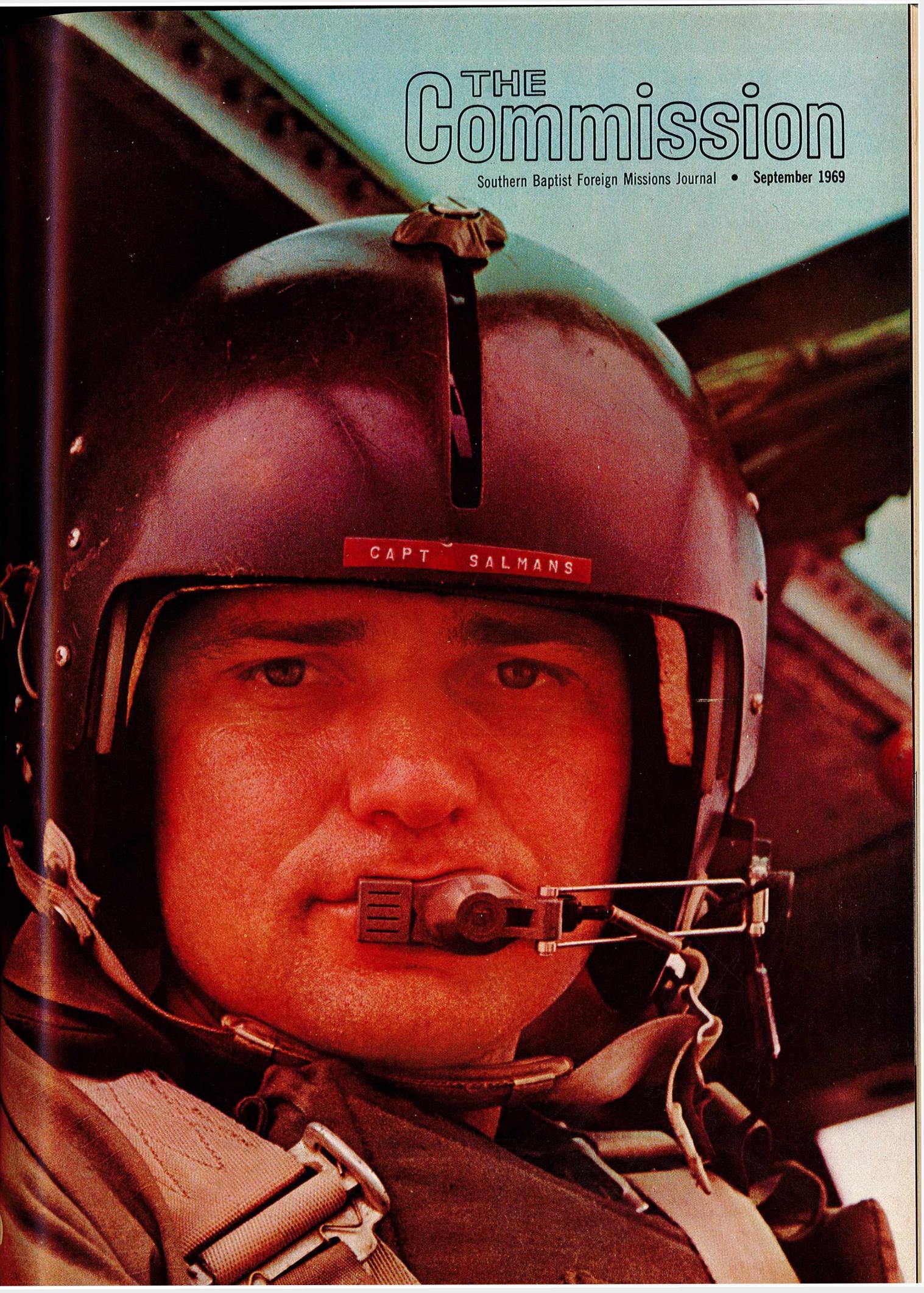


THE Commission

Southern Baptist Foreign Missions Journal • September 1969



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COVER: Rescue Helicopter Pilot Capt. Larry D. Salmans in Vietnam. Story begins on page 1. Photo by Bob Harper. Back cover photo by Phillip Russell.



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THAT OTHERS MAY LIVE

By James F. Humphries

A MAN sometimes lets his work come between him and his church. If hours on the job are long, his schedule erratic, or the effort emotionally draining, he may just forget church.

But it depends on the man, not the job.

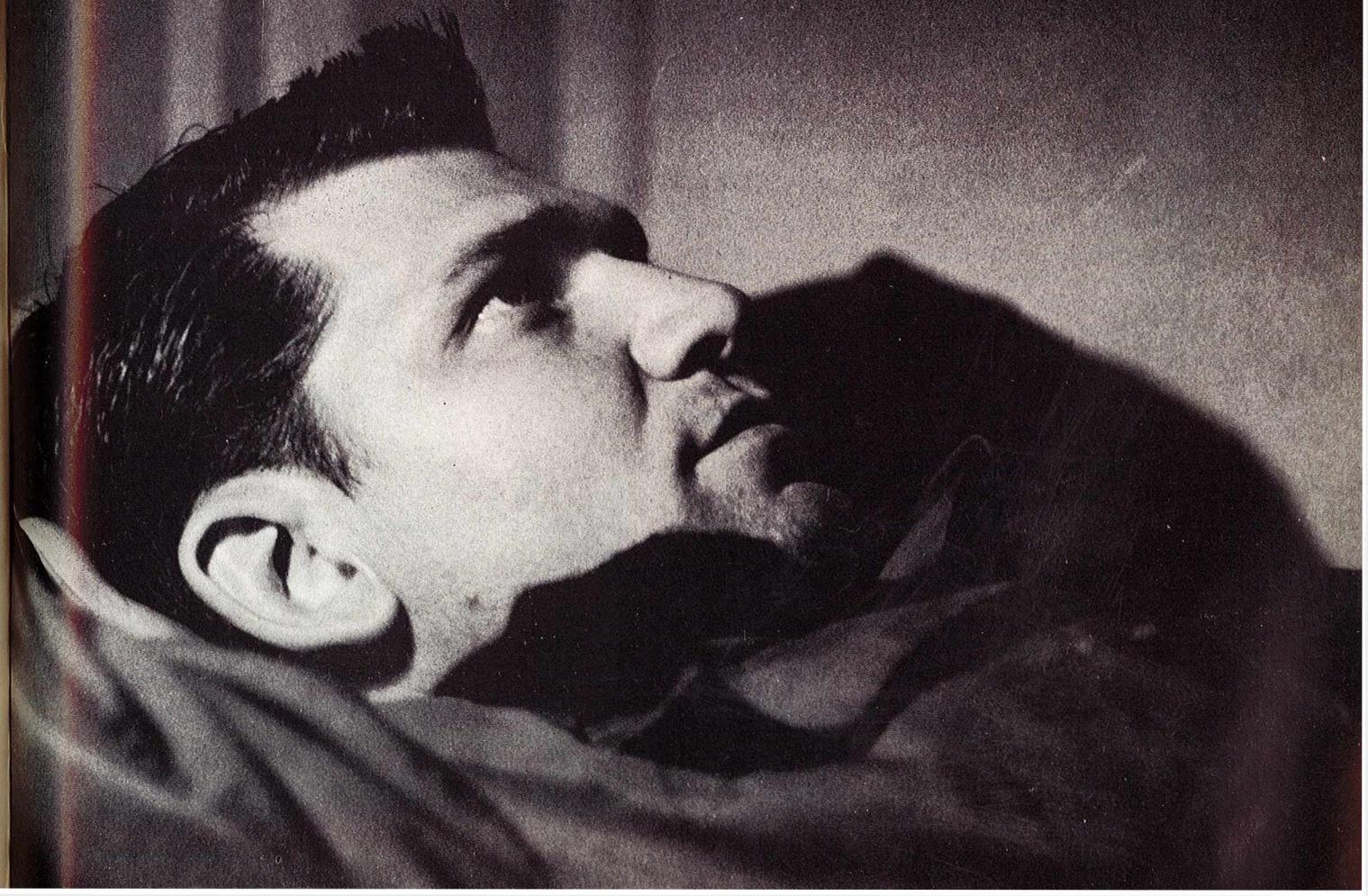
Larry D. Salmans is one layman who will find a way to work for his church regardless of the job, the schedule, or the church location.

"I fly an awful lot on Sunday," he explained on his first day at Trinity Baptist Church, Saigon, Vietnam. He had come forward during the invitation to transfer his membership.

"Many times I will not be able to be with you for the worship services, but there are other days in the week, and I want my life to count for Christ while I'm here in Vietnam.

"Put me to work. This is one of my main reasons for being here."

Not many Baptist laymen have the excuses Larry's job offered. Capt. Larry Salmans of the U.S. Air Force was assigned as pilot of an



air rescue helicopter. The duty demanded that he repeatedly put his life on the line to save lives. For nine months he commanded a five-man air rescue team and flew an HH-43B helicopter, officially called "Huskie" but usually referred to as "Pedro."

"Demands of the job keep me from doing all I want to do for the church," he said. "But that does not stop me from telling others how much Christ means to me."

What does Christ mean to him? "It is hard for me to say in a few words. He gives meaning to my life and fills me with the peace that goes beyond description. I'm awed at the love he has shown to me. I love him with all that I am."

Shortly after arrival at Tan Son Nhut Air Force Base, Vietnam, in August, 1968, Larry visited the base chapel. He met Chaplain (now Major) Bruce Coltharp, who introduced him to Trinity Church and the Vietnam Baptist Mission.

Larry kept his promise to work for the church. Whether on the flight line, in his room between flights, in the photo lab developing pictures in his role as church photographer, at the church, or in the midst of war refugees in Saigon, he witnessed and lived Christ before others.

On base he was official detachment representative to the chapel. Off base he took part in projects such as Trinity Church's "Operation 10,000." Members have dedicated themselves to assisting 10,000 refugees within four years.

The church's Volkswagen bus has become known as the "good will wagon" because of its use in distributing food, clothing, Bibles, tracts, and articles such as soap, toothpaste, and toothbrushes to needy people in the Saigon area.

Larry helped collect these supplies by encouraging churches in America to send them. He also photographed distribution trips. These pictures are used in mission promotion by former Trinity members who are continually being rotated home.

"I did not think I would ever see people begging for Bibles," Larry remarked on one such trip. "If only those of us who have Bibles appreciated them the way these people appreciate the ones we give them."

Another outlet of Operation 10,000 is a Medcap dental clinic. Medcap provides medical assistance for people who otherwise could not afford it.

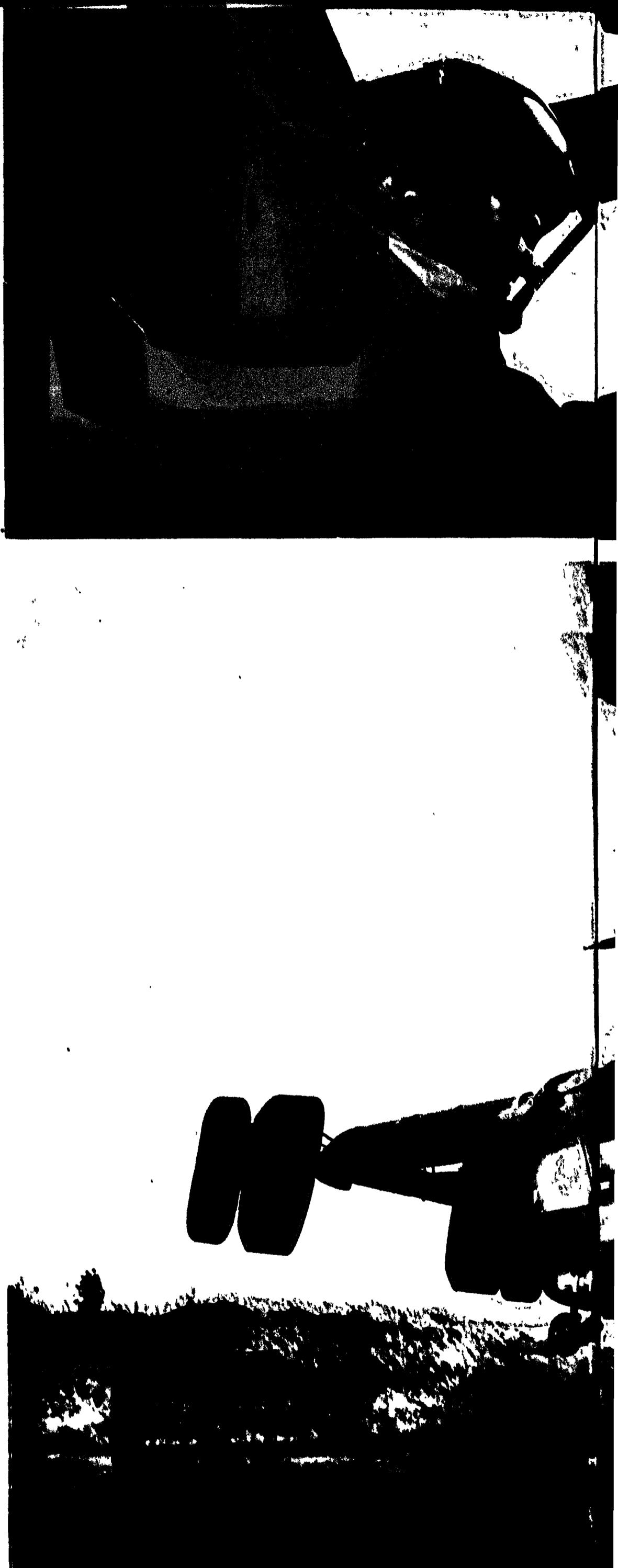
While the U.S. Army dentists—Capt. Danny O'Keefe of Brandon, Mississippi, and Capt. Sandy Parrott of Detroit, Michigan—extracted decayed and broken teeth of refugees, Larry and other members of Trinity kept busy handing out tracts and Bibles. Larry also photographed these sessions.

Capt. Salmans' association with missionaries did not begin in Vietnam. He first became acquainted with them in 1964 while on temporary duty in Thailand. In northern Thailand he assisted missionaries in Medcap work.

A tour in Europe followed. Larry once again became acquainted with missions, this time in Spain. He has also seen mission work in South America, Germany, Hong Kong, and Japan.

"I've been associated with missionary work and missionaries for over six years, and I've looked at it as a layman sees missions, first-hand," he said. "I have the

The author, a missionary associate, is pastor of the English-language Trinity Baptist Church, Saigon, Vietnam.





Photographed by
Bob Harper

Capt. Salmans and his HH-43B rescue helicopter, a type usually called "Pedro." This type has recorded more combat saves than any other aircraft. Unarmed, it has 100-200 feet of thin cable and a forest penetration recovery seat. The twin rotors are made of wood, allowing them to twist as the aircraft maneuvers.

greatest admiration for these dedicated people. I will continue to pray to God for them and their work.

"I think they have been one of the greatest forces for world peace in our time. They are the real 'peace corps.' They work not only for the physical needs but, more important, for the spiritual needs of the world."

Before Larry went overseas, his military career gave him opportunity to serve in many churches in the U.S. While stationed in North Dakota he met Bob Bundick, a Southern Baptist pastor, and became directly involved in "home missions."

"Larry was one of the finest Christian men we ever had in our church," Bundick wrote me recently. "He was a real witness for Christ."

Salmans, 31, hails from Hanston, Kansas. At Baylor University, Waco, Texas, he received the bachelor's degree in 1955 and the master's degree in psychology in 1960. During pilot training in Oklahoma he worked on a master's degree in guidance and counseling.

Now he hopes to complete work for a Ph.D. in human factors analysis. He is back in the U.S., where he received his Air Force discharge in May after almost nine years in service. He, his wife Marilyn, and their three children are together again in Kansas.

His military duty once took him to South America after an airliner crashed into a mountain. During the Cuban crisis he was assigned to Florida.

In Vietnam he flew some 300 combat missions, involving more than 200 hours of combat flying time as part of the 38th Aerospace Rescue and Recovery Squadron.

Once he was instrumental in preventing destruction of millions of gallons of fuel, and at the same time saved two lives. On one rescue flight he made three "saves" after an Army helicopter had gone down in hostile territory.

One of his country's highest awards for heroism, the Distinguished Flying Cross (it was his second) went to Capt. Salmans for a mission early this year.

The red crash phone relayed the message one Tuesday in January. Both crewmen had bailed out of a battle-damaged F-4C jet into hostile territory.

Within 90 seconds Larry and his crew were airborne in their unarmed HH-43B—the "Pedro's" engine requires no warm-up. They arrived at the area in time to see one of the parachutes just reaching the ground.

The jet pilot had barely touched down before the helicopter was picking him up. The other crew member had landed two miles away. Within moments the rescue crew had spotted the second airman in a tree line. After his rescue both crewmen were taken to a field hospital.

Meanwhile, the jet had crashed into an army camp a few miles further north. Arriving at the scene, Salmans and crew kept the fire from spreading by directing the rotor wash toward the flames. They also evacuated men from the area.

During this action the crew disregarded a 750-pound bomb that had been attached to the jet. It lay near the fire, liable to explode momentarily. The DFC was awarded Salmans—other medals went to the crew—for trying to save lives without regard for personal safety.

"It is always a great thrill to know you have saved a life from certain physical death," Larry told me not long ago. "But the greatest thrill is to know you have had a small part in helping someone find new life in Christ."

"In air rescue we are the means by which a person—

Below: Salmans and Samuel M. James, Vietnam Baptist Mission chairman, laugh together. Right: Salmans studies a map. Bottom: One of the scars of war, viewed from helicopter.



