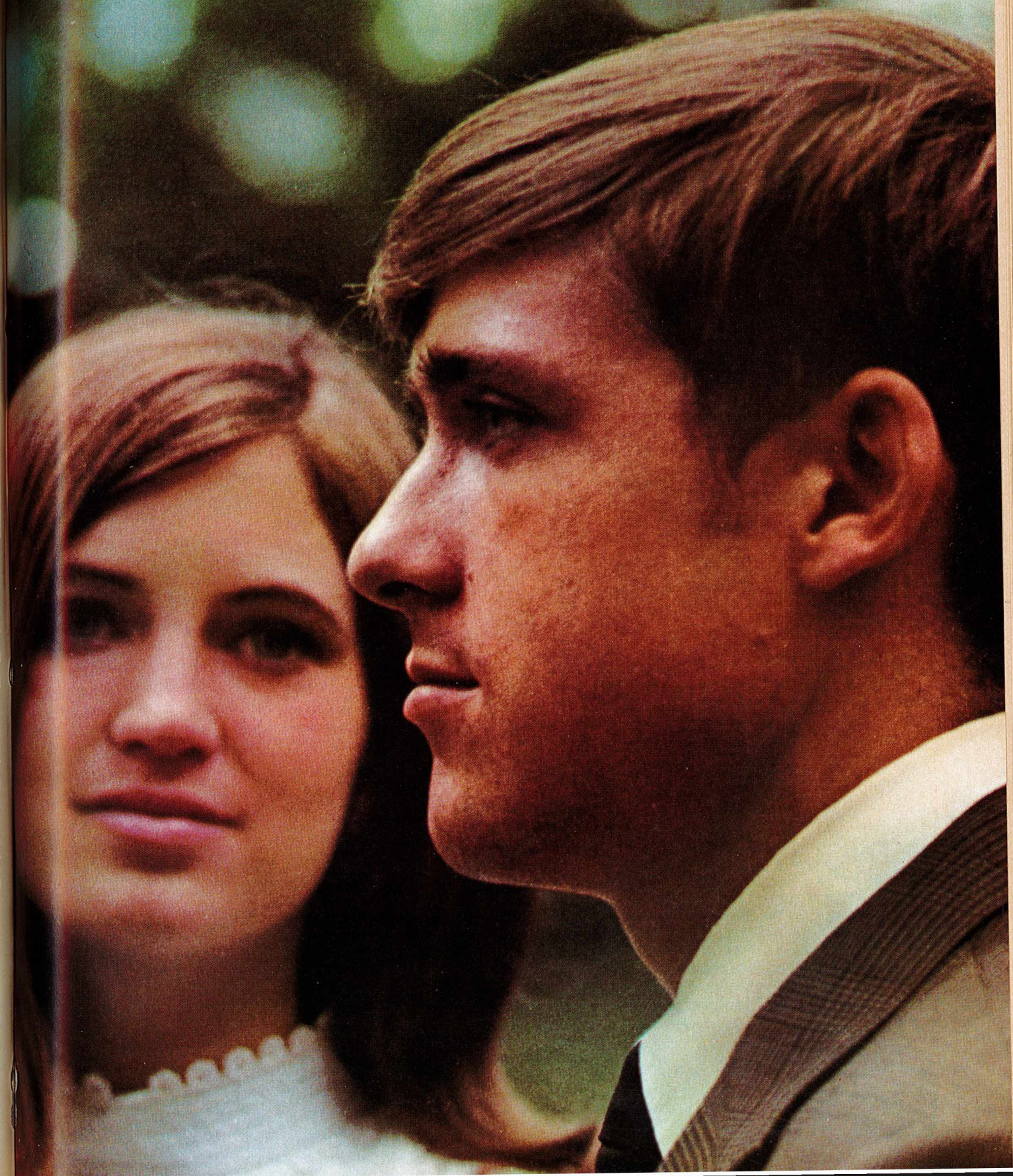


THE Commission

Southern Baptist Foreign Missions Journal • October 1969



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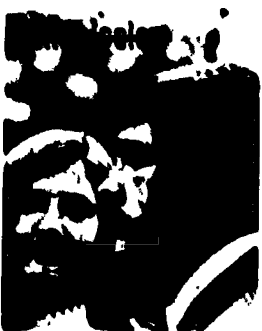
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COVER: Two of the new missionary journeymen shortly before their commissioning — Sylvia Hutcherson, to teach children of missionaries in Indonesia, and Robert G. Tischer, to do student work in the Philippines. Story begins on page 1. Front and back cover photos by W. Robert Hart.

Next Month

Meeting in Teheran, Iran, in June, Southern Baptist missionaries to the Middle East studied together their primary task of witness to Muslims. An in-depth report of the Teheran conference will be presented in November as supplemental material for the 1969 Foreign Mission Graded Series study topic on the Middle East.



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

MEMBER



THE Commission

October
1969

Volume XXXII

Number 10

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THE COMMISSION, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, Editorial offices: 3806 Monument Avenue, Richmond, Virginia 23230, U.S.A. Printed at 1821 North Boulevard, Raleigh, North Carolina. Second-class postage paid at Raleigh, N.C.

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

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

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

Change of address on Form 3578 must be given to Box 6597, Richmond, Va. 23230, five weeks in advance of the next month of issue, showing both old and new addresses.

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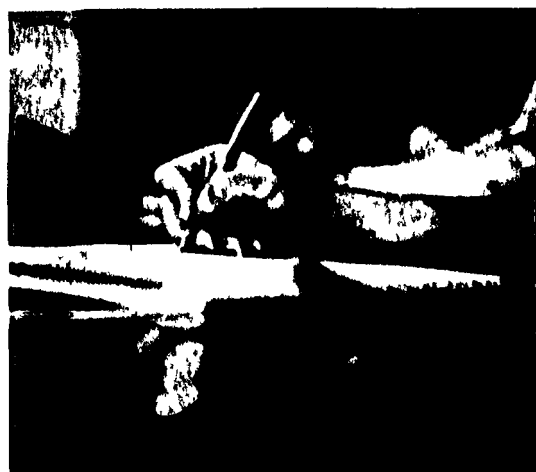
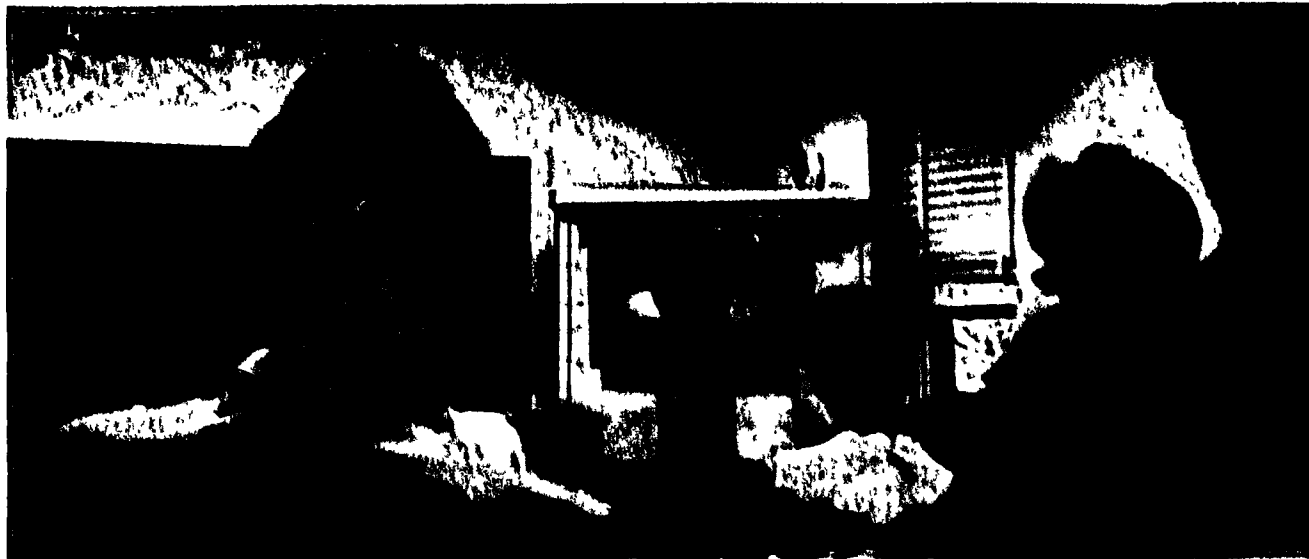
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Photographed by Bob Harper

On campus and in the classroom at journeyman training. Right: A linguistics class via videotape. Below: I. N. Patterson, emeritus missionary to Nigeria, prepares to lecture. Bottom: Resident Director Robert W. Fields and Mrs. Fields, missionaries to Israel.



MISSIONARY '69 Journeyman

THEIR MUTUAL commitment: to "grow in concern and service and share in some way the unconditional, accepting love of God in Christ," as one of them put it at commissioning service in Richmond, Virginia, in August.

Their destination: 29 countries, where they will work alongside career missionaries for two years in 13 vocations.

Their designation: missionary journeymen. The 62 young men and women are the fifth contingent to serve under the Foreign Mission Board's Missionary Journeyman Program.

Their departure followed eight weeks of intensive training at Virginia Intermont College, Bristol. Resident director this year was Robert W. Fields, missionary on furlough from Israel. The rotating faculty numbered more than 70.

"The training program is to be a mirror to see yourself and how you are going to perform in a different culture," explained Stanley A. Nelson, FMB associate secretary for missionary personnel, who directs the journeyman program.

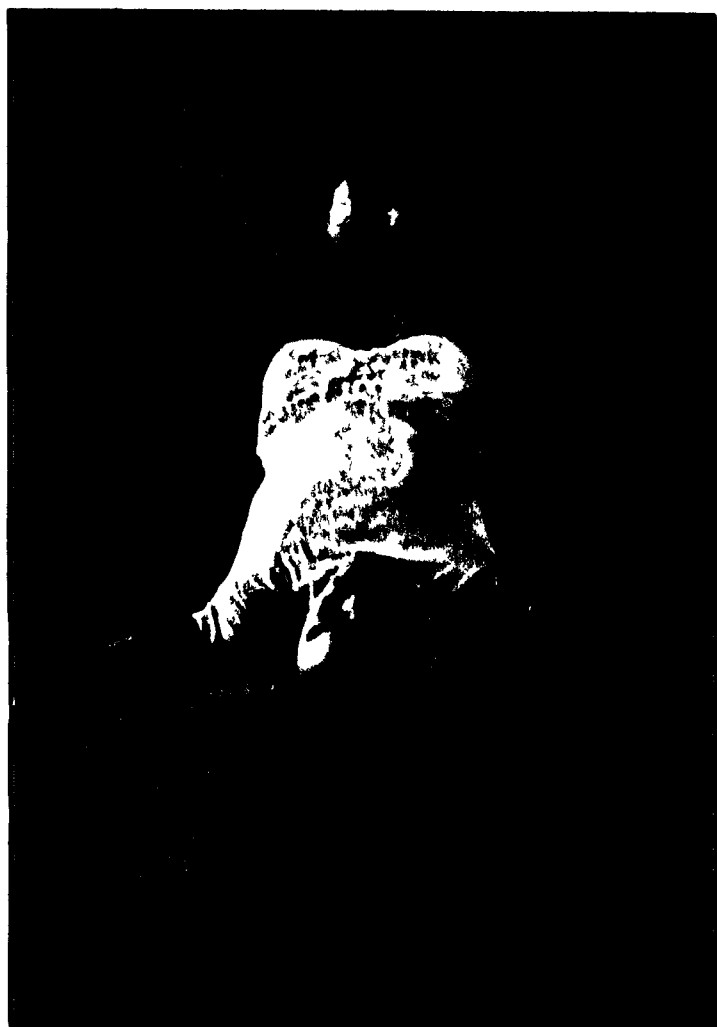
"It is designed to see performance under stress—of schedule, of variant points of view, of group interaction."

The training period, Nelson continued, offers clarification of what is expected on the field and a chance for personal growth, for learning sensitivity, and for self-discovery.

So revealing was the training session that more than one journeyman declared, "I want to go overseas, but if I never go to the field, this has still been the most valuable summer of my life."



At journeyman training: physical education class, vespers, in class, language laboratory.



Dwight Young, missionary journeyman 1966-68 and now on the Foreign Mission Board staff, reviews schedule with new journeyman.





W. ROBERT HART

New Missionary Journeymen

Home State, Field, Type of Work

Judith (Judy) Adams
Virginia *Gaza*
Medical technologist

Jen Allen
Kentucky *Liberia*
Secondary teacher

Susan Allison
Georgia *Japan*
Teacher for MKs

Mary Lynn Anderson
Texas *Japan*
College teacher

Rita Anderson
Kentucky *Liberia*
Elementary teacher

Larry L. Aultman
Mississippi *Mahawi*
Evangelism assistant

Bettie Bailey
S. Carolina *Tanzania*
Nurse

Lloyd D. Bockstruck
Illinois *Kenya*
Secondary teacher

Peggy Brantley
Texas *Mexico*
Seminary music teacher

Jimmie Burrell
Mississippi *Thailand*
Student worker

Ann Carson
Texas *Hong Kong*
Journalist

Glynda Chambers
Illinois *Gaza*
Nurse

Joyce Chrisman
Kansas *N. Brazil*
Secretary

Patricia Cobb
Alabama *Peru*
Teacher for MKs

Katherine Cook
Missouri *Hong Kong*
College teacher

Phyllis Cornwell
Tennessee *Indonesia*
Seminary librarian

Ann Davis
Oklahoma *Panama*
Teacher for MKs

Charlotte Dewey
Arkansas *Kenya*
Secondary teacher

Joyce Dodson
Arizona *Kenya*
Good will center worker

Doris Glenn
Texas *Kenya*
Secondary teacher

Nancy Goodyear
New Mexico *Bahamas*
Secondary teacher

Jeanne Grisham
Texas *Jordan*
Teacher

L. David Groseclose
W. Virginia *Israel*
Youth worker, teacher

Glenda Hanock
Missouri *Arundel*
Teacher for MKs

Vivian Hargrove
Missouri *Ghana*
Good will center worker

Charlotte Harvey
California *Thailand*
Nurse

Yvonne Helton
Kansas *Dominican Rep.*
Student worker

Sandra Hilton
Texas *Ghana*
Teacher for MKs

Sylvia Hutcherson
Texas *Indonesia*
Teacher for MKs

Diane Hutto
S. Carolina *Kenya*
Secondary teacher

Lynda James
Missouri *Ghana*
Nurse

Kenneth K. Jones
New Mexico *N. Brazil*
Teacher for MKs

David C. Long
N. Carolina *Uganda*
Literacy, youth worker

Nancy McAden
Virginia *Ghana*
Nurse

Dorothy Moore
Wash. *Dominican Rep.*
Elementary teacher

Joy Neal
Mississippi *Zambia*
Corres. school worker

Charlotte Paris
Illinois *Taiwan*
Secretary

Mary Peebles
Florida *Mahawi*
Good will center worker

Thomas F. (Tom) Poe
W. Virginia *Ghana*
Secondary teacher

Genevieve Pratt
Kentucky *Lebanon*
Secondary teacher

Kathryn Price
Arkansas *Lebanon*
Secondary teacher

Linda Rascon
Texas *Arundel*
Elem. teacher, secretary

Judy Ritchie
N. Carolina *S. Brazil*
Teacher, office worker

Philip K. Russell
N. Carolina *Hong Kong*
Secondary teacher

Karen Russey
Colorado *Vietnam*
Teacher for MKs

Jacqueline Segars
Alabama *Japan*
Secondary teacher

Sue Shamburger
Texas *Bahamas*
Secondary teacher

A. B. Short, Jr.
Mississippi *Hong Kong*
Student activities asst.

Mrs. A. B. Short, Jr.
Tennessee *Hong Kong*
College teacher

Marilyn Smith
Oklahoma *Indonesia*
Student worker

Carol Stephenson
Illinois *Nigeria*
Nurse

Robert G. Tischer
California *Philippines*
Student worker

Janie Tyler
Oklahoma *Indonesia*
Secretary, bookkeeper

Lois Van Cleet
New York *Nigeria*
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Emily Ward
Alabama *Eq. Brazil*
Teacher for MKs

Charles E. Warren, Jr.
Virginia *Zambia*
Publications worker

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Youth worker

Mrs. Fred D. Young
Louisiana *Kenya*
Youth worker

THE CHRISTIAN WITNESS OF LISTENING



BOB HARPER PHOTO

By Ashley T. Wiltshire, Jr.

DURING THE LAST century and through the first half of this one, Southern Baptists relied on pulpit oratory as the principle means of communicating the gospel. It was accepted as a valid and effective technique.

But in the last two decades, as democratic education has become more widespread, people have come to prefer being talked *with* rather than talked *to*. Seminars, discussion groups, and colloquia are becoming part of business, professional, and educational life, both in the United States and abroad.

For Christians interested in sharing the gospel with each other and with non-believers, this means that we are having to reexamine our methods, and, more seriously, our attitudes which are expressed in traditional methods.

What does the pulpit-audience setting convey? What does a small group of sharing people convey? These are questions brought to me by two experiences less than a week apart during my work in Thailand.

One Sunday I preached at a chapel in suburban Bangkok, where I had spoken several times before. The sermon was my first in the Thai language, but I felt that it had been understood when the pastor, a Thai seminary student, came to the pulpit after my conclusion, picked up my train of thought, and continued preaching on the same theme.

Using as a text the story of Jesus' encounter with the "sinful woman" at the home of Simon the Pharisee (Luke 7), we both preached on the love and forgiveness of God that we know in Christ. I knew from prior discussions with other groups that this was one of the most difficult Christian convictions for a person of a Buddhist culture to grasp. It directly contradicts one of the most popular tenets of Buddhism: "Do good, receive good; do evil, receive evil."

Nevertheless, there was not a stir in the room during either Khun Santee's explanation or mine, only a polite tolerance. When questions were invited, there was silence.

After the service respectful greetings and comments were exchanged, but still there was no response one way or the other to the supposedly controversial message.

These people, like most, were conditioned to listen politely to the words of the professional religious leaders and then quietly to move on to their own business.

The second incident took place the next Friday afternoon during a Bible study at the Baptist Student Center in Bangkok. This group of people came informally to study the Bible before or after their English classes.

Our custom was to use *Good News for Modern Man* and

study, paragraph by paragraph, through a book or portion during a term. A student would read the passage, and the group would discuss it.

Often it was my practice, after some introduction or rephrasing, to say simply, "Now what do you think about this?" and then be quiet, waiting for someone to find something in the passage that interested, annoyed, or puzzled him. The silences were often long as we waited uneasily for comment.

