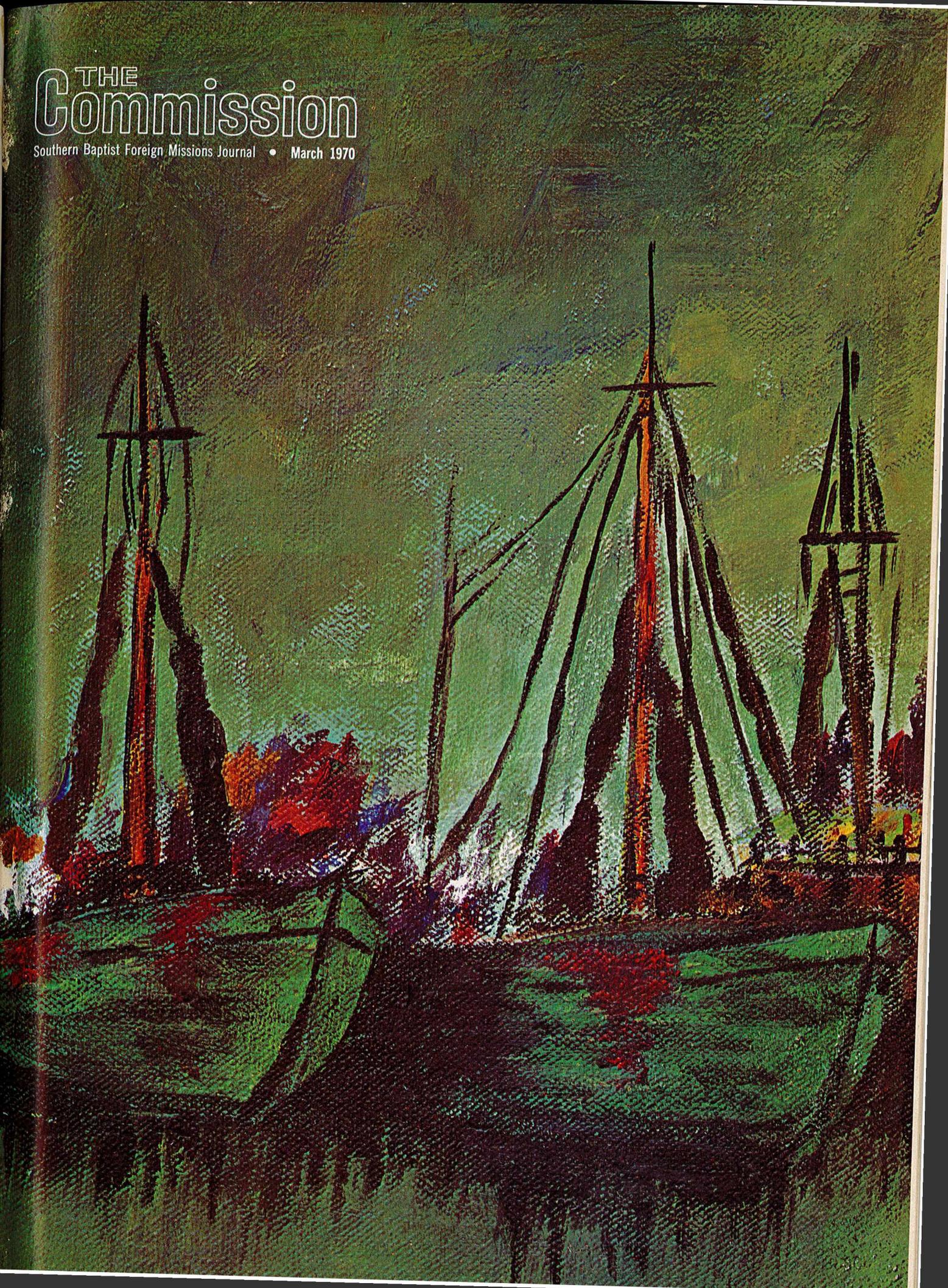


THE Commission

Southern Baptist Foreign Missions Journal • March 1970



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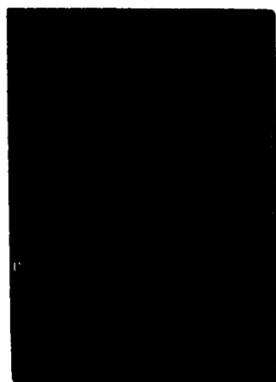
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COVER Caribbean scene, acrylic painting by Art Editor Bob Harper

Next Month

- New missionaries pause at orientation to talk about where they've been, where they're going—and why.
- Walter Delamarter reports on a survey of the needs for Christian social ministries in Vietnam.
- A sailor describes the personal experience of a simple act of sharing in Mozambique in "I Threw Away My Bible."
- Field Features section will present Taiwan and India.



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



THE Commission

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1970

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Bob Harper

The Caribbean A REGIONAL APPROACH

By Johnni Johnson

THE CARIBBEAN, travel ads say, has sun and sand and surf. The Caribbean has people, too. And, therefore, it has a place in Christian mission strategy. A place which, at least for Southern Baptists, grew steadily through the '60s and is well-established for the '70s.

We could say that a few young Southern Baptists led the whole Convention into the Caribbean. At least, one beginning point is the consistent work done by Southwestern Baptist Theological Seminary (Ft. Worth, Texas) students on the out-islands of the Bahamas—every summer since 1949.

The work of two veteran missionaries—one from China, one from Brazil—is also a part of the story. In the background is the missionary labor of British and other Baptists.

If what has happened since 1961 is any indication of how this Christian

witness may now develop, Baptists in the Caribbean are on their way to significant growth at many levels. And Southern Baptists are deeply involved.

Late summer 1969 most of the Southern Baptist missionaries working in Caribbean countries—Bermuda, the Bahamas, Trinidad, the Leewards, Guadeloupe (French West Indies), the Dominican Republic, Jamaica, and Guyana—spent a week together studying their task and charting a regional approach to their missionary assignment in the Caribbean.

"Our hope," explained Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, "is to work toward goals common to all Missions (organizations of missionaries in given countries) but implemented according to each particular national situation."

From the outset of this week together, the Caribbean conference in



Warren Johnson

Fan H. Scofield, Jr.

Warren Johnson

Welcome in Antigua. Catholic nun, Port of Spain, Trinidad. Evangelistic poster has been added to sign listing ordinances.

Jamaica recognized Bryan's hope for what it really is: a guideline for the kind of coordinated approach they expect to make in the '70s—in the opening of new work; as concerns lay training and the nurture of new Christians; with regard to literature, mass media, and training of ministers.

In all their deliberations the missionaries were agreed that now is the time to work together to help meet the needs of the modern Caribbean man.

Pushed to define these needs, the missionaries unanimously gave priority to spiritual matters.

"Making disciples is the hardest part of missionary work," Bryan insisted.

The Jamaica conference experience provided ample verification. At the same time it confirmed the fact that the Spirit of God is at work in them, through them, and in the places where they serve.

"One of the encouraging things about Christian service," said Missionary Otis W. Brady of Guyana, "is that . . . God gives us the opportunity to participate in what he's doing.

"In Guyana, people have been very responsive. We've seen Him touch the hearts of East Indians, Portuguese, Africans—all the six races there. And it has been amazing how God has used so many different ways."

The responsiveness of Guyana

stands in direct contrast to French-speaking Guadeloupe. Missionary Wendell L. Page reported that this island's twin circumstances of French culture and tradition constitute formidable difficulties for evangelical Christians.

Missionaries from Trinidad talked about breaking down barriers to the gospel—racial, religious, personal.

"In Trinidad," said one of them, "we don't preach people into the kingdom; we love them in."

This serious dialogue about evangelizing the Caribbean was encouraged by a guest, Azariah McKenzie, general secretary, Jamaica Baptist Union.

"The church," he stated, "has no ministry but that it obtains from Christ himself."

Everyone recognized the importance of some type of organization. There was understanding of the importance of planning and financial resources. But in the last analysis the conference put priority on disciple-making at the grassroots—at the personal level.

Thus a fellowship of believers is the starting point for evangelizing, Caribbean style. There are Christians of many persuasions in all the islands, including 200,000 Baptists. And since 1961 more than 2,600 persons have been baptized into the congregations to which Southern Baptist missionaries are related.

These local congregations of believers are—each in their own place—Bahamians, Trinidadians, Guyanese,

Dominicans, Jamaicans, West Indians. But also, all of them are persons living in Christ, persons related to each other, and to fellow Christians, through Christ.

On the basis of these relationships the Southern Baptist missionaries now serving in the Caribbean have set themselves to the accomplishment of specific work in particular local situations on the basis of common goals. They feel that their work is a part of God's grand strategy for uniting all mankind in Christ.

"God in his plan," Missionary Frank W. Patterson reminded his fellow missionaries at the Jamaica conference, "has not forgotten the Caribbean."

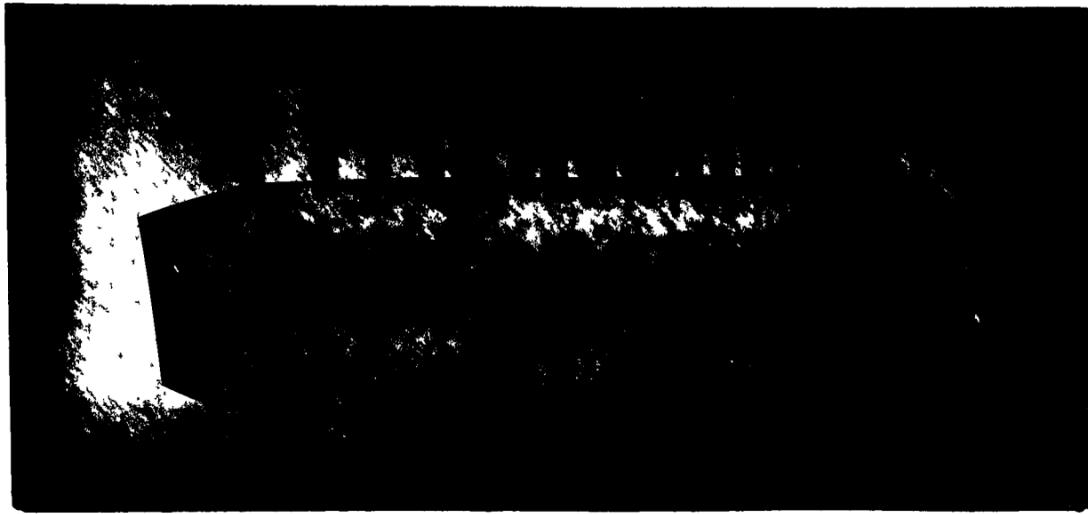
With this quiet affirmation, Patterson, missionary director of the Baptist Spanish Publishing House in El Paso, Texas, traced the historical developments that pitted sword against cross in the colonization of the Western Hemisphere. He talked about disciple-making in terms of the mind of Christ.

"Missions," he said, "is looking with interest on the estate of others.

"It is caring for others. Sharing with others. Daring to help others."

Efforts to do exactly this are under way in the Caribbean. New forms of witness geared to the needs of the modern Caribbean man are emerging. As they do, we may well see a strong regional approach to missions. In the articles that follow, this approach will be viewed in some detail.

The author is assistant to the director of audiovisuals at the Foreign Mission Board. Her extensive report on the conference of Middle East missionaries appeared in the November issue.



BEFORE I arrived in Jamaica for the conference and to serve on the literature committee, I thought we were going to proceed as it happens many times in committees: sit and discuss; decide not to do anything; go home.

After the second day of our committee meeting, however, I felt as though the breath had been knocked out of me—I realized that we were really going to do something!

The discussion in my particular committee brought out the need for an imminent literature ministry in the Caribbean. Although we deal in English in most of the islands, the literature from the States is not culturally suited to this area's people.

As the conference progressed I heard, in general sessions, plans for increased television work, a proposed seminary, and enlarged involvement of nationals in the work. The need for better follow-up was emphasized, and the principles of starting new work were outlined.

The Caribbean, I began to realize, is a merging mission field, and the projects we were considering already exist in older mission areas. For the first two years my husband and I have been in Trinidad, we have focused time and effort on the church (with three missions), where

he is pastor. Now I have realized that our interest, thinking, and planning must include the entire region, not just our country or the assignment within our country.

What a staggering assignment to incorporate all these guidelines and insights into our work, and to put into practice the recommendations brought forward! Did anyone really expect us to go back home and add these new things to the list of things we were already doing?

What was I to do about my feeling that I am already as heavily involved as I dare to be in order to keep a balance in my own life?

What was I to do about the fact that I have three young children and feel I need to spend more time at home?

How many interests can a missionary's emotions absorb? One's assignment within a country and his concern with the total work of his country can consume his emotional capacity.

There must be some solution other than for all of us to leave the conference and go back to increase our work loads.

A recurring thread winding throughout the conference provided a key to the dilemma:

Increase the involvement of nationals in the work!

Our challenge is not to increase our list of commitments. Rather, we

are to look at what we have been doing with these questions in mind: What particular jobs am I doing that can be turned over to a national now? Is there some job which a national cannot assume immediately due to the need of a special skill? Could the missionary invest his time in training a national to take it over in the future?

Is the missionary leading in any organization or undertaking which is completely missionary-initiated, missionary-promoted, and missionary-led? If so, he could be spending his time uselessly, possibly carrying out his own desires. This situation ought to be reviewed as to whether it should even exist, since it reflects no national interest or leadership.

Could we survey our total situation (not only the jobs we hold personally) and make as a primary goal the increasing of national involvement? For example, do nationals need to serve on planning committees which are now made up totally of missionaries?

My sense of fright diminished as the conference closed. Perhaps I was reminded of what the intention of every missionary should be: not to perform on cue, but to enable nationals to carry out their work. Not our work, not an echo of Christian life as it is lived in the United States, but their own expression of the Christian life.

The author, Mrs. David L. Martin, and her husband have been missionaries to Trinidad since 1967.

EVANGELIZING CARIBBEAN STYLE

By Johnni Johnson

LATE SUMMER 1962 one missionary couple, Otis and Martha Brady, moved from the Bahamas, their first assignment, to Guyana (then British Guiana), a Caribbean outpost on the South American continent.

They established residence in Georgetown, the capital, and after initiating Christian services in its multi-racial population, the Bradys visited, among other places, the Wakinam Island area. With the help of a former student from the Bahamas they began open-air services, not in the village Brady first thought most logical (permission was denied because of political meetings), but at a village called Mariah's Pleasure.

"The morning after the first meeting," Brady recalled, "a young schoolteacher came to the house where we were staying." A member of the team asked if he were a Christian.

"No," said the teacher, "that is just the business I came to talk to you about."

"Were you in the meeting last night?"

"No, but I heard part of it."

In the conversation that followed, the schoolteacher told about visits to more than 40 medicine men in his efforts to find personal satisfaction.

"He gave his heart to the Lord in a trembling way," Brady said.

From this experience the young schoolteacher straightened out his common-law marriage and touched the lives of every member of his family as well as others in the community.

"It was just like stepping out of

a midnight darkness," he explained later.

"Midnight darkness?"

In the sun-sand-surf of the Caribbean?

Yes.

Few thoughtful tourists miss knowing that there is more to any place than meets the eye. No Christian can miss knowing that natural surroundings, however magnificent, do not satisfy the human heart. Or meet its deep needs.

Missionaries are in the Caribbean today because the Christian gospel dispels "midnight darkness."

"It's easy," said one of them, "to find a listening ear."

But even if it were not, Southern Baptist missionaries would still be seeking out hundreds of places—as different as Georgetown and Mariah's Pleasure—to tell people that in Jesus Christ, God comes to man.

Historically Southern Baptists are latecomers to the Caribbean. Practically on our doorstep, it has long provided familiar stopovers for missionaries en route to South America. But only in recent years, especially since 1961, has it been included in overall mission strategy.

"We are in the Caribbean now," declared Charles W. Bryan, the Foreign Mission Board's secretary for Middle America and the Caribbean,





Warren Johnson

Area Secretary Charles W. Bryan at regional meeting of Caribbean missionaries in Jamaica.

"and we are going to be in all the Caribbean."

All the Caribbean—from Grand Bahama in the Atlantic (but actually north of Miami Beach) to New Amsterdam in Guyana—covers a lot of ground. And water. Actually the Caribbean is islands. Many islands.

Cuba, the largest, is not a part of this story because for many years missionaries of the Southern Baptist Home Mission Board have worked there. The same is true for Puerto Rico and the U.S. Virgin Islands. But with these exceptions Southern Baptists serve the Caribbean through the Foreign Mission Board.

The story of this service dates from 1951, when a veteran missionary couple, the H. H. McMillans of China, went to Nassau in the Bahamas. Their purpose was to assist Bahamian Baptists in theological education. Soon the McMillans were joined by Dr. and Mrs. John Mein, veterans of missionary service in Brazil. In time they were joined by younger couples—the Emit Rays (1954) and the Otis Bradys (1956).

"When this Mission began coming in contact with students from throughout the Caribbean," Bryan related, "they (the Mission) came to feel the heartbeat of the entire Caribbean, and immediately recommendations were made by them to open new work."

In response to a request from the Bahamas Mission, Bryan, together with Baker J. Cauthen, FMB executive secretary, and Frank K. Means,

then secretary for Latin America (now secretary for South America), made a Caribbean survey in 1961.

From that survey came recommendations that missionaries be appointed and opportunities sought:

- to open English-speaking work in the West Indian Confederation, in British Guiana [now Guyana] and Bermuda;
- to open Spanish-speaking work in the Dominican Republic and French-speaking work in the French West Indies;

also that the Jamaica Baptist Union be assured once again

- of the Foreign Mission Board's willingness to assist with special projects, with trained personnel and with specific ministries.

On the basis of these recommendations the Foreign Mission Board sought to match missionaries to opportunities.

1962: Missionary Howard Shoemaker and his family transferred from Ecuador to the Dominican Republic. That same year the Otis Bradys moved from the Bahamas to Guyana, and the Emit Rays went to Trinidad.

1963: Missionary Dottson Mills and his family transferred from Argentina to Jamaica.

1964: Missionary William H. Cain and Mrs. Cain arrived in Guadeloupe to begin Baptist work in the French West Indies.

1966: Missionary Robert Harris and his family arrived in Bermuda.

1968: The Vernon Sydows arrived in the Leeward Islands and a year

later were joined by the Brown Hughes family, who also live on Antigua but are responsible for work on nearby St. Kitts.

1969: Missionary A. Clark Scanlon was named field representative for the Caribbean.

As this decade begins, 84* missionary personnel are assigned to the Caribbean. When the Daniel Carroll family reaches Jamaica at midyear, there will be reinforcements in every place since first entry.

How is the work progressing?

Guadeloupe: Pioneer Field

In Guadeloupe, for example, there is a new congregation of believers—a church—in Pointe-à-Pitre, the capital, and also a preaching mission in nearby Bemlo.

Guadeloupe is French; in fact, it is an overseas department of France, along with Martinique (where as yet no Southern Baptist missionaries work, but for which plans are in the making). French is the official language on Guadeloupe and people do speak French for official business and at school. But in more intimate circles it is replaced by an unwritten creole.

Beginning in 1964 the William H. Cains spent a year getting the Mission properly registered with the government. They were able, through a book center, to establish a few contacts.

"Our relationship to the French Baptist Union," explained Missionary

* 55 career missionaries, 22 missionary associates, and 7 missionary journeymen.



Warren Johnson

Missionary Paul E. Potter leads pastoral training group in Dominican Republic.

Wendell Page, "is fraternal; we use literature from France and maintain close contact with the president of French Baptists."

Perhaps 95 percent of the Gunde-loupeans are of African origin; there are a few East Indians, a few Chinese, a few whites.

As concerns the gospel, Gudeloupe must be considered a pioneer mission field. The background is Roman Catholic. For most people church life and social life are so closely bound that when the gospel is preached they have to come to grips with something completely new.

People in the two small congregations the Pages serve have had to pay a tremendous price for their Christian decisions—a price in social ostracism. This despite the fact that separation of church and state is accepted policy.

