

THE COMMISSION • Southern Baptist Foreign Missions Journal • December 1969



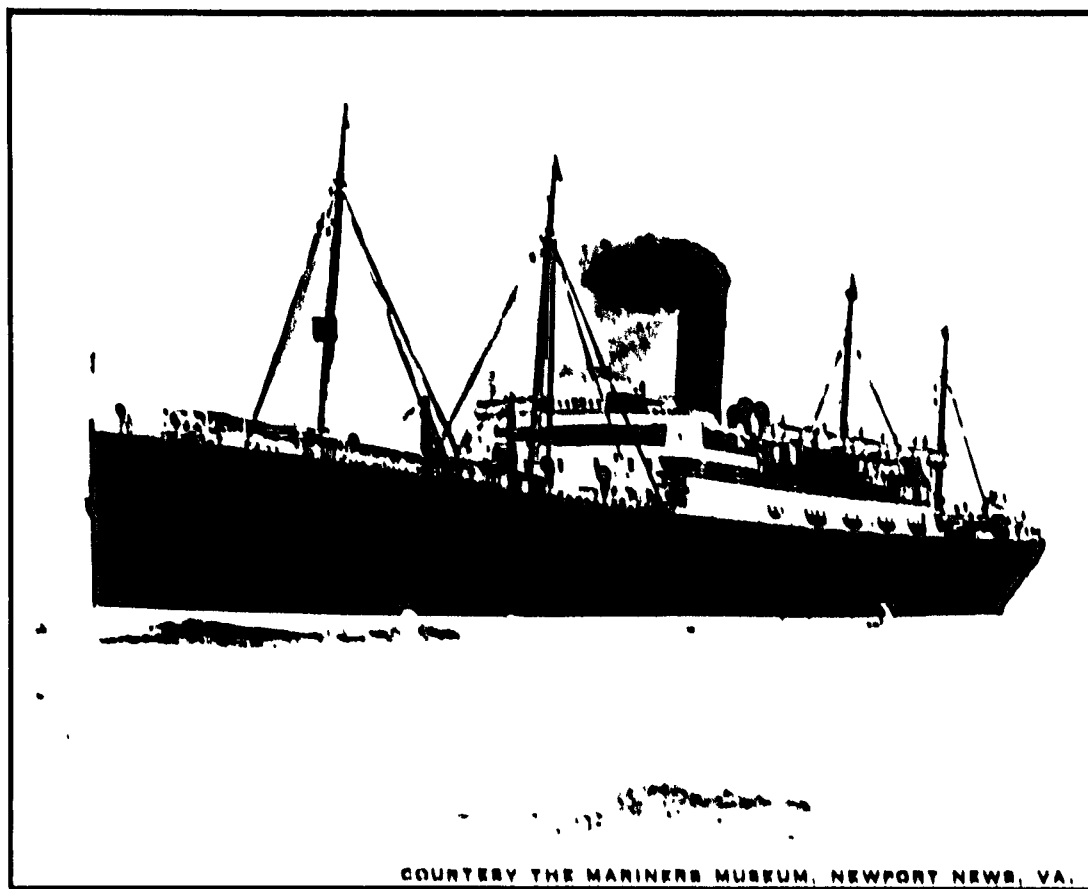
Hong Kong towards *San Francisco*

Date of the Occurrence entered, with Day and Hour.	Place of the Occurrence, or Situation by Latitude and Longitude at Sea.	Entries required by Act of Congress.	Amount of any Fine or Forfeiture inflicted.
Tuesday Dec. 24-1912	Harbor of Kobe, Japan	Miss Lottie Moon, Age 72 Yrs. American born at Norfolk, Va. Cabin passenger from Shanghai to San Francisco died of Melancholia and Senility, the remains were cremated at Yokohama, on Dec. 26-1912. Personal effects consisting of one steamer trunk taken care of by Miss Cynthia Miller, her traveling companion & friend.	
	A. Dixon Master		
	Conrad Richter Surgeon		
	C. M. Landys Nurse		

ONLY ONE TRUNK

By Carolyn and Marion Mobley

Missionaries to Japan



COURTESY THE MARINERS MUSEUM, NEWPORT NEWS, VA.

The S.S. Manchuria, where Lottie Moon died.

CHINA was her field of service, but part of Miss Lottie Moon's introduction to the Orient and her departure from it were at Kobe, port city in Japan.

It was from the city of Kobe (front cover) that she made her final voyage while enroute to America for retirement.

On Christmas Eve, 1912, while on board ship in Kobe harbor, Miss Moon received the beckoning from her Lord, and made her silent departure for her heavenly home.

The log of the S.S. *Manchuria* records the event in a few words on page 17:

Tuesday, December 24-1912. Harbor of Kobe, Japan. Miss Lottie Moon, Age 72 yrs. American born at Norfolk, Va.* Cabin passenger from Shanghai to San Francisco, died of Melancholia and Senility, the remains were cremated at Yokohama, on Dec. 26-1912. Personal effects consisting of one steamer trunk taken care of by Miss Cynthia Miller, her traveling companion and friend.

What a beautiful city is Kobe! What magnificent scenery! What a lovely city from which to take a trip! The towering mountains of the Maya and Rokko ranges sweep down to Osaka Bay, a part of the Inland Sea, forming a city of hills and valleys.

Lottie Moon had visited the inland nation of Japan and Kobe itself on numerous occasions. On her first voyage to China the ship on which she traveled docked at Kobe on a Sunday, after an earlier stop at Yokohama. Miss Moon attended church with missionaries of the Church of England who met the multi-denominational group of China-bound missionaries.

During that first voyage to China the ship encountered a violent storm on the China Sea. Miss Moon's arrival in China was delayed when the ship had to return to the port of Nagasaki, Japan, for repairs.

*Miss Moon was born at Viewmont, Albemarle County, Va., not at Norfolk.

She related that during the storm the ship's surgeon "buoyed himself with bottle after bottle." She continued, "As I watched the mad waste of waters, howling as if eager to engulf us, I think I should scarcely have been surprised to see a Divine Form walking upon them, so sweetly I heard in my inmost soul the consoling words, 'It is I, be not afraid.'"

During the Boxer Rebellion in China, when Miss Moon realized her presence jeopardized the safety of her Chinese friends, she sadly left for a time the country where she served. Until the time that conditions changed to make possible her return to China, she lived and worked in Japan.

On her first voyage to the East she had been attracted by the beauty and strangeness of Japan, as well as by the politeness of the people, small of stature, who inhabited the country. The change of location and the rest from her voluminous work load actually provided recuperation for both her body and mind.

But she did not use the days in Japan for vacation. She kept busy. She instructed missionaries' children. She taught English in a school for young men, using the Bible as her textbook. She engaged in Bible discussion classes. She taught in Sunday School.

Her prize for months of service in Japan: three young men who professed their faith in Christ.

Of one visit to Japan, Miss Moon wrote, "Beautiful Japan! It is the land of my heart ever since I found refuge there in Boxer times. The people somehow cast a glamour over one who lives among them with an open eye and heart. So I fell under the spell, and it abides."

Back in China and nearing retirement, Miss Moon refused the safety of an American ship when she was offered protection from the unloosed war dragon—Revolution! Instead, she risked her life to travel inland to assist a lone Chinese doctor in caring for casualties of the rebellion.

After the missionary doctor returned to the hospital to resume his duties, Miss Moon no longer felt she was needed. At the age of 70 she stopped the two opposing armies from fighting long enough for her to leave the hospital and return to her home base.

Her commitment in words, written September 1, 1873, the day she first sailed from her homeland, stayed with her to the end of her missionary career:

"I shall regard myself as your representative, and in seeking to lead the darkened and degraded to the true Light, I shall feel that you are speaking through me, and that you send while I carry the Bread of Life to the perishing heathen."

Not only did Lottie Moon give freely of the spiritual Bread of Life, but she made repeated personal sacrifices to give to the Chinese people the physical bread that sustains life.

Then in December, 1912, she was on the way back to the land of her birth. Her work years in China were ended. Her heart was heavy as she left the vast land she had come to love and understand.

The country had been at war twice within the last 12 years of her service there. The means of the Foreign Mission Board could not supply the many missionaries she felt were needed to evangelize the Chinese people. No wonder the word *Melancholia* was one of the terms used to record the cause of her death!

Lottie Moon—called by the people among whom she served by such widely differing names as "Devil Lady," "Devil-Old-Woman," and the "Heavenly Book Visitor"—had done all she could during her years in China.

She left the port of Kobe, not for San Francisco, as planned, but for heaven.

The Japanese characters that form *Kobe* mean "door to god." After 39 years of selfless service, she entered the "Door of God," leaving her worldly possessions behind—only one trunk!

COVER STORY

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COVER: Aerial view of modern Kobe, Japan.
See story on page 1. Photo courtesy city of
Kobe. Back cover photo by Bob Harper.

Next Month

- A rush trip from the bush to Baptist hospital for expectant mother ends happily with birth of a son, gratefully named "Airplane."
- Baptist work in Colombia is reflected in interview with Missionary Alan P. Neely.
- Upgrading and extending use of television is purpose of workshops in Latin America. Alan W. Compton reports.



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



THE Commission

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1988

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ONE IN NHATRANG

IN Nhatrang, Vietnam, Wade Akins is the only Baptist missionary living in the city of close to 110,000. Missionary supervisor is Walter A. Routh, Jr., stationed at Camranh, more than 20 miles away. Akins directs the Baptist activity center. He has taught in Vo Thanh, a public school, and Ly Quy Don, a private school. He has also studied the language, served as choir director and Sunday School teacher, has worked with refugees, and has helped individuals secure medical care.

"I preached my first Vietnamese sermon at Phockhai village in July," wrote Akins. "God saved one woman that morning. I am more convinced now than ever that man has nothing to do with saving a soul.

"My Vietnamese was terrible, kids were noisy, babies cried, jets and other airplanes flew overhead. I had to stop several times. People were talking among themselves while I was preaching, trying to figure out what I had just said.

"Still the Holy Spirit worked in that service. After the final song this woman stood up and said she wanted to be saved. Following the prayer we talked to her, and she accepted Christ.

"The power of the Holy Spirit is the greatest power available to man."

(Continued next page)



Photographed by Bob Harper

Wade Akins strolls along beach, carrying his beach mat, Missionary Journey.



Akins greets a Vietnamese friend. The journeyman has made himself at home in the new culture.

Vinh Tho, one of a group of select Vietnamese jet pilots, works with organization of teen-age boys known as Vietnam Star. Akins assists by teaching them English and telling the boys about Christ.

At his apartment stove.



Teaching part-time in a Vietnamese





The occasion was just breakfast in the fifth-floor restaurant of a hotel in Nhatrang, but Akins found opportunity to talk about the gospel to attentive busboy and waiter.

school, one of Akins' extra tasks.



At the activity center, "We have four English Bible classes that meet at night twice a week," said Akins. "We have a Youth Club two mornings a week for kids 11 through 14. We teach English, tell stories of Jesus in Vietnamese, sing Christian songs, show movies, play games, and serve refreshments.

"A Vietnamese high school boy and I have been passing out tracts and witnessing to people in the country area of Nhatrang," he reported. "We cross a river by small boat and ride our bicycles down paths in the wooded area.

"We plan to retrace our steps later with the Gospel of John. We have met hundreds of people in that area along the river. Pray for us that a door of some kind can be opened."

(Continued next page)

Seeking vegetable bargains, Akins rides through market.



From the balcony of his second-floor apartment, Akins looks down at the busy street.

At desk in book room of the Baptist activity center, below his apartment, Akins places a call. Second room of the center is used for classes.



At servicemen's center in Nhatrang sponsored by the Baptist church, Akins joins domino game with servicemen and other.



"After one of our night classes," Akins wrote, "two young Buddhists came to talk to me about being born again. That was our Bible lesson that night. I felt as if God was speaking to their hearts. I told them this meant receiving Christ as Saviour, that Christ had died for their sin. They couldn't understand why he had to die to remove sin. I said, 'In order to have freedom in Vietnam, some must die—right?' They agreed. 'The cost of freedom is death and blood—right?' Again agreement. 'It is the same with sin. In order to be free from sin, someone must die. Christ died for you. He has already paid the price of death and blood.'"



Transaction for an onion.



another missionary agency, the four missionaries who operate the center.



Journeyman and his missionary supervisor, Walter A. Routh, Jr., discuss projects while in the Mission van.

DURING Wade Akins' first month in Camranh, Vietnam, he made adjustments to climate, culture, and language barrier, studied the language six hours a day with the help of a Vietnamese teacher, and in his free time helped our family get resettled, since we had just returned from furlough.

In one of our conversations that month, Wade mentioned his call to Vietnam.

It was while he was in his last year at New Orleans (La.) Baptist Theological Seminary that Wade first heard of the Missionary Journeyman Program. As he began to sense the Lord's leading him toward Southeast Asia and the journeyman program, he asked his missions professor where he honestly felt the need was greatest—Thailand or Vietnam.

His missions professor that year was Ronald C. Hill, a missionary to Thailand then on furlough. But Hill answered that, although the need was great in both countries, he felt the need in Vietnam was greater.

Some time later, Wade had gone home for a few days of vacation when he and his mother "happened" to attend prayer service at a church where a newsletter was being read from a missionary family in Vietnam. The letter stated that the need, as the family saw it, was for more personnel, and it requested prayer to this end.

Wade returned to seminary confident of what he must do. He filled out the journeyman application, indicating Vietnam as his choice of country. But somehow, as days went by, the form still lay on his desk.

The deadline for application was upon him when Wade asked the Lord for a clear sign that day as to what he should do. He was walking across the seminary campus when someone stopped him to introduce Rev. and Mrs. H. Earl Bengs,

Jr., newly appointed missionaries to Vietnam, who were visiting the campus just that one day before leaving for the field.

Wade felt God had given him the sign. He went home and mailed the forms.

Our children took to Wade immediately. He has a wonderful sense of humor as well as a deep sense of dedication to his Lord. Instances of both stand out in my memory.

He likes country music. It was not long before he and our daughters were singing "I'm a Honky-tonk Man" uproariously whenever they had a free moment. To our amusement, even our two-year-old daughter picked up parts of it.

For people to be around meant for Wade an opportunity to witness. Three GIs came by our house one evening. Soon Wade had his Bible in hand and was talking to them in the front yard about their need of a Saviour.

He often brought three Vietnamese young men he had befriended to church during that month and sat with them.

This was the impression Wade made during his first month in Vietnam. Then he moved to Nhatrang to direct the activity center. The good results indicate he did not change.

One day after Wade had left I found a card signed by him. In his masculine scrawl he had written these resolves:

1. Have quiet time every day unless it is just impossible.
2. Exegete the book of Romans.
3. Memorize Scripture.
4. Study the language.
5. Witness every day to someone unless it's just impossible.
6. Pray for others.
7. Be alert for opportunities.

Wade is not only God's man for Vietnam Mission but also for this station.

—Pauline (Mrs. Walter A., Jr.) Routh
Missionary in Vietnam



Mary Ann Anderson in Argentina.



LOREN C. TURNAGE

Repairing antenna.



W. ROBERT HART

Samuel Simpson in Ecuador.



Family gathers for talk with home.



Archie Jones relaxes with ham rig in Ecuador.



LOREN C. TURNAGE

Wilson Donehoo at the dial in Columbia.

THE 'HALO NET'

By Loren C. Turnage

Missionary to Columbia

THE CALL came from an attorney in Oklahoma. He informed a secretary in the Foreign Mission Board's area office that, if we wanted her, a baby girl was available for adoption by my wife (Cherry) and me in Bogotá, Colombia.

Immediately the Board sent us a telegram, asking that we contact the lawyer. But the message was never delivered.

A week later the attorney called Richmond again, and a second telegram was dispatched. Receiving this notice, we tried to place an overseas telephone call to Oklahoma, but were put at the end of a two-hour waiting list.

Then came word from the operator that damaged equipment meant service would be restored to the United States in *perhaps* 12 hours.

Fortunately, Missionary Wilson Donehoo, an amateur radio operator ("ham"*), was already contacting Okla-

homa through Don Wennerberg in Florida. Soon Donehoo had the attorney in phone-patch contact (term for the connection made between radio equipment and long-distance telephone lines).

The lawyer told us he had promised the infant to another couple if he had not heard from us by nine that morning. Although it was already 9:40, the other prospective parents had not arrived. Three days later Cherry was in the States to bring back our new daughter.

In our family, ham radio has made a marvelous difference.

Numerous experiences of vital importance have occurred through amateur radio contacts by Southern Baptist missionaries since 1957, when James W. Bartley, Jr., of Uruguay, became the first to get his license and go on the air.

Now the ham family numbers no less than 36. At least 12 more are studying for their examinations and hope to be on the air soon.

Wennerberg, who is a Baptist optometrist in De Funiak Springs, Florida, is responsible for much of the interest in amateur radio on the foreign field. He has a Drake, known among operators to be a substantial piece of radio equipment.

With it he runs the "Halo Net." The net is where missionaries and their contacts at home meet. At 1:00 P.M. (EST) every day, those who want contacts check in with Wennerberg (WA4PXR) at 21,390 megahertz. Two who are cited to talk move off frequency a few kilohertz, and, after this conversation, return to net frequency for further contacts or to check out.

Radio for most missionaries is both a hobby and a tool.

"My radio is a pleasure, an opportunity to relax, but more than that an opportunity to serve humanity," said Missionary John H. McTyre, of Chile.

