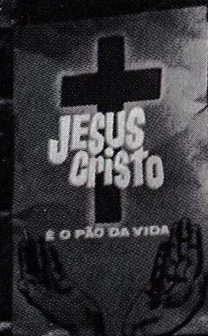


THE Commission

Southern Baptist Foreign Missions Journal • August 1970

Pastor's Edition



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A significant series of articles relating to the Muslim world will highlight the September issue. They deal with missionary personality, strategy of witness, and the faith and activities of Muslims.



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



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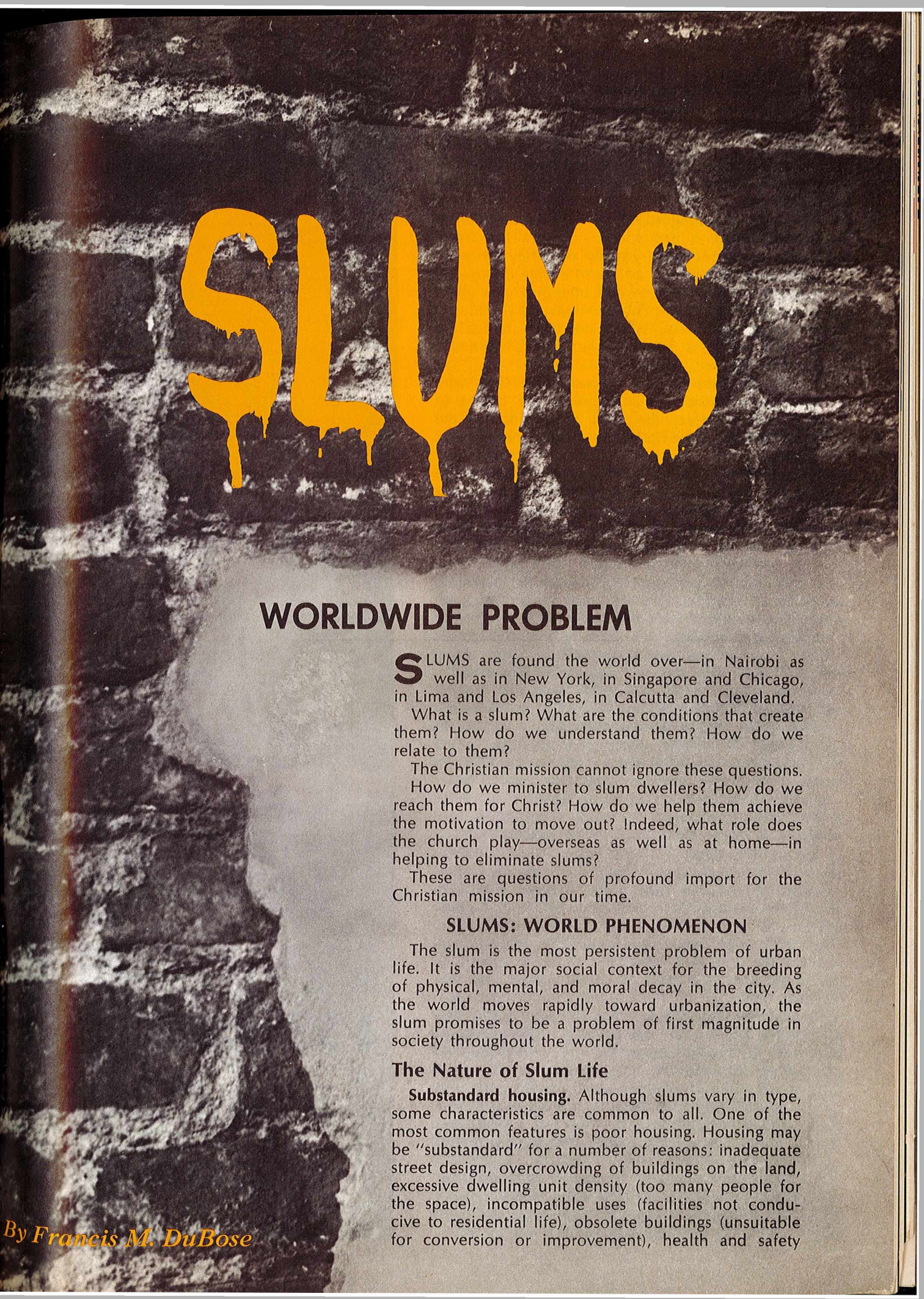
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SLUMS

WORLDWIDE PROBLEM

S LUMS are found the world over—in Nairobi as well as in New York, in Singapore and Chicago, in Lima and Los Angeles, in Calcutta and Cleveland.

What is a slum? What are the conditions that create them? How do we understand them? How do we relate to them?

The Christian mission cannot ignore these questions.

How do we minister to slum dwellers? How do we reach them for Christ? How do we help them achieve the motivation to move out? Indeed, what role does the church play—overseas as well as at home—in helping to eliminate slums?

These are questions of profound import for the Christian mission in our time.

SLUMS: WORLD PHENOMENON

The slum is the most persistent problem of urban life. It is the major social context for the breeding of physical, mental, and moral decay in the city. As the world moves rapidly toward urbanization, the slum promises to be a problem of first magnitude in society throughout the world.

