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Next Month

Miss Lottie Moon, for whom the Christmas offering for foreign missions is named, was, of course, a missionary to China. But during a time when rebellion in China forced her to leave, she continued mission work in Japan. Later, her death (in 1912) came not in China but on board ship at Kobe, Japan, on her way to the U.S. Writing from Japan, Carolyn and Marion Mobley take another look at Miss Moon's life and death.



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



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THIS FALL Southern Baptists are focusing attention on the Middle East. The 1969 Foreign Mission Graded Series concerns "The Middle East—Arena of World Concern."

Recent headlines underscore some of the reasons for this study theme.

What's in the Middle East for Christians?

Sites important to them, as well as to Jews and Muslims.

And people:

Arabs—100 million of them.

Iranians—26 million.

Turks—32 million.

Israelis—almost 3 million.

Refugees—1.5 million.

Figures only begin to tell the story. Add the expanse of the lands and the complexities of the ideas presently found in them.

The Middle East is usually considered to begin where the Mediterranean Sea makes coastline for Egypt, Gaza, Israel, Lebanon, and Turkey, and also touches the Arabian peninsula. It's hard to say exactly where the Middle East ends, but certainly it includes Iraq, Iran, and Afghanistan (for administrative purposes the Foreign Mission Board now adds India and Pakistan—where there are 144.2 million Muslims).

For most people the Middle East is synonymous with "the Muslim world," meaning that here live the 100 million Arabic-speaking people who are more than 99 percent Muslim. This Arab-Muslim definition puts North Africa in the orbit of the Middle East because Morocco, Algeria, Libya, and Tunisia are also Arabic-speaking, Muslim countries.

The complexities of prevailing ideas, especially in the Muslim heartland of the Middle East, concern Christians most of all.

And for Southern Baptists these complexities center in the situations specific to the 125 missionaries whose support we guarantee.

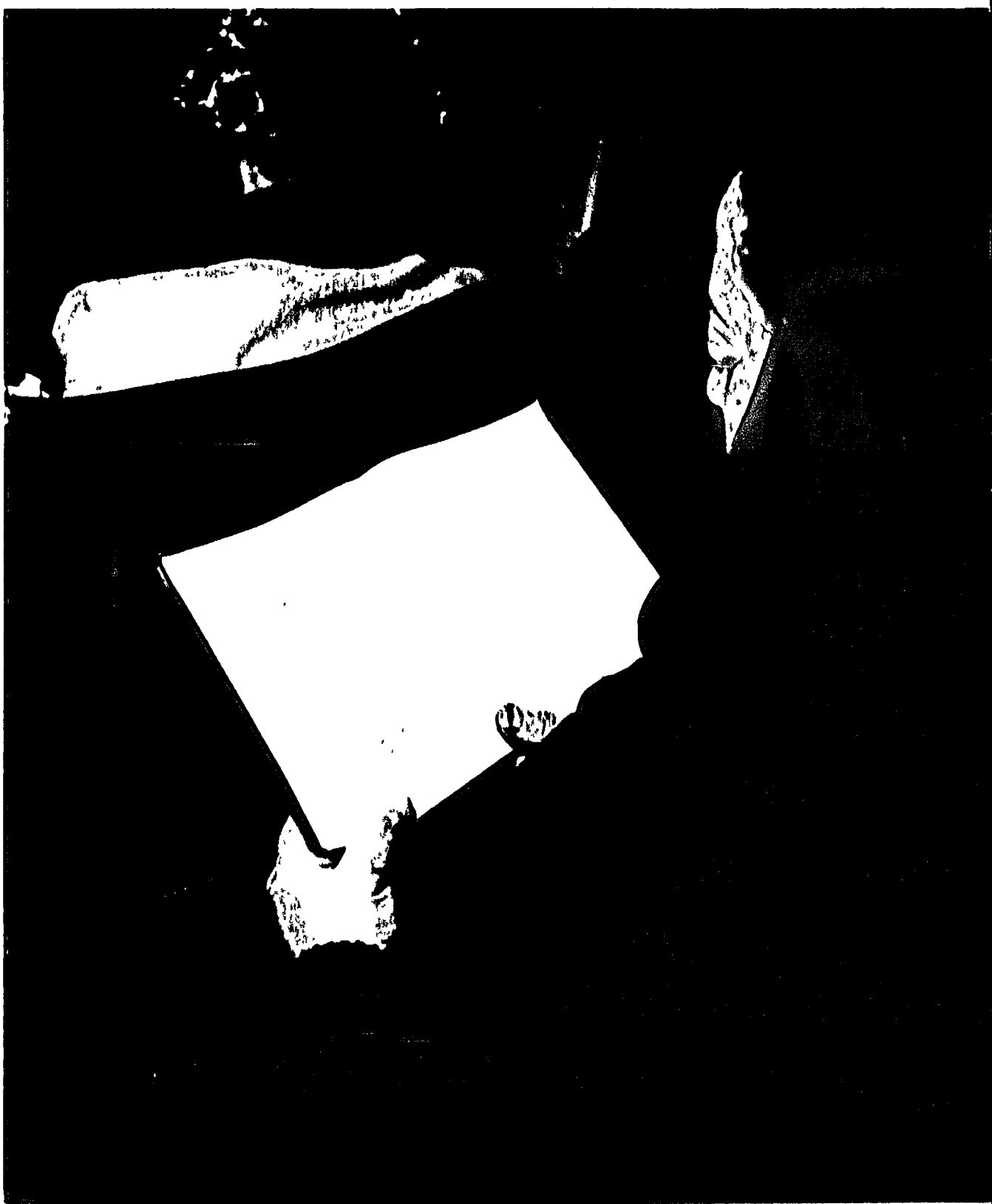
This is not to say that these 125 missionaries are alone among more than 100 million of a different religion. Far from it. Southern Baptists are latecomers to the gospel witness in the Middle East. (At present Southern Baptists are the only Baptist group working in the Middle East.) Some other Christian groups were represented there even before our Convention came into being in 1845. Representatives of U.S. Presbyterians have worked in the Middle East well over a century.

All together, some 900 Christian missionaries are there, mostly from North America and Europe (*World Christian Handbook*, 1968).

The Christian missionary task in the Middle East is a difficult one, perhaps the most difficult in the world.

It's our task. The pronoun *our* is im-

In the Muslim Heartland



FOR M. SCOPFIELD, JR.

By Johnni Johnson

portant. Obviously our task—our mission—in the Middle East has to do with the relationship of missionary and sending church. Without the support of Southern Baptist churches, through the Foreign Mission Board, few, if any, of the 125 Southern Baptist missionaries now working in the Middle East would be able to stay on the job.

But there's much more. To begin with, Arabic is a difficult language. Add to this the fact that in some of the predominantly Muslim countries of the Middle East it is illegal for Christians to preach to Muslims.

Even granting the ambiguities of language—for example, what does it mean "to preach"?—the missionaries in this

part of the world face much more than can easily be described. All of them are agreed that their task is complicated by centuries of Christian enmity and harshness and rejection against Muslims.

Not even all of this, however, invalidates the necessity of a Christian witness in the Middle East.

Missionary Joseph Newton, in Morocco, explains it like this:

"I may vote Republican or I may vote Democratic, but as a Christian I must always vote to proclaim the gospel! And our missionary message to the Muslim world should center around two themes: (1) a positive expression of the Great Commission, and (2) the Christ-event."

The real question for us Southern

Baptists is our involvement in this gospel proclamation, what it includes, and how long it lasts. Not all the answers are yet available, but the Middle East focus of 1969 Foreign Mission Graded Series is a step in the right direction.

Another event of importance is a recent meeting of representative missionaries in the Middle East, a conference held in Teheran, Iran, the last week in June. Here, a group of missionaries who have gone from the Southern Baptist Convention to live in countries of the Middle East focused attention upon their primary task of witness to Muslims—what their message really is, what methods of work are most effective.

A report from this conference follows.

VOCABULARY

Muslim? Moslem?

Muhammadanism? Islam?

Koran? Qur'an?

Mohammed? Muhammad?

Is one spelling right, the other wrong?

Probably not. And maybe it would help English-speaking people to approach these words in the spirit of the song that begins, "You say poh-tay-toe and I say poh-tah-toe."

Muslim, *Islam*, *Muhammad*, and *Koran* are anglicized spellings of Arabic words. *Qur'an* is a variant spelling, familiar to scholars but more difficult for most of us. *Moslem* and *Mohammed* are also variant spellings, now less preferred.

Webster defines a Muslim as a follower of Islam, and the Koran as the book composed of writings accepted by Muslims as revelations made to Muhammad by God.

Here's some help from Edmund Perry, a Methodist professor-preacher who has made a special study of non-Christian religions:

To the Muslim, faithful or otherwise, the very name of his religion, *Islam*, means unequivocal acknowledgement that God alone is God, absolute surrender to God, perfect peace. . . .

The members of this religion are not Muhammadans for they are not followers of Muhammad except in the sense that they follow his example and become *Muslims*, which is to say that they submit even as he did to God who alone is God and who revealed the religion of submission to Muhammad.*

*From *The Gospel in Dispute* by Edmund Perry, pp. 151, 152. Copyright 1958 by Edmund Perry. Reprinted by permission of Doubleday and Company, Inc.



FOR H. SCOTFIELD, JR.

John Johnson, who prepared the reports on the last 11 pages of this issue, is assistant to the director of audio visuals at Foreign Mission Board offices, Richmond, Virginia. She joined audio visuals in 1954, following missionary service in Japan. A graduate of Georgetown (Ky.) College (Kentucky is her home state) and the WMU Training School (now merged with Southern Baptist Theological Seminary), Louisville, Kentucky, she was assistant editor of *The Baptist* from 1948-50. Most recent of her three books is *The Gospel in Dispute* (Broadman). Her articles have appeared in numerous Baptist publications. Research assignments for the FMB have taken her to Argentina and Taiwan, and this year to Iran and the Caribbean.



W. ROBERT HART PHOTO

By Johnni Johnson



Highway sign in Lebanon.

Mission to Muslims

THEY TOOK a close look at themselves, at all of us—those missionaries who held a conference in Teheran this past June. Perhaps it was also a turning point for Baptist witness in the Middle East.

Now Southern Baptist missionaries, and many national Christians, from Morocco to Pakistan feel more strongly than ever that, come what may, our mission in the Middle East is primarily to Muslims.

This mission also has to do with risking ourselves to Christian-Muslim dialogue. For unless we understand what Muslims believe and how they hear the Christian message, much that we do in Christian missions falls on deaf ears or, as is often said in the Middle East, on stony ground.

This Christian-Muslim dialogue actually belongs to all of us, because not all Muslims live in the Middle East. Fifteen thousand Muslims live in the United States (*World Christian Handbook*, 1968).

Islam's missionary zeal in North America is evident. Witness the Islamic Center in Washington, D.C., or the plans of the Federation of Islamic Associations in the United States and Canada. (Religious News Service reported in July that this federation—26 organizations; membership of 1,000—in 18th annual convention, attended by 500 persons, voted to undertake a \$16 million dollar culture center project in New York City.)

But there is a more basic reason why this dialogue is important.

To risk serious dialogue in making Christian witness in the predominantly Muslim Middle East brings us head-on with the tension of matching method to message.

It's an old tension, hardly confined to the Middle East. But there the experiences of missionaries may be a pilot project increasingly important to people everywhere, perhaps especially to us in the United States. Because for all our churchliness, much in our own culture is more and more indifferent—hostile?—to the gospel of God in Christ.

Do you ever hear a pastor or missionary talk about the fact that now the whole world, including the United States, is a "mission field"? What they may mean



PHOTOS BY THE AUTHOR

J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, at the Teheran conference.

is that attitudes in a pluralistic society allow few privileges to any religious group.

A report from the Middle East is not the place to talk about the growing pluralism of the United States. But it is fair to say that missionaries in the Middle East know very well the biblical situation of trying to follow the way of Jesus in a hostile environment. They understand better than most of us the principle of being leaven in the lump. They know better than most of us what it is to sow the seed of the gospel on stony ground.

To put it bluntly, Christian missionaries in the Middle East today can hope for no more than to be tolerated by governments much more interested in the service they can render—educational, medical, agricultural—than the faith they want to share.

The Primary Mission

Against this background and in this context, J. D. Hughey, the Foreign Mission Board's secretary for Europe and the Middle East, asked each of the eleven Southern Baptist Missions (organizations of the missionaries within each field) in

the Middle East to send representatives to a conference to consider, in some depth, Christian message and missionary methods in Muslim countries.

The conference idea is not new among missionaries, nor in the Middle East. Southern Baptists held their first one there in 1967, but Teheran 1969 probed deeper into the realities and problems of Christian witness among Muslims—probably deeper than any other assembly of Southern Baptists, ever.

"It proved to be one of the most significant gatherings I have participated in," Hughey wrote home, with characteristic understatement.

The idea of this particular conference had been growing in his mind and heart since before the first one in Ankara, Turkey, in 1967. The middle of that year he reported to the Foreign Mission Board that though we have yet to see an earnest, persistent, long-term effort to share the gospel with Muslims in the Middle East, "when greater effort is made, I am convinced there will be a greater response."

At that time he cited comprehension and patience as essential for all who would serve the Kingdom of God among

Muslims, and especially in the Arab world where Islam is so deeply rooted.

"A major concern here," Hughey told the Teheran conference at the outset, "is to focus attention of missionaries, the Foreign Mission Board, and all Southern Baptists on the fact that our mission in the Middle East is primarily to Muslims.

"Another goal is a better understanding of what Muslims consider the Christian message to be, and their reaction to it," he went on.

"A third is to evaluate the methods we use among Muslims today.

"A fourth, obviously, is fellowship, understanding, unity, and cooperation among Missions and missionaries in the area," he added.

"And implied in these, but also of utmost importance," concluded Hughey, "is to hear what God has to say to us about the Muslim world."

From this beginning the conference entered upon an intensive schedule of hearing each other, reacting and responding to experiences, observations, convictions, ideas. In morning and evening sessions participants presented papers, which were discussed by all present. On four occasions there was opportunity to



hear, and to enter into dialogue with, Iranian Christians.

Two afternoons there were field trips in Teheran designed to acquaint conference participants with the city's religious situation. Being Middle Eastern, but not Arab, Iran provides a unique perspective on Islam, one different from the cultures in which most of the Missions work.

Facing Hard Questions

Dr. Paul Seto (see-toe), director of Armaghan Institute,* a Presbyterian project in Teheran, spoke to the conference on the basis of 20 years' missionary work in Lebanon, Syria, and Iran. In dealing with the possibilities, and risks, of Christian-Muslim dialogue, he defined genuine dialogue with another religious community as "an enabling operation."

He expressed his conviction that "the Christian community in its entirety is the major missionary instrument" and discussed the implications of the resulting relationships. He spoke of Christian-Muslim relationships in the context of obedience to "the gospel's demand to love as Christ loved us and to be reconcilers as in Christ we have been reconciled."

During the week, as attention turned to various methods to communicate the Christian message to Muslims, many viewpoints were expressed and problems faced—openly, sometimes painfully.

*Armaghan Institute is licensed by the Iranian government to operate an English-language instruction program. It is also concerned with a university ministry, with ecumenical and interfaith relations.



Hughey: "I am convinced that the light of Christ is needed in the Muslim world, and that there is no substitute for it. The light has been obscured by misunderstanding, but the light shines. And it needs to shine more."

Can Islam command the respect of Christians?

Is Christian-Muslim dialogue possible?

Is mass evangelism effective in the Middle East?

Can we teach the Koran in a Baptist school?

Is it feasible to maintain an expensive institution in a place of oh-so-slow response?

What can we do when local Christians are prejudiced against Muslim converts? For some, this matter of local Christian prejudice is the biggest problem.

In many instances "national Christians"—local believers from Orthodox and other Christian backgrounds—show little interest in reaching non-Christians. Racial antipathies intrude—Arab, Jew, nationalisms.

Also there is the ghetto mentality. Middle East cities are often divided into living quarters: Christian quarter, Muslim quarter, Jewish quarter. And the walls are high.

"For a local person to cross the street from a Christian quarter of Beirut to a Muslim one," said Missionary Virginia Cobb, "is a longer trip than to China."

Trust—or the lack of it—has many faces.

To be sure, there are restrictions: economic, social, political. To be sure, there are failures in communication.

And perhaps attitude is all important. Miss Cobb talked about centuries of Christian enmity and harshness and rejection against the Muslims.

One of the Iranian Christians who came to the Teheran conference, Mehdi



Bishop with the Baptists

its subsequent development and history have added the idiom, "*Isfahan nesh-i-jahan*" ("Isfahan is half the world"), to Farsi, the language of the Persians now used in modern Iran.

Some of the conference participants knew the story of Bishop Dehqani's pilgrimage from his small Muslim village to large Christian responsibility in his country's capital city. Quite a few had read his autobiography, *Design of My World*.

With all this, it is understandable that a group of Christian missionaries studying the nature of the Christian-Muslim dialogue would turn to Bishop Dehqani (day-kwah-nee). They were not disappointed.

"Dialogue," he said, "is contact with the other man in the spirit of the incarnation, accepting people's equal humanity in Christ."

Bishop Dehqani spoke quietly, forcefully. He talked about the long gap of suspicion that has marked Christian-Muslim relations, especially in the Middle East. He insisted that Christians can best influence society by entering into its life and affecting it.

"Salt is only useful," he said, "when it is dissolved in the dish."

Following his address, "My View of Christian Missions among Muslims," the bishop answered many questions, the last of which concerned his hope for the future of the Christian witness among Muslims.

He nodded to indicate that he understood the question. Then quietly, deliberately, he began to reply.

"I can't have any wider or deeper or larger hope than my Lord," he said, adding weight to his opinion with each word.

Every person in the group was giving the bishop full attention. Several picked up pencils to note his words. This reporter switched on a recorder.

"Now He lived and loved patiently in the face of hate and suspicion and, seemingly, defeat."

The words came faster as the bishop continued: "And I believe that unless we are ready to do exactly the same thing, we will break."

The meaning of the word "break" was not lost on a group of missionaries in the Muslim world.

"You see," he continued, now half in jest, "I tell missionary societies—whenever I have a meeting with them—I say, if you want to make saints of your missionaries, send them to us!"

Response here was warm, with laughter that turned to group sobriety as he continued.

"Because we don't promise results. Big results. Or victory. Or statistics."

"They must come and live the life of the cross. They must come and love in the face of hate. All their life. They must come and work patiently without seeing results, which is a tremendously difficult thing to do. But if they're ready to do that, they will die as saints."

The room was silent; this was a moment of truth.

A few pencils still moved. Several tape recorders continued to run, reel to reel.

"They may see a bit of results," he said. "They may not."

"In other words, I'm not looking forward to seeing a lot of results in my lifetime. But I pray that my faith may not decrease, and go on loving patiently and working in a seemingly fruitless field."

"And I believe that this is the way—to the end."

That's how it is in the Middle East. There, at least, it's not too easy to be glib about "every Christian a missionary."

—Johnni Johnson

AT first thought it might seem highly irregular for an Anglican bishop to appear on the program of a Baptist missionary conference.

However, everyone who attended the Teheran conference will tell you that the evening with the Right Reverend Hassan Barnabas Dehqani Tafti, Anglican Bishop of Iran, was an occasion to remember.

His credentials are Persian to the core.

The bishop's hometown, Yazd, bears the ancient Persian name for God (*Izzed*).

His education at Stuart Memorial College, an Anglican mission school in Isfahan, and at the University of Teheran (followed by advanced studies at Cambridge University) means intimate association with two of his country's most important cities. Teheran is the relatively new capital city. Isfahan is a meeting place of East and West which dates back to Cyrus the Great;

Abhari (abh-ha-zee), an evangelical pastor who also works in a government office, spoke about humble service.

"The Christian task," he believes, "is to become a useful servant."

"Christian work among Muslims," he added, "is part of the Christian mission to the whole world and to all men."