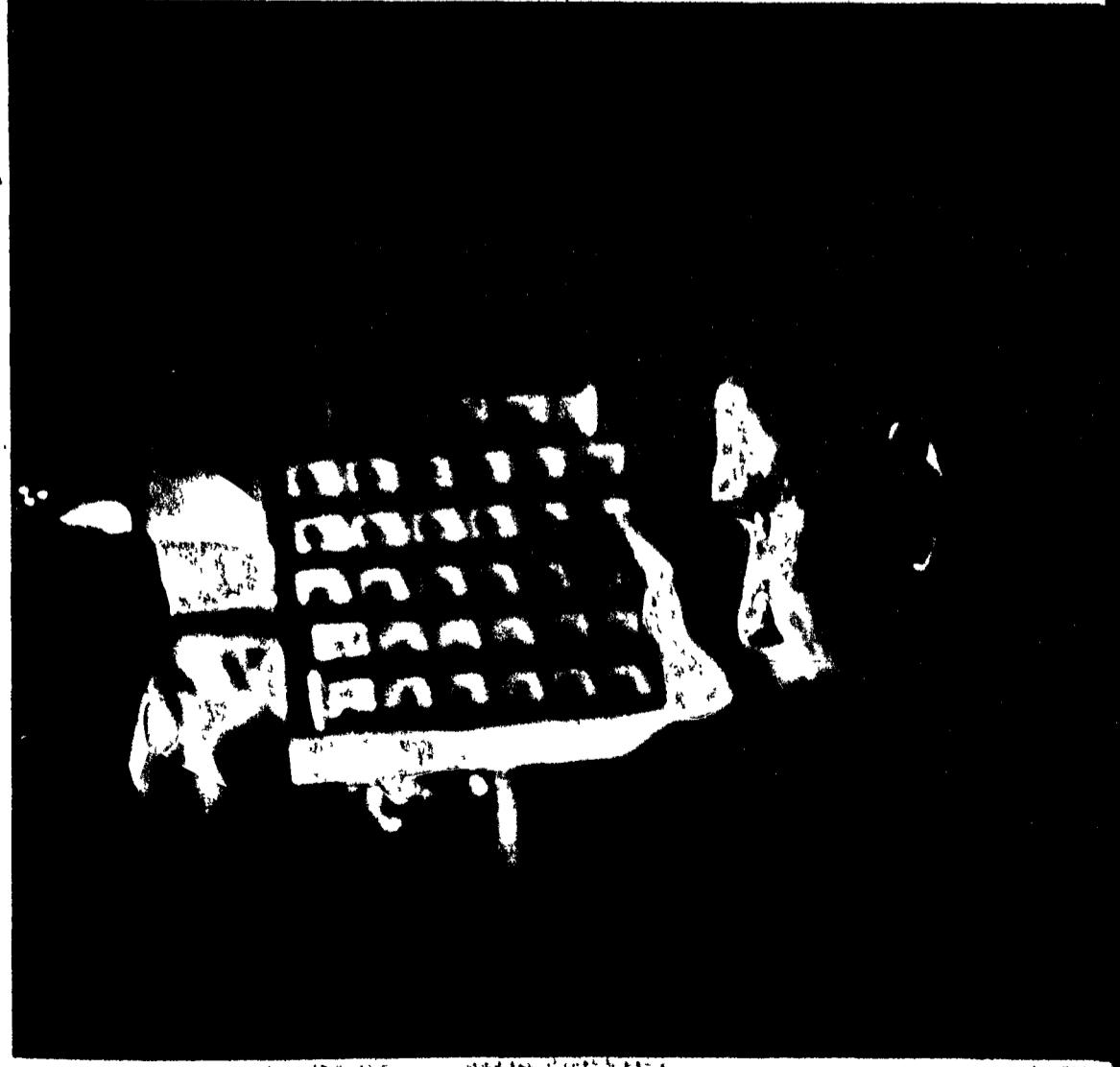


a wounded man—is lifted up and evacuated by air to a hospital where he receives medical help from the doctors. As soul-winners we are likewise in the rescue business, because we have the great mission of helping and pointing the spiritually sick to the greatest physician of all, the Lord Jesus Christ."

Motto of air rescue is "That others may live."

"As Christian soldiers," declared Larry, "we should make this motto the goal of our lives, that others might truly come to live in Jesus Christ."

At regular backyard supper for servicemen at Saigon home of Missionary Associates Jim and Mary Humphries, Salmans prepares to eat. Bottom: Photographer for Trinity Church in Saigon, Salmans studies slides.



GI 'Missionaries'

By Richard D. Miller

THE CITY of Danang has been put 'off limits' for a week until the Tet holiday is over," I told Chaplain Bob Browning.

"You had better go to town this afternoon and tell Lewis Myers our English teachers won't be in tonight."

Myers (Lewis I. Myers, Jr.) is a Southern Baptist missionary at Danang, South Vietnam. Chaplain (Capt.) Robert Browning, also a Southern Baptist, was coordinator of the English-teaching program sponsored by the USAF chaplain's office at Danang Air Base.

"No problem," Myers told Chaplain Browning. "We're accustomed to interruptions. We'll tell the students they have a week's vacation."

Unfortunately, the week extended to months. The Viet Cong began their 1968 Tet major offensive the next day.

During the first week of the offensive, Myers and other missionaries in the Danang area were frequent visitors at the air base. Following the massacre of four missionaries (of the Christian and Missionary Alliance) by the Viet Cong in Ban Me Thout, all mission boards were eager to make direct contact with their missionaries. Since the military telephone communications were the most reliable in Viet-

nam, the chaplain's office became a message center for missionaries around Danang.

During that week Myers was at the base awaiting a call from his Mission executive in Saigon, who was pressing for a difficult decision. He was offering to arrange transportation for Mrs. Myers (Toni) and the children to

Bangkok, Thailand, where they would stay until hostilities became less intense.

Rather than send the children to boarding school in Malaysia, Lewis and Toni had been teaching them at home. Toni, a graceful and beautiful woman, served as teacher, with the help of correspondence course materials.

While he awaited his call, Myers talked about the success of the English-teaching program.

"Many Vietnamese are anxious to learn English to improve their economic situation," he said. "But thanks to the dedication of the airmen who are teaching, much more than English instruction is being communicated in these classes.

"These men are truly interested in their students, and their Christian concern comes across."

The English-teaching program is typical of much that goes on in the Baptist social center. The center has become an exciting place where many Vietnamese young adults find new learning and new relationships.

Sewing and homemaking classes for young women and the courses in industrial skills for young men afford rare opportunities in a country where schooling is limited and war has become routine.

After an hour, Myers' call from

In Vietnam, USAF sergeant instructs course in conversational English.



The author, a chaplain (Lt. Col.) in the U.S. Air Force, is currently stationed at Maxwell Air Force Base, Alabama.

Saigon had still not come through, and he had to return to Danang. He asked Chaplain Browning to relay his decision.

"Tell them we have decided to stay in Danang," he said. "Our home is not identified as belonging to an American. We have gone through similar crises before and prefer to remain together as a family unless we see the threat is overwhelming."

(Some months earlier the Myers family had spent two days flat on the floor of their locked and darkened home while Buddhist and government forces engaged in heavy fighting in the streets just outside.)

"We'll keep in touch," the chaplain replied as the missionary headed for home. "As soon as we're permitted back in town at night we'll be back to teach."

Eventually the classes did resume. By the end of Chaplain Browning's one-year tour, more than 75 airmen had participated in the program.

Classes were conducted in two Vietnamese churches in addition to the Baptist social center. Within the year more than 450 Vietnamese, ranging from teen-age to the forties, concluded some phase of the English conversation course.

Bob Browning is uniquely equipped for his military chaplain ministry. He was a member of the first graduating class of the Air Force Academy and then served as a navigator on a B-52 bomber crew for four years.

He found the call to the ministry too insistent to be denied and resigned his commission to enter New Orleans (La.) Baptist Theological Seminary. Upon graduation he immediately re-entered the Air Force as a chaplain. Somehow in the complicated process he was promoted to captain three times. We ribbed him about his questionable "progress."

Myers and Browning were fellow students in 1953-54 at Mississippi College at Clinton, where Myers was a varsity football player and campus leader. At Danang the two men were reunited for the first time since college.

Chaplain Browning felt enthusiastic about the benefits derived from the English-teaching program. Myers could see its results in the lives of the Vietnamese students. Browning saw the results in the lives of the airmen who were teachers.

He often remarked how airman after airman confessed that "they experienced in their teaching a sense of ac-

complishment and purpose they had never known before in their entire lives." He considered the program unparalleled in its ability to initiate dialogue between Christians of different cultures.

"One airman," he recalled, "had his students write an essay in English on 'How I feel about my country.' He cried as he read those stilted, but moving, essays, and they caused him to take a new look at his own heritage."

A sergeant who was about to step on the Pan American jet that would take him to the U.S. told me, "It was a long and lonely year, chaplain.

"I'm glad it's over but I'm going home now to my wife and three children, and I'm going home with a clear conscience. I'm not so sure I could have said that if it hadn't been for the chapel services and those great evenings I spent teaching English at the mission."

When peace comes to Vietnam, some of those airmen who learned that even the simple gift of their native language could be shared and offered in the name of Christ may be back in Vietnam as Peace Corpsmen or Christian missionaries.

It has happened before.

Chaplain Miller talks with Vietnamese army sergeant and other students after English course taught by U.S. airmen.



THE SCENE IN BELGIUM

Rudolph M. Wood and his wife Helen in 1964 became the first Southern Baptist missionaries to serve in the tiny European country of Luxembourg, where they worked with an English-language congregation. After the American community in Luxembourg diminished, the Woods in 1967 became the first Southern Baptist missionaries to neighboring Belgium.

In a recent interview at Foreign Mission Board offices, Richmond, Virginia, Wood answered questions from FMB staff members about the work in Luxembourg and the promising beginning in Belgium.

AT THIS TIME, how do you evaluate the work you did in Luxembourg?

The Luxembourg work was worthwhile and significant, even though on the surface it would perhaps be counted a failure because a church was closed. But since being on furlough we have had some new insights, for we have seen again a number of people who were there and involved in the congregation. They are now at various places in the States. In talking with them we have come to realize anew how much the church meant to the lives of those who were in Luxembourg for a while.

Our first thought in going, of course, was that eventually this English-language church would develop into a national work. This did not materialize. There were several factors we had to learn by

experience, one being that you don't pick up a language overnight. In fact, you don't pick up a language in years—you have to learn it.

The second factor was that we had not anticipated the extreme reserve of the Luxembourg people and the reluctance with which they accept outsiders on any meaningful level.

That being the situation, our ministry was with the English-language congregation. This was understood from the beginning as being of a temporary nature because of the coming of Americans to begin industry and the anticipated, eventual replacement of them with European personnel.

Numbers of people who were there for a short time have expressed a deep, and I think sincere, appreciation of the ministry of that congregation to their lives. One woman and her husband, faithful workers in the church, by their own admission had not been active in church in the States.

Overseas, however, without roots or the normal support of the community one expects, they discovered the church was meaningful to them. As they were moving she said, "Had it not been for the church, we couldn't have made it."

I think the work in Luxembourg was a very worthwhile venture and laid the groundwork of preparation for us to be able to move into the opening in Belgium, which no one could have anticipated in advance.

Have you felt the same kind of reserve among the people in Belgium that you did in Luxembourg?

Not quite as strong. The Belgians are, to a degree, more outgoing and more expressive. Comparing them to average Americans, one would say they are reserved. Compared to Luxembourgers, the Belgians are very outgoing.

What are your expectations now about what might be done in Belgium?

I see a great potential both for English-language work and for national work. The church at Casteau, which is near the military headquarters for NATO forces in Europe, is going quite well.

This is an area in which people from 14 nations are brought together in close proximity; Southern Baptists have no mission representation in some of these countries. In this circumstance we have opportunity at least to have contact with some of these individuals—sort of a mission program out of the country. Another couple, George and Della Poulos, have come to assume the pastoral leadership of this congregation. Their coming greatly strengthens the work.

We have a beginning in the area of Brussels, the capital city, with almost one and a quarter million residents. I have heard that at least 30 percent of these people are not Belgians. They come from other countries all over Europe and the world. It is a cosmopolitan city.

Brussels is the headquarters for the





LAWRENCE R. SHEDDEN

Rudolph and Helen Wood.

Common Market and the political headquarters for NATO. If there were such a designation, I think Brussels would be termed the "capital" of Europe. It is the center of economic and political activity for practically all West European affairs.

An English-language church is developing there. It was in nucleus form as we left for furlough, and it has progressed well during the year under the leadership of the R. T. Buckleys, who are now going to their assigned field, Pakistan. This mission provides an expression of faith and worship for English-speaking people in Belgium that is consistent with Baptist principles.

Non-Belgians living in Brussels include between 4,000 and 5,000 Americans. Many are on more or less permanent assignments for their companies. Others are on relatively short-term assignments, but the number of Americans remains constant.

There is an English-speaking Protestant church in the city, simply called the American Church. It was begun originally by Methodists and still has a relationship to that denomination, but it now conceives of its ministry as interdenominational and ecumenical. People of practically all denominations are included within the membership.

We felt there was a need for an English-language worship in which believers' baptism was the expression of faith. We talked with the pastor and church members before we started. We see it as a

complementing ministry for those who express their faith in a different way than the American Church.

A sizeable number of the Americans in Brussels are Roman Catholics and participate in the local Catholic churches. This still leaves at least two or three thousand Americans untouched by any group.

Many people of other nationalities in Brussels use the English language quite well. Often they, too, appreciate this opportunity of worship.

How are the Baptists of Belgium organized?

The churches are joined in a convention, or "union," as they call it. They are quite small in number. There are eight churches and four mission points, with a grand total of about 300 members. The work is supported by the European Baptist Federation, which is the European branch of the Baptist World Alliance. The American Baptist Convention and the Southern Baptist Convention contribute about equally the major share of the financial support that the federation invests in Belgium.

The Belgian Baptist Union has a weak organization with no full-time workers. All the pastors except one have at least some outside employment in addition to their church work.

Do they welcome you?

Yes, they are glad to be reinforced in any way possible. I think they anticipate

an overall strengthening of the union through the growth and development of English-language churches, because these churches will seek admission to and become integral parts of the union. There is already precedent for this. One of the churches in the union is Polish, formed by Polish workers who migrated to Belgium in the years between World War I and World War II. A Polish Baptist pastor leads them. Incidentally, he is the one full-time pastor.

Are there any Flemish-speaking people in the union?

No. This is an area of great mission opportunity, but one that is difficult to grasp. A number of churches that label themselves Baptist are in the Flemish half of the country, but none are affiliated with the Belgian Baptist Union or related in any way to our Southern Baptist mission program. Most of them are sponsored by, and receive some support from, independent Baptist groups in the U.S.

Would you describe the language situation in Belgium?

There are two languages, both of which are official. Everything is printed in both. If you buy a can of beans in a grocery store it will have two sides—one printed in French, the other in Flemish, a dialect closely resembling Dutch. The country was divided roughly in half along linguistic lines, but in recent years the northern, or Flemish, area has outgrown

THE SCENE IN BELGIUM

(Continued)

the French-speaking portion, so that the French-speaking group is now a slight minority.

By law, whatever language is spoken in an area is the official language there. Brussels is officially listed as bilingual, although I suppose in Brussels proper a small majority would be French-speaking.

The government has been set up in an effort to compromise along these language divisions. But as a majority develops on one side, this means more delegates from that particular group, and things begin to sway in their direction. This has been a touchy situation for some time.

Do you see any possibility of English-language churches becoming members of the Baptist union?

Definitely. In fact, the church at Casteau has already related itself to the union. This is normal. All the English-speaking Baptist churches that existed in France belonged to the French Baptist Federation. A large number, though by no means all, of the English-language Baptist churches in Germany belong to the German Baptist union.

Are there plans for missionaries to do any French-language work in Belgium?

We will move in that direction as opportunities open, but we will not in any way either intrude or create anxiety as far as our Belgian brethren are concerned. The fear of being taken over is a common one in Europe right now, a fear that is difficult for Americans to realize because we do not have any ambitions in that direction. Nevertheless, Europeans

are fearful of being taken over by Americans not only religiously, but economically, politically, and every other way. Belgians sometimes facetiously refer to their nation as the 51st state.

Do the Americans live in a section to themselves?

Not totally, but almost so. They gravitate together because of mutual assistance and familiarity.

How do the Belgians you know, or Belgians generally, feel toward America?

How Belgians feel toward America will vary according to whom you are speaking at the moment. Some are extremely antagonistic. Some are warm and receptive. Some remember acts of generosity when American troops moved through the country in liberation during World War II; others remember some terrible acts on the part of GIs.

Generally speaking, I would say the relationship is fairly good. There is a minority, very vocal, that would like to sever all relationships with the United States, but these are the exceptions and do not represent the rank and file. However, even those who consider themselves our friends and who approve of the American presence in Europe have little sympathy for our position in Southeast Asia and Vietnam.

Would you evaluate the freedom Baptists have to work in Belgium?

There is no political pressure or government restriction. There is social pressure, and this can be strong. All of life is basically oriented around the Catholic

Church, and it is difficult to break this pattern.

How strong is Catholicism in Belgium?

It depends on whether you are speaking of inwardly or outwardly. Statistically speaking, more than 95 percent of the Belgians are Catholics. Spiritually speaking, Catholics in their own publications in the French-language half of the country have estimated that perhaps 10 percent of the people are active members—and their definition of "active" is that they attend mass at least once a year.

On the other hand, I have heard it said that Belgium supplies more missionary priests than any other nation in the world. For the most part, they come out of the Flemish-language section.

How would you evaluate the vitality of the churches of all denominations?

There is a vitality for those who continue to be related to the church, but secularization is much in evidence. As far as the masses of people are concerned, the church is a nonentity. It is looked upon as an anachronism of another day that may have served a useful purpose, but that day is gone. Where there is a significant spiritual quest, it is thought that vital answers are to be found in places other than the church.

Do English-language churches feel a responsibility for the national people around them?

Most of the churches take a direct responsibility in some form for the people in the nation where they are located. In fact, several of the churches have begun

'We need somehow to reach the churches on the fringe of not being mission-minded.'

national missions; this is a part of their reason for being.

Isn't this difficult without knowing the national language?

Yes. There are some—the exception, to be sure—who do learn the language. There is also the fact that most educated Europeans today are learning English.

Many things can be done that supersede the language barrier. I recall one church in particular. It is in Germany, just across the border from where we were living in Luxembourg, and we had the privilege of working with the members as they were getting organized. When they became strong enough to call a pastor they did not call an American, but called a German who speaks English well. He ministers to the American community, but there is now also a German congregation. The members who organized this church had in the beginning a missionary vision and concern for the people of their "host nation."

During your furlough you have worked with the Baptist Student Union at the University of Virginia. How do students you have contacted feel about the relevance of the church to today's problems?

I feel that for the most part they write off the church—not Christianity, but the church as we know it.

What have you noticed as expressions of this feeling?

We have students who are active in the BSU program, engaged in various, significant activities of service, giving vital expression to their Christian faith. But

they will not attend Sunday School at all, and they seldom attend a church service. When I ask why, they say, "We don't get anything out of it." They feel that, for the most part, the church is reactionary and far removed from the cutting edge of radical faith commitment.

Are the students concerned, or even informed, about foreign missions?

The most direct involvement would be through the student summer mission program. This is before them, they support it, and a number serve on various fields. My impression is that foreign missions has taken a back seat, so to speak, because the needs in our country are so pressing at the moment.

Do you sense a kind of neo-isolationism among them?

