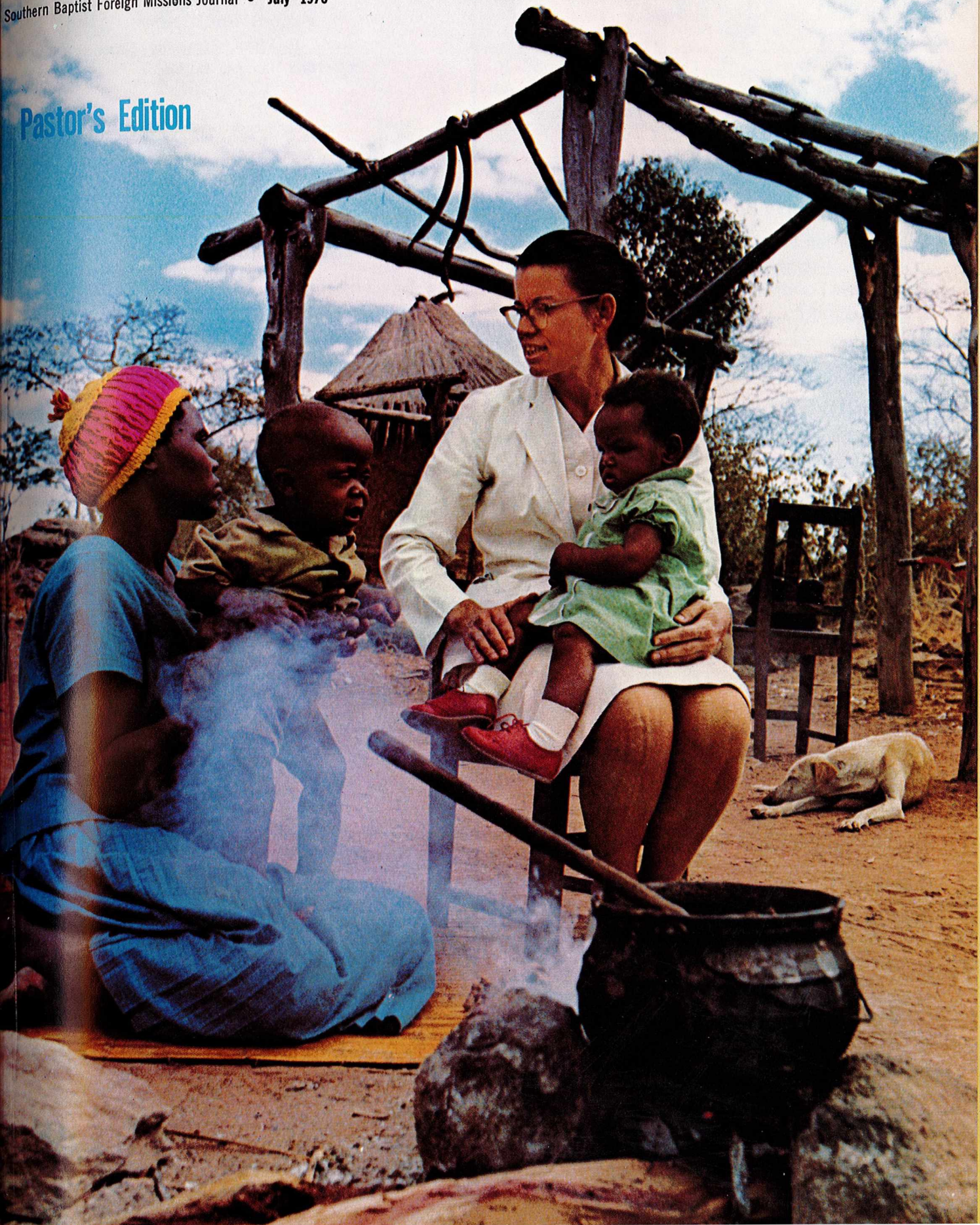


THE Commission

Southern Baptist Foreign Missions Journal • July 1970

Pastor's Edition



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COVER: In Rhodesia, Missionary Dr. Frances Greenway holds Beauty in her lap while talking to the mother of Petros about taking Petros to live for a time in Dr. Greenway's home for treatment of malnourishment. Story begins on page 1. Photo by Gerald S. Harvey.

PHOTOS: Gerald S. Harvey, pp. 1-9, 26. W. Robert Hart, pp. 14-15, 33. Carlos B. Owens, pp. 22-24. J. Beryl Boswell, p. 27. Bob Harper, Cover III. Leland Webb, p. 35.

Next Month

Francis M. DuBose, associate professor of missions and evangelism at Golden Gate Baptist Theological Seminary, writes about the slums of the world's cities and suggests some approaches to the problem.

From Okinawa, Liberia, Ecuador, Rhodesia, and Nigeria come accounts of how non-missionary personnel—an Air Force sergeant, a retired teacher, a construction engineer, a dentist, and a retired business executive—have assisted in gospel outreach on mission fields.



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



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They Are What They Eat

By June P. Carter



Beauty, star of the filmstrip on nutrition, eats a high-protein meal.



Dr. Frances Greenway

PETROS was being very quiet for a two-and-a-half-year-old. Too quiet, thought Ruramisai, as she went to check on him. She found him staring into the fireplace, watching with satisfaction the charry demise of a shoe. From its looks, she guessed that this one had belonged to the doctor.

Petros had managed to burn up a number of things, but shoes were his specialty. He had destroyed one of his own, one of Beauty's, one of Patty's, and now one of the doctor's white oxfords—her only pair.

Ruramisai, who assisted Dr. Frances Greenway in caring for her little "family" of three children, sighed as she fished the oxford's charred remains from the embers. She almost knew before she reported this latest escapade what the doctor's reaction would be.

"Let's be very thankful, Rura," Dr. Greenway would probably say, "that Petros is becoming energetic and mischievous—just the way a little boy ought to be."

Petros had not always been mischievous, and certainly not energetic. Nor had Beauty and Patty for that matter. When they first went to live with Dr. Greenway—



Dr. Greenway's helper meets Beauty's mother at her village.

members of three different families from three different Rhodesian villages—they had one important thing in common. All manifested severe symptoms of kwashiorkor—protein deficiency. Instead of tight, black curls, they had straight, reddish hair; instead of ebony skin, theirs was pale. Beauty especially, a year old at the time, had

The author is a staff writer in the press office at the Foreign Mission Board.

been so light of complexion that all who saw her—except Frances Greenway—considered her a mulatto. Patty manifested still a third symptom—swollen, puffy feet.

So severely malnourished were the children that even on an extremely high-protein diet progress was very slow. Patty's swelling subsided rapidly, but her hair, although somewhat coarser at the end of a year, was still

straight, giving her, as Dr. Greenway said, "a bit of a wire-haired terrier look."

It was a year and a half before Beauty's skin darkened sufficiently that skeptics began to admit the doctor's diagnosis might be correct. Petros, too, began to darken about this time, and his reddish-blond fuzz began to develop into a proper head of hair.

Dr. Greenway returned to the United



Upon return home after living with Dr. Greenway, Beauty gets reacquainted with her parents.

States for furlough late in February. When she restored the children to their parents before leaving Rhodesia she had had Beauty and Petros for 21 months and Patty for eight. Did she grieve over giving them up? She said not.

"There's a sense of accomplishment," she philosophized, "in having brought them to this point and getting them back into their rightful place. Their place is in their own homes and in their own society."

Then she came to the crux of the matter. "To do everything for one child is not the answer. Our real concern is not one child, or three, but all the malnourished children in Africa. We have a plan, and it is such that all will be benefitted."

The doctor did indeed have a plan, and Beauty, Petros, and Patty were in the center of it.

Frances Greenway*—missionary doctor at the Sanyati Baptist Hospital, who even became a raiser of rabbits in order to show nationals a way of providing protein for their families—

*Dr. Frances Greenway, who began preparing for a missionary career as a teen-ager, is a native of Lodi, N.J. She received the B.S. degree from East Texas State College (now University), Commerce, and the M.D. degree from the University of Texas Medical School, Galveston. She also attended Southwestern Baptist Theological Seminary, Fort Worth. Before her appointment by the Foreign Mission Board in 1959, she interned at Harris Hospital, Fort Worth, and served as general practice resident at Lillie Kemp Charity Hospital, Independence, Mo.

is primarily a teacher. Through all she does, like a golden thread running through a beautiful tapestry, is this compulsion, this urgency to teach.

While she was caring for three little children and bringing them to a previously unknown level of good health, she never lost sight of her underlying purpose, her deeper reason for doing it. Frances Greenway had worked out a way which would make it possible, eventually, for mothers throughout Rhodesia, and even in other countries of this developing continent, to see for themselves the results of her experiment.

A fellow missionary, Gerald S. Harvey, photographer for the Rhodesia Mission, was her colleague in the project. Together they planned to produce a filmstrip showing the signs and symptoms of kwashiorkor and showing malnourished children improving step by step with proper diet.

Many African mothers haven't a notion of what a really healthy child should look like, simply because they have never seen one. Together Harvey and Dr. Greenway would demonstrate in living color—so that mothers could not miss the lesson—the value of protein in the diet.

Beauty, Petros, and later Patty were chosen to be the film stars. Others tried to discourage Dr. Greenway from

selecting Beauty. Medic and layman, African and Caucasian, all insisted the child was a mulatto. Dr. Greenway held to her diagnosis of protein deficiency, a diagnosis which did not, she said later, signify acumen on her part. The selection of Beauty as a film star was made, she insisted, purely through prayer.

"God led me to ask for this child, discovered one day on her mother's back as they traveled along the road," she explained. "Beauty will be the making of the filmstrip. The skepticism will no doubt carry over into the filmstrip and make it a memorable demonstration for all who view it."

The filmstrip will not only demonstrate the remarkable physical changes that took place with proper diet, but will undoubtedly capture the personality changes that accompanied them. In the beginning the children rarely smiled; in fact, they frequently cried. All three became much more pleasant to live with as Dr. Greenway continued stuffing them with meat, cheese, boiled eggs, and peanut butter. They began to smile a great deal and to laugh and play normally.

Petros, perhaps by virtue of being the only male member of the family, was the hero of the two girls, even though six months their junior. Any little injury that befell Beauty or



Petros, Patty, and Beauty play at the doctor's home.

Patty they promptly presented to Petros for his sympathy. When the girls received some tidbit from the kitchen, such as a spoonful of peanut butter or a piece of cheese, they would promptly call for Petros to come and share it.

Beauty, a prissy little thing and quite bossy, fairly ruled the roost. The missionaries often referred to her show-off manner as her "wife-number-one" personality. Changeable in mood, she could range in no time at all from sulky ("a little horror") to silly. But since Beauty was the real star, Dr. Greenway told herself that putting up with the prima donna variations in mood was worthwhile.

Patty was the steady one, always the same. Predictable and lovable, she continued to become more and more pleasant as time passed.

All three children sorely missed their mothers at first, especially Beauty and Petros, who were being breast-fed at the time of transition. ("We did indeed have some crying back in those days.") The parents were required to stay away for six weeks, and by the

time they visited, the children did not know them. But during that six-week prohibition each mother was permitted to send a friend to observe—someone with whom her child was not emotionally involved.

In February, before the children returned to their homes, the three mothers spent several days with them to get reacquainted. For one thing, the mothers needed to learn the children's vocabulary. Beauty, Petros, and Patty speak the Shona language, but, like little children everywhere, they had made up some words that had meaning only for them. The mothers also needed to meet the people who had come to mean much to the children and of whom they would probably be speaking. Dr. Greenway had already taught the parents over the months what to feed their children.

"It remains to be seen," said Dr. Greenway, "how they will do at home. If they are not fed properly it still continues the object lesson. The African people notice and comment on it: 'See? They went back to the diet of only cornmeal porridge, and look how

fast they lost their brightness and sparkle.'

"Of one child I kept previously it was said, 'Ah, he's not as clever as he was when he ate at your table.' So, sad though it is, it is part of the lesson.

"Of course, I miss them. I love them and enjoyed playing with them, and I became quite accustomed to their noisiness. Their leaving made a mighty big and empty house out of my little apartment. However, there is still the sense of accomplishment and the realization that a multitude of children will profit from the lesson."

Slanted toward the African audience, the filmstrip will be duplicated and then, through Baptist Missions, shown throughout Africa. The two missionaries envision its use in churches, schools, and hospitals, both in government institutions and those of various Christian denominations.

Because of the feelings of many Africans toward Rhodesia, with its white government, the missionaries took every precaution to include nothing to label the film as being made



Patty's mother reflects her feelings at having her daughter back home and looking healthier.

there. "The black nations tend to reject even the blacks in Rhodesia," said Dr. Greenway.

Only Africans appear in the film so that no racial overtones will hinder its message. Dr. Greenway herself does not appear—only the children, their families, and Ruramisai. "Our only purpose," Dr. Greenway affirmed, "is to get out the message about proper nutrition."

The photographer and the physician originally planned to conclude their filmstrip by demonstrating the difficulty of completely curing protein deficiency and driving home the importance of preventing it. They would accomplish this in the final frames by comparing the three little stars with a completely healthy child. Sadly enough, one could not be found.

"Nobody there knows," lamented Dr. Greenway, "what a completely healthy child looks like."

When the children were returned to their villages, families and neighbors alike exclaimed over their "complete recovery." They were astounded to learn from Dr. Greenway that the

little ones, after all, had not reached a state of perfect health.

The physician concluded that one year and nine months of high protein diet and otherwise excellent care was not only inadequate, but also expensive beyond financial reach of the average African family. It is estimated, she noted, that to bring a protein-deficient child to normal health requires five times as much protein as that required to maintain a normal child.

"At that rate," Dr. Greenway commented wryly, "I was feeding 15 youngsters—and so it seemed at times!"

Reflecting with some disappointment upon the less-than-perfect results, from the standpoint of the children, of almost two years of intensive effort, Frances Greenway drew the following conclusions:

(1) Prevention is the answer. "We've more than doubled our efforts to educate expectant mothers and mothers of newborn babies. So many African babies are born in debt and never catch up. We must start at prog-

nancy to prevent this."

(2) Patience is needed. "Without this experience we'd tend not to believe a mother who insists her child gets proper food and yet, week after week, makes no apparent improvement. Now we *do* believe her and encourage her to keep on keeping on."

The doctor is spending part of her furlough in writing the script for the filmstrip. She postponed furlough as long as possible to allow more time for the children's progress. Departure arrangements and packing for a year in the States trailed in priority as the project projected itself right on into departure time.

And while she works at completing this teaching device, which will hopefully help change diet patterns centuries old, the doctor's busy mind is engaged in formulating the next step in her campaign.

"Our filmstrip," she pointed out, "will leave people wondering what could be next. Sort of like a serial: To be continued."

Those who know Frances Greenway cannot doubt that more will follow.



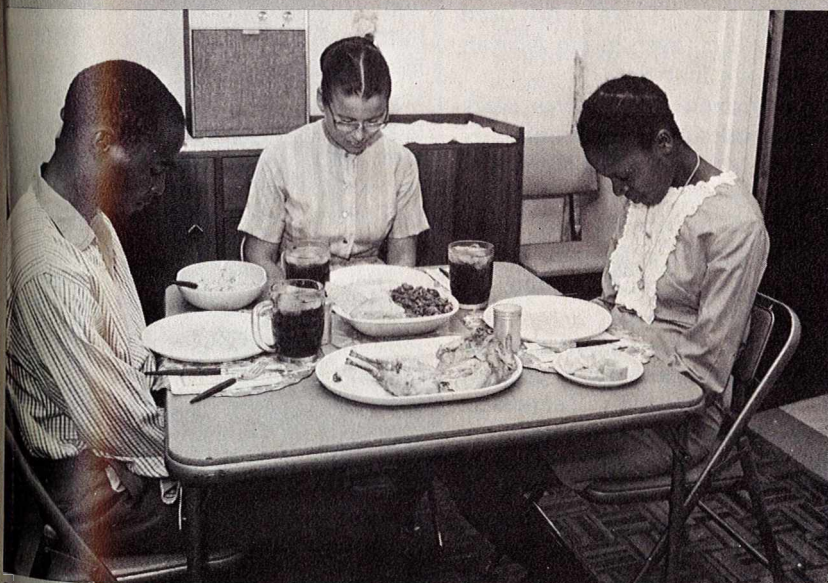
IN AN AREA of Rhodesia where meat is scarce and many children suffer the complications of protein deficiency, Africans consider fried termites a delicacy but have trouble bringing themselves to taste fried rabbit.

Dr. Frances Greenway, missionary physician in the Baptist hospital at Sanyati, is keenly interested in improving dietary habits among the nationals. So in addition to her medical duties she has gone into the rabbit business.

Reared on a diet of cornmeal porridge and practically no meat, many African children show symptoms of kwashiorkor—protein deficiency; pale

Rabbits for the Menu

By June P. Carter



Dr. Greenway introduces another family to rabbit by asking them to dinner.

Facing page: Women at Sanyati Baptist Hospital awaiting arrival of their babies hear nurse explain how raising rabbits can improve families' health.

skin instead of black; straight, reddish hair instead of tight, black curls; swollen abdomen and feet.

Frances Greenway, who treats many of these children at the hospital, has seen death claim some in spite of her labors, and has literally snatched others from death's door.

Morgan's case was typical. When his mother brought him to the hospital his breathing was labored and his little legs were swollen almost to bursting. Although distressed by his critical condition, his mother never dreamed that his constant diet of cornmeal porridge was the culprit. In the hospital he was fed only high-protein foods—skimmed milk and all the meat, eggs, and beans he would eat.

Upon his discharge Dr. Greenway, knowing these foods would not be available, instructed his mother to feed him the protein foods that were available: termites, caterpillars, and rats.

Changing the diet habits of a people can be a painstaking process. "We still get an occasional horselaugh when we instruct parents to give eggs to



Janet and Judy Harvey, daughters of the Gerald S. Harveys, missionaries, tend rabbits (see box, page 9).



A maintenance worker at the Sanyati mission station in his rabbitry.

their children," Dr. Greenway remarked. "Reputed to produce virility, eggs are reserved for men."

But in this meat-impoverished land, Frances Greenway felt that her responsibility went beyond teaching the necessity of protein in the diet and instructing the people to eat meat. She knew the lesson of James 2:15-16 (TEV): "Suppose there are brothers or sisters who . . . don't have enough to eat. What good is there in your saying to them, 'God bless you . . . eat well!'—if you don't give them the necessities of life?"

She set out, therefore, to provide a source of meat. Rabbits were chosen, she explained, because one rabbit, like one chicken (which some families were already raising on a small scale), is just the right size for a family meal.

She began with Californian-Chinchilla crossbreeds purchased from a local European farmer, but soon eliminated them in favor of the meatier

purebred Californian breed. As she later commented, "There's no need fostering a project, even in the African bush, unless it's first-class."

