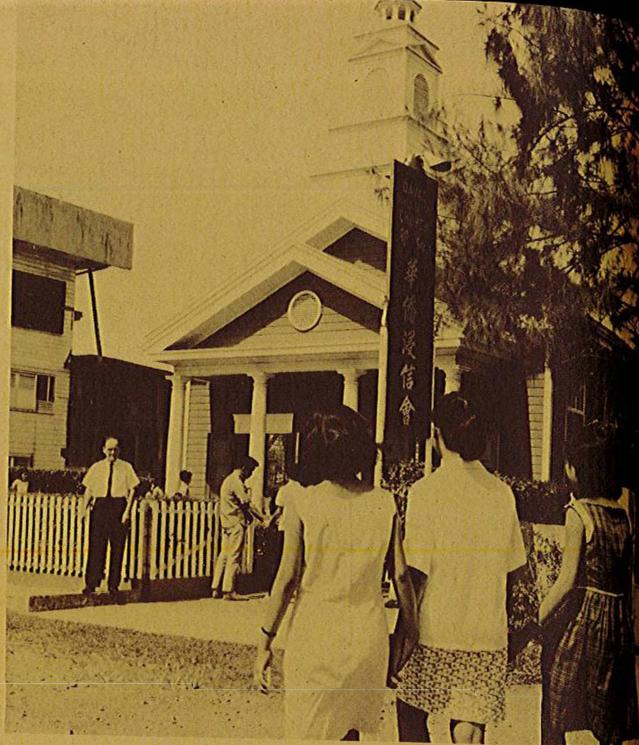
Today, most of the Southern Baptist missionaries serving in the Philippines are related to the Filipino work, which has grown rapidly. Almost two decades of Southern Baptist witness have established over 280 churches and missions on three of the major islands: Luzon, Cebu, and Mindinao. With a membership of about 12,000, these churches are baptizing over 1,300 each year.

Maturing in their desire to win their nation to Christ, the churches are leading in establishing new mission points. Also, they have joined together in local associations to support mission work in adjoining provinces. Two conventions, the Chinese Baptist Convention and the Luzon Baptist Convention, have been organized and provide a wider fellowship and greater strength for mission outreach. Recently the Luzon convention sent its first missionary to open work on Samar, the first of the Philippine islands to be discovered by Spain.

Missionary Methods

Missionaries with special training and skills work in many different ways in the common purpose of bringing individuals to Christ and helping them form into strong churches. About one third of the missionaries serve as *field evangelists*. Preaching, advising the churches, counseling and training leaders, these "front-line soldiers" work to plant new missions and to strengthen the churches. Home Bible classes, tent meetings, personal witnessing, and home visitation are some of the ways they use to accomplish their work.

Southern Baptist College, a missionary-led school located at M'lang, uses daily Bible classes and religious focus weeks to witness to non-Christian students. During one recent focus week at the school 296 received Christ. Nearby to non-Baptist schools, *student centers* in five major cities minister to Baptist students and witness to the lost. The *Philippine Baptist Theological Seminary* and the *Mindanao Baptist Bible School*



Girls arrive for service at Chinese Baptist church

give specialized training to about 60 pastors and Christian workers each year.

The *Mati Baptist Hospital* and an *agricultural demonstration farm* are special ways of ministering to both the physical and the spiritual needs of Filipinos. Opened in 1954, the hospital has aided in planting missions and churches throughout the Mati area.

A *radio-TV work*, begun in 1963, now reaches most of the islands. It penetrates to isolated areas with the gospel and assists in starting new work. In Pangasinan province a man who heard the gospel through the radio broadcast enrolled in the free Bible correspondence course offered. When he requested additional help, he was directed to the nearest Baptist church, which then started a mission in his area.

Other missionary-led programs are the *Baptist Center Press* and the *promotional work*. The press publishes quarterlies, tracts, and other types of literature in six languages for use in evangelism and church growth. The missionary promotional secretaries provide special assistance to the churches in the areas of religious education, music, and WMU.

The Challenge

Today, the Philippines is truly a "field ripe for harvest." Response is seemingly limited only by the number of missionary and national workers. In the New Life Crusade in 1968 over 6,000 people professed faith in Christ. In Iligan City alone, where the local Baptist church had only 62 members, more than 500 received Christ as Savior.

This response led a new missionary to observe, "In the Philippines any method that is worked will work." It is true that Filipinos are responding to the gospel through every means being used. The door is open. The compelling challenge to Southern Baptists is for workers ready to witness through all means that the Philippines may be won to Christ while there is still opportunity to do so.

by William Wakefield

Sunbeam Bands will be studying about the Philippines during the last quarter of 1969. Reprints of the above material are available free upon request from the Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.



EMERITUS MISSIONARIES

By Baker J. Cauthen

SOUTHERN Baptists have in their midst a small, but very distinguished, group of remarkable people: the emeritus missionaries.

These are servants of God who heard his calling into missionary service, made preparation, went to their fields, and gave a full career of service in the Master's name. They reached retirement years and came back to this country filled with joy, gratitude, and praise to God for his abounding blessings.

All missionaries are eligible for retirement upon reaching age 65. Many of them retire at that time, although others continue until as late as age 70, when retirement is automatic.

They make their locations for retirement years at various points in this country. Sometimes they return to their home states amid friends and relatives, so that they may have fellowship with those whose ties are close. In other instances they settle in places where there are still many calls upon them for service.

Some locate in places where the climate is particularly agreeable, while others make their residence in Baptist retirement homes. When health becomes impaired, some of them become residents of nursing homes and geriatric hospitals.

Wherever they are found, however, their presence gives an added glow of Christian joy and blessing, particularly in the churches with which they are identified and the immediate communities in which they live.

Many missionaries find their retirement years full of opportunity for further service in the Lord's cause. Many engage in World Missions Conferences, where their rich experience provides a wealth of missionary information and inspiration for churches and pastors.

Many are called upon frequently to preach, conduct meetings, teach, or speak about missions. Some maintain speaking and travel schedules that might characterize the work of a person many years younger. Some serve as guest professors for seminaries and colleges. Some conduct tours to mission lands and other points of interest.

A storehouse of rich missionary material is being developed at the Foreign Mission Board as emeritus missionaries are requested to write their life stories. They recount experiences they have had in God's service with vividness and power.

Many emeritus missionaries publish books about their work. More mission-

ary biographies are now being written, and it is expected that there will be more in the days ahead.

The work of intercessory prayer is of large significance in the life of emeritus missionaries. They continue their ministry to the fields they have served as they approach God's throne of grace. They also bring the entire world before God in prayer for his blessing upon the spread of the gospel. Only eternity will reveal the full meaning of this labor of joy.

Southern Baptists honor themselves as they express love to these veterans of the cross. One of the evidences of the appreciation felt by Southern Baptists is seen in the enthusiasm of young people when they get to know these whose lives have been truly heroic. They sense that the indwelling Christ, who brings such radiance into the hearts of his servants through a full career of labor in his name, can guide young people into pathways of fulfillment and joy.

Thank God for emeritus missionaries! When you have opportunity, get near to them and listen to what they have to say. They will bring you a special blessing.

And remember: They are still missionaries, right to the end of the way.

By Roberta Kells Dorr

REASONS FOR GOING

Alexis de Tocqueville once wrote that men claim to believe things long after they have ceased to believe them. This is often true of Christians. Very often we find ourselves saying that we believe in Christ but do not believe in something he taught. We fail to grasp that to believe in Christ implies that we believe he was all he claimed to be. This means we have no alternative but to believe everything he said.

If we really believe in Christ, then surely we must take seriously his last command to those who would follow him: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There are many reasons why we go, but the most important one still remains the same—Jesus said, "Go," and if we are to follow him we must do whatsoever he commands us.—Roberta Dorr

EVERY YEAR thousands of Americans sign up for tours that take them to places only missionaries and explorers have seen in past generations. Most of these travelers come home with their own definite ideas about American aid programs and foreign relations and the need for missions.

On the same tour will be some who are appalled by the need and feel we must give more as a government and as churches, and others who feel we should let these countries solve their own problems.

Some return home convinced we should bring back the missionaries and not try to "force our religion on others."

"I came home with a deep respect for the religions of the world," commented one woman who had traveled around the world. "These people were more religious than we are here in America, especially the Muslims—they pray five times a day, and they are not ashamed to pray wherever they happen to be."

These people would perhaps be surprised to find that missionaries often have similar experiences when they first arrive in a foreign country. The missionary to the Muslim world will find it is indeed true that these people faithfully pray five times a day. They have such respect for God that they will not pray without first washing their hands and feet, ears, mouth, and nose. Often if perfume is worn at all, it is worn to enter God's presence.

The missionary will notice a great respect for the Quran [Koran]. It is a holy book and as such is not to be questioned. Since the Quran forbids the use of alcohol, one will not find bars, but coffee houses, where men meet, talk, play games, and drink coffee.

The Westerner is also struck by what at first seems to him a lack of the more obvious sins of our culture. He finds no dating, no parked cars, almost no unwed mothers, and a respect for parental authority we as parents consider very attractive.

At first the missionary, like the tourist, adds up all the points for the morality he sees and comes to the conclusion that he has little to offer these people. If he feels that sin is a matter of the obvious weaknesses of the flesh, he may even

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.

Mountain girl in Yemen.

FRANKLIN T. FOWLER



feel that these people have little sin problem.

When the new missionary learns that for individuals in this environment to accept Christ may cost them their lives, he begins to reexamine his whole reason for coming. At this point some missionaries turn away and come home, while others begin to ask, "If I do not tell these people of Christ, what will they lack? What differences does Christ really make?"

Perhaps the first discovery by the missionary is that without Christ it is almost impossible to know that God is love. With all the pain, sickness, heartache, and disappointment of which life is full, it is very difficult to come to the realization that God loves us. People can easily deduct from the world they see that God is strong and, they hope, just. They can respond by fearing God or respecting him, but to love him would not enter their minds.

It is certainly true, as John writes, "We love him, because he first loved us." Christ makes it possible for us to love God by telling us and showing us how much God loves us.

The next discovery is that without Christ we live in a world of "an eye for an eye, and a tooth for a tooth."

If a car runs over a child or an adult, the proper, acceptable response in the culture is to do the same thing to the driver. "Let him see how it feels to lose a child," is the reaction that is accepted and understood.

To forgive is considered weakness. In this kind of world, Jesus' words from the cross, "Father, forgive them, for they know not what they do," are new, startling, and thought-provoking. The missionary suddenly realizes that Christ is the one who taught us to love God and even our enemies.

As the days go by, the missionary finds it only natural for people to think of themselves and their families first. It is human nature to give only when one can see something he will receive through his giving.

In the world where Christ has not yet come, the idea of sacrificial giving is hard and almost impossible to find. Real sacrificial giving came into the world with Christ and his cross. Whether we see it in the wood over an altar or in a golden miniature, the cross is a reminder that he took up his cross and that he expects us to take up ours.

In the part of the world into which Christ has not yet come, people are still living under the law. Everyone assumes

that if a person is tempted he will sin. Therefore, the temptation is taken from him. Incidentally, the individual's freedom goes, too.

Even ordinary houses are guarded by walls, barred windows, doors, and watchmen, with the thought that without these deterrents it would be too great a temptation for someone to steal. There are separate boys' schools and girls' schools and no dating, so that there are few moral problems for young boys and girls.

At every point society guards the individual from a wrong decision, but in so doing leaves the individual little freedom of choice. Christ did not do away with the law; he fulfilled it and promised a "new birth" that would replace our original nature. Only a man who is "born again" can be trusted to make the right choices, can be entrusted with real freedom.

Perhaps it takes the new missionary longest to discover that in a world to which Christ has not yet come, there is no redemption. Just as in the Old Testament there is no redemption, no way to reclaim the sinner, the one who bursts through the barriers society has built to protect its members from sin is irreclaimable. He is like the bad seed that, once discovered, must be thrown out.

Now we have arrived again at the basic reason Christ himself gave for his coming: "I am come that they might have life and that they might have it more abundantly." Again it is expressed so perfectly in Acts 4:12: "There is none other name under heaven given among men, whereby we must be saved."

As one goes around the world he finds that many religions have worked out complicated plans by which man hopes to win salvation. Only Christ speaks with authority when he says, "Thy sins are forgiven. . . . Go in peace." He is also able to speak with authority of our eternal future because he is the one who has gone "to prepare a place" for us.

To the missionary who stays long enough to understand, there comes a new realization. All that he has taken for granted, but is his only through Christ, suddenly comes into proper focus. Christ becomes the pearl of great price, the world's only hope.

