

# THE Commission

Southern Baptist Foreign Missions Journal • June 1970

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# THE Commission June 1970

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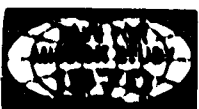
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PHOTOS: All photos this issue by W. Robert  
Hart, except p. 2, Bob Harper, and p. 40, W.  
Trueman Moore.

Cover design by Bob Harper.

## Next Month

Three Rhodesian children become ex-  
amples of the changes a nutritious diet can  
produce. And imported rabbits add a  
protein-rich meat on the menus of some  
Africans.



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

MEMBER



ACP

## FROM THE EDITOR

This issue of *The Commission* is given largely to 11 articles and an illustrating chart that present a view of the Foreign Mission Board's past, present, and future. The occasion for this departure from the traditional format is the 125th anniversary being observed by the Board and its founding body, the Southern Baptist Convention.

In this context the article that reviews the past provides a backdrop for the other topics presented. They tell how the Foreign Mission Board does its work and what resources are essential for that work. We believe that, knowing these things, Southern Baptists will respond with resources that will enable the Board not only to offset the drain of worldwide inflation but also to intensify and extend its missionary forces as God opens doors to new and harvest-ready foreign fields.

## Foreign Mission Board

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Baker J. Cauthen, Executive Secretary, Winston Crawley, Director of Overseas Division, Jesse C. Fletcher, Director of Mission Support Division, Sidney C. Reber, Director of Management Services Division.

Drew J. Gunnells, First Vice-President

John L. Moran, Recording Secretary

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Baker J. Cauthen

**By Baker J. Cauthen**

**Executive Secretary**

**WE CONFRONT** the new decade aware that world conditions are very unstable. Tragic conditions that threaten world peace give reason for regarding gravely the outlook for the years ahead. Projections concerning population growth and the consequent problems of hunger, need for education, solutions for the tragic problems of poverty, hatred, racial antipathy, and violence—all these weigh heavily upon us.

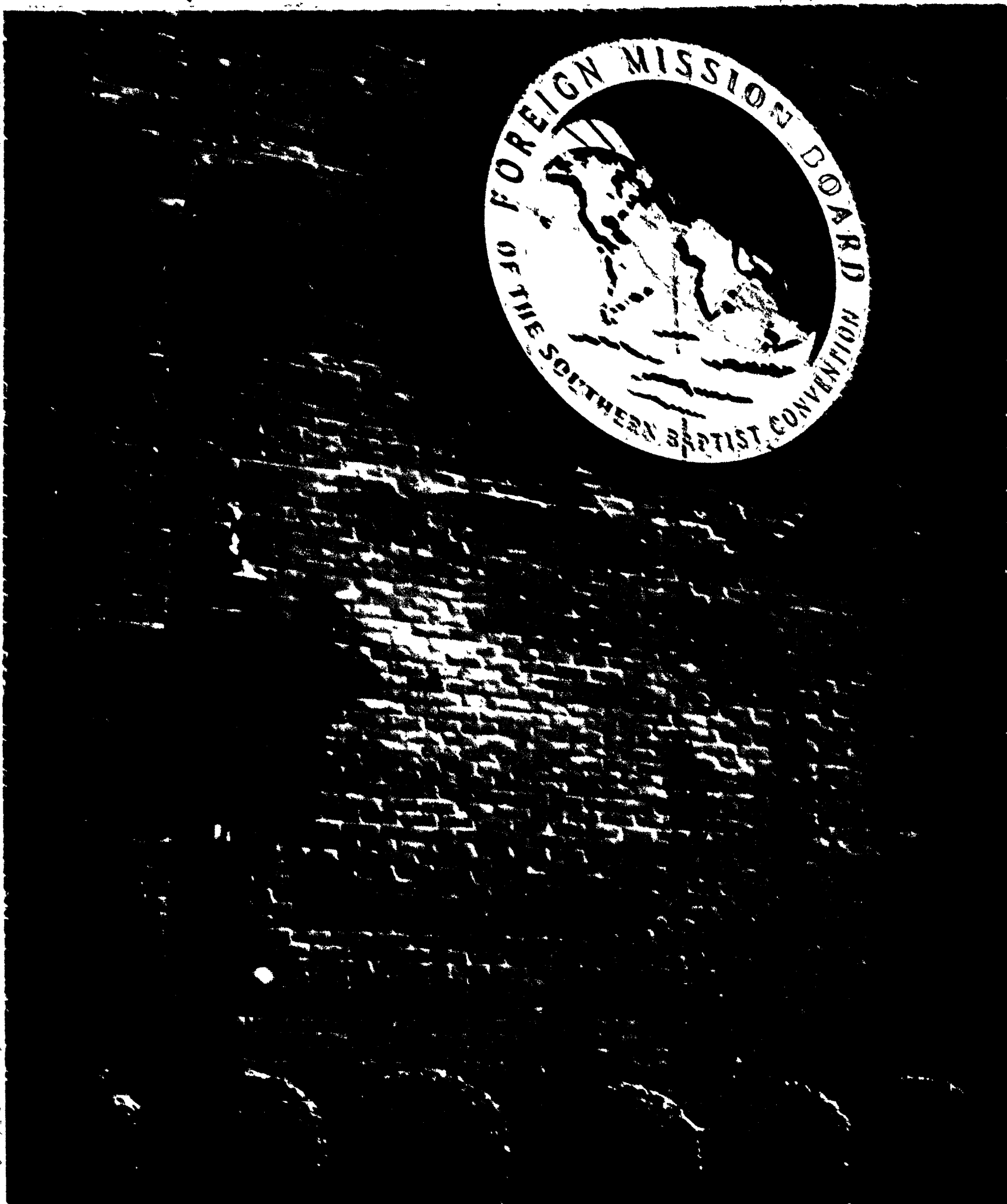
These circumstances need to be balanced, however, with the fact that strong bases for Christian witness have been established across the world in prior years, particularly during the decade of the '60s. Remarkable opportunities for Christian witness and service are found in most of the lands we have entered, so that Christian effort is limited not primarily by hostilities of governments but by lack of Christian personnel and resources.

It becomes evident, therefore, that we must move into this new decade with a firm determination to press forward steadily.

This calls for growth in missionary personnel. We are committed to the concept of bearing Christian witness and extending loving service by means of direct involvement of people who feel deeply motivated by the call of God.

We do well to approach this decade in two five-year periods. It is not beyond reason to labor toward a net gain in missionary personnel of 125 per year during the first five years of this decade. Such growth could bring us to the close of 1974 with a missionary staff well above 3,000. Preliminary projections at this point would indicate that the second five-year period in the decade ought to bring a larger net gain of missionary personnel. This would mean that we

# Facing the '70s



Seal on FMB headquarters building on Monument Avenue, Richmond, Virginia.

ought to come to the close of this decade with somewhere between 3,500 and 4,000 missionaries.

God is able to do far more than we ask or think, and these suggested figures could be greatly exceeded as faith and prayer are brought into action. We are realistic, however, to press toward the future cognizant of the rate of progress in prior years. If we could come to the close of this decade with a missionary force approaching 4,000, it would be a wonderful experience of victory and grace.

The question of finances obviously

is of major importance because, as has been indicated many times, our rate of growth calls for \$2 million of new money annually. This means that, whereas in 1970 the Foreign Mission Board's budget is \$33 million, we would need to come to the close of this decade with a budget of more than \$50 million.

The possibility for such financial dimensions depends upon growth in Baptist life both numerically and in commitment to the requirements of a worldwide task. We believe that we can rely upon a great mainstream of

Baptist concern fully committed to implementing the worldwide aspects of the Great Commission.

A large missionary undertaking places upon us the responsibility of providing to Baptist people full information as to the needs being confronted, the efforts being made, and the fruitage of those efforts in the name of Christ. Southern Baptists can be expected to provide such large sums of money only if they are fully convinced that they are addressing themselves to deep human need—to which they must give themselves in ministry



because of the expectation of Christ—and are fully convinced that the efforts being made are in keeping with his will.

Never have we faced as challenging a task in mission support as in this decade. We can rely upon the dedication and efforts of missionaries abroad, and we must match those efforts with creativity and clarity in communicating the information and inspiration essential to mission support.

This decade should witness geographical expansion into many of the remaining lands where work should be projected, particularly further areas in Africa which ought to be entered, as well as countries in the Muslim world.

Our entry into India is small, and we face uncertainty about its future in light of Indian government policies. Most mission boards find they are facing closing doors in India. Many have not been able to return their personnel to their fields, and new organizations have difficulty gaining entry.

Our moving ahead in India with the medical and church work to which we are committed is being done in faith that these efforts are worthwhile, regardless of developments in the future, and in hope that the doors may become more widely opened within the decade. If expansion in India should become a possibility, we would face a major geographical requirement calling for vast numbers of missionaries.

In the same way, we keep in mind that China will, at some time, present a changed situation that will enable mission labor to be projected there. We feel confident that, with the vast amount of humanity represented in China and India, where now there live more than 1,250,000,000 people, God will see to it that in time these people will have access to the gospel message to a degree not possible today.

Within this decade we should establish work in most of the countries of the world where we can anticipate entry, with a view to being ready for the vast requirements of India and China, and the further development within the lands where entry has been made.

We begin the 1970s deeply convinced that the call for 5,000 mis-

sionaries is urgently necessary in view of the evident requirements for missionary personnel looming before us in the years ahead. The Lord of the harvest does not give us all 5,000 missionaries in a spectacular, mushrooming fashion, but in a steady growth so that ministries can be extended as possibilities open.

This decade also lays requirements upon us from the standpoint of communicating the gospel much more massively than we have ever done. Three things in particular need to be kept in mind.

(1) We ought to enter far more extensively into the field of publications. We must study the most effective approach to publications in light of our own experience and the experience of others and undertake to reach as widely as we can go, both with religious and secular outlets.

(2) This calls for more development in the field of radio and television. Spectacular progress was made in the '60s, but this is only a beginning. This ministry calls for open-mindedness and creativity, for we are dealing with a developing situation.

(3) It also means that we must carry forward to the greatest possible degree creative efforts in evangelism. We must not become bound to any one format or procedure. Evangelism in terms of Christian witness which leads people to faith in Christ and discipleship in his kingdom is not limited to any one approach. We must stand ready to do everything possible, keeping in mind that every person has a right to hear the good news.

The decade calls us to a deeper involvement in ministering to the hurt of humanity. This is no new thing in foreign missions, because it has been done from the earliest days of ministry abroad. However, in view of the realities of this decade and what seems to be on the horizon for those that follow, we are called in clarion tones to apply the gospel of Jesus in ministries of love and mercy to the pain of the human situation wherever the message is shared.

At all times we should keep in mind that our aim is not only to bring people to Christ, but also to cultivate New Testament churches, which link themselves with each other cooperatively and project their witness and

ministry for Christ. This places upon us large demands for sharing with emerging Baptist bodies all that we have learned of the principles of growth. We have no right to hold back from emerging Baptist groups anything we have learned by way of experience, study, and discipline.

To a higher degree than ever before we must provide for missionaries and emerging Baptist groups all of the creative helpfulness possible. We must strengthen our consultative and functional services in light of the demands of cultivating Christian work on the fields.

We must keep in mind the importance of leadership development on all levels. We should help to provide high quality education for men and women called of God for Christian responsibilities, and also make possible lower levels of training for others who respond to the call of Christ but are not likely to emerge with a college education and full seminary training.

The response on mission fields outruns the supply of leadership produced only through the channels of college and full theological study. Around the world prevails a vast and growing field for the man of God who will do what was done in our own land by pioneer ministers of the gospel. The pioneers preached clearly and powerfully the Word of God with less highly polished training and with the necessity of providing much of their own livelihood.

The kingdom of God does not grow simply in proportion to the number of men who have high degrees from universities and theological seminaries. It is, therefore, essential that we strengthen all levels of Christian leadership training.

We recognize that our administrative, functional, and service roles at the Foreign Mission Board will take on greater significance. We commit ourselves not only to the widest possible extension of work but also to the best ministry of administrative leadership of which we are capable. This will call upon us to take many additional steps in this decade in strengthening the leadership and service roles of this Board in reference to the widespread work God is opening to us throughout the world.

# 1845

A capsule glimpse of some of the key dates in Foreign Mission Board history during its twelve and a half decades of existence.

## 1845-49

Southern Baptist Convention organized in May 1845, in Augusta, Georgia, and formed the Foreign Mission Board, to be located in Richmond, Virginia. . . . J. B. Taylor was elected first corresponding secretary (now executive secretary); served 1846-71. . . . China became first mission field; S. C. Clopton became first officially appointed missionary in 1845. . . . Liberia was added as a field in 1846 (Board withdrew in 1875). . . . First FMB missionary publication, **Southern Baptist Missionary Journal**, began in 1846. . . . Total missionaries at close of 1849: approximately 22.

## 1850-59

Landmark viewpoint emerged, in part challenging the right of the FMB to appoint missionaries. In 1859 the SBC debated whether churches and associations, rather than boards, should select, appoint, and support foreign missionaries. The FMB explained its plans and policies, and its report was accepted. . . . New field entered: Nigeria (1850). . . . Total missionaries at close of decade: approximately 33.

## 1860-69

During Civil War, Federal blockade cut off communication between FMB and missionaries. Some funds for missionaries were even sent under a flag of truce from the FMB to Baltimore, Maryland, to be dispatched to missionaries. Baptists in some northern and border states helped support Southern Baptist missionaries. . . . Total missionaries at close of decade: approximately 12.

## 1870-79

Henry A. Tupper became corresponding (executive) secretary; served 1872-93. . . . The SBC in 1879 made definite its choice to continue its own missionary program rather than reunite with Northern Baptists. . . . New field entered: Italy (1870). . . . Total missionaries at close of decade: approximately 21.

## 1880-89

First Little Moon Christmas Offering (not so named until 1918) was taken in 1888; receipts: \$3,315. Miss Moon, missionary to China since 1873, in 1887 had suggested in an article that Southern Baptist women set apart the week before Christmas for prayer and an offering for missions. . . . New fields entered: Mexico (1880); Brazil (1881); Japan (1889; two mis-

sionaries had been appointed to Japan in 1860 but were lost at sea before reaching the field). . . . Total missionaries at close of decade: 78.

## 1890-99

R. J. Willingham was elected corresponding (executive) secretary; served 1893-1914. . . . He reported "all debts paid" for FMB in 1898. . . . Gospel Mission Movement (holding that churches, not boards, should support missionaries; Missions should not conduct schools; missionaries should live, dress, and eat like nationals), a revival of Landmark influence, led several missionaries in North China to become independent. The more outspoken Landmark proponents withdrew from the SBC in 1905. . . . China Baptist Publishing Society was formed in 1899. . . . Total missionaries at close of decade: 94.

## 1900-1909

First Baptist hospital ministry of lasting duration on a foreign mission field (Warren Memorial Hospital, Hwanghsien, China) was established in 1900. The first trained nurse (Jessie L. Pettigrew) Southern Baptists sent to any foreign mission field went to this hospital in 1902. . . . New field entered: Argentina (1903). . . . Total missionaries at close of decade: 246.

## 1910-19

Judson Centennial Campaign, launched in 1912, produced \$1.06 million for foreign missions enlargement. . . . Baptist Spanish Publishing House moved to El Paso, Texas, in 1916 (begun in Mexico in 1906). . . . The SBC in 1919 adopted the \$75 Million Campaign, to be conducted over a five-year period, to aid all Convention causes. With \$92 million pledged, actual gifts totaled \$58.5 million; \$11.6 million of this went to the FMB. Enlargement plans made during the campaign on the basis of reaching the \$75 million goal resulted in overextension when receipts fell short; FMB and other Convention agencies went into debt. . . . J. F. Love was elected executive secretary (title changed from corresponding secretary); served 1915-28. . . . New fields entered: Macao (1910); Uruguay (1911); Chile (1917). . . . Total missionaries at close of decade: 341.

## 1920-29

Cooperative Program was begun by SBC in 1925 as means of regular support for all Southern Baptist causes, including foreign missions. . . . At conference in London, sponsored by Baptist World Alliance, Southern Baptists were asked to help mission fields of Hungary, Romania, Spain, Yugoslavia, Palestine, and were recognized as the Baptist group working in Italy. . . . T. B. Ray became executive secretary (act-

# 1969

ing 1928-29; executive 1929-31; foreign and acting secretary 1931-32). . . . New fields entered: Israel (Palestine), Spain (1921); Romania (1923). . . . During 1926-29 there were 91 missionaries lost by resignation or death; only 12 were appointed. Total missionaries at close of decade: 445.

## 1930-39

Foreign Mission Board debt was reported at \$1.1 million in 1933. . . . The Baptist Hundred Thousand Club was formed, seeking persons to contribute \$1 a month above their regular gifts through the churches. . . . C. E. Maddy became executive secretary; served 1933-44. . . . Foreign missions conference was begun at Ridgecrest (N.C.) Baptist Assembly. . . . Board's administrative organization was expanded in 1935 with beginning of plan for area (regional) secretaries for geographical groupings of countries. . . . Publication of *The Commission* began in 1938, reviving name of early FMB publication and replacing *Home and Foreign Fields*, published by Sunday School Board 1917-37. . . . New fields entered: Hungary (1935); Yugoslavia (1938). . . . Missionaries in 1934 (377) totaled fewer than in 1929. Total missionaries at close of decade: 455.

## 1940-49

Final payment of all FMB debts was made in 1943. In 1944 the FMB reported no indebtedness and no interest paid. Plans were made for a cash reserve. . . . M. Theron Rankin was elected executive secretary; served 1944-53. . . . Program of Advance was inaugurated in 1948, calling for 1,750 missionaries, an annual budget of \$10 million, and projecting an enlarged program of world missions. . . . First international seminary of Southern Baptists was opened in Switzerland in 1949. . . . Romania, Hungary, and Yugoslavia were closed to missionaries. . . . New fields entered: Hawaii (1940); Colombia (1941); Paraguay (1945); Ghana (Gold Coast) (1947); Guatemala, Switzerland, Taiwan, Lebanon, Philippines (1948); Venezuela, Costa Rica, Hong Kong, Thailand (1949). . . . Total missionaries at close of decade: 711.

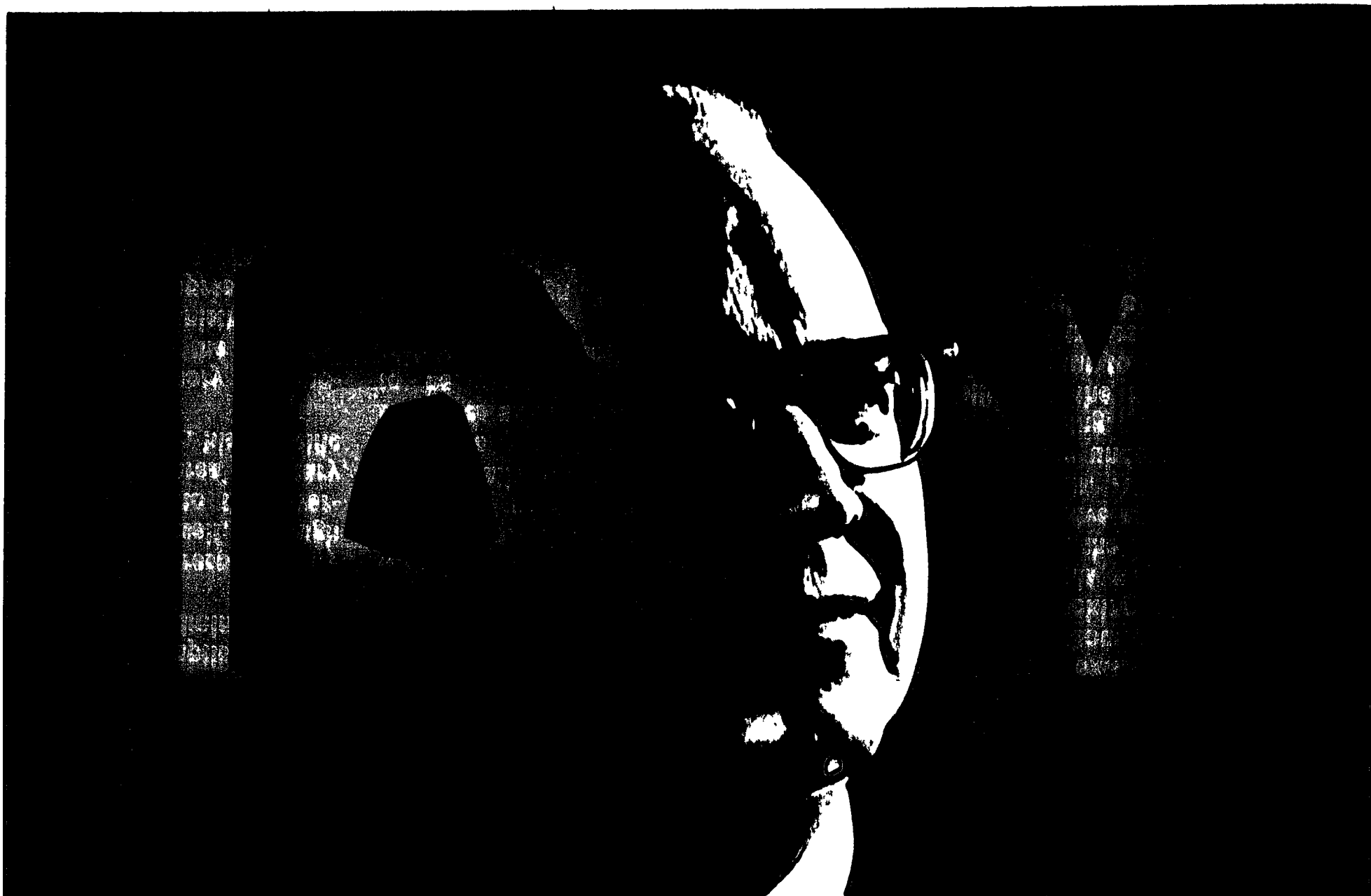
## 1950-59

Communist takeover of Mainland China forced missionaries to leave. Many displaced missionaries dispersed to other fields in the Orient. . . . Baker J. Cauthen was elected executive secretary; has served since 1954. . . . Present FMB headquarters building was dedicated in Richmond in 1959. . . . New fields entered: South Korea, Ecuador, Singapore, Peru, (Southern) Rhodesia (1950); Malaysia (Malaya), Bahama Islands, Indonesia (1951); Jordan (1952); Gaza,

Honduras (1954); Kenya, Tanzania (Tanganyika) (1956); Pakistan (1957); Portugal, Malawi (Nyasaland), Zambia (Northern Rhodesia), South Vietnam (1959). . . . Total missionaries at close of decade: 1,381.