The Californian breed was very scarce in Rhodesia. Because of U.S. and British sanctions against Rhodesia, local European farmers were unable to import stock to provide new blood for their existing Californian herds. With more and more crossbreeding the quality had gone down.

Through the cooperation and financial assistance of First Baptist Church in Shelbyville, Tennessee, Frances Greenway and her missionary colleague in the project, Gerald S. Harvey, obtained the rabbits. At a cost of \$550 members of the church shipped 15 Californians by air freight to Sanyati—\$36.66 per rabbit. The per rabbit cost dwindled, however, when the 15 began kindling litters of 8 to 12.

First-class stock required first-class

shelter. Dr. Greenway's rabbitry is designed to give maximum resistance to the rabbit's principal enemies: heat and other animals. Once she completely redesigned her setup to cope more effectively with the heat, a more deadly enemy than she had at first realized.

Completely blow-through hutches—poles and wire mesh with no solid walls—are sheltered under what she refers to as a thatched tabernacle. Even though the temperature under the shelter sometimes reaches 108 degrees, it is always 10 degrees cooler, she reported, than nearby shaded places.

A six-foot fence surrounds the rabbitry. Hungry dogs who visit the mission station daily to raid its garbage pails wandered round and round the rabbitry when it was first stocked but eventually seemed to realize they were wasting their time. Snakeproof hutches are vital. In outlying villages where population is sparse, jackals and hyenas are a menace.

Throughout the rabbit project, as well as in all else she does, Dr. Greenway has been first of all a teacher. One afternoon last October (Rhodesia's hottest month) she finished her rounds at the Sanyati Baptist Hospital and started home. Stopping by the rabbitry she discovered a young buck suffering a heatstroke, although the temperature, as she remarked later, was "only" 100 degrees.

"I summoned my African helpers," she related, "and we busied ourselves with placing wet burlap bags in each hutch beneath the rabbits. With 25 hutches occupied, that was a chore. Each night about nine o'clock the bags were removed. The next morning, after being rinsed, they were put back in. The sacks dried out, of course, and were wet again several times a day.

"All our neighbors with rabbitries were called to see the heatstroke and how we were trying to beat the heat, and they all began to put the wet sacks into their hutches, too. I've been pleased that none of them count this little nuisance too great. They are willing to pay the price in order to provide meat for their families."

The final phase of "project rabbit" was to teach the termite-and-cornmeal-porridge-eating populace to eat rabbit, thus encouraging as many as possible to start rabbitries of their own. This was more easily planned than

accomplished. The people, who consumed roasted termites with the relish of a stateside movie audience munching popcorn, showed interest in the strange creature called a rabbit but considered it, at first, unacceptable as food.

But the teacher in Dr. Greenway triumphed. She invited guests into her home and served them rabbit. She knew that they would come so as not to be rude and that out of politeness they would take tiny, tiny portions.

"They would eat all around it," she smiled, "before getting bold enough to tackle it. But once they tasted the rabbit they would reach for more, usually eating a great quantity of it." Several of these guests later built their own rabbitries.

In her work with malnourished children (see story, page 1), Dr. Greenway said she learned, above all, how difficult it is to retrieve a child from severe protein deficiency. "On the average African's income," she continued, "it is impossible. Prevention is the only answer."

Each new rabbitry erected in the Rhodesian bush is thus an ounce of prevention—a blow against kwashi-orkor.



Dr. Greenway checks rabbits flown to Sanyati by Missionary Aviation Fellowship.

RAISING RABBITS FOR THE TABLE



Janet Harvey and friend.

As PART of the rabbit project, about five pastors in Rhodesia are now raising rabbits. Several missionaries—Marion G. (Bud) Fray, Jr., Clyde J. Dotson, and Dr. Frances Greenway—are also raising rabbits and encour-

aging African leaders around them to do the same.

Since the rabbit program was begun, inquiries have come from missionaries and Africans in Kenya, Tanzania, Malawi, and Zambia, all indicating interest in starting rabbits as one method of attacking malnutrition in their communities.

One problem encountered in certain areas is that some Africans are suspicious of a white rabbit with pink eyes, a suspicion related to their feelings toward albinos. There are some albino Africans, and they are usually looked upon with fear and suspicion as being possible objects of some kind of curse.

We are now investigating the possibility of securing New Zealand black rabbits from America; they don't have pink eyes but have the same meat quality as the rabbits we are now raising. The New Zealand rabbits' fur is black, and their eyes are black or brown; we think they would be more acceptable to some Africans.

One reason for encouraging the eating of rabbits is that the meat is sim-

ilar to chicken, which the people already enjoy. Rabbits can grow on much of the feed easily accessible to rural people. Also, there is little waste in a rabbit for people who are without refrigeration, since they eat the whole animal as soon as it is butchered. This is not true of large animals, such as sheep or goats. Rabbits also can be housed in a small, restricted area.

The rabbit project at my house, incidentally, belongs to our daughters—it is an MK project. The girls feed the rabbits before leaving for school in the morning and after coming home in the evening. Their project is to raise breeding stock so that they will be available to anyone wanting stock. We don't give any rabbits away, however, because we have learned that people do not take care of free gifts. But we sell the rabbits at a price the people can afford.

We realize this project will advance slowly. People must observe for a long time before they recognize the values for them in such an effort.

—GERALD S. HARVEY
Salisbury, Rhodesia

THE HAUNTING FACES

BY JON LOW

A gray Ford van rattled along a swath of road that cut through the thick forest of rubber trees in the Niger River delta region of Nigeria. The early afternoon sun was high and hot when the van reached the village of Umutu and halted before a one-room building.

Three nurses and several nurses' aides emerged from the van and began carrying boxes of food and medicine into the empty building, the Baptist school in the village. Someone hurried to the pastor of the local Baptist church to ask him to call the villagers together.

Twenty minutes later a relief clinic was in full swing.

Such clinics are a special volunteer project of nurses and assistants on their weekly "afternoon off" from full-time work at the Baptist hospital in the delta town of Eku. One clinic is held each week, rotating among 16 villages.

A dehydrated, convulsing, eight-month-old girl named Caroline, who had a serious case of pneumonia, was one of the more than 300 individuals who received attention on this particular afternoon. A nurse gave the infant a penicillin injection and said Caroline should be taken to Eku Baptist Hospital for treatment—if she lived through the afternoon.

The clinic presented a scene of

bustling activity. A large, sometimes emotional crowd jostled for the best positions in the waiting line approaching the entrance. Many people were intent on treatment for their maladies before the clinic closed near sundown; mothers in particular seemed desperately determined to get treatment for their children.

While a volunteer worker sponged Caroline and occasionally spooned water into her dehydrated body, nurses and assistants worked busily to see as many people as possible.

One worker, being particularly alert for signs of fever and malnutrition, screened patients to select the ones in most serious need. To insure that the neediest might receive attention, many people were turned away because they were not sick *enough*. Nurses attended the most serious cases, dispensing whatever appropriate medicine was available. Several multilingual nurses' assistants helped overcome language barriers between nurses and patients.

Patients whose diet seemed especially deficient received food cards. When presented to a volunteer worker stationed in the van, the cards were exchanged for a ration of food—on this day milk or beans.

In one corner of the building a nurses' assistant repeated health and sanitation advice again and again. The scene was one of action, heat, noise.

After five hours of hurried efforts to

treat as many villagers as possible, it was time for the clinic team to return the 30 miles to Eku, for darkness was coming. The workers began to pick up their equipment and carry it to the van. Many people who had not yet received attention became highly distressed.

"When it's time to go I just cannot let myself look in their eyes," Journeyman Nurse Sheila Clarke said later.

"There are so many people still unseen who desperately hold out their babies right in my face and shriek, 'My child! My child!'—knowing that some of these children will die before they get another chance to have medical care."

Caroline, who still showed signs of life, would be accompanied to the hospital by her grandmother. Space for them in the crowded van had been vacated by food distributed that afternoon. Someone was still sponging the baby and spooning water into her feverish, dry body. Only one other thing could be done for Caroline as the van rattled on its way toward Eku. Each member of the grim clinic team prayed for the infant's life.

Twice it appeared that the baby had died, and the grandmother began a mournful wail. Yet somehow Caroline struggled for life and reached the hospital in time to be helped.

After a week in the hospital she went back to Umutu cured of pneu-

The author served as a missionary journeyman to Nigeria 1968-70. His two-year term ended in June.



Missionary Z. Don Reece makes friends with a young patient at one of the clinics.

monia. Her story is but one of many dramatic instances of people spared from death through the efforts of Baptist medical workers who have sensed human need and responded to it.

The idea for such relief clinics was conceived and brought to reality by Missionary Z. Don Reece, 38, a lithe, bright-eyed, dark-haired Alabamian.

In the western delta of the Niger River is an area 60 miles square that contains 16 Baptist congregations and is known to Baptists as Abbi Association. Five of these are organized churches; the other eleven are actually preaching stations.

Inhabitants of this area are princi-

pally of the Ukwani tribe. They were under rebel occupation for six weeks during the Nigerian civil war, and then saw federal troops drive the rebels back across the Niger River to the east. The Ukwani felt very keenly the harsh consequences of war—economic and agricultural hardships, often accompanied by sickness.

Reece, in addition to his full-time job as principal of a training school for Baptist pastors, serves as adviser to the pastors of Abbi Association. He recognized the plight of the people and was moved by Christian compassion to try to arrange small clinics in various villages to coincide with his regu-

lar visits to the churches.

The first clinic was held in Ema Obiogo on August 12, 1968. Reece took with him three nurses from Eku Baptist Hospital. They saw 103 people, of whom only two babies were apparently well.

At one of the early clinics a baby was found who was starved and sick, highly anemic, infested with worms, and, therefore, greatly malnourished. More than a year old, the baby girl still weighed only six pounds. After the clinic she was taken to the hospital in Eku, and following three weeks of proper feeding was taken home. Reece saw her a year later and noted that

she had become a plump, healthy youngster.

"When we brought her to the hospital she was so anemic that she looked practically as light-skinned as I do, but now she's a healthy, shiny black," he smiled.

A clinic team in Amai in September 1968 was stunned to discover a 14-year-old boy suffering from tuberculosis who weighed only 35 pounds. He received treatment at Eku Hospital; today he is well.

NO CLINIC statistics were kept after 1968, but records were kept as the clinics operated in just less than four months at the end of 1968. During that time teams of from two to four nurses saw 7,636 people, an average of 366 in four or five hours of an afternoon.

The more urgent cases were transported to Eku in the van with the team by occupying space vacated by bags of food carried to the village. Usually this space is enough for about two people, and the clinics produced an average of two hospital patients per trip during this time.

Many people have played a part in making the clinics possible. Four Nigerian nurses from Eku Hospital—Wilson Enudi, Tom Achudame, Goodluck Onuma, and Nathaniel Oyitpi—have faithfully served on many clinics. Joseph Ochili and James Oruh, hospital ward aides, have gone on nearly all the clinics as interpreters and nurses' assistants. These Nigerians are full-time hospital employees; they generously contribute their days off, for this extra, and unpaid, activity.

Missionaries have also provided personnel. The clinic program has been greatly dependent on Journeyman Nurses Dana Stahl, Sheila Clarke, Sandy Wisener, and Carol Stephenson (see page 13). Mrs. Urban L. (Loretta) Green and Miss Linda Porter, missionaries, were almost constant members of every clinic team, but Miss Porter went on furlough, and Mrs. Green and her husband have been reassigned.

Such a program, of course, has many inadequacies. This type of relief project might be compared to a person's trying to empty an overflowing bucket under a fast-flowing water faucet by using only a spoon.

"Our program would be inadequate even if we could visit every village once a week," confessed Reece. "We don't

even seem to scratch the surface.

"The Nigerian Red Cross has given us tons of food to dispense, but we've not been able to dispense it efficiently enough because we've never had adequate transportation," Reece continued. "The old van we formerly used was too small, and we finally wore it out because it was overloaded so many times. The van we're borrowing now—when we can get it—is also too small. Otherwise we have to rely on my small station wagon."

A problem faced even when food can be distributed is that many villagers are completely unfamiliar with the relief foods and have no taste for them.

The addition of a regular doctor would greatly strengthen the work of the clinics, since under the present arrangements only a few patients can be brought to a physician's care.

One of the greatest inadequacies is simply time. "Only twice have we been able to see everyone who needed care before we had to leave," explained Reece.

THE MOST common ailments that turn up at the clinics are cases of malnutrition and worm infestation. Infectious diseases, such as tuberculosis, are also common. Malnutrition can be handled fairly efficiently at the clinics, but the other problems cannot necessarily be treated there as well. The best way to combat malnutrition and kwashiorkor (severe malnutrition) is through proper diet. All foods the clinics provide are donated by the Nigerian Red Cross, and consist mainly of dried milk, beans, peanuts, dried fish, bulgur wheat, and a high-protein concentrate of soybeans, corn, and milk, known as SCM.

Other types of cases that can be treated fairly efficiently at the clinics are worm infestation (hookworms, roundworms, pinworms, and the like), dysentery (except amoebic dysentery), malaria, and varied infections, such as pneumonia, boils, and ear infections. Both oral and injectable penicillin are always taken along on clinics to treat such infections.

The effects of these relief clinics have been more than strictly medical. Stories of two Nigerian patients are cases in point.

Late in 1968 a woman named Mgbo Enwefa was seen at one of the clinics. A tumor protruded from the base of her ear, extended down her neck, and rested on her shoulder. The tumor had

been this way for 21 years. The woman had traveled many places in Nigeria for treatment, but none had been successful. The tumor became infected and split partially open. "You could smell her before you could see her," described Reece.

He took her to Eku for an operation, but surgery had to be postponed because the woman feared that some of the hospital nurses might try to kill her, since she was not of their tribe. She became berserk with fear. After five days of constant reassurance by her son, Mrs. Enwefa consented to the operation, and Missionary Dr. John C. Abell, Jr., removed the four-pound growth.

When the woman returned home hundreds of people converged on her house within 15 minutes of her arrival. They declared her cure to be the most amazing thing they had ever seen.

A later clinic in the same village treated Ajene Asabor, an elderly man with congestive heart failure, who was unable to support his own weight. After three weeks of treatment at Eku hospital he returned to his village strengthened enough to walk. Again hundreds of people came, and kept coming, to see the man they had known to be unable to walk.

Mgbo Enwefa and Ajene Asabor have wielded tremendous influence on the villagers and on the preaching station there. The congregation gained four times as many members as it formerly had and recently was organized into Abbi Association's newest church.

MEANWHILE, the make-do, here-and-there volunteer clinics continue, trying to make a bigger scratch on the surface of need confronting them, trying to hurry in order to give attention to each person crowding in the waiting line, each nurse trying to ease the pain or sadness in each face—trying, trying, but not always succeeding.

"It's the faces," revealed Sandy Wisener, "that haunt me at night when I crawl between clean sheets. I see them in the empty dinner plate I've just cleaned. They mingle in and out of my American remembrances of color TV, fast cars, and cool music. The only disease I have is hypervitaminosis."

"Surely it wasn't the pain that broke Jesus' heart; it must have been the faces."

'Knowing That We Care'

By Carol Stephenson



Author administers injection at one of the clinics.

ONE of the memorable new experiences for me as a missionary journeyman nurse in Nigeria has been taking part in health clinics. Most of them are held in towns where we have preaching stations or other evangelistic work. As a result, children of the area recognize us and announce our arrival. Waving children greet us by shouting "Oyibo!" (white person), the greeting of children in Nigeria to anyone with white skin.

Often we combine a trip to a village for a clinic with taking patients home from the Baptist hospital at Eku. Once when we took a woman and her child who had been ill, within a minute after their arrival more than 50 persons had gathered to exclaim about the child's recovery. Illness is frightful to these people; a recovery from even an insignificant illness is cause for rejoicing.

Our clinic for the day was to be at the village school. We drove through a pasture full of goats to reach the school, a sturdy building with thick mud walls, a tin roof, uneven dirt floors, and openings for doors and windows.

By the time we had carried our supplies into the building a crowd of several hundred had gathered. Everyone wanted to be first, afraid to be too far back in line lest the medicine supply be exhausted before they got any.

Missionary Z. Don Reece took charge, as he always does at these clinics. He greeted the village chiefs and elders in their own language, explained why we were there, and invited them to sit on the low benches at one end of the room to observe. Solemnly they sat and watched.

A few men were enlisted to help keep order. The order they kept was not al-

ways good, but they certainly kept it with vigor. Anyone attempting to crowd to the front of the line was promptly removed to his proper place. Much shoving, pulling, jerking, and shouting ensued, but everyone seemed to enjoy it.

We treated patients for three hours. Sometimes we stay longer, but on this day there were six nurses and senior student nurses so we could treat six patients at a time. Journeyman Sandra Weisner and Sheila Clarke have both worked hard in these clinics.

Each nurse had his or her own interpreter and a table with an assortment of available drugs. The people are eager for what we bring: aspirin for backs sore from carrying heavy loads, antimalarial drugs, lotion for scabies, antibiotics for the multitudes of infections, vitamins and iron for undernourished children and their ever-pregnant mothers, and lots of advice to use soap and water and to eat meat and eggs.

Usually we must treat all patients on the spot, and the standing orders from the hospital physicians apparently have worked well. We attempt to take the most seriously ill persons to Eku hospital.

One child came from a clinic to the hospital recently with a badly infected ulcer on his leg and a resulting general infection. Three weeks later he went home with the ulcer healing even better than we had expected.

One who could not go to the hospital for various reasons was an elderly woman. Her eyes spoke of pain even before she eased her emaciated body down onto the bench. Her upper rib and collar bones were clearly visible above her ragged blouse. She did not immediately speak. Instead, she raised the long skirt of her wrapper to show me her

legs—swollen to twice their normal size, the skin shiny and tender. I could only give her aspirin and the note stating that her bill would be paid when she came to the hospital. It was difficult to see her walk away, but there was no choice. I could only hope that she would reach the hospital soon.

Health teaching is a major part of the clinics. Many patients at each one have infections or are infested with worms. We try to instruct patients and the groups of onlookers in the prevention of these conditions.

A variety of illness is seen at each clinic: a child who has had abdominal pain for five years, children in the early stages of leprosy, mothers who are about to miscarry, and, always, the malnourished children. Much of the malnutrition may not be due to lack of food but to the fact that the mothers do not understand which foods are best.

When I first came to Nigeria I wondered why the village clinics were needed. Now I am frustrated by the need. The government and mission hospitals scattered throughout the country cannot possibly treat all who are sick, and many people are unable to travel to hospitals. Our clinics play a small role in helping people get medical care they would otherwise be denied.

The physical help we give is limited, but the people seem grateful. Just knowing that we care enough to come is all-important. For instance, one woman with a large, inoperable tumor of the eye went away happy with the eye ointment she had received.