So the missionary goes back to his field not to force his religion on other people, but to witness to the truth in Christ. And the truth shall make them free.

Taiz, where Southern Baptist work began in Yemen. The Baptist hospital is now located at Jibla.

JAMES M. YOUNG, JR.



Reflections

Insights in verse by Roberta Kells Dorr who served as a missionary in Gaza before transfer to Yemen.

The Seller of Eggs

I am a simple seller of eggs.
I sit here each day
Under the blazing sun
And offer indifferent travelers
These eggs.
They see me as a simple *sellahin*,
Blue-striped robe,
White-flowered headdress,
Dull, tired eyes,
Voiceless in the world of affairs,
Blind to all but daily bread,
Ears tuned to rustling grass,
Crunch of sand and
Cricket's song.

I am a simple seller of eggs,
And yet
The universe revolves around the egg,
And I who sell these eggs
Hold in my hand
A miracle.

Gaza Night

There will be other nights
When I am gone,
Moon-glazed and shimmering,
With sound of creaking gate,
Old Abel Abed's cough,
And footsteps hurrying along the drive.

Somewhere, halfway 'round
This spinning orb
Some hundred turns away from here,
Some moment's mood
Or trick of memory
Will bring this back to me
Just as it is,
Moon shimmering,
Creaking gate,
Old Abed's cough,
And hurrying steps along the drive.

To Give

They look at me
With puzzled, patient eyes.
They want their land,
And I have come to give them Christ.
They want their homes and fields
in Palestine again,
And I have come to tell them of new life.
Their hands reach out for silver,
Like one so long ago,
And I would give them all they need
in Christ.

After the War

Prisoners riding along
in Israeli busses
To the tune of radio jazz,
Riding out to sit,
Cold,
Waterless,
Hungry,
Behind barbed wire for days
Until,
Thinking of home,
The piece of cheese left
in the refrigerator
Loomed larger than
Wife
Or children
Or sunrise tomorrow.

Beirut

Here in these mountains
I sit like God,
Look down upon the city
Miles below.
I see its iron fingers
Grasp the shore-bound sand,
Its plaster towers
Rise like children's scattered blocks.
The twinkling lights flash
From a thousand eyes,
And there a tiny, winking
Beam
Guides ships in
From the sea.
I see it all from this high place,
Unpeopled, gray, and cold.
Could I but put my finger on its
Pulse
Or measure one night's tears,
It would move out and
Crush me here
Upon my hill.

Ramadan

The booming cannon tells the day is done,
The feast is spread,
And each one hurries to his home
To end the day of fast with nightly revelry.
The darkness, fan-shaped,
Covers most the sky.
The sun is just a glow of pink
And then is gone.
Lights twinkle on the minarets,
The muezzin gives the call to prayer,
And all is still
Until the drums begin to beat—
Beat, beat, beat, beat, beat,
The steady rhythm tells of
Flying hands and dancing feet.
Somewhere out there across our wall
The palm tree sways,
The moon sails high,
And there I see the graves etched
with a silver light.
Those who are there will fast no more,
Will dance no more,
And nevermore will beat the drums for Ramadan,
And nevermore will beat the drums for Ramadan.

Veiled

Who are you?
Veiled,
Dark-eyed,
Mysterious . . .
Longing, perhaps, to know and be known.
I, here, look out at you
And find, soul-veiled,
I, too, would be known.



Four Blankenships at their Tripoli home.

BY JOHNNI JOHNSON
Associate, FMB Audio-Visuals

THERE ARE real possibilities here. But it's going to be slow."

Those two short sentences summarize four years of work in Tripoli for Harold L. Blankenship, pastor of an English-language Baptist congregation made up of military and oil companies' personnel, mostly from the United States.

Blankenship's statement is also a forecast. He believes that one day the Libya people themselves—1.7 million in a more-than-double-Texas-size country of desert and Mediterranean oases—will hear the Christian gospel, and hear it gladly.

At present the country is as it has been for centuries: solidly Muslim. But Wes-

tern ways are penetrating its life. There is a new openness.

The oil in the desert, which brings hundreds of Americans to Libya, and especially to Tripoli, also stirs people's desire to have "things," to study English, to "get ahead." And increased economic opportunity keeps Europeans, especially Italians, coming and going in large numbers.

Given a measure of religious freedom, Blankenship believes that, in time, Libyans will respond to Jesus Christ. He himself is studying Arabic. So is Mrs. Blankenship.

The family is in Libya under the Missionary Associate Program of the Foreign Mission Board. Two children who accompanied them to Libya are pupils in the Oil Companies School: Ginny, age ten, has just completed fourth grade; Dan will enter junior high school in the fall. Two-year-old Franklin was born in Libya.

In their four years in Libya, the Blankenships have established relationships in the international community and among Libyans themselves. In the Baptist congregation only three charter-member families remain (the church was organized in 1962). But Blankenship now thinks that, as a rule, people will be staying in the country for longer periods of time.

The Blankenships have experienced evacuation once (1967) and watched Libyan progress in many areas—such as in housing, low-cost, government-sponsored; in road construction; in merchandising techniques.

Living costs are high in Libya. But so are the hopes of the Baptist church. The

congregation has purchased land and expects to be in new quarters by early next year (presently they are renting).

They have a ministering opportunity among the women and children patients of a large mental hospital in the city. Individually, the members have opportunity to bear witness to Christ's way among business acquaintances, to storekeepers, language teachers, and friends.

The Blankenships share all these opportunities. Their deep involvement in the life of this Tripoli congregation is an anchor point in the slow work of finding openings for the gospel. It is also a Christian experience of deep joy.

Behind their being in Libya is a sure sense of God's leadership.

Evaluating both the opportunities and their sense of God's call, the Blankenships understand their missionary assignment overseas in terms of what God is doing in the world today. They are seeing enough progress in the country where they serve to know its potential for growth is unlimited.

"There are no Christian missionaries in Libya per se," Blankenship patiently explains, "but if you're here . . ."

What really excites him is the potential of the Christian gospel—in Libya, everywhere. So far, only Americans and a few Britishers share the life and witness of the Tripoli Baptist congregation. But these few live among Libyans whose roots are centuries deep in North Africa and Southern Europe.

The Blankenships believe that in God's own way—and time—many of these Libyans will come to understand that mankind's hope of peace is in the way of Jesus Christ.

SAVE FOR
MISSION STUDY
1969

First Impressions

 Indoctrination into the unusual (for us) experience of living in a country at war came immediately upon our arrival on the field. Reaching Lagos at the time of a money changecover, we were subjected to personal inspection as well as luggage inspection.

Our maiden trip to Ogbomosho had just begun when, not far from Lagos, the missionary with whom we were traveling accidentally drove past an army checkpoint. The screaming soldier, waving his rifle, didn't add to our feeling of security.

As a mother, I was mainly interested in the reactions of my children.

Our middle son, Allan, was surprised and deeply touched by the multitude of deformed men, women, and children we saw en route. That first evening in Ogbomosho he wept for these people.

Joyce (Mrs. Sherman, C., Jr.) Hart
Missionary Associate
Ogbomosho, Nigeria

EPISTLES

Evaluating the Loss

One of the inevitable results of war seems to be wholesale looting of property. Thus, as fighting drew near to our home in Nigeria and I heard reports of others who had lost every item of material possessions, I wondered what my reaction would be to the same loss.

I felt prepared to accept it, but when faced with the actual fact instead of possibility, I didn't know what my feelings would really be.

The day came when I heard that our home was in chaos and our possessions were scattered among the plunderers.



I realized anew how little such a loss is when compared with what others were facing: separated families, death, starvation, maimed bodies, and other tragedies of war. My thoughts, I discovered, were not centered on stoves, beds, tables, and the like, but on people—pastors and families, church members, little children, the old, the innocent.

I do not mean to claim that I had no feelings of regret at losing our earthly possessions. I would not be human if I did not feel a sense of loss.

Mentally I walked through our house and saw everything as it was, and as it could never be again. I lingered longer at some places than others—our piano, which had provided so much joy to our family; the little rocking chair, where all five of our children had rocked their toys; little mementos of sentimental value we had accumulated during our married life; family pictures and children's baby books that cannot be replaced.

Through these months of war I can say that I've realized repeatedly how sufficient is the grace of God for our needs, and how compassionate and lasting are his love and mercies. These are eternal.

Material possessions—what are they?
Things tangible and breakable.
Can their value be weighed
When they are perishable,
Ours only for a day?

Keepsakes—what are they?
Treasures of no commercial value
Except to the owner's happiness,
Representing memories accrued
Of other days blessed.

Possessions—they seem necessary,
For life is more comfortable
If we can be
Owners of beds, books, and tables.
But if they end our quest,

They are the owners,
And our souls the possessed.
Compared to life and eternity,
These are valueless.

How can our hearts grieve long
For loss of the temporal?
They are soon finished and gone
As are all things of this earth.
If our affections are set on things above
Then our treasure will be
of eternal worth.

There is no measure for God's love.

Veda (Mrs. Russell L.) Locke
Benin City, Nigeria

In Search of a Soul

In talks with students of both secondary and university level I have become aware of the tremendous pressure and struggle the African youth is undergoing.

The struggle is one of the soul, not in the religious sense, but "soul" in the sense of identity. The African youth is in search of a soul.

The search involves an attitude of the mind. The problem is that, after a decade or more of political independence, the African has not yet attained self-confidence.

Old habits die hard. From the time some missionaries made the African think that everything about his society and culture was filthy and lowly, to the time when the colonial administrators began giving advice in "how to bring Africa into the twentieth century," the transforming of the African society has been going on. This process has led to what can be called enslavement of the mind.

This mental enslavement finds expression in various forms: the distrust of things indigenous and the tremendous faith in anything foreign, the belief that foreign ideologies will give direction and that foreign aid and foreign experts will save the people.

Another example of the struggle is found in music. This is an important part of life for the African. The richer-than-soul music of Ghana (called "highlife," equivalent to blue grass or hillbilly music in the United States) seems to be too primitive for the educated listener. Numerous advertisements appear daily



announcing Western music: "Soul Band" or "Soul, straight from the U.S.A.!"

Radio service is a duplication of the British Broadcasting Company. One hears the stale news about Great Britain in the precise British manner, but read in Accra, Ghana, to Ghanaians, by a Ghanaian. It is an attempt to show the outside world that Ghana is modern.

To most students, being abreast means imitating things done in America or Britain in copy-book fashion. They fail to see that America is what it is because it turned its back on Britain and Europe in forging its institutions.

One African professor, who is concerned about this struggle of the soul or identity, has written these lines: "Give me a soul, 'Cause I'm black, But too white within, To have a soul."

As long as the African has to look to the outside world instead of from within to find his identity, he will never solve his problems. He will always have an imported soul.

I feel I must be frank with students when they discuss going to America or Europe to study. Daily someone reminds me that they are dissatisfied with Africa; they feel that going abroad will enable them to shed their culture and identity and put on a Western character, which will bring instant success.

Being frank means being truthful and trying to lead them to understand that victory is not won by exchanging an African cloth for "mod" clothing.

Jimmy K. Maroney
Missionary Journeyman, Kumasi, Ghana

Rich Dividends

Most people like to expect some return on money invested. Southern Baptists have given millions through the Cooperative Program, and we believe it is paying dividends. One example of those dividends can be seen in Kimhae, a city in South Korea.

A little more than a year ago there was no Baptist work in the region, even though some 40,000 people inhabit the area. A Baptist pastor, Ho Yongho, requested assistance in constructing a church building there.

For \$15 a month we were able to rent an old gristmill. Pastor Ho and family moved into one part of it and began preaching services. He opened a Sunday School and led revival services in the community.

To this day Baptists have invested approximately \$150 in Kimhae. What are the dividends?

Every Sunday the people are taught the Word of God. Through the week they visit and distribute tracts in the homes. A Buddhist woman who lives next door to the church has viewed the activity of the Baptists and says she will have to be a stronger Buddhist lest she be converted. Children are being taught hymns and Scripture in their Bible schools.

On a recent Sunday I had the privilege of witnessing the baptismal service for 18 people who had found Christ through this work and were giving evidence by obeying his command to be baptized.

To a concerned people these are rich dividends, and the church is just beginning. As usual, the cost-earning ratio tells only part of the story.

The Psalmist declared, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8). It is hard to top the dividends of a life, or time, or money that is invested in the Lord's service.

W. Guy Henderson, Pusan, Korea



A daughter of the Britt E. Tewerrs, Jr., missionaries, at a Hong Kong beach.