"I believe that more than 90 percent of my radio time is in service to others,"

*The term *ham* is derived from the *am* of amateur. Euphony required putting an *h* before *am*, forming *ham*.

AMATEUR RADIO OPERATORS Among Southern Baptist Missionaries

CE1KY—Kenneth Park, Antofagasta, Chile
CE1KZ—Betty Hart, Antofagasta, Chile
CE ? —Grundy Jones, Jr., Temuco, Chile (to be on air soon)
CE8DK—Gerald Riddell, Punta Arenas, Chile
CE3KW—John McTyre, Santiago, Chile
LU9AIQ—Mary Ann Anderson, Buenos Aires, Argentina
CX9BA—Jimmy (James W., Jr.) Bartley, Montevideo, Uruguay
CX8DV—Jimmy Spann, Montevideo, Uruguay
ZP5HJ—Leland Harper, Asunción, Paraguay
ZP5JR—Bill Skinner, Asunción, Paraguay
PY2CG—Earl Peacock, São Paulo, Brazil
OA ? —Harvey Nowland, Arequipa, Peru (to be on air soon)
WB4KUM-OA4—Bryan Brasington, Lima, Peru
OA2BF—Keith Shelton, Trujillo, Peru
OA2BH—Ben Murray, Trujillo, Peru
OA2BG—Lewis Lee, Trujillo, Peru
OA1CO—Steve Dittmore, Piura, Peru
HC1CD—Richard Clement, Quito, Ecuador
HC1CM—Jim Muse, Quito, Ecuador
HC1GJ—James Gilbert, Quito, Ecuador
HC1WQ—Bill May, Santo Domingo de los Colorados, Ecuador
HG2SF—Archie Jones, Guayaquil, Ecuador
HC2GE—Garreth Joiner, Guayaquil, Ecuador
HC4GW—Gerald Doyle, Manta, Ecuador
HC4SX—Sammy Simpson, Chone, Ecuador
HC6EP—Everett L. Parsons, Jr., Latacunga, Ecuador
HK1 ? —Dean Duke, Barranquilla, Colombia (to be on air soon)
HK3AKR—Wilson Donchoo, Bogotá, Colombia
HK3 ? —George Livingston, Bogotá, Colombia (to be on air soon)
HK5APE/6—C. R. Bailey, Pereira, Colombia (not on field at present)
HK5SY—Alan Neely, Cali, Colombia
HK5 ? —Janis Welmaker, Cali, Colombia (to be on air soon)
HK2AKG—Jimmy (James H., Jr.) Stiles, Cucuta, Colombia
T13AMC—Don Redmon, Turrialba, Costa Rica
T15LCG—Don Doyle, San Ramón, Costa Rica
HR1HEH—Harold Hurst, Tegucigalpa, Honduras
HR3HMR—Hoyt Roberts, La Ceiba, Honduras
H18XHS—Howard Shoemake, Santo Domingo, Dominican Republic
H13XEP—Paul Potter, Santiago, Dominican Republic
5Z4KN—Charles Evans, Kenya, Africa
EL ? —E. W. (Bill) Mueller, Monrovia, Liberia, West Africa
(List compiled by Loren Turnage)

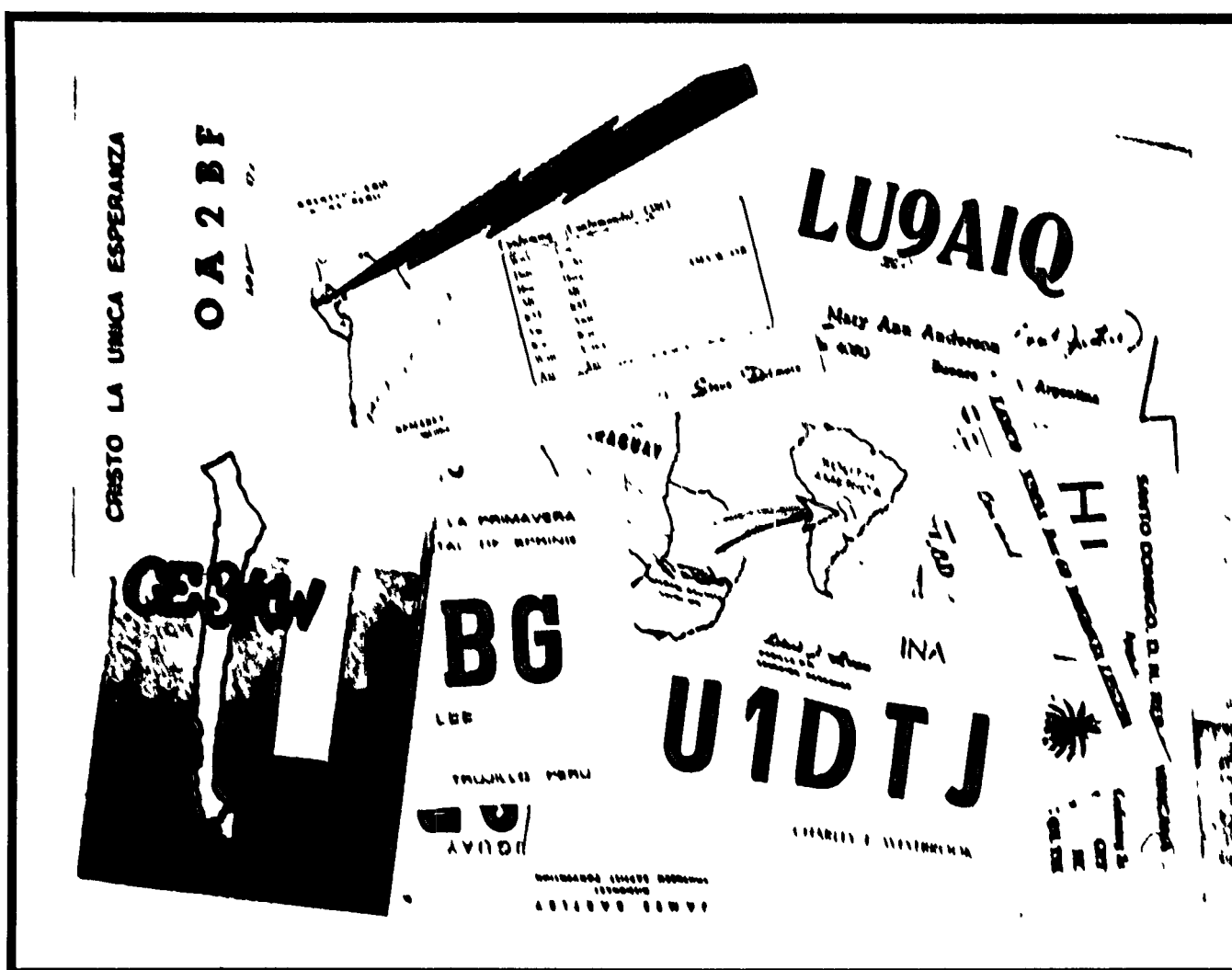
he added. "Maybe 5 percent of my time would be personal, or considered to be 'chewing the rag.'"

On many occasions the radio becomes a necessity. Jimmy Bartley's most satisfying radio experience was the time he made arrangements with doctors and a hospital in Birmingham, Alabama, for open heart surgery on the young son of a Uruguayan couple. A Baptist church in Birmingham provided a furnished apartment for several weeks, and the operation was successfully performed. During the post-operative days daily contact was made through Bartley (CX9BA) with anxious relatives in Uruguay, and all the news that came in was good.

While civil war put the Dominican Republic in turmoil in 1965, one emergency broadcast by Missionary Howard L. Shoemake brought vast

in Switzerland and who is Foreign Mission Board radio and television representative for Europe and the Middle East, has been an amateur radio operator, although Switzerland will not allow U.S. hams to operate shortwave transmitters there. Many of the programs prepared in the studio are broadcast from Monte Carlo on 41 meters. "That is 7245 kilocycles, and happens to be an amateur radio band in the Western Hemisphere, but a short-wave broadcast band in the rest of the world," said Miller. "So, after operating since September, 1939, on this band with about 150 watts of power, now I'm able to send out gospel programs in Europe on that band with a power one thousand times as great, 150 kilowatts.

("The experience I gained over many years of operating with my own equipment of limited power, learning all the



QSL cards are exchanged between hams who have contacted each other.

quantities of antibiotics and other medicines from a pharmaceutical company in the U.S.

Most non-operators don't realize the capacity of a small, 500-watt transceiver and a good antenna. If the ionosphere (upper layers of the earth's atmosphere) is just right, broadcast signals from such rigs can reach anywhere in the world.

For hams, 1969 is the "year of aurora borealis." Every 11 years the sun has tremendous eruptions (sunspots). These give rise to sun storms which create the beautiful northern lights and also disrupt the ionosphere. Radio depends on those upper layers to reflect signals back to earth, and when they are disrupted, reception is impossible.

(E. Wesley Miller, missionary associate who directs the Baptist Recording Studio

factors that influence shortwave reception, is being applied as I choose times and directions toward which we transmit.

("The mysterious 'sunspot cycle' and other exotic-sounding things must all be evaluated to determine whether the program will reach the intended listeners. The phenomena are less mysterious after having battled with them to establish communications with my friends over these years.")

Amateur radio sets may cost as little as \$600 or as much as \$5,000. Many sets are on the field today because of contacts by Wennerberg with generous churches or individuals in the U.S. who saw the utility of such equipment.

Many contacts have been made for the gospel through amateur radio. Missionary Mary Ann (Mrs. Justice C.) Anderson,

'Ham radio is at its best when it puts concerned people in touch with others in crisis.'

of Buenos Aires, Argentina, asked an Argentine ham by the name of Bruce to help check out her radio.

Bruce, it turned out, is the grandson of a Scotch evangelist who once traveled preaching throughout the British Isles, carrying a tent on his shoulders. He developed cancer as a result of sores on his back, and died. The evangelist's son (Bruce's father) became an avowed atheist. When he passed away, a minister asked Bruce about his father's religion. For the first time in his 45 years, Bruce realized⁶ neither he nor his father had any.

Soon afterward, the Andersons invited Bruce and his family to dinner in appreciation for help with the radio. The conversation turned to Bruce's relationship to God. After some time he attended church and accepted Christ as Saviour at the first service. Radio was the occasion for the initial contact that resulted in new life for Bruce.

One evening a missionary received a request by radio to telephone a North American woman living in his city. He was to advise her that her husband in the States had committed suicide. Rather than call, the missionary and his wife visited the woman, were on hand to comfort her, and made travel arrangements so she could join her family.

That's when ham radio is at its best -- when it puts concerned people in touch with others in crisis.

The crises are varied. Recently a revolutionary hot spot was growing hotter in the interior of Ecuador, and the officials in the area were unable to contact the president by telephone. They got in touch with Samuel L. Simpson, a Baptist agricultural missionary, who sent a telegram to Missionary Archie V. Jones in Guayaquil, Ecuador.

Jones warmed up his set to find Sam already on their prearranged, emergency frequency. They kept busy relaying mes-

sages until the president was located and the hot spot was brought under control.

The president profusely thanked the two missionary hams for their activity.

Securing a radio license requires considerable study of theory, maintenance, Morse Code, laws, procedures, and an ability to handle the special lingo that hams use. A respectable ham would never say, "Some jerk is taking over our frequency, and I can hardly hear you." He would say, "The QRM (pronounced Q-R-M) is getting bad."

Some of the jargon is official abbreviation, and the rest has just grown with practice. The *QTH* refers to the location of the transmitter. *Dxing* is when one works foreign stations. If one's wife announces it is time to quit talking and come to supper, one states, "The XYI. (ex-young lady: wife) says it's time to pull the big switch."

73s are mere good-byes and best wishes, but 88s are love and kisses.

A few feminine missionary voices grace the air, such as Mrs. Anderson's, in Buenos Aires, whose OM (old man: husband), according to her, can't even turn on her radio.

Miss Betty Hart is a Southern Baptist missionary located in Antofagasta, Chile, about 700 miles from the nation's capital. Her radio helps her to feel less isolated, for she can keep posted on any illnesses or matters of prayer in regard to her fellow missionaries.

For many the radio does away with homesickness. Although a missionary may not talk to his home but once a week, it is good for him to know that the contact is possible if necessary. Some missionaries' parents have caught the "bug," like Bartley's mother, in Miami, Florida, who has a radio in her kitchen and answers to the call of WA4HRE.

Breaking into the upper class of society is not easy for evangelicals in Latin America, but through his radio Mis-

sionary Steve L. Dittmore† of Plura, Peru, has come to know personally the mayor of the town, the owner of the largest newspaper, the regional director of education, the director of one of the largest banks, several doctors, and a number of landowners.

Many of these nationals have children studying in the States. The word has spread that Dittmore's radio is at their disposal, so they gather at his radio "shack" to talk to their children.

As they come, Dittmore is often able to witness to them of his faith in Christ. Weekly Bible study in the homes of some of these people is under way. This is a witness to a class of people who, according to Dittmore, are lost to the Catholic Church because of its methods and dogma.

Missionaries deeply appreciate the large number of interested radio operators in the U.S. who are willing to take time out to set up overseas phone patches.

The factors that normally separate people—such as race and religion—are overlooked by ham ethics. A message is passed along regardless of whether it comes from a Mormon or goes to a nun.

When one is halfway around the world from home, and major events take place—birth, adoption, marriage, illness, revolution, death—or if one merely desires to hear the voice of a loved one, amateur radio is an effective tool—and a delightful hobby.

[†]Dittmore and at least four other Southern Baptist missionaries in South America received their radio equipment through the efforts of M. O. Davis, pastor in Tyler, Texas. Davis has gathered funds from individuals and churches for the sets, valued at about \$700 each, according to a Baptist Press report. As one proof of their worth, Davis recounts the incident a few years ago when a plane went down in South America. One of those on board was W. A. Criswell, pastor of First Baptist Church, Dallas, Tex. (now Southern Baptist Convention president). When it was learned Criswell was safe, a missionary with a radio contacted another ham operator in the U.S., who relayed the news to Criswell's friends at home, thus sparing them additional hours of worry.

STARS have figured prominently in the symbolic language of the Bible. God has used their infinite numbers, their radiant beauty, their mystical allure, and their flaming trajectory to herald tidings of special significance. When God planted a new star in the heavens, it was his way of announcing an important message for mankind.

Three destiny-shaping stars have appeared in the Middle East.

The first is the Star of Bethlehem, representing the Christian Middle East. Who can look at the Holy Land without strong feelings of kinship and gratitude toward the cradle of our faith? But portions of the Middle East so designated are, at best, Christian in name only.

The second star is the Star and Crescent; it represents the millions of the Muslim East. Theirs is a world in turmoil, newly rich, but living alongside centuries-old poverty. The new nationalism swelling in these lands is in mortal conflict with old traditions and faith. It is a world in a hurry, striving to come of age in the same generation that it discovered the twentieth century.

The third star, the Star of David, represents Israel, a new Jewish nation, born in our generation; it holds open its doors

STARS in the east

to the sons and daughters of Abraham from the Diaspora. It is fulfilling the national aspirations of the Jewish people that have been thwarted and frustrated for centuries.

Bethlehem's Star

The Middle East was the first to receive the good news of the gospel, and from its shores the Master and his 11 men began their march through history that changed the world's course.

During the early centuries fires of persecution sorely tried the church, but it was unconquerable. By the fourth century there were important Christian centers at Antioch, Jerusalem, Alexandria, and Rome. Parts of Asia Minor, Palestine, North Africa, and other Mediterranean regions were almost solidly Christian.

But the destruction that could not be wrought by fire was accomplished by favor. Christianity became the state religion under Constantine, and soon the thirst and thrust for power and wealth overcame the church. All that was vital ebbed away. With her coffers ringing with the clink of silver and gold, poverty of spirit overtook the church; it became a poor rich church. Following the destruction of the Byzantine Empire and the Muslim conquest, the church in North Africa and the Middle East never regained its numerical or spiritual strength.

Until today, there has been no reformation or revival in the Middle East. Of the many millions living there, scarcely eight million are even nominally Christian, and the number of evangelicals is no more than a few thousand. Christians there, as well as other religious groups, live in religious communities that are ethnic as well as religious.

In a sense that is difficult for Westerners to understand, the Middle Easterner's religion is also his nationality. Attempts to convert him are seen not only as an attack against his religion, but as an attack against his nationality as well. For one to change his religion and accept another almost

By Dwight L. Baker

Missionary to Israel



Dome of the Rock in Jerusalem.

amounts to renouncing his nationality. In the eyes of his countrymen he appears traitorous.

The Eastern Christian is more loyal to his Christian nationality than he is to his local church. He may rarely attend services, but he is fiercely loyal to the faith to which he was born. His relationship to his church is more of a family, communal, national relationship, and scarcely ever personal. He may have little or no understanding of the meaning of a personal application of the gospel to his life.

There are, however, many opportunities for service among the Christians of the Middle East. The Middle Eastern Christian, while not evangelical, is nevertheless friendly to the evangelical approach; because of this, many are experiencing life-changing encounters with Jesus Christ.

Each week groups of Baptists and other evangelical Christians from Nazareth go out to the villages of the Galilee, often times at the invitation of local Greek Orthodox priests, to conduct Sunday Schools, Bible study, and preaching services. In Nazareth and the Galilee, Baptists have an extensive local and village witness. They serve in churches, schools, preaching stations, and community centers. The response is encouraging but needs to be developed on a much wider scale.

