



# THE Commission

Southern Baptist Foreign Missions Journal • February 1970



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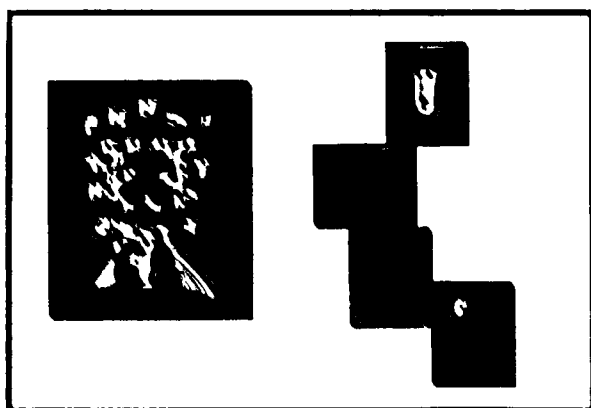
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Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

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# THE Commission

February  
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FLOYD H. NORTH, *Editor*

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By W. Chandler Lanier

# Christian Gallery

**T**HE HEART of Israel is Tel Aviv, Jerusalem notwithstanding, for Israel is a dynamic, young country, caught up in the present with little time for musing about the past. In short, Tel Aviv is where the action is.

The heart of Tel Aviv is Dizengoff Circle with its six tree-lined spokes leading slowly (because of the traffic jams) out into the city's 13 suburbs. A circle with a ten-mile radius around the city would enclose nearly half of Israel's three million people.

At Dizengoff Circle the city throbs like a living heart, for this is the theatre, movie, and restaurant district of Tel Aviv. Sidewalk cafes give a Paris-like flavor as patrons sip coffee and view the passing parade. "The Quick and the Dead" is the name of the game as taxis and pedestrians try to bluff one another, and all the while impatient city buses somehow maneuver through the maze.

One block from the circle and only a few feet from the corner of Dizengoff and Frishman, *The Corner* of Tel Aviv, stands Dugith Art Gal-

lery. It is the only Baptist art gallery in the world. Its doors open daily to the Israelis streaming past.

The word *Dugith* comes from the Hebrew *LaDoog* ("to fish") and means "little fishing boat," recalling the boat from which Jesus preached on the Sea of Galilee.

There are churches in adjacent Joppa but, except for a Bible shop on a neighboring street, there is no other Christian witness in Tel Aviv, the largest Jewish city in the world.

Dugith stands in Tel Aviv to witness to Jesus Christ. But what is the nature of that witness? The purpose of any Baptist church, institution, or program is to witness to Christ. But what constitutes a witness?

Those who would limit the definition of witnessing to the more famil-

iar molds of sermons, traditional institutions, revival meetings, and such certainly would consider the idea of an art gallery as "far out." To those who would have the witness obviously and flauntingly Christian, with stereotyped symbols and sounds delivering the "hard sell," Dugith's witness might appear benign.

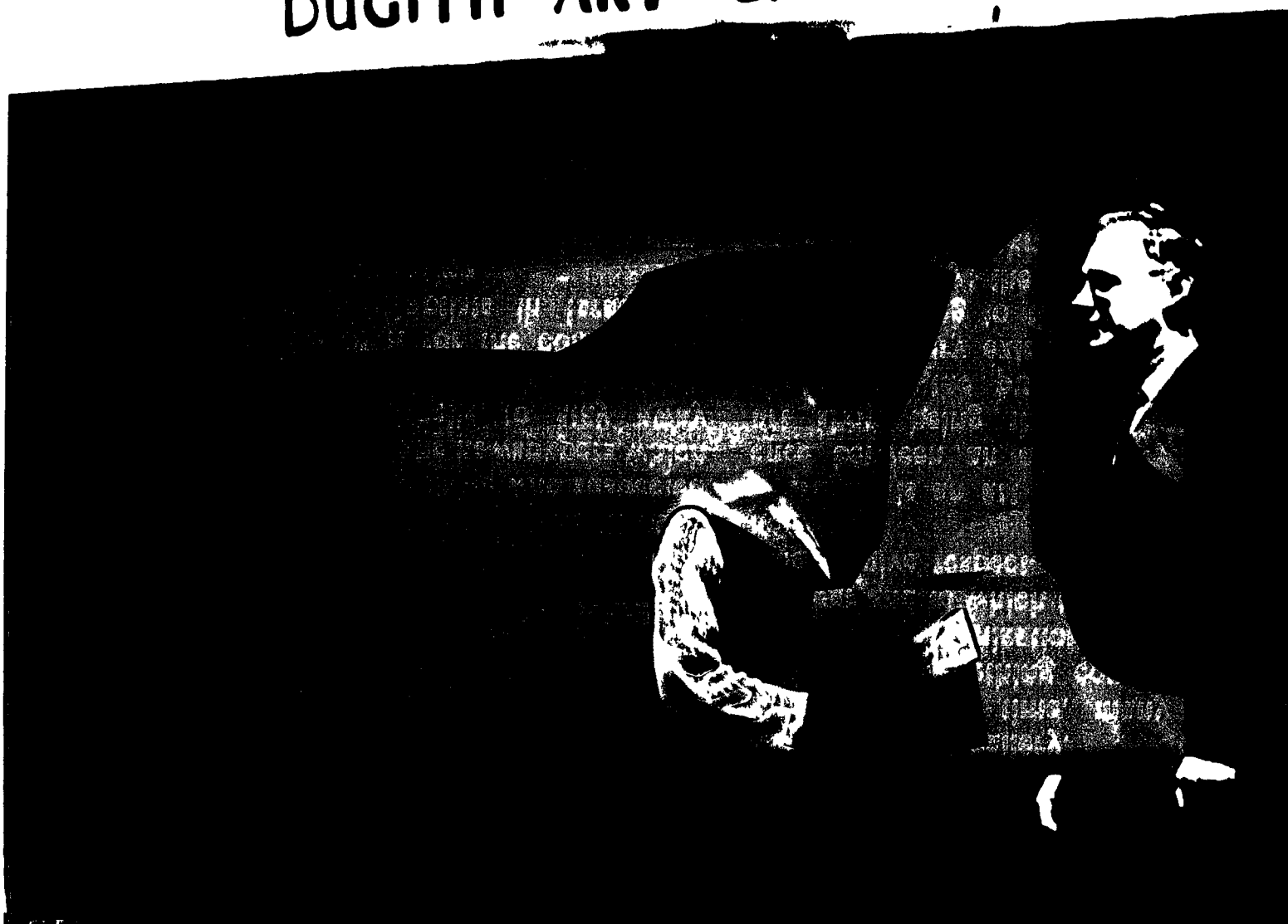
Yet surely there must be a place in the thrust of the kingdom of God for the kind of witness that would strive to enter the life of a host country and stand on its own merit, bringing to the feet of Christ the more sedate tributes of good will and healed relationships.

This leads us to the motives behind Dugith. The first has already been mentioned—the good will of the Israeli public.

There is a need for good will and understanding between Jew and Christian. It does little good for the Baptist to attempt to disassociate himself from Christian history. A Christian is a Christian in the mind of the Israeli, who knows little about the larger segments of Christendom, such as Catholicism and Protestantism; the more subtle differences between denominations are simply outside his scope of information. Meaningless to the Israeli are terms such



# DUGITH ART GALLERY



Author Lanier  
talks to woman  
at Dugith.

Photos by Fon H. Scofield, Jr.

as "born-again Christian" and "nominal Christian," which are sometimes used to distinguish between persons having had an encounter with Christ and those having the name only.

Much has been written recently about the tragic history of the church's treatment of the Jew. The Baptist in Israel has inherited the resultant hate and must strive somehow to portray Christ rather than Christianity. Simply to exist for a long period of time and slowly to build bridges of communication between Jew and Christian is a witness of its own.

The second motive behind Dugith is to enter the mainstream of Israeli life. Dugith was first opened in 1956 after a stormy beginning. Word leaked out that the Baptists were opening a "mission trap" in Tel Aviv. One dark night, on order from the municipality, a crew of workmen pulled down the newly erected walls of what was to be the Dugith building.

Immediately, however, the present location was secured, and the gallery became an actuality. Newspapers carried dire warnings of missionary activity. Orthodox groups threatened, but

the little ship rode out the storm.

Gradually the tempest abated, although the anti-Baptist feeling in Tel Aviv was so firm that no marker was placed to identify the gallery as Baptist-owned. Not until September, 1968, did Baptists make this identification.

Even so, the Israeli manager, who had been with the gallery from the beginning and had fought through the early trials, resigned in protest when the brass plaque reading "Dugith sponsored by the Baptist Convention in Israel" was placed in the gallery.

The reputation of Dugith as a serious art gallery dedicated to the cultural life of the country has, through the years, silenced those who suspected Baptist motives. The newspapers which once warned Israelis to stay away from the gallery now are lavish in their praise of it for the contribution it is making. Baptists in Israel say this also is witnessing.

The modern church has been compared to a road running parallel with, but never intersecting, life around it. This charge looms large in the minds of Baptists in Israel as does the spectre of Christian endeavors that minister only to other Christians and tourists. The clientele of Dugith is Israeli. Through the gallery's doors pass daily

those who have never heard a word of testimony concerning Jesus Christ.

Some Christians find fault with the quiet witness of Dugith, but, in fact, many persons have had their first encounter with things Christian at Dugith. A "missionary trap" it is not; long lists of converts it has not; but the name of Jesus Christ is received a little more readily, Baptists in Israel believe, because of the gallery.

For the first time, many Israelis have seen something connected with a Christian organization that they need not fear and to which they are honestly able to give respect. This, too, is witnessing.

Dugith is an art gallery, the difference between an art gallery and an art shop being that a shop exists simply for the purpose of financial gain. A gallery exists for the purpose of contributing to the cultural life of the community: the young artist is encouraged, the unknown artist is discovered and urged to share his talent, the beauty of art is made available to a world which too often has had to contend with the ugly.

Dugith is supported by Baptist funds as well as by fees charged the artists for wall rental space and the percentage received when a painting is sold.

The author was appointed by the Foreign Mission Board in 1960 to serve in Israel. He has been assigned to Tel Aviv since 1962.



Missionary Milton Murphy with two artists who have brought paintings for display at Dugith.



Art lines the wall at Dugith.

Dugith is also concerned with books and is stocked with a large selection of Christian books unattainable elsewhere in Israel. It also offers one of the largest collection of art books in Tel Aviv.

Dugith could be compared to a diamond: a diamond has worth because it is rare; it has an excellency all its own; it does not lose its value with age. Dugith is also rare, the only Baptist art gallery in the world. Dugith has an excellency derived from its search for beauty and quality. Dugith also gains in value for God's kingdom as the good will and respect it earns are transferred to the Christ it serves.

This is not the place to recall, in depth, the great debt art owes to Christianity, nor is it the place to recount how Christianity has used art media in presenting Christ. Which one of us, however, has never stood before a masterpiece depicting a scene in the life of Jesus and relived that experience. The Florentines well might build a museum for the sole purpose of housing Michelangelo's *David*. A tourist well might consider the Sistine Chapel the apex of a trip to Rome.

Art has its place in today's world also. "Who is Salvador Dali?" the uninitiated might ask. "Oh," might be

the flippant reply, "he's the guy with the limp watches." Yet the cover of a Baptist publication carried one of the most powerful paintings of our time: the viewer looks from above down on the bowed head and mighty shoulders of the Lord hanging in his strength—not his weakness—on the cross. Few paintings have so moved so many in our day. The artist? Salvador Dali.

Do we view with impatience the icons of the Greek Orthodox churches? We should not. They have no place as objects of worship, certainly, but who can deny the devotion they reflect? I stood recently in the workroom of a monastery in Cyprus and watched an 80-year-old monk put the finishing touches on an icon. If only the love for Christ the elderly monk had captured in that icon could be implanted into the hearts of all men!

We Baptists love simplicity, and we do well. There is, however, beauty and harmony, balance and symmetry in simplicity. One would be hard pressed, for example, to surpass the simple beauty of the chapel at Southern Baptist Theological Seminary, Louisville, Kentucky.

There is a real hunger for Christ in the world, and there is a real hunger for him portrayed. Witness the breath-

taking response to the line drawings by Miss Annie Vallotton in Robert Bratcher's translation of the New Testament, *Good News for Modern Man* (Today's English Version).

If there is a poverty of Christian artists who use their talents to glorify God who gave them, then it is a great sin as well as a great pity. The Life of Christ Foundation in Atlanta, Georgia, is preparing the housing for the largest painting in the world, *The Life of Christ*, but this endeavor should be duplicated a thousand times by Christians throughout the world. Think of the good that could come from an exhibition at Dugith by some leading Christian artist. The world is saturated with filth pouring out of depraved minds. Imagine the healing effect of a flood of art blessed by the Spirit of God.

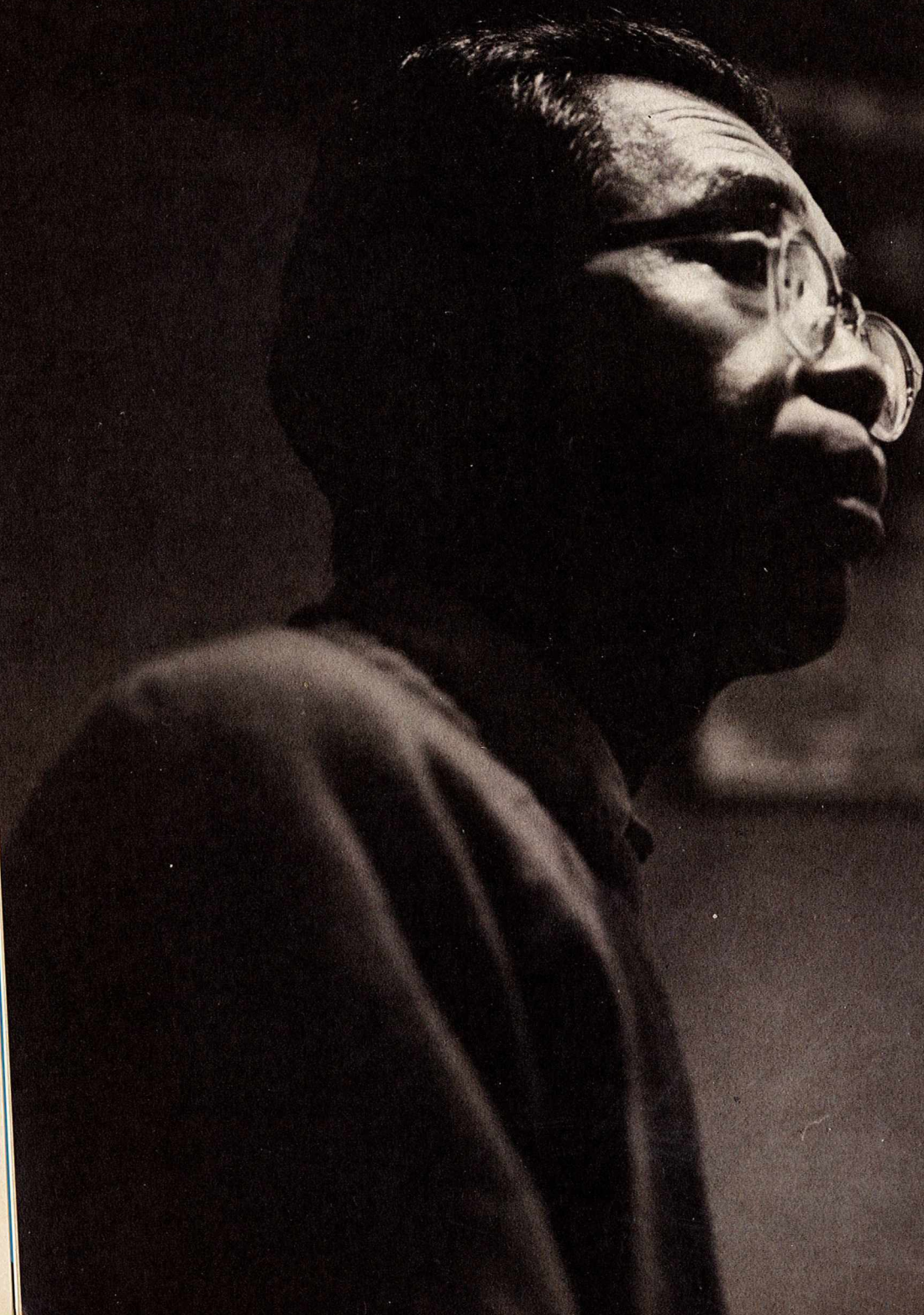
Today, just a few feet away from the busiest street in Tel Aviv, the Baptist-owned Dugith Art Gallery is attempting, in ways many find unorthodox, to witness to the Lord Jesus Christ.