"In the intertwining of church and culture here," Page pointed out, "we are more often ignored than persecuted. We can distribute tracts. We can broadcast our message through the facilities of a neighboring network. With proper permission we can preach in public rallies."

Working through Dominicans

Soon after the Paul Potters arrived in the Dominican Republic, they went to live in Santiago, the second city of the country. They visited with people, trying to get acquainted. They studied Spanish. They kept praying for the Lord's leadership in the opening of Baptist work in Santiago.

One opportunity proved to be a

group of neighborhood boys Paul played ball with. Christian services were begun in a carport.

After two years there were 35 members in the congregation, and the work also included evangelical services in a second location in the city.

"In the Dominican Republic," Potter said, "a missionary must start new work from nothing. There are no Baptists. There are no people who have ever heard of Baptists. There are few who have ever heard of evangelical Christians.

"Our goal is to establish many churches—through Dominicans. Unless we do it through them there is not much hope for expansion. Right now I'm spending much time with four people. But our goal is to train these people to start new work, so that they can train other people, and they still others.

"If this can happen in Santo Domingo and in Santiago, it can happen in other places, too.

"Another area of our work is a medical assistance program," Potter continued. "Actually there's need in the Dominican Republic for any kind of social work. But we use church buildings as weekday locations for outpatient medical clinics. People come to the clinic, see a doctor—the doctors and others working in these clinics are Dominicans—and get the medicine they need. The medicine is free. The service rendered is a tremendous Christian testimony to the poor and the wealthy as well."

When this ministry was opened in

the church in Santiago, Potter went to the newspapers there, "two national papers, and one local one. They were all interested. Later I commented to a staff member from one of the papers that they had not put an article in the paper about the clinic opening."

"You didn't get a picture to me," he complained.

"If I do, will you tell our story?"

When he agreed, Potter looked for a photographer.

"I won't charge you anything," one said.

"He wanted to use his own time and film so we would have a picture for the newspaper because he realized the great need in his own country," Potter added.

Obviously missionaries have to move carefully in this type of social service. Physical need is everywhere. Around the church in Santiago live 70,000 people. This one clinic could easily have 150 patients a day, but few field missionaries can afford to spend all their time in any one effort.

In a country like the Dominican Republic the field missionary's purpose is to train national Christians, to teach people how to train others. The hope is to help develop many strong congregations. In the Dominican Republic, Baptists hope to double their strength in ten years.

Trinidad: A Mixed Group

In Trinidad Southern Baptist missionaries are related to three Baptist

Vernon Sydow at church in Antigua.

Fen H. Scofield, Jr.



churches and seven missions. These congregations cooperate with the Trinidad Baptist Union of 18 churches, and the Independent Baptist Mission, which broke from the Union 20 years ago and now counts 22 churches in its fellowship.

Baptists in Trinidad come from all walks of life. The San Fernando Church is made up of East Indians and Africans, some of them middle class. The church served by Missionary Harold Lewis is largely East Indian, but there are Negroes, too, and all from lower middle class to poor people. Across the valley in the western part of Port of Spain, the capital, the Baptist congregation is a mixed group. For the most part these believers are clerks and shopkeepers. They work in radio and television plants. They are faithful, industrious, dependable.

Since 1969, with the arrival of Missionaries John Sanderson and Shelby Smith, a camp program and religious education in local churches will be increasingly strong emphases of Baptist work in Trinidad.

In the Leewards

On Antigua there is one Baptist church. On St. Kitts there are two strong churches.

"Generally speaking," said Missionary Vernon Sydow, "the people in these Leeward Islands have a religious bent. The dominant religious group is the Anglican Church. There are also Methodists, Roman Catholics, Moravians, and others. Numerically speaking, Baptists are probably the

smallest group in the area.

"In the Antigua church the leaders are Antiguans, with the exception of one young man from St. Lucia. Frequently we have visitors—from Hawaii, from England, from many of the Caribbean Islands."

Bahamas: Being Available

In the Bahamas evangelizing—at least from Southern Baptists' viewpoint—is a matter of being available to help.

There are eight different Baptist associations in the country. There are also independent Baptist churches not affiliated with any association.

Knowing about these different groups and the expanse of territory covered, the Bahamas Baptist Mission has as its stated purpose "to evangelize, to develop, and to strengthen (through training) the Baptist witness and work in the Bahama Islands."

In accomplishing this purpose, the Mission is willing to work cooperatively with Baptist churches, organizations, missions, associations, and conventions.

After his last furlough Missionary Ernest E. Brown, Sr., returned to Nassau without responsibility in the high school (which the Baptist Mission is in the process of phasing out) and without pastoral responsibility. This circumstance proved to be his big break. He began visiting congregations and offering himself to preach. Later, after the First Baptist Church of Freeport called a pastor, Missionary Carroll Veach was able to do the same thing.

Bahamians responded to these missionaries' availability.

"But the real beginning," declared Brown, "came in the Crusade of the Americas."

Late spring 1969, Claude H. Rhea, Jr., now of Samford University (Birmingham, Alabama), and S. M. Lockridge, a pastor from San Diego, California, visited the Bahamas. Rhea sang; Lockridge preached. Both men shared their Christian testimony.

"We had a good program," Brown said, "but we didn't have the attendance we should have had."

When he next met with the Crusade coordinator and treasurer, Brown asked why they thought the services were not better attended.

"We didn't have enough support," one suggested.

"Couldn't we bring all the Baptist bodies in on the planning?" Brown inquired.

After some hesitation it was agreed to try. It was also agreed to begin planning for specific activities in Nassau the week after Easter. Crossing associational lines in the project, the coordinating committee located 45 Baptist churches in Nassau and environs and during the Crusade emphasis had 36 of them working together for the first time ever.

From Nassau—and New Providence Island where it is located—the Crusade impetus spread to other islands. To Exuma. To Inagua. To Ragged Island.

"We don't plan too far in advance," Brown noted, "but the Baptist pastors . . . accepted the challenge to go to all of Bahamas—in 1969.

"And," he added, "if we can unite in this, we can do other things together."

Emphasis on Salvation

Like Guyana and the Bahamas, Bermuda is not technically in the Caribbean. But actually Bermuda is much more closely related to the islands south of it than to the United States.

In Bermuda the First Baptist Church came into being in the late 1950s because American military personnel stationed there wanted Sunday School and the other experiences of Baptist church life for their children. Its first pastor was an American airman, later ordained by his home church in Texas. After its second pastor was forced home by illness, the congregation turned to the Foreign Mission Board asking for a leader to continue the witness developed in a

Missionary Howard L. Shoemaker and assistant pastor in Dominican Republic.

Fon H. Scofield, Jr.





Fon H. Scofield, Jr.

Central Church in Georgetown, Guyana, on a Sunday morning. Right: Missionary Otis W. Brady and family, first Southern Baptist missionaries in Guyana.



Joseph B. Underwood

decade of congregational life.

Over Christmas 1965, Missionary Robert Harris, who had formerly served in Peru, visited Bermuda.

During Harris' first day a man stopped the deacon who was showing the missionary around.

"Your church's building permit has just been granted," the man announced.

Later, in the office of a member of the Bermudian parliament, Harris was told: "Our families have been members of the established church here for generations. But young people don't go to church. If you have something that can help young people find a place for God in their lives, you are needed in Bermuda."

Within a short time Harris, with his family, returned to Bermuda. The congregation finished their new building. Later a television ministry was inaugurated. Now, through the ministerial association, Harris works with the ministers of 50 free churches on the island.

"Our emphasis here," Harris stated, "is on the experience of salvation. Leaders in our community have discovered that a Baptist family striving to win people to Christ and to grow a church has a contribution to make. People trying to entertain the college students, who come in droves, are happy when we arranged a 'singout' or invite people in to talk with students about spiritual matters. They recognize that this makes for a better community. It's a unique contribution."

Jamaica, Conference Site

"One of the distinctive characteristics of Jamaica Baptist work," declared Azariah McKenzie, its executive secretary, "has always been its concern for evangelism."

Since the early '50s, specially chosen groups of Southern Baptist ministers and laymen have joined Jamaican pastors in simultaneous evangelistic crusades. All of this, McKenzie feels, was a fitting prelude to the Crusade of the Americas, which, even now, cannot be assessed in its total effect upon the churches and national life in the Caribbean. But, for sure, thousands made decisions to follow Christ, and many experienced renewal.

Missionary Dottson Mills, Jamaica, served as Caribbean coordinator for the Crusade. His evaluation is that the Crusade "opened many doors of opportunity and acceptability for 'Christ, the Only Hope.'"

All this for one purpose: to persuade men and women to personal encounter with Jesus Christ.

This process of evangelizing, with all its angles and ramifications, was at the heart of the Jamaica conference (see story, page 1).

A committee on the opening and nurture of new work put it like this:

"We believe that the reason for opening new work is to glorify Jesus Christ by winning the greatest possible number of souls to him, and to establish national churches for the nourishment and utilization of these believers, and to prepare them for active discipleship."

This committee identified four guidelines for determining where new work should be started: (1) the spiritual need of the community; (2) the extent and effectiveness of other evangelical witness, with priority being given those areas which have little or none; (3) the possibility of sponsorship, recognizing that work will develop more rapidly by having a sym-

pathetic initial contact; (4) careful consideration of population factors.

The committee had two other statements to make:

that missionary expansion in its last analysis depends upon praying for, and the discovery, reaching, and training of, national leaders on all levels;

and that in the development of new work, evangelism, worship, and religious education must be used simultaneously.

The committee on lay training and the nurture of new converts wrestled with the fact that "alarming numbers of people who make professions of faith do not follow through." Therefore, they paid particular attention to the "interior life" and personal fellowship of the new Christian as well as the personal ministry of the missionary.

The committee on ministerial training dealt with the need for a multi-level approach—from short-term institutes to university level theological training—in keeping with existing cultural patterns and geared to missionary outreach. At the same time they insisted upon the recognition of the fact that the call of God and spiritual gifts must be the criteria for ordination.

Taken together, the Jamaica conference deliberations and the experiences of Southern Baptist missionaries in the Caribbean point to the fact that evangelizing, Caribbean style, is different in every place.

At the same time, its purpose is to strengthen all the local congregations. For by God's Spirit such congregations are enabled to help their fellowmen leave any personal "midnight darkness" for the light of the Sun of Righteousness.



To the Bahamas on Business

MARCH 1970

By Jerry W. Squyres

SOME go to the Bahamas for a vacation; some go out of curiosity; some go on business trips. My reason for going last summer was probably a mild combination of these reasons.

It is no secret that after nine months of school a "professional student" is usually looking for some way to spend the summer that would serve as a refreshing change from the hectic life of the campus. And most people are curious about a tourist city like Nassau; I am not unlike the normal person. And I definitely was on a business trip, though the business was of a more urgent and eternal nature than that of most businessmen.

Arriving at Nassau's International Airport in a rainstorm and being greeted the first night with cots set up in a school was only a foretaste of the adjustments that were to be ours. Before the summer was over our experience would run the gamut from sleeping on a bed which

had more humps than springs to carrying water from a pump that seemed to be miles from our "summer home."

But we justified the experiences as once-in-a-lifetime opportunities that we were privileged to enjoy! Through it all we survived—sometimes laughing, sometimes crying, sometimes not quite sure how to express our emotions.

Most of the summer was spent in Vacation Bible Schools throughout the islands. The key to success was versatility, faith, and love mingled with an extra portion of patience, for it wasn't unusual to teach more than one age group or to have as many as 40 in a class with only one teacher. Children's ages in our schools ranged from six months to 23 years. Yet if this presented a problem, it was almost completely solved by the interest and enthusiasm of the children.

Promotion and publicity were the least

Author Jerry Squyres, one of the Southwestern Seminary students who served in the Bahamas last summer. Photo, page 9, shows him with an outdoor class.



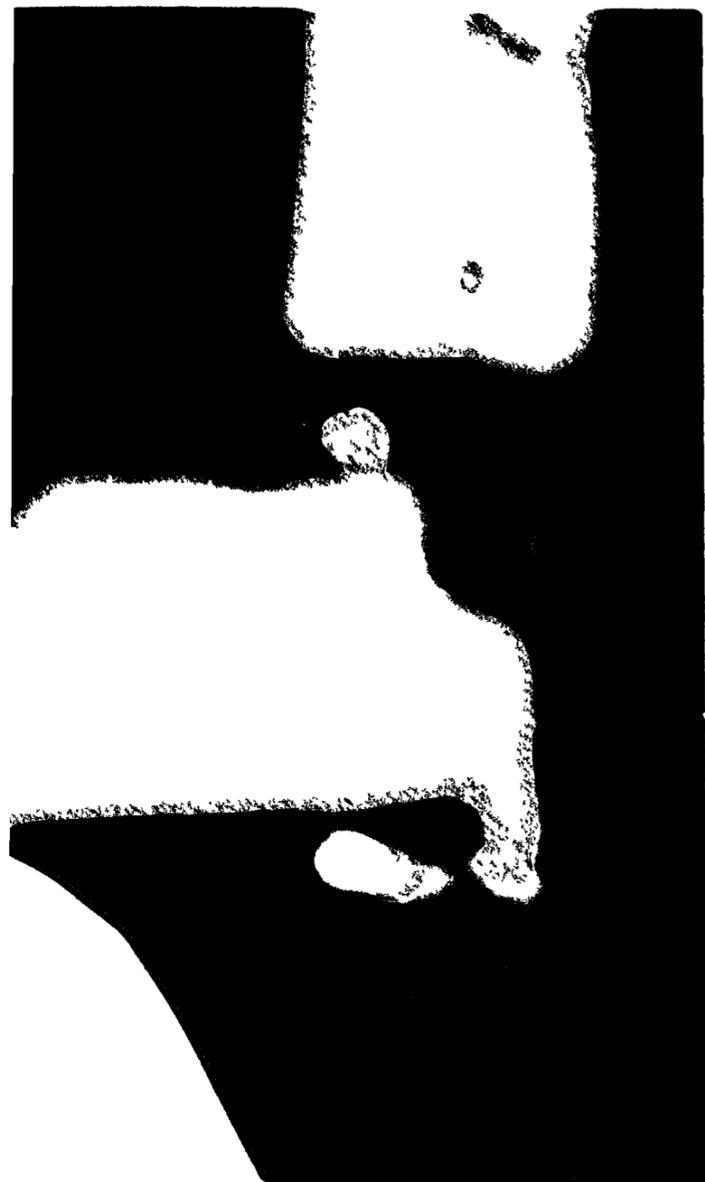
of our problems. To tell one child the Vacation Bible School team had arrived was sufficient to bring every child in the community—and some outside the community—within minutes.

If I had to choose one week that I felt was the most rewarding, I would choose the week my wife and I and a Bahamian worker lived in a settlement named Forest.

Forest was small, and the life of the

Leo Bennett, another student, checks mail with Missionary Nona Bickerstaff, who worked in Bahamas for a summer while in seminary.





Robert Dickerson (center), student who led the summer project, chats with Jerry and Mrs. Squyres.

settlement revolved around the church. Unlike the situation in other localities, by the time we arrived in Forest the children had been dismissed from school for the summer vacation.

We lived next door to the church. Since community life centered on the church, one can imagine the privacy—or rather the lack of it—that was ours. The hours we had free from company, either inside or at the windows, were few.

Still, this week proved one of the most exciting and fulfilling of the summer because we were able to become well acquainted with the boys and girls with whom we worked. In spite of the facts that they could run faster, throw rocks harder and straighter, and stand on their heads longer, we became close friends. From these friendships came some of the summer's best opportunities.

The summer at times passed quickly,

at other times rather slowly. The time always went faster than the canned food we blessed before every meal. The summer was good and improved with each passing day; the food was good but became less appetizing with each day.

Throughout the summer, we had a unique sense of the presence of God and of being used by God. Such is always the case when a person invests his life in the life of another.



Center and left: Bahamas Bible school—lining up and classtime.

Photography by Bob Harper and Warren Johnson

HELPING CHURCHES GROW

By Johnni Johnson

To the Southern Baptist Convention in 1954 the Foreign Mission Board reported the organization of the Bahamas Baptist Mission. It was, the Board said, a midyear event of 1953, participated in by four missionaries who had taken up residence in Nassau.

Already, the report continued, these two missionary couples had discovered 210 Baptist churches in six associations.

The fact of Baptist churches in the Bahamas and elsewhere in the Caribbean was no surprise. The missionaries went purposely to offer assistance to local Baptist congregations. They knew the churches were there. They knew some of the history, too.

The story of Baptist witness in the Caribbean is a long one. In Jamaica it dates from 1793. Baptists in Trinidad trace their beginnings back to 1812. Baptists were known to have been in British Guiana, now independent Guyana, as early as 1843.

The full story of Christian work in the Caribbean shows that Baptists there have had, and still maintain, ties with fellow Baptists in Great Britain, France, and the United States.

But history is not always enough to keep churches growing. Sometimes they need assistance from missionaries who understand the nature of the church well enough to inspire churches at the grassroots.

Such missionaries act as the catalyst. Patiently, and for as long as is necessary, they walk alongside Christian brethren. They venture suggestions about how to do this or that. They sit through endless committee meetings. They seek to build bridges of trust between individual members of local congregations and among churches.

They begin from the premise that whatever evolves must fit—and serve—the local situation, must belong to the people's culture.

In mission strategy this approach is called the **principle of indigeneity**—just a long Latin way of meaning that which grows naturally in the local environment.

As they try to help churches in the Caribbean countries grow, missionaries wear many hats, function in many roles. In one situation a missionary may be a kind of adviser, an arbitrator, a consultant. In another he may be asked to teach, both formally and informally. Sometimes he has to feel out his role, however long the process may take.

In Trinidad, Missionary Reginal A. Hill serves on the steering committee of the Baptist Union of Trinidad. This organization dates back to the arrival of slaves from the

Carolinas about the time of the War of 1812. Later, help was requested from the British Missionary Society. Still later, there was a long period during which British help was withdrawn, though BMS missionaries returned in 1947. In the process, misunderstandings occurred, and divisions came in the Union. Now it faces the problem of elderly, and often inadequately trained, leaders.

In his work Hill preaches in many churches and makes suggestions for improving worship and Christian education methods. More recently, Missionary Shelby A. Smith has transferred from Ecuador to assist Trinidadian churches in the area of religious education.

In Jamaica, Missionary Dottson L. Mills works with officers and congregations of the Jamaica Baptist Union. He has special assignments in the areas of stewardship, evangelism, and mass media.

Baptists in Jamaica attach significance to the fact that Mills and his family arrived on the first anniversary of national independence. From their viewpoint the Millses are partners in the gospel. With appreciation for early missionaries who sponsored Christian work in their midst, the Jamaicans feel that their growth to the present enables them to be—and to have—*partners* (as contrasted to sponsors or proprietors) in the gospel.

"What a difference this has made!" exclaimed Azariah McKenzie, general secretary of the Jamaica Baptist Union. "The Millses have come as workers together with us, and with God."

Secretary McKenzie speaks for many national Baptist leaders. Evangelism and church development in the Caribbean is their job. Missionaries—Southern Baptists and others—have a work to do in the Caribbean because sometimes, in the setting forward of the gospel, they can come alongside the national brethren as helpers. They can work as partners with them.

Often such work must be a long-term contribution. To be significant it must involve growing an understanding of the national background, a sympathetic approach to brethren of differing ideas, a willingness to help heal breaches in human trust, a desire to serve and to demonstrate the reconciliation Jesus came to bring.

At first glance English appears to be the common language in most of the Caribbean, but missionaries soon discover that the local speech—call it creole, patois, dialect, whatever—is the language of the heart. This, of course, keeps missionaries studying the fine points of local speech patterns.

For this reason, national programming is their goal in radio and television. For this same reason, indigenous written materials are their goal in literature production.

There are, of course, opportunities for stateside Christians to become personally involved in the Caribbean. Like in the case of Americans living and working in the Caribbean. Like with a few churches, such as Freeport First Baptist on New Providence Island in the Bahamas, which called a pastor from the United States. Like the case of Missionary Robert Harris, who serves a congregation in Bermuda.