A Beginning in One More Town

At last a "new work" has been started in the nearby town of Plottier, where there has never been a Baptist witness. Since moving to Neuquén, we have desired to see a mission in

Plottier. A loan was granted to the Neuquén Church to construct a "temple" in the neighboring town. In Argentina a large portion of the money received from the Lottie Moon Christmas Offering is loaned by the Baptist Mission on a long-term, easy-payment basis, without interest, to churches making requests. (Only about a third of them receive loans due to the lack of funds.) The money is paid back to a commission comprised of missionaries and nationals and is reloaned again and again.

After one postponement the inauguration for the building in Plottier was held.

During the following week evangelistic services each evening were well attended, and 26 persons made personal commitments to Christ.

Plottier is a progressive *pueblo*. Its leaders think of the new building and the ministry of the mission there as "progress," much in the same way as they view the installation of their first water system (now being done) or the possibility of paving the streets.

However, we suspect the work will be difficult and slow, although there is no outward opposition. The residents have no background in Bible teaching. Many cannot even give a simple definition of

the Bible and have never seen one. To most of them, a Protestant church is an oddity, and to attend the services indicates the absence of wisdom or even a lack of patriotism.

Realizing that they do not know from personal experience the Christ we preach helps us to understand, and it challenges us to make him known.

Marion T. Lineberger, Jr.
Neuquén, Argentina

More Student Nurses

The school of nursing at Kediri Baptist Hospital this year will be able to accept the largest number of students ever. We don't know the exact number yet, but it will be more than 20. Considering that the school has graduated six to eight students a year in the past, this will be a tremendous increase.

Adequately trained nurses is still the greatest need (even more than money). The hospital continues to average 100 inpatients and more than 150 outpatients a day.

These patients are providing the nucleus for opening new work in many towns and villages in the Kediri area. Because of the lack of national pastors, the number of places opened must be limited to one a month. At last count there were 34 churches and chapels in and around Kediri.

Oliver E. Gifford, Jr.,
Kediri, Indonesia

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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

APPOINTED

MAY 1969



Anaya, José Antonio (Tony)

b. Central, N.M., May 21, 1936, ed. Grand Canyon Col., B.A., 1963; SWBTS, B.D., 1969. Serviceman, U.S.M.C., U.S., Japan, & Okinawa, 1954-59; shop worker, Ft. Worth, Tex., 1966-67; machine opr., Everman, Tex., summer 1967; pastor, Glendale (Ariz.) Spanish Mission, 1959-63 (under HMB appointment), La Loma Mission, Ft. Worth, 1963-66, & Little City Church, Madill, Okla., 1967-69. Appointed for Spain, May, 1969. m. Alice Rodriguez Contreras, May 26, 1956.

■ SPAIN ■

Anaya, Alice Rodriguez Contreras (Mrs. J. Antonio)

b. Santa Rita, N.M., July 6, 1935, ed. Western N.M. Univ., 1956; Grand Canyon Col., B.S., 1962; SWBTS, 1963-66. Col. employee, Phoenix, Ariz., 1954-55; factory worker, Venice, Calif., summer 1955; univ. typist, Silver City, N.M., 1956; elem. teacher, Glendale, Ariz., 1962-63; nurse's aide, 1963, & sem. library asst., 1967-68, Ft. Worth, Tex.; sub. teacher, Madill, Okla., 1968-69. Appointed for Spain, May, 1969. m. José Antonio (Tony) Anaya, May 26, 1956. Children: Patricia Louise, Aug. 4, 1957; Stephen James, Oct. 10, 1958; Ruth Esther, Sept. 3, 1964.



Beck, George Frederick

b. Gainesville, Fla., Sept. 3, 1938, ed. Howard Payne Col., B.A., 1962; GGBTS, B.D., 1967, & further study, 1969. Elec. co. employee, Galveston, Tex., 1956-58; clerk, Los Angeles, Calif., summer 1958; col. employee, 1958-59 & 1960-61 (each part-time), r.r. employee, 1959-60, truck loader, summer 1961, & feed mill employee, 1961-62, Brownwood, Tex.; lab. employee, Redondo Beach, Calif., 1962-63; correctional officer, San Quentin & Vacaville, Calif., 1963-67; pastor, Energy (Tex.) Church, 1960-61 (half-time), Esparto (Calif.) Church, 1965-67, & First Church, Folsom, Calif., 1967-69. Appointed for Indonesia, May, 1969. m. Linda Joyce Rountree, June 6, 1959.

■ INDONESIA ■

Beck, Linda Joyce Rountree (Mrs. G. Frederick)

b. Galveston, Tex., Sept. 13, 1940, ed. Howard Payne Col., 1960-61; GGBTS, 1964-66; Amer. River Col., 1969. Bank employee, Galveston, 1958-59; tel. co. employee, Brownwood, Tex., 1959; baby-sitter, Esparto, Calif., 1963-66 (half-time) & 1966-67, & Folsom, Calif., 1968-69. Appointed for Indonesia, May, 1969. m. George Frederick Beck, June 6, 1959. Children: Pamela Ann, May 4, 1960; Stephen Wayne, Oct. 26, 1961; Micah Lynn, Nov. 23, 1962.



Crider, Robert Franklin (Bob)

b. Birmingham, Ala., Sept. 11, 1940, ed. Howard Col. (now Samford Univ.), B.A., 1961, & further study, 1968-69; NOBTS, B.D., 1964. Staffer, Ridgecrest (N.C.) Bap. Assy., summer 1958; col. cafeteria employee, Birmingham, 1958-59; HMB summer missionary, Ohio, 1960, & Pacific NW., 1962; salesman, Tarrant, Ala., 1962; sem. maintenance crewman, New Orleans, La., 1962-64; pastor, Lowiston Church, Kentwood, La., 1963-64; assoc. pastor, St. Andrew Church, Panama City, Fla., 1964-67; asst. pastor for youth-ed., Southside Church, Birmingham, 1967-69. Appointed for Spain, May, 1969. m. Barbara Gayle Whatley, Mar. 24, 1962.

■ SPAIN ■

Crider, Barbara Gayle Whatley (Mrs. Robert F.)

b. Dothan, Ala., Jan. 24, 1940, ed. Howard Col. (now Samford Univ.), B.S., 1962; NOBTS, 1963-64. Col. prof.'s asst., Birmingham, Ala., 1959-60; HMB summer missionary, Tex., 1960, & Pacific NW., 1962; home ec. teacher, New Orleans, La., 1962-64, & Panama City, Fla., 1964-65; sub. teacher, Panama City, 1965-66. Appointed for Spain, May, 1969. m. Robert Franklin (Bob) Crider, Mar. 24, 1962. Children: Stephen Todd, Aug. 6, 1963; Stephanie Paige, Oct. 23, 1967.



Ellis, Richard Perry

b. San Antonio, Tex., Aug. 19, 1932, ed. Mara Hill Col., A.A., 1951; Baylor Univ., B.A., 1953; SWBTS, 1954-56; SEBTS, B.D., 1959; Oxford (England) Univ., 1966-69. Pastor, First Church, Buckholts, Tex., 1952-54; Bibles Church, Mansfield, Tex., 1954-56; S. Quay Church, Franklin, Va., 1956-59, & First Church, Pocomoke City, Md., 1959-64; high school teacher, S. Norfolk, Va., 1958-59; evangelist, U.S. & England, 1964-69. Appointed (special) for S. Brazil, May, 1969. m. Roberta Jewell (Robbie) Johnson, Aug. 19, 1955.

SOUTH BRAZIL

Ellis, Roberta Jewell (Robbie) Johnson (Mrs. R. Perry)

b. Poplar Bluff, Mo., Jan. 7, 1931, ed. SW. Bap. Col., A.A., 1949; Union Univ., 1950-51; SWBTS, B.R.E., 1956. Teacher & radio anncr., Poplar Bluff, 1951-54; univ. employee, Jackson, Tenn., 1950-51; teacher, Broseley, Mo., 1949-50; Franklin, Va., 1956-57; S. Norfolk, Va., 1958-59, & Roanoke, Va., 1967-68. Appointed (special) for S. Brazil, May, 1969. m. Richard Perry Ellis, Aug. 19, 1955. Children: Autumn Blaine, Nov. 6, 1957; Richard Perry, Jr., Jan. 1, 1960; Neal Johnson, Sept. 18, 1962.



Hubbard, Kenneth Cordell

b. Flat Woods, Tenn., Dec. 10, 1933, ed. Belmont Col., B.A., 1956; SWBTS, B.D., 1960, & Th.D., 1968. Sem. employee, 1957-59 & 1962-63, sem. teaching fellow, 1961-63; sem. grader, 1963-64, sem. extension class teacher, 1963-64, & sales-clerk, 1963-64; Ft. Worth, Tex.; Jr. col. teacher (sponsored by BSU), Athens, Tex., 1964-65; pastor, First Church, Loretto, Tenn., 1952-56; Martins Mill (Tex.) Church, 1957-59; Norwood Hts. Church, Palestine, Tex., 1959-62; Poynor (Tex.) Church, 1962-63 (part-time, becoming full-time), & First Church, Manchester, Tenn., 1963-69. Appointed (special) for E. Africa, May, 1969. m. Faye Reita Walker, Aug. 26, 1954.

EAST AFRICA

Hubbard, Faye Reita Walker (Mrs. Kenneth C.)

b. Milton, Tenn., June 3, 1934, ed. Belmont Col., 1952-54; SWBTS, B.R.E., 1960. Col. waitress, 1952-53, & BSSB sec., 1953-56; Nashville, Tenn.; sec., SBC Radio-TV Commission, 1956-57, & sem. music library sec., 1957-60 & 1962-64; Ft. Worth, Tex.; sec., First Church, Manchester, Tenn., 1967-68. Appointed (special) for E. Africa, May, 1969. m. Kenneth Cordell Hubbard, Aug. 26, 1954. Children: Lisa Faye, Dec. 17, 1960; Lana Beth, Mar. 16, 1965.



Magyar, John George

b. St. Louis, Mo., Mar. 9, 1937, ed. Washington Univ., 1955-56; St. Louis (Mo.) Bap. Col., 1961-63; St. Louis Univ., B.A., 1966; Univ. of Mo., M.A., 1968; SWBTS, 1968-69. Sales correspondent, 1955-57, salesman, 1957, groc. clerk, summer 1957, & groc. owner, 1957-66; St. Louis; radio anncr. & meat cutter, 1966-67 (each part-time), & TV cameraman, 1967 (part-time), Columbia, Mo.; pastor, New Hope Church, Centralia, Mo., 1966-68; admin. asst., 1967 (part-time), & producer-dir., 1967-68; univ. office of instructional TV, Columbia; ed. services dept., assoc., SBC Radio-TV Commission, Ft. Worth, Tex., 1968-69. Appointed for Colombia, May, 1969. m. Joyce Fay Rauls, Dec. 22, 1956.

COLOMBIA

Magyar, Joyce Fay Rauls (Mrs. John G.)

b. St. Louis, Mo., Feb. 14, 1937, ed. St. Louis (Mo.) Bap. Col., 1963-66; Univ. of Mo., 1967-68; SWBTS, 1968-69. Bank credit checker, 1955-56, & ins. co. employee, 1956; St. Louis. Appointed for Colombia, May, 1969. m. John George Magyar, Dec. 22, 1956. Children: Debra Lynn, Nov. 30, 1957; John George, Jr., Nov. 20, 1958; Paul Randall, Apr. 27, 1960; Kimberly Ann, Aug. 14, 1961; Sharon, Sept. 5, 1963; Susan Ellen, June 30, 1968.



Peach, Jarrell Dorman

b. Dallas, Tex., Mar. 7, 1940, ed. Wm. Jewell Col., B.A., 1963; Baylor Univ. Med. Ctr. School of Physical Therapy, Dallas, Tex., certif., 1964; MWBTS, 1969. Shipping helper, Dallas, summers 1961, '62, & '63; col. athletic trainer, 1961-62, & salesclerk, 1962-63; Liberty, Mo.; staff physical therapist, univ. med. ctr., Dallas, 1964-65; asst. chief physical therapist, 1965-67, & vocational rehabilitation services dir., 1968; Sinai Hosp., Baltimore, Md.; physical therapist, Kan. City, Mo., 1969 (part-time). Appointed for Gaza, May, 1969. m. Shirley Ann Nowlin, June 9, 1962.