It isn't really an isolationism, in my opinion. It is just that they feel the problems are so great and the needs so demanding in this country, that they are busy with these and don't have time to look further.

Is the message of foreign missions being communicated to churches?

By and large, our churches are not well aware of what is going on and how vital it is. I have been in a number of small churches, most of which, I imagine, had never before heard anyone related in any way to overseas mission service. It has been a kind of revelation to them to realize they are a part of this type of movement. We need somehow to reach these churches on the fringe of not being mission-minded.

What would you most like to say to Southern Baptists about foreign missions?

The biggest boost our mission program could receive would be for Southern Baptists, without reservation, to tap the potential for Christian work stored in the black population. We have observed in English-language churches overseas—none of which is segregated, although not all have black members—that these people make an outstanding contribution. At home we are still debating the question of allowing them a seat when we should be utilizing their talent.

Do you see the possibility of their being foreign missionaries?

Certainly, but my first thought was not specifically of sending Negroes as missionaries—although, of course, this would eventually follow. I was thinking of their potential contribution in our churches, and of our coming to grips with the racial problem on a local level. This is the beginning point. Since the question is raised, however, I feel confident that an American Negro missionary would be well received in Europe today.

What is missing most in Southern Baptists' understanding of foreign missions?

Few that I have talked with seem to have much grasp of the reality of life overseas. Most everybody has the impression that everyone else lives sort of in the "bush." There is no concept of what the real situation in another country is like. Even concerning Europeans, the image the average Southern Baptist has is very unrealistic.

PHOTOS BY GERALD S. HARVEY

Student in Mexican Baptist Theological Seminary prayer room, Torreón, Mexico.



D

DOES THE FOREIGN missionary have a contribution to make to a nation well on the road to adulthood, a nation resentful of foreign intervention?

This question is especially relevant to missionary teachers in overseas theological schools. The seminary is the womb of church life; there convictions are forged in the minds of future pastors, convictions that determine the theology, ecclesiology, and form of worship of the churches.

Many missionary strategists understandably are concerned about the relevance of foreign teachers in these schools. Also concerned are the people in the home churches who support these teachers.

The responsibility for resolving the problem lies most heavily upon the missionary teachers themselves. They can choose one of three alternatives: (1) pull out, (2) pull in, or (3) pull together.

The simplest solution, at first glance, would seem to be to pull out, leaving the training of Christian leaders to the national constituency. In some cases this is the sensible thing to do.

On the other hand, such a simplistic solution would only complicate the problem where the national denomination on the mission field is not yet able, economically or academically, to operate a theological institution. Besides, who would rule out divine initiative in the life of the individual missionary?

In the second place, when difficulties arise the temptation comes to pull in.

The missionary staff can declare: "The nationals may not be pleased with our domination of theological training, but they might as well face the facts. We have the competent personnel and the money. Ministerial students will continue to come to us because they know the quality of preparation we offer."

A third alternative is more difficult, but it appears to be more biblical and certainly is more creative—to pull together.

In his book *The Other Side of the Coin*, directed at missionaries, Juan Isais, a Mexican evangelical, suggests that this

The author, under Foreign Mission Board appointment to Mexico since 1938, is now president of the Mexican Baptist Theological Seminary, Torreón, Coahuila, Mexico.

ON PULLING TOGETHER

By Pat H. Carter

third alternative is not only possible, but indispensable.¹ Isais' thesis is of particular interest to the seminary, whose effectiveness depends upon the ability of its staff to work harmoniously together as an organism. In addition, the collaboration of people of distinct national origins offers an exciting opportunity to apply to theological training some neglected Christian principles.

If they are to work in productive harmony with national teachers, missionaries must discipline themselves in some basic attitudes.

The first is the willingness to accept the orientation of their institution as national, not missionary. This is a subtle factor. Half or more of the faculty may be national, yet the seminary be distinctly foreign in flavor. The reason is not hard to discern. Probably the national professors have been taught by missionaries. Part or all of their salaries is missionary money. It requires fortitude on their part and encouragement by the missionaries for these men to leave behind, where advisable, the patterns grafted into their thinking by foreign teachers.

In the second place, missionary teachers must discipline their attitude toward differences imposed by distinct national backgrounds. A missionary might decide that national professors are so "different" that it is useless to expect "soul understanding" with them. In such cases colleagues learn to "respect" one another and smile at the appropriate moment. But they live as ships that pass in the night, their communications systems on different wave lengths.

I am convinced that the important differences between Christians are acquired, not inborn.

My conviction is composed of part experience, part faith. Faith, because I accept the Apostle Paul's declaration: "All of you who were baptized 'into' Christ have put on the family likeness of Christ. Gone is the distinction between Jew and Greek, slave and free man, male and female—you are all one in Christ Jesus" (Galatians 3:27-28).²

Experience also suggests that the antipathies of missionary and national colleagues are largely due to historical overhang. The American missionary, however

long he may remain in a foreign country, is still identified with "imperialistic" America. This, plus paternalistic patterns followed by missionaries in the past, and perhaps by some of his contemporaries, creates false stereotypes that are difficult to erase.

Even so, are there not inborn differences between people of different nations that make it impossible for them to communicate effectively? One veteran missionary seems to believe there are. He points out that a foreigner never quite acquires the ability to communicate in the everyday speech of the people. He has observed what happens when a missionary walks into a room where nationals are talking. They immediately shift over into a vocabulary void of the subtleties inherent in their ordinary conversation.

He has a point. But difficulties in verbal communication do not answer our question about "inborn differences."

For instance, how can one explain about Anglo-Saxons and Latins? Since the Mexican Revolution, 1910-17, a school of philosophers at the National University in Mexico City have been investigating the "being" of the Mexican. Their

desire is to discover what makes the Mexican "Mexican."

The brilliant young Mexican philosopher Abelard Villegas, in a book analyzing their research, concludes that it is impossible to isolate the *mexicanidad* of the Mexican. He suggests that the task of the philosopher is rather to demonstrate what makes the people of his nation one with the rest of the human race.³

I believe his conclusion is valid. And I think it says something to American Christians, both in the home church and on the mission field, who have acquired a complex about "the impossibility of understanding the foreigner."

I am tempted to believe that among Christians the difference between a Yankee and a Latin are no more radical than that between a Bronxite and a Californian, or between a "redneck" from the piney hills of north Louisiana and a native of New Orleans' Irish Channel.

For practical purposes—the purpose of worshiping and serving Christ together—the determining factor in human relations is not the Tower of Babel, but the Cross of Calvary.

A third attitude of help to the mis-

Van Gladen, under FMB appointment to Mexico, lectures seminary class.



sionary teacher is the conviction that his most important contribution is not so much what he knows, but what he is. Concepts that bear the stamp "made in the U.S." are often of limited value. But concepts "made in heaven" and lived out before the students are 100 percent transferable.

Mission seminaries lend themselves admirably to intimate dialogue. Few overseas theological schools boast an enrollment of more than 50, and ministerial students have a deep desire for a personal relationship with their professors.

These three basic attitudes are indispensable to the creation of a productive climate in a mission theological school. But what resources are available for implementing them?

In the first place, the missionary teacher should take advantage of the books available for helping him understand his national co-workers. In the last 20 years there has been an explosion of books on Latin philosophy and psychology researched by Latin scholars. (I do not know about other cultures.)

The most important resources, however, are to be found within the context of the life of the seminary itself. Some of these "living" resources that we are using in the Mexican Baptist Theological Seminary to strengthen the rapport among faculty members and between faculty and students are outlined here.

Our faculty is composed of an equal number of nationals and missionaries. The national teachers have been added in recent years, looking forward to the day when our faculty will be wholly national. The on-campus enrollment is in the 60s. (There is also a large extension enrollment.)

To deepen our understanding of one another, the male members of the faculty meet each Monday in a "group dynamics" situation. One by one we bare our hearts, relating pertinent facts in our life history and attempting to analyze what we consider are the reasons for our personal problems. Others ask questions and make observations that are at times embarrassing, but always helpful.

This weekly meeting, we find, really helps. After one has listened to his col-

league confess faults, and has done the same thing himself, a hug at the coffee break the next day seems perfectly natural.

Once a month faculty and wives meet for an evening of fellowship. The national professor who directs the games has a knack for making us enjoy looking ridiculous. To be laughed at by a roomful of people on Friday night is good medicine for the professor who felt pontifical parsing Pauline Greek on Friday morning.

One of the most difficult tasks in a seminary is to criticize constructively and think creatively about the seminary program. Some written help is available from specialists. But no one can help us as much as we who live with our problems and agonize over our failures. Every summer after the close of the school year our faculty meets for one or two weeks in a study retreat. Months in advance, research projects are assigned to individual professors or committees. The days of the retreat, from nine to six, we study the reports, criticize them, pray, and seek God's will.

Out of these studies have come projects that are injecting fresh life into the seminary and our churches, including a

unique extension program, a plan of student counseling, and a continuing study of our curriculum.

The retreats have helped both missionary and national teachers to be more objective about the effectiveness of our school. Like most overseas seminaries, ours has tended to be an adaptation of the American system. Our struggle in recent years to "think Latin" has brought us to a conclusion similar to that of the Mexican philosopher Leopoldo Zea. He suggests that an "original cultura" is not necessarily one that is qualitatively different from all other cultures. Rather, it is one that accepts the best the rest of the world has to offer and injects a creative spirit of its own.

A healthy relationship among faculty members spills over into the student body. In addition, we are attempting to make use of available resources for a more productive dialogue with the students. The heart of this effort is a counseling program directed by a missionary couple with graduate degrees in psychological testing and counseling.

Each new student takes a battery of tests the day he arrives. These are designed not only to reveal his intellectual capacity, his reasoning ability, and his

Mrs. Van Gladen instructs piano student in seminary chapel.



knowledge of the Bible (to a fair degree), but also to provide insight into his personality. Problems that may affect his studies and his future ministry thus can be anticipated.

The first week of school, students are divided into groups, each group under the care of a teacher. The teacher meets with his students each Wednesday at chapel hour to discuss problems in practical work and of a personal nature.

The teachers also maintain an "open door policy" at all times. Once every two weeks the faculty lunch with the students in the dining hall, then retire for an hour or more of sharing among themselves about student problems. One professor meets weekly with his group for an hour of "group dynamics." Hopefully, after another year of experience in faculty group dynamics, other teachers will feel qualified to do the same.

The seminary president works to cultivate a pastor-flock atmosphere. Throughout the year students are invited by pairs to share a meal in his home. He insists that personal counseling come before administrative and teaching duties.

"Dialogue with the director" takes place on Monday nights in the stack room of the library. The president sits at a table and students come to air their gripes and make suggestions.

We are learning that all the methods we may use for creating a healthy relationship among foreign and national teachers and their students are successful only to the extent that they become instruments in the hands of the Holy Spirit. Therefore, we began the custom a year ago of spending the entire night at the beginning of each semester in prayer. Throughout the school year the students use the prayer room regularly, as individuals and in groups.

The most effective spiritual undergirding of our seminary life, I believe, has come from some 130 people, many of whom we have never met personally. These have volunteered to pray daily for specific objects.

Every three months we send them a report on our work and a prayer card. The card contains objects of prayer for the next quarter, including the names of

one faculty member and two students for whom they are to pray. Besides a number of quite remarkable answers to prayer, we are conscious of a growing spirit of revival and of missionary zeal.

A recent chapel service continued for nearly two hours as students and faculty stood one by one to confess their sins. I listened in awe as every type of wrongdoing was confessed. I was surprised, not only at what was said, but at the openness of the confessions. Much of it I had heard behind closed doors in my study and had considered it so intimate that I had not shared it with anyone. Yet here they were declaring the same secrets from the housetops!

Afterward, a colleague and I discussed what God had done in the service.

"You know," he remarked, "it's scandalous how little we have been taking ad-

vantage of the spiritual resources so clearly described in the Bible!"

Some day in the future the last missionary teacher will probably "pull out" of our overseas theological schools, leaving the work in the hands of our national brethren. When that day comes, I am encouraged to believe it need not be provoked by a sense of frustration over missionary-national relationships.

God had a purpose in mind in placing every faculty member, national and missionary, in our institutions. And God has placed in our hands more than enough spiritual resources to make it possible for us happily and creatively to "pull together."

¹Juan Isals, *The Other Side of the Coin* (Grand Rapids: Wm. B. Erdmans, 1966).

²From *The New Testament in Modern English*, copyright J. B. Phillips, 1958; The Macmillan Company.

³Abelardo Villegas, *La Filosofía de lo Mexicano* (México: Fondo de Cultura Económica, 1960).

Seminary President Pat Carter counsels student in his office.



BY JESSE C. FLETCHER

Inside the Ida Cason Callaway Memorial Chapel

New Setting

A NEW environment will envelop the Foreign Mission Board's missionary orientation beginning in September.

Pine Mountain, Georgia's Callaway Gardens will be temporary residence of approximately 115 new missionary personnel and their 120 children. They will be there for 12 weeks of intensive missionary orientation prior to departing for their fields of service, spread literally around the world.

The missionaries will live in small cottages scattered through a large stand of pine trees. They will attend classes in two staff buildings converted from summer dormitories to winter classrooms.

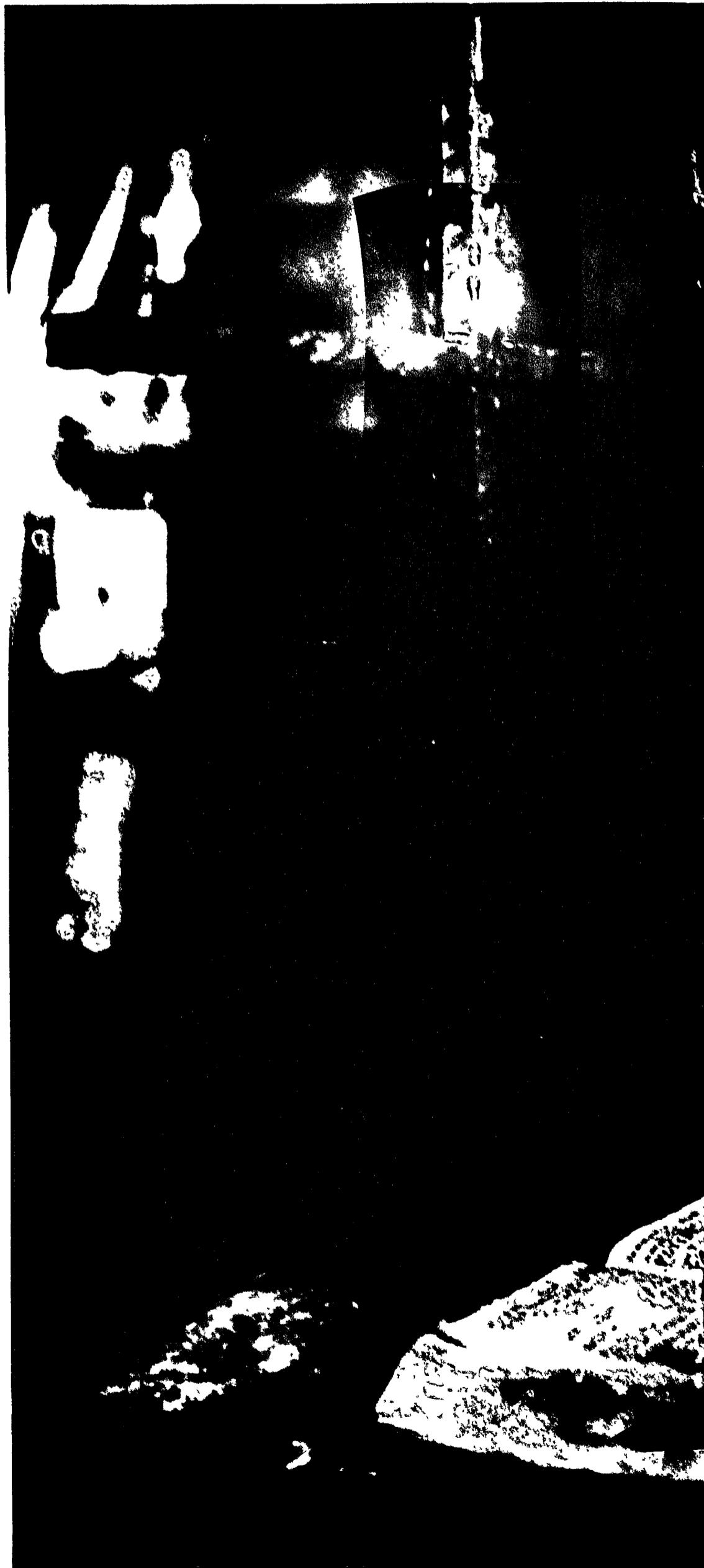
Language lab, library, and lecture rooms will be only a short stroll down a winding path from the living area. Across a ravine, a children's building—the site for an imaginative summer program sponsored by Callaway Gardens—will house a missionary children's program for pre-schoolers.

Each weekday morning a bus will call in the area and take the older MKs (missionary kids) to Chipley Elementary School, down the road in Pine Mountain—the official post office for the missionary orientation center.

The beach that provides family recreation in the summer will be deserted during the orientation program, but nearby lakes offer some needed Saturday afternoon recreation.

A dining hall overlooking one of the lakes will be the site of the missionaries' weekday meals, while the efficiency kitchens in their own cabins will provide an opportunity to renew family-centered meals on the weekend.

A stroll through botanical gardens back of the living area and around one of the lakes will bring the missionary appointees to the Ida Cason Chapel, a part of the dream that inspired Callaway Gardens. Here missionaries will have a quiet opportunity to renew the commitment that has brought them to this way station on a journey from their homes to the far corners of the earth.