The Nature of Slum Life

Substandard housing. Although slums vary in type, some characteristics are common to all. One of the most common features is poor housing. Housing may be "substandard" for a number of reasons: inadequate street design, overcrowding of buildings on the land, excessive dwelling unit density (too many people for the space), incompatible uses (facilities not conducive to residential life), obsolete buildings (unsuitable for conversion or improvement), health and safety

By Francis M. DuBose

hazards. A slum area may be characterized by any one or more of these factors.

One of the chief features of a slum is that it is a residential area, small or large, in which the housing—no matter what form it takes—is basically unsuited for the most elemental expression of meaningful life and is, therefore, inherently destructive to the well-being of the community.

Overcrowding, Congestion. Density alone does not necessarily create a bad social situation, but overcrowding and congestion usually do; they certainly compound the problem of slum living. Slums are plagued both with overcrowded buildings in a given area and overcrowded people within the buildings. Even though slums vary in the degree of congested living, this aspect is a general feature of slum life over the world.

If the population density in New York City were as high generally as it is in some of the blocks of Harlem, for example, the total population of the United States could be housed in three of New York's boroughs.

In cities like Delhi, India, the slum areas have some 400,000 people per square mile. In Panama it is common for a 15-by-15-foot shelter in the slums to house as many as 20 people, making it necessary for them to sleep in shifts.

In Kingston, Jamaica, as many as nine people may live in a 6-by-10-foot hut. In Hong Kong slums, as many as six people may share a single cubicle of no more than 40 square feet.

Inadequate Facilities. Poor housing and poor community services are social parallels of slum areas. Schools, parks, and other facilities are usually woefully inadequate. Such basic services as water, electricity, and sanitary facilities are very limited in the developing countries. In fact they may be totally lacking in some areas. In Nairobi, Kenya, for example, some 30,000 people live crowded in the city's Mathare Valley without the service of even one water spigot.

Hazardous Sanitation. The tragic lack of sanitation and its consequent hazard to health is a basic feature of slum life the world over. A recent test of children in a certain school in Lagos, Nigeria, for instance, revealed that 85 percent of them had intestinal parasites. In America, in such areas as New York City and Cleveland, the infant mortality rate in the slums is twice as high as that of the city generally.

It is estimated from recent studies that in the American city the slum area, which has about 20 percent of the population, will have about 50 percent of the diseases of the city.

Deviant Behavior. Deviant morality is a major feature of the slum. The slum has the highest concentration of social problems in the city: crime, juvenile delinquency, prostitution, illegitimacy, drunkenness, drug abuse, mental breakdown, suicide, divorce, and other domestic problems. Even though there are some exceptions (depending in part upon how one defines a slum), slum dwellers generally subscribe to unconventional moral values.

Social Isolation. Slum life is isolated from the conventional life of the city generally. This isolation often breeds a psychology of apathy. Victims of the slum culture generally become indifferent both to them-



The author, Francis M. DuBose, is associate professor of missions and director of the Urban Church Institute at Golden Gate Baptist Theological Seminary, Mill Valley, California. A former pastor and superintendent of missions, he has become recognized as an authority in urban missions. In 1969 he visited several countries in Africa to study urban situations for the Foreign Mission Board. From May to July this year DuBose conducted an urban survey in Southeast Asia for the FMB (in Bangkok, Thailand; Kuala Lumpur, Malaysia; Singapore; Manila, Philippines) to analyze the urban scene and suggest guidelines to Baptist Missions for meeting urban needs.



selves and to the world about them, although in some cases slum dwellers use their social isolation to achieve a degree of community as a subculture.

Types of Slums

Tenement. One of the most common forms of the slum is the congested tenement. This type of slum is not only common in the United States, especially in the older cities such as New York, but also is common in such Asian cities as Hong Kong and Singapore. The tenement slums of Hong Kong and Singapore are among the most congested in the world—even the majority of the vast slums of India are not as congested. In some slum sections of Hong Kong there are almost 3,000 people per acre.

Squatter Villages. One of the common features of rapid urbanization and social change in Africa, South America, and Asia has been the development of squatter communities and shantytowns on the outskirts of the cities. Urbanization has been so extensive that the cities have found it impossible to provide the needed housing.

The land utilized by squatters ranges from unused government and speculator land to undesirable areas—swamp sections in Bangkok, flood land in Baghdad, steep hillsides in Rio de Janeiro. Squatters' dwellings vary from tin and cardboard shacks, to bamboo and scrap lumber huts, to straw and mud hovels.

Shantytown and squatter village dwellers make up a significant portion of the population of some of the world's leading cities: 21 percent of Istanbul, 20 percent of Manila, 38 percent of Caracas, 30 percent of Cali, 25 percent of Santiago.

Residential. This type of slum is seen in both developed and underdeveloped nations. It is neither a tenement nor a squatter situation, though many of the houses are of the variety to be found in the shantytowns. This type of slum virtually dominates the residential life-style of many West African cities.

Unlike the squatter villages on the edge of town, these slums comprise much of the central city area. Most of the typical slum conditions are found: narrow streets, inadequate housing, little or no services, poor sanitation conditions, incredible congestion.

In Lagos, Nigeria, it is common for as many as 15 people to sleep in a single 10-by-12-foot room. In spite of the usually high degree of personal cleanliness of the West African slum dweller, compared to slum dwellers generally, the basic unsanitary conditions, such as open sewers, seriously affect the people.