Or like the Southwestern Baptist Theological Seminary (Ft. Worth, Texas) project in the Bahamas.

For the record, it is a fact that the two missionary couples who organized the Bahamas Baptist Mission—the H. H. McMillans, formerly of China, and the John Meinses, formerly of Brazil—were not the first Southern

Mission strategy
centers on helping
national Baptists.
In the Bahamas
such help began
when seminary
students started
holding Vacation
Bible Schools.



Baptists to work with Bahamian Baptists. That honor probably belongs to students of Southwestern Seminary, because that 1954 FMB report to the Southern Baptist Convention also includes this paragraph:

A group of Southwestern Seminary students have spent two summer months for four consecutive years conducting Vacation Bible Schools in the islands. In 1953 the group consisted of ten students with Rev. and Mrs. J. R. Boles as leaders. Besides instructing and encouraging workers in the churches, they held 14 different schools and touched the lives of more than two thousand Bahamian children.

The sequel to this report is that in 1969, for the 20th consecutive summer, Southwestern Seminary students worked in Vacation Bible Schools in the Bahamas.

The 1969 team of six students included Jerry Squyres (see page 9), who served two years in Taiwan under the Missionary Journeyman Program before enrolling at Southwestern. Now serving on the missionary staff in the Bahamas is Miss Nona Kay Bickerstaff, a member of the 1964 Southwestern team.

Altogether, ten Southern Baptist missionaries now overseas have participated in a seminary team project in the Bahamas.

The pastor of Emmanuel Baptist Church at Hawkesville on Grand Bahama Island is a product of this Vacation Bible School work. So is Melvin Rahming, who now, with an M.A. in English from the University of Oklahoma, is back home teaching.

Increasingly, Bahamian young people ask to work in this summer program. Asked why, one of them said: "I want to help others know Jesus as I have come to know him."

"Year by year," said Missionary Ernest Brown, "the students have lived and worked with our young people, eating with them, praying with them. The results are accumulative."

Sometimes churches come into existence and grow in circumstances most people would consider unfavorable—sometimes by the Lord's grace at work in the life of a person whom few would expect to possess leadership abilities.

Consider the case of Pastor William Conner, who lives on the island of St. Kitts in the Leewards. His background is Anglican, though he was converted in a Methodist revival and later, after a visit to the United States, became a Baptist.

In 1959 he was working in an Anglican church and at the same time was a leader in Sunday School work. When his zeal incurred the displeasure of his ecclesiastical superiors, he was relieved of his job and saw the Sunday Schools he had begun shut down.

Some men would have quit. But Brother Conner (as he is called on St. Kitts) started over and gradually built another Sunday School. On a visit to New York in 1960 he discovered that he was a Baptist, was baptized, and returned to his home island to continue Sunday School work and eventually to establish a congregation of believers.

He made contact with the Foreign Mission Board in 1968 and requested "someone to help in the training of young ministers, and myself."

Brother Conner was not kidding. Missionary Vernon E. Sydow, Jr., reports that there are probably 20 young men on St. Kitts interested in theological training, at least 10 of whom feel called to the Christian ministry.

Brother Conner has worked with these young men, but he is the first to admit that he cannot give them the training they need. All he knows he has learned by himself, and he hopes his successors can have a better education.

"For a St. Kitts man," said Missionary Sydow, "Conner himself is probably above average in formal education. He has applied himself diligently, developed his insights, and broadened his knowledge. He has studied theology, Bible, and some secular subjects. In this he is unique, when you think about how few men possess the capacity to educate themselves."

Pastor Conner's library is an up-to-date collection of theological materials. He is an avid reader, despite the fact that at the age of 19 he lost the sight of one eye. Now his friends know that Conner has glaucoma in the other eye and may lose his vision entirely.

"This man understands St. Kitts people," declared Sydow. "To lose him would be a tremendous loss to the work in the Eastern Caribbean."

In Antigua, where Sydow serves the Central Baptist Church in St. Johns, Christian work, including Baptist witness, has suffered from a succession of independent missionaries who have stayed for short periods of time and then moved on. In fact, the presence of the Sydows and the Brown Hugheses on Antigua marks the first time



Pastor William Conner of St. Kitts uses PA system to call children to Bible school (center), lines them up.



—except for Trinidad—that missionaries have actually resided in the eastern Caribbean.

Antigua is tourist-oriented, and there are few jobs.

"Personally," forecast Sydow, "I anticipate that within 20 years we will be ministering to a middle-aged and elderly group of people. Slowly these islands will depopulate because the young cannot sustain themselves economically. Right now we are searching for methods to reach young people before they start to leave the Leewards—seeking a better life."

"We are desperately trying to make plans for this," commented Hughes, "and I would say that on St. Kitts there seems to be a greater interest among young people than we have found on Antigua."

For this interest, both missionaries give credit to Brother Conner. He understands the people he serves. He knows how to reach them. He involves them in the church's services. Somehow he shares with them a deep sense of commitment to Christ.

The missionaries' slow work of preaching and ministerial training in Antigua and St. Kitts is matched by a different kind of slowness in Guadeloupe. Like Antigua and St. Kitts, Guadeloupe is also in the Leewards group (ten islands in all are in this group, sometimes called the Lower Antilles). But the language is French. The island is not independent but rather a department of France with a predominantly Roman Catholic background.

Here two missionary couples—the Wendell Pages and the Bob Teemses—are not so much seeking to mend a history of tragedy and conflict among Christians as to begin an evangelical witness.

"A curious thing about our work in Guadeloupe," noted Page, "is the way people receive the gospel. Decisions are never made rapidly. After several months, or even years, of attending services a person may make a commitment to the Lord.

"For example, in the spring of 1967 my wife and I started a new work in a small town five miles from Pointe-à-Pitre. From the beginning we noticed an elderly woman in her 70s and a man in his 40s. After each service I sought to encourage any who would sincerely accept the Lord to do so. We had an evangelistic effort with a reasonably good number attending the meetings. But months went by without any indication that anybody would receive the message and become a Christian.

"Finally, after nearly a year, the elderly woman came to me after a service to say that she had made her decision to accept Jesus as Lord and Saviour. Two or three Sundays later the man did the same thing.

"Guadeloupe," added Page, "is not a paradise for tourists. It is a little, unknown island with a multitude of lost people."

One thing is certain: the isolation of Caribbean peoples one from the other has worked against a strong sense of belonging to the whole.

This is true in Christian work in all the islands.

It is true even in one country.

Consider the out-islands in the Bahamas. From Nassau, the capital city on New Providence Island, to Georgetown, on the island of Exuma, is about a hundred miles. But in the Bahamas, Exuma has long been considered an out-island, meaning "out" from Nassau. By mailboat it is an 18-hour trip. Now that airplane travel is possible the distance from Nassau to Georgetown can be covered in 30 minutes, but regularly scheduled flights are of recent date. Few Bahamians can yet afford the cost.

The Bahamian out-islands are just one illustration of the travel problems involved for people of limited means. Take a good look at the map of the Caribbean. It is scattered islands, and that's about all. There are some highways and few railroads; there are sea lanes and air routes, but these are still traveled far more often by tourists than by local people.

"The Caribbean," summarized Baker J. Cauthen, FMB executive secretary, after a recent visit in the area, "is a tourist playground. But it is also an area where many people are hard-pressed and poor.

"On St. Kitts I shook hands with sugar plantation workers. Their work is hard. Their pay is small.

"If you take a second look at the Caribbean, it is throngs of people with deep needs. I am glad that we are represented there by missionaries and that we are seeking to do our part to meet some of those needs."

The medical assistance program in the Dominican Republic is a Southern Baptist response to need in the Caribbean. But always in the forefront is Baptists' strong conviction that God himself is at work in the world today and that spiritual matters are priority items. Therefore, one major aspect of missionary work in the Caribbean is the patient, prayerful labor of helping churches grow.

Photos by Warren Johnson





Photos by Bob Harper

SCENES

By Antonina Canzoneri

Appointed a missionary in 1947, the author served in Nigeria as nurse, nursing instructor, and nursing school director. She was transferred to the Bahamas in 1968. A book of her poetry, *Letter Home*, was published by Broadman Press in 1959.

New Providence Island

Petrified macro-sponge,
shaved and sheared and manicured,
built again with limestone, sand, and soil
that man may have his customary lawn.
Conformity must supersede unique
while man is man,
no matter that unviolated ground
grows thistles
blossoming to buttercups.



Surprise

You who can scarcely tolerate
the old
will find, as we have done,
when you have come half circle,
it becomes your portion
to endure the young.



Dead Palm Frond

Relaxing tired hands,
the withered grey frond
slips with a sigh
to the moon-satined lawn.

Tomorrow we'll treat it as clutter.
Tonight it is lying in state
under the towering
moon-lighted
tapers of palms.

Person

It is inherent
in being a person
that one is not
expendable.

By Johnni Johnson



Bob Harper Photo

Searching Out a Hearing

IN THE patient, prayerful labor of helping churches grow in the Caribbean, Christian disciple-making is essentially a person-to-person proposition—grassroots work, face-to-face contact in specific circumstances.

Missionaries know this. Wherever they are, persuading *this* man or *that* woman to meet Jesus Christ is their thing. With them it is a matter of gaining a hearing for the gospel. Day after day their big question is "how." How to get the dialogue going. How to say, "God cares for you, and we do, too."

Happily the little pronoun *we* offers clues about the process of disciple-making. Some of the process depends upon what *we* people—Christian disciples—do, but not altogether. For God himself works in and through the Christ-followers. Some of the process is group action in the local congregation of believers, and through them. And here, besides the Spirit's power, specialized work by a few often enables the whole fellowship to do together what no one person could do alone.

Many work at the job of gathering together at a given time and place those who want—who can be persuaded—to hear the story of God's grace and love. To study the Bible. To share in understanding the human pilgrimage. To grow toward wholeness of life.

All the while, during the gathering-in process, one or a few may be concentrating on how to talk about God's grace and love in terms of the group's life situation.

Life being what it is, it is not hard to see why many missionaries today feel that communications skills are all-important in telling the Christian message.

These skills open to missionaries opportunities to use the mass media to search out a hearing for the gospel—to establish contact with those to whom the Spirit of God is speaking, to spark a person's imagination with regard to spiritual realities.

"In Guyana," declared Missionary Otis W. Brady, "all of us are involved in the radio ministry in one way or another, either as secretaries to the broadcasts or in the production of the programs themselves. National Christians participate in the broadcasts, and each missionary assumes his turn as responsible for the program on one of the Guyanese stations."

In Bermuda, First Baptist Church, Devonshire, presents the television program "The Answer" each Saturday evening at 6:30 with "live" introduction and sign-off by Missionary Robert L. Harris.

"We have found," said Harris, "that people in Bermuda appreciate a program which is evidently planned to

strengthen the Christian faith of everyone here."

When a group of young people from First Baptist Church, Dallas, Texas, visited Antigua to assist in a particular project of the Crusade of the Americas, the missionaries called on them to speak on the radio.

On Guadeloupe, French Baptists help with radio programs. Messages by pastors in the French Baptist Federation are taped through the facilities of the recording studio at the international Baptist Theological Seminary in Switzerland and sent to the West Indies free of charge.

"In my judgment," remarked Missionary Wendell Page, who serves on Guadeloupe, "radio broadcasting in the Caribbean is very important. Television is not so popular as, for example, in the United States or in other more developed countries, but everybody listens to radio broadcasts. I believe our radio program reaches places we could not possibly touch without it.

"I believe that in the future the Baptist image and Baptist witness will have to be greatly strengthened by radio programs."

In Trinidad, Missionary Harold W. Lewis has carried the major responsibility of contact for radio and television programming throughout the eastern Caribbean. This assignment in-

cludes calling on station managers, arranging better programming schedules, and seeing to the many details of getting programs on the air. The follow-up work includes a correspondence course, which now offers studies in the four gospels, the Acts, and Romans.

Using the SBC Radio and Television Commission program "Master-Control" twice a week, the Trinidad Mission has added a 40- to 45-second invitation to write in for the correspondence course. For its weekly television program there is an end-of-program spot read by the local announcer.

These programs are heard in English in all the islands of the eastern Caribbean. Responses have come from St. Kitts, Antigua, Monserrat, Dominica, St. Lucia, St. Vincent, Grenada, Barbados, Tobago, and Trinidad. A significant number of responses from people who live on St. Vincent have raised the possibility of trying to get a missionary there to follow up. Response has also been encouraging from Grenada.

The modern Caribbean man is listening. For this reason the Christians there—local people and missionaries—are seeking to do their best with the use of mass media.

"Mass media," explains Missionary Alan W. Compton, FMB representative for radio and television in Latin America, "are tools in our hands."

For these reasons and others, Christian missionaries in the Caribbean, as elsewhere, work in communications: in broadcast media; in print media; in whatever ways present themselves.

"Missionaries," states Compton, "operate on initiative created by opportunity and need."

He should know. After a term of missionary service in Chile, Compton was named to his present responsibility for radio and television. Now based in Mexico City, he is involved in production and leadership training activities throughout Latin America. He has conducted television workshops attended by missionaries and national Christians ["That They Might See," THE COMMISSION, January]. He is involved in the production of indigenous (local) broadcast materials for use on both radio and television in Latin America. He is a strong advocate of the use of print media along with broadcast media.

At this point Compton sees the need for what he calls "a marriage between radio and television and the literature ministry." In his thinking it is impossible to separate the broadcast and the correspondence course offered to those who hear the radio program or see the telecast.

This printed material sent to the person who writes in often initiates dialogue. The exchange of lesson assignments in the correspondence course provides opportunity to offer continued assistance—the name of a nearby pastor who is happy to assist with the studies, for example, or an invitation to attend a Bible class.

Talking about literature offered through broadcast media, Compton makes a distinction between "first contact" materials and "nurture" materials. His point is that many responses indicate nothing more than the fact that a person has heard the program, or has enough curiosity to ask for whatever is offered—a booklet, a calendar, the correspondence lesson. Compton takes any response to indicate at least an openness to the gospel.

How the churches respond to this openness may well determine how long the opportunity will last and how

Christian nurture can best be encouraged. From the beginning, Compton feels, the Christians' responsibility is to cultivate the interest expressed when people respond to a program and, as quickly and carefully as possible, to present the gospel in some personal way.

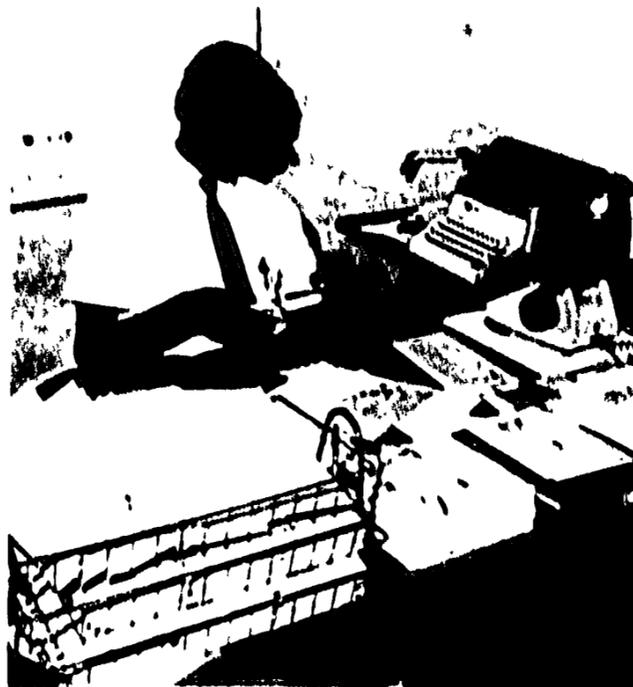
From his background and experience in the media, Compton cautions fellow missionaries against thinking that they can justify the media—the time it takes, its high cost in dollars—by looking through their files to find numbers of responses from persons who say, "I have accepted Christ by listening to your program."

"The media are not really for that purpose," Compton insists. "Somewhere along the line the personal contact has to be made. The witness has to be shared. Telling the gospel is a person-to-person relationship."

Thus the emphasis on follow-up.

"To be sure," Compton adds, "many visible results accrue from the use of mass media. It does help people understand who Baptists are. There are many persons involved in evangelical mass media work, and these all feel they can only use the media to

(Continued on page 23)



Clerk in the Trinidad Mission office opens correspondence to Baptist radio program. On dock in Antigua transistor is nearby. Radio-TV workshop convenes in Jamaica.



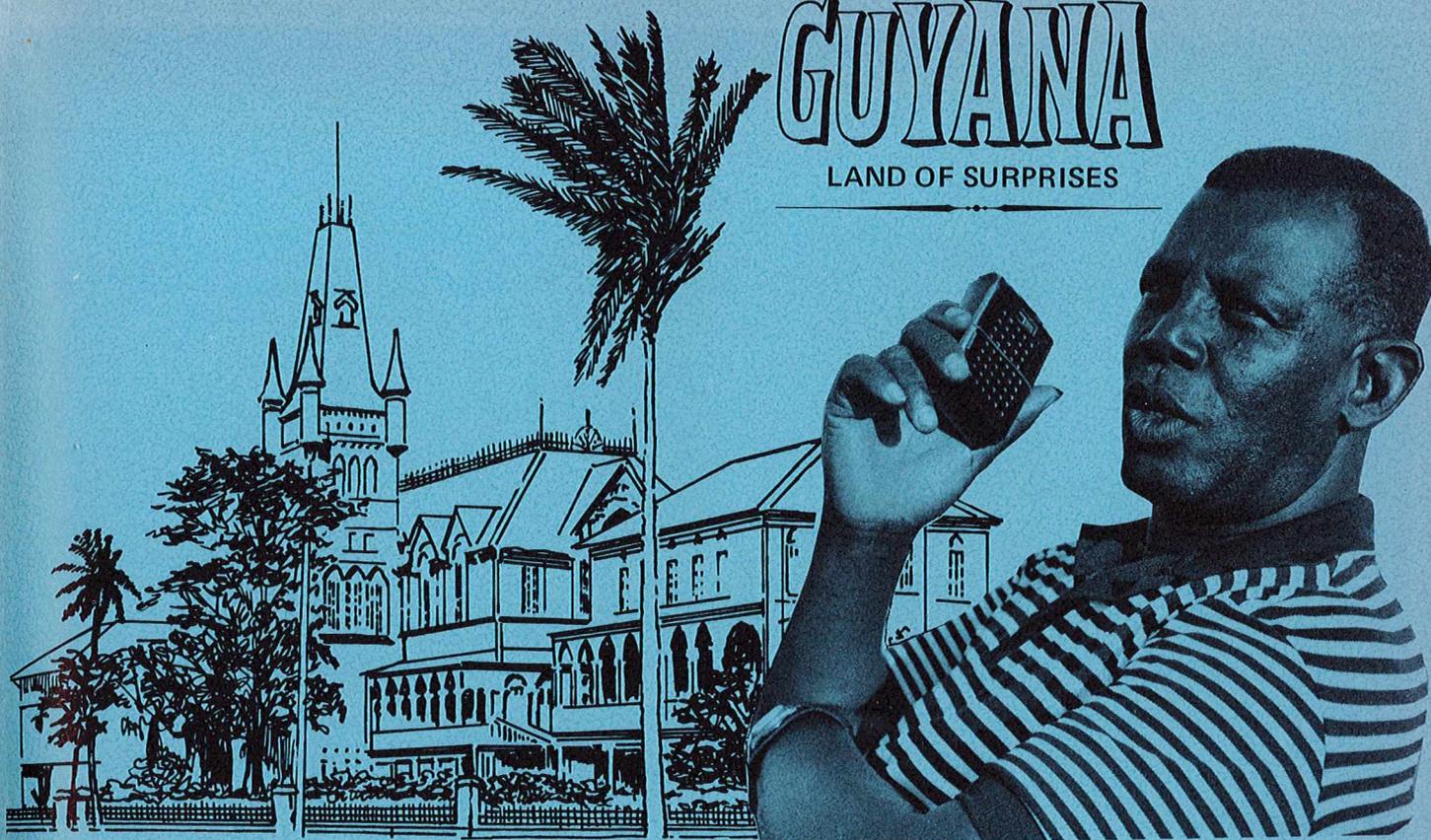
Photos by Warren Johnson



GUYANA

LAND OF SURPRISES

GUYANA



Guyana is a fascinating land of surprises. Unless your geography is better than that of many Southern Baptists, you may be surprised to learn that Guyana [gye-ANNA] is located not in Africa but on the northeast shoulder of South America.