Daily, men who do not know the Lord come to look at the canvasses exhibited there. Some ask, "Who are the Baptists?" When told, some ask further, "And who is this Jesus?"

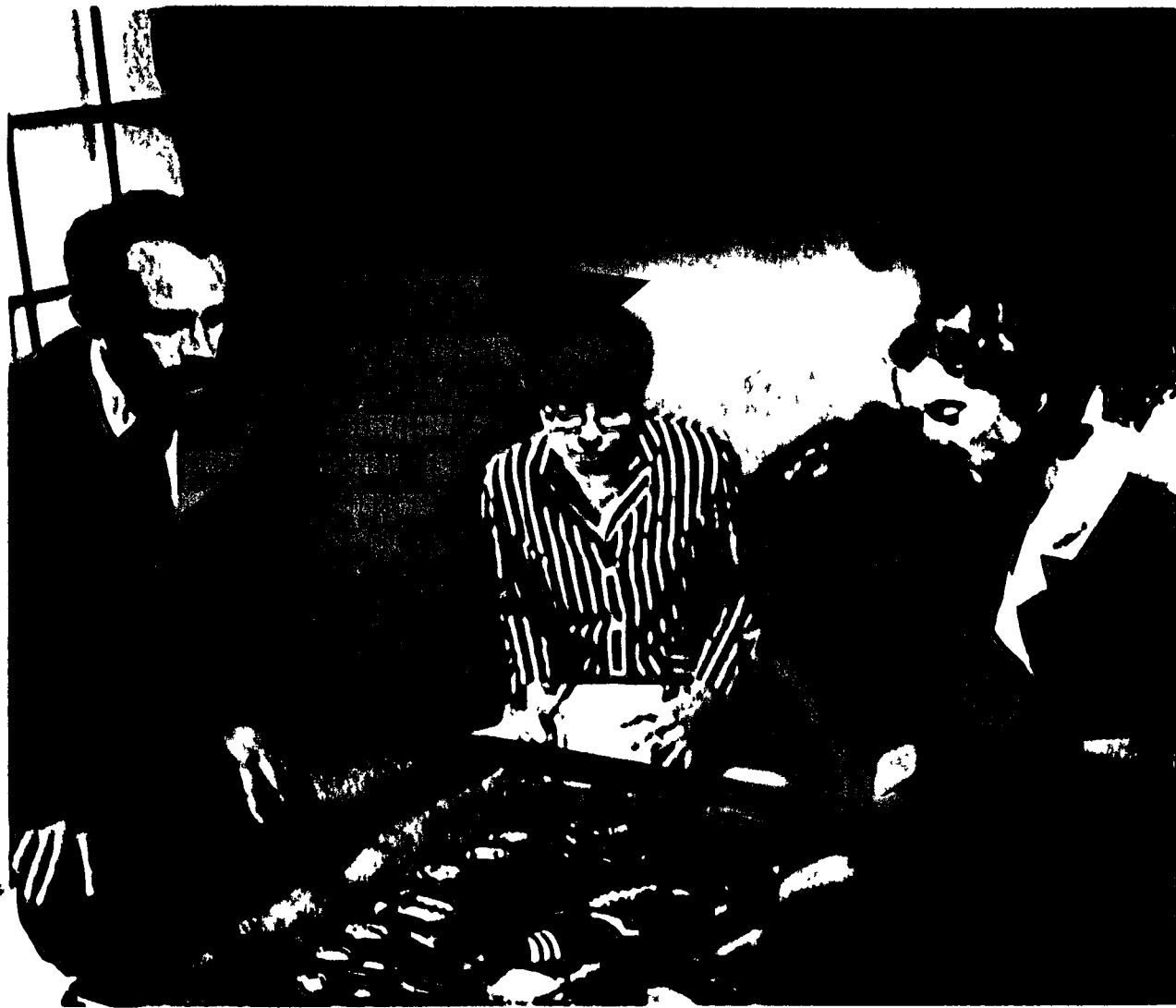


**CHRISTIAN PRINTMAKER**

BY NORMA YOUNG







Left: Sadao Watanabe. Above: The artist speaks of one of his prints to Hugh and Norma Young and Mrs. Charles L. Whaley, Jr.



Photographed by Bob Harper

The author, Mrs. Hugh H. Young, is now in language study in Japan. She holds the B.A. degree in painting and the M.F.A. degree in art history. Before missionary appointment in 1968, she was instructor in art at the University of Georgia and later taught at Kentucky Southern College.

**S**ADAO WATANABE lives and works in Shinjuku-ku, Tokyo. He has been a Christian for a number of years, and it is the Christian faith that provides the sources and inspiration for his work.

Using a special Japanese paper hardened with persimmon stain, he stencils his boldly designed interpretations of the gospel message. An overall, flat design usually characterizes his paintings. His stylized figures and shapes have the appearance of paper cutouts pasted on.

He exhibits little interest in the law of scientific perspective,<sup>1</sup> which, in one way or another, has monopolized the attention of Western artists from the Renaissance to the present century. This may be due in part to the fact that the East has never been as bound to a visually factual representation of the "real" world as have we in the West.

Watanabe's work reveals his link with earlier Christian artists as well as his participation in the twentieth century's preoccupation with geometry and abstraction.

A closer look at a specific work will

perhaps help in better understanding his style.

Typically, *The Last Supper* (see back cover) has flat areas of deep color bounded by heavy dark lines. A kind of reverse perspective makes the table seem to stand on end. Instead of diminishing into the distance as the law of perspective dictates, it seems to grow wider as it goes away from the viewer; that is, it contradicts everyday visual experience.

As far as the painting is concerned, however, this serves at least two purposes. (1) It jolts the viewer by presenting him with something that does not confirm his everyday contact with actual objects and thereby challenges him to a closer examination of this Last Supper. (2) By increasing the width of the table at its far end, more room is made for a larger Christ-figure, who dominates the scene and with whom the viewer finally finds himself face to face.

The table at the same time becomes, by its shape, a symbol of the meal itself. The folds of the tablecloth at the bottom edge flare out, becoming the tail of a fish,<sup>2</sup> whose body is formed by the square of the tabletop. The group composed of Christ and the two

disciples immediately to his right and left could suggest the rounded shape necessary to complete the fish's head. Without these three figures, the table is shaped into a chalice—the food and cups resembling the jewels set in the silver chalices of the European Middle Ages.

Again, the effect of the whole is not unlike the uneven vibrancy of a stained glass window when the light pushes through. The large staring eyes of the group gathered around the table call to mind the regal worshipers in sixteenth-century mosaics or the impassioned saints looking down from the painted walls of Spanish medieval cathedrals.

Aware of his heritage as a Christian artist, Watanabe is familiar with much of the great art produced by his spiritual forebears. His own works, however, do not "belong" to the past any more than they "belong" to the present. They are, rather, expressions of faith couched in a contemporary idiom whose roots reach deep into the history of Christian art.

On the occasion of my single encounter with the artist, I asked why he was concerned primarily with Christian subject matter.

"Because I am a Christian," he said. The answer seemed obvious to him.

He added, "I would like to use my talents, my health, my ideas for the glory of God."

<sup>1</sup> The attempt to represent distance or three-dimensionality on a flat surface. Based on the theory that, while parallel lines (such as two sides of a table) never meet in nature, they appear to do so if extended far enough (for example, the rails of a railroad track). Briefly, that all parallel lines appear to converge at a single point on the horizon, called the "vanishing point." Discovery attributed to the Italian architect, Filippo Brunelleschi (1377-1446).

<sup>2</sup> An important early Christian symbol. Not only does the fish figure prominently in certain New Testament stories, but in Greek the word for "fish" ΙΧΘΥΣ was made into an acrostic meaning "Jesus Christ, God's Son, Saviour." Ι = Ἰησοῦς (Jesus), Χ = Χριστός (Christ), Θ = Θεοῦ (God's), Υ = Υιὸς (Son), Σ = Σωτὴρ (Saviour).

## Communicating Christ through Culture

By DARRELL W. WOOD

**T**HE TWO-PRONGED horns of the missionary dilemma are the problems of *identification* and *communication*.

One might casually assume that learning the lingua franca, the language of the people, would achieve these vital elements of Christian mission in seeking to communicate Christ. Linguistics, to be sure, constitutes a basic and necessary link in the bridge of communication. However, before the bridge from God to man can be a fuller reality, another significant span must be included.

As important as learning the language of the people is learning the "language" of culture—the myriad forms of indigenous expression flowing from man's creative nature, the poetic and rhythmic, the visual and dramatic.

Only as the missionary continually relates his total task within the entire cultural context can he hope effectively to identify with, and communicate with, the people. This means immersing one's self in the lifestream of the culture in an effort genuinely to appreciate the value and beauty of indigenous cultural forms. In order to understand these art forms, the missionary must intensively study their historical background and social development; likewise, he must identify with, and become involved in, these patterns at the point of contemporary concerns.

In denying or minimizing the indigenous cultural approach, some missionaries have failed to communicate Christ as effectively as they could have otherwise. Another contributing factor comes largely from failure to recognize the unity of culture and interaction of the material, social, religious, linguistic, and esthetic dimensions.

Eugene Nida, missionary anthropol-

ogist and linguistic expert, says, "Perhaps in the matter of esthetic culture more than in any other area of life, Christian missions have, usually unintentionally, stifled indigenous practices."

All men, regardless of race or culture, are instilled with a creative impulse by virtue of being created in the image of God the Creator (Genesis 1:26). This esthetic or artistic sense gives rise to the varied symbolic forms which constitute esthetic culture.

If the gospel of Christ is to be heard and understood, those involved in proclamation must identify with, learn, and use some of these indigenous forms of communication. Inasmuch as genuine communication is a two-way experience, insensitiveness and lack of appreciation for indigenous expressions can cause the missionary to fail to earn the right to be heard.

If the eyes and ears of the missionary are closed to the creative and constructive elements of the local culture, then the heart of the national likely will be closed to the message of Christ. One must understand before he can talk, learn before he can teach, empathize before he can help, love before he can share.

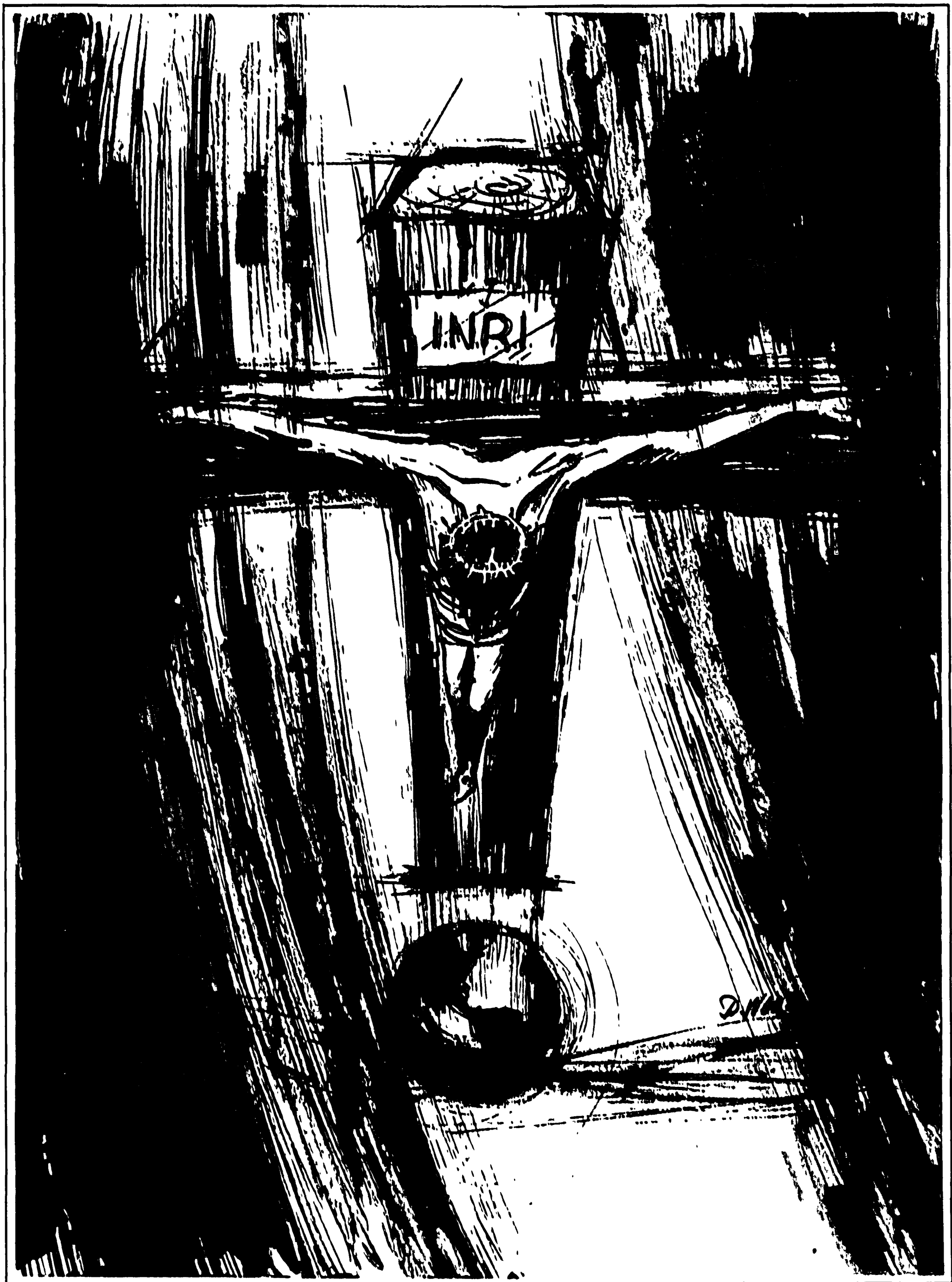
Even as Jesus perfectly portrayed and Paul aspired, today's missionary, if he is to be an instrument of the Holy Spirit as a true "agent of change," is "to be all things to all men" (1 Cor. 9:22). To accomplish this he must find increasingly meaningful ways to relate and witness to God's saving grace in Christ.

What is the proper approach to this most complex problem of identification and communication which is at the very heart of the missionary encounter? Certainly the solutions are not simple, but perhaps the problem can be viewed in perspective.

Traditionally, missionaries have devoted much of their education and training for ministry to the study of

The author is now in language study in Hong Kong, where he is to do publication work. Before appointment in 1968 he served in the field of graphics design. He holds the B.F.A. degree in advertising design from the University of Oklahoma.





'The missionary vision gives a true perspective of Christ crucified. It points to the cosmic Christ, who transcends all cultures; yet the incarnational nature of witness requires that He be communicated through culture.'—Darrell Wood

**'The missionary encounter should involve sharing  
the Christian *revelation* rather than the Christian *religion*  
as it is culturally interpreted and encased.'**

God (theology), and the Bible and its interpretation (hermeneutics). However, little or no serious emphasis has been placed on the study of man (anthropology) and the creative ways he expresses himself within his culture (esthetics).

This imbalance violates the theory of communication which includes (1) the source, (2) the message, and (3) the receptor. Through the theological disciplines and religious education, as well as a personal relationship to God through Christ, the missionary understands the source and nature of the gospel he faithfully proclaims. And yet, more attention and study should be given to man and culture. This would inevitably result in a greater awareness of how the receptor—the national—understands the Christian message in the context of his own cultural framework.

Paul's approach to the Epicurean and Stoic Greek philosophers on the Areopagus in Athens is helpful at this point (Acts 17:16-34). By observing their altar erected in honor of an "unknown god" and identifying with their need for such, Paul communicated the God of Jesus Christ as the one true God. In this missionary encounter Paul, rather than neglecting or openly attacking the religious and esthetic culture, used them as "points of contact" for effective witness. He publicly acknowledged his audience's religiosity and referred to the valued teachings of the Greek poets.

Bryant Hicks, former missionary to the Philippines and presently professor of missions at Southern Baptist Theological Seminary, Louisville, Kentucky, told one group of new missionaries in orientation, "The missionary who does not become at least an amateur anthropologist is not worth his salt."

To fail to do this may result in the missionary's being culturally unenlightened—faithfully preaching *to* but not really communicating *with*. All good missionaries are good "anthropologists" inasmuch as they are sensitive to indigenous cultural expressions

and seek to understand and apply the principles of practical missionary anthropology.

An invaluable insight gained from a study of cultural anthropology is the vast differences in cultural "languages." This is especially true when contrasting modern Western culture with a more "primitive" culture such as in Asia or Africa. Western society is primarily a word culture with an emphasis on the intellectual through verbal and written communication. Less developed cultures, however, with their nonliterate masses, communicate through the picturesque and dramatic by means of imagination and actions. These societies have more of a symbol or form culture, and the thought patterns and language are more artistic and concrete than philosophical or abstract.