GAZA

Peach, Shirley Ann Nowlin (Mrs. Jarrell D.)

b. Marshall, Mo., May 12, 1941, ed. Wm. Jewell Col., B.A., 1963. Waitress, 1959-60; col. typist, 1960-61, & bookkeeper, 1962-63; Liberty, Mo.; file clerk, Liberty, summer 1960, & Kan. City, Mo., summer 1961; salesclerk, summer 1963, & elem. teacher, 1963-64; Dallas, Tex. Appointed for Gaza, May, 1969. m. Jarrell Dorman Peach, June 9, 1962. Children: Cari Lynn, Feb. 2, 1965; Jarrell Dorman, Jr. (Jay), Oct. 31, 1966.

FAMILY ALBUM

APPOINTMENTS (June)

BRAY, Albert Leroy, Calif., & Ina Marie Venable Bray, Okla., Colombia (1747 Maple Ln., Lawrence, Kan. 66044).
 BURNHAM, James Leonard (Jimmy), Ga., & Mary Anne Coffey Burnham, Tenn., Europe & the Middle East (152-A Kessler Dr., Ft. Benning, Ga. 31905).
 DILLARD, Jim Claude, Ark., & Janet Faye Davis Dillard, Ky., Nigeria (Univ. Apis., West 09, Ind. Univ., Bloomington, Ind. 47401).
 GARNER, Darrell Eugene, Okla., & Judy Isabelle Brown Garner, Ark., Malawi (Box 22472, Ft. Worth, Tex. 76122).
 GAYLE, John Harris, D.C., & Sharon LuAnn Walker Gayle, S.D., Indonesia (243 San Fernando Dr., Paso Robles, Calif. 93446).
 HARBIN, Lonnie Byron, Ala., & Dora Ann Dunkley Harbin, Miss., Hong Kong (303 Magnolia St., Joanna, S.C. 29351).
 HUCKABY, Samuel Eugene, Ga., & Janice Sue Adams Huckabee, Ga., Chile (123 Auburn Dr., DeRidder, La. 70624).
 MILAM, Kenneth Baker, Ind., & Judith Louise (Judy) Morehead Milam, Ill., Indonesia (193 Allison Dr., Florence, Ky. 41042).
 PARKER, Gerald Keith, N.C., & Jonlyn Della Truesdall Parker, Va., Switzerland (2823 Lexington Rd., Louisville, Ky. 40206).
 SMITH, Donald Lee, Okla., & Ruth Ann Posey Smith, Okla., b. Africa (Box 66, Braymer, Mo. 64624).
 SORRELLS, Wayne Everett, N.C., & Virgie Elizabeth Kirby Sorrells, N.C., N. Brazil (315 Probert St., Brevard, N.C. 28712).
 SWEDENBORG, Mary Savannah, Ala., E. Asia (c/o J. R. Swedenborg, 306 Sunrise Blvd., Hueytown, Ala. 35020).
 WOMACK, Jack, Ala., & Nancy Louise Neighbors Womack, Ala., Uruguay (Box 127, Uriah, Ala. 36480).
 YOUNG, James Edward, Miss., & Guinevere Cleora Jenkins Young, Miss., Pakistan (Rt. 1, Box 48A, Lena, Miss. 39094).

MISSIONARY ASSOCIATES

(Employed in June)

BELLINGER, Charles Lewis, Ala., & Martha Jane Powers Bellinger, Ala., Botswana (509 Zinnia Ln., Birmingham, Ala. 35215).
 CAMPBELL, Charles George, Tenn., & Eleanore Ayers Campbell, Tenn., Thailand (1192 S. Spring Garden Ave., De Land, Fla. 32720).
 COOKE, Emma Eileen, N.C., Lebanon (631 Elk Spur St., Lillkin, N.C. 28621).
 HERRIN, Mangat, Ga., & Blaine Jones Herrin, Calif., Guyana (Rt. 3, 3103 Cottonwood Rd., Dothan, Ala. 36301).
 JACOBS, John Irvin, Ohio, & Wynona Jean Holley Jacobs, Miss., Guyana (601 N. Central, Eureka, Mo. 63025).
 McCLELLAND, Charles Winfred, Fla., & Vertie Mae Pitts McClelland, Fla., Rhodesia (Box 65, Bon Secour, Ala. 36511).
 MAY, Ernest Victor, Jr., Ky., & Mary Frances Burke May, Ga., Dom. Rep. (Box 3, Shannon, Miss. 38868).
 RIPPETT, Jimmie Fred, Mo., & Judy Carroll Graves Rippetto, Mo., Hong Kong (3036 E. Avalon, Springfield, Mo. 65804).
 SUTTON, Horace Thomas, Ala., & Peggy Jo Barlow Sutton, Ala., Nigeria (166 S. Sage Ave., Mobile, Ala. 36606).

SPECIAL PROJECT NURSE

(Employed in June)

WEATLERFORD, Rosalie Wooding, Va., Paraguay (Maplehurst Farm, S. Boston, Va. 24592).

REAPPOINTMENTS (June)

JONES, Marjorie Irma, La., Eq. Brazil (225 Redwood St., Birmingham, Ala. 35210).
 PARKER, Wyatt Mortimer, Tenn., & Colette Joyce Carter Parker, Tenn., Eq. Brazil (139 N. Hillsdale Dr., Bloomington, Ind. 47401).
 ROBISON, William Thomas, N.C., & Audrey Mae Hanes Roberson, N.C., Vietnam (So. Bap. Church, Church St., Rutherfordton, N.C. 28139).

ADDRESS CHANGES

Arrivals from the Field

ANDERTON, Rev. & Mrs. Frederick (Italy), 504 W. Main St., Albertville, Ala. 35950.
 BARNES, Dr. & Mrs. Joseph A. (assoc., Nigeria), Box 786, Hillsborough, N.C. 27278.
 BECKHAM, Rev. & Mrs. Norman R. (Venezuela), 1020 W. Park, Okla. City, Okla. 73106.

BOSWELL, Rev. & Mrs. Ronald N. (S. Brazil), 218 W. Montana, Dallas, Tex. 75224.
 BRADFORD, Arline (Mrs. L. Galen) (assoc., Japan), 2602 Carol Dr., Big Spring, Tex. 79720.
 BRICE, Rev. & Mrs. George B. (N. Brazil), 404 W. Whitaker Mill Rd., Raleigh, N.C. 27608.
 BROTHERS, Rev. & Mrs. L. Raymon (Nigeria), 1010 N. Pine St., De Land, Fla. 32720.
 BROWN, Rev. & Mrs. Bradley D. (Liberia), 2273 Dodson Dr., E. Point, Ga. 30044.
 BULLINGTON, Rev. & Mrs. Billy L. (Togo), Rt. 3, Box 43, Charleston, Ark. 72833.
 BUMPUS, Rev. & Mrs. Claud R. (S. Brazil), c/o Second Bap. Church, 1010 Comba, El Dorado, Ark. 71730.
 CARROLL, Dr. & Mrs. Daniel M., Jr. (Jamaica), 117 Pickle St., Shelbyville, Tenn. 37160.
 CHAMBLESS, Rev. & Mrs. V. Walton, Jr. (Mexico), 973 Shadowridge Dr., SE, Atlanta, Ga. 30316.
 CLARK, Rev. & Mrs. Charles B. (Venezuela), 2047 Park Ln., St. Louis, Mo. 63136.
 CLARK, Rev. & Mrs. G. Harold (Malaysia), 210 N. B. Ninth St., Washington, Ind. 47301.
 COBB, Virginia (Lebanon), 312 Park Ave., Statesboro, Ga. 30458.
 COLE, Dr. & Mrs. E. Lamar (Mexico), c/o Dr. Stoney Cotton, 2601 Welborn St., Dallas, Tex. 75219.
 CRUSE, Rev. & Mrs. Darrell D. (N. Brazil), 790 Wilson Dr., Madisonville, Ky. 42431.
 DAVIDSON, Dr. & Mrs. Minor (Malaysia), 4626 Frazier, Ft. Worth, Tex. 76113 (after Aug. 20).
 DOWELL, Rev. & Mrs. Theodore H. (Korea), 1001 W. Tallaferro, Madill, Okla. 73446.
 EPPERSON, Barbara (Nigeria), 1914 B St., NW, Miami, Okla. 74394.
 FITZ, Rev. & Mrs. Horace W., Jr. (S. Brazil), Box 217, Crosbyton, Tex. 75322.
 GARRETT, Rev. Marvin L. (Rhodesia), 3060 Pharr Ct. N. NW, Atlanta, Ga. 30303.
 GAYLE, Rev. & Mrs. James M. (Vietnam), 1810 W. Broadus, Ft. Worth, Tex. 76113.
 GRAVES, Sally K. (Journ., Paraguay, terminating July 31) 608 Ciem Dr., Longview, Tex. 75601.
 GREER, Dr. & Mrs. William H. (assoc., Nigeria), 855 Bluebird Ln., Memphis, Tenn. 38116.
 HARDY, Rev. & Mrs. Robert D. (Japan), 813 Rhea Blvd., Russellville, Ky. 42276.
 HOWLE, Rev. & Mrs. David B. (Korea), c/o Mrs. Louis Howle, Mary Brannon Nursing Home, Rm. 43, Oxford, Ala. 36201.
 HUNT, Betty Jane (Korea), c/o Mrs. Harry F. Poe, Rt. 1, Box 76, Hilltop Rd., Adamsville, Ala. 35003.
 JIMMERSON, Rev. & Mrs. Joseph A. (Hong Kong), 205 Johnston Dr., Thomaston, Ga. 30286.
 JOHNSON, Rev. & Mrs. James D. (Nigeria), 2241 Grimmett Dr., Shreveport, La. 71107.
 JONES, Rev. & Mrs. Archio V. (Ecuador), 327 W. Avenue, Wake Forest, N.C. 27587.
 KELLEY, Sandra F. (Journ., Liberia, terminated in June), Rt. 4, Blairsville, Ga. 30512.
 KENNEDY, Rev. & Mrs. Thomas J. (Nigeria), 1304 Birdwell Ln., Big Spring, Tex. 79720.
 KIDD, Rev. & Mrs. Wheeler (Malaysia), c/o H. L. Lanadell, Rt. 3, Town Creek, Ala. 35672.
 LAFFOON, Dr. & Mrs. Robert G. (Tanzania), 7908 W. Ridge, Raytown, Mo. 64138.
 LAWTON, Dr. & Mrs. Benjamin R. (Italy), c/o W. T. Lawton, Sr., Peachtree Inn, 176 Peachtree St., NW, Atlanta, Ga. 30303.
 LEWIS, Rev. & Mrs. T. Leighton (Eq. Brazil), 908 Centerville Tpke., S. Chesapeake, Va. 23320.
 LOVAN, Nadine (Ghana), 940 Covington St., Bowling Green, Ky. 42101.
 LOVEGREEN, Dr. & Mrs. L. August (Jordan), c/o Dr. L. A. Lovegreen, Sr., Cherry Grove, Ore. 97119.
 LOVEGREEN, Mildred E. (Hong Kong), Cherry Grove, Ore. 97119.
 MCCOY, Dr. & Mrs. Donald B. (Philippines), 109 General Ave., Centerville, Tenn. 37033.
 MAYHALL, Rev. & Mrs. David N. (Nigeria), 302 SB. Second St., Magee, Miss. 39111.
 MEEKS, Jerry J. (Journ., S. Brazil, terminating July 31), Wellford, S.C. 29383.
 MERRITT, Rev. & Mrs. John W. (Italy), Rt. 1, Buckatunna, Miss. 39322.
 MOORE, Dr. & Mrs. Merrill D., Jr. (Gaza), 6124 Jocelyn Hollow Rd., Nashville, Tenn. 37205.
 MOONHEAD, Thelma (Mrs. Marion F.) (Japan), 2 Berkley Ave., Sana Souci, Greenville, S.C. 29609.
 MUSORAVE, Rev. & Mrs. James B., Jr. (S. Brazil), 4702 Gordon, Ft. Worth, Tex. 76115.
 MYERS, Rev. & Mrs. Lewis I., Jr. (Vietnam), c/o Mrs. W. B. Alexander, Boyle, Miss. 38730.
 O'REAGAN, Rev. & Mrs. Daniel W. (Japan), Houston Bap. Col., 7502 Fondren Rd., Houston, Tex. 77036.
 OWEN, Dr. & Mrs. Frank B. (Indonesia), c/o Mrs. Maud Owen, Box 172, Bangs, Tex. 76223.
 PATTEN, Rev. & Mrs. John E. (Thailand), Box 84, Lakeland, Ga. 31655.
 PENKERT, Doris (N. Brazil), Box 27, Rosenberg, Tex. 77471.