A look into the past would tell you interesting things about the Dutch, French, and British who settled this land. You would find out, too, about African slaves and indentured laborers who came here from China, India, and other places. Knowing of such a varied background, you may be surprised to discover that English is Guyana's national language.

The Country and People

For years, Guyana was a British colony known as British Guiana. In 1966, the colony became a sovereign democratic state, and plans were set in motion for it to become a cooperative republic within a few years. The old name was abandoned for the new - Guyana - along with many of the colonial patterns. Meaningful ties with England continue, since the nation, by choice, remains within the British Commonwealth.

The name, Guyana, is an Amerindian (aboriginal Indian) word meaning "land of waters." Here are great rivers, with Amerindian huts clustered along their banks, and great waterfalls, one of them - famous Kaieteur - among the world's highest. In the jungles are beautiful flowers, rare birds, and fierce jaguars. Vast resources in timber abound.

But it is surprising that in this country, the size of the state of Kansas, with a population of 700,000, 90 percent of the people live on about 5 percent of the land. They inhabit a narrow, but fertile, coastal belt 270 miles long and 40 miles across at its widest point. At high tide, the plain lies four to five feet below sea level. An elaborate system of dams, seawalls, and canals reflects the influence of the Dutch on the nation's life.

On the planning board are ideas for developing the sparsely inhabited interior of the country, with its abundance of diamonds, gold, timber, and animal life. One day the interior, with its riches, will come alive with people.

Guyana is one of the world's most literate nations. Credit is due to the vision and hard work of the early Christians who fostered what is now Guyana's public education system. Because of the country's high birthrate and improved health conditions, the system is in need of rapid expansion. Available already are educational opportunities from kindergarten to university level, plus increasing possibilities for technical and agricultural training.

Beautiful new Christian churches, Hindu temples, and Muslim mosques indicate the three major faiths of Guyana and the basic religious nature of the people. As a visitor in this land, you could observe one of the various quasi-religious sects from the United States and Africa, attend a high-church service in the Anglican cathedral, or experience an emotion-packed Pentecostal meeting in a "bottom house" (a building on stilts).

As a Baptist, you would find your greatest thrill in worshipping with your fellow-Baptists here. Your sense of participation in missions would soar as you rejoiced with the growing family of Baptists in Guyana. One of them, a former Hindu, could tell you his story:

"For the first time in Bonasika Creek's history, the gospel was preached by a Baptist preacher. As I listened to the words of God, I felt them sinking deep in my heart. As soon as the invitation was given, I responded by giving my life to the Lord. He has brought such happiness into my life that I can hardly express it in words. Now, the Lord has made it possible for me to be, instead of a leader of evildoers, the leader of four Baptist missions."



Missionary Merna Jean Hocum talks with Baptist woman, Guyanese pastor, and son of the Otis Bradys.

Southern Baptist Witness Begins

Southern Baptist work in Guyana came about through the missionary statesmanship of Dr. Frank K. Means, then the Foreign Mission Board's secretary for Latin America. In 1961 he brought Dr. Baker J. Cauthen, the board's executive secretary, and Missionary Charles Bryan on a survey trip through the Caribbean and British Guiana. These men had the vision of Southern Baptist missionaries entering British Guiana. On the first day of August, 1962, their hopes were realized as the Otis Brady family arrived in Georgetown, the capital city. Visa difficulties were miraculously worked out.

Surveys indicated that the logical place to begin efforts was the city of Georgetown. At a dedication service held in the home of the missionaries there were fraternal greetings from other churches. From the beginning, warm relationships have existed for Baptists with the various Christian groups in Guyana. [Among numerous denominations at work here are two other Baptist groups, Seventh Day Baptists and Baptist Mid-Missions.]

Beginning an absolutely new missionary venture was at times frustrating, but also significantly rewarding. The first seven years of Southern Baptist witness in Guyana resulted in seven organized churches, more than 700 church members, three ordained Guyanese pastors, and 20 licensed preachers. Total missionary personnel numbered 16.

Growth in Baptist Life

Southern Baptist missionaries' basic strategy in **church development** has been to work as brothers with the Guyanese, sharing initiative and responsibility according to the immediate opportunity. Their aim has been to develop churches which will offer the necessary structure for worship, fellowship, teaching, and witnessing. Homes, rented quarters, "bottom houses," thatched sheds, and the open air have all been used as meeting places to initiate work. Some churches now have buildings of their own; others are securing property.

Guyanese respond well to **evangelistic meetings**. Many of the people in Baptist churches were won during such special services. Visiting Southern Baptist evangelists and musicians have complemented in a significant way the work of nationals and missionaries. The annual Evangelism Conference, with its information and inspiration, has warmed the hearts of pastors and missionaries and kept them eager to evangelize.

The necessity for special **theological training** was recognized early, as the prayer, "Lord, save key persons and call them to preach," was answered. In the second year of Southern Baptist work, the Guyana Baptist Theological Institute was

established. Conducted for five weeks annually, the institute now has three divisions: lay leadership training, pastoral training, and correspondence training. Beginnings have been made in offering studies in the field of social work as well as special training for women.

A **camping program**, begun in 1964, helps to meet certain needs in Baptist life. It gives converts a prolonged period of instruction and inspiration outside their immediate environment, affords people a sense of belonging to a larger group, and provides for social contacts and fellowship. Camp is a spiritual highlight each year and the opportunities for expansion of this program are unlimited.

The transistor has made radio an even more popular force in the lives of Guyanese. **Baptist broadcasts** have added greatly to the total Christian witness in Guyana. As there are more Baptist churches to be involved in the follow-up, conserving of results will become more effective.

Singing is a way of life in Guyana. The various cultures of the multi-racial society have produced an interesting effect in **music**. Happy, bright singing is characteristic of Guyanese Baptist churches. Instruments range from steel pan to Hammond organ; music, from stately, objective hymns to rhythmic, subjective choruses. Training in sacred music is a challenging priority as Baptist work progresses.

Guyanese Baptists have incorporated into their churches and missions the same kind of missionary spirit that brought them into existence. **Missionary organizations** for women and girls and for men and boys are developing rapidly. Locally produced manuals and mission programs are proving to be much more useful than imported ones.

Young people make a majority in Guyana, with estimates of the under-21 population running as high as 70 percent. **Youth groups** develop spontaneously in most churches and missions. Eager for education, for challenge, and for opportunity in courageous action, they need mature leadership to guide them and to keep their enthusiasm on course.

Seeing tremendous needs daily can lead to frustration or complacency. Or, seeing individuals in need can lead to action. Baptist churches in Guyana are becoming aware of responsibilities to minister to people in the community and in public and private institutions. Free **dental clinics** in the churches, with volunteers in the dental profession coming on short visits from the United States*, have had a significant ministry.

Surprising Missionary Challenge

God has brought Southern Baptist work in Guyana to its present position through nationals, missionaries (career missionaries, associates, journeymen, student summer missionaries), and visiting specialists. Also, Baptists from other parts of the world have been in Guyana on secular assignments and have joyfully worshiped and served the Lord in Guyanese Baptist churches.

Guyana, a developing nation, has a surprising missionary challenge. Needed now are Southern Baptists and Guyanese Baptists who will stand shoulder to shoulder as Spirit-filled citizens of the kingdom of God, daily following the commands of their Lord.

by Otis W. Brady

*The Medical/Dental Volunteer Program is administered by the medical consultant of the Foreign Mission Board, SBC.

Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This is the board's first leaflet on Guyana.

BOTSWANA

NATION
OF
OPPORTUNITY

Botswana, about the size of Nevada and Arizona combined, is entirely landlocked. Surrounding it are South Africa, Rhodesia, and South West Africa.

Before independence, this land was the British Protectorate of Bechuanaland. In 1965, general elections were held inaugurating self-government. On September 30, 1966, Bechuanaland became the independent Republic of Botswana. Sir Seretse Khama, knighted by Her Majesty, the Queen of England, was installed as the country's first president.

There is an abundance of game, especially in the extreme northern area, one of the few places where there is plenty of water throughout the year. A railway line runs through the eastern part of the country, transporting goods between Rhodesia and South Africa.

The average annual rainfall (18 inches) leaves much to be desired, especially in the realm of farming. Should one fall into the river, the main disadvantage, most of the time, would be having to dust oneself off.

Economy

In spite of the low rainfall, the majority of the people are farmers, dairymen, or cattlemen. Until recently, farming was practiced on a subsistence level, each man growing enough only for his own family. The harsh drought of 1965-66 accentuated the need to become self-sufficient and to produce enough both for carry-over to leaner times and for export. The ministry of agriculture has inaugurated a bold scheme for improving the natural resources of the country, all the while teaching people to change their traditional farming methods. Apparently, the plan is a long-range one, and it will take some time before the effects are felt in many of the villages. Only 2,000 square miles (approximately) of land is under cultivation at present.

Although a large portion of the country is desert and unsuitable for farming, more than 50,000 square miles of unused, potentially productive land are available for development. The lifeblood of the economy at present is cattle and livestock products, accounting for more than 90 percent of annual exports.

Though Botswana has been a poor country as compared with many other nations, recent discoveries of mineral deposits should change this picture for the future. Copper-nickel, copper, diamonds, and coal have now been located. As mineral exploration continues on a widespread scale throughout Botswana, results to date show possibilities for extensive commercial exploitation.

People and Culture

The principal languages in Botswana are English and Tswana, English being the official language and that used in



Parliament. Recent census figures show around 35 percent of the population as literate in Tswana, with about 25 percent so in English.

Approximately 611,000 people live in Botswana. The most numerous group (about 90 percent of the population) is that known as Batswana. Most of them live in large centralized tribal villages of from 500 to 15,000 inhabitants, while the largest village has over 36,000 people. Of the eight principal Batswana tribes, the largest is the Bamangwato, to which the nation's president belongs.

The rest of the population, in round numbers, is as follows: 4,000 Europeans; 4,000 Euro-Africans (colored); 400 Asians; and 24,000 Bushmen. The Bushmen are the oldest race in Botswana and one of the most primitive peoples in the world today. Their history dates back about 15,000 years.

Though most of the Bushmen have come inland to work on farms, there are still about 6,000 of them who live on the Kalahari Desert. Here they carve from the stubborn soil and wildlife around them a most difficult livelihood. There is no known evangelical witness to these Bushmen on the desert. They speak a language different from Tswana and, because of their extremely hard way of life, seldom live beyond 45 years of age.

The Batswana families are not often all together at once. A family will have huts in the village, where school children and family members with local employment will spend most of their time. From November through August the mother and older children will be with the crops at fields five to 30 miles away from the village.

The cattle posts, often from 10 to 35 miles distant, constitute a third home, and the sons live there. At times a husband can find employment only in a village a good distance



Railroad station, Francistown

away, perhaps even in another country. Then, he may not see his wife and children for many months at a time.

Such living conditions make difficulty for strong family ties in Botswana. They present an added challenge to the church which truly seeks to minister to the needs of the people.

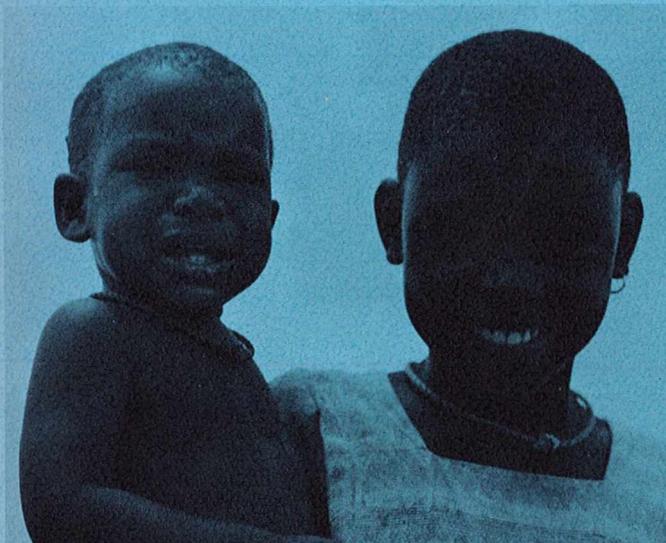
Christian Missions

The story of missions in Botswana is a historic one, dating back to the 19th century and the days of Robert Moffat and David Livingstone, of the London Missionary Society. Moffat translated the Bible into Tswana, the first translation of the book ever to be made into an African language. David Livingstone established a mission among the Bakwena tribe, with whom he stayed until the early 1850s.

The first schools in the country were established by the London Missionary Society. Recently, the name of the L.M.S. work was changed to the United Congregational Church of Southern Africa (U.C.C.S.A.). The U.C.C.S.A. is well-known throughout Botswana, having a history in the country of over 100 years.

The Anglican Church began work in 1885, primarily to minister to its own members who had migrated to this land from England. The present Catholic mission endeavor began in 1951. Catholics operate two of the few secondary schools in the country. Other mission groups include Seventh-day Adventist, Dutch Reformed (work primarily with one tribe), Lutheran Church (work with one tribe), Methodist Church (quite small), Church of God, Assemblies of God (growing), and Baptists.

Botswana girl with baby brother



The first Southern Baptist missionaries appointed for Botswana, Mr. and Mrs. Marvin Reynolds, moved to this country in May, 1968. The need for a Baptist witness in Botswana had been brought to the attention of Dr. H. Cornell Goerner, the Southern Baptist Foreign Mission Board's area secretary for Africa, by the South Africa Baptist Missionary Society. This organization has a small work in the southern part of Botswana but no resident missionary within the nation. Francistown, where the Reynolds family began their efforts, is in the northeast part of the country. Located in the general area of Botswana's diamond- and copper-mining exploration, it is expected to increase in population from 10,000 to about 40,000 people.

In 1969, Dr. and Mrs. Charles Bellenger became the second Southern Baptist couple to be appointed for Botswana. Dr. Bellenger, a dentist, is the only resident dentist in the country. His services will not only meet a physical need but will open new doors of opportunity for spreading the gospel. He is working toward the establishment of a dental clinic, to open in Francistown in 1970.

Present Situation

Someone reading this may ask: "Do Baptists really need to be in Botswana? Doesn't Botswana already have a historic record of missionary work among its people? Aren't other countries more needy"?

We have come to Botswana, representing Southern Baptists, first of all because we feel it is God's will. Had there been any doubts in our minds, prior to our arrival, about the spiritual needs of the people here, these doubts would have been quickly dispelled.

Drunkenness among church members and others alike is apparent on every hand. The law passed by Khama the Great (a convert to Christianity) in the 19th century, banning strong drink for his people, has long since ceased to be. There are many people who have no concept at all of what a new birth, or regeneration, is about. A recent report of a survey by the Botswana Christian Council emphasizes the fact that evangelical efforts of some of the older, established churches are minimized because the churches are struggling to maintain past achievements. There are still some villages where no gospel witness is being made. Apparent, also, in the current spiritual climate is the fact that some of the more progressive and evangelical groups in Botswana are indigenous sects who mix Bible truths with teachings of witchcraft.

The Future

A new day of economic opportunity has dawned in Botswana. With the coming of mining, prospects of wealth are no longer a distant dream but a reality. And yet, a still greater day, has arrived—a day of spiritual opportunity. With the coming of independence to Botswana, there has come greater freedom for Christian mission groups. The prospect of a great harvest for God is more than a dream. It is a reality. Let Southern Baptists thank God that we can be a part.

by Marvin Reynolds

Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This is the board's first leaflet on Botswana.

sow the seed. We are 'seed sowers' of the gospel, but I feel we stop far short of our goal if we do not carry our utilization of the media on to follow-up, to first-hand contact.

"We need to devise new and inviting ways to involve people who respond in a personal relationship."

The application of broadcast and print media to Christian witness in the Caribbean was given major attention at the 1969 Jamaica conference. The committee studying the use of radio and television came to this position:

Seeing the need to use the mass media widely and in depth, feeling that this should be done in an indigenous atmosphere, seeking to use national elements where possible and feasible, desiring to achieve quality presentations using imaginative formats that speak to the needs of the modern Caribbean man, we accept the mass media as tools that must be used wisely, keeping in mind their limitations and accepting their qualities as instruments capable of being worthy allies to any method or ministry in the mission effort.

The conference mood was one of action—with regard to the use of radio. And television. And literature.

The committee named to study

literature called for a survey of existing materials available for use in the Caribbean in English, French, and Spanish. Its most far-reaching recommendation called for consideration of a literature distribution center to be located somewhere in the Caribbean.

The conference faced squarely the fact that just because modern Caribbean man is listening, there is no guarantee of a response of any kind to Christian broadcasting.

"We live in a time when it is increasingly difficult to get a hearing for the gospel," Compton admits.

There is competition for prime time. Sometimes the cost is prohibitive. Sometimes nothing is available but ghetto time (the before-six-in-the-morning hours when the fewest number of listeners are tuned in).

In broadcast media, traditional program formats face change. Maybe to television spots. Perhaps to variations on the traditional religious program formats. In some cases, to special events. To any ideas that might elicit response from listeners, that might be used, under God, to gain a hearing for the gospel.

Behind the programming there must be production on a local basis, and on

a regional basis where certain core components can be prepared and then adapted to specific local situations. For this type work there must be production workshops, writers' conferences, consultations with station managers and others in the media.

Also there must be work with church people who have to be led, step by step, to understand that what is most comfortable to them may not say anything to an outsider who needs to hear the Word of God.

In literature the best possible use of opportunities certainly includes the availability of materials which clearly set forth the gospel—its invitation, its nature, its meaning for the Christ-follower.

During the 1969 television workshop in Jamaica, Compton was invited to a local station for an interview. In his prepared statement, submitted beforehand, he outlined the scope of Baptists' use of mass media in Latin America, with special attention to the Caribbean.

The news commentator conducting the interview was fascinated by what Compton had to say about putting imagination to work for religious programming, and about quality production.

"Then," the commentator asked, "can we look forward to better religious programming?"

Compton and a considerable number of Southern Baptist missionaries in the Caribbean are giving themselves to answer the question in the affirmative. They know that business-as-usual in mass media spells, at best, ghetto time, and at worst, being dropped from station managers' consideration.

Therefore, they willingly give themselves to matching the need to speak to people today to the opportunities that present themselves in the use of mass media. They tackle the problems of how to provide more material, how to make their materials indigenous to the culture, and how to keep the standards of quality already established.