In Haifa, Baptists conduct the Christian Service Training Center, which trains not only pastors and village evangelists but lay people as well for the ministry of church growth and development. In Haifa is published *Al-Jam'ah*, the Arabic-language Baptist state paper. There is a small congregation there, and one in nearby Acre.

At Petah Tiqva, near Tel Aviv, the Baptist Center provides

a trade school for the study of agriculture and mechanics, attended largely by Muslim boys from nearby villages. Also at Petah Tiqva are camp and conference grounds for church and youth activities, an active church, and the George W. Truett Home for children. In some places in Israel the churches are being led by well-trained, dedicated national pastors.

While the need is great to establish more such centers, there is an even greater need. The young Christian and Muslim of the Middle East need to see the dynamic of the Christian faith in practice. They need to see that this faith can inspire and challenge them and help them to find meaning for their lives in this space age, but they have yet to see it in terms they can understand.

The day when the missionary in pith helmet and khaki shorts, with a roll of bandages under one arm and a Bible under the other, went from hut to hut calling the "natives" to follow the "Jesus Way" would be no more effective in our world than would be a circuit-riding preacher, in a stovepipe hat and cutaway coat, riding on horseback down the main street of an American city.

The young people of the East love Western ways—the entertainment, education, technical advances, and luxuries—but they think these are the important issues of life. They believe that the quickest way into the twentieth century is to imitate the West and acquire "things." They have gotten the message of materialism loud and clear, but the Christian voice has scarcely been heard. It is too weak and insignificant to command their attention or capture their imagination.

We are guilty of gross negligence in allowing men of other



PHOTOS BY FOM H. BOOFIELD, JR.

Bells in Church of the Nativity frame view of Bethlehem hills.

lands to believe that all our goals are material ones. We have let the world believe that America can cure the wounds of society by rubbing gold dust in them.

We have yet to show the people of the East our most priceless heritage. It is not our vast possessions, our unlimited natural resources, our incomparable know-how, our indefatigable energy, *but our faith*. It is not our glitter but our God!

If we show only our material greatness and fail to exhibit our spiritual posture, the people of the world will seek only the material and reject the spiritual. But if we prove to them that our faith is the source of our strength, and if they see that our faith is vital to us, they will desire it and reach out for it.

Islam's Star and Crescent

Today there is a new awakening among the millions of Muslims of the Middle East. Freneau, in *Muslims on the March*, served notice that "the sleeping giant of the East is awakening and must be reckoned with in the councils of the West." Their determined nationalism, coupled with wealth from rivers of oil under Middle Eastern sands, make them feature prominently among emerging nations of the world.

Religiously, the Arabs are predominately Muslim. With the exception of the nearly three million Jews in Israel and the approximately eight million Christians, all in the Middle East follow the religion of the Prophet Muhammad. This apostle of the East appeared in the sixth century. Scarcely 200 years later his followers had conquered Asia Minor, the Middle East, North Africa, and Spain. The Muslim invaders might well have swallowed up Europe had they not been stopped by

Charles Martel in the strategic Battle of Tours in A.D. 732.

The Islamic concept of government is theocratic, with the Prophet as the head of state as well as head of the faith. Thus it has been with his successors. Muhammad came preaching a vigorous monotheism—one God—and crusaded effectively against idolatry.

A strife-weakened, politically divided, spiritually decadent Christianity in the seventh and eighth centuries was no match for this virile new faith and fell like a house of cards before the sweep of Islam. Thousands turned from Bethlehem's star to follow the new Star and Crescent.

Many Muslim young people are only superficially related to their faith, other than culturally. They feel that Islam is out of step with the twentieth century. As some of them turn more and more to the West to satisfy their desires for education, culture, and technical know-how, committed Christians may help them find a living faith in step with, and relevant to, these times. Their almost total disregard for the practice of their religion is evidence that Muslim youth regard it as anachronistic.

The Christian encounter with Islam has been largely ineffectual in the past for three reasons:

First, because of Christianity's use of the sword of steel instead of the sword of the Spirit during the Crusades. For 200 years the "soldiers of the Cross" battled the Muslims over the Holy Land. Louis VII, the Christian king from France, said that the only way to argue with an infidel Muslim was to "thrust a sword into his bowels as far as it would go."

In 1099 when Jerusalem fell to the Christian armies, the armies massacred Jews and Muslims—men, women, and chil-



FOR H. SCOFIELD, JR.

Mosque in Acre, Israel.

dren—in the streets, refusing to give quarter or show mercy, to the extent that Steven Runciman could write in his three-volume history of the Crusades that Muslim and Jewish blood ran knee-deep in the streets of Jerusalem. Later on, he wrote, when cooler heads among the Christians and the Muslims tried to make peace, they were unable to do so because the memory of that massacre in the minds of the Muslims stood in the way.

Second, Muslims believe that their concept of God as One is purer than the Christian concept. Pagans of old complained that Christianity had no altars or idols; Islam complains that Christianity has *only* altars and idols. The veneration of Mary and the saints by some churches is highly offensive to the followers of the Prophet.

Third, the strong waves of nationalism sweeping over Muslim lands today cause them to reject Christianity as a Western religion. This is a strange paradox, for Christianity had its beginning in the Middle East as an oriental faith. Christianity will have to adopt a much more indigenous approach if it is to be acceptable to the Middle East Arab.

However, there is a significant role that Christianity can fill in the Muslim East today. Christians can apply themselves seriously to the task of attempting to bridge chasms that have deepened in history. We can show our friendship by helping to educate Muslim youth, by assisting in the development of their countries, by feeding and caring for their homeless refugees, and by sharing our experience in democracy, an area in which they are deeply concerned.

Above all we can begin to listen and attempt to learn from them. There is much great wisdom in the East, and we will be the richer for having acquired some of it. If we truly respect

and love the Muslim in this new relationship, he will discover our greatest value—our faith.

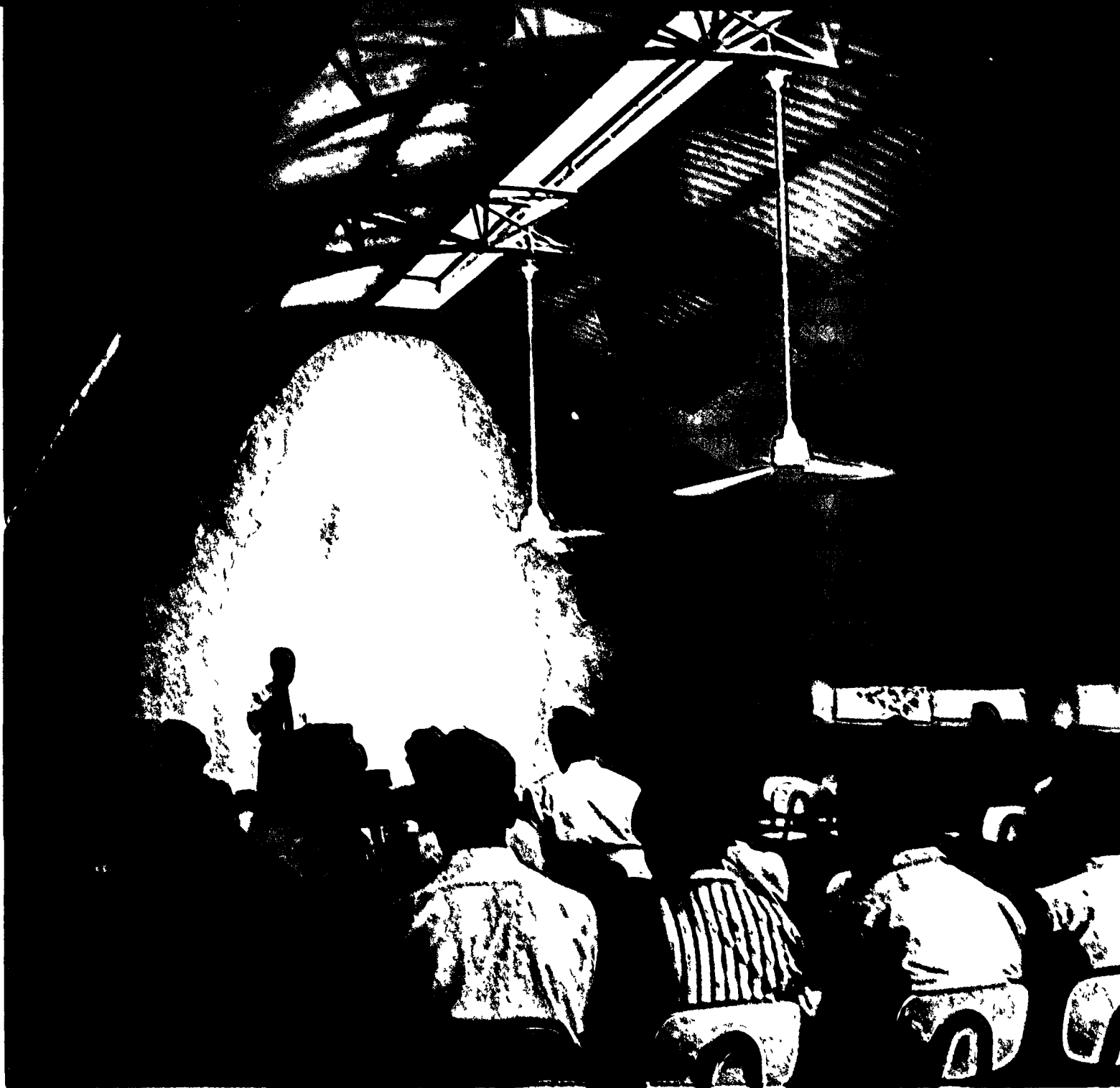
David's Star

The third star is the newest, yet the oldest. Its ancient gleams were shining at the time of the ascendancy of the Christmas star over Bethlehem. After the destruction of Jerusalem in A.D. 70 by Titus and his Tenth Roman Legion, the Star of David faded and wandered for nearly 2,000 years over a homeless people.

Then, in May, 1948, the Star of David stopped its probing and searching of an unfriendly world and settled over the first national homeland of the Jews in 2,000 years. Israel today is an island in the Middle East, surrounded by the Mediterranean on one side and by oceans of hatred on its other sides.

Despite threats to its very existence, the tiny state of Israel has not only survived but has become as up-to-date as tomorrow's headlines. Young Israel has accomplished the Herculean task of bringing over a million exiles from the extremities of the globe and has erected one-half million housing units for them. It has drained swamps, made the desert bloom like the rose, built cities from Dan to Beersheba, developed an atomic reactor in the Negev, and launched locally made rockets. On the streets of Haifa, Tel Aviv, and Jerusalem the ladies wear fashions as smart as those in Paris. People cruise four-lane highways in automobiles *totzaret ha-arretz* ("made in Israel").

Baptist representatives in Israel feel a special debt to the Jewish people. They realize that Jesus was a Jew, born of the



Worship service in Baptist Center at Petah Tiqva, Israel.

JOHNNI JOHNSON

Virgin Mary, who came from the lineage of David. Jesus himself was an observant Jew and made periodic pilgrimages to the Temple from his home in the Galilee. All but one disciple were Jews. Three out of four of the gospel writers were Jewish. The early church was largely made up of Jewish members before a tragic separation took place.

The lives of many Christians during the Dark Ages were little more than evil caricatures of the Christ they claimed to follow. Love that was once the new-birth mark of the Christian had turned to hatred and violence.

For centuries the Jews withered under the sound and fury of Christian anti-semitism, forced conversions, blood libel accusations, charges against them as "God killers" and "Christ crucifiers," and mass extermination. One third of the Jews in the Rhine Valley were murdered by the Crusaders as they marched through Europe; 800,000 Jews were exiled from Spain during the Inquisition; six million were exterminated in death factories under the Nazis. All of this and more took place in Christian countries—countries with an official state church.

For centuries Christians have accused the Jews of crucifying the Messiah. Let this charge against them as a people who committed deicide drop forever! The Jews did not crucify Christ. This is preposterous, unsupportable theology. You do not believe it. You and I believe that it was your sins and mine—the sins of evil humanity—that nailed Jesus to the cross. Jesus did not come to live but to die. Dare we charge that any certain people alone are responsible and blame them? Such charges attack the very pillar of God's plan of salvation.

Today, thank God, Jewish suffering at the hands of Christians and in Christian lands has abated. Perhaps you feel a sense of revulsion at terming those nations Christian, but they were at least Christian in name, and that, for the most part, is what European Jews know of Christianity.

The Israelis have no desire to retaliate, to even the score, or to seek revenge against Christians. Christians in Israel are allowed to build churches, schools, and hospitals, to publish books and Bibles, operate seminaries, do social work, and to preach freely in their churches.

Much of our task today consists of reinterpreting the true Christ, who for centuries was buried under an unfaithful, even perverse witness. One of our deepest commitments is that of living lives of atoning love, offered with a profound sense of sorrow for the suffering of the Jewish people. For one thing, this means that instead of continuing the old monologue we must listen—listen to all the pain and sorrow in the hearts of the Jews.

Christians have been telling Jews things for centuries, but the Jews were not listening because Christian practices did not match the lofty life of love and service of the Saviour whose only conquests were (and are) made by love. If we show ourselves to be sincere friends, and not use bits of love and concern as bait just to seek to convert the Jew, perhaps there will be opportunities to share the joy that we know in him who came to reveal the Father of us all.

Meanwhile, we wait hopefully with expectant hearts for one last star to rise over the horizon of the Middle East—the Morning Star, bright and shining, to light the lives and ways of men.

THE POZ

MARIA Concepción Mendoza at your service," announced the waitress, setting the bowl of steaming *pozole* before me.

I had been hungry at 6:00 P.M. when my friends Inés and Rosa said we would eat right away. But one thing led to another so it was past nine when we left the dormitory for the *pozolería* two blocks away on Juárez Avenue. By now I was ravenous; nothing mattered but to get some nourishment in my stomach.

I had first met this beautiful town the year before, when I worked as a summer missionary with "Operation: Guadalajara." Seventy Americans converged upon Mexico's second largest city for a month of evangelical work in churches and English classes. It had been an invigorating experience during which I made many Mexican and American friends.

All through the winter and spring I had diligently studied brochures offering programs for summer study. Next year I would be finishing college with a bachelor's degree in Spanish, and I was determined to be able to speak the language like a native.

After careful consideration I decided to return to this sunny, serene neighbor. If not like a *Madrideno*, I would at least learn to speak Castilian like a *Tapatio*. *Tapatio* refers to anybody or thing native to Guadalajara. The colorful "Mexican Hat Dance," which originated in this city, is known locally as *Jarabe tapatio*.

I was fortunate in being able to secure a room in the home of a family I had known the summer before. The house was just a block from the girls' home operated by Southern Baptists for girls from smaller towns and rural areas who come to the city to study. Here I had many friends whom I saw often. Among these were Inés and Rosa, with whom I ate

dinner at least twice a week.

As María Concepción served the bowls of hot vegetable stew, her demeanor caught my imagination. A plain girl, short for her age, with a faint Indian cast over her features, she wore her ebony hair in one neat braid hanging down her back to the waist. As she moved barefoot across the concrete floor, I visualized what I imagined to be the features and grace of an Aztec princess.

"Does your family own the restaurant?" I asked as she brought me a bottle of Fanta, with Nancy's face smiling straight from the funny papers.

"My mother does. She is very busy as we are nine children, so my sister and I help her," she volunteered.

"How old are you?"

"Fourteen. My sister is twelve."

I picked up a big tin spoon from the splashy floral print of the oilcloth that covered the table. In the middle rested a loaf of crusty bread and chunks of coarse salt. They were strong enough to rest on their own merit without serving dishes.

The restaurant was housed in a small room opened to the street, lighted by one 50-watt bulb. Two long tables arranged in L-shape served a capacity of 16 customers seated on long wooden benches. In the opposite corner against the wall stood two small serving tables, a giant blue kettle swinging over a charcoal flame, and a red icebox that proclaimed *Tome Coca Cola*.

As a customer entered, María Concepción spooned two ladles full of *pozole* from the big kettle into a tin bowl, sprinkled it with shredded cabbage and thinly sliced radishes, and straightway he was served. This was the menu, so there was no need to take orders.

From time to time she brought a platter of hot tortillas and tostadas, types of cornbread, to the table and from the icebox served Coke, Pepsi, or Fanta as the guests requested. The orange soda, Fanta, was just as familiar to North American guests as Coke and Pepsi because of the smiling face of Nancy from

comic strips in the United States.

A small chicken wandered back and forth between the street entrance and the patio, where the family laundry was still hanging. No facilities for washing dishes were in sight. I thought to myself, *This place would never pass the board of health at home, and, What about child labor laws?*

Feeling satisfied, I thanked María Concepción for the tortilla I lifted from the platter she was passing.

"If you are not working Sunday morning we would be happy for you to come to Sunday School with us. The boys and girls your age seem to enjoy it very much," I said.

A curious expression came over her face, and I knew she had no idea what I was talking about.

"If you would like to go, meet us in front of your house at ten on Sunday morning. We will pass by here."

We did go by and waited awhile, but María Concepción never appeared.

Two evenings later my Mexican sisters and I returned to the *pozolería* for dinner. They weren't as uncomfortable about accompanying me as they had been before. By now it was evident the place held an exotic fascination for me. Upon entering we found five other customers being served by a younger girl with vivid brown hair and decided Caucasian features.

"María Elena Mendoza at your service," she grinned shyly at my request for her name.

"Is María Concepción not working tonight?" I asked.

"She will be here directly. She is still upstairs helping mother with the baby."