Town. Another type of slum may be called the "town slum." It is not a shantytown of the squatter village type, even though the types of dwellings may be similar. It is not the vast central city area, such as the slums of certain cities in East and West Africa. It may be a community on the edge of the city or an island within a large city.

This type of slum is most common in South Africa. It is called a township and is a distinct "slum town," distinguishable from the city at large. It is the device of the white power structure to enforce strict apartheid—to keep the blacks completely separated from the whites. This type of slum is regarded as one of the world's most appalling, physically and socially.

The extreme social and moral blight of these "town





slums" is not simply the result of the usual slum conditions, such as congested and poor housing. It results as much from the degradation inherent in the discriminatory segregation of the apartheid system and the demoralization that comes with the destruction of tribal discipline through urbanization. This combination makes the South African slum one of the most pathetic and deplorable in the world.

One of the most famous of these slums is the Alexandria Township, popularly dubbed "Alex." More than 60 years old, it is located nine miles from the heart of Johannesburg. With a population of 100,000, people crowd into one-room shanties, with close to 100 people on each 80-by-140-foot plot. The worst of the slum elements are found here, and the crime is so great that "Alex" is often referred to as the "Chicago of Africa."

Other Types. The types of slums are so varied in their form that it is difficult to include them all in neat classifications. One type of slum living is common especially in India. It is not a slum in the strictest sense—it is more a condition, a way of life. For example, in Bombay and Calcutta each there are some half million "mobile squatters" who do not live in houses as such. They live singly and in family groups on the streets, shifting here and there with their wares, eking out a pathetic existence in a deplorable, makeshift, slum style of life.

In Canton, Shanghai, and Hong Kong, people crowd by the hundreds of thousands into waterfront "floating slums." On the hillsides many slum dwellers live in dens and dugouts. Sometimes home is only a shed or a stall, sometimes only a ragged garment. Some slums line the back alleys of long rows of mansions in certain cities of the world.

Finally, a word should be said about what some sociologists call the "stable slum." Some "ethnic slums," or "ghettos," may be called stable. Even though many of the usual slum features are found, this type of slum neighborhood may achieve a meaningful sense of community and in this sense become more stable than the surrounding, more affluent, area of the city. However, this is comparatively rare, and such a phenomenon must not be allowed to obscure the demoralizing and dehumanizing character of most slums, whatever the type.

SLUMS: WORLD OPPORTUNITY

General Approaches to the Problem

Slum Clearance. One of the many approaches to the problem of slums is slum clearance. The most serious flaw in this approach is that it has been too often a physical, and not a social, procedure. People who are moved from slum areas are simply transferred to other substandard communities, often creating even greater slums. It is a fallacy to assume that the mere improvement of the physical setting will change the basic slum life-style of people who are captive of a slum culture.

Welfare Services. Another approach to the many problems of the slums is the intensification of welfare services to meet the critical needs of slum dwellers. These services are aimed both at relieving the immediate pressure of the desperately demoralizing as-

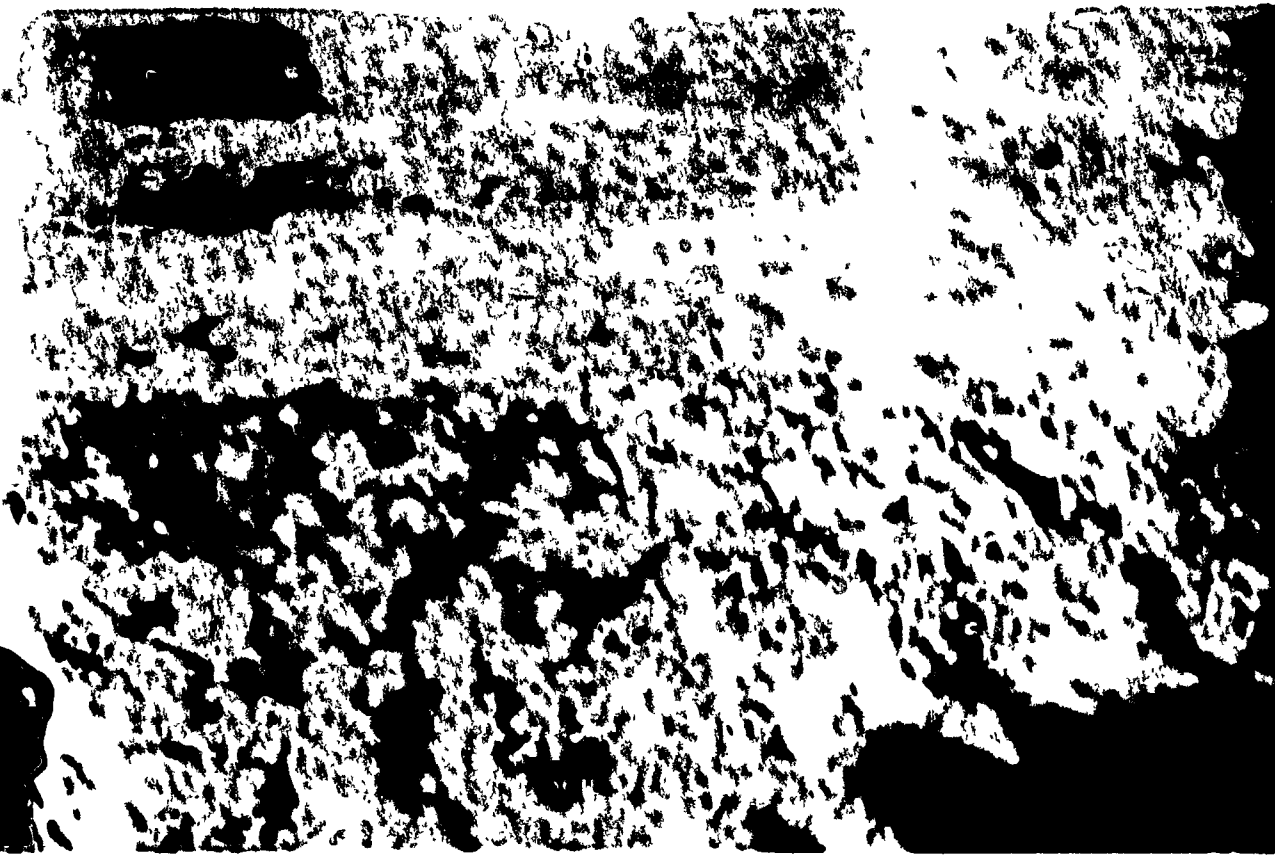
pects of slum life and also at helping the people achieve some degree of self-competency in improving their lot permanently.