Many people, particularly those with little or no formal education, have an amazing imagination with unusual ability to see, hear, and dramatize the pictures, sounds, actions, and significant relationships and happenings in nature and human life. Often they reveal themselves as true artists in observation and communication.

Missionaries who limit their proclamation to the use of intellectual or abstract ideas often fail to communicate at all. Thus, it becomes imperative to seek to be imaginative "artists" who think and speak in colorful, dramatic pictures, actions, and symbols.

It is of paramount importance that the missionary not only assume a creative approach, but that he also encourage the Christian nationals to engage in the symbolic-artistic discourse within their culture.

A major cooperative task would be to select significant elements of the people's world view and provide meaningful interpretations of the Christian content through indigenous forms. Culturally relevant features in the Scriptures would make possible the communication of Christ within the context of contemporary life needs.

Unfortunately, because of difficulty in differentiating biblical truth or theo-

logical principle from esthetic expression, there has been well-meaning but needless denial of valid cultural forms. For example, the ethnocentric principle of transplanting churches "in our image" has sometimes supplanted the biblical concept of "sowing the seed." Too often the former has resulted in a grievous "cultural overhang," which is like the proverbial albatross around the neck of the national.

In the final analysis, architectural style, organizational structure, modes of music, and form and order of worship have little to do with orthodoxy in and of themselves. These same forms, if expressed in the "cultural idiom" of the people, could become bridges of indigenous Christian growth and witness—vital links in the cultural spread and assimilation of the good news of Christ.

Universal validity must not be assumed for certain forms which are relevant in one culture but wholly unsuitable in another. One of the greatest needs is to proclaim the cosmic Christ, not merely the Christ of our culture. That is, the missionary encounter should involve sharing the Christian *revelation* rather than the Christian *religion* as it is culturally interpreted and encased.

With this principle in mind, indigenous Christian art should be encouraged.

To what extent it flourishes depends upon how the missionary regards the work of the Holy Spirit in its development. Through the inspiration of God's Spirit new converts, if allowed to do so, will find very constructive and creative means for expressing their new faith in forms that are both natural and meaningful.

If they are to grow in spiritual maturity and to relate to their own people as effective witnesses, they must be free to find truly indigenous ways in which to express their deep spiritual convictions. This involves entrusting "to faithful men who will be able to teach others also" (2 Tim. 2:2). In essence this is identification and communication.



## 'Halfway House'

### Orientation Appraised



*W. David Lockard, former missionary to Rhodesia, has served as director of orientation for the Foreign Mission Board since the orientation program for new missionary personnel was begun in its present form in the fall of 1967.*

*The first four sessions, each 16 weeks long, were conducted at facilities of Ridgecrest (N.C.) Baptist Assembly. The fifth session, 14 weeks long, was conducted September-December, 1969, at Pine Mountain, Georgia, using the facilities of Callaway Gardens. The current session, to end in May, is also being held there.*

*During last fall's program, the first held in Georgia, THE COMMISSION interviewed Lockard at orientation.*

**Dr. Lockard, how would you define what orientation is intended to accomplish?**

Much is designed to help the missionary with the overseas aspect of his new ministry—to make the adjustments to the new culture and to master the new language, but including more than that.

Another dimension throughout the orientation program is the infusion of, and the exposure to, openness in terms of ministry and methodology. In cultural anthropology the missionary is offered a better insight into the new culture. But if he is going to blend into that culture and if his ministry is to have maximum effect, he is going to have to back away from some American patterns.

I see orientation in two ways. One has to do with new knowledge and skills, for example in anthropology and linguistics, to strengthen the missionary's ability to master his new language. The other factor has to do with the experience itself, this experience in close Christian community—something of a withdrawn community—so that the new missionary is leav-

ing American patterns of routine, trying to shift gears mentally and emotionally. It's a halfway house, a transition experience. Before the new missionary can join the new community overseas there must be some withdrawal from the familiar.

One of the large areas of adjustment for the new missionary is this team spirit, the close community life that he has overseas that most of us don't have; here he is introduced to that.

**How do the participants react to this community aspect?**

Each orientation session has provided an interesting experiment in close Christian community. I believe that at Ridgecrest, because of the confinements of the hotel-type of accommodations, we might have committed an "overkill" in this idea of togetherness. It meant that the families lost almost all privacy for 16 weeks. This was extremely difficult.

Here at Pine Mountain we have meaningful community structure in the classroom and other activities. However, with individual cottages as living quarters, the participants have the option to be by themselves and to maintain some family cohesion, which is important.

An interesting thing here has been how often this group has reached out to each other even on a Friday or Saturday to do something together—a supper, a talent night, or a party. Past groups had so much confinement that on weekends they needed to get away. While they still may get away on weekends here, they don't get so tired of each other.

**Are the sessions too long?**

We have shortened the sessions two weeks as of the fall period. The orientation council made this decision after constant evaluations of each of the preceding sessions. We felt we could accomplish the purpose in less time. There was also the factor of coinciding with schedules for language schools overseas.

**Who makes up the orientation council?**

Dr. Cauthen, Dr. Crawley, Dr. Fletcher, the area secretaries, Louis Cobbs, and myself. These have the direct responsibility for the program.

**How well do you think orientation is carrying out its intended purpose?**

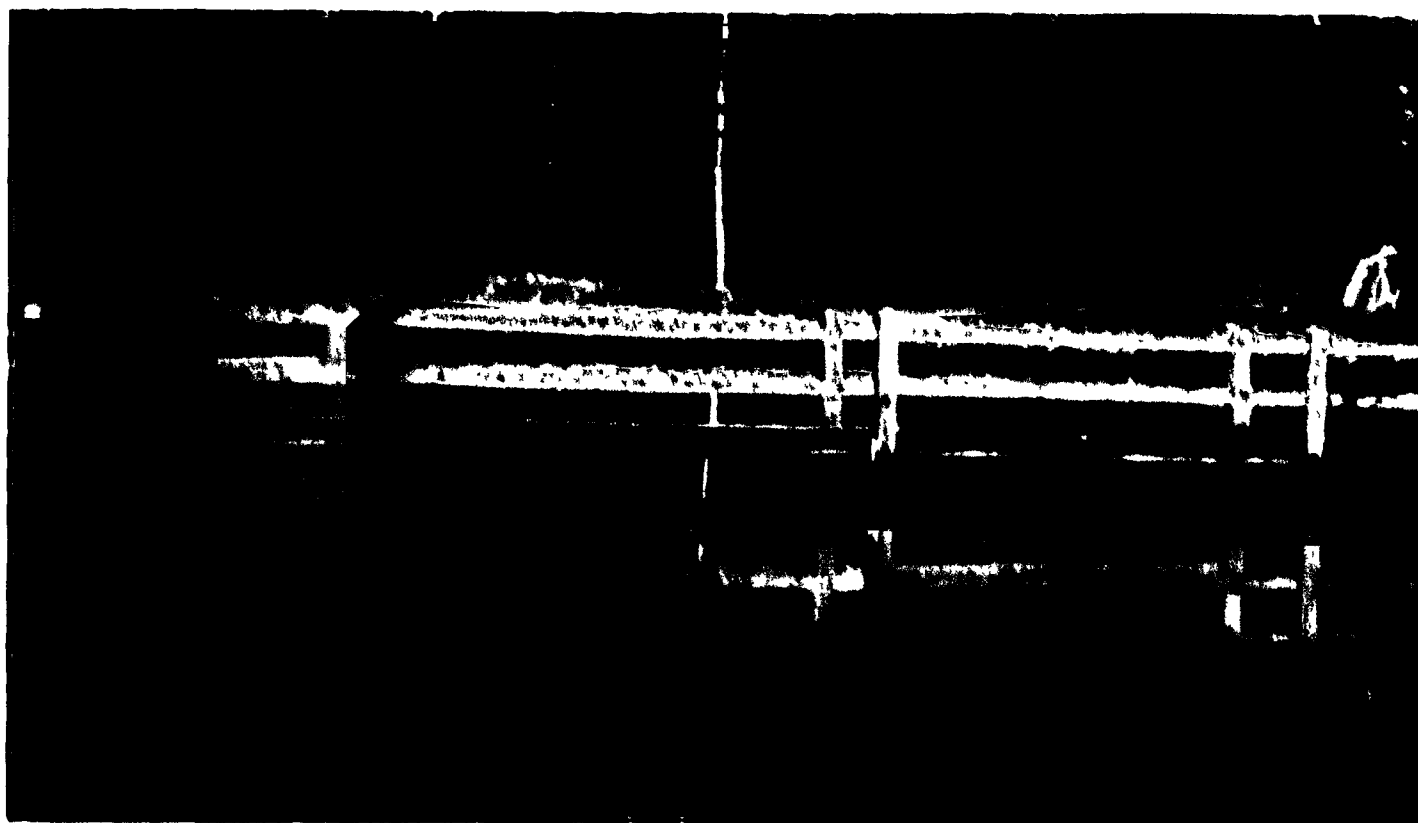
There's no way for me to answer

without a subjective dimension. Most of the areas in which we work do not lend themselves to measurement or analysis. People who see the new missionaries only after orientation don't have any gauge. Those of us who have seen them at all points have seen individuals "turning corners" in subtle ways—new insight, a greater degree of openness. For example, several this session spoke of the group training periods as being a real highlight for them personally.

Probably one of the most meaningful parts of evaluation would not be what I sense, or feel that I observe, but the deliberate, verbalized testimony of the participants as they've come through the program. They've made such comments as, "This has

inquiry, "Why did you do this?" or "Why did you not do this?" This is inevitable because many people are having to second-guess certain elements of the orientation experience in what they see. But obviously the experienced missionary has never seen this new missionary perform without orientation, so he doesn't know which aspects reflect orientation and which relate to the person the new man has always been. Obviously people are not remade in any training experience.

In some of the language schools the faculty can look at the new crop of missionaries and say they are doing better in language learning. Numerous language schools give us this rather reliable feedback that, taken as a whole, shows the new missionaries



spiritually been the most meaningful experience I've ever had."

I get letters, such as one this week from Latin America. A fellow well into his language school wrote, "I'm now at a place where I have a better appreciation of much that happened" in orientation.

From several of the language schools we frequently receive expressions of thanks and appreciation. One such letter from Africa recently said, "It's obvious to us that orientation is giving good preparation and adding some new strength to the new missionaries."

**Do you get feedback from missionaries who did not go through this kind of orientation program?**

Most of it coming to me personally is, of course, favorable. Most of the negative comments would be

have gained through the linguistics program at orientation.

**Can you compare what is done in orientation by the Foreign Mission Board to what other denominations do?**

For three years I've been in regular dialogue with other individuals and groups involved in missionary training or orientation. This program now would be the largest orientation center in terms of participants, and it would be one of the more ambitious ones in terms of curriculum content, particularly what we do in linguistics.

The question has been raised about a possible lecture on the use of art in missions.

Orientation should be opening all legitimate avenues of witness and min-



istry we can discover. We have looked at this in terms of some of the arts—music, for instance—in almost every session with a great deal of excitement. The same could apply to visual art. I think it would be interesting and helpful for artists or others interested in the arts to establish on the field an art show with local people.

This would fit into the whole thrust of what we're wanting the new missionaries to look at deliberately and prayerfully—that is, the many areas of contact and the many avenues of witness and communication.

During the last two weeks of this session the participants will be in special interest study and discussion groups relating to different types of ministry.

here." Openness in terms of ministry comes at the point of a broader concept of servanthood—"I am God's man, or God's woman, here to be spent, to be planted, to be used." This would be high in what I think can happen and should happen here.

In addition, one of the most valuable parts certainly would be linguistics. The missionary must get the language if he is to render his best service.

**In what ways does the orientation program as it now exists differ from what was first envisioned?**

The concept remains much the same as at the beginning. We've tried different approaches and various content in the curriculum. Recently we have

aries from that particular field.

Now in addition the new dimension in the area studies is an in-depth research of the target country. Each missionary puts together either a comprehensive notebook or a file as he tries to get a historical perspective of the country and insights into its present social, economic, and religious conditions. We are desirous that the new missionary begin such a study, which will continue on the field both deliberately and incidentally.

**What are the resources?**

Films and tapes, of course, but the main resources are books in our library, which has been strengthened in this aspect significantly during the past year. Other libraries in the area are likewise helpful.

**Have some changes in orientation grown out of comments by the appointees?**

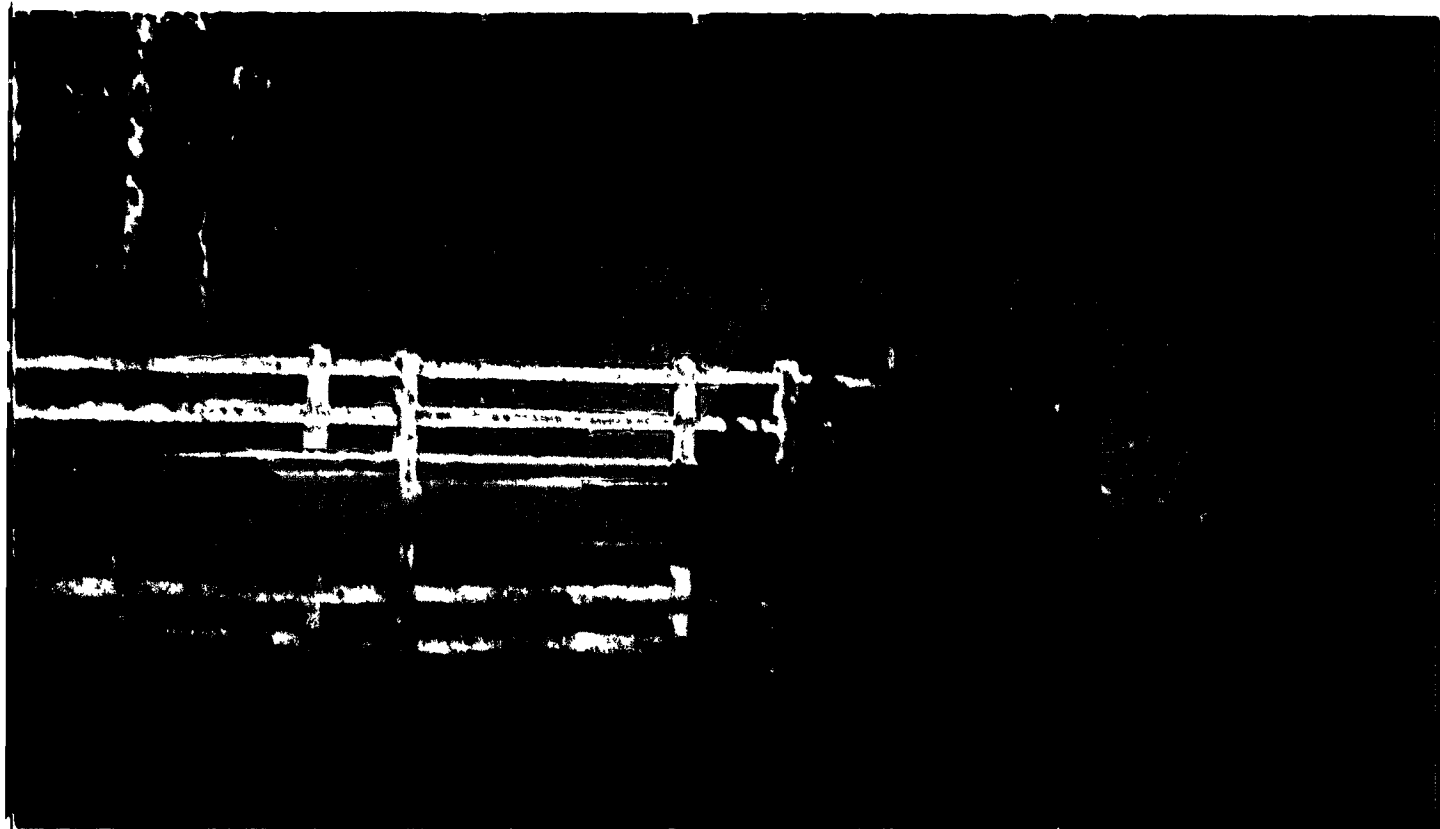
Probably all the additions or deletions have, in the main, come from the deliberate evaluation of the participants.

**What changes do you foresee in emphasis or curriculum?**

If we had the opportunity we could add to our staff a resident linguist-anthropologist. This would give a degree of continuity that is now almost impossible by depending upon outside lecturers and specialists. He could even spend some time overseas each year; this would mean we have attacked the matter of language-learning at both ends of the line. Such a man could mean much to our journeyman training as well.

**As a former missionary, how do you feel this kind of program would have helped you?**

It would have saved me a lot of mistakes. Last week one missionary who was in the first orientation group wrote: "At this stage now, almost two years later, I just want to thank you." He said he'd made mistakes, but orientation had eliminated some of them. This has to be part of my personal appreciation. In linguistics, for instance, I know how we studied language and how numbers of others have had to study it—in a "do-it-yourself" approach. I've often said that if I had had the kind of help now given in orientation it would have cut my language-learning time in half and improved my facility at the same time.