There are many needs here in Nigeria, both physical and spiritual. The clinics fill a physical need while opening doors for work with spiritual needs.

The author, a nurse, is a missionary journeyman in Nigeria. Her assignment is due to end in June 1971.



William Anders, Georgia farmer.

Georgia Plowman

By Paul D. Eaton



Anders chats with Appointees Eaton, Bedsole, and Lindstrom near the well.



Eaton collects a few pointers on plowing.

A BOY from a small farm contracts spring fever at plowing time even when he is attending missionary orientation. Driving west of the orientation center, near Pine Mountain, Georgia, late in February, I noticed, not 50 yards from the highway, a black man standing next to a team of mules hitched to an old wooden wagon.

A picture flashed into my mind of myself in Uganda, East Africa. There farmers work without heavy agricultural equipment, often even without beasts of burden, and one of the principal crops is cotton, the obvious product of the farm I had just passed. My experience and education had been in a temperate climate where cotton is not grown, so I was interested in learning more about raising this plant.

A few days later I stopped to talk with the plowman. His name is William Anders, and I learned that he is a Christian, a steward in a Methodist church. This 80-year-old Georgian has been a farmer 56 years. He told me he has five children and seven grandchildren.

He seemed enthusiastic about letting

The author, appointed to do agricultural evangelism in Uganda, completed missionary orientation in April.



Emma and Nell provide the power while Eaton tries to guide the plow for a straight furrow.



Veterinarian Bedsole checks Emma's hoof.



Suggesting a remedy for Emma.

me watch him farm so that I, in turn, would be better able to help farmers in Africa.

A few days later I was ankle deep in the red soil of Georgia, doing my best to keep the heavy steel plow straight while the perfectly matched team of mules—Emma and Nell—effortlessly pulled the plow. Willie, as he preferred to be called, knows the 22-year-old team well—he has worked with them for 16 years.

During my training, Emma began to favor her right foreleg, and Willie explained she had been doing this for almost two years. I offered to have a friend look at the hoof. After assurance that there would be no charge, my teacher seemed pleased with the idea.

The next afternoon Dale C. Lindstrom and Jerry P. Bedsole accompanied me to diagnose Emma's ailment. Lindstrom is to do agricultural evangelism in Venezuela, and Bedsole was appointed to serve in Ethiopia in veterinary medicine.

Emma seemed a little skittish at first, but our host calmed her. Bedsole then discovered the problem and suggested a remedy.

The three agricultural missionaries, soon to scatter toward three different countries, returned to the orientation center even more anxious to be on their fields where they can be of service daily.

William Anders and his friends Emma and Nell provided a valuable short course for missionary orientation.

FROM THE EDITOR

Climate for His Call

THE REASONS for which a church is known can be many. Some are best known for the magnificence of their physical facilities—a sky-touching spire, richly hued stained glass windows, or a commanding location constantly in sight of the passing crowd. Or it might be a pipe organ of renown or a choir of fame. Many are known for the brilliance and appeal of gifted pastors. No matter how few might be known for negative reasons, their number would always be too great.

But then there are those churches best known for the spirit they manifest and share in working toward the fulfillment of their sense of mission. Their readiness to learn, willingness to give, and constancy in prayer are the elements God uses to reach out through them to touch and heal the suffering world. Such a church is the kind where youth hears God's call to ministries and places for which he alone can prepare them. Happy are the people who, as a church, can say, "The Lord has moved within us, and now he has called from among us some of our choicest, our own flesh and blood, into the mainstream of his redemptive process."

How impoverished is the church that has gone for many years without even one voice among its youth having said, "Here am I; send me."

A Paperback for Youth

Journeyman Missionary, by Jesse C. Fletcher (Broadman Press, 1967), has just been released in a paperback edition. We recommend it to all high school and college youth. The story says something significant to the young Christian who has learned about missions and who is trying to decide what direction his life should take.

This 128-page, pocket-size volume should be in the hands of the youth leaders of every church. Also there should be some standard bound copies of *Journeyman Missionary* in every church library.

Growth Plan for '71

MANY CHURCHES have already named committees to formulate budgets that will be adopted for 1971. It is our hope that each committee will have foremost in its consideration the uniqueness of the Cooperative Program. Nothing comparable to it has been derived by any other denomination, whereby every church can have a proportionate and growing share in the support of world missions.

It is also our hope that each committee will recommend a substantial increase in the percentage of the total church budget for missions through the Cooperative Program.

Even as every member should indicate personal growth in stewardship, so should every church. If a church will adopt an increase of 2 percent from its budget for missions through the Cooperative Program it will both help offset the adverse effects of worldwide inflation and will more fully assure the continued growth for our missionary witness in more than 70 countries abroad. The Foreign Mission Board looks to Southern Baptists for sufficient support to carry out the massive task they have assigned through their nation-wide convention.

How Dear the Interest

THE CURRENT indebtedness of Southern Baptist churches is approximately \$850 million. Even at an annual interest rate as low as 6 percent, our churches are paying more than \$50 million. What amazing results could be realized if even half of that amount could have been channeled to our many mission causes through the Cooperative Program year after year. It seems that we are all a bit ahead of ourselves in spending and are paying a dear price for the privilege.

It Could Happen to You

TO CULTIVATE a wider readership for this magazine we write letters to persons who have indicated some particular interest in Southern Baptist foreign missions or who have requested the Foreign Mission Board's free missionary education materials. Occasionally a letter is sent unintentionally to someone who is already a subscriber. A few persons have informed us of the error and have expressed some surprise that this would happen.

Except in two or three cases we have found that the error was traceable to some slight variation either in the spelling of a person's name or in the street address or in the zipcode designation. Such is life in this computer age and with the handling of multiplied thousands of names and addresses each month.

If you, a paid-up subscriber, receive such a letter, please accept our apologies. We try to keep it from happening.

Notify Us Early

FOR SEVERAL issues we have refrained from comment about the need for address change notification. It is but a slight tedium for the subscriber, to whom we try to deliver each issue of **THE COMMISSION**. It is a costly matter for the magazine each time it receives an address change notice from the U.S. Post Office. We urgently request that anyone receiving this magazine by individualized address notify us of address change immediately or as soon as he learns what his new address will be.

KWACHA, MALAWI! ARISE!

MALAWI

"Kwacha! Kwacha!" chants Malawi's President Banda. "Kwacha!" the crowd responds. The word means "come along" or "arise" or "off with your burdens." To the people of Malawi it now has the connotation, "Throw off the yoke of the past and rise to the challenge of the present and future." Such is the determination of a people who received their independence from England less than 10 years ago.

In a world torn by anxiety and fear, Malawi has been called an oasis of sanity and security. This small, narrow inland country south of the equator is bordered by Tanzania, Mozambique, and Zambia. Geographically, she is dominated by her enormous lake, Africa's third largest. A sparkling stretch of water with golden, sandy beaches, Lake Malawi measures 355 miles in length by 10-50 miles in width. It is contained in a country only 560 miles long and 50-100 miles wide.

Dr. David Livingstone, Scottish missionary-explorer, discovered the great lake in 1859. He named it Nyasa, meaning "broad water," and called the surrounding country Nyasaland.

Some years later, Livingstone returned on a second journey, this time going around the lake and charting it, carefully recording and naming the primary points of interest. The highlands to the south and west and the tumbling river hurrying southward from the lake reminded him of his homeland.

He encouraged a pioneer group of missionaries to come — the Universities Mission to Central Africa, so called because they were men from Cambridge and Oxford universities. These missionaries, primarily Anglicans, made a heroic effort, but death and disease forced them to

abandon their work. In the 1880s the Universities Mission was able to return and establish a permanent mission on the lake shore.

About 1875 the Free Church of Scotland sent missionaries to Nyasaland. Though several other groups came in about the same time, the Scottish church is generally credited with beginning the first permanent mission work in the land.

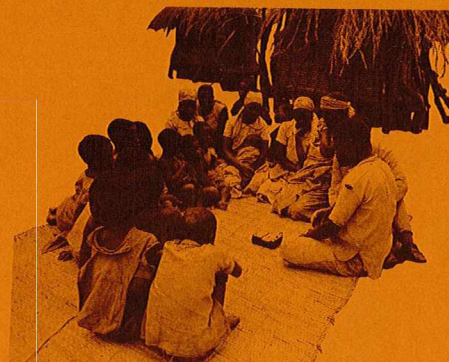
In 1891 the British made this region a protectorate, calling it British Central Africa. It was renamed Nyasaland in 1907 and did not become Malawi until July, 1964, the date of independence from Britain.

Though the slave trade which had flourished in the area for centuries had been suppressed by 1900 — thanks in large part to the missionaries — Africans were still resentful of European influence and control.

Their resentment erupted in 1915 in an uprising, led by John Chilembwe, the founder of Providence Industrial Mission, an independent Baptist movement. The revolt was soon crushed by the government, but the nationalistic feeling and desire for self-rule continued to burn within the hearts of the people.

Nyasaland was forced in 1953 into a federation with Northern and Southern Rhodesia (now Zambia and Rhodesia). An unhappy relationship, it was doomed to disaster. After a decade of riots, threats, and economic wars among its three members, the federation was broken. One of the leaders in the struggle to make the break was Dr. H. Kamuzu Banda, now president of Malawi.

After many years of study in England and the United States and the practice of medicine in England and Ghana, Dr.



Villagers listen to Bible lesson on cassette recorder.

Banda returned to his country in 1958. He became the rallying point and inspiration of all nationalists in Nyasaland. This man of great wisdom, dignity, charm, and complete dedication to his people not only led them to independence but also united them in a crusade of national pride and strength.

The new nation (a republic since 1966) adopted the name Malawi, Land of Flames. Some have suggested the name, "Land of Flames," was given because of the bright haze from the lake. Others say it was because of the fires of the iron-smelting furnaces. Whatever the reason, there were new fires of freedom and aspiration in the souls of the people.

The People of Malawi

Bantu people have lived in Malawi for many centuries. Among the tribes are the Chewa, Tumbuka, and Kwawa. Chichewa is the chief vernacular language. Other African languages and English are also spoken.

Almost the entire population of 4,500,000 is African. Approximately 11,000 are Asians, and almost 7,000 are Europeans. Malawi is one of the most

densely populated countries on the African continent, with nearly 92 percent of the inhabitants living in traditional villages. The remainder, although described as living in urban areas, are often closely tied to the surrounding rural communities. It is probably true to say that only about 3 percent of the Malawians are disassociated from rural living in their daily lives. Most of this group is concentrated in the cities of Blantyre, Zomba, and Lilongwe.

Life in the village is much the same as it was years ago. Houses are mud huts with a grass-thatched roof. People sleep on mats on the dirt floor. The women plow and plant; they pound the corn into meal, then cook it into a thick mush, called "nsima." Some villages have a mud schoolhouse, a community hall, and perhaps a few small stores selling clothing, kerosene, spices, soap, tea, and sugar. The Chief rules the village and is the symbol of authority. He is needed to keep peace in such a close-knit community and to settle disputes and quarrels.

Life among the Malawians in the city varies greatly. Most of them were born in the bush village and have moved to the city in search of work and a better life. If they find work it is usually that of a low-paying job as laborer. They often live in slums of mud huts surrounding the city. Most of the people regularly return to their bush village, either to see their families or to perform tribal duties. Malawians in the city keep many tribal practices and family customs. They welcome visiting members of their families, and the visit may last a lifetime.

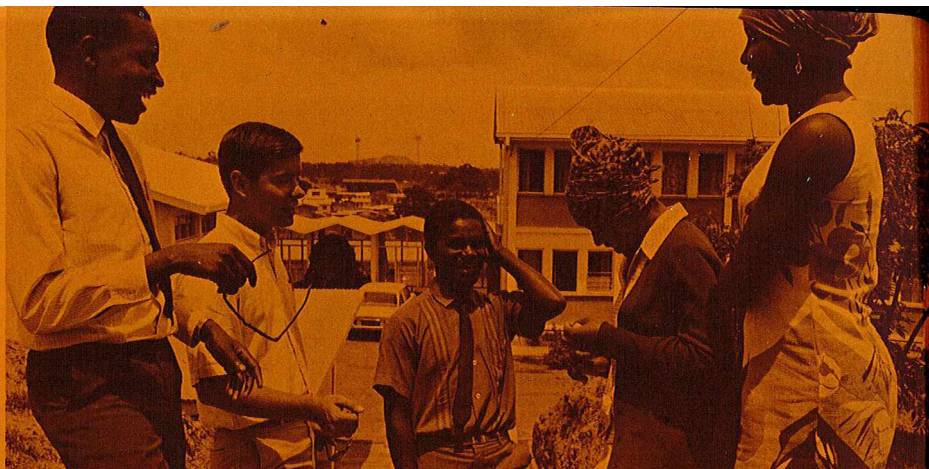
The Malawian is a gracious, hospitable person. He lives simply and peacefully, displaying courtesy and good manners with his friends and neighbors. Dr. Banda has made the statement on several occasions that "other countries have their wealth in gold, copper, coal, etc., but Malawi's greatest asset is her people."

Baptists in Malawi

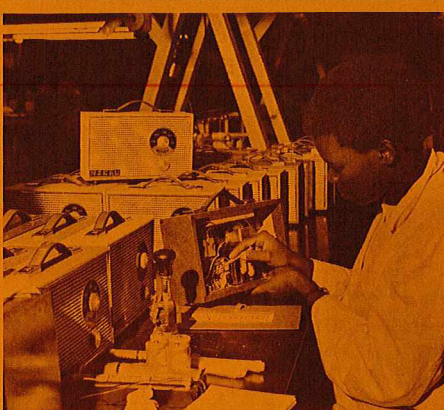
With a history rich in missionary endeavor, Malawi has been a nation eager to receive the gospel. Presbyterians and Anglicans did much to evangelize the country. Other groups, as well, have made their contribution.

The first Baptist work was started in 1892 by Joseph Booth, a layman from Australia. In the early years, others came: Scottish Baptists, Seventh-day Baptists, National Baptists.

It was in 1959 — a hundred years after David Livingstone's discovery of Lake Nyasa — that Southern Baptist missionaries arrived in Malawi. With emphasis on evangelism and church development, a strong witness was established



Students at University of Malawi talk with missionary journeyman.



Woman inspects radio in manufacturing plant, Blantyre.

in the southern region. Then missionaries moved northward to share Christ in a Muslim area. (Muslims make up about a third of the nation's people. Most of them live around the lake.)

As a result of Southern Baptist missionary effort, pastors and laymen from all over Malawi are being trained in the Baptist Bible School. Opened in 1962 in Lilongwe, the political capital of the nation, it offers courses in Bible study, evangelism, stewardship, and church development. Sessions are scheduled when the men are not cultivating their crops, so as not to interfere with their means of livelihood. A Baptist Press provides Sunday School literature, tracts, and Bible study helps in the local language.

Blantyre, the economic capital of Malawi, is the site of the new Baptist Building. This center aids in a ministry to university students, an English-speaking multi-racial congregation, and a Chichewa congregation. It houses a kindergarten and serves also as a Baptist conference center for the southern region of the nation.

Response to the gospel of Christ has been such in the lower Shire River basin that churches and preaching points are scattered throughout the Chikwawa area. In the Palombe Valley, one of the most responsive regions, the first Baptist church to result from Southern Baptist efforts, was organized — at Ndalama, in September, 1962.

New Avenues of Outreach

With a desire to claim the lake region for Christ, missionaries opened a station at Salima in 1966. In villages along the shore people are responding. Now that a motorboat is available as an evangelical tool, many of the Muslims will have an opportunity to hear the gospel. A Malawian Baptist medical assistant and his wife, who is a qualified midwife, help open many doors for the gospel along the lake shore.

The thrust northward was advanced when a station at Nkhota Kota was opened in 1968. The gospel message made a great impact in this lake village when one of the deeply revered Chiefs accepted Christ and enthusiastically began sharing his testimony.

Since the year Southern Baptist missionaries entered Malawi, over 80 Chichewa churches and one English-language church have been organized. The gospel is preached in over 100 preaching points. These Baptists operate a Bible School and two kindergartens. Eleven bookshops and bookstalls provide a witness with Christian literature. A home-craft center and student center minister to both Africans and Asians. With the coming of an agricultural missionary in 1970, Southern Baptist missionaries look forward to an agricultural program to enlarge their service and witness in Malawi.

Expansion for Christ on many other frontiers in Malawi awaits only additional personnel. "There is a great harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out more workers to gather in his harvest (TEV)" .

—by Roy and Patsy Davidson

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 Malawi, Baptist Women's Current Missions Group will be studying this country in November, 1970.

In his poem, "Mending Wall," Robert Frost begins: "Something there is that doesn't love a wall. . . ." Since walls continually must be maintained, repaired, and strengthened, he says, there must be something that is at work to destroy them. In Germany, Baptists are at work breaking through walls — walls which separate man from God and man from his neighbor.

The Berlin Wall is famous; millions have viewed it, climbing upon the ladders to look across into East Berlin, to see the width of the forbidden territory, to note the guards and the watchdogs. This wall is real, made of bricks and mortar. But it is also a symbol — of the more extensive barriers which divide Germany.

Baptists know they must acknowledge the reality of the barriers, for approximately 25,000 Baptists of East Germany are separated from their West German brethren. But, insofar as possible, both groups seek contact and cooperation with each other. And both take part in the work of the European Baptist Federation, made up of Baptist unions in about 20 countries.

A free church in a free land

Baptists of Germany date their beginning from 1834 when the first German Baptist Church was organized in Hamburg under the leadership of Johann Gerhard Oncken. Born in Germany, Oncken migrated to the British Isles as a youth. In 1823 he returned to Germany as a missionary, sent out by the Continental Society. Oncken's study of the Scriptures led him to further inquiry concerning the church and baptism. Soon thereafter, he and his wife and five other believers were baptized in the Elbe River. As a result a Baptist church was organized, with the name, "The Congregation of Believing, Baptized Christians."

Much later, German Baptist churches were united with some former Brethren churches under the name, "Union of Evangelical Free Churches." This union, initiated during the years of World War II, has continued as an example of removed barriers. The alliance, which is spoken of as the German Baptist Union and which until recently included both East and West areas, has provided the churches a united front as a free church of baptized believers.

It should be kept in mind that Baptists of Germany are a minority group. In West Germany there are approximately 67,500 Baptists, with more than 330 churches and over 440 missions. Even though this group is one of the larger European Baptist unions, its number is small compared to the membership of state churches. The state-aligned churches, Lutheran and Roman Catholic, have enjoyed large memberships, state support, and prestige. Sometimes this has resulted in a sense of inferiority among the smaller, free churches.