PHOTOS BY
W. ROBERT HART

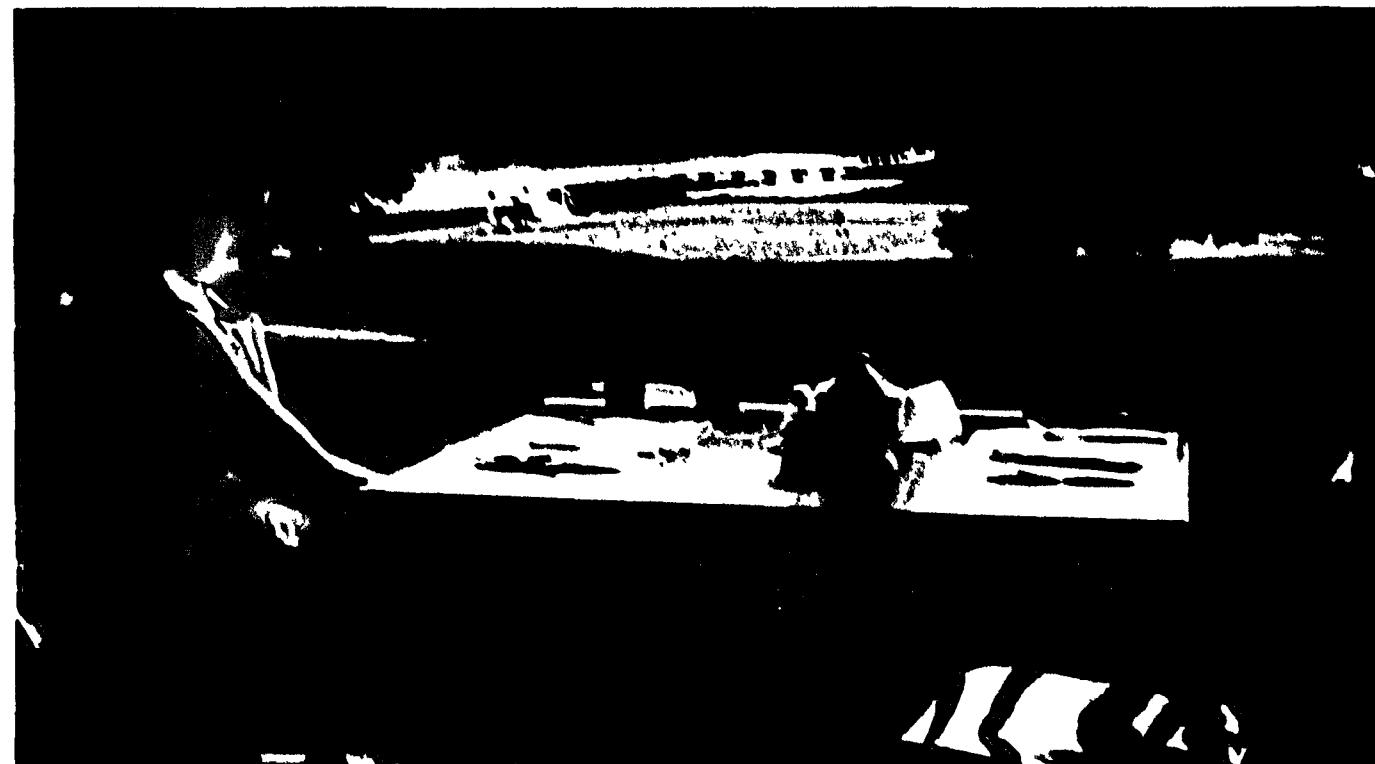
camp at the new orientation site.



Some cottages at Callaway Gardens.



Children of new missionaries will attend this school in Pine Mountain, Georgia.



A peaceful view at the orientation location.



Another type of cottage at the site.

editorials

Explosion in Foreign Missions Opportunities

ONE OF THIS decade's most overused words is "explosion." Who has not heard about that phenomenon in connection with the subjects of knowledge and population?

But how many Southern Baptists have learned that opportunities in foreign missionary service have also recently exploded into wide diversity?

In the early thirties an annual report by the Foreign Mission Board included descriptions of no more than a half dozen types of missionary service in 13 foreign countries, the total number of fields then. The programs and institutions on those fields required only preachers, teachers, medical doctors, nurses, and a few publication workers. For the greater part of the century personnel needs had been expressed in a manner seeming to imply that persons in vocational pursuits other than those already being applied on mission fields could not be considered for missionary appointment.

At that time radio was the new phenomenon sweeping across the world. Remote places were becoming not nearly so remote. The electronic age was being born, and the potentials of transoceanic flight were just coming to light. Countries that had been days, even weeks, away by the best sea travel were soon to be only hours away.

With these developments and the advent of the world's first technological era came rapid change in almost every human endeavor. The work of foreign missions was no exception. We can now look back and see in those years the beginnings of change and expansion that are now referred to as the Foreign Mission Board's Program of Advance. In the eyes of those who share a deep concern over the world's need for the gospel there has occurred a gratifying growth in the outreach of Southern Baptist witness to the nations. Whereas our missionaries were assigned to only 13 countries in 1931, the total number of countries has now reached 68. Along with this proliferation of fields has also come a notable in-

crease in the types of specific tasks for which missionaries are needed.

Several national Baptist bodies related to our missionary efforts are developing considerable indigenous strength. More and more of the churches are becoming self-supporting and are striving to develop leadership. Instead of calling for withdrawal of missionaries, they are asking for more of them, but with special training and experience for specific jobs. Also, the Missions (organizations of Southern Baptist missionaries) are asking for more specialized personnel.

There is always a long list of needs. Month by month some of them are filled as the Foreign Mission Board appoints additional missionaries. But new requests keep coming in from the fields. A typical listing of personnel needs, by types of ministry or service, includes preaching ministries (in the language of each country), religious education ministries, music ministries, English-language ministries (churches), student ministries, and ministries in women's work; also included are physicians, paramedical personnel, nurses, dentists, elementary teachers, secondary teachers, seminary teachers, librarians, radio and television personnel; add to these house parents (MK dorms), business managers and/or treasurers, book store workers, office workers and/or secretaries, social workers, agriculturalists, men's and boys' workers. As you see, there is a place for almost any talent.

There were recent needs expressed for a hospital chaplain, a doctor of veterinary medicine, a building supervisor, an aircraft pilot-mechanic, and a person with experience in directing and managing encampments.

No doubt, many youth and young adults in Southern Baptist churches are aware of these opportunities for missionary service. But what about the others? Who will tell them? This explosive information needs to reach them—and many need to listen carefully to hear God's call to go.

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

It Is Still a Good Idea

JUST AS the Cooperative Program has a vast untried potential, so does one of the emphases once used for promoting it. There must be many Southern Baptists who can recall the short-lived "Plus-2" suggestion. Set forth a few years ago as a growth idea, its promotion ceased just as Southern Baptists were beginning to appreciate its value and to apply it.

The simplicity of "Plus-2" was one of its appeals; another was its challenge to any church, regardless of size. It did not dictate specific amounts of money, but an expansion of the proportion of money channeled from a church budget into missions through the Cooperative Program. As the principle of the tithe is basic for personal stewardship, this suggested percentage adjustment had a basic meaning for the church that needed to strengthen its corporate support of missions beyond local bounds.

If the promotion of "Plus-2" had been continued, along with accelerated missionary education in the churches, a much greater advance would now have been realized for state, home, and foreign missions, far ahead of what actually has occurred.

If there could be a more appropriate time to emphasize the "Plus-2" objective than when it was all too briefly promoted, that time is now. Inflation is draining off the actual

dollar power of money given for missions just as it is doing for the individual church member's purchasing potential. More dollars must flow in order that the same proportion of costs in foreign missions may be met, whether for capital needs or for personnel required to extend our programs of ministry and witness. What was required for a given measure of effort a year ago is noticeably inadequate today. So if churches have effective stewardship development programs and will commit 2 percent more of their budgets to world missions through the Cooperative Program, the cause of missions can be spared the setbacks caused by inflation.

Even though the "Plus-2" formula is no longer officially promoted in the Southern Baptist Convention, it is a viable and promising way for churches to move upward in their mission stewardship. And if "Plus-2" seems too great a step forward for some churches, surely a "Plus-1" should be considered. If but a few thousand congregations across the country so adjusted the proportion of their budgets, the flow of financial support for missions through the Cooperative Program would be increased enough to offset the erosive effects of our own nation's economic inflation and that which is occurring in most of the countries where our missionaries are stationed.

Undergirding Convictions



By Baker J. Cauthen

MISSIONARY LABOR grows out of deep convictions of truth. It is accelerated by conditions that stimulate Christian awareness to the urgency of the task, but it rests upon basic convictions.

One of these convictions is stated by Simon Peter in Acts 4:12, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." These words echo the statement of Jesus, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:6).

Another basic conviction is reflected in the words of the Great Commission as stated by our Lord, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:18-20).

Other Scriptures make clear that the worldwide task rests upon divine command. Jesus said, "As the Father has sent me, even so I send you" (John 20:21). Prior to his ascension, Jesus stated, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

Conviction that this command of our Lord lays personal responsibility upon each of us is reflected in the words of

the Apostle Paul, "I am under obligation both to Greeks and to barbarians, both to the wise and the foolish: so I am eager to preach the gospel to you also who are in Rome" (Romans 1:14-15).

The extent of this responsibility is reflected in the statement made by Paul to the church in Rome, "There is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. For, 'everyone who calls upon the name of the Lord will be saved.' But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (Romans 10:12-15).

Another basic conviction is that we are stewards of all that God entrusts to us. The teaching of Jesus in the parable of the talents (Matthew 25:14-30) makes clear that we are responsible to him as our sovereign Lord in the service of his kingdom.

This responsibility applies not only to our possessions and abilities but also to our attitudes of love to God and man. Jesus said in Matthew 22:37-40 that love for God is the first commandment and love for neighbor is the second. The manifestation of that love is not to be simply in word but in deeds of mercy as reflected in the parable of the Good Samaritan (Luke 10:29-37).

Another basic conviction is that the task is worthwhile. Jesus said, "You did not choose me, but I chose you and

appointed you that you should go and bear fruit and that your fruit should abide" (John 15:16). Paul said concerning the gospel, "It is the power of God unto salvation to every one who has faith, to the Jew first and also to the Greek" (Romans 1:16).

Paul said, furthermore, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain (I Corinthians 15:58). These words reflect the statement made in Isaiah that God's Word will not return unto him void (Isaiah 55:10-11).

These underlying convictions help us to realize how important it is that we heed the instruction of Jesus, "Pray therefore the Lord of the harvest to send out laborers into his harvest" (Luke 10:2).

Baptists are people of conviction. This has been demonstrated repeatedly throughout our history as men and women have suffered imprisonment, confiscation of goods, humiliation, and death. It will continue to be reflected as men and women respond to the moving of God's Holy Spirit in their hearts and follow Christ in a worldwide missionary task. It will also be reflected as Baptists provide resources that God's servants may be sent and labor effectively.

When we consider the meaning of these basic convictions and the response of Baptist people, we lift our hearts in joy and face the task before us with high expectation and confidence.

Scriptures are from Revised Standard Version.

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FOREIGN MISSIONARIES

FILE IN YOUR MISSIONARY ALBUM

1962-1963

JUNE 1969



Bray, Albert Leroy

b. Salinas, Calif., June 3, 1940, ed. Calif. State Univ. Col. 1961-62; Univ. of Corpus Christi, B.A., 1962; MIVBTS, M.Div., 1966; Seminarian, U.S. Naval Reserve, 1966-67; ranch laborer, King City, Calif., summers 1962 & '63; pastor, S. Chr. Church, Laramie, Kan., 1967-69. Appointed for Colombia, June, 1969. m. Ina Marie Verable, Aug. 3, 1962.

■ COLOMBIA

Bray, Ina Marie Verable (Mrs. Albert L.)

b. Loyal, Okla., May 29, 1942, ed. Victoria Col., 1960-61; Marshall Col., A.A., 1962; Univ. of Corpus Christi, B.A., 1962. Univ. library worker, Corpus Christi, Tex., 1961-63; English teacher, Kan. City, Mo., 1963-67. Appointed for Colombia, June, 1969. m. Albert Leroy Bray, Aug. 3, 1962. Chkd: Mary Margaret, Sept. 18, 1962.



Burnham, James Leonard (Jimmy)

b. Carrollton, Ga., Oct. 17, 1916, ed. Truett-McConnell Jr. Col., A.A., 1936; Mercer Univ., B.A., 1938; SERTS, B.D., 1942. Radio annoce., Carrollton, summer 1944, & Copperhill, Tenn., 1945; interim pastor, Smyrna Church, Vienna, Ga., 1952-53, & Morgan Park (Ga.) Church, 1954; high school teacher, Morgan Park, 1954-58, & Dexter, Ga., 1958-63; pastor, Second Church, Murphy, N.C., 1963-65; Temple (Ga.) Church, 1965-67; Dexter Church, Oxford, N.C., 1967-68, & Dexter (Ga.) Church, 1968-69; captain, U.S. Army, U.S. & Vietnam, 1968-69. Appointed for Spain, June, 1969. m. Mary Anne Coffey, Dec. 13, 1936.

■ SPAIN

Burnham, Mary Anne Coffey (Mrs. James L.)

b. Ducktown, Tenn., Dec. 21, 1916, ed. Truett-McConnell Jr. Col., A.A., 1936; Mercer Univ., 1937-38; W. Ga. Col., 1947; Bookkeeper, Atlanta, Ga., 1948-53; & Wake Forest, N.C., 1958-61; school music teacher, Turnerville, Tenn., 1956, & Ducktown, 1958-59; m. James L. Burnham, 1937; state welfare dept. research assa., Raleigh, N.C., 1961-62. Appointed for Spain, June, 1969. m. James Leonard (Jimmy) Burnham, Dec. 13, 1936. Children: Teresa Darken, June 14, 1938; James Leonard II, Apr. 1, 1944.



Dillard, Jim Claude

b. Tyrone, Ark., Nov. 27, 1943, ed. Ark. State Col., B.S.E., 1964; GGBTS, 1967; SRTS, 1968; Ind. Univ., 1968-69. Factory worker, Osceola, Ark., summer 1961; HMB summer missionary, Los Angeles, Calif., 1962; library asst., Osceola, summers 1962-64, & Jonesboro, Ark., 1964-65; teacher, Casa Grande, Ariz., 1964-65; HMB missionary, Journeyman, Ibadan-Ekiti, Nigeria, 1965-67; sem. newsletter, Mill Valley, Calif., 1967. Appointed (special) for Nigeria, June, 1969. m. Janet Faye Davis, Dec. 27, 1967.

■ NIGERIA

Dillard, Janet Faye Davis (Mrs. Jim C.)

b. Owenton, Ky., Mar. 7, 1939, ed. Murray State Col. (now Univ.), B.N.E., 1957-61; SRTS, M.R.E., 1964; Ursuline Col., 1962-63; Ind. Univ., 1963-69. Cnd. music theory asst., Murray, Ky., 1958-60; HMB summer missionary, Ala., 1959; BSU summer missionary, Ky., 1960; staffer, summer 1961, & faculty mem., summer 1962, Ridgecrest (N.C.) Ban. Assy.; elem. dir., St. Matthews Church, 1961-63, & nursery school teacher, Ban. Day Care Ctr., 1963. Louisville, Ky.; children's work & kindergarten dir., Cent. Park Church, Birmingham, Ala., 1964-65; HMB missionary Journeyman, Nsina, Nigeria, 1965-67; preschool dir., HMB Missionary Orientation Ctr., Ridgecrest, 1967. Appointed (special) for Nigeria, June, 1969. m. Jim Claude Dillard, Dec. 27, 1967.



Garner, Darrel Eugene

b. Smiths Creek, Okla., Aug. 3, 1933, ed. Univ. of Ark., B.S., 1963; SWATS, 1963; Univ. Unite creamery employee 1963-64 (during school terms); aeronomy dept. grad. ass't., 1964-65, Fayetteville, Ark.; Univ. summer research ass't., Mariana, Ark., 1964 & '65; conservation area student teacher, summer 1967, Stacey, Ark.; civil scientist, Stacey, 1967-68, Fort Smith, Ark., 1968-69; a Mariana, 1968; electronics spec., U.S. Army, Germany, 1969-71; pastor, Low Gap Mission of Providence Church, Ft. Fort, Ark., 1971-72; civil scientist & sales rep., Fayetteville, Ark., 1972; supply pastor, Hickey Creek Church, Stacey, Ark., 1972-73 (part-time); high school science teacher, Newark, Ark., 1973-74; app'ted for Mariana, June 1974, m. Judy Isabelle Brown, Dec. 21, 1962. Appointed for Mariana, June 1974, m. Judy Isabelle Brown, Dec. 21, 1962.

MALAWI

Garner, Judy Isabelle Brown (Mrs. Darrel E.)

b. Independence Cr., Ark., Dec. 26, 1941, ed. Univ. of Ark., B.A., 1963; SWATS, 1963 (Children's librarian, summers 1960 & '61, Univ. student librarian, 1960-61 (part-time), tel. off., 1961-62 & 1962-63, & office worker, 1963, Fayetteville, Ark.; UNIB summer voluntary, Calif., 1962, & S.D., 1963; high school English teacher, Centry, Ark., 1963-64, & Greenwood, Ark., 1964-65. Appointed for Mariana, June 1969, m. Darrel Eugene Garner, Dec. 21, 1962. Children: Julia Mae, Feb. 4, 1964; Joseph Eugene, Nov. 11, 1967.



Gayle, John Harris

b. Washington, D.C., Nov. 1, 1919, ed. Howard Payne Col., B.A., 1961; GBTS, B.D., 1967. YMCA camp counselor, Longview, Wash., summers 1939-61; coll. chmn., Boy Jr., Brownwood, Tex., 1939-60; social worker, Tacoma, Wash., 1961-62, & Vancouver, Wash., 1961-64; Peace Corps mem., Washington, 1962-63; clerk, 1964-65, & correctional officer, 1965-67, San Rafael, Calif.; paper mill employee, Vancouver, summer 1965; sub. teacher, Paso Robles & Atascadero, Calif., 1968-69; pastor, First So. Church, Paso Robles, 1967-69. Appointed for Indonesia, June 1969, m. Sharen LuAnna Walker, Mar. 21, 1964.

INDONESIA

Gayle, Sharen LuAnna Walker (Mrs. John H.)

b. Sioux Falls, S.D., May 5, 1941, ed. Wash. State Univ., 1959-60; Univ. of Ore. School of Nursing, B.S., 1961; GBTS, 1961-62; Univ. dorm waitress, Pullman, Wash., 1959-60; factory worker, summer 1960, & student nurse, 1960-61 (part-time), Portland, Ore.; staff nurse, Multnomah Co. Hospt., Portland, 1961-64; Acem. Hospt., 1964, & Columbia View Manor Nursing Home, summer 1965, Vancouver, Wash.; Maria Gia, Hospt., 1965, 1966, & 1967 (each part-time), San Rafael, Calif., & Paso Robles War Mem. Hospt., 1967-68 (part-time), & Paso Robles Hospt., 1969 (part-time), Paso Robles, Calif.; co. pub. health nurse, Vancouver, 1964; Redwood Asst. camp nurse, Calif., summer 1966; office nurse, Paso Robles, 1967-68. Appointed for Indonesia, June 1969, m. John Harris Gayle, Mar. 21, 1964. Children: Carrie Jo, Nov. 2, 1964; Teresa Maurine, Oct. 24, 1966.