Community Development. Whereas welfare services seek to meet the needs of slum dwellers where they are on an individual and family basis, another type of approach to the slum problem is an effort to develop a genuine community spirit in the slum and thus inject those elements that will raise the standards of the community from within. This is known as community development. It is aimed at helping the slum community to help itself and thus become indeed a community.

By rallying the citizens of the slums to assume initiative on their own behalf through the creation of voluntary groups, numerous programs of self-help have been successfully initiated in slum neighborhoods. This has resulted in community action which has been responsible for physical and environmental improvement, various health programs, self-help education programs, recreational and cultural activities, programs of economic improvement, and the achievement of civic responsibility.

Special Challenge to the Christian Mission

To Understand. One of the greatest difficulties in working with slum dwellers is that Christians generally do not understand the culture of poverty. The church is so middle-class in its orientation that its



members are often influenced more by middle-class standards than by intrinsic Christian values.

To have a genuinely Christian compassion, as free as possible from a condescending paternalism, is the chief requisite for a ministry to the poor. The Bible, which always champions the cause of the poor, is our inspiration in this ministry. Our Lord, whose ministry was characterized by the fact that he brought the gospel to the poor, is our inspiring example.

To Minister. The church in its mission outreach may well relate to the constructive community forces that seek to serve the people of the slums. Churches, through the leadership of ministers, missionaries, and lay leaders, may play a creative role in community



life and thus effect a more human consideration in the slum clearance and urban renewal programs, assisting both in a more favorable relocation of displaced persons and in influencing the construction of adequate, low-cost housing to replace the slums.

The Christian mission, with its long history of services to man's total need, is especially suited to play a creative role in ministering to slum people. Many of these desperately needed services the church



can supply directly. In many cases it may best assist others in meeting the most pressing needs. In some cases it may serve in a function of referral, assisting the people in securing the best available service to meet their need.

The Christian mission is especially designed to function in a meaningful way in community development. The greatest single factor in achieving a desire for self-help is motivation. The church with its message of new life is the greatest resource for motivation in any community.