## 1960-69

Program of Advance goal (1,750 missionaries) was reached in 1963. . . . New Program of Advance was adopted in 1964, calling for 5,000 missionaries at earliest possible date, geographical and program of work expansion, an annual budget exceeding \$65 million. . . . Consultation on Foreign Missions at Miami Beach, Florida, in 1965 brought together 281 persons (including nationals, missionaries, Board members, denominational leaders) to consider missions approach. . . . The SBC approved six "programs of work" for the FMB: (1) support for foreign missionaries; and responsibility "in foreign lands" for (2) evangelism and church development, (3) publication work, (4) schools and student work, (5) hospitals and medical care, (6) benevolent ministries. . . . FMB home office administration was reorganized to provide three divisions: Overseas, Mission Support, Management Services. . . . The FMB divided two of the geographical administrative areas so that there are now six: Europe and the Middle East; Africa; East Asia; Southeast Asia; South America; and Middle America and the Caribbean. . . . Field representative plan was initiated to assist in field administration. . . . Consultants (medical; evangelism and church development; music and mass communications) were added to FMB staff. . . . Radio-TV representatives were named for some areas. . . . Auxiliary missionary personnel programs were launched: Missionary Associate Program (185 employed in the period 1961-69 for short-term service); Missionary Journeyman Program (a total of 280 college graduates under 27 were assigned for two years overseas during 1965-69 period). . . . Extended orientation for new missionaries began in 1967. . . . Hawaii Mission phased out after statehood. . . . New fields entered: Okinawa, France (1960) (also Liberia reentered); Guam, West Germany (1961); Trinidad and Tobago, Dominican Republic, India, Guyana (British Guiana), Uganda (1962); Jamaica, Iceland (1963); French West Indies, Luxembourg, Yemen, Togo (1964); Libya, Austria (1965); Bermuda, Turkey, Ivory Coast (1966); Belgium, Morocco, Ethiopia (1967); Angola, Botswana, Iran, Leeward Islands, South West Africa (1968); Senegal (1969). Missionaries also under appointment for Dahomey and Egypt (U.A.R.) but not in residence. . . . Total missionaries at close of decade: 2,490 (including 153 missionary associates, 128 missionary journeymen, and 4 special project nurses), assigned to 71 countries or political entities. . . . Total missionaries appointed in 125 years: 4,427; served in a total of 79 countries.



Winston Crawley

**O**UT of a deep concern for world missions, Southern Baptists are raising questions and making suggestions about many aspects of the work of the Foreign Mission Board. These questions have made us aware of our need to help Southern Baptists understand how the Board administers its mission work.

The line of delegated responsibility runs from the Board itself, through the executive secretary, to the Overseas Division, with the area secretary as the administrator for his specific geographic area.

Consultants have advisory and supportive functions within the division, but without direct administrative responsibility. Field representatives, where they exist, have a supportive function in relation to the work of an area that is similar to that of the consultants.

The needs of the missionaries and the fields are represented to the Board itself by the area secretary through the area and administrative committees, with the Overseas Division director and the executive secretary in

consultation in the process. These do not constitute levels of administration between the area secretary and the Board, however.

An understanding of the field administration focuses on the Mission—how it functions and why. This is basic to an understanding of the Board's work, and it is this about which many Southern Baptists are inadequately informed.

1. Our administrative approach is intentionally decentralized. This means that the working out of mission strategies and decisions about methods to be used and allocations of resources take place primarily on the fields.

The Foreign Mission Board outlines general policies but does not seek to control the details of mission work by orders handed down from Richmond. In other words, we do not administer mission work by pushing buttons in Richmond and having things happen on the fields.

There are very strong reasons for this decentralized administrative approach. One is our basic conviction

about the nature of the missionary calling and the relationship of the Board to the missionary. The missionary goes to the field, not at the call of the Board, but at the call of the Lord.

The Board exists as a channel through which Southern Baptists can provide the backing needed by the missionary in his work. Through its area secretaries, the Board encourages individual initiative and creative thinking on the fields. All of this is consistent with our understanding of the missionary calling. The ultimate responsibility of the missionary is not to the Board but to his Lord.

In addition the realities of mission work in the midst of complicated local situations are such that it would be most unwise for detailed decisions to be made by persons thousands of miles from the actual situation.

Another fundamental reason for a decentralized approach is that the overall objective of our work is to develop indigenous church strength in other lands. Thus from the very beginning of the work our missionaries



# Decentralized, Democratic, Directed

**By Winston Crawley**

Director, Overseas Division

seek to involve young churches and developing local Baptist bodies in the plans that are made. It would be most inappropriate for decisions to be made for those Baptist churches and conventions at a foreign headquarters in Richmond.

2. In addition to being decentralized, our administrative approach is democratic. This characteristic grows out of the fact that our mission effort is a cooperative, team effort. Teamwork involves some method of reaching decisions applicable to the team as a whole.


The method used by our missionaries is the democratic functioning of the entire missionary group in a particular country or region as a Mission. It chooses its own leaders and determines how much authority they will have. It organizes itself in terms of the needs of the work. It makes plans for the work, in cooperation with national Baptist entities. The Mission team as a whole evaluates proposals as to changes that might be made.

We feel that this democratic approach is consistent with our Baptist

ways of doing things. It rests in our conviction that the leadership of the Holy Spirit is given through groups as well as individuals.

3. One other characteristic of our administrative approach is directed. The Board, through its area secretaries, does not seek to hand down orders to the missionaries, but it does seek to offer such direction as will be helpful.

Part of this direction comes in the form of the adopting of general prin-



ciples and policies to give guidance to all fields. When the point of view of any missionary on any field proves convincing enough to become the majority view of his co-workers, it is passed on to Board headquarters as a recommendation from one of the Missions, to be examined in a world context for possible adoption as a general working policy.

Another part of the process is the

sharing by area secretaries in the consideration of field problems. The area secretary becomes a listener to the concerns of individual missionaries. He brings into the local situation an objective point of view. He shares insights gained from the struggle with similar problems in other fields. He offers encouragement and challenge to the missionaries.

All this comes to the missionaries not in the form of pressures from the Board, but in the form of personal leadership and the sharing of a sense of direction.

Both at Board offices in Richmond and on the fields, we continue to re-examine our policies and procedures. Of course, there would be many other ways to administer mission work, each with its relative merits, and, of course, there are many ways in which we can and should improve the functioning of our missions administration.

In its essential principles—decentralized, democratic, directed—we believe our administrative approach is true to the Baptist genius and is ultimately the most effective way.

# Missionary Personnel Trends

**By Franklin T. Fowler**

Medical Consultant

**I**N THE LAST 30 years a phenomenal growth of Southern Baptist missionary forces has taken place. In 1940 the Foreign Mission Board had under appointment 446 missionaries. By 1950 this had risen to 803, an increase of 80 percent over the ten-year period. By 1960 there were 1,480 missionaries. By the end of 1969 there were 2,490, a 452 percent increase since 1940.

In any organization with this number of personnel, plus their children, there is bound to be some loss from death and resignations. But just how large have our losses been?

Are we losing more ground than we are gaining? What are the causes

Franklin T. Fowler



**'The greatest investment the Foreign Mission Board has is in the lives of its missionaries and their families.'**

of our missionary losses? Do we need stricter screening processes in the appointment of the new missionaries?

In an attempt to find the answers to at least some of these questions, a study has been made of FMB missionary losses over the last 30 years, 1940-69. Such a study is never a pleasant one, for each loss, regardless of cause, is painful to the Foreign Mission Board, to the Mission, and to the individual missionary involved.

As we look at our loss rate—missionaries lost per 1,000 missionaries on the field—in each of the three decades since 1940, we find only minor variations.

From 1940 to 1949 the missionary loss was 24.44 per thousand missionaries.

From 1950 to 1959 the loss was 17.9 per thousand.

From 1960 to 1969 the loss was 24.1 per thousand.

These figures do *not* include those missionaries retiring at the end of their

service or missionary associates or missionary journeymen terminating service at the end of their terms.

In spite of the great growth of missionary personnel, the loss rate has not varied to any large extent over the last 30 years. There has been an increase in the loss rate in the last half of the decade of the '60s. However, in the last two years of the decade this rate has been on the downswing, a trend hopefully to continue.

Is service in one area of the world more hazardous than another?

Probably not. During the 30-year period there seem to be only minor differences among the major geographical areas, with some exception concerning Europe and the Middle East. This particular area has always had comparatively few missionaries, which may explain to some extent the increase in its loss rate.

Loss rates during the 30 years: Latin America, 19.1 per thousand missionaries; the Orient, 19.3 per thou-

sand; Africa, 24.9 per thousand; Europe and the Middle East, 38.1 per thousand.

In comparing the loss rate between the sexes and concerning marital status, statistics show that the single woman missionary (barring resignation because of marriage) is the best risk.

At what point in missionary service do the greatest number of losses occur?

The highest number of resignations take place among missionaries having served from five to nine years. This seems to be the critical period of missionary service.

On careful scrutiny it is seen that this should be expected. This is usually the period when the missionary child becomes a teen-ager, and the problem of educating the children becomes a very difficult one in many cases. This also is the period that catches the missionary in his "watershed age"—the time when any change, if one is to be made, seemingly must be made "now." Also, missionaries' parents in



the States are getting older and sometimes need the personal help of their missionary children for at least a period of time.

**What causes missionary losses?**

In many cases, of course, it is very difficult for even the missionary himself to point out only one reason for his resignation. The reasons may be multiple and complex. In no way does this study try to condemn or criticize, but rather to look honestly at the problem.

Deaths, it is gratifying to note, have been at a minimum among our missionaries. Since 1940 the average death rate has been 1.7 per thousand missionaries. This is well below the average death rate—6.9 per thousand population—in the United States of people in the same age bracket.

The leading causes of death among missionaries have changed significantly over the last 40 to 50 years. Formerly,

infectious diseases were a significant and large cause of missionary deaths, but in the last five years there have been no deaths from this cause among Southern Baptist missionaries.

However, there has been a gradual increase in the so-called neoplastic (cancer) and cardiovascular diseases. Accidental deaths have increased in the last decade, reflecting the kind of age in which we live.

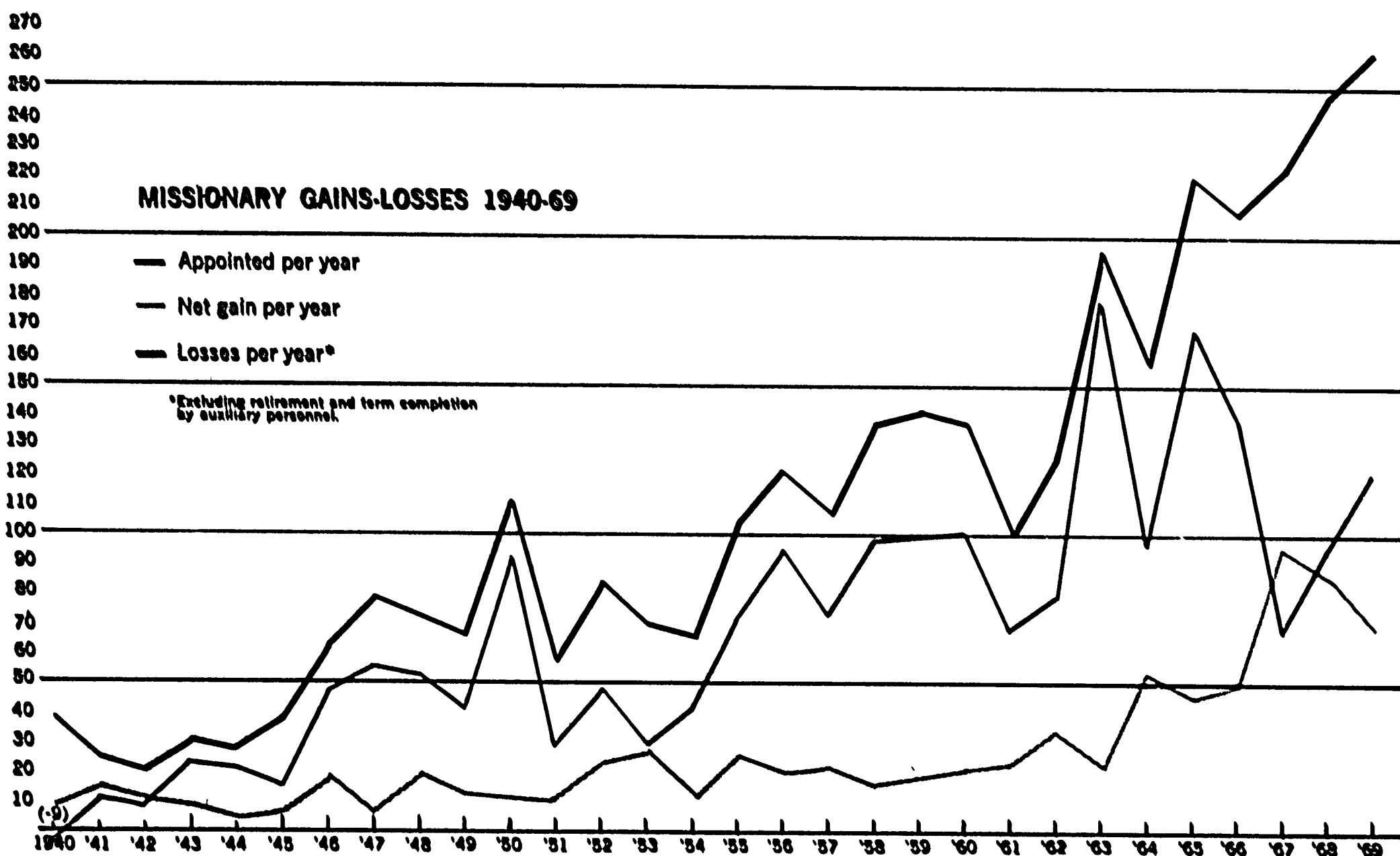
Losses from mental health have played a significant role in the overall loss study. In studying the rate of mental health difficulties in similar groups in the States, however, we find that the missionary rate is not exceptionally high. Frustrations, adjustment problems, physical health of the missionary and/or his children, care of elderly parents—all enter into the causes of loss.

Among the leading causes for missionary loss has been what is termed

"change of call." Of all the losses in the last three decades, 15.7 percent have been classified this way. If we recognize the leadership of the Lord in the individual lives of the missionaries, we can accept this cause without difficulty. God's leadership is continuous; we must recognize this.

Many fine missionaries who have returned to the States are now making a most significant contribution to the work of God's kingdom in pastorates, in teaching positions in colleges and seminaries, and in denominational leadership positions. "Lost" is thus a misleading term, except when it refers only to losses from the active roster of missionaries appointed by the Foreign Mission Board.

It must also be noted that a large number of missionaries have been re-appointed and have returned to the field after having resigned for various causes.



Comparing the FMB's overall missionary losses to that of other mission boards, we note gratefully that our rate is low. Why?

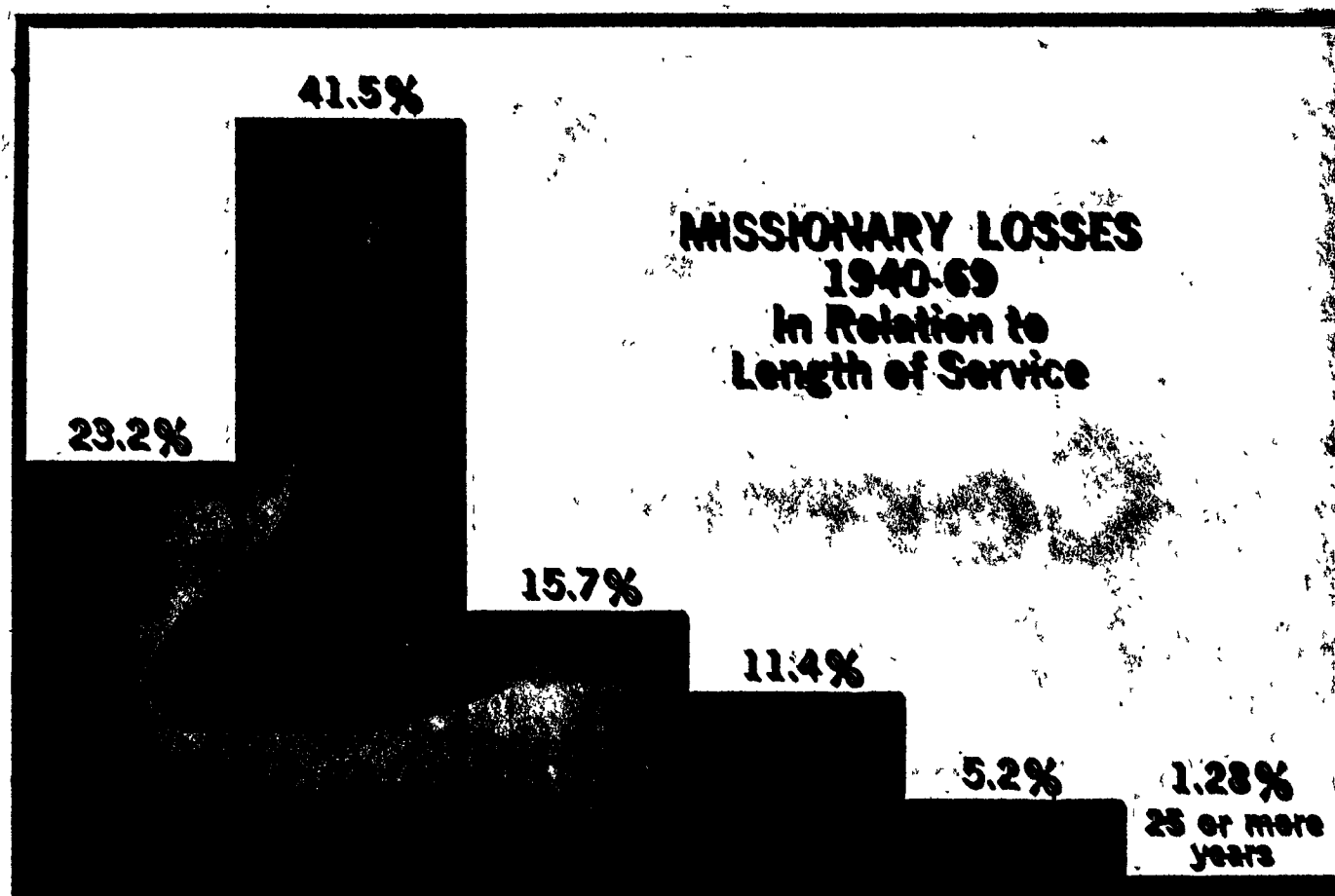
(1) The missionary appointed by the Foreign Mission Board must feel definitely that he is called of God. The Board does not call. In fact, it has been criticized for not being more active in recruitment.

(2) The candidate is carefully screened before appointment. In each case, husband, wife, and children are examined carefully by competent physicians and psychiatrists. These professional men and women do not determine whether a candidate should be appointed; this is not their function. But they do help us look carefully at the total personality of the candidate and his family in view of the stresses and strains awaiting him on the foreign mission field.

The Board's excellent missionary personnel department through the years has performed superbly. This is one of the reasons our loss rate has been kept so low. It should also be remembered that in the final analysis it is the Foreign Mission Board, acting upon the recommendation of its personnel committee, that makes the final decision of appointment. Even the Board does not try to determine God's will in the individual lives, but rather faces the Board's stewardship responsibility for the resources that Southern Baptists have given them to "send" efficient and effective witnesses into the world.

(3) Continued care is given our missionaries regarding their health. Annual physical examinations are authorized for each missionary while on the field. A thorough physical examination is given the entire missionary family when they return on furlough. These examinations are given by selected examiners approved by the Foreign Mission Board's medical consultant. Recently psychiatrists have been invited to visit various fields to help the missionary meet some of the anxieties encountered there.