The meal was a repetition of the earlier one, except tonight they offered cheese tacos, considered a delicacy by the clientele. Gradually I downed all the *pozole*, although I could never testify to its gourmet appeal. More people were beginning to stroll in, contributing to muted conversation with an occasional burst of friendly laughter.

The author teaches history and Spanish at John Curtis Christian School, New Orleans, La. She first went to Guadalajara, Mexico, in 1966 for "Operation: Guadalajara," initiated by Missionaries Orvil and Alma Reid. (Spanish-speaking Americans were invited to serve a few weeks in Guadalajara at their own expense.) This article is based on the author's return visit the following year.

By Marilyn Nelson

POZOLERÍA

After a while María Concepción made her appearance.

"*Buenas noches*," I greeted as she served tacos in our corner.

"Good evening, dear friend. It is a pleasure to serve you again," she smiled demurely.

Then from the back of the patio her mother issued a command which I did not understand. I felt so discouraged. After almost a month of diligent study and living with the language there were still so many incomprehensible statements. What was wrong?

Returning to the table five minutes later the young girl said something else I did not understand.

"I'm sorry, María Concepción, I don't understand Spanish very well. Please repeat what you said more slowly."

"But you speak Spanish beautifully. How did you learn?"

"In school. Do you go to school?"

"I used to, but now I don't. Have you gone to school many years?" she inquired.

"Yes. Perhaps too many."

"Well, you learned to speak the language so well at first I didn't know you were American."

"How did you find out?"

"The way you dress."

Glancing at my friends, attired in cotton skirts and blouses, sweaters, and loafers, I couldn't discern any difference between their costumes and mine.

"How am I dressed different from Inés and Rosa?"

"Everything you wear matches," she said without hesitation.

"Did you like school?" I stuttered uncomfortably.

"It was so-so."

Upon leaving I handed her two pesos for the *pozole*, tacos, a Coke, and tip. Not a bad repast for 16 cents.

Thereafter we usually dined at the *pozolería* every other night, as it offered a most nutritious bargain, and I learned to tolerate, if not to relish, *pozole*. The Mendoza sisters became my good friends, as did several other regulars at the restau-

rant. And I remained noticeably healthier than some other American students who were eating better. The tourist's disease, "Montezuma's revenge," couldn't touch me.

One evening as we were leaving, María Concepción followed me to the door. I noticed she was reluctant to say what was on her mind.

"Did I forget to pay you?" I asked.

"Oh, no! You paid. I was just thinking I might like to go to Sunday School one time to see what it's like, if you will take me."

At ten sharp Sunday morning, María Concepción, scrubbed and polished, her hair plaited neater than I'd ever seen it, awaited in front of the closed restaurant door. A big grin spread across her face as I greeted her.

She listened to the lesson attentively, showing no indication of any message registering on her mind. When activity period started, she entered in enthusiastically and was annoyed when the pastor came before she finished coloring her picture to inform the class that it was time for morning worship.

Each Sunday after that she accompanied me to the little church on 16th of September Avenue, determined to finish her picture before worship service.

All too soon the summer was ending. The last exams were finished, and next day I was to leave Guadalajara to return home. On entering the *pozolería* the last evening I decided it would be better to say nothing of my departure. There is never any need to say goodbye, really. And nourishment for my stomach was the most important thing now.

I was scraping the last kernels of corn from the bottom of the tin bowl when Carlos, Rosa's boyfriend, plucked a guitar from some dark corner behind me.

"Mariquita, you have been such a good student of Mexico we offer you now one of our most cherished customs. When a dear friend leaves, we always sing to him *La Golondrina*," he announced gallantly.

Then he began to strum a magnificent,

melancholy tune. Suddenly everyone in the room was vocalizing about a swallow that is leaving, but doesn't know where to go.

At its conclusion a weak "*gracias, amigas*" managed to scramble from my throat.

Upon entering the nippy summer evening, I was jerked from a daze by a slight cry from the *pozolería*.

"Mariquita!" it bounced through the air.

María Concepción was running toward me urgently.

"You were leaving without saying goodbye," she scolded. "But I must tell you I am going back to school in September. Mamá says María Rosario is big enough now to start so she will do part of my work and I can go to school the full day. I am going to study very hard. Maybe the next time you come I can speak English with you."

Then she paused, but I could tell she had something more to say.

"I hope so, María Concepción. Perhaps you can even come to visit me in the United States," I said.

"Even after you leave I am going to keep on going to Sunday School. I finally finished my picture before the pastor called us to worship service."

The following afternoon at the mammoth bus terminal Rosa and Inés accompanied me to a streamlined blue and gray coach with the symbol of a flying rabbit on its side.

"Well, Mariquita, soon you will be back home," beamed Inés. "Perhaps tomorrow night you will dine in one of the great restaurants of New Orleans."

"I don't think so. They don't have *pozole* on the menu."

Later, as the big bus chugged into the blue-black night of the northern Mexican desert, I considered the potential each one of us has. No one knows how far his influence reaches.

María Concepción taught me a great deal about life and love. I hope I may have imparted as much to her.

MK at the Book Factory

BY WILLIAM N. McELRATH
Missionary to Indonesia

DADDY, I'm going to be a missionary over there, too!" pipes up the appointees' young son.

"Our children use natural opportunities to witness, through friendship with their playmates," a missionary mother reports.

You've often read sentences similar to these in this publication. But how often have you read about an MK (missionary kid) who actually takes a paying job that is vitally involved in the work of grown-up missionaries?

That's what 11-year-old Scott Corwin did.

Scott attended fifth grade last year in Bandung, West Java, Indonesia, where his parents, Mr. and Mrs. William E. Corwin, missionaries, were studying the Indonesian language.

Some of Scott's classmates needed several weeks to get home for holidays because their parents are Christian and Missionary Alliance evangelists in far-flung islands. Therefore, the combined Thanksgiving-Christmas-New Year vaca-

tion for Scott's MK school stretched from early November to late January.

One day not long after school was out, Scott heard the phone ring. His missionary "aunt," Mary Alice Ditsworth, explained a need at the Baptist publishing house. One of the Indonesian teen-agers who ordinarily worked part-time during rush seasons was busy with exams.

"Would you be interested in giving it a try, Scott?" Miss Ditsworth asked.

Scott was more than interested; he was delighted. An active, athletic, outgoing youngster, he had already become bored at home with his little sisters.

The first day at work proved to be more than he had bargained for. He operated a large stapler that required a hard smash for each thick quarterly. By evening the palm of his hand was sore and blue.

But Scott was no quitter. Every workday for more than two months he pedaled his bicycle or rode with his dad up the hill to the publications building. There he signed in with an eager smile.

Because of language lessons and family

activities, Scott's hours on the job were sometimes a little shorter than those of adult employees—but not much. Despite a partial language barrier, he was soon accepted among them as a regular worker who could do his full share.

Standing nearly eye-to-eye with the diminutive Indonesians, the tall, Texas-born boy never told them his age. Most guessed him to be in mid-teens, like the other young part-timers.

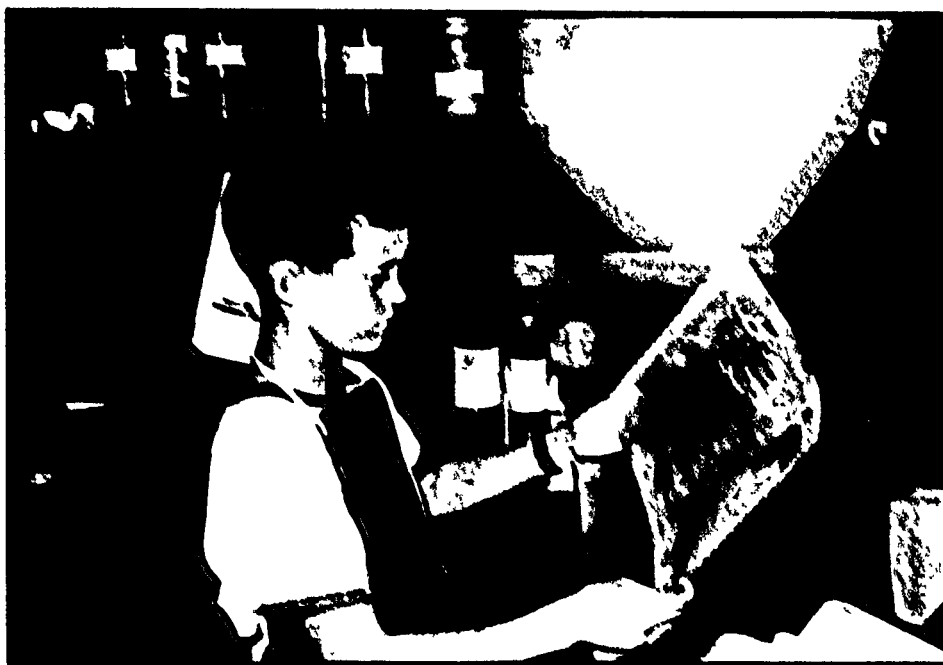
How did Scott Corwin earn his small, but treasured, wages from November to January? In many ways:

The Baptist publishing house in Bandung does much offset printing. That means photography is important. Wearing his long, black apron, Scott sometimes assisted in the darkroom. And he helped to process many a metal offset printing plate, under the direction of Imarto Wirawan, his Indonesian "boss."

The apron, of course, protected his clothing—sometimes his Camp Miki T-shirt. The camp is a big annual event for all Baptist MKs in Indonesia. Last year, his first at the camp, Scott was sports



Scott Corwin assists pressman, operates a stapler, works in the darkroom, and examines plate.



PHOTOGRAPHY BY ERNEST B. BEEVERS

champion among all boy campers.

The heaviest jobs in the publishing house, of course, must be done by adults. But Scott often helped lighten the load. The blade on the manually operated paper cutter must slash down with full weight; but when Scott turned the wheel on the press to hold the rough-edged magazines straight, it made Anton's work easier with the blade.

Fortunately, not all books need the type of stapler that turned Scott's hand blue on his first day at work. He also operated a stapler where he just pressed a pedal to staple the pages he held in place.

It's not all a man's world at the publishing house. Scott took his share of kidding for the long hours he spent working beside pretty Olga Johannes, as they gathered folded pages, in proper order, ready for stapling. One such publication was *Suara Baptis* ("The Baptist Voice"), Indonesian Baptists' bimonthly newsmagazine.

The heart of the printing process is a little giant, an offset duplicator. Scott

was not allowed to help Darminto and other printers operate it, but he sometimes carried paper and assisted in other ways.

One job made to order for Scott was to assist in paper storage. His size and agility made him ideal for something no other worker could do as well. He would monkey his way up the racks in a paper storeroom, then swing across to the shelf on the far side.

High in his "crow's nest," as Scott called it, on the uppermost shelf, he curled himself into a tiny space between tall stacks and helped the adult worker below to place, sort, and count the thousands of reams of paper stored around him.

The job done, Scott would spread-eagle across and down to the next foot-and-hand-hold, his knees black from seldom-disturbed dust on that top shelf.

So it went through busy weeks. Scott's variety of jobs kept him interested. Even when the task grew monotonous, he stayed at it with a steadiness that was remarkable for a youngster his age.

A missionary editor at the publishing house was so much impressed with the boy's cheerful work that he decided to make Scott the main character in one of a series of missionary stories he had been asked to write. The stories will be used as resource materials for ten- and eleven-year-olds in Southern Baptist Vacation Bible Schools next year.

My first-grade son, to whom Scott Corwin is a hero, provided the title for the story. While waiting for me to finish a manuscript and go home for lunch one day, small Tim McElrath stood beside tall Scott and pretty Olga and helped gather folded pages in order.

"Daddy," he later exclaimed, "this is just like a book factory!"

Thus the story-title, "Missionary Kid at the Book Factory," which has been used again in abbreviated form to head this article.

Can you think of a more fitting place to find an MK hard at work than "on the assembly line," helping to send out the printed Word of Life?

editorials

A Leader Passes

THE RECENT DEATH of Josef Nordenhaug marked the passing of a former editor of *THE COMMISSION*. In tribute we present the following resolution passed by the Foreign Mission Board, October 15, 1969.

The distinguished career of Dr. Josef Nordenhaug came to a close on September 18, 1969. The Foreign Mission Board expresses profound appreciation for his many contributions to the Baptist world fellowship and the cause of Christ around the world. It acknowledges a particular debt



Dr. Josef Nordenhaug

of gratitude for his dedicated and capable service as editor of *THE COMMISSION* 1948-50 and as president of the Baptist Theological Seminary of Rüschlikon, Switzerland, 1950-60.

A graduate in science of the University of Oslo, Norway, Dr. Nordenhaug earned Th.M. and Ph.D. degrees at Southern Baptist Theological Seminary. Before joining the Foreign Mission Board staff he held pastorates in

Kentucky and Virginia. He left the seminary in Switzerland to become general secretary of the Baptist World Alliance.

As Dr. Clarence Cranford said at Dr. Nordenhaug's funeral, the roads of the world cross in his heart. His sympathies, understanding, and love were broad; his natural endowments were great in their number and degree; and through his work as pastor, editor, educator, and administrator his accomplishments were many. Not least among his achievements was the furtherance of unity among Baptists of the world and especially in Europe.

In his last report to the trustees of the Rüschlikon seminary, Dr. Nordenhaug voiced a great hope: "My hope for the future is that we may experience a mighty revival of such thorough ethical renewal by the power of God that the next era in the history of the church shall be characterized by righteousness in the degree the revivalism of the 18th and 19th centuries was characterized by pietism. Such a revival must be rooted in a sound theology which is not a mere game of raising questions and seeking answers, but which includes application to life. Theology and the practical life cannot be separated."

Several years after Dr. Nordenhaug left Switzerland, a Swiss dentist whose insight is better than his English said, "Dr. Nordenhaug is a beautiful man." His life kindles within us a desire that the beauty of the Lord our God may be upon us.

New Index Plan

AN INDEX of this year's 12 issues of *THE COMMISSION* (Volume XXXII) will become available January 1, 1970. It will not make its customary appearance in the December

issue. Instead, we are producing it separately and making it available for any person who wants it.

Many readers of *THE COMMISSION* have each year's issues bound into annual volumes. Although produced separately this time, the pages of the index match the size of those in the magazine and can easily be included as part of the bound volume. 7

The entire content of all issues published during this calendar year is listed in the index, item by item, according to author, country, and topical identification.

Orders for the 1969 index are being received now, with the understanding that it is free and that delivery is not to be expected until after the end of the year. Copies of the index will be sent automatically to the following:

- editorial offices and libraries of all Southern Baptist boards and agencies;
- editors of Baptist state papers;
- church libraries holding subscriptions to *THE COMMISSION*;
- WMU headquarters in Birmingham and in each state;
- seminary libraries.

All subscribers desiring the 1969 index are encouraged to request it. See the announcement on page 31 for ordering instructions.

Expiration Clue

DO YOU KNOW when your subscription to *THE COMMISSION* expires? Your address label now carries that information.

The final pair of digits on the top line indicate the month and the year, respectively. The first digit is a numeral for the month, through "9" (September). Each of the year's last three months is identified by its initial letter—"O" for October, "N" for November, and "D" for December.

In that the subscriptions vary from one to three years the expiration indicators that appear on address labels are as follows:

	1970	1971	1972
January	10	11	12
February	20	21	22
March	30	31	32
April	40	41	42
May	50	51	52
June	60	61	62
July	70	71	72
August	80	81	82
September	90	91	92
October	00	01	02
November	N0	N1	N2
December	D0	D1	D2

We hope that every subscriber will observe this detail on his address label and renew at least two months ahead of expiration. It is the one way to avoid missing an issue of *THE COMMISSION*.

THERE IS STILL time to order gift subscriptions for friends who should be reading *THE COMMISSION*. As they read it next year and grow in awareness of the cause of missions, you will have provided a gift beautifully harmonious with the meaning of Christmas. See the back of this issue for ordering details.

When Jesus Comes in

By Baker J. Caughen



WE STOOD in front of a little shop in Trinidad where fruits, candies, pencils, and other simple commodities could be bought from a bright-faced girl about 14 years of age. We were glad to be there because the pastor told us we were going to meet a man who had been wonderfully blessed by the Lord Jesus and whose way of life had been remarkably transformed.

Soon he came out to see us, not really expecting guests, and making apologies for his appearance. But he quickly sensed that we didn't mind his attire because we were interested in what the Lord had done for him.

Seldom have I seen a more radiant smile on a man's face. He talked about the great change that had come into his heart when he turned away from a life in which he had not known Christ.

It had been a life with many sins, and he had done poorly in his business and family arrangements. After much earnest prayer and loving witness on the part of the pastor and those around him, his heart was opened to Jesus Christ, and the old things passed away.

With radiance the man said, "Now, I am really living!"

It was true. The pastor told us that the man, when he came to know Christ, took a fresh look at himself, at his business, and at his home, and everything was made new. He became a fervent witness to the living Saviour, and others began to be aware that he was a man into whose heart Jesus had come.

Only a few days earlier we had been in a meeting of Christian workers in Guyana. They were telling us about themselves and where they served when a missionary whispered to me, indicating a man across the way, "That man has been remarkably changed." He had been converted from a life so wicked that when the joy of the new birth began to fill his soul his son wrote a paper in school about

his father and gave it the title "From Beant to Priest."

The father had become a witness for his Saviour, and his family was profoundly impressed by the change. Jesus had come into his heart, and nothing could be the same.

We went out to the place where this remarkably transformed man had shared his Christian witness. We heard young people give their testimonies of the difference Christ makes. One youth stood before the audience in the presence of his Hindu mother and joyfully told what Jesus meant to him. Another young man, nearly grown, testified that he had planned to be a bandit, but Christ came into his heart, and now everything is different.