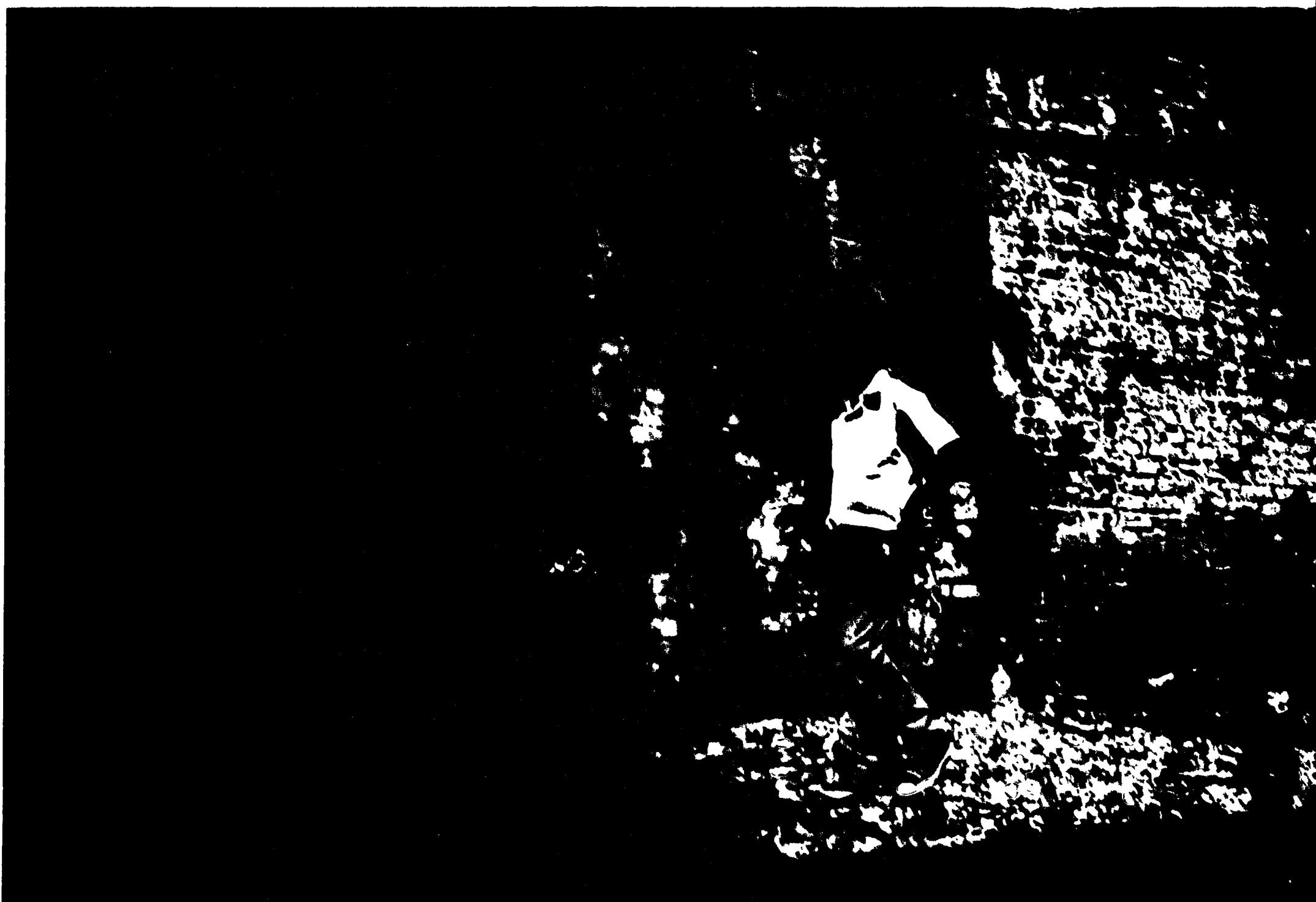
To Evangelize. Relating vitally to slum people and sharing meaningfully in the problems of the slum neighborhood will provide Christian witnesses with a natural evangelistic entree to the homes and hearts of the people.

If we seek to improve the slums out of genuine concern for the people who are trapped in them, if we seek to serve the people of the slums out of sheer compassion for them, if we seek a vital and meaningful redemptive involvement with them at the deepest levels of their lives, then the opportunity to inspire motivation—indeed to bring the new and abundant life in Christ—must surely come.

The prospect of this opportunity is the greatest challenge of all.

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CONCERN

for the Whole Man



By J. Howard Teel

IN AMERICAN churches and religious literature much is being said about Christian social concern and social action. Gradually Baptist churches are developing a theology and practice of Christian social action to encompass the whole of man and his society. Week-day ministries, special ministries, and community centers are being developed in inner-city slums and ghettos.

But outside of the few professionally trained church social workers and volunteers, are many church members showing any deep concern?

Occasionally a member may drive through a slum or see a "pitiful" photo of a ghetto in a newspaper. Many Christians are afraid—physically, socially, spiritually—to enter poverty areas. How can such limited concern extend halfway around the world to touch millions in need?

The foreign missionary in any de-

The author, currently on furlough, has served two terms as a missionary to Pakistan.

veloping country has long been confronted with the depths of utter poverty of all types: physical, social, economic, spiritual. As he tries to minister to the spiritually poor by helping to strengthen churches and their leadership and by preaching the gospel, he becomes increasingly burdened for the whole man.

The initial impression of the mission field upon me and my family remains vivid. People lie on the streets—perhaps asleep, or crippled, or dead. The poor, the destitute, and the infirm gather at bus stops, intersections, and the gates of marketplaces. Their bodies are often deformed or distorted. Theirs is a brutal struggle for survival.

Beggars began to come to the gate of our residence as soon as we had moved into our comfortable, four-bedroom, two-bath home on the field. I was emotionally shaken when one elderly man, crying for help at the top of his voice, hobbled on stubs of legs from our gate across the big yard to



Baptist center in East Pakistan.

Street
in Dacca,
East Pakistan.



the steps. I was torn between compassion, pity, and objectivity. We had been warned about the hazards of giving money, but I handed the man a *dinar*—enough for a big meal of rice.

Within an hour a large crowd had gathered at our gate. The word had spread rapidly. I saw the plight of personal public assistance. But I had come to preach to all of these people.

A 'Silent Majority'

Soon I discovered a greater plight, more far-reaching. I found the "silent majority"—millions of men, each of whom struggles to keep himself, his wife, and perhaps from six to ten children barely ahead of starvation. How can a large family survive on an income of only \$12 to \$20 a month? Millions face this plight in the East Wing of Pakistan.

If the government offers free schools, how can the people afford books? If the state gives books free, how can the recipients afford clothing? If someone offers free clothing, how can good health be maintained? If one is healthy, why does he not find some kind of work to help the family in its struggle to survive? The result of this cycle is an illiteracy rate of 85 percent.

People who do not have time and means to secure some education have little time or desire to listen to the gospel. Many young men come to the missionaries eager to accept "our religion" if we give them any hope of help in getting an education or finding work.

Pakistan's East Wing is about the size of Alabama but has a population 21 times as large. And the population is increasing by 2.7 percent a year.

By 1985 or 1990 the population can double.