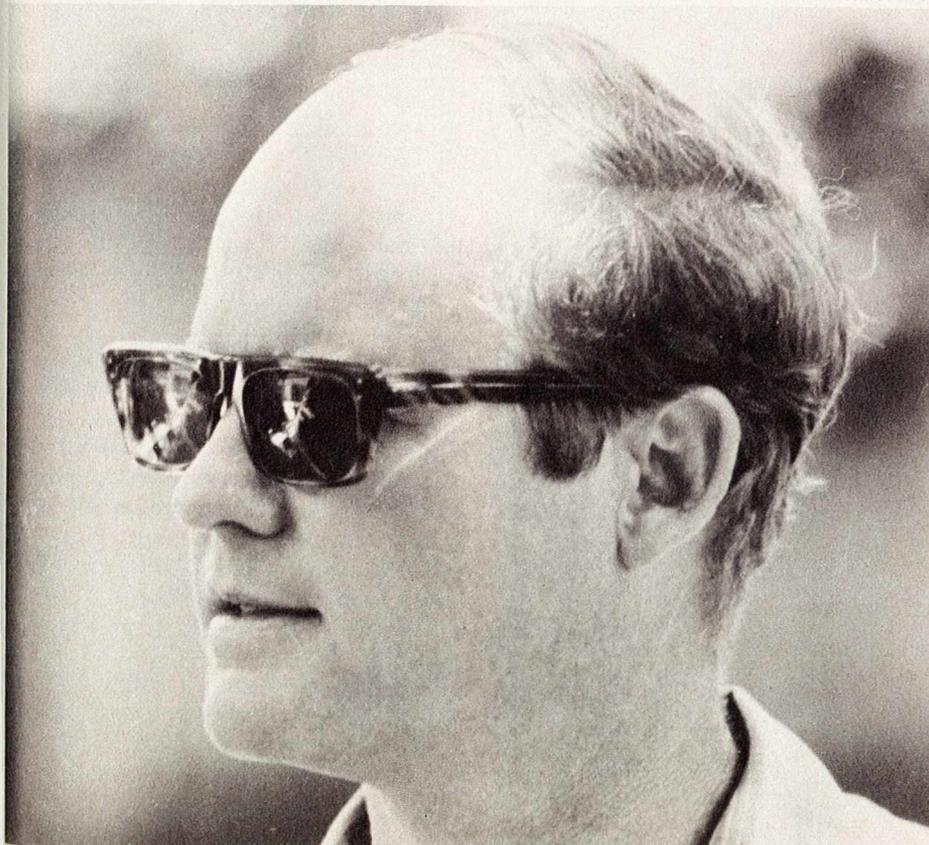
Why?

Because as we look ahead in the decade of the '70s, the mass media loom large in plans for searching out a hearing for the gospel in the Caribbean. This is especially true with television.

"Television," Compton concludes, "is the most communicative medium available today."

Alan W. Compton, FMB radio-TV representative for Latin America.

Warren Johnson



THE FIRST time I went to the Caribbean, I looked at the islands and the towns. I read the statistics. After a few days I said to a friend, "Humanly speaking, the

True, our dreams must be dreamed amid difficulties. In fact, these are not times when many people dream much. There is noise. There is pressure. What transpires

become precious to the people. In the Dominican Republic, where Paul Potter and Tom Ratliff are trying to find ways to train leaders, I dare to dream of the day

THE IMPOSSIBLE DREAM

By A. Clark Scanlon

Field Representative
for the Caribbean

thing we're about is absolutely impossible."

But dreams come in different shapes, in different categories, and the men who have changed civilization have been dreamers.

Sometimes men dare the impossible dream which is—often—a mission impossible.

As I begin to personalize this impossible dream and to look at the task of winning numbers of people to Jesus Christ, I can see in my dreams a million people in the Caribbean going to Baptist churches on Sunday morning, and on Monday carrying the faith of Jesus Christ into the fields and factories and halls of government.

An impossible dream?

Is our dream of a million Baptists in the Caribbean any greater than Caleb's dream?*

Is it any more an impossible dream than when Caleb led a motley group of slaves—lacking the will to fight, staggering in unbelief—out from the garlic and leeks of Egypt?

I think of these people in the Caribbean: coming into young nationhood, still feeling their way into the world, looking all around to be sure no one is encroaching on their liberty.

How can we—missionaries, Christians—understand people who also have dreams? How can we help them see the great dream of Jesus Christ in the midst of their love of country? Help them come to say, with Paul, "I am a Jamaican . . . I am a Trinidadian . . . I am a Dominican . . . and, under God, I want my people to know Jesus Christ?"

* Of the 12 spies Moses sent into Canaan, Caleb and Joshua alone believed that God would enable them to conquer. Forty-five years later, when the doubters were gone and the Israelites were occupying their new land, Caleb (Joshua 14:6-12) recalled God's promise and asked for Mt. Hebron, confident that he could capture it.

on the streets of the U.S.A. tonight will be headlined around the world tomorrow morning, and before that make the late newscasts.

Ours may be an impossible dream. But may I personalize it a bit more?

The impossible dream for Southern Baptist missionaries in the Caribbean is that Wendell Page and Bob Teems on Guadeloupe—an island of 350,000 people, a minority situation where only a half dozen Americans live, with hardly the first stepholds for their climb up a mountain of faith to build a Baptist community—can dream that dream, can believe that someday there will be leaders and pastors and churches spread across that French-speaking island.

It is the dream that Ernest Brown and the other members of the Baptist Mission in the Bahamas can help mold the fractured, fragmented parts of a national convention into a great people of God, can help make the Baptist testimony there heard in the highest halls of government and the humblest rooms of home.

This impossible dream dares to believe that in an emerging nation like Guyana, where crass materialism is being lifted up, Christians will be able to spread a message of hope: that, in Christ, strife between Hindu and Muslim, African and Indian can be ended.

This is the dream.

I think of places like Trinidad, where Christian missionaries now on the job have an edge on using the mass media to reach the homes of hundreds of thousands of people.

I think of those missionaries who, humanly speaking, walk alone: on the island of Antigua; on St. Kitts. But I dare to dream that as they plant in hope, a new dynamic will

when there will be a network of churches across that island, bringing a Christian quality to the moral life of the people.

Impossible?

Maybe. But a dream.

Impossible in God's sight? Not necessarily so, because **into the mission impossible comes the dream improbable.**

Like when Joshua heard from God that "there remains yet very much land to be possessed" (Joshua 13:1 RSV).

Like when George Lisle preached on the Kingston race course to plant the gospel among the freed slaves of Jamaica. For one result, John Ryland, the man who had opposed William Carey in his initial missionary enthusiasm, was so inspired that he personally seconded the first missionary to Jamaica. For another, today Missionary Dottson Mills moves among 240 Jamaican Baptist churches.

What a thrilling sight it must have been to see George Lisle come to Jamaica in 1773 to plant the gospel witness—long before there was any Baptist convention.

How thrilling it must have been—after all the doubters had died in the desert—for Joshua and Caleb to walk across the muddy waters of the Jordan. They alone, of all who left Egypt, walked into the promised land and saw God's dream for Israel become reality. But not only did Caleb taste the fruit of victory and see God vindicate the promises He had made, he asked for more work to do.

"Now, therefore," Caleb pleaded with Joshua, "give me this mountain . . ." (Joshua 14:12).

"Give me this mountain," Caleb said.

"Give us these islands!" we say.



Fon H. Scofield, Jr.

In Guadeloupe, Missionary Wendell Pago talks with assistant at a reading room.



A. Clark Scanlon

Sunday School class, Georgetown, Guyana.

At Trinidad Mission office (l to r): David Martin, Clark Scanlon, Harold Lewis.



Fon H. Scofield, Jr.



Bob Harper Photo

FROM THE EDITOR

Album Coming

THE TIME is almost here for the next edition of *Missionary Album*. The new volume (see back cover) will present more than 2,500 missionaries and is scheduled to be in the Baptist Book Stores on or about April 1. It will sell for \$3.95.

This new edition will carry the most recent information about each person, including all those appointed through December 1969. Along with each missionary's picture there is published a condensed sketch, including dates of his personal background, education, experience, and mission field assignment. Given with the sketch of each missionary mother are the names and birth years of her children.

Prepared for a loose-leaf binding, this edition of the *Album* presents the missionaries in alphabetical order; the first section ends with the last person whose name begins with the letter A. The B section begins on a new page. This arrangement allows each section to remain as a separate unit to which additions can be inserted on an alphabetical basis. Each new missionary can be added at the end of the section with which his last name is related.

The Foreign Mission Board plans to continue publication of annual supplements for the *Album*. Each supplement will include all those persons appointed through December of that year. The Baptist Book Stores will handle these along with the original edition of the *Album*. This provision of a supplement will make it possible for everyone to bring his album up to date at least once a year. A person who buys the 1970 edition a year or two late will be able to purchase the supplements at that time, thus giving him the latest additions for making the original volume current.

In that the new *Album* has already gone to press, we suggest that every person wanting a copy should place his order with the nearest Baptist Book Store. Advance orders will help the store managers know how many copies to have in stock.

Covington Elected

ROBERT C. Covington, pastor of Pleasant Grove Baptist Church in Carbon Hill, Alabama, and former missionary to Malaysia, has been made regional representative for the Foreign Mission Board's Department of Missionary Personnel. He was elected at the Board's January meeting.

His predecessor in this position was Melvin E. Torstrick, elected an associate secretary in the personnel department by the Board in June 1969.

Covington will work with missionary candidates and volunteers who reside in the area geographically related to his office in New Orleans, Louisiana. It includes lower and eastern Louisiana and the campus of New Orleans Baptist Theological Seminary; all of Mississippi and Alabama; and southern Arkansas. Missionary candidates are couples or single women who are college graduates and have completed or are in the process of completing their seminary courses of study or other graduate degrees. Missionary volunteers are persons whose college graduation is still in the future but who have established contact with the Foreign Mission Board indicating their intention of seeking appointment for missionary service overseas.



Robert C. Covington

Covington will be working with only those volunteers who are classified as college juniors or seniors.

The regional representative may be regarded as the Board's contact person in his area for all missionary candidates and volunteers. He encourages, counsels, and assists the candidates through a sequence of procedures required for possible appointment. It is also his assignment to encourage all volunteers to maintain a continuing and growing relationship with the Foreign Mission Board. In all these relationships he is accountable to the secretary of the Department of Missionary Personnel, keeping him informed on the progress and standing of each person.

Dr. and Mrs. Covington, the former Gerry Smith of Gadsden, Alabama, were appointed missionaries to Malaysia in December 1960. The following summer they went to Singapore, where they spent three years studying the Mandarin Chinese dialect and working with a Mandarin-language church. In that city he also assisted with a city-wide evangelistic campaign in 1963.

He then became president of the Malaysia Baptist Theological Seminary, Penang, for three years serving in that capacity and as professor of Bible and homiletics in both English and Mandarin.

Immediately prior to missionary appointment, Covington was pastor of Plank Road Baptist Church, Slaughter, Louisiana. He had held three pastorates in Mississippi, served as fellow and tutor in the New Orleans Seminary's Department of Preaching, and taught night courses at Union Baptist Seminary, also in New Orleans.

Born in Brewton, Alabama, he lived in Arlton and Montgomery, Alabama, during childhood. Upon completion of high school he served in the U.S. Navy for two years and then attended the University of Alabama, Tuscaloosa, preparing for a teaching career. He was graduated from the university with a bachelor of science degree in education and taught high school for a year in Leeds, Alabama.

Then came his decision to become a preacher and his enrollment in New Orleans Seminary, from which he received the bachelor of divinity and doctor of theology degrees. Late in 1969 he earned a master of education degree at the University of Alabama.

The Covingtons have two sons, Dan, 14, and John, 9.

For a Meal in Japan

THE PHONETIC constructions presented below are additional expressions that a visitor to Japan may be able to use in emergency or for establishing favorable relations with citizens of the host country. This is the final group to be presented and is related primarily to meals and refreshment. A pronunciation guide was provided on this page in the January issue.

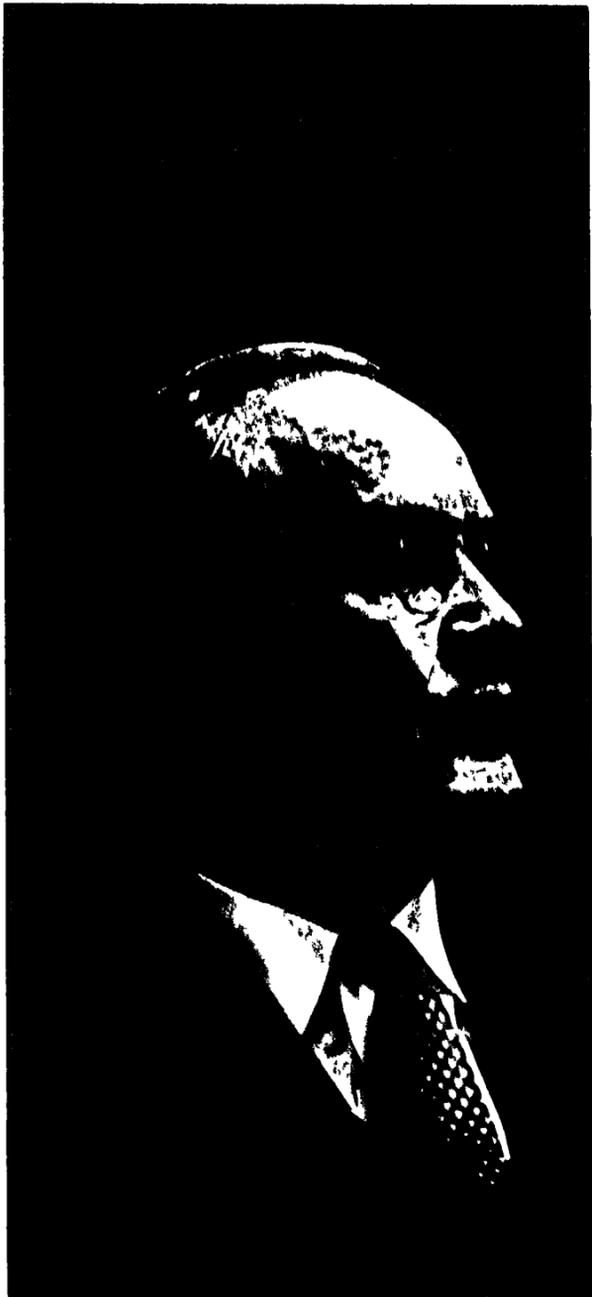
Menu: meh-NYOO	Soup: SOO-pu	Meat: NI-ku
Pork: hu-TAH	Bread: PAHN	Butter: bah-TAH
Ice: KOH-ri	Water: mi-ZU	Coffee: KOH-hee
Tea: oh-CHAH	Sugar: sah-TOH	Cream: ku-REE-mu
Hot Water: oh-YU		Milk: MEE-ru-ku
Egg: tah-MAH-goh		Beef: GYOO-ni-ku
Chicken: tah-RI-ni-ku		Fish: sah-kah-NAH

Study-related

NEW PAMPHLETS on Taiwan and India are scheduled to appear as inserts in the April issue of *THE COMMISSION*. These two countries are among those listed for WMU Current Missions groups and general WMS study this spring.

By Baker J. Cauthen

IN ALL THY WAYS



EMERGENCIES are frequent experiences at the Foreign Mission Board. Hardly a week passes but a telephone call is received requesting word to be sent to a missionary overseas that mother or father or some other dear family member is critically ill or has passed away. At other times communication comes to us from over the world that missionaries are ill, involved in accident, or need special care.

Only recently we were deeply grieved when Mr. and Mrs. Howard Scott, new missionary associates who had completed their orientation and were shortly to leave for the Philippines, lost their lives in a tragic automobile accident. This was followed some days later by the death of a beloved college student son of Dr. and Mrs. Dwight Baker, of Israel; he was killed in a car wreck while returning to school.

Recently one of our most effective missionaries, Miss Virginia Cobb, died on furlough as a consequence of illness. She had been serving in Beirut, Lebanon, and was only 42.

These experiences bring deep sorrow to our hearts, but we have to view them in light of the love of God that encompasses his children in every experience. Nothing can separate God's children from his loving care. An experience may be beyond our understanding, but it must be viewed within the scope of God's wisdom and unfailing love.

These experiences indicate that when we are moving in the main stream of the will of God for our lives we may encounter suffering, sorrow, and death. We are reminded, however, that these sad experiences can be a part of our discipleship and witness.

The Scriptures tell us that although Christ was God's own Son, the Father did not spare him, but delivered him up for us all that he might be our redeemer. It also tells us that the Saviour learned obedience by the things that he suffered. We are instructed by Simon Peter to remember that Christ suffered for us and gave us an example that we should follow in His steps.

The life that is moving in the full time of God's will makes its witness and bears its fruit amid the experiences that bring grief. Such a life demon-

strates to a world where sorrow and bereavement are the common lot of humanity that these experiences can be met triumphantly through faith and commitment to God.

It would be sad if some lonely soul should realize in walking through a deep valley that no child of God had ever gone through his experience. It could be that God lets some of his choice servants go through each of the crises of life to make clear to the world that Christ is adequate for every one of life's experiences.

We often are deeply pained because of the obvious loss when laborers are needed so urgently for the great harvest of the Lord. We are reminded, however, that James and John were two of the most valiant of the disciples of Jesus, yet James died early by the sword upon the command of Herod. Human strategy would not have called for such a martyrdom, but divine love, wisdom, and foresight took all into consideration.

God knows more about the interests of his kingdom than we do. Sometimes his servants suffer or die in line of duty, only to bring forth by their death deeper commitment on the part of others and response on the part of some who offer to take their places.

There is no waste in doing the will of God. The wisest investment of a life is to be used without reservation in doing whatever God appoints.

The measures of this world are not measures of the kingdom. A brief time fully devoted to doing the Master's bidding will accomplish much that will enrich the progress of the work of the kingdom.

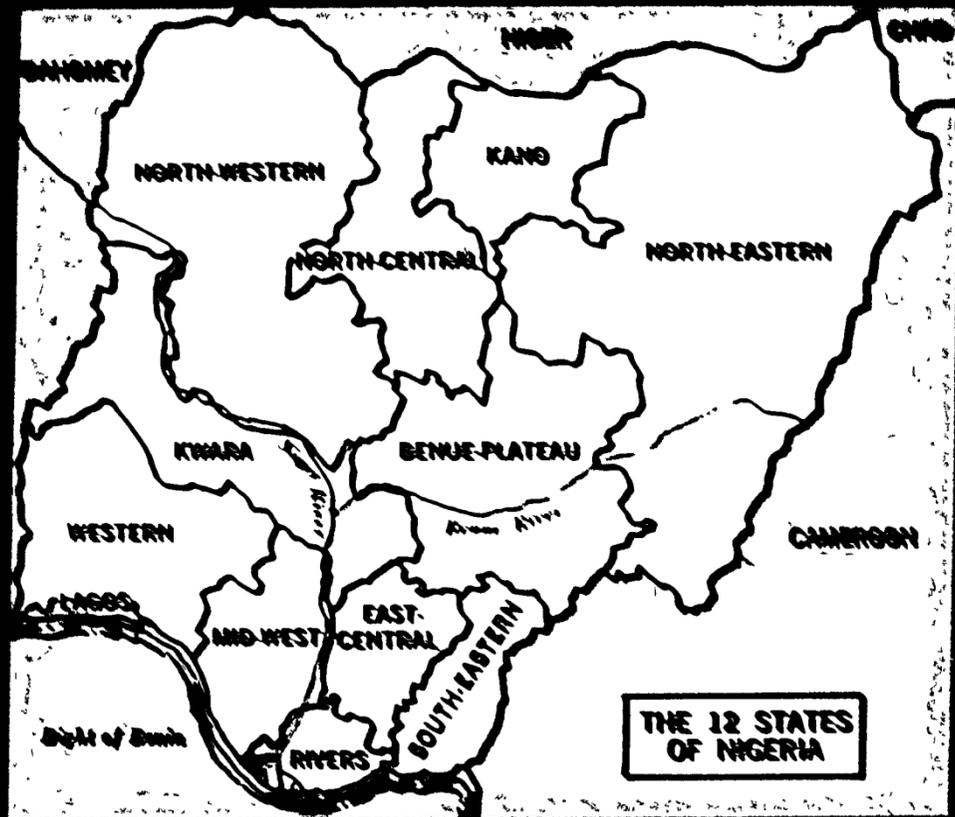
When we get to the end of the way and see the full pattern of God's plan for our lives, we will have no complaint at the way God has dealt with his children. His purposes go beyond our wisdom. Loving faith in our Lord enables us to accept his will and his way in preference to our own.

The Scripture teaches us, "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6). Confident reliance upon his love and grace brings to us a peace that passes understanding and courage to do whatever he commands.