But the church situation in West Germany is changing. For years, attendance and participation in the services of the state churches have been extremely low, probably less than 10 percent of membership. More recently, large numbers have severed their ties with the church. They do not wish to be considered members any longer; they do not want to pay high church taxes each year. So they are walking out, officially renouncing membership. In a magazine interview, one woman stated that church membership is unfair. She complained that a person is not asked if he desires to become a member; he is enrolled as an infant.

Such a situation provides Baptists with a unique opportunity. One Baptist pastor foresees that the coming issue for the churches is one of freedom — a free individual in a free church in a free land. Under present practice the state churches are barred from presenting this message.

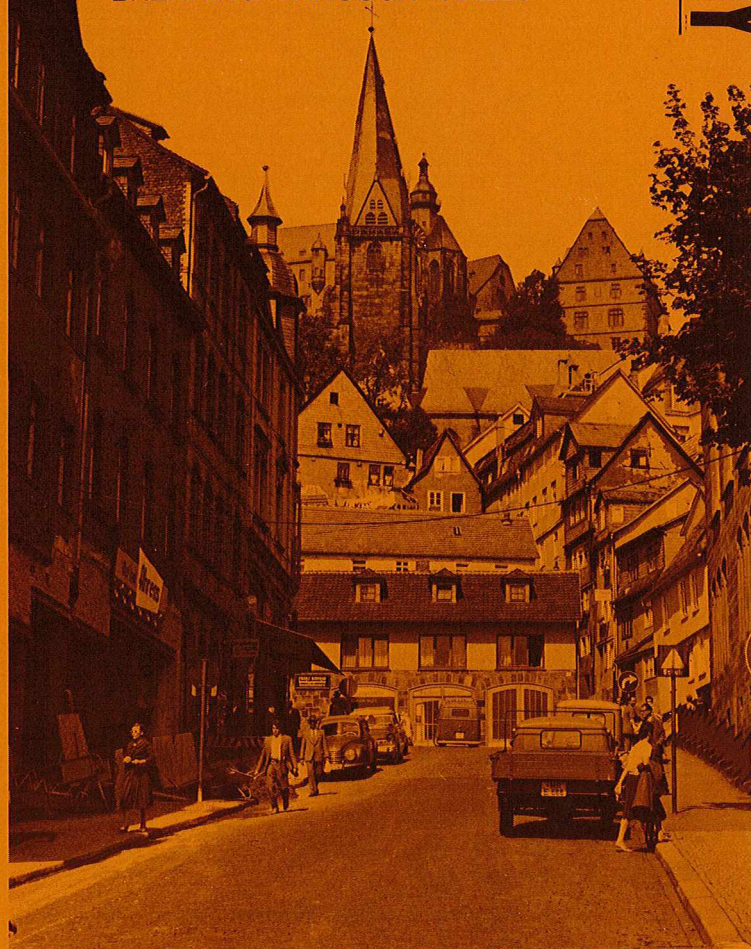
Necessary to the Baptist witness in Germany are the institutions and agencies maintained by the German Baptist Union.

JULY 1970

BAPTISTS IN GERMANY

BREAKING THROUGH WALLS

GERMANY



The Oncken Press in Kassel meets publication and press needs. A seminary in Hamburg develops men and women to serve the churches. Here future pastors study; women prepare for work as deaconesses in churches or Baptist-sponsored hospitals, orphanages, and homes for the aged. Mission volunteers get ready for their future responsibilities.

Two Baptist groups who do not love a wall

When considering Baptists in Germany, it is necessary to mention not only the indigenous German Baptist Union but also the European Baptist Convention (English-language). The language factor is the major reason for maintaining separate congregations, although there are other differences, such as background, custom, and tradition. Removing barriers between themselves is the desire of both groups. (While the largest number of churches [30] in this convention is in Germany, the organization includes also churches in other European countries.)

Because of the wall between East and West, the Iron Curtain, there remains in Germany a large number of United States armed forces. Among these are Christians, many of them Southern Baptists, who ask the question of the psalmist: "How shall we sing the Lord's song in this foreign land?" They are not satisfied to "sit down and weep" when they remember all they have left at home. They must sing the Lord's song! While a wall necessitates their stay in this foreign land, a faith compels them to work toward the elimination of all walls.



An English-language church, Mannheim



Baptist deaconess in hospital ward.



Oncken Press, Baptist publication center

Consequently, they establish churches, call pastors, and engage in local and foreign missions.

In 1958 the two English-language Baptist churches in Germany at that time organized an association which later became the European Baptist Convention (English-language). At the invitation of the German Baptist Union and some English-speaking congregations, a Southern Baptist missionary couple went to Germany in 1961 to assist the developing English-language work and to serve as fraternal representatives to the German Baptist Union. Since that beginning, Southern Baptist mission work in Germany has grown around these two focal points.

Missionaries in Germany serve in various capacities within the European Baptist Convention (English-language). The unusual nature of the churches contributes to a sense of instability. Church members are transient, causing the membership to change continually. Pastors are called from the United States to serve for a designated period of three years. In the midst of such rotation a missionary in the position of advisor lends stability and guidance to the convention.

Several missionaries serve as pastors of churches located in large German cities. These churches minister to industrial representatives, diplomatic officials, students, and military personnel. On one Sunday the English-language church in Munich had seven nations represented in the congregation.

The work of the missionary fraternal representatives to German Baptists has expanded over the years. This is due to the ever-growing desire for communication, understanding, and cooperation among Southern Baptists (through their Foreign Mission Board), English-speaking Baptists living in Germany, and German Baptists. The fraternal representatives seek to represent each of these groups to the other.

Evangelism that removes walls

Progress and affluence, coupled with superficial ties to the church, have not served to free the individual in Germany. In such a situation, Baptists are preaching a personal relationship with Jesus Christ as the way to real freedom.

In addition to the regular Sunday service and the mid-week Bible hour, German Baptists are using their homes to reach people. The "house circle" consists of several neighbors meeting together in a spirit of friendship and concern. The motive is evangelism. When Baptists conducted the Rhine-Ruhr evangelistic crusade in 1968, many people came to the church services because they had been befriended earlier in a home.

German Baptists' interest and energy are not limited to home missions. They are the largest contributor to the European Baptist Missionary Society, a cooperative foreign mission organization of several European Baptist unions. German Baptist missionaries are located in the Cameroon Republic of Africa.

The English-language churches engage in missions, too. They support a missionary to Spanish laborers in Germany and contribute to the work of German Baptists. Gerhard Claas, General Secretary of the German Baptist Union, has noted that in many localities English-language churches have the opportunity to acquaint the German people for the first time with Baptists. In one instance an English-language church sponsored a tent mission in a city where there were no Baptists. Today there is a Baptist mission served by a German minister who is also pastor of the English-language church.

Fellowship beyond the wall

Through an East European missions program the English-language churches have supported Baptist work in several eastern countries. Aid for building churches has been given; Bibles have been sent; and tents were provided to a Baptist youth camp in Yugoslavia. Personal contact is enjoyed whenever possible. On one occasion, English-language pastors were guests of the Yugoslavian Baptist Seminary for a conference. On Sunday, as the Americans visited in the Baptist churches, they experienced first-hand the truth: "In Christ there is no east or west."

Recently, it became wise for East German Baptists to form a separate union. Now the Union of Evangelical Free Churches in the German Democratic Republic, they reported 223 churches and 393 missions in 1969. They continue to maintain a seminary at Bukow, and they work a ministry of mercy through their institution for the mentally and physically handicapped. The efforts of East German Baptists are many and varied, as are their hardships. Yet, the common history and mutual concerns of German Baptists — east and west — have built a bridge of fellowship in spite of the wall.

The continuing task

Barriers which hinder communion with God and brotherhood with men do not fall easily and quickly. Baptists in Germany know they must persist with patience and determination. Joined together with German Baptists to accomplish the task are English-speaking Baptists in Germany and Southern Baptist missionaries. By their cooperation and joint endeavors these groups have demonstrated their readiness to break through barriers. The future offers still greater challenges.

—by Isam E. Ballenger

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 Germany.

densely populated countries on the African continent, with nearly 92 percent of the inhabitants living in traditional villages. The remainder, although described as living in urban areas, are often closely tied to the surrounding rural communities. It is probably true to say that only about 3 percent of the Malawians are dissociated from rural living in their daily lives. Most of this group is concentrated in the cities of Blantyre, Zomba, and Lilongwe.

Life in the village is much the same as it was years ago. Houses are mud huts with a grass-thatched roof. People sleep on mats on the dirt floor. The women plow and plant; they pound the corn into meal, then cook it into a thick mush, called "nsima." Some villages have a mud schoolhouse, a community hall, and perhaps a few small stores selling clothing, kerosene, spices, soap, tea, and sugar. The Chief rules the village and is the symbol of authority. He is needed to keep peace in such a close-knit community and to settle disputes and quarrels.

Life among the Malawians in the city varies greatly. Most of them were born in the bush village and have moved to the city in search of work and a better life. If they find work it is usually that of a low-paying job as laborer. They often live in slums of mud huts surrounding the city. Most of the people regularly return to their bush village, either to see their families or to perform tribal duties. Malawians in the city keep many tribal practices and family customs. They welcome visiting members of their families, and the visit may last a lifetime.

The Malawian is a gracious, hospitable person. He lives simply and peacefully, displaying courtesy and good manners with his friends and neighbors. Dr. Banda has made the statement on several occasions that "other countries have their wealth in gold, copper, coal, etc., but Malawi's greatest asset is her people."

Baptists in Malawi

With a history rich in missionary endeavor, Malawi has been a nation eager to receive the gospel. Presbyterians and Anglicans did much to evangelize the country. Other groups, as well, have made their contribution.

The first Baptist work was started in 1892 by Joseph Booth, a layman from Australia. In the early years, others came: Scottish Baptists, Seventh-day Baptists, National Baptists.

It was in 1899 — a hundred years after David Livingstone's discovery of Lake Nyasa — that Southern Baptist missionaries arrived in Malawi. With emphasis on evangelism and church development, a strong witness was established



Students at University of Malawi talk with missionary journeyman.



Woman inspects radio in manufacturing plant, Blantyre.

in the southern region. Then missionaries moved northward to share Christ in a Muslim area. (Muslims make up about a third of the nation's people. Most of them live around the lake.)

As a result of Southern Baptist missionary effort, pastors and laymen from all over Malawi are being trained in the Baptist Bible School. Opened in 1962 in Lilongwe, the political capital of the nation, it offers courses in Bible study, evangelism, stewardship, and church development. Sessions are scheduled when the men are not cultivating their crops, so as not to interfere with their means of livelihood. A Baptist Press provides Sunday School literature, tracts, and Bible study helps in the local language.

Blantyre, the economic capital of Malawi, is the site of the new Baptist Building. This center aids in a ministry to university students, an English-speaking multi-racial congregation, and a Chichewa congregation. It houses a kindergarten and serves also as a Baptist conference center for the southern region of the nation.

Response to the gospel of Christ has been such in the lower Shire River basin that churches and preaching points are scattered throughout the Chikwena area. In the Palombe Valley, one of the most responsive regions, the first Baptist church to result from Southern Baptist efforts, was organized — at Ndalama, in September, 1962.

New Avenues of Outreach

With a desire to claim the lake region for Christ, missionaries opened a station at Salima in 1966. In villages along the shore people are responding. Now that a motorboat is available as an evangelical tool, many of the Muslims will have an opportunity to hear the gospel. A Malawian Baptist medical assistant and his wife, who is a qualified midwife, help open many doors for the gospel along the lake shore.

The thrust northward was advanced when a station at Nkhota Kota was opened in 1968. The gospel message made a great impact in this lake village when one of the deeply revered Chiefs accepted Christ and enthusiastically began sharing his testimony.

Since the year Southern Baptist missionaries entered Malawi, over 80 Chichewa churches and one English-language church have been organized. The gospel is preached in over 100 preaching points. These Baptists operate a Bible School and two kindergartens. Eleven bookshops and bookstalls provide a witness with Christian literature. A homecraft center and student center minister to both Africans and Asians. With the coming of an agricultural missionary in 1970, Southern Baptist missionaries look forward to an agricultural program to enlarge their service and witness in Malawi.

Expansion for Christ on many other frontiers in Malawi awaits only additional personnel. "There is a great harvest, but few workers to gather it in. Pray to the owner of the harvest that he will send out more workers to gather in his harvest (TEV)."

—by Roy and Patsy Davidson

Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 2800, Richmond, VA 22186. The largest reprinting by Baptist Press publisher in America, Baptist Press's Christian Atlantic Group will be releasing this country in November, 1970.

In his poem, "Mending Wall," Robert Frost begins: "Something there is that doesn't love a wall..." Since walls continually must be maintained, repaired, and strengthened, he says, there must be something that is at work to destroy them. In Germany, Baptists are at work breaking through walls — walls which separate men from God and men from his neighbor.

The Berlin Wall is famous; millions have viewed it, climbing upon the ladders to look across into East Berlin, to see the width of the forbidden territory, to note the guards and the watchdogs. This wall is real, made of bricks and mortar. But it is also a symbol — of the more extensive barriers which divide Germany.

Baptists know they must acknowledge the reality of the barriers, for approximately 25,000 Baptists of East Germany are separated from their West German brethren. But, insofar as possible, both groups seek contact and cooperation with each other. And both take part in the work of the European Baptist Federation, made up of Baptist unions in about 20 countries.

A free church in a free land

Baptists of Germany date their beginning from 1834 when the first German Baptist Church was organized in Hamburg under the leadership of Johann Gerhard Oncken. Born in Germany, Oncken migrated to the British Isles as a youth. In 1823 he returned to Germany as a missionary, sent out by the Continental Society. Oncken's study of the Scriptures led him to further inquiry concerning the church and baptism. Soon thereafter, he and his wife and five other believers were baptized in the Elbe River. As a result a Baptist church was organized, with the name, "The Congregation of Believing, Baptized Christians."

Much later, German Baptist churches were united with some former Brethren churches under the name, "Union of Evangelical Free Churches." This union, initiated during the years of World War II, has continued as an example of removed barriers. The alliance, which is spoken of as the German Baptist Union and which until recently included both East and West areas, has provided the churches a united front as a free church of baptized believers.

It should be kept in mind that Baptists of Germany are a minority group. In West Germany there are approximately 67,500 Baptists, with more than 330 churches and over 440 missions. Even though this group is one of the larger European Baptist unions, its number is small compared to the membership of state churches. The state-aligned churches, Lutheran and Roman Catholic, have enjoyed large memberships, state support, and prestige. Sometimes this has resulted in a sense of inferiority among the smaller, free churches.

But the church situation in West Germany is changing. For years, attendance and participation in the services of the state churches have been extremely low, probably less than 10 percent of membership. More recently, large numbers have severed their ties with the church. They do not wish to be considered members any longer; they do not want to pay high church taxes each year. So they are walking out, officially renouncing membership. In a magazine interview, one woman stated that church membership is unfair. She complained that a person is not asked if he desires to become a member; he is enrolled as an infant.

Such a situation provides Baptists with a unique opportunity. One Baptist pastor stresses that the coming issue for the churches is one of freedom — a free individual in a free church in a free land. Under present practice the state churches are barred from presenting this message.

Necessary to the Baptist witness in Germany are the institutions and agencies maintained by the German Baptist Union.

JULY 1970

BAPTISTS IN GERMANY

BREAKING THROUGH WALLS



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GERMANY

WHEN a person is learning to fly an airplane he is instructed to pay close attention to the indicator panel. The multitude of dials and lights on it may appear complex and confusing, but they are extremely important. They are there to give efficiency and safety to the pilot. They flash their warnings far ahead of an emergency and give notice of any situation where potential danger is building.

That is where we are today in foreign missions. There is no crisis; there is no need for pushing any panic button; but there are indicators that are saying to us we must give close attention to certain important matters if we expect to move ahead in this decade in keeping with our obvious responsibilities as a Convention greatly blessed of our Lord.

For one thing, there is indication of a slowdown in the number of mission volunteers. Not nearly enough seminary students are offering themselves for missionary service or are in preparation for going. The number of young people on the college level who have made commitment of life for missionary service is not as large as it needs to be. The number of people who have already completed their work in seminary or in graduate school and are now involved in places of responsibility and are seeking God's will concerning foreign mission service needs to be greatly increased.

A study of the potential for this year's missionary appointments indicates that there will be something more than 200 missionaries added this year. This, of course, is a magnificent number, but it is a slowdown from the 261 appointed in 1969.

This slowdown says to us we must not take for granted that the volunteers will be automatically available. We must remember that the Lord Jesus taught us to pray that the Lord of the harvest would thrust out laborers into his harvest.

People throughout our churches are seeking to become involved in meeting world needs. A study of the Scriptures, with particular attention to the Great Commission, will indicate that there is no more vital way of being involved in solving the problems of humanity than to implement what our Lord said concerning making disciples of all nations. This is

WARNING LIGHTS

By Baker J. Cauthen

what our Lord has instructed us to do, and we are called as his disciples to respond with our fullest commitment to his command.

This warning light calls us to address ourselves in churches, institutions, conventions, summer assemblies, colleges, seminaries, and everywhere we gather to the important matter of helping people become aware of Christ's expectations for sharing the gospel of redemption on a world scale now.

The other warning light is financial. We have repeatedly called attention to the fact that in order to sustain advance there must be an annual increase of at least \$2 million in funds that come to the Foreign Mission Board.

The allocation of the Foreign Mission Board from the Cooperative Program for 1971 is \$750,000 more than the amount for 1970. The increase in the Lottie Moon Christmas Offering which has just been completed was \$138,351 more than the previous year. These are the two main sources of income for foreign missions. Obviously the combination of these two amounts falls far short of the \$2 million needed.

In earlier days of advance we were able to apply the funds available almost equally to the support of missionaries, to work on the fields, and to necessary buildings and equipment.

The steady progress of missions advance has brought a shifting in the application of funds. We now apply 53 percent of the available funds to the support of missionaries, 25 percent to programs and work on the fields, and 22 percent to necessary buildings and equipment.

This financial situation indicates there will have to be a further decline in the percentage of the resources available for necessary buildings and equipment and for the programs of work; the larger amount will have to be applied to the support of missionaries.

In the light of these figures, what is our wisest course of action? Naturally we should not slow down in the appointment of missionaries, but rather we must call for more missionaries. We will fail our purpose in this decade if we do not press forward firmly toward a larger missionary undertaking in the name of our Lord than we have ever attempted. The answer of Southern Baptists to the present crisis of a world in need is not to level off in sending messengers of life to a distressed world.

The obvious course for us is to continue advance while exercising the most careful procedures to make the most of all resources available. We must, at the same time, let Southern Baptists know of the situation, because we are convinced that if Southern Baptists know, they will respond.