Some, for example, will be talking about student and youth work. Those who see this as a particular interest will share insights, both from state-side experience and other sources, as they explore various things that have been tried or could be tried.

**What would you personally see as the most helpful parts of orientation?**

If I had just one goal that could become a reality, it might be this one of greater openness in terms of understanding and accepting their peers, and a greater openness at the point of how they interpret their ministry and calling. For example, the person who is a specialist occasionally may apply an exclusive interpretation of his specialty to the point that he is saying, in oblique and non-verbal ways, "This is not for me; this is not why I'm

limited the curriculum and thus eased the schedule a bit.

One area that we have significantly enlarged is linguistics by lengthening it from four to six weeks. This session a significant improvement has been made by starting linguistics in the fifth week instead of nearer the end. The participants are not as weary when they get into it, and I think this has made a difference.

Another area that has been enlarged in the last two orientation periods has been a rather ambitious research done by each missionary on his target country. This is new in terms of emphasis and procedure. But in each orientation a large portion has been in country studies—the viewing of films, visits by international students when available, and visits and conferences with furloughing mission-

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# GUACIMO ROAD



Missionary Donald Redmon aboard the train to Guacimo.

**W**HAMP! The heavy railroad car window fell like a guillotine, bruising my elbow as it shut. Luckily my arm was not under it; the heavy window would have fractured it. But the disturbance cured me of midafternoon drowsiness as my wife and I rocked along on the Northern Railroad line between San José and Turrialba, Costa Rica.

At Turrialba we would be met by Missionary Donald H. (Don) Redmon, who had invited us to stay with him and his wife, Jo Nell, that Saturday night and the next day to visit two English-language churches in Costa Rica's banana belt.

It was raining lightly when we arrived. Don met us, and not long afterward I went with him to see the Baptist church at Turrialba. It is in a strategic place for a gospel witness, across the street from the central market where fruits and vegetables from the surrounding area are bought and sold.

The church—26 members, but an average attendance of around 70—is building a two-story addition, the lower floor to provide educational space and the upper floor to house Pastor Enrique Espinosa and his family. The church is paying for the educational space; the Costa Rica Baptist Mission is financing the pastor's home.

The author, J. Wallace Poor, was appointed with his wife in 1968 for service in Uruguay. They completed their terms of study at the language school in Costa Rica in December and are now on the field in Uruguay.

Turrialba rests at the edge of Costa Rica's bilingual region, bordering on the Caribbean. Most of the country between there and Limón, 60 miles away, is low and hot. It is peopled with persons of Jamaican descent, so English is almost as common as Spanish, although it is often spoken with Spanish intonation.

Twice a month Redmon makes the journey to the two English-language churches, Guacimo and Siquirres. During Redmon's furlough new missionaries who are students at the language school in San José took over some of the visits, arriving in Turrialba on Saturday night and putting in a 21-hour day on Sunday before reaching San José late Sunday night; classes begin on Monday at 7:30 A.M.

Don and his wife were only 12 weeks from completion of language school in preparation for service in Uruguay when the Foreign Mission Board asked them to remain in Costa Rica. Sometime after finishing at the school the Redmons moved to Turrialba, where Don could aid existing churches (one in Turrialba, two in Limón) and help start others.

Our Sunday journey down the Northern Railroad line began at six in the morning. This put us in Guacimo at about 9:30. Deacon Clifford Cyrus met us and walked with us back down the track to the church.

Near the church is the home of Miss Mae Booth, who always cooks dinner for the visitors who come to hold

**By Wally Poor**





Photos by the author.

After service at Guacimo, Redmon talks with Peace Corps couple.

Redmon learned to play accordion in order to have some type of music in the churches. Here, he and deacon play for choruses.



church services. She gave us a cool drink of condensed milk and grape Kool-Aid before the service. The heat was already noticeable even at ten o'clock.

The church at Guacimo is an old one. It was begun perhaps 60 or 70 years ago by William Forde, who came directly from Spurgeon's College in London. The hymnbooks he brought with him are still in use. The printed stanzas resemble the Psalms and have no music.

Don has learned to play the accordion to provide some music. Deacon Cyrus has a guitar. His wife customarily "lifts" the tune.

The church building is large but dilapidated. There are plans for rebuilding. Bats inhabit the belfry and occasionally flap by the platform. Nobody but visitors pays them any attention.

Except for the bats the services are formal. The congregation prefers the speaker to wear a coat and to use the King James Version of the Bible. They sing all the stanzas of every hymn, even if there are six, which was sometimes the case the Sunday we were there. Apparently much of the church activity has remained largely the same since its founding. As a result the impact of the church on the community had reached a low ebb before Redmon came along to add some new life.

"It was more a question of rebuilding than starting a church at Guacimo," says Redmon.

In contrast, the church at Squirrelres is only two years old. It is largely the result of one concerned layman—Wilfred Watson, an 82-year-old deacon. It was to his house in Squirrelres that we went after arriving from Guacimo, where we had been served a delicious dinner before catching the two o'clock train.

Watson had worked in Panama and was a faithful member of a Baptist church there. When he retired, he moved to Costa Rica and settled in Squirrelres. Concerned at the absence of any Baptist church there, he returned to Panama to seek advice from his former pastor, Horace Fisher, a missionary under the Southern Baptist Home Mission Board. Fisher contacted Redmon in Turrialba, and Redmon got together with Deacon Watson.

Begun with 12 persons, the church now has 40 members and is hoping to build. It initially met in Watson's home but has migrated to a former lodge building hard by the railroad track. When a train passes, speakers must either quit or shout to be heard.

Although conditions for worship are less than ideal, the work among the English-language churches has flourished. During the first few months of 1969 there were 35 persons baptized in the Atlantic Zone, the area roughly from Turrialba to the Caribbean.

In the cool central plateau of the country the problem may often be a lack of attendance to fill a church

building. In Squirrelres and Guacimo the people attend, although the buildings leave much to be desired.

A scarcity of trained, bilingual leadership is felt in this area, but the members are faithful in working. Laymen of the congregation managed the Spanish-language church in Limón while it was pastorless. The English-language church there meets in a new building.

This section of the country reveals an openness to the gospel and a responsiveness to preaching often in striking contrast to other sections. It is one of the growing edges of mission work in Costa Rica.

**O**UT OF A deep conviction that our Lord would have them reach out as churches and as a denomination to present his message and ministry to the world, Baptists from several southern states constituted a convention for this purpose on May 8, 1845. The decisions made at that meeting in Augusta, Georgia, were "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel. . . ."

Thus the Foreign Mission Board was created and empowered for the commissioning and support of missionary personnel and for communicating to the peo-

serve for three years and reelected in 1966 for another three years.

Before phrasing the next question, let us quickly scan those Board years up to the time you were first made a member. This may help us gain an overall impression. The commitment of Southern Baptists to the cause of foreign missions and the Board's fulfillment of their expectations are both attested by the record written year after year. But there were times when the going was rough.

The first occasion was a test that came to focus during the young convention's annual session in 1859. A small but vocal minority challenged the concept of conducting missions through a board. The

There were 30 missionaries on the field whose furloughs were overdue, but the Board could not bring them home. No money.

There were missionary volunteers (now called candidates) who had been graduated from seminaries and training schools and who felt called of God to go to foreign fields, but the Board could not send them. No money.

To the Richmond banks that were demanding payment the Board could hardly pay the interest, much less the principal. No money.

It is known by many that Southern Baptists finally rescued the Board from

# I Saw It Happen

By Wade H. Bryant

ple in the churches in ways that would effectively stimulate and derive financial and spiritual support for those commissioned. Without interruption the Board has continued, with headquarters in Richmond, Virginia, for these 125 years.

For the first two-thirds of the Board's history we must look to the printed page and to the possibility of additional discoveries from records through research (see page 18). For a brief view of the most recent third of that history we have turned to man who, by his membership on the Foreign Mission Board, is a living part of its history. Wade H. Bryant, for many years one of the leading pastors of Virginia churches, answers questions about some of the circumstances under which the Board operated.

Dr. Bryant, now retired, resides a few blocks from the Board's offices. He is busy in retirement, filling a special assisting pastoral role in one of the local churches. In May, 1969, he completed his most recent term of membership on the Foreign Mission Board.

Dr. Bryant, when did you first become a member of the Board?

I was first elected to the Board in 1932. At that same time the Board began its 88th year. My first term lasted 11 years, for the Convention had not yet placed maximum time limits for membership on its boards and agencies. I was elected again in 1963 to

matter was largely resolved then and there in a theologically sound manner by brilliant leadership.

Twice the heavy burden of indebtedness almost pulled the Board under. The first situation was brought about by severe economic reverses during, and immediately after, the War Between the States. Similar developments threatened during the great depression of the early 1890s.

When you became a new Board member in 1932 what conditions faced you and your fellow Board members?

The statistical reports of the Convention in 1932 indicated that there were 24,000 churches with a total membership of 4,060,000. The Foreign Mission Board had 398 missionaries under appointment to 13 countries. Most of them were concentrated in China, Brazil, and Nigeria. Only token forces were stationed in the other ten countries. The Board's budget for that year was \$600,000, but it owed the banks of Richmond \$1,100,000. Church members had failed to pay their pledges for the 75 Million (dollar) Campaign, and a drastic decline in Cooperative Program gifts occurred following the financial crash of 1929.

What was the Foreign Mission Board to do? There were 31 missionaries at home on furlough clamoring to go back to their fields. The Board could not send them. No money.

its almost impossible situation. How did they do it?

It was one of those special times when it became obvious that God was moving in mysterious ways his wonders to perform. In the spring of 1932 one of the Richmond churches had what was then called a School of Missions. (The same kind of effort is now called a World Missions Conference.) The school ran for five days, with classes for women and children in the

Baker J. Cauthen  
FMB executive secretary since 1954



\* From the opening paragraph of the Southern Baptist Convention Constitution as recorded in the SBC 1969 Annual, page 32.





Present Foreign Mission Board office building, Richmond, Virginia.

Lawrence R. Snedden

afternoon and for men, women, and young people at night. Strong leaders were provided. Among them were Dr. J. W. Beagle, of the Home Mission Board, and Miss Blanche Sydnor White, secretary of the Virginia Woman's Missionary Union. The enrolment reached 736.

At the assembly period on Thursday night Miss White was the speaker. With her broad knowledge of, and her burning zeal for, world missions she vividly described the evangelistic fires that were blazing on our major mission fields. In China the Shantung revival was bringing great victories for the cause of Christ. In Brazil there was an amazing turning to Him. Also a new day was dawning for Christianity in Nigeria.

She then pointed to the Foreign Mission Board's crippling debt, to the missionaries who could not return to

their fields, to those whose furloughs were overdue, and to the volunteers who were ready but could not be sent. She urged that we pray and work to turn the tide for foreign missions.

The next night the school ended and one of the laymen asked me to come to his home. As we sat in his living room he said, "Pastor, I could hardly sleep last night. Surely there is something we can do to lift the burden from our Foreign Mission Board."

We talked at length and then kneeled. While we prayed, a possible answer came in the form of an idea. We believed that out of the more than four million Southern Baptists there could be an inner group sacrificial enough in spirit to go the needed second mile.

With such a movement the mountain of debt could be taken out of the way. We calculated what 3 percent (one out

of every 33) of the Convention's membership could do by giving an additional 25 cents a week for a year. It would pay the entire debt with enough left to send back to their fields those missionaries whose furloughs were completed and to bring home those whose furloughs were due.

Were you able to get others to share this vision?

The answer to that question is in what happened during the next few months. Like Gideon in the Old Testament, we put the fleece out several times. First we called the deacons together and presented the plan. They approved it heartily. I then preached on it at the Sunday morning service, and there was enthusiastic approval by the congregation. Next I presented it to the Richmond Baptist Pastor's Conference. After some discussion they approved the idea and created a committee to promote it. Very soon Miss White presented it to the Executive Board of the Virginia WMU. They approved it and announced their intention to promote the plan across the whole state.

In a short time literally thousands of people across Virginia—newspaper boys, sales girls, street car motormen, schoolteachers, mail carriers, truck drivers, widows, and scores of preachers—were bringing in their quarters each week. Thus from Virginia alone the Foreign Mission Board received more than \$75,000 for its debt. And all that occurred during the worst part of the depression.

Was there a noticeable concern for the Board's financial plight anywhere outside Virginia?

Yes, God was working in other

Charles E. Maddry  
FMB executive secretary, 1933-44



M. Theron Rankin  
FMB executive secretary, 1945-53





Wade H. Bryant

Bob Harper Photo

places also. Dr. Frank Tripp, pastor in St. Joseph, Missouri, was also deeply burdened about the debts. To be sure, the Foreign Mission Board had a huge one, but the Home Mission Board had an even larger one. These obligations and the indebtedness of other Convention agencies amounted to more than \$4 million. A more far-reaching plan was born in Dr. Tripp's mind. He proposed to enlist 100,000 members who would give \$1 a month till all the debts were paid. The plan was presented to the Executive Committee of the Convention. It was soon approved and became the famous 100,000 Club. Slow getting started, it gradually gained momentum.

The day of victory came in 1944. The Foreign Mission Board's executive secretary, Charles E. Maddry, seemed to rejoice more than most. Soon after that day of victory he met the steamship *Gripsholm* in New York. It was bringing home a number of our missionaries who had been repatriated from Japanese imprisonment. As the ship neared the dock, he shouted up to them with great joy, "They're paid! The debts! The debts are paid! The debts are all paid, thank the Lord!"

After the debt was retired and the number of missionaries and fields began to increase, did Dr. Maddry continue to handle the mounting details of the Board?

Great statesman that he was, Dr.

Maddry realized early that he could not hope to handle the vast amount of management detail that the expanding missionary program would demand of him. He had the complete cooperation of the Board in dividing the worldwide administrative load into three areas—the Orient; Africa, Europe, and the Near East; and Latin America. Through the years the wisdom of that move has become evident. Under Baker J. Cauthen, the Board's executive secretary since January 1, 1954, the number of areas has been increased recently to six.

Dr. Maddry retired in 1945, having led the Board through some of its darkest days to complete freedom from debt and having established a pension plan for retired missionaries. This latter achievement brought him one of his greatest joys. As he retired he was happy also about the new office facilities that the Board had provided for its staff. In two moves the transition was made from a few small, dark, rented rooms on the second floor of a downtown office building to two large residences on a prominent avenue and away from the downtown congestion.

Dr. Bryant, as we come to the close of this interview, how would you like to conclude it?

I realize that the purpose behind this series of questions and answers has been to review one of the major crises the Board had to face. There is

much that I would like to say about Dr. Maddry's immediate successor, M. Theron Rankin, and the way God used him as spokesman for advance in world missions. He lived only five years beyond that momentous day in Memphis when he electrified the Southern Baptist Convention with the challenge of advance. He charged every messenger and every church to "go forward with all of the gospel for all of the people of all the world!" The full impact of that challenge began to appear just as Dr. Rankin died. His mantle fell to the gifted Baker J. Cauthen, who had been his missionary colleague in China.

Under Dr. Cauthen the vision projected by Rankin has been expanded, and our foreign mission endeavor around the world has experienced amazing growth. Support at the home base has been made stronger.

Now that we have reached 1970 and the 125th anniversary of the Board, I rejoice to see what God has wrought since those dark discouraging days in 1932. Instead of 398 missionaries we now have almost 2,500. The number of mission fields has grown from 13 to 71. The annual budget that was then \$600,000 is now \$33,320,557. And the Board has been free of debt ever since 1944. Undoubtedly God has a vastly greater work in world missions for Southern Baptists to do in this decade.

**A**S A FARM BOY, Luther Rice has heretofore been almost unknown, except to the person who has done some particular research. The author of this book has done just that. In terms of what has been published previously, she seems to have gathered and ably assembled more details and elements of human interest about this man than has anyone else.

As the reader learns about the spiritual conflicts Rice had during his late youth and early manhood it might seem that the veneration we Baptists have accorded him as one of the prime figures in our history might suffer some erosion. But after discovering what kind of culture and home setting surrounded and shaped Luther's childhood, the anxieties he later experienced appear more understandable. For several years he struggled to find himself. The adjustments were difficult, for his unrepressable geniality and capacity for ebullience could not easily be blended with the austere climate of puritanism that had carried down to his time and by which all human behavior had to be tightly laced.