Hardin, Leonie Byron

b. Tuscaloosa Co., Ala., Oct. 18, 1911, ed. Asbury Col., 1930-31; Norman Col., A.A., 1934; Mercer Univ., B.A., 1936; NORTS, M.D., 1939, & Th.D., 1964. Agric. surveyor, 1931, & bank employee, 1951-52, Bainbridge, Ga.; sem. teacher, fellow, 1960-61, & tutor, 1961-62, New Orleans, La.; Jr. col. prof., Greenville, S.C., 1963-64; interim pastor, Givensville Church, Landrum, S.C., 1964-65; pastor, Brinson (Ga.) Church, 1953-54; Balaena Church, Sparta, Ga., 1954-56; & Dulan Church, Tylertown, Miss., 1954-62; interim pastor, 1964-65, & pastor, 1965-69, First Church, Joanna, S.C. Appointed (special) for Hong Kong, June, 1969, m. Dora Ann Dunkley, June 12, 1969.

HONG KONG

Hardin, Dora Ann Dunkley (Mrs. L. Byron)

b. McRae, Miss., Oct. 22, 1933, ed. Clarke Mem. Col., 1953-54; Wm. Carey Col., B.A., 1956; Mather School of Nursing, So. Bapt. Hospt., New Orleans, La., certif., 1960; R.N., 1960. Health dept. technician, Hattiesburg, Miss., 1956-57; nursing school clinical inst., 1960-61, & med. unit head nurse, So. Bapt. Hospt., 1962-63; New Orleans; nurse, Bailey Mem. Hospt., Clinton, S.C., 1963-69 (part-time). Appointed (special) for Hong Kong, m. Leonie Byron Hardin, June 12, 1969. Children: Patricia Ann, Oct. 27, 1961; Deborah Elaina, July 2, 1964; Christopher Byron, Feb. 4, 1968.



Huckaby, Samuel Eugene

b. Fayette Co., Ga., Jan. 24, 1941, ed. Norman Col., A.A., 1961; Howard Col. (now Samford Univ.), B.A., 1963; NOBTS, Th.M., 1967. Butcher, Thomaston, Ga., summers 1960 & '61; shoe salesman, 1961-62, & Univ. campus mailman, 1962-63, Birmingham, Ala.; youth dir., First Church, Gadsden, Ala., 1963-64; activities dir., First Church, New Orleans, La., 1964-67; youth activities dir., First Church, DeRidder, La., 1967-69. Appointed for Chile, June, 1969, m. Janice Sue Adams, Aug. 13, 1961.

CHILE

Huckaby, Janice Sue Adams (Mrs. S. Eugene)

b. Upson Co., Ga., June 4, 1942, ed. Norman Col., 1960-61; Howard Col. (now Samford Univ.), B.A., 1963; NOBTS, 1966-67. English teacher, Chalmette, La., 1964-65, & DeRidder, La., 1968-69. Appointed for Chile, June, 1969, m. Samuel Eugene Huckabee, Aug. 13, 1961. Children: Samuel Todd, Oct. 3, 1963; Kimberly Dawn, May 12, 1967.

EPISTLES

From Today's Apostles
Around the World

Waiting for the Mail

An empty mailbox is an uninspiring sight. It can't be made attractive.

The one where we missionaries pick up our mail is only a small cluster of pigeonholes. The only time it looks good is when it is filled with mail. Most important is mail from home, although even an advertising circular can be appreciated.

Today when I stopped to get the mail I found several letters from fellow missionaries concerning our work. Sometimes the box is stuffed with papers, notices of packages, and letters from distant lands bearing multicolored stamps. On this day it was rather barren.

Another missionary came at the same time to collect her mail. I knew she had been encountering unfortunate experiences. Frustration and deep disappointment were no strangers to her. Some of her national co-workers had failed, and she was grieving over that.

A good letter from someone would have lifted her spirits. Alas, the box was empty. Her shoulders sagged only slightly as she returned to her work. It would be several days before new mail came.



W. Guy Henderson, Pusan, Korea

A Baptist friend in Mexico, who visits regularly in the penitentiary at Mexico City, has written that about 200 students imprisoned for their involvement in the riots prior to the 1968 Olympics have accepted New Testaments. He added that one of two key student leaders has already made a commitment to Christ. — **Julian C. Bridges**, now on furlough from Mexico

Efforts Reflect Zeal of Churches

Emphasis for the Crusade of the Americas in Brazil has been placed upon the local church and individual members. Although there is not as much publicity

about the 1969 Crusade as for the one in 1965, the results seem to be as far-reaching.

Some Baptists have seemed a bit disappointed that the Crusade lacks the sensational publicity of 1965. They have said that posters, billboards, and signs are scarcely conspicuous, and that cities are hardly aware that Baptists are in an evangelistic campaign.

True, the number of posters is less than in 1965, but they are still visible in most of the cities, especially in areas where Baptist churches are located. The posters were put up according to the interest and zeal of the local church. In some areas posters are everywhere because the churches made good use of materials furnished by the Brazilian evangelism board. Other areas are lacking in publicity, revealing the level of concern in the local churches.



Generally speaking, the same can be said about the number of decisions. The churches which took seriously the evangelistic effort and led their members to work have seen good numerical results. Average results have come to churches which entered the Crusade with mediocre enthusiasm.

If a similar number of decisions is reported this year as in 1965, prospects for a larger number of baptisms is in view. Much attention has been given to preparation for conserving results. Responsibility for follow-up, like other Crusade emphases, is being placed on the local church and individual members.

If the follow-up runs true to form, the number of baptisms resulting from the Crusade will also depend upon local church responsibility. In the 1965 effort probably not a fourth of those making decisions were baptized. It is hoped that local churches will now employ various follow-up programs to help new converts find their way to baptismal obedience and church membership.

W. L. C. (Bill) Richardson
Belo Horizonte, Brazil

Theater Outdrawn

Not often does a movie theater close because of a revival.

But it happened when the village of Bagojo, a pueblo of less than a thousand people in Sinaloa, Mexico, took part in the Crusade of the Americas.

Not content with participating in the Crusade in their own church in Los Mochis, Pastor Abelardo Rodriguez and several laymen planned to go into nearby pueblos.

For days, they prayed for Bagojo, where they were to begin.

"I had some doubts," admitted Pastor Rodriguez, "because of knowing the people and understanding how indifferent they are. For instance, once we took movie equipment to Bagojo, and only 70 people attended."

Still, the group prepared. Young people flooded the city and the villages with the "Christ, the only hope" theme. Cars and busses carried the motto.

"Even the newspapers constantly published that Christ is the only hope," said the pastor, "and I cried to the Lord to help my unbelief."

"Finally the day came, and we were witnesses that when God is in charge, everything is possible. The first night there were 200 people, the second 320, the third 450."

"The movie theater had to close its doors during those days because no one went, in spite of the fact that they reduced ticket prices. This was incredible."

"When we were confronted by enemies, the authorities took our part."

More than 100 professions of faith were "duly certified," said the pastor.

The converts were given literature and are receiving special follow-up attention.

J. Wayne White
Guadalajara, Jalisco, Mexico

Going Home

The jet was leveling off and the pain of parting after furlough was fresh and raw when our son David touched my arm.

"Mom," he said, "the only thing wrong is that we can't take all of them back to Africa with us."

Africa—once so far away—didn't seem more than a restful trip as the moon's red-orange quarter dipped at midnight into our ship's wake while we listened to radio's account of man's first step there.

Africa—once a continent to be listed on geography quizzes—is now home to us. This is not because of birth or culture or ownership or relatives or roots.

It is because we know for sure it is God's place for us and he has given us happiness in living there.—**Jean (Mrs. J. Franklin) Baugh**, Mbeya, Tanzania



Debra Jean and a friend pose in Hong Kong. Debbie is the daughter of Mr. and Mrs. L. G. McKinney, Jr., missionaries.

BOB HARPER

Roadblock

Without explanation, the driver of the mission van that transports our children to school had not appeared by 7:15 one morning a few weeks ago. Thinking he was ill, I put our two older girls in the car and started to school.

At the major highway there was no traffic. I thought perhaps my watch was wrong. Heading toward town, I decided to check the time at a service station. Instead I came upon a roadblock. I expected a routine license check. It wasn't routine.

Ten policemen lined across the road and raised their rifles to point at me as I approached. As I stopped, three officers at the side drew their pistols and came to the car. One of them stuck his gun into the car. "Where are you going?" he demanded. I told him I was on my way to school. "Aren't you aware of what is going on?" he responded. Rioting, killing, and burning were the events of the night, especially on the main highway. A 24-hour curfew had been imposed.

We would have been arrested had we not lived so close. As it was, we were ordered to return home immediately. Later that day, we heard by radio that curfew violators were liable to be shot.

From our house we heard shots and saw smoke, but this was the nearest the trouble came to us.

The tension has relaxed (June 23) and we can be out of the house except from midnight until 5:30 A.M. Night meetings were stopped for a while.

John L. Deal

Petaling Jaya, Selangor, Malaysia



Sixteen Women in White

Sixteen beautifully uniformed graduates in new white uniforms, caps with graduate stripe, and white shoes and hose received diplomas during the first graduation exercises of the Japan Baptist School of Nursing in Kyoto, Japan, earlier this year.

As school director, I had the privilege of presenting the diplomas. Miss Kitahara, the school's education director, handed out the graduate pins.

The new nurses also received bouquets from various groups and devotional books from the Women's Auxiliary of the school, presented by Mrs. C. F. Clark, Jr. (a missionary), auxiliary president. The auxiliary is made up of wives of doctors and other employees, former patients, and others interested in helping with scholarships for student nurses.

Pastor K. Yuya, the commencement speaker, challenged the graduates to be "wastebaskets" for the Lord: to do unlovely jobs willingly; to help relieve suffering and human misery; to remove dirty and unwanted things from the lives of those about them by their love and Christian witness.

Years ago, Yuya, now 79, began praying for a school in Japan to train Christian nurses after his young son died in a hospital where the nurses showed no Christian concern or compassion. A chaplain relayed the request to America after World War II. Through the prayers and gifts of Baptists on both sides of the



Pacific, the school became a reality three years ago.

To observers, the program went smoothly. But the hours leading up to the ceremony were not so smooth.

There was the shoe problem. Nurses' shoes are unavailable in Japanese stores. A canvas slipper is available, but it is uncomfortable and unhealthful. Nursing shoes must be made to order, and few factories will accept the job. However, we had ordered well in advance from a reliable firm in Tokyo.

On Friday before the Monday graduation, a factory representative called to say the shoes would not be delivered for a week. After a fruitless survey of shoe stores in three large cities, we called the Tokyo firm back and reminded them of their promise. By sending a student to Tokyo by train, we received the shoes on Sunday evening.

The custom-made uniforms were delivered Sunday afternoon. Five were too small! The shop was closed, but the dressmaker made alterations from evening until 4:00 A.M.

The graduate pins arrived one hour before the service, and they were put on the platform as received. Expecting the pins to be arranged and ready, Miss Kitahara opened the box to find each pin tightly wrapped inside its own tiny box.

Difficulties notwithstanding, the graduation took place on schedule for the first class of 16 Christian nurses. Ten are remaining at Japan Baptist Hospital.

Mary (Mrs. Wayne E.) Emanuel
Itami, Japan

'Just Bobbing' No More

One instant they were gone as if swallowed by the ocean. The next they were sitting on top of a wave, bobbing like two tiny pieces of bark. They moved neither forward nor backward, just up and down. Even the passing of a great freighter, tossing them about in its wake like corks, did not move them.



For more than an hour I watched the two canoes, filled by a half dozen lithe men. I viewed them from the window of my hospital room where I was recuperating from an illness.

Drifting with the tide, with no destination, no purpose? It would seem so to an observer. Drifting with the tide? Yes. No particular destination? Yes. Without a purpose? No.

These fishermen had a purpose. Their reason for being where they were was to bring from the sea in their nets enough fish to feed their families, with some left over to sell.

At the moment I felt that I, too, was just "bobbing up and down," unable to proceed with my teaching and household responsibilities as I thought a good missionary should. Then I realized that even though the fishermen apparently were not moving, they were fulfilling their purpose for the day.

I donned my robe, slipped on my bedroom shoes, and walked down the hall to chat with a small girl who had spent more than three months in the hospital with a burn. She, too, was fulfilling her purpose for the day by drawing funny pictures for her smaller sister.

From there I went to a room where a mother was keeping a loving, watchful eye on her baby, being fed intravenously. She, too, was fulfilling her purpose.

Thank you, fishermen, for stopping me from "just bobbing."

—Margery (Mrs. W. Glenn) Henderson, Monrovia, Liberia

NEW MISSIONARIES From Page 21



Millam, Kenneth Baker

b. Indianapolis, Ind., May 16, 1937, ed. Ind. Univ., B.M.B., 1960, & further study, summers 1963-65; SBTS, B.C.M., 1963, & B.D., 1966. Music teacher, Walton, Ind., 1959-61; music dir., Calverton (Ind.) Church, 1959-61, & Auburndale Church, Louisville, Ky., 1961-63; milkman, summer 1962, food co. employee, 1963-64, motel night clerk, 1963-65, & music dir. & asst. pastor, Shively Uts. Church, 1963-65, Louisville; pastor, Long Run Church, Vevay, Ind., 1965-66, & Greenview Church, Florence, Ky., 1966-69. Appointed for Indonesia, June, 1969. m. Judith Louise (Judy) Morehead, Aug. 2, 1959.

■ INDONESIA ■

Millam, Judith Louise (Judy) Morehead (Mrs. Kenneth B.)

b. Vandalia, Ill., July 16, 1940, ed. Ind. Univ., 1958-60, & univ. extension, Jeffersonville, Ind., 1962-64; SBTS, 1964-66; Univ. of Ky., No. Community Col., Covington, 1969. Trucking co. employee, Logansport, Ind., 1959-60; elem. nursery school teacher, 1961-62; milkclerk, 1963-65 (part-time), & kindergarten music teacher, 1965-66 (part-time), Louisville, Ky.; newspaper employee, Cincinnati, Ohio, 1967-69 (part-time). Appointed for Indonesia, June, 1969. m. Kenneth Baker Millam, Aug. 2, 1959. Children: Cheri Lynn, July 30, 1960; Phillip Edward, Apr. 9, 1961; Stephen Kenneth, Apr. 21, 1964.



Parker, Gerald Keith

b. Tryon, N.C., Sept. 26, 1936, ed. Berea Col., B.A., 1958; Univ. of N.C. Med. School, 1958-59; Officer's Candidate School, Newport, R.I., commission, 1960; SBTS, B.D., 1967, & further study, 1967-69. Camp counselor & guide, Brevard, N.C., summers 1951-59; col. employee, Berea, Ky., 1954-58; officer, USN, U.S., 1960-63, & summers 1964 & '65; Industrial chaplain, 1966-67, sem. prof., asst., 1966-67, & sem. teaching fellow, 1967-69, Louisville, Ky.; Forest officer, Pisgah Forest, N.C., summers 1966 & '67; pastor, Gray Fork Church, Urban, Ky., 1963-66, & Worthville (Ky.) Church, 1967-69. Appointed for Switzerland, June, 1969. m. Jonlyn Della Truesdall, Nov. 23, 1961.

■ SWITZERLAND ■

Parker, Jonlyn Della Truesdall (Mrs. G. Keith)

b. Richmond, Va., Feb. 1, 1942, ed. Flora Macdonald Col., Red Spgs., N.C., 1960-61; Col. of Charleston, 1961-63; Ky. So. Col., B.A., 1965. Col. waitress, Red Spgs., 1961; child care (self-employed), 1964-65, & sales rep., 1965-66, Louisville, Ky. Appointed for Switzerland, June, 1969. m. Gerald Keith Parker, Nov. 23, 1961. Children: Paul Keith, July 30, 1963; Leslie Mildred, Nov. 3, 1967.



Smith, Donald Lee

b. Okla. City, Okla., May 21, 1936, ed. SW. Bap. Col., A.A., 1956; Okla. Bap. Univ., B.A., 1958; COBTS, B.D., 1962. Mechanic's helper, Okla. City, summers 1954 & '55; serv. sta. attend., 1959-60 (part-time), & self-employed carpenter & painter, 1961-62, Mill Valley, Calif.; factory worker, Los Angeles, Calif., summer 1960, student mission pastor, Bala, Calif., 1960-61; gardener, Sun Anselmo, Calif., 1960-61 (part-time); various factory jobs, Sun Valley, Calif., 1964-65; sub. teacher, Palmer-Wanilla, Alas., & rr. worker, Alas., 1966-67; pastor, Pleasant Hill Church, Plato, Mo., 1955-56; First Church, Crowder, Okla., 1956-58; Big Lake Mission, Wanilla, 1958-59; First Church, Jackson, Calif., 1961-62; Telfair Ave. Church, Sun Valley, 1962-64; First Church, Palmer, Alas., 1965-67, & First Church, Braymer, Mo., 1967-69. Appointed for E. Africa, June, 1969. m. Ruth Ann Posey, May 6, 1960.

■ EAST AFRICA ■

Smith, Ruth Ann Posey (Mrs. Donald L.)

b. Enid, Okla., Jun. 16, 1938, ed. Okla. Bap. Univ., B.A., 1959; COBTS, 1960-61; HMB Tentmaker, Calif., summer 1957; HMB summer missionary, Calif., 1958; city missions office mgr. (sec.), Los Angeles, Calif., 1959-60; private piano teacher, Palmer, Alas., 1966-67, & Braymer, Mo., 1968-69; sub. teacher, Braymer, 1968-69. Appointed for E. Africa, June, 1969. m. Donald Lee Smith, May 6, 1960. Children: Rilda Joy, May 9, 1961; Robin Kay, May 3, 1963.



Sorrells, Wayne Everett

b. Canton, N.C., Dec. 1, 1912, ed. Gardner-Webb Jr. Col., A.A., 1953; Carson-Newman Col., 1953-54; Lenoir Rhyne Col., B.A., 1957; SEBTS, B.D., 1966. Summer worker, Bap. State Conv. of N.C. TU dept., 1952; Jr. high school teacher, Lenoir, N.C., 1954-57, & Waynesville, N.C., 1957-58; pastor, Ninevah Church, Waynesville, 1957-59 (half-time, becoming full-time in 1958); Mt. Zion Church, Canton, N.C., 1961; Crestview Church, Canton, 1963-67 (mission, becoming church in 1965), & Temple Church, Pisgah Forest, N.C., 1967-68; asst. of missions, Hixwood Bap. Assn., Waynesville, 1961-63, & Transylvania Bap. Assn., Brevard, N.C., 1969. Appointed (special) to N. Brazil, June, 1969. m. Virgic Elizabeth Kirby, Nov. 25, 1954.