A farmer's average annual income was \$254 in 1950. Today the annual average has dropped to \$248. With increasing inflation comes increasing poverty. With growing population comes a more rapidly growing poverty. Hopes for survival in Pakistan rest basically on population control and agricultural production. The average farm has only three-fourths of an acre.

With these facts in mind, with the cry of help in my ears, the sight of distress in my eyes, and the stench of filth in my nostrils, I saw a *diakonic* methodology of missions begin to develop.

During language school at Dacca, Pakistan, a group of new missionaries, including two doctors and a nurse, discussed a new concept of a mission center. Reading rooms had been utilized, but nothing broader. A flat for rent was found, and several of us labored together to provide a reading room, recreation, health films and lectures, immunizations, and Bible classes. Although a good experiment, this Christian Service Center was closed as the various missionaries were transferred to other places.

Multiple Ministries

Upon return from furlough in 1967 I was asked by the Pakistan Baptist Mission to survey and open new work in the Dacca area. Two locations were found, and land was purchased. A basic program of multiple ministries with preaching, teaching, and medical care was adopted.

Two buildings were constructed and given the name Baptist Social Welfare

Center and Chapel. One was in the new industrial satellite town of Tongi, with 40,000 factory workers. The other was in the suburban town of Mirpur, with several hundred new middle-class homes and a large refugee colony. Each building has a large reading room, chapel, office and classroom, health room, staff quarters, and recreational area.

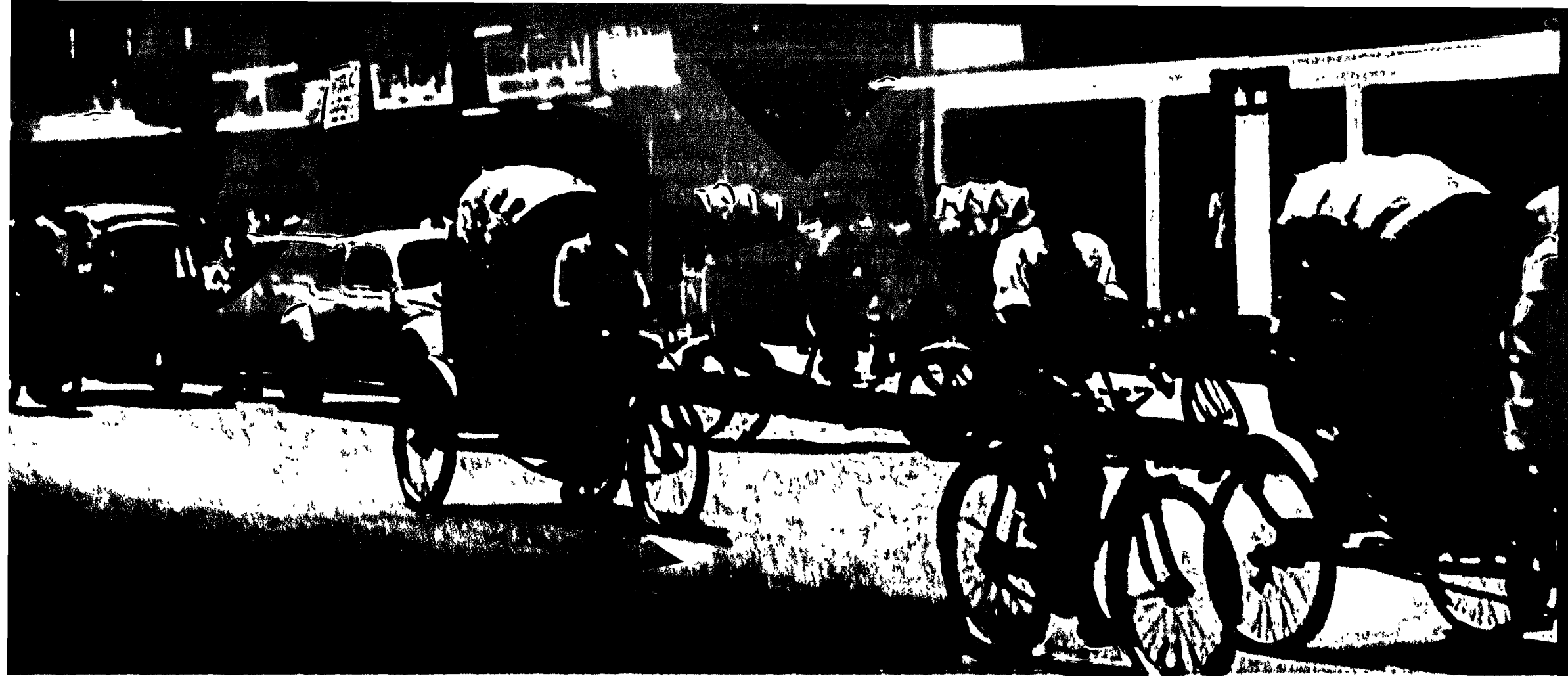
Much visiting and advertising of the centers was carried out before the official opening. One high school principal said that he did not care for our religion, but that he could take our injections.

Initial response was good, in spite of some difficulties. During a local riot some people threatened to burn one of the buildings. Later 14 windows were broken out of the other building one night.

Missionary Nurse Mavis Pate returned from furlough to assist this new type of Christian ministry in areas where there was no mission or church. A small group of Christians soon began worshiping in the Tongi Chapel on Sunday morning. On Sunday afternoon a Bible class in Mirpur is held for non-Christians.