When Jesus comes, nothing remains the same. He blesses every part of our lives, and he blesses those who come in touch with one transformed.

This is what the task of worldwide missionary labor is all about. It is sharing with others the truth of the living Christ. When hearts are opened to him by faith, he comes in to dwell. Light dispels the darkness, and joy drives sorrow away.

That is why the Lottie Moon Christmas Offering means so much. It gives an opportunity of reaching farther into this world of darkness, sorrow, sin, and need than we could go otherwise, and says to people everywhere that Christ loves them. It is right that we should stretch ourselves to the utmost to reach every person in the world, for our Master is concerned about all.

Without the Lottie Moon Christmas Offering we could only reach half as far. We thank God for the gifts which come through the Cooperative Program, and we praise God that through the Lottie Moon Offering we can reach farther than otherwise could be done.

How appropriate it is that these two

channels of giving converge at the Christmas season! All year long we are privileged to give through the Cooperative Program to reinforce every facet of our mission labor at home and abroad. When Christmas comes, the added touch is given so that multitudes of people who otherwise would be neglected can hear the glad tidings of good joy about which the angels sang.

What wonderful joy this offering brings! It means so much to those who give; it means so much to those who receive. Every dollar that flows out to bless others brings blessings back into our own hearts.

Several years ago the pastor of a large church told me of their experience. The first of December found their church \$40,000 behind on the budget. They didn't talk about money, but they did talk about missions and gave an opportunity for the great church to respond.

By the time the month closed, the church budget had been fully reached. An additional \$10,000 was available for the Cooperative Program beyond what they had budgeted. Another \$5,000 was available for an additional need, and the sum of \$30,000 had been laid upon the altar for the Lottie Moon Christmas Offering.

The pastor said, "If we did not have the Lottie Moon Christmas Offering, we would have to search for something to bring to us the spiritual blessing that the offering brings year by year."

It doesn't stop there, because when the Lottie Moon Offering has been given, springs of Christian compassion are opened and continue flowing through the year into a world of need through the Cooperative Program. There is no greater reinforcement for the Cooperative Program than the Lottie Moon Christmas Offering and the vast labor of intercessory prayer out of which it arises.

Free

"Oh — not 25!"

"Yes, 25."

"Momolu can forgive Molō. Momolu is a Christian now," said Kamo.

Momolu and Molō had fought during a soccer game in their Muslim village near Monrovia, Liberia. Molō struck Momolu on the chin and "wanted Momolu's blood." For settlement of the offense, all the villagers and relatives from nearby places gathered.



"We'll take Molō to city court!" threatened the family of Momolu.

Kamo, a new Christian, was saddened by the furor. "No, not to city court," he objected. "Let's settle it among ourselves."

They agreed. Molō's father gave \$2 to Momolu's people.

"This is not enough!" they argued. "Molō must suffer."

Molō's uncle, Seku, commanded him to lie on the ground "for 25." Seku would beat him 25 times with a rattan. He struck him twice, stopped, and offered to pay \$5 instead.

"No!" disagreed Momolu's family. "Molō wanted Momolu's blood. This is not enough. Molō must suffer."

Distressed by friends fighting among themselves, Kamo stepped into the midst of Momolu's family, while Molō's relatives wondered how they could pay.

"God loves us no matter what we do," began Kamo, speaking in Kpelle. "God made us to love each other no matter what we do. The new way is to forgive, like Jesus did. Momolu is a new Christian."

"No longer can we live by 'an eye for an eye and a tooth for a tooth.' Momolu should give back the money, forgive Molō, and forget the wasting of his blood. Christ has already 'wasted his own blood' that we might all be saved from the tyranny of revenge in our lives."

The family quietly nodded their heads as Kamo taught them of the love of God.

Molō got up slowly from the ground. Momolu quietly handed back the money to Seku and Molō's father.

Momolu and Molō shook hands. The crowd dispersed — thankful and amazed.

God has already taken the sin of man upon his own back to set us free — free from palaver about how to punish each other.

Carol (Mrs. J. Howard) Hovde
Monrovia, Liberia

(The Hovdes have now completed their assignments as missionary associates and have returned to the U.S.)

EPISTLES

From Today's Apostles
Around the World

First in the Province

We have the opportunity and challenge to be the first Baptist missionaries in the province of Lampung, in south Sumatra. I moved to this location in February after a year of language study in Bandung, and stayed in a hotel while seeking a house.

How happy I was to find five Baptists living here! We began Bible study immediately.



After a house was located in Tandjungkarang ("Cape Coral"), my wife (Betty) and three children joined me in June.

One month later, while we were attending the annual meeting of our Indonesian Mission, thieves broke into our home and took, along with other things, our entire wardrobe of new clothing.

Our first impulse was anger and a feeling of being hurt. We remembered the hours Betty had spent shopping for each member of the family for our four-year term. Our youngest son couldn't understand why his new Christmas bicycle had been taken.

We were made aware that it is much easier to talk about loving people than to love them. Our family has learned that things are, after all, of little comparative value. We can serve without them.

Twenty persons attended the first Sunday School and worship service held in our living room on August 17, Indonesian independence day. Within five weeks two young men made professions of faith in Christ. Angels could not have rejoiced more than I. It had seemed like such a long time (two years, in fact) since I resigned as pastor in Ohio to begin orientation and language study.

It was thrilling to hear each of these new Christians pray in Wednesday Bible study hour, asking God to "help me study and learn more about your Son, Jesus." Both young men have purchased Bibles, and other people in the congregation help them locate Scriptures so they can follow closely during our Bible study.

We ask prayer for the witness of the ten who have joined the Lampung First Baptist Church. It is a day's journey to the next closest Baptist church, in Djakarta. We also ask prayer for the two new preaching points 125 miles north of us in an isolated area where I preach twice a month.

And prayer is needed for my three English classes, because some will come to study English who would not otherwise hear the gospel. I use the *New Testament in Today's English* as the reader.

Also, we request prayer for Betty as she teaches our children, who are in the second, third, and fourth grades.

Thus you have a part in the salvation and spiritual growth of those who now have access to the abundant life.

J. Wendell Smith
Tandjungkarang, Indonesia

Brazilian Briefcases

Sometimes it is difficult to tell who the executives are in Brazil, for nearly everyone carries a briefcase.

Varied are the briefcases' sizes and shapes, as well as their contents. Most popular use is to carry papers and documents for business transactions — there is a mountain of paper work going on here all the time. (Just to secure the title on our mission house I had to go to five or six different places.)



Another common use is to carry money. With the currency still suffering from inflation, large amounts of bills are necessary to transact business. To avoid revealing that they are carrying money, many people conceal it in briefcases.

Some uses seem unique. The refrigerator repairman came to our house with his handy briefcase. He opened it, and there were all his tools.

I saw a carwasher arriving for work with his briefcase. Like any dedicated businessman, he opened his briefcase. Then he took out rugs and sponge and promptly began work.

Many believers make use of a briefcase. Often they carry Bibles and songbooks in them. It is not uncommon to see a Baptist pastor with a briefcase.

For those not prosperous enough to afford a briefcase, there are other ways to carry and to conceal things. A piece of newspaper or an old sack will do just as well. This may be even more effective, for who would suspect a big deal to be all wrapped up in a newspaper or an old sack?

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

On a Jet Circuit

One can never say life as a missionary is static.

Last June my wife (Libby) and I were asked to consider resigning at University Baptist Church in Beirut, where I have been pastor, and assuming an itinerant ministry to isolated areas in the Middle East. Americans live in many areas where there is no resident clergyman.



Now I am beginning this ministry. It really isn't entirely new. I have been visiting monthly for one and a half years a city where 2,600 Americans now live. This is in a country that doesn't welcome Christian clergymen. Some of the nationals know who I am and that I am there to minister to the Americans. No problems have arisen, and I do not anticipate any. I plan to expand this ministry to two other cities in that country.

In addition I will visit two of the seven Trucial States, Dubai and Abu Dhabi, on the eastern side of the Saudi Arabian peninsula. These are small Sheikdoms, protectorates of Great Britain. Oil is the big business there, and, of course, many Americans are involved.

We will continue to live in Beirut. We are still missionaries. I plan to make two trips each month to these areas and will be gone from the family a little over two weeks each month. But we cannot live in the places where I will be ministering.

The people I have contacted in the Persian Gulf area are excited about the prospects of regular visits by a missionary. Because they want to share the cost of this ministry they pay all the travel expenses of their "jet-riding circuit rider."

[Kirkendall's ministry to Dubai began after a Baptist family, sent by an oil company from Oklahoma to the Sheikdom, wrote the Foreign Mission Board to ask if there were any Southern Baptist missionaries in that part of the Arab world. The inquiry was relayed to Kirkendall; letters and a visit followed.

[An oil company sent a Baptist family from Kansas to Abu Dhabi. On their first visit to Beirut they attended University Church and expressed a desire that someone come periodically to minister to U.S. citizens living in "that desolate piece of Arabian desert that is floating on a sea of oil."]

The people to whom I minister come to Beirut for business and medical reasons and for vacation. Many have children in the American Community School as boarding students.

Jet travel makes this circuit possible, and Southern Baptists make it a reality through one of their missionaries.

James F. Kirkendall, Beirut, Lebanon

Your Gift

I wish you could have been here the first Sunday we entered the new building Baptists provided for our congregation. I believe all 11 million Southern Baptists would have been proud of the use of their foreign mission gifts.

After waiting one and a half years, from drawing board to completion, we could hardly wait for the paint to dry so we could use the building.



The first prayer of the first service set the mood. A new Christian prayed, "Lord, thank you for the millions of Baptists who gave us this building."

My heart tripped a beat as I felt for you the thrill of a gift well received and dedicated to the Lord.

At each service new people are entering to hear the gospel. Our two-year wandering from the front room of our home to a rented school for worship has ended. Our people are eager to witness and to invite the lost to enter.

Actually your gift to them—a building entirely beyond their economic means—has given them the example of sharing. Increasingly, many are testifying about the blessing of tithing and are amazed how God multiplies their meager wealth.

Soon you will have the annual chance of giving to foreign missions at Christmas. I hope you will think of the influence of your giving.

Don't forget the grateful Christians meeting in a clean, strong building in Medan. It is the first Christian Christmas for many of them and the first Christmas in their own church for all of them.

Please make a meaningful gift to Christ and have the joy of giving so that all nations might know our Lord.

Robert H. Stuckey, Medan, Sumatra, Indonesia

A Personal Goal

We were members of Pearl Street Baptist Church (Sunday School attendance about 40) in Paola, Kansas, during Lottie Moon Christmas Offering season while on furlough in 1968. In previous years the foreign mission offering had never totaled more than about \$50, and there was some feeling that the goal for 1968 should be about the same.

Nevertheless, the church accepted our suggestion that we seek to give \$5 for each country where Southern Baptists have foreign mission work.



A surprising enthusiasm resulted spontaneously as various members of the church came under a prayer burden for the different areas of the world. Sunday School classes adopted whole continents or geographical sections for which they would pray and give.

One couple hastily offered to give the \$5 for each country they had been privileged to visit. To their surprise they discovered that they had been in a total of 21 nations. The very act of recalling and giving the money brought back a flood of happy memories that came down from more than a quarter of a century of travel.

In other cases countries were selected and gifts made as a memorial to a deceased loved one.

Out of a large number of similar experiences the church amazed both itself and nearby congregations by exceeding the goal with an offering of more than \$400.

Perhaps one of the most noteworthy aspects of the project was that, once accepted, the goal became a personal one for all the church members. There was no need for official promotion or pushing to raise an offering, for this was done in a most spontaneous fashion by the entire church.

As is always true, the members of Pearl Street Church received the greatest blessing as they gave of their resources and prayers for the cause of foreign missions.

Donald R. Kammerdlener, Cali, Colombia

NEW

Missionaries Appointed

October, 1969



VENEZUELA: Dale C. Lindstrom, born at Sterling, Colo., Sept. 14, 1940. Graduate: Colorado State University; University of Missouri (M.S.). Attended Southwestern Seminary. He has taught vocational agriculture, was farm manager and teacher at an academy in Missouri, served as maintenance manager for Windermere Baptist Assembly in Missouri, and was pastor of Bethlehem Church, Harrisburg, Mo. Expected type of service: agricultural evangelism. Janet Atkins Lindstrom, born at Sterling, Oct. 19, 1940. Graduate: Beth-El School of Nursing, Colorado Springs, Colo.; she became an R.N. in 1961, and has served as nurse in Colorado and Missouri, most recently at Mid-Missouri Mental Health Center, Columbia. Children: Sonia Jean, soon to be eight; Christine Joy, six; Laura Jo, almost three.



UGANDA: Paul D. Eaton, born at Farmington, N.M., Feb. 14, 1938. Graduate: Colorado A&M College (now Colorado State University). Attended Southwestern Baptist Theological Seminary. He was for five years owner and manager of a nursery and landscaping service in Farmington. Expected type of service: agricultural evangelism. Kay Loomis Eaton, born Clearwater, Fla., Feb. 28, 1939. Graduate: Adams State College. Children: Douglas Carl, eight; Roxanna Kay, six.



TAIWAN: Robert F. (Bob) Greene, born at Blowing Rock, N.C., Mar. 8, 1935. Graduate: Bluffton College; Southeastern Baptist Theological Seminary (B.D.); School of Pastoral Care, N.C. Baptist Hospital. He served four years in the U.S. Air Force, and was a HMB summer missionary in 1958. He has taught school and has been pastor in Ohio, North Carolina, and, from 1966 to 1969, at Grace Church, Heidelberg, Germany. Expected type of service: general evangelism. Mary Bear Greene, born in Wyandot County, Ohio, Aug. 26, 1937. Attended Bluffton College. She has taught school and has been a secretary. Children: Joel Lee, ten; Deborah Ruth, nine; Michael Edward, six; Annette Sue, almost two.



ITALY: John W. Murphey, born at Murray, Ky., Oct. 26, 1934. Graduate: Wayland College; Southwestern Seminary (B.D. and M.Div.). He has served churches in Texas and California as youth director, music-education director, associate pastor, and pastor, and since 1963 has been pastor of Walker Avenue Church, Oklahoma City, Okla. He was in the U.S. Army 1957-59, including assignment in Germany. Expected type of service: general evangelism. Alta Mae Johnston Murphey, born at Ft. Worth, Tex., Oct. 7, 1935. Graduate: Wayland College. She has worked as secretary and nursery school teacher, and taught school 1960-66 in Texas and Oklahoma. Children: John Warford, Jr., almost three, and Mark Johnston, one and a half.

SPAIN: Mary Anne Forehand, born at Burnet, Tex., Mar. 31, 1942. Graduate: Wayland College; Southern Baptist Theological Seminary (M.R.E.). Served as state Sunbeam Band director for Kentucky Woman's Missionary Union. Since 1967 she has been editor of Sunbeam Band materials for convention-wide WMU, Birmingham, Ala. Expected type of service: WMU work.



PARAGUAY: G. C. Harbuck, Jr., born Fitzgerald, Ga., Aug. 24, 1939. Graduate: Howard College; Southeastern Seminary (B.D. and M.Div.). He has been pastor of Gilbeon Church, Village, Va., since 1966. Expected type of service: general evangelism. Patricia Barbour Harbuck, born Richmond, Va., June 18, 1939. Graduate: Bluefield College; Richmond Professional Institute (now Virginia Commonwealth University); Southeastern Seminary (B.D. and M.Div.). In 1961 she served as a HMB summer missionary in Detroit, Mich.



VENEZUELA: Lawrence E. (Larry) Rice, born at Washington, D.C., Aug. 9, 1940. Graduate: University of Maryland; Southern Seminary (M.C.M.). He has taught school and has been music director for churches in Maryland and Kentucky. From 1966 to 1969 he was music and youth director at First Church, Wheaton, Md. Expected type of service: music evangelism. Karene (Kay) Tant Rice, born at Parris Island, S.C., Jan. 1, 1942. Attended the University of Maryland. She has been a schoolteacher and schoolclerk. Children: Jonathan Thomas, seven; Timothy Alan, three.



EAST AFRICA: James E. Gibson, born at Toone, Tenn., Dec. 17, 1936. Graduate: Memphis State University. Attended New Orleans Baptist Theological Seminary. He has served as IBM operator, cost accountant, and from 1967 to 1969 as an industrial division manager in Memphis, Tenn. Expected type of service: business management. Harriett Dyer Gibson, born at Memphis, Mar. 13, 1939. Graduate: Baptist Hospital School of Nursing, Memphis. She has worked as office, industrial, and hospital nurse in Tennessee and Louisiana. Children: Martha Lee, six; Dianna Ruth, soon to be four.



EAST ASIA: Ralph A. Youns, born at New Orleans, La., Mar. 1, 1937. Graduate: Mississippi College; New Orleans Seminary (M.C.M.); also attended Southern Seminary. He has been director of music and youth or music and education activities for churches in Mississippi, Georgia, Alabama, and North Carolina. Since 1966 he has been music and youth director for Front Street Church, Statesville, N.C. Expected type of service: music evangelism. Betty Alexander Youns, born at Canton Co., N.C., Feb. 22, 1940. Graduate: Presbyterian Hospital School of Nursing, Charlotte, N.C.; became R.N. in 1961. She has served as a nurse at hospitals in Chapel Hill and Charlotte, N.C. Children: Lisle Arnell, three; Linda Arden, one.