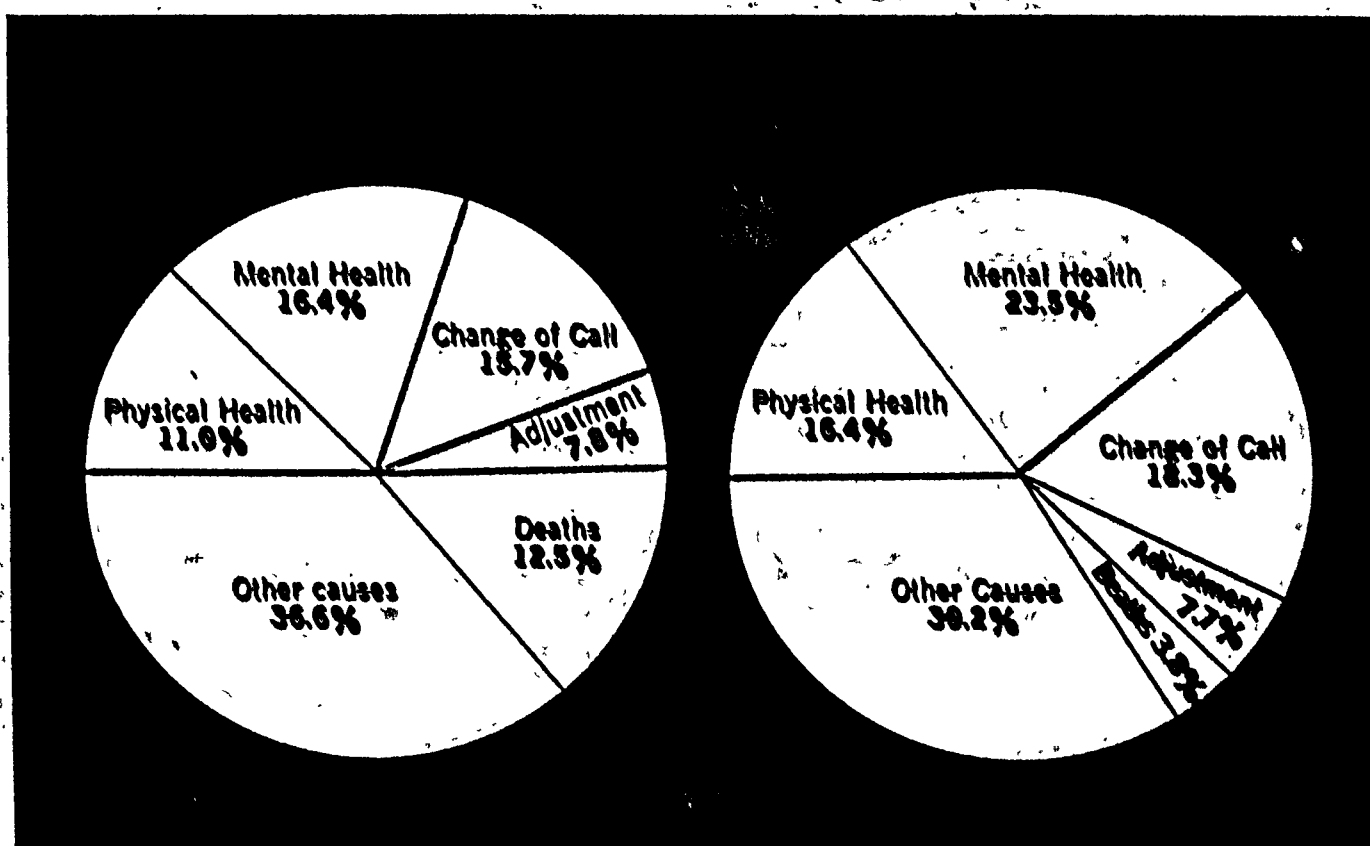
The greatest investment the Foreign Mission Board has is in the lives of its missionaries and their families. Studies now under way seek to determine how better to assist the missionary parent and his child—at the point of orientation before going overseas, in adjustments on the field, and in the education of the missionary child both on the field and back in the States.



### Missionary Gains-Losses 1940-69

	On field at end of decade	Added during decade	Loss during decade*	Loss rate per 1,000
1940-49	711	459	114	21.44
1950-59	1,381	1,001	192	17.99
1960-69	2,490	1,878	503	24.1

\* Excluding retirement or term completion by auxiliary missionary personnel.



# A Continuing Dilemma

By Winston Crawley

Director, Overseas Division

**I**N A SETTING of enthusiasm and great anticipation the Foreign Mission Board is planning for the years just ahead. The enthusiasm we mention glows bright as we see how many open doors there are for entering new fields all over the world and for expanding existing projects of witnessing and ministry under the guidance of our Lord.

The great anticipation springs from our belief that Southern Baptists will come to see that God would have them surpass now all previous performance in providing financial resources for the fully ripened opportunities and clamoring needs before us.

The Board's determination to derive maximum results from every mission dollar calls for the most careful strategic planning. In view of rapidly changing circumstances everywhere the possible alternatives facing the Board as it plans each annual budget constitute a serious and recurring dilemma. The elements of that dilemma are set forth here.

For several years the Foreign Mission Board has needed increases in financial resources at the rate of \$2 million per year. At this time it is probably presumptuous to expect that resources available for 1971 will increase by that amount, but, for discussion, let us make that assumption. This would be an increase of approximately 6 percent in 1971 financial

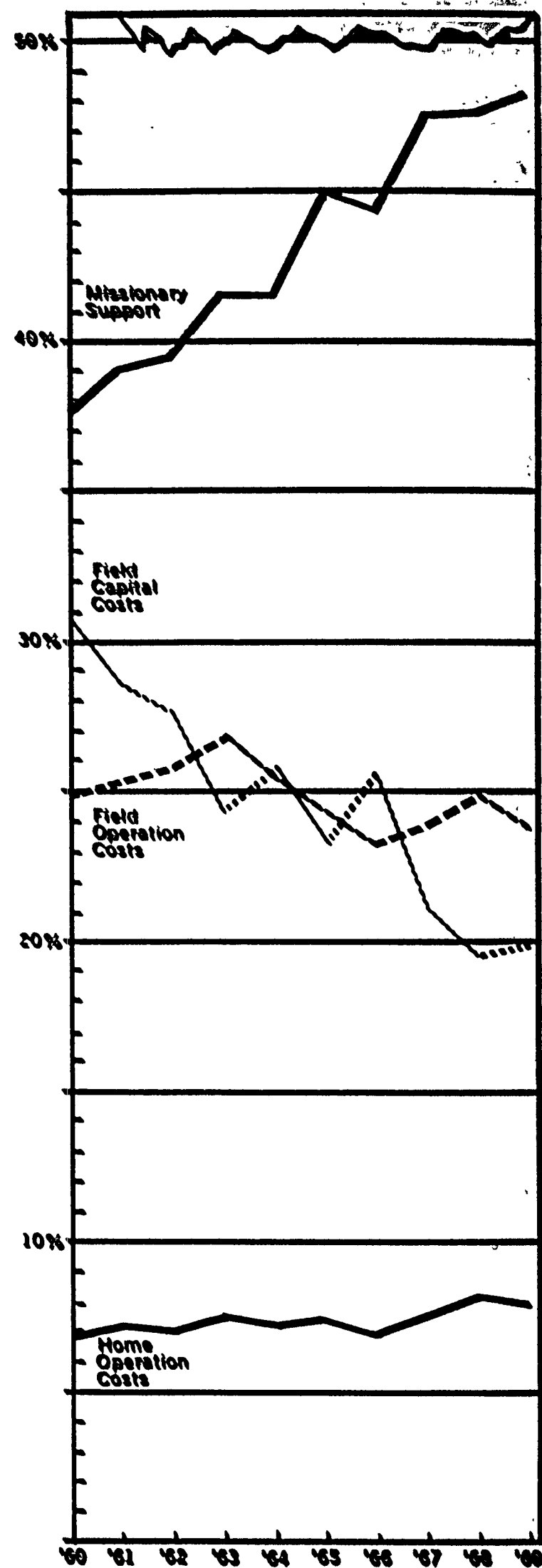
resources over 1970.

An inflation factor of 3 percent to 5 percent can reasonably be expected. The recent inflation rate has been 6 percent, but some decline in the rate is likely. We may reasonably project a net gain of 100 to 120 or more in missionary staff (the gain in 1969 was 119). This would be an increase of 4 percent to 5 percent.

Upon combining the gain in missionaries and the inflation factor, it becomes evident that, even with an increase of \$2 million in resources, the actual purchasing power available to the Foreign Mission Board per missionary will likely decline in 1971. The decline will be slight if inflation is brought well under control and if our rate of growth in missionary staff falls off. But the decline in purchasing power per missionary could be as high as 4 percent, or even higher if the increase in the Foreign Mission Board's income is less than \$2 million.

A further complication is that some cost items have relatively little room for flexibility: administrative cost varies roughly with the number of missionaries and the inflation factor; missionary salaries advisedly are adjusted periodically to offset inflation; most other items in the "missionary support" section of the Board's budget rise automatically as the total number of missionaries grows.

This means that any decline in total purchasing power must be absorbed



Exhibited above are the trends of the three categories by which the Foreign Mission Board administers funds for overseas operations. The fourth category represents the Board's home expenses. These include such items as general operation of the home office; board meetings; recruitment and appointment of missionary personnel; also the Board's assigned task of cultivating mission support through education and promotion.

**'In view of rapidly changing circumstances everywhere the possible alternatives facing the Board as it plans each annual budget constitute a serious and recurring dilemma.'**

in parts of the budget that offer more room for flexibility. Thus, purchasing power available for the variable items (on-the-field operations and capital needs) is likely to decline at a faster rate than the overall decline of 1 percent to 4 percent.

The problem is not a new one. For several years Board policy has made provision first for the missionaries. Then increases have been allowed for the field work sections of the budget at a rate only slightly above the inflation factor, with the expectation that self-support on the field would make possible still further expansion in field work. This has meant that the decline has come mainly in the capital section.

Some years ago expenditures were divided at approximately one-third each for missionaries, field operations, and capital needs. Expenditures in 1969 provided 53.7 percent for the maintaining of missionaries, 25.8 percent for field operations, and only 20.5 percent for capital needs (see graph). Obviously this trend is in danger of creating a severe pinch on funds for field operations and capital needs.

At the same time that we have become increasingly concerned about this financial pinch, we have been under growing pressures from the fields to do various new things, all of them with some obvious desirability—but all calling for increased spending. Some of the most common

proposals are:

- Allow more frequent furloughs.
- Increase the amounts allowed for land and construction costs for missionary housing.
- Provide larger allowances for the missionaries' teen-age children and especially for the Margaret Fund for college education of missionaries' children.
- Provide a "longevity increment" for missionaries, based on length of service.
- Increase field supplements.
- Provide more help for advanced study and for attendance at professional conferences on furlough.
- Help more on the income tax burden of missionaries on the fields.
- Provide more expensive schooling arrangements on the fields.
- Increase outfit and freight allowances.
- Raise our base level of missionary support to reflect a new psychology both in the homeland and among missionaries.

In addition to these changes proposed in recommendations from the fields, there are other proposals growing out of discussion and studies in the Overseas Division. Examples are special conferences for missionaries on their first furlough and conferences for children of missionaries in their first year of college back in the United States. If implemented, these and many other ideas discussed at a

recent staff conference would place additional demands on financial resources.

It is one of the elementary facts of life that we can increase the provision made for the needs of missionaries in one or more of the ways mentioned above only by reducing the effective purchasing power available for some other aspects of our work.

Assuming that we do come to a feeling that we should increase missionary support in some (or all) of the ways proposed, what planning possibilities are available to us?

One option would be to limit the growth of the missionary staff in order to make better provision for the missionaries already in service. That option, however, would have several very serious difficulties:

(1) A difficulty of conscience, because we are convinced—in light of the Lord's will, the world's need, and the stewardship of Southern Baptists—that we now have fewer, rather than more, missionaries than we should have.

(2) A morale difficulty, because the concern of missionaries for urgently needed reinforcements is as serious as their feeling about any personal support need.

(3) A practical difficulty, because experience indicates that money for missions tends to follow the dedication of life, rather than the other way around, and because there are sensi-

'The flow of lives and gifts to missions is like a faucet that may be easier to turn off than to turn back on.'

tive psychological factors involved—the flow of lives and gifts to missions is like a faucet that may be easier to turn off than to turn back on.

*Another option* might be to provide funds for increased missionary support by allowing no net increase in budget amounts for field operations. This again would have serious difficulties in the same realms of conscience, morale, and practical effectiveness, and it would create a tremendous further dilemma about projection of new work anywhere. Missions advance might grind to an abrupt halt.

*A third option* would be to reduce capital allocations drastically. This may involve fewer problems in some ways than the other options mentioned, but several difficulties are still evident:

—Missionaries would need to make radical adjustments in their approach, using the utmost creativity in finding ways to get the job done without capital funds.

—Unless capital provisions for the housing of missionaries are adjusted equally with other capital provisions, we may face a real and acute strain on relations with local Baptist groups on the fields.

—There are some complicated practical questions of budgeting that limit the extent of possible operating fund commitments. Such commitments need to be based on firm income expectations. Another practical problem is

the difficulty of backing away later from any liberalized provisions that might be put into effect in missionary support.

*A fourth option* is to seek to balance our progress by gradual adjustments that do not make any one aspect of the work (missionary support, field operations, or capital items) suffer drastic change.

Clearly, this fourth option is the one we have been following. We believe most missionaries, if faced with the dilemma in all its ramifications, would agree that we should continue along the same line.

This working policy does have some important implications:

(1) We continue to give priority both to the sending out, and to the support, of missionaries.

(2) We can add new or increased provisions for missionaries (along any of the lines proposed) only gradually, and usually only one item at a time. (For example, the approving of the short furlough arrangement delayed any action on a longevity increment.) The various possibilities are reviewed continually.

(3) Missions need to exercise special care in making requests for, and in using, items in the "missionaries section," because relatively lenient treatment is given to those items.

(4) Although we try to provide for some increase in field work allocations, much of the real hope for

outreach in those items rests on the progress of self-support on the field.

(5) Special caution is needed to see that "miscellaneous" items do not eat up the field work increases.

(6) Capital funds probably will constitute a decreasing portion of total Foreign Mission Board resources in the years ahead (unless Southern Baptists come to the rescue in new and unanticipated measure) and may even decrease in actual dollar amounts available.

(7) We need to continue to exercise careful economy in our administrative costs.

(8) Missionaries are encouraged to realize the complicated interplay of all these factors, the limitations that create a continuing dilemma, the likely subtle psychological side effects of any new courses of action, and the impossibility of doing all that any missionary or all missionaries or we ourselves want to do. At the same time we feel sure that missionaries are aware of the Board's genuine concern for them and for the greatest good of the mission cause.

We also believe that Southern Baptists, knowing of this continuing dilemma, will provide the volume of financial support that will enable the Foreign Mission Board not only to keep the present level of witness and ministry on all overseas fields, but also to implement growth and advance on all fronts.





Jesse C. Fletcher

# A Call to Mission Support

**By Jesse C. Fletcher**

Director, Mission Support Division

**T**HE MODERN missionary movement surfaced in the closing years of the eighteenth century on a tide of commitment led by a British Baptist cobbler named William Carey. Carey's pioneering effort in India is well known.

Less well known, but equally as important, was the commitment on the part of a group of men led by a pastor named Andrew Fuller to support William Carey. As Carey accepted the call to missionary labor, these men accepted a call to mission support.

Similarly, when Adoniram Judson, en route to Burma, announced that he was a Baptist, his partner in the New Testament discovery, Luther Rice, returned to the United States to seek support for his colleague. Thus, Rice became Judson's Andrew Fuller.

Too few people understand the support of the missionary venture as a serious calling within itself. In this day of unprecedented missionary opportunity, when modern-day Careys and Judsons are emerging from the ranks of our finest people, the modern

prototypes of Fuller and Rice must match their commitment in the task of mission support.

The Foreign Mission Board defines the task of mission support along a wide spectrum. It involves the encouraging of missionary understanding and commitment, the recruitment and appointment of missionary personnel, the stewardship necessary for their financial needs, the prayer and continuing interest that alone can provide them with the power to penetrate the walls of unbelief.

Almost 2,500 missionaries are located in 71 countries around the world in this foreign mission enterprise. The kind of momentum that has built this effort into the largest overseas mission force of its kind depends on Southern Baptists' not losing sight of the call to ministries of mission support in these critical days.

Our level of support—measured in terms of persons, prayer, finances, and awareness—has been shockingly low. When compared to our resources, this fact should provide incentive to renewed effort. Jesus said that unto whom much is given, much shall be required. Surely, much more is required of us in this day.

If Southern Baptists could reach a new dimension of missionary commitment, they would go a long way toward raising up a generation of Baptist young people with a consuming cause. Stewardship priorities would give an honest ring to the sound of such commitment, and sacrifice would have a new meaning—even in an affluent age. Prayers, stimulated by news at home and abroad of the church's effort to preach the gospel of Jesus Christ and to minister to man in his name, would rise more earnestly. World events could be measured in terms of the church and its confrontation with the growing edge of a non-Christian world.

Three following articles (page 16, page 18, page 26) deal with three separate dimensions of mission support; but no matter the dimension, the task is one, and that task belongs to Southern Baptists.

# Is Current Missions Obsolete?

**By Louis R. Cobbs**

Secretary for Missionary Personnel



Louis R. Cobbs

**A**T SOME unmarked point during the past two decades man moved beyond the modern age into a new, yet nameless, era. Anyone over 40 now lives in a different world from that in which he came to manhood. He has immigrated fully grown into a strange new land.

The world is changing. What we are going through can be compared only with what happened at the end of the eighteenth century, or in 1917, or in 1945. We are living in a post-Gutenberg, pre-apocalypse era. It is a time of cataclysmic transition. Anyone who thinks he can live alone is asleep in the midst of revolution.

Can we discover what this change means? Can we determine what God is doing through the tension and conflict of our day to fulfill his mission? How are we to share in his mission in the world?

Demands of the missionary task overseas are being reevaluated and reinterpreted by missionaries and national Christian leadership. Plans for the work may be formulated only as goals and objectives are carefully defined, and as resources for the task—both human and material—are realistically evaluated.

The more difficult the task, the more unsettled the country, the more troubled the people, so much the greater must be the resourcefulness of the missionary. The past record of

Southern Baptists' overseas mission work reflects the high standards maintained for missionary candidates. They have been men and women who have given evidence of spiritual, intellectual, and physical maturity.

The nature of the work requires the appointment of candidates who are faithful Christians, healthily motivated for their ministries, spiritually sensitive, and flexible in attitude. They must possess gifts and talents useful for service in God's kingdom. They must understand their dependence upon God and their involvement in his mission of reconciliation. They must be knowledgeable about God's calling in life and ministry, having also had this calling affirmed by fellow Christians. They must be prepared for their work through disciplined study, enhanced by a record of practical activity.

It is no longer possible for missionary candidates to know exactly the situations to which they will be sent for an overseas assignment. There was a time when a missionary knew in detail the type of situation into which he could expect to be sent. In the nineteenth century he went from a rather stable western environment to a pioneer assignment.

Today the picture has changed. It has been said that "if you think missionary work consists of standing under a palm tree and preaching the

gospel, you are completely mistaken, but if you think it does not consist of standing under a palm tree and preaching the gospel, you had better not go." There are pioneers today, but they no longer preach in a stable world. Political, social, and religious ideas are in a metamorphic state.

Opportunities for ministry are now in greater variety. Fifteen years ago there were only seven or eight types of missionary service. Today the opportunities are spread over more than 40 categories.

The composition of churches overseas has changed with passing years. Many congregations have become self-governing and self-supporting. Where missionary pastors once served there may be well-trained national workers to whom the missionaries relate as colleagues and friends. In many places the missionaries may work under the direction of national Christian leaders.

Changes have also occurred among missionary personnel so that the composition of the ministering team has been altered from what it was a generation ago. The pioneer missionaries who worked in isolation and created new empires may have been part of another era, but new missionaries have been appointed who are not altogether lacking in initiative or readiness to adventure.

According to an article published by Pearl Buck some time ago, "The



## DECISIONS FOR MISSIONS

DURING THE PAST 15 years the Department of Missionary Personnel has asked missionaries on furlough and candidates to fill out questionnaires providing information about their public commitment to missions and citing influences that encouraged them to seek missionary appointment. A total of 1,600 questionnaires have been completed since 1955.

Of the missionaries completing the questionnaire, 36 percent made their public commitment to missions in regular church services. Another 8 percent made their decisions in church revivals. Thus, a total of 44 percent registered their decisions for foreign missions during services in a church.

Other types of services where decisions were made public were: missions day at Southern Baptist seminaries, 13 percent; Ridgecrest and Glorieta, 10 percent; Baptist Student Union conventions and retreats, 4 percent; Royal Ambassador, Girls' Auxiliary, and Young Woman's Auxiliary programs, 5 percent; various other meetings, 8 percent.

Public commitments to missions were not made by 15 percent of the group prior to the time they applied for appointment by the Board.

Of the missionaries completing the questionnaire, 78 percent said they were 17 years of age or older when they made their decisions—36 percent were

between 17 and 24 years of age; 34 percent were between ages 25 and 32; 8 percent were 33 or older.

Initial commitments to missions made in the 13-16 age range were reported by 13 percent; 4 percent were 12 or younger.

Almost two-thirds (64 percent) said they had fully decided what they should do before making their decisions public. Many had reached such a decision six months prior to public statement; the others waited from one to five years before making their decisions known.

Almost three out of four of the missionaries reported they had registered an earlier, less specific, decision for Christian service before their commitment for missions. Of those who had made prior decisions, 50 percent indicated these occurred between ages 17 and 24; 31 percent made decisions for life commitment between ages 13 and 16.

The majority of the 1,600 missionaries completing the questionnaire revealed they had faced problems surrounding their decisions. The major hurdles listed: uncertainty about God's will; difficulties in completing college and seminary education; problems with parents and family; lack of encouragement and guidance from church members and fellow Christians.

Approximately one of every three said uncertainty about God's will for their

lives constituted a major difficulty. They were not positive God was leading them to foreign missions.

Opposition from parents and family was listed as a hindering element about one in every four. For one out of five, completion of college and seminary education was the major problem. The rising costs of higher education made it difficult for young persons with extremely limited financial resources to complete basic educational requirements for appointment.

Failure to receive guidance and encouragement from pastor, church, and Christian friends constituted a major hindrance for about one out of ten missionary candidates.

Many said questions flooded their minds soon after their public commitment. They asked themselves whether the decision was made in an overly emotional service. Was there undue group pressure? Should counsel be sought regarding the decision? What did the decision mean?

Help in pursuing the goal came from several sources. The most significant counsel and encouragement came from pastors, church workers, Baptist student leaders, furloughing missionaries, and members of the Foreign Mission Board staff.

—LOUIS R. CORN

giants are dead." The rugged pioneers like her father are not representative of the young men and women now seeking missionary appointment. Perhaps some of the characteristics which enabled many of the "giants" to succeed would cause them to be misfits in new situations facing churches today. Opportunities for cooperation and teamwork in overseas areas now make it possible for the roles of missionaries to be redefined.

The Bible and subsequent mission history point up the fact that a person is more likely to sense and respond to the calling of God in places where the missionary imperative of the church is understood and vocational Christian service is magnified. Where the people of God have become a *koinonia*, young people have been encouraged to hear and respond to God's leadership in ministering to world need.