On this Friday we did not have to wait long. We had worked our way through the letter of James to the third chapter. As soon as one student finished reading the passage ("... the tongue, small as it is, . . . can boast about great things" [v. 5], "We use it to give thanks to our Lord and Father, and also to curse our fellow men, created in the likeness of God" [v. 9]), another brought the discussion to that perplexing matter of Christian forgiveness.

"Now how can God, if there is a God, let man do that?" she asked. "Why would God forgive a person for doing such a wrong thing? How does God forgive you for evil? How do you know?"

I reacted with several distinct emotions. First, I was amazed at the quick connections she had made. Next, I was glad that, from my recent study for the sermon, I was prepared to discuss the issue in Thai. But as she went on, I was disturbed and challenged by her sharp criticisms.

Three Christians, including me, sat in that group of six or eight. We each tried to share the questions and answers. The lines of communication were surprisingly open as we, believers and non-believers, sat in a circle, trying honestly to come to grips with the problems being raised.

Doubts were aired and received. Affirmations were made and at least acknowledged, if not always accepted. It was an important experience in communication and in "listening love."

The contrasts between these two incidents did not become apparent to me immediately, but the conclusion has always had good basis in the gospel narratives. Even a quick survey of the life of Jesus reveals that he did most of his effective teaching and evangelizing in situations where there were questions and answers and attacks and criticism and sharing.

The narratives tell of frequent times when Jesus was engaged in serious conversation with small groups—inquiring disciples, hostile Pharisees, desperate sick people, interested bystanders.

The ministry of Jesus is not characterized by 30-minute monologues delivered at appointed hours on Sunday. Rather, when we think of his evangelism we think of his fielding inquiries, explaining his purpose, answering demands, asking questions. He put himself in positions where this type

The author served under the Missionary Journeyman Program as a student worker in Bangkok, Thailand, 1967-69. At the close of his term, his fiancée from the United States traveled to Bangkok, where they were married. The couple now resides in Nashville, Tennessee, where Wiltshire has entered law school at Vanderbilt University.

of personal exchange could happen.

Apparently all kinds of people felt free to enter into discussions with him, and he encouraged it by his openness and understanding. A teacher could ask about the greatest commandment. A woman could ask about the "living water." A group of men could ask if it were against the law to cure on the Sabbath.

By the same token, the most poignant questions of Jesus were not asked rhetorically from the pulpit. They were specific questions meant for specific individuals: "Who do men say that I am?" "Who do you say I am?" "Which of these was neighbor?"

These conclusions contrast to an attitude prevalent in Southern Baptist life, and in churches abroad where Southern Baptist workers have been influential—the attitude associated with mass evangelism, large meetings, and preacher-centered techniques. An increasing number of people are coming to see that these are unnatural situations, charged with unusual emotional pressures.

In these settings people are expected and encouraged to make considered, important decisions. The more natural and

sharing as well as study. There were times of confession, of assurance, of communion. Together we considered prayerfully the difficulties mentioned, and rejoiced in triumphs. In the process, Khun Darunee, who had asked to join the group, came to accept God's acceptance of her.

Khun Darunee later began to call me "Pa," recognizable in any language as the familiar term for "father." At first I was puzzled, but quickly she explained that she considered me her father in the faith. The honor was overwhelming, but in truth I was "father" only because I had happened to convene the group.

More important, as I saw it, was the function of the group itself, which, to extend her analogy, became her "mother" in the faith. I did nothing special except to assure her that she would be welcome in the group and that she indeed is welcomed every day by God.

I tried to answer her qualms with words, but the group answered them with enveloping love.

The people in the group, especially the women, sensitive to her particular needs, brought her into their friendship and at the same time to a feeling of assurance that she could accept



Four of the participants (including Khun Darunee, right) in the small study group that Wiltshire convened. Baptist student center, Bangkok, is in background.

PHOTO BY THE AUTHOR

personal setting (for this is basically a personal matter) would be one in which the deciding person has been in responsible dialogue.

This kind of evangelism depends more on true personal caring and the fruits of quiet nurture than on a prescribed situation between preacher and audience. It is a setting more demanding and less grand for the evangelist, but it seems to face the real issues more squarely.

One young woman teacher in Bangkok felt that she was "not good enough to be a Christian." She had an inclination to follow Christ, but she insisted, "I am too bad."

Preaching, counseling, and other religious instruction had failed to get across to her the message that Christ receives sinful men—a difficult paradox to grasp. But Khun Darunee was eventually able to accept it for herself through her contact with a small group of Christians.

This group had been formed for an intensive, one-month study of selected Bible passages teaching about the Christian life. Seven people committed themselves to study together for six hours a week during the month.

As the group coalesced, it came to the point of important

God's love for her. There was no call in words for a decision, but there was a call of inclusiveness and love in the style of life she witnessed.

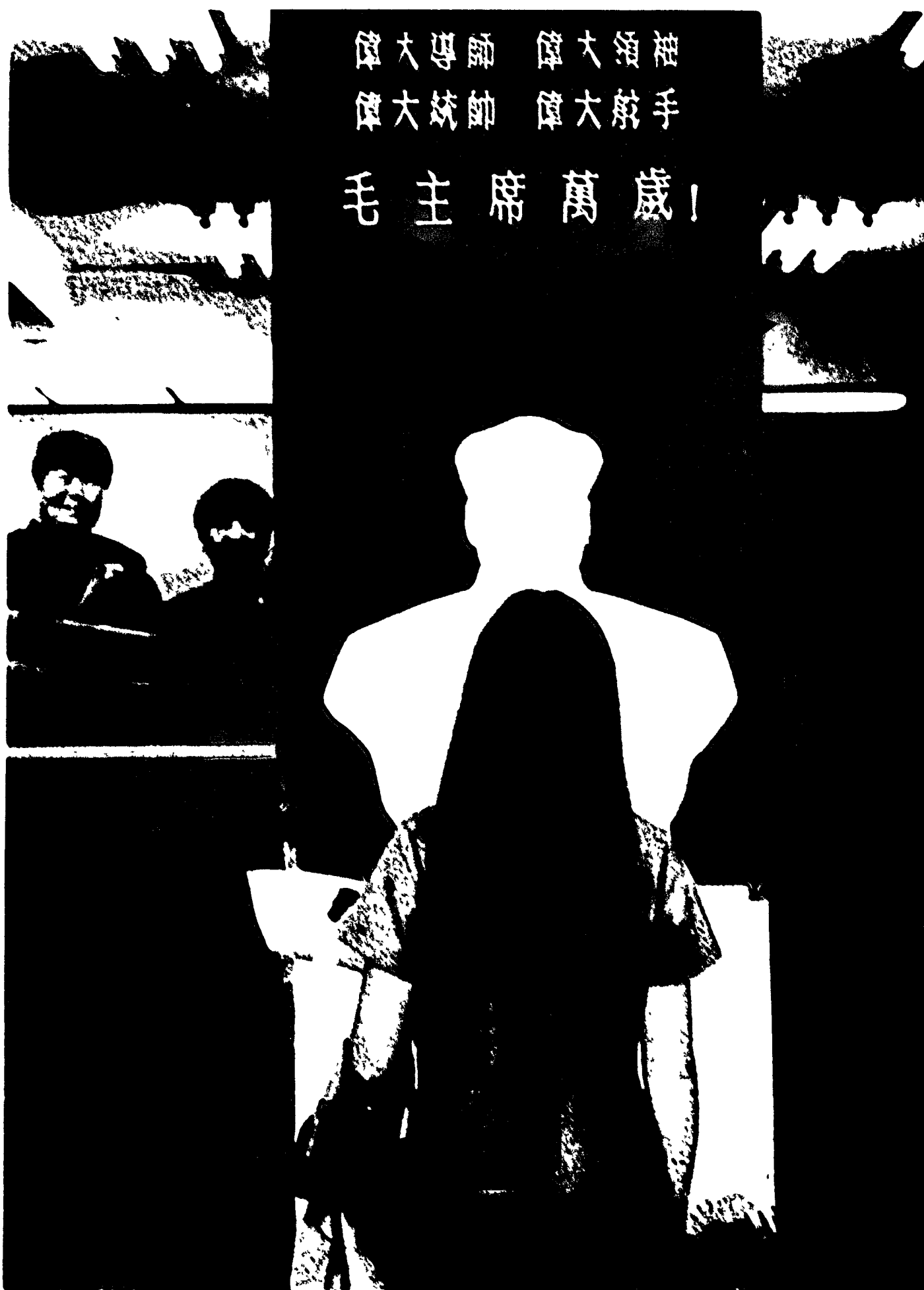
My point is not to insist on small groups as the only method of evangelism, but rather to advocate unequivocally the attitude of communication that is usually expressed most directly in a committed small group.

During my time on the field there were rarely times when missionary colleagues gathered to study the Scriptures and share concerns. There were short devotions brought at station meetings and annual sermons at Mission meetings, but these were still on the pattern of one person speaking while the others listened.

More pertinent to the needs of the people and more important for the communication of the gospel were the few times when, in small groups, there were attempts at real sharing, at purposeful bearing and hearing of burdens and joys.

Further use of such times could benefit the community of faith as we relate to one another and as we relate to those outside. Then caring becomes real, and the gospel explicit in its demands on not only the receiver but also the bearer.

Getting To Know **HONG KONG**



PHOTOS BY
BOB HARPER

Left: Mao Tse-tung display at a Communist store. Below: Asking directions. Right: Street in Kowloon.





Left: Shopping at sidewalk store. Above: Communist motion picture poster.

THERE IS a difference between a missionary journeyman's job and his work," points out Stanley A. Nelson, director of the Missionary Journeyman Program.

A journeyman can do his job—his field assignment of teaching, student work, or whatever it may be—and still fail to accomplish his work, he declares.

"The real work of a journeyman is to penetrate the society where he is, to become totally involved," according to Nelson, an associate secretary for missionary personnel at the Foreign Mission Board.

"A person can either parallel or penetrate society," he explains. "To parallel it is to become a part of it, to go along with it. To penetrate is to flavor it, change it,

yet still maintain his own character—the way salt does meat.

"A missionary journeyman's real work assignment," he adds, "is penetration of society—to relate to youth with a positive testimony."

In Hong Kong, the job assignment of 1968 Missionary Journeyman Mary Fran Hughes is teaching at Pool To School. Her work is to become involved in the society, not isolating herself with other missionary personnel or other Americans.

The photos on these pages show the young teacher from the District of Columbia as she becomes more familiar with Hong Kong.

Missionaries who know her have de-





Teachers dress alike in Pool To School. Below: Time for extra study.



SAVE FOR
MISSION STUDY
1971

scribed Mary Fran as "friendly and outgoing, hard-working," and one who "loves her students very much."

"She has had them in her home and makes them feel at home," said one. "She has let them cook Chinese food for her, and she has learned to cook some. The students love and admire her, and yet have great respect for her as a teacher."

At Jordan Road Mandarin Church she teaches a Sunday School class of young people who speak English. She has accompanied the young people on outings, camp, and picnics.

"Not being able to use Chinese, of course, she can't be expected to enter into all the activities," wrote one missionary, but "she is very interested in Cantonese and studies regularly."

She added: "Mary Fran's heart seems to go out to those who are failures in school or who have home problems, and to the needy. She is always glad to get in touch with anyone in need of a friend."

James D. Belote, FMB secretary for East Asia, not long ago cautioned the energetic journeyman to slow down, to conserve her energy so she could enter the new school year at full strength.

"I feel great," she replied. "There's no need for me to slow down."

"I'm having a ball!"



Mary Fran with two other journeyman girls, Lillie Sprowls and Janet Morgan (who finished her term in June), entertain Journeyman Thomas Askew at dinner. The three girls shared an apartment located above Hong Kong Mission office.



Mary Fran's turn to cook.



THE BEGINNINGS

BY JESSE C. FLETCHER

*Director, FMB Mission
Support Division*

ANY ORGANIZATION that becomes too preoccupied with its beginnings may not be dealing honestly with its present and could be totally unprepared for its future.

On the other hand, when an organization ignores its beginnings, it runs the risk of losing its sense of direction and lacking the kind of pact with the past upon which dynamic commitments to the future must be made.

The Foreign Mission Board is seeking a balanced approach to its own beginnings as it enters its 125th year.

The Board came into existence in August, 1846, as part of the birth of the Southern Baptist Convention. Its relationship to the Convention was not accidental nor incidental; as a missionary channel to the whole world, it was at the heart of the creative convictions that brought the SBC into being.

Because the Foreign Mission Board was born with the Southern Baptist Convention and was a part of all that brought the Convention into being, it shares with the Convention all that went into its formation—good and bad.

The creation of the FMB and the SBC marked a painful separation from northern Baptists over a sectional controversy that would incur the judgment of history. At the same time it provided glad release to Southern Baptists for a fervent missionary and evangelistic conviction that would chart a dramatic course, not only in American life but throughout the world.

But its creation was clouded. "The distinctive policy inherent in its formation, the complex sectional dynamics involved, and the singular religious convictions that made some kind of acceptable vehicle imperative point out that the

issue was far from simple. But they do not erase the fact that an ethic condemned by history, the institution of slavery, was the catalyst of change."¹

The above statement, if accurate, indicates that the beginnings of the Foreign Mission Board and of the Southern Baptist Convention rest under an ethical cloud. This situation must be faced with the insight that "genuinely devout men can be blind in broad areas of understanding even though clear-sighted in others."²

And its sting is eased by the fact that, long after the catalytic presence of slavery had passed, the real convictions behind the formation of the new missionary enterprise nurtured it through lean and discouraging years into the brightness of a post-World War II accelerated advance.

If the reason for contemplating one's beginnings involves a renewed sense of direction, however, these convictions should be examined more closely.

Where did the Baptists in the South come from, and what kind of missionary drive made them so determined to do missions?

With the exception of a small group of Baptists who migrated to Charleston, South Carolina, somewhere between 1683 and 1696, most Baptists had their beginnings in New England under the well-known leadership of Roger Williams and John Newport.

A small group of Baptists migrated from England to Virginia in 1700, but many others moved into the deeper South on the heels of the Great Awakening.

¹*History of the Foreign Mission Board*; to be published in 1970.
²*Ibid.*



BOB HARPER PHOTO

Author peruses journal of Pioneer Missionary Adoniram Judson, kept in FMB's Jenkins Library

This is an important point--the evangelistic roots of Baptists in the South were to color their directions and determine their form more than anything else.

The work of Shubal Stearns during the southern extension of the Great Awakening explains a lot of things. Frontier evangelism and rapid expansion from village to village made sure that, even before missions was an expressed goal, Baptists in the South were experiencing themselves as missionary and as a product of missionary activity.

Too, their search for religious freedom frequently made itinerants of Baptists. As itinerants, they tended to live explicitly the Great Commission, often rendered, "As ye go, preach."

This missionary bent in the South quickly embraced the whole world when word about William Carey's mission to India began to spread through the South. When Adoniram Judson became a Baptist and Luther Rice returned to tour the United States with word of the Burma mission, interest flowered into a strong passion.

Rice found some of his most receptive audiences in the South. The people gave generously, and when the "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions" was formed in May, 1814, in Philadelphia, many Southerners were present. In fact, Richard Furman of Charleston, South Carolina, was chosen president. Another South Carolinian, W. B. Johnson, who was later to draft the constitution of the Southern Baptist Convention, helped draft that constitution.

The Triennial Convention, as it came to be called, caused Baptists throughout the United States to develop a denominational consciousness. While most of the early missionaries

of the Triennial Convention came from the churches of the North, southern interest manifested itself in Negro missionaries to Africa's new republic, Liberia, and in white missionaries to the Orient.

But the complex seeds of sectionalism, which were later to rend asunder the United States, did their work early on the fledgling denomination.

The South's toleration of slavery became intolerable to many northern Baptists. Tests of fellowship were urged. Finally, despite the Triennial Convention's expressed desire to stay out of the matter, the executive board of the Convention indicated to southern inquirers that slaveholders could not be appointed as foreign missionaries. This precipitated the call for a southern Baptist convention and a separate foreign mission board.

Baptists should remember that, despite issues of sectionalism and slavery, singular missionary drives brought the Southern Baptist Convention into being. Its home and foreign mission boards were the heart of its understanding of itself as a separate entity.

Will Baptists, with their sophisticated and complex ministries to the multiple needs of the world around them, lose this sense of direction?

At the 125th anniversary it does not seem so.

Southern Baptists are giving of themselves and of their resources in record terms and seem to be growing in realization of the kind of world into which they have been placed at a strategic time. They are increasingly aware that to whom much is given much shall be required.

From their beginnings they can find abiding reason to renew their commitment to the future.



The Kinneys shop for groceries in Switzerland.

ARE WE MISSIONARIES, TOO?

BY RICHARD H. KINNEY

THE QUESTION "Are we missionaries, too?" has been in our thoughts for some time. This may sound odd, for my wife and I have been employed by the Foreign Mission Board for more than a year and a half and have been on the mission field well over a year.

Several factors perhaps contributed to the coming of this question: my childhood connotation of a missionary; the statement by a seminary professor of missions that only evangelists should be missionaries; doubts whether an accountant with no seminary training could qualify; my desire to find a richer and deeper sense of accomplishment in God's service.

The question, always on the edge of my consciousness, from time to time would jump into the center of my thoughts. It was insistent. It demanded consideration.

If it is God's will for me to be in Switzerland doing this work, why should the question haunt me? I do not know. I can only say that because of the prodding, we had to face it.

We reviewed the events leading to the service in which my wife and I were employed as missionary associates. These events seemed to say clearly that the Lord wanted us on an overseas mission field. But this did not automatically answer the question.

Both of us had been employed by the U.S. government for a number of years, but we began to feel this was not the right place for us—the work was no longer satisfying, we were not making our mark on the world. In a number of employment interviews I found no prospective position that seemed to satisfy.

Then the Lord made it possible for me to stop my search. I underwent major surgery. While in the hospital, I discussed

with my pastor the seeking of meaningful employment. He asked if we would consider the Missionary Associate Program. He felt certain my training and experience could be useful.

Even at this first conversation I began to feel my search was over.

During weeks of recuperation at home there was time to consider this avenue, to weigh what we would be giving up against what we could reasonably expect to receive, spiritually, emotionally, materially.

Before I was released by my doctor, the answer was clear. My wife and I dedicated our lives to full-time Christian service and applied to the FMB.

We thought that in a few weeks we would be missionaries. Not so. There were forms, medical examinations, interviews. Nine months after dedicating our lives to the Lord's service, we were employed, in September, 1967.

Now we were missionaries! But no, not yet.

Our first four months were spent in orientation. We were advised at many points as to what is expected of missionaries. We even heard from one visiting lecturer that if one were not going as an evangelist or preacher, he probably should not go.