Note: The Wade Russell Rowlands, appointed in August, are assigned to Tanzania, not the Middle East, as printed in the November issue.



KOREA: James R. Swedenburg, Jr., born at Palmetto, Ala., Aug. 21, 1933. Graduate: Marion Military Institute; Howard Col-

lege (now Samford University); Southwestern Seminary (B.D.). He served in the U.S. Air Force 1954-57, including assignment in Korea. He has been a BSU director and since 1956 has served as pastor of churches in Texas, Alabama, Oklahoma, and Pennsylvania, currently at Manor Chapel, York, Pa. Expected type of service: general evangelism. Joyce Hawk Swedenburg, born at Siloam Springs, Ark., July 12, 1932. Graduate: Southwest Baptist College; Baylor University. She has worked as staff accountant for firms in Oklahoma, Alabama, and Texas. Children: Michael Reece, 11; Steven Lyle, soon to be eight; Joye Denise, almost three.

Missionary Associates

August, 1969



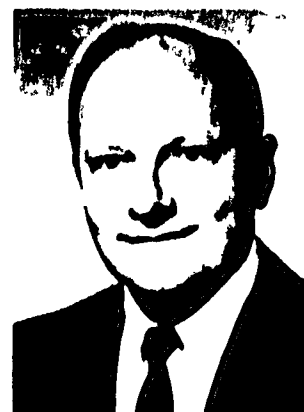
PHILIPPINES: Howard E. Scott, born at Brownwood, Tex., Dec. 10, 1910. Graduate: Howard Payne College; attended Southwestern Seminary. He has served churches in Texas since 1947, as educational director 1947-49, and as pastor since 1949, most recently (since 1960) at Field Street Church, Cleburne, Tex. Expected type of service: business management, preaching. Frances Billingslea Scott, born at Topeka, Kan., May 5, 1914. Attended Howard Payne College. She was a private music teacher for 24 years in Amarillo, Tex., and has been organist for churches in Texas, since 1963 at Field Street Church, Cleburne. Children: Bernice (now Mrs. Kenneth Goud); David Harold, 26.

HONG KONG: W. Griffin Henderson, born at Murfreesboro, Tenn., Aug. 2, 1915. Graduate: Emory University; Southern Seminary (Th.M. and Th.D.). He served as chaplain in the U.S. Navy in the U.S. and the South Pacific 1944-46. He has been youth director, associate pastor, and pastor for churches in Kentucky, Virginia, Tennessee, and Georgia, and since 1958 has served as pastor at Avondale Church, Jacksonville, Fla. Expected type of service: teaching. Clarice (Ducky) Logan Henderson, born at Luray, Va., May 7, 1920. Graduate: Carson-Newman College; WMU Training School (now merged with Southern Seminary) (M.R.E.). Expected type of service: homemaking and teaching. Children: Jenny Whitaker, 24; William Griffin, Jr., 23.



LIBERIA: J. Phillip Cole, born at Oak, Ill., Apr. 18, 1930. Graduate: Southern Illinois University (B.S.Ed. and M.A.). He served in the U.S. Air Force 1952-56 and has taught social studies in high schools in Illinois since 1956, most recently at Bradley. Expected type of service: teaching (English-language). Lotella Wesley Cole, born at Raleigh, Ill., Dec. 14, 1932. Graduate: Southern Illinois University (B.S.Ed. and M.S.Ed.). She has been an office worker and has taught business in Illinois high schools and at Marycrest College, Kankakee, Ill. Expected type of service: teaching (English-language).

October, 1969



ECUADOR: M. Ray Turner, born at Edgewood, Tex., Mar. 12, 1929. Has taken courses in accounting and business law from several colleges and is currently attending Dallas Baptist College. From 1946 to 1967 he was auditor and accountant for an oil company, working in various parts of Texas and for ten years in Colombia and Venezuela. Expected type of service: business management. Betty Dozier Turner, born at Dallas, Tex., Sept. 11, 1929. Children: Rita Kay, 20; Diana Lynn, 15; Penny Anne 12; Brenda Rae, eight.



MISSIONARY

FAMILY ALBUM

APPOINTMENTS (November)

HARDWICK, Billie Britt, Ga., & Marilee Ridley Hardwick, Ga., *Nigeria* (4419-D Seminary Pl., New Orleans, La. 70126).
KIRK, Sally Sue, Okla., *Yemen* (2532 Osborne Dr., Norman, Okla. 73069).
LITTE, Milton Allan, Ark., & Barbara Nannette Webb Little, Ark., *Taiwan* (4415-B Iroquois St., New Orleans, La. 70126).
OUE, Takahiro, Japan, & Lana Marie O'Banlon Oue, Ky., *Japan* (4523 Tuborow Ave., Louisville, Ky. 40213).
POWELL, Amaryllis Owen, Miss., *Jordan* (Box 535, 2825 Lexington Rd., Louisville, Ky. 40206).
SCALER, Louise Thrlton, Tex., & Barbara Jo Long Scaler, Tex., *E. Africa* (Box 24, Quornwood Park, Calif. 95446).
YATON, Remona Jo, Tex., *Paraguay* (Box 22082, Ft. Worth, Tex. 76122).

ADDRESS CHANGES

Arrivals from the Field

PONINOH, Dr. Audrey V. (*Tanzania*), Box 427, Ventres, La. 70783.
HARRISON, Carol (*Chile*), Rt. 1, Box 135, Ooltowah, Tenn. 37363.
OATIN, Alma (*S. Brazil*), 3366 Buchanan, Memphis, Tenn. 38122.
TANNER, Martha (*Nigeria*), Maxwell House, Apt. 604, Augusta, Ga. 30902.

Departures to the Field

CORNWELL, Phyllis J. (Journ.), Box 205, Semarang, *Indonesia*.
DYER, Audrey C., assoc., Bap. Health Service, Box 26, Oghomohio, *Nigeria*.
GRAY, Sr. & Mrs. William H., Jr., Apartado 29-223, Mexico 1, DF, *Mexico*.
GRIPPIN, Rev. & Mrs. Bonnie T., Box 563, Lagos, *Nigeria*.
MOORE, Rev. & Mrs. Vernon L. (assoc.), 6 Jalan 12/3, Petaling Jaya, Selangor, *Malaysia*.
MUNGRAVE, Rev. & Mrs. James E., Jr., Caixa 1770-ZC-00, Rio de Janeiro, GB, *Brazil*.
ROHMERT, Frances E., Campichuelo 147, Piso 6, Depto D, Buenos Aires, *Argentina*.
ROBINSON, Rev. & Mrs. Oren C., Jr., Bap. Mis., Sisco Co., Greenville, *Liberia*.
SMITH, Marilyn (Journ.), Djendral Sudirman 39, Djogjakarta, *Indonesia*.
TYLER, Janie D. (Journ.), Apartado Aereo 6748, Cali, *Colombia*.
WHEAT, Ruby L., Bap. Mis., Box 76, Pusan, *Korea*.
WILSON, Rev. & Mrs. Gene O., Caixa 2875, Porto Alegre, RS, *Brazil*.

On the Field

ALBRIGHT, Rev. & Mrs. LeRoy, Private Bag 720, Chipata, *Zambia*.
BOWMAN, Rev. & Mrs. Connie M., PMB 5071, Ibadan, *Nigeria*.
COLEMAN, Rev. & Mrs. David M., Box W-92, P.O. Waterfalls, Salisbury, *Rhodesia*.
FITCH, Virginia (Journ.), Caixa 1939, Recife, PE, *Brazil*.
GILBERT, Sr. & Mrs. Charles H., 8 de Mayo No. 145, Prace Lomas de Hidalgo, Morelia, Mich., *Mexico*.
HARRISON, Rev. & Mrs. Charles M., Casilla 1194, Anuncion, *Paraguay*.
HOOPER, Dr. & Mrs. LeRoy B., Box 22, Kaohsiung, Taiwan, Rep. of China.
PHILIPOT, Sr. & Mrs. James M., Apartado 301, Oaxaca, Oax., *Mexico*.
ROBINSON, Wilma (appointed for *Ivory Coast*), 50 rue des Chalhous 73, Albertville, France.
SAUNDERS, Rev. & Mrs. David L. (field rep., *East & Cent. Africa*), Box 8390, Nairobi, Kenya.
WATTS, Mr. & Mrs. James D., Via Susini 6, 50125 Florence, Italy.
WELLS, Mr. & Mrs. Melvin (assoc.), Box 2600, Lusaka, *Zambia*.
WHITE, Rev. & Mrs. Daniel R., Ingeniero Salinas 17, Las Palmas, Canary Islands, Spain.
WILLIS, Rev. & Mrs. Avery T., Jr., Dji. Chairil Anwar 25, Djember, *Indonesia*.
WOOD, Rev. & Mrs. Rudolph M., Rue, Vas-y-Vir 2, 1400 Nivelles, Belgium.

United States

BAGBY, Rev. & Mrs. Albert I. (emeritus, *Brazil*), 1025 Walnut St., Gadsden, Ala. 35901.
BURRIS, Rev. & Mrs. W. Mack (*Singapore*), 4601-108 Seminary Pl., New Orleans, La. 70126.

CARPENTER, Dr. & Mrs. Jimmie H. (*Indonesia*), Rt. 3, Box 51, Seneca, S.C. 29678.
CARROLL, Dr. & Mrs. Daniel M., Jr. (*Jamaica*), 2636 Ravine Dr., Nashville, Tenn. 37217.
DOZIER, Mary Ellen (Mrs. Edwin B.) (*Japan*), c/o R. H. Wiley, 11625 Jefferson Davis Hwy., Chester, Va. 23831.
HENDERSON, Dr. & Mrs. W. Griffin (assoc., employed for *Hong Kong*), 2825 Lexington Rd., Louisville, Ky. 40206.
HUDSON, Lenora C. (*Japan*), 1506 Pine Gap, Rt. 16, Houston, Tex. 77016.
HUNT, Rev. & Mrs. Walter T. (*Philippines*), c/o First Bap. Ch., Box 1015, Clovis, N.M. 88101.
KNIGHT, Rev. & Mrs. Howard C. (*Argentina*), 530 Rice Cir., Wake Forest, N.C. 27587.
LARK, Virginia (Mrs. John) (emeritus, *China-Hawaii*), 674 Covert Ave., Evansville, Ind. 47713.
LAW, Rev. & Mrs. Jean H. (*Kenya*), 4716 43rd St., Lubbock, Tex. 79414.
LIDY, Dr. & Mrs. Frank P. (emeritus, *Hong Kong*), Maylow Manor Convalescent Home, Whitaker Mill Rd., Raleigh, N.C. 27608.
McTYRRE, Rev. & Mrs. John H. (*Chile*), Rt. 1, Box 226, Tampa, Fla. 33612.
RIPPETO, Mrs. Jimmie Fred (assoc., employed for *Hong Kong*), 3203 Brown Station Rd., Columbia, Mo. 65201.
TIDENBERG, Rev. & Mrs. James C. (*Tanzania*), 3108 Smith Ave., Clovis, N.M. 88101.
TINKER, Amanda (*Nigeria*), 1923 Main St., Apt. 7, Little Rock, Ark. 72206.

TRANSFERS

HARRIN, Dr. & Mrs. Lonnie Byron, *Hong Kong* to *S. Brazil*, Oct. 15.
JONES, Rev. & Mrs. Mack P., *Paraguay* to *Uruguay*, Oct. 15.
ROBINSON, Rev. & Mrs. Oren C., Jr., *Nigeria* to *Liberia*, Sept.
TYLER, Janie D. (Journ.), *Indonesia* to *Colombia*.

RESIGNATIONS

BALEPHIPIN, Rev. & Mrs. Carol, *Nigeria*, Oct. 15 (5050 Pulliam, Hannibal, Mo. 63401).
EDWARDS, Dr. & Mrs. T. Keith, *Nigeria*, Oct. 15 (3212 Penaby Rd., Winston-Salem, N.C. 27106).
MARCHMAN, Margaret, *Nigeria*, Oct. 15 (18 Whitley Dr., Douglassville, Ga. 30134).

ASSIGNMENTS TERMINATED

GRUBB, Dr. & Mrs. William B., assoc., *Nigeria*, Sept. 30 (871 Bluebird Ln., Memphis, Tenn. 38116).
HOOPER, Rev. & Mrs. J. Howard, assoc., *Liberia*, Sept. 1 (2920 Rainbow Dr., Louisville, Ky. 40206).

BIRTHS and ADOPTIONS

BRICK, George Randall, son of Rev. & Mrs. George B. Brice (*No. Brazil*), Aug. 22.
BROOK, Gerhard Dietrich, son of Rev. & Mrs. Siegfried G. Brogo (*Argentina*), Oct. 26.
THURMAN, David Olive, son of Mr. & Mrs. Thomas E. Thurman (*Pakistan*), Oct. 7.
The name of the daughter of Rev. & Mrs. G. E. Schloeff is Jana Kristen, rather than Janet Kristen as published in the April issue.

DEATHS

CROW, W. B., father of Hazel (Mrs. Fred E., Jr.) Halbrooks (*Eg. Brazil*), Oct. 16, Courtland, Ala.
DUDLEY, Mrs. R. E., mother of Winnie (Mrs. J. Wayne) White (*Mexico*), Oct. 6, Dallas, Tex.
GRAHAM, Kenneth M., father of Dr. Finlay M. Graham (*Lebanon*), Oct. 26, Scotland.
HARDY, Ethel (Mrs. Clem D.) (emeritus, *Brazil*), Oct. 31, Waco, Tex.
HARRISON, Dr. W. C. (emeritus, *Brazil*), Oct. 17, Waco, Tex.
RIPPETO, Rev. Jimmie Fred (assoc., employed for *Hong Kong*), Oct. 18, Atlanta, Ga.
RUST, Mrs. Charles H., mother of Loretta (Mrs. Urban L.) Green (*Nigeria*), Oct. 19.
TEEL, James O., Sr., father of Rev. James O. Teel, Jr. (*Argentina*), Oct. 23.
WILLIAMS, Mrs. J. A., mother of Barbara (Mrs. Zach J., Jr.) Deal (*Colombia*), Oct. 6, Rockmart, Ga.
YARBROUGH, Deborah Lynn, daughter of Rev. & Mrs. Bob R. Yarbrough (*Uruguay*), Oct. 11.

MARRIAGES

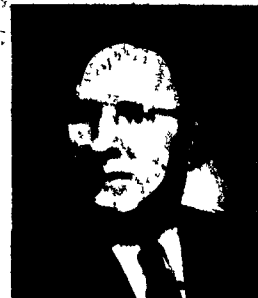
GREEN, David Allen, son of Rev. & Mrs. Thomas S. Green (*Argentina*), to Elizabeth Cornine Hon, Oct. 17, Houston, Tex.

In Memory

WILLIAM COLEMAN HARRISON
Born Shelby Co., Ky., May 3, 1890
Died Waco, Tex., Oct. 17, 1969

An emeritus missionary who worked in Baptist schools in Brazil for 28 years, W. C. Harrison died Oct. 17 at the age of 79.

After graduation from the University of Kentucky, he worked in Kentucky for a time. He married Mary Bland in 1914; she died in 1921. After graduation from Southern Baptist Theological Seminary, Louisville, Ky., Harrison was appointed by the Foreign Mission Board in 1924 for service in Brazil.



During his first five years there he taught and assisted with administration at the Baptist college and seminary in Rio. He resigned as a missionary in 1929, three years later reentered Southern Seminary to study for a doctorate, and was reappointed in 1936. Returning to Brazil, he served a seminary and a college in Recife.

In 1939 he married Helen Bagby, daughter of the late Dr. and Mrs. W. B. Bagby, who began Southern Baptist mission work in Brazil in 1881. In 1942 the Harrisons became codirectors of the American Baptist College in Porto Alegre.

The Harrisons retired from mission service in 1959. Survivors include his widow, a son, a daughter, three grandchildren, and a brother.

JIMMIE FRED RIPPETO

Born Columbia, Mo., June 21, 1934
Died Atlanta, Ga., Oct. 18, 1969

Employed with his wife as a missionary associate by the Foreign Mission Board in June, J. Fred Rippeto died October 18 in an Atlanta, Ga., hospital following a month's illness. He was 35. He and his family had already entered the missionary orientation program at Callaway Gardens, near Pine Mountain, Ga., when illness struck. They were to have served in Hong Kong as host and hostess for the Hong Kong-Macno Baptist Mission.



The orientation community at Callaway Gardens held a brief memorial service at the Orientation Center before the body was started on its way back to Rippeto's native Columbia, Mo.

At the time of his employment, Rippeto was pastor of Glenstone Baptist Church, Springfield, Mo. Earlier he had been pastor of other churches in Missouri.

Survivors include Mrs. Rippeto and three children: Jimmie Fred, Jr., nine; Cristl Renae, seven; Timothy Leroy, 16 months.

NEWS

DECEMBER 1969

FOREIGN MISSION BOARD

SBC

Sites Wait on Funds

Strategic building sites near high rise apartments under construction can be obtained by Baptists in Korea if they can indicate to Seoul city officials their ability to construct "acceptable church buildings right away," Missionary Don C. Jones has reported. Each "acceptable" church building would cost about \$10,000.

The city's population is growing at a rate of 30,000 a month and will probably top 5,000,000 this year, according to the Seoul bureau of statistics. High rise apartments are being built throughout the city.

"Of course, we Baptists would like to reach the apartment dwellers, but we are financially unable to respond to these unusual opportunities," said Jones, appealing for increased Cooperative Program giving.