If the Foreign Mission Board is to move into the new decade with a sufficient program for enlistment of missionary candidates, several changes are imperative:

(1) Pastors and churches must establish new levels of communication with their young people. These must

result in relationships that enable youth and young adults to understand the realistic demands for Christian ministry in the United States and overseas.

(2) Administrators and faculty members at Baptist colleges and universities must reassess their responsibilities for including "missionary education" as a part of Christian education.

(3) Baptist Student Unions on non-Baptist campuses must discover new ways to involve college and university students in the world mission of the church. Student mission projects, mission emphasis weeks, dialogue sessions with missionaries on furlough, and other special programs should be considered as parts of student curricula each year.

(4) The Foreign Mission Board must continue to evaluate and update its work in order to keep pace with whatever new and more effective opportunities and approaches emerge for Christian ministry.

We must give more emphasis to the missionary task itself than to its geographical aspects. We must magnify the role of Christian laymen in foreign service.

We must utilize newly developed methods of communication in order to present personnel needs more realistically to our supporting constituency. We must develop administrative and evaluative techniques that will enable us to do a better job in the management of human and material resources.

Most of all, we must recommit our efforts as a denomination to an emphasis upon a "servant" ministry in church vocations and foreign missions.

By 1980 the Foreign Mission Board hopes to have 3,500 missionaries under appointment. The realization of this goal will require the appointment of at least 1,000 new missionaries during the next ten years.

Where will they come from?

Who will be responsible for the basic task of their recruitment?

What changes will be required in our present church ministries in order for this many young people to be enlisted and trained for service in the far reaches of a changing world?

If our churches are to meet the unprecedented challenge of ministering to a world in revolution, we must engage in unprecedented thought and action. We must recapture the momentum to mission!

# Meeting the Costs

**By Eugene L. Hill**

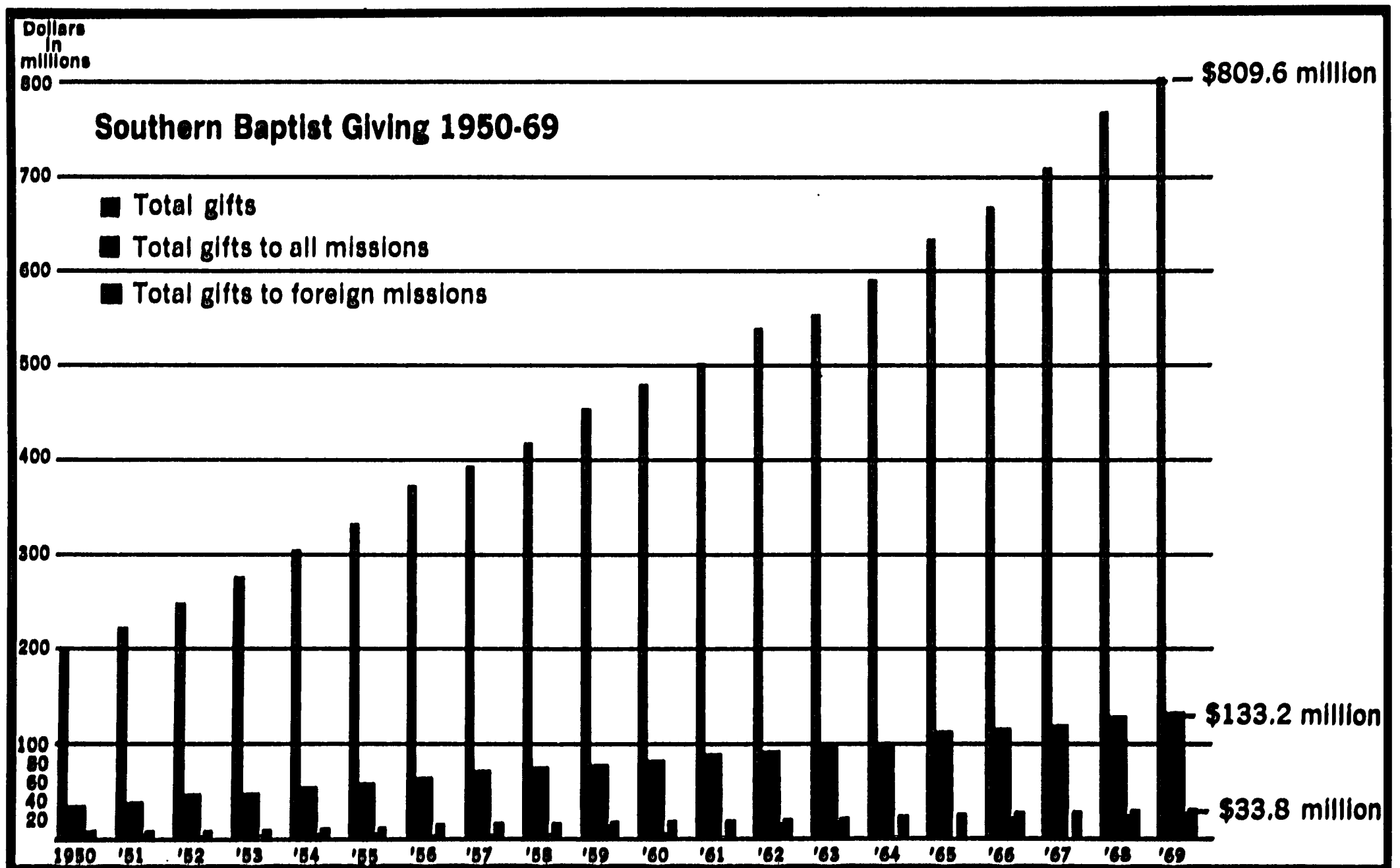
Secretary for Missionary  
Education and Promotion

**I**NFLATION had scarcely begun in the United States, much less around the world, when the foreign missions Advance Program was first presented to the Southern Baptist Convention at Memphis, Tennessee, in 1948.

M. Theron Rankin, executive secretary of the Foreign Mission Board and the "apostle of Advance," and his administrative staff calculated what

would be needed in order (1) to strengthen our 119 mission centers, (2) to open additional centers in strategic areas, and (3) to support centers and projects undertaken by national Baptist conventions. Even in 1948, without inflation, the expectation was that the Board's resources in personnel and finances would need a missionary staff of 1,750 and a total

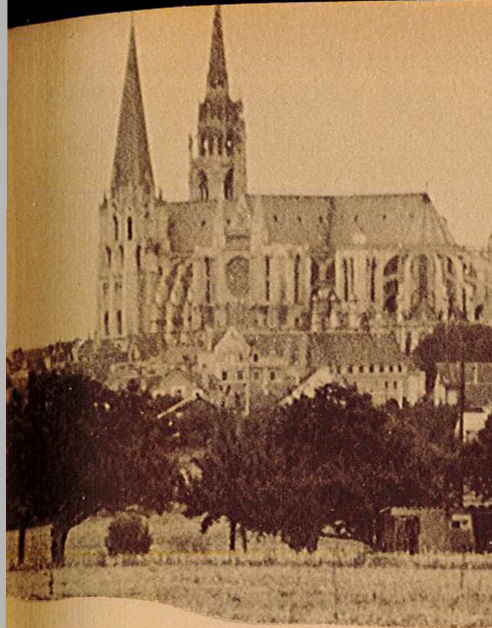
(Continued on page 23)





# BAPTISTS IN FRANCE

Investment For Evangelism



Missionary and French pastor, with literature poster

Imagine coming to France to purchase perfume and being offered familiar American as well as famous French scents in the same shop! Or discovering American shoe brands being sold in the stores of *France* - whose styles determine how women the world over walk. Or even more surprising, finding several inventive Americans in Paris attempting to make their fortune in the most notably French field of all—high fashion.

Investments from abroad are so much on the French merchandising scene that one of the best-selling books of recent years dealt with the economic growth and methods of U.S. firms branching into France.

Believing it essential that human and spiritual values transcend economic dividends, Southern Baptists have united their efforts - since 1960 when their first fraternal representatives entered - with the French Baptist Federation to make what can be considered an *investment for evangelism*.

The touching beauty of this land may cause one to overlook the lack of truly beautiful lives. For France is beauty! From the rolling Normandy slopes with their mist-green carpet dotted by pampered dairy herds and punctuated by sea-green poplars; up the Seine valley to pulsing Paris, historic in monuments and monumental in history; outward to the bursting wheat farms of the Beauce, golden granary of France; westward to the fairyland splendor of castles mirrored in the Loire; crossing again to the crowning majesty of the Alps jeweled with fashionable winter resorts; to the Camargue where cowboys still whoop over the flat prairies; and on to the Azure Coast, playground of millions and millionaires - here exists a panorama of landscapes for every mood and preference.

Yet somehow in her people, so handsome, poised, and proud, one fails to see the abundant joy of life in the Savior. Perhaps as many as 90 percent of them are baptized, but Christianity is neglected by most except for christenings, weddings, and funerals. "Most people," according to one evaluation of present-day France, "in practice are quite pagan."

To sample France's renowned gastronomical delights is to recognize that this nation loves to eat, and eats well. Yet there exists a level of spiritual hunger akin to famine. Eighty-three percent of the population is considered Catholic by baptism. But of these only 10 million are defined as "practicing" (attending at least one mass yearly). When Giovanni Roncalli, later to become Pope John XXIII, was named papal nuncio to France, the results of an investigation by two priests had just been published. Their study was called, "France, a Mission Field?" Reportedly, Cardinal Suhard (then Archbishop of Paris), after reading it, crossed out the question mark with a red pencil.

## Religion in French Life Today

Although their churches are well-attended and are witnessing a vital lay revival, Catholics face a crisis - unparalleled since the French revolution - in

recruiting clergy to replace those who die or leave the priesthood. Further, in a poll among French youth, taken by the magazine, *Paris-Match*, less than 40 percent were even favorable toward the Catholic church, while fully 56 percent ranged from indifferent to hostile. Of those questioned, however, 65 percent firmly admitted their belief in God.

Add to this relatively small number of practicing Catholics approximately one million Protestant church members. There are left at minimum estimate some 40 million, hungry for the Bread of Life - a vast number compelling an *investment for evangelism*.

An official measure of religious freedom has existed in France for nearly a century, and Protestants enjoy full right to worship today. Their ministers are accorded professional courtesies and legal status, and their members attain some of the highest governmental positions.

In the minds of their countrymen, French Baptists are perhaps too readily associated with Protestants in general. Of these may be mentioned the Reformed church (largest, with some 400,000 members), Lutherans, Brethren, Mennonites, Assemblies of God, Pentecostals, Adventists, the Salvation Army, and several non-denominational elements. Baptists guard their ties with the French Protestant Federation (formed in 1905) for such mutual ministries as radio and television worship, military and prison chaplaincy appointments, and certain social services. Still, at the 1969 meeting of the Protestant Federation, Baptist representatives were disappointed at the apparent liberal extremes and seeming aura of confusion which prevailed.



## Baptist Investments in France

Although some Southern Baptists are surprised to find their own missionaries stationed in France, Baptist efforts there date from the first quarter of the 19th century. American Baptists played a significant role in the initial stages and, even with the early struggles hindered by state persecutions, by the year 1845 there were seven churches formed.

Southern Baptist mission work is directly related to the ministry of the **French Baptist Federation**, organized in 1911. Numbering 23 churches and nearly 2,500 members, the federation maintains its headquarters in Paris. In the most recent year for which records can be cited, the churches and missions baptized 143 new believers, a ratio of one baptism to every 17 members.

Of key importance to the federation's *investment for evangelism* is its Board of Interior Missions. With 21 "evangelism outposts" from the Belgian border to the Mediterranean coast and from Brittany to Alsace, this **home missions** effort reaches well over the geographical extremities.

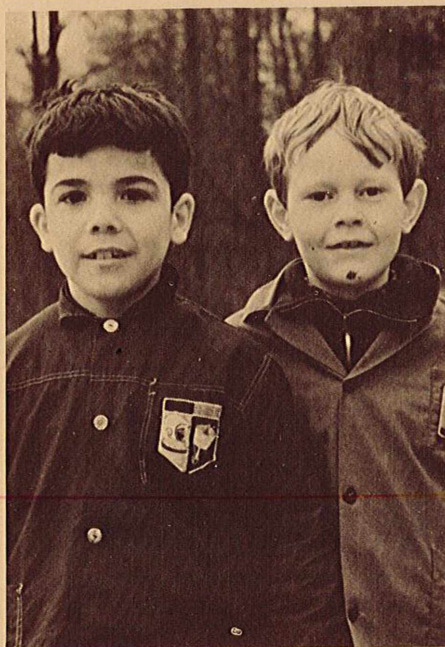
In 1969 the Interior Board employed its first Missions Promotional Agent. He devotes full time to a strategy of future expansion and to increasing the sphere of influence around the present posts. It is not anticipated, however, that even one additional post may be opened by the Interior Board before 1975, as finances and personnel are unavailable.

Not limiting its concern to its own borders, the French Baptist Federation is involved also in **foreign missions**, particularly in Africa, through the European Baptist Missionary Society.

Another facet of this *investment for evangelism* is the **construction of houses of worship**. The pastor's home served formerly as the only place of Baptist worship at Tours, a university center with a year-round contingent of foreign students. Southern Baptist mission offerings were invested to purchase and help renovate a factory building. Today a modern chapel, complete with educational facilities and a comfortable pastor's apartment enables the church to witness—near an apartment complex housing 10 thousand persons.

The Tours church is spiritual home for a special group of Southern Baptist missionary families. Appointees to different French-speaking countries of the world spend a year in study at the Touraine Language Institute, and thus become a part of the local Baptist fellowship during their stay in France.

French Baptists have constructed a first building for their **pastors' school** in its new location at Massy, a Paris suburb.



Boys at Pierrefonds children's home

Affording classrooms, administration offices, and living quarters for as many as 80 students, this structure also will house duplicating facilities for promotional pamphlets and tracts, a conference center for Paris area church members, and a recording studio. Built on land provided by Southern Baptists, with construction gifts sent by other American Baptists, this investment will return dividends for decades to come in the form of trained preachers and inspired members.

Still other institutions for Christian witness and service include five summer camps, in various settings, for children and youth. Near the camp at Pierrefonds is a **children's home** whose doors are opened frequently to pastors' conferences, rallies, and women's meetings. In this same city, under the shadow of a massive, historic castle, a **geriatrics ministry** is conducted. And at Tremel, also a camp site, yet another **home** is maintained, this one for boys orphaned or from broken homes.

*Investment for evangelism* through the printed or spoken word is not overlooked in an age of mass communications. Two **printing and publication ministries** are engaged in this area. A monthly paper, *Croire et Servir* (Believe and Serve), enjoys a worldwide evangelical circulation. The Baptist Publications Society operates from the federation's headquarters. It sponsors a book-and-Bible store and distributes Sunday School literature to much of the French-speaking world.

Recently, a resident of the city of Rouen happened upon the Paris bookstore's address in a directory and ordered some titles. In resulting correspondence,

she learned of a Baptist congregation at Evreux, 30 miles from her home. With her family she attended services there and was later baptized. Her husband indicated his desire to follow Christ in baptism when a church could be established nearer his home city. In downtown Rouen, the Evreux pastor found a small ground-floor room to rent and in January, 1970, the first Baptist worship service was held in this capital city of Normandy. An investment in the printed word was repaid in evangelism.

French Baptists broadcast a 15-minute weekly **radio program** entitled "Everybody Ought to Know." Southern Baptists aid this ministry by helping with air-time costs, and one of their missionaries serves as program coordinator. Responses or requests for literature have come from 32 French departments [regions], 12 other European countries, and 17 non-European countries as a result of this gospel transmission. The same program is rebroadcast several times weekly in Africa and in the West Indies.

**Language communications** also are an essential part of the investment. Since 1961 an English-language church, with a missionary as pastor, has served the international community of Paris. This church cooperates fully with and gives generously to the French Federation. It uses evangelistic films and an evening Bible study to reach out to French residents of its sector.

Baptists are at work in France. Although feeling themselves a minority, they are acutely conscious of their nation's need to turn to the true Redeemer, rather than merely acknowledging him in traditional forms.

The Baptists of France will continue to need assistance from their fellow Christians abroad for some time to come. Much prayer must be offered to God for the difficulties these brethren face, as well as much thanksgiving for the victories they are winning. Financial help must be forthcoming, yet recognition must be given to the unselfish sacrifices they themselves make daily.

For they are planning for the future. They are sowing the good seed on fertile ground. They are watering and cultivating. They are *investing for evangelism*, and they are harvesting already.

—by John M. Wilkes

*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 leaflet replaces the board's former pamphlet on France. SP*



# DOMINICAN REPUBLIC

Land Columbus Loved

*"The harbors here are unbelievably fine and the rivers, most of which bear gold, are many and abundant... upon seeing Hispaniola, one wishes never to leave it."*

Thus wrote Christopher Columbus to the king and queen of Spain, describing the island shared today by the Dominican Republic and the Republic of Haiti. The second largest island of the Greater Antilles, located in the Caribbean Sea between Cuba and Puerto Rico, it was discovered by Columbus on his first expedition to the New World in 1492. Native inhabitants called the island Haiti. Columbus renamed it *La Isla Española* (Spanish island), later anglicized as Hispaniola.

## People of the Land

Columbus found the island inhabited by a large population of friendly Taino Indians, who made the explorers welcome. Enslavement, harsh treatment, and disease caused these natives to disappear in a few years, and very little of the pre-Columbian culture has survived.

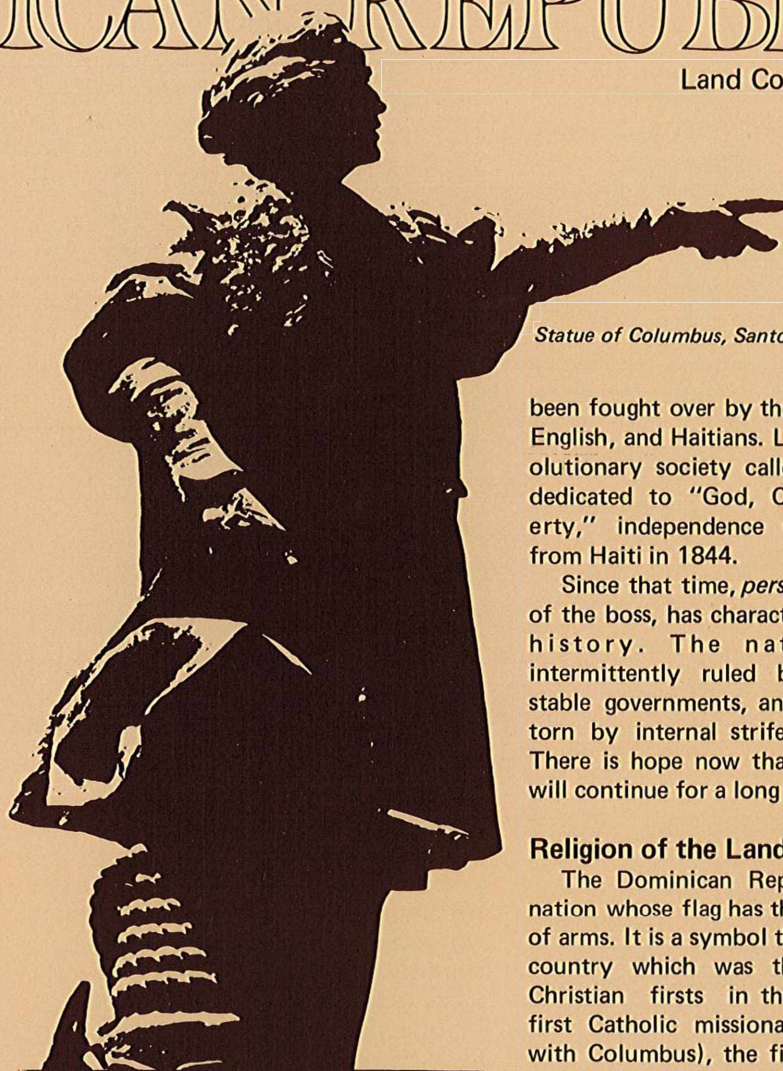
To provide a labor force for the colonies, slaves were imported from Africa. As a result of intermarriage, the more than 4,000,000 present-day Dominicans are predominantly a mulatto (Negro-white) people rather than mestizo (Indian-white), the ancestry of many other Latin-Americans.

Reflecting their Iberian heritage, the people are Spanish-speaking and retain many Spanish cultural and social characteristics. African influence is found in both music and art. It is not unusual to have a *merengue* band [one using distinctive drum rhythms] appear at one's door during holiday seasons. Baseball is the national sport and is played on every vacant lot and field in the country.

The population explosion has made the Dominican Republic one of the fastest-growing countries in Latin America. With an average annual gain of 3.6 percent, the nation is densely settled in comparison with the rest of Latin America.

## History of the Land

The land now known as the Dominican Republic was Spain's first colony in the New World. Founded in 1493 by



Statue of Columbus, Santo Domingo

been fought over by the French, Spanish, English, and Haitians. Led by a secret revolutionary society called *La Trinitaria* — dedicated to "God, Country, and Liberty," independence was finally won from Haiti in 1844.

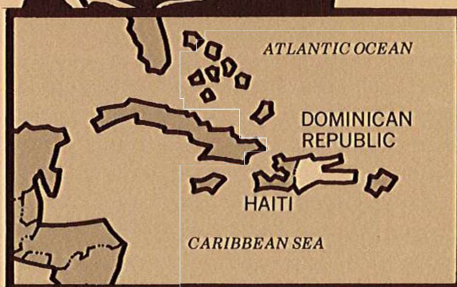
Since that time, *personalismo*, the rule of the boss, has characterized Dominican history. The nation has been intermittently ruled by dictators, unstable governments, and occupations, or torn by internal strife and revolutions. There is hope now that present stability will continue for a long time.

## Religion of the Land

The Dominican Republic is the only nation whose flag has the Bible in its coat of arms. It is a symbol that distinguishes a country which was the site of many Christian firsts in the New World: the first Catholic missionaries (who arrived with Columbus), the first Catholic mass, and the first cathedral, to name a few.