PLUNK, Rev. & Mrs. Mark R. (Argentina), 10332 Llano Ln., Dallas, Tex. 75224.
 RANDALL, Mary Jo (Japan), Box 323, Eufaula, Ala. 36027.
 RIBORIO, Rev. & Mrs. James C. (Peru), 119 S. Cox, Memphis, Tenn. 38104.
 REDMON, Rev. & Mrs. Donald H. (Costa Rica), c/o R. L. Esteban, Box 82, Veragua, Mira. 3007.
 ROMA, Rev. & Mrs. Harry M. (Honduras), 2021 Huber St., Lithonia, Ga. 30058.
 ROBERTSON, Rev. & Mrs. R. Boyd (Mexico), 3821 3rd, #16, Okla. City, Okla. 73122.
 ROPER, Anita (Nigeria), Box 181, Cartersville, Ga. 30123.
 SANDERS, Rev. & Mrs. Edward O. (Indonesia), 1127 S. Richmond, Tulsa, Okla. 74112.
 SANDERSON, Rev. & Mrs. Paul E. (Eq. Brazil), c/o Mrs. Carrie Madsen, Rt. 1, Lebanon Junction, Ky. 40130.
 SMITH, Sarah J. (Journ., Indonesia, terminating July 31), c/o H. A. Smith, 311 Boxwood Dr., Morris Innside, Md. 20022.
 STEAK, Rev. & Mrs. Bobby L. (Thailand), Box 236, Wethumka, Okla. 74483.
 STIGEL, Rev. & Mrs. Donald J. (Eq. Brazil), 8301 Partridge St., St. Louis, Mo. 63147.
 TINKLE, Amanda (Nigeria), Rt. 2, Box 163, Scott, Ark. 72142.
 TIDEALE, Rev. & Mrs. Billy B. (Panama), 381 Isaren Drive, Longview, Tex. 75601.
 TROUT, Freda (Mrs. Edward B.) (N. Brazil), 2633 23rd Ave., Meridian, Miss. 39301.
 TURNER, Rev. & Mrs. Donald E. (N. Brazil), 2829 W. Fairbanks, Winter Park, Fla. 32789.
 VELATOR, Rev. & Mrs. Carol A. St. (Barbados), 130 Delano Ter., Centerville, Ga. 31031.
 VERNER, Rev. & Mrs. W. Eugene (Ghana), Rt. 1, Farwell, Tex. 75123.
 WARREN, Rev. & Mrs. William H. (S. Brazil), 4816 Frazier, Ft. Worth, Tex. 76113.
 WHEELER, Dr. & Mrs. John P. (Switzerland), 383 Temko Ter., Daytona Beach, Fla. 32018.
 WILLIAMS, Clara (N. Brazil), Rt. 7, Jackson, Tenn. 38301.
 WILLIAMSON, Dr. & Mrs. Guy S. (Mexico), 381 Manford Rd., SW, Atlanta, Ga. 30310.
 WILLIS, Dr. & Mrs. Hartan L. (Thailand), V.A. Hosp., 4360 Lancaster Rd., Dallas, Tex. 75216.
 WILLMON, Rev. & Mrs. J. Conrad (Lebanon), c/o Walter Richardson, 433 Woodland Hts., Tuscaloosa, Ala. 35401.
 WOLF, Rev. & Mrs. R. Henry (Mexico), Wethumka, Okla. 74483.
 YOUNG, Dr. & Mrs. James M., Jr. (Yemen), 124 Pinecrest, Ruston, La. 71270.

Departures to the Field

ALEXANDER, Rev. & Mrs. Mark M., Jr. Casilla 342, Mar del Plata, Argentina.
 BAKER, Dr. & Mrs. Dwight L., 40 Abbas St., Haifa, Israel.
 BOND, Rev. & Mrs. G. Clayton, BP 1353, Zone 700, Togo.
 BROWN, Rev. & Mrs. Homer A., Jr., Box 112, Kaduna, Nigeria.
 BURT, Rev. & Mrs. Daniel H., Jr. Caixa 797, Presidente Prudente, São Paulo, Brazil.
 CALCOTE, Rev. & Mrs. Ralph V., 27-3-chome Otancho, Chikusaku, Japan.
 CARPENTER, Rev. & Mrs. John M., Bap. Mission, Sinos County, Greenhills, Liberia.
 CAVE, Dr. & Mrs. John D., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
 COOKE, Rev. & Mrs. Daniel R., 387 Saituri Rd., Songkhla, Thailand.
 COLE, Rev. & Mrs. Charles W., Dji. Negarmanah 41, Bandung, Indonesia.
 COMPERE, Rev. & Mrs. W. Arthur, Bap. Col. Iwo Mission, Iwo, Nigeria.
 CONLEY, Rev. & Mrs. Jack G., Box 382, Kisumu, Kenya.
 CULPEPPER, Dr. & Mrs. Robert H., 433A, Oara, Hoshiguma, Fukuoka City, Japan.
 FRIERSON, Rev. & Mrs. L. Roy (assoc.), 330, 2-chome, Nishi Okubo, Shinjuku, Tokyo, Japan.
 GOLSTON, Rev. & Mrs. Jerold E., Caixa 332, Campinas, São Paulo, Brazil.
 GRANT, Rev. & Mrs. Richard B., Caixa 732, Campinas, São Paulo, Brazil.
 GREEN, Rev. & Mrs. Thomas S., Bolanos 141, Buenos Aires, Argentina.
 GRINDSTAFF, Dr. & Mrs. Wilmer E. (assoc.), Bap. Village, Mobile Post, Central Sharon, Israel.
 HARLAN, Mr. & Mrs. R. Dean, Apartado 152, Valencia, Venezuela.
 HARRIS, Rev. & Mrs. Donald R., 21 Sawada, Tsukuba, Ibaraki, Japan 300.
 HICKBY, Dr. & Mrs. Glenn E., Caixa 221, Recife, Pernambuco, Brazil.
 HODGKIN, Virginia B., 6/38 Minamicho, Itabashi-ku, Tokyo, Japan 173.
 HILL, Dr. & Mrs. Ronald C., Box 232, Bangkok, Thailand.
 HOBSON, Rev. & Mrs. Charles M., Casilla 1171, Asuncion, Paraguay.
 HOLDER, Vivian, Bap. Theol. Sem., Rüschlikon-Zurich, Switzerland.
 HOLLINGSWORTH, Rev. & Mrs. Tom C., Bolanos 141, Buenos Aires, Argentina.
 Houser, Mr. & Mrs. James L., Box 349, Nyeri, Kenya.
 HUGHES, Rev. & Mrs. R. Brown (Trinidad), Box 333, St. John's Antigua, B.W.I.
 HUNKER, Dr. & Mrs. W. Carl, Box 427, Taipei, Taiwan, Rep. of China.
 KREB, Rev. & Mrs. Jesse L. (assoc.), Caixa 1011, Campinas, São Paulo, Brazil.



West African Department (1960)

VENEZUELA

West, Bobbie Jean Gilbert (Mrs. James R.)

Mr. Oliver, Tex. Dec. 26, 1947, ed. Howard Payne Col., B.S., 1940, Lubbockville
(VBS worked). Tex. summer 1948 teacher, Ft. Worth Tex. 1948-49, Director
Tex. 1949-50 & Admin. Tex. 1950. Appointed for Venezuela, June 1950.
James Raymond (Jim) Wren June 12, 1948, Children: Debbie Dayton, June 16,
1948; Harry Robert, Feb. 1, 1949; Deanna Diane, Sept. 26, 1950; Darcey Diane,
1952; Debbie Diane, 1954.

KNAUER, Rev. & Mrs. Eugene B., Jr. Aparado 129,
 Maracana, Rio de Janeiro.
 KNUDSEN, Rev. & Mrs. Raymond L. Caisa 222, Rio de
 Janeiro, Brazil.
 KNIGHT, Francis, Box 42, Rio, Nigeria.
 LEITCHMAN, Rev. & Mrs. Eugene L. PMB 5112,
 Rodan, Nigeria.
 LEWIS, Anna (Mrs. William E. Jr.), Box 132, Addis
 Ababa, Ethiopia.
 LINCOLN, Mr. & Mrs. Raymond V., Box 132,
 Addis Ababa, Ethiopia.
 LOVIE, Walter E., Box 1000, Africa, Tanzania.
 MARSHALL, Rev. & Mrs. William H. (Field rep.
 Anglican East Africa), Box 1000, Nairobi, Kenya.
 MARSHALL, Mr. & Mrs. Dewey E., Box 42, Addis
 Ababa, Ethiopia.
 MILES, Virginia, Box 6, Kediri, Indonesia.
 MILLER, Mr. & Mrs. E. Wesley (2220), Gloucester
 St., 2220 Gloucester, Switzerland.
 MILLS, Rev. & Mrs. John E. (Field rep. W. Africa
 FRC), Box 1224, Accra, Ghana.
 MNER, Rev. & Mrs. Laius H., Box 1000, Nairobi, Kenya.
 MUNIZ, Silviano, Caisa 2002/22, Rio de Janeiro,
 GR. Brazil.
 OWENS, Evelyn W., 102, Ichinomiya, Nishi Okubo,
 Sankaku-ku, Tokyo, Japan.
 OWENS, Rev. & Mrs. Charles R., Box 12, Limuru,
 Kenya.
 PAMPILLON, Rev. & Mrs. Richard T., Caisa 66,
 Carioca, Rio de Janeiro, Brazil.
 PARKER, Mr. & Mrs. John C., 122 Prince Edward
 Rd., Kintbury, Berkshire, England.
 RICE, Rev. & Mrs. H. Walter, Dr. Hegarmarsh 41,
 Bandung, Indonesia.
 RICHARDS, Rev. & Mrs. Donald J., Caisa 12, Nairobi,
 Africa, Kenya.
 SHERMAN, Dr. & Mrs. John H., Jr., 1500 15th St.,
 Ichigawa, Minamikita, Fukusita 212, Japan.
 SIEBER, Rev. & Mrs. Alarneil D., Box 1000,
 Box 44, Ocejo, Nigeria.
 SMITH, Rev. & Mrs. Hugh G., 43 Ridout Rd.,
 Liverpool 10.
 SMITH, Rev. & Mrs. J. Leslie, Box 6, Kediri, Indonesia.
 STEWART, Rev. & Mrs. Robert R., Box 1, Bandung,
 Cirebon, Indonesia.
 THIRAKUL, Mr. & Mrs. Garland M., Box 132, Addis
 Ababa, Ethiopia.
 THOMAS, Rev. & Mrs. Thomas E., Box 1000,
 Faridpur, E. Pakistan.
 TUCKER, Rev. & Mrs. H. Robert Jr., Aracaju,
 Aracaju, Brazil.
 WALKER, Rev. & Mrs. William L., 979 Hamamatsu-
 chou, Aburatsubo, Fukusita, Japan.
 WALKER, Rev. & Mrs. Norvel W., Caisa 222, Nairobi,
 State of Rio, Brazil.
 WARDEN, Mary Jane, PMB 5112, Rodan, Nigeria.
 WILLIAMS, Rev. & Mrs. C. Beaton, Box 822,
 Bandung, Indonesia.
 WILLIS, Rev. & Mrs. Avery T., Jr., Trivandrum
 77/DKT., Djakarta, Indonesia.
 WILSON, Rev. & Mrs. Robert D., Plaza de America
 1, 4, Valencia, Spain.

On the Fields

BUNCE, Mr. & Mrs. J. Allison (2200c.), Box 12521,
Jerusalem, Israel.
BURENSTEIN, Rev. & Mrs. J. Wissner, PTT 4-0
LAMCO, Buchanan, Robertsonfield, Liberia.
CAMPBELL, Vera L., 3700, 14-ban, 1-chome,
Morioka, Fukushima 814, Japan.
FENNER, Mr. & Mrs. Charlie W., 29-50, 15-ban,
1-chome, Morioka, Fukushima 814, Japan.
HALL, Rev. & Mrs. Robert J., Iwabuchi Bap. School,
PNB 410, Oita, Japan.
HORTON, Rev. & Mrs. Frederick M., 18-50, 15-ban,
1-chome, Morioka, Fukushima 814, Japan.
MONTGOMERY, Mr. & Mrs. Ira E., Jr. (Kenya),
Sarayati Bap. Hosp., Homa, Gicomba, Rhodesia.
NARVIGAN, Dr. & Mrs. Charles G., Nau Bap. Hosp.,
Aklan, Davao, Philippines.