Doubts began to arise. Would we be just employees, or would we be missionaries? We recalled another statement we had heard somewhere, perhaps at orientation: "Every person you meet is either a missionary or a mission field. If a missionary, he is worthy of your fellowship; if a mission field, he is entitled to your witness."

By this definition, all Christians qualify as missionaries. But this didn't satisfy the word's connotation for us.

WE ARRIVED in Switzerland in late December, 1967. We became acquainted with the other missionaries, learned our way around the Baptist Center, and located local shops. We began an ambitious language-study program, although our work could be carried on in English.

As weeks passed, we learned the routine duties, picked up the more isolated procedures, and faced new problems. We observed the other missionaries. Most were seminary professors or specialists in other fields. Had they remained in the States, they would be performing substantially the same duties.

Perhaps, we began to think, this is what missionaries do: they function in the same capacity on the mission field as they would in the States. The only visible difference was they had felt led of God to

perform these duties in another geographical area. Still we were not satisfied that this was the role of a missionary.

Hundreds of tourists visited Baptist Center during the summer. Before we could answer their questions about the work, we had to do some research on what is being accomplished by the more than 20 missionaries assigned on these seven acres at this village in Switzerland, with thousands of dollars furnished each year by Southern Baptists.

Obviously these missionaries are fulfilling the definition or connotation of *missionary*. That is, they are getting out the word of the Saviour, Jesus Christ, to all continents.

Three methods are used:

(1) Students come to the center from all over the world, receive training as preachers, and return home to tell the good news. Each year conferences are held to help Baptists of different countries get to know and cooperate with each other, to coordinate objectives and efforts between and among Baptist groups, and to refresh and update workers through short courses and inspirational speakers.

(2) Religious news from Europe is collected, translated, edited, written, and sent to all parts of the world in order that Baptists and others might be kept abreast of the religious work being done throughout Europe.

(3) Through a recording studio, messages and sermons are prepared and sent to various radio stations to be broadcast in many languages in many countries.

Before our arrival, these missionaries had used part of their time and energy to perform the numerous business activities necessary to maintain the center. Now we had taken over much of this work, and they could devote more hours to their own tasks.

Perhaps as part of this "team" we are also missionaries, we thought. But this view was not fully satisfying.

The answer soon came. The hectic week preceding the new semester involved much detail, such as making work assignments (most students work on campus for part of their tuition) on the basis of our needs and the students' abilities.

During this week I had conferences with many members of the staff and administration. Late one afternoon the housekeeper, the student council president, and I were discussing a revision of policies for students.

The receptionist interrupted to announce that a salesman without appointment wished to see me. I told her I would be at least an hour longer in conference, thinking this would discourage him. In-

stead, he said he would return at that time.

A little more than an hour later, already after five o'clock, the conference ended. I already felt this had been a good day, with much accomplished.

I found the young Swiss salesman waiting. He spoke fluent English. He represented a large supply house in Zurich and wanted to discuss a new copying machine. Aware that it was already late, he did not waste words, but presented his product concisely.

As he arose to leave, I asked why he had come to the seminary. "Are you a Baptist, or are you interested in our church?"

"I am not a Baptist," he told me, adding, "I'm not a Christian. I do not know if God exists."

AT THE DOOR to my office we talked for 30 minutes. Although a newcomer to Europe, I knew the Swiss loved to climb mountains and to be outdoors.

"Have you ever been to one of the mountain passes in July and seen where the summer green meets the winter snow?" I inquired. "Or have you walked along some of the ridges in springtime and looked into the verdant valleys?"

He nodded.

"How can you observe this indescribable beauty and not know beyond any doubt that there is a God?"

The young man kept silent, but seemed to show interest. We took our seats again, and for almost an hour I tried to tell him of the Lord we serve. I related how my wife and I had left family, friends, and familiar surroundings to go where we felt our Lord led us.

I invited him to attend both our German-language and English-language worship services, and he seemed surprised that he would be permitted to come. He asked, with some hesitation, if he might bring a friend who was interested in Christianity. As he left, he promised to visit us soon.

It was past 7:00 when I finally left the office. A light, refreshing rain was falling as I walked across the campus to our apartment. With the cold droplets of water striking my upturned face, I prayed, "Lord, if it be thy will, let this seed fall on good ground."

The Lord did not answer this prayer at once, but he did answer an earlier one.

As I climbed the steps to our front door a clear answer came: You can witness to people that others here cannot reach.

Then I knew *We are missionaries, too.*

Do You Really Care?

BY
WINSTON CRAWLEY



'Faith and love are not essentially what we feel or say, but what we do.'

DO SOUTHERN Baptists still believe that *everyone* should have a chance to hear the gospel?"

This thought-provoking question was made even more pointed by the setting in which it came. I was visiting a small band of our missionaries who live in daily awareness that hundreds of thousands of people around them have never heard the gospel. For months, stretching into years, they kept pleading for help, but reinforcements came with pathetic slowness.

No wonder they asked whether we still believe that "everybody ought to know who Jesus is."

We may as well admit to ourselves that many in our churches do not believe it. The pervasive relativism of our day has lured them into the feeling that it doesn't matter much whether people around the world hear or not.

What about us? Do we believe that all should hear of Christ? Do we really care whether they know him?

If in our hearts we say we do, we must face up to the question: "How, then, shall they hear?"

What the book of Romans has, of course, is a rhetorical question: "How shall they hear without a preacher?" It has the built-in answer that they can't and they won't, without someone to share the news. Once we commit ourselves to the premise that "whosoever calleth upon the name of the Lord shall be saved," with inescapable logic God probes our own hearts: "How shall they call on him in whom they have not believed? And how shall they believe

in him of whom they have not heard? And how shall they hear?"

The real question for us is not the rhetorical one, but the dynamic one: How are they to hear? Through preachers, through messengers — men moved by the Holy Spirit to offer their lives as messages of God's love for those places where Christ is not already named.

How does it happen that there are numberless multitudes who have no gospel messengers? Does God not care? Is his concern only for certain places, or for a special race or class?

We are convinced that God has done his part. He has shown his love at all the cost of Calvary. He has made his will, and our mission, clear: We are debtors to all mankind. We are to proclaim the gospel to everyone in all creation.

Why, then, have so many never heard?

Southern Baptists could be a force for worldwide ministry and witness that would be truly tremendous. God has given us the trusteeship of thousands of churches, multiplied millions of dollars, and lives and talents cultivated and dedicated to him. Through the years our convention has gathered and organized its strength. The potential of the resources and leadership and lives is exciting.

What if all this Southern Baptist trusteeship could be devoted fully to expressing God's love and sharing his message in the neglected areas of our own land and other lands?

Too long we have tended to focus in upon ourselves, serving our own groups, our own middle-class communities, our own needs, building up

our own strength. Surely now God's call is for us to give ourselves away, to bury ourselves in the need of the world, so that *all* may know life abundant in Jesus Christ.

Some may find it hard to imagine the dearth of Christian witness in other lands. We live where churches stand on many prominent corners, where Bibles are found in most homes, where nearly all have at least heard a gospel message.

But there are lands where most have never once heard. It has been said that no one has a right to hear the gospel twice until all have heard it once. No doubt that is an exaggeration. But the proportions of opportunity as we have arranged them—with a few hearing hundreds of times and most hearing not at all—are both ridiculous and tragic.

Some may excuse themselves, noting that doors to other lands are closed or closing. True—in certain places. But many other countries are wider open than ever before.

In spite of rumors you may have heard, the day of the missionary is not over. On the contrary, our missionaries are challenged by the pull of opportunities far beyond their numbers and strength. Problems? Yes, of course. Need for humility and flexibility? By all means. But the negative view of mission possibilities, while a convenient excuse, usually reflects more theory than reality.

Even with doors open, many shy away from missions today because of our world's uncertainty.

A preacher visiting Vietnam said to me on a Saigon street corner, "I suppose the Foreign Mission Board has big plans for Vietnam when the war is over."

A strange idea, isn't it, that the representative of Christ should wait

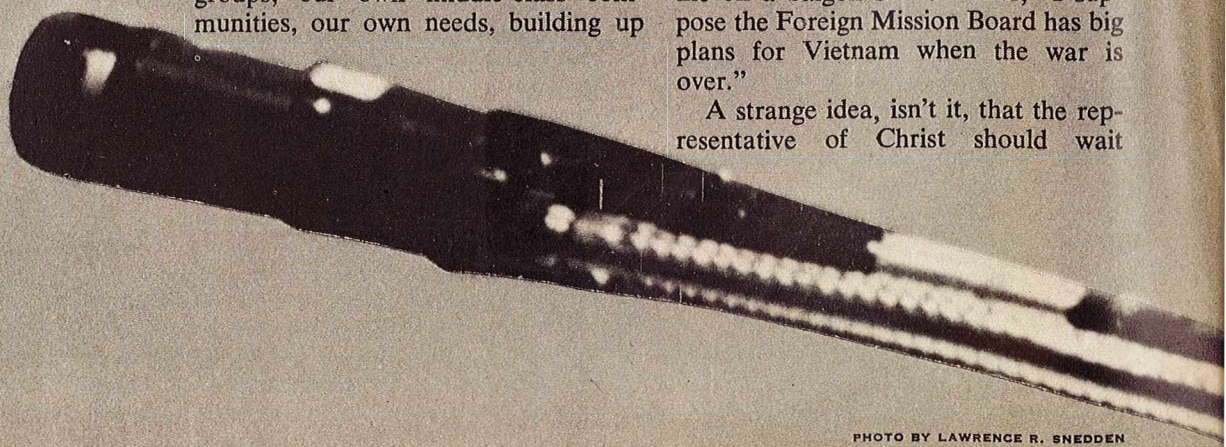


PHOTO BY LAWRENCE R. SNEDDEN

for the time of calm, instead of living right there in the time and place of crisis!

A strange idea—or is it so very strange today? Have you felt the winds of the new “disengagement” psychology blowing across our land and through our churches? The tragic war in Vietnam distresses us. We are puzzled by the complications of Nigeria and the Middle East. World problems are too much for us.

Inured to needs so vast and so perplexing, we are tempted to withdraw into our own familiar setting, where, of course, there are always plenty of worthwhile things to do in the name of our Lord.

Make no mistake about it—the issues of today's world are awesome. But as Christians we must face them openly and earnestly.

We must not let ourselves be swept along in a tide of new isolationism. We must care.

Within this century the population explosion has become critical. Some experts predict mass starvation in the seventies. War and the threat of war hang like an impending tornado over our world. Race rises up against race and class against class in land after land.

Concentrations of poverty abroad dwarf those in our homeland. Millions are born, and live, and die without ever the help of a doctor, or with only a smattering of schooling.

The crisis of the cities, and of the universities is worldwide. (Missionary Edwin Dozier—Christlike, a man of reconciliation—died in Japan a few weeks ago, the tensions of dealing with unrest on the university campus where he served probably contributing to his fatal heart attack.)

MINISTRY in this sort of world is not easy—but it is vital. The masses face their crises without the assurance and the strength we find in Christ. The renewal of their societies, as of ours, calls for all the motivation to be found in the gospel and the continuing inspiration of the fellowship of the church.

But first they must have the gospel, and the church—and how are they to hear, if we back away from involvement in our world's crisis?

Someone will doubtless ask, “Shouldn't we get our own house in order first?”

America itself, with all its Christian heritage, needs straightening up. Of course it does, for America is part of the world. Part—not all!

The author is director of the Foreign Mission Board's Overseas Division. This article was originally an address delivered to the Southern Baptist Convention at New Orleans, Louisiana.

Have we missed the message from the Apollo spacecrafts? Let us seek to get our own house in order—but *this globe* is our house. *Mankind* is our people.

It would be outdated and narrow, nationalistic illusion to think that we can focus for now only on American ills and not bother too much about the multiplied hurts and the magnified crisis beyond our shores. It is not a matter of first in time or first in priority, but all together, at home and abroad.

We dare not minister mainly to the most privileged 6 percent of mankind to the neglect of the others who happen not to be part of our “in group.”

A GAIN, some may inquire whether we aren't doing well already in world missions. Well, yes and no. I rejoice, as I am sure you do also, in the advance of the past 20 years, from 625 foreign missionaries to more than 2,400. We rejoice that more new workers were set apart for the fields in 1968 than in any previous year. We rejoice in greater total Southern Baptist gifts for foreign missions than ever before. We rejoice at the encouraging report about a current upturn in Cooperative Program giving.

However, as a preacher, and more especially as a Christian, I have learned that there is usually more spiritual profit in meditating on our shortcomings than on our successes. In relation to the drastic need of our world, the thrilling opportunity of this day, and our stewardship of our resources—especially the dedication of our lives—I am afraid we should not risk straining our arms in trying to pat ourselves on the back.

Let me speak frankly—not in criticism, but out of concern. We think of ourselves as an unusually missionary people. A letter printed recently in one of the Baptist state papers expressed a commonly held view that “our fervor for foreign and home missions is beyond touch by any other denomination.”

About the same time, our papers carried reports showing that the average denomination in the United States sends more than 19 percent of the church offerings to mission and benevolent purposes outside the local congregation. The Southern Baptist figure is less than 17 percent, which is no better than in the depression years, and is not improving.

As for sending the gospel out beyond our borders, where most have never heard the message even once, our giving per member is less than the cost of mailing a letter a week by surface mail—less than six cents per member per week.

But the crucial question is the giving of life. In proportion to membership we

do not have as many missionaries as a number of other denominations we may think to be less missionary than we are.

Just now a major concern is the need for young preachers—in their twenties and thirties—to involve themselves in depth in places of need and crisis among the multitudes who have never heard the gospel, to share love and minister to the crisis by identifying with the people, learning their language, staying among them, bringing the fellowship of the church and the new motivation in Christ into their struggle for solutions.

We are sending out more missionaries than ever—but some are young journeymen, and others are associates on a short-term basis, and many are specialists, and others are preachers in their middle years, limited to working with the minority who speak English.

We have had a shortage of volunteers for the basic, long-range preaching ministry. At the center of sound mission strategy there must be the preaching ministry: The ministry of communication, the nurturing of the Christian fellowship, and the long-range, in-depth involvement.

This means the giving of oneself, the planting of one's life where it can mean the most in proportion to need. I was in a church recently that had at least six ordained preachers on its staff; we have fewer missionary forces in some entire countries.

MANY reading this are young preachers who could go. You are still in your thirties, or better yet, in your twenties. Your children are not yet in their teens. Now is the time, and you are the person.

Missionaries are not especially glorified or holy. They are plain people—but they have to be “plain” willing to give up some personal hopes and desires, and to trust some problems to the Lord, and to keep moving ahead toward some place where great need is waiting.

Do we really believe everyone should know about Christ? Do we really care?

Faith and love are not essentially what we feel or say, but what we *do*.

What will we as Southern Baptists, our churches and our programs, do about this tremendous, hurting world? What will you and your wife do? Will those out yonder hear only if it is easy or convenient for us, if it costs us little—far, far less than a cross?

Cliff Graham, a newly-appointed missionary, testifies, “I found it difficult to pray, ‘God, send others to the field, but leave me at home.’”

What about us? Can we pray, “God use me. Send me!”

Budget Time

By Baker J. Cauthen



OCTOBER is the month when the Foreign Mission Board adopts its budget for the following year. The importance of this responsibility is indicated by the fact that the budget will exceed \$33 million.

Many hours are utilized in preparation of the budget. The work begins on mission fields all around the world. Every unit of work studies its essential needs and presents them to the Mission organizations (made up of the missionaries on each field) for consideration.

Experience has indicated that needs are far in excess of resources. Every effort, therefore, is made to delete from the recommendations those things which are considered to be of less importance. The Missions customarily list needs in priority fashion so as to make possible applying resources to the most urgent requirements as far as funds are available.

Even with this careful procedure, recommendations from the fields annually exceed the available resources by the sum of \$4 million.

In applying mission resources throughout the world it is a joy to know that when a sum of money is appropriated it represents the best thinking of missionaries and national Christian leaders, who, in surveying the needs in their countries, have submitted those recommendations.

The recommendations fall into three broad categories. First, there are requirements for maintaining 2,500 missionaries on their fields of labor. This support includes much more than their personal salaries. It involves travel to the mission fields, furlough travel, outfit allowance before going, and refit allowance upon returning to the fields; also education of missionary children; medical allowance, travel on mission fields, language study, and other requirements.

A second major portion of the recommendations calls for funds to implement work on the fields. The largest portion of the work funds is utilized for evangelism and church development. In addition, there are amounts for schools and student work, publications, medical work, and benevolent ministries.

A third section of the recommendations deals with needs for buildings and land. It is necessary to provide houses for missionaries, church buildings, hospitals, seminaries, publishing houses, and other needed structures.

Careful administrative study is given to the recommendations from the fields; the Foreign Mission Board gives them close attention both through its administrative committee and in the Board as a whole.

FUNDS for this budget come from two main sources: The Cooperative Program and the Lottie Moon Christmas Offering.

The Cooperative Program is regarded as the lifeline of world missions. It produces funds for work that Southern Baptists do both at home and throughout the world.

The Lottie Moon Christmas Offering is a reinforcement in foreign mission financing. It is a love offering given at Christmas which represents an outpouring of concern and compassion in response to our Lord's Great Commission.

These two sources of financial supply come together as tributaries and flow into the world as a great river of love and ministry.

The Lottie Moon Christmas Offering provides more than \$10 million for work on the fields, including salaries of missionaries, outgoing expenses for new missionaries, education of missionaries' children, and funds for the work of evangelism

and church development, schools, hospitals, publications, and benevolences throughout the world.

In addition, it provides funds for erection of church buildings, schools, hospitals, missionary residences, and other necessary structures. All of the Lottie Moon Christmas Offering is applied to overseas items.

It is a blessing to know that every person, through the Cooperative Program and the Lottie Moon Christmas Offering, can have a share in the work done throughout the world. None of us can be in all of these 70 countries at one time, but by means of our gifts and prayers we can be effective sharers with God's servants who labor on mission fields.

One of the most thrilling experiences in missionary service is that of visiting a country where we have had no Baptist witness whatsoever, but where work has begun and is being cultivated through prayer, love, faithfulness in witness, and service. After a time, hearts in that country are turned to the Lord Jesus Christ. Churches come into existence, ministries of love and mercy abound, and there is cause for thanksgiving and praise. This is what takes place again and again around the world as God's servants go in with the message of redemption through Christ Jesus.

Missions requires a great deal of money, but it represents far more than money. Missions represents life, dedication, loving service, patience, stability, and standing firmly in the midst of uncertain conditions and danger. Whatever great total the budget might come to be, it is far exceeded by the loving service, heroic dedication, and faithful witness of God's servants who go in response to our Lord's call.

editorials

DeBord Elected to Promotion

DR. SAMUEL A. DeBord, for four years an associate secretary in the Foreign Mission Board's Department of Missionary Personnel, has been made director of promotion. His new position is with the Department of Missionary Education and Promotion. Both departments are in the Mission Support Division, one of the three units constituting the Board's administrative structure.