Throughout its history the country has remained predominantly Catholic. In a recent survey, about 92 to 95 percent of the people professed Roman Catholicism; 2 percent were Protestants; and the Jewish community numbered about 1,000. The rest either professed no religion or were of other religions. Various cults (in particular, voodoo) are practiced in the rural areas.

During the early part of the colonial period, the people considered their island to be under the protection of "Our Lady of Mercy," a Spanish form of the virgin Mary. The Spanish madonna was later replaced by a native Dominican one, *La Altagracia* (Virgin of Highest Grace). According to legend, a very old and mysterious pilgrim came to Higüey, in the eastern part of the country, and asked the father of an ailing daughter for food and shelter. As he departed, he gave the father a small picture of Mary and, upon looking at the picture, the child was healed. *La Altagracia* has been worshipped ever since by many Dominicans who attribute miraculous cures to her.



Columbus during his second voyage, the settlement soon took the name of Santo Domingo and later became the seat of Spanish administration in the Americas. Columbus ruled the colony until 1500.

The Dominican Republic boasts of several firsts in the New World. In addition to being Spain's first colony, it is the site of America's first university, established in the city of Santo Domingo in 1538.

"The Dominican's fight for liberty," it has been said, "is the most protracted and painful in the record of the emancipation of Spanish America." The nation has



The first Protestant missionary arrived in 1888. An independent lay missionary at first, in 1907 he affiliated with the Free Methodist Church. Since that time, the evangelical community has grown in influence, respect, and effectiveness. Most denominational groups are found here. Numbered among the largest are the Free Methodist Church, Seventh-day Adventists, Assemblies of God, and the Dominican Evangelical Church, a union of four denominations.

### Baptists in the Land

When Southern Baptists entered the Dominican Republic in 1962, they found two groups of Baptists already at work: the General Association of Regular Baptists and a few churches begun by the thousands of Haitians who live in the country. In 1969 the Regular Baptists had seven churches with approximately 200 members. The Haitian work remained small.

Southern Baptists began their ministry with the transfer of the H. L. Shoemaker, who were missionaries in Ecuador. The first work, the Central Baptist Church of Santo Domingo, was opened in January, 1964.

Since that time, the missionary efforts of Southern Baptists have been directed primarily in a medical ministry in connection with a local church program, outreach through the opening and establishing of new mission points and Bible study groups, the training and developing of

Patients wait for treatment at a Baptist church's medical clinic.



Missionary Thomas Rateliff looks over materials at Baptist book deposit.



Dominican nationals, and the beginning of a student outreach.

Dominican Baptists seek to minister to the whole man. Several medical doctors were converted during the first years of Southern Baptist labor, and ways were sought for them to use their skills in a Christian medical ministry. Clinics were established in connection with local churches. Those who come pay a small fee for their consultation and, in cooperation with the Medical Assistance Programs, Inc.,\* receive their medicine free. As a result, the medical work has grown by tremendous proportions.

The Dominican Republic Mission (organization of Southern Baptist missionaries in the nation) has divided the country into five geographical zones. Three of these have not been entered as yet for lack of missionary personnel. By the early months of 1970, there were five organized churches related to Southern Baptist effort. Through them, several preaching points, missions, and Bible study groups had been established in the two most densely populated zones of the country.

The encouraging response to the gospel and the opportunities for expansion demand that Dominican nationals be prepared and trained to do the work. Short-term intensive training is conducted

twice a year for lay and ministerial leaders. Two theological extension centers have been opened for the development of national pastors.

A ministry to students in the capital was begun in 1969 with the arrival of a missionary journeyman. Working through the national organization of Baptist students and the youth organizations of the churches, efforts are being made to bear witness in the two universities of Santo Domingo.

In the land Columbus loved, there is freedom to present Christ as *The Only Hope*. The Dominicans will respond to the message as presented by Southern Baptists and other evangelists. If they are to know the life change that personal faith in Jesus Christ brings, we must respond, in prayer and gifts and lives, to this open door of opportunity.

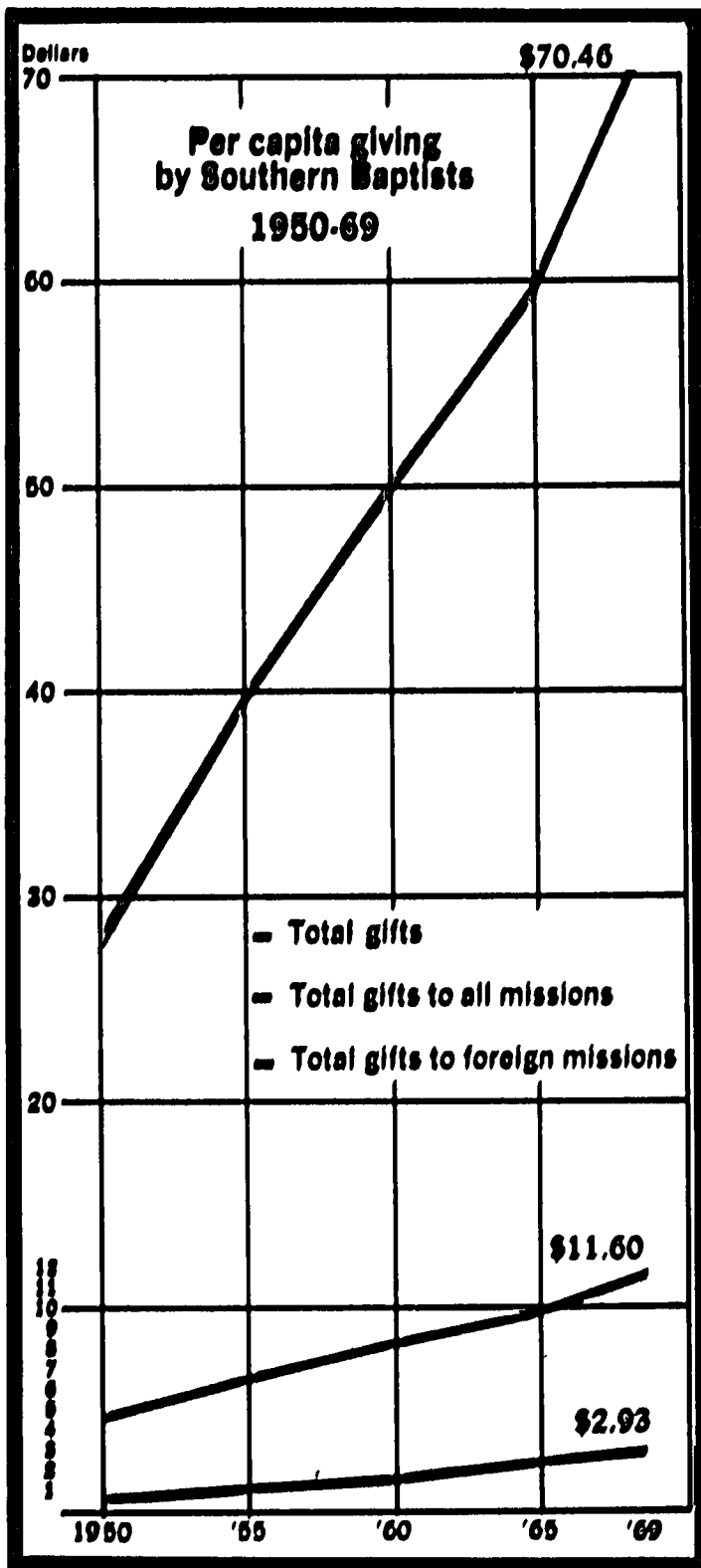
—by Thomas Rateliff

\*This is an organization, based in the U.S., which furnishes assistance to medical mission work around the world.

Reprints of the above material are available free upon request from Department of Honorary Education and Appointment, Foreign Mission Board, SBC, Box 6007, Richmond, VA 23260. This is the board's first leaflet on the Dominican Republic.



Eugene L. Hill



annual budget of \$10 million (\$7 million for operating and \$3 million for capital needs).

But now almost 2,500 Southern Baptist missionaries are assigned to 71 countries, and we extend aid to several other national Baptist conventions or unions. And runaway inflation has become the rule, rather than the exception, around the world.

In order to make a realistic financial projection for the future, it is necessary to take a brief look at the giving of Southern Baptists since their support for the Advance Program began in 1950. The current missionaries and all those who will join their ranks in the next decade are Southern Baptists' responsibility. Furthermore, the Foreign Mission Board belongs to Southern Baptists and is the foreign mission agency created by them. Therefore, all these missionaries and the whole program projected by the Board depend upon Southern Baptists for total support.

In 1950, the first year of the Convention's financial assistance for the Advance Program, 7,079,889 Southern Baptists gave a total of \$197,242,154 for all the work they do—local, associational, state, national, and foreign. Of this total, \$6,224,835, or 3.16 percent, went to support their foreign mission enterprise. For the next 20 years (1950-69) of the Ad-

vance Program the record is illustrated in the graphs and tables accompanying this article.

The increase in the total gifts of Southern Baptists for the 20-year period was \$631,221,505, an average annual increase of \$32,701,715. The year-by-year percentage differential (Table I) indicates a decrease from 10.6 percent (for 1950 over 1949) to 6.3 percent (for 1969 over 1968), with some fluctuation for the intervening years.

Southern Baptists during the 20-year period increased their gifts for all missions by \$100,030,517. The percentage of increase over the previous year (Table I) began with 6.7 percent and ended with 4.1 percent. (Fortunately, many of the years showed a greater percentage and dollar gain than these percentages.)

Of great significance is the fact that the percentage of Southern Baptists' total gifts that went for all missions began at 16.9 percent (1950), ended at 16.5 percent (1969), and fluctuated very little during the two decades.

This means that approximately 83 percent of the total gifts of Southern Baptists went for their local church programs which they did not list as missions.

Of Southern Baptists' total gifts of \$9,491,343,693 for these 20 years, \$365,866,542, or 3.9 percent, rep-



resented their giving—and, therefore, concern—for the peoples beyond our United States. The percentage of total gifts that go to foreign missions increased 1.1—from 3.16 percent in 1950 to 4.17 percent in 1969. Per capita gifts (see graph, page 23) increased from \$0.88 (in 1950) to \$2.93 (in 1969).

But these statistical facts are history. These figures record what Southern Baptists did during the first two decades of Advance. The decade of the '70s is before us.

The depth of our missionary conviction and the responsibility of our stewardship for a world in need will

determine our course and achievements for the coming ten years. A program commensurate with what our Lord expects of us will take a lot more money than we are likely to give. Still, after a look at what we Southern Baptists did in the last two decades, and with some faith, what can we project for the decade ahead?

The average dollar increase each year in total gifts for 1950-1969 was \$32,701,715, and the average percentage of increase was 7.9. But to use this dollar figure for a projection of the average annual rate of increase for the '70s would be most unrealistic in the light of the progression of dol-

lar increases through 1969. Also, to use the *average* percentage increase would forecast an increase far beyond what the retrogression in percentage actually was for the past two decades.

The projections made in Table II, therefore, use: (1) the average dollar increase for the last six years (1964-69), which was \$42,261,019 and seems to indicate a leveling off in the increase of total giving (one would hope not); (2) the 3.9 average percent of Southern Baptists' total gifts which went for foreign missions. The first two columns of Table II represent an attempt at a realistic projection of Southern Baptists' dollar gifts

Total Gifts			Southern Baptist Giving 1950-69			Gifts to Foreign Missions		
Year	Increase over previous year	Percentage of Increase	Increase over previous year	Percentage of Increase	Percentage of total gifts going to all mission causes	Increase over previous year	Percentage of Increase	Percentage of total gifts going to foreign missions
1950	\$18,994,297	12.4%	\$2,085,406	6.7%	16.9%	\$642,772	10.3%	3.16%
1951	23,975,910	12.0	3,865,948	7.0	16.7	968,819	12.7	3.20
1952	25,185,180	11.3	8,554,658	23.0	18.5	1,109,287	13.5	3.32
1953	30,845,340	12.4	2,604,930	5.7	17.4	1,156,811	12.3	3.37
1954	26,722,388	9.6	4,498,397	9.3	17.3	1,146,284	10.9	3.43
1955	29,845,489	9.6	5,434,090	10.3	17.4	745,798	6.6	3.37
1956	37,800,979	11.1	6,594,269	11.3	17.5	1,304,847	12.3	3.46
1957	28,418,872	6.8	5,060,783	7.8	17.6	1,416,848	9.9	3.59
1958	23,889,991	5.6	4,735,400	6.8	17.8	1,270,461	8.3	3.71
1959	33,719,302	8.0	3,002,491	4.0	17.2	898,454	3.7	3.87
1960	27,876,882	6.0	4,171,716	5.4	17.0	1,473,284	8.4	3.67
1961	20,692,742	4.3	2,509,100	3.1	16.8	1,481,624	2.7	3.62
1962	39,889,748	7.9	6,999,839	8.3	16.9	1,994,889	9.9	3.72
1963	15,881,387	2.3	4,643,264	5.1	17.3	2,316,954	10.3	4.04
1964	36,842,387	6.4	4,087,631	4.3	16.9	2,898,987	10.4	4.23
1965	46,876,883	9.3	6,579,204	6.6	16.7	1,381,488	4.7	4.12
1966	31,821,186	5.9	8,453,493	7.9	17.2	2,321,981	8.1	4.27
1967	41,995,976	6.3	5,257,432	4.6	16.9	1,787,467	5.9	4.27
1968	25,182,717	7.9	7,568,862	6.3	16.8	1,319,801	4.2	4.16
1969	47,751,790	6.3	5,200,604	4.1	16.5	2,848,989	6.1	4.17

'The depth of our missionary conviction and the responsibility of our stewardship for a world in need will determine our course and achievements for the coming ten years.'

for all causes and for foreign missions.

The Foreign Mission Board at its April 1964 meeting adopted a New Program of Advance calling for a foreign mission force of 5,000 missionaries at the earliest possible date.

The Board's 125th Anniversary Observance Committee recommended, and the Foreign Mission Board adopted, two significant goals: (1) a 10 percent annual increase in missionary appointments, based on the total overseas staff at the beginning of each year; (2) a 10 percent annual increase in finances, based on each year's budget, in order to sustain the advance in appointments and to sup-

port the Board's overseas ministries.

Table II represents a projection of the resources necessary to fund the progress which the Foreign Mission Board hopes to make in the '70s toward the goal of the New Program of Advance.

In the light of our giving during the first two decades of Advance, gifts "as usual" will *not* provide the funds necessary to reach a total force of 3,500 missionaries by 1979.

Since the annual per capita income of every American is now \$3,230, and Southern Baptist per capita income would be approximately this amount, the annual total income of Southern

Baptists is approximately \$37,111,449,990. The annual tithe of Southern Baptists' incomes would be about \$3,711,144,999. At 3.9 percent (the average percentage for the past 20 years of Southern Baptists' total gifts going to foreign missions) the foreign missions share would be \$144,643,654.

Surely Southern Baptists have sufficient dedication to their Lord to give enough of their tithe to support all the work they undertake to do, enough to include the underwriting of the annual foreign mission budgets. The Foreign Mission Board believes these budgets are essential to its projected plans for the '70s.

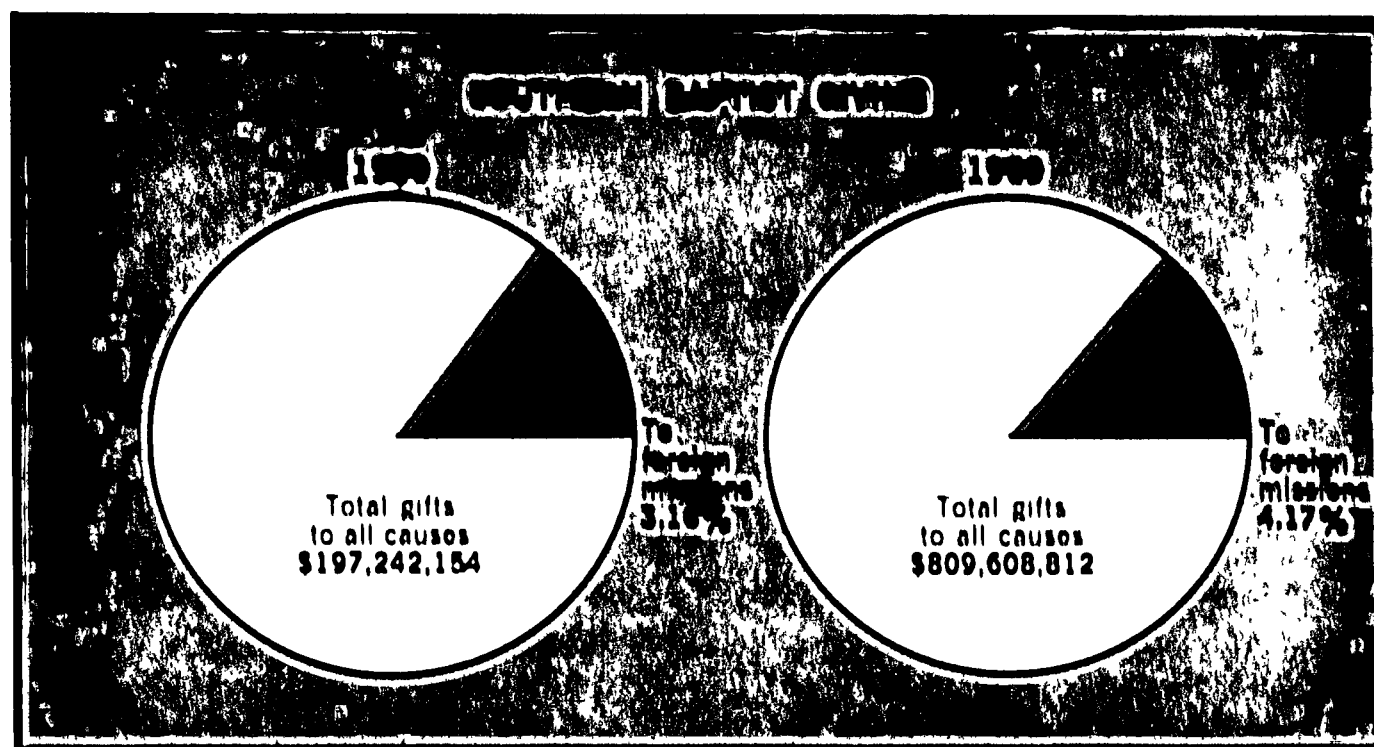


TABLE II

### Projection of Southern Baptists' Giving to Foreign Missions 1970-1979

Year	Anticipated total gifts by Southern Baptists for all causes	Anticipated Foreign Mission Board income at 3.9% of total gifts	Foreign Mission Board's annual budget if increased by 10%	Differential between expected income and 10% increase (Deficiency)
1970	\$ 851,869,831	\$ 33,222,923	\$ 33,320,557	\$ (97,634)
1971	894,130,850	34,871,103	36,652,613	(1,781,510)
1972	936,391,869	36,519,283	40,317,874	(3,798,591)
1973	978,652,888	38,167,463	44,349,661	(6,182,198)
1974	1,020,913,907	39,815,642	48,784,627	(8,968,985)
1975	1,063,174,926	41,463,822	53,663,090	(12,199,268)
1976	1,105,435,945	43,112,002	59,029,399	(15,917,397)
1977	1,147,696,964	44,760,182	64,932,339	(20,172,157)
1978	1,189,957,983	46,408,361	71,425,573	(25,017,212)
1979	1,232,219,002	48,056,541	78,568,130	(30,511,589)
Totals	\$10,420,444,165	\$406,397,322	\$531,043,863	(\$124,646,541)

# As Prayer Continues

**By Samuel A. DeBord**

Associate Secretary for Promotion

**T**HE New Testament does not contain a neat definition of foreign missions. It does present us with a missionary God and a missionary church. God's nature makes the church missionary. In Christian foreign missions the sender is always God, the ones sent are his messengers, and the mission itself is God's business.

It is no surprise, therefore, that the first missionary venture in the New Testament church began and continued with prayer. Paul and Barnabas were set aside to their new task as the church at Antioch prayed. Twenty centuries later Southern Baptists committed to missionary support must keep on praying to the Lord, who offers guidance and power for those engaged in his redemptive purpose in the world.

Prayer is more than isolated acts; it is an attitude. It is more than a ritual; it is a constant personal relationship with God. In his book *Invitation to Discipleship* Myron S. Augsburger points out, "Prayer is not overcoming God's reluctance; it is laying hold on his willingness. Prayer is not talking God into doing something he doesn't want to do; it is rather giving him the moral right to do what he has been wanting to do for a long time. (Hebrews 4:15, 16)."