"We already have requests for church buildings which have been waiting a year, some two years."

The backlog of building requests represents growth among Korean Baptists and their increased ability to share financially in constructing new churches, Jones noted.

"At a time when reports from the States indicate increasing proportions of church funds going into buildings, we in Korea face tremendous opportunities in precisely this area to which we cannot respond," he added.

Center Provides Varied Contacts

The \$50,000, four-story Baptist Center in downtown Taejon, Korea, was dedicated in September. Attending the ceremony were government and military officials, businessmen, and Baptist leaders from the city, province, and nation.

A servicemen's center occupies the basement, a Baptist Book Store the first floor, and the treasurer's office of the Korea Mission (organization of missionaries) the third (top) floor.

But it is the second floor "for which many prayers and plans are being made," said Missionary J. G. Goodwin, Jr. "Here a general room which can seat about 125 persons, a kitchen, and a conference room are the setting for a new evangelistic approach."

The center provides opportunities for missionaries to make contact with people in the community. For example, the wives of some of the city's leading men attend meetings of the Taejon International Women's Club at the center. Several mis-



WARREN JOHNSON

Bound for Jordan

Miss Gwen Powell (right) is met at the Richmond, Virginia, airport by Miss Nona Kay Bickerstaff, missionary to the Bahamas, on her arrival for the November meeting of the Foreign Mission Board. Miss Powell, a nurse to serve in Jordan, was one of 11 persons appointed in November, the first time in its 124-year history the Board has appointed missionaries in the month of November. The appointments brought to 222 the total of missionary personnel added so far during 1969, with a number of additions expected at the December Board meeting.

sionary wives started the club three years ago in an effort to develop friendships with Korean women.

Missionaries conduct worship services for non-Christian Koreans at the center.

"A working knowledge of English is desired by many Koreans," said Goodwin, "and preaching the gospel in slow, simple English is a way of reaching those whom churches cannot reach. These services are held just before the 11:00 A.M. Sunday worship hour, so that interested Koreans can be accompanied to one of the eight Baptist churches in Taejon."

Christian educational films will also be shown in the second-floor room. "Here again," added Goodwin, "the hope is that pastors and laymen from local Baptist churches can contact and witness to non-Christians who come to see the movies."

Weekday English classes conducted by missionary journeymen and perhaps a home economics class are other possible uses for the center, said Goodwin.

Board Approves Largest Budget

The \$33,320,557 budget for 1970, adopted by the Foreign Mission Board at its annual meeting in October, is the largest in the Board's 124-year history.

It provides for a \$27,810,337.39 operating budget and a \$4,859,206 capital budget, leaving a margin of safety of \$651,013.61.

"This margin is very important," declared Executive Secretary Baker J. Cauthen. "It is considered a special contingency fund to be used only by Board action."

Largest item in the operating budget is \$14,148,891.55 set for salaries and maintenance of missionaries.

"This money," explained Cauthen, "is spent for salaries, children's allowances, cost-of-living supplements, travel to and from the mission fields, furlough allowances, outfit and refit allowances, rent, education of missionary children, and medical and other expenses."

The largest amount for any single program of work is \$3,009,891 for evangelism and church development. The second is \$1,921,598.99 for schools, ranging from kindergartens through senior colleges and theological seminaries.

The three largest allocations for Baptist work in separate countries are \$2,638,303 for Brazil, \$1,822,062 for Nigeria, and \$1,346,510 for Japan.

Funds for the budget come from two chief sources—the Cooperative Program and the Lottie Moon Christmas Offering.

"Continued growth in foreign mission outreach is dependent upon steady increase from both these sources," said the executive secretary.

Help Follows Quake

When Chile had its worst drought in recorded history, Chilean and Southern Baptists responded "promptly and liberally" to a call for help, reported Missionary John A. Parker. Food went to Baptists in Ovalle, La Serena, and Salamanca.

Chilean Baptist Convention President Evaristo Perez spoke of the need for relief to Southern Baptist missionaries in Chile at their annual meeting in July. Soon a requested \$2,500 came from the Foreign Mission Board, and Chilean Baptists contributed \$500 in food and money.

Three truckloads of food went to the drought-stricken area.

Number 71: Antigua

Entry of Southern Baptist missionaries into Antigua was recorded by the Foreign Mission Board at its November meeting. This brings to 71 the number of geographical or political entities in which personnel are under assignment by the Board.

In Antigua, in the Leeward Islands of the Caribbean, missionaries have an opportunity to work with a large community of U.S. citizens related to a missile tracking station there.

The work in Antigua is currently related to the Baptist Mission in Trinidad and Tobago.

Riggins Elected President

M. Hunter Riggins, Jr., a businessman from Popponess, Virginia, was elected president of the Foreign Mission Board at its annual meeting in Richmond, Virginia, in October. Drew J. Gummelt, Jr., pastor in Montgomery, Alabama, was elected first vice-president.

Re-elected were V. Allen Gaines, pastor in Richmond, second vice-president; John L. Moran, pastor in Portsmouth, Virginia, recording secretary; and Miss Elizabeth Minshew, of the Board staff, assistant recording secretary.

Network Carries Program

Japan's national educational television network, NHK, carried the half-hour color documentary, "Of Picks, Shovels, and Words," the last Sunday in October.

The program, produced by the Southern Baptist Radio and Television Commission, dwells on the technique of biblical archaeology and its contribution to man's knowledge of God and himself.

It was the second production by the Radio-TV Commission to appear on NHK, which serves about 700 educational channels in Japan. In May the network carried "The Inheritance," a 30-minute documentary dealing with Old Testament history as traced through artifacts and archaeological diggings.

New Place for Luke Proposed

By Dwight L. Baker
Missionary in Israel

A Southern Baptist missionary and biblical scholar stationed in Jerusalem, Israel, has disputed the commonly accepted theory of the priority of Mark among the synoptic gospels (Matthew, Mark, Luke).

Robert L. Lindsey, who has been translating the New Testament into Hebrew during the past ten years, says he has evidence pointing to Luke's gospel as older and more historically accurate than Mark's. His hypothesis is set forth in the 80-page introduction to his newly published work, *A Hebrew Translation of the Gospel of Mark* (Dagith Publishers, Tel Aviv, Israel).

Counter to most New Testament scholars of the past 80 years, Lindsey concludes that instead of Luke and Matthew using Mark as a basis for their narratives, Mark uses Luke (along with a proto-narrative), and Matthew draws heavily from Luke and, to a lesser extent, from Mark.

He admits accidentally stumbling into his Lukan hypothesis in the course of translating Mark into Hebrew. He found he could not make the translation without distortions. But Luke translated easily into Hebrew, which indicated to Lindsey that the Greek text had been based on a Hebrew source. Mark, he found, contains many "non-Hebraic" words and phrases, along with problems of literary construction, that are almost totally absent from Luke.

The missionary's book has been hailed by other scholars as the most scientific work of New Testament translation into modern Hebrew in the past 100 years. David Flusser, professor of comparative religion at the Hebrew University of Jerusalem, says that acceptance of Lindsey's theory means a revolution in understanding and interpreting the New Testament.

A work of this nature, said Flusser, could not have taken place aside from

"the God-ordained event of a Christian scholar, versed in Greek, coming to live and work in a Hebrew-speaking country. I am grateful that through the Lindseyan theory I learned how to understand the New Testament."

Following Lindsey's methods, the professor pointed out, scholars can now work through the Greek text with the sure knowledge that an earlier Hebrew source existed, written probably around A.D. 40-50. "This brings us some 30 years closer to Jesus," Flusser said.

Lindsey began his translation after seeing the need for a Hebrew New Testament that could easily be read and understood by small Christian congregations in Israel. He first came to Israel as a student for one year (1939) and learned Hebrew. He and his wife returned to Israel in 1945 under appointment by the Southern Baptist Foreign Mission Board.

Lisbon Seminary Opens

The new theological seminary of the Portuguese Baptist Convention has begun its first session, using two floors in the new Baptist church building in Queluz, just outside Lisbon.

The seminary opened with a faculty of four and a student body of eight, including two from Portuguese Africa. All the students are men, but it is hoped women can be accepted later.

Courses are offered leading to a degree of bachelor of theology, and certificates as graduate in theology. A course for a graduate in Christian education is announced for a later date. Missionary Lester C. Bell is rector.

The institution joins 16 other seminaries on the continent of Europe sponsored by Baptists belonging to the European Baptist Federation, reported European Baptist Press Service. Only Baptists in the Soviet Union are without seminary training for their pastors; a correspondence course with occasional meetings of the students is still the only means of training for pastors there.

Arabic Translation Begun

A ten-year project to produce the first Arabic Common Bible has been disclosed in London by the British and Foreign Bible Society, which is administering the project. Religious News Service reported.

Initial work has begun on translation, a spokesman said, and publication date has been set for 1979.

The new version will be the first full rendering of the Bible into Arabic since an American missionary, Cornelius Van Dyck, made a Protestant translation in 1865, said RNS. The Common Bible would serve those of the Roman Catholic, Greek Orthodox, Coptic, Assyrian, and other church groups.

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NEWS

Influence Increasing

Chilean Baptists, four abreast in lines four blocks long, marched about 22 blocks down the main streets of Concepcion, Chile, one day in October to proclaim "Christ, the Only Hope." They then gathered in a park to hear an Argentine Baptist preach.

"If things stay favorable, we believe that within a few years Chile will be an evangelical nation with more Baptist influence than any other," declared Missionary Evan F. Holmes, Chilean Baptist Convention secretary of evangelism.

"There are now 11,000 Baptists in Chile praying that this might come to pass in our day," he said.

Seminary's Reach Extending

Six Arab countries are represented among the enrollment of 11 for the current semester at Arab Baptist Theological Seminary, at Beirut, Lebanon, reported Missionary Finlay M. Graham.

"The seminary is assuming more and more an international character," said Graham. The six countries represented stretch "from the Persian Gulf to the Atlantic Ocean. Thus the seminary is gradually extending its intended ministry to cover the Arab world."

Three Lebanese nationals were graduated from the seminary in June. One is now working at the Baptist Center in Beirut. Another is serving as house-mother at an evangelical school, while the third is teaching at a private school.

The seminary faculty is made up of three full-time missionary professors, two professors' wives, and one part-time Lebanese Arabic teacher.

From Hong Kong to Canada

The influence of mission work in Hong Kong has reached into Canada, where 44 former Hong Kong residents became charter members of the Vancouver Chinese Baptist Church, Vancouver, British Columbia, in September.

Another eight young men and women were baptized at the close of the service.

The service was held in the auditorium of Kingcrest Southern Baptist Church in Vancouver. Since February the Chinese congregation has been holding Sunday morning services and weeknight prayer and youth fellowship services in a wing of the building.

The Chinese Baptist Fellowship began meeting in a home in September, 1968.

Pastor of the Chinese group is Jonathan Cheung, a graduate of Hong Kong Baptist College. He formerly was assistant pastor of the Kowloon City Baptist Church and Training Union director for Hong Kong Baptist Association.

The new church is planning an enlarged evangelistic outreach to the Chinese community of more than 40,000 in Vancouver, according to a report.



Discussing the gift of hospital equipment are (from left): E. L. Wright, Foreign Mission Board business manager; W. C. Blayton, administrator, and Archer R. Kiser, assistant administrator, Johnston-Willis Hospital, Richmond, Virginia; and Franklin T. Fowler, FMB medical consultant. The equipment will be sent to India.

Hospital Donates Equipment for Project

A gift of hospital furniture—122 beds with matching chairs and dressers—from Johnston-Willis Hospital in Richmond, Virginia, will benefit the proposed Baptist hospital in Bangalore, India.

Elbert L. Wright, business manager for the Foreign Mission Board, said the furniture will be shipped to Bangalore and stored until the hospital is built.

Construction on the hospital should begin early in 1970, indicated Franklin T. Fowler, Board medical consultant. A

13-acre site for it was dedicated in 1968. Fowler said it is hoped that a nursing school and community health center can be constructed on the same site.

Ralph C. Bethea, missionary to India, was in the U.S. on furlough and in Richmond when Johnston-Willis Hospital first contacted the Board about the equipment. He and Wright examined the equipment and decided about its use.

Bethea has been treating outpatients in a Bangalore clinic since 1966.

Baptists Join Milagro Parade

More than 75 Baptists marched in a parade celebrating the anniversary of Milagro, Ecuador, on the final day of the annual Pineapple Fair there.

Four marchers carried a banner advertising the Crusade of the Americas. Others hoisted signs with the Crusade theme, "Christ, the Only Hope."

"All along the two-mile course the crowd clapped in amazement as the Baptists marched by," reported Missionary Stanley D. Stamps.

As Baptists passed the largest Roman Catholic church in Milagro, priests and nuns applauded warmly, said Stamps.

In front of city hall, where Ecuadorian President José María Velasco Ibarra and other government officials sat in the re-

viewing stand, the Baptists waved in salute. The dignitaries stood and applauded.

Someone told Stamps later that the Archbishop of Guayaquil, sitting on the reviewing stand, turned to ask a city councilman next to him why the Baptists were permitted to march in the parade. The councilman was said to have replied, "The Baptists asked to participate as a civic gesture, and we permitted them. Had the Catholics asked they would have been permitted."

Baptists exhibited Bibles and other literature during the five-day fair. Many people stopped by the Baptist stand and received portions of the gospel and various tracts, and some bought Bibles and books, Stamps said.

Oyo Outlook: Opportunities

Suggesting that religious freedom is the key reason, Missionary Henry D. Martin reports that opportunities for evangelism could not be better in and around Oyo, a city of 75,000 in western Nigeria.

"With the excellent relations that exist among Christians and Muslims, the missionary is free to move anywhere in Oyo," said Martin. "Our greatest need in this area of Nigeria is not opportunities, just personnel!"

Two new Baptist churches have been established in the past year with the help of Nigerian pastors and the cooperation of the five already existing Baptist churches in Oyo. One of the new churches has a

mud building nearly completed that will seat 200.

Students offer opportunities for evangelism, Martin pointed out. Seven secondary schools, two of them Baptist-run, lie within a 25-mile radius of Oyo, he said. Martin is chaplain of Olivet Baptist High School. Every week 22 Sunday School classes are conducted for many of the 600 students who live on the Olivet campus. Following the most recent annual evangelistic emphasis there, 29 were baptized.

The other schools in the Oyo area present opportunities for study courses, religious films, and Sunday services, added Martin.

NEWS

Muruts Baptized

Forty-eight new converts from among Murut tribesmen in Sabah were baptized in the Kalabakan River after a three-mile walk from their village. (Sabah, in East Malaysia, was formerly part of what was known as North Borneo.)

"The heavy tattoos of a Murut warrior adorned his throat and body," wrote Missionary Charles H. Morris in describing one of the converts.

"His earlobes hung as gaping holes where the bones of his victims had once been worn with pride. He had put aside his blowpipe and deadly arrows; his vicious parang (machete) would take no more heads. The Prince of Peace had entered his heart, and he was now a man of peace."

The group of converts included 44 adults and four young persons.

"Richard Kapung, an evangelist from the Baptist Church in Tawau, on the southeastern coast of Sabah, had taught the Muruts to love and accept Christ as their Saviour," said Morris.

"Seventy-two Muruts were among the 129 persons I have been privileged to baptize in a recent nine-month period," he continued. "The Tawau church plans to build a chapel in the Murut village. The chapel will probably grow into the first Murut Baptist church in the island of Borneo."

Koreans Pray for Crusade

More than 4,000 Korean Baptists have signed up to pray daily for the 1970 Korea Baptist Enlargement Crusade. The campaign is part of the Asia Baptist evangelistic emphasis planned for 1970.

Most of those who have been enlisted to pray have 5:00 A.M. daybreak prayer meetings in their churches or homes. They pray again at 3:00 P.M., simultaneously with Southern Baptists in Louisiana, who have promised to pray daily for Korean Baptists as they prepare for the 1970 emphasis.