■ NORTH BRAZIL ■

Sorrells, Virgic Elizabeth Kirby (Mrs. Wayne E.)

b. Lenoir, N.C., Dec. 7, 1931, ed. Western Carolina Col. (now Univ.), B.S., 1962. Tel. opr., Lenoir, 1950-55; textile plant employee, Morganton, N.C., 1955-57; teacher, Waynesville, N.C., 1962-67, & Pisgah Forest, N.C., 1967-68. Appointed (special) for N. Brazil, June, 1969. m. Wayne Everett Sorrells, Nov. 25, 1954. Child: Andrew Wayne, Mar. 16, 1968.



Sundberg, Mary Savannah

b. Phenix City, Ala., Feb. 9, 1943, ed. Livingston State Col., 1961-63; Okla. Bap. Assn., B.A., 1963; SWBTS, M.R.E., 1969, VBS worker, Ala. Bap. State Conv., summers 1962 & '63; univ. employee, Livingston, Ala., 1963, & Shawnee, Okla., summer; teacher, Hueston, Ala., 1963-67; music & youth dir., Belmont Church, Hueston, Tex., 1968; children's bldg. staffer, Glorieta (N.M.) Bap. Assn., summer 1968. Appointed for E. Asia, June, 1969.

EAST ASIA



Womack, Jack

b. Hollywood, Ala., Aug. 23, 1940, ed. Howard Col. (now Samford Univ.), B.A., 1961; NOBTS, Th.M., 1967, Salesman, 1960-61, & social worker, 1963-64, Scottsboro, Ala.; sem. employee, 1964-65 (part-time), & transport firm employee, 1965-67 (part-time, except summers), New Orleans, La.; pastor, Woodville (Ala.) Church, 1958-59 (half-time) & 1961-64, Providence Church, Hollywood, Ala., 1960-61, Grant (Ala.) Church, 1961-63, Friendship Church, Amite, La., 1966-67, & First Church, Uriah, Ala., 1967-69. Appointed for Uruguay, June, 1969, m. Nancy Louise Neighbors, June 13, 1964.

URUGUAY

Womack, Nancy Louise Neighbors (Mrs. Jack)

b. Alexander City, Ala., Apr. 20, 1941, ed. Howard Col. (now Samford Univ.), B.A., 1961; NOBTS, 1966-67, GA camp worker, Ala., summer 1961; univ. library employee, Birmingham, Ala., 1961-64 (part-time); staffer, Ridgecrest (N.C.) Bap. Assn., summer 1962; BSU summer worker, Ala. Bap. Children's Home, 1963; teacher, Chalmette, La., 1964-66, & Metairie, La., 1966-67 (part-time). Appointed for Uruguay, June, 1969, m. Jack Womack, June 13, 1964. Children: Jay Allen, July 23, 1967; Brian Ralph, Mar. 23, 1969.



Young, James Edward

b. Thomaston, Miss., May 9, 1941, ed. Holmes Jr. Col., A.A., 1961; Miss. Col., B.A., 1963; NOBTS, Th.M., 1968, Col. employee, Goodman, Miss., 1961-63; bottling co. employee, Jackson, Miss., summers 1962 & '63, & New Orleans, La., 1963-67 (part-time); truck driver, Jackson, summer 1964; elem. teacher, Lena, Miss., 1968-69; pastor, Bowling Green Church, Durant, Miss., 1961-64 (part-time), Milligan Spgs. Church, Stewart, Miss., 1964-65, Good Hope Church, Lena, 1967 (half-time), Good Hope (Miss.) Church, 1967-68 (half-time), & Cedar Grove Church, Lena, 1967-69 (half-time, becoming full-time in 1968). Appointed for Pakistan, June, 1969, m. Guinevere Cleora Jenkins, Aug. 14, 1969.

PAKISTAN

Young, Guinevere Cleora Jenkins (Mrs. James E.)

b. Kosciusko, Miss., July 2, 1943, ed. Whitworth Col., 1961-62; Holmes Jr. Col., A.A., 1963; Univ. of So. Miss., B.S., 1965, Camp staffer, Macon, Miss., summer 1958; elem. teacher, New Orleans, La., 1963-67, Carthage, Miss., 1967-68, & Lena, Miss., 1968. Appointed for Pakistan, June, 1969, m. James Edward Young, Aug. 14, 1963. Child: Timothy John, Feb. 12, 1969.

REAPPOINTED



Jones, Marjorie Irma

b. Alexandria, La., Nov. 14, 1924, ed. La. State Univ., 1941-42; La. Col., B.A., 1947; WMU Training School (now merged with SWBTS), Louisville, Ky., M.R.E., 1949. Sec., Weller Ave. Church, 1942, telegraph co. employee, 1943-44, & ed. worker, Fairfield Church, summer 1948, Baton Rouge, La.; retail co. employee, 1944-45 & 1945-47 (each part-time), Alexandria; asst. to col. dean of women, Pineville, La., 1945 (part-time); WMU summer field worker, La., 1947; young people's sec., Ky. WMU, Louisville, 1949-50, & La. WMU, Alexandria, 1951-55; GA director, WMU, Birmingham, 1964-69. Appointed for Nigeria, Oct., 1955; girls' school teacher, Lagos, 1956; lang. school, Oyo, 1956; transferred to Ghana, 1956; WMU & ed. work, Kumasi, 1956-61; WMU worker, Ejura, 1961-64. Resigned June, 1964. Reappointed for Iq. Brazil, June, 1969.

EQUATORIAL BRAZIL

Also reappointed in June were Wyatt and Joyce Parker, for Equatorial Brazil, and William (Bill) and Audrey Roberson, for Vietnam. Their photos and biographical sketches appear in the current edition of *Missionary Album*.

FAMILY ALBUM

ADDRESS CHANGES

Arrivals from the Field

ADAMS, Dr. & Mrs. John T. (Tanzania), 2810 Sentinel Dr., Midland, Tex. 79701.
 ADKINS, Mr. & Mrs. Thomas S. (Hong Kong), 142 N. Bland, Campbell, Calif. 95008.
 BARRERA, Rev. & Mrs. W. Mack (Singapore), 331 Tribble St., Anderson, S.C. 29621.
 CARPENTER, Dr. & Mrs. Jimmie H. (Indonesia), 313 N. Park Dr., Spartanburg, S.C. 29302.
 CHRISTIAN, Rev. & Mrs. Carlo B. (Costa Rica), 500 Fahnstock Ave., Bustia, Fla. 32726.
 DREESSEN, Mr. & Mrs. Richard S. (Kenya), 116 S. Ash, Guthrie, Okla. 73044.
 FAW, Rev. & Mrs. Wiley B. (Nigeria), Rt. 2, Waynesburg, Ky. 40489.
 FOER, Rev. & Mrs. Marvin R. (Ecuador), Rt. 3, Wyalusing, Pa. 18893.
 FREELAND, Estelle (Ivory Coast), 136 Callowhill, Baird, Tex. 79304.
 HAMPTON, Rev. & Mrs. Robert A. (N. Brazil), Rural Rd., Norborne, Mo. 64648.
 HARROD, Rev. & Mrs. J. D. (Ag. Brazil), 301 W. Barle St., Greenville, S.C. 29609.
 HALLIS, Rev. & Mrs. James D. (Hong Kong), 224 Holmes Ave., NW, Huntsville, Ala. 35801.
 HOYNE, Rev. & Mrs. J. Howard (assoc., Liberia), 311 W. Carroll St., Portage, Wis. 53901.
 JOHNSON, Rev. D. Calhoun (Chile), c/o Rev. L. L. Johnson, Rt. 1, Box 313, Magnolia, N.C. 28453.
 KIRK, Rev. & Mrs. James P. (N. Brazil), 3333 Clearview Ave., N.E., Knoxville, Tenn. 37917.
 KNIGHT, Rev. & Mrs. Howard C. (Argentina), 4113 Waterfront Pkwy., Orlando, Fla. 32816.
 LAW, Rev. & Mrs. Jean H. (Kenya), Box 206, Plainview, Tex. 79072.
 LEWIS, Rev. & Mrs. Harold W. (Trinidad), Box 276, Woodruff, S.C. 29388.
 LYTHE, Rev. & Mrs. Norman F. (Israel), 150 S. Miller Rd., Akron, Ohio 44313.
 MARTIN, Rev. & Mrs. Earl R. (Kenya), 2212 S St., S.E., Washington, D.C. 20020.
 MATHERN, Rev. & Mrs. William B. (Peru), 4620 Frazier, Ft. Worth, Tex. 76113.
 MOODY, Rev. & Mrs. Paul S. (Thailand), 309 Oakland St., Decatur, Ga. 30030.
 MURKIN, Rev. & Mrs. E. W. (Liberia), c/o C. D. Southern, 2713 Elysian, Houston, Tex. 77009.
 MURPHY, Rev. & Mrs. Milton (Israel), 364 B. 223rd St., Willowick, Ohio 44094.
 PERRYMAN, Maurine (Jordan), Box 159, Thomasville, N.C. 27360.
 PINKSTON, Rev. & Mrs. D. Edwin (Ivory Coast), 1121 N. Maple, Harrison, Ark. 72601.
 ROBERTS, Rev. & Mrs. Will J. (Kenya), Gen. Del., Sweetwater, Okla. 73066.
 SAVAGE, Rev. & Mrs. Teddy B. (Zambia), 300 S. Park Ln., Altus, Okla. 73521.
 SMITH, Rev. & Mrs. J. Allen (Philippines), 11 Shamrock Ln., Greenville, S.C. 29607.
 STRICKS, Mr. & Mrs. R. L. Jr. (Zambia), 167 Park Cr., Winston-Salem, N.C. 27101.

THURMAN, Rev. & Mrs. Clarence, Jr. (Malaysia), 3404 Parrott Ave., Waco, Tex. 76704.
 WASSON, Rev. & Mrs. Melvin K. (Nigeria), 121 N. 13th St., Arkadelphia, Ark. 71923.
 WINDO, Nancie (Lebanon), 258 Tuxedo, San Antonio, Tex. 78200.

Departures to the Field

ALLEN, Rev. & Mrs. Walter E., Box 697, Kisumu, Kenya.
 ALLISON, Rev. & Mrs. Clarence A., Box 249, Kisumu, Kenya.
 BATEMAN, Mr. & Mrs. Dallas L., Box 32, Limuru, Kenya.
 BAXON, Mr. & Mrs. J. Franklin, Jr., Box 723, Mbeya, Tanzania.
 BENEFIELD, Rev. & Mrs. Leroy, Box 7, Baguio, Philippines.
 BERRY, Rev. & Mrs. Edward G., Caixa 320-ZC-00, Rio de Janeiro, C.I.B., Brazil.
 BERTHA, Dr. & Mrs. Ralph C., 190 Sankey Rd., Upper Palace Orchard, Bangalore, India.
 BRADSHAW, Rev. & Mrs. Melvin J., 916 Waseda-ku, Ushita-machi, Hiroshima, Japan.
 BUIK, Rev. & Mrs. James W. Generalissimo 107, 1^o D, Madrid 16, Spain.
 CARTER, Joan, Box 30170, Nairobi, Kenya.
 COOPER, Rev. & Mrs. Robert R. (Vietnam), Bap. Mission, APO San Francisco, Calif. 96218.
 COWAN, Anna L., Bap. Hoop, Ajloun, Jordan.
 DOLPRA, Rev. & Mrs. Donald R., Box 89, Kigoma, Tanzania.
 EUBANK, Jackie, Box 4040, Sapele, Nigeria.
 FLEET, Rev. & Mrs. Ray T., Caixa 178, Recife, P.E., Brazil.
 FULLER, Rev. & Mrs. J. Wayne, Bap. Hospital, Ajloun, Jordan.
 GANN, Rev. & Mrs. M. Dale, Box 188, Tukuyu, Tanzania.
 GROBER, Rev. & Mrs. Glendon D., Caixa 89, Belém, Para, Brazil.
 GROSSMAN, Rev. & Mrs. Paul H., Lameo J. V. Opt. Co., Yekope, Roberts Int. Airport, Liberia.
 HAMPTON, Rev. & Mrs. James E., Box 838, Arusha, Tanzania.
 HAYES, Rev. & Mrs. Herman P. (Vietnam), Advisory Tm. 96 IV CTZ, Chaplain Section, APO San Francisco, Calif. 96218.
 HENSLEY, Rev. & Mrs. Robert C., Box 1644, Nassau, N.P., Bahamas.
 HILL, Mr. & Mrs. James M. (assoc.), Box 30370, Nairobi, Kenya.
 HOOVER, Annie, S. 22, W. 14, Sapporo, Japan.
 HURST, Rev. & Mrs. Harold E., Apartado 279, Tegucigalpa, DC, Honduras.
 JONES, Rev. & Mrs. Don C., Bap. Mission, IPO Box 1361, Seoul, Korea.
 JONES, Rev. & Mrs. Thomas A., Box 32, Limuru, Kenya.
 KING, Dr. & Mrs. David W., Box 3232, Beirut, Lebanon.
 KINGSTY, Rev. & Mrs. Geno B. (Malawi), 2541 29th Pl. W., Birmingham, Ala. 35208.
 KIRKBY, Marilou, Caixa 88-ZC-09, Rio de Janeiro, C.I.B., Brazil.
 LAW, Rev. & Mrs. Thomas L., Jr., Montevideo 16, El Porvenir, Seville, Spain.
 LEEPER, Mr. & Mrs. James F., 4 Hatir Sokak, Cazi Osman Pasa, Ankara, Turkey.
 LOVE, Rev. & Mrs. Charles P., Box 28, Georgetown, Guyana.
 McNALLY, Rev. & Mrs. Walter B., Caixa 143, Volta Redonda, Estado do Rio, Brazil.
 MARAKI, Rev. & Mrs. Tomoki, 2-35 Kami Midori-cho, Shichiku, Kita-Ku, Kyoto, Japan.
 MURTH, Mary Sue, Tromolpos 77/DKT, Djakarta, Indonesia.
 MOOR, Dr. & Mrs. R. Cecil (emeritus), Casilla 6042, Santiago, Chile.
 MORRISON, Martha, Shaw House, Rm. 510, Orchard Rd., Singapore 9.
 MOSS, Rev. & Mrs. Zebedeo V., Box 1438, Kitwe, Zambia.
 MURRAY, Rev. & Mrs. Ben R., Apartado 572, Trujillo, Peru.
 NORTICUTT, Rev. & Mrs. Irvin L., Apartado 3177, Lima, Peru.
 PARKER, Rev. & Mrs. F. Calvin, 350 2-chome, Nishikubo, Shinjuku-ku, Tokyo, Japan.
 PENKERT, Doris, Caixa 382, Recife, Pernambuco, Brazil.
 RICKETSON, Mr. & Mrs. Samuel A., Box 201, Taichung, Taiwan, Rep. of China.
 RIDENOUR, Crea, Apartado Aereo 6613, Cali, Colombia.
 ROGERS, Lillie O., Shaw House, Rm. 510, Orchard Rd., Singapore 9.
 STEWART, Mr. & Mrs. R. Jay E., Box 304, Nyeri, Kenya.
 STOURFER, Rev. & Mrs. Paul W., Caixa 428, Bauru, SP, Brazil.
 WILLIAMS, Thelma E., 169 Boundary St., Kowloon, Hong Kong.

WOOD, Rev. & Mrs. Rudolph M., 2 Rue Vassy, Vir, Nivelles, Belgium.
 WOATHY, Rev. & Mrs. Charles C., 6 Natur St., Haifa, Israel.
 WYATT, Dr. & Mrs. Roy B., Jr., Apartado Aereo 6613, Cali, Colombia.
 YARNELL, Rev. & Mrs. Carl F., Jr., Box 1137, Kota Kinabalu, Sabah, Malaysia.

On the Field

BILBARY, Rev. & Mrs. Clay Don (assoc.), Box 60, New Amsterdam, Berbice Co., Guyana.
 CLEMENT, Rev. & Mrs. Richard D., Casilla 13, Centro Agricola Bautista, Chone Manabi, Ecuador.
 COLEMAN, Anita, 14-90, 13-ban, 1-chome, Momochi, Fukuoka 814, Japan.
 FRICKE, Sr. & Mrs. Robert C., Apartado 727, Torreon, Coahuila, Mexico.
 GRAVES, Alma, 17-80, 12-ban, 3-chome, Nishi-jin, Fukuoka 814, Japan.
 HANCOX, Rev. & Mrs. Jack D., BP 20412, Abidjan, Ivory Coast.
 JESTER, Dr. & Mrs. David L., Ahmadu Bello Univ., Zaria, Nigeria.
 LARIS, Rev. & Mrs. Fred L., Box 211, Jos, Nigeria.
 NELLURN, Gary B., Bap. Med. Center, Nalerigu, via Giambaga, Ghana.
 NOOR, Alice S. (Mrs. W. Dewey), Via Delle Spighe 8, 00172 Rome, Italy.
 NUSSEN, Mr. & Mrs. James D., Box 2847, Mombarasa, Kenya.
 NYAS, Rev. & Mrs. S. Payton, Box 48, Kaduna, Nigeria.
 NOWELL, Rev. & Mrs. C. Grady, Apartado 100, San Pedro Sula, Honduras.
 SCHENKEL, Rev. & Mrs. Lowell C., Caixa 262, Natal, Rio Grande do Norte, Brazil.
 SIEB, Rev. & Mrs. Maxwell D., Newton Mem. School, Oshogbo, Nigeria.
 SMITH, Rev. & Mrs. J. Wendell, Box 6, Tandjungkarang, Lampung, Indonesia.
 WATSON, Rev. & Mrs. Leslie, 63 Sawawatari, Kanagawa-ku, Yokohama-shi 221, Japan.
 WHIRL, Dr. & Mrs. Carlton E., Bap. Sem., Ogbonosho, Nigeria.
 WILKIN, Dr. & Mrs. John H., Jr. (Gaza), Box 44, Ashkelon, Israel.
 WILKES, Rev. & Mrs. John M., Etoile du Cordon, Chem d Cordon Metz, 78 Jouy en Josas, France.
 WILLIS, Rev. & Mrs. Avery T., Jr., DJL, Jr. Anvari 12, Surabaya, Indonesia.