Dr. DeBord will assume his new duties October 15, succeeding the late Dr. Harold G. Basden, whose death May 16 left the position vacant.

He was elected during a meeting of the Board at Glorieta (N.M.) Baptist Assembly, August 18-20. To his new position,

he brings the experience of more than eight years as a missionary in East Africa and these recent years of assisting and counseling candidates for missionary appointment. He and Mrs. DeBord, the former Marthana Alice Lindsay of Knoxville, Tennessee, were appointed as missionaries by the Board in 1956.

In his new assignment he seeks to develop and utilize the most effective ways for communicating through all possible channels the kind of information that will keep Southern



Samuel A. DeBord

Baptists aware of their involvement with foreign missions through the Foreign Mission Board. More specifically, he will both lead and assist with the planning of World Missions Conferences and the scheduling of missionary personnel for them. He will also correlate the scheduling of missionaries and Board staff for speaking engagements on the various programs of annual associations, conventions, and many special occasions. Also promotional literature, displays, and exhibits for these and various other denominational events will be developed and applied under his directorship. In addition he will plan and supervise the Board's year-round schedule of special promotional mailings.

The beginnings of Southern Baptist work in East Africa bear Dr. DeBord's imprint. He baptized the first converts in that early witness and led in establishing the Baptist Theological Seminary of East Africa, at Arusha, Tanzania. The school opened in 1962. He served both as its president and as a professor. He is author of a mission study book for young people, *On the Edge of Decision* (Convention Press, 1964).

For family medical reasons, the DeBords resigned from missionary service in January, 1965. Immediately he began teaching evangelism at Southwestern Baptist Theological Seminary, Ft. Worth, Texas. At the Foreign Mission Board's Glorieta meeting that year, August 18-20, he was elected to the personnel position.

Born in Cincinnati, Ohio, Dr. DeBord spent the greater part of his childhood and youth in Knoxville. He has a bachelor of arts degree from Carson-Newman College, Jefferson City, Tennessee, and bachelor of divinity and doctor of theology degrees from Southwestern Seminary. Prior to missionary appointment he was pastor of First Baptist Church, Alvarado, Texas, approximately 30 miles from Ft. Worth.

The DeBords have two sons, John Douglas, ten, and David Humphrey, eight.

Anniversary Features

SINCE THEY ALL began as parts of one major development, the Southern Baptist Convention, the Home Mission Board, and the Foreign Mission Board measure the length of their histories on the same scale. Observance of their 125th anniversary begins this month and continues through September, 1970.

The Foreign Mission Board has had a special committee working for the past two years planning several anniversary emphases and events. In that connection two issues of *THE COMMISSION* have been scheduled for historical articles. The first one appears in this issue, page ten. The next one is to appear in February, 1970.

An official anniversary issue is now being designed for June, 1970, presenting the projections of foreign mission goals and objectives toward which Southern Baptists should strive for the seventies and beyond.

An opportunity to review our denominational beginnings could be the occasion for re-savoring some values that were regarded for those beginnings and that remain unchanged regardless of time or circumstance.

Bonus for Mission Study

IN CASE you overlooked the Table of Contents page (inside front cover), we commend to you the main features scheduled to appear in the next issue of *THE COMMISSION*. A recent meeting in Teheran, Iran, was attended by Southern Baptist missionaries from eleven Middle East fields. For five days they reported and described their work, heard and responded to specially prepared papers, and shared their deepest concerns for a more effective Christian witness among Muslims.

Both in scope and depth, these articles can be valuable supplements to the 1969 Foreign Mission Graded Series study. Not only will they provide a current view of the Middle East, but also will bring to many persons a better understanding of the complexities and barriers that confront any effort to project the ministries and witness of the gospel in that part of the world.



At Villas Agricolas Medical Center (left to right): Celia Germosen, pharmacy; Author Shoemake; Dr. Gladys Germosen de Mieses; Dr. Raymond Knighton, executive of Medical Assistance Programs, Inc.

By Howard L. Shoemake
Missionary to the Dominican Republic

IT IS an outpatient clinic treating 3,200 men, women, and children a month.

It is a mission Sunday School with an average attendance of 57 members.

It is an alphabetizing school with 32 little children.

It is a center where 20 recorded gospel messages and 12 other messages by members of the church are preached each week.

It is an indoctrination center where new believers meet for classes in preparation for baptism.

It is called the Villas Agricolas Medical Center. It is but one of the Baptist undertakings in Santo Domingo, Dominican Republic, which *Templo Bautista Central* has operated since February 28, 1968.

Two physicians, Dr. Gladys Germosen de Mieses and Dr. Agustin Cornello, are assisted by a pharmacist with an assistant, a receptionist, a cashier, housekeeper, schoolteacher, and assistant pastor.

During the first year of operation, this staff treated more than 30,000 patients; 60,000 prescriptions were written in 12 months.

Dr. Cornello was elected the first president of the newly organized Dominican Baptist Convention. He served as assistant pastor of *Templo Bautista Central* in charge of the Villas Agricolas Mission. He is also the doctor for the Ozama Baptist Church Medical Center.

Dr. Germosen also teaches the Ladies' Bible Class in *Templo Central*.

The accepted procedures are followed in medical consultations at the center: patient's medical history, temperature,



Dr. Agustin Cornello and waiting line at Ozama Baptist medical center.

blood pressure, and examination of eyes, ears, nose, throat, chest, heart, and abdomen.

As I jot these notes I am sitting in sight of dozens of naked, runny-nose, parasite-filled children, waiting with their mothers to see the doctor in Nizao Baptist Medical Center.

This center was begun last January when a young agriculturalist, recently converted, urged us to pray for two rural hamlets, Nizao and Don Gregorio, separated by an irrigation ditch. In them was no doctor, not even a place to buy an aspirin tablet.

Now every Saturday morning finds several members of Santo Domingo's *Templo Central* or members of its mission in Villas Agricolas going to work in Nizao with lunches and Bibles in hand.

While one member collects the cost of the medical consultation, others prepare for a worship service, and still others work to fill the 200 prescriptions given to more than 50 patients in the morning.

The diseases caused by the crowded conditions in the big city of Santo Domingo are not found in rural Nizao. But there are the drippy noses, some heart patients, and countless patients with aches and pains of all sorts caused by lack of essential vitamins.

The recently elected pastor's assistant, Roberto Benzan, preaches to an overflow congregation on Sundays and during the week directs the worship service for patients waiting their turn to see the doctor. Two women teach Bible stories and choruses to 45 children. The visiting evangelist talks to young people about Christ.

In Dominican Republic four physicians have accepted Christ, and two of them are now involved in Baptist medical work.

The effort is not just to heal bodies. Our plan is to preach, teach, heal, and witness in whatever way God leads.

The immediate goals: another medical center in a needy area; to witness in a way so as to see more physicians accept Christ as Saviour; to develop and put in motion a plan of community health education; and to provide mass vaccinations in as many communities as there are Baptist Sunday Schools.

The goals for 1969: to double—the number of baptized church members, the number of missions, the average Sunday School attendance, the offerings of 1968, the number of medical centers, and the number of Vacation Bible Schools.

All these goals we will reach with God's help, because God's people have a mind to work and we are following His leadership.



The Goldfinches and anniversary cake, presented after special service in their honor.

By Wally Poor

Three Decades, Three Fields

I COULD HEAR machinogun fire as I walked to the hospital where the baby was born."

The scene: Asunción, Paraguay, 1947. A revolution was raging that would bring Gen. Alfredo Stroessner, present chief executive, to power.

Caught in the middle, with his wife ready to give birth to their fourth child, was Sydney Langston Goldfinch. Two years earlier he had been the first Southern Baptist missionary to enter Paraguay.

Now a missionary in Costa Rica, Goldfinch recently marked 30 years of missionary service in Uruguay, Paraguay, and Costa Rica. For the benefit of novice missionaries, he recalled some of his experiences over three decades.

The Goldfinches were married on Christmas Day, 1936. Of their six children, only the oldest, Sydney Langston, Jr., was born in the United States—in 1939 while his father was pastor in Georgia. (Sydney, Jr., now married and the father of three, lives in Kansas City, Missouri.)

Both Sydney and Frances (the former Frances McCaw) are South Carolinians, graduates of Columbia (S.C.) Bible College and of Wheaton (Ill.) College. He

The author, appointed a missionary to Uruguay, is now in Spanish language study in Costa Rica.

is also a graduate of Southern Baptist Theological Seminary, Louisville, Kentucky.

They became, in April, 1939, the first Southern Baptist missionaries appointed to Uruguay in 12 years. (Among others appointed at that service: Dr. and Mrs. Baker J. Cauthen, for China; he is now Foreign Mission Board executive secretary.)

The work in Uruguay dated from 1911, but it had been retrenched during the depression of the 1930s. There were only two churches—First Baptist and Radio Norte—in the capital, Montevideo, and one or two in the interior.

The only other Southern Baptist missionaries in Uruguay, the B. W. Orricks (now retired) welcomed the Goldfinches to Montevideo in August, 1939. Two weeks later the forces of Adolph Hitler's Germany invaded Poland, touching off World War II.

"'Guerra' (war) was one of the first Spanish words I learned," Goldfinch recalled. "Newsboys were all shouting it."

The war was brought home to Montevideo when the German battleship *Graf Spee*, damaged by British warships, limped into the harbor. Refused refuge, the captain scuttled the Nazi ship in the harbor rather than sail to meet the wait-

ing British. Goldfinch told how boatloads of sightseers were taken on trips around the battleship. He recalls looking up at the blond German sailors, who were able to return to Germany via Argentina.

Today the Goldfinches serve in Costa Rica, where new missionaries bound for Spanish-speaking countries stop first to attend a modern language school. In Uruguay, the Goldfinches had to learn their Spanish from a tutor.

"Our progress was astounding," said Goldfinch. Ricardo Alvarez, pastor of First Baptist Church, rode to the Goldfinch home on his motorcycle three times a week to tutor in Spanish. He first brought a third-grade reader.

"Gaucha Spanish," the dialect of the colorful Uruguayan cowboys, was taught to the couple by Enrique Molina, pastor of Radio Norte Church.

While in Montevideo, the Goldfinches welcomed a second son, Louis. (Now an ensign in the U.S. Navy, he is assigned to a destroyer based in Jacksonville, Florida. He is married and has three children.)

After grasping the language, the Goldfinches moved to Salto, on the Uruguay River, the Uruguay-Argentina boundary.

"We were the first Southern Baptist missionaries there," recalled Goldfinch. "Of 45,000 people, we were the only North Americans in town; there were two or three other English-speaking people.

"For \$50 a month we rented an 11-room house that had an enclosed patio with a roof. That was where we held services. We began to knock on doors, house by house. We kept on visiting, and in two years a church was organized. It recently celebrated its 25th anniversary."

One Sunday night Goldfinch had to visit church members to ask them please to stay home. Frances was about to give birth to their third child, Lila.

"I forgot to contact one family," admitted Goldfinch, "and sure enough, they showed up just about the same time the baby did." (Lila was married July 26 to Ralph Bass, Jr., professor at Tift College, Forsythe, Georgia. They met while serving with the Peace Corps in Colombia.)

AT THAT time (1944) the Uruguayan missionaries were part of the River Plate Mission, along with those in Argentina. Accordingly, Goldfinch set out down the river for Buenos Aires to attend Mission meeting. Also present were Miriam Willis and Estelle Councilman, two young women appointed to help open work in Paraguay as soon as a missionary couple could go with them.

"When are you going to send a couple with us to Paraguay?" they asked the Mission's executive committee.

"I can still sense the feeling of that meeting," Goldfinch reminisced. "There had been light talking. All of a sudden, everyone was serious. We knew that somebody at that meeting must go to Paraguay to start work.

"There wasn't anybody else who could go but us. Others had too many responsibilities. I asked the group for permission to make a trip there."

Goldfinch invited Dr. Sidney Sowell, first Southern Baptist missionary to Argentina, to make the 1,000-mile trip with him from Buenos Aires up the river to Asunción. An Argentine Baptist had begun a Baptist church in Asunción, and the two visitors stayed with him while surveying the situation.

THE NEEDS of Paraguay greatly impressed Goldfinch, but since furlough was due, the couple waited until 1945 to move to that country.

The Goldfinches landed in Asunción, November 1, 1945. Miss Willis and Miss Councilman followed later.

Touched by the medical needs, the Goldfinches resolved to seek a missionary doctor to come and build a hospital. Various efforts in this direction failed. At last, in 1947 arrived Missionary Dr. Franklin T. Fowler (now FMB medical consultant), the son of missionaries to Argentina.

Meanwhile, the Goldfinches had added a fourth child and been through a revolution. The American embassy had offered to evacuate women and children, but Frances decided to stay. The couple could hear machinegun and small arms fire, for battle lines were near the city. At one time, the army fired shells across the city in a trajectory toward a naval base.

Fortunately, the small hospital where Frances was to have the baby was just around the corner from their house. Still, as Sydney walked Frances to the hospital, they could hear firing. (Their fourth child, Larue, is a graduate student at the University of Arkansas, Fayetteville. He won the Woodrow Wilson award from Carson-Newman College, Jefferson City, Tennessee, and the Elizabeth Loundes grant from Woman's Missionary Union.)

The Paraguayan Mission received a special gift late in 1948. A telegram from the FMB advised that \$100,000 had been appropriated from Lottie Moon Offering funds to build a hospital.

The Baptist hospital of Asunción opened its doors early in 1953. "The

hospital began to open a lot of doors," Goldfinch declared.

The 15 years in Paraguay were full ones. Goldfinch served four years as pastor of First Baptist Church, Asunción, six years as professor at the theological institute, six years as secretary of the national board of missions, five years as pastor in Villa Morra. Frances, though a busy wife and mother, helped direct the Baptist Book Store in Asunción for nine years and was secretary of the Villa Morra School four years.

At Ridgecrest (N.C.) Baptist Assembly in 1961 the Goldfinches ate lunch one day with Frank K. Means, FMB secretary for their area.

"The meal was already over," recalled Goldfinch, "when Dr. Means said, as casually as if asking for another cup of coffee, 'Would you and Frances go to Costa Rica?'"

"When we came to Costa Rica in August of 1961 there were only two other couples here, the Thomas Hills and the Laverne Gregorys."

The Goldfinches have seen the work in Costa Rica grow in numbers and strength. There are now six resident missionary couples. Currently, 14 couples are attending the Spanish Language Institute in San José; one of these couples will remain in Costa Rica.

THE Goldfinches show a continuing interest in the language students who funnel through Costa Rica on their way to fields in Spanish-speaking America.

Once each trimester Goldfinch leads students on a climb to a cross on one of the mountains overlooking San José. Believing his years of mission service, he can leave most of the students panting alongside the path. Most of them don't know that he's been jogging for years and still runs two miles every morning.

Lee, the youngest Goldfinch son, and recently student body president of his school in Costa Rica, has returned to the States for college. Still at home is the youngest child, Lura, in high school.

At a service and dinner given by the Costa Rica Baptist Convention in their honor, the Goldfinches were presented a handpainted scroll praising their work. A leaflet sketched the couple's history.

"The participation of the Goldfinches in the Baptist work in Costa Rica has been a blessing and has resulted in progress for the cause of Christ in our country," it concluded. "We hope the Lord will bless them richly and use them many more years among us."

MISSIONARY ASSOCIATES

*Employed March, April,
May, June 1969*

Returning to service in *Brazil* will be **Jesse and Wilma Kidd**, employed in March as missionary associates to South Brazil. He served as educational administrative assistant at a Baptist school in Volta Redonda, Rio, Brazil, 1958-67, independently supported by voluntary gifts through a Baptist association in Arkansas, his home state. He holds the B.A. degree from Ouachita Baptist University, Arkadelphia, Ark., and the B.D. degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. Before going to Brazil he was pastor of churches in Arkansas. He was in the U.S. Army in India, Burma, and China 1944-46. Mrs. Kidd, the former Wilma Gemmell, a native of Winside, Nebr., previously was a missionary associate under the Foreign Mission Board, working at the All-Brazil Mission office, Rio de Janeiro. She holds the B.A. degree from Howard Payne College, Brownwood, Texas, and the M.R.E. degree from Southwestern Seminary. The couple met in Brazil and were married in 1967 in North Carolina. Kidd is to do evangelism work.



To serve as dormitory parents in *Taiwan* are **Earl and Lois Langley**, employed in March. Both are Texans, he a native of Vernon, and she, the former Lois Henson, of Abilene. Both attended Texas Technological College, Lubbock. Langley began a career in Lubbock as division manager and merchandise manager with a retail sales and mail order company in 1938, served in the U.S. Army 1941-45, part of that time in Europe, and then returned to the company where he remained until 1965. He became owner of two car washes in Plainview, Tex., in 1966. Mrs. Langley has done secretarial work, was secretary, youth director, or educational director for Arnett-Benson Church, Lubbock, 1956-63, and educational secretary for First Church, Plainview, 1967-68. Their children are Phillip, 27, Mark Alan, 23, and Marilyn, 20.

To assist in mission business administration in *Ghana* is **Dono Moore**, employed in April with his wife, **Betty Jo**. Born in Nixon, Tex., he holds the B.A. and M.A. degrees from Texas College of Arts and Industries, Kingsville, and the B.C.S. from Tulane University, New Orleans, La. He served in the U.S. Coast Guard 1942-47, including duty in the North Atlantic as ship's executive officer and commanding officer, then reentered the Coast Guard in 1949, serving until this year. Assignments have taken him to several states, most recently to Brooklyn, N.Y., as commanding officer of the Coast Guard Supply Center. Mrs. Moore, the former Betty Jo Fry, a native of Duncan, Okla., is also a graduate of Texas College of Arts and Industries. She has worked as a dental assistant and as a teacher. Their children are Donna Jo (now Mrs. Moore), Carl, 21, Deborah, 19, and Dena, 16. Their oldest child, Glenn, a U.S. Army helicopter pilot, was killed in action in Vietnam in 1968.



To do religious education work and teach in *Guyana* is **Clifford Graham**, employed in May with his wife, **Helen**. Both are natives of Louisiana, he of Jena, and she, the former Helen Ashford, of East Baton Rouge Parish. He holds the B.A. degree from Louisiana College, Pineville, and the M.R.E. and Graduate Specialist in Religious Education degrees from New Orleans (La.) Baptist Theological Seminary. He has been education director in churches in Tennessee, Louisiana, Georgia, and Kentucky, and most recently was pastor's associate in religious education at Kennedy Church, Memphis, Tenn. Mrs. Graham also attended Louisiana College and New Orleans Seminary and has worked as secretary for several churches. Their children are Mary Helen, 11, and Richmond David, almost eight.