CARRE, Mr. & Mrs. Charles W., Via Lujan Colta 29,
19200 Ferrol (Torbio), Astur.
REYERRE, Maria (appointed by Inter Council), 12
rue Marquette, Tours, 37, France.
SWELL, Mrs. & Mrs. Roy E., Box 10000, S. Texas,
Box 5, Taegu, Korea.
TOM, Dr. & Mrs. Cachet, Box 121, Africa, Per-
u.
WILSON, Barbara, Box 121, Africa, Tanzania.
WOLLEMAN, Anna M., Colta 29, Donibane, MT.
Bolivia.
YARROHON, Mrs. & Mrs. Bob R., 29 de Febrero
Box 10000, Cuenca.

United States

BROWN, Mr. & Mrs. Marvin T. (Hong Kong). 1985
Ridgecrest, Building Green, Ky. 42161.
BUSS, Rev. & Mrs. James W. (Spain). 715 E. North-
side Dr., Jackson, Miss. 39201.
COX, Rev. & Mrs. Theodore G. (Japan). 510 Stan-
ley, Evansville, Ind. 47711.
CRAVEN, Dr. & Mrs. Charles L. Jr. (Taiwan).
3229 NE 44th St., Kansas City, Mo. 64117 (after
Aug. 29).
DUNN, Rev. & Mrs. Leonard A. Jr. (Ex. Brazil).
214 Forrest Ave., Abilene, Tex. 76001.
FANNIN, Dr. & Mrs. Roy H. (Venezuela). Binar Gate,
Apt. 112, 1213 W. Pecanwood Dr., Dallas, Tex.
75211.
FIRMA, Rev. & Mrs. Juan D. (Philippines). 3277
Cerro Almonacid, Tegucigalpa, 32111.
GROSSMAN, Rev. & Mrs. Paul H. (Lithuania). 2319
S. Cherokee Dr., Ozone Park, Ky. 42161.
HARPER, Rev. & Mrs. LeGrand J. (Peru). 426
N. Jackson, Jaffna, Sri Lanka.
HARRISON, Dr. & Mrs. William C. (Portuguese Brazil).
1929 S. Tenth, Waco, Tex. 76706.
HULLANDER, Mr. & Mrs. Robert M. (appointed for
Japan). 6119 Hickory Dr., Peoria Creek, Ky. 40124.
JAHNSON, Margaret A. (appointed for S. Brazil).
109 Turtle Creek Dr., Ardmore, Tex. 75001.
LIND, Dr. & Mrs. Frank P. (concerning Hong Kong).
440 Cedarwood Rd., Buntington, N.C. 27815.
MATHUR, Mary Jo (Mrs. J. D.) (Ex. Spanish
Aid Mission), 2100 E. 10th, El Paso, Tex. 79902.
MCNALLY, Rev. & Mrs. Vernon M. (Venezuela). c/o
Palm Estates, 98 Thompson Rd., Brooklyn, N.Y.

11211.
 PUR, Rev. & Mrs. Jim T. (Rev. Spanish Fish. Minot).
 1124 S. Second, Waco, Tex. 76706.
 PURNEY, Rev. & Mrs. Harry E. (Tulsa), 267 W.
 Purcell St., Tulsa, S.C. 29651.
 PORTER, Linda (Alvarado), Box 8, 164 Neil Ave.
 Columbus, Ohio 43210.
 STEGER, Rev. & Mrs. F. Jay (Kingsville), 821 E. Texas
 St., Kingsville, Tex. 78363.
 STANLEY, Rev. & Mrs. Robert L. (Philippines), 917
 Eras Driveway, Tex. 76381.
 STEWART, Rev. & Mrs. R. Jay E. (Kingsville), 2626
 Lucy St., N.E., Rosedale, Va. 24582.
 TAYOR, Rev. & Mrs. J. Eugene (N. Brevard), 429 W.H.
 3rd St., Lufkin, Mo. 65783.
 WEA, Rev. & Mrs. William J. (Somerville, New-
 Jersey), 1817 Stevens Forest Dr., Apt. 109, Dallas,
 Tex. 75228.
 WERMAKER, Dr. & Mrs. Ben H. (Columbia), 3184
 Purdie Ave., J. Houston, Tex. 77065.
 WILCOX, Mrs. E. G. (Somerville, N.J.), Driftwood
 Apt. #104, Brownwood, Tex. 76801.
 WILCOX, Mr. & Mrs. Darren W. (represented for Home
 Karm), 2209 Northern Blvd., Ridgewood, N.Y.
 11375.

TRANSFERS

ADAMS, Rev. & Mrs. Bob E. Chile to Columbia
July 1.

FIELD ASSIGNMENTS

ABRAHAM, Gary B. (Jewett), Transcripts to Ghana
Aug. 1.

RESIGNATIONS

2722 Bryant, Pocatello, June 30 (Rt. 2, Box 334,
W. Va., 1955).
MURKIN, Mr. & Mrs. Charles R. IV, appointed for
Penn, June 30 (Aptamento 4015, San José, Costa
Rica).
MURKIN, Mr. & Mrs. James O., Columbia, May 31
(1412 Princeton Dr., N.E., Albuquerque, N.M.,
1955).

BIRTHS AND ADOPTIONS

DEESSSEN, David Leo, son of Mr. & Mrs. Rich-
ard S. Deessen (Akron), June 9.
HURLEY, Rockford Russell (Rocky), son of Mr. &
Mrs. R. Dean Hurley (Vancouver), April 13.
RAY, Rev. Ernest, son of Rev. & Mrs. David B.
Ray (Korea), June 13.
STELL, Joseph Paul, son of Rev. & Mrs. F. David
Stell (Cain), Feb. 28.
SWAN, Pamela Kathleen, daughter of Mr. & Mrs.
Wood, Pamela, Kamloops, daughter of Mr. & Mrs.
Darren W. Wood (appointed for Hong Kong).
June 21.
YARVELL, Michael Jeremy, son of Rev. & Mrs.
Carl E. Yarvell (Vancouver), June 2.

DEATHS

DUNLAPP, Mrs. Buck, Sr., mother of Buck Dunlapp (Native), July 7.
 FLETCHER, Milton E., father of Deanna (Mrs. Doran and Ed.) Turner (N. Brazil), June 13, Winter Park, Fla.
 KINGSTON, E. S., father of Rev. Gene E. Kingston (Madagascar), June 15.
 MCQUEEN, William E., father of Shirley (Mrs. Donan) Kirkland (China), July 5.
 MARSHALL, Eddie, father of Dorrie (Mrs. Marshall E.) Young (Kenya), July 9.
 SAUNDERS, Dr. J. R. (native China), father of Nancy Louise Saunders (Malabar), Jan. 29, Fort Erie, Ontario, Can. (correction of date published earlier).
 WASSER, William H., father of Rev. Ralph A. Wasser (Madagascar), June 24, Atlanta, Ga.

**FOREIGN
MISSIONS
QUIZ**

Capitals

The capital of a country is often a focal point of attention for that nation. Sometimes it is a centuries-old city, such as Madrid, Spain. Sometimes it is a brand new city, such as Brasília, Brazil.

Below are listed 30 of the fields where Southern Baptists have missionary personnel assigned. In the numbered list alongside, listed alphabetically, are the capitals of those countries or political entities. How many can you match?

Place the number of the capital in the blank beside the country. Answers on page 35.

—Angola	1. Abidjan
—Austria	2. Accra
—Botswana	3. Asunción
—Brazil	4. Bangkok
—Chile	5. Beirut
—Costa Rica	6. Brasília
—Ecuador	7. Caracas
—France	8. Djakarta
—Ghana	9. Gaberones
—Guatemala	10. Guatemala
—Honduras	City
—Indonesia	11. Jerusalem
—Israel	12. Kampala
—Ivory Coast	13. Kuala Lumpur
—Japan	14. Luanda
—Kenya	15. Madrid
—Lebanon	16. Nairobi
—Libya	17. Paris
—Malaysia	18. Port of
—Morocco	Spain
—Paraguay	19. Quezon City
—Philippines	20. Quito
—Rhodesia	21. Rabat and
—Spain	Tangier
—Taiwan	22. Salisbury
—Thailand	23. San'a
—Trinidad and	24. San José
Tobago	25. Santiago
—Uganda	26. Taipei
—Venezuela	27. Tegucigalpa
—Yemen	28. Tokyo
	29. Tripoli and
	Benghazi
	30. Vienna

LETTERS

'The Unappointed'

I read with interest Johnnie Godwin's testimony "The Unappointed," in the June issue of THE COMMISSION. One of the great servants of God that I have known was a "reject." Dr. S. G. Posey came to face appointment by the Foreign Mission Board with an ill wife. To my limited knowledge, Dr. Posey was pastor of First Baptist Church, Austin, Tex. He taught at Golden Gate Seminary and served ten years as executive secretary of California Southern Baptist Convention. He was spiritual father of our Baptist Foundation.

He shared a great compassionate heart to begin churches to reach the multitudes with the good news. He is active in retirement.

If the Foreign Mission Board has more rejects of Posey's great spirit, we could use them in California.

John S. Ashcraft
Harvard Terrace Baptist Church
Fresno, California

'A Moral Obligation'

The June issue of THE COMMISSION arrived at my desk and, as I always do, I leafed through it to see what I had to read "right this minute" and what I could put off until after lunch.

The Missionary Family Album I always read first, but today Letters caught my eye, and I read with real dismay the letters from Mr. C. Earl Cooper.

And I believe that I have "a moral obligation" to promote the magazine—besides, I like it.

Through the Missionary Family Album page I keep up with the whereabouts of friends. I consider the News pages my most valuable source of information—where else would I learn how Maoist newspapers feel about Baptist college? Or of the death of an old friend in Nigeria? Or that people in Ajloun express compassion, too?

This month I think every Baptist should be forced to read Dr. Copeland's article, "Go Home! Come Home!" so as to be at least aware of the emerging forms of mission.

The photographs from Saigon helped

me to stop and think about the Vietnamese also caught up in this tragic war and probably as troubled about it as are we.

I keep up with organizational changes at the FMB best by reading the Clipboard page.

As a matter of fact, after carefully reading every page of the June issue, there is not one item I would have left out. Why, Gladys Lewis' article "To Market, To Market" gave me a tremendous spiritual lift—if a great missionary like Gladys can "mish" by showing friendship and love in such ordinary, everyday contacts, surely I can, too!

Thank you for THE COMMISSION, which often helps me to understand mine a little better.

Rees Watkins
Secretary, YWA and Sunbeam Band
Woman's Missionary Union
Baptist General Association of Virginia
Richmond, Virginia

Up-to-date Information

Thank you for . . . sending me the modified reproduction of a recent cover of THE COMMISSION, the one of various stamps. I shall treasure this very much, as I do every one I receive.

I wish I could convince members of our WMS how important having THE COMMISSION in the home for up-to-date information on the mission field should be. I look forward eagerly for each copy every month. It has long been an inspiration to me and helps me in praying for the missionaries on the field and their needs.

Mrs. E. B. Kirkpatrick, Jr.
Jacksonville, Florida

Thank all responsible for the stamp cover print suitable for framing.

Not only is the print an interesting picture, but also educational and informative. It helps to accent two lovely, handmade rice straw pictures from Singapore, given to me by Miss Mary Lee Ernest, as I had the joy of being her hostess during a School of Missions [World Missions Conference] in the Brushy Mountain Association in Wilkes County, N.C.

THE COMMISSION is a great magazine and helps to bring our mission studies up to date in our WMU programs.

Mrs. Rena Spicer
Millers Creek, North Carolina

CHANGING YOUR ADDRESS?

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NEWS

AUGUST 1969

FOREIGN MISSION BOARD

SBC



JOHNNI JOHNSON

Missionaries meet in Teheran to discuss the Christian message to Muslims.

Message, Methods Studied

By Johnni Johnson

Attention was focused upon the Christian message to Muslims and missionary methods used to communicate it at a five-day meeting in Teheran, Iran, of Southern Baptist missionaries in the Middle East.

Much of the time was given to discussion of message and methods. Indi-

vidual missionaries and representatives of Missions (organizations of Southern Baptist missionaries on specific fields) presented reports and shared information about developments in their particular places of work.

Southern Baptists' mission in the Middle East is primarily to Muslims, John D. Hughoy, Foreign Mission Board secretary for Europe and the Middle East, told the group as the conference opened.

To focus attention on Muslims, said Hughoy, does not lose sight of the fact that Jews and adherents of other religions also live in the Middle East. It simply recognizes that numerically there are many more adherents of Islam in the area than people of any other religion.

The conference, attended by missionaries serving 11 fields, did not take any official actions, but did receive statements from two committees which functioned during the week: one on the Christian message to Muslims, and another on missionary methods for work among Muslims.

Conference guests included a Presbyterian missionary from the United States, now serving in Iran, and four Iranian Christians from Muslim backgrounds.