United States

BRICKHAM, Rev. & Mrs. Norman R. (Venezuela), 1512 N. Broadway, Okla. City, Okla. 73118.
 CRUSE, Rev. & Mrs. Darrell D. (N. Brazil), 3338 Nanz Ave., Louisville, Ky. 40207.
 CIRENTY, Rev. & Mrs. Melvin G. (Indonesia), 7003 Live Oak Ln., Auburn, Calif. 95001.
 GREENWOOD, Rev. & Mrs. Richard R. (Guatemala), 1901 W. Seminary, Ft. Worth, Tex. 76115.
 HERRING, Rev. & Mrs. J. Alexander (Thailand), 206 Broughton Dr., Greenville, S.C. 29609.
 LANCASTER, Cecile (emeritus, Japan-Hawaii), 12601 Memorial Dr., Apt. 7, Houston, Tex. 77024.
 LEE, Rev. & Mrs. Lewis B. (Peru), 1903 W. Seminary Dr., Ft. Worth, Tex. 76115.
 LOCHRUD, Rev. & Mrs. James T. (Philippines), 14 Cramer St., Thomasville, N.C. 27360.
 McMURRAY, Mary Jo (Mrs. J. D.), (Bap. Spanish Pub. House), Box 4255, El Paso, Tex. 79914.
 MOORE, Rev. & Mrs. Vernon L. (assoc., employed for Afukaya), Rt. 7, Box 413, Plant City, Fla. 33566.
 O'KEEAN, Rev. & Mrs. Daniel W. (Japan), 7101 Beechnut, Apt. 1, Houston, Tex. 77016.
 PARKER, Rev. Wyatt M. (reappointed for Bap. Brazil), Rt. 1, Townsend, Tenn. 37882.
 RORRISON, Rev. & Mrs. R. Boyd (Mexico), 4741 NW, 24th, Apt. 209-N, Okla. City, Okla. 73127.
 TURE, Mrs. Charles A. (Uganda), 1717 Avalon, Temple, Tex. 76501.
 WAKE, Mr. & Mrs. James C. (Mexico), 7215 Richwood, Little Rock, Ark. 72207.
 WILSON, Dr. & Mrs. George R., Jr. (Hong Kong), 310 W. Fourth St., Webb City, Mo. 64870.

Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period September through December at Missionary Orientation Center, Pine Mountain, Ga. 31821:

ANAYA, Rev. & Mrs. J. A. (Spain).
 BAKER, Rev. & Mrs. Charles B. (Korea).
 BREK, Rev. & Mrs. O. Frederick (Indonesia).
 BRUNENBERG, Dr. & Mrs. Charles L. (assoc., Botswana).
 BLAKELY, Mr. & Mrs. Vesta N. (Kenya).
 BRAY, Rev. & Mrs. Albert L. (Colombia).
 BURNHAM, Rev. & Mrs. James L. (Spain).
 CAMPBELL, Mr. & Mrs. Charles G. (assoc., Thailand).
 COOKE, Emma E. (assoc., Lebanon).
 CRAIGMYRE, Rev. & Mrs. James P. (Lebanon).
 CRIDER, Rev. & Mrs. Robert F. (Spain).
 DARNELL, Rev. & Mrs. James H. (Nigeria).
 DILLARD, Mr. & Mrs. Jim C. (Nigeria).
 ELLIS, Rev. & Mrs. R. Perry (S. Brazil).
 GARNER, Rev. & Mrs. Darrel E. (Malawi).

GAYLE, Rev. & Mrs. John H. (Indonesia).
 GRAHAM, Rev. & Mrs. H. Clifford (assoc., Guiana).
 GROCK, Mr. & Mrs. V. Lynn (Argentina).
 HARRIN, Dr. & Mrs. L. Byron (Hong Kong).
 HENDERSON, Dr. & Mrs. W. Griffin (assoc., Hong Kong).
 HERRIN, Rev. & Mrs. Manger (assoc., Guyana).
 HODGEN, Rev. & Mrs. Wilburn C. (Peru).
 HOLLAND, Mr. & Mrs. Robert H. (Japan).
 HUBBARD, Rev. & Mrs. Kenneth C. (S. Africa).
 HUCKARY, Mr. & Mrs. S. Eugenio (Chile).
 INGRAM, Mr. & Mrs. Lawrence D. (S. Africa).
 IRBY, Rev. & Mrs. Rodney R. (South America).
 JACOBS, Rev. & Mrs. John J. (assoc., Guyana).
 JOHNSON, Margaret A. (S. Brazil).
 KELLY, Rev. & Mrs. Franklin A. (Guam).
 KING, Rev. & Mrs. Julian F. (S. Brazil).
 LANGLEY, Mr. & Mrs. Earl E. (assoc., Taiwan).
 McCAFFERTY, Rev. & Mrs. C. W. (assoc., Rhodesia).
 MARYAN, Mr. & Mrs. John G. (Columbia).
 MAY, Rev. & Mrs. B. V., Jr. (assoc., Dominican Rep.).
 MILAM, Mr. & Mrs. Kenneth B. (Indonesia).
 MILLER, Rev. & Mrs. Lewis A. (assoc., Taiwan).
 MOORE, Mr. & Mrs. Donald W. (assoc., Ghana).
 MORLEY, Rev. & Mrs. Ben D., Jr. (assoc., S. Africa).
 MYERS, Rev. & Mrs. Robert V. (assoc., Rhodesia).
 NELSON, Rev. & Mrs. G. Barry (Indonesia).
 PEACH, Mr. & Mrs. Jarrell D. (Guam).
 RIPPETTE, Rev. & Mrs. J. Fred (assoc., Hong Kong).
 SCOTT, Rev. & Mrs. Howard B. (assoc., Phillipines).
 SIMONEAUX, Mr. & Mrs. Michel S. (Japan).
 SMITH, Rev. & Mrs. Donald I. (S. Africa).
 SURRETT, Rev. & Mrs. Wayne E. (S. Brazil).
 STEFFI, Rev. & Mrs. E. Richard (Mexico).
 SUTTON, Mr. & Mrs. H. Thomas (assoc., N. Africa).
 SWEDENBURG, Mary S. (S. Africa).
 WEATHERHEAD, Rosalie W. (spec. prof. nurse, Argentina).
 WEST, Rev. & Mrs. James R. (Peru).
 WOMACK, Rev. & Mrs. Jack (Uruguay).
 YOUNG, Mr. & Mrs. David G. (Mexico).
 YOUNG, Rev. & Mrs. James B. (Pakistan).

TRANSFERS

HANCOCK, Rev. & Mrs. Jack D., France to Italy
 Comm. Aug. 1.

FIELD ASSIGNMENTS

MILBURN, Gary B. (Journ.), Tanzania to Ghana,
 Aug. 1.

BIRTHS and ADOPTIONS

AMIS, Amanda Martine, daughter of Dr. & Mrs. Robert E. Amis (Nigeria), July 8.
 BOLKS, Stephen Douglas, son of Rev. & Mrs. Olin D. Bolks (S. Brazil), July 22.
 CLARK, Anna Ruth, daughter of Dr. & Mrs. Stanley D. Clark (Argentina), July 28.
 FITZGERALD, Kenneth Lee, son of Dr. & Mrs. Dean Fitzgerald, Jr. (Jordan), June 2.
 HARRER, Deren Keith, son of Rev. & Mrs. Harry J. Harper, Jr. (appointed for Columbia), July 2.
 LEPPER, James Scott (Jamie), son of Rev. & Mrs. James F. Lepper (Turkey), July 4.
 LOVETT, Sara Beth, daughter of Rev. & Mrs. Billy H. Lovett (Malaysia), June 24.
 NEELY, Herbert Willingham, Jr., son of Rev. & Mrs. Herbert W. Neely (Rhodesia), July 18.
 STARNES, Sandra Maria, daughter of Rev. & Mrs. H. Clovis Starnes (Korea), March 21.
 VALERIUS, Julia Frances, daughter of Rev. & Mrs. Erling C. Valerius (S. Brazil), June 30.

DEATHS

ANDREWS, W. B., father of Rev. William P. Andrews (Chile), July 2, Greensboro, N.C.
 FLOURNOY, J. Houston, father of Rev. H. Marshall Flournoy (S. Brazil), Aug. 6.
 HARRINGTON, Mrs. Dora, mother of Rev. Joseph A. Harrington (S. Brazil), June 14, Tulsa, Okla.
 MOORE, W. J., father of Dorothy Dell (Mrs. Howard L.) Shoemaker (Dom. Rep.), Aug. 1.
 OWENS, William Lynn, father of Margaret (Mrs. Brodwin D.) Hale (S. Brazil), Aug. 1, Okla. City, Okla.
 THURMAN, Mrs. Charles E., mother of Eddie Lee (Mrs. Clarence, Jr.) Thurman (Malaysia), July 6, Louisville, Ky.

MARRIAGES

DODSON, Dorothy Joy, daughter of Rev. Clyde J. Dodson (Rhodesia), to Carlton McKay, June 17.
 GARRETT, Jackson Maxfield, son of Dr. & Mrs. W. Maxfield Garrett (Japan), to Catherine Davis Gourley, May 24.
 GUNNISON, Leila, daughter of Rev. & Mrs. Sydney L. Goldfinch, Sr. (Costa Rica), to L. Ralph Bass, Jr., July 26, Cuthbert, Ga.
 LUTZ, Beverly (resigned, Paraguay), to Rev. William Barclay, Jr.
 TERRY, Kenneth William, son of Rev. & Mrs. R. W. Terry (Germany), to Susan Ellen Bidwell, June 7, Albuquerque, N.M.

New Members of Foreign Mission Board

Presented here are Foreign Mission Board members elected by the Southern Baptist Convention last June. Given with each name is the state convention the member represents (or designation as a local member) and the year his present term expires. Other members of the Board have been presented in earlier issues.



Harvey Albright
Oklahoma 1970



Mrs. Lindsey Barron
Georgia 1972



Glen E. Braswell
Colorado 1973



Daniel W. Cloer
S. Carolina 1972



James Flaming
Texas 1972



Mrs. C. V. Hickerson
Virginia (local) 1972



Mrs. William M. Jones
N. Carolina 1972



Don Mott
Florida 1972



Julian H. Pentecost
Virginia (local) 1972



Ralph M. G. Smith
Missouri 1972



C. Clifton Ward
Tennessee 1973



Mrs. Thomas Whalen
Virginia (local) 1973



Grady B. Wilson
N. Carolina 1973

MK Joins Others for Baptism in Liberian Creek

Ann Bellingor, 12-year-old daughter of the Robert N. Bellingers, missionaries in Liberia, encountered an unusual experience, such as MKs (missionary kids) sometimes have, when she was baptized recently in Liberia—in a creek.

She and 20 other candidates were led one by one into the water of a stream near Ricks Institute, a Baptist primary and secondary school near Monrovia. Her father is business manager and Bible teacher at the school.

Most of the candidates had made professions of faith during a revival in April. Two were Lebanese boys in the third

grade, three were Ricks faculty members—a Ghanaian, a Nigerian, and a Liberian. One boy with a badly deformed leg was carried by a senior student.

Mrs. Moore Resuming Service

Mrs. W. Dewey (Alico) Moore was invited by the Foreign Mission Board in June to resume missionary service in Italy upon being reactivated from the role of emeritus missionaries. She and her husband retired in 1968 after 31 years of service in Italy, but Moore died shortly afterward while they were visiting a daughter in Switzerland.



Friendship

Janet Graham, 18-month-old daughter of the Thomas W. Grahams, missionaries to Japan, plants a kiss on the cheek of Chie Yumihari at a picnic sponsored by the Kobe (Japan) Baptist Church. Chie's parents are Deacon and Mrs. Yumihari, members of the Kobe Church. Graham serves as minister of music at the church.

Chaplain in Vietnam

The July issue would be a tremendous boost to the morale of our doctor son, now on duty at Can Tho in the Mekong Delta, Vietnam, for he told me when I asked about church and Sunday and chaplains that he had not experienced any of those things since he arrived there last January. He knows I used to be managing editor of THE COMMISSION (1942-49). I'd be utterly grateful if you would send the cover and pages 1-6 to him.

Marjorie Moore (Mrs. O. K.) Armstrong Republic, Missouri

(Comment relayed later from Capt. Armstrong in the Mekong Delta of Vietnam on the July cover and Vietnam photos: "It's worthy of *Life* magazine.")

I am enclosing a check for six copies of the July issue. Chaplain Harold L. Mills is my younger brother, and we are very proud of his service in Vietnam. We especially enjoyed the article about him in this issue.

Royal C. Mills
Big Spring, Texas

How To Get Flags

I have noticed the flags that you sent my church . . . the miniature flags of the Southern Baptist foreign mission fields. I think they are very pretty. Every time I see them it makes me think of the great work you all are doing for the Lord.

I would like very much for you to send me some so that I could set them on my bedside table so it will remind me of God at all times. I think I would like to be a missionary when I get older. My mother says I can be a missionary in my own neighborhood.

Patti Butler
Dallas, Texas

As with the stamp cover reproduction, we award the miniature flags on the basis of new and renewed subscriptions to THE

COMMISSION. A complete set of the flags is sent to the church, group, or person who sends in a prepaid order for at least ten one-year subscriptions at the rate of \$1.50 for each addressee. If you enlist and send in that many subscriptions, with payment in full, we will send you the flag set.

Please remember that the minimum subscription order must be the equivalent of ten one-year subscriptions. This can be realized with three three-year subscriptions and a single one-year subscription, making the required total. Any combination of one-year, two-year, and three-year subscriptions is satisfactory, just so the total is at least ten.

We hope you are successful soon in sending such a subscription order to us. We will promptly send you the set of flags.

Matching the Stamps

The back cover of the July issue is the fourth time to offer the beautiful page of foreign stamps. When I ordered mine a year ago I did not dream of such a demand for the stamps.

Since that time I have tried to duplicate the picture and now have over half of them. I could make up several of my own for having collected stamps for the past 40 years, but the challenge to see if I could get all the ones in the picture is more interesting.

John P. Campbell
Nashville, Tennessee

Would so like three sheets of stamps to share with my young friends (enclosed payment for three-year subscription). A wonderful way to teach missions.

Mrs. L. M. Castle
St. Joseph, Missouri

Your intended use for the stamp cover reproductions is commendable. This has been the most enthusiastically received plan for subscription promotion we have used in recent years. Many persons are getting the stamp covers by ordering gift subscriptions for their friends. The fact that you received three stamp cover reproductions for a three-year subscription may prompt many others to do the same. The three-year subscription is a bargain, for it costs only \$3.50.

NEWS

SEPTEMBER 1969

FOREIGN MISSION BOARD

SBC



Bullring Pulpit

Rudy Hernandez of Dallas, Texas, preaches in the bullring at Ciudad Juarez, Chihuahua, fourth largest city in Mexico, in an emphasis sponsored by four local Baptist churches as part of the Crusade of the Americas. Attendance averaged 4,000 during the six nights, and 702 persons made professions of faith in Christ, reported Ervin E. Haste, Crusade director for Mexico. Services were continued the following week in the four churches and 14 missions. The campaign was preceded by a pastor's retreat, a week of prayer, a soul-winning institute, and two weeks of special effort in personal witnessing. A total of \$5,000 was spent on publicity. Among converts was the owner of the publicity firm employed and his wife. More than 15,000 Gospels of John, 54,000 handbills, and 50,000 evangelistic tracts were given out. Juan German Ortiz served as steering committee chairman.

Eager Response Seen in Sabah

An eagerness to hear the gospel from Southern Baptist missionaries in Sabah (formerly North Borneo), Malaysia, is being shown by Karen immigrants from Burma and tribesmen with little exposure to any developed religion, R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, reported recently.

Response in the Tawau area of southeastern Sabah has been so great that another missionary couple is being sought to share responsibility with the Charles H. Morrisses, said Parks.

Rev. and Mrs. Morris are trying to minister to people in the city of Tawau and growing groups of believers in eight lumber camps that stretch more than 100 miles into the forest. People elsewhere in Sabah are also requesting missionaries.

In most of the lumber camps laymen lead services and instruct people, since the missionaries are unable to go to each place every week. Worship services are being conducted in six languages—Malay, Kadazan, Murut, Karen, Chinese (Mandarin or Cantonese), and English—with 14 ethnic groups involved.

A lumber company years ago brought in many Karen (a Burmese tribe to whom the Baptist pioneer missionary Adoniram Judson preached) to work in the Sabah forests. These immigrant Baptists were without leadership and had no contact with any Baptist group for 15 years.

The Morrisses moved to Tawau in 1968 in response to a request from the Karen.

Parks said three distinct types of mission work are being carried out in Sabah. The ministry in Kota Kinabalu (formerly Jesselton), begun by the Carl F. Yarnells, Jr., is among more sophisticated, better educated people and is relatively well organized.

Work in Sandakan, begun by the Morrisses before moving to Tawau, is among Chinese and has moved more slowly. A building site has been acquired, however, and there are plans for construction.

The Tawau area work is rural, informal, and responsive.

Parks anticipates expansion of work into the neighboring state of Sarawak (also formerly part of North Borneo) in 1970.

Volunteers Hold Dental Clinics

Dental clinics were held at 19 Baptist churches and missions in Guyana during June in the third annual dental care project of the Guyana Baptist Mission (organization of Southern Baptist missionaries).

Two dentists and a technician from the U.S. went to Guyana at their own expense and worked without charge.

Dr. David Tate of Irving, Texas, who worked alone the past two summers, was accompanied this year by James Spence, dental technician, also from Irving, and Dr. Jack Fuson, oral surgeon from Knoxville, Tennessee. Mrs. Tate and their daughter Laurie also went along.

Spence took turns in accompanying the dentists so he could repair old dentures and provide simple partial dentures for people who had front teeth missing.

During the project 2,896 teeth were extracted and 68 partial dentures fitted. At each clinic Guyanese volunteers registered patients, sterilized instruments, and assisted with patients. Some volunteers were also patients.

"The willingness of these specialists to spend their vacations giving a practical demonstration of their concern for people has enabled Guyana Baptists to extend their ministry," reported Mrs. John P. Dixon, missionary.

There are no dentists in most of the outlying districts of Guyana, she noted, and most of the people are unable to travel to town and pay for dental care. There is no regular Baptist-sponsored medical work in the country.

The Sunday Graphic newspaper in Guyana featured the clinics with a large photograph and a story on the front page of its June 8 edition.

Catholic Project Gets U.S. Aid

With the financial aid of the United States Agency for International Development, the Roman Catholic Church of India will build a 700-bed hospital at Bangalore, India. The Indian government has endorsed the project.

The hospital, to be attached to St. John's Medical College, is expected to be ready in 1972, reported Religious News Service. It will cost about \$6 million.

The medical college, sponsored by the Catholic hierarchy of India, was opened in 1962. Staffing the college are 62 doctors and teaching aides. There are 318 students.

NEWS

9,600 Baptists, One Pastor

By Theo Sommerkamp

Director, European Baptist Press Service

On one Sunday alone, 158 converts were baptized. On the following morning, baptism for 60 more took place.