The Message: Christ

"Our message is Christ," said Rev. David Thomas, elaborating this mission from his own experience. Born in Iran, he is a Pentecostal pastor who often preaches to Muslims in his homeland.

This simple statement of the Christian message was reiterated many times. But no one was willing to suggest one simple way to share the message.

From close experience with two able evangelical pastors in Egypt, Missionary William O. Hern singled out the concept

of a redemption as central. He stressed the need for person-to-person dialogue.

"It is better," he said, "to engage the Muslim in private conversation, to provide the sincere seeker with the Gospels and encourage him to study them, to seek for encounter with the living Christ through the printed Living Word."

Missionary R. Edward Nicholas, after ten years in Gaza, singled out the problems of the doctrine of the trinity (Muslims think Christians believe in three Gods).

"I have come to believe that until we learn—or are willing—to think boldly and clearly about this doctrine, we've not come to grips with one of the main problems and opportunities in our witness to friends in this part of the world."

Paul S. C. Smith, after six years in Jordan, concentrated on the necessity to communicate love as seen in Christ.

"If our homes, our professions, our offices, our leisure, are lived in a spirit of love to all because of God's love to us," he said, "then we are being evangelists in the truest New Testament sense of the word."

Joseph A. Newton, Morocco, identified two central ideas: our positive expression of the Great Commission and the Christ-event itself.

Charles A. Beckett, Pakistan, emphasized spiritual preparation of the message bearer. He talked about prayer concern in "this essential encounter," about the unavoidable conflicts which accompany the proclamation of the gospel, and about the fact that in and through such encounter—the dialogue—we come to have new brothers in Christ.

Beginning from the challenge of the missionary's "uninvitedness" in most of the countries of the Middle East,



PHOTOS BY THE AUTHOR

Missionary Paul S. C. Smith, Jordan, stands to speak at Teheran. Below: Ray G. Register, Jr., missionary to Israel, makes a point.



Merrel P. Callaway, Yemen, anticipated Thomas' frank statement—"Our message is Christ." Callaway challenged fellow missionaries to be Church "with its walls down, going out in openness to Muslims, even to the risk of blurring the distinction between church and world."

And if we lose our identity?

"Don't worry," Callaway declared. "The Lord himself will build his church."

Exploring Methods

The conference did not take any official actions but did receive and discuss statements from two committees which functioned during the week: a committee on Christian message to Muslims and another on missionary methods for work among Muslims.

Following lengthy consideration of the problem of stating briefly and clearly what it is Christians have to say to Muslims, attention turned to methods of missionary witness.

Educational work: Christian schools, long a method of missionary witness in the area, pose some hard problems.

"The school is one of our best contacts for our country," said Missionary James K. Ragland, principal, Beirut Baptist School in Lebanon.

From Jordan, where there are several Baptist schools, somebody asked about faculty and pointed out that after 15 years there was still not a "fully converted faculty."

With only small Baptist and Protestant groups to draw from, Ragland advised, "The faculty requires training."

When Dale G. Thorne, Nazareth Baptist School, Israel, added that "a nominal Orthodox teacher was better than a nominal Baptist," the whole group laughed. Everybody understood too well the dilemma of a teacher identified with the school's purpose but careless in his witness.

Perhaps the stickiest problem for the schools, though, was—is—whether to allow the Koran to be taught.

A conference visitor, Anglican Bishop H. B. Dehqani Tafti, got the question first: should we, or can we, allow the Koran to be taught in a Christian school?

"Yes," the bishop said.

Other speakers agreed. In fact, Iradj Mottahedeh (mo-tuh-day), an Anglican pastor in Teheran, began his discussion of critical problems and creative opportunities for Christian witness among Muslims by reading a passage from the Koran.

The missionaries themselves came to the conference disturbed by the matter and of divided opinion.

Concerned to open every possible channel for Christian-Muslim dialogue, Area Secretary Hughey suggested that most could probably come to a "yes, if necessary" position on the basis of a prior

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PHOTOS BY THE AUTHOR

Conferees during recess (clockwise, from top, left): Finlay M. Graham, Lebanon; Johnnie Brasuell, Yemen; Graydon B. Hardister, Jordan; H. L. Blankenship (associate), Libya; Paul Smith, Jordan; William W. Marshall, Middle East field representative; and Dale G. Thorne, Israel.

question: Is there an educational need in this place now?

Ray G. Register, Jr., in follow-up evangelistic work in the villages around Nazareth, insisted that teaching the Koran as literature could be a bargaining point for allowing biblical instruction to Muslim students.

"We must tell the government authorities that the people who support us insist on" biblical teaching, he said. "The chips will fall in our direction—if there is freedom."

Paul Smith spoke of the proposal currently under study in Jordan to include the teaching of Christian texts in government schools there.

Graydon B. Hardister raised the issue of compromise with regard to Christian witness. Bill Hern, Egypt, himself a serious Arabist familiar with Koranic content, said his problem was not with teaching the Koran or even paying the teacher with school funds, "but with the principle of religious freedom."

All agreed that no easy solution is in sight, unless, as Finlay M. Graham suggested, smiling, "these countries become Baptist."

Student work: "The Middle East is far behind other areas in student work," Hughey stated.

His reference was to the fact that

Southern Baptist Missions, especially in Latin America and the Orient, have a number of student ministries under way.

From Pakistan, low-cost reading room programs were described as synonymous with student work because of the people they attract.

J. W. (Bill) Trimble talked about the opportunities for student work in Lebanon. He said he could speak for all the missionaries in the country that they wanted student work but, he also had to say, "no personnel."

The only consolation about student work prospects in Lebanon is that the whole area shares the personnel problem.

Medical work: Pressed for an estimate about personnel prospects for additional medical work in the Middle East, Hughey admitted the prospects are "rather discouraging."

He reminded the missionaries of medical personnel shortages in the United States as well as the rest of the world; also about the dollar investment required for hospital facilities and operations.

At the same time, Hughey was first to evaluate medical work as of high priority in the Middle East.

"Except for the hospitals in Jordan, Gaza, and Yemen, I doubt we would be in any of these places," he said.

"We are disappointed by our failure to gain permission to begin a hospital program in Pakistan, but now we have a community health opportunity there. Also our plans for medical work are moving ahead in India, with a hospital smaller than first planned and emphasis on a community health approach. But we are there, and our opportunity continues."

From here Hardister sparked a spirited discussion of medical work and Christian witness.

At Baptist Hospital, Ajloun, where he is business manager, religious freedom is no simple matter. The rule is that at the appointed time staff members are either on duty or in the daily chapel service. ("This relieves them of personal decision about attending.") Also there are daily ward services; this raised the problem of preaching to a captive audience.

"But Muslims won't attend a service in a room or a building designed especially for worship," pointed out Mrs. August Lovegren, wife of a doctor in the Ajloun hospital.

"In Yemen," said Nurse Johnnie Brasuell, "we invite those who want to, to attend our Sunday evening service. This is fine, but the Yemeni government was not pleased when we admitted Muslims to our library."

Mrs. Lovegren added that there have been some who objected to the ward services at Ajloun, but that without them some who come to the hospital would never hear the gospel.

"And," she continued, "people appreciate being prayed for."

Publication work: Time given to the discussion of publication work brought to light the fact that newspaper advertisements and correspondence courses are meeting with greater response than most any type of Christian witness in the Middle East today.

J. Howard Teel spoke of a thousand respondents in Pakistan. John Wikman reported 1,500 in India. Virginia Cobb reported more than 7,000 enrolled in a correspondence course available from the Baptist publication office in Beirut. Most agreed that these "Baptist" figures were at least matched by response to courses offered by other Christian groups.

"We've learned that Christ is attractive to Muslims," Miss Cobb said. "They have the highest respect for him and yearn to know more about him."

The conference had many questions about handling such a course, once it is prepared.

"Are correspondents' names ever given to local people, that is, to church members?"

"No," Miss Cobb replied, "not without the correspondent's request. But we will give him a believer's name if he asks for it."

"What about contact with groups of correspondents in one location?"

"Yes; for example, in Amman, Jordan," Miss Cobb answered.

"Also in Pakistan," added Beckett.

Seeking Individuals

The sharing of how-we-do-it information was a major conference function, in formal reports, in mealtime conversations, during session breaks—wherever, whenever possible.

Discussions ranged across a wide area of mission strategy and methodology. Besides education, medicine, publication, and student work, other facets of Christian witness and service came in for consideration: social work, radio and television, agriculture, ministerial training on various levels.

But always the talk came back to the individual Muslim, with emphasis on: dialogue; patient friendships; living the gospel; serving; studying; using one's home as a point of contact; keeping people's confidence; undertaking to follow the Holy Spirit's guidance, prayerfully and daily.

In a paper read for her by a fellow missionary, Miss Cobb drew on her long

and deep involvement in the Muslim world to talk about methods in terms of attitudes and the time necessary to make contacts, to develop the rapport that may eventually lead to Christian decision.

"We must have an attitude of love and acceptance," she insisted, "and strong faith in the power of truth."

"We must get into the midst of people, identify with them, and love them in deed, not word—in some concrete ways.

"We must talk openly, freely, and respectfully of religious matters, whether in regard to our religion or theirs, and emphasize the responsibility of the individual to God to act according to his own best light."

"And," Miss Cobb concluded, "we must do these things patiently for many years, regardless of the immediate results."

Trademark: Refusal To Quit

This absolute refusal to say the job can't be done is the trademark of missionaries in the Middle East—among Arabs, also among Jews.

There are rebuffs.

There are restrictions.

What has to be done is sometimes about-face from what a person would ever expect to do in the name of Jesus.

Missionary service in the Middle East is a lifelong struggle—with the Koran. With Arabic. Against distrust. With heat. Sometimes with sand. Always in the face of government uncertainties.

One can count on lack of freedom in the society. He must live in polarized communities, often among fellow Christians of too small vision, often with misunderstandings.

There are frustrations.

There is routine.

Decisions have to be made.

Whole projects sometimes fail, despite the facts that all the Missions have the freedom to determine their own course of action and that individuals in the various Missions can pretty well set the direction of their own work.

"None of us have any illusions that the job is easy," Hughey said at the close of the conference.

Speaking about the hard and wonderful place that is the Middle East, he was obviously moved by the depth of missionary dialogue realized during the conference.

"My beloved," he concluded, paraphrasing the Apostle Paul, "To all God's beloved in the Middle East, who are called to be saints; grace to you and peace from God our Father and the Lord Jesus Christ."

The importance of a conference like Teheran rests with those who attend and

with those who hear about it.

For the missionaries themselves—the participants first, and then their colleagues with whom they share—there is the stimulation of firsthand reports by others involved in the same task.

To quote several:

"There is great value in getting to know fellow missionaries and feeling the unity of all missionaries in the Muslim world."

"I believe that my strongest impression from this conference is a new respect for the religion of Islam and an expanded concept of our obligation as Christians to understand, respect, and listen to our Muslim brothers."

"Even though the strength of Islam was not minimized during the conference, somehow" there was "reassurance that Muslims can be led to Christ."

To Muslim friends there can be the assurance that Christian missionaries come in the spirit of peace; that they are concerned to know them and to learn from them, as well as to share with them their understanding of who Jesus Christ is.

To us Christians who stand behind a particular group of missionaries there comes an insistent call to prayer. If, as Mrs. Lovegren said, people appreciate being prayed for, the burden of responsibility falls on those who know how to pray. There is also the obligation to understand the nature of the Christian-Muslim dialogue, to help change the Christian image which has so hardened attitudes in the Middle East.

Clearing away Stones

If everybody's part sounds hard—and it is—perhaps we can see it best in the symbolism of stony ground.

It is a biblical figure of speech. Jesus used it to talk about the reception of the good seed of the gospel by people who heard it.

Just before he concluded the Teheran conference, Hughey cited the work of two early missionaries to Iran.

Henry Martyn, writing from Shiraz in the south of Iran in 1800, said: "I have now lost all hope of convincing Mohammedans by argument. . . . I know not what to do but pray for them."

Seventy-five years later Robert Bruce wrote: "I am not reaping. I am not sowing. I can hardly be said to be plowing; but I am gathering the stones from the field."

"Sometimes," the area secretary said softly, "it takes a long time just to clear away stones."

Quiet tears all around the conference table indicated understanding.

Everybody present knew exactly what he meant.

BY JOHNNI JOHNSON



Missionary Braswell in Iran.

EXCEPT for the ride from the airport, most of the Teheran conference participants got their first view of the city from the hotel stairwell.

A classic view it was. Beyond the windows, framed by tall green plants, the city lay in perspective—bulldozed ground, construction in progress, people on the move, and all under the shadow of the surrounding Elburz Mountains, still snowcapped in late June.

Before the conference ended, everybody saw more of the city—and a missionary of the job.

"Teheran is a Western city," Missionary George W. Braswell said, as the sightseeing bus stopped in traffic. "You can't judge all Iran by this city," he insisted.

But for itself, Teheran, a city of 2.6 million, is something to experience, despite, or maybe because of, its frenzied building spree of the summer of 1969 in preparation for the influx of visitors expected for its Asian Fair this fall.

With George as guide, Teheran conference members visited places of religious interest and later the Gulistan Palace and the National Bank. The palace, now one of Iran's most important museums (there are four), is known for its glittering mirror-mosaic, its gold and precious stones, and the nation's famed Peacock Throne. The National Bank is a repository for the country's crown jewels.

Armaghan Institute (*Arm-ah-ghan*) was not the first stop on the sightseeing itinerary, but in retrospect it's a good place to begin.

In Farsi, the language of Iran, *Armaghan* means "gift." It's an apt description of the spirit in which the people of the institute work among Persian people. From its unimposing building near the University of Teheran, Armaghan serves two functions: to provide English language instruction for some 600 students who come from the university, the professions, and local high schools; and to foster university, ecumenical, interfaith relations.

The institute is a project of the United Presbyterian Church's Commission of Mission and Ecumenical Relations. It has also, in effect, opened the way for the George Braswells to find a place of Christian service in Iran.

As Southern Baptist missionaries appointed in 1967 for student work in the Middle East, but living in a country where there are no Baptist churches, the Braswells have encountered interesting problems.

From the outset they faced the question of how to relate to the university in a country like Iran, 99 percent Muslim. There was no point in introducing themselves as student workers—the term has no meaning in Persian culture. To attempt to work with students in general is suspect by university officials, police, and government.

Further, the authorities insist that a foreigner in Iran must have both residence visa and work permit, this latter within the limits of the country's labor laws and a valid work opportunity.

As George explained to his colleagues, in the student lounge at Armaghan, the Presbyterian missionaries opened the way for him to secure a work permit.

At the institute George's fellow missionaries from other countries in the Middle East visited his office, the language lab, and the library. They met some of the Armaghan staff and heard about the English conversation classes George leads several evenings a week, and also about other opportunities opened to him by Armaghan Institute.

For example, through the work of its director, Paul Seto, George has been teaching English to a hundred students in



Baptists visit mosque in Teheran.

ONE MAN IN IRAN

SAVE FOR
MILITARY STUDY
1966

the Faculty of Theology of the University of Teheran—men preparing to teach Islam in Iran's secondary schools, men who will serve as chaplains in the Iranian military, and mullahs studying Muslim philosophy, law, and science.

For another example, George has been making weekly visits to the Royal Library at Gulistan Palace to engage in English conversation with the librarian and his secretary.

Another stop on the sightseeing trip was *Hosseinieh Ershad*, a Muslim lecture hall.

"The purpose of this building," George pointed out, "is to provide a place to sharpen the Islamic mind."

If modern, convenient facilities will help, hundreds of Iranian Muslims are on the way to keener thinking about their religious beliefs. This lecture hall,

now in final stages of construction, is a multi-million dollar structure, financed by private firms. Ornate with calligraphy and magnificent chandeliers, its facilities include closed-circuit television and simultaneous translation equipment. Understandably, separate facilities are arranged for men and women, but except for size there is little difference in the quality of what's being provided for the two sexes.

Other stops: the University of Teheran, a spacious campus of many large buildings; a Zoroastrian temple*; the Youth Palace, a sophisticated student union building, a project of the country's prime minister and one of several in the city which are actually recreation associations for students.

In each case entrance was secured because of Missionary George Braswell's

contacts in Teheran's religious communities.

As he explained, "I have visited and talked with leaders of the Christian communities in Iran—Roman Catholic, Armenian Apostolic Catholic, Teheran Evangelical, Anglican, and others. I have maintained close contacts with the Zoroastrian offices and temple, spoken with leaders of the Jewish community, and attended meetings of the Baha'i community."

That's quite a year's work for a man who has also been teaching English, leading conversation classes, and visiting the country's major universities and colleges—all this in a country where there is not a single Baptist church, though a Baptist fellowship of about ten families meets monthly in the Braswell home.

"In Iran," George said, "I see liberating forces at work in health, in education, and social services."

He has discovered that there are limitations on what a Christian missionary from one culture can do in another, but believes that the message he bears liberates him for a three-fold job:

—to be an interpreter of the truth as he has been given it;

—to be friend and neighbor to the Muslims around him;

—to be engaged in the ministry and vocation of reconciliation as he validly participates in the life and work of the society.

The greatest sight for the Teheran conference was seeing one of their own group plowing new ground in personal involvement in a Muslim society.

Priest prays at fire altar in Zoroastrian temple, Teheran.

PHOTOS BY THE AUTHOR



*It was in ancient Persia that this religion was founded by a prophet, Zarathustra, perhaps seven centuries before Christ. Today there are an estimated 15,000 followers of the religion in Iran. No longer the national religion, Zoroastrianism is a philosophical system of acknowledged moral strength. Its people do not now lead out in national affairs, but do still maintain themselves and continue the worship rites of their forebears, including the maintenance of the fire altar. Asked how old his faith was, one of the men at the temple said, "We don't really know; our records were all destroyed by Alexander the Great." He did know that the building visited by the conference group was about 60 years old.

WAITING

By Charles H. Morris



Meeting place among Muruts at Serudang Lama, Sabah.



Murut family. Spear is used for hunting game.

WITH A BIAST of the horn the river launch noses its way towards the makeshift pier deep in the Sabah jungle.