Our understanding of Luther Rice is enhanced as we see in this biography the end result of his agonizing search for peace. He had threaded his way through intermittent periods of deep guilt feelings, doubts about his Christian conversion, and a few exhilarating moments when his faith seemed to triumph. In mid-September 1805 the breakthrough came. He reaffirmed and recorded his commitment to God and prayed to the Lord for help in attempting to set aright the flaws in his life. The "terrible anguish" with which he had agonized for three years was over. He had at last found abundant release for his spirit. Apart from knowing about this experience in his life no one could qualify as a fair judge of the life quality he radiated even to the end. A sense of mission seemed to become his dominating motivation, noticed early by a number of his associates.

Rice did well in his advanced educational pursuits. And he only once reached a point that seemed to promise matrimony. He never married. The author traces cause and effect through a series of events whereby one better understands how Rice and the Adoniram Judsons became so bound together as pioneer missionaries in the Orient. Their separate, but almost identical, experience in adopting a Baptist viewpoint about baptism is accounted for in a most able fashion.

Even with all the additional information and insights that Mrs. Thompson includes in her carefully documented ac-



## LUTHER RICE— Believer in Tomorrow

*By Evelyn Wingo Thompson*

*Broadman Press*

203 pages

\$3.95

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**By Floyd H. North**

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count of this man's life, she was able to derive little more than was already known for explaining why Rice never returned to the Orient to resume a missionary career. It is made clear that the Judsons were also puzzled about this for the rest of their lives. This book helps the reader see afresh how monumental was Luther Rice's achievement in helping to unite the interests and energies of widely scattered Baptist groups across the South into a missionary sending and supporting force. The scores of journeys he made across the land are portrayed in sufficient detail to reveal the standing and esteem that became his almost everywhere he went to preach and to promote the cause of missions.

With a gentle frankness the author brings to light also some of the developments in Rice's life that occasioned more questions than answers about him. These seem to have been related more directly to his efforts to establish an institution of higher learning in the District of Columbia than to his championship of missions. On a number of occasions his methods in management and his relationship to colleagues came into question. There were those who even impugned his motives and did much to damage his reputation while he was struggling hardest to insure the school's survival.

But at no point was any evidence verified by which he could be accused of self-seeking. In a few crises he and his associates became targets of severe criticism, perhaps justifiably so. He voluntarily insisted that the blame be placed on him rather than on those who had shared in making some of the doubtful decisions. As Rice neared the end of his action-filled life, his opponents saw to it that the school he had founded severed all relationships with him. At the end it was discovered that his personal fortune was little more than a mere sustenance gained from his preaching, plus the clothing he wore. At the age of 53 he died, far away from home and from any of his family.

Although Rice did not live to see the beginning of the Southern Baptist Convention and its mission boards, his life is inextricably bound to those developments. A commanding figure in Baptist pulpits up and down the eastern third of this country, he was for a time God's most prominent instrument for deriving support for foreign missions and for shaping a world mission vision on which our denomination would have its beginnings. As we celebrate the 125th anniversary of the Southern Baptist Convention and its mission boards, this biography should become one of our most widely read books of the year.



## FROM THE EDITOR

### Summer Conferences

**R**ESERVATION time is here for Ridgecrest and Glorieta foreign mission conference weeks. Accommodations for individuals, families, and church groups should be requested early in order that desired facilities can be confirmed. Every year there are those who wait until their privilege of choice has expired.

Leaders and planners for youth groups that will attend the conferences should keep in mind that every six youths under the age of 17 should be accompanied by an adult who has been carefully selected and specifically assigned to accompany, counsel, and lead that group.

It should be remembered also that the assembly management offices cannot confirm a reservation request unless it is accompanied by payment of a \$3 registration fee. Every reservation request should be addressed to one of the following:

Ridgecrest Baptist Assembly	Glorieta Baptist Assembly
Box 128	Box 8

Ridgecrest, N.C. 28770	Glorieta, N.M. 87535
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The 1970 foreign mission conference dates are: Ridgecrest, June 18-24; Glorieta, August 20-26.

### More Japanese Phrases

WITH HELP from the phonetic guide presented on this page in the January issue, the following expressions may be learned in rote fashion. This kind of memorization of sound patterns is not to be construed as language learning. It is no more than a novel device for cultivating good relations with the Japanese people while we are guests in their country. It is entirely possible, however, that the use of such phrases could be helpful in emergencies.

I am sorry: SOO-mi-mah-sen.

I do not understand: wah-KAH-ri-mah-sen.

What is this?: KOH-reh-wah NANH-des-KAH.

What is that?: AH-reh-wah NANH-des-KAH.

Please assist me: teh-tsu-DAHT-teh ku-dah-sai.

Do you understand English? EI-goh wah-KAH-ri mah-su-KAH.

I am glad to meet you: DOH-zoh yoh-ROH-shi-ku.

My name is (your name): wah-TAH-ku-shi no nah-MAH-eh wah (pronounce your name) deh-su.

Excuse me; pardon me: goh-MEN ku-dah-sai.

Pardon me (to get a person's attention): shi-tsu-REI-shi-mah-su.

Who are you?: ah-NAH-tah-wah DAH-reh-des-KAH.

Please substitute the following two phrases for the incorrect ones that appeared in the January issue.

I am fine, thank you: AH-ri-gah-TOH, GEN-ki deh-su.

I am an American: wah-TAH-ku-shi wah-ah-MEH-ri-kah-jin deh-su.

Next month, terms for refreshments and dining.

### Timely Appearance

BOTSWANA, one of Southern Baptists' newer foreign mission fields, will be studied by WMU Current Missions groups in March. We are pleased to announce that the Foreign Mission Board's first pamphlet on that country will appear as an insert in the March issue of THE COMMISSION.

# Rooted and Blossoming

By Baker J. Cauthen



**T**HOUSANDS of Baptists will shortly be going to the meeting of the Baptist World Congress in Tokyo, Japan. Many will be privileged to visit other countries before or after the sessions. Baptists throughout the Orient are looking forward to the coming of visitors, and will be ready to extend their hospitality.

The values of the visit will depend in part upon understanding a basic principle in foreign mission service.

Christian work in other lands is not like presenting a beautiful bouquet of cut flowers, which must shortly wither and die. Even though the flowers may be extremely beautiful, they obviously cannot last long.

The gospel of Jesus is shared with peoples in other lands and becomes firmly rooted in their experience through faith in the living Saviour. It springs into life and brings forth its blossoms and fruitage. It is a process of growth.

Churches are brought into existence and look to Jesus Christ as Lord. They undertake to do his will as revealed in the Scriptures and made clear by the Holy Spirit. They desire to nurture the spiritual life of their people and bring others into the experience of faith. They endeavor to carry on their work in such ways as to encourage their fellow countrymen to hear the gospel and follow Christ.

Customs vary greatly throughout the world, and ways of doing things are not the same. Vast changes are coming about in customs, but old patterns are still quite important. The American visitor may find customs

which seem strange to him, just as a visitor to our land finds customs which seem strange.

A number of years ago a highly educated Chinese Christian gentleman visited our land. On Sunday morning he spoke in a church service. A gracious, cultured lady came to him after his message and thanked him for the address. Her manner was so refined that he responded to her culture in the most excellent Chinese manner. He bowed to her and said, "*Lao, t'ai t'ai!*"

He had given to her the most courteous greeting a Chinese gentleman could give to a lady. Upon hearing the Chinese phrase, the lady responded, "What does this mean?" The Chinese gentleman gave her a literal translation of his remark—"Old lady!"

This was an obvious demonstration of a gap between cultures. Both were at their finest, but they were different, and the difference is important to understand.

Christ has a way of making himself at home in the hearts and lands of all people. He is a stranger to no group, and he has a way of making all people feel that he is like them, though towering above them.

The concepts of how to go at the task of witnessing and serving vary according to backgrounds of many lands. What we can do with effectiveness in our country must be adjusted to the customs and realities of the people with whom we work. Those things that seem most efficient to us sometimes do not retain their efficiency in other places. In other lands far more is ac-

complished by trying to move with the people than to expect them to adopt our ways.

Styles of church buildings, orders of service, types of music, patterns of organization, approaches to fellowship, methods of evangelism, and programs of work all have to be adjusted to the needs and circumstances of the land.

That is why missionaries go overseas and spend much time studying language, learning customs, and developing an appreciation of the history and culture of the land. They must be able to understand what they see and communicate their message so that it does not seem strange, foreign, and odd to the hearers. They discover that forgetting the local flavor can cause people to be distracted from listening and hindered from responding. They also discover that Christ is not bound to methods, organizations, and approaches, but he can, through myriads of ways, touch lives that are willing to respond.

The indigenous expression of Christian life is one of the beauties of worldwide ministry. Christ is greater than culture. He is far more than organization or method. He is the Great Redeemer, the Living Saviour, the Lord of our Lives, who gives us hope, peace, victory, and assurance by faith in his name.

Let us go, therefore, to rejoice in the fact that the gospel becomes rooted in the hearts of genuine believers and brings forth its beauty and fruitage in many expressions. Our going can bring blessing, both to those we visit and to our own lives as well.



# RETURN TO NEWTON

By JON LAW

*Jon Low was born in 1945. Two years later his parents, Dr. and Mrs. Joe Edwin Low, were appointed by the Foreign Mission Board as missionaries to Nigeria. During some of their years there, Jon, along with children of other missionaries, attended the Newton Memorial School at Oshogbo, Nigeria. The Lows returned to the U.S. in 1961 and resigned from the FMB staff in 1963. Jon, now a college graduate, returned to Nigeria in 1968 as a missionary journeyman. These are some of his impressions.*

NEWTON SCHOOL is one place I'll never forget. It is only one of about ten schools I attended before finishing high school, but my four years at Newton comprised the longest time I spent in any one school except college.

Although I didn't like everything about Newton, the school did a lot for me. Here I received a sound education, made some good friends, and dedicated myself to try to find and do God's will for my life.

My biggest frustration at Newton was that outside of class and dormitory responsibilities there was little to do. Nearly every afternoon consisted almost entirely of free time. Students were rarely allowed to set foot off the school grounds, yet there was nothing to do on campus except what we did on our own initiative, with few facilities.

I was very interested in sports, but it was rare if up to ten people could be begged or coaxed outside more than once a week for some sort of game, which usually ended in argument because of lack of adult supervision.

Far more popular ways of spending an afternoon were reading in bed or sitting around and listening to records.

Those who most needed outdoor activity were the ones who most avoided it, and their need was not provided for. Everyone has the right to good health and physical fitness, but it seems that some people must be led to it or they'll never have it.

I left Newton and Nigeria in 1961, just after the ninth grade. Leaving Newton wasn't too hard, but I left Nigeria with reluctance.

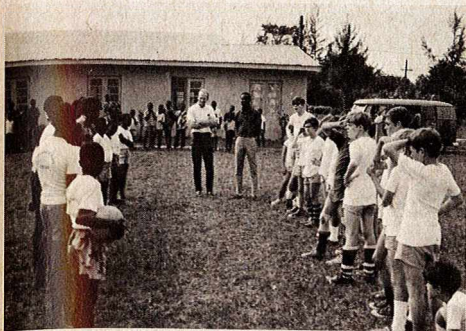
Throughout high school and college days in Texas I often thought of Nigeria. I wondered if I would ever be able to return to the palm-lined horizons of the country where I had spent most of my life.

I missed traveling through the free, open bush country. I remembered flaming, colorful sunsets, and nights sparkling with stars in Kontagora—the most beautiful I've seen. Nigerians are, for the most part, the friendliest and most gracious people I have known. I left many friends and memories in Nigeria.

In my sophomore year at West Texas State University I heard about a new plan of the Foreign Mission Board—the Missionary Journeyman Program. I wrote for information but somehow never received any. Later I came across a journeyman brochure with a coupon to be sent for more information. I mailed it and soon received an envelope containing only one item—an identical brochure with a coupon.

At the beginning of my junior year I changed majors from international relations to physical education. That same year two of my friends were accepted as journey-men. They urged me to apply the next year. I began to think about serving as a physical education teacher and





Above: At Newton School Jon Low helps in player introduction before soccer match between Newton and another school.

Right: As a student at Newton while his parents were missionaries, Low (center) plays clarinet.



Charles L. Gillespie

coach at Newton School. I tried once again to secure information and this time met good results. I also wrote Wallace DuVall, the principal at Newton, who encouraged me.

During my senior year I filled out the application and numerous other papers for the journeyman program. I was accepted and assigned to Newton.

My arrival in Nigeria was just before the school year began, so I was immediately caught up in activity. I was assigned seven classes a day—three in physical education, seventh grade history and geography, and two high school correspondence courses. In addition I kept 12 study halls a week, taught a Sunday School class, helped supervise a Training Union group, was a Royal Ambassador counselor, helped produce the school yearbook, assisted in planning parties, banquets, and recreational activities, and directed a play. This is a fairly normal teacher load at Newton.

Soon it was evident to me that I was not qualified to do all these things, many of which I'd never done before and some I'd never even considered doing. My shortcomings must have been evident to the students, too, but many of them gave enthusiastic cooperation.

In this way I came to an important realization about my abilities, discovering it in the story of the feeding of the five thousand by Jesus. By logical standards the boy with the five loaves and two fish couldn't feed that large a crowd. But he handed over a hopelessly inadequate amount to Jesus. God accepted it, broke it, and made it sufficient. No matter what our inadequacy, if we turn everything over to Christ he can make it go much further

than seems reasonably possible to us. He may break us some in the process, but he can do so much more with us than we usually let ourselves believe.

A second realization came midway through the year. I was facing problems and disappointments I did not know how to handle with ease and knowledge. During this time one of the students shared with me Romans 5:3-5, which tells us to rejoice in troubles because troubles produce endurance, endurance brings God's approval, and his approval creates hope.

Newton has changed greatly since I first arrived as a student in 1957—two dormitories instead of one, four times as many students, eight teachers instead of two, services in the new chapel rather than in the dining room, a larger plot of land, better recreational and athletic facilities, more and improved educational equipment.

These all add to the school, but what really determines the kind of school is the people—the kind of individuals they are and the type of group they form. The smiles, tears, hugs, and expressed admiration at one end-of-school program answered for me what kind of people make up Newton.

The greatest satisfactions from my experiences here have been to watch growth—intellectual, physical, spiritual. Concerned young minds search for answers to current problems. Healthy youths put intense effort into improving their records or performances in various sports. Young people develop life-long personalities, discover the meaning of their lives, and sometimes turn their lives over to Christ.

It's great to be back at Newton.



# EPISTLES

From Today's

## Concern for Believers

TOGETHER with some students I visited one of the outlying islands on an outing. It began to rain as we were hiking up a mountain, so we took refuge in a small Buddhist temple.



Two nuns lived there, taking care of the altar. This isolated spot could be reached only by a two-hour walk. About the only people the nuns ever saw were those who hiked past them on holiday outings on their way to a large monastery at the top of the mountain.

The nuns treated us graciously, serving us water and fruit. When one of them, who was about 80 years old, learned that three of our group were Americans, her interest quickened.

"There are many Buddhists in America, aren't there?" she inquired. "They believe and trust in Buddha, don't they?"

In my thoughts I marveled that this elderly, little woman, living in such isolation, would display so much concern about people in America who believe in her god. Then I wondered how many of my fellow Americans, with the advantages of modern communication, know about Christians in other lands and are concerned whether they know the one true God.

DONNA KIRBY, Kowloon, Hong Kong

## Praying for Kabaria

KABARIA, the word catching on in all our Baptist churches in Indonesia, is the event we are looking forward and praying for in 1970. Kabaria, made up of letters from the words *KAmpanje PengaBARan Indjil Se AsIA*, meaning Asian-wide revival, is an evangelistic emphasis in 1970. Nearly every day we hear people speaking of, and praying for, Kabaria. This country has experienced a religious awakening in recent years, but it appears that the initial enthusiasm of 1966-68 has slowed down. We ask you to join us in prayer that Indonesia might continue experiencing a deep, soul-moving revival in 1970 and continue in the coming years.



DORIS BLATTNER, Jogjakarta, Indonesia

Reading in Taejon, Korea: Louise, daughter of the Rolla M. Bradleys, missionaries.

Bob Harper Photo



## 'Revolution'

WE BECAME acquainted with Francisco, a winsome university student, at a time when he was deeply involved in student revolts. In long conversations with us over cake and coffee he expressed the desire, so typical to today's youth, to see established norms and forms crumble and disappear.

One night in a discussion group with students we asked Francisco, "With what would you replace all this?"

After a long silence he smiled ruefully. "I guess I don't have anything to put in its place."

In recent months a real "revolution" has taken place in Francisco's heart because in Christ he has become "a new creature." Now his concern, as he expresses it in our weekly coffee-and-cake conversations, is how to share effectively his new-found Christian experience with fellow students (he has already brought several to the group). And he is concerned about how to relate Christian attitudes to his life in a contemporary world.

CHARLES W. SHIRLEY  
Mendoza, Argentina

## In an Old Paper

DURING MY FURLOUGH a letter was forwarded to me from Japan from a Japanese doctor in a small town. While in a restaurant he had happened to read an old newspaper which gave the account of the theft of my wallet. Touched by this old bit of news, he sent me some money to help with my work.