A program of week-day ministries slowly evolved. Both reading rooms began to attract students. Mrs. Teel (Maxine) began an English class for girls, assisted by Elaine Housely, a summer missionary. Miss Pate started an effective recreation and crafts class for girls, along with immunization and studies in health improvement.

A sewing class and a young men's recreational program were initiated in each center. Other helps, such as tutoring, music classes, and a part-time



clinic, are possible. At Tongi a small dormitory was opened for single young men, mostly those from the Baptist Mission Industrial School, and employment was found for some. Community projects, such as road improvement or the preparation of tube wells, were given a helping hand by the young men.

The two centers stand only as the beginning of a new and promising tool of Christian ministry. The well-balanced ministry serves the whole man and the entire community and proves Christian love through social action. The method is relatively inexpensive and very flexible. The greatest need is for more missionaries trained in church social work.

The very fact that God became man in the person of Jesus Christ indicates an ultimate interest in the people he created. Closely linked with the Christian's duty to God is his duty to others. The Christian approach to social work springs directly from the relationship of God and man.

'Republic of Humanity'

The kingdom of God is a new social order. It is a republic of humanity, a realization of the life of God in the society of men. Jesus said his mission was "to give life and give it more abundantly."

"In telling of their work missionaries have always illustrated vividly back home that one cannot convey Christ's love effectively to persons who are too hungry to think, too sick to wonder about tomorrow, or too weary to care," Jane Wanless wrote recently in *Gadfly*. However, in the past such work in helping to alleviate human

misery has been done on a limited and often unorganized basis. Its character and quality have been largely dependent upon the particular skills of individual missionaries.

The missionary does not go to impose an American or Western way of life, nor change racial customs (except where they are harmful), nor to plant a foreign flag. He is sent to help create a new heart. The new creature needs only to be led in the cleansing and repair of his ancient habits of life, and a rebuilding according to the environment in which his lot is cast and by the best use of the material that fortune has placed at his hand.

There is little social welfare attempted by "non-Christian" religions. Christianity alone rests upon social service. Like the Master, the missionary goes to give a more abundant life. Jesus commanded his disciples to go into all the world and teach all things he had taught them, including preaching, teaching, fellowship, helping, and healing.

The underprivileged people and nations of the world are demanding a better and more decent way of life. Most of them openly admit that they need help in family planning, agriculture, industry, and modernization in general. They do not need merely financial help, but moral, spiritual, motivational, and organizational help.

Baptists have missionaries working in many of these countries. They are dedicated to learning the language, culture, religion, government, and problems of the people. Christian service can find many open doors if we use the right approach and offer help in the proper way. This will require

compassion, professional skill, and wisdom on the part of the Mission and the missionary.

Compared to other social service institutions (hospitals, schools, and the like), the basic program of a week-day ministry is far less expensive. It is a "community center" approach that utilizes the church, chapel, or mission building itself.

Built-in Versatility

A Christian social ministries program with a week-day ministry can sponsor one or a dozen weekday programs. Its staff can be one trained layman or a dozen staff members, including doctors and nurses and a professionally trained social worker as pastor-director. Since the center is not a highly sophisticated institutional complex, most of the programs can be easily changed, replaced, or discontinued without damaging progress.

The effectiveness of the program is not limited to the actual week-day ministries nor to the building, but reaches into the community with referrals and cooperation with numerous government and voluntary social agencies. This approach allows for the possibility of more areas where the needy people are located. Many existing reading rooms, chapels, missions, and churches could easily develop this program in an effective way.

The son of an African clergyman has been quoted by Miss Wanless as saying, "God and the missionary are not doing much for us today. They have left us to fight our own battles."

Evangelism and Christian social action should be united in winning and redeeming the whole man.

On mission fields Christian service is often rendered by Americans who are not assigned as missionaries. The five stories that follow tell how an air force sergeant, a construction engineer, a dentist, a retired teacher, and a retired business executive found various ways to serve.

A Visit to Tokashiki

By Marie C. McKay

THE RAIN had threatened throughout the three-hour boat trip from Naha, Okinawa, to the village of Aharen on Tokashiki Island. Just as the last group from the boat reached the village hall, the rain fell in torrents.

Several women, a few men, and three teen-agers from Koza Baptist Church, an English-language church on Okinawa, had come with Les and Alice Arnold to hold a Baptist meeting in Aharen. The chartered boat had brought the group around the south tip of Tokashiki, one of the Kerama Islands, about 25 miles west of Okinawa.

Steep, 600-foot hills to the east and high rocks to the west shelter the bay, one of only two with sand beaches on the island. The clear, pale green water made visible the white slabs of coral on the bottom.

Since there is no pier, the boat anchored offshore. People, baggage, and movie projector were ferried to the beach by a small, motorized Ryukyuan fishing boat. The wide, shallow craft tipped easily, so feminine squeals were frequent. There were no mishaps, however.

In the meeting hall—a long, bare, one-room building of concrete blocks, with a cement floor—Arnold gave instructions. After our picnic lunches we were to divide into groups and visit every home in the village (population 125). Later there would be free time to walk on the beach, hunt shells, or swim. The evening meeting would begin at seven o'clock, so we had tried to memorize the Japanese words for the time.

The author, Mrs. Sam McKay, is the former Marie Conyers, who was a missionary to Hong Kong 1952-64.