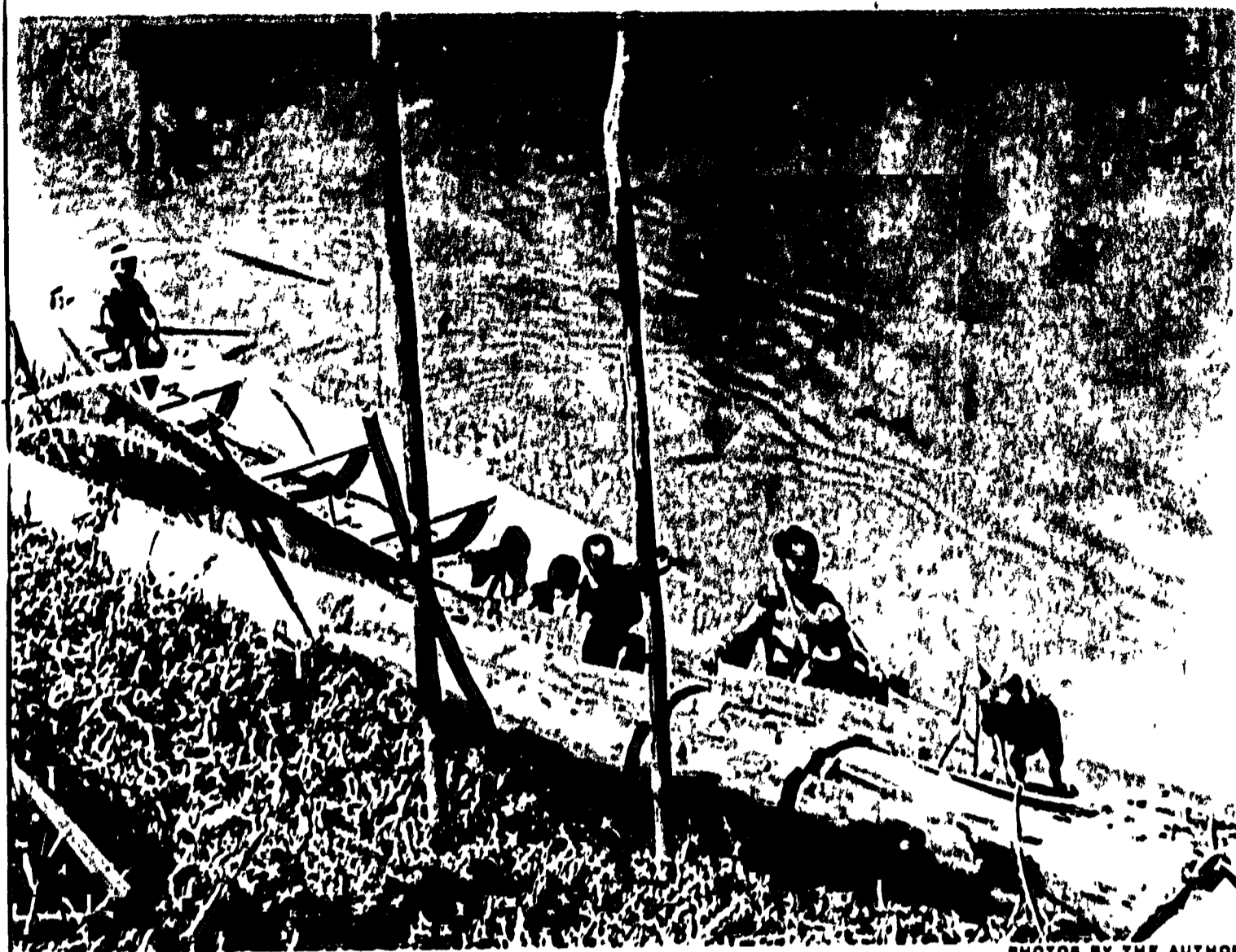
His bright red shirt fluttering, the old man of the village waves vigorously. Red beetle-nut stained lips smile a welcome.

From the bank a knot of people murmur in Murut, "They have come."

"Come to the meeting house — they have come," leaps the message through the palm leaf huts.

Brown bodies, glistening in the tropical sun, slither from their huts and flow toward the meeting house.

The author, a missionary to Malaysia and Singapore since 1957, has served in Sabah, a part of that section of Malaysia once known as North Borneo, since 1964. This article describes opening work in the Lawan area of southeastern Sabah, where eager response is being shown by Karen tribal immigrants from Burma and by Sabah tribesmen with little previous exposure to any developed religion.



PHOTOS BY THE AUTHOR

In canoe made from tree, woman, children, and dogs arrive for meeting.



Up slippery bank to the meeting house.

Why have they come these strange people?" question the old men. The old ladies grin in toothless joy as greetings are exchanged.

"Come to the meeting house—come now," booms the big brass gong across the river. Come they do—hollowed tree trunk canoes spill human beings onto the slippery river bank.

The native evangelist calls for a song. Accordion and guitar strike the melody. Voices of the Karen young people sing out the message. The door of the gospel begins to creak open.

The missionary tells the story of the Good Shepherd on the flannelgraph board.

"Yah," grunt the old men. They know about lost animals.

"You are the lost sheep, the Shepherd is the Lord Jesus," the missionary points out. Silence falls like a tropical

night. They don't know this. They can't grasp this truth.

An hour and a half slip by. Still they listen with open mouths and questioning eyes.

"Go and rest. Come back in one hour," encourages the native evangelist.

"Bong, bong, bong," sounds the gong. Out of the tapico and rice fields flood the people.

"Tell us more," they beg.

"Sin came like a serpent and made man dead to God," explains the missionary.

"Yah," grunt the old men, understanding that a serpent does kill.

"Yah," knowing that there is a God.

"Yah," feeling that their heart is sick with bad things.

"Sin in me—God loves me—Jesus died for my sin—I may know this God

of love," spin in unbelief through their heads. Once more silence greets these words of truth.

"We will come again in one month," promises the missionary.

"Yah, yah! Hurry back and tell us more," they call.

Time to go—but the heart stays!

As the boat chugs around the river bend, one last look sees them motioning for us to return.

Will some die in unbelief before we can return? Was today's message sufficient for the Holy Spirit to translate into belief?

Who knows?

"And how shall they hear without a preacher?" asked Paul.

This is only one of many tribes nestled in the jungle who wait for that preacher.

And where is that preacher?



GERALD B. HARVEY
A Baptist pastor and daughter in Kano, Nigeria.

worshiping in africa

By Robert L. Shrigley

THOUSANDS of American families each year travel to nearly every nation in the world where father has contracted to work a year or more for a governmental or commercial enterprise. Presumably a fair share of this yearly exodus are Southern Baptists.

Making such a move is a monumental task, requiring months of planning. Passports and visas are acquired. The whole family lines up for immunization. New homes are found for family pets. Heretofore unused pages of the family encyclopedia are pored over as one attempts to learn the geography of Iran, Venezuela, or Nigeria.

As the Christian family makes elaborate plans to provide for the physical and social needs, parents would do well to seek information about a church home in the new land. One of our first letters of inquiry went to the Southern Baptist Foreign Mission Board only days after I had been offered a two-year teaching position in Nigeria.

Although Baptist work in Western Nigeria is well developed, we were informed that no Baptist missionaries were stationed in Kano, the city in northern Nigeria where we would live. We were told of an African congregation that ministers to the spiritual needs of African Baptists who live in this predominantly Muslim city. Mention was also made of a fundamental, interdenominational missionary group called Sudan Interior Mission (SIM), with a headquarters in Kano.

A few days after we landed in Nigeria, the Baptist pastor of the local African congregation rode into our driveway on a motorcycle. He is a graduate of the Nigerian Baptist Seminary, and we

found him a bulwark of the Christian faith. He invited us to Sunday service.

Our first visit to the church was a spiritual and social adventure. As the only non-African family in attendance, our presence would have been obvious had we sat in the most inconspicuous pew. We met the childish stares of youngsters, the warm smiles of adults, and a grand welcome by English-speaking Africans.

This church had been founded in Kano primarily to minister to Yoruba people working in the city. For this reason most of the services were in the tribal language. As a result, we attended the English-language services at the local SIM church and at the same time supported the Baptist church by attending some of their special English-language services. We found many of the SIM missionaries to be Baptists, so we had much in common with this evangelical group.

One of the highest honors bestowed upon me was to be chairman for the special services following the ordination of the Baptist pastor. I recall practicing for days the pronunciation of African names so I could properly introduce deacons and other church officials. (I also recall the highly-spiced Yoruba food served at the reception!)

Some customs strike newcomers to the African culture as unique. We found that most African Christians kneel and pray silently when they enter the church pew. At one church the tithes were collected in a small cloth sack passed throughout the congregation.

Hymnals provided only the words. Many hymns were familiar, but we often found familiar words accompanied by an unfamiliar melody.

Membership in some African churches, we were told, requires a lengthy probation period. Marriages in one church were announced the Sunday prior to the wedding with the question: "Does any-

one know of any reason why this couple should not marry?" On occasion, the disciplining of a church member was announced.

Listening to an African pastor who speaks English as a second language can be a chore for the newly-arrived American. But after a few weeks we became adjusted to African English. However, just weeks before our departure, at a time we considered ourselves seasoned veterans, we were taken back by a new meaning for the word *wonderful*.

After a scathing sermon in which Christians were admonished for not exhibiting Christlike behavior, the African pastor cried out, "Wonderful!" Spontaneously, the Americans present laughed at what appeared to be a compliment to wayward living. But the African pastor was not confused; he was using a secondary meaning commonly used in Nigeria—"to be puzzled or filled with wonder."

One unique aspect of the two-year venture was to live in an area said to be 95 percent Muslim. Most of my students were Muslims, as was our African steward. In a day when African nations are shedding colonialism, Islam, the religion for the non-white, has much political appeal to the African.

Anyone contemplating taking an overseas position may find a Baptist church at the end of the block. Or he may worship in a chapel with U.S. servicemen. He may need to set up a home fellowship with other evangelical Christians.

If possible, he should contact Christian nationals. Some of the most memorable experiences of our African tour are the result of our fellowship with African Christians.

The enthusiasm and joyous spirit of those evangelical Christians helped to broaden us spiritually and to prove to us once again that the love of Christ can bridge the gulf between people of different culture, language, and skin color.

The author is on the faculty of Pennsylvania State University and resides at State College, Pa. As a member of an Ohio University-U.S. Agency for International Development (AID) team, he was science advisor in teacher training for two years at Kano Teachers College in northern Nigeria. The post included development of a science curriculum for elementary teachers of Nigeria's northern area.



Roberto Passo in front of the church where he is pastor.

'We Gave Thanks'

By Roberto Passo

"This article," explained Missionary Marion T. Lineberger, "was written by one of our fine, young pastors as a gesture of gratitude to Southern Baptists for your offerings and your concern for world missions."

Roberto Passo, a graduate of International Baptist Theological Seminary, Buenos Aires, Argentina, "has a genuine, untiring missionary spirit," said Lineberger, who translated the article from Spanish.

"In Argentina the policy is to loan money to the churches, instead of granting it," related Lineberger. "A system of long-term loans with an easy repayment schedule does not burden the churches, and it helps Argentine Baptists preserve their self-respect.

"Loans are repaid not to the Baptist Mission but to a commission composed of missionaries and nationals," he continued. This commission "administers the perpetual loan fund for the Argentine Baptist Convention. Therefore, your offerings continue to work, building churches and educational facilities."

SURELY YOU would like to know something about the work being done in Argentina, where so many of your missionaries are serving and where your offerings are sent.

About four years ago my wife and I began the Baptist work in the city of Santa Rosa, capital of the province of La Pampa, where there had never been Baptist work.

We began with a series of meetings in a tent. Then we rented a house. At that time two or three persons were converted. Later our radius of action continued to expand until a small group of believers was meeting with us. Because of our growth we were able to rent a large room besides the house.

We requested and received permission to preach in the local jail. The Lord has blessed this work. Later, the local national radio station accepted from us programs produced in the studios of the Baptist Radio and Television Commission in Buenos Aires.

Our mission continued to increase in numbers so that it became necessary to think toward acquiring our own building. We did not have the money, and property was very costly, so we requested a loan from the Baptist Mission, and we prayed to the Lord, the owner of all that exists.

One Sunday morning—we shall never forget it!—two missionaries, Marion Lineberger and Robert Pinder, stopped by on their way to Neuquén from the Baptist Mission meeting, where important matters concerning Baptist work in our country had been treated. Immediately they gave us the wonderful news that the loan had been granted.

In our joy we could only bow our heads and, in that rented hall before

Sunday School began, we gave thanks to the Lord because he had made a reality that for which we had yearned.

We gave thanks for you, our brothers in Christ, who, without knowing us, are giving of your possessions to the Lord that we might receive such great blessings.

We gave thanks for our brothers who have left their country and have come here to help us in the task of extending the kingdom of God. And we gave thanks for having a rich Father who loves us and knows our needs.

With the help of the Lord we have bought a two-story house and renovated it, transforming it into a beautiful temple. It has an excellent location in a place "where it cannot be hidden" and where all who enter and leave our city cannot avoid seeing it.

We want it to be a witness to all the community, an attraction to lives without direction and hope, a lighthouse in the dark night of unbelief and sin that surrounds us.

We have a growing Sunday School and a good group of young people preparing themselves for service. The women also have their missionary society.

We hope you will pray for us, dear brothers in Christ, that the Lord may continue adding to the church more and more souls anxious for eternal life.

editorials

New Board Position

MISS Ione Gray was elected international writer and editor by the Foreign Mission Board at its annual meeting in Richmond, Virginia, October 13-15. Describing her new role on the Board's administrative staff, Dr. Jesse C. Fletcher, director of the Mission Support Division, cited the action taken as "a key move in an effort to give immediacy to the story of world missions in the midst of rapid change."



Miss Ione Gray

Miss Gray, a native of Rison, Arkansas, has been affiliated with the Foreign Mission Board for 19 years, first as press representative and associate editor of *THE COMMISSION* and then as full-time director of press relations for the past ten years. She has visited a number of the fields where Southern Baptist foreign missionaries work and has fulfilled a number of overseas engagements, either for news coverage or as director and lecturer of communications and writing workshops for missionaries.

Prior to her coming to the Foreign Mission Board she was an editorial assistant in the Division of Publications for the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee, and assistant editor of the *Arkansas Baptist*, Little Rock.

In relation to its election of Miss Gray, the Board authorized the first assignment of her new role. She will spend most of November in the Philippines and Vietnam, stopping briefly at Hong Kong on the way.

Personnel Secretary

THE REV. W. L. (Wimpy) Smith has been elected by the Foreign Mission Board to the position of associate secretary for missionary personnel. His election occurred October 15, at the Board's annual meeting. He succeeds Dr. Samuel A. DeBord, who was elected director of promotion during the Board's meeting at Glorieta Baptist Assembly in August.

Mr. Smith comes to the Board position from Texas, where he has been executive secretary of Texas Baptist Men since 1964. The organization he headed is an affiliate to the Baptist General Convention of Texas. With the other associates in the Department of Missionary Personnel he will work with candidates for missionary appointment, specifically with those residing in the western part of the United States. Many of them will be attending either Southwestern Baptist Theological Seminary, Fort Worth, Texas, or Golden Gate Baptist Theological Seminary, Mill Valley, California.

Mr. and Mrs. Smith, the former Beverly Hefley of Fort Smith, Arkansas, were missionaries to Argentina for seven



W. L. (Wimpy) Smith

and a half years. Soon after their return to the United States, he was chosen for the leadership post in Texas.

Born in San Saba, Texas, Mr. Smith spent his childhood and youth in Gregory, a town in the southern sector of Texas. He attended Texas College of Arts and Industries, Kingsville, where he received a bachelor's degree in business administration. He then attended Southwestern Seminary and received there a bachelor of divinity degree. Prior to missionary appointment in 1957 he was an associate in the Sunday School Department of the Texas convention, student director and Bible teacher at East Texas State College (now university), educational director at Tolar (Texas) Baptist Church, and was a school teacher in Corpus Christi, Texas. He served as U.S. infantryman in World War II.

As missionaries in Argentina, the Smiths were first stationed at Rosario, the country's second largest city. There he was pastor of a church and led in evangelism and church development in the metropolitan area. In 1960 he became promoter of religious education for the Argentine Baptist Convention, residing in Buenos Aires. After two years he was named promoter of student work by the Argentine Baptist Convention.

Home for the Smiths, with their three sons Wimpy, Jr., 15, Mark, 13, and Roger, 9 will now be Richmond, Virginia, headquarters city for the Foreign Mission Board.

About the Insert

WITH THIS ISSUE of *THE COMMISSION* you have received a center insert presenting information on two of the 70 fields to which Southern Baptist foreign missionaries are assigned—Hong Kong-Macau; Trinidad and Tobago. The first fields to be presented in this manner—Guam and the Philippines—appeared in the August issue.

According to present plans, additional field pamphlet productions will appear in forthcoming issues of this magazine.

Although an innovation in the Foreign Mission Board's production and distribution of its free literature, this new format changes nothing in the procedure by which a person can request and receive these materials. Additional copies of what has appeared as inserts in *THE COMMISSION* are available upon request, just as are all the other field and program pamphlets, maps, and booklets.

For a complete list of these items, send your request to Foreign Mission Board, Literature Distribution, P.O. Box 6597, Richmond, Virginia 23230.

The same address should be used by any person who wishes to register his evaluation of this new method for introducing the Board's field pamphlets.

Be sure to remove the field pamphlet inserts that appear from time to time in *THE COMMISSION* so that they can be kept and filed for continued use.

Erratum

PROOF-READING the copy for page 10 in the previous (October) issue of *THE COMMISSION*, we failed to detect the erroneous date that made the beginning year for the Southern Baptist Convention and its two mission boards appear as August, 1848. It should have read May, 1845.

We proffer our apologies both to the author, Jesse C. Fletcher, and to all our readers.



Hong Kong & Macao doors of hope

Doors to Freedom

The years of the Bamboo Curtain have been difficult for tens of thousands. Those who have fled Communist China, legally or illegally, are called refugees. Most of them leave with little but the clothes they wear. Thousands have died in the attempt. To the successful ones, the British Crown Colony of Hong Kong and the Portuguese Colony of Macao have been doors to freedom.

Since 1949, mainland China has been closed to the organized Christian endeavor of foreign mission societies and boards. Thousands of dedicated Christians, however, are behind the bamboo bars. Soul-stirring accounts occasionally slip out. Future writers will record the faithfulness, often unto death, of these soldiers of Jesus. Their story will both thrill and shame the hearts of readers.

China's Doors Unlocked

Of the two colonies Macao is by far the oldest, being the earliest permanent European settlement in the Far East. In 1557, 63 years before the *Mayflower* sailed for the New World, Macao was formally established by the Portuguese. Called by them the "City of the Name of God," it has been a refugee haven for more than four centuries.

Plagued with land scarcity, lack of educational facilities—especially of high school and college level (with not even a single college), Macao consequently loses its most talented youth to Hong Kong and the world.

In 1966 the colony's two islands were linked by a roadway. A bridge connecting the islands to the peninsula is due to be completed in the early 1970s. By tripling its usable land area in this manner and achieving access to one of the island's deep-water harbors, Macao may have a much brighter future.

Hong Kong, though younger than Macao (having been established by the British in 1841), is by far the larger of the two colonies, both in land area and population. Its beautiful harbor has drawn Western traders and adventurers like a magnet. From 1.5 million in 1949 the population has mushroomed to more than 4 million. Most of the people are former mainland Chinese and their children who have been born in Hong Kong. Macao's population by comparison is about 250,000.

Hong Kong is a place of extremes. The geographical location, good hotels, and shopping opportunities have made it a must for hundreds of thousands of tourists, as well as a favorite rest and recreation center for American servicemen on duty in Asia. But the average visitor sees only the bright lights and beautiful articles to be bought in perhaps the largest, most modern business district in Asia.

In contrast, the colony has staggering problems in employment, housing, education, medical care, and moral and spiritual instruction. For almost 20 years Hong Kong government agencies, religious groups, and humanitarian organizations—as well as foreign governments and other interested groups—have fought these and dozens of related problems. Add to such conditions the unrest and constant pressure of mainland China, and a most difficult situation emerges.

The Gospel Enters the Doors

Most Chinese in Hong Kong and Macao worship their ancestors. Other religious beliefs include a mixture of Confucianism, Buddhism, and Taoism. Many of the people have no religious faith.

In Macao, Catholic mission work dates to the colony's beginnings. Priests were aboard the first ships to land. Four hundred and fifty years of effort have produced many churches and institutions.



Class in magazine layout and design, Hong Kong Baptist College

Robert Morrison, first Protestant missionary to China, made his home in Macao as early as 1807 and was buried in the Old Protestant Cemetery there. Perhaps his most important contribution to missions was his translation of the Bible into the Chinese language.

Baptist influence and work in Macao began in 1836 with the arrival of J. Lewis and Henrietta Hall Shuck, American missionaries sent out by the Triennial Convention. After opening a school, they moved to Hong Kong in 1842. Baptists and other denominations were already at work in South China. In 1904, representatives of the Bible Missionary Society, an America-based body, organized the Macao Baptist Church. Mr. John Galloway and other B.M.S. missionaries became Southern Baptist missionaries in 1910.

Since 1910, Southern Baptists have helped to strengthen the Baptist-laid foundation by establishing chapels, schools, and, most recently, a youth center and the *Evangelical Baptist Bookstore*. The Macao Baptist Association was organized in 1964.

God has greatly blessed Baptist work in Macao, even though it is difficult to keep qualified leadership since many young people leave the colony. Their leaving provides a blessing in one way, however, for when the young people are committed Christians, they take a strong, positive witness with them and become missionaries wherever they go.