We fully believe there is a deep conviction in the hearts of Southern Baptists and a firm determination to continue forward in a worldwide missionary task in keeping with the blessings our Lord has bestowed upon us and with our sense of responsibility to share the gospel with the whole world. We are convinced that Southern Baptists will not be prepared to see a slowdown in foreign missions occasioned either by a dropping off in the number of missionary volunteers or by a decline in financial support. We believe rather that these warning lights flashing on the indicator panel will merely call us to greater prayer, deeper dedication, and more fervent sounding of the word of our Lord's expectations, and that we will move ahead in the task he has committed to us.

There is no alarm; there is no panic; there is merely the recognition that the warning lights have come on, and we are depending upon 34,000 churches committed to the Great Commission of Jesus Christ to see to it that the resources will keep coming, that the gospel of our blessed Lord may be shared with all the world. Southern Baptists, we are counting on you!

PREPAREDNESS is a key word in mission work in Africa today!

Missionaries sensitive to the current rapid transition on the continent recognize the urgent need to prepare for the multiple opportunities that are here today but may be gone tomorrow.

To assist in that preparation the Foreign Mission Board sponsored the first All-Africa Radio and Television Conference. For almost four weeks 24 participants from 11 countries met and studied in Nairobi, Kenya. Their time was given to examination of human needs and production of Christian materials to address those needs.

Delegates to the November conference represented a wide variety of Baptist life in Africa: 14 African leaders, one Asian, nine missionaries; some were pastors, some laymen, some convention workers. They came from different areas of responsibility, but they all shared the same desire—to grasp the opportunities at hand, to seek better ways to relate God's Word to their people.

Leading in conference sessions were key people acquainted with Africa's needs and aspirations.

Donald Jacobs, anthropologist, lecturer in philosophy and religion at the University of East Africa, spoke on "Changing Patterns in African Life."

H. Cornell Goerner, Foreign Mission Board secretary for Africa, led Bible study sessions on the theme, "Our Gospel for All People."

H. T. Maclin, director of the training center for mass communications of the All-Africa Conference of Churches, lectured on "Fundamentals of Communications."

Alan W. Compton, radio-television representative for Latin America for the Foreign Mission Board, served as principal lecturer and conducted sessions on "Radio Writing and Production."

Zeb V. Moss, director of Baptist radio-TV for Zambia, taught sessions on television production.

As FMB radio-TV representative for Africa, it was my responsibility to direct the conference and lead discussions on "Radio and Mass Media in Africa."

The Foreign Mission Board now has missionaries in 16 African countries south of the Sahara, countries with a

The author, a missionary since 1957, is Foreign Mission Board radio-TV representative for Africa.



Practice at a microphone made up part of Nairobi workshop curriculum.

READY TO HEAR

By Milton E. Cunningham, Jr.



total population of over 156 million. Baptists in these countries number less than one-half of 1 percent. (This includes all Baptist groups, not just those related to Southern Baptist work.)

At the present rate of growth it will take more than 30 years just to increase Baptist penetration by one-half of a percent. Put another way, it will take 30 years simply to double Baptist membership.

These startling facts might be more easily accepted if the people of Africa were indifferent to the gospel and hostile toward its message. But by no means is this the case. The masses of Africa want to know. They are willing to hear. They are responsive.

"Our doors are open to you," an African leader told a recent meeting of Christian workers. "We want you to preach to our people. If you fail or refuse to respond it will be your own fault."

At present, Baptist involvement in radio and television in Africa is small. During 1969 there were 971 radio programs produced in nine countries using 18 different languages. In addition, 177 television programs were produced in four countries.

The nature of these programs varied. Some followed the traditional devotional pattern. Others used a music, panel, or discussion format. Some were produced especially for children and young people. All of them were designed to present Christ to the needs of listeners.

If trained personnel were now available the program output could be doubled in a short time. The primary concern, however, is not simply to increase the number of programs, but to develop the kind of radio and television materials that will speak to the pressing needs of the people. The task is to use mass media outreach in such a way that the listening multitudes will recognize and accept the love available to them in Christ.

Preparation is basic to this task. Those who shared in the conference left Nairobi acknowledging new vision and a renewed sense of purpose. They also gained a more acute sensitivity to human need and a greater appreciation for the tremendous influence of radio

and television. Now must come a follow-through for work already begun and preparation on the local level of programs addressing human need.*

In all of Africa, Southern Baptists now have four missionaries working full-time with mass media and one working part-time. In addition, three nationals work in this field full-time and one part-time. We need ten missionaries working full-time, and fifteen nationals.

National workers more and more will play key roles in radio and television. Baptists are fortunate to have available two excellent facilities for training Africans in radio and TV. For English-speaking countries there is the Nairobi center; for French-speaking nationals there is a center in the Camerouns (not Southern Baptist-sponsored). Both centers are engaged in the type of program best suited to the needs of Africans.

At the close of 1969 in Africa south of the Sahara where Southern Baptists have assigned personnel, Baptist Missions and conventions in nine countries were utilizing radio; in seven countries there was no involvement, due to an acute shortage of staff.

This lack of involvement should not be interpreted as lack of interest. Unquestionably missionaries and nationals in each of the countries are interested in using mass media. But Baptists in these countries need to be educated concerning the purpose and role of radio-TV ministries.

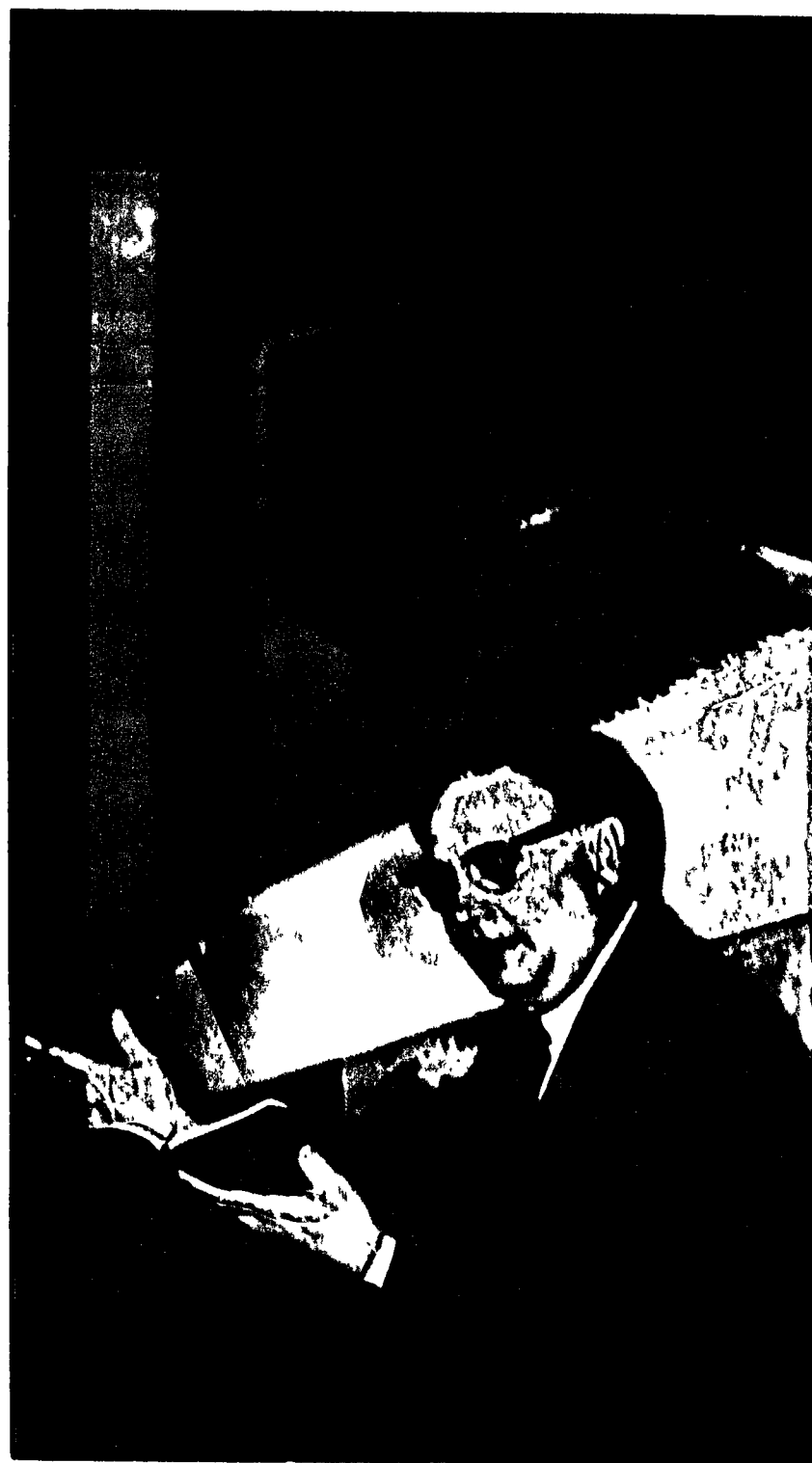
A quarterly, four-page bulletin has been launched this year to assist Baptists in Africa in thinking of themselves as communicators, rather than just listeners. It tells what some countries are doing and makes suggestions for those just beginning to use mass media.

The radio-TV situation, as far as Southern Baptist missionaries are concerned, country by country:

ANGOLA: During 1969 Missionary Harrison H. Pike successfully secured time for religious programs.

BOTSWANA: The potential for Baptist radio programs is good, but there

* One of the workshop students, Deepak Sheth, later conducted his own broadcast course at a Baptist center in Nairobi to train East Indians to produce programs in the Gujarati language, according to a report. Sheth accepted Christ at the center several weeks before the Nairobi workshop.



FMB Secretary for Africa H. Cornell Goerner leads conference Bible study.

is a lack of personnel. Program needs for the foreseeable future can be met adequately through use of the Baptist studio in Salisbury, Rhodesia.

ETHIOPIA: Missionaries show high interest in radio-TV work. Some have used broadcast media before and are convinced of the possibilities. Missionary John R. Cheyne broadcasts 34 programs over RVOG, the Lutheran radio station in Addis Ababa; this load may be increased. Programs recorded for this station are for the Ethiopian audience, not for shortwave listeners. If personnel were available to devote full time to a mass media



At Nairobi conference, missionaries who are Baptist radio-TV directors for their fields talk with Author Milton Cunningham (right). From left to right are Zob V. Moss, Zambia; James B. Annis, Ghana; Samuel L. Jones, Rhodesia; and S. Payton Myers, Nigeria.

ministry, considerable increase in time could be expected.

GHANA: The work of Missionary James B. Annis in developing the radio and television ministry in Ghana is remarkable. In 1969 he produced 236 radio programs and 24 television programs. The greatest limitation is the lack of studio facilities. Once these are available the program output should increase considerably.

KENYA: Missionary Dale G. Hooper opened the Nairobi studio in September 1969, by far the best equipped broadcast facility Baptists have in Africa; 140 programs were produced there during 1969 for the Voice of Kenya and 40 programs for Tanzania Radio.

LIBERIA: Possibilities for activity are good, but someone must be designated to establish sustained contact with Liberian stations.

MALAWI: Baptists produced approximately 25 programs over the Malawi Broadcasting Corporation last year. Most of these were prepared in the Christian Council studio in Li-

longwe. Program possibilities are currently limited.

NIGERIA: Radio-TV productions by Baptists during the year numbered 204 (93 on radio, 111 on television). This program load was produced with a part-time staff using limited equipment. Festus Adeyanju and Missionary S. Payton Myers produced these broadcasts under difficult circumstances. With its regional radio and television operations, Nigeria offers a tremendous challenge to the Christian communicator.

RHODESIA: Thirty-six programs were produced in the Salisbury studio in 1969. All were presented over the Rhodesia Broadcasting Corporation.

SOUTH WEST AFRICA: At present, Baptist programs here are produced by the South African Baptist Union.

TANZANIA: Possibilities are good for Baptists to make a real contribution to the program schedule of Tanzania Radio. The opportunity exists, but the attention of someone working in Tanzania will be needed. This country may

well offer the greatest broadcast potential in Africa.

UGANDA: Potential is evident, but local involvement will be required.

ZAMBIA: Produced in the Baptist studio in 1969 were 373 programs. The future appears bright. An increase is planned in TV production.

FRENCH-SPEAKING COUNTRIES (Dahomey, Ivory Coast, Togo, Senegal): In each of these nations staff shortage is severe, and in most only 30 minutes a week is allowed for religious programs (15 minutes for Catholic programs, 15 for Protestant). Consequently, it might be wise for Baptists to consider developing programs in French—perhaps agricultural or children's formats—that could be used in each of these countries.

God has provided the opportunity in Africa for us to see what his Word can do with the seeking masses. He has made available a multitude of instruments that make it possible for everyone on the African continent to hear of his love. The opportunity exists.

Seeking Help

UPON MOVING to Chingola, our new field of service following a year of language study, we inherited a partially completed church building near our home. A local group of European Baptists had started the building several years ago with their own funds and donated labor. However, they soon lost many families through transfers, and, because they were so few, their money ran out.



Finally the remaining few disbanded and gave the building to the Baptist mission to be completed as soon as possible.

Months passed, and services were not begun or the building completed because there was no resident missionary. The former members either had moved away or joined other churches. There remained only a shell of a building, an area in need of a church, and no real prospective church members.

How do you begin a church? I had never been responsible for such a situation. We knew that just having a building was not enough—we needed people.

We began conducting Sunday School and a morning service. My wife taught the children and I the adults. For weeks attendance consisted of about 20 children but few adults. There was no one to help, and there are several other churches to be assisted.

It was an answer to prayer when the phone rang one day and a voice asked, "Is there a Baptist church in Chingola?"

The voice belonged to a Scottish woman who had just moved to town. My wife told about the new church but warned that we were small and there was much work to be done.

The woman came on Sunday, but indicated she probably would not return to help us because she might not always have transportation.

To our surprise the next Sunday she was back, explaining that she could not get our church off her mind. She felt God was leading her to help.

We still need many more workers. We are praying that God will send someone—perhaps a missionary associate—who can work with this English-language church among the ever-growing number of English-speaking Zambians and the Europeans.

DICK RADER, Chingola, Zambia
71

EPISTLES

Measure by Decades

"YOU DON'T measure our mission work in years, but rather in terms of decades," Dr. Baker J. Cauthen has been quoted as having said.

Having served almost a half decade in Argentina, I am convinced that this statement makes good sense. If we missionaries measured success or failure on a yearly basis and returned home accordingly, we would have a poor remnant left on the foreign field.

How excellent a teacher is the year-old infant who repeatedly picks himself up, having fallen a hundred times, and finally reaches that gleeful moment when he conquers.

It makes considerable difference as to how we look at the progress of our work. As a pessimist, I could tell you that thousands make decisions in our revival campaigns each year who do not continue in commitment. I might also relate that many new preaching points are begun that soon cease to exist, while others maintain such a sickly livelihood that they have to be spoon-fed lest they die.

As an optimist, I can say that souls are being won to Christ every day. Some of the finest, most promising young men and women I've ever known are entering the ministry. Some of our national pastors have matured to such spiritual heights that we missionaries walk in their shadows and are proud to do it.

New churches are being built every year, and the missionaries are increasingly extending themselves into virgin fields of mission endeavor. The churches are taking to heart the Great Commission; their contributions, undergirded with mission funds, help send some 50 national missionaries far north into Indian communities and far south into the frigid Tierra del Fuego.

This kind of progress isn't made in a year, or for that matter, in five years. It requires decades—five or six decades. At times this frustrates the missionary. We want to see results—today, this year. We want to be able to report to those at home, as well as to our colleagues, the glorious successes of today. But that just isn't always possible.

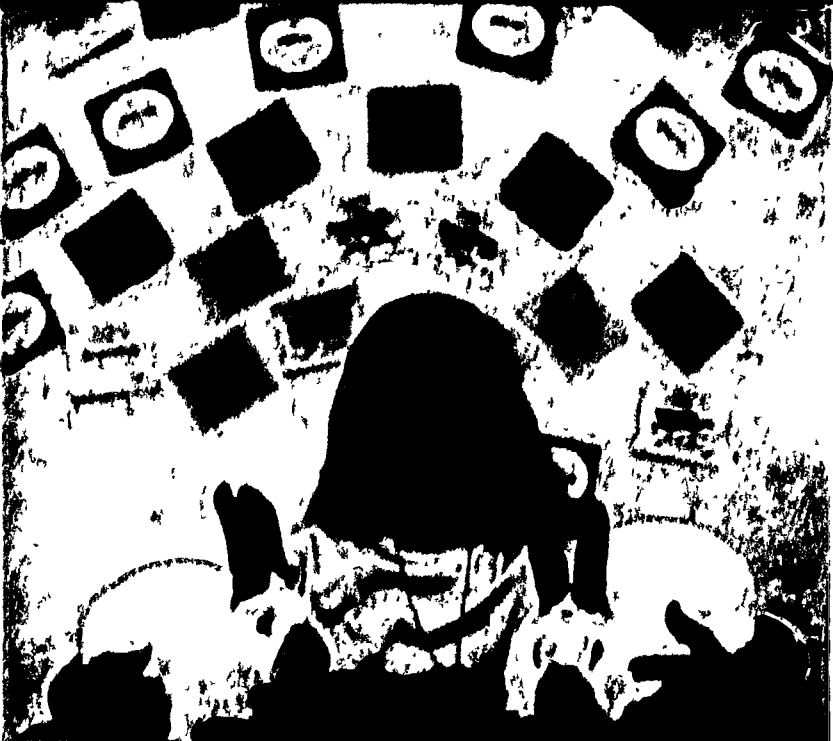
Individually we may have to report a failure at the end of the year. But how did we do as a team? Not just the today-team, but the yesterday-today team. How do we, the missionaries of the present, harnessed with the old, tough-hided missionary who bucked the wind of dissent in the yesteryears, measure up? What have we done together?

Hundreds of times I have asked myself if I might possibly have a more fruitful ministry in the States. But hundreds of times I have reminded myself that some young missionary living in the year 2000 is going to pick himself up after some depressing failure and be encouraged by knowing that if the team members hadn't been stubborn enough to stick with it 30 years before him thousands of persons would still be following their pagan ways, and hundreds of churches would not exist.

Thank God for the 250 Baptist churches and 150 missions in Argentina today, for the 200-plus national pastors and workers, most of whom have been trained in the Baptist seminary in Buenos Aires. And who is responsible for all this? The Master, of course, but he has had some good tools over the past 65 years.

In the freely translated words of Hebrews, "Now that we know that we are surrounded by such a great host of witnesses, let's get busy. There's a lot of plowing to do before sunset."

GLEN L. JOHNSON, Cordoba, Argentina



Janet Harvey, daughter of missionaries in Rhodesia, shows prize-winning rabbits. Behind Janet are awards she and her sister Judy won on rabbits they entered in an agricultural show (see box, p. 9).