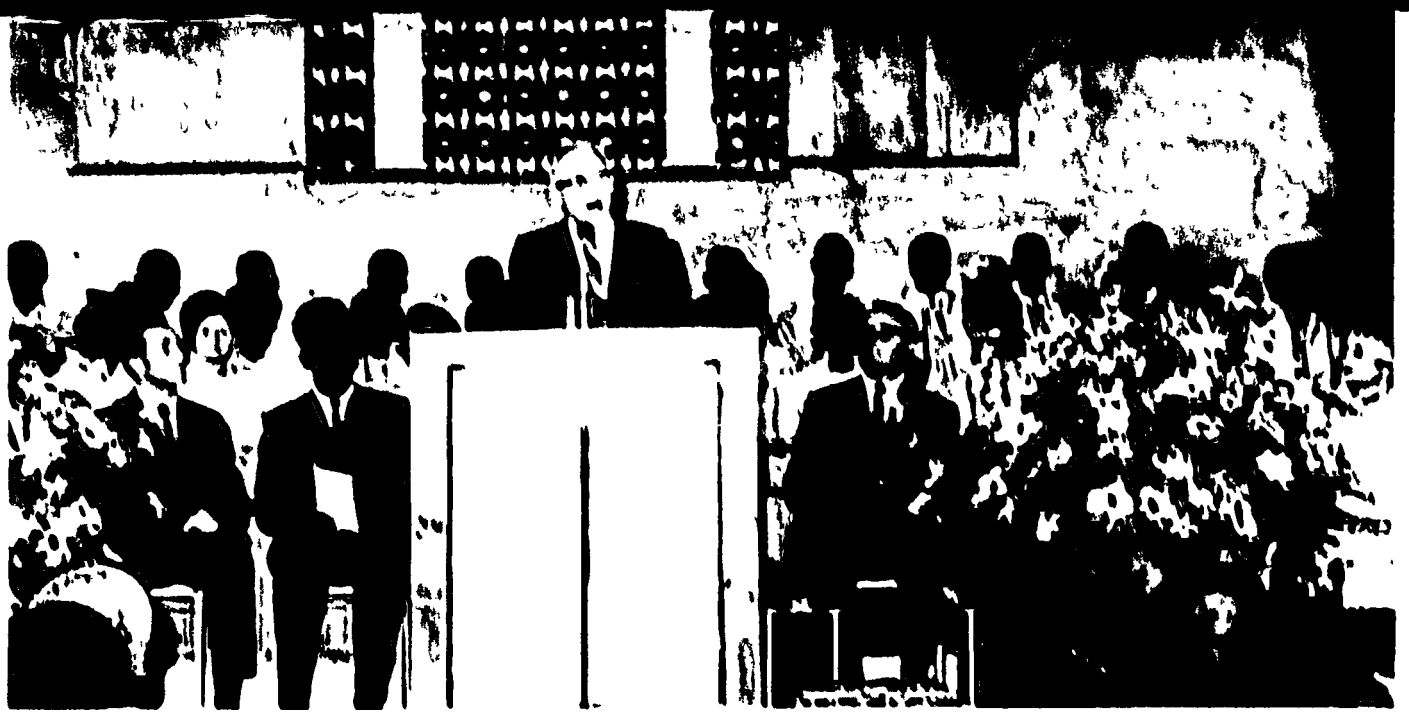
Emphasis Improves Giving

Results were soon noted from a stewardship emphasis in Portugal's largest Baptist Church, Lisbon.

Monthly contributions increased, more members began tithing, and the need for Christians to serve God with time, talent, and money has been emphasized.

It was the first stewardship emphasis in Third Church, but not the first in Portugal.

Before the emphasis, in which the Bible basis for stewardship was explained, monthly contributions in the 203-member church were about 15,000 escudos (\$525). After the project, they are about 25,000 escudos (\$870). In addition the church has raised money for a building fund and a special missionary offering.



Board Executive Secretary Baker J. Cauthen speaks at Guyana dedication.

New Guyana Building Put into Use

For the dedication of the new auditorium and educational building of Central Baptist Church, Georgetown, Guyana, more than 600 persons crowded into the church on a Sunday in October.

Many people who had never been in an evangelical church were present in the large concrete structure, reported Mrs. Charles P. Love, missionary. The mayor of Georgetown, visiting Baptist pastors and church members, and representatives of other denominations were present.

Many persons returned for evangelistic services, held each night of the week, and several professed faith in Christ. Jack Stanton, associate director of the Southern Baptist Home Mission Board's evangelism division, and Mr. and Mrs. Homer E. Phillips, of Washington, D.C., Baptist musicians, began the evangelistic meetings Sunday night.

Main speaker for dedication was

Foreign Mission Board Executive Secretary Baker J. Cauthen, who was accompanied by Mrs. Cauthen and Charles W. Bryan, FMB secretary for Middle America and the Caribbean.

Central Baptist was the first church begun by Southern Baptist missionaries in Guyana. It was begun in 1962 by Rev. and Mrs. Otis W. Brady. Now Brady is adviser to Pastor Whitney Vyfhuis, and Mrs. Brady is organist.

At Annandale Baptist Mission, Mrs. Cauthen sang, taught a Sunday School class, and counseled a young Muslim mother who had come forward to profess faith in Christ. At Campbellsville Baptist Church, Mrs. Cauthen sang and gave a testimony of her Christian experience, and Cauthen preached. Later they talked with some young people who had responded to Cauthen's appeal that they commit their lives to God.

Nigerian Newspaper Applauds Hospital

Warm words of praise for Eku Baptist Hospital were carried recently in the *Nigerian Observer*, a newspaper in that country. The headline declared: "Sound, Shining Example of Dedication."

"The hospital leads an exemplary pace in medical facilities and has much to be copied by other hospitals in the Midwest State," wrote Andy Akporugo, who talked with Missionary N. Brannan Eubanks, the hospital's business manager.

An estimated 36,000 persons will be treated during this year in the hospital's outpatient clinic, which operates three days a week, in addition to an expected 4,500 inpatients.

Hospital facilities include an isolation ward with modern equipment for treatment of infectious diseases. All wards are to be expanded and upgraded; the pediatrics ward is to be completely rebuilt. A surgical suite under construction will have three operating theaters.

The Nigerian Ministry of Health has approved the hospital for the training of residents in medicine, surgery, and obstetrics-gynecology.

Akporugo said that patients' fees cover most of the hospital's operating costs, including salaries of the 249 Nigerian workers. Funds for new construction come from Southern Baptists in the United States, channeled through the Foreign Mission Board, the Nigerian Baptist Mission (organization of missionaries), and the Nigerian Baptist Convention.

The Mission in 1968 moved to upgrade the Baptist School of Nursing at Eku to meet standards set by the Ministry of Health. This means that by 1970 the hospital must be enlarged from 120 to 150 beds, and additional nursing school facilities must be provided.

Missionary nurses now assigned to Eku will be able to staff the school, but there will be a continuing need for specialists in nursing education.

Work Goes on in Lebanon

In troubled Lebanon, missionaries were reported in late October as continuing to work without restriction, according to John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East.

'Mail-order' Pastors

The following is reprinted from *Highlights*, publication of the European Baptist Convention (English-language). Missionary Associate William J. Chuen is editor.

PREACHERS, being human and subject to the same limitations and accidents as others, have been known to fail to get to church for a service.

One can be pretty sure, however, that if there is any time when a preacher will do his very best to be on hand, it will be when he is preaching in view of a call to a church as pastor—except when that church is part of the European Baptist Convention (English-language). Not only is he likely not to be present, he will probably be 3,000 miles away!

Yet this is only one of the unusual factors in his call. Not only is the prospective pastor not on hand, the congregation has never met him face to face, and has only corresponded with him. And should he be called to the church, he will know the date upon which his ministry will probably terminate!

When an EBC church becomes pastorless—or often several months before that time—a pulpit committee is appointed. This committee begins its work by writing to area missionaries in the U.S., by writing to former pastor friends for recommendations, or by receiving names of candidates from congregation members.

These prospects are then contacted to find if they would consider a pastorate of a Southern Baptist church in Europe. Something of the nature of the work and its challenge is related and an outline of the procedure for calling a pastor given.

Correspondence is then continued until the committee, like any counterpart back home, finally feels led toward one man in particular. He then is asked to supply references—fellow pastors, area missionaries, denominational leaders, nominary professors. These are written, and references are gathered. The pastor

is also asked to send information about himself and his family, about his personal experience and his beliefs, and is asked to send pictures of himself and one or two sample tape-recorded sermons.

Finally, with all the material gathered, with the committee during this procedure having spent time together in prayer and discussion, and with the prospective pastor's expressed feeling that the Lord may be calling him in that direction, the day of his presentation to the church by the pulpit committee arrives.

The committee brings its report to the church and answers any questions the congregation might have. Then the tape recorder is turned on, and the preacher preaches, one sermon or perhaps even two. Ballots are passed out to the membership, and if it is the will of the congregation, a call is extended.

But that doesn't conclude the matter.

Next the EBC Pastoral Procurement Committee, which has already been in contact with the pulpit committee, is called and informed of the church's decision. This committee is furnished with copies of the church minutes showing this decision.

A request for funds to bring the pastor to Europe is furnished, also having been voted on by the church. Ability to support the pastor is assured, and a statement from him that he plans to remain as pastor for at least three years is given. The church also furnishes an agreement to provide funds for sending the pastor back to the States after the three years, promising to set this amount aside on a planned monthly basis.

At last, with the request for travel funds approved, word is sent to the new pastor to come with haste, and one more "pioneer" pastor joins the ranks of others laboring in fields scattered around Europe from England to Spain, from Belgium to Italy.

During the short, 12-year history of English-language Baptist work in Europe, countless men have served churches and missions in Germany, France, Spain, Italy, England, and Luxembourg. Especially in the earlier days, many of these were part-time ministers who were already serving in the Armed Forces.

Gradually, however, as the churches have grown and matured, more and more men have arrived as full-time civilian pastors. Several men have fulfilled their time and returned to pastorate in the South. Some have extended their agreements and remained a few extra months or even a year.

The work has prospered, new missions continue to spring up, and, under the leadership of these "mail-order" preachers, a great need in the lives of Americans overseas is being met.

In Memoriam

ETHEL COOPER HARDY

Born Abilene, Tex., Aug. 10, 1904
Died Waco, Tex., Oct. 31, 1969

An eminent missionary who, with her husband, Clemmie D. Hardy, conducted an evangelistic, medical, and educational ministry in equatorial Brazil, Mrs. Ethel Cooper Hardy died Oct. 31 at the age of 65.



Appointed by the Foreign Mission Board in 1936, the Hardys were for a time the only Southern Baptist missionaries in the Amazon River basin.

They were stationed at Manaus. A registered nurse, Mrs. Hardy treated the sick along the way when she accompanied her husband on his frequent evangelistic trips. She founded the Ida Nelson Baptist School in Manaus, the first Baptist school in Amazonas state.

While the Hardys were in the U.S. on furlough in 1953 he suffered a heart attack that prevented their return to Brazil. They then made their home in Waco, Tex. He died in 1968. Mrs. Hardy accepted the presidency of the Woman's Missionary Union of Texas in 1955 and held the post for six years.

Survivors include two daughters, four grandchildren, four sisters, and two brothers.

ANNUAL INDEX of The Commission

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The final score on the board: 56-43. The new missionaries had won.

But they had won more than a basketball game. They had won attention from a crowd of 200, some respect from the team of coaches and others in Hamilton, Georgia, and perhaps some response to the gospel.

The game in early November was the second for the squad from among new missionary personnel now in the Foreign Mission Board's orientation program at Pine Mountain, Georgia (and evened their record at 1-1).

The predominantly Negro crowd enthusiastically cheered their home team, trailing throughout the first half.

At halftime Ben Mosley, a missionary associate to teach in Liberia, stepped to the platform at one end of the school gymnasium and asked for quiet.

"These men who have been playing ball tonight within just a few weeks will be scattered to all parts of the world,"

Mosley began as the noise subsided.

"They'll be going to Latin America, Spain, Israel, Indonesia, and to many other countries, because they feel this is where the Lord would have them go."

From among the missionaries a quartet was introduced and sang for the sports fans, now an attentive congregation.

Then Gene Huckaby, appointed for Chile, wearing a bright red 12 on his uniform, shared his experience of realizing while a college student that he was a half-hearted Christian and of dedicating himself to Christian service.

Tony Anaya, in his warmup jacket, told how his life had centered on basketball until a friend led him to Christ.

"Jesus Christ is the way to bring meaning into your life," he concluded.

At the missionaries' first game, in nearby Pine Mountain, one opposing player approached Charles Baker as the new missionary to Korea left the platform after giving his testimony at halftime. "I've

got to talk to you," he told Baker.

"I had been guarding him, so I already knew him," recalled Baker.

At their conversation the next Saturday, the young man accepted Christ.

The games grew out of the interest of several of the missionaries. Some team members have basketball experience; others are just willing to take part.

"The first thing we're asked when we approach a group about a game is 'How much money do you want?'" said Mosley. "We tell them they can charge admission if they wish but we want no money."

The 50-cent admission at Hamilton benefited the school's athletic fund.

Among other games scheduled before orientation closes December 12 was a tentative one at a prison.

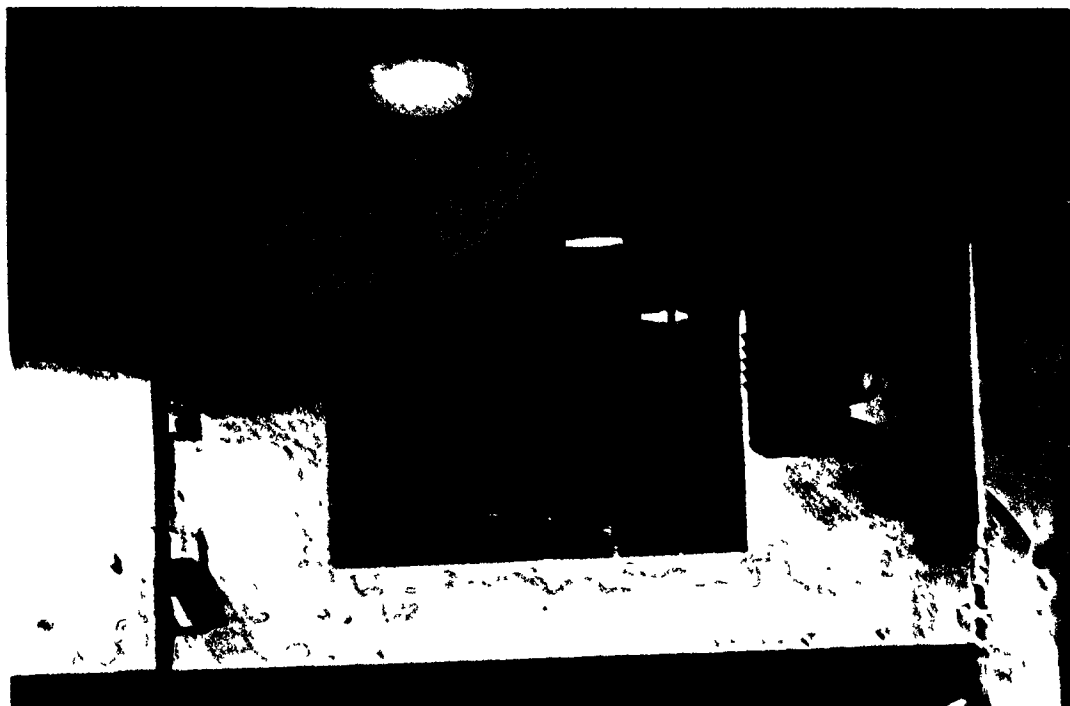
The new missionaries are successfully combining two kinds of goals—baskets and witness.

—LELAND WEBB

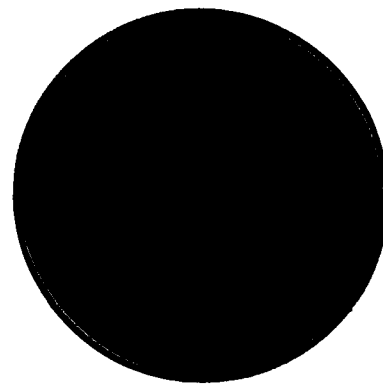
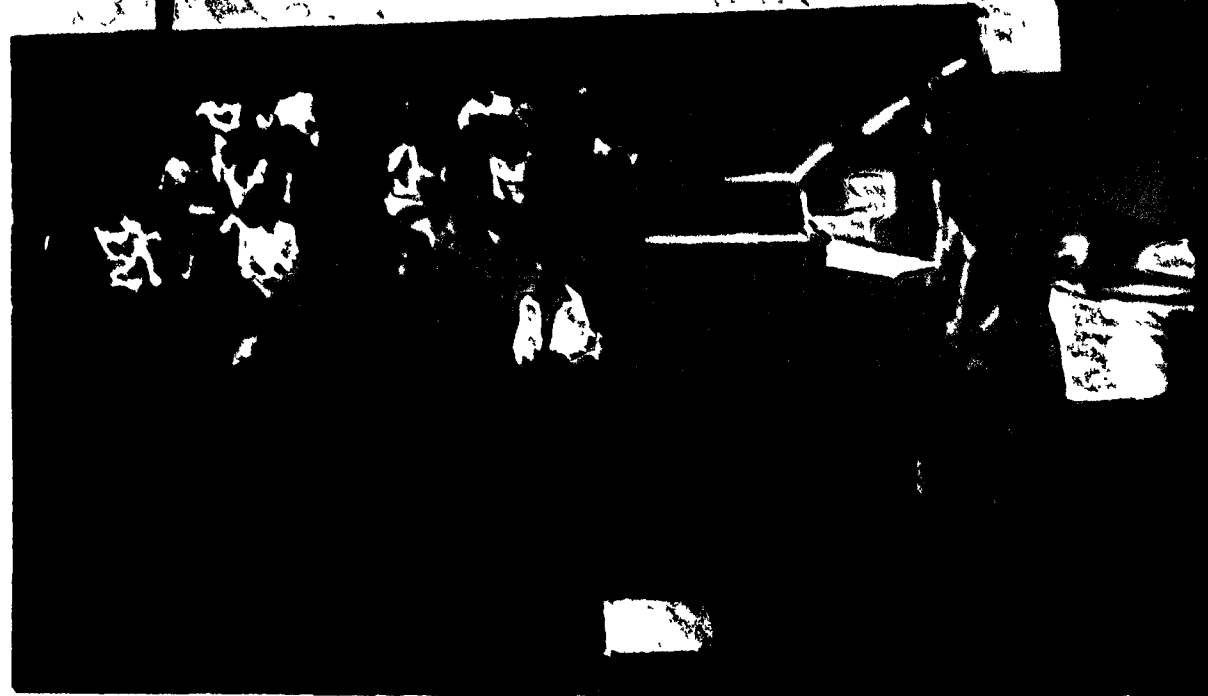


GOALS

Gene Huckaby (left), Tony Anaya (below) give testimonies.



Missionaries' children become cheerleaders.



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