NIGERIA NOW

By H. Cornell Goerner

US Secretary for Africa



THE LEADING editorial in the *Daily Times* of Lagos, Nigeria, for January 15—the day after the surrender of the “Biafran” rebels—ended with these significant words:

Now that the shooting war is virtually over, Nigerians can justifiably congratulate themselves and take consolation in the words of the immortal Lincoln who in exactly similar circumstances said: “With malice toward none, with charity for all, with firmness in the right, as God gives us to see the light, let us strive to finish the work we are in; to bind up the nation’s wounds; to care for him who shall have borne the battle, and for his widow, and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.” All hail the new Nigeria!

As Nigeria emerges from the strife and heartbreak that marked the 30 months of civil war, the circumstances are similar to those which faced the United States at the end of its Civil War a century ago. The basic issue in the strife was whether any state in the federal union could secede and set up its own independent government. As in the case of our nation, the union has been preserved in Nigeria, and the threat of fragmentation and disunity has been met.

Although regional and ethnic variations still characterize Nigeria, we may safely assume that the entire territory which gained its independence from Britain in 1960 will now continue to

develop as one strong and unified nation.

A powerful and centralized government with headquarters in Lagos will doubtless continue to exercise its influence over all parts of the nation. Yet the country is a federal republic composed of 12 states, deliberately marked out along lines that will preserve the cultural and linguistic distinctives of the various major ethnic groups. These 12 states were proclaimed, just before the country was plunged into civil war, in an obvious effort to avoid strife and dissension by granting a high degree of local autonomy to the several states.

WHAT set itself up to be the self-proclaimed republic of Biafra was composed of three states.

The Ibo territory is the East-Central State (capital: Enugu). The Rivers State (capital: Port Harcourt) is populated by several ethnic groups, which would have been dominated by the Ibos had Biafra become a reality. The South-Eastern State (capital: Calabar) was even further removed from Ibo influence.

The Mid-West State (capital: Benin City) and the Western State (capital: Ibadan) are almost identical with the regions which formerly bore those names. The federal district of Lagos has been enlarged slightly by territory that was a part of the Western Region and is now recognized as one of the states.

The vast Northern Region has been subdivided into six different states. This is a definite effort to give recognition

to local differences and to avoid a monolithic structure.

The federal government has repeatedly asserted the constitutional guarantee of religious liberty and insisted that all Nigerians must enjoy equal rights and security under the constitution. There are many evidences that this policy has been sincerely stated and that the government is making every effort to carry out its promises. The declaration of amnesty to all who participated in the rebellion is most significant.

It is too much to expect that normal conditions can be restored overnight after 30 months of bitter fighting, but much credit is due to the Nigerians for obvious and sincere efforts to build bridges of understanding and hasten the healing of the scars of war.

Nigeria can be expected to reassert its independence and to reject the efforts of any outside forces to dominate the nation. This fierce spirit of independence goes far to explain the reason for the rejection of some of the offers of assistance in the relief operations immediately following the surrender of the rebels. Nigeria had received no military assistance from the United States, which attempted to maintain a position of neutrality in the struggle with the secessionists. Only limited assistance was received from some other countries.

The Nigerians have the right to feel that they fought and won their battles and preserved the unity of their nation by their own efforts. They could not

now be expected to stand aside and have others do what they consider their own right and responsibility: the feeding of the hungry and the rebuilding of a war-devastated area.

After all, the suffering people and the devastated land are all a part of Nigeria. Never have the leaders of the federal government relinquished their claim and recognized the so-called "Biafrans" as enemies and citizens of another nation. In another quotation from Abraham Lincoln, General Gowon, as quoted in the *Daily Times*, reasserted this fact in recognizing the surrender of the rebels:

"We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection."

BAPTIST missionaries have a part in the program of relief, reconstruction, and reconciliation. Recognizing that it is primarily the work of Nigerians themselves, missionaries from America stand ready to help any way they can.

Even before the surrender, a relief team composed of four missionaries had been based at Port Harcourt shortly after that city had been liberated from the rebels. Mrs. Urban L. (Loretta) Green, a trained nurse, gave medical care to many who could not be treated at the overcrowded government hospitals. Food was distributed to hundreds who had been made homeless. Urban Green, Miss Josephine Scaggs, and Miss Emogene Harris went out on ministries of mercy as far as possible in military controlled areas. (Miss Harris, in distributing clothing and cooking utensils in relief camps, reported many requests for Bibles.)

Grateful recipients of assistance have credited the missionaries with saving at least 1,000 lives during the period of six months just prior to the end of the war.

On the western side of the Niger River, Don Reece, stationed at Eku, has conducted clinics and distributed food furnished by the Nigerian Red Cross.

The continuing task of feeding the hungry and restoring normal life in the area most affected by the recent fighting must be carried out largely by governmental agencies and the Nigerian Red Cross, with some assistance from the International Red Cross. Missionaries will fit in only as needed.

At a special meeting of the Baptist Mission of Nigeria January 22-23 at Oghomosho, the matter of relief received particular attention.

The end of the war, Mission Treasurer Turner Hopkins reported after the meeting, brought a number of changes,

including mass movement of population as people returned to their homes.

Under the supervision of the Nigerian Red Cross, Baptist missionaries hope to undertake a church-centered program of correcting the effects of malnutrition. "Since this process requires close supervision over a period of one to three months with each patient, they (the missionaries) hope to enlist the aid of local pastors in this work," Hopkins wrote. "This will require a supply of high protein foods and food additives," he added.

"Simultaneously, reorganization of churches and associations . . . will be started," Hopkins continued. "This will include necessary repairs to existing churches."

"Some relief measures will be needed for several months until people can again get crops ready for harvest," reported Edgar H. Burks, executive secretary of the Baptist Mission. "We will need relief money regularly."

The Mission took action to allow Miss Dale Moore to return to the Port Harcourt area from Lagos as soon as feasible, and for Mr. and Mrs. Bob Williams to leave Keffi and return to East-Central State.

Baptist strength has been centered primarily in the Western State, inhabited mainly by the Yoruba people. The East-Central State, inhabited mostly by Ibo, was a strong center for Catholic missions, while the Southeastern State had been evangelized historically by Presbyterians. The Rivers State, composed of a number of ethnic groups, received its ministries mainly from several small independent missions in the past.

ALTHOUGH Baptists entered this area in fairly recent years, a number of churches had been developed. Several institutions were cut off from contact with the main body of the Nigerian Baptist Convention when the secession was declared, principally the Baptist Boys' High School at Port Harcourt, the Girls' High School and dental clinic at Enugu, and the Baptist Hospital at Joinkrama.

The Port Harcourt High School has already been reopened as a government school and is practically back to normal, since this area was early liberated by federal troops.

Wayne Logan, missionary dentist, and Mrs. Logan were to return to Enugu in February to reopen the dental clinic. The local military governor had encouraged this action. On a survey trip Dr. Logan had determined that the clinic building was undamaged and that most of the equipment was intact. The mission residence occupied by the Logans suffered some damage, but estimates were that it could be returned to livable

condition soon.

The reopening of the Girls' High School in Enugu may take a bit longer. Some building damage was sustained. It will take time to reassemble a faculty and staff. Definite plans for the school have not been formulated.

The Joinkrama hospital was in the midst of an area which saw a great deal of fighting. For some months it has been operated only as a clinic, with some of the nurses seeing patients. The buildings sustained some damage. The reopening of the hospital will be indefinitely delayed for lack of a doctor.

The serious shortage of medical personnel has affected not only Joinkrama, but two other Baptist hospitals far beyond the area affected by the civil war.

Churches were weakened when whole villages had to flee because of the fighting. Little by little, people are returning to their homes. In some cases church buildings have been damaged and will require repairs. A fund for rehabilitation of church buildings is greatly needed. The Nigerian Baptist Convention will do what it can, but assistance will be required from friends in America.

IT is unfortunate that the challenging conditions now confronting Baptists in Nigeria find the mission staff seriously depleted by sickness, resignations, and extended leaves. The staff has not been replenished as rapidly as could be desired in recent months because of unsettled conditions and some restrictions on visas, due to government policies growing out of the civil war.

Assurance has recently been given that visas will be granted to medical personnel and teachers when their services are specifically requested by the heads of the institutions which they will serve. It may be more difficult to secure entrance for missionaries to engage in general church work and business administration.

In every case, the questions will be asked: Why is an American needed for this position? Why cannot a Nigerian fill this position?

This is an understandable attitude on the part of a proud and independent nation. Nigeria can be expected to do its utmost to solve its own problems, to meet its own needs.

Yet within the family of nations, this vigorous, young nation—now rapidly matured during a time of testing—can be expected to welcome from abroad sincere help, offered with no strings attached, in a spirit of cooperation and mutual respect.

In this spirit, Baptist missionaries stand ready to help in any way they can in building bridges of understanding and contributing to the strengthening of unity and peace in Nigeria.

EXODUS FROM GHANA

By Maurice Smith

Missionary to Ghana



RECENT developments in Ghana have greatly affected Baptist work in this West African country.

In mid-November the Ghana Ministry of Interior announced that the government would definitely enforce a long-standing law that all aliens in the country would be required to have valid passports and residence visas. The "compliance order" was to take effect December 2.

Missionaries were not personally affected, of course, because all of us have these documents.

At the announcement, which in essence gave two weeks' notice, the public was not sure how to evaluate the situation. Many thought that nothing definite would be done, that the announcement would have the effect of a warning. Others felt that only unemployed persons would be affected. Many people believed that government employees, teachers, pastors, and persons having resided in Ghana a long time would not be affected. Government departments were unable to explain just who was involved.

As the deadline neared, however, it became clear that the compliance order would be enforced. By the end of November large numbers of aliens from neighboring African countries began to leave from throughout Ghana. A frantic rush hit the embassies in Accra and the Ministry of Interior. Thousands of people tried to secure the necessary documents. It was a case of too late with too little, and many people gave up and prepared to leave. There were more than one million aliens in Ghana.

Most of our Baptist strength in Ghana has been composed of Yoruba

(Nigerian) members. In 1969 there were 106 congregations, including 36 organized churches. About 66 of these congregations—including 29 organized churches—were Yoruba. There were 17 Yoruba pastors.

When it seemed that some of the churches would be affected by the "quit order," missionaries contacted them and asked to be kept informed. Near the last Sunday in November, many of the Yoruba churches began dispersing.

Some formally disbanded, but many melted away as members hurried to leave. In the rush of personal business and the disruption of family life many church members could not be gathered to organize (or un-organize) the church's business.

At year's end some 95 percent of the Yoruba members had returned to Nigeria, and others were planning to go. All of the pastors left. At least 60 church buildings and 20 pastors' homes were left vacant.

In some cases other denominations, Muslims, and sub-Christian groups tried to take over these buildings and property. The missionaries and Ghanaian pastors have made extensive efforts to safeguard the buildings and to inform people that we do not intend to abandon the property.

During the emergency, missionaries tried to get a factual evaluation of conditions, helped arrange transportation, cared for displaced persons, and worked with churches and pastors to secure church records, keys, and property.

Many of the Yoruba churches expressed a genuine desire that their facilities be used to continue Baptist

witness. Many left their church funds to be used toward this end.

Perhaps the first church to face the difficulty was at Ejura, where the Woman's Missionary Union camp is located. Pastor J. B. Ojo (who was born in Ghana) and the members met officially and handed over their building, pastor's residence, furniture, and church funds to Mrs. Ossie Littleton, a missionary. They asked her to do whatever seemed best to maintain a witness in the town.

All 60 members of the church left with their families on December 1.

The church at Walewale (between Tamale and Nalerigu) met November 30 for the first time in a new \$5,000 building. It was the last formal service for the church, since all but two or three members left.

As of December 31 apparently only four Yoruba congregations in the entire country were meeting.

The three Yoruba churches in Kumasi were shattered. One Sunday in October First Baptist Church had 1,997 people present for a regular morning worship service. On November 30 there were 167 present and most of them were planning to leave.

Members gave the pastor three months' salary, allocated money to charter a lorry (truck) to convey him and his family and elderly Deacon Jacob Fami to Nigeria. They instructed Pastor Akande to take the new Hammond Organ with him as a gift to First Baptist Church in Ogbomoshosho, Nigeria. (Deacon Fami was a cofounder of organized Baptist work in Ghana. The other pioneer, Papa G. F. Oladele, also left, although he has lived in Ghana 60 years.)



Before the order in Ghana—at left: Yoruba church, Accra; above: Author Smith at Oforikrom Church (Yoruba), Kumasi; right: Mrs. Homer Littleton and Mrs. Ojo, wife of the Yoruba pastor at Ejura.



Photos by Gerald S. Harvey

Ebenezer Church, Kumasi, had been having more than 1,000 present on Sundays as they met in a nearby school. They were expecting to occupy their new auditorium and a Sunday School building just across the street from my house. During 16 months that I supervised construction, members gave \$20,000 for the building. (The Foreign Mission Board provided another \$20,000.)

Construction was actually completed December 6—after 98 percent of the members had left the country.

On the last Sunday of November they formally closed church business. They voted to turn over their new building, property, treasury, and furniture to me to use in the best way. They asked that I open the new building next Sunday and arrange for worship for anyone who would come. They said they were interested in this city, which needs the Baptist witness, and wanted the facilities used for that witness.

The church never met in the building, except for the cornerstone dedication earlier. For them, the engraving on the cornerstone has remained their testimony: "To the glory of God and our Saviour, Jesus Christ."

During December there was a full schedule of services in the Ebenezer facilities, led by members of Grace Church (an English-language church that has no building of its own) and a few Ebenezer members who stayed. On one Sunday late in December there were 150 in Sunday School and nearly 200 in worship service.

Plans were then indefinite, but it certainly seems that a strong congregation can assume the responsibility

of a ministry in the buildings.

Oforikrom Church, Kumasi, a congregation of more than 500, was in a program to construct a large building and had a small debt. The membership disintegrated, and the church could not get its affairs in order. All the members left before Pastor Austin Dada could make arrangements to leave with his family. A seminary student has begun services in the uncompleted building, and there is promise of a Twi and Ewe congregation.

The many factors that contributed to this unusual situation cannot be clearly defined. Baptists are intricately involved because of our unique relationship with the Yoruba people. How did it happen that so many Yoruba people are involved?

(1) For years in Ghana, Africans have not needed passports and visas. When suddenly the law was enforced, many people were caught short. A person must have a current passport, an income tax clearance certificate, a letter of authorization to do business, and an application presented in Accra. The shortage of time, the difficulty with information, and the number of people and distances involved were overwhelming.

(2) As the quit order went into effect the government announced: "No aliens are allowed to engage in petty trading." This order is being enforced, and it affects the Yoruba people radically because almost every family has someone selling in the market. Even though they were to stay, their way of business was eliminated.

(3) A recent law reserves certain sectors of the economy and most small businesses for Ghanaians. This was to

become completely effective in five years; in December the government reduced the period to two years.

(4) The confusion and the radical social changes in the days before the deadline brought fear and unrest, and near panic in some communities. This was not deliberate, but it was real; many aliens just chose to go home.

Conditions were surprisingly peaceful, and there was little violence. The Ghana police and border guards were usually friendly and helpful. Almost overnight many people became refugees, and there were hardships. No one planned it that way, but that's the way it worked out. The clamor of packing, the crowded lorries, the masses of people, and the days of waiting for lorries were all a part of the experiences of the month.

On the last day of 1969, Baptists had only eight organized churches in Ghana, only three self-supporting. But more than statistics have changed. Some Yoruba members will remain, and some will return, but the situation will never be the same.

This may be the most critical time Baptists have faced in Ghana. It must be the most challenging.

Missionaries can certainly stay. There seems to be no unfriendliness toward most missionaries. Baptists face a complete reorganization of our convention and programs of work. Missionaries must face a reevaluation of strategy and a major redeployment of personnel and resources.

Perhaps the crisis will force all of us to decide what the major thrust of our ministry must be.

It is a big order. The word for 1970 is opportunity.

IMPACT:

LINDA Busby arranged herself in a more comfortable sprawl in the rear of the Volkswagen bus which picked its way through a crowded Atlanta ghetto.

"The church?" Her words were disdainfully crisp.

"It's totally ineffective," she said. The intensity of her frown was directly proportionate to the verve and vigor of her words.

The author is press representative in the Public Relations Department of the Baptist General Convention of Texas, in Dallas, and a staff writer for Baptist Press. He formerly worked part-time in the Foreign Mission Board's press relations office.

"The church doesn't minister to all people and project the Christ I know," she continued. "I probably won't sever personal relations with the church, but I don't plan to work through it to reach people for Christ. I think a coffeehouse or some sort of interdenominational ministry is the best way to do that. It's going to take a lot of doing to convince me that the church is relevant. Mission 70 certainly hasn't—yet."

As the 19-year-old student from the University of New Mexico spoke, Mission 70, the stereotype-shattering

Southern Baptist extravaganza for college students and young adults, approached the halfway point.

Not all the young people who traveled to Atlanta, Georgia, for the highly publicized meeting in late December had discarded the institutional church as a means of spreading the gospel. But many, like Linda, looked, as one observer put it, into "a black sky of despair and saw no stars." Mission 70 would be the last chance many would give Southern Baptists to say anything to them about anything.

One Mission 70 planner phrased it



Mission 70

By Robert O'Brien

somewhat non-Baptistically, but descriptively:

"We're betting everything on one roll of the dice. Here's where we convince disenchanted Baptist young people not to forsake the Christ-centered ministry of the church. Or here's where we kiss them good-bye."

The clock said 1:00 A.M., Atlanta time, January 1, 1970. Mission 70 had ended with a beginning. The mission of which it spoke was one hour old. What did Linda think now?

She sat in the Mission 70 press room, scarcely noticing the swirl of

people around her. Her face mirrored confident perplexity—if that's the way you can describe it—mingled with a strangely excited delight.

Earlier, in the VW bus, the only thing that had her "turned on" was a ghetto work project in which about 1,000 Mission 70 participants performed missions action in interracial poverty areas in cooperation with the local Office of Economic Opportunity.

"Before Mission 70," she now enthused, "I felt the church was a totally ineffective way to reach my sophisticated hippie friends. Now I don't

feel that way. I'm not going to reject the church but work through it to reach them for Christ."

Linda smiled joyfully. "I'm leaving here prepared to live for God now and not worry about what's going to happen tomorrow. I had grown fearful to tell others—especially my hippie friends—about Christ. Mission 70 has brought into focus that I, more than I ever realized, have something vital in Christ that they don't have."

Not every young person who came to Mission 70 experienced a direction-changing jolt. But the spirit that

Dramatic presentations and original music conveyed messages at Mission 70.

Photos by Warren Johnson



gripped Linda in that press room interview typifies a mood which began to swell in the young people by the middle of the morning of the third day of Mission 70 and reached crescendo level by the end of the closing evening session on the fourth day.

Most of the young participants, disdainful of the traditional "Amens" of a mass Baptist gathering, cheered, sang, and clapped their way through sessions which spoke of human need and Christian response in startlingly contemporary modes of expression.

Baptist Press, news service of the Southern Baptist Convention, described it like this:

"Mission 70 set new precedent for big Baptist meetings, shattering old stereotypes with swinging stage productions, original musical scores and dialogue sessions that sapped the gap between students and 'church workers.' The appeal for commitment to church-related vocations thundered through on a rock beat and flashed out in imaginative dramatics before it was finally articulated on closing night. . . ."

Mission 70 was a daring venture that stirred emotions ranging from ecstasy to fury.

One denominational leader left the second evening session, upset over some choreography used for dramatic effect in a stage production depicting human need.

Asked later what he had thought of a succeeding session, he replied icily:

"Do you think I'd go back after seeing all that dancing?"

While that segment of the program and the cacophony of non-stained glass sights and sounds which punctuated Mission 70 offended some of the traditional eyes and ears of the SBC, most observers characterized the conference as the most successful thing Southern Baptists have ever done for young people.

They viewed Mission 70 as a bold experiment which, because planners refused to play it safe, reached disenchanting young people in a way they never thought the denomination could reach them.