Bible Way

WITH a very small missionary staff and a very large area, how can the Word of God be extended to all the people? An approach by the Baptist Mission of Zambia is the Bible Way Correspondence School. Five courses of Bible study are offered, and there have been more than 12,000 enrolments throughout Zambia. More than 300 students have completed the full course of study and are eager for more. Nearly 2,000 students have professed faith in Christ after this study.

As coordinator of this work, I have the privilege of corresponding with our students. From a boy in an area where there is no Baptist church or missionary came the question, "What if my heart is full of sin—how can I take it out?" I thanked God that he had led in establishing Bible Way so that there was someone to tell this boy that Jesus would give him a new heart.

Questions about the Bible are frequent. They send me to the Bible, and sometimes to commentaries, seeking the answers. Reading the Bible to find answers for the students, I have rediscovered the beauty and penetrating message of the Scriptures, and I thank God for that.

We know we are accomplishing our purpose when we receive letters like one from a woman who said, "The Bible had become unimportant to me until after I studied your course. . . . The Bible is now my key to everlasting happiness."

JOY NEAL, Missionary Journeyman
Lusaka, Zambia

71

Why a Furlough?

WHAT is the purpose of a furlough for the missionary? Some people erroneously assume that it is a military type leave or vacation. Let me assure you it is far from that. Ruthie, our eight-year-old, is constantly asking, "Mommy, when can we go back to Africa so that Daddy can be home some of the time?"

One of the purposes of furlough is to give us a change in our work, to give us an opportunity to make a contribution to the work and mission vision of the Baptist churches in America.

Our main job is to sell missions—to try to make missions come alive. We seek to do this through various kinds of mission emphases in the churches, through revival meetings, camps, World Missions Conferences (formerly Schools of Missions), weekend preaching opportunities, and a multitude of other preaching opportunities in schools, churches, civic organizations, and other places.

The Foreign Mission Board requires us to do some "service of love" in assisting in eight World Missions Conferences and three camps. Otherwise the time is ours, and we are free to accept any invitations we are able. The FMB gives us no travel allowance or expense money for any speaking engagements, but we are free to keep all honoraria.

Furlough also helps us to readjust to the American culture. It can give our children an opportunity to go to school for a full year, and this helps them in their eventually becoming a part of the American way of life.

It gives us an opportunity to reevaluate our work.

It also gives us opportunity to be with our loved ones.

Furlough is great and we are enjoying it. But home is where the heart is. One day recently when we started back to western Oklahoma where we are living during furlough, we said we were "going home." Bright-eyed, three-year-old Debbie responded, "We are going to Nyeri [Kenya]!"

And that's where all of our hearts are! That's home!

WILL J. ROBERTS, on furlough from Kenya

Flying To Preach

WHILE I was in a small village in the mountains (I had flown there in the little Piper airplane) preaching and giving instruction to two people preparing for baptism, a young man rode up on horseback and introduced himself. He came from a town higher in the mountains and said he wanted to learn something from the Bible. I took his name and address and told him that within two weeks I would fly up to talk to him and his family.



One day not long ago I met the family of this young married man. Six men and some women and children had gathered to listen to Bible teaching at his village. They were extremely attentive. Never have I encountered such sincerity and genuine desire to know the truth. It was as though we had returned to New Testament days.

Two of the men wanted to fly with me to the village where the young man had first met me. There, after I had taught and preached for about two hours without pressure for decisions, one woman announced, "I accept Christ."

People kept coming and going and asking me to talk more about Jesus. In the midst of it all a truckload of soldiers, armed with machineguns, stopped and surrounded the airplane. When I approached, the captain remarked, "Say, you are the evangelist I have seen in another village." He only wanted to know my name. As the men left they said, "Pray for us, too."

As I was ready to leave, one of the men I had been teaching climbed in the airplane with me. I thought he was coming for medical attention, but when we arrived in Durango he said, to my surprise, "I have come to be baptized."

These were the events of just one day. By means of the airplane I travel to places in minutes that would take half a day to reach by land over logging roads and another half day to return. I continually thank God for permitting me to continue using the airplane to tell people about Jesus.

F. GILBERT ROSS, Durango, Durango, Mexico



Missionary Bryan S. Brasington hands out copies of John with food relief parcels.

Operation: Lima Rain

A MERE six-tenths of an inch of rain falling over Lima, Peru, would probably not be expected to leave 20,000 people homeless and bereft of possessions. But the flood of January 16 did so.

The desert hillsides surrounding the capital city of Peru are inhabited by thousands of people who have perched houses made of straw mats on the powdery sands. Since this area of Peru receives less than two inches of rain annually, and most of this comes as a fine mist, many people do not even bother to buy an extra mat to use as a roof.

The homeless were mainly families who put up their *chozas* in the arroyos or gulches formed by the sand hills. The rain channeled into these gullies soon turned into rivers that carried everything before them as they rushed down these foothills of the Andes.

Illness took a heavy toll, for the rain fell at night, and the thorough soaking and later exposure to chilling winds left many prey to respiratory infections and other sicknesses.

The Redeemer Baptist Church of Comas, led by Lay Pastor Juan Magulfo, immediately began to organize to help the victims. The effort became "Operation: Lima Rain." Alone and on foot, Pastor Magulfo took a census of the people within several blocks of the small chapel, located in Collque, in the heart of the affected area. He prepared an itemized list of families, ages, and needs.

The first relief was clothing donated by Church World Service. Missionaries in the Lima area loaded all available mission vehicles with more than two tons of clothing sent by Christians in the United States. For several days the adult members at Comas Church worked to sort and package the clothing. They had already informed disaster victims that when they saw the Peruvian flag flying from the roof of the Comas Church they could come the next day for clothing. As each family arrived, the pastor was able to hand them a bundle already prepared especially for their needs.

Clothing, however, did nothing to fill empty stomachs. Relief funds were made available to the Peru Mission by the Foreign Mission Board. The \$2,000 wired immediately to Peru was used to buy more than six tons of rice, sugar, oil, oatmeal, noodles, potatoes, beans, and milk. These were distributed to approximately 250 families who once again were setting up housekeeping on the hillsides.

Grateful recipients crowded the mission chapel the next week to listen to the message and to hear of other benefits this small Baptist congregation could offer. For most of them, Operation: Lima Rain was the first time in their lives anyone had expressed an interest in their welfare.

As the people listened during special revival services in the following days, they began to realize that behind these Baptists who care there is a God who cares even more.

VICTORIA (Vickey) (Mrs. Bryan S.) BRASINGTON, Lima, Peru

Good Husband

OUR CHURCH began primarily with teen-age members who are now entering the marrying age. We are glad when they choose partners within our



membership since one of our needs is to have couples within our church.

Recently a young convert from Hinduism met a girl in the factory where he was working. He witnessed to her and won her to Christ. Then a romance developed. Following the girl's baptism, the couple was married in our church. Two months after the wedding the groom gave this testimony:

"Before I became a Christian I didn't want to get married because I was afraid of the responsibilities of marriage. But when I became a Christian the Lord told me that he wanted me to get married and that he would give me the courage to face the new responsibilities. Soon I met the girl who is now my wife. I love her very much and thank the Lord for her."

This young man is bearing a Christian witness in the way that he cares for and provides for his wife, giving an example for other young men.

DAVID L. MARTIN
Point Cumana, Trinidad

Opportunity

I PRAY DAILY that God will help me have an opportunity to witness for him. I always look forward to the different ways he gives me. Today it was



because of old magazines.

Some Thai college girls wanted to illustrate to their class how to prepare soup, vegetables, and salads. They also needed to illustrate some carpentry work. To find such materials they looked up the foreigner.

When we finished finding the illustrations, they began to talk to me about Christianity. It was a good opportunity to tell them of Jesus. Now they know the location of the Baptist church in Songkhla and the hours of services. As they left they promised to see me again after exams.

I thanked God for my old magazines that became a contact for witnessing.

FANNIE (Mrs. Daniel R.) COBB
Songkhla, Thailand



FOREIGN MISSION GRADED SERIES

Chinese Mission Fields Today

In the 1940s, when communistic leaders took over the government of the China mainland, many Christians were among the people who fled to safer territory. Missionaries, too, were "scattered abroad." Wherever they have gone—to Taiwan, Hong Kong, Philippines, Malaysia, Thailand, and elsewhere—they have taken the message of Christ, strengthening the Christian witness in

their new homelands.

The Foreign Mission Graded Series study books for this year are based on these fields to which a great many of the refugees from mainland China have gone. The book for adults quotes a Chinese proverb: "Men of the four seas are brothers." Certainly this study of Chinese barred from their homeland makes readers aware of its truth.

BY GENEVIEVE GREER

Taiwan: Unfinished Revolution

By W. Carl Hunker
Convention Press, 95 cents

Appropriately, the adult book deals with a bit of Chinese territory—the island province that has remained free and is often called Free China. In broad strokes Dr. Hunker traces the outbreak and progress of China's revolution, the withdrawal of the Nationalist Government to Taiwan, and the constant training there for regaining and establishing freedom on the mainland. The progress Taiwan has made in reforms—distribution of land to farmers, growing industries, education for more and more people, and others—would be a pattern for the whole country, he believes.

Baptist work in this context is discussed—the growth of new churches, book stores, lending libraries, tracts, student centers and English classes, and use of mass communications. Dr. Hunker describes some particular features of the work in Taiwan, arising out of the distinctively Chinese culture. The Christian ideal would be to rebuild China on a moral foundation for a better life, nationally, politically, morally, economically, educationally, and religiously.

Dr. Hunker is president of the Baptist theological seminary in Taipei, Taiwan. He was appointed in 1946 for work in China but was still in language school when forced to leave the mainland. After completing language study in the Philippines, he began his work on Taiwan.

Hong Kong Digest

By George R. Wilson, Jr.
Convention Press, 95 cents

The youth book in the series has a magazine format, as the title suggests. Interviews, articles, character sketches, bits of nonsense, test-yourself problems, briefs, and even a Chinese recipe are among the features presented.

Since Hong Kong includes a part of the China mainland, it is definitely

ly a part of China. But since it has long been a cosmopolitan area and under British control, it has a distinctive East-and-West flavor all its own. With only a river separating it from Communist China, it is a landing stage for many refugees and has become the new home for some of them.

The plight of the refugees, the experiences of some in escaping from communism, and the ministry of Christians to and among them form the main articles in the book. Refugees and their problems influence the book as they influence the Hong Kong colony, which today might be called a city of refuge.

Young Americans interested in the youth of China will sympathize with their struggle for a full life in the midst of difficult times in their nation.

George Wilson, the author, has been a missionary in Hong Kong since 1956. He teaches in the Baptist theological seminary in Kowloon.

A New Song for Heng Wah

By Sue McDonald
Convention Press, 60 cents

Phil Dawson Baptist Kindergarten in Singapore is the background for the book for younger children. Heng Wah and his family are refugees from China. One day he discovers the kindergarten and is invited inside. He makes friends and asks to bring his brothers and sister.

The teacher and pastor, both Chinese, visit Heng Wah's home and invite the parents to church. Although the father is not interested, the mother goes and begins to understand why Heng Wah likes the kindergarten at the church.

Miss McDonald was a missionary serving at the Baptist kindergarten in Singapore at the time she wrote the story. She is now teaching in the Ft. Worth, Texas, public schools.

'Tween-age Ambassadors

By Frances T. Carter
Convention Press, 60 cents

The book for older children is the story of an American family's trips to five of the nations into which Chinese have immigrated. The American businessman, his wife, and "tween-age" son and daughter land in Hong Kong, where they are to live most of a year while the father attends to his firm's business in the East. Because they are Baptists who have a keen interest in missions, they have contact with missionaries and see what Baptists are doing in the countries they visit.

Occasionally the father takes the family with him when he has business in nearby countries. They are particularly interested in Taiwan, the "island of displaced persons," which they visit during Chinese New Year and where they see old China's historical relics in the National Museum. Next they see Malaysia (and Singapore), Thailand, and the Philippines.

On their trips they observe customs of religions other than Christian and Protestant—Buddhists and their temples in Thailand, in Malaysia the Muslims and mosques of the religion called Islam, and in the Philippines the Catholics and their cathedrals. The 'tween-age boy and girl consider the possibility of coming back to these lands someday as missionaries.

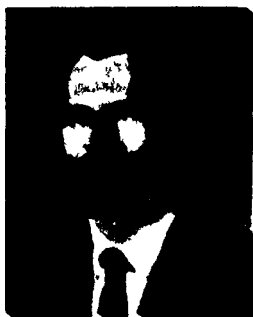
The author, Mrs. John T. Carter, is a teacher in Samford University, Birmingham, Alabama.

They Changed My China, by Molly Wong, a new paperback publication of Broadman Press (\$1.95), is an ideal background reading book for this study series. It is a first-person account of the effect of communism on the Christian believers in mainland China. The author, now an editor with Hong Kong Baptist Press, relates her own experiences in China and tells how she eventually escaped.

NEW

Missionaries Appointed

May 1970



GAZA: Kenneth R. Mulligan, Jr.; born: Amarillo, Tex., June 21, 1942. Graduate: University of Oklahoma; St. Anthony's Hospital School of Medical Technology, Oklahoma City, Okla.; University of Oklahoma Medical Center, Oklahoma City (M.S.); attended Southwestern Baptist Theological Seminary, Ft. Worth, Tex. He served on active duty in the U.S. Air Force in 1966 and worked as a medical technologist at St. Anthony's Hospital. Since last December he has been a registered medical technologist at All Saints' Memorial Hospital, Ft. Worth. Expected type of service: medical technology. **Lenore Lindsey Mulligan;** born: Princeton, N.J., April 2, 1945. Graduate: University of Oklahoma (B.S. in Nursing); attended Southwestern Seminary. Her parents are missionaries to Israel, and she grew up on the field. She worked in the outpatient clinic at Children's Memorial Hospital, Oklahoma City, first as pediatric nurse and then as head nurse. Since January she has been a medical laboratory technologist at Walsh Medical Center, Southwestern Seminary. Marriage: Aug. 13, 1965. Child: Kenneth Reed III, Sept. 22, 1969. (Present address: 4722 McCart, Ft. Worth, Tex. 76115.)

URUGUAY: Paul E. Roaten; born: Tupelo, Miss., Feb. 19, 1937. Graduate: Blue Mountain College; New Orleans (La.) Baptist Theological Seminary (B.D. and further study). He served as assistant superin-



tendent of the Baptist Rescue Mission at New Orleans 1961-63, part of that time under temporary appointment by the Home Mission Board. He has served as a minister of youth and pastor's assistant and has been pastor in Louisiana and Mississippi since 1967 at Temple Heights Church, Oxford, Miss. Expected type of service: general evangelism. **Betty Marbury Roaten;** born: Brownsville, Tenn., Mar. 17, 1939. Graduate: Union University. She has taught business in a New Orleans high school, served as secretary to seminary professors, and worked as a bookkeeper. Marriage: June 4, 1960. Children: Lois Ann, Oct. 3, 1965; David Paul, April 27, 1967. (Present address: 108 Warren, Oxford, Miss. 38655.)



KENYA: Allen N. Stickney; born: Houston, Tex., April 22, 1937. Graduate: Baylor University; Southwestern Seminary (B.D.). He has served as interim pastor in Oklahoma, as church youth director in Texas, and was assistant minister at First Church, Augusta, Ga., 1964-67. Since 1967 he has been pastor of First Church, Sylvester, Ga. Expected type of service: student work. **Alice Miles Stickney;** born: Jasper, Tex., Nov. 12, 1939. Graduate: Lamar State College. She served as an Invincible (Vacation Bible School worker) for the Baptist General Convention of Texas in the summers of 1960 and 1961. She taught second grade in Ft. Worth, Tex., and was youth director at First Church, Augusta, 1964-67. Marriage: July 25, 1964. Child: April Anne, June 9, 1969. (Present address: 202 W. Franklin, Sylvester, Ga. 31791.)

MISSIONARY

FAMILY ALBUM

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

Arrivals from the Field

BREITENBERG, Rev. & Mrs. Paul (Eq. Brazil), 3805 Gaspar, Dallas, Tex. 75220.
BROWN, Rev. & Mrs. Olin W. (Guatemala), to Mrs. Alex Cleveland, Box 80, Landrum, S.C. 29556.
BROWN, Rev. & Mrs. Johnny N. (Eq. Brazil), 4222 Franklin, Ft. Worth, Tex. 76122.
CUMMINS, Rev. & Mrs. John C., Jr. (Thailand), 31 Birchall Ave., Trumbull, Conn. 06611.
DEAL, Rev. & Mrs. Zach J., Jr. (Columbia), 2331 N. Decatur Rd., Decatur, Ga. 30033.
DUNHAM, Rev. & Mrs. L. Steve (Peru), Box 9696, Houston, Tex. 77035.
DYER, Rita (Taiwan), Box 711, Gadsden, Ala. 35902.
GARRETT, Davis O. (Nigeria), Box 8782, Houston, Tex. 77034.
GARRETT, Rev. & Mrs. Harold D. (Philippines), 6117 Ash Ave. 1, Raytown, Mo. 64133.
GENTRY, Rev. & Mrs. Jack L. (Taiwan), 621 Sherwood Dr., Raleigh, N.C. 27603.
HARRY, Cora Ney (Nigeria), 1702 Gardner Ln., Louisville, Ky. 40205.
HARRIS, Josephine (Hawaii), Box 91, Ghrista, N.H. 03333.
HAYES, Evelyn (Indonesia), 400 Park Ave., Salisbury, Md. 21801.
HENDERSON, Rev. & Mrs. W. Guy (Korea), 2334 Cypress St., Jackson, Miss. 39204.
HUMPHRIES, Carol (Nigeria), Rt. 2, Woodstock, N.C. 27586.
JUNSTON, Juanita (Thailand), 3001 S. Gliman Ct., Mobile, Ala. 36605.
KENNELL, Rev. & Mrs. Douglas E. (Zambia), 911 Timber Dell, Dallas, Tex. 75212.
LAGROSE, Rev. & Mrs. Charles E. (Argentina), c/o W. I. LaGrone, 914 Egan St., Denton, Tex. 76201.
MARTIN, Rev. & Mrs. Jack L. (Thailand), Rt. 1, Box 364, Ft. Barry, La. 70377.
MARTIN, Pauline (Nigeria), 701 Myrtle St., Kingsport, Tenn. 37660.
MIRLING, Rev. & Mrs. William R. (Okinawa), 1277 Creekside Memphis, Tenn. 38111.
OHAY, Mr. & Mrs. T. Eugene (Liberia), c/o Fred White, Rt. 2, Sweetwater, Tenn. 37874.
PARKMAN, Mr. & Mrs. W. Hugo (Philippines), 1808 4th St., Langhale, Ala. 36564.
PATRICK, Dr. & Mrs. Russell A. (Columbia), 6701 Rogers, NE, Albuquerque, N.M. 87110.
PROEN, Rev. & Mrs. Homer, Jr. (Philippines), c/o Mrs. Opal Lancaster, 2006 Brookshire, Arlington, Tex. 76010.
RALEY, Rev. & Mrs. Harry L. (Taiwan), Box 1, c/o B. A. Bird, St. Matthews, S.C. 29133.
REHMANSON, Rev. & Mrs. J. W. H., Jr. (Nigeria), 1212 Pender Rd., Winston-Salem, N.C. 27106.
RUMRICH, Mrs. Ruth (Nigeria), Rt. 2, Box 459, Trumbull, Conn. 06600.
SCHUMAKER, Rev. & Mrs. Howard L. (Dominican Rep.), c/o Joe W. Bailey, 6400 Waverly Way, Ft. Worth, Tex. 76116.
SMITH, Rev. & Mrs. James W. (Israel), 4441 Briarcliff Rd., NE, Atlanta, Ga. 30329.
SUTHERLAND, Rev. & Mrs. L. M., Jr. (Japan), c/o Mrs. Leona Brown, Rt. 1, Box 617, Easley, S.C. 29640.
SPARKMAN, Louise (Nigeria), 2420 NE Tenth St., Okla. Fla. 32670.
STARRS, Fanny L. (Thailand), 9455 E. Cuyunado Dr., Baton Rouge, La. 70815.
STENNITT, Rev. & Mrs. William W. (Guatemala), 400 Sherbrook Dr., Silver Springs, Md. 20904.
TROTTER, Rev. & Mrs. George R. (Indonesia), Box 182, Clarksville, Va. 22027.
WILKES, Rev. & Mrs. John M. (France), First Baptist Church, Box 1206, Kilgore, Tex. 75662.
WILSON, Mr. & Mrs. Michael H. (Taiwan), c/o Carl Spillman, Rt. 1, Box 11, Hanover, Ind. 47243.
NOTE: Rev. & Mrs. J. W. Trimble (Lebanon) did not return to the U.S. as listed in June. Their furthur has been postponed.