In the concluding session, Hughoy expressed his own hopefulness about work now under way by missionaries in the Middle East.

Personnel Added

Breaking a 22-year record, the Foreign Mission Board at its June meeting appointed 27 career missionaries and employed 17 missionary associates and a special project nurse.

The 45 men and women were the largest number added by the Board in a single meeting since April, 1947, when 56 missionaries were appointed. Total appointments in 1947, however, came to only 76. The June additions brought the total for the first half of 1969 to 96.

Seven reappointments have also been made during 1969, five of them during the June meeting.

The June additions brought the total overseas staff to 2,502.

Annual Boost Needed

An increase of more than \$2 million in the Foreign Mission Board's budget each year is necessary in order to maintain a sustained advance, Executive Secretary Baker J. Cauthen told the Board at its June meeting. He noted that work was already under way on the 1970 budget. (The budget for 1968 is \$32,109,119.)

A major share of the annual increase goes to maintain new missionaries appointed during the previous year, explained Cauthen.

As the number of missionaries increases, the percentage of total overseas funds available for capital expenditures (such as buildings) is decreasing, he pointed out.

"In earlier years we used approximately one third of our funds for capital expenses," he said. "The portion dropped to 22 percent in 1968 and probably will drop to about 20 percent of the overseas funds in 1970."

Hospital Workers Popular

Southern Baptist missionaries at the Baptist Hospital in Jibla, Yemen, are popular with the people of the Middle East republic, Associated Press Correspondent Abdullatif El Mayy reported in a Jibla-dated article circulated in a number of secular papers in the U.S.

The missionaries are currently the only Americans in the country. Some patients like the food and comforts of the hospital so much they don't want to leave when they are cured, said the article.

Jibla now has its own power plant (the fourth community in the country to have electricity), a hotel for patients' relatives, new stores, and a thriving tourist community, said the AP writer.

Men Convene in Nashville

Baptist laymen from nine white and Negro nation-wide Baptist conventions met in Nashville, Tenn., during the Independence Day holiday weekend for the Baptist Men's Congress on Evangelism and Lay Involvement. The men were challenged to become deeply involved in evangelistic witnessing and in service and ministry to their fellowmen, regardless of race.

Nearly three dozen speakers addressed the congress, among them Rubens Lopes, Baptist pastor in São Paulo, Brazil.

Sponsoring the meeting was the Pan American Union of Baptist men, headed by Owen Cooper, of Yazoo City, Miss. Cooper said the conference, held as part of the Crusade of the Americas in an effort to stimulate lay involvement and concern, may not be the last.

Only about 300 laymen attended, but one speaker declared, "This congress is just a beginning, a first."

NEWS

Advance Expected in Vietnam

Recent events have led missionaries in Vietnam to believe a spiritual breakthrough is in the making, reported R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, at the June Board meeting.

"They continue to urge prayer and reinforcements as they seek to establish beachheads of spiritual forces," he said. "The feeling is strong that, as local leadership is trained and the war diminishes, opportunities will increase."

One significant event reported by Parks was the fact that more than 100 professions of faith have been made in Saigon churches in one month.

Another was the baptism of 103 new believers in Jesus Christ, with a bright orange, 30-man raft serving as baptismal pool. The raft sat in the middle of a cleared field at a resettlement village near Camranh, South Vietnam.

Converts entered the raft two by two and sat down to be immersed in the shallow water. Two Vietnamese pastors from nearby churches performed the rite.

The scene was the result of a 100 percent response to an evangelistic service, Parks continued. Missionary James M.

First Kekchi Church Formed

The first Kekchi-dialect Baptist church was organized as the climax of the four-day, second annual conference of Kekchi Indian Baptists in Guatemala. The conference met on a cattle hacienda in a remote part of the country.

Thirty charter members of the new Nazareth Baptist Church were among the more than 200 Kekchis attending. Following organization of the church, Missionary Richard R. Greenwood baptized 11 additional believers.

Beirut Graduation

Raja Nasr, vice-president of Beirut College for Women, speaks during the graduation service of Beirut (Lebanon) Baptist School in June, when 16 seniors received diplomas. One of the graduates, George Samuel Sharouk, had been at the school almost since its start; he first was enrolled in its nursery class. He is the grandson of Saleem Sharouk, a pioneer Baptist leader in Lebanon. Five of the graduates are Christian believers.

JOHNNI JOHNSON



Gayle preached in the service at the Camranh resettlement village during the Vietnamese lunar new year (Tet). At the end of the service the entire group responded to the invitation. Gayle supposed they had misunderstood.

Missionary Walter A. Routh, Jr., made further explanation, but again the entire group indicated they wanted to become Christians. Discouraging spurious decisions, he dismissed the group, stating that he would be waiting if anyone wanted to talk. Again they all indicated desire to accept Christ.

Routh asked a Vietnamese Baptist who teaches school in the area to talk with the people. After conversing with them, he said to Routh, "These are simple, unsophisticated, reliable people. If they did not believe something, you could not make them say they did by beating them with a stick. However, if they say they believe something, they do."

Then he chided gently, "Why don't you just let them believe in Jesus?"

Leaders chosen by the group were taken to town for comprehensive teaching by Routh and a Vietnamese Baptist as to what it means to be a Christian.

The missionary was careful to let leadership remain in Vietnamese hands, Parks added, since such a practice strengthens Vietnamese Baptists and thwarts Communists who seek to brand Christianity as a Western, imperialistic, colonialistic religion led by Americans.

14 Board Members Elected

Fourteen new members of the Foreign Mission Board were elected by the Southern Baptist Convention at its annual meeting in New Orleans, La., in June.

The new state members, their state, and the expiration date of their current term are: Glen E. Braswell, Colo., 1973; Don Mott, Fla., 1972; Mrs. Lindsey Barron, Ga., 1972; Johnny Lee Taylor, Miss., 1972; Ralph M. G. Smith, Mo., 1972; Mrs. William M. Jones, N.C., 1972; W. Grady Wilson, N.C., 1973; Harvey Albright, Okla., 1970; Daniel W. Cloer, S.C., 1972; C. Clinton Ward, Tenn., 1973; and James Flumming, Tex., 1972.

Local members of the Board elected, and the expiration date of their current term are: Mrs. Clyde V. Hickerson, 1972; Julian H. Pentecost, 1972; and Mrs. Thomas Whalen, 1973.

Membership in Sabah Growing

Baptists in Sabah, Malaysia, have witnessed 109 professions of faith in Christ, 92 baptisms, and 76 other additions in the past ten months, Missionary Charles H. Morris reported. This brings total membership in two churches, one gospel center, and eight missions to 235.



LAWRENCE R. SHEDDEN

Anniversary Ahead

Jesse C. Fletcher (right), director of the Foreign Mission Board Mission Support Division, is interviewed by Don Hall during the Southern Baptist Convention meeting in New Orleans, La., for the SBC's 125th anniversary motion picture. The film, to be shown at the SBC in Denver, Colo., in 1970, will feature the convention's work. The FMB emphasis will include interviews with Board personnel and appointment service scenes.

Resolution Praises Basden

A resolution in praise of the life and work of the late Harold G. Basden, Foreign Mission Board associate secretary for promotion 1964-69, was adopted by the Board at its June meeting.

In his report, Executive Secretary Baker J. Cauthen referred to the sorrow that had come to the Board and its staff in the death of Dr. Basden on May 16.

Lecture Series Begun

The opening series of the annual Dorrick Lectures at the International Baptist Theological Seminary, Buenos Aires, Argentina, were attended by more than 450 pastors, laymen, students, and missionaries in early June.

The lectures are named in memory of J. A. Dorrick, Sr., Baptist pastor and denominational leader in Texas from 1925 to 1952, reported Missionary Justino C. Anderson.

Funds provided by Dorrick's widow, Lorraine, of San Marcos (Tex.) Baptist Academy, and his son, Jessie Allen Dorrick, Jr., member of Seventh and James Baptist Church, Waco, Tex., will underwrite the travel expenses every other year for the lecturer invited by the seminary faculty. The Foreign Mission Board will provide expenses on alternate years.

Findley B. Edge, professor of religious education at Southern Baptist Theological Seminary, Louisville, Ky., was this year's lecturer. He was on a five-week lecture tour of Latin America.

Sessions of the first religious education symposium held at the North Brazil Baptist Theological Seminary, in Recife, Pernambuco, was attended by an average of 250 pastors, religious education workers, and other church leaders. Guest speaker was Findley B. Edge.

NEWS

Swiss Accept Ministry

By a one-vote margin the Swiss Baptist Union voted to integrate into the union without delay a Baptist ministry being carried on among Italian migrant workers in Switzerland.

Until now, Baptists in Italy have partly sponsored the work. Thus the matter was to be submitted for approval at the Italian Baptist Union's annual assembly.

A committee of the Swiss union will negotiate with the two existing Italian churches in Zürich and Thalwil concerning admitting them to the union in 1970.

The proposal for integration declared, "The predominant task today no longer consists in evangelistic work among migrants who will soon return to Italy, but rather in establishing churches in Switzerland where Italian Christians will find a spiritual home among us." Work among migrants has gone on for ten years.

Brazilian Girl Rescued

The life of a four-year-old Brazilian girl was saved by Missionary R. Elton Johnson, Jr., when he pulled her from a burning car. Johnson came upon the wrecked car on his way home to São Paulo, Brazil, and managed to reach the girl, who was already on fire. The child was the accident's only survivor.

Missionary Richard B. Douglass, of Campinas, Brazil, who reported the incident to the Foreign Mission Board, said the girl is the granddaughter of a wealthy Brazilian businessman.

Rabbits for Rhodesia

Fifteen rabbits were shipped to Rhodesia by members of First Baptist Church, Shelbyville, Tenn., at the request of a Southern Baptist missionary.

"Many children in Rhodesia suffer from malnutrition due to protein deficiency," wrote Missionary Gerald S. Harvey, of Salisbury, to his former classmate, Alfred T. Royer, pastor of the Shelbyville congregation.

"Rabbits will help correct this," explained Harvey. "But the California breed of rabbits in Rhodesia has run out."

Missionary Dr. Frances Greenway, at the Baptist hospital located on Sanyati Reserve in Rhodesia, received some of the rabbits. She and Harvey are working together on the project.

"The rabbits created quite a stir when they arrived in Sanyati," wrote Harvey in a progress report to the Shelbyville church. "People tend to be suspicious of new things. But many are watching our animals and some are building their own hutches. We want them to raise rabbits for their families. Several of the animals have already had litters of eight to 12."

"The rabbit business is really hopping."



Broadcast Practice

Radio-television workshop participants get practical experience during the two-week event held recently at the Jamaica Baptist Union's radio recording studio, Kingston, Jamaica, and at the Jamaica Broadcasting Company's TV studios nearby. Some 15 men from the Caribbean area attended the workshop, designed to prepare Baptist pastors and laymen to produce programs and commercials. Lectures and discussion took second place to preparing programs and learning functions of technicians. Students produced programs for group evaluation. Professors were Alan W. Compton (standing, center), Foreign Mission Board radio-TV consultant in Latin America and the Caribbean; A. Clark Scanlon, field representative for the Caribbean; Missionary David P. Daniell, communications consultant to Mexican Baptists.

Professors Assist Projects in Africa

Four Southern Baptist seminary professors are taking part this summer in projects designed to strengthen and encourage mission work in Africa. H. Cornell Goerner, Foreign Mission Board secretary for Africa, reported to the Board in June.

Visiting East and Central Africa are two professors from Southwestern Baptist Theological Seminary, Ft. Worth, Tex.

R. Othal Feather, professor of education administration, went to help with the cultivation of new church members and the emphasis on follow-up after evangelistic campaigns planned there for 1970.

R. Cal Guy, professor of missions, was to use part of a two-month tour for an

intensive study of church growth problems in rural communities of Uganda.

William L. Hooper, dean of the School of Church Music at New Orleans (La.) Baptist Theological Seminary, went to Zambia to train choral groups for the 1970 effort in that country.

Francis M. DuBose, an urban evangelization specialist from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., traveled to West, Central, and East Africa to lecture on methods of reaching people in metropolitan areas and to assist in studies of urban problems.

Georgians Perform on Tour

The Sons of Jubal, the Georgia Baptist men's chorus, presented 35 concerts during a 23-day tour of Brazil, Chile, Argentina, and Peru in June.

Missionaries planned the concerts, held in public halls, to draw audiences who would hesitate to attend Baptist churches. A member of the group, Evio DeOliveira, who was born in Brazil, was master of ceremonies.