Kenneth Chafin, evangelism director for the Home Mission Board, who spoke at the closing session, later told a crowd in a more traditional setting at the annual Texas Baptist evangelism conference in Ft. Worth, Texas, that Mission 70 "reclaimed a generation"

for the Southern Baptist Convention.

Both planners and participants, however, recognized that Mission 70 was not perfect:

—A racial incident marred it.

—In many areas it only scratched the surface and seemed to feel its way toward some undefined goal.

—For all its contemporary approach, flashes of tradition occasionally rankled some students.

—A few, including some students, felt too much time was spent on dramatic effect.

But the very flaws used to indict Mission 70 paradoxically evolved into foundations upon which its overall success was built.

The racial incident, for example, involved nine black members of a student group from Michigan who were reportedly unintentionally discriminated against by an Atlanta church housing students for Mission 70. Officials rectified the slight quickly, but many of the students believed it was intentional.

The incident occurred about midway through Mission 70. Many felt it became a spiritual cement which fused more than 4,200 individuals from 50 states and two foreign countries into a community, and a spark which ignited Mission 70. A resolution against racism grew out of the affair but was only a small manifestation of the underlying spirit it engendered.

Leonard Leech, 21-year-old student at Bishop College, a Negro Baptist school in Dallas, Texas, had this reaction:

"At first Mission 70 seemed to be just a convention of individuals. When we first arrived I admired the organization, and I was looking forward to the sessions to see what people here thought about Negroes.

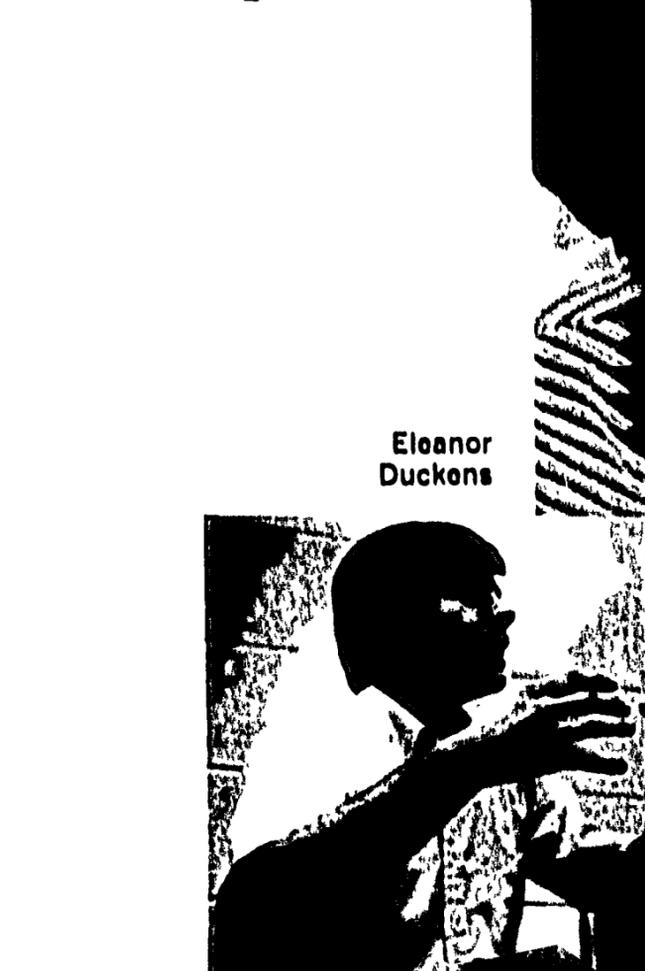
"The incident with the Michigan students was a turning point," Leonard continued. "I was in one of the dialogue sessions when we first heard about it, and I could actually feel the creative tension when both black and white students discussed it. I think it took something like this to make people really see what they were there for."

Larry Howard, 20, another student from Bishop College, the largest Negro contingent at Mission 70, said "I think the Lord had something to do with the Michigan incident. Everybody at first was just feeling their way

Photos by Warren Johnson and Robert O'Brien

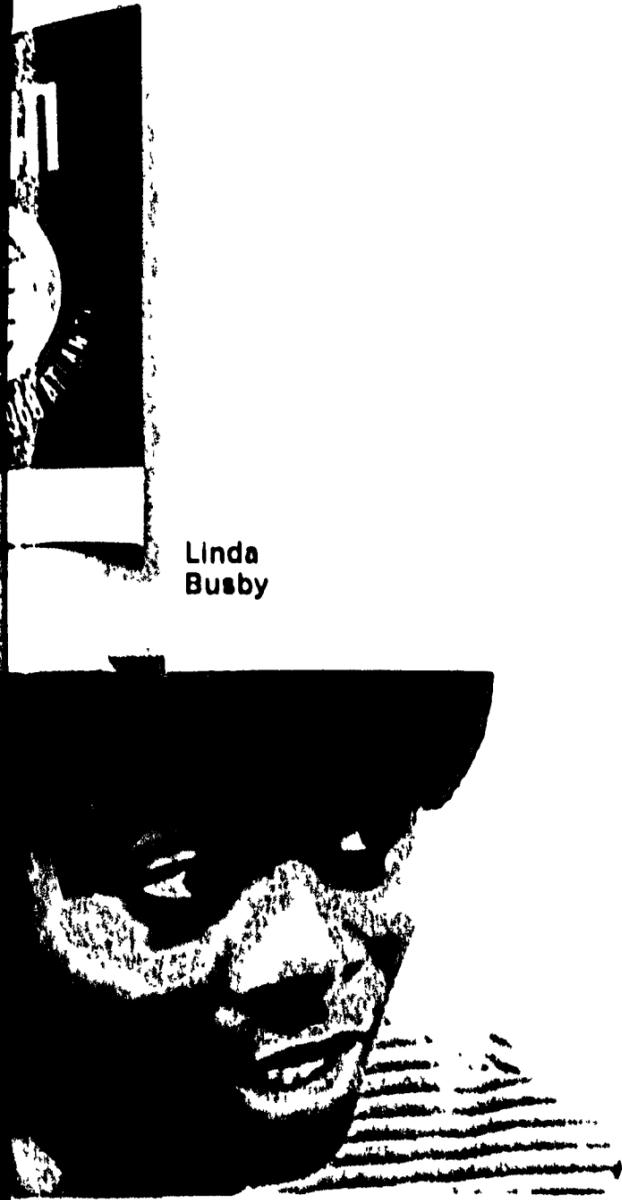


Eleanor Duckens

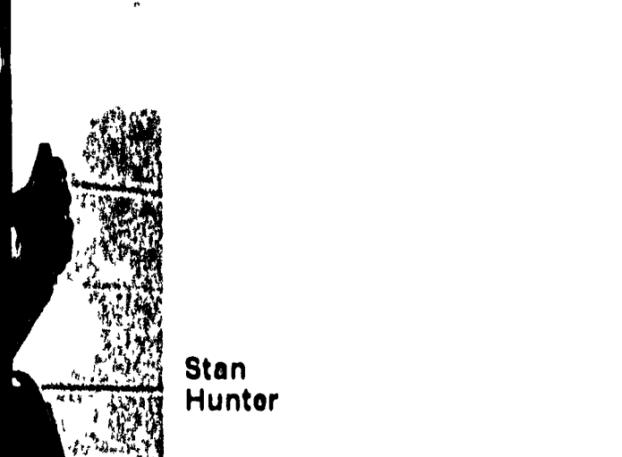


Arthur B. Rutledge, Home Mission Board executive secretary, during a dialogue session with students.

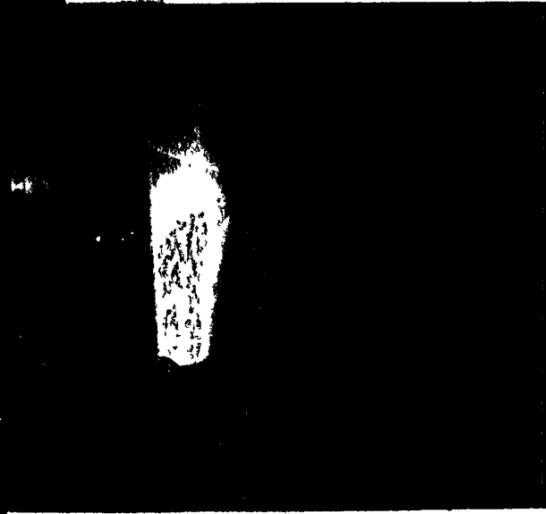
Larry Howard



Linda Busby



Stan Hunter



around. A phenomenon had to happen—and it did."

Other "flaws" in the Mission 70 format had similar results.

Mission 70 indeed only scratched the surface of many problems of the '70s—population, computerization, pollution, poverty, war, race, crime—and it didn't give all the answers.

Sam Lester, a business administration major from Auburn University, observed, "I came to Mission 70 looking for the big sign, hoping to get all the answers. I finally realized that if I had eyes to see and ears to hear I could pick out directions to head in to serve others in the name of Christ.

"The musical and dramatic productions, the dialogue groups, and the presentations by Chafin and Billy Lawson (Negro pastor from Houston) didn't give all the solutions," Sam continued, "but they pointed toward thoughtful, creative ways to serve Christ.

"I realized I couldn't wait for the big sign anymore. I realized that I had to do something, that I couldn't just tag along. I realized that I have to be with the church, working to serve others, not buried in the church," Sam concluded.

The students appreciated the open, non-pious, non-authoritarian approach of Mission 70 planners from the Foreign Mission Board, the Home Mission Board, Sunday School Board, Brotherhood Commission, and Woman's Missionary Union. But flashes of Baptist tradition occasionally irked them.

By the conference's end, however, many began to realize that the roots of Baptist heritage cannot be killed without killing the Baptist denomination. They realized that traditional, Christ-centered theology must remain constant. They learned that Christ is the same yesterday, today, and tomorrow, even though physical forms may change. And maybe some adults learned that a change in physical trappings doesn't necessarily mean a change in basic theology. It didn't at Mission 70.

Nineteen-year-old Stan Hunter, of Southern Illinois University, summed up what seemed to be a fairly general opinion among many observers at Mission 70:

"Perhaps they did occasionally over-emphasize dramatics, but I appreciate the willingness of Southern Baptist leaders to try to reach my generation

with forms of expression we understand.

"For years, the church has clubbed us over the head with traditional approaches," Stan continued. "At Mission 70 they used multimedia and contemporary effects as a modern club to drive home the needs and opportunities."

A look of new understanding suddenly flashed across Stan's face. "You know," he said, "Mission 70 gave me the chance to replaster the holes in my faulty ideas by interaction with others. It has propped open doors of opportunity for me in denominational work that I never knew existed.

"Because I disliked the dehumanization that results from technology, I had tended to overemphasize human relationships at the expense of structure. Now I see that without structure of some kind, human relationships have no firm base from which to operate."

The true success of Mission 70 may never be known fully. If Southern Baptists organize Mission 80 and look back on the '70s as they did on the '60s in Atlanta, perhaps we can say that we reclaimed a generation for the church. Perhaps results won't be that dramatic.

Mission 70 featured a collision between institutional tradition and modern expression, but neither won at the expense of the other. By the conference's conclusion the sessions, including those tying the past to the future, drew standing ovations from the crowd, and many youngsters who came to scoff at the "ineffective church" led the cheers.

The Holy Spirit used Mission 70 in a way that only those who witnessed it could describe. Mission 70, in the words of the Foreign Mission Board's Jesse C. Fletcher, indeed seemed to be "a dream that got out of hand."

But it was more than that.

Eleanor Duckens, 20-year-old Negro student from Bishop College, said, "Mission 70, to me, was America tomorrow. It started a change in the students' minds, and I hope it will start a change in their actions also.

"I hope Mission 70 didn't die in Atlanta," Eleanor said. "As far as I'm concerned it didn't. Mission 70 will live with me through the '70s. I've taken what I learned at Mission 70 back to my church, and I'll work to make my people understand its spirit."

MISSIONARY 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

BENNETT, Rev. & Mrs. E. Preston (Japan).
FULLER, Rev. & Mrs. Ronald W. (Vietnam).
HALBROOKS, Rev. & Mrs. Fred E., Jr. (Eq. Brazil).
HARDY, Dr. & Mrs. Hubert L., Jr. (Chile).
HAWKINS, Fred L., Jr. (S. Brazil).
HOPEWELL, Gladys (Taiwan).
JESTER, Mrs. David L. (Nigeria).
LEWIS, Mrs. Francis L. (Indonesia).
TEKI, Rev. & Mrs. J. Howard (Pakistan).
VAN LEAR, Marie (Nigeria).
WILLIS, Miriam (Gaza).
WILSON, Barbara (Tanzania).

Departures to the Field

BURKS, Dr. & Mrs. Edgar H., Jr. (Nigeria).
BURNHAM, Rev. & Mrs. James L. (Israel).
COLR, Mr. & Mrs. Roger W. (Brazil).
CUMMINS, Rev. & Mrs. Alonzo, Jr. (Kenya).
FRAZIER, Mrs. Bill R. (Brazil).
GARRATT, Dr. & Mrs. Robert H. (Rhodesia).
GAYLE, Mr. & Mrs. John H. (Indonesia).
HARRIS, Rev. & Mrs. Robert L. (Bermuda).
HENDRICK, Mr. & Mrs. Robert M. (Argentina).
KILPATRICK, Rev. & Mrs. Frank. (Zambia).
LANE, Dorothy K. (Japan).
LANGLEY, Mr. & Mrs. Earl Edward (assoc.). (Taiwan).
LYON, Dr. & Mrs. Roy L. (Venezuela).
MILLER, Rev. & Mrs. Lewis Alfred (assoc.). (Taiwan).
MOORE, Mr. & Mrs. Dono (assoc.). (Ghana).
SCHWEINSBERG, Dr. & Mrs. H. W. (Spain).
YOUNG, Rev. & Mrs. James E. (Yemen).

Field Assignments

YOURS, Mr. & Mrs. Ralph A., Hong Kong, Jan. 8.
YOUNG, Rev. & Mrs. James E. (appointed for Pakistan), assigned to Yemen (temporary).

LETTERS

Letters to the editor with comments or criticism about this magazine or its contents are welcome.

Will you please, please refrain from ever using on the cover page of our mission magazine anything like those hideous sculptured monstrosities on the January issue? They are repulsive and to me there is no indication of communication nor even of intelligible art. It is a shame to print such on a good magazine dedicated to foreign missions. I thought *Christian Life* was a way out in using pictures of American beauty queens, but this beats all.

Jewel Westerman
Floresville, Texas

My husband and I have been subscribers to our foreign mission magazine for many years and can't offer too much praise for it—but I (as well as he) was shocked at the front cover of your January issue.

I feel that the cover of a magazine should in some way tell you what kind of a magazine it is. "Modern Art"—yes, and a very good specimen, but I don't feel that

Transfers

PATE, Mavis, Pakistan to Gaza, Jan. 8.

Resignations

CARPENTER, Dr. & Mrs. Jimmie H., Indonesia, Jan. 31.
PARSONS, C. Victoria, Philippines, Jan. 31.

Assignments Terminated

ARNOLD, Madeline (Journ.), Paraguay, Jan. 31.

Births and Adoptions

LEECH, Kimberly Olean, daughter of Rev. & Mrs. J. Marvin Leech (Indonesia), Jan. 2.
WISDOM, Rose Faye, daughter of Mr. & Mrs. Charles J. Wisdom (Mexico), Jan. 11.

Deaths

BRANDON, Mrs. O. E., mother of Rev. James O. Brandon (S. Brazil), Jan. 24, Brownfield, Tex.
COBB, Virginia (Lebanon), Jan. 25, Statesboro, Ga.
FAIR, Mrs. George M., Sr. mother of Dr. George M. Fair, Jr. (Ghana), Jan. 17, Kershaw, S.C.
HENRY, Fred, father of Mrs. Mary J. McMurray (Bap. Spanish Pub. House), Jan. 17.
KIMMEY, Mrs. T. O., mother of Bernadene (Mrs. Charles W.) Campbell (Argentina), Feb. 1.
McCORMICK, Earl, stepfather of Jody (Mrs. Britt E., Jr.) Towery (Hong Kong), Jan. 21, Farmersville, Tex.
MINTER, James, father of Jean (Mrs. E. Wesley) Miller (Switzerland), Feb. 2, Idabel, Okla.
ROUNTREE, Mr. & Mrs. H. E., mother and father of Linda (Mrs. G. Frederick) Beck (Indonesia), Jan. 8 (Mrs. Phillips) and Jan. 14 (Mrs. Phillips), Galveston, Tex.

Marriages

HASTRY, Ernest Lynn, son of Rev. & Mrs. Ervin E. Hasty (Mexico) to Donna Lou Havner, Jan. 31, Shawnee, Okla.
LUPER, Kathie Gayle, daughter of Rev. & Mrs. J. Daniel Luper (Eq. Brazil), to Johnny Randell Mansell, Dec. 19, Abilene, Tex.

Degrees Conferred

Bobby E. Adams (Colombia) received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., Dec. 19, 1969, in absentia.
Roy L. Lyon (Venezuela) received the doctor of theology degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., on Dec. 19, 1969.
G. Keith Parker (appointed for Switzerland) received the doctor of theology degree from Southern Baptist Theological Seminary, Louisville, Ky., on Jan. 23.

it belongs on a religious magazine. Several have said, "What kind of a magazine is that?" How do you really feel about it?

Mrs. Frank Crockett
Covington, Tennessee

Can you not "see the forest for the trees"? I am in complete agreement with the letter from Mr. Patrick ["Without a Heart," Letters, November]. The letter immediately following from Mr. Williams ["Seeking Subscribers"] really should further open your eyes. Have you read an *Evangel*? It might help you to see Mr. Patrick's opinion. We Southern Baptists were at one time an evangelical group. What has happened? Do you believe that God can remove our blessings? We should search our hearts.

Mrs. James W. Brown
Elfrida, Arizona

The December issue does a wonderful job of explaining amateur radio. . . . The quote on page 10 . . . is being used as "Quote of the Month," *League Lines* for January, 1970.

Perry F. Williams
The American Radio Relay League, Inc.
Newington, Connecticut

The December issue is a very interesting

In Memoriam

MARY VIRGINIA COBB

Born Macon, Ga., Dec. 22, 1927
Died Statesboro, Ga., Jan. 25, 1970

Miss Virginia Cobb, missionary to Lebanon, died Jan. 25 in Statesboro, Ga., where she had been hospitalized for several days.

She had returned to the U.S. from Beirut, Lebanon, last August for regular furlough. Since 1955 she had been director of publications for the Arab Baptist Mission (organization of



Southern Baptist missionaries in Lebanon, Jordan, and Gaza). She also taught religious education in the Arab Baptist Theological Seminary, Beirut.

In addition she served as advisor for the young women's organizations of the Lebanese Baptist Convention, directed summer conferences for them, and participated in Baptist conferences in the Middle East. She sometimes supervised the language study of new missionaries.

Before missionary appointment in 1952, she was a teacher and church secretary. She was a graduate of Duke University, Durham, N.C., Southwestern Baptist Theological Seminary, Ft. Worth, Tex., and held the M.A. degree in Islamics from the Hartford (Conn.) Seminary Foundation.

She is survived by her parents, Mr. and Mrs. Wallis G. Cobb, and brother, Wallis G. Cobb, Jr., of Statesboro.

one with a very attractive format. I particularly like the way the new missionaries are presented.

Stanley D. Stamps
Guayaquil, Ecuador

Enclosed find my check . . . for a two-year subscription. I got so much information and pleasure from THE COMMISSION that I feel it will make a welcome Christmas gift to a friend.

Ellene M. Johnson
Macon, Georgia

Please wake up your magazine. I never saw so important a subject covered so poorly. I was tempted not to renew because it tells so little of what we want to know about our missionaries.

James A. Ellard
Dayton, Ohio

I do want to thank (THE COMMISSION photographer) for his time and effort here in Vietnam. I'm hoping and praying the story ["One in Nhatrang," December] will certainly bring positive fruit for Christ. I've heard a lot of good comments about the photography. In fact, one GI was surprised to find out (the photographer) was here only for 24 hours.