Departures to the Field

BAINES, Dr. & Mrs. Julian C., Mexico.
CLARK, Rev. & Mrs. Dwight C., Bahamas.
CURLEY, Rev. & Mrs. Marion L., Columbia.
COX, Rev. & Mrs. Theodore O., Japan.
DOYLE, Rev. & Mrs. Gerald W., Ecuador.
FLOYD, Rev. & Mrs. John D., Philippines.
FUREHND, Mary Anne, Spain.
FREDERICK, Rev. & Mrs. L. Wayne, F.W.I.

NEW ADDRESS?

Moving to a new address? Let The Commission know so we can keep your magazine coming to you every month.

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GARYN, Rev. & Mrs. Harry Burton, Uganda.
HAMILTON, Dr. & Mrs. Todd C. (assoc.), Philip-
pines.
HARRON, Rev. & Mrs. J. D., Ex. Brazil.
HOGG, Rev. & Mrs. Gayle A. (assoc.), Trinidad.
MCLEATH, Rev. & Mrs. William N., Indonesia.
MARRON, Rev. & Mrs. Wayne R. (assoc.), Okinawa.
OUE, Rev. & Mrs. Takahiro, Japan.
PENDER, S. Auri (emeritus), Singapore.
SALES, Rev. & Mrs. Louie T., Kenya.
SMITH, Rev. & Mrs. James E., Jr., Japan.
SWYER, Rev. & Mrs. F. Joe, Kenya.
TURNER, Rev. & Mrs. Donald E., N. Brazil.
TURNER, Mr. & Mrs. M. Ray (assoc.), Ecuador.
WAGNER, Lucy E., Kenya.
WELLS, Mr. & Mrs. Jac S. (assoc.), Singapore.
WRIEN, Rev. & Mrs. H. Von, Indonesia.

Retirements

ROBERSON, Rev. & Mrs. Cecil E. (Nigeria), May 1.

Resignations

BILEY, Rev. & Mrs. C. R., Columbia, April 30.
GILBERT, Rev. & Mrs. Charles H., Mexico, June 30.
GREEN, Rev. & Mrs. T. S., Argentina, May 31.
KORTAMP, Paula, Mexico, June 30.
WARR, Mr. & Mrs. James C., Mexico, May 14.

Births and Adoptions

CRUCE, Jill Lynn, daughter of Rev. & Mrs. Billy
F. Cruce (Uganda), March 5.
DAYTON, Jonathan Spencer, son of Rev. & Mrs.
J. Rodney Dixon (Peru), Apr. 14.
WILKS, Paul Marshall, son of Dr. & Mrs. Harlan
L. Wilks (Thailand), March 2.

Deaths

BILBY, E. W., father of Betty Ann (Mrs. Donald
E.) Smith (Nigeria), May 7.
CARBON, E. P., father of Laura (Mrs. John D.)
Cave (Argentina), Apr. 30, Dunlap, Tenn.
GILBERT, Rev. Martin J., father of Rev. James
P. Gilbert (Ecuador), May 5, Toccoa, Ga.
HOSHIZAKI, Kakuro, father of Rev. Reiji Hoshiz-
aki (Japan), Mar. 25.
KINGSLEY, Mrs. E. S., mother of Rev. Gene E.
Kingsley (Malawi), May 11.
QUICK, Mrs. J. K., mother of Dr. Oswald J.
Quick (Taiwan), May 4.
SLENN, Mrs. Cora L., mother of Rev. Maxwell
D. Shedd (Nigeria), May 1, Kentucky.

Degrees Conferred

James L. Crawford (appointed for Nigeria)
received the doctor of theology degree from
Southwestern Baptist Theological Seminary in Ft.
Worth, Texas, May 2.
Leroy Benefield (Philippines) received the doc-
tor of theology degree from Southwestern Baptist
Theological Seminary in Ft. Worth, Tex., May 2.



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I was delighted with the February copy, as I had seen one of Mr. Watanabe's prints. The doctor for whom I work has a daughter who is a Presbyterian missionary to Japan. Last year she brought several prints of various artists home to use in her work here. She gave her father one of the Watanabe prints, which now hangs in the lobby of the hospital where he is chief surgeon.

I gave a copy of THE COMMISSION to the Presbyterian church. . . . It was featured on their bulletin board with a print that had been given to the church. I sent copies of THE COMMISSION . . . to this missionary. . . . She wrote:

"We were so pleased to get the magazine with the article about Watanabe. . . . It is really good to know that he is being introduced to a wide group of people in America. Recently when the tour group from our Mission Board was here, we had Watanabe give a demonstration for them on Sunday afternoon at the student center. He is a delightful person, as is his wife who also came."

Vera P. Milton
Wilmington, North Carolina

I look forward to receiving the magazine regularly. It is one of several things that keep me proud to be counted with these people called Baptist.

Chaplain Robert R. Arms
APO, San Francisco, California

Just a word which would speak a heart-
felt thank you for the joy THE COMMISSION
brings. Each copy seems to get better. It is,
indeed, a magazine for Southern Baptists to
feel great pride in, as well as appreciation
for.

Elizabeth Hale
Jitra, Kedah, Malaysia

My mother gave me a year's subscription
to THE COMMISSION in January. I have
thoroughly enjoyed each issue. I had for-
gotten what a thrill it was to hear from
our missionaries.

Mrs. Hardy M. Eubanks
Mobile, Alabama

Just a small thing, but I'm curious. I
notice that you use a "new spelling" for
Addis Ababa, Ethiopia.

You spell it Abeba, while I have a post-
marked letter beside me, from my brother
in Addis, that uses the old spelling Ababa.
They spell it Ababa. Any reason for this?

THE COMMISSION is well done, and I'm
grateful for the job you are doing.

George Threlked
Arlington, Texas

Our reason for spelling it Addis Abeba
is that we have been so advised by H. Cor-
nell Goerner, FMB area secretary for
Africa. He received official word while
visiting in Ethiopia that the new spelling
is that approved by the government. The
new Hammond International Map of the
World (a special edition of which is now
being distributed by the Foreign Mission
Board) uses the new spelling.

Since I wrote and complained when I
did not like the way the new missionary

personnel were presented in THE COM-
MISSION in early 1970, I feel it only fair to
write and thank you for making the change
as in the May copy.

I do appreciate having the individual
missionaries' pictures along with their bio-
ographies, rather than all grouped together.
Mrs. Jean Harder
Denver, Colorado

Except for [the absence of missionaries'
addresses] the April issue was the best in
recent times with many pictures and stories
about and from missionaries!

Clarence J. Richardson
Dallas, Texas

I am 14 years old and a member of
Silver Baptist GA group. I like GA very
much, and someday I would like to be some
type of career missionary.

I have been a subscriber and reader of
THE COMMISSION for almost a year and find
the magazine very interesting and worth-
while both to my GA work and personally.
The March issue emphasizing Caribbean
work I found especially interesting and
meaningful because I write a missionary
journeyman in Guadeloupe. The articles
were all very good and helped me to better
understand the needs of our neighbors in the
Caribbean and the work our missionaries
are doing there.

Thanks again for a fine magazine.

Susan Arledge
Mill Spring, North Carolina

I am writing this in answer to the letter
from the high school student (name with-
held) from Georgetown, Indiana, that ap-
peared in the May issue. . . .

I, too, am a high school student and a
member of the "middle class" society. Yes,
you do count, and so do thousands like you.
There are many young people that aren't
hippies and that don't want to be cut out of
the traditional pattern of the "middle class
suburban" people. But who says you have to?
God made you an individual different from
everyone else to carry out his perfect will
in a way that nobody else can.

You said you once wanted to be a mis-
sionary, but changed your mind because of
the "attitudes" of the people of your church.
I've heard the call of the Lord and believe
with all my heart that he wants me to be
a foreign missionary. . . . But I also believe
that he wants me to be his witness here and

(Continued on next page)

THE **FIFTH**

1970 EDITION

DIMENSION

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FOR THE 1970's.

Witness



LETTERS

(Continued from preceding page)

now, and not sit back and wait for "some-day." And, believe it or not, there are people in my church and in every church that are like the ones you described. But again, who says that you have to be like them? Stop thinking that you have to be a carbon copy of all the passive, fence-straddling, unconcerned Christians that you know and think of what you can be if you surrender your life completely to Jesus Christ, holding nothing back. . . .

And remember to pray for your church that they might find the real and full Christian life.

Martha Hovater
Killen, Alabama

Thanks for a very excellent publication. . . . I felt impressed to make a few comments to the sincere young writer ["Name withheld," Letters, May]. I am a pastor's wife, fiftyish, who has worked with many young people, and we have reared three of our own. I know I do not have adequate answers for all the problems our youth face, but it is my conviction that the solutions come through the right relationships to Christ and that those young people who are really committed to him will find a way to help our churches to become more helpful.

So I would say to this young person and others that only as they seek a way to improve the church from within will they be effective. Surely those of your church who are working with youth can recognize the Holy Spirit working in you and they will allow Him to bring about changes that are needed. . . . "not by might, nor by power, but by my Spirit"—maybe we might add, not by criticism and quitting either.

Try to look at church attendance, Bible study, Christian living, and fellowship with Christians as something we do because of our love for Christ, not because of the other church members. Can we really feel that our lives are fruitful and pleasing if we withdraw from the church that stands for Christ's death and resurrection? However mixed up with human emotions it becomes, it is still His, and each of us has a responsibility to make it effective, especially the young people—the church needs the daring, the unafraid, the "disenchanted" to seek and find a better way to meet the needs of persons, all persons.

We in our churches would plead with the young people with high ideals and Christian commitments to share them and not be "put out" at the contradictions and inconsistencies they find. These are human. The real thing in the church is Christ. He will use you to bless others.

Mrs. B. Lester Huff
Granite Falls, North Carolina

In reading the May issue I came across a letter written by some high school student to the magazine concerning "Impact: Mission 70" (March). I would like to . . . tell that person how I feel about Christianity and how much the Baptist church has meant to me despite a few people's remarks and actions. . . . I am a freshman in high school and very enthusiastic about being a career missionary one day.

[Name withheld]
North Carolina

'NOW IS ALL I'VE GOT'

Robert O'Brien's account of Mission 70, held in Atlanta at the close of 1969, appeared in the March issue (page 32). After reading the article, a teen-ager in a city in Texas wrote O'Brien, and he replied. Copies of the letter were sent to Jesse C. Fletcher at the Foreign Mission Board because he had helped plan Mission 70, and the teen-ager had requested more information about it. The Commission asked O'Brien's permission to reproduce portions of the correspondence because of what the letters say about the desire for Christian service and some realistic ways this teen-ager, and others like her, can become involved.

Dear Mr. O'Brien:

I'm a young girl of 15. Last August I felt the call for special service to the Lord. As I read the story "Impact: Mission 70" that you wrote, I couldn't help but think about my later years in college. . . . I would really like to know more about the Mission 70 and what is really taking place.

Also I would like to know if there is anything at all that I can do here in my hometown. I trust that you will give me some job to do here . . . for this is what I wish to do now, for now is all I've got, and tomorrow is only dreams as of yet. Whatever God wants me to do, I will do, and I trust that you have reached your answer in life. . . .

Please let me know of something I can do—for Christ!

Sincerely,

Dear _____,

Thank you very much for your letter about my article on Mission 70 and your desire to serve the Lord. As I mentioned in my article, Mission 70 was one of the most outstanding meetings Southern Baptists have ever conducted for young people. It had great impact on all who attended. I heard recently that about one-third of this year's volunteers for the Home Mission Board's US-2 program committed themselves to special service as a result of Mission 70.

I think Mission 70 was an outstanding example of the spiritual awakening that is taking place in Texas and many other parts of the country among young people. . . .

Someone with your deep commitment for service should have no trouble finding ways to serve in your community. Your letter indicates that you have done some very mature thinking about Christian service. So many people spend so much time dreaming about what they are going to do for the Lord in the future that they never get around to doing anything in the present. Someone once said that the Lord can't use you as a lighthouse on some future field of service unless he can use you as a candle right now where you are.

It's difficult for me to give you specifics about what you can do . . . because I'm not familiar with your local situation. However, I will suggest some guidelines.

First, I am certain that your pastor would be delighted to hear how you feel about serving the Lord. He and other leaders in

your church would be able to offer many suggestions and would be available to guide you in whatever projects you have become involved with.

Reading about what others are doing is also a good way to get ideas for Christian service. Magazines such as *THE COMMISSION*, *Home Missions*, *Baptist Men's Journal*, *Ambassador Life*, *Tell*, *Royal Service*, and others have many interesting and informative stories about missions and what other Christians are doing to fulfill the Great Commission to "go into all the world."

Also, you might check your nearest Baptist Book Store for the Mission Action Group Guides published by the Woman's Missionary Union and the Brotherhood Commission. These group guides deal with many areas in which Christians may find avenues for mission action. They cost only about \$1 apiece. Perhaps you can interest others in your church in studying these group guides and forming mission action groups to carry out their suggestions.

There are many possibilities for mission action projects. But without one ingredient, nothing you try to do will really be worthwhile. That one ingredient is Christian love. In John 13:34-35 Christ had this to say to his disciples, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" [RSV].

Do you know someone at school or at church or in your neighborhood who needs your love and understanding? Do you know someone who is lonely, ridiculed, and despised by others and without a true friend? If you do, reach out in Christian love and be sensitive to the need.

If you strive always to be sensitive to human need and respond to that need with the same type of compassion that Christ would, you will never have time to worry about how you may serve the Lord. He will be keeping you too busy.

The world is full of millions of people of all colors, ages, and backgrounds who are living and dying without Christ. As Christians, we would hope that each one would have the opportunity to know that Christ died for him to save him from his sins. However, all our words of witness and all our many activities will seem hollow to him unless they are filled with an overflow of genuine Christian love—a love that recognizes him as a person of equal worth in the eyes of God. . . .

No one ever reaches full maturity in [Christian faith], and it is only through sincere prayer, Bible study, Christian witness, and mission action and fellowship with other Christians that one may continue to grow. May God bless you as he leads you into the most exciting career a person can have—a career in Christian service.

Sincerely,
Robert O'Brien

ONE WAY TO THE FIELD

By

Johnni

Johnson

viduals through work with women and children. And expectation, for I have learned that when we do what the Lord wants us to do, there are blessings and rewards we cannot even begin to imagine.

"I have no desire to take Woman's Missionary Union, SBC, to Spain. I know that women in Spain have had a very active women's work, developed for the most part and led by Christian women in Spain. I simply expect to be able to lend whatever talent and experiences and ability I have to be a helper, and work alongside these women in doing what they want to do.

"I feel very strongly about the role of the church and the development of the Christian's life. And I think one of our primary responsibilities is to help people find themselves in Christian community."

The author is assistant to the director of audiovisuals at the Foreign Mission Board.

The last stop: Birmingham, Alabama, where she edited Sunbeam Band materials for Woman's Missionary Union.

"I go to Spain," Miss Forehand told the Foreign Mission Board, "with a great deal of joy and expectation. Joy because I know from my own experience what the Lord can do for indi-

I was a YWA in a church so small someone forgot to tell us we didn't have to meet every week. So three of us did. Two girls. And a counsellor."

Looking back now, Mary Anne Forehand feels she charted a personal course from that central Texas congregation to a missionary career in Spain.* With intermediate stops.

One stop: a Baptist college. There she met two students from an island off Panama. There's nothing so unusual about foreign students, except that Mary Anne's best remembered study from her Texas Young Woman's Auxiliary concerned the very San Blas islands from which they came.

Another stop: a Baptist seminary, and after graduation two more years in the same city working with women and children as state Sunbeam Band director.

* Miss Forehand completed missionary orientation in April and arrived in Spain in May.

On the night of her missionary appointment, Miss Mary Anne Forehand (center) poses with Miss Alma Hunt (left), executive secretary of Woman's Missionary Union, SBC, and Mrs. R. L. Mathis, WMU president.



NEWS

JULY 1970

FOREIGN MISSION BOARD

SBC

Goal: Indigenous Strength

The number of Southern Baptist missionaries and countries to which they are assigned have approximately quadrupled in the past 22 years, Winston Crawley, director of the Foreign Mission Board's Overseas Division, noted in a paper on "Strategy for the Seventies," presented to the Board in May.

A "realistic projection," under the long-range goal of 5,000 missionaries, would be a staff of 3,500 to 4,000 by the end of the decade, said Crawley. He predicted the entering of new countries will continue—especially in Africa and the Middle East—but at a decreased rate.

"Indigenous church strength" was listed by the paper as "the central objective" of the Board's philosophy of missions. This calls for increased local, indigenous development of autonomous congregations and national Baptist bodies. "The greatest ultimate effect is achieved as the missionaries work indirectly through the generating of local Christian forces and resources," Crawley explained. "Therefore, the mission has primarily a generative and enabling role."