We exchanged several letters, and he accepted Christ as Saviour. The pastor of the nearest church to him began visiting with the doctor, and a Bible class was started in the doctor's home.

In one of his letters the doctor wrote: "Christ found me through the article of the newspaper concerning the American missionary. I believe Jesus Christ and serve him in my town through medical works."

Truly the Lord works in mysterious ways. What seemed like a misfortune resulted in the winning of this soul.

JUNE COOPER, Chiba-ken, Japan

THE COMMISSION

# Zambian Scene

AFRICA? Yes, it's strange and different at first.

It seems quite foreign to see women with babies strapped to their backs and large pots on their heads. This strangeness is forgotten, however, when one hears the baby's laughter and sees love written all over the mother's face.

It seems quite foreign to hear a youth group singing in Chinyanja or Bemba. But one feels at home when he is invited to play dodge ball and gets caught up in the laughter and participation of group activity.

It seems foreign to hear hymns and preaching in a strange language. But the warm grip of a Christian handshake is universal.

It seems foreign to drive through the African townships where several families live in each small hut. But one nearly forgets he is in a distant land when he drives through modern, progressive Lusaka, Zambia.

News about Zambia echoes through our ears and paints abstract, unrealistic pictures for our eyes. Zambia is not a black militant nation striving to remove all whites from its borders. True, Zambians are proud of their nation and its progress since independence in 1964. They should be. Zambians have taken over all governmental offices and are in leadership of most major industries. They are doing their jobs well. The economy and political situation are extremely stable for a young country.

Baptist missionaries who generate love for all men are given in return a helping hand of cooperation in churches, business relationships, and day-by-day living. In any language a big grin (occasionally toothless), and a certain sparkle in the eye spells out, "Missionary, you are welcome and appreciated."

The churches in Zambia are small because as soon as a church gets comfortably established, church members with vision and evangelistic zeal see a need for another church somewhere and take the initiative to start one.

As one young national was being ordained by his home church his pastor commented, "Today, I am both happy and sad. I am happy because my influence is reaching all over Zambia through the mouths of my church members who have entered the ministry. I am sad because every time a good church leader develops, he leaves to pastor another church."

Once a building is constructed with Southern Baptist money, the new church becomes self-supporting. The national pastors are not paid by mission funds.

Mission funds are workhorses in other pastures. The theological seminary in Lusaka is still in diapers, but already its influence is being felt all over Zambia and has overflowed into neighboring countries.

The television and radio work visits thousands of homes and chats with the people in their own languages.

Thousands of Zambians who have learned to read since independence satisfy their longing for reading materials with printed matter from the Baptist Publishing House in Lusaka. The living colors, creative layout, and quality printing of these materials make them readable, not to mention the creative minds who write their contents.

Those Zambians who have tasted education are starving for more. The government is taking great strides to fill these educational potbellies, but such a task is slow at best. Several years ago a seed of an idea sprang forth in the mind of Douglas E. Kendall, Publishing House director. The seed was watered and nourished by his wife, Katherine, until it blossomed forth into the Bible Way Correspondence School. This became the Baptist's "bread" to help fill the hunger for education. Today more than 11,000 Zambians have taken advantage of this "Bible study through the mail."

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CHARLES E. WARREN  
Missionary Journeyman, Lusaka, Zambia

## At the Centre

AFTER MANY trying weeks and months with painters, masons, carpenters, and electricians, and after innumerable problems the Baptist Student Centre was finally completed. Life has not been dull since its dedication.

We are open six days a week and three nights. In my sleep I can hear the rhythmic pattern of ping pong balls, table cricket rods, and the plunk, plunk on the dart boards. After the first month the games already showed signs of wear. This delights me, for I am pleased at seeing the young people enjoy themselves.

The day before the centre opened one student walked through the facilities and carefully touched each of the game tables. He asked how much membership would cost. When I told him there was no fee, he responded, "This is a first in the Christian history of Zaria."

My earnest prayer before the centre opened was that it might not only be a place for fun but a place for real spiritual development and witness. God seemed to put his stamp of approval on it the first week.

On Friday of the opening week the first of many young people made his way to my office after having played games awhile. He had attended morning devotion and returned in the afternoon to talk. He sat down in my office.

"I am a Muslim," he began. "I want to be a Christian. Can you tell me what I must do?"

We talked and prayed, and he gave his life to the Lord. He comes regularly to the centre. From the reading room he checks out books on Christian growth.

The first three weeks the centre was open three young men made professions of faith. Many come for counseling and prayer. Truly God is in this place.

BETTYE ANN MCQUEEN  
Zaria, Nigeria



# NEW

## Missionaries Appointed

December, 1969

**ETHIOPIA:** Jerry P. Redsole, born at Thomaston, Ala., Mar. 28, 1940. Graduate: Auburn University (D.V.M.); attended Southwestern Baptist Theological Seminary. He was a practicing veterinarian in Foley, Ala., 1964-68 and again in 1969. Expected type of service: veterinary medicine.

**THAILAND:** Jack L. Carter, born at McAllen, Tex., May 3, 1934. Graduate: Howard Payne College; Golden Gate Baptist Theological Seminary (B.D.); among other schools attended are Princeton Theological Seminary and Goettingen (Germany) Universitat. He served in California under the Home Mission Board's Tentmakers program in the summer of 1954. He was pastor of Mountain View Baptist Church, an English-language congregation in Kassel, Germany, 1964-69, and taught in the U.S. Army's Rothwesten Education Center in Germany, 1965-69, becoming education advisor for the U.S. Army in Kassel in 1966. Expected type of service: theological education. **Geneva Reeves Carter**, born in Fort Worth, Tex., Sept. 7, 1932. Graduate: Howard Payne College. She has taught school in New Jersey, Texas, and Germany. Children: Jacquelline, 13; Julia Anne, 11.

**PHILIPPINES:** Charles A. Chilton, born at Fredericksburg, Va., Aug. 22, 1935. Graduate: University of Richmond; Southern Baptist Theological Seminary (B.D.). He has been a pastor since 1955 (except for one year) in Kentucky and Virginia, 1964-69 at Triangle, Va. He took part in the New Life Crusade in the Philippines in 1968. Expected type of service: general evangelism. **Ray White Chilton**, born at Pocomoke City, Md., June 21, 1934. Graduate: University of Richmond. She has been a schoolteacher in Virginia and Kentucky. Children: Lora Jane, 12; Mary Lynda, 10; Charles Ashby, Jr., 8; Amy Leigh, 2.

**BAHAMAS:** Dwight C. Clark, born at Pattonsburg, Mo., Oct. 30, 1931. Graduate: Ouchita Baptist College (now University) (A.A., B.M.); Midwestern Baptist Theological Seminary (B.D.). He served in the U.S. Army 1952-54. He has been a pastor in Missouri and Kansas since 1959, most recently at Memorial Church, Jefferson City, Mo. Expected type of service: general evangelism. **Ann Salter Clark**, born at Lake Village, Ark., June 5, 1936. Graduate: Ouchita Baptist College (now University). She has taught school in Missouri.

**FRENCH WEST INDIES:** L. Wayne Frederick, born at Shannon, Miss., Nov. 3, 1934. Graduate: Itawamba Junior College; Mississippi College; New Orleans Baptist Theological Seminary (B.D., M.R.E.). He has served as pastor of several churches in

Mississippi, most recently at Trinity Church, Laurel. Expected type of service: general evangelism. **Florence Blush Frederick**, born in New Orleans, La., Mar. 18, 1939. Graduate: Mississippi College; attended New Orleans Seminary. She has taught school in New Orleans. Children: Edith Fay, 7; Amy Ruth, 6; Iris Elaine, 4.

**UGANDA:** Harry B. Garvin, born at Anson, Tex., Aug. 31, 1938. Graduate: Howard Payne College; Southwestern Seminary (B.D.). He has been pastor of churches in Texas since 1957, from 1966-69 at Dixie Heights Church, Fort Worth, Tex. Expected type of service: general evangelism. **Doris Shott Garvin**, born at Hamby, Tex., Nov. 8, 1939. Attended Southwestern Seminary. She served part-time as secretary at Dixie Heights Church. Children: Harry Burton, Jr., 12; Tamra Lynn, 10; Kenneth Allen, 8; Deborah, 5; Rebecca Evelyn, 2 months.

**HONG KONG:** Jerry E. Juergens, born at Okmulgee, Okla., Feb. 20, 1935. Graduate: Northeastern State College; Southwestern Seminary (B.D. and further study). He has served as church youth director, music and education director, and pastor for churches in Oklahoma and Texas; he was pastor of First Church, Ryan, Okla., 1965-69. He taught one year at Hawaiian Baptist Academy, Honolulu. Expected type of service: theological education. **Mary Lester Juergens**, born at Muskogee, Okla., July 1, 1935. Graduate: Oklahoma State University. She was a Baptist Student Union summer missionary in Hawaii in 1955 and a Home Mission Board summer missionary in California in 1956. She has been a schoolteacher, secretary, church organist, and private piano teacher. Children: Mary Carol, 10; Randall Lester, 7; Elizabeth Ann, 4.

**GHANA:** Maxine Moseley, born in Ozark, Ala., Jan. 14, 1933. Graduate: Howard College (now Samford University); New Orleans Seminary (M.R.E.). She worked several years as a secretary in Ozark prior to attending college. She was YWA director for the Woman's Missionary Union of Alabama, Montgomery, 1965-69. Expected type of service: women's work.

**CHILE:** Gordon B. Reese, born at Independence, Mo., Dec. 2, 1930. Graduate: University of Missouri; attended Midwestern Seminary. He served in the U.S. Navy 1948-52, stationed in the U.S. and Bermuda. He was an accountant with one firm in Kansas City, Mo., 1955-69. Expected type of service: business administration. **Donna Dunkin Reese**, born at Unionville, Mo., July 1, 1935. Graduate: University of Missouri. She has taught school in Kansas City and Raytown, Mo. Child: David Wayne, 9.

**DOMINICAN REPUBLIC:** Jimmie L. (Jim) Richards, born in Pike County, Ala., Jan. 6, 1938. Graduate: Grand Canyon College; Southwestern Seminary (B.D.). He was in the U.S. Air Force 1955-59. He served in Idaho during the summer of 1962 under the Home Mission Board's Tentmakers program. He was pastor in Arizona 1962-66 and at Hilltop Church, Weatherford, Tex., 1966-69. Expected type of serv-

ice: general evangelism. **Paula Barker Richards**, born at Bristol, Va., Oct. 18, 1942. Graduate: Grand Canyon College. She has served as a secretary and school teacher. Children: Twyla Ree, 2; Ford Lee, 7 months.

**EAST AFRICA:** J. W. (John) Riemenschneider, born at Riviera, Tex., Aug. 20, 1933. Graduate: University of Corpus Christi; Southwestern Seminary (B.D., M.R.E., M.Div.). He served in the U.S. Army 1954-56. He was pastor of Carroll Road Church, Grapevine, Tex., 1960-69. Expected type of service: general evangelism. **Paula Fletcher Riemenschneider**, born at Houston, Tex., May 5, 1936. Graduate: University of Corpus Christi; attended Southwestern Seminary; from 1963 to 1968 she was secretary to a professor at the seminary. Children: Jeffrey Wayne, almost 11; Julie Jay, almost 2.

**JAPAN:** J. Edward Smith, Jr., born in Oklahoma City, Okla., Mar. 12, 1944. Graduate: Oklahoma State University; Midwestern Seminary (M.Div.). From 1967 to 1969 he was pastor at Wanamaker Road Chapel, Topeka, Kan. Expected type of service: general evangelism. **Sharon Craig Smith**, born at Oklahoma City, Jan. 6, 1944. Graduate: Oklahoma State University; attended Midwestern Seminary. She has been a schoolteacher in Kansas. Child: John Andrew, 1.

**TAIWAN:** G. Kenneth Varner, born in Charleston, S.C., May 31, 1937. Graduate: North Greenville Junior College; Furman University; New Orleans Seminary (B.D.). He has been an associate pastor in Louisiana and a pastor in Alabama and, 1966-69, at Jacksonboro (S.C.) Church. Expected type of service: general evangelism. **Patricia Arthur Varner**, born at Charleston Heights, S.C., Oct. 13, 1940. Graduate: New Orleans Seminary (Dip.R.E.). She has done office work in South Carolina and Louisiana. Children: Jonathan Derrick, 9; Nathan Eric, 3.

## Missionary Associates

December, 1969

**JAPAN:** Paul W. Benedict, Jr., born at Arden, N.C., Mar. 16, 1925. Graduate: Toccoa Falls (Ga.) Bible College; certificate from International Child Evangelism Fellowship Institute, Grand Rapids, Mich. He served in the U.S. Navy 1943-46 and 1950-51 as aviation electrician. From 1952 to 1958 he was a missionary for Child Evangelism Fellowship and 1958-69 was missionary in Japan for Child Care, Inc., of Lakeland, Fla. Expected type of service: general evangelism. **Sue Suddath Benedict**, born at Helena, Ga., Feb. 26, 1930. Graduate: Toccoa Falls Bible College; certificate from ICEF Institute. She has worked as a secretary and served as a teacher of English in Japan. Children: Timothy, 17; Daniel, 16; Samuel, 14; Jonathan, 13; Naomi, 11; Martha, 9; Mary, 7; Sarah, almost 4.

**TRINIDAD:** Gayle A. Hogg, born at Orange, Tex., Feb. 23, 1934. Graduate: Baylor University; Southwestern Seminary

(B.D., M.Div.). He has taught school and has served as pastor of several churches in Texas, from 1966 to 1969 at Memorial Church, Beaumont, Tex. Expected type of service: general evangelism. Sylvia Dickey Hogg, born at Orange, Apr. 23, 1940. Attended Southwestern Seminary. She has worked as bookkeeper and clerk. Children: James Tilton (Jim), 5; Jon Mark, 4; Anissa Gayle, almost 2.

**OKINAWA:** Wayne R. Maddox, born at Appalachia, Va., July 2, 1925. Graduate: Carson-Newman College; Southern Seminary (M.R.E.); also attended Southwestern Seminary. He has served churches in Texas, Tennessee, Kentucky, Georgia, and Florida as director of education, music, and/or administration. He was at First Church, Fort Walton Beach, Fla., 1962-68, and at First Church, Venice, Fla., 1968-69. Expected type of service: religious education promotion. Dorothy Rogers Maddox, born at Etowah, Tenn., Apr. 6, 1930. Attended Carson-Newman College. She has worked as a telephone operator and clerk. Children: Millie Elaine, 11; Barianne, 9.

**SINGAPORE:** Graham B. Walker, born in Louisville, Ky., Jan. 16, 1929. Graduate: Florida State University. He served as an auditor in the U.S. Army 1952-54. He has been an auditor in Orlando, Fla., since 1954; from 1958 to 1969 he was a partner in a firm of accountants. Expected type of service: business administration. Jeanne Francisco Walker, born in Orlando, Mar. 10, 1933. She has worked as a bookkeeper and secretary. Children: Graham B., Jr., 13; Laura Susan, 11; David Marshall, 9; Amy Joyce, 6.

**SINGAPORE:** Jac S. Weller, born at Wilmington, Ohio, Feb. 25, 1930. Holds certificates from U.S. Navy schools at Norfolk, Va., and Newport, R.I. He served in the U.S. Navy 1948-69, attaining the rank of lieutenant; he was stationed in Korea, England, Okinawa, Thailand, and the U.S. Expected type of service: book store manager. Jane Vanoy Weller, born at Vance, Ala., Jan. 13, 1930. She has worked as a hospital ward attendant and as assistant night supervisor at a hospital in Tuscaloosa, Ala., and as clerk-typist for the Navy department. Children: Janene, 12; Jonathan Earle, 10.

**EAST AFRICA:** Allen G. Williams, Sr., born at Sherman, Tex., May 4, 1927. Graduate: Louisiana Polytechnic Institute; Louisiana State University School of Medicine (M.D.). He served in the U.S. Navy 1945-46. His medical career has included being extern at hospitals in Louisiana, physician in the U.S. Air Force, 1953-55, resident in obstetrics and gynecology at Charity Hospital, New Orleans, La., 1955-58, and private practitioner at Pasadena, Tex., 1958-69. Expected type of service: medical evangelism. Helen Phelps Williams, born at Maryville, Tenn., Oct. 10, 1931. Graduate: St. Mary's School of Nursing, affiliated with the University of Tennessee (certif.); became R.N. in 1952; Charity Hospital School of Anesthesia, New Orleans (R.N.A.). Children: Allen Gregory, Jr., 10; Brian Stuart, 9; Bonnie Gayle, 5.