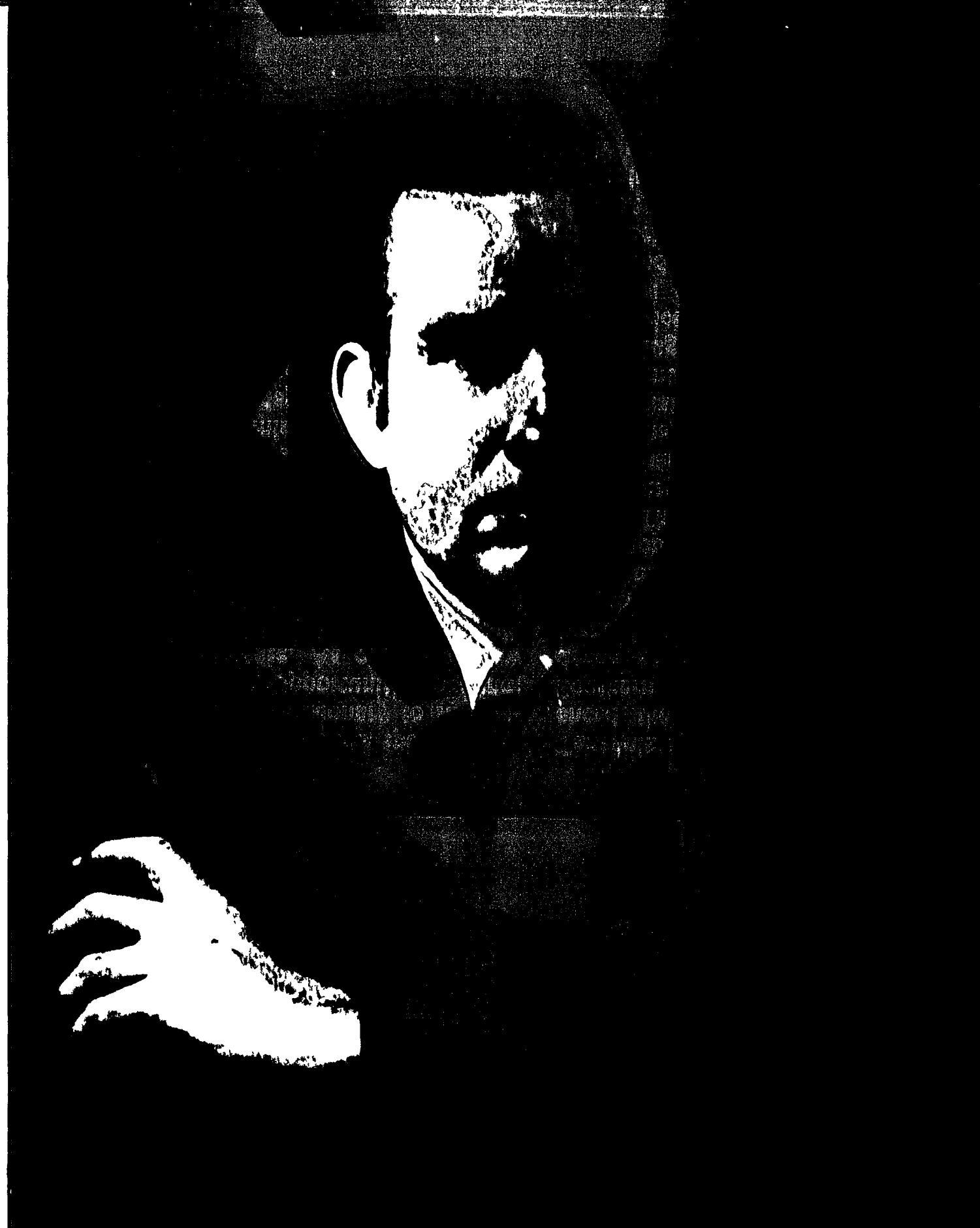
Prayer is essential to the task of

missionary support, as it is only through praying that we are guided by God, who commissioned the church to preach the good news to all nations.

The critical nature of prayer support is apparent from the continuing requests received from those who depend upon it. Carol Humphries, missionary to Nigeria, writes: "I can feel the power of the prayers of you people who pray for me and for the work. Keep on praying for me during these busy days ahead."

From Brazil the Gene Wilsons underscore the need for fervent prayer support when they request of Baptists: "Please continue to pray for us, that we might seek the perfect will of God in our lives. There are many decisions to make and much work to be done. Sometimes carefully made plans are destroyed, and as the way is blocked in one direction we wonder where to begin again. We need God's grace to withstand disappointments, and his love to guide us always. And we need the prayers of our friends in order to do our best for our Master."

From Togo, Missionary Clayton Bond urges Southern Baptists to "continue to pray with us and others for more missionary reinforcements. It is amazing how the Lord can use a few; but just think of the outreach if *all* individuals were in their places of



Samuel A. DeBord

service that the Lord has specified!"

John Ingouf, missionary to Indonesia, observes: "Opportunities abound; believers increase. As churches grow and age, problems develop as well. How we need your intercession that our 'love will keep on growing more and more, together with true knowledge and perfect judgment' (Philippians 1:9 TEV)."

One of the testimonies shared consistently by missionaries the world over is their dependence on prayer. They tell of miracles occurring around them that cannot be explained except for the fact that God's people had surrounded them with a blanket of prayer. One missionary family who lost a child in a tragic accident a few years ago said that they had experienced a "blanket of prayer" thrown about them. During a revolution in

Tanzania in 1964 I personally experienced the united prayer support of Southern Baptists. An inward confidence and courage negated outward turmoil and uncertainty as we sought to know what to do in a time of crisis.

History is full of examples of what can happen when men pray for missions. The beginning of the modern missionary movement in the United States has been traced to an event called the "haystack prayer meeting." From that experience Adoniram Judson, Samuel J. Mills, Jr., and Luther Rice caught God's vision of missionary service overseas. The 25,000 missionaries serving from all denominations and sending agencies throughout the world are the direct heirs of their fervent prayers.

It is vital that Southern Baptists not only pray now but that they keep on

praying! Neither success nor failure must be allowed to deter our commitment to constant prayer support for world missions. Missionary Avery T. Willis, who serves in Indonesia, reminds us, "Prayer is your most direct route to the mission field." If this is true, Baptist men and women in any church can involve themselves directly and momentarily with mission fields.

The need for concerted prayer has been voiced by Baker J. Cauthen, executive secretary of the Foreign Mission Board: "If we can marshal the prayers of ten million Southern Baptists behind the task of missions and blend with those prayers the intercession of emerging Baptist groups throughout the world, it will be the major resource of sustained advance."

Encouragement to keep on praying comes when Baptists accept the challenge to become personally informed about the missionary and his work around the world. Personalized prayer for specific names and places is possible with disciplined study of the Foreign Mission Board's free literature and by reading *THE COMMISSION*. The systematic approach of praying for missionaries on the days they observe their birthdays is recommended. Few things can enliven and renew a person's spiritual life more than catching a vision of what can be accomplished through personalized prayer.

The consciousness that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12) demands concerted prayer support in the years in front of us. The missionary's primary obstacle is no longer disease and distance, but rather spiritual battles with the powers of evil as evidenced in the lives of men and the nations of the world.

James D. Belote, area secretary for Southeast Asia points out, "When we ask people to give of their financial resources to undergird the foreign mission program of Southern Baptists, we must at the same time beseech them to increase the level of intercessory prayer for those who are to use these funds."

When John R. Mott made his trip around the world, studying the different missions and their needs, someone asked him, "What is the greatest need of our missions today?" He replied in essence: "It is not more men, not more money. It is more prayer."

# Systems for the '70s



Sidney C. Reber

**A**LL SYSTEMS GO" is a welcome sound to the ears of astronauts, ground crews, and millions of people around the world who wait breathlessly at television sets or radios for a new blast-off into space. Such a condition is also highly desirable in the organizational setting.

The term *system* may be defined simply as an organized or established procedure for the handling of some simple operation, or it may be a complicated combination of procedures which interact and are interdependent in achieving some major purpose or ultimate goal.

As an organization becomes more complex, its methods and procedures are tied together into integrated subsystems so that in a broader sense the term *systems* applies to those operations that cut across functional lines. The effective operation of the organization then dictates that the integrated systems must be continually studied to assure that the desired goal is reached and to determine how it

can be attained most efficiently.

As we face the challenge of the '70s, we at Foreign Mission Board offices have a new awareness of the responsibility that is ours to utilize the resources available to us through the commitment of lives and money in the most efficient manner in response to our Lord's Great Commission. The management of human resources both on the mission field and on the home front continues to be the most important responsibility.

At the beginning of this decade-opening year there were 2,490 missionaries assigned to 71 countries. Plans for projected growth in missionary personnel call for a strength of 3,000 by 1974 and an estimated increase by the close of the decade to somewhere between 3,500 and 4,000 missionaries. To meet the challenge of such an increase in missionary force we must make a continuing analysis of our systems to assure that we provide the vital supportive functions here at home.

**By  
Sidney  
C.  
Reber**

Director,  
Management  
Services  
Division





In the treasurer's department, Treasurer Everett L. Deane in background.



With the headquarters building superintendent.



William K. Dawson (left) manages the Information Processing Systems at the Board.

Though serving in a rather obscure manner, the headquarters staff is composed of men and women deeply committed to the support of our missionaries around the world. The Overseas Division has the responsibility for guidance and coordination of the missionary efforts in foreign lands.

The role of the Management Services Division is one of service in relation to all of the activities of our Board headquarters, as well as to our missionaries around the world. We seek to relieve the other divisions of as many administrative matters as possible without interfering with their program responsibilities.

A major function of the staff of the Management Services Division in support of missionary effort is the receiving, disbursing, and accounting for all of the financial resources made available for the support of our foreign mission program. This includes the channeling of funds through Mission treasurers on the various fields to sustain missionaries, to house them,

to provide for the education of missionary children, to assist in evangelization through the local church, and to support the various institutions on the field. Payments are also made to missionaries on furlough for their salary and housing allowance while in the States.

The division also relieves missionaries of many personal burdens—including the payment of insurance premiums, the depositing of personal funds in their bank accounts in the States, the filing of personal income tax returns and Social Security declaration forms, the making of payments to the U.S. Treasury Department, and the payment of tuition and monthly allotments for their children who are attending colleges and universities in the States.

The Management Services Division has many other responsibilities that serve to undergird missionaries around the world—such as arranging for the travel of missionaries to the field, for the shipment of their household goods

and personal effects, for the purchase of many items of furniture, clothing, and electrical appliances for individual missionaries, for the purchase of equipment, supplies, and automobiles for missions overseas, including medical supplies for hospitals and books and other items for sale in book stores.

The division also has responsibility for the maintenance of the headquarters office building, for the art department which services all phases of the promotion and literature programs, for the purchase of equipment and supplies for the headquarters office, for the purchase of printing service, for the reproduction of various items of literature, for the physical distribution of literature items to pastors, churches, and individuals throughout the Southern Baptist Convention, and for employment matters relating to the headquarters staff.

As we examine the meaning of the decade ahead—with the expanding missionary efforts around the world, the increasing workload on the home

front in the management of the additional financial resources that must be forthcoming to support this effort, as well as the many auxiliary functions which must be performed in promotion and support at the headquarters level—we recognize that we must make full creative use of all the innovations in management and in the field of automation in order to accomplish our task in the most efficient and effective manner.

Through the forward-thinking efforts of members of the Foreign Mission Board, a Univac 9200 computer was ordered by the Board in 1966 for delivery in the fall of 1967. During the succeeding years many systems have come under study, and numerous manual operations are now performed by the computer. The first operation to be converted to the computer, for example, was THE COMMISSION subscription fulfillment file. Changes in subscriptions are fed into a Flex-O-Writer to produce a punched paper tape, which is then read by the computer in making these changes in the information stored in the system.

Next the headquarters payroll was converted to the computer. Under the new payroll system the computer calculates and distributes pay on the basis of federal and state tax schedules, Social Security schedules, and other formulas provided by these organizations. The payroll clerk is relieved of hand calculation on each new employee.

In 1968 the Board authorized the leasing of new bookkeeping machines for use in the treasurer's office. These machines produce, as a by-product of



Reber checks mailing room with the general services supervisor.

the posting operation, punched paper tape which provides the input of accounting data into the computer. By feeding budget data into the system the status of all accounts may be made available to management at various levels to aid in cost accounting and in budgeting for the future.

In the Mission Support Division, the Department of Missionary Education and Promotion, as part of its program, provides audio-visual aids for use in keeping Southern Baptists informed about our foreign mission work. The locating of photographs and slides on specific subjects in the

files becomes an increasingly difficult task because of the volume of pictures that must be maintained to reflect adequately the work around the world.

A system has been devised for indexing the pictures and coding the information for input into the computer. When this system is completely installed, the retrieval of visual materials needed—on a particular subject or from a particular geographical area or relating to a specific missionary in his varying roles—will be a relatively easy matter.

A major portion of the FMB's checks are now written on the com-





E. L. Wright (left) is business manager.

puter, particularly checks covering payments made for missionaries to banks and insurance companies.

Foreseeing the need for increased computer capacity, the Foreign Mission Board, at its October 1969 meeting, approved the conversion of its data-processing operation from the Univac 9200 card-oriented system to the Univac 9300 tape-oriented system. The change in equipment, completed in early 1970, provides for four tape drives, the expansion of the memory storage capacity of the computer, and an increase in reading and print-out speeds. All programs now

on punched cards are being converted to magnetic tape.

In all organizations having their first confrontation with a computer system, people struggle to understand new terminology and data input requirements for the various systems being converted to the computer. A spirit of teamwork has been evident in our offices as methods, procedures, and practices—cutting across organizational lines—are integrated into the overall system being automated. We still have many challenges ahead as we move toward full utilization of the computer capacity.

A study is already under way of the long-range needs for office and warehouse space to house the operations of the home office. Some expansion of staff and facilities will be necessary to support the increase in our missionary personnel overseas contemplated for the '70s. All existing space in the headquarters building is already being fully utilized. The entire ground floor of the apartment house adjoining the headquarters building has been converted to office space. The eight remaining apartments in the building are used for housing visiting missionaries and their families and new missionaries at the time of appointment services.

Courageous and creative thinking will be imperative as we seek to capture the possibilities that will be available to us in the '70s, not only in the use of the computer but also in all fields of automation. More attention will need to be focused on the human resources that will be available to us in the staff of our headquarters office. Although the headquarters personnel

are few in number, this fact in itself makes careful selection and development of each individual of vital importance. It has been said that management in the '70s will be less a matter of delegating limited responsibilities and more the art of motivating open-ended creativity. This means that we must continue to strive for the development of an organizational environment in which creativity can thrive.

The influences of a changing environment will have its effect on the people who will be available for employment in all types of organizations in the years ahead. Our management patterns must be flexible enough to adjust to the changing value concepts and other influences of the outside environment which will affect the work force within the organization. Adjustments in various employee benefits will be necessary, as well as a continuing study of the organizational framework within which people work. More attention will need to be given to the development of managers at all levels within the organization. A sustained search for economies in all phases of the work will be necessary.

In an age when the cry for involvement is becoming louder and louder, and concern for others grows deeper, we have faith that in the '70s many more individuals will feel God's call to commit their lives to service in the work of the foreign mission program both overseas and on the home front. Complete dedication to God's purpose will enable us to meet the great challenge of the decade.

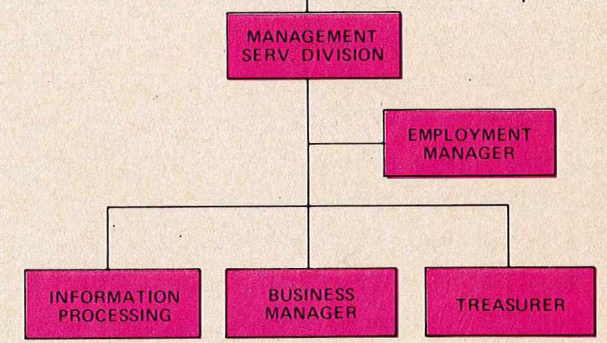
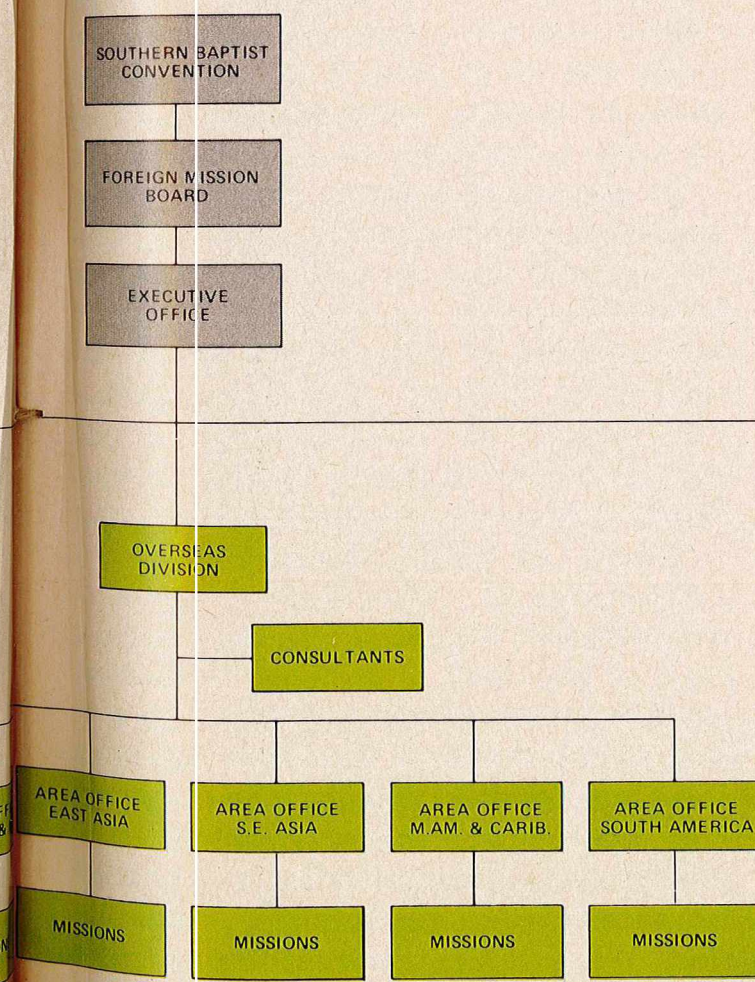
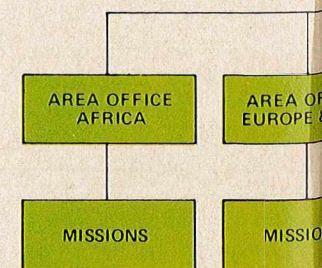
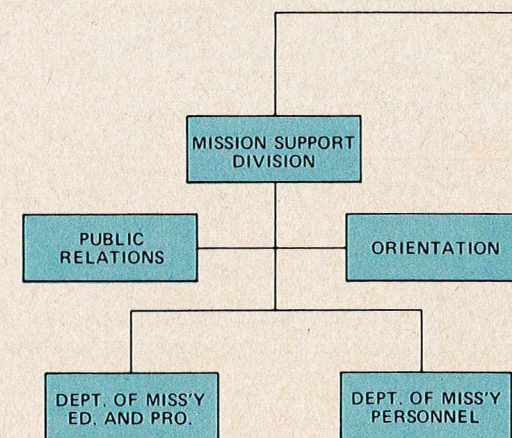


**A**LL programs assigned to the Foreign Mission Board by the Southern Baptist Convention are administered through the Board's Overseas Division and implemented through Board-appointed missionaries whose organization on each foreign field is identified as a Mission. The divisions for Mission Support and Management Services perform their tasks in the U.S. in order that every Mission shall have available the needed spiritual, financial, and technical resources.

The Foreign Mission Board and its entire staff look to the Missions for the information required for further planning of what is to be done in all divisions for maximum effectiveness on all fields.

To achieve its objectives, the FMB programs are:

1. The Program of Support for Foreign Missionaries.
2. The Program of Evangelism and Church Development in Foreign Lands.
3. The Program of Schools and Student Work in Foreign Lands.
4. The Program of Publication Work for Foreign Lands.
5. The Program of Hospitals and Medical Care in Foreign Lands.
6. The Program of Benevolent Ministries in Foreign Lands.



For an explanation of the Foreign Mission Board's policy of administration, see article by Winston Crawley, page 6.

# Organization for Outreach





# T NO TURNING

HERE lingers in my mind a beautiful memory: Falls Creek Baptist Assembly in Oklahoma with thousands of people assembled under the great tabernacle and hundreds coming forward to manifest their decisions for Christ, then marching to the conference room while the audience sang:

"I have decided to follow Jesus,

"No turning back, no turning back."

No turning back must be the attitude for Southern Baptists as we gather in Denver, Colorado, for the Southern Baptist Convention. Our eyes are on our Lord's command, and his call is ringing in our hearts.

There must be no turning back from our determined purpose to share the gospel of Jesus Christ with all the world. This is why we came into being as an organized body of people. We gladly accept this as the purpose to which we are called, considering that every place in all the world is of concern to us and standing ready to go as our Lord leads, into any place he directs.

Nothing must sidetrack us. Nothing must cause us to turn into some bypath and begin to occupy ourselves with divergent matters. We must be clear concerning our purpose and adhere with determination to it, just as a pilot directs his plane toward his destination. We may engage in many excellent mat-

ters, but nothing should cause us to turn aside from our major purpose: to share the gospel of Jesus with all mankind.

We must let nothing divide us. It is our Christian duty to stand together as people of God, demonstrating to all the world that a free people can be united in love, purpose, and bedrock conviction, while differing one from the other in opinions and about procedures.

We must carefully distinguish between convictions and opinions. If we deal with convictions as if they are merely opinions, we become weak and uncommitted. If we let opinions take on the driving force of conviction, we will lose our way in endless entanglements and confusion. People with convictions have a right to varying opinions. People with varying opinions have obligation to unite at the point of bedrock conviction.

Love must take ascendancy over all points of distinction. When we differ one from the other it should be a summons to manifest greater brotherhood and deeper levels of concern and consideration. Our words should become more gentle, carefully chosen, and appreciative. Differences concerning matters of Christian thought and worth give no license for unchristian words, attitudes, or relationships. We must regard every issue that threatens to divide us as a summons to our highest

# BACK

By Baker J. Cauthen

Christian ethics. Let us give Satan no opportunity.

The purpose to which we are committed calls us to meet whatever demand that purpose requires. Our lives must be at the Master's disposal. We must not evade difficult tasks or seek for a comfortable, easy place, but must stand ready to respond to the trumpet call for duty wherever our Lord commands. Heroism in Christian service is far from dead. Men and women of God this very day are heroically facing danger in the midst of troubled lands, but they stand true for Jesus' sake. As we gather in the peace and tranquility of our country, many of our brethren in lands behind the Iron Curtain live hourly in peril, and some of them are in prison, while others grieve because of the abuse or death of loved ones.

None of us must regard himself as being immune to the call of duty, whatever it may demand.

In like manner, we must stand ready to give what it takes in resources. God's deed of redemption required the cross. There could be no less for redemption to be possible. Had there been some other means, it would have been found. The cross was an absolute necessity.