The major thrust of Southern Baptist overseas missions in the decade will continue to major on career involvement, stated Crawley, but special features may include increased lay activity, international exchange to bring Baptist leaders of other countries to the U.S. for special purposes, and an expanded program of emergency relief.

Center Open In Beirut

Now in full operation in Beirut, Lebanon, is a new Baptist publication center, book store, reading room, and library complex, according to Missionary William T. (Pete) Dunn. Formerly located in a Muslim area of the city, the complex is now a short distance away between the Christian and Muslim communities, and along the right-of-way of a proposed thoroughfare.

The reading room and library provide Christian and secular literature. Atiyah Haddad, a library worker, estimated that about 700 persons come there regularly to read, browse, and borrow books. Haddad and a co-worker witness, lead discussions, and show films at prisons and schools.

Ghassan Khalaf and Amal Nashif, who work in the new publications office, oversee correspondence courses for about 8,000 students who have responded to advertisements in newspapers, magazines, and radio broadcasts in most countries of the Middle East and North Africa.

Nigerian Praises Relief Assistance

An expression of deep gratitude for Baptist relief assistance in Rivers State of Nigeria during the recent civil war in that country has come from M. E. Kosipre, president of the Biseni Students' Union at the University of Ibadan, at Ibadan, Nigeria.

The letter to H. Cornell Goerner, Foreign Mission Board secretary for Africa, described conditions in the Niger Delta area when it was overrun by rebel forces "and Biseni became the battlefield." The letter said civilian survivors fled to Federal-held territory.

"But for the humanitarian services rendered by the Baptist Mission, initiated at the instance of the Foreign Mission Board, more lives would have been lost during the 12 months when our people were taking refuge in other towns within the Rivers State," said Kosipre's letter.

"For the period our people sojourned in other towns, no man harvested nor sowed and yet, by the charity of the Baptist Mission, the hungry were fed, naked clothed, and the sick cured," he continued.

"We also thank all those American friends who have contributed financially toward the success of the relief work. The Biseni Students' Union today joins the entire Biseni community in saluting the Foreign Mission Board and the Nigerian Baptist Mission for the work so well done in alleviating human suffering."

Phase II In July

A total of 8,628 professions of faith prior to and during the first phase of Korean Baptist churches' "Year of Victory" evangelistic crusade had been reported by early May, according to Missionary Don C. Jones.

During Phase I, which began in mid-March, pastors, seminary professors, and missionaries conducted evangelistic meetings in three sections of Korea.

Phase II will come in July when 150 to 200 Southern Baptist church leaders, many of them from Louisiana, will conduct five days of evangelistic meetings in 20 Korean cities.

Student Work Revived

A varied student ministry in Davao, Philippines, has been activated during the past two years with the help of Missionary Journeyman Gail Montgomery.

When Miss Montgomery arrived in Davao there was almost no Baptist ministry to the city's 40,000 students, due to a shortage of missionary personnel. She sparked the dwindling interest in a Baptist Student Union, relocated its center, and watched it grow in membership from zero to 1,400 in a year's time.

In addition to directing the student center, she has taught English to Chinese children, a course in Bible to high school students, and 14 sections of Christian ethics to students at the University of Mindanao. Her two-year journeymen term terminated June 30.

Brock and Brock

Brock is the name of the chairman of deacons at two English-language Baptist churches in Taiwan. Lynwood Brock (at left) is at Calvary Church, Taipei, and Leonard Brock is at Immanuel Church, Taichung. The identical names are not a coincidence—the men are twin brothers; both are master sergeants in the U.S. Air Force and stationed in Taiwan. The two Georgians in their 18 years in the Air Force have been active in many Baptist churches, noted Missionary Glenn L. Hix, pastor at Calvary. The brothers are scheduled for reassignment this summer.



Mission Hospital To Be Sold

The Baptist hospital in Kontagora, Nigeria, will be sold to the government of North-Western State, in which it is located, following Foreign Mission Board approval of such a recommendation at its May meeting. Because the Board has been unable recently to staff the hospital with missionary medical personnel, the government moved to purchase the facilities and furnish a staff to continue medical services.

Southern Baptists could have continued to operate the hospital if there had been "adequate medical personnel," explained H. Cornell Goerner, FMB secretary for Africa, in expressing regret for the loss of "this strategic institution."

Definite progress toward the "Nigerianization" of Baptist medical work was reported by Goerner. Two Nigerian doctors are on the staff of the Baptist hospitals in Shaki and Eku, and two others are in surgical residency at the hospital in Ogbomosho. Four Nigerian medical students are interning at Ogbomosho. The internship program, said Goerner, is expected to produce excellent Nigerian doctors within the next few years to carry much of the load at Baptist hospitals.

Armstrong School Closing

Closing of the Armstrong Memorial Training School in Rome, Italy, at the end of the school year was proposed by the organization of Southern Baptist missionaries in Italy and approved by the Foreign Mission Board in May.

The missionaries are "grateful for what has been accomplished during the past 20 years," said J. D. Hughey, FMB secretary for Europe and the Middle East, "but they believe that the school has served its day." Coeducation is now common in Italy, and attendance at the Armstrong school has been poor in recent years, he added.

The Board also approved the missionaries' decision to end legal, financial, and administrative responsibility for the Baptist theological seminary at Rivoli, Italy, at the close of the 1970-71 session. The decision of whether to continue operating the seminary, which has a small enrolment, rests with Italian Baptists, Hughey said.

Gains Due to Crusade Noted

Nearly a half million decisions for Christ resulted from the Baptist Crusade of the Americas, according to a report to the Crusade's central coordinating committee at its final session, held in Florida. The number of decisions was put at 494,018. The Crusade was carried on during 1968-69 in 30 countries of North and South America.

Some churches, it was reported, doubled in membership during the Crusade.

"Between 1965 and 1969 the number of Baptists in Latin America grew by more than 40 percent," stated one report. "The growth rate was greater than the general population growth rate."

Pointed out as additional Crusade achievements were international, interracial cooperation and the dependence on laymen to help proclaim the gospel.

Rungwe School Helps Train Leaders

Many of the 120-plus pastors and leaders in Rungwe Baptist Association are receiving helpful training at Rungwe Baptist Bible School, located on the outskirts of Tukuyu, Tanzania. Its philosophy, "Fit the help to the need," underlies the effort to match curriculum to student needs.

"Most of the students don't meet the educational requirements for study at the Baptist Theological Seminary of East Africa, located in Arusha, Tanzania," explained Missionary Euclid D. Moore, "so the classes and requirements at the Bible school are geared to their abilities. They are given as much as they can absorb and are required to give as much in return as they are capable of giving."

"The students attend classes one week each month except April, August, and December. This permits them to be at home most of the time to care for their families, farms, and churches," he explained.

"We believe that to reach the people of Rungwe District we must train the leaders of local Baptist churches to minister to their people," Moore continued. "It is impossible for the missionaries alone to get around to the 140 or more churches and preaching points in the district."



Missions Fair

Young people from Baptist churches prepared and manned booths like this for a world missions fair in May at Burlington, North Carolina, sponsored by the Mt. Zion Baptist Association. The fair, featuring foreign, home, state, and associational missions, was part of the 100th anniversary observance of the association. On "foreign mission day," one in a series of Sundays featuring guest speakers on missions, a number of staff members from the Foreign Mission Board spoke in churches throughout the association.

Genesis In Quiche

The book of Genesis in the language of the Quiche Indians of Guatemala has been published. Until February the only parts of the Bible available in the language of the Indians, who number about 300,000, were the New Testament and a book of selected Old Testament stories.

The new translation was accomplished largely through labors of Ruth Carlson and Fran Eachus, Wycliffe Bible Translators who have lived for 14 years in an area so remote it must be reached by canoe and on foot. Other religious groups, including Baptists, served as advisers. The book of Exodus is due for release soon.

The Richard R. Greenwoods, who live in Coban, Guatemala, are the only Southern Baptist missionary couple working among Quiche-speaking Indians, descendants of the ancient Mayans. With only one other evangelical couple to help, Greenwood says they "continue to drown in unmet opportunities."

Missions Update . . .

MOST OF THE SOUTHERN BAPTIST MISSIONARIES STATIONED IN JORDAN WENT TO BEIRUT, LEBANON, AS THE EVACUATION OF FOREIGNERS FROM JORDAN BEGAN JUNE 12 AFTER SEVERAL DAYS OF FIGHTING BETWEEN JORDANIAN TROOPS AND PALESTINIAN GUERRILLAS IN AMMAN, CAPITAL OF JORDAN. THREE MISSIONARIES STAYED IN AJLOUN, JORDAN, LOCATION OF A BAPTIST HOSPITAL, WHERE THE SITUATION WAS DESCRIBED AS NORMAL; ANOTHER MISSIONARY PLANNED TO RETURN TO AJLOUN AFTER HIS FAMILY HAD LEFT BEIRUT FOR AN EARLY FURLOUGH IN THE U.S.

FOREIGNERS LEFT JORDAN VOLUNTARILY AND NOT AT THE REQUEST OF THE JORDANIAN GOVERNMENT, ACCORDING TO AN ASSOCIATED PRESS STORY. ONE MISSIONARY FAMILY LEFT IN A PLANE; THE OTHERS RODE IN TAXIS THROUGH SYRIA. MISSIONARIES WHO WENT TO BEIRUT WERE EXPECTED TO REMAIN THERE OR MOVE ON TO NICOSIA, CYPRUS, TO WAIT FOR CONDITIONS TO SETTLE.

PART OF THE ONLY COMMUNICATIONS LINK WITH MUCH OF THE AREA OF PERU DEVASTATED BY THE COUNTRY'S WORST RECORDED EARTHQUAKE MAY 31 WERE SOUTHERN BAPTIST MISSIONARIES WHO ARE AMATEUR RADIO OPERATORS. INITIAL RADIO MESSAGES CONFIRMED THE SAFETY OF ALL 16 SOUTHERN BAPTIST MISSIONARIES IN PERU'S NORTHERN COASTAL CITIES; NONE WERE STATIONED IN THE HUAYLAS CANYON AREA, WHERE WHOLE COMMUNITIES WERE WIPED OUT BY LANDSLIDES AND FLOODS.

MANFREDI RONCHI, INTERNATIONALLY KNOWN DENOMINATIONAL LEADER IN ITALY, DIED MAY 25 AT THE AGE OF 70. HE WAS IN HIS 36TH YEAR AS PASTOR OF A BAPTIST CHURCH IN ROME AND HAD BEEN EDITOR OF THE MONTHLY ITALIAN BAPTIST PERIODICAL FOR ABOUT 30 YEARS. AN OUTSPOKEN ADVOCATE OF RELIGIOUS LIBERTY, RONCHI WAS ONCE VICE-PRESIDENT OF THE BAPTIST WORLD ALLIANCE.

BAPTIST EVANGELISTIC CAMPAIGNS BEGAN IN TEN ASIAN COUNTRIES JUNE 21 AND IN THREE MORE COUNTRIES JUNE 28. THE CAMPAIGNS WILL CLOSE JULY 8 AFTER MASS RALLIES, PERSONAL VISITATION, RADIO AND TELEVISION PRESENTATIONS, CONCERTS, AND PRESS CONFERENCES. SOME 500 BAPTISTS FROM 20 COUNTRIES ARE SERVING AS EVANGELISTS OR MUSICIANS.

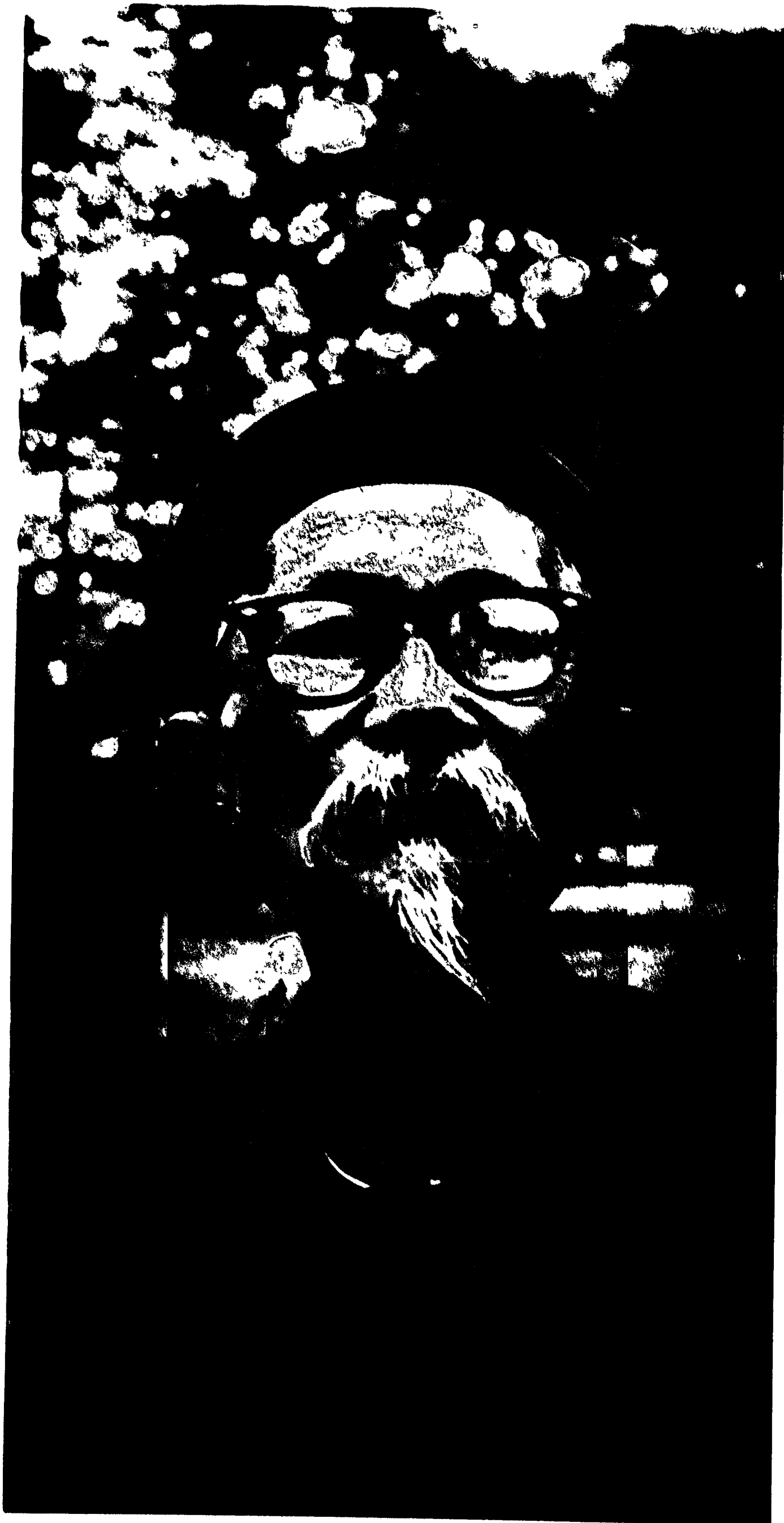
PROMOTING BAPTIST LITERATURE IN SPANISH-SPEAKING AMERICA WILL BE THE NEW SPECIAL TASK, EFFECTIVE SEPTEMBER 21, FOR MR. AND MRS. FRANK W. PATTERSON, MISSIONARIES ASSIGNED TO THE BAPTIST SPANISH PUBLISHING HOUSE, EL PASO, TEXAS. THEY WILL SURVEY CURRENT USAGE OF BAPTIST LITERATURE, INFORM THE CONSTITUENCY OF WHAT IS AVAILABLE, AND TRAIN CHURCH AND INSTITUTIONAL WORKERS IN EFFECTIVE USE OF THE LITERATURE.

THE REPUBLIC OF UPPER VOLTA, IN WEST AFRICA, HAS BECOME THE 72ND GEOGRAPHICAL OR POLITICAL ENTITY TO WHICH SOUTHERN BAPTIST MISSIONARIES ARE ASSIGNED. THE J. BRYANT DURHAMS, MISSIONARIES TO NIGERIA SINCE 1950, EXPECT TO STUDY LANGUAGE IN FRANCE FOR A YEAR BEFORE TAKING UP RESIDENCE IN OUAGADOUGOU, UPPER VOLTA'S CAPITAL.

NORTH AMERICAN MISSIONARIES ARE REPORTEDLY RETURNING TO CAMBODIA AFTER BEING BANNED FROM THE COUNTRY FOR FIVE YEARS, ACCORDING TO RELIGIOUS NEWS SERVICE. VISAS HAVE BEEN GRANTED A U.S. COUPLE WHO PREVIOUSLY HAD SERVED IN CAMBODIA UNDER THE CHRISTIAN AND MISSIONARY ALLIANCE, AND CAMBODIAN OFFICIALS INDICATED THEY WOULD ISSUE MORE VISAS TO MISSIONARIES, ACCORDING TO THE ALLIANCE'S FOREIGN SECRETARY. NO SOUTHERN BAPTIST MISSIONARIES HAVE SERVED IN CAMBODIA.

THE PROPORTION OF THE WORLD'S POPULATION WHO ARE ILLITERATE IS DECLINING, BUT THE NUMBER OF ILLITERATES IS RISING, ACCORDING TO A RECENTLY RELEASED UNESCO SURVEY. BY THE END OF 1970 ABOUT ONE-THIRD OF THE WORLD'S 2.3 BILLION ADULTS (ABOUT 810 MILLION) WILL BE ILLITERATES, PROVIDING ILLITERACY RATES CONTINUE TO BE REDUCED AT THE PRESENT SPEED.

FUNERAL SERVICES FOR ROBERT F. RICKETSON, MISSIONARY-EDUCATOR IN THE ORIENT FOR 30 YEARS, WERE HELD JUNE 1 IN BAGUIO, PHILIPPINES. RICKETSON, 67, HAD SUFFERED SEVERAL HEART ATTACKS RECENTLY AND NEVER REGAINED SUFFICIENT STRENGTH TO RETURN TO THE U.S.



The Joyful News

By Bob Harper

**So often I felt
the burden of day,
down the road
coming my way.**

**My mind was tired,
my body was weak,
no place to rest,
no strength to keep.**

**The days passed on,
I saw no light,
no help a-coming,
no joy in sight.**

**Dark clouds low
linger so long;
why did my life
feel so wrong?**

**Then that day
through the rain
came God's men
to call my name.**

**Eager, I heard
what they said;
great joy filled
my aching head.**

**Their word was good,
my life was new;
the clouds were gone,
the sky was blue.**

**To all my friends
this fortune I shared,
the joyful news
that someone cared.**

One Hundred and Twenty-fifth Anniversary Edition

MISSIONARY ALBUM

FOREIGN MISSION BOARD, SBC

The Foreign Mission Board



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