Many of Macao's finest young men and women have surrendered their lives to full-time Christian service. Today, they serve all over Asia and in many other countries of the world.

In Hong Kong, a number of church groups have been active since the closing of mainland China. Roman Catholics are strong; Anglicans, Methodists, and other denominations have major missionary forces.

Baptist history in the colony began with the arrival of the Shucks, when they moved from Macao. Henrietta School, started in 1924, stands as witness and memorial to their effective service. Through the years, devoted Chinese Christians arrived from China, usually for business reasons, and, without missionary aid, started churches. Their numbers and strength increased.

In 1938 the Hong Kong Baptist Association was organized. Churches assisted by the American Baptist Foreign Mission Society and those related to "Southern Baptist mission work cooperate in the association. By 1969 there were more than 30 churches and about 25 chapels and mission points, with a membership of approximately 19,000. Several different Chinese dialects (Cantonese, Swatow, Mandarin) as well as English are used by the congregations.

* With the closing of mainland China, Southern Baptist missionaries began to work in Hong Kong in 1949.



Children at Hong Kong Baptist Social Welfare Center

In attempting to bear Christian witness and demonstrate Christian concern for physical and social needs, Hong Kong Baptists have started schools, medical work, a student center, a social center, and other forms of ministry.

The largest schools are Pui Ching, Pooi To, Henrietta, and Hong Kong Baptist College. A medical clinic, opened a number of years ago, has become the modern eight-story *Hong Kong Baptist Hospital*.

Youth work involves student ministries on campuses and a student center on Hong Kong Island, within short walking distance of Hong Kong University and a dozen or more other schools.

The first major attempt at social work by Hong Kong Baptists is located in one of the large refugee resettlement areas. The social welfare center conducts a kindergarten and a reading library. It also carries on a number of training and study programs for the thousands living in the area.

Hong Kong Baptist Theological Seminary, established in 1951, is the training center for future pastors and other full-time church workers. Eight Baptist seminaries in Asia sponsor the Asia Baptist Graduate Theological Seminary, which opened in 1960 with headquarters in Hong Kong.

Baptist Press, also located in Hong Kong, produces Chinese-language Bibles and literature. It serves Chinese-speaking peoples all over Asia and in more than 30 other countries around the world.

Doors of Opportunity

Today, the most important factor for Hong Kong and Macao is that in the purpose of God doors are still open for the sharing of the good news. Such a strategic opportunity must be seen as a call and challenge to us to utilize all available resources in reaching men and women for Christ.

Through mission advance God can bless multitudes in these two cities with the knowledge of Christ. Southern Baptists' responsibility is personal commitment to this task—and prayerful concern that, in the providence of God, doors will reopen so that the gospel may once again be proclaimed freely in all of China.

by Richard L. Lusk

Reprints of the above material are available free upon request from: Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23236. Hong Kong and Macao are included in the 1970 Graded Series study on "Chinese Mission Fields Today."



Panoramic view of Port of Spain

TRINIDAD & TOBAGO

Islands in the Sun

Columbus, on his third voyage to the New World in 1498, sighted three mountain peaks in the southern Caribbean. He landed and named the island, "La Trinidad," in honor of the Holy Trinity. About 20 miles away he saw another island, now called Tobago. Trinidad remained a possession of Spain until 1797 when it became a British colony. In 1962 the two islands became the independent nation of Trinidad and Tobago, a member of the British Commonwealth. Trinidadians speak English, a fact which removes the language barrier for North American missionaries. Spanish patois, French patois, and Hindi are also spoken on the island.

Trinidad and Tobago are the most southerly of the Caribbean chain of islands. Many thousands of years ago Trinidad was part of South America. It now lies about seven miles off the Venezuelan coast, slightly north of the equator.

Trinidad and Tobago qualify for the description of "lush tropical islands... with lovely flowers blooming year-round and beautiful scenery wherever you look." The Caribbean Sea lies off the northern shore; the Atlantic Ocean, on the eastern coast.

People in the Sun

A population explosion has taken place during the sixties, and the inhabitants of Trinidad and Tobago now number about one million. There are approximately 450 persons per square mile, a higher density than is found in many of the world's leading countries.

The people are of several races and nationalities—Negroes, East Indians (from Asia), English, Chinese, Portuguese, Spaniards, Syrians, Jews, Lebanese, and a number of people of mixed ancestry. The majority of the citizens are Negroes, who live mainly in the towns. The East Indians are the next largest group, residing chiefly in the country villages and engaging in agriculture.

Several factors in the life of Trinidad have come directly from Africa, particularly through the Yoruba people. Many of

the burial traditions are derived from Africa, and the prevalence of divination has an African inspiration. Calypso music, for which Trinidad has become famous and in which song is used to comment on current happenings and social and political issues, is also of African tradition.

Trinidadians are a warm, friendly, sociable people. They take readily to outsiders and are hospitable to foreigners. The country is truly at the center of the world, with its international airport receiving planes from Europe, Canada and the United States, and South America. Almost a quarter of the people of Trinidad and Tobago depend on sugar cane for their living. This crop, together with oil, forms the backbone of the country's exports. Cocoa, coffee, bananas, coconuts, and citrus fruits also boost the overseas trade.

Every Religion Under the Sun

The divergent peoples provide the setting for a complex religious culture: Hindus and Muslims among the East Indians, Roman Catholics (the largest Christian group), Anglicans, Presbyterians, Methodists, Seventh-day Adventists, Pentecostals, and several other groups. Shango worship, originally from Nigeria, is a mixture of heathen and Roman Catholic practices. Meetings sometimes last for days, as members beat drums and become "possessed by spirits."

A religious sect which causes particular trouble to Southern Baptist work is the Shouters, known also as "Spiritual Baptists." Some of their practices are similar to Shango worship. These Shouters are the laughingstock of many Trinidadians. Unfortunately, they are the only "Baptists" that many people know.

About the only "Baptist" characteristic of this group is the fact that they do immerse their candidates for membership. Because of that practice, some people belong to the Spiritual Baptists and also to another, "respectable," denomination.

When a person is invited to attend a Baptist church, he naturally assumes that it is a Spiritual Baptist one, and he



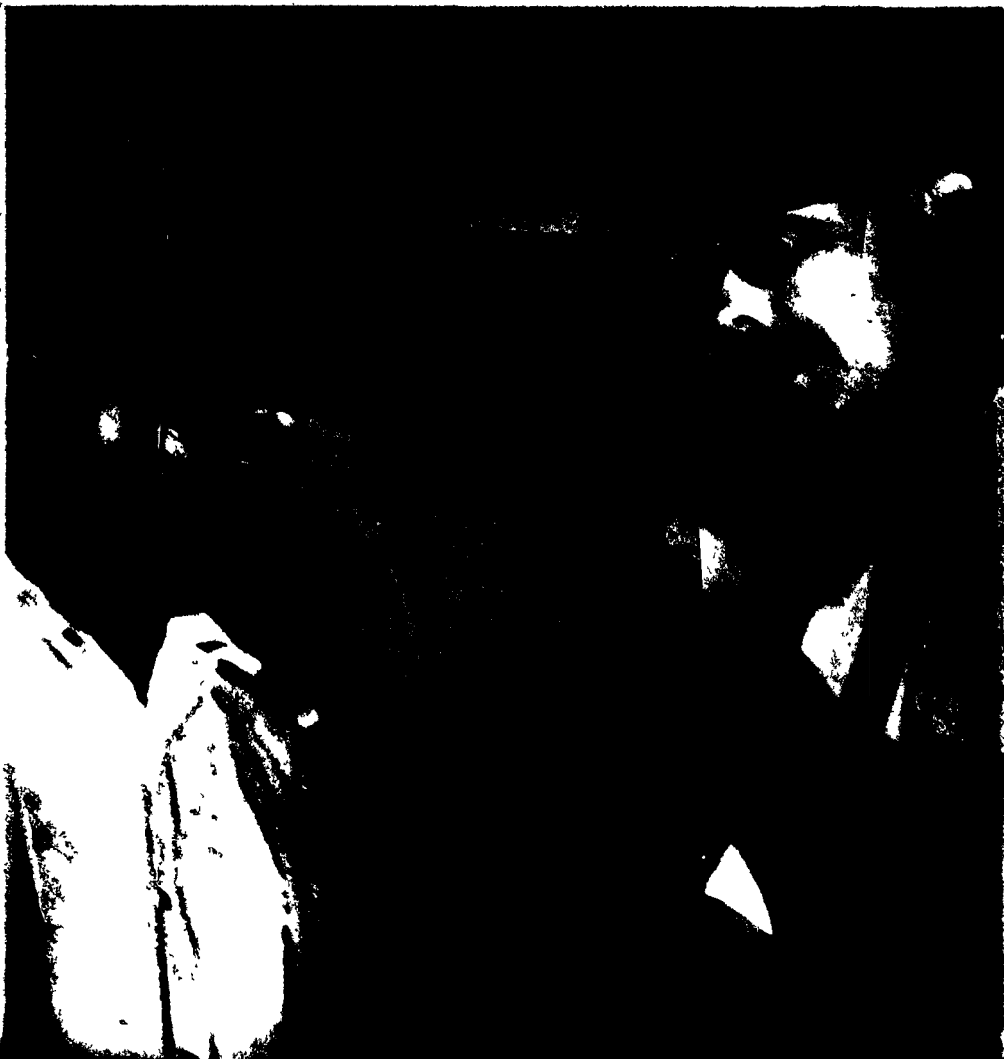
seems the idea. In time we Baptists will stamp our own image upon the public mind, but until then a great deal of stigma must be overcome to make the name "Baptist" acceptable.

Our Place in the Sun

Baptist life in Trinidad was begun by freed slaves from the United States, who were promised property in Trinidad in return for fighting on the side of the British during the War of 1812. The first Baptist church was formed in 1816 and carried on its own work until 1843 when the Baptist Missionary Society of London sent missionaries. The B.M.S. later withdrew from the Caribbean, thinking the churches should be self-supporting.

In 1946 the Baptist Missionary Society reentered Trinidad and now has one large church in Port of Spain, the capital city in the north. The major activity of British Baptists has been in the south, however, where there are several churches. In addition, some churches formerly belonging to the British-sponsored work have since organized themselves as the Independent Baptists (not to be identified with independent Baptist groups in the States).

Missionary David L. Martin, right, with Baptist church member



Southern Baptists entered Trinidad in 1962 (after consultation with British Baptists) when Mr. and Mrs. Ernt O. Ray transferred from the Bahamas Mission. The Rays established a church in the north, but health problems later forced their resignation. Additional couples assumed leadership of churches in other areas. Missionaries also work closely with the other two groups of Baptists in the south (British and Independent).

All of the churches sponsor missions and are actively engaged in outreach. Trinidadians are responsive to the gospel, and new endeavors grow fast. The greatest needs at present are for expansion into new areas and development of national leaders. One missionary has the responsibility of developing lay and ministerial leadership. Great attention needs to be given to a youth ministry, since half of the population is under the age of 15. Trinidadians are a musical people, and a broad music ministry can be cultivated. The many mission points need to be strengthened to develop educational programs to accompany the outreach.

Because of the year-round warm weather, a camping ministry can be conducted on a full-time basis. One couple has the camp ministry as an exclusive assignment. Projected plans call for building a Baptist camp and holding theological institutes and short-term training courses, in addition to periodic camp sessions.

The Mission (organization of Southern Baptist missionaries in Trinidad) has divided the country into geographical zones. Some have not been entered for lack of missionary personnel. Future plans call for missionaries to work throughout the entire island.

On one of the outer islands there is a leper colony maintained by the government. Missionaries and church members visit there one day a month, giving a service over the public address system, visiting in the wards, singing, reading scripture, and praying.

The Trinidad Mission is responsible for the developing mission efforts in the other English-speaking eastern Caribbean islands. Two couples are on Antigua and the nearby island of St. Kitts, where there is a highly developed national Baptist work. A radio and television ministry covers the entire Caribbean, and a Mission-sponsored radio Bible course has enrolled nearly a thousand students from all of the other islands.

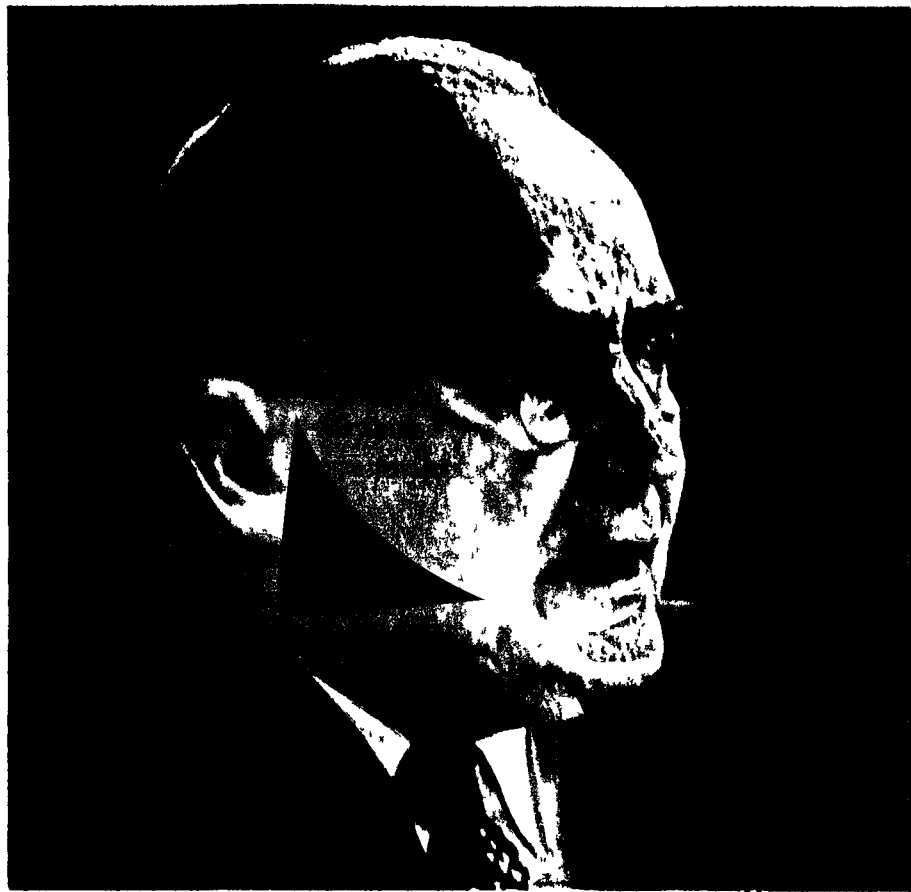
There are no plans at present for Southern Baptist work in Tobago. The missionaries surveyed the island and found it to be a heavily church area. Other evangelical groups are at work there, and our Mission believes it is best to concentrate on the dense population of Trinidad where there is thriving Baptist life.

Another factor is becoming increasingly important—the advance of communism. A recurrent question is: "To what extent has communism gained a foothold in the country, especially in the labor movement?" Though no one knows for sure, official government reports are that it is considerable. Labor leaders from Trinidad have attended Communist strategy meetings in Cuba, and evidences of Communist subversion are present in the country.

Against this complex background, Southern Baptists' ideals of local autonomy for the churches, the application of the principle of indigenous work, and the rights and privileges of the laity all appeal to the mood of the day in these islands in the sun.

by Sara Hines Martin

Reprints of the above material are available free upon request from: Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6867, Richmond, Va. 23239. This is the Board's first leaflet on Southern Baptist missions in Trinidad and Tobago.



By Baker J. Cauthen

What the Lottie Moon Christmas Offering Does

FIRST, it calls us to pray. Thousands of people assemble throughout the land to lift their hearts in intercession to God. Missionaries with their personal needs, responsibilities, opportunities, and longings are remembered. Areas of critical need find central place in intercessory prayer.

Who can measure what prayer means to missionaries in Vietnam amid the dangers that surround them and the challenges that confront them? Who can measure what prayer means to missionaries in Nigeria where war has so long continued? Who can estimate the reinforcement brought by intercessory prayer to missionaries in the Middle East amid the tensions that prevail?

Second, it concentrates our attention upon missionary study. It is particularly important that we know the place of worldwide missionary labor in the will of God as reflected in the instructions of Jesus and the witness of all the Scriptures. Worldwide missionary labor is not a program undertaken by the notions of men but is a response to the command of our sovereign Lord in view of his loving deed of redemption for all the world.

Study enables us to examine the work being done on mission fields so as to get greater insight into the needs, the ministries being undertaken, and the consequence of the labors. We remember that

the full measurement can never be made by statistical tabulation, for the values go far beyond what we can see.

It reinforces missionary giving through the Cooperative Program. The lifeline for all mission work at home and abroad is the Cooperative Program. It undergirds every aspect of our labors and must be greatly strengthened. Gifts made through the Lottie Moon Christmas Offering enable Southern Baptists to reinforce their gifts through the Cooperative Program and thereby extend ministries more widely.

Third, it provides for many needs on mission fields. Salaries of missionaries, outfit and refit allowances, cost of getting missionaries to the field, education of missionary children, ministries of evangelism and church development as well as medical work, school work, publications, and benevolent work are reinforced by gifts of the Lottie Moon offering. Necessary buildings for churches, schools, hospitals, and missionary residences are made possible.

All the Lottie Moon Christmas Offering is applied to overseas items. Wherever one travels on mission fields he may be aware that what he sees is a product both of the Cooperative Program and the Lottie Moon offering, reinforced by the prayers by thousands of people and the labors of God's servants.

Fourth, it brings us to greater dedication. As needs are made known we sense

the imperative of seeking to do everything within our power to meet them. It is a time of heart-searching. Many people discover God's personal direction to their hearts and offer themselves for service overseas. Many who do not find God's leadership toward mission fields discover fresh imperatives to reach out with missionary concern to people near at hand. It stimulates many to commit themselves to deeper, richer living.

Fifth, it stimulates missionary giving throughout the year. The concerns of our hearts in response to the needs of the entire world do not find expression only during the Week of Prayer for Foreign Missions and the Lottie Moon offering. They continue to be expressed by year-round giving through the Cooperative Program and missionary involvement as Christ points the way.

Sixth, it adds special meaning to the Christmas season. We do well to praise God for the gift of his only begotten Son. That praise in song and word brings joy to our hearts. There is also joy as that praise finds expression in the laying of a worthy gift at the feet of our Lord so that his message of redeeming grace may be shared with all the world.

The Lottie Moon Christmas Offering sets joy bells ringing around the world as missionaries and Christian workers find reinforcement. May God bless us all as we share in his name with all the world.

The Gospel on Tape

BY LEROY ALBRIGHT

MORE invitations to preach are received than missionaries can possibly fill.

Pastors and missionaries together cannot meet the opportunities for, and the great need of, Bible teaching.

Village groups desperately need to learn Christian hymns.

Use of radio is limited.

Too few are able to read the printed page.

In a setting like this—in Malawi, one of the more densely populated countries in Africa—what means can be used to reach the masses of people with the gospel and to train believers in Bible teachings?

Baptists in Malawi have discovered a portable assistant that seems to work—the small, cassette tape recorder.

A total of five hours of tape recordings were prepared—with half-hour segments including Scripture reading, hymns, and lessons—for use with the first group of seven recorders. The response has been so enthusiastic that the opportunities seem endless.

Lessons carry such titles as "The Christian and Witchcraft," "The Church," "The Christian Home," and "The Christian and Temptation."

It is uncertain whether the recorders are more useful for evangelization or for teaching Christians, they accomplish both tasks so well.