There is no easy, inexpensive, cut-rate way

to bring the world to Christ. It costs the messenger personally in terms far dearer than any coinage of this world. It costs those who send in terms of resources laid upon the altar and profound spiritual undergirding.

We receive many blessings when we are called upon to share our essentials so that the Master's commands be followed. We unhesitatingly call upon Southern Baptists to embark upon a vastly expanded worldwide ministry, knowing that it will demand of us dedicated resources far beyond anything we have yet been called upon to give.

The question is, "Will we dare to follow Jesus Christ in today's world?"

If we are willing to dare to do what he wants done and to pay the price that will be required to do it, we may be used of God remarkably to bring blessing to the world and advance to his kingdom.

If we shield ourselves from meeting the inescapable demands, we will forfeit the privilege of being used by him in answering the cry of a broken world.

May God grant that each of us may so give himself to the Lord Jesus Christ that individually, and as a Convention, we may sing:

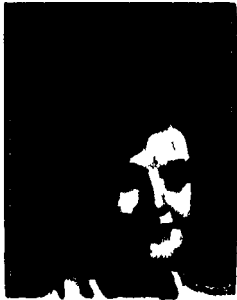
"I have decided to follow Jesus,

"No turning back, no turning back."

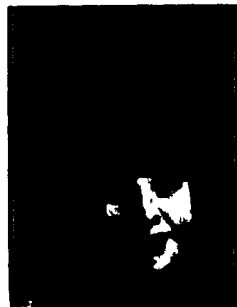
# NEW

## Missionaries Appointed

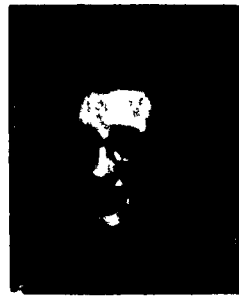
April 1970



**KOREA:** Harold R. Hancock, born at Cullman, Ala., May 7, 1937. Graduate: Howard College (now Samford University); New Orleans Baptist Theological Seminary (M.C.M. and further study). He has been music director since 1958 for churches in Alabama, Mississippi, and Louisiana; since January 1969 he has served as music and youth director at First Church, Belle Chasse, La. Expected type of service: music evangelism. Helen Lee Hancock, born at Birmingham, Ala., Dec. 29, 1938. Attended Howard College and New Orleans Seminary. She has worked as a clerk and secretary in Alabama and Louisiana. Marriage: Mar. 29, 1959. Children: Bryan David, Feb. 24, 1965; Lynda Leigh, Aug. 6, 1969. (Present address: Box 97, Belle Chasse, La. 70037.)



**PHILIPPINES:** J. Gordon Harris III, born at Bunkle, La., Nov. 1, 1940. Graduate: Baylor University; Southwestern Baptist Theological Seminary (B.D.; Th.M.; Th.D. due this year). He was summer supervisor of Vacation Bible School work in Tarrant County, Tex., 1959-61, and a Home Mission Board summer missionary in Hawaii in 1962. He served as pastor in Oklahoma and at Zions Church, Butlerville, Ind., 1966-69. He taught seminary extension classes in Ft. Worth, Tex., and has been a teaching fellow at Southern Baptist Theological Seminary. Expected type of service: theological education. Joyce Behm Harris, born at Mt. Vernon, Ind., Sept. 13, 1941. Graduate: McNeese State College; Southwestern Seminary (M.R.E.). She was a Home Mission Board summer missionary in Louisiana in 1961 and in Georgia in 1962, and was a summer staffer at Glorieta (N.M.) Baptist Assembly in 1965. She has taught school in Louisiana and Kentucky, 1968-70 at Louisville, Ky. Marriage: Mar. 24, 1967. (Present address: Box 354, Southern Baptist Theological Seminary, Louisville, Ky. 40206.)



**ARGENTINA:** John A. Witherspoon, born at St. Louis, Mo., Nov. 18, 1937. Graduate: Kansas State College of Pittsburg; Golden Gate Baptist Theological Seminary (B.D.). He served in the U.S. Army in the U.S. and Italy 1956-59 and has been a reporter and a state prison correctional officer. He was a Home Mission Board summer missionary in British Columbia, Canada, in 1963. He has served as pastor in California and Missouri, since 1968 at Zion Church, Jasper, Mo. He has also taught school in Jasper since 1968. Expected type of service: general evangelism. Linda Englestone Witherspoon, born at Columbus, Kan., Sept. 2, 1941. Graduate: Kansas State College of Pittsburg. She was a Home Mission Board summer missionary in British Columbia in 1963 and has taught school in California and Missouri. She also worked as secretarial coordinator at Golden Gate Seminary. Marriage: Sept. 2, 1961. Children: Shirleen Alicia, Jan. 19, 1966; David James, Mar. 3, 1969. (Present address: Rt. 1, Box 103, Jasper, Mo. 64755.)



**MALAWI:** Gerald M. Workman, Jr., born at Beeville, Tex., Aug. 2, 1941. Graduate: Southwest Texas State College; Southwestern Seminary (M.R.E. due this year). He has been band director at schools in Texas since 1964, and has served as school band and choir director in Southlake, Tex., since January 1968. He has been music director at churches in Texas since 1963; he has served as music and education director at Carroll Road Church, Grapevine, Tex., since 1967. Expected type of service: music evangelism and religious education. Barbara Fotters Workman, born at Randolph Field, Tex., Mar. 2, 1944. Graduate: Southwest Texas State College. She was a summer staffer at Glorieta Baptist Assembly in 1962, and a Baptist Student Union summer missionary in Maryland in 1963. She has taught school in Texas. Marriage: Aug. 28, 1964. Children: Philip Gregory, Nov. 25, 1967; Deborah Carol, April 3, 1969. (Present address: 4613 Wayside, Ft. Worth, Tex. 76115.)

## Reappointed

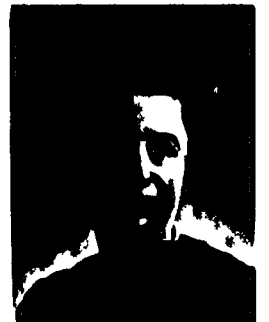
Effective April 15

**DOMINICAN REPUBLIC:** Arthur R. Haylock, born at Tampa, Fla., Sept. 30, 1931. Graduate: Maryville College; Southwestern Seminary (B.D.). He was pastor in Oklahoma, Texas, and Florida before ap-

pointment for Honduras in 1960. He resigned in August 1969. Expected type of service: general evangelism. Martha Higdon Haylock, born at Decatur, Ala., Dec. 16, 1930. Graduate: University of Tennessee; attended Southwestern Seminary. She



taught school in Oklahoma and Texas before appointment for Honduras in 1960; resigned in 1969. Marriage: Dec. 23, 1953. Children: Janet Lee, Nov. 11, 1956; Susan Marie, April 17, 1958; Todd Haskins, Feb. 18, 1962; Arthur Ray, Jr., July 14, 1963. (Present address: 2298 Gulf Dr., Orlando, Fla. 32806.)



**CARIBBEAN:** Weldon E. Viertel, born at Stamford, Tex., Dec. 4, 1930. Graduate: Hardin-Simmons University; Southwestern Seminary (B.D.); additional study recently at Baylor University. He served as pastor in Texas before appointment to the Bahamas in 1959; he resigned in 1968 and since then has been pastor in Marlin, Tex. Expected type of service: theological education. Joyce Garrett Viertel, born at Arp, Tex., Nov. 3, 1932. Graduate: East Texas Baptist College; Southwestern Seminary (M.R.E.). She has been a secretary and a schoolteacher. Appointed for the Bahamas in 1959; resigned in 1968. Marriage: Aug. 21, 1954. Children: Connie Lynn, Feb. 29, 1956; Timothy Weldon, Feb. 6, 1958; Lisa Lanell, Jan. 11, 1961. (Present address: 706 Chilton, Marlin, Tex. 76661.)

Effective May 1



**SOUTH BRAZIL:** L. Gene Henson, born at Williamston, S.C., Oct. 22, 1932. Graduate: North Greenville Junior College; Furman University; Southwestern Seminary (B.D.). He served as pastor in North Carolina, South Carolina, and Texas before appointment to Equatorial Brazil in 1963; he resigned in 1966 and since then has been pastor in Michigan and, since 1968, at Central Church, Greenville, S.C. Expected type of service: general evangelism. Exile Vee Wilder Henson, born at Brevard, N.C., Oct. 20, 1931. Graduate: Texas

Wesleyan College; attended Southwestern Seminary. She has been a schoolteacher and a bookkeeper. She was appointed for Equatorial Brazil in 1963 and resigned in 1966. Marriage: July 5, 1953. Children: Melody Ann, June 8, 1954; Rebecca Lynn, July 4, 1957; Gene Scott, July 15, 1966. (Present address: Rt. 9, Box 100, Timber Lane, Greenville, S.C. 29609.)

### Missionary Associates

April 1970



**HONG KONG:** C. Kenneth Locke, born at Del Rio, Tex., Jan. 12, 1934. Graduate: Texas A&M University (B.A., M.Ed.); North Texas State University (Ph.D. in counseling); certificate from University of Hong Kong. He was a U.S. Army officer in the U.S. and Korea 1955-57 and taught school in Hong Kong 1958-62. Since 1963 he has been director of student personnel services at Weatherford (Tex.) College. Expected type of service: college administration. Lou Ann Lewis Locke, born at Goldsboro, N.C., Mar. 25, 1932. Graduate: University of North Carolina, Woman's Division; Texas Christian University (M.A.). She has been an American Red Cross caseworker and has taught school in Georgia, North Carolina, and Texas. She served as a missionary for Pentecostal Holiness Church in Hong Kong 1956-62. Marriage: Aug. 30, 1958. Children: Kenneth Morgan, Sept. 30, 1960; Larry Gene, Feb. 5, 1963. (Present address: 105 Oak Ridge Terr., Weatherford, Tex. 76086.)



**HONG KONG:** Betty Vaught, born at Krebs, Okla., Nov. 30, 1929. Attended Oklahoma Baptist University extension courses. She worked for 14 years as secretary to a lumber company district manager in McAlester, Okla., and since 1962 has been pastor's secretary and church secretary at First Church, McAlester. Expected type of service: secretarial. (Present address: c/o First Baptist Church, Box 1074, McAlester, Okla. 74501.)

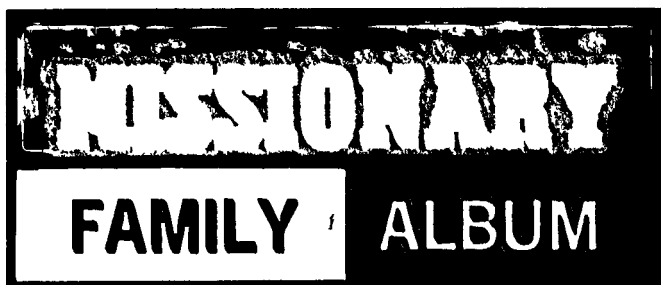


You do such a tremendous job in disseminating missionary information, and I, for one, always appreciate every communication bearing information about our mission work. However, there is a "complaint" I want to register.

We need to have addresses of missionaries published in *THE COMMISSION* when they return to the States. I am sure this omission protects them from an avalanche of requests, but it also cripples those of us who are so dependent upon them for our various meetings. Of course the *Directory [of Missionary Personnel]* helps, but already there have been names published in *THE COMMISSION* announcing arrivals when the only addresses available are those in the *Directory* and on the field.

Nancy Cooper  
Arkansas WMU Executive Secretary  
Little Rock, Arkansas

In recognition of the need of many individuals for more immediate contact with



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, Va. 23230.

### Arrivals from the Field

ANDREWS, Rev. & Mrs. William P. (Chile), 612 Forest St., Greensboro, N.C. 27403.  
BAKER, Rev. & Mrs. Frank J. (assoc., Korea), % Dr. H. A. Parker, 1050 Sweetbriar Rd., Orlando, Fla. 32806.  
CARTER, Dr. & Mrs. Pat H. (Mexico), % Rev. J. A. Carter, Krotz Springs, La. 70750.  
CONNER, Marie (Taiwan), Box 96, Milan, Ga. 31060.  
CRABB, Rev. & Mrs. Stanley, Jr. (Italy), 1963 Norris Pl., Louisville, Ky. 40203.  
GREEN, Rev. & Mrs. T. S. (Argentina), 608 E. 25th, Houston, Tex. 77008.  
HARRINGTON, Fern (Taiwan), 1409 N. Walnut Grove Ave., Rosemead, Calif. 91770.  
HUMPHREY, Edith (Mrs. J. H.) (emeritus, China, Hawaii, Philippines), % Mrs. Alice Felkel, Buffalo, Okla. 73834.  
KIRKENDALL, Rev. & Mrs. James F. (Lebanon), % Mrs. Pittman, 929 N. Patchin, Shawnee, Okla. 74801.  
KRAUSE, Rev. & Mrs. Lewis M. (Germany), % Kirk Pitney, 208 W. Morrison, Fayette, Mo. 65248.  
LANIER, Rev. & Mrs. W. Chandler (Israel), Rt. 3, Box 32, Clarksville, Ga. 30523.  
LINDSEY, Dr. & Mrs. Robert L. (Israel), % Ken Mullican, 4722 McCart, Ft. Worth, Tex. 76115.  
MOORE, Rev. & Mrs. Billy Bob (Kenya), 2921 Thomas Blvd., Ft. Arthur, Tex. 77640.  
NEWTON, Rev. & Mrs. Joseph A. (Morocco), 342 Jocelyn Hall Cr., Nashville, Tenn. 37203.  
REID, Rev. & Mrs. Orvil W. (Mexico), Box 6597, Richmond, Va. 23230.  
SANDERS, Marian (Mexico), Box 506, Bamberg, S.C. 29003.  
SMITH, Rev. & Mrs. James W. (Israel), 874 Artwood, NE, Atlanta, Ga. 30307.  
TOLAR, Dr. & Mrs. Jack E., Jr. (Nigeria), 2257 Austin Hwy., San Antonio, Tex. 78218.  
TRIMBLE, Rev. & Mrs. J. W. (Lebanon), Rt. 1, Box 85, Deville, La. 71328.  
WAKEFIELD, Rev. & Mrs. William R. (Philippines), % I. H. Wakefield, Hartsville, Mo. 63667.  
WATTS, Mr. & Mrs. James D. (Italy), 1206 Polk Ave., Pascagoula, Miss. 39367.  
WILSON, Dr. & Mrs. J. L. (Thailand), 716 Ridgeway Dr., Liberty, Mo. 64068.  
WOLLERMAN, Anna M. (S. Brazil), 610 W. Baroque St., Pine Bluff, Ark. 71601.

furloughing missionaries, addresses for missionary arrivals in the U.S. are again being carried in the *Missionary Family Album* section, beginning with this issue.

For years I have subscribed to your magazine and have looked forward to it coming month by month. Of all our publications I've taken, this one I love the best.

But when I received the issues with the covers enclosed [January and February], my inclination was to cancel my subscription—soul-less art; we see too much of [it] all around us, and I felt it was just too much to look forward to *THE COMMISSION* having this type of cover page. We were so happy to get the last issue [April?]. Please keep the uplift pictures on the cover.

Mrs. Albert A. Stubbs  
Lexington, Kentucky

LaVerne [Mrs. Adams] and I are enchanted with the cover on the March issue of *THE COMMISSION*.

I have waited too long already, but I want to express my appreciation for something new, but undefinable, about *THE COMMISSION*. I guess I would say it is a sort of  
(Continued on next page)

WOODFIN, Dr. & Mrs. Yandall C. III (Switzerland), 3904 N. 31st, Waco, Tex. 76708.

### Departures to the Field

ATHIP, Rev. & Mrs. Logan C., Rhodesia.  
BERRY, Willie Mae, Ghana.  
LAMBERT, Rebekah, Korea.  
NEELY, Rev. & Mrs. Herbert W., Rhodesia.  
PARKER, Dr. & Mrs. G. Keith, Switzerland.  
PHILLIPS, Rev. & Mrs. Gene, Rhodesia.  
RICHARDS, Rev. & Mrs. Jimmie L. (appointed for Dominican Rep.), Costa Rica.  
SHAW, Rev. & Mrs. Carroll Wayne, Rhodesia.

### Field Assignments

SMITH, Wanda (Mrs. Hoke, Jr.), Columbia, Apr. 30.

### Transfers

DURHAM, Rev. & Mrs. J. B., Nigeria to Upper Volta, June 1.  
GROSSMAN, Rev. & Mrs. Paul H., Liberia to Senegal, June 1.  
ROWLAND, Rev. & Mrs. Russell, E. Africa to Yemen, Apr. 15.  
WILLIS, Miriam, Gaza to Italy, June 15.

### Retirements

WALDRON, Vada (Argentina), Apr. 30.  
WATKINS, Elizabeth T. (Japan), Apr. 30.

### Resignations

BICKHAM, Rev. & Mrs. Norman R. (Venezuela), Mar. 31.  
HURST, Rev. & Mrs. Hawthorne H. (Nigeria), Apr. 15.  
LAWSON, Rev. & Mrs. Charles H., Sr. (Philippines), May 31.  
POOVEY, Rev. & Mrs. Harry B. (Taiwan), Apr. 30.  
WHITELY, Rev. & Mrs. B. Jackson, Jr. (Bahamas), Mar. 31.

### Assignments Terminated

HALL, Patricia (spec. proj. nurse), Gaza, Apr. 30.

### Births and Adoptions

CROMER, Ted Eugene, Jr., son of Rev. & Mrs. Ted E. Cromer, Sr. (Liberia), Apr. 6.  
HOLT, James Richard, son of Dr. & Mrs. Thomas O. Hight (Nigeria), Apr. 14.  
MARTIN, Priscilla Ann, daughter of Rev. & Mrs. O. D. Martin, Jr. (S. Brazil), Mar. 26.

### Deaths

BAKER, Raymond L., father of Rev. Frank J. Baker (assoc., Korea), Mar. 16.  
COZZENS, Mrs. W. N., mother of Katherine Cozzens (S. Brazil), Apr. 14, Dallas, Tex.  
GREEN, Thomas S., Jr., son of Rev. & Mrs. Thomas S. Green, Sr. (Argentina), Mar. 26, Houston, Tex.  
MCNEELY, Mrs. J. H., mother of Rev. Walter B. McNeely (S. Brazil), Mar. 29.  
TOMLINSON, Mrs. Stella V., mother of Katherine (Mrs. W. Lowrey) Cooper (Argentina), Mar. 22, Houston, Tex.



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and  
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by  
Arthur House Steinbeck

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# LETTERS

(Continued from preceding page)

openness that is spreading through our Baptist ranks, although I'm sure it meets opposition at many turns. . . . This kind of openness . . . is so healthy for all of us.

Bob E. Adams  
Cali, Colombia

I found the article "I Threw Away My Bible" (April) . . . to be lacking in purpose. I thought it held unnecessary paternalism toward Roman Catholicism and was demeaning to the nationals of Mozambique.

I suppose my greatest reaction to the article was toward holding the Bible overhead and throwing it to the nationals and then quoting, or misquoting, the verse of Scripture from Isaiah 55 about "My word shall not return unto me void."

This article reinforces the caricature of missionary approach to nationals . . . (found) on the college campus. I really think the article should not have been included in THE COMMISSION.

(Name withheld)  
Richmond, Virginia

About three years ago I let my subscription expire, and a special friend, with whom I exchange reading material, told me just to read hers, as she would be glad for me to do so. But over a year, or maybe more, ago I told her I must order my (copy) again, and I subscribed for three years. . . .

I wish every Southern Baptist home had THE COMMISSION coming to it. I am missing the missionary letters, but the piece by C. E. Hand ("I Threw Away My Bible," April) is worth the price of our magazine.

Mrs. A. W. Jernigan  
Van Alstyne, Texas

I think the April issue of THE COMMISSION is without a doubt the most readable and impressive organ you have presented. I have already had two telephone calls this morning from people who are enthusiastic about this issue. I think the orientation interviews are unusually exciting and helpful.

Roger G. Duck  
Forth Worth, Texas

Statistics on Japan, recently published in the Japan Times, Tokyo's leading English-language newspaper, . . . (show) that Ja-

pan's gross national product is reported to be \$175 billion (approximately) whereas I reported only \$146.6 billion in an article on Japan sent to you recently ("The Challenge of Change," May). The difference is one of interpretation. My figures for 1969 are those published in the government's official statistical report and actually represent amounts for the year 1968. However, the newspaper (and other news publications) has estimated amounts for 1969. Of course, the official figures for '69 will not be available until '70. . . .

I feel it is better for our publication to carry the most accurate information, which is that published in the Newkan (the statistical report I used).

Thank you for the good work on a new look for THE COMMISSION. It has become much more appealing in recent months.

Charles L. Whaley  
Tokyo, Japan

Allow me to join the voices of those praising THE COMMISSION. Aside from a missionary's interest in same, I read THE COMMISSION from a wide area of concerns and am always rewarded by the materials published. . . .

On page 35 of the April issue mention is made that "It was the first time in its history for the FMB to appoint missionaries in a Baptist church outside Richmond, Va." In terms of history, my mother and father, Rev. and Mrs. Erhardt Swenson, were appointed in December 1923 in the Dean

Street Baptist Church in Brooklyn, New York. Dr. Love (Dr. James F. Love, then FMB executive secretary) traveled from Richmond to New York for this appointment. . . . Mother did not want me to write to mention this matter, but I felt it would be useful with regard to a point of history.

Ann M. Swenson  
Baptist Spanish Publishing House  
El Paso, Texas

THE COMMISSION is my favorite magazine, and I expect to have it come to me as long as I can read (I'm 70 years). Congratulations on the wonderful way you keep us informed.

Mrs. B. P. Rollert  
Kansas City, Missouri

Really did appreciate the Pastor's Edition\* this month.

I truly enjoyed the story of Mrs. Wang (April). Somehow, I can relate to her spirit of love even in central Illinois. Our prayers are with her and Brother Poovey.