Also employed in May were **Lewis and Joanna Miller** to serve in *Taiwan*, where he will do English-language work. Born in Terre Haute, Ind., Miller holds the B.S. degree from Pennsylvania State College, at State College, and the B.D. degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. He also attended Bob Jones University, Greenville, S.C. He served in the U.S. Air Force 1951-54, including duty in Japan and Korea. He has taught in high schools and has been pastor of churches in Illinois, Missouri, and Texas, and at Immanuel Church, Cedar Rapids, Iowa, 1960-69. Mrs. Miller, formerly Joanna Pratt, was born in Fort Worth. Their children are Stephen, 13, David, 12, Barbara, nine, and Margaret, four.



Ben Mosley, Jr., and his wife, **Donna**, employed in May, will go to *Liberia*, where he is to preach and teach. He has served on the staff of Trinity Baptist Church, Oklahoma City, Okla., since 1961, first as youth director and then as associate pastor. He has been a pastor and served in the U.S. Air Force 1950-53, including assignment in Korea. A native of Oklahoma City, Mosley holds the B.A. degree from Baylor University, Waco, Tex., and the B.D. degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex. Mrs. Mosley, the former Donna Lovelace, of Woodward, Okla., attended what is now Oklahoma College of Liberal Arts, Chickasha. Their children are Lisa, 11, Lydia, eight, and Laura, six.



To do dental work in *Botswana* is **Charles Bellenger**, employed in June with his wife, **Jane**. Both are natives of Birmingham, Ala.; she is the former Jane Powers. Bellenger attended Auburn (Ala.) University and received the D.M.D. degree from the University of Alabama School of Dentistry, Birmingham. He was a dentist in the U.S. Air Force in Texas 1958-60, and since 1960 has been in private dental practice in his hometown. Mrs. Bellenger has worked occasionally as payroll clerk in Birmingham. Their children are David, 11, Lance, eight, and Laurel Ann, four.

Charles and Eleanore Campbell were employed in June to go to *Thailand*, where he will serve as radio technician. Both are natives of Tennessee, he of Erwin, and she, the former Eleanore Ayers, of Jonesboro. Following ten years in the U.S. Navy, based in the Mediterranean, India, and the Arctic circle, Campbell received the B.A. degree from Stetson University, De Land, Fla. He has also attended various electronics schools while in the Navy and while employed by private industry. He has been a radio station engineer and a radio repairman, and, beginning in 1961, has worked with private firms involved with the space program, from 1962 to 1969 at Cocoa Beach, Fla. Mrs. Campbell attended Bob Jones University, Greenville, S.C., and has been a secretary. The couple has four children: David, 13, Alan, 11, Stephen, seven, and Carla Diane, three.



After a career as public school teacher that began in 1929, **Miss Emma Cooke** was employed in June to teach in *Lebanon*. Born in Elkin, N.C., she received the B.A. degree from Duke University, Durham, N.C., and the M.A. degree from what is now Appalachian State University, Boone, N.C. She has taught school in Elkin since 1929 (except for part of a year), and has taught high school English and Latin since 1946.

Also employed in June were **Manget and Elaine Herrin** to go to *Guyana*, where he will do religious education work. He has been a teacher and has served as pastor of churches in Alabama and Georgia, most recently at Bethel Church, Dothan, Ala., 1966-69. He was in the U.S. Army 1953-55, including duty in Germany. Born in Chicopee, Ga., he holds the B.A. degree from what is now Samford University, Birmingham, Ala., and the M.R.E. degree from New Orleans (La.) Baptist Theological Seminary. Mrs. Herrin, the former Elaine Jones, of Los Angeles, Calif., has taught school in Georgia, Alabama, and Louisiana. Their children are Timothy, 11, Jeffrey, seven, and Jon, almost four.



EPISTLES

From Today's Apostles
Around the World

Chosen To Become a Witch

When she came to us for help, Lahliwe had been bedridden for more than a month. The ministering of the witchdoctor had not helped.

Lahliwe was in a state of marked mental confusion and physical prostration. The obvious tremor of her hands was no surprise, considering her anemia, severe malnutrition, and superimposed acute illness. Intravenous feedings, antibiotics, and antimalarial drugs brought her away from death's door. After a week she became able to sit up with assistance.

It was then we became aware of the tremor affecting her entire body. In a people so steeped in fear and superstition, we regularly see an array of anxiety and hysterical reactions and maintain a high index of suspicion along that line.

Still, I could not pass this tremor off as

psychogenic. Neither could I believe her illness itself was making her so shaky. It was a puzzling manifestation.

Lahliwe slowly moved toward recovery, though the tremor persisted. She could sit in a chair, but could not stand.

Early one morning the nurse notified me that the patient had become uncontrollably frantic with fear of dying.

Chaplain Semwayo, summoned first, was already there when I arrived. Lahliwe accepted Christ as Saviour and began to pray audibly, and apparently earnestly, that the "evil spirit" be driven from her.

She told us how a woman practicing witchcraft in her village had selected her to become a witch. Lahliwe rejected the proposition. In her anger the witch had, Lahliwe believed, sent an evil spirit to trouble her. She attributed her tremor to this.

We hear similar stories from patients each day. Whether they have pneumonia or malaria or blood flukes, they believe the sickness to be caused by a disgruntled ancestral spirit or a spell cast by an enemy.

Therefore, although Lahliwe insisted on praying loudly and unceasingly, I gave her repeated doses of a sedative in an effort to settle her.

When I entered the ward the following morning I was surprised to see her up and walking about. I called the chaplain and the two missionary journeyman nurses to see for themselves.

The other patients reported that Lahliwe remained awake till dawn, praying until victory was gained. As we stood amazed, she calmly stated that God had answered her prayer and driven the evil spirit from her. (Indeed, the tremor was no longer present.) Then, weary from the long night's vigil, she steadily climbed into bed and, with perfect coordination, pulled the sheet over her head.

Ordinarily I hold that those who believe themselves bewitched, are, and that they become stable only when they are able to believe the spell broken. This is usually accomplished by the ritualistic (and, I understand, expensive) services of the witchdoctor.

I make no attempt to explain the mechanism of Lahliwe's experience, but there is no denying that a wonderful change was wrought in her. Surely we've seen God at work.

Frances Greenway, Gatooma, Rhodesia

Moon Excitement

As one of the faculty members got into the car he began congratulating us. In a few moments we understood why.



It was July 21. We were Americans. Americans had walked on the moon.

A few nights later we watched a television program on which a young Liberian student defended the huge expenditures for the space program because of the jobs it had opened, the new scientific knowledge gained, and the technical know-how that had been applied in other fields.

Later he referred to what "we" have done in space, identifying with the projects of the United States.

Liberian television was unable to give live coverage of the moon landing, so everyone listened to radios. School was dismissed for mid-year vacation or there would have been more excitement, for everyone was interested and felt involved.

The driver for the MK (missionary kid) school bus read much about the landing. Still he cannot understand why anyone would want to go.

"A man could die there," he exclaimed. Then he asked: "Do white men want to build houses on the moon?" and "Will they let a black man go there?"

Patty (Mrs. Robert N.) Bellinger
Monrovia, Liberia

Payment in Eggs

As Sunday School began, the midwife called me outside. A Fulani man on a bicycle waited. He reported that a woman at Bankubu Ga had been unable to deliver her baby. "Please come quickly," he asked.



My helper and I left at once in the Volkswagen. We stopped where I knew there was a Ga, walked half a mile into the bush, but found no trouble there. Then we stopped at Bankubu, where villagers pointed to a path and said, "But there are three."

We walked for two miles without seeing anyone, then came to a group of four huts. "There is no trouble here," we were told, "but that is the 'road' to the next place."

We moved on as quickly as possible. I was almost panting. Arriving at a cluster of five grass huts, we were informed that the girl had finally delivered a still-born. I talked to her and examined her; her condition seemed satisfactory.

For my trouble, I was given 14 eggs. Since I had nothing in which to put them except my skirt, I walked back two miles with my skirt hoisted. (It was cooler that way.) Before we left the area we held services in two villages.

Helen Masters, Okuta, Nigeria

'Like Coming Home'

After six months back in Colombia it seems as though I never left. The 27th anniversary of my first arrival in Colombia was June 24. Many changes have taken place in the country in that time. Progress can be noted in buildings, commerce, and industry.

Of special note is the growth of our Baptist work. When I came, there was one missionary couple, and one church was just beginning. Now we have more than 50 churches, about the same number of missionaries, a hospital, seminary, and book store.

But some things will never change: the beauty of birds and flowers, the deep blue sky, the topography, ranging from sea level to snow-capped peaks.

The friendliness of the people is expressed by their gracious actions and phrases spoken in their musical language. Their sense of humor is delightful, and it is usually easier to laugh with them than to get impatient—and more can be accomplished. Even in this city of almost 300,000, people are so friendly that one is welcomed in offices, stores, and other places.

Especially gracious are our own church people. Do you wonder that it seems like coming home again?

Helen Meredith, Cartagena, Colombia

Still on the Field

Several have asked in recent letters if we are still in the area so troubled by the threat of war. By the grace of God we are, and here we hope to remain.

Despite border incidents, militant charges and counter-charges, the roar of warplanes streaking toward the Suez Canal region, and the sadness and destruction after each act of sabotage in the cities and settlements, we stay where we feel God has placed us to serve.



Life around us flows along. Industry and agriculture improve. Additional highways are being constructed. Scores of villas and apartment houses are going up. Tourists arrive daily to see the important sites, ancient and modern.

Thousands attended the month-long annual festival of music. Women flock to end-of-season sales. Children crowd beaches, parks, and movies in an effort to get the most out of summer holidays.

In the evenings neighbors visit and discuss the political election, or watch Israel's steadily improving television. They, too, watched with awe as the astronauts stepped upon the moon's surface.

Yes, we are still in Israel. When trouble would overwhelm us, we think of Moses' words to his people: "The eternal God is thy refuge, and underneath are the everlasting arms" (Deuteronomy 33:27).

Elizabeth (Mrs. James W.) Smith
Ashkelon, Israel

69

Rainstorm Draws a Crowd

Rain played a part on the first night of the Crusade of the Americas revival at Hope Baptist Church in Governador Valadares, Minas Gerais, Brazil.

A small carnival had been set up across the street from the church. Just as the worship service began, a torrent of rain fell, scattering the people at the carnival in all directions. Many entered the church to find shelter.

Following the evangelistic message, seven of them made decisions for Christ. A week later I went to Juiz de Fora to preach in a revival. Doors are opening as never before in the area.

Until Missionary Billy O. Gilmore arrived six years ago, there had never been an evangelical radio or television program in the city of 300,000 people. Gilmore became acquainted with the station directors and acquired radio time for Baptists. The station has never charged for these regular programs. There also has been free television time.

At one side of the bus terminal in



Todd, Tamira, and Valerie Fields in Bristol, Virginia, where their father, Robert W. Fields, was resident director of the eight-week training period for new missionary journeymen during the summer. Rev. and Mrs. Fields serve as missionaries to Israel.

BOB HARPER

Concern Flows Both Ways

"Remember to pray for me and your Baptist brothers and sisters in Indonesia," has been a frequent request in my letters to friends and loved ones at home during



my years in Indonesia. I feel that even the simple "Lord, help Aunt Mary in Indonesia" of my nieces and nephews has been heard many times by the Lord as we have faced a mixture of difficult and happy times in his work here.

My family has learned to love Indonesians through me, and they have had a part in our work as they have

taken advantage of prayer opportunities to remember these fellow-Christians.

During the days of August 18-22 these prayer opportunities were reversed. During the five days immediately following hurricane Camille I waited anxiously for news from my family and friends who were in Camille's path as she lashed her destruction along the Gulf Coast.

Besides my father and stepmother, I also had seven brothers and sisters, along with 12 nieces and nephews and numerous other relatives and friends, right where Camille had been.

From the time the news began to reach Indonesian radios and newspapers, my friends began to inquire and express their concern for my family.

Fellow missionaries, Indonesian Baptists in my church in Bandung, and co-workers in the Baptist Publishing House where I work all joined with me in praying for my loved ones—people whom they did not know, but their brothers and sisters in America whom they loved because of me.

My sister's cable came late Friday afternoon and was delivered to me at the church where we were having afternoon sessions of Vacation Bible School.

My national pastor and other friends quickly gathered around waiting anxiously while I opened the cable with trembling fingers. As I translated my sister's "All O.K." into "Semua Selamat" so they could understand, I realized that they not only shared my good news, but also shared my tears of relief as they said, "Thank you, Lord, for hearing our prayers."

I also breathed another prayer of thanksgiving—"Thank you, Lord, for these, my friends, in Indonesia who have become my 'loved ones' in the Lord."

Mary Alice Ditsworth
Bandung, Indonesia

MISSIONARY ASSOCIATES (Continued from page 23)

Also going to Guyana will be John and Jean Jacobs. He is to preach and teach. Born in Canton, Ohio, he is a graduate of Mississippi College, Clinton, with the B.A. degree, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif., with the B.D. degree. He served in the U.S. Army in the Pacific Theatre 1943-46. He has been music director, associate pastor, or pastor of churches in California and Mississippi, and most recently was pastor of Central Church, Eureka, Mo. Mrs. Jacobs, the former Jean Holley, was born in Booneville, Miss. She holds the B.S. in Education degree from Delta State College, Cleveland, Miss., and she has taught school. The couple has two children: John, Jr., almost 20, and Thomas, 12.



To serve in English-language work in Rhodesia is C. W. McClelland, employed in June with his wife, Vertie. Both were born in Florida, he at Eaton Park, and she, the former Vertie Pitts, at De Land. He is a graduate of Tennessee Temple College, Chattanooga, with the B.A. degree, and of New Orleans (La.) Baptist Theological Seminary, with the M.R.E. and B.D. degrees. He was a chaplain's assistant in the U.S. Army 1954-55, including time in Germany. He has taught high school at Foley, Ala., the past two years, and at the same time has been pastor of Friendship Church, Bon Secour, Ala. Mrs. McClelland also attended Tennessee Temple College and, after receiving the certificate for study in practical nursing in New Orleans, became a licensed practical nurse in 1965. She has worked at hospitals in Louisiana and Alabama. Their children are Brenda, 13, Charles, 12, Sandra, 11, Karen, nine, and Michael, six.

E. V. May, Jr., employed in June with his wife, Frances, is to serve as an English-language pastor in Dominican Republic. A native of Glendale, Ky., May holds the B.B.A. degree from Baylor University, Waco, Tex., and the B.D. degree from Southern Baptist Theological Seminary, Louisville, Ky. He was in military service 1940-45, as an Air Force pilot 1942-45. He later worked as an accountant in Oregon, and then was pastor of churches in Indiana, Tennessee, and Mississippi, from 1965 to 1969 at First Church, Shannon, Miss. Mrs. May, the former Frances Burke of Brooks County, Ga., holds the certificate from City Hospital School of Nursing, Columbus, Ga., and is an R.N. She has served as nurse in hospitals in four states, and taught practical nursing at Tupelo, Miss., 1967-69. The couple has three children: Penny (now Mrs. Creel), Billye Jo, 21, and E. V. III, almost 13.



To serve as missionary host in Hong Kong is Fred Rippeto, employed in June with his wife, Judy. Both were born in Columbia, Mo.; she is the former Judy Graves. He holds the B.A. degree from Southwest Baptist College, Bolivar, Mo., and has been pastor in Missouri, from 1967 to 1969 at Glenstone Church, Springfield. Mrs. Rippeto has worked as clerk-typist and taught for a while in the Head Start program in Bolivar. Their children are Freddie, Jr., nine, Cristi Renae, six, and Timothy Leroy, one year.

Bound for Nigeria and service as dormitory parents are Thomas and Peggy Sutton, employed in June. Both are natives of Alabama, he of Mobile, and she, the former Peggy Barlow, of Tuscaloosa. He is a graduate of Mobile (Ala.) College, with the B.A. degree, and has worked as an electrician since 1952 (except for one year). Mrs. Sutton has done secretarial and clerical work in Mobile. The couple has three children: Kaye, 12, Kristy, 11, and Laurie, nine.



SPECIAL PROJECT NURSE

Employed
June 1969

To serve as a nurse at Baptist Hospital, Asunción, Paraguay, Rosalie Weatherford, a native of Nathalie, Virginia, was employed in June. She holds the B.S. in Nursing degree from Duke University School of Nursing, Durham, N.C., and the M.A. degree from Carver School of Missions and Social Work (now merged with Southern Baptist Theological Seminary), Louisville, Ky. She has worked as an office nurse and as hospital nurse in Virginia and Louisiana, in 1969 at a clinic in South Boston, Va. With Project Hope she was instructor in a course for hospital aides in León, Nicaragua, 1967-69.

FAMILY ALBUM

APPOINTMENTS (August)

CRAWFORD, James Leroy, Ohio, & Sammie Helen
Henson Crawford, Ohio, Nigeria (Box 290, Abuja,
Tex. 73410).
FREEMAN, John Dungan, Tex., & Nancy Lloyd Davis
Freeman, Tenn., Thailand (4621 Merida, Ft.
Worth, Tex. 76122).
RAY, Rodney Ray, Tex., & Virginia Dean Caraway
Ray, Tex., S. America (Missionary Orientation
Cir., Pine Min., Ga. 31822).
KIRKPATRICK, Franklin Arnold, Tex., & Paula Louise
Smith Kirkpatrick, Tex., Zambia (Missionary
Orientation Cir., Pine Min., Ga. 31822).
KING, Julian Franklin, Tenn., & Janice Marie Hixon
King, Calif., S. Brazil (Missionary Orientation
Cir., Pine Min., Ga. 31822).
LUCIE, John Marvin, Tex., & Linda Olean Lowe
Lucie, Calif., Indonesia (4706 McCart, Ft. Worth,
Tex. 76113).
MAY, Edmund Boxley, Jr., Fla., & Mary Ann
(May) Hugh Mores, Ohio, Nigeria (4330 Frazier
Ave., Ft. Worth, Tex. 76113).
ROWLAND, Wade Russell, N.C., & Betty Jean Aus-
born Rowland, Ala., Middle East (734-B Garlinton
Dr., Ft. Gordon, Ga. 30905).
SCAGGS, Billie Vertrice, Ky., Nigeria (Golden Gate
Bapt. Theol. Seminary, Mill Valley, Calif. 94941).
STEEL, Emil Richard, Tex., & Betty Jane Woods
Steel, Tex., Mexico (Missionary Orientation Cir.,
Pine Min., Ga. 31822).