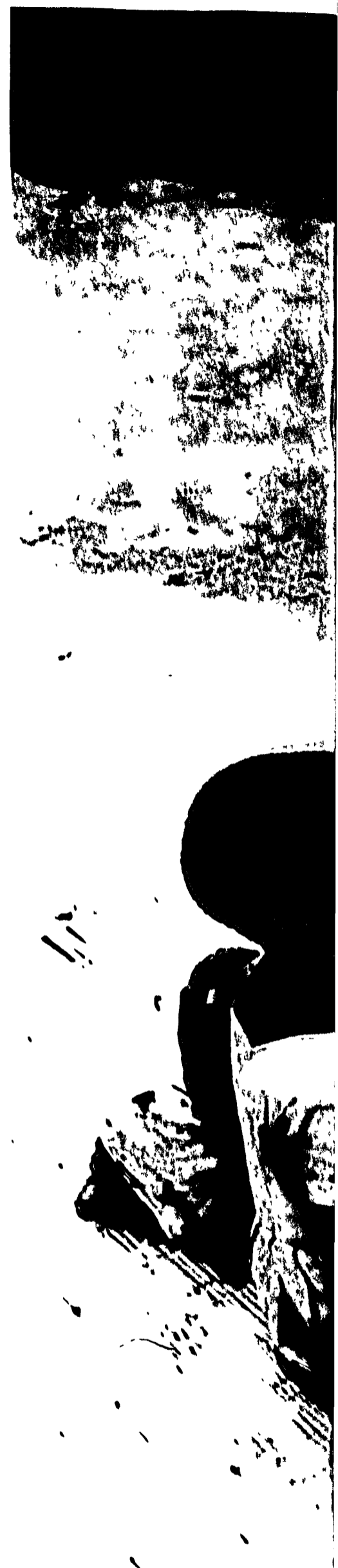
Recordings were prepared in the Baptist recording studio in Lusaka, Zambia, where the team of narrators worked with Missionary Milton E. Cunningham, Jr., Baptist radio-TV consultant for Africa.

Recording the lessons were Stephen Galatiya, D. G. Makhaya, and B. P. Kanowa, from Malawi, and Lazarus Green and Friday Mwale, of Zambia.

The small recorders are made available to lay preachers for use in their own village and in neighboring communities. After ten hours of use the batteries begin to fade, so the recorders are returned to the missionary for cleaning and other maintenance and battery replacement.

The small recorders have multiplied teaching and preaching capacities, carrying the voices of a few men into many villages.

The author, a missionary to central Africa since 1958, has recently been transferred from Malawi to Zambia.





In Malawian village Albright shows lay preacher how to operate cassette tape recorder.

EPISTLES

From Today's Apostles
Around the World

'Big Sam' Recovers

"'Big Sam' is better! 'Big Sam' is better! He can't die again," Sarnoe announced joyfully and excitedly.

For our family and the boys in my husband's agriculture classes, who had cared for "Big Sam" since he was "Little Sam," the large hog's illness had taken first place in daily prayers. Glenn (my husband) had diagnosed the trouble as cholera.

Glenn had spent months searching the country for quality swine to begin a herd on the campus at Ricks Institute when he came across this small pig at the uni-



Francella Visits

At the bridge leading to Panajachel we could hardly believe our eyes. When we left town the previous week for Mission meeting, large stands of trees could be seen in the almost dry river bed. Now we saw only debris, and the river, resembling churning chocolate milk, ran three courses in its bed.

Hurricane Francella had hit.

We left Guatemala City to return to Panajachel on Thursday evening, but fallen trees forced us to retreat. Finally, on Sunday our car was one of the first to pass through the freshly opened road.

The rain had stopped. The once beautiful lake beach had been reduced to a little bluff above the lake. The river empties into the lake at the beach, and trees from the river bed had become floating kindling.

Men of the church had brought the organ to our house for safety after water began pouring into the little church building. Closed roads delayed the opening of Paul Bell Baptist Indian Institute.

Seemingly everywhere in the country were damaging landslides, erosive scars where crops had been washed off the mountains, swollen creeks, flooded coastal towns, death, and destruction. Many cattle died on the coast, creating a meat shortage. Lights and water were cut off in a number of communities. Numerous people, especially humble Indians, are homeless and cropless.

So many who had so little now, due to the hurricane, have nothing.

Sue (Mrs. Hubert N. [Ted]) Lindwall
Panajachel, Guatemala

versity farm. He said he could see quality, but I wondered if he were not lowering his standards.

With proper care, feeding, and personal attention from Sarnoe Varney, the little pig began to grow into a giant of a hog. Sarnoe, a student, spent much time daily just scratching the hog's head. The students affectionately named the animal "Big Sam."

Everyone knew when he changed from pinkish white to a bright purple. He would no longer eat, and he lay down to die. The news of "Big Sam's" illness raced across the campus.

Each of us viewed the illness in our own way. Glenn saw the strong possibility of losing his source of quality breeding; he knew that in all likelihood the disease would quickly spread to the three sows, all soon to deliver pigs.

I must admit that I saw 400 pounds of ham, chops, roasts, and bacon.

For Sarnoe it was like watching the death of a close friend.

For the other 580 students, it would be the death of a legend in the form of the largest hog they had ever seen.

I sensed that our many Muslim friends felt God was taking something that to them was unclean.

We all began to pray for "Big Sam," perhaps for selfish reasons. Now we are watching the purple on his body turn to a pink, and are relieved to see him stand to empty his tray of food.

We continue to pray for "Big Sam" and for the agricultural work here, that through it people may come to have life both physically and spiritually.

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

Missionary Henderson and hog.

H. CORNELL GOERNER PHOTO



On Choju Island

When Pastor Choi graduated from the seminary he was considered one of our better trained men, and it was expected that he would possibly become pastor of a "good" church.



Instead, God led him to Choju Island, off the south coast of Korea. Choju, with a population of 300,000, had not one Baptist church. The Tae Hung Dong Church in Taejon sponsored Choi. Money from Southern Baptists helped to buy land and construct a small building.

Choi went to the island three years ago. Today about 100 persons attend the church, and a new mission point has been started on the opposite side of Choju. Sin abounds, superstition is rampant, but the gospel is being faithfully preached.

When I visited the island, I told the people how beautiful Choju seems, but to me the most beautiful thing is the little Baptist church spreading light.

W. Guy Henderson, Pusan, Korea

Tanzanian Wedding

Atupokile invited us to her church wedding on a recent Sunday. An ordained pastor performed the ceremony at Sinsitila, where the church building is also licensed for weddings. Later we took the wedding party of five the 20, dusty miles to the bride's home.



As we neared the house, the bride and her "maid" covered themselves with their brightly colored *kanga*. When the Land Rover stopped, about 20 women came singing, clapping, and dancing to meet us.

They pulled the two girls from the car and carried them into the bride's mother's house. This symbolized the newness of the marriage—like newborn babies, the girls could not help themselves but must depend on family and friends.

After the wedding feast of rice, chicken, and tea, we prepared to leave early, since we knew there would be various games. At dusk the bride would be taken to the groom's house, presented to him, and left there.

I was surprised to be called to the bride's house and given a pot, a straw mat, and a basket of cornmeal, gifts usually presented to the grandmother of the bride and aunts.

I had to receive it in the traditional way by carrying it to the car on my head. Everyone had a good laugh at my unaccustomed attempt, but I didn't spill it. Now if the bride or her family come to visit us, I must cook for them in my new pot.

Peggy (Mrs. Keith L.) Oliphant
Mbeya, Tanzania

Not What, but Where

Some have said they don't know what to write about to us, for their lives are uninteresting. Neither do we perform the unusual. The work Robert (my husband) does is the same type he would be doing in the States, except that his office is in his home, and the road to the city is a far cry from a superhighway.

I have domestic help to free me for duties as a nurse, but I still cook, sew, and try to teach the children something about housework. The nursing is different, but after five years even that seems ordinary.

As missionaries we are still plain people, living 24 hours each day as you do, being Christian in the jobs we have.

The difference is not what we are, but where we are.

Our being in Africa is because God spoke to our hearts, and we recognized that this is where he wants us to do our living.

Perhaps he is speaking to some of you, asking that you move your place of service.—Patty (Mrs. Robert N.) Bellinger, Monrovia, Liberia.

'Certified' Christian Meets the Gospel

The villager, disfigured by leprosy, hurried to Salima, Malawi, to tell the Baptist pastor the news. A man in a nearby village was claiming to be the Baptist representative for that area. He supposedly had a certificate to prove it.



Pastor Kanowa and the villager walked the 12 miles to visit the new "Baptist." After the usual greetings, the pastor, not revealing his identity, asked the stranger if he were the Baptist representative.

The man proudly declared he was and brought from his house his certificate of proof—a bookmark.

At once the pastor saw that it was a bookmark designed by Terry Thorpe, a former missionary, and knew that it had been distributed at the market in Salima.

"Have you read the Scriptures referred to on the card?" asked the pastor.

"I have. I even read them to my family and my neighbors."

"Do you understand them?"

"Partly," he admitted.

"It is good that you claim to be a Baptist and have read these Scriptures to your family and friends," began Kanowa.

"You remind me of a man in the Bible named Cornelius. He wanted to serve God but he did not know the way. God led Peter to his house to tell him about Jesus. God has led me here to your house to show you the way to God."

The pastor told about Jesus, repentance, and commitment of life to Him. But on this first encounter, the "representative" refused to admit he was lost.

"How can I be lost?" he demanded. "Here's my certificate to prove that I'm a Christian. If I were not a Christian would I have this certificate?"

Later the villager that had once had leprosy returned to visit the man, who this time confessed his spiritual condition and said he had been ashamed to admit it to one who knew the Bible so well.

On Kanowa's next visit the man confessed Jesus as Lord and Saviour. Kanowa challenged him to make the declaration public at church in Salima the following Sunday.

Because of a bookmark, a concerned villager, a loving pastor, and the power of the Holy Spirit, there is one more witness in the world.

B. Rue Scott, Lilongwe, Malawi

Eager To Help

A group of drivers rest beside their one-horsepower (one-horse) carts while modern diesel busses roar nearby.

Narrow streets are flanked by architecture resembling that in European villages, but punctuated here and there by 20-story glass-and-concrete apartment buildings.



Filet mignon costs 50 cents a pound; a windshield wiper blade costs \$5.00.

Miniskirts are up to here, yet firecrackers are used to celebrate the month of the saints.

These are some of the contrasts of the old and the new that greeted us in Brazil.

Within a week of our arrival we were involved in phonetics training as preparation for studying Portuguese, in enrolling children in schools, and in trying to buy the necessities of life with smiles, gestures, and a green pocket dictionary.

Immediately we learned of a characteristic of Brazilians that has endeared them to us immeasurably: If a Brazilian senses you need help, everything else is dropped until your problem is solved. Your offers of thanks or pay are met with "De nada" ("It is nothing").

We'll not forget:

—The mustachioed shoe store owner from whom we bought sandals for the children on our third day here and who now comes out of his store to greet us on the sidewalk when he sees us walk by.

—The lockmaker who insisted on taking us out for a cup of coffee (and what coffee!) while his assistant made a 25-cent key for us.

—The mechanic at the local airport who spends hours going through his parts manual to teach us the names of parts and tools in Portuguese.

—The airline captain who spent two days with me in securing my Brazilian pilot's license.

Jerry L. Robinson, Campinas, SP, Brazil

Scott McKinney takes the long view on a beach in Hong Kong. His parents are Mr. and Mrs. L. G. McKinney, Jr., missionaries.

BOB HARPER PHOTO





Crawford, James Leroy

b. Tonkawa, Okla., Aug. 22, 1935, ed. Okla. Bapt. Univ., B.A., 1956; NOBTS, 1956-57; SWBTS, B.D., 1963, Th.M., 1966, & further study, 1967-69. Salesman, New Orleans, La., 1956-57; pastor, Peak Mission, Arnett, Okla., 1953-54 (part-time), Southridge Mission, Bristow, Okla., 1954-55, First Church, Wardville, Okla., 1955-56, First Church, Cameron, Okla., 1957-58, Southeast Church, Muskogee, Okla., 1958-60 (mission, becoming church in 1959), First Southern Church, Rock Falls, Ill., 1960-62, First Church, Achille, Okla., 1962, Immanuel Church, Poteau, Okla., 1962-65, Mt. Gilead Church, Keller, Tex., 1965-67, & First Church, Alba, Tex., 1967-69. Appointed for Nigeria, Aug., 1969, m. Sammie Helen Henson, Jan. 26, 1957.

■ NIGERIA ■

Crawford, Sammie Helen Henson (Mrs. James L.)

b. Poteau, Okla., Mar. 1, 1936, ed. Poteau (Okla.) Community Col., 1954-56; Southeastern State Col., 1956-57, Sec., Southside Church, Poteau, 1953-56, & Cent. Church, New Orleans, La., 1957; col. student librarian, Durant, Okla., 1956-57; records sec., Okla. Bapt. Hosp., Muskogee, 1958-59. Appointed for Nigeria, Aug., 1969, m. James Leroy Crawford, Jan. 26, 1957. Children: James Leroy II, Nov. 15, 1960; Joyce Elaine, Aug. 17, 1962; Janet Kay, Nov. 11, 1963.



Freeman, John Dungan

b. Corpus Christi, Tex., July 27, 1933, ed. Wayland Bapt. Col., 1951-54; Univ. of Tex., B.A., 1961; Univ. of Denver, 1960-61; State Univ. of S.D., B.S., 1963, & M.A., 1964; Univ. of Tenn. Med. Units, Memphis, M.D., 1966. Constr. worker, Plainview, Tex., 1951-54; BSU summer missionary, Juarez, Mexico, 1956, & Calif., 1961, lab. tech., U.S. Army, U.S. & Korea, 1956-58; elem. teacher, Aransas Pass, Tex., 1958-59; carpenter, Denver, Colo., 1960-61; univ. research fellow, Vermillion, S.D., 1962-64; extern, Gartley-Ramsay Hosp., Memphis, Tenn., 1963-66; intern, Children's Hosp., Seattle, Wash., summer 1966, & Methodist Hosp., Memphis, Tenn., 1966-67; physician, Miller, S.D., 1967-68; surg. resident, Baylor Univ. Med. Ctr., Dallas, Tex., 1968-69. Appointed (special) for Thailand, Aug., 1969, m. Nancy Lloyd Davis, Mar. 19, 1966.

■ THAILAND ■

Freeman, Nancy Lloyd Davis (Mrs. John D.)

b. Nashville, Tenn., Nov. 11, 1940, ed. David Lipscomb Col., 1958-59; St. Thomas Hosp. School of Nursing, Nashville, dip., 1962; R.N., 1962; Memphis State Univ., 1963-64; Univ. of Tenn. Med. Units, Memphis, B.S.N., 1963; Univ. of Wash., 1965-66. Staff nurse, Lexington-Henderson Co. Hosp., Lexington, Tenn., 1962-63, & Methodist Hosp., 1963-64 (part-time & full-time), & Howld Hosp., clinical research ctr., summer 1963, Memphis; instr., maternity nursing, Univ. of Tenn. Col. of Nursing, Memphis, 1966-67. Appointed (special) for Thailand, Aug., 1969, m. John Dungan Freeman, Mar. 19, 1966. Children: Lloyd Dungan, Mar. 1, 1967; Andrew Richard, Mar. 25, 1968.



Irby, Rodney Ray

b. Gorman, Tex., Sept. 3, 1933, ed. Howard Payne Col., 1951-52; Baylor Univ., B.A., 1953; SWBTS, B.D., 1967. Serviceman, USN, 1955-57; mfg. co. employee, Arlington, Tex., 1957; credit corp. employee, becoming credit mgr., Dallas & Ft. Worth, Tex., 1958-64; restaurant cashier-bookkeeper, 1964, sem. bus. office employee, 1964-65, & freight co. employee, 1965, Ft. Worth; pastor, Comyn Church, DeLeon, Tex., 1953-55, First Church, Caddo Mills, Tex., 1966-67, & North Side Church, Colo. Sprs., Colo., 1967-69. Appointed (special) for Chile, Aug., 1969, m. Virginia Dean Caraway, Dec. 23, 1959.

■ CHILE ■

Irby, Virginia Dean Caraway (Mrs. Rodney R.)

b. DeLeon, Tex., Apr. 2, 1934, ed. Tarleton State Col., 1951-53; Tex. Woman's Univ., B.A., 1954; Baylor Univ., M.S. in Ed., 1957. High school teacher, Abbott, Tex., 1954-56; univ. library asst., Waco, Tex., 1956-57; elem. teacher, Lake Jackson, Tex., 1957-59, Richardson, Tex., 1959-61, & Ft. Worth, Tex., 1963-67. Appointed (special) for Chile, Aug., 1969, m. Rodney Ray Irby, Dec. 23, 1959. Children: Elizabeth Ann, Nov. 8, 1961; Dudley Ray, Mar. 15, 1964.



Kilpatrick, Franklin Arnold

b. Houston, Tex., Mar. 15, 1941, ed. Baylor Univ., B.A., 1964; SWBTS, B.D., 1967; Arlington State Col., 1967-68; Tarrant Co. Jr. Col., 1969. Univ. library asst., 1959-60, & cafeteria employee, 1961-63, Waco, Tex.; salesclerk, Waco, 1963, & Ft. Worth, Tex., 1964; pastor, San Jose Chapel, Georgetown, Tex., 1960-61, Liberty Church, Christman, Tex., 1962-64 (half-time), & Sandy Church, Ravenna, Tex., 1966-68; sem. printer, Ft. Worth, 1967-69. Appointed for Zambia, Aug., 1969. m. Paula Louise Smith, July 20, 1963.

ZAMBIA

Kilpatrick, Paula Louise Smith (Mrs. Franklin A.)

b. Abilene, Tex., Oct. 4, 1941, ed. Baylor Univ., B.A., 1963; SWBTS, summer 1963, Mem. teacher, Waco, Tex., 1963-64, & Hurst, Tex., 1965-68. Appointed for Zambia, Aug., 1969. m. Franklin Arnold Kilpatrick, July 20, 1963. Child: Andrew Lynn, Apr. 5, 1968.



King, Julian Franklin

b. Nashville, Tenn., Sept. 3, 1914, ed. Univ. of Tenn., 1933-34; Middle Tenn. State Col., B.S., 1961; George Peabody Col. for Teachers, M.A., 1963; GIBTS, M.R.B., 1968. Laborer, summer 1934, & boys club rec. dir., 1962-63, Nashville; plumbing co. employee, Manchester, Tenn., 1934; serviceman, USAF, U.S., & Japan, 1935-38; wheat harvester, Okla., summer 1960; teacher, Barnevillie, Ga., 1962 & 1963-65, GIBTS, Mill Valley, Calif., 1966, & Norwalk, Calif., 1968-69; rec. staffer, then dir., Glorieta (N.M.) Bap. Assy., summers 1963-65; youth dir., First Church, Manteca, Calif., 1965-66; rec. & youth dir., First Church, La Mirada, Calif., 1968. Appointed for S. Brazil, Aug., 1969. m. Janice Marie Hixon, Dec. 19, 1965.

SOUTH BRAZIL

King, Janice Marie Hixon (Mrs. Julian F.)

b. Barlham, Calif., Nov. 7, 1942, ed. Modesto Jr. Col., A.A., 1962; Calif. Bap. Col., 1962-63; Univ. of the Pacific, B.A., 1964; Stanislaus State Col. (exten. dept.), 1965. Clerical worker, Tracy, Calif., summer 1962; teacher, Manteca, Calif., 1964-66, Petaluma, Calif., 1966-67, Richmond, Calif., 1967-68, & Pico Rivera, Calif., 1968-69; staffer, Glorieta (N.M.) Bap. Assy., summers 1965 & '66. Appointed for S. Brazil, Aug., 1969. m. Julian Franklin King, Dec. 19, 1965. Child: Jeffery Thomas, Apr. 29, 1969.