In the first half of this year, almost 1,500 baptisms were reported. Another 6,000 persons are awaiting baptism after a Christian instruction class.

There were but 908 Baptists in the country in 1962. Now there are 9,600.

Yet there is only one African pastor.

Where is it? Some hints: The country has a population of 3½ million and has the greatest density of population on the African continent. It gained independence as a nation in 1962, and a Baptist union was formed the same year.

Center To Seek Youth

The Danish Baptist Union in annual conference voted to develop a youth center in Copenhagen, capital and largest city of Denmark. A youth pastor has already been called on half-time basis.

The center will serve the five Baptist churches in greater Copenhagen. A suitable building will be sought in the city of nearly one and a half million population.

One purpose of the center will be to maintain contact with Baptist youth who move into the big city from outlying districts of Denmark. Baptists are stronger in the outlying areas.

Courses in Bible and leadership training will be offered at the center. A counseling service also will be furnished.

The number of baptisms in Danish Baptist churches in 1968 was only 57, the lowest number in the union for 120 years, the conference was told. It was noted, however, that 81 baptisms have taken place during the first half of 1969.

The 42 Baptist churches in Denmark have 7,022 members; net loss was 68 members during 1968. Baptists remain the nation's largest free church body.

In only a few other countries (such as Indonesia) are Baptists experiencing such spectacular results from missionary work. The country is a mission field of the Danish Baptist Union.

The answer is Rwanda, in east central Africa. The country is slightly smaller than the state of Maryland.

The lone Baptist pastor is Eliakimu Gituro, who lives at Nyantanga with his wife and 12 children. He visited Baptist conferences in Denmark and Finland this summer. Acting as interpreter was Miss Valdine Renlund, of Finland, who is a midwife nurse in Rwanda as a missionary for the Danish Baptist Union.

Gituro must visit each of 22 preaching stations regularly. Local lay people conduct services between visits.

Miss Renlund accompanies him when she has nursing duties at the same place. "We are always followed by a large and curious crowd," she said. In predominantly rural Rwanda a traveler is seldom out of sight of people.

Gituro, born in neighboring Burundi, is a first-generation Christian. He worked for 25 years as a nurse before becoming a pastor. He has only a primary school education.

The shortage of pastors occurred because there has been no place to train them. But a new pastors' school will send out four pastors at the end of another school year. After two years there will be another group, making ten in all.

Usually a Danish Baptist missionary shares baptismal services with Gituro, so that he does not have to baptize a large group alone. However, he has baptized by himself as many as 165 at one time.

Miss Renlund pointed out that some people attempt to become Baptists for social reasons. "We must screen out the genuinely converted from those who are socially motivated," she said. A close watch is kept also over those who have already become church members.



EUROPEAN BAPTIST PRESS SERVICE

Visiting Europe, Eliakimu Gituro, only Baptist pastor in Rwanda, hears about television from Valdine Renlund of Finland, missionary to Rwanda sponsored by the Danish Baptist Union. Rwanda has no television since electricity is scarce.

Indifference Traced

The apparent indifference shown toward religion by many Israelis is set forth in "Religious Liberty in Israel," a dissertation by Dr. Dwight L. Baker, missionary to Israel. A copy of the dissertation has been given to the J. M. Dawson church-state research center at Baylor University, Waco, Texas.

The study covers the period from the founding of modern Israel in 1948 to 1963.

Baker says the religious indifference is revealed in the scorn young Israelis exhibit toward ancient religious forms and practices, in the popular feeling that Orthodox Judaism fails to speak relevantly to the problems of Jews, and in the complaint that Jewish religious leaders are more concerned with political activity than with congregational matters.

In tracing the history of the Israeli state and religion, Baker shows that extremists force the government to enact religious laws that encroach upon the rights of people in the face of mounting opposition.

Baker directs the Christian Service Training Center in Haifa, Israel, and teaches classes in evangelism, missions, and church history. He taught at Baylor this past spring while on furlough.

European Offering Planned

English-language Baptist churches on the European continent will take a special home missions offering to help build new Baptist churches in Romania, Hungary, and Poland. It will also help buy books for the seminary library in Hamburg, Germany.

The European Baptist Convention's executive board voted for the offering at its summer meeting in Interlaken, Switzerland. The convention is composed of English-language congregations located mainly in West Germany, but also in Spain, Italy, France, and Belgium.

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NEWS

Permission Given

The government of Portugal has authorized the Portuguese Baptist Convention to purchase three floors in a five-story apartment building. The convention had awaited permission for almost 17 months, reported Missionary Grayson C. Tennison.

The space was originally planned for the Baptist church in Queluz, but a change in law while the building was under construction made it necessary to get prior consent of the government before the transaction could be completed.

A request made by the convention in early 1967 was denied because of an error in information furnished the government by local authorities. On July 8 of this year "a reversal was handed down, based on corrected information," said Tennison.

Members of the Queluz church marched as a body to the new installation on Sunday, July 20, and held a service of worship and thanksgiving. The church has about 100 members but averages 120 in its all-age Sunday School.

The new quarters will provide an auditorium and education space for 300. Pastor Joao Rosa de Oliveira is also secretary of the convention's overseas mission department.

New Broadcasts Begun

A five-minute devotional program on Portugal's most powerful commercial radio station was begun by the Portuguese Baptist Convention in mid-July, reported Missionary Grayson C. Tennison.

Portuguese Baptists pioneered local evangelical programs by beginning a musical program in December, 1967. The 150,000-watt Radio Clube Portugues transmits both programs. The new program is entitled 'Dialogue.'

Since the Baptists began broadcasts in 1967, the station has accepted several other evangelical programs.

Ambassador's Cup Awarded MK

Eddie Chambliss, who has lived in Mexico City, Mexico, for the past six years, has received the Ambassador's Cup award as the outstanding senior boy at the American school in Mexico City.

He is the son of Mr. and Mrs. V. Walton Chambliss, Jr., Southern Baptist representatives in Mexico.

Eddie's older brother, Larry, was awarded the cup two years ago. They are the first brothers to receive the honor.



Parade Opens Crusade

This float led the parade of more than 4,000 Baptists in Rosario, Argentina, for opening of the Crusade of the Americas in that country. The event closed the 61st annual session of the Argentine Baptist Convention. The march began after convention leaders placed flowers at a national monument and ended at a theater for an evangelistic service, at which many persons made public commitments to Christ.

Proposed Shinto Shrine Law Protested

Disapproval of a bill before the Japanese Diet (governing body) to restore state support for Shinto Shrine is being publicly demonstrated by increasing numbers of Protestants and Roman Catholics in Japan, reported Missionary Worth C. Grant.

Joining in protest are Buddhists, including adherents of Soka Gakkai, a nationalistic cult.

Japanese Baptists were among earliest opponents. The bill calls for nationalization of Yasukuni Shrine, in Tokyo, where Japan's war dead are enshrined. If the bill becomes law, said Grant, it probably would be followed by nationalization of other shrines.

Shinto, the indigenous religion of Ja-

Choir, VBS Utilize Theme

The Crusade of the Americas theme, "Christ, the Only Hope," much used in Brazil, was utilized twice recently by a Baptist church in Recife, Brazil, in practical mission activities.

The choral group of Capunga Baptist Church used the slogan as its theme for a program excursion to Fortaleza, Brazil. The 27-member choir presented nine concerts during their 60-hour stay there.

Other leaders of the church used the Crusade theme for a three-day Vacation Bible School in a juvenile home in Recife; 300 children took part.

New Station To Reach India

A powerful new missionary radio station is to be fully operative by this fall on Mahe, largest island in the Seychelles Islands in the Indian Ocean, Far East Broadcasting Association has reported. Construction cost is \$480,000.

The new station is intended to send the gospel first to India and then to other Far East countries, according to the Religious News Service account.

pan, was legally divided into Shrine Shinto and Sect Shinto in 1892. Shrine Shinto, with more than 100,000 shrines, was intended to enhance the glory of the state and foster worship of the Emperor. It was disestablished as a state cult in 1945 as one of the acts of the postwar Allied Occupation.

The new constitution, adopted in 1947, provides for separation of government and religion. One professor of law in a Tokyo university wrote recently that the proposal threatens violation of the constitution and loss of religious freedom.

Norwegians Prepare

Norwegian Baptists in their annual conference reviewed plans for participation in a four-country Baptist evangelistic effort in Scandinavia during the coming fall and spring. Thirty-one churches are to take part in activities during October and November, and the remaining 31 during pre-Easter weeks in 1970.

The other three countries are Denmark, Sweden, and Finland. For their campaigns Norwegian and Finnish Baptists will use the "J" symbol developed last year by Baptist churches in West Germany's Rhine-Ruhr area.

An exchange of personnel among Baptists of the four countries is being worked out. Also, 15 pastors and laymen from the American Baptist Convention are to visit churches in Norway in October but will not preach. Norwegian Baptist pastors hope to visit Baptist churches in the U.S. sometime in 1970.

Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, told the conference in Oslo about the large numbers of conversions occurring in Indonesia.

He said Norwegian Baptists should feel that widespread revival with many conversions to Christ can happen in Norway.

Raid Interrupts

Debris from a bombed house a half-block away fell on the roof of the Baptist church and pastor's residence in Choluteca, Honduras, just an hour before the scheduled start of a Crusade of the Americas meeting.

The place was filled, but nobody was injured. The roof was heavily damaged.

The incident was part of the conflict between Honduras and neighboring El Salvador. A series of skirmishes and air raids began July 14 and continued intermittently for five days until the Organization of American States effected a cease-fire.

The Ralph A. Wilsons, missionaries, live 12 blocks from where the bombs fell in Choluteca. Other missionaries in Tegucigalpa, the capital, live two or three miles from Toncontín airport, which was bombed. This was the closest Southern Baptist missionaries came to being directly affected.

Assembled for the Crusade meeting in Choluteca were several missionaries, some women and children from a mission on the Salvadoran border, an evangelist from Guatemala, and students from the Baptist theological institute, Tegucigalpa.

No public flights were operating, so Missionary S. Wayne Wheeler, stationed in Tegucigalpa, drove the students back. Mrs. Wilson and the children went along. Wilson took the Guatemalan evangelist to the Nicaraguan border where he could get a flight home.

Visas Denied to Some

Officials of the Nigerian government informed the Sudan Interior Mission (SIM) in Lagos, Nigeria, that no more entry visas will be issued to its American missionaries because of alleged sympathy for Biafrans that they expressed during furloughs in North America, Religious News Service reported.

Large medical and educational projects are operated in Nigeria by SIM.

According to reports, an immigration official said he had "evidence" that members of the mission were speaking sympathetically of Biafra (the name taken by the secessionist Eastern region) while in the United States, and that the Nigerian government took a serious view of this.

British and other non-American SIM missionaries were not affected at once.

ANSWERS

See Foreign Missions Quiz, page 28

Argentina-8, Bahamas-22, Belgium-7, Bermuda-11, Colombia-5, Dominican Republic-26, Ethiopia-1, Germany (West)-6, Guyana-10, India-23, Iran-28, Italy-24, Jamaica-13, Jordan-2, Korea (South)-27, Liberia-20, Malawi-30, Mexico-19, Nigeria-14, Pakistan-12, Peru-15, Portugal-16, South West Africa-29, Switzerland-4, Tanzania-9, Togo-17, Turkey-3, Uruguay-21, Vietnam (South)-25, Zambia-18.

Nigerian's Appraisal: 'A Grand Job'

The following editorial appeared in the *Daily Telegraph*, newspaper in Lagos, Nigeria. It was reprinted recently in *Africa Now*, publication of the Sudan Interior Mission.

Mr. Udemezuo Onyido, writing in this paper yesterday, charged that Christian missionaries have done great havoc in Africa in their attempt to Christianize Africans. He said the missionaries had destroyed every culture, music, and even religion.

We disagree with him in every respect. We think that Christian missionaries have done a grand job in Africa, and Christianity itself has saved Africa. Most of our schools and colleges in Nigeria were built and financed by Christian missionaries. Mr. Onyido himself was educated by them. Most of our hospitals, maternity centers, and dispensaries were built and financed by Christian missionaries. Our leper colonies and their staffs were maintained and financed by them. How then can we agree that Christian missionaries have done havoc in Africa?

Think of any African leader you know. Minus very few of them, the rest were trained and brought up by Christian missionaries.

Our social customs and traditions

have not been destroyed by Christian missionaries. All that happened is that those evil aspects in them died a natural death when they came face to face with changed ideas consequent upon a new set of values and higher morals brought to us by the missionaries.

The Christian missionaries stopped inter-tribal and intra-tribal wars by educating and civilizing the citizens. Christian hospitals gave us good health for increased population. Twin mothers are not ostracized nowadays as was the practice years ago.

Christianity has never taught us to hate but to love one another, but if Mr. Onyido likes to go back to the past ages of darkness and be truly "African" then we say he is behind times. We have all praise for missionaries and we hold that they have done a grand job in Africa. If the choice is between Christianity and heathenism, we have no doubt that Nigerians will accept Christianity, the only religion mostly of civilized people.

Thanks Expressed for Relief

Gratitude of Nigerian Baptists for relief money made available by Southern Baptists has been expressed in two letters received recently by H. Cornell Goerner, Foreign Mission Board secretary for Africa.

One letter was from Hezekiah U. Amadi, a Nigerian Baptist teacher formerly of the Owerri area, now in a refugee camp in Port Harcourt, Nigeria. His letter of appreciation was on behalf of the 47 Baptists in the camp. He said the camp held more than 10,000 people.

The other letter was from Emogene Harris, one of four Southern Baptist missionaries doing relief work in the Port Harcourt area. She said adults came into the camp in rags. With help from Southern Baptists, the eastern conference of the Nigerian Baptist Convention has provided cloth for each Baptist to have one garment.

"They are very thankful for the clothes," wrote Miss Harris, "but I believe the thing they appreciate most is that we care and that we have tried to find the Baptist people. We have been given permission to visit in the camp as much as we like."

She added, "Opportunities have opened recently for us to work in another camp across town for the Rivers State refugees. Miss Josephine Scaggs (missionary) is visiting the people there."

The refugees mentioned were formerly

under Biafran control but are now in territory that has been recaptured by federal Nigerian troops.

Food is distributed to the camps largely through government agencies, but missionaries and Nigerian Baptists have been able to provide funds for clothing and other necessary articles for some of the most needy persons.

This money is being made available through special gifts from churches in the U.S. through the Nigerian Relief Fund.

The Urban L. Greens, missionaries, are also working with representatives of the Nigerian convention in the relief program and in efforts to restore Baptist work in the area.

Building Dedicated in FWI

A new building for worship services was dedicated by the Baptist congregation in the small town of Baie-Mahaut, on the island of Guadeloupe in the French West Indies, in July. The congregation had been meeting in a rented room in the center of town, where noise from outside often interrupted services.

Invitations to dedication activities were distributed in the town, and the small, white, frame building was filled to capacity for the first meeting.

Missionary Wendell L. Page serves part-time as pastor.

a world of opportunity

MISSION 70

B

Y THE TIME New Year's Day is over and the football crowds have sounded their final cheer, somewhere—many somewhere in the real world of newborn 1970—a child will whimper and an old man will groan.

It will not be a new year for them—just more of the same: the pain, the shame, the hunger of unfulfillment.

But the day before 1970 may make that picture of despair a little less grimy, a little more hopeful.

They're calling it Mission 70, this "maybe" of a conference. It will seek to confront Baptist young adults with the world of opportunity that presents itself in the needs of the decade ahead.

Beginning December 28 and running into January 1 with a midnight worship service of commitment, Mission 70 will be a bold communication of what a Christian ought to be about in the contemporary world and how his concern for men can be expressed in the changing, demanding format of a church vocation.

It won't be just another conference.

Mission 70 is deliberately being designed to shatter stereotypes and throw open some new windows on the depth and variety of the emerging identity of a church alive to its space-age task.

Delegates will not only witness drama, folk-opera, and projected presentations, but will be participants in "walk-through" exhibits, small-group discussions, and talk-back sessions with conference leadership.

The conference's setting itself will expose some classic tensions in Christian commitment in a modern, technological world: the dazzling Atlanta Civic Center Auditorium, surrounded by primitive slum housing; the elegant Regency Hyatt House, headquarters hotel for the delegates, just around the



Students view Atlanta skyline from slum district corner. Problems of economic and spiritual poverty will be among topics facing Mission 70 delegates.

corner from striptease basement pubs and the smoky crush of bus station benches jarred by the incessant clang of pinball machines.

Downtown hotels have slashed prices for the young adults who will be attending Mission 70. Eight Atlanta churches will furnish space for discussion groups.

Members of the Atlanta Symphony Orchestra are preparing original theme music for the evening programs. Stereophonic choirs lining the perimeter of the auditorium will sing the conference vocal music. Elaborate world's fair-type exhibits are being built to portray the scope of missions opportunities. And that's just a beginning.

More than 85 individuals from Southern Baptist agencies, local churches, and state conventions have been working on plans for this unique conference for almost two years.

It undoubtedly will be the largest, most comprehensive display of denominational concern for church vocations ever produced by Baptists. But it is all in vain if those who should be there are not on hand.

Participants of Mission 70 will be chosen from college and seminary students and young career people who apply through one of the state quota chairmen designated by the conference

office. Only 4,500 young adults and youth leaders will be selected from among the applicants.

The world of 1970, with its yet-unheard demands and its trembling possibilities, waits for Christian ministers and missionaries to answer the impatient knock upon the church door in every town on every continent where Christ's name is preached.

Mission 70 is a bold call to commitment—a challenge to the Christian leadership of the 1970s and beyond. Encourage young adults you know to be a part of this experience.

The day before 1970 may make a difference in the decade of dilemma that lies ahead.

BY WESLEY M. (PAT) PATTILLO



RELAX!

You may not have a decision to make.

After all, if your talent and training don't match a need in overseas missions, you won't have to face the choice of going.

But then you may be an accountant. Or an agriculturist. An architect. Or an anesthetist.

Or a bookkeeper, book store worker, or business administrator. A camp director, chaplain, or college professor. Maybe a dentist.

Perhaps you are an elementary teacher. A graphic artist. A hospital administrator, journalist, or kindergarten teacher.

Or you may be a lab technician. A librarian. A mass communications specialist or a medical technologist. A men's worker or a minister of music.

Or a nurse, an occupational therapist, an office worker, pastor, pharmacist, or pilot. A printer or public health specialist. A radio and television broadcaster or technician.

A religious education specialist or school administrator. A secondary teacher, secretary, or social worker. A veterinarian or a youth worker.

**In that case, you do have a decision
to make about where to invest your talent.**

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