MISSIONARY ASSOCIATES

(Employed in August)

COLE, John Phillip, III, & Mary Lotella Wesley
Cole, Ill., Liberia (2825 Lexington Rd., Louis-
ville, Ky. 40206).
HENDERSON, William Griffin, Tenn., & Clarice
(Ducky) Logan Henderson, Va., Hong Kong
(Missionary Orientation Cir., Pine Min., Ga.
31822).
SCOTT, Howard Edwards, Tex., & Frances Fern
Billingslea Scott, Kan., Philippines (Missionary
Orientation Cir., Pine Min., Ga. 31822).

ADDRESS CHANGES

Arrivals from the Field

BICKERSTAFF, Nona Kay (Bahamas), Rt. 1, Bullard,
Tex. 75757.
BOWLIN, Rev. & Mrs. Ralph T. (Rhodesia), 1804
W. Broadus, Ft. Worth, Tex. 76122.
BURKS, Dr. & Mrs. Edgar H., Jr. (Nigeria), Pine-
ville, Mo. 64856.
DAVIDSON, Rev. & Mrs. Roy G., Jr. (Malawi), 10632
Ruth Ann Dr., Dallas, Tex. 75228.
DONLEY, Mr. & Mrs. Donald E. (Ghana), Rt. 3,
Box 26, Liberty, Ill. 62347.
HALSELL, Dr. & Mrs. Thomas B. (S. Brazil), 4704
W. 24th, Little Rock, Ark. 72201.
LOTT, Dorothea (S. Brazil), 412 W. 64th St., Sa-
vannah, Ga. 31403.
MCGEE, Rev. & Mrs. John S. (Nigeria), 401 S. Rus-
sell St., Jefferson City, Tenn. 37760.
MONROE, Rev. Marion F. (Japan), 2 Berkley,
Sans Souci, Greenville, S.C. 29609.
NIXON, Helen (Argentina), Box 654, Levelland, Tex.
79336.
OLIPHANT, Rev. & Mrs. Keith I. (Tanzania), 1177
S. Second, Waco, Tex. 76706.
O'NEAL, Rev. & Mrs. Boyd A. (N. Brazil), 345
Fawn Ridge Dr., Apt. 211, Dallas, Tex. 75224.
SAUNDERS, Leitha M. (S. Brazil), Box 213, Eunice,
N.M. 88231.
STONE, Evelyn (Ghana), 29 Green Ave., Hogans-
ville, Ga. 30230.
TIDWELL, Rev. & Mrs. James G. (Tanzania), 801
W. 21st, Clovis, N.M. 88101.

Departures to the Field

ADAMS, Rev. & Mrs. Bob E., Apartado 6613, Cali,
Colombia.
ADAMS, Judith (Journ.), Box 44, Ashkelon, Israel.
ALLEN, Jica (Journ.), Box 1416, Monrovia, Liberia.
ALMON, Susan (Journ.), 5 Nishisenouchi-cho,
Kitashirakawa, Sakyo-ku, Kyoto, Japan.
ANDERSON, Mary Lynn (Journ.), 12-12, 3-chome,
Nishijin, Fukuoka, Japan 814.
ANDERSON, Rita (Journ.), Box 1416, Monrovia,
Liberia.
BAILEY, Bettie (Journ.), Bap. Hosp., Mbeya, Tan-
zania.
BICKSTRAUCK, Lloyd D. (Journ.), Bap. High School,
Box 2719, Mombasa, Kenya.
BOONE, Dr. & Mrs. Hal B., Box 1310, Jinja,
Uganda.

BRADFORD, Mrs. L. G. (assoc.) 19/7, 2-chome,
Uehara, Shibuya-ku, Tokyo, Japan 131.
BRANTLEY, Peggy (Journ.), Corralidora 1333 Ote,
Torreon, Coahuila, Mexico.
BURRILL, Jimmie (Journ.), Box 832, Bangkok,
Thailand.
CARSON, Mary Ann, 169 Boundary St., Kowloon,
Hong Kong.
CHAMBERS, Glynda (Journ.), Box 44, Ashkelon,
Israel.
CHRISTMAN, Joyce (Journ.), Caixa Postal 178, Recife,
Pernambuco, Brazil.
CLARK, Rev. & Mrs. Gene A., 350, 2-chome, Nishi
Okubo, Shinjuku-ku, Tokyo, Japan.
CLAXON, Rev. & Mrs. W. Neville (appointed for
Dahomey), 250 Ave. de Grammont, Tours (1-et-L),
France.
COBB, Patricia (Journ.), Casilla 572, Trujillo, Peru.
COOK, Katherine (Journ.), 169 Boundary St., Kow-
loon, Hong Kong.
CRAM, Betty Jo, Box 563, Lagos, Nigeria.
DAVIS, Ann (Journ.), Apartado 61152, Chacao,
Caracas, DF, Venezuela.
DEAN, Rev. Pratt J., 9 Nishikojima-cho, Daitokuen,
Nagasaki-shi 850, Japan.
DEWEY, Charlotte (Journ.), Bap. Mission, IPO
1361, Seoul, Korea.
DONSON, Joyce (Journ.), Nairobi Bap. Chr., Box
4628, Nairobi, Kenya.
FIELDER, Mr. & Mrs. L. Gerald, 27-go, 14-han,
1-chome, Momochi, Fukuoka 814, Japan.
GIANNETTA, Rev. & Mrs. A. Amello, Caixa 30010,
Sao Paulo, SP, Brazil.
GILLESPIE, Rev. & Mrs. A. L., 25-7, 1-chome,
Uenozaka, Toyonaka, Osaka, Japan.
GLENN, Doris (Journ.), Box 372, Nyeri, Kenya.
GODFREY, Nancy (Journ.), Box 1644, Nassau, NP,
Bahamas.
GRISHAM, Jeanine (Journ.), Bap. Hospital, Ajloun,
Jordan.
GROSSCLOSE, L. David (Journ.), Box 168, Nazareth,
Israel.
HAMMETT, Rev. & Mrs. J. Hunter, Box 427, Taipei,
Taiwan, Rep. of China.
HANCYCK, Glenda (Journ.), Casilla 13, Centro
Agricola Bautista, Chone, Manabí, Ecuador.
HARGREY, Vivian (Journ.), Box 400, Accra, Ghana.
HARTFIELD, Sr. & Mrs. Jimmy J., Apartado 786,
Queretaro, QRO, Mexico.
HARVEY, Charlotte (Journ.), Bap. Hosp., Box 1,
Bangkok, Chacheungao, Thailand.
HELTON, Yvonne (Journ.), Apartado 880, Santo
Domingo, DN, Dominican Rep.
HOOTEN, Rev. & Mrs. Jimmie D., Box 99, Mbale,
Uganda.
HUTCHINSON, Sylvia (Journ.), Tromolpos 77/DKT,
Djakarta, Indonesia.
HUTTS, Diane (Journ.), Box 572, Nyeri, Kenya.
JONES, Kenneth B. (Journ.), Caixa Postal 38,
Maceio, Alagoas, Brazil.
JOWERS, Dr. & Mrs. S. Clyde, Box 99, Davao City,
Philippines.
LARIEM, Betty R. (spec. prof. nurse), PMB 4040,
Sapele, Nigeria.
LAW, Rev. & Mrs. Thomas L., Jr., Montevideo 18,
El Porvenir, Seville, Spain.
LENNON, Rev. & Mrs. S. Judson, Box 832, Bangkok,
Thailand.
LOMAN, Mrs. Wayne, PMB 5113, Ibadan, Nigeria.
LONG, David C. (Journ.), Box 1310, Jinja, Uganda.
MCADEN, Nancy (Journ.), Bap. Medical Centre,
Nalerigu, via Gambaga, Ghana.
MIDDLETON, Rev. & Mrs. Charles R., Box 444,
Lilongwe, Malawi.
MOORE, Dorothy (Journ.), Apartado 193, Santiago,
Dominican Rep.
MOORE, Rev. & Mrs. Peyton M. (Vietnam), Bap.
Mission, APO San Francisco, Calif. 96243.
MORRIS, Rev. & Mrs. Russell R., Box 2739, Mom-
basa, Kenya.
NEAL, Joy (Journ.), Box 195, Lusaka, Zambia.
NEELY, Dr. & Mrs. Alan P., Apartado 6613, Cali,
Colombia.
PARIS, Charlotte (Journ.), Box 427, Taipei, Taiwan,
Rep. of China.
PEARSON, Faye, Box 427, Taipei, Taiwan, Rep. of
China.
PHILLIPS, Rev. & Mrs. Marshall H., Box 2925,
Mombasa, Kenya.
POE, Thomas F. (Journ.), Box 1933, Kumasi,
Ghana.
PRATT, Genevieve (Journ.), Box 2026, Beirut, Leba-
non.
PRICE, Mrs. Harold L., 2-16 1-chome, Gohongi,
Meguro-ku, Tokyo, Japan.
PRICE, Kathryn (Journ.), Box 2026, Beirut, Lebanon.
RABON, Linda (Journ.), Casilla 303, Quito, Ecua-
dor.
REED, Rev. & Mrs. Marcus C., Bap. Village, Mobile
Post, Central Sharon, Israel.
RITCHIE, Judy (Journ.), Caixa Postal 283, Govern-
ador Valadares, Minas Gerais, Brazil.
ROBERSON, Rev. & Mrs. William T. (Vietnam), Bap.

Mrs. Reg. 1, Adv. Tm. 1, Drawer 18, APO San
Francisco 96137.
RUSSELL, Philip K. (Journ.), 169 Boundary St.,
Kowloon, Hong Kong.
RUSSEY, Karen (Journ., Vietnam), Bap. Mia, APO
San Francisco 96264.
SAGARS, Jacqueline (Journ.), 12-12, 3-chome,
Nishijin, Fukuoka, Japan 814.
SHAMUSOFF, Sue (Journ.), Box 1644, Nassau, NP,
Bahamas.
SHORT, Mr. & Mrs. Arthur B., 169 Boundary St.,
Kowloon, Hong Kong.
SHORT, Jaxie, 169 Boundary St., Kowloon, Hong
Kong.
SMITH, Dr. & Mrs. Hoke, Jr. (field rep. Span.
S. America Field), Apartado 5156, Cali, Co-
lombia.
STANLEY, Mr. & Mrs. Robert L., 2444 Taft Ave.,
Manila, Philippines.
STEPHENSON, Carol (Journ.), PMB 4040, Sapele,
Nigeria.
SWAFFORD, Rev. & Mrs. Gary K., Box 444, Lilongwe,
Malawi.
TABOR, Dr. & Mrs. Charles G., Box 76, Bap. Mis-
sion, Pusan, Korea.
TIARPE, Rev. & Mrs. Edgar J., 169 Boundary St.,
Kowloon, Hong Kong.
TISCHER, Robert G. (Journ.), 479-B Arch. Reyes
Ave., Cebu City, Philippines.
VAN CLEEF, Lois (Journ.), Bap. Hosp., Ogbomoso,
Nigeria.
WARD, Emily (Journ.), Caixa Postal 135, Belém,
Pará, Brazil.
WARREN, Charles E., Jr. (Journ.), Box 1995, Lusaka,
Zambia.
WEBER, Jeanne (Journ.), 169 Boundary St., Kow-
loon, Hong Kong.
WILTS, R. King (Journ.), Apartado 1135, Guatemala
City, Guatemala.
WHITTEN, Rev. & Mrs. Charles W., Enrique Lar-
reta 9, 2 B, Madrid 16, Spain.
WILLIAMS, Diane (Journ.), M'Lang, Cotabato,
Philippines.
WILLIAMS, Pamela (Journ., Vietnam), Bap. Mission,
APO San Francisco 96243.
WILSON, Dr. & Mrs. George R., Jr., 169 Boundary
St., Kowloon, Hong Kong.
YOUNG, Mr. & Mrs. Fred D., Box 14446, Nairobi,
Kenya.

On the Field

ALBRECHT, Rev. & Mrs. LeRoy, Box RW390, Lusaka,
Zambia.
BARRON, Rev. & Mrs. Thomas O., Box 46, Bukit-
tinggi, Indonesia.
BURTIS, Rev. & Mrs. John R., Casilla 232, Santa Fe,
Argentina.
CALCOTE, Rev. & Mrs. Ralph V., 27 3-chome, Otana-
cho, Chikusa-ku, Nagoya, Japan.
CARTER, Mr. & Mrs. J. Dale, Corrente Piaul, Via
Gibbues, PI, Brazil.
CUNNINGHAM, Dr. & Mrs. Milton E., Jr. (radio-TV
rep. for Africa), Box 2399, Nairobi, Kenya.
DENMARK, Rev. & Mrs. I. Dean, PMB 5070, Ibadan,
Nigeria.
HALL, Adrian W. (Journ.), Box 1933, Kumasi,
Ghana.
HALL, Ruth Ann, PMB 5113, Ibadan, Nigeria.
HOFF, Rev. & Mrs. Ron B., Caixa 783, Campo
Grande, MT, Brazil.
KING, Rev. & Mrs. Jesse L. (assoc.), Caixa 352,
Campinas, São Paulo, Brazil.
LACROIX, Rev. & Mrs. Charles E., Ayacucho 1255,
San Luis, Argentina.
LEE, Rev. & Mrs. Hal B., Jr., 9, Alphonse Pallu,
78 Le Valinet, France.
MERRITT, Mr. & Mrs. Dewey B., PMB 5113, Ibadan,
Nigeria.
MORRISON, Martha, 1 Butterfly Ave., Singapore 13.
MYERS, Rev. & Mrs. S. Payton, Box 93, Kaduna,
Nigeria.
OLIVER, Rev. & Mrs. A. Bruce, Corrente Piaul, Via
Gibbues, PI, Brazil.
WILSON, Katherine, Apartado F-2821, Guadalajara,
Jal., Mexico.
WICKS, Dr. & Mrs. Harold D., Bap. Sem., Ogbom-
oso, Nigeria.
WILLIAMS, Mr. & Mrs. Robert D., Box 775, Jos,
Nigeria.

United States

ADKINS, Mr. & Mrs. Thomas S. (Hong Kong), c/o
S. D. Cobbs, 602 Williams Ave., Cleburne, Tex.
76031.
BAILEY, Rev. & Mrs. C. R. (Colombia), 704
B. Lockhead Dr., Midwest City, Okla. 73110.
BARNES, Dr. & Mrs. Joseph A. (assoc., Nigeria),
1208 W. School St., Claremore, Okla. 74017.
BILLINGS, Rev. & Mrs. Herbert D. (Guatemala),
4804 Stanley, Ft. Worth, Tex. 76115.
BONNELL, Rev. & Mrs. Dutton A., Jr. (Zambia),
2734 Algonquin Ave., Jacksonville, Fla. 32210.
BOWLIN, Rev. & Mrs. Ralph T. (Rhodesia), 1804
W. Broadus, Ft. Worth, Tex. 76113.
BRIDGES, Dr. & Mrs. Julian C. (Mexico), 1412 NE.
21st Ave., Gainesville, Fla. 32601.
BROWN, Rev. & Mrs. Bradley D. (Liberia), 1014
Atlanta Rd., Marietta, Ga. 30060.
CLAMUNT, Lora A. (emeritus, China-Malaysia),
Drawer 509, Bethesda Bap. Home, Darlington, S.C.
29532.
CLIFT, Annie Sue (Japan), Rt. 2, Newbern, Tenn.
38059.
COLE, Dr. & Mrs. B. Lamar (Mexico), 7817 Querida
Ln., Dallas, Tex. 75240.



Picnic

Carey Mobley pauses for the camera at a church picnic in Kobe, Japan. His parents, the Marlon A. Mobleys, missionaries, work with Kobe Baptist Church.

DOWELL, Rev. & Mrs. Theodore H. (Korea), 1000 W. Tallaferrero, Madill, Okla. 73446.
DYER, Audrey C. (Nigeria), 2415 Broadway Ave., SW., Apt. 9, Roanoke, Va. 24014.
EPPERSON, Barbara (Nigeria), 19 1/2 B St., NW., Miami, Okla. 74354.
EVANS, Rev. & Mrs. Bobby D. (Malaysia), 1804 Michael Ln., Anniston, Ala. 36201.
FILLIPS, Mr. & Mrs. Robert W. (Israel), Bap. Student Union, Georgetown Col., Georgetown, Ky. 40324.
FRISLAND, Emelle (Ivory Coast), 2008 W. Brondus, Ft. Worth, Tex. 76115.
FULLER, Aletha B. (Nigeria), 125 Michigan, Apt. 8, Redlands, Calif. 92371.
GARRA, Dr. & Mrs. William R. (Assoc., Nigeria), 871 Bluebird Ln., Memphis, Tenn. 38116.
HAMILTON, Dr. & Mrs. Todd C. (Assoc., Philippines), 3021 Samsford Ave., Shreveport, La. 71103.
HOOPER, Rev. & Mrs. Frank A. III (Israel), 301 W. Polkett St., Greer, S.C. 29651.
HUNT, Betty Jane (Korea), 2008 W. Brondus, Ft. Worth, Tex. 76115.
HUNT, Rev. & Mrs. Walter T. (Philippines), 2904 W. 16th, Plainview, Tex. 79072.
JIMMERSON, Rev. & Mrs. Joseph A. (Hong Kong), 1803 Dell Dr., Columbus, Ga. 31906.
JOHNSON, Rev. & Mrs. D. Calhoun (Chile), 319 West Ave., Wake Forest, N.C. 27587.
JOHNSON, Rev. & Mrs. James D. (Nigeria), 2114 Highland Ave., Shreveport, La. 71104.
LAWTON, Dr. & Mrs. Benjamin R. (Italy), 3459 S. Atlanta Rd., Smyrna, Ga. 30080.
MCALL, Rev. & Mrs. Louis E. (Guam), 2704 Grinstead Dr., Louisville, Ky. 40206.
MARTIN, Rev. & Mrs. O. D., Jr. (S. Brazil), 7206 Neff, Houston, Tex. 77036.
MILLS, Mr. & Mrs. John C. (Liberia), 804 NW. 17th, Okla. City, Okla. 73106.
MURPHY, Rev. & Mrs. E. W. (Liberia), 404 N. Main, Bolivar, Mo. 65613.
PHILLIPS, Rev. & Mrs. Gene D. (Rhodesia), Tanglewood Acres, Rt. 3, Woodruff, S.C. 29388.
ROBINSON, Rev. & Mrs. Oren C., Jr. (Nigeria), 25529 President Ave., Harbor City, Calif. 90710.
SHAW, Rev. & Mrs. Carroll Wayne (Rhodesia), Caprice Apts., No. 11, 1002 S. Travis, Sherman, Tex. 75090.
SMALL, Rev. & Mrs. Tom G. (Zambia), 168 Walt Arney Rd., Lenoir, N.C. 28645.
VERNER, Rev. & Mrs. W. Eugene (Ghana), 4601 Seminary Pl., Apt. 202, New Orleans, La. 70126.
WOLF, Rev. & Mrs. R. Henry (Mexico), 721 S. Okmulgee, Wetumka, Okla. 74883.