Leech, John Marvin

b. Abilene, Tex., Oct. 7, 1919, ed. Hardin-Simmons Univ., B.A., 1961; Abilene Christian Col., summer 1962; Southwestern Med. Col., Dallas, Tex., 1962-63; SWBTS, B.D., 1966, & further study, 1966-69. Steno. & stenographic teacher, Abilene, 1938-61; BSU summer missionary, Hawaii, 1960; typist, Ft. Worth, Tex., 1961-63 (irregular employment) & 1966-67; salesman, Nashville, Tenn., summer 1966; pastor, N. Roby Church, Rotan, Tex., 1959-60, Indian Creek Church, Mineral Wells, Tex., 1963-66, & Hilbert (Tex.) Church, 1967-69. Appointed for Indonesia, Aug., 1969. m. Linda Olean Lowe, Dec. 30, 1966.

INDONESIA

Leech, Linda Olean Lowe (Mrs. J. Marvin)

b. San Diego, Calif., May 20, 1941, ed. Pensacola Jr. Col., 1959-61; Miss. Col., B.S., 1963; Univ. of Fla., summer 1964; SWBTS, M.R.B., 1967. Staffer, Ridgecrest (N.C.) Bap. Assy., summer 1960; teacher, Pensacola, Fla., 1963-65; sem. sec., 1965-67 & 1968-69, & sub. teacher, 1967-68, Ft. Worth, Tex.; SWBTS summer missionary, Bahamas, 1966. Appointed for Indonesia, Aug., 1969. m. John Marvin Leech, Dec. 30, 1966. Child: John Kyle, Mar. 26, 1968.



Moses, Edmond Boley, Jr.

b. Orlando, Fla., Oct. 17, 1930, ed. Emory Univ., 1948-49; Univ. of Fla., B.S. Pharm., 1952; SWBTS, 1969. Officer, USN, 1952-55; registered pharmacist, store owner, & mgr., family-owned drugstore chain, Orlando, 1955-69. Appointed (special) for Nigeria, Aug., 1969. m. Mary Ann (Missy) Pugh, July 1, 1961.

NIGERIA

Moses, Mary Ann (Missy) Pugh (Mrs. Edmond B., Jr.)

b. Columbus, Miss., Sept. 1, 1933, ed. Miss. State Col. for Women, B.A., 1955; SWBTS, 1969. Teacher, 1955-61, concession stand opr., summer 1960, & drug store employee, summer 1962, Orlando, Fla.; camp dramatics counselor, N.H., summer 1958; lodge waitress, Boulder, Colo., summer 1959. Appointed (special) for Nigeria, Aug., 1969. m. Edmond Boley Moses, Jr., July 1, 1961. Children: Joy McCall, Aug. 19, 1963; Mary Ann, Nov. 21, 1964; Edmond Boley III, June 6, 1966.

MISSIONARY

FAMILY ALBUM

APPOINTMENTS (October)

BATON, Paul Douglas, N.M., & Nina Kay Loomis
Baton, Fla., *Uganda* (2300 Gambrell, Apt. 1,
Ft. Worth, Tex. 76115).
FORHARD, Mary Anne, Tex., *Spain* (2701 11th
Ave. S., Birmingham, Ala. 35205).
GIBSON, James Edward, Tenn., & Harriett Dianne
Dyer Gibson, Tenn., & Africa (4520-13 Seminary
Pl., New Orleans, La. 70126).
GREENE, Robert Francis (Bob), N.C., & Mary
Evelyn Bour Greene, Ohio, *Taiwan* (Box 15
Blowing Rock, N.C. 28605).
HARRUCK, George Clifton, Jr., Ga., & Patricia
Ann Harbour Harruck, Va., *Paraguay* (Rt. 1,
Box 240, Callao, Va. 22435).
LINDSTROM, Dale Clifton, Colo., & Janet Maxine
Atkins Lindstrom, Colo., *Venezuela* (2016 W.
Broadway, Ft. Worth, Tex. 76115).
MURPHY, John Warford, Ky., & Alta Mae
Johnston Murphy, Tex., *Italy* (Box 94906, Okla.
City, Okla. 73109).
RICH, Lawrence Elliott (Larry), D.C., & Karen
Mary (Kay) Tant Rice, S.C., *Venezuela* (M-7
Seminary Village, Louisville, Ky. 40207).
SWENDBERG, James Reese, Jr., Ala., & Joyce
Marie Hawk Swendberg, Ark., *Korea* (2708
Anita Dr., Dover, Pa. 17315).
YARR, Ralph Arnold, La., & Betty Catherine
Alexander Yarr, N.C., & Asia (M-4 Seminary
Village, Louisville, Ky. 40207).

MISSIONARY ASSOCIATES

(Employed in October)

TURNER, Milton Ray, Tex., & Betty Alene Dozier
Turner, Tex., *Acadador* (3064 Spruce Valley Ln.,
Apt. 1106, Dallas, Tex. 75233).

Arrivals from the Field

BROUNT, Martha Ann (S. Brazil), 1800 Whites'
Creek Pk., Nashville, Tenn. 37207.
BRIWER, Nadyne (S. Brazil), 4207 Ave. H., Lub-
bock, Tex. 79404.
COLE, Mr. & Mrs. Roger W. (S. Brazil), c/o
W. G. Cole, Rt. 2, Box 206 A, Oak Springs Rd.,
Rutherfordton, N.C. 28139.
DOZIER, Mrs. Edwin B. (Japan), c/o Dr. Wal-
ter Wiley, Chesterfield, S.C. 29709.
HARRISON, Martha F. (N. Brazil), Rt. 2, Warren,
Ark. 71671.
KUMU, Ruth P. (Nigeria), 3104 Hanover, Apt. 2,
Richmond, Va. 23221.
LAWSON, Rev. & Mrs. Denver M. (Taiwan), Gen.
Del., Ridgecrest, N.C. 28770.
McTYRE, Rev. & Mrs. John H. (Chile), Rt. Box
226, Tampa, Fla. 33612.
MOORE, Alice S. (Mrs. W. Dewey) (Italy), c/o
Freeland, Rt. 1, Box 148, Curtice, Ohio 43412.
REUBEN, Rev. & Mrs. Ray G., Jr. (Israel),
85 Frances Ave., Hartford, Conn. 06106.

Departures to the Field

AULMAN, Larry I. (Journ.), Box 50, Sallima,
Malawi.
BARKER, Rev. & Mrs. Herbert W., Box 427,
Taipei, *Taiwan*, Rep. of China.
BIRCH, Mattie Lou, Caixa 1919, Recife, PE, *Brazil*.
COLEMAN, Rev. & Mrs. David M., 148 Fourth
Ave., Parktown, Sullbury, *Rhodesia*.
COURNEY, Rev. & Mrs. G. Clayton, Box 32,
Limuru, *Kenya*.
DAVIS, Mr. & Mrs. W. Ralph, Box 78, Tamale,
Ghana.
BENNET, Mary Lee, 510 Shaw House, Orchard
Rd., Singapore 9.
HILTON, Sandra (Journ.), Box 28, Georgetown,
Guyana.
JAMES, Lynda (Journ.), Bap. Med. Ctr., Nalerigu,
via Gambaga, *Ghana*.
JONES, Marjorie, Caixa 552, Campinas, SP,
Brazil.
McDOWELL, Dr. & Mrs. Donald E., Casilla 1171,
Asuncion, *Paraguay*.
NORMAN, Dr. & Mrs. William R., Jr., Bap. Med.
Ctr., Nalerigu, via Gambaga, *Ghana*.
PHELPS, Mary (Journ.), Box 468, Blantyre,
Malawi.
RUFLOW, Rev. & Mrs. Harold E., Caixa 282,
Niteroi, RJ, *Brazil*.
SAMPHON, Mary H., Box 135, Tachung, *Taiwan*,
Rep. of China.
SAUNDERS, Rev. & Mrs. Davis L. (he is field rep.,
B. & Cent. Africa), Box 2199, Nairobi, *Kenya*.
WALKER, Rev. & Mrs. Freddie, Box 32, Limuru,
Kenya.
WOOD, Mr. & Mrs. Darrell Wayne, 169 Boundary
St., Kowloon, *Hong Kong*.

On the Field

ADAMS, Sr. & Mrs. Bob E., Apartado Aereo 6748,
Call, *Colombia*.
ALBRECHT, Rev. & Mrs. LeRoy, PB 20, Chipata,
Zambia.
ARTHUR, Rev. & Mrs. George E., Djl. Modjopahit
39, Medan, *Sumatra, Indonesia*.
BOONI, Dr. & Mrs. Hal B., Box 1296, Jinja,
Uganda.
BRANTLEY, Peggy D. (Journ.), Corregidora 1333
Ote, Torreon, Coah, *Mexico*.
BURI, Rev. & Mrs. Daniel H., Jr., Caixa 552,
Campinas, SP, *Brazil*.
CHRISTIAN, Joyce (Journ.), Caixa 60, Recife PE,
Brazil.
CLAXON, Rev. & Mrs. W. Neville (appointed for
Dahomey), 250 Ave. de Grammont, Tours 37,
France.
COMPTON, Dr. & Mrs. Bobby D., Apartado Aereo
6748, Call, *Colombia*.
CORWIN, Rev. & Mrs. William E., Tromolpos
77 DK1, *Diakarta, Indonesia*.
DOLINA, Rev. & Mrs. Donald R. (appointed
for *Tanzania*), Box 32, Limuru, *Kenya*.
EDMONSTER, Mr. & Mrs. Herbert C., P.B. 735,
Gatooma, *Rhodesia*.
GRIENE, Rev. & Mrs. T. S., Dorrego 145, Tandil,
BA, *Argentina*.
HART, Betty, Casilla 197, Antofagasta, *Chile*.
HARTFIELD, Sr. & Mrs. Jimmy J., Apartado 786,
Queretaro, QRO, *Mexico*.
HAYES, Rev. & Mrs. Herman P. (Vietnam), Bap.
Mk., Advisory Team 96, Chaplains Section, APO
San Francisco 96215.
HOLIFIELD, Rev. & Mrs. Robert A., Via Angelo
Carrara 14, 16147 Genova, *Italy*.
LEE, Rev. & Mrs. Carl G., Djl. Merdeka 27,
Purwokerto, *Indonesia*.
MAYNE, Marilyn (Journ.), Box 86, Jos, *Nigeria*.
MOORE, Dr. & Mrs. John A., Dorfstrasse 33A,
8800 Thalwil, *Switzerland*.
MONK, Sr. & Mrs. J. Ulman, Apartado 246, Piedras
Negras, Coah, *Mexico*.
NELLY, Dr. & Mrs. Alan P., Apartado Aereo 6748,
Call, *Colombia*.
NEUBER, Rev. & Mrs. Gilbert A., Casilla 1194,
Asuncion, *Paraguay*.
OLIVER, Sr. & Mrs. James C., Jr., Apartado
Aereo 15094, Barranquilla, *Colombia*.
ORR, Mr. & Mrs. Donald I., Apartado Aereo
6613, Call, *Colombia*.
POTTER, Rev. & Mrs. George W., 7-B Chee de
Beaumont, Spiennes (Hainaut), *Belgium*.
REED, Rev. & Mrs. Marcus C., Box 414, Herzliya
Bet, *Israel*.
RICH, Rev. & Mrs. H. Warren, Djl. Kapt. Tandean
34, Bandung, *Indonesia*.
RIBBELL, Rev. & Mrs. Gerald F., Casilla 777,
Punta Arenas, *Chile*.
RUNYAN, Dr. & Mrs. Farrell, P.P. 3330, Dakar,
Senegal.

SCOTT, Rev. & Mrs. Bobbie Rue, Bap. Mh., P.O.
Nkhoma-Kota, *Malawi*.
SPENCER, Rev. & Mrs. Alvin E., Jr., Box 289,
Kora, *Malawi*.
THOMAS, Dr. & Mrs. Bill Clark, 6M Tanjung
Tokong Rd., Penang, *Malaysia*.
TOLAR, Dr. & Mrs. Jack E., Jr., Bap. Hosp.,
Ogbomoso, *Nigeria*.
TUCKER, Rev. & Mrs. H. Robert, Jr., Apartado
61132, Caracas, *Venezuela*.
WARD, Emily (Journ.), Caixa 89, Belém Pará,
Brazil.
WATKINS, Rev. & Mrs. Kenneth H., Casilla 91,
Encarnación, *Paraguay*.
WILKES, Rev. & Mrs. John M., Chemin du
Cordon Les Metz, 78 Jouy en Josas, *France*.

The following missionary personnel in *Indonesia*
should be addressed at Box 1, Kediri, *Indonesia*:
APPLEWHITE, Dr. & Mrs. Winfield.
FORD, Ruth Lucille.
HAYES, Everley.
KING, Dr. & Mrs. Ernest L., Jr.
MILES, Virginia.
MISNER, Marlam.
MULLINS, Dr. & Mrs. L. Darrell.
ROBERTS, Rev. & Mrs. C. Ray.
SMITH, Rev. & Mrs. J. Leslie.

United States

ADAMS, Dr. & Mrs. John T. (Tanzania), Box 1144,
Seminole, Tex. 79160.
ADKINS, Mr. & Mrs. Thomas S. (Hong Kong),
3422 W. 12th St., Little Rock, Ark. 72204.
BULLINGTON, Rev. & Mrs. Billy L. (Togo), 5135
N. Oak Trafficway, Apt. 2, Kan. City, Mo. 64118.
BUMPER, Rev. & Mrs. Claude R. (S. Brazil), 906
Honey, El Dorado, Ark. 71730.
CARLISLE, Rev. & Mrs. R. L. (Uruguay), Drawer
C, Ethel, La. 70730.
CLARK, Rev. & Mrs. Charles B. (Venezuela), Rt. 1,
Box 311, Burleson, Tex. 76028.
CLARK, Rev. & Mrs. G. Harold (Malaysia), 719
NW. First, Washington, Ind. 47501.
CRAIGHEAD, Rev. & Mrs. Walter E. (emeritus,
Romania, Paraguay), 426 E. Northrup Dr., Mid-
west City, Okla. 73110.
CRAWFORD, Rev. & Mrs. James (appointed for
Nigeria), 4622 Frazier, Ft. Worth, Tex. 76115.
DOYLE, Rev. & Mrs. Gerald W. (Acadador), 2008
W. Broadway, Ft. Worth, Tex. 76115.
FAW, Rev. & Mrs. Wiley B. (Nigeria), 3825
Lexington Rd., Box 174, Louisville, Ky. 40206.
FELINA, Rev. & Mrs. Robert W. (Israel), Box 146,
Georgetown Col., Georgetown, Ky. 40324.
FOWLER, Rev. & Mrs. Roy A. (N. Brazil), 220
Seminole, Paducah, Ky. 42001.
HENDERSON, Dr. & Mrs. W. Griffin (assoc. em-
ployed for *Hong Kong*), Ridgecrest, N.C. 28770.
HICKMAN, Rev. & Mrs. William, Jr. (Paraguay),
Box 1300, Stetson Univ., De Land, Fla. 32720.
HIPS, Margaret (Mrs. J. R.) (emeritus, *China*),
1450 Heritage Dr., Apt. 216, Edina, Minn. 55435.
HOWIE, Rev. & Mrs. David B. (Korea), Box 325,
Haxley, Ga. 31513.
KENNEDY, Rev. & Mrs. Thomas J. (Nigeria), 1425
Mimosa, Abilene, Tex. 79603.
KING, Rev. & Mrs. Wheeler (Malaysia), 1817
Kendall Ter., Huntsville, Ala. 35805.
KINGSLEY, Rev. & Mrs. Gene E. (Malawi), Box
535, Pine Mtn., Ga. 31822.
KONIN, Rev. & Mrs. Victor (emeritus, *China-
Hawaii*), 3165 Oahu Ave., Honolulu, Hawaii
96822.

IN MEMORIAM

Sarah Gayle Parker

Born Falmouth, Kentucky, May 24, 1897

Died Ashland, Alabama, September 19, 1969



MRS. Sarah Gayle Parker, emeritus missionary to China and
Korea, died September 19 in Ashland, Alabama. She was a
native of Falmouth, Kentucky, and taught school there before mis-
sionary appointment in 1922. She held the B.A. degree from
Georgetown (Ky.) College and the bachelor of missionary training
degree from Woman's Missionary Union Training School (now
merged with Southern Baptist Theological Seminary), Louisville,
Kentucky.

She and her husband, Earl Parker, were missionaries to China for
32 years and to Korea for four years before retiring in July, 1958.

In China, Mrs. Parker did city and rural evangelistic work in Pingtu, Shantung
Province, and was a substitute teacher at the Effie Sears Memorial School. In addition,
she reared four children. She left China in 1940.

The Parkers went to Korea in 1954 to minister among the many Chinese living there.
While in Korea they were privileged to see a Chinese Baptist church building erected in
Pusan.

Mrs. Parker is survived by her husband and four children.



H. EARL BENG, JR.

Fashionable

Valerie Bengs and Trần Tôn Nghiêm display the national áo dài (pronounced ow yai) dress of Vietnam. Valerie's parents are Rev. and Mrs. H. Earl Bengs, Jr., missionaries, and Nghiêm is the son of the Bengs' language teacher, Trần Châu Ngọc. The áo dài is still worn today by the majority of Vietnam's slender and graceful women, explained Missionary Barbara (Mrs. L. David) Wigger, while men have adopted Western-style clothing.

Love, Rev. & Mrs. Max H. (Japan), Box 1 Stockbridge, Ga. 30281.
 LYER, Rev. & Mrs. Norman F. (Israel), Bap. Student Ctr., 1500 Jefferson Pl. Ave., Charlottesville, Va. 22901.
 MCCOY, Dr. & Mrs. Donald B. (Philippines), 506 Achievement Dr., Nashville, Tenn. 37209.
 MCGAVOCK, Dr. & Mrs. James W. (emeritus Chile, Bap. Spanish Pub. House), 3318 Dalton, El Paso, Tex. 79924.
 MARTIN, Rev. & Mrs. Earl R. (Kenya), Golden Gate Bap. Theol. Sem., Strawberry Pt., Mill Valley, Calif. 94041.
 MERRITT, Rev. & Mrs. Joseph W., Jr. (Spain), Box 352, Hudson, Colo. 80642.
 MERRITT, Rev. & Mrs. John W. (Indy), 715 E. Northside Dr., Jackson, Miss. 39206.
 MOORE, Minnie (Mrs. James W.) (emeritus, China), 325 S. Fifth St., Rt. 1, Midlothian, Tex. 76065.
 MOSLEY, Dr. & Mrs. James R. (Nigeria), 328 West Ave., Wake Forest, N.C. 27587.
 MURPHY, Rev. & Mrs. Milton (Israel), 217 Wyo. Ave., Cincinnati, Ohio 45215.
 OWEN, Dr. & Mrs. Frank B. (Indonesia), 1725 N. Fifth St., Abilene, Tex. 79601.
 OWENS, Nan (Nigeria), Razorback Hall, Univ. of Ark., Fayetteville, Ark. 72701.
 PHILLIPS, Rev. & Mrs. Gene D. (Rhodesia), Tanglemood Acre, Rt. 1, Woodruff, S.C. 29188.
 PINDER, Rev. & Mrs. Robert H. (Argentina), 175-2 Brittain Dr., Alumni Village, Tallahassee, Fla. 32304.
 PINKSTON, Rev. & Mrs. D. Edwin (Ivory Coast), 502 S. Oak, Harrison, Ark. 72601.
 RILEY, Rev. & Mrs. David E. (Hong Kong), 14803 Chadbourne, Houston, Tex. 77024.
 REDMON, Rev. & Mrs. Donald H. (Costa Rica), 1625 Easy St., Yazoo City, Miss. 39194.
 ROBERTS, Rev. & Mrs. Will J. (Kenya), 1101 N. Sixth, Sayre, Okla. 73662.
 ROBERTSON, Rev. & Mrs. R. Boyd (Mexico), 6901 136th St., Grandview, Mo. 64030.
 ROWLAND, Dr. & Mrs. Russell (appointed for Tanzania), 6084 St. Anthony Ave., New Orleans, La. 70122.
 RUCHI, Rev. & Mrs. W. C., Jr., Piazza in Lucina, 35, Rome, Italy.
 SANDERS, Rev. & Mrs. Edward O. (Indonesia), 3423 E. 12th St., Tulsa, Okla. 74112.
 SANDERSON, Rev. & Mrs. Paul E. (Ky. Brazil), 1716 Davis Court, SW., Birmingham, Ala. 35211.
 SAYAK, Rev. & Mrs. Ted E. (Zambia), 820 E. Walnut, Altus, Okla. 73521.
 SLACK, Rev. & Mrs. James B. (Philippines), 4618 Frazier, Ft. Worth, Tex. 76115.
 SMALL, Rev. & Mrs. Tom O., Box 1928, Lusaka, Zambia.
 SMITH, Dr. & Mrs. Ebbie C. (Indonesia), 373 Mission Rd., Glendale, Calif. 91205.
 SMITH, Dr. & Mrs. Lewis R. (Hong Kong), Colony East Apt. L-8, 741 Northern Ave., Clarkston, Ga. 30021.