FEBRUARY 1970



Left to right, front row: Kenneth and Patricia Varner, J. Edward, Jr., and Sharon Smith; back row: Jerry and Mary Juergens, Dwight and Ann Clark.



Left to right, Maxine Moseley, Wayne and Florence Frederick, Harry Garvin, Jack and Geneva Carter, Mrs. (Doris) Garvin, Jerry Bedsole.



Left to right, front row: J. L. (Jim) and Pamela Richards, J. W. (Jake) and Paula Riemenschneider; back row: Gordon and Donna Reese, Charles and Fay Chilton.

Missionary associates, left to right, front row: Graham and Jeanne Walker, Paul W., Jr., and Sue Benedict, Gayle and Sylvia Hogg; back row: Jac and Jane Weller, Allen and Helen Williams, Wayne and Dorothy Maddox.



## FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the Directory of Missionary Personnel, published quarterly by the Board's Department of Missionary Education and Promotion. The Directory is available free on request from the department, Box 6597, Richmond, Virginia 23230.

### Arrivals from the Field

ARNOLD, Madeline (Journ., Paraguay).  
COWSER, Rev. & Mrs. George B. (S. Brazil).  
DAVENPORT, Rev. & Mrs. Stephen W. (Argentina).  
DICKMAN, Dr. Jean F. (Gaza).  
FRAZIER, Mrs. Billy R. (S. Brazil).  
FULLER, Mrs. Ronald W. (Vietnam).  
GILBERT, Rev. & Mrs. Charles H. (Mexico).  
HART, Betty (Chile).  
HAWKINS, Mrs. Fred L., Jr. (S. Brazil).  
JOHNSON, Rev. & Mrs. R. Elton, Jr. (S. Brazil).  
KEY, Dr. & Mrs. Jerry S. (S. Brazil).  
LANE, Dorothea K. (Japan).  
LUNSFORD, Rev. & Mrs. James A. (S. Brazil).  
NORTHOLT, Rev. & Mrs. Irvin I. (Peru).  
WHITLEY, Rev. & Mrs. F. Jack, Jr. (Bahamas).

### Departures to the Field

ANAYA, Rev. & Mrs. J. A., Spain.  
BICK, Mr. & Mrs. G. Frederick, Indonesia.  
BIRD, Dr. & Mrs. A. Benjamin, Argentina.  
BELLINGER, Dr. & Mrs. Charles I. (assoc.), Botswana.  
BLAKELY, Mr. & Mrs. Vestal N., Kenya.  
BLOUNT, Martha Ann, S. Brazil.  
BURNHAM, Rev. & Mrs. James L., Israel.  
COOK, Emma E. (assoc.), Lebanon.  
CRAIGHEAD, Rev. & Mrs. James P., Lebanon.  
DARNELL, Rev. & Mrs. James H. (appointed for Ivory Coast), France.  
DENMARK, Rev. I. Dean, Nigeria.

## In Memoriam

### IONE GEIGER PATTERSON

Born Clermont, Fla., Apr. 26, 1894  
Died Atlanta, Ga., Dec. 13, 1969

While a college student in Florida, Ione Geiger met A. Scott Patterson, a young missionary home on furlough from Nigeria. They were married in March, 1914, and she was appointed a missionary April 1.

Her husband was principal of Baptist schools in Nigeria at Ogbomosho and Lagos and an evangelistic worker in those areas and around Shaki. Mrs. Patterson was an evangelistic worker in Ogbomosho, Shaki, and Lagos over a period of about 14 years. Much of her work was done in the home. Mother of seven children, "Mrs. Pat" taught Nigerian girls who lived with the Patterson family—at times as many as 14 girls.

Patterson's ill health forced the couple to leave Nigeria for the last time in 1941. He died in 1962.

One of the Patterson's daughters, Mary, who was born in Ogbomosho, is Mrs. Benjamin R. Lawton, missionary to Italy. Other survivors of Mrs. Patterson include three other daughters, a son, a sister, nine grandchildren, and one great-grandchild.



DOUGHER, Mrs. Edwin B., Japan.  
FOWLER, Rev. & Mrs. Roy A., N. Brazil.  
GARNER, Rev. & Mrs. Darrel E., Malawi.  
GREGORY, Rev. & Mrs. L. Laverne, Costa Rica.  
GROCK, Mr. & Mrs. V. Lynn, Ethiopia.  
GWYNN, Rev. & Mrs. Orman W., Eq. Brazil.  
HAIRSTON, Martha E., N. Brazil.  
HOLLAND, Mr. & Mrs. Robert M., Japan.  
HUBBARD, Mr. & Mrs. Kenneth C., Kenya.  
INGRAM, Mr. & Mrs. Lawrence D., Hong Kong.  
LAWTON, Rev. & Mrs. Deaver, Taiwan.  
MCLELLAND, Rev. & Mrs. Charles W. (assoc.), Rhodesia.  
MARTIN, Rev. & Mrs. O. D., Jr., S. Brazil.  
MILAM, Mr. & Mrs. Kenneth B., Indonesia.  
MILES, Mr. & Mrs. John C., Liberia.  
MOORE, Mrs. Alice S., Italy.  
MORRIS, Rev. & Mrs. Marion F., Japan.  
MURPHY, Mr. & Mrs. Ben D., Jr. (assoc.), Liberia.  
MYERS, Rev. & Mrs. Robert Vernon (assoc.), Bahamas.  
NELSON, Mr. & Mrs. G. Barry, Indonesia.  
NIXON, Helen, Argentina.  
PEACH, Mr. & Mrs. Jarrell D., Israel.  
SCOTT, Mr. & Mrs. Howard E. (assoc.), Philippines.  
SIMONIAUX, Mr. & Mrs. Michel S., Japan.  
SMITH, Cathryn I., S. Brazil.  
SMITH, Rev. & Mrs. Donald L., Kenya.  
SWENDBERG, Mary S., Japan.  
TRIEMER, Rev. & Mrs. C. Lamar, Chile.  
WATKINSON, Rosalie (spec. prof. nurse), Paraguay.

### Language School, Costa Rica

BRAY, Rev. & Mrs. Albert I. (Colombia).  
HODGES, Rev. & Mrs. Wilburn C. (Venezuela).  
HUCKARY, Mr. & Mrs. S. Eugene (Chile).  
IRBY, Rev. & Mrs. Rodney R. (Chile).  
MAGYAR, Rev. & Mrs. John George (Colombia).  
MAY, Rev. & Mrs. Ernest V., Jr. (assoc., Dominican Rep.).  
SMITH, Rev. & Mrs. E. Richard (Mexico).  
SUTTON, Mr. & Mrs. H. Thomas (assoc., Guatemala).  
WEST, Rev. & Mrs. James R. (Venezuela).  
WORMACK, Rev. & Mrs. Jack (Uruguay).  
WYMAN, Mr. & Mrs. David Gregory (Mexico).

### Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period January 7 through April 17, 1970, at Missionary Orientation Center, Pine Mountain, Ga. 31822:

BENNETT, Jerry P. (Ethiopia).  
BENNETT, Mr. & Mrs. Paul W., Jr. (assoc., Japan).  
CARLIS, Mr. & Mrs. Jack Lee (Thailand).  
CHILTON, Mr. & Mrs. Charles A. (Philippines).  
CLARK, Rev. & Mrs. Dwight C. (Bahamas).  
COLE, Mr. & Mrs. J. Phillip (assoc., Liberia).  
CRAWFORD, Rev. & Mrs. James Leroy (Nigeria).  
FAYON, Mr. & Mrs. Paul D. (Uganda).  
FOREHAND, Mary Anne (Spain).  
FREDERICK, Rev. & Mrs. Lewis Wayne (F.W.I.).  
FREEMAN, Dr. & Mrs. John D. (Thailand).  
GARNIN, Rev. & Mrs. Harry B. (Uganda).  
GIBSON, Mr. & Mrs. James B. (E. Africa).  
GREENE, Rev. & Mrs. Robert F. (Taiwan).  
HARRISON, Rev. & Mrs. George C., Jr. (Paraguay).  
HARDWICK, Mr. & Mrs. Ellis Britt (Nigeria).  
HENDERSON, Dr. & Mrs. William G. (assoc., Hong Kong).  
HOGG, Rev. & Mrs. Gayle A. (assoc., Trinidad).  
JOURNEN, Rev. & Mrs. Jerry E. (Hong Kong).  
KIRK, Sally Sue (Yemen).  
LEIGH, Rev. & Mrs. J. Marvin (Indonesia).  
LINDSTROM, Rev. & Mrs. Dale C. (Venezuela).  
LEWIS, Mr. & Mrs. Milton A. (Taiwan).  
MADON, Rev. & Mrs. Wayne R. (assoc., Okinawa).  
MOSLEY, Maxine (Ghana).  
MORSE, Mr. & Mrs. Edmond B., Jr. (Nigeria).  
MURPHY, Mr. & Mrs. John W. (Italy).  
OUI, Rev. & Mrs. Takahiro (Japan).  
PARKER, Dr. & Mrs. G. Keith (Switzerland).  
POWELL, Gwen (Jordan).  
RHEE, Mr. & Mrs. Gordon B. (Chile).  
RICE, Mr. & Mrs. Lawrence E. (Venezuela).  
RICHARD, Rev. & Mrs. Jimmy L. (Dominican Rep.).  
RIEMENSCHNEIDER, Rev. & Mrs. J. W. (E. Africa).  
ROWLAND, Dr. & Mrs. W. Russell (Tanzania).  
SCAGGS, Billie (Nigeria).  
SCALES, Rev. & Mrs. Louie T. (E. Africa).  
SMITH, Rev. & Mrs. J. Edward, Jr. (Japan).  
SWENDBERG, Rev. & Mrs. James R., Jr. (Korea).  
TURNER, Mr. & Mrs. M. Ray (assoc., Ecuador).  
VARNER, Rev. & Mrs. G. Kenneth (Taiwan).  
WALKER, Mr. & Mrs. Graham B. (assoc., Singapore).  
WILLER, Mr. & Mrs. Jac S. (assoc., Singapore).  
WILLIAMS, Dr. & Mrs. Allen G. (assoc., E. Africa).  
YATES, Jo (Paraguay).  
YOUNG, Mr. & Mrs. Ralph Arnold (Hong Kong).

### Births and Adoptions

BRANWELL, Rebecca Joy, daughter of Mr. & Mrs. George W. Branwell, Jr. (Iran), Dec. 17.  
GREENWOOD, Susan Lantice, daughter of Rev. & Mrs. Richard R. Greenwood (Guatemala), Dec. 24.  
HAMPTON, Robert A. III, son of Rev. & Mrs. Robert A. Hampton, Jr. (N. Brazil), Nov. 28.

## In Memoriam



### HOWARD EDWARDS SCOTT

Born Brownwood, Tex., Dec. 10, 1910  
Died near Clayton, N.M., Dec. 27, 1969

### FRANCES BILLINGSLEA SCOTT

Born Topeka, Kan., May 5, 1914  
Died near Clayton, N.M., Dec. 27, 1969

Due to sail January 10 for the Philippines, Howard and Frances Scott were killed in a highway collision north of Clayton, N.M., December 27. They had recently completed orientation for new missionaries in Georgia. Scott expected to be pastor of an English-language Baptist church and business manager of the Baptist theological seminary in Baguio, Philippines. Mrs. Scott might also have taken a position on the seminary staff.

The Scotts took part in the Philippine Baptist New Life Crusade in 1963, and he returned to the Philippines for the 1968 New Life Crusade. Scott had been pastor of Field Street Church, Cleburne, Tex., for about nine years prior to beginning orientation. Previously he had been pastor of several other churches in Texas. Mrs. Scott was a church organist and was a private music teacher for about 14 years.

They are survived by a daughter, a son, and three grandchildren. In addition, Scott is survived by two brothers and a sister, and Mrs. Scott is survived by her parents, a brother, and two sisters.

NELSON, Amy Beth, daughter of Rev. & Mrs. G. Barry Nelson (Indonesia), Dec. 14.  
ROSE, Teri Leanne, daughter of Mr. & Mrs. Thomas A. Rose (assoc., Liberia), Dec. 7.

### Deaths

BAKER, Bronson, son of Dr. & Mrs. Dwight L. Baker (Israel), Dec. 29.  
BRIZENDINE, Mrs. Newton F., mother of Rev. J. Wesley Brizendine (Liberia), Dec. 8.  
FREELAND, B. H., father of Estelle Freeland (Ivory Coast), Dec. 22.  
MALONE, William P., Sr., father of Rev. William P. Malone, Jr. (Argentina), Nov. 13.  
PATTERSON, Ione (Mrs. A. Scott) (emerita, Nigeria), mother of Mary (Mrs. Benjamin R.) Lawton (Italy), Dec. 13, Atlanta, Ga.  
PEDEN, Homer, Sr., father of Rev. Homer Peden, Jr. (Philippines), Dec. 13, Hallsville, Tex.  
SCOTT, Rev. & Mrs. Howard E. (assoc., employed for Philippines), Dec. 27, Clayton, N.M.  
TINKLE, Mrs. Andrew, mother of Amanda Tinkle (Nigeria), Dec. 14, Scott, Ark.  
WHITLEY, Mrs. E. J., Sr., mother of Rev. E. Jack Whitley, Jr. (Bahamas), Dec. 21.

### Marriages

APPLEWHITE, Becky, daughter of Dr. & Mrs. Winfield Applewhite (Indonesia), to Billy Price, Nov. 8.  
CLARK, Shirley Gay, daughter of Rev. & Mrs. Charles B. Clark (Venezuela) to Walter Merlin Merrill, Jr., Dec. 20, Houston, Tex.  
KIRK, Cora Margaret, daughter of Rev. & Mrs. James P. Kirk (N. Brazil), to Thomas Michael Iyerly, Dec. 20, Knoxville, Tenn.



# NEWS

February 1970

FOREIGN MISSION BOARD

SBC



W. Robert Hart

The David Lockards (left) saying farewells at close of orientation session.

## First in the Decade

"You are in the mainstream of God's purpose," Foreign Mission Board Executive Secretary Baker J. Cauthen told 102 new missionary personnel at the closing service of their 14-week orientation at Pine Mountain, Georgia.

The new personnel and their 107 children began departing for their work in 31 countries soon after orientation ended December 11.

They thus become the first group of Southern Baptist foreign missionaries to go out in the 1970s, as Jesse C. Fletcher, FMB Mission Support Division director, had pointed out to them at the beginning of the orientation session. Fletcher challenged them to make it the greatest decade for missions.

On Monday evening of the closing week, 600 representatives of Baptist churches of Columbus, Georgia, attended a dinner for the new missionaries.

Another group of missionaries (see page 26) began orientation January 12.

## Raleigh Picked for Training

Meredith College, Raleigh, North Carolina, has been chosen the site for the 1970 missionary journeyman training program, set for June 13-August 8.

Director for the eight-week course will be Richard M. Styles, who has worked with the journeyman program since it began in 1965. He was language coordinator for the first volunteers who trained at Westhampton College of the University of Richmond (Va.). The program moved to Virginia Intermont College, Bristol, the next year, and Styles served as liaison person between the college administration and the journeyman program.

Meredith College, like Westhampton and Virginia Intermont, is a Baptist women's school. Foreign students from nearby education institutions will contribute to the journeyman training curriculum during the week of study of world religions, said Stanley A. Nelson, Foreign Mission Board associate secretary for missionary personnel, who directs the journeyman program.

## Christian Increase Forecast

Projections of the world's Christian population (including Protestant, Catholic, and Independent Christian groups) showed Christians totaling 31.2 percent of the total world population by the year 2000 as compared with 30.7 percent in 1965. The estimates were reported to the National Council of Churches' General Board. The report also predicted the focus of the Christian world will have shifted from the Western and Northern white races to the non-white regions of the Southern Hemisphere.

In the year 2000 the projected world population of 6 billion 128 million will contain 1 billion 914 million Christians, the report said.

## Funds Voted; Setback Told

For relief and rehabilitation ministries in Nigeria, the Foreign Mission Board appropriated \$15,000 at its January meeting in Richmond, Virginia.

Thousands of victims of the civil war in eastern Nigeria are filling refugee camps, and relief funds of at least \$10,000 a month will be needed by Baptists in Nigeria during the first half of 1970, reported H. Cornell Goerner, FMB secretary for Africa.

A major setback has struck mission work in the nearby African country of Ghana with the enforcement of residence laws for aliens by the Ghanaian government, Goerner told the Board.

The action has forced most immigrants without residence permits to leave Ghana. About two-thirds of the Baptists in Ghana were Yoruba traders from Nigeria; they have had to return to their homeland.

Southern Baptist missionaries in Ghana have approved permits and are under no pressure to leave.

## Goal: 'Reconciliation'

An international committee to draw up proposals for a worldwide "program of reconciliation" was appointed for the Baptist World Alliance during recent BWA leadership meetings in Washington, D.C. The committee is to report at the Baptist World Congress in Tokyo.