Wade Akins
Nhatrang, Vietnam

NEWS

March 1970

FOREIGN MISSION BOARD

SBC

Hospitals Crippled

Because not enough medical missionaries are available, at least three Baptist hospitals in Nigeria are crippled, according to Edgar H. Burks, Jr., executive secretary of the Nigeria Baptist Mission.

At the Baptist hospital in Kontagora there is no missionary doctor. The only doctor there is one provided by the Nigerian government. The Kontagora area, a mainly Muslim portion of northern Nigeria, may offer Baptists "their most promising evangelistic outreach," said Burks.

At the Baptist hospitals in Joinkrama, in southern Nigeria, and Shaki, in the West, Nigerian Baptist nurses operate outpatient clinics. No missionary doctors are available for either hospital, "and there are no hopes that either will reopen on a full scale in the foreseeable future," Burks continued.

He added that these are but examples of the shortage of medical personnel. He said the Mission could use a dozen doctors and nurses.

Translation Planned

Planning the translation and production of church literature in French was a major subject of the third "Francophone Conference" of Southern Baptist missionaries working in French-speaking African countries. Attending the meeting in Abidjan, Ivory Coast, were all missionaries currently serving in Togo, Senegal, and the Ivory Coast, and John E. Mills, Foreign Mission Board field representative for West Africa.

A Baptist laywoman in Paris, France, has contracted to translate and adapt Sunday School materials published by Baptists in Zambia for use in French-language churches of West Africa. After the lesson materials are complete she will begin translating a Bible correspondence course.

The missionaries also dealt with the problem of training national Baptist leaders. There is as yet no Baptist theological seminary in French-speaking Africa, and each Mission (organization of missionaries within a field) was encouraged to develop a program of pastoral and lay training.

Pressures Lead to Move

Baptist Publications in Beirut, Lebanon, was forced to move from its location in a Muslim area because of religious and political pressure, according to the 1969 report of Southern Baptist missionaries in Lebanon.

The publishing center now operates a short distance away, between the Christian and Muslim communities. Many of the young people who borrow books from the center's library are Muslims from the old area.

In its former location the center conducted English language classes and maintained a reading room where persons could study and discuss questions of faith. Books, tracts, pamphlets, and correspondence courses were distributed from the center. Some activities conducted by Baptist Publications in its old location are being continued.

Gaza Fire Destroys Supplies

A recent fire at the Baptist Hospital in Gaza destroyed some medical supplies but did not seriously damage the stone building.

Among other things, almost a year's supply of cotton and gauze was burned in a basement storeroom, according to Missionary Nurse Ava Nell McWhorter. The Foreign Mission Board appropriated \$6,000 to the hospital to cover losses.

U.S. a Hindu Mission Field?

The United States is a fertile ground for the Ramakrishna Mission, a Hindu expression, declared Swami Ranganathananda, a prominent Hindu monk, upon his return to India from a lecture tour which included North America.

The swami said he found "a tremendous receptiveness" among young minds in the U.S., Religious News Service reported. He said 50 ashramas (units) of his religious order could be started in America if there were monks available.

Yorubas Leave

"Up until last week I have been surrounded by our Yoruba Baptists. Now they have all gone." So wrote Mrs. Ossie Littleton, missionary in Ghana, following the departure from Ghana of most of the Yoruba people because of a government regulation (see page 30).

"More than half" of the Ghana Baptist Convention's officers were Nigerians, wrote Mrs. Littleton. "The majority of our churches were Yoruba churches. Most of our WMU workers were Yoruba women."

Mrs. Littleton moved with her husband to Ghana in 1947 as the first Southern Baptist missionaries there. They had served in Nigeria since 1940. She became WMU worker in 1964 after the death of her husband, and most of her service has been with Yorubas.

"I have felt all along that they should have been more concerned about their neighbors," she related. "But they continued to use Yoruba in every service. . . . Now their churches and mission houses are empty."

Now, reported Mrs. Littleton, the Ghanaians "are asking, 'Oh, are Baptists for everybody? We thought they were just for the Nigerians.' I believe the Lord can bring forth good from all of our loss."

'A Very Good Price'

What is a missionary journeyman worth? At least one of them has had a definite bid. Journeyman David C. Long in Uganda told the story:

Doris Glenn, journeyman in Nyeri, Kenya, was a passenger one day in a vehicle driven by Wendell R. (Jack) Hull, a veteran missionary. They stopped to pick up a Kikuyu tribesman who was walking to town. The African seemed absorbed with Doris's long hair, and all the way to town he patted it with his fly whisk made from a cow's tail.

Finally the tribesman asked Hull for his "daughter's" hand in marriage, and made an offer. Hull refused, explaining that the cost of his "daughter's" education had greatly exceeded the amount offered. So the man told Hull to name his price.

Hull enjoyed the episode, while "Doris sat there red faced," reported Long. "However, in the end she found some consolation; the offer was 20 cows, a very good price for a bride by Kikuyu standards."

He concluded Long: "I suppose it does something for a girl to know she is worth 20 cows."

Approved for Training

The Korean hospital association has approved Wallace Memorial Baptist Hospital, Pusan, Korea, for training interns and residents during 1970-71. Training will be in the hospital's departments of internal medicine, obstetrics-gynecology, surgery, pediatrics, anesthesia, radiology, pathology, and orthopedics.

In addition to the staff of Korean doctors, 11 Southern Baptist missionaries are assigned to the hospital.

Airplane Given for Rhodesia

An airplane to be used in medical and evangelistic work in Rhodesia has been given to the Foreign Mission Board by Grand Avenue Baptist Church, Ft. Smith, Arkansas. H. Cornell Goerner, FMB secretary for Africa, received a check for \$28,000 as the final payment on the plane. The church, with a membership of about 1,700, previously had made a \$1,000 down payment.

Pastor Clifford L. Palmer, traveling with missionaries in the Sanyati-Gokwe area of Rhodesia during a week's visit last September, observed that a plane would facilitate their work.

Lives have been saved in emergencies when a plane was on hand to fly patients from Gokwe to Sanyati, where there is a Baptist hospital. But the Baptist missionaries have had use of a plane only three days every two weeks.

Double Award Voted

An Elizabeth Lowndes Award for excellence during her college career has been awarded Mary Margaret Dunaway, daughter of Mr. and Mrs. Archie G. Dunaway, Jr., missionaries to Nigeria. She is now doing graduate work in Ohio.

The Executive Board of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, voted \$200 awards to Miss Dunaway and to Donna Lynn Nelson Allred, daughter of Mr. and Mrs. James Nelson, home missionaries in New Mexico.

The unusual double award was voted because the candidates had almost equal qualifications.

Former Missionary Dies

Edward Davis Galloway, former Southern Baptist missionary to China and Thailand, died January 11 following heart failure in an Oak Ridge, Tennessee, hospital. He was 51. He had been pastor in Oak Ridge since 1957. Galloway and his wife were appointed in 1945. They returned to the U.S. in 1951 and resigned the next year.



W. Robert Hart
J. D. Hughey greets Sergei Timchenko and Adolf Klaupiks, translator, at FMB.

Soviet Visitors

Signs of a passing crisis and of an upsurge in evangelical Christianity in the Soviet Union were noted in comments made when three Russian Baptist leaders visited Foreign Mission Board offices in Richmond, Virginia, in late January.

Sergei Timchenko, first vice-president of the All-Union Council of Evangelical Christians—Baptists, cited 13,000 baptisms recorded by churches of the Council in the past three years.

Timchenko, also a pastor of Moscow Baptist Church, said his church alone baptized 182 persons in 1969.

Formerly there were reports of churches being closed in Russia. But Timchenko reported that in the Moscow area there are 13 newly registered Baptist congregations, each with 2,000 to 3,000 members. Only the main church where Timchenko serves has its own building. But he said that government permission can be obtained for Christians to meet in private homes when they do not rent or build places for worship.

He also stated that Russian Baptists emphasize religious training in the home for their children, many of whom take part in Communist youth organizations. He cited as an example his own six children; they were all members of state youth groups, yet all but one are now church members.

Nearly 500 delegates and many visitors from throughout the Soviet Union attended the All-Union Council's 40th



W. Robert Hart
Timchenko is interviewed at FMB.



Composite Photo

Congregation is largely men at recent congress of the All-Union Council of Evangelical Christians—Baptists in Moscow. Above platform (right) is congress theme, John 17:21. All-Union Council President Ivanov is at pulpit. (Note Timchenko at right.)

congress (convention) in Moscow in December.

A dissident Baptist group, the Council of Churches of the Evangelical Christians—Baptists, was also permitted to hold a convention recently. Some Baptists left the All-Union Council to form the new group because they objected to a Soviet law requiring congregations to register with the government. The All-Union Council seeks to work within the framework of Soviet law.

A number of dissident pastors and church members have been received back into the fellowship of the All-Union Council. The theme of the All-Union Council's December congress, "That they may all be one," was said to reflect the desire of Baptist leaders for unity.

Traveling with Timchenko were Iliia Orlov and Mrs. Klaudia Pillipuk, who have responsibilities in foreign relations for the All-Union Council.

Adolf Klaupiks, former relief coordinator for the Baptist World Alliance, interpreted for Timchenko, who spoke in Russian during his Board visit. Traveling under BWA auspices, the group was to visit other cities in the U.S.

An invitation has been extended by Russian Baptists for representatives of Baptist and Mennonite bodies in North America to visit the Soviet Union March 13-31. John Allen Moore, missionary field representative for Europe, has been invited to represent Southern Baptists on the visit.



W. Robert Hart

Mrs. Klaudia Pillipuk, one of the guests.

W. Robert Hart



Iliia Orlov examines the February issue.

Again a 'Mission Field'

Europe, "for the second time in history," must be regarded as a mission field, where less than 5 percent of the people may be committed Christians, declared the evangelism committee of the European Baptist Federation in a statement opening the '70s.

During the last three decades an "urgent need for missions" has arisen in Europe, said the statement, released through committee chairman Günter Wieske, home missions secretary for Baptists of West Germany. The committee called for a many-sided modern evangelistic thrust to confront a pluralistic society.

There are signs, said the committee, that the church—"the only institution in the world that can give men what they need, Christ"—is undergoing renewal in various countries of Europe.

Weeks of Evangelism Observed

Most of the 52 Baptist churches in Poland observed weeks of evangelism during 1969, Polish Baptist leaders reported. There were 86 conversions to Christ and baptisms, chiefly young people. Besides the 52 churches there are 87 preaching stations. Total church membership is 2,328.

Choir Presents Cantata

In a remote Philippine community called Bunkhouse, a 40-member, robed choir sang a Christmas cantata under the stars. An invitation to accept Christ was extended. Seventeen adults stepped forward to be counseled by choir members.

The experience was high point in a series of seven presentations by the Mati Baptist Church choir of the cantata *Born a King*, reported Missionary Paul B. Johnson. Charles Norwood, missionary doctor, directed, and many staff members from Mati Baptist Hospital participated. Performances were aided by a portable stereo public address system, a pump organ, and Johnson's accordion.

The series of performances ended on Christmas eve at the Mati public plaza.

Mati Church choir sings in Philippines.

Augusto S. Resurreccion



Campaigns for '70

Evangelistic campaigns among Baptist churches are scheduled in a number of countries during 1970, according to Joseph B. Underwood, Foreign Mission Board consultant for evangelism and church development. Among the campaigns are two area efforts—one in Asia and the other in East and Central Africa.

"Elaborate plans have been developed in each country," said Underwood. "More than 400 participants from many nations and races will be involved.

"But the supreme need is a spiritual dynamic to give revival and resurrection force for evangelistic victories that will result in the transformation of society. Therefore, united intercession is extremely urgent by all concerned believers in Jesus Christ."

Campaigns scheduled during 1970:

In progress until March 8 (began February 22): Trinidad
 March 8-29: Guyana
 March-April: Scotland
 April 19-26: English-language churches in West Germany
 May: Spain

1970 Asia Baptist Evangelistic Campaigns

March, April, and July 5-9: Korea
 June 21-July 5: Philippines, Hong Kong, Taiwan, South Vietnam, Indonesia Thailand, and India
 June 28-July 5: Singapore-Malaysia, Okinawa, and Guam
 June 21-July 24: East Pakistan

1970 East and Central Africa Evangelistic Campaigns

September 21-October 16: Rhodesia and Malawi
 September 1-24: Zambia
 October: Kenya and Tanzania
 November 1-15: Uganda

The only campaign now scheduled for 1971 is Portugal, May 16-30.

"It is anticipated that there will be stewardship and religious education campaigns or emphases and also an emphasis on music and other aspects of follow-up during 1971," added Underwood. "We need prayer for these as desperately as for the 1970 campaigns."

'Third Culture' for Children

The missionary child lives in a "third culture," one that is neither American nor national but unto himself, Franklin T. Fowler, Foreign Mission Board medical consultant, told the Board recently. The "third culture" idea was discussed at a recent consultation sponsored by the National Council of Churches, which Fowler attended.

Suggestions made by the consultation group included providing better information for older children on how to intelligently defend American culture, and offering retreats for missionary children entering college to help them overcome difficulties related to their initial period of adjustment to the American culture.

Brazilian Baptist Pioneer Dies

Mrs. Jane Filson Soren, the last remaining of 45 persons who founded the Brazilian Baptist Convention in 1907, died December 31 in Rio de Janeiro. She was 92. She also helped start the Brazilian Woman's Missionary Union in 1908.

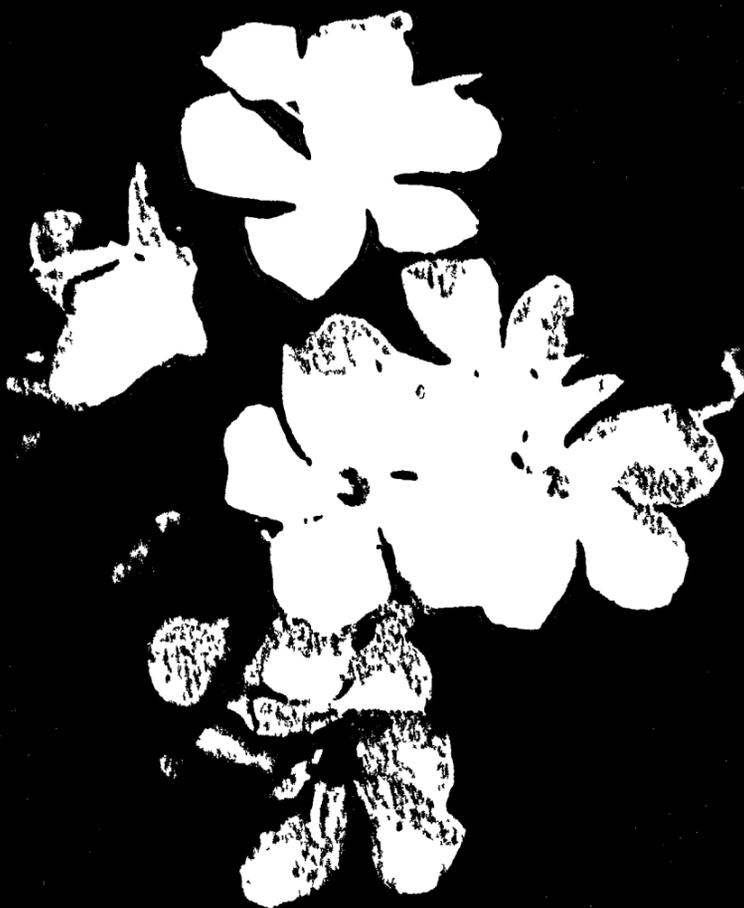
A native of Virginia, she lived the last 64 years of her life in Brazil and called the country her home. She met her late husband, Francisco Fulgencia Soren, at Southern Baptist Theological Seminary, Louisville, Kentucky, where he had gone from his native Brazil to study. He returned to Brazil, became pastor of First Baptist Church, Rio, and returned five years later to marry Mrs. Soren.

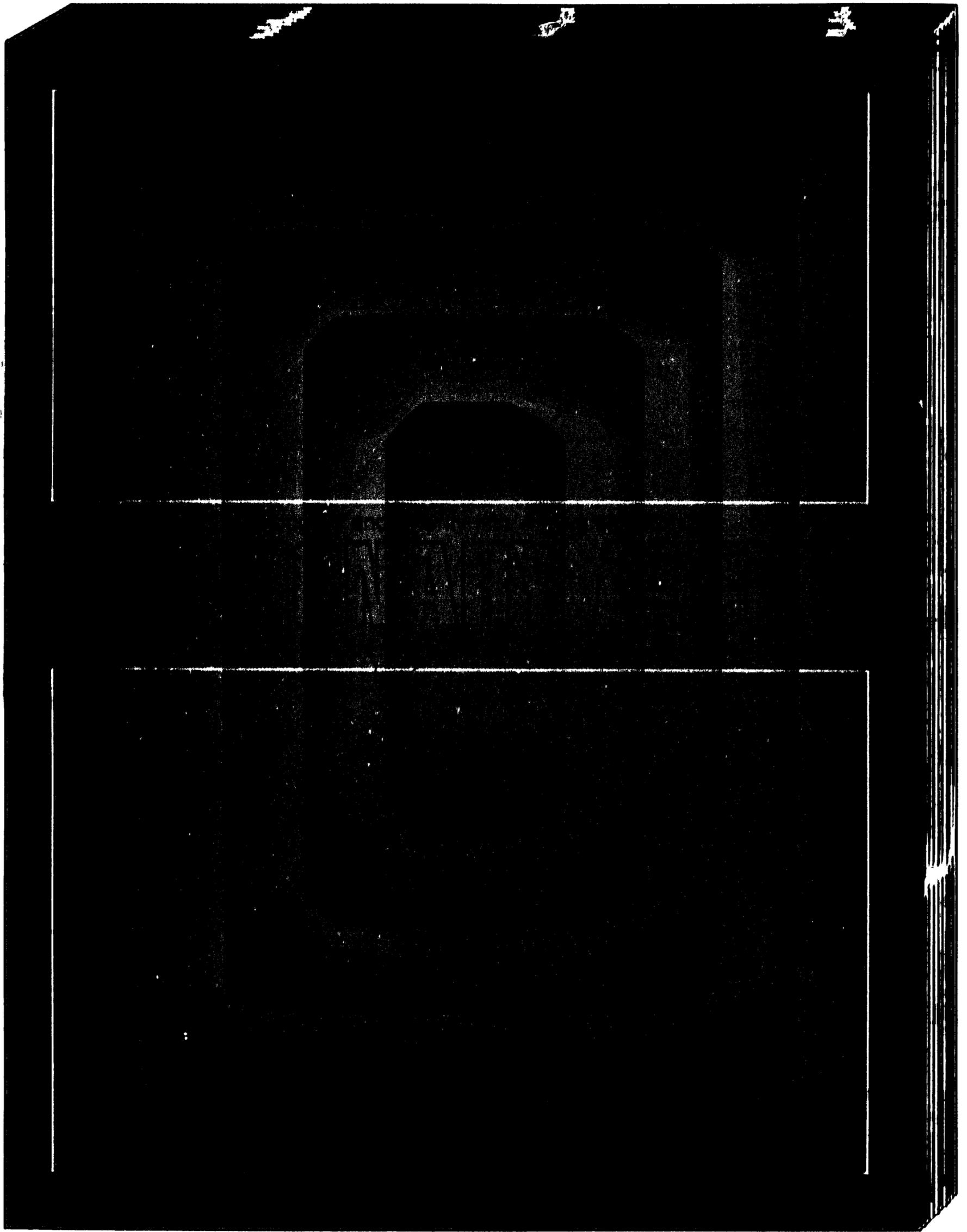
"The first great Brazilian Baptist pastor had found the ideal wife," wrote the editor of *O Jornal Batista*, Brazil's Baptist weekly, in a recent tribute.

CAMERAMA

Sunny Flowers
in the Caribbean

PHOTO BY BOB HARPER





Available April 1, 1970 • Baptist Book Stores, \$3.95