(Continued on page 31)

Praise for the MJP

It was our extreme pleasure to visit Virginia Intermont College to see our missionary journeyman in action. Our souls were thrilled again and again as we listened to testimonies, speeches, songs, and the general chatter of the journeymen.

Some may term these young people as idealists, and to a degree they are. However, we sincerely felt they were realists. They knew that God had called them and they were eager to serve him.

In our discussions with many of them we felt that they had succumbed to the term flexibility that had been advocated during the orientation, because each journeyman was keenly desirous to be on his way to serve his Master, regardless of the country or culture. Not once did we evidence a trace of disappointment, even though we were aware of some changes in assignments.

From their discussions it was obvious that the amenities established were due to Dr. Stanley Nelson, Mr. and Mrs. Robert Fields, and the many professors, lecturers, preachers, and missionaries. These people are to be commended for their assistance, guidance, and faith in the Missionary Journeyman Program. Thank God for people who establish rapport in and among young people that will spread to the four corners of our earth, and the results will be known only at the end of the ages.

Too much stress has been placed on the misguided youth of today. Every communication, regardless of the medium, has advanced, reported, and exalted their imperfections. Less conspicuously have the media emphasized, or even noted, the ability and competence of the majority of our youth who are not pursuing greatness but an opportunity to give of themselves to help our world become a more peaceful place in which to live.

We wanted you to know how much we appreciate and how proud we are of the Southern Baptist Missionary Journeyman Program.

Dr. Mary Hutto
 San Diego, California

(Mr. and Mrs. Hutto's daughter, Dianne, has begun her term as a missionary journeyman, teaching in Kenya.)

Without a Heart

I regret I have not always been able to be a "faithful reader" of THE COMMISSION in several years. However, I did have a chance to read through the July 1969 issue. Comparing it mentally to the issues of several years ago I find it now has: a more attractive cover, a more professional approach, better news coverage, and a format that more closely resembles other high caliber news magazines in print today.

And yet somewhere in the process of becoming what it is today, it seems to me it has lost its heart, its ability to inspire. It reads well. Yet the knowledge it imparts to me is, in the philosopher Newman's terminology, "notional." It will not become "real" knowledge, something felt to be true. It does not move me to give more or pray more or serve more.

The primary reason I am writing is that I chanced to pick up a magazine put out by another denomination (Assemblies of God). I was impressed. . . .

I believe the average Southern Baptist Christian would be more likely to receive deeper inspiration and greater dedication to foreign mission endeavors from the articles in June's *Awakened* than from those in July's *The Commission*. . . . Perhaps the July issue was not representative. As I said, I have not been a steady reader. . . .

The *Awakened* seems aimed at a reasonably intelligent audience, yet in its simplicity it gets its message across to the heart as well as the head. My intellect is not repelled by it, and my heart is attracted by it. That, in my opinion, is a winning combination.

My secondary reason for writing is because it seems to me the *Awakened* reads now much like *The Commission* once did. . . . Must our [denominational] journals and literature read like *Time*, *Newsweek*, *Saturday Review*, and/or *The Journal of Sociology*? I for one don't think so. . . .

I wonder whether this trend is not felt by all of our modern writers of religious journalism? If such be the case, then I think the modern reader is the loser. . . .

I believe you and your staff are dedicated Christians and competent, even exceptional writers. I only wonder whether you have "improved" the product too much. . . . Frankly, I find more inspiration and pleasure in reading the *Awakened* than *The Commission*. . . . Unfortunately, I suspect I am not alone.

J. W. Patrick
 Department of Physics
 Ouachita Baptist University
 Arkadelphia, Arkansas

Seeking Subscribers

Too few of our people are reading *The Commission*. At the annual meeting of our association I want to try to get as many as possible to subscribe. Am I correct in believing that the rate is \$1.50 a year for a single subscription?

L. S. Williams
 Superintendent of Missions
 Clayton Baptist Association
 Jonesboro, Georgia

The information you have is correct, and you are to be commended for actually doing something about the need for wider readership. It is our hope that mission superintendents everywhere will take your idea as their cue for similar action. Every Southern Baptist needs to understand more fully why, where, and how he and his church need to be deeply involved in foreign missions.

Be sure to let us know how many sample copies of *The Commission* (recent back issues) and how many subscription forms you can effectively use. Simply address your request to: *The Commission*, P.O. Box 6597, Richmond, Virginia 23238.

If the approach you use has good results, please tell us how you did it. We believe that others will want to employ your strategy.



Rowland, Wade Russell

b. Asheville, N.C., Jan. 22, 1934, ed. Wake Forest Col. (now Univ.), B.S., 1955; Univ. of N.C. School of Med., M.D., 1959. Laundry worker, Black Mt., N.C., summers 1950-54; univ. research employee, Chapel Hill, N.C., summer 1957; extern, Mem. Hosp., Johnson City, Tenn., summer 1958; intern, 1959-61; & internal med. resident, 1961-63, Univ. Hosp., Univ. of Ala. Med. Ctr., Birmingham; physician, U.S. Army, Germany, 1961-63; internal med. resident, Brooke Gen. Hosp., Brooke Army Med. Ctr., San Antonio, Tex., 1963-64; chief of med., U.S. Army Hosp., Ft. Polk, La., 1964-65; lt. col., med. dept. chief, U.S. Army Hosp., Specialized Treatment Ctr., Ft. Gordon, Ga., 1965-69; asst. clinical prof. of med., Med. Col. of Ga., Augusta, 1965-69. Appointed (special) for the Middle East, Aug. 1969. m. Betty Jean Aushorn, June 17, 1964.

MIDDLE EAST

Rowland, Betty Jean Aushorn (Mrs. W. Russell)

b. Russellville, Ala., Dec. 1, 1933, ed. Howard Col. (now Sanford Univ.), B.A., 1956, Univ. of N.C., summer 1957. Recep., 1953-54 (part-time), & col. dorm. hostess, 1955-56, Birmingham, Ala.; staffer, Ridgecrest (N.C.) Bap. Assy., summers 1954 & '55; elem. teacher, Durham, N.C., 1956-59; & Birmingham, 1959-61. Appointed (special) for the Middle East, Aug. 1969. m. Wade Russell Rowland, June 17, 1964. Children: Karin Elizabeth, Jan. 11, 1962; Rosalind Elise, Nov. 24, 1963; Wade Russell, Jr., June 20, 1967.



Scaggs, Billie Vertrice

b. Ashland, Ky., Jan. 31, 1931, ed. Ashland (Ky.) Jr. Col. (now merged with Univ. of Ky.), A.A., 1950; Morehead State Col. (now Univ.), B.A., 1962; UGHS, 1967-69. Teacher, Ashland, 1950-57 & 1959-61, & San Jose, Calif., 1961-62; sec. bookkeeper, Ashland, 1957-59; col. student teachers super., San Jose, 1964-67; nursery worker, Tiburon (Calif.) Church, 1968-69. Appointed (special) for Nigeria, Aug. 1969.

NIGERIA



Steel, Emil Richard

b. Galveston, Tex., Feb. 10, 1936, ed. Univ. of Houston, 1953-54; E. Tex. Bap. Col., B.A., 1954-57, SWBTS, B.D., 1962, & M.Div., 1968. Clerk, summers 1953 & '54, & shipyard employee, summer 1955, Galveston; various jobs, Marshall, Tex., 1955-56; youth dir., Woodlawn (Tex.) Church, 1956; laborer, Ft. Arthur, Tex., 1957-58; shoe salesman, Arlington, Tex., 1960 & 1961, & Ft. Worth, Tex., 1961-62; photographer, Ft. Worth, 1962-63; pastor, First Church, Ft. Bolivar, Tex., 1957-58; Baxter Church, Athens, Tex., 1958-60; Leesville Church, Manchester, Tex., 1960-62; First Church, Sheridan, Tex., 1962-64; First Church, Village Mills, Tex., 1964-65; & Pine Bluff Church, Beaumont, Tex., 1965-69. Appointed for Mexico, Aug. 1969. m. Betty Jane Woods, Dec. 21, 1957.

MEXICO

Steel, Betty Jane Woods (Mrs. E. Richard)

b. Brooklax, Tex., Apr. 2, 1938, ed. Lamar State Col. of Tech., 1957-58; E. Tex. Bap. Col., B.S., 1959. Elem. teacher, Arlington, Tex., 1959-61; Warren, Tex., 1964-65; & Beaumont, Tex., 1965-67 & 1968-69. Appointed for Mexico, Aug. 1969. m. Emil Richard Steel, Dec. 21, 1957. Children: Richard Andrew, Oct. 18, 1963; Karen Beth, Oct. 14, 1967.

MOVING SOMEWHERE?

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

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

Editor
THE COMMISSION
Box 6597, Richmond, Va. 23230

Allow six weeks for change of address.
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Aid Due in Evangelism

One of the rare instances when a Baptist leader in one country crosses the political and language border to work in another nation in Europe is to begin next spring. European Baptist Press Service reported. Günter Wieske, home missions director for Baptists of Western Germany, will take a leave of absence to become evangelism developer for the Baptist Union of Norway.

Wieske's wife is Norwegian, and he has learned to speak Norwegian.

The evangelism development project in Norway will last for five years. Financial assistance for it will come from the Southern Baptist Convention's Foreign Mission Board, Wieske said.

Missionary Family Album

(Continued from page 29)

SPRUE, Rev. & Mrs. Bobby L. (Thailand), 232 Southern Pl., Edmond, Okla. 73034.
SPURRI, Rev. & Mrs. Donald J. (Braz.), 875 Furaker Ave., Sidney, Ohio 45365.
TYLER, Janie (Journ., employed for Indonesia), Box 6507, Richmond, Va. 23230.
WILLIAMS, Clara, (N. Brazil), 3562 Midland Ave., Memphis, Tenn. 38111.
YOUNG, Dr. & Mrs. James M., Jr. (Yemen), 3146 Green Ter., Shreveport, La. 71108.

FIELD ASSIGNMENTS

BURNHAM, Rev. & Mrs. James L., Spain to Israel, Sept. 11.

TRANSFERS

ALLEN, Olive, Thailand to Vietnam, Oct. 1.
CLEFT, Annie Sue, Japan to Yemen, Sept. 15.
ROBINSON, Rev. & Mrs. Oren C., Jr., Nigeria to Liberia, Oct. 1.

RESIGNATIONS

BARNES, Dr. & Mrs. Joseph A., assoc., Nigeria, Sept. 15 (1208 W. School St., Claremore, Okla. 74017).
CHRISTIAN, Rev. & Mrs. Carl E., Costa Rica, Oct. 31 (500 Fahnstock Ave., Buxton, Fla. 32726).
GRAHAM, Rev. & Mrs. J. Billy, Taiwan, Sept. 30 (600 Springwood Ave., Gibsonville, N.C. 27249).
HALSEY, Dr. & Mrs. Thomas B., S. Brazil, Sept. 30 (4704 W. 24th, Little Rock, Ark. 72203).
TAYLOR, Rev. & Mrs. Preston A., Argentina, Aug. 31 (Box 211, Lindale, Tex. 75771).

BIRTHS and ADOPTIONS

GEMER, Susan Ellen, daughter of Mr. & Mrs. James W. Geiger, Jr. (Chile), Sept. 10.
PARKER, Kimberly Earle, daughter of Rev. & Mrs. G. Keith Parker (appointed for Switzerland), Sept. 3.

DEATHS

CLARK, Herbert, father of Jerlene (Mrs. James H.) Darnell (Nigeria), Aug. 31.
DUNN, W. A., father of Mary Alice (Mrs. Donald R.) Dolfka (Tanzania), Sept. 11.
GAYLE, Edward M., father of John H. Gayle (appointed for Indonesia), Oct. 3, Vancouver, Wash.
HALL, George Lee, father of Robert J. Hall (Nigeria), Oct. 7.
HAMMER, Fletcher G., father of Elizabeth (Mrs. Roger W.) Cole (S. Brazil), Sept. 17.
HERN, Mrs. Elmer L., mother of Rev. William O. Hern (Egypt), July 24.
PARKER, Sarah (Mrs. Earl) (emeritus, China, Korea), Sept. 19, Ashland, Ala.
SATURDAY, Willis, father of Peggy (Mrs. Paul W.) Stauter (S. Brazil), Sept. 5, Collins, Ga.
SIXES, Mrs. B. A., mother of Nadine (Mrs. William H., Jr.) Gray (Mexico), Sept. 30, Bangs, Tex.
WEIR, Elbert, stepfather of Kent W. Balyeat (Argentina), Sept. 21.

MARRIAGES

RICHARDSON, Jarrett W. III, son of Rev. & Mrs. J. W. H. Richardson, Jr. (Nigeria), to Linda Williamson, Aug. 30, Birmingham, Ala.

TESTAMENT OF SUNDAY
MANAGEMENT AND PRODUCTION

1. The purpose of this document is to provide a clear and concise statement of the mission and vision of the Lottie Moon Christmas Offering.

2. The offering is a voluntary contribution of money and goods to support the work of the Southern Baptist Convention in the field of foreign missions.

3. The offering is a testament to the faith and hope of the people of the Southern Baptist Convention, and a witness to the world of the love and compassion of God.

4. The offering is a testament to the power of prayer and the strength of the church, and a witness to the world of the glory of God.

5. The offering is a testament to the unity and fellowship of the people of the Southern Baptist Convention, and a witness to the world of the peace and harmony of God.

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What Is the Lottie Moon Christmas Offering?

It's a hypodermic needle in a Gaza hospital
a farm in Israel
a hospital in Yemen.

The Lottie Moon Christmas Offering serves in the Middle East.

It's a station wagon in Abeokuta
a missionary residence in Oyo
a typewriter in Ibadan.

The Lottie Moon Christmas Offering serves in Africa.

It's a seminary in Zurich
a printing press in Rome
a choice hunk of land in Madrid.

The Lottie Moon Christmas Offering serves in Europe.

It's a bookstore in Singapore
a summer camp dormitory in Bangkok
a television program in Indonesia.

The Lottie Moon Christmas Offering serves in the Orient.

It's a good will center in Rio
an airplane in Fortaleza
a tent for a revival in Jamaica.

The Lottie Moon Christmas Offering serves in Latin America.

It's one half of the total spent
for foreign missions.

The Lottie Moon Christmas Offering serves the world.

The Lottie Moon Christmas Offering is the result of

need and concern
hope and help
understanding and compassion
and prayer
and giving

because a tiny Southern woman
went to China in response
to the same command you and I read
every day.

I give through the Lottie Moon Christmas Offering
Because it is my chance to be missionary.
I give through my church
so it can time its heartbeat
with world need
can stretch its horizons
can become its vision.

--Betty Jo Corum

FOREIGN MISSIONS CLIPBOARD

November, 1969

The largest budget in its 124-year history was adopted by the Foreign Mission Board at its annual meeting in October. The \$33,320,557 budget for 1970 is \$1,218,438 more than the 1969 budget.

The amount provides for an operating budget of \$27,810,337.39 and a capital budget of \$4,859,206. This leaves a safety margin of \$651,013.61, "considered a special contingency fund to be used only by Board action," stated Baker J. Cauthen, executive secretary.

Elected an associate secretary for missionary personnel was W. L. (Wimpy) SMITH, executive secretary of Texas Baptist Men (affiliate to the Baptist General Convention of Texas). He is a former missionary to Argentina (see p. 16).

The Board also elected MISS IONE GRAY, director of press relations, to the newly-created position of international writer and editor. She has been on the FMB staff for 19 years (see p. 16).

In another communications action, the FMB voted to establish a Baptist Press bureau at Board headquarters, Richmond, Va., effective January 1. Baptist Press (BP) is the Southern Baptist Convention's press service, with headquarters in Nashville, Tenn., regional offices in Atlanta, Ga., Dallas, Tex., and Washington, D.C., and a bureau at the Baptist Sunday School Board.

The MEDICAL RECEPTORSHIP PROGRAM, initiated in 1968 for a trial period, was given Board approval on a permanent basis. It allows medical and dental students to assist medical missions overseas on 8- to 10-week externships.

A FMB meeting, including a missionary appointment service, was set for LAKE LAND, FLA., March 11-12, 1970, at the invitation of Southside Baptist Church there. A similar meeting was scheduled for Louisville, Ky., in 1971.

Nineteen career missionaries were appointed and two missionary associates were employed at the October meeting. Total overseas staff, as of October 15, stood at 2,450, including 2,174 career missionaries.

FRED RIPPETO, who had entered missionary orientation at Pine Mountain, Ga., in September, died October 18 in Georgia Baptist Hospital, Atlanta. He had been ill for about a month. Rippeto, 35, was a missionary associate employed in June for Hong Kong. He is survived by his wife and three children.

Killed in a fall from a horse was 11-year-old DEBORAH LYNN YARBROUGH, oldest child of Rev. and Mrs. Bobby R. Yarbrough, missionaries to Uruguay. The accident in Uruguay occurred October 11, two days after Deborah's birthday.



THEO SOMMERKAMP

The Grayson Tennisons and the plaque.

Gratitude Inscribed

A surprise recognition was given Missionary Grayson C. Tennison when new quarters for Queluz Baptist Church in Portugal were dedicated in late September. A plaque expressing appreciation of the church members mentioned Tennison by name.

Mrs. Tennison unveiled the plaque, which read:

"The Baptist Church Queluz expresses deep gratitude to Foreign Mission Board of Richmond, Virginia, for its so valuable contribution which made possible the purchase of this property and to its missionary Dr. Grayson Tennison, great friend of this church. Hebrews 6:10."

Tennison at one time served as pastor at Queluz for about a year.

Church members also presented a small reception table to the Tennisons as a personal token of appreciation.

The Queluz church was able to occupy its new facilities this year after waiting several months for government permission.

Mission Studies Strategy

Discussion of strategy for ministering to Muslims made up part of the program for the 17th annual meeting of the Arab Baptist General Mission in Amman, Jordan, in August. Attending were 25 Southern Baptist missionaries assigned to Jordan, Lebanon, and Egypt. (A couple assigned to Egypt is still in Jordan.)

During the sessions there were periods for worship and devotion, reports, and detailed planning for the year.

Considered during discussion of a ministry to Muslims was the role of schools, mass media, and hospitals, and the place and concept of the local church.

Preachers among Priority Needs

Priorities among the lists of "new missionary needs"—including urgent calls for missionary preachers in several countries—were determined at a meeting of area and personnel secretaries of the Foreign Mission Board recently.

Lists of personnel needs, prepared by Southern Baptist missionaries in the 70 countries where they work, were reviewed by the secretaries for priority and clarification.

The outstanding need for missionary preachers in Brazil, Lebanon, Hong Kong, Philippines, Ivory Coast, and Costa Rica was noted.

"The French-speaking countries of West Africa present a demanding challenge for missionary preachers," said H. Cornell Goerner, secretary for Africa.