Portuguese Acquire Camp Site

Portuguese Baptists, after six years of operating camps at rented or borrowed facilities, now have their own camp property. The five-acre tract in a pine grove in central Portugal is about two kilometers from the Atlantic Ocean.

In a simple ceremony, Daniel E. Machado, president of the Portuguese Baptist Convention, received the keys to the property and gave them to Missionary John M. Herndon, director of camp development.

Two officials of Camara District (county) were present and promised to cooperate in developing the camp.

ANSWERS

See Foreign Missions Quiz, page 32
Angola-14, Austria-30, Botswana-9, Brazil-6, Chile-35, Costa Rica-24, Ecuador-30, France-17, Ghana-2, Guatemala-10, Honduras-27, Indonesia-8, Israel-11, Ivory Coast-1, Japan-28, Kenya-16, Lebanon-5, Libya-29, Malaysia-13, Morocco-21, Paraguay-3, Philippines-19, Rhodesia-22, Spain-15, Taiwan-26, Thailand-4, Trinidad and Tobago-18, Uganda-12, Venezuela-7, Yemen-23.

NEWS

Sharing Proposed

Baptists in the Caribbean region took a step toward fellowship and cooperation in June when 37 delegates, representing Baptists in 14 Caribbean locations, met at the Jamaica Baptist Union's conference center in a meeting called by the Jamaica union.

Purposes were to become better acquainted, to seek fellowship and understanding, to exchange ideas and information, and to explore possibilities of cooperative planning and witnessing.

Represented were the Bahamas, Trinidad and Tobago, St. Kitts, Antigua, Cayman Brac, Turks and Caicos Islands, U.S. Virgin Islands, Guadeloupe, Guyana, Puerto Rico, Dominican Republic, Bermuda, Barbados, and Jamaica.

A. E. Brown, Jamaica Baptist Union president, was conference chairman.

Combined reports indicated a total of perhaps 200,000 Baptists in the Caribbean.

The conference proposed a Caribbean Baptist Fellowship to foster understanding, fellowship, and mutual cooperation among Baptists of the region.

Also recommended was a Baptist journal to be produced twice a year. Exchange of denominational publications was proposed, as well as exchange of personnel with specialized training. The sharing of opportunities and facilities for training of pastors and lay leaders was suggested, as well as a "fellowship" meeting every three years.

These proposals are to be considered by the Baptist bodies involved.

Layman Now Producer

Some of the television station personnel as well as home viewers have been won to Christ through the ministry of "Caminhos de Esperanca (Pathways of Hope)," a weekly program begun by a Baptist layman in Recife, Pernambuco, Brazil.

Studio Director Petronio Pereira, among those accepting Christ, said he was impressed by the witness of the program producer, Edmundo de Queiroz Albuquerque, who is a layman, and the program speaker, Joao Campos, Presbyterian pastor.

The effort began, reported Missionary Roberta E. Hampton, when Albuquerque, director of the station's film library and program announcer, as a believer resolved "to produce a good evangelical program." "Caminhos de Esperanca" went on the air in the summer of 1968.

The 25-minute show on Sunday evenings equals in quality the best on Brazilian television, said Miss Hampton. The station, Brazil's first educational TV station, is operated by a university in Recife.



BOB HARPER

Preparing for Overseas

George L. Kinter, country officer for Malawi and Zambia with the U.S. Department of State, Washington, D.C., talks frankly with trainees for the Missionary Journeyman Program during sessions at Virginia Interlaken College, Bristol. About 60 trainees are to complete the eight-week preparation early in August. After a dedication service at Richmond, Va., Aug. 7, the new journeymen will leave for their fields of service for two years, working in some 14 different vocations. In the new group are the first journeyman to Dominican Republic, Lebanon, and Uganda. Stanley A. Nelson, a FMB associate secretary for missionary personnel, directs the journeyman program. Missionary Robert W. Fields, on furlough from Israel, is in charge of the training program. The intensive training period includes 400 hours of study in theology, world affairs, linguistics and language, personal development, health, recreation and physical education, and missions by areas and countries.

Japanese Survey Fields in Asia

With a view to sending missionaries from Japan into Southeast Asia, a team of three persons from the Japan Baptist Convention made a two-and-a-half-week tour of Asian countries in the spring.

The team returned to Japan "thoroughly convinced that now is the time to witness to a rapidly changing Southeast Asia and that the Japanese people are peculiarly favored to accomplish this task, perhaps specifically chosen of God for this hour in Asia," concluded the team's report, prepared by Missionary Charles L. Whaley.

"Five families are a minimum need," continued the report, "one family for each of the five countries visited."

"Priorities must be set, of course, and finances cannot be overlooked, but the members of our group came back convinced God has called men in Japan for this hour and will provide the means of support."

The team, made up of three members from the Japan convention's missions committee, visited Hong Kong, Thailand, Malaysia (including a separate stop at Borneo), Singapore, and Indonesia.

The group met with Baptist leaders, investigated housing, medical, and cost-of-living conditions, and examined the possibilities of sending missionaries. The tour had been requested by the Japan convention in session in 1968.

The Japan convention launched its missionary program "six years ago, sending a missionary couple to Brazil," the report

pointed out. "The Togami family went there to learn the language and work with Brazilian churches, not only with Japanese immigrants living in the area."

"When their work prospered and they began to send back glowing reports of conversions and church growth, people in Japan were inspired and began to give beyond all expectations, to the extent the overflow caused our mission board to look elsewhere and think of other areas of missionary activities the convention might enter."

The tour group reported they were told reportedly by those with whom they met, "We have come to respect the Japanese people."

Added the report, "They reminded us how Japan had sent teachers, technicians, and businessmen to help build a firm economy, but gave a challenge to send Christian leaders who would share in the struggle of faith."

Baptist Center Opened

A Baptist social welfare center was opened in Mirpur, East Pakistan, in late May. The facilities currently provide libraries for men and women and an immunization program for families.

Cosponsors of the center, the organization of Southern Baptist missionaries in Pakistan and the East Pakistan Baptist Union, plan for it also to offer correspondence schools, educational movies, and community health classes.

NEWS

Viewers Respond

More than 4,000 persons have asked the Mexican Baptist Department of Radio and Television for Bible calendars and other gifts offered on Baptist TV commercials this year during the Campaign (Crusado) of the Americas, reported David P. Daniell, Southern Baptist representative to Mexico who is communications consultant to Mexican Baptists.

Each inquirer to the spot announcements was sent the first lesson of the Abundant Life Bible correspondence course along with his free gift. Enrollment in the course jumped from 350 last December to 700 in June. The name of each student is referred to the pastor of the Baptist church nearest the student's home.

The 30-second TV spot, in color, portrayed how man has basic necessities—such as eating and companionship—but said man's basic need is to be reunited with his Creator.

Alan Compton, Foreign Mission Board radio-TV representative for Latin America, produced the commercial.

The spot was placed on prime time during popular television programs.

Field Workers Sought

Plans for field evangelists in two states in Nigeria have come recently to Louis R. Cobbs, Foreign Mission Board secretary for missionary personnel.

Missionary Gordon E. Robinson, in Nigeria's Midwestern State, reported, "Our problem is that our present areas of work and opportunities continue to grow, making it impossible to reach into neglected areas without additional personnel." He told of areas in the state where there is little or no Christian work.

He cited needs for couples to work as field evangelists at Benin City, state capital, and the area within a 50-mile radius, where trained leadership is needed; at Koko, about 40 miles from Benin City, in a relatively pioneer situation; and at Ughelli, a divisional government headquarters.

He also spoke of the need for at least two couples to be associated with a pastors' training school, now at Eku.

Missionary David N. Mayhall, divisional mission secretary for the Western State, said missionaries are needed for field evangelism and city missions in Shaki, Okoko, Ijebu Odo, Abeokuta, Ikeja, and Ibadan.

"Each of these places is in the center of an area where opportunities for evangelism and church development are beyond description," Mayhall wrote.

He particularly cited Abeokuta, for student work; Okoko, in an agricultural area; and Ibadan, for city missions.



LAWRENCE R. SHEDDEN

Award-Winning Exhibit

An award of exceptional merit went to the Foreign Mission Board's exhibit at the Southern Baptist Convention in New Orleans, La., in June. A new feature was the opportunity to "Meet Your Missionary," with a different missionary family at the display each hour. Ward S. Hildreth, FMB director of graphic arts, designed the exhibit. A special plaque noted that the display was dedicated to the late Harold L. Basden, director of promotion for the FMB until his death in May.

Norwegian Law Benefits Free Churches

A new religious liberty law enacted in Norway provides for refunding the state church portion of income taxes paid by citizens who belong to recognized free church denominations.

The refunds will not go to taxpayers, however. Some refunded money will go to the national office of the free church denominations in which they hold membership. The balance will go to local congregations where they worship.

Only registered free church denominations will be eligible. A spokesman said the Baptist Union of Norway will register in Oslo, where it has its national office.

Under the new law, reports European Baptist Press Service, free church ministers attain the same status as ministers of the established Lutheran church. But a minister must be listed in the official pastors' register of a recognized free church denomination.

Formerly, Baptist pastors, for example, could perform marriages only when at least one wedding partner belonged to a Baptist church. Under the new law, Baptist pastors can marry anyone.

Baptists have generally responded favorably to the new law. But they point out that it still has some inadequacies. Their main point of contention is that the law still leaves the established Lutheran church in a category to itself. It lumps all the other churches—Christian and non-Christian religions—together in a separate classification.

Passage of the new law does not change certain privileges of the established church. The state continues to pay salaries of ministers of the established church. State and local authorities continue to maintain the established church's property and buildings.

Pastor Explains 'No'

Whatever privileges First Baptist Church, Valencia, Spain, would have received by registering under Spain's religious liberty law of 1967 it is willing to forego, explained Juan Torras, pastor, in the church bulletin.

"We will not enjoy certain rights; we have rejected them when we said no," wrote Torras.

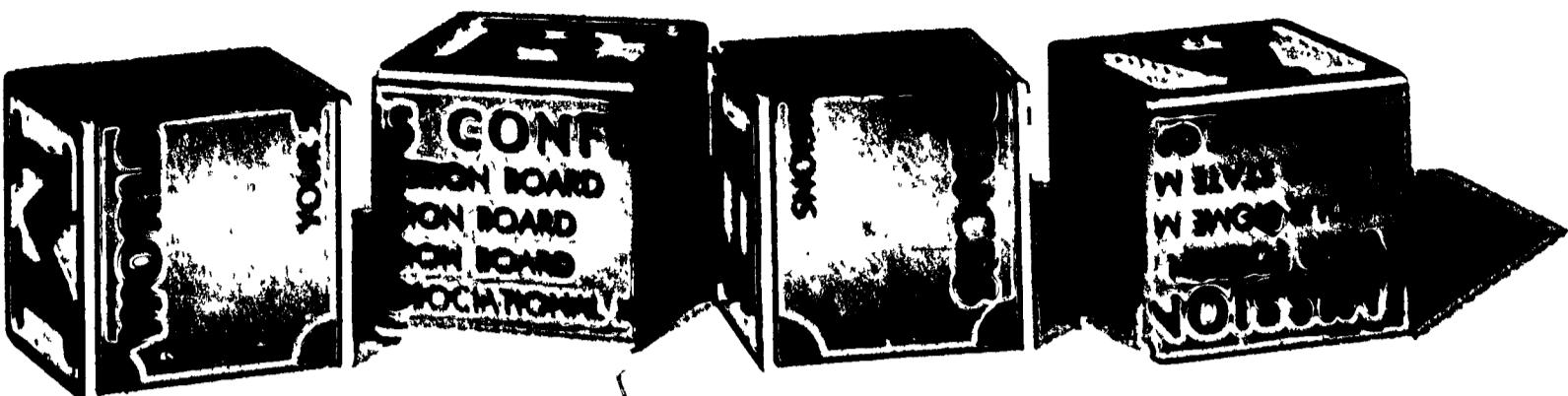
But there is a positive tone to saying no, he went on. "It voices a demand for genuine religious liberty. This is liberty which does not discriminate between Catholics and non-Catholics, liberty which does not restrict the privileges of anyone because of his spiritual allegiance.

"Our no also expresses hope, looking to the future, welcoming the day when religious freedom in Spain will not be measured by confessional standards, nor by political principles, but by rights men have as free beings created by God . . ."

Scripture Distribution a Record

A record total of 110,500,000 copies of Scriptures was distributed by world United Bible Societies in 1968, according to the annual report of the British and Foreign Bible Society. The total was five million more than in 1967.

The annual report also disclosed that the total number of language versions of Scripture was increased in 1968 to 1,392.



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