FIELD ASSIGNMENTS

INGRAM, Mr. & Mrs. Lawrence D., Hong Kong.
SWEDENBURG, Mary, Japan.

TRANSFERS

ALBRIGHT, Rev. & Mrs. LeRoy, Malawi to Zambia, Sept. 1.
COLLMAN, Rev. & Mrs. David M., Nigeria to Rhodesia, Sept. 1.

LETTERS

Story Leads to Trip

For a good many years I have had a deep desire to serve sometime as a dentist on a foreign mission field. While reading the October, 1968, issue of *THE COMMISSION* one evening, I came across a short article telling of Dr. Tate's two trips to Guyana.

The article related that it was Dr. Tate's intention to return to Guyana again this summer to hold dental clinics in villages. I wrote a letter to inquire about the possibility of my accompanying him.

Dr. Tate had been able to see only about one third of the people who had come to receive his services. Therefore, he was so excited about the prospect of another dentist going with him that he called me from Texas instead of answering my letter. That was the beginning of our planning which culminated in our going together to Guyana this summer.

Jack L. Fuson, D.D.S.
Knoxville, Tennessee

'Must' Reading

Your August issue was especially good—each one in "must" reading at my house, and I'd be hard put to pick out one which is better than others, but the Claude Rhea articles were particularly meaningful to us here at Samsford.

Let me express my deep appreciation for your excellent presentation of missions through the pages of your magazine.

Each time I'm privileged to participate in a School of Missions [now World Missions Conferences] I take advantage of the special subscription deal, and I must be paid up through '72 or so.

I tell the folks they'd better be careful as they read it; they'll want to go themselves as missionaries! I know I do.

H. Evan Zeiger
Vice-president for Financial Affairs
Samsford University,
Birmingham, Alabama

Chaplain Coverage

Your cover story (July) of Chaplain (Capt.) Harold L. Mills is a fine one. I was Chaplain Mills' brigade chaplain for a portion of his tour here. I'm sure my com-

DAVIS, Mr. & Mrs. W. Ralph, Nigeria to Ghana, Sept. 1.
NORMAN, Dr. & Mrs. William R., Jr., Nigeria to Ghana, Sept. 1.

RETIREMENTS

LAWTON, Rev. & Mrs. Wesley W., Jr. (China, Philippines, Hawaii, Hong Kong, Taiwan) Aug. 31.

RESIGNATIONS

BOND, Mr. & Mrs. Marvin T., Hong Kong, Aug. 31 (1505 Ridgecrest, Bowling Green, Ky. 42101).
CHENTRY, Rev. & Mrs. Melvin G., Indonesia, Aug. 31 (700-3 Live Oak Ln., Auburn, Calif. 95603).
HAYLOCK, Rev. & Mrs. Arthur R., Honduras, Aug. 31 (2928 Gulf Dr., Orlando, Fla. 32806).
JOHNSON, Rev. & Mrs. Patterson S., Pakistan, Sept. 30, (Rt. 1, Roebuck, S.C. 29326).
MILLIGAN, Rev. & Mrs. A. Ray, Kenya, Aug. 31 (Rt. 1, Slidell, Tex. 76267).
SKINNER, Rebecca, Tanzania, Aug. 31 (230 S. Bayly St., Louisville, Ky. 40206).
TURNER, Louise (Mrs. Walter M.), Assoc., Gaza.

mander, General Parfitt, also would like to read this story.

Chaplain Mills did a magnificent job, and we're grateful that you have given him some coverage.

Chaplain (Lt. Col.) James H. Young
Brigade Chaplain, 20th Engineer Brigade
APO San Francisco, California

I want to . . . tell you how interested I was in reading about [the] trip to Vietnam. The article in the July issue was very good and the photos excellent. Reading the article and looking at the pictures gave me a feeling of being on the battlefield with the boys.

Every month I look forward to receiving *THE COMMISSION*. . . [The] covers are fresh, thought-provoking, imaginative, and artistic.

Mrs. M. E. Herman
Enfield, North Carolina

Furlough Lines

Here is a furlough poem. I talked to this teen-ager after I spoke. I thought you would enjoy it, but it isn't the kind of thing you can use. (Ed.: We think it is.)

Furlough Encounter

"You have soul," she said.
"I'm not kidding, you really have soul."
I turned and saw her—
Hair long,
mini-skirt,
pale, undistinguished lips,
But eyes:
Seeking eyes,
Need-filled eyes,
Probing eyes—
Looking past my defenses,
Searching out the real me,
Asking one question only:
"Do you really believe?
Have you found something
Big enough,
grand enough,
solid enough,
To be worth
Giving your whole self
Unreservedly to?"

Mrs. David C. Dorr
Jibla, Yemen

We were thrilled to see Roberta Dorr's article and poems in the July issue. You can be assured that we enjoy every issue very much.

Mrs. James W. Smith
Ashkelon, Israel

Sept. 30 (Rt. 3, Box 78, Pitkin, La. 70656).
WRIGHT, Dr. & Mrs. Robert M., Korea, Aug. 31 (5200 Holly, Bellaire, Tex. 77401).

BIRTHS and ADOPTIONS

BURNETT, Belinda Ann, daughter of Rev. & Mrs. Johnny N. Burnett (Kq. Brazil), Aug. 8.
PLUNK, David Rand, son of Rev. & Mrs. Mel R. Plunk (Argentina), Aug. 2.

DEATHS

PAHAL, Mrs. Louise, mother of Rev. Raymond L. Shelton (Thailand), Aug. 19.
TIDEN, Charles R., father of Eddie Lee (Mrs. Clarence, Jr.), Thurman (Malaysia), July 28.

MARRIAGES

JOWERS, Richard Pettigrew, son of Dr. & Mrs. S. Clyde Jowers (Philippines), to Janice Spurgen, Aug. 9.
McCONNELL, Elizabeth Cecilia, daughter of Dr. & Mrs. H. Cecil McConnell (Chile), to Bruce A. Pinch, July 26, Cleveland, Ohio.

Optimism Viewed

"Whereas a few years ago some people in Europe were talking about the 'post-Christian era,' today they are talking about 'the theology of hope,'" Joseph B. Underwood told the Foreign Mission Board in August.

"This is not a mere eschatological hope," he continued. "It is an optimism based on absolute confidence in the power of the gospel of Jesus Christ to save people today as in every age."

One of the most encouraging aspects of Christianity today is the revived and intensified evangelistic endeavor in Europe, said Underwood, Board consultant in evangelism and church development.

Underwood also gave a progress report on plans by Baptists of a number of Asian countries to hold evangelistic campaigns in 1970. Conferences on evangelism will be conducted in participating countries early in the year.

More than 250 guest preachers and more than 100 musicians will be involved in the Asian campaigns, he said. Other guests will assist in other ways. The preacher-evangelists will come from many nations and be of various races.

In East and Central Africa, Baptists are also planning a 1970 evangelistic emphasis, he continued.

Calling their effort "impact evangelism," they will first direct their attention toward the major cities of several countries for two weeks. The second two weeks of the campaign will be held in churches in villages and rural areas.

More than 60 preachers and about 20 musicians from outside Africa will assist, he reported. Other specialists will assist in student conferences and in stadium rallies, and concert artists will perform.

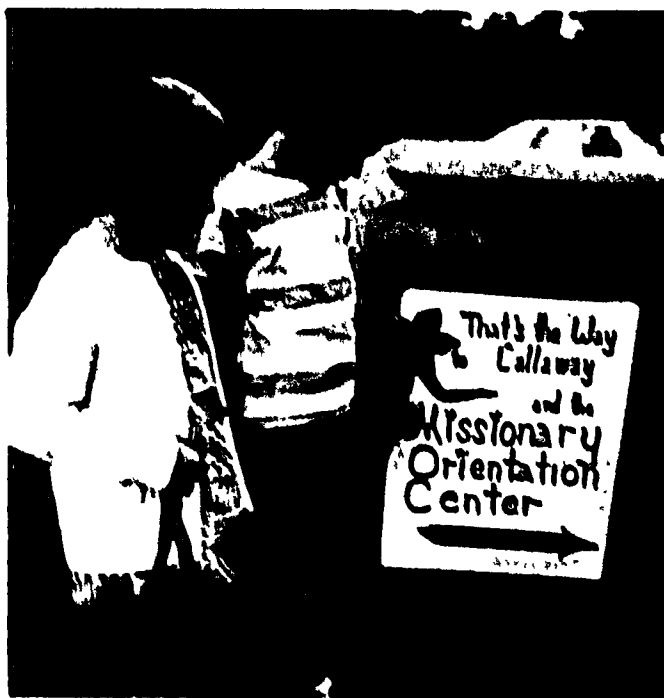
Registration a Record

The largest registration ever for a Foreign Missions Conference at Glorieta (N.M.) Baptist Assembly was recorded August 14-20 with 2,716.

During the week 200 persons responded publicly to invitations for Christian commitments, more than 100 of them noting interest in foreign missions.

At a similar conference at Ridgecrest (N.C.) Baptist Assembly in early July, registration reached 2,711. Decisions totaled 286, with 140 of them related to interest in vocational mission work.

The conferences, sponsored by the Foreign Mission Board, were directed by Rogers M. Smith, administrative associate to the executive secretary.



LAWRENCE R. SHEDDEN

Orientation in Georgia

Waiting for their school bus, two children of new missionary personnel check sign related to the first of the Foreign Mission Board's missionary orientation sessions to be held at Pine Mountain, Georgia, using facilities of Callaway Gardens. Formal opening was held September 8 for the 14-week orientation, being attended by 104 new missionary personnel, with 109 children. W. David Lockard, orientation director, is being assisted by Annice Whatley, a former missionary journeyman, as associate director, and by Gene E. Kingsley, missionary to Malawi, designated missionary in residence.

Parks Pleads for Preachers

A plea for more missionaries, especially for preachers equipped for what the Foreign Mission Board calls field evangelism, was sounded at the Board's August meeting by R. Keith Parks, secretary for Southeast Asia.

"In spite of the responsiveness to the gospel in the Philippines, no field evangelists have been appointed for that country in more than three years," Parks pointed out.

He then reported on four "related and interrelated" aspects of evangelism in Southeast Asia:

(1) Social work in Vietnam: Because the missionaries in Vietnam were experiencing so many different pressures from tragic human needs, the Board asked Seminary Professor Walter Delamarter to help develop a long-range plan for ministering more effectively.

The full report by Delamarter is to be presented later, he added. "Basically it centers in the local church, utilizes people and services rather than large sums of money, relates to the Vietnamese rather

Plan Suggested

A new set of suggestions and recommendations for ministering more effectively to the Vietnamese people has grown out of a report to the Vietnam Baptist Mission by Walter Delamarter.

Upon invitation of the Foreign Mission Board, Delamarter had spent several weeks in Vietnam studying with missionaries the physical and social needs of the Vietnamese people. The aim was to develop a long-range plan for ministering more effectively among them.

Delamarter is associate professor of social work and director of social work education at Southern Baptist Theological Seminary, Louisville, Kentucky.

The Mission (organization of Southern Baptist missionaries) named a social welfare service committee during its annual meeting July 25-August 1. Mrs. Samuel M. James was named chairman.

She immediately began a tour of towns and cities in Vietnam where Southern Baptist missionaries are stationed to observe needs and to consider possibilities of the Mission for alleviating those needs in an organized way.

As a result of Delamarter's study, "We believe . . . we understand better our responsibility to minister to people's needs as Jesus did," said Mrs. Walter A. Routh, Jr., missionary stationed at Khu Camranh.

than the U.S. government, and emphasizes Vietnamese leadership," he said.

(2) Radio and television work: Trained missionaries and adequate studio facilities are bringing radio and television work up to professional standards in such cities as Manila, Saigon, Bangkok, and Semarang. Fifty million Indonesians will probably listen to Baptist broadcasts next year, Parks indicated.

(3) Student work: Since there is no concentration of older leadership in Southeast Asia, today's students will reach higher levels of leadership much faster than is possible in the United States. Missionaries qualified for work with students are greatly needed.

(4) Training of national pastors: Teachers are urgently needed in theological seminaries and Bible schools for training national Baptist leaders. In Indonesia, for example, missionaries are needed to staff a new "mobile" Bible school. Utilizing church buildings, its plan is to train lay pastors in an area and then after two years to move to a new location.

Next Alliance Executive Chosen

Robert S. Denny has been elected for a five-year term to succeed Josef Nordenhaug as general secretary of the Baptist World Alliance in July, 1970.

Denny, senior associate secretary of the alliance, was elected by the BWA executive committee at its annual meeting, in Baden bei Wien, Austria.

Nordenhaug, a Norwegian who has worked in both Europe and America, will retire at the close of the Baptist World Congress in Tokyo. Alliance headquarters offices are in Washington, D.C.

The secretary-elect, 55, has been related to alliance activities since 1939.

Attending the executive committee meeting were 130 Baptist leaders from 31 countries.

The committee set a \$160,000 goal for undertakings in relief and rehabilitation projects in 1970. A report indicated that \$96,610 in relief funds were distributed by the alliance relief committee in 1968, and that a greater total of \$101,600 had already been received during the first six months of 1969.

The committee adopted a resolution on evangelism that took note of the

need for reconciliation between peoples and nations and "between men and God." It called for initiation of a worldwide emphasis in the 1970's for the causes of both evangelism and reconciliation.

A resolution on hunger reemphasized the recommendation of a year ago "that each member of our Baptist churches be challenged to contribute at least one day's earning in 1969-70 . . . to national or international Baptist relief works . . . to meet the needs of hungry people."

Tokyo Welcome Promised

"A most warm welcome to Tokyo" has been promised by Shuichi Matsumura regarding the 12th Baptist World Congress to meet there July 12-18, 1970.

Matsumura, a Toyko pastor and chairman of local arrangements for the congress, made the statement to the Baptist World Alliance executive committee meeting in Austria.

He said the congress, expected to bring 8,000 delegates from 70 countries, will be "the first meeting of its kind in Asia. It will mean a great deal to Baptists not only in Japan itself but also throughout the whole of Asia."

Caravans Take Medical Care to Villages

Hatillo, a Costa Rican village in sight of the Pacific Ocean, was the most recent community to benefit from *Caravanas de Buena Voluntad* (Caravans of Good Will), a regular work program of the Baptist Convention of Costa Rica.

Hatillo has no medical help and no church. Previous caravans have gone to other remote corners of the country.

The caravan team for Hatillo included Dr. Ricardo Villalobos, a dentist; Dr. Hugo Miranda, a physician, and Mrs. Miranda; Mrs. Adrian Gonzalez, a nurse; Manuel Cordero, Baptist pastor in San

Isidro, 30 miles from Hatillo; Missionary Sydney L. Goldfinch, Sr.; and, from among missionary appointees now in the Spanish-language institute in San José, Costa Rica, J. Beryl Boswell, Robert M. Hendrick, and Wallace and Betty Poor.

"Between noon Saturday and 3:00 P.M. Sunday, Dr. Villalobos pulled 300 teeth in the shade of a tree, Dr. Miranda examined 400 sick persons in a stable, and Mrs. Gonzalez and Mrs. Miranda gave out hundreds of pills from their pharmacy, also in the stable," reported Mrs. Poor.

Boswell, who once worked in a hospital, gave injections, and the other language students assisted as needed. Goldfinch and Cordero helped the doctors and witnessed to waiting patients.

Mrs. Gonzalez and her husband, who is a pastor in San José, and Dr. Francisco Chavarria, a physician, began the first caravan ten years ago to provide emergency aid during a flood.

Dr. Villalobos, now a deacon and Sunday School teacher, was converted after assisting one of the caravans.

"Now he dreams of an enlarged ministry through the caravans," said Mrs. Poor. He would like to hold one a month instead of six a year. Volunteers are ready, but the convention needs funds for medicine and equipment.

Dr. Villalobos said that he could save many of the teeth he now must pull if he had mobile equipment, including a dentist's chair.

Bibles, Not Cigarettes

Back from a mission tour in Nigeria, Pastor H. A. Milner of Van Winkle Baptist Church, Jackson, Mississippi, emphasized the great need for Bibles in Nigeria. He told of one young man who had followed him on the street to ask for a Bible.

During the invitation Delbert Fincher came forward weeping to say, "Pastor, I am smoking \$3 worth of cigarettes a week. Today I resolve never to smoke another cigarette, and from now on my cigarette money will buy Bibles for this boy in Nigeria and others like him."

That was in June, 1968. Fourteen months later Fincher had turned in more than 60 offerings, totaling \$183. The amount has purchased 366 Bibles.

Spanish Debate Action

Internal disagreement on the principle of church autonomy has arisen among Spanish Baptists in the debate over officially registering their churches with the government, according to a report by European Baptist Press Service.

Pastors and laymen at the Conference of Pastors and Representatives, meeting in Valencia, tackled the issue but came away still divided in sentiment.

One side contends that the 52 churches in the Spanish Baptist Union should follow the 1967 recommendation of the union that churches and pastors, for the present, abstain from registering.

The other side says that Baptists believe in local church autonomy and that this gives churches the right to decide independently what they will do.

Five churches in the Baptist union have thus far registered with the government under terms of the 1967 religious liberty law. At least 13 more favor registration. Against registering are 24 churches. Ten others are willing to follow the majority or are uncommitted.

MK Hostel Opens in Nigeria

The 32 children of Southern Baptist missionaries who attend Hillcrest School, Jos, Nigeria, have a new hostel and new dormitory parents for this school year. Hillcrest is an American elementary and high school for missionary children of several denominations.

Rev. and Mrs. Fred L. Levrets, Southern Baptist missionaries to Nigeria, are serving as "parents" to the children.

"There are not enough superlatives to adequately express the appreciation we of the Nigerian Baptist Mission have for you who have provided this Baptist hostel for our children through your generous gifts to the Cooperative Program and the Lottie Moon Christmas Offering," wrote Missionary Robert M. Parham, Jr.

"This financial support is an expression of your love and interest in the work we do here."

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Easterners Join Vienna Sessions

At least three achievements can be credited to the Conference of the European Baptist Federation in Vienna, Austria, the EBF secretary commented near the close of the five-day meeting, European Baptist Press service reported.

One, said C. Ronald Goulding, of London, was the opportunity to have fellowship with "so many Baptists whom we have not seen."

Tentative final registration figure was over 2,700. About 1,000 of these were from eastern Europe, some three-fourths of that number from Czechoslovakia, including the 62-voice adult choir from the Baptist church in Bratislava. Also present were 150 Yugoslavian Baptists.

Baptists have no churches in Greece and Albania, but delegates from every other country of Europe were present at Vienna, except for Bulgaria. (There are 300 Baptists each in Bulgaria and Belgium, the smallest Baptist national groupings in Europe.)