In most South American countries the need for preaching missionaries is acute, reported Frank K. Means, secretary for South America. "It has reached a critical stage in North Brazil (one of the three areas in Brazil to which Southern Baptist missionaries are under appointment), Uruguay, Ecuador, and Peru," he said.

In the Philippines, the dramatic response to gospel preaching currently going on there makes imperative the addition of missionary preachers to that field, according to R. Keith Parks, secretary for Southeast Asia.

The group also recorded requests for religious education specialists, musicians, theology teachers, and publication, social, and student workers.

The Missions (organizations of missionaries on the fields) involved in medical work have requested 34 physicians for the coming year, pointed out Franklin T. Fowler, FMB medical consultant. Calls for nurses, dentists, and medical technologists were also recognized.

Louis R. Cobbs, Board secretary for missionary personnel, noted that only 11 physicians have been appointed in the last five years.

Financial limitations were considered

Itinerant Ministry Planned

An itinerant ministry among United States citizens connected with oil companies in the Persian Gulf area is to be carried out by Missionaries James and Elizabeth Kirkendall, according to assignment by the Foreign Mission Board in September.

The Kirkendalls, missionaries to Lebanon since 1962, will continue to have their headquarters in Beirut, Lebanon.

as the group studied a large number of requests for missionary associates and missionary journeymen. The secretaries decided that career missionaries would get first call on money available in the coming year, but expressed hope that a considerable number of associates and journeymen could still be sent out.

"Missionaries are urgently needed," said Board Executive Secretary Baker J. Cauthen in reviewing the findings.

"God will call his servants, and they will respond," he continued. "Will resources be available? We believe Southern Baptists will provide whatever is necessary, because they care."

Center Serving Tongi

A Baptist Social Welfare Center in Tongi, near Dacca, East Pakistan, was dedicated recently before a large group of community leaders and townspeople.

The center is located in a new industrial complex where 100,000 factory workers are employed.

"The welfare center will offer Christian social ministries through weekday programs in health, education, and community and home development," said Missionary J. Howard Teel, director of the center.

Sponsoring the center are the Tongi Baptist Chapel and the Pakistan Baptist Mission (organization of missionaries on the field).

Missionary Nurse Mavis Pate offers health services at the center. Mrs. Teel and national staff members assist in the program.

A similar center is operated in the community of Mirpur.

Radio-TV Sessions Slated

Money was appropriated by the Foreign Mission Board in September for two radio-television meetings.

An all-Africa radio-TV training course and workshop in Limuru, Kenya, set for November 2-28, is designed to give basic instruction in techniques of writing, recording, and broadcasting radio and television programs. To attend are one missionary and one or two nationals from each of the countries in Africa south of the Sahara where Southern Baptist missionaries are located.

The other radio-TV meeting is a conference slated for Manila, Philippines, November 10-13. It will involve missionaries in Asia who are assigned to work with electronic media.

NEWS

Response Eager

A regular weekly program for youth held at the Baptist mission in Lomé, Togo, has encountered overwhelming response, reports Mrs. Morris G. Pruitt, missionary stationed there.

Young people in the mission "were eager to help," said Mrs. Pruitt. "They were anxious for Christian entertainment, Bible study, and attention from any source."

But she was not prepared for the competitive enthusiasm. When she and some teen-age boys from the mission attempted to distribute invitations to the youth program among school students, they were mobbed by the students, eager to receive the notices.

At the first program, small children and even adults tried to force their way into the chapel building, despite explanations that the program was designed only for young people. After the building was packed, the gate had to be locked.

Main feature of the programs is the filmstrip series, "The Story of Jesus," with commentary tape-recorded in the local Ewe dialect by Morris Pruitt and a Togolese. In addition, a wide selection of educational movies in French is available through the American Culture Center.

The programs also include singing ("If the roof could be raised by their volume, it would fly off"), prayer time, and a sermon by one of several young Togolese pastors.

"We are seeing young people reject the grip of paganism and accept the challenge of Christianity," said Mrs. Pruitt.

Those indicating interest in becoming Christians receive counsel, literature, and an invitation to attend inquirers' class.

"It is usually after this personal contact," continued Mrs. Pruitt, "that most of them make a vital decision, follow in baptism, unite with the mission, and begin serving."



At youth program in Lomé, Togo, Missionary Morris Pruitt speaks in French as layman translates into local dialect.

Jalapa Feels Campaign

For a week of intensive house-to-house visitation and nightly services, 26 Baptists went to Jalapa, a town of 10,000 in eastern Guatemala. Joint sponsors were the evangelism department of the Guatemala Baptist convention, led by Daniel Moscoso, and the Baptist Theological Institute, in Guatemala City.

Baptist youth of Jalapa joined with institute students to extend personal invitations. Despite downpours, large crowds gathered in the town's biggest theater nightly to hear preaching by Oscar Vega, a recent institute graduate, and to hear the institute's choir.

The 20 believers who comprised the Baptist mission in Jalapa gave packets with a series of lessons about discipleship to each person who responded publicly during the *Impacto*. Five new Sunday School classes have been organized.

"The surest proof of genuine revival is that in five weeks following the *Impacto* ten additional persons have accepted Christ in the regular services of the Jalapa mission," reported Mrs. Wendall C. Parker, missionary in Jalapa.

HK College Enrolment 2,800

With an enrolment of about 2,800, Hong Kong Baptist College opened its 14th session September 22. It is larger than either the University of Hong Kong or the Chinese University of Hong Kong, reported Missionary Maurice J. Anderson, vice-president and dean of studies.

Presiding over the opening convocation was President Lam Chi Fung. He has been president since he and some other Baptists launched the college, with the cooperation of the Foreign Mission Board. Classes began in September, 1956, with 143 students.

The faculty and staff are made up of Chinese Baptists, Southern Baptist missionaries, and personnel of the American Baptist Foreign Mission Society, the Conservative Baptist Foreign Mission Society, and the Baptist Bible Fellowship.

Men Visit New Center

The recently opened Christian Servicemen's Center in Hong Kong is already attracting some of the more than 150 servicemen who arrive daily for relaxation after duty in Vietnam, reported Missionary Britt E. Towery, Jr. The center is also drawing some of the many sailors whose ships dock in the harbor.

The center is intended to provide a homelike atmosphere where servicemen can find spiritual renewal and opportunities for Christian service. "A home away from home" is what Rev. and Mrs. Homer L. Schnick, missionary associates, call it.

The Schnicks are in charge of the center. They are the first couple ever employed by the Foreign Mission Board specifically to direct a servicemen's center, said Towery.

Located on the second floor of Central Baptist Church, near the U.S. consulate and the Hong Kong Hilton, the center is a pilot project of the Hong Kong-Macao Baptist Mission (organization of Southern Baptist missionaries).

Plans call either for expansion of present center facilities or relocation across the harbor to the Kowloon section of Hong Kong within the next 18 months, said Towery.

Rallies Precede Emphasis

Professions of faith by 120 persons grew out of evangelistic rallies in Hong Kong Baptist churches in July, held in preparation for the 1970 Asia Baptist evangelistic emphasis. Eight Baptist pastors from Taiwan conducted the meetings.

"These visiting Chinese pastors, with backgrounds and daily lives like ours, speak to us in a way foreigners never can," remarked one layman. "Their illustrations from Asian life are easily understood and so applicable to our lives."

In Taiwan, rallies were held in early August with assistance of a professional evangelistic team from the United States. Members of the steering committee for the 1970 campaigns in Taiwan visited in more than 100 Baptist churches and chapels to help organize at least 300 prayer cells.

In Korea, pastors' conferences on personal evangelism and visitation attracted 284 persons. Korean Baptists have worked out a joint prayer schedule with Baptists in Louisiana.

Students Come from 21 Nations

Fifty students from 21 countries are attending Baptist Theological Seminary, Rüschlikon-Zurich, Switzerland, for the current school year.

Students come from 15 European countries and six non-European countries, including Indonesia, represented for the first time.

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Viewpoints Coexist

"The principle of the autonomy of the local church as its inherent right" was upheld by the Spanish Baptist Union at its 17th biennial session, held in Madrid, Spain, in September, reported Mrs. Charles W. Whitten, missionary who is press representative for the union.

The discussion grew out of the question of whether churches should register with the Spanish government.

"Five of the union's 52 churches (total membership nearly 5,000) have already registered with the government under terms of the so-called religious liberty law," reported Theo Sommerkamp for European Baptist Press Service. "Another 13 have appeared to favor registering and may sign up in the near future."

"The church autonomy debate showed that one major question is whether registered and unregistered Baptist churches can exist side by side in the same union. The mood of the 1969 assembly indicated that they would probably coexist for some time, if not indefinitely."

The churches which have registered maintain that, as autonomous bodies, they are not bound by the union's decision in 1967 to recommend against registration. Before the September meeting the union's executive committee issued a statement defining its attitude and recommending that the meeting be marked by tolerance regarding church registration. A majority of voters approved the statement.

Convention Accepts Nine

Nine new churches, five of them in the Tokyo area, were accepted into the Japan Baptist Convention at its 23rd annual meeting, held at Amagi Sanso, the Japanese Baptist assembly.

The additions brought the total number of churches, missions, and preaching stations to about 300, reported Missionary Worth C. Grant.

The convention invited a Chinese pastor from Taiwan to begin a ministry among Chinese-speaking residents of Tokyo.

Only three of the 15 persons elected to the executive committee by the convention were Christians before World War II, said Grant. The other 12 are the largest number of "postwar Christians" to serve on the executive committee since the convention was organized in 1947.

Enrolment at Cali Largest Yet

The largest student body and largest faculty in its history was on hand at the International Baptist Theological Seminary, Cali, Colombia, for the opening of its 17th school year September 1.

Enrolled are 78 students from nine countries of Central America and northern South America.

New Broadcasting Facilities Busy

A Baptist communications center, with offices and studios valued at \$55,000, has been formally opened and dedicated in Nairobi, Kenya.

"The outlook for witnessing through radio and television is bright," declared Dale G. Hooper, missionary director of the new center.

The center is producing programs in five languages—Swahili, Kikuyu, Kimeru, Hindi, and English — with three others having been requested.

Using a rented studio prior to occupying the new facilities, Hooper and assistants prepared 86 programs in the 12 months ending July 31. Since then, and for the remainder of the year, more than 140 programs have been scheduled. They range in length from five to 30 minutes and are mostly devotionals, interviews, and panel discussions.

The center also has scheduled some broadcast epilogues on Kenya national TV and has assumed responsibility for a series of 40-minute Sunday evening programs formerly produced by an interdenominational group in Kenya.

In addition to Hooper and an assistant director, the staff is to include a secretary-receptionist and a messenger-caretaker.

Hooper noted that the center staff has not carried the entire load of programming. Other Baptist missionaries, pastors, and laymen in Kenya and Tanzania have helped prepare devotionals and sermons for broadcast.

A request for the center to prepare more than 60 programs, including a weekly interview, has come from the Lutheran-owned Radio Voice of the Gospel, in Addis Abeba, Ethiopia. It also requested that the center produce radio drama, but lack of time, materials, and cast currently prevents this, Hooper said.

Much free time for religious programming has been provided by the government-owned broadcasting facilities of Kenya and Tanzania. Hooper said he expected good relationships to continue.

He also reported that Radio Uganda, which does comparatively less religious broadcasting, has been contacted about using Baptist programs. Hooper said he was optimistic about the outcome.

The choir of the Baptist Theological Seminary of East Africa, at Arusha, Tanzania, and choirs in the Nairobi area are recording for a music library in the studio. They are also supplying stock music to stations in East Africa.

Medical Missions Frankly Faced

A medical missions conclave at Winston-Salem, North Carolina, brought together about 50 Southern Baptist foreign missionary physicians, wives, and members of the Foreign Mission Board staff September 4-7.

Sponsors of the meeting were First Baptist Church of the city and the surgery department of Bowman Gray School of Medicine, Winston-Salem. The church bore all expenses related to travel and entertainment, and conclave participants were guests in the homes of its members. W. Randall Lolley is pastor.

Speaking on the future of medical missions was Dr. William Nute, of New York, director of the Christian Medical Council of the National Council of Churches. He stressed that medical missions of the future must expand to include preventive medicine, in addition to curative medicine.

He said that Christians must become aware that the cause of disease is more than bacteria—that poverty, hunger, illiteracy, and other things also play a role. He emphasized the need for the doctor to understand the community in which he works.

Medical Consultant Franklin T. Fowler of the Foreign Mission Board said the group of physicians "very frankly and carefully looked at many of the serious problems of medical missions."

He summed up "the tangible results"

of the meeting: (1) study and consideration of the future of medical missions, (2) promotion of medical missions and recruitment of personnel, and (3) the preservation of physicians overseas. He added that the intangible results are in the realm of spiritual and mission commitment renewal of those present.

European Projects Aided

Nearly one fourth of the annual budget of the English-language European Baptist Convention will go to non-English-language Baptist work in Europe.

The convention, in annual session, set aside \$10,000 for such projects. Work with Spanish migrant workers in Frankfurt, West Germany, a continuing project of the English-language group, will require nearly half the total.

Another \$50 a month will continue to help support a Baptist-sponsored radio broadcast from Paris in the Romanian language.

The convention also voted to provide 5 percent of its budget for the European Baptist Federation.

The convention includes 26 churches in West Germany, four in England, two each in Spain and Belgium, and one each in Italy and France. Most of the churches are near American military bases, and most of the members are military personnel and their families.

Music Week Kindles Revival

A concert before a packed house in the 650-seat seminary chapel closed the second Church Music Week in Indonesia. Music from indigenous instruments—the *angklung*, the flute, and the *angklung*—was featured along with handbells and a 180-voice massed choir.

The choir presented eight anthems, closing with an eight-part arrangement of "All Hail the Power of Jesus' Name." The congregation joined on the last verse as a climax to the music week.

Almost every Baptist church in Indonesia was represented for the music conference, held on the campus of the Baptist Theological Seminary of Indonesia, at Semarang, reported Missionary William R. (Bill) O'Brien. Among participants were more than 30 pastors.

Classes were offered in voice, conducting, piano accompanying, handbells, children's choir techniques, philosophy of music in worship, theory, and the role of church music in history, evangelism, and hymnology.

Each day's schedule included a morning worship service, an evening concert, and three hours of choir rehearsal.

Among faculty members, said O'Brien, were two of Indonesia's leading figures in church music: E. L. Pohan, chairman of the Church Music Foundation of the Indonesian Council of Churches, and recognized as the foremost hymn translator in Indonesia; and Miss Deborah Joshua, church music clinician and concert artist.

Choral conductor and conference leader was Gerald Ray, minister of music at Sagamore Hill Baptist Church, Ft. Worth, Texas. Mrs. Ray also lead the handbell choir, taught children's choir techniques, and accompanied the massed choir.

The Rays came at the invitation of the music conference committee. Their church provided for the trip as a step in mission involvement, explained O'Brien.

Missionaries on the faculty included Frank Lewis, Catherine Walker, Mrs. Wayne Pennell, and Mr. and Mrs. O'Brien.

"Delegates reporting back to their local churches stood with tears in their eyes telling their people about the re-

vival that occurred during music week," related O'Brien.

"Each time Mr. Ray led us in '*Tiada Jang Seperti Jesus*' ('No One Understands Like Jesus'), I cried," said one young choral conductor. "Something happened down inside me, and I knew I had a Friend who is with me at all times. Now I want to serve him even better."

One conference committee member pointed to the sense of oneness and unity in spirit at the conference. "As Mr. Ray led," he said, "there was not even an awareness of a difference in color—only that we were praising and serving one Lord."

"As Indonesia prepares for the 1970 Asian crusades, the music week was designed to give practical help to church leaders for the use of music in evangelism," commented O'Brien. "What happened was that revival broke out in the midst of preparation for it."



Mrs. Gerald Ray (right), from Texas, leads class in children's choir techniques during the music conference in Indonesia. Translating for her is Deborah Joshua, church music clinician and concert artist.



E. L. Pohan, recognized as Indonesia's leading hymn translator and a church music pioneer, teaches music theory class.

BWA Executive Dies

Josef Nordenhaug, general secretary of the Baptist World Alliance, died in Washington, D.C., September 18. He had been confined to his home for two weeks with a heart ailment.

Nordenhaug, 66, a Norwegian, had been chief executive officer of the BWA since his election at the Baptist World Congress in Rio de Janeiro, Brazil, in 1960. He had planned to retire in July, 1970, and his successor, Robert S. Denny, had been named at the BWA executive committee meeting in Austria in August.

After serving as editor of *THE COMMISSION* 1948-50, Nordenhaug became president of the Baptist Theological Seminary, at Rüschlikon-Zurich, Switzerland, from 1950 to 1960. During this time he served as European representative for the Foreign Mission Board in matters of relief and rehabilitation. He was instrumental in securing extensive aid for construction of chapels, youth camps, and theological schools in several countries.

A memorial fund for him has been established by the BWA, with receipts to be used for whatever Alliance objective the Nordenhaug family may designate.

Denny has been named acting general secretary of the Alliance.

Portuguese Churches Seek Incorporation

In order that churches may hold property in their own names, Baptists in Portugal are seeking to incorporate some of their churches, reported the president of the Portuguese Baptist Convention, Daniel E. F. Machado.

He said he had conferred during the past year with authorities and with the convention's attorney in an effort to speed up the incorporation, pending before the government since February, reported European Baptist Press Service.

A 1967 law requires any noncommercial organization to be recognized as a "legal personality" before it can acquire, sell, or transfer property. The law pertains to all types of church denomina-

tions and to nonreligious groups as well. Six Baptist churches in the Lisbon political district have requested incorporation.

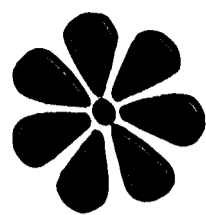
The convention — 36 affiliated churches with combined membership of about 2,000 — reelected Machado president. Baptisms during the 1968-69 year totaled 111, contrasted with 271 the previous year. Plans are being made for another evangelistic crusade.

Five thousand copies of *Christian Songs*, a new hymnbook, were issued by the convention in July. It was adapted from the hymnbook used by Brazilian Baptists. The hymnbook was printed in Portugal; previously, hymnals used in the country were printed in Brazil.

Scandinavians Attend Rally

To help launch a special year of evangelism in Sweden, Norway, Denmark, and Finland, some 250 Baptists from the four countries attended a Scandinavia-wide Baptist rally in Gothenburg, Sweden. About half were from Denmark.

A pastors' conference for the four countries preceded the rally. It was the first Scandinavian Baptist Pastors' Conference to be held since 1938, according to Erik Rudén, general secretary of the Baptist Union of Sweden. Some 60 pastors were present.



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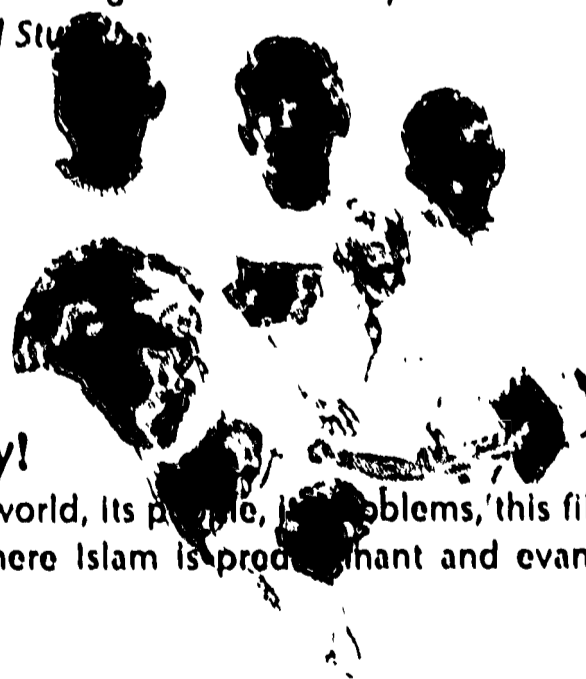
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