C. A. Fuller  
Farmer City, Illinois

\*Beginning in April, a Pastor's Edition of THE COMMISSION, with a special insert designed to aid pastors, goes to each pastor receiving the magazine.

I wish . . . to tell you how much I appreciated the issue of THE COMMISSION for April. I found the special pastor's edition to be very rewarding.

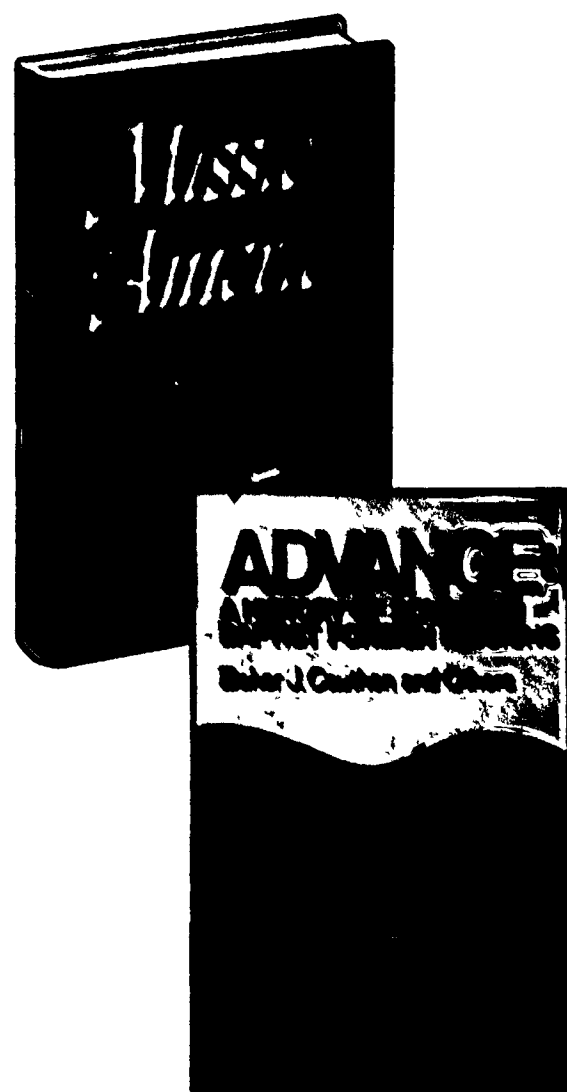
B. LeRoy Patterson  
Caldwell, Texas

## The Drama of Baptist Missions at Home and Abroad

Did you know at one time the Home Mission Board almost folded for lack of funds? Are you familiar with its turbulent times during the Civil War? Do you know about its expansion after World War II? You'll read about this and more in this exciting story of the Home Mission Board. The final chapter is an inspirational challenge for tomorrow. A readable, informative account of a great effort for Christ. **\$5.95**

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Witness



## Receptors Named

Four medical students were approved by the Foreign Mission Board at its April meeting for "receptorships" in Baptist hospitals overseas. The four have completed their third year of medical training and indicated definite interest in medical missions.

Approved as receptors: Larry R. Copeland, University of Louisville (Ky.) School of Medicine, for the Baptist hospital in Jibla, Yemen; Bruce D. Fried, University of Oklahoma School of Medicine, Oklahoma City, for the hospital in Gaza; Don G. Hagen, Louisiana State University School of Medicine, New Orleans, for the hospital in Bangkok, Thailand; Ray A. Venn, Baylor College of Medicine, Houston, for the hospital in Mati, Philippines.

## Now 31 Million

Baptist church membership around the world has surpassed 31 million—all but 4 million of them in the U.S.—according to new statistics from the Baptist World Alliance. Europe has 1,178,042 and Asia 1,122,860. There are 721,311 in Africa and 389,555 in South America. Central America, including the Caribbean islands but not Mexico, has 215,670. The Southwest Pacific has 145,412 Baptists, the Middle East only 949.

The largest Baptist groups by countries, outside the U.S., are India, 633,349; Russia, 550,000; Democratic Republic of Congo, 450,000; Brazil, 342,195; Burma, 249,474. In nine of the 125 countries Baptists number fewer than 100 members.

## Students Listen

A series of conferences held on university campuses, in student centers, and at Baptist churches in Taiwan one week in March allowed three Baptist guests from the U.S. to speak to large numbers of university students.

The visitors, invited by the Taiwan Baptist Crusade committee, were Joyce Fan, head of the chemistry department at Houston (Tex.) Baptist College, who was born in China; O. K. Armstrong, of the editorial staff of *Reader's Digest*; and Robert Packard, professor of physics at Baylor University, Waco, Texas.

More than 6,000 packets of Christian literature—including a Gospel of John, a tract on science and religion, and a calendar listing all the Baptist churches in Taiwan—were distributed to students during the week, reported Missionary Harlan E. Spurgeon.

# NEWS

JUNE 1970

FOREIGN MISSION BOARD

SBC

## New Field Considered

Upper Volta, with a population of just over five million, may be added to the list of African nations where Southern Baptist missionary personnel are stationed. The Foreign Mission Board in April voted to "take steps toward placing missionary personnel in Upper Volta, following a period of language study in France, on condition that permission of the government can be secured to begin a program of mission work."

Upper Volta, a landlocked republic in West Africa, is bordered by Mali, Ivory Coast, Ghana, Togo, Dahomey, and Niger. Evangelical Christians in Upper Volta are reported to total fewer than 20,000.

A couple now assigned to Nigeria, the J. B. Durhams, have been transferred to Upper Volta, effective June 1. After a year of studying French, they will probably be stationed in Ouagadougou, the capital, according to H. Cornell Goerner, FMB secretary for Africa.

## Morale High in Ghana

Morale among missionaries in Ghana is "surprisingly high," despite the loss of approximately 80 percent of the membership of Baptist churches because of the exodus of settlers from Nigeria, H. Cornell Goerner, Foreign Mission Board secretary for Africa, reported in April.

"The absence of Yorubas has created an atmosphere in which local Ghanaian people feel more welcome, and prospects are good that many of the church buildings will soon be filled with indigenous peoples, worshipping in their own language and according to their own custom," Goerner said.

It may mark "the beginning of a new era of indigenous development for Baptists in Ghana," he added.

## Czech Newspaper Published Again

The Baptist Union of Czechoslovakia has resumed publication of its newspaper, suspended since 1953. The publication, *Rozsievac* (The Sower), will be published in Prague ten times a year with an edition of 2,500 copies. There are 4,200 Baptists in Czechoslovakia in 26 churches and 100 preaching stations.

## Open House

Guests attend open house at Foreign Mission Board headquarters in Richmond, Virginia, in April, one of the events marking the Board's 125th anniversary. About 2,500 persons, mostly Baptists from Virginia and nearby states, observed appointment of new missionary personnel on April 12 at The Mosque, Richmond's civic auditorium. Among those delivering personal greetings was W. A. Criswell, president of the Southern Baptist Convention, who stated that it is the FMB's zeal and commitment that keeps the Convention together. "Were there no Foreign Mission Board, there would be no Southern Baptist Convention," declared Criswell, alluding to the historical mission-oriented development of the SBC. "The unsung heroes of this enterprise," said FMB Executive Secretary Baker J. Cauthen, "are the thousands of men and women in churches throughout the Convention who have loved the cause of missions and have remembered this labor at the throne of grace."







Opening 50th anniversary day for East Pakistan Baptist Union, Pastor Promode K. Halder (at left) prepares to baptize convert, who will flex his knees as the pastor guides him down into the water.

## 50th Anniversary

The East Pakistan Baptist Union marked its 50th anniversary during its meeting at the Baptist church in Faridpur, East Pakistan. The Sunday's events began with a baptismal service and closed with a drama that lasted into early Monday morning, reported Missionary W. Trueman Moore.

Churches now related to the Union have 597 members. "These churches are the fruit of the labor of Australian, New Zealand, and Southern Baptists, and, before all of these, British Baptists, and countless Bengali Christians for many years," said Moore. "Some of the work dates from the time of William Carey, who came to Bengal in 1792."

## Miss Pender To Return

Miss Auris Pender, who served almost 34 years as a missionary before retiring less than a year ago, is being requested to go back to the field for a 15-month interim assignment, reported R. Keith Parks, Foreign Mission Board secretary for Southeast Asia. She will be treasurer for the Malaysia-Singapore Mission. She was formerly Mission treasurer for about seven years.

## Board Technician Dies

William J. Eacho, Jr., a senior grade technician in the photography laboratory at Foreign Mission Board offices in Richmond, Virginia, died April 25 following a long illness. Eacho, 31, had been an employee of the Board 11 years. Survivors include his wife and two children.

# Visa Situation Brighter

Encouraging developments regarding visas for missionaries to Pakistan have been reported by J. D. Hughey, secretary for Europe and the Middle East.

Hughey and Robert S. Denny, general secretary of the Baptist World Alliance, recently presented to the counsellor of the Pakistan Embassy in Washington, D.C., the cases of two missionary families who have been waiting months for visas. The official agreed to communicate with his government and later informed Hughey that visas had been authorized for the couples. Both couples are replacing missionaries formerly stationed in Pakistan.

"Abdul Sattar, counsellor of the Pakistan Embassy, told me that he does not think we should worry about visas for our missionaries to Pakistan," Hughey said. "We must indicate clearly whom the new missionaries are replacing or what will be the work of persons who are not replacements." According to Sattar, the expiration of visas of missionaries now in Pakistan has no particular significance, since visas are needed only for entrance.

On the other hand, a missionary couple who have served an English-language congregation in Ankara, Turkey, since 1966 "have definitely been denied permission to remain in Turkey," Hughey reported. The Turkish counsellor in Washington, whom Hughey and Denny also consulted, explained that Turkey is a lay state and that all religious propaganda is forbidden.

## Media Workshop Held

Twenty persons took part in a recent two-week workshop at the Baptist mass communications center in Bangkok, Thailand. The 80-hour course, an experiment in on-the-job training for Christian communicators, included lectures on mass communication theory, programming, and use of the voice, and practice in scriptwriting, program recording, and radio drama.

"The conviction behind the effort is that a capable corps of trained nationals, rather than missionaries, is the long-term answer to evangelism through mass media in Asia," said Missionary Ronald C. Hill.

From among the participants a group will be organized to assist in radio drama and in putting Thai soundtracks on film for evangelistic use.

## 72 To Train as Journeymen

Seventy-two young adults were approved for journeyman training by the Foreign Mission Board in April. The eight-week summer course will be at Meredith College, Raleigh, North Carolina. This year's contingent will be the sixth to train under the Missionary Journeyman Program, which allows college graduates under 27 to work two years overseas with career missionaries. Overseas Baptist Missions requested about 175 journeymen for 1970.

## Congress 'Most International'

With individuals and groups from 65 countries to appear on the official program, the Baptist World Alliance Congress to meet in Tokyo, Japan, July 12-18 is being called by BWA leaders "the most international in Alliance history." Total attendance is expected to reach 8,000 at the congress, the first to be held in Asia. Advance registration by mid-March already represented 69 countries.

## Hong Kong College Now Approved

Having met the standard of a government ordinance, Hong Kong Baptist College is now registered as an approved post-secondary college. "Government approval came as a reward for 14 years of successful operation," said College President Lam Chi-Fung. More than 2,400 students are enrolled at the college. Its buildings and equipment have been valued at \$10 million by the Hong Kong Department of Education.

## June Wedding Planned

Truman S. Smith, an associate secretary for missionary personnel at the Foreign Mission Board since 1964, and Miss Gwen Powell, daughter of Mr. and Mrs. J. L. Powell, Sr., of Tunica, Mississippi, are to be married June 27 at Tunica.

Miss Powell, appointed a missionary by the Board last November to teach nursing at the Baptist hospital in Ajloun, Jordan, resigned in March after she and Smith became engaged. She was then in missionary orientation in Georgia. The couple will live in Richmond, Virginia.



# Missions Update . . .

A TOTAL OF \$15,297,558.63 WAS RECEIVED FOR THE 1969 LOTTIE MOON CHRISTMAS OFFERING FOR FOREIGN MISSIONS AS OF MAY 1. THIS EXCEEDED BY \$138,351.71 THE RECORD CONTRIBUTIONS FOR THE 1968 OFFERING. AMOUNTS RECEIVED AFTER MAY 1 WILL BE COUNTED TOWARD THE 1970 OFFERING. FUNDS FROM THE OFFERING ARE USED ENTIRELY FOR WORK ON OVERSEAS MISSION FIELDS, SAID FOREIGN MISSION BOARD EXECUTIVE SECRETARY BAKER J. CAUTHEN.

"BUDGETARY REQUESTS FROM THE MISSION FIELDS AMOUNT TO \$7,716,000 MORE THAN OUR TOTAL RESOURCES CAN PROVIDE," CAUTHEN REPORTED IN MAY. "WE ARE, THEREFORE, GRATEFUL TO ALL WHO GIVE AND PRAY THAT OUR NEEDS WILL BE SUPPLIED."

J. O. TERRY, JR., MISSIONARY TO THE PHILIPPINES, BECAME THE FOREIGN MISSION BOARD'S REGIONAL RADIO AND TELEVISION REPRESENTATIVE FOR EAST ASIA AND SOUTHEAST ASIA MAY 1. THE FMB ELECTED HIM TO THE POST IN APRIL. TERRY WILL COORDINATE THE EFFORTS OF MISSIONARIES IN RADIO AND TELEVISION WORK IN KOREA, INDONESIA, VIETNAM, THAILAND, HONG KONG, PHILIPPINES, AND TAIWAN, EXPLAINED R. KEITH PARKS, FMB SECRETARY FOR SOUTHEAST ASIA. AMONG OTHER DUTIES, TERRY WILL COORDINATE THE TRAINING OF NATIONALS WORKING IN THE FIELD OF MASS MEDIA EVANGELISM.

THE DAUGHTER OF MISSIONARIES TO ISRAEL WAS AMONG THE SIX PERSONS APPOINTED MISSIONARIES BY THE FOREIGN MISSION BOARD AT ITS MEETING IN MAY. MRS. KENNETH R. (LENORE) MULLICAN, APPOINTED WITH HER HUSBAND FOR GAZA, IS THE DAUGHTER OF THE ROBERT L. LINDSEYS, MISSIONARIES SINCE 1944. MRS. MULLICAN, A NURSE, GREW UP ON THE MISSION FIELD. MULLICAN IS A MEDICAL TECHNOLOGIST.

ESTABLISHMENT OF A CARIBBEAN BAPTIST THEOLOGICAL SEMINARY "TO PROVIDE UNIVERSITY-LEVEL TRAINING FOR BAPTIST MINISTERS" WAS VOTED BY THE FMB IN APRIL. A MINISTER TRAINING CENTER WILL BE OPERATED IN CONNECTION WITH THE SEMINARY.

A SERVICE RECOGNIZING THE 125TH ANNIVERSARY OF THE SOUTHERN BAPTIST FOREIGN MISSION BOARD WAS CONDUCTED BY THE ARGENTINE BAPTIST CONVENTION DURING ITS 62ND ANNUAL MEETING, HELD IN BUENOS AIRES. ESTEBAN ELIAS, ARGENTINE CONVENTION EXECUTIVE SECRETARY, PRESENTED AN ONYX PLAQUE TO THE BOARD; MISSIONARY STANLEY D. CLARK ACCEPTED IT FOR THE BOARD, WHICH HAS CARRIED ON MISSION WORK IN ARGENTINA 67 YEARS. ASSIGNED TO ARGENTINA ARE 86 FMB PERSONNEL. THE ARGENTINE CONVENTION, ORGANIZED IN 1908, NOW INCLUDES 257 CHURCHES.

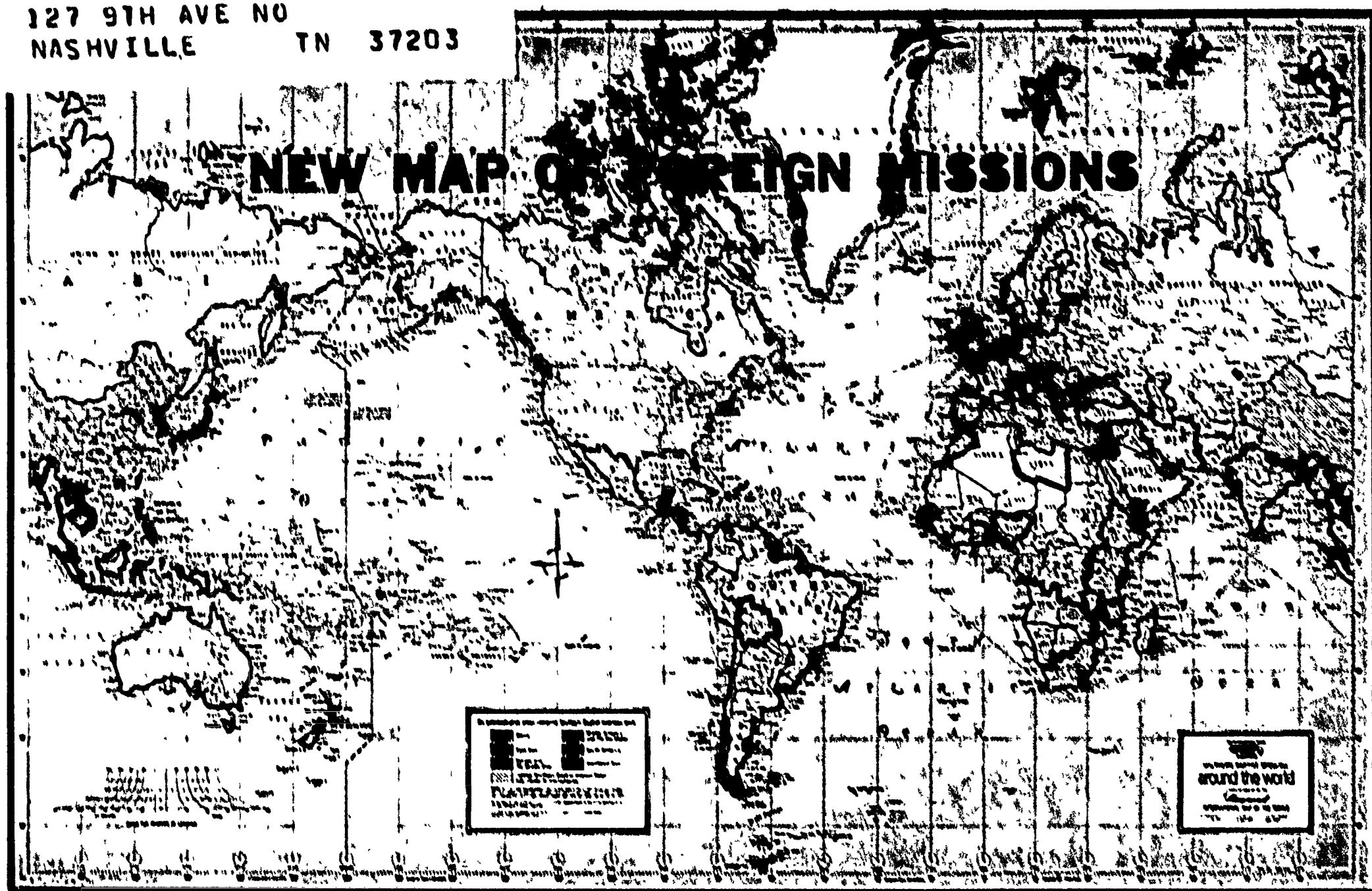
PAINTINGS BY BOB HARPER, ART EDITOR OF THE COMMISSION, WILL BE DISPLAYED IN THE BUDOKAN CONVENTION HALL IN TOKYO, JAPAN, DURING THE BAPTIST WORLD CONGRESS IN JULY. TITLED "EXPLOSION 13," THE EXHIBIT CONSISTS OF 13 PORTRAITS IN BLACK ACRYLICS ON CANVAS COATED WITH WHITE PRIMER. THE EXHIBIT'S PURPOSE, SAID HARPER, IS TO SUGGEST THE USE OF VISUAL ARTS AS MEDIA OF CONTACT BETWEEN CHRISTIANS AND NON-CHRISTIANS. THE EXHIBIT WAS SHOWN BY HARPER TO COMBAT TROOPS IN THE FIELD IN VIETNAM LAST SPRING. SINCE THEN IT HAS BEEN SHOWN IN FIVE VIETNAMESE CITIES.

CHIEF BARRIER TO THE EXPANSION OF SOUTHERN BAPTIST MEDICAL MINISTRIES OVERSEAS IS THE SHORTAGE OF PERSONNEL, ACCORDING TO FMB MEDICAL CONSULTANT FRANKLIN T. FOWLER. CURRENTLY THERE ARE FEWER THAN 50 ACTIVE MISSIONARY PHYSICIANS AND ABOUT THE SAME NUMBER OF ACTIVE MISSIONARY NURSES.

A SPIRIT OF GENUINE REVIVAL HAS BEEN NOTED BY BAPTISTS IN BANGKOK, THAILAND, PRECEDING THE 1970 ASIA BAPTIST EVANGELISTIC CAMPAIGN, REPORTED JOSEPH B. UNDERWOOD, FMB CONSULTANT IN EVANGELISM AND CHURCH DEVELOPMENT. MEMBERS OF SEVERAL THAI CHURCHES HAVE BEEN MEETING ON MONDAY NIGHTS FOR PRAYER.



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Missions today goes on in a real world—the same one you read about in the newspaper and see on television and hear on radio.

For this reason the Foreign Mission Board's new world map—commemorating the Board's 125th anniversary—portrays Southern Baptist overseas work in the perspective of this real world.

Hammond Incorporated, respected maker of maps and atlases, has worked with the Foreign Mission Board to produce a special edition of the company's International Map of the World. The places where Southern Baptist missionaries are working are clearly shown in color according to administrative area.

A copy of the new 2½-by-4-foot map, in color, is available on request.

To get your free copy, mail the order blank to:  
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Literature Distribution  
Box 6597  
Richmond, Virginia 23230

(Maps of individual countries continue to be available from the Board.)

Please send a copy of the new map, "Southern Baptist Missions around the World," to:

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