The largest western delegation was from western Germany—570.

A second achievement, continued Goulding, was the evangelistic climax. On Sunday, the closing day, Evangelist Billy Graham spoke both morning and afternoon to crowds of more than 3,000.

About one third of the audience was made up of local Vienna residents who had been invited to worship with the conference on Sunday. At Graham's invitation "to decide for Christ" more than 100 inquirers appeared to have responded.

Third, said Goulding, "We have heard our younger Baptist leaders."

The majority of the speakers ranged in age from 34 to 42 years. They left delegates with challenges on living for Christ

in a world of upheaval.

Russian Baptists, the conference was told, are using every chance they get to witness for Christ to their countrymen.

Michael Zhidkov, chief pastor of the 5,000-member Moscow Baptist Church, said, "Last year, 114 persons were baptized in our Moscow church alone, and we have information that the total number of baptisms in the whole Soviet Union was nearly 5,000." (Baptism in Russia can be administered only to believers 18 years of age and older.)

Zhidkov did not say how many Baptists there are in the USSR, but they are conservatively estimated to exceed 500,000. This would make them the largest Baptist national group in any part of Europe. They also would make up at least one third of all European Baptists.

Adolf Pohl, director of the Baptist seminary in the German Democratic Republic (eastern Germany), said that socialism had "provided an alternative" to the church for a secular-minded population.

"There is no campaign for leaving the churches," he said, but the process goes on quietly and undramatically.

The EBF conference meets every fifth year. Its aim is to share spiritual inspiration and personal contacts.

100th Drama Marked

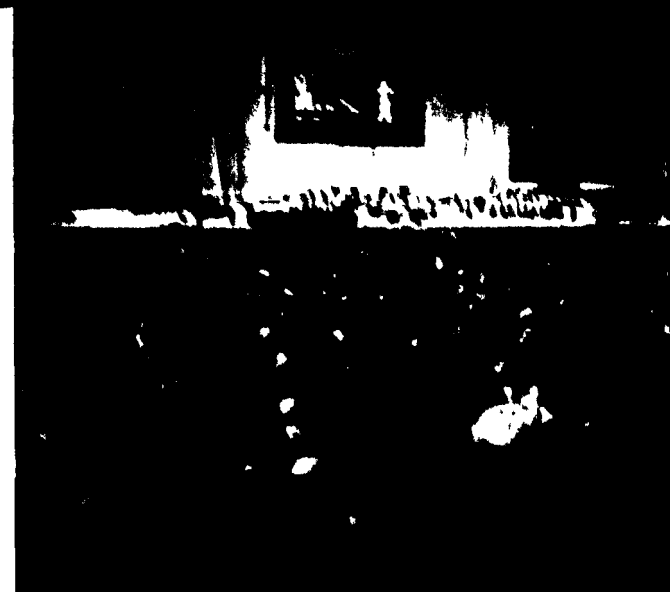
To celebrate the 100th broadcast of "Que Familia Mas Feliz" ("The Happiest Family"), a daily radio program produced by the evangelism board of the Argentine Baptist convention, a banquet was given in Buenos Aires for the actors, actresses, directors, and writers who have made the program possible.

The drama, about a family facing everyday problems, is aired on 20 stations throughout Argentina and draws an estimated three million listeners daily.

At the banquet one of the leading actors announced that he would donate his future earnings from the program to the Baptist orphanage in Esperanza, his hometown.

The fact that the program can operate on its incredibly low budget is nothing less than a miracle, declared James O. Teel, Jr., the missionary promoter of radio evangelism for the convention. The professional persons involved in the broadcast, with their cooperation and desire to convey a spiritual message, have helped make it possible, he said.

"The success of the program is perhaps without parallel in Baptist work anywhere," declared Teel. "No one has been known to turn it off because it was 'preachy,' and thousands of letters from spiritually troubled listeners is strong evidence that the message is getting across."



EUROPEAN BAPTIST PRESS SERVICE
More than 3,000 assembled in Vienna's City Auditorium to hear Evangelist Billy Graham at final sessions of Conference of the European Baptist Federation.

Family Problems Noted

Studies relating to family problems of missionaries were subjects of two actions by the Foreign Mission Board during its August meeting at Glorieta (N.M.) Baptist Assembly.

The Board authorized continuation of a study regarding the problems teen-age children of missionaries have in reentering the U.S. culture when they return for high school or college.

In view of the increasing loss of missionaries due to the necessity of their caring for elderly and ill parents, the Board requested that a study be initiated regarding the problem.

The Board appointed 19 career missionaries and employed six missionary associates, bringing the missionary staff (as of August 20) to 2,464.

In other action, the Board elected V. Allen Gaines, of Richmond, Virginia, second vice-president to fill the vacancy left when J. Leonard Moore, also of Richmond, rotated off the Board in June.

The Board invited Dr. and Mrs. Thomas Eugene West, who are now in Africa on a mission tour, to remain at Blantyre, Malawi, for a year, to serve an English-language Baptist church.

Promotion Post Filled

Elected director of promotion by the Foreign Mission Board at its August meeting was Samuel A. DeBord.

He has been on the Board's administrative staff since September, 1965, as an associate secretary in the Department of Missionary Personnel. He is to assume his new duties October 15 (see page 18).

His primary task will be to assist others on the staff in telling Southern Baptists what is being done in overseas missions through the FMB.

The means to carry this out will include World Missions Conferences in churches, the provision of missionary and staff speakers for various gatherings, promotional literature, displays and exhibits at associational, state, and Convention meetings, and special mailings.

DeBord was a missionary to Tanzania, East Africa, for eight and a half years.

Corps Promotion Given Dyal

William M. Dyal, Jr., who has been director of the Peace Corps for Colombia, has been appointed Peace Corps regional director for North Africa, the Near East, and South Asia. There are four regional directors in the Peace Corps; they are directly responsible to the director.

Dyal formerly was a Southern Baptist missionary to South America and for a time was an associate secretary for missionary personnel with the Foreign Mission Board. He later was on the Christian Life Commission staff and joined the Peace Corps in early 1967.

Africa Secretary's Brother Dies

Fred S. Goerner, 53, brother of H. Cornell Goerner, died August 19 in Houston, Texas. Cornell Goerner is Foreign Mission Board secretary for Africa.

Besides his widow, Goerner is survived by a son and a married daughter.

NEWS

Effort in Unison

Of the 45 Baptist churches on New Providence Island, in the Bahamas, 35 recently participated in simultaneous evangelistic meetings as part of the Crusade of the Americas.

Bahamian Baptists pledged to carry the Crusade to 17 more islands by the end of this year.

"We have seen Baptists united in this effort as they have never been united in anything I've experienced in six years in the Bahamas," Missionary Ernest E. Brown, Sr., told the second Caribbean Baptist mission conference in Jamaica.

On the island of Exuma, for example, at the close of the week of meetings people assembled at the parade ground in George Town, the island's principal city, Brown reported. They heard preaching by the Exuma representative to the Bahamas House of Assembly, who is a Baptist. Responding to the invitation were 60 to 80 persons.

Baptist work in the Bahamas dates from 1790. Many unrelated associations of churches exist there today.

The Crusade, declared Brown, provided a "golden opportunity to challenge Baptists of the Bahamas to join together to do something for God."

Camp Host for Cub Scouts

The state Baptist camp, *Acampamento Batista Gaucho*, near Santa Maria in the state of Rio Grande do Sul, Brazil, received recognition through several newspapers, magazines, and radio and television programs in July because it was site for the first regional Cub Scout retreat in southern Brazil.

Normally limited to about 150, the camp facilities were expanded to care for the 400 Scouts and their leaders. The Brazilian army provided a field kitchen. The army and a Roman Catholic school loaned 250 extra air mattresses.

Missionary James W. Hawkins, who directs the camp, led Protestant worship services, while a Catholic priest conducted masses on adjoining property.

Each Scout and leader received a Crusade of the Americas edition of the Gospel of John as a souvenir.

Cooperative Effort Planned

A plan for sharing cooperatively in the Baptist work of Uruguay has been entered by the Uruguayan Baptist Mission (organization of Southern Baptist missionaries) and the Uruguayan Baptist convention.

Missionary Irvin H. Acree reported that this new direction of Baptist work was developed at the Mission's annual meeting in July.

He said there is evidence of revival in Uruguayan Baptist churches, due in part to the Crusade of the Americas.



DANIEL Y. H. CHEUNG

Music Clinic

Johan Yang (left), minister of music at First Baptist Church, Bernice, Louisiana, gives a demonstration in congregational song leading with two members of Kowloon City Baptist Church, Hong Kong, during a music clinic at the church. Mrs. Yang, on the music faculty of Louisiana Polytechnic Institute, Ruston, gave a vocal concert at the close of the clinic. The couple was well received after an absence of almost 20 years, reported Missionary Britt E. Towery. The clinic was part of the music year emphasis by the Hong Kong Baptist Association during 1969.

Mission's Needs Outdistance Funds

The total of the South Brazil Mission's conservative requests for capital improvements reached more than \$576,000, even after Foreign Mission Board encouragement to hold such requests to a minimum, reported Missionary Joe E. Tarry following the Mission's annual meeting.

"This figure for capital needs includes only \$30,000 of an urgent plea for \$329,300 by the Baptist publishing house in Rio de Janeiro for replacement of old equipment," he pointed out.

"It includes only \$30,000 of a \$60,000 request for a student center in São Paulo. Other requests were trimmed in like manner; therefore, in reality the total soared far beyond \$576,000. That inadequate figure was presented by the finance committee because there is little hope of receiving even that much."

There is unequalled opportunity for gospel propagation in Brazil, but "growth of Baptists is greatly stifled for lack of resources," continued Tarry.

"Much needs to be done on the level of self-support, and a great stewardship campaign is being planned for 1970. But the fact remains that Brazil is still an underdeveloped country, and the majority of Baptists earn only about the equivalent of \$40 U.S. per month.

"Encouraging signs of progress" toward self-support on the part of Brazilian Baptists were noted by Tarry. Southern Baptist participation in support of the state Baptist boards has decreased in every state.

Of the 1,564 Baptist churches in southern Brazil, 1,311 are counted as self-supporting, but many of these do not have full-time pastoral care and thus do not support a pastor. The churches

sponsor 2,791 missions. There are 1,109 national pastors; 16,035 baptisms in the area in the past year brought the number of Baptists on church rolls to 232,068.

(The South Brazil Mission is the organization of missionaries in the southern part of Brazil. Because of the size of Brazil and the number of missionaries, there are three Missions in the country.)

The missionary force of the South Brazil Mission has now reached 158 for a population of more than 65,000,000. (The population for all of Brazil is about 85,650,000.) The Mission this year requested 104 new missionaries.

If the Mission "were to receive all the financial assistance it needs, it still could not do much without spiritual power," declared Tarry. "Thus, throughout the eight-day meeting the missionaries sought to strengthen their spiritual lives. But the pressing financial needs seemed to weigh as heavily, or even heavier, than before."

Austrians Mark Centennial

So that world Baptist leaders could participate, the celebration of 100 years of Baptist work in Austria began a few months early.

A special service was held in August at the Baptist church on Mollardgasse, a street near the central business district of Vienna, Austria's capital. William R. Tolbert, vice-president of Liberia and president of the Baptist World Alliance, was principal speaker.

Baptist leaders were in Vienna to attend the annual executive committee meeting of the alliance and the Conference of the European Baptist Federation.

Another, and longer, celebration of the Austrian anniversary is to be held near the end of the year.



PHOTOS BY WARREN JOHNSON

Caribbean missionaries meet at night. Right, top: Miss Alma Hunt, WMU executive, addresses group. Right: Jamaica Baptist Union secretary and Missionary Dottson L. Mills.



Caribbean Priority

By Johnni Johnson

Associate, FMB Audio-Visuals

SOUTHERN Baptist missionaries to nine Caribbean countries met in Jamaica the first week of August to study their work and plan for the future in their region.

At the opening session, Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, outlined the missionary task and reviewed developments since Southern Baptists officially entered the area in 1951. (Summer student missionaries from Southwestern Baptist Theological Seminary first went to the Bahamas in 1949; Baptist beginnings in the area, notably British, date back to the early years of the nineteenth century.)

Before the conference ended, plans for comprehensive, coordinated efforts were projected by Southern Baptist missionaries now in the Caribbean (there are 75, located in Bermuda, the Bahamas, Jamaica, Trinidad, Dominican Republic, Antigua, St. Kitts, Guadeloupe, and Guyana).

After a series of position papers, discussions, and committee sessions, the missionaries formulated recommendations giving priority to the establishment of churches.

To this end they propose to strengthen existing programs of ministerial and lay training, to consider the establishment of a Caribbean literature center, and to step up efforts to use radio and television as well as newspapers and other nonelectronic mass media.

Their strategy is to contribute to the establishment of indigenous, democratic, self-governing churches that will have both the training and the will to engage in their own programs of missionary outreach.

One conference visitor was Azariah McKenzie, general secretary of the Jamaica Baptist Union. His report of the systematic planning and coordinated action now under way by Jamaican Baptists encouraged the missionaries to believe that the Baptist witness can speak clearly to modern man in the Caribbean.

One of the conference resource persons was Miss Alma Hunt, executive secretary, Woman's Missionary Union, SBC. In three major addresses, Miss Hunt spoke of women's work in the context of the whole church. Stressing the desire of women everywhere to meet together, she asserted that there is "nothing comparable to a woman's giving her first

energy and finest talents in the framework of her church.

"Missions is so large in the commission of our Lord," she continued, "that we need a channel of regular education."

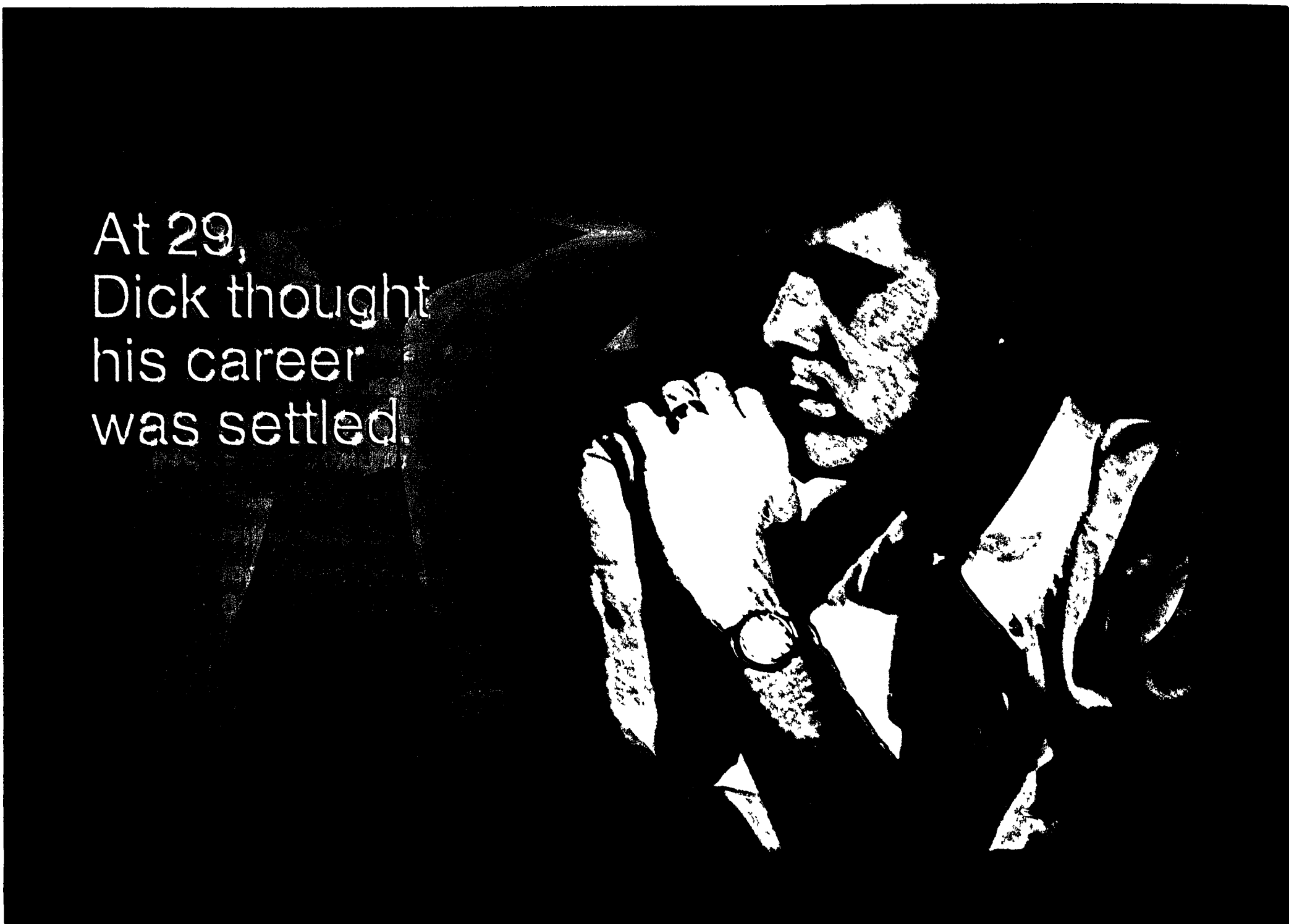
Her emphasis on leading people to explore, with growing understanding, the nature and function of God's missionary purpose added impetus to discussions of lay training and the nurture of new Christians.

Other resource persons at the conference were Missionary Alan W. Compton, radio-television representative for Latin America; Pastor Waylon B. Moore, Spencer Memorial Baptist Church, Tampa, Florida; Darold H. Morgan, pastor, Cliff Temple Baptist Church, Dallas, Texas; Missionary Hubert N. (Ted) Lindwall, Guatemala; and Frank W. Patterson, missionary director, Baptist Spanish Publishing House, El Paso, Texas.

Missionary A. Clark Scanlon, field representative for the Caribbean, directed the conference.

Pastor Harry D. Wood, First Baptist Church, Eden, North Carolina, and Mrs. Wood, directed daytime activities for the MKs (missionary kids) who accompanied their parents.

At 29,
Dick thought
his career
was settled.



You may be wrong about that, too.

Dick had a graduate degree in education and a teaching job in his hometown.

Military obligation was over. He had married, bought a home, begun a family.

Things had settled down to routine—a life's work invested as a teacher.

Then the occasion arose for Dick to do some rethinking about values, vocation, and the will of God.

Dick is still teaching—but at a mission school in Kenya.

He's still making a contribution to people, but in a different context and with a deeper purpose.

You may think your career is already settled, too.

But you may have some rethinking of your own to do.

Kenya Mission Board, Inc., Nairobi, Kenya



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