The alliance leaders also decided to review the organizational structure of the BWA, which has remained virtually unaltered since its organization in 1905. The alliance's relief committee set a goal of \$160,000 for relief purposes in 1970.

## Tuscaloosa Guests

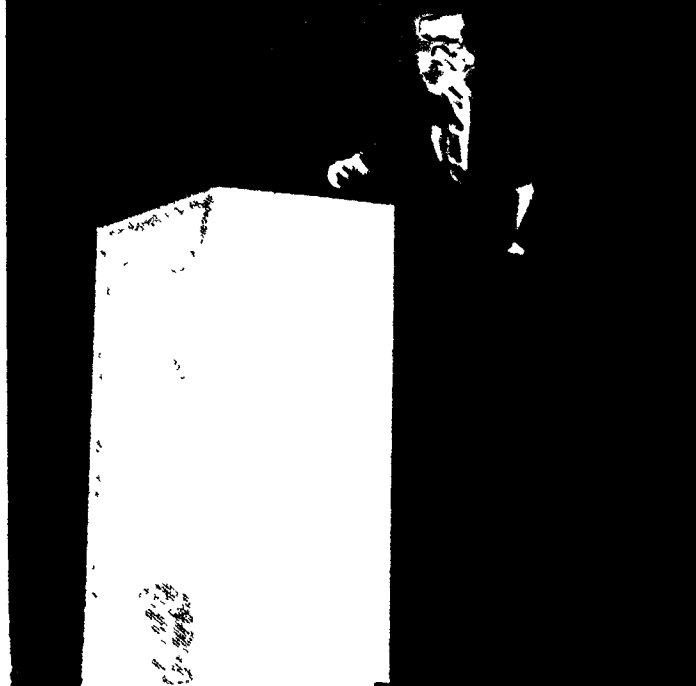
Alberta Baptist Church, Tuscaloosa, Alabama, was host to 13 MKs (missionary children) during the Thanksgiving holidays. They came from high school and college campuses in five states to visit in church members' homes.

The idea began when Thomas E. Halsell, Jr., whose parents served as missionaries to Brazil for 14 years, requested his parents' permission to bring two friends home for the holiday from the University of Houston, where he is a junior. The elder Halsell is now pastor of Alberta Church.

From this small request came the plan formally to invite more than 50 MKs from Brazil. A missionary service and other special activities were carried out.

# MISSION 70

Methods: precedent-shattering. Response: enthusiastic. Results: to be determined. Event: Mission 70. Some 4,200 young adults, mainly students, met in Atlanta, Georgia, the final four days of the '60s. A multi-media exhibit communicated needs, opportunities of church vocations. Students had dialogue with denominational workers (below, Southern Seminary President Duke K. McCall). Speakers numbered only three; right, John Chancellor, NBC News.



Morning sessions were at seven downtown churches with small group sessions and larger "cluster groups." Above, Leon Mitchell, of the Sunday School Board, in discussion.

Houston Baptist College students (above) in one of the stage productions, using original music and dramatic devices to convey a message. One afternoon activity was a work project in an inner-city ghetto. Students (below with Lloyd Householder, of Sunday School Board) presented statements for approval at final session, on New Year's Eve, prior to commitment service and worship as '70s began.



Photographed by  
Warren Johnson



# NEWS

## New Associates Killed

Killed in an accident on an icy New Mexico highway two days after Christmas were Howard and Frances Scott, new missionary associates who were to leave in January for the Philippines. (See *In Memoriam*, page 26.) They were on their way to visit relatives in Colorado when the accident occurred.

The Scotts were employed as missionary associates in August at Glorieta (N.M.) Baptist Assembly. They recently completed missionary orientation at Pine Mountain, Georgia. Death had come to the recent orientation group earlier when J. Fred Rippeto, also a missionary associate, died in October following illness which struck while he and his wife were in orientation.

## 1,000 Goal Exceeded

A baptism goal suggested by a missionary about four years ago has been reached in the Rungwe District of Tanzania. "Before Bill (William E., Jr.) Lewis left Rungwe for service in Ethiopia, he challenged us to set a goal of 1,000 baptisms in a year's time in Rungwe Baptist churches," wrote Missionary Arville E. Senter. "This was beyond our imagination; it was like reaching for the moon."

But during the past year there were 1,154 baptisms. Senter reported from Tukuyu, Tanzania. "We now have 140 churches and preaching points."

He also reported that two pastors have gone from the Rungwe area into other parts of Tanzania to help develop Baptist churches. This "is the beginning of a mission outreach from our churches," Senter said.

## Crutches for Gaza

Jarrell D. Peach, to serve as a physical therapist in Gaza, trims oversized crate for a special packing project at close of missionary orientation in December. The Warm Springs (Ga.) Foundation donated crutches and braces to be used in Gaza. Peach estimated that the donated items when new would have cost about \$5,500.

W. Robert Hart



## Continuing To Grow

Constituting the largest group of personnel assigned to overseas posts by any Protestant group, Southern Baptist foreign missionary personnel at the end of the decade totaled 2,490 (according to December 27 figures). When the decade began, Foreign Mission Board missionaries made up the fourth largest foreign mission group, according to FMB Executive Secretary Baker J. Cauthen.

Of the five largest overseas agencies, said Cauthen, only the Southern Baptists and the Wycliff Bible Translators, Inc., noted an increase in their forces during the past five years.

Actual appointments helped move Southern Baptists to the top but their low rate of losses was also a factor, Cauthen added. He said that 1969 was the second year in a row that losses to the missionary force due to retirement, resignation, and death had decreased. The rate of loss was 3.17 percent in 1969, slightly above the 3.0 percent average for the decade.

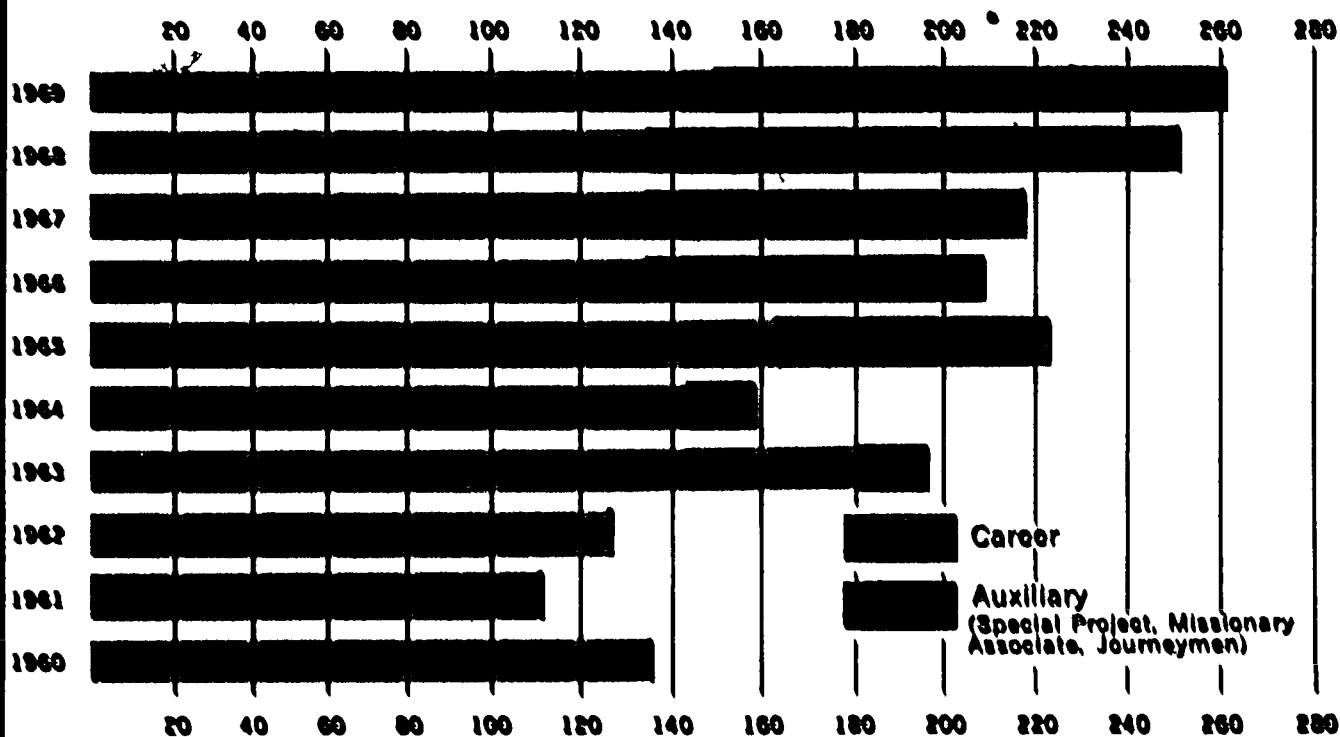
The Foreign Mission Board in 1969 sent out the largest number of missionaries of any Protestant or Catholic group in a single year, according to a spokesman for the National Council of Churches. The FMB added 261 missionaries during the year, including ten reappointments. (An earlier reported figure of 258 did not account for three reappointments, Cauthen noted.)

During the decade new personnel included exactly 1,400 career missionaries, 185 missionary associates, 280 journeymen, and 13 special project nurses. The net gain to the missionary force was 1,111.

Net gain in missionary personnel may reasonably average 125 or more a year in the coming decade, Cauthen told the Board in January. The overseas force could total 3,500 to 4,000 by the end of the 1970s, he added.

Such a growth rate will call for \$2 million of new money each year, he pointed out, and the Board's annual budget should grow from the present \$33 million to more than \$50 million.

Missionaries Appointed and Employed During the Decade



Foreign Mission Board Overseas Staff

At the end of December, 1969, the Foreign Mission Board's staff in 71 countries totaled 2,492, divided into the following categories: Career Missionaries—2,205; Auxiliary Missionaries—287; Total—2,492.



## Dictionary 'Largest'

Author of what is termed the world's largest Chinese-English dictionary is a missionary to Taiwan, J. Alex Herring, who is to become emeritus this year. A publication party introducing the dictionary was held in Taipei, Taiwan, a few weeks before the Herrings left the field for their last furlough.

The dictionary classifies characters by the four-corner system, originated by Wang Yun Wu (see photo), now in his 80s. The new volume gives definitions for about 2,500 more characters than the next largest dictionary, reported Rosalie (Mrs. Bob W.) Hunt, missionary in Taiwan. The dictionary "is already proving a great aid to language students and has been highly praised by the Chinese people," said Mrs. Hunt.

Herring was born of missionary parents in China. The Herrings were appointed by the Foreign Mission Board in 1935 and served first on the China mainland and later at Kaohsiung, Tainan, and Taitung on Taiwan.



Wang Yun Wu and the Herrings.

## 6% INTEREST

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## Upside Down in Munga

A mishap during a regular airborne circuit of Rhodesian villages to hold medical clinics damaged a Missionary Aviation Fellowship airplane beyond repair but left the three men aboard unharmed, according to a report from Mrs. Giles M. (Wana Ann) Fort, Jr., missionary doctor in Rhodesia.

Giles Fort, also a missionary doctor, Wilson Hwema, his orderly, and Ted Ludlow, MAF pilot, were in the plane taking off from a water-soaked strip at Nenyuka. The aircraft failed to clear the 16-foot-high munga (a kind of millet) at the end of the runway and turned upside down in the field.

The radio system was damaged, and the pilot was unable to make expected contact with the Baptist mission station at Sessami. When the plane failed to return to Sessami by sundown as scheduled, Mrs. Marion G. (Bud) Fray, Jr., missionary, informed the Gokwe police by shortwave radio.

Travelling by Land Rover over roads washed out by heavy rains, the police reached Nenyuka at 1:00 A.M. They reported by radio to Sessami that the mission group was unhurt, and then returned the men to Sessami.

## Consultant Due; Regional Man Named

The position of consultant on laymen overseas was authorized for the Foreign Mission Board's Overseas Division staff by the Board in January. The person elected to this position will assist Southern Baptists who travel or live abroad to become involved in Christian missions.

Elected a regional personnel representative for the missionary personnel department was Robert C. Covington, pastor of Pleasant Grove Baptist Church, near Fayette, Alabama. He will be stationed in New Orleans, succeeding Melvin E. Torstrick, who became an associate secretary in the personnel department last May.

Paul Box, another regional personnel representative, was relocated from Los Angeles, California, to Kansas City, Missouri.

## Opening Five Months Late

The nativity (Second) Baptist Church of Tarrasa, Spain, dedicated its new building five months later than planned. The 127-member church sent out invitations for the dedication service in June. People gathered, and visiting speakers were on hand. But at the last moment, local authorities decreed that the service could not be held. The church was not registered with the government.

Some people wanted to test the authorities, but it was decided to call off the service, reported European Baptist Press Service. Several weeks ago the church registered with the government, and authorities allowed use of the building. The program covers used at the November dedication still bore the June date.

## Bakers' Son Dies in Accident

Bronson Baker, 22-year-old son of the Dwight L. Bakers, missionaries to Israel, was killed in an automobile accident on an icy stretch of road near Nevada, Missouri, December 30. Returning from a visit to relatives, he was driving alone on his return to William Jewell College in Liberty, Missouri. A senior in college, Baker planned to become a medical doctor. His parents have been missionaries to Israel for 20 years.

## Polish Program on the Air

A 15-minute, shortwave radio program, recorded entirely in Poland by Polish Baptists, went on the air in December over Trans-World Radio from Monaco, European Baptist Press Service reported. Wesley Miller, missionary associate who directs the European Baptist Recording Studio, said the Polish government had given official authorization for the program to be recorded in Poland.

Called "Good News from Warsaw," the weekly program includes music from Baptist church choirs in Poland and a short Bible message.

## Special Handling Requested

When Debbie Snipes, a member of Girls' Auxillary, wrote from the District of Columbia to request some free literature from the Foreign Mission Board, she added a request for special handling by the Post Office. On the back of the envelope she penned:

"Postman, Postman, don't be slow;  
Be like the Mission Board and go, go, GO!"



# Death of a Pastor

**A**TTIRED in tuxedos, the funeral directors hand out the fans with the color picture of Jesus. The choir begins a hymn of consolation. The Rev. Henry J. Stewart is being laid to rest. As the singing continues, an occasional moan can be heard through the glistening heat at St. John's Baptist Church in Nassau, the Bahamas.

The many friends of Rev. Stewart have come to pay their respects, discounting the oppressive warmth of this Sunday afternoon in July. Dressed



*PHOTOS AND TEXT BY BOB HARPER*

in their best—some in formal attire—they sit patiently, listening, crowded together so that the closeness of their bodies amplifies the heat.

Crowds wait outside—many have come just to watch. Those standing inside shift quietly from one foot to the other.

"He was an untiring man," proclaims the presiding pastor, "a good worker, a good husband, a good father." (Henry Stewart had seven sons, four daughters.) "He said to



Band leads procession from funeral home toward church for service.



Missionary Robert C. Hensley and a government official at funeral. Below: One speaker at pulpit.



his children, 'Follow in my footsteps,' and not every father can say that to his little children today."

Watched over by woman attendants, the large mahogany casket is covered with colorful flowers, the same kind that line the streets of Nassau.

A sign on the church wall advises:

No chewing gum please

No loud talking

The ushers are fully in charge

In Bahamian accents the many pastors who were friends of Rev. Stewart continue to speak in his behalf.

"Mourn for the incoming; rejoice for the outgoing."

"He lived his sermon and preached it, too. That sermon now rests in front of me."

He had died at 58. For 21 of his years he was pastor of Salamn Baptist Mission. He had served Zion Baptist Church four years.

Cries of "Thank you, Jesus!" arise from the listeners, softly at first, then echoed by others.

"Thank you, Jesus!"

Matronly women wearing mourning bands minister to those on the verge of being overcome by the heat. Women dab daintily at perspiration with small, red sponges. The men, with great ceremony, mop sweat from their foreheads with white handkerchiefs.

Pastor follows pastor to the rostrum to speak with enthusiasm and emotion.

"He represented one who had





heard the drums of the highest order."

"He has just gone home."

The mixed shouts of grief and joy ripple through the congregation, then build to a crescendo:

*"Glory! Thank you, Jesus!"*

"Where there is no struggle, there will be no victory."

"He has been subpoenaed by his Lord to come home," intones the speaker. "He is now encased in the protective custody of Almighty God."

*"Thank you, Jesus!"* come the voices of approval.

A stranger to the Bahamas witnessing this event can surmise some things about Henry Stewart—he must have been a real man, a loving Christian, a gracious pastor.

His friends have gathered in the midsummer heat of the Caribbean to mark his passing. They are neither too cold nor too formal to deny their emotions: grief at the loss, thanksgiving that he served the Lord.

*"Thank you, Jesus!"*



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