Fishing provides Aharen's income. Precipitous green peaks rise immediately behind the village, allowing little room for crops. Besides an elementary school, there are two or three stores selling canned goods and warm Cokes.

The rain seemed to let up, so the groups set out in different directions. But the villagers, shut up in their houses because of the downpour, were reluctant to open their doors. Small rivers flowed down each street, making crossing impossible. In a short time everyone was back at village hall.

The Arnolds did not seem worried about the reception, however, for most of the residents would hear that some Americans had come, and the visitors' presence usually signalled a meeting that evening. In addition, the schoolmaster would blow a whistle after school to announce an evening gathering.

Les Arnold, a staff sergeant in the U.S. Air Force, and his wife, Alice, first arrived in Okinawa in 1963. They were not very involved as Christians at the time, but they joined Central Baptist Church, the first English-language church on Okinawa, and soon became interested in witnessing to Ryukyans. A group of perhaps 12 couples from the church organized "Fishers of Men," bought a boat, and began conducting services on several of Okinawa's offshore islands.

The Arnolds began to learn some Japanese in order to speak to the Ryukyans, and became increasingly concerned that there seemed to be no continuing Christian witness on the outlying islands.

When their 30-month tour ended, the Arnolds returned to the States, but

Les Arnold, now stationed at a North Dakota air base, at the 1970 Southern Baptist Convention at Denver, Colorado.

often, according to Les, after working all day he would walk the floor at night or awake from sleep to hear the islanders calling, "Please come back and tell us about Jesus."

In a few months the air force cooperated, and the Arnolds were re-assigned to Okinawa.

Back on the island, however, they found that the "Fishers of Men" had ceased to be a Baptist organization, and the boat was no longer available for their transportation. Greatly disappointed at first that the Lord had led them back to Okinawa only to find things changed, Arnold did not know what he could do. But with the encouragement of Missionaries William (Bill) and Louise Medling and the blessing of the Okinawa Baptist Association, he began to look for an island he could reach.

He learned that a military ferry





On Tokashiki island, Arnold talks to children about Jesus.



Beach scene on Tokashiki.

stopped twice a day at Tokashiki and that three villages are located on the island. The ferry docks at the village of Tokashiki, near the army missile site, but the community seemed entrenched in Soka Gokkai (a militant form of Buddhism) and did not appear particularly impressed by Americans. At the end of a two-hour hike over the mountains lay the village of Aharen, where the mayor received Arnold in an open way.

The sergeant secured the use of a movie projector and several Moody Science films, and with permission of the mayor began holding meetings in the village hall at Aharen whenever he could. The Far East Broadcasting

Company, a Christian enterprise, furnished films and provided several radios, pre-tuned for Christian broadcasts, to be presented to village families.

After a complaint that Arnold's riding the military ferry was the same as if the army were supporting a denomination, the sergeant was denied ferry privileges. Chartering a boat at \$40 a trip cuts into a staff sergeant's pay, so various people, like the church group, began going with him to help in visitation and to share boat expense.

On this particular afternoon, while it continued to pour rain, we sat on straw mats—the hall's only furniture. Mrs. Arnold taught the group Japanese

words for "Jesus Loves Me," "Into My Heart," "Heavenly Sunshine," and other short songs.

The rain finally stopped about 6:00. In less than an hour children began to approach the doors and windows; when we started singing again they came in shyly and sat on straw mats on the floor. They followed the Japanese songsheet and after hearing a song two or three times they would join in. One by one, adults slipped in. By 7:00, when the movie commenced, the mats were full.

The film had a Japanese soundtrack, but many of the villagers and the Americans were restless during the 40-minute showing, since latecomers would sometimes walk in front of the projector. I wondered just how much the viewers understood of the presentation.

When the lights were turned on, Arnold got up to speak—no restlessness now, just respectful hearing of the message! The sergeant's Japanese was still so limited that he wrote out his message for accuracy. But even the children followed the meaning.

We sang "Jesus Loves Me" again, and the service ended. Six young people spoke to Arnold privately about signing up for Bible correspondence courses.

A storm between Tokashiki and Okinawa made necessary an overnight stay. The home next to the hall was opened to the 15 women to sleep, some on the tatami floor of a nine-by-nine-foot room, the rest on blankets spread on the wooden floors of the other rooms. The men stayed at the schoolteacher's house.

After some difficulty in locating the boat and its captain the next morning, we left the white sand beach of the fishing village by 6:00 A.M.

For this group of Americans, military men or dependents, the trip provided an opportunity to help in witnessing to people who know a different kind of life, speak a different language, and have different physical characteristics—but all of whom need to know Christ and his salvation.



Pastor Carlos Garibaldi, of the sponsoring church in Milagro, Ecuador, expresses gratitude to Builder Frank Robinson in front of the new building of San Francisco Chapel. At right is Missionary Stanley D. Stamps.

'UNOFFICIAL MISSIONARIES'

By Stanley D. Stamps

I'VE RETIRED TWICE, but my company has called me back and sent me to advise on some highway construction contracts they have overseas," explained Frank Robinson when asked why he had come to Ecuador.

"We came from Malawi in Africa. My company has a contract with the Ministry of Public Works to build the highway from El Triunfo to Cajabamba in the mountains. I'm in charge of the section as far as Pallatanga."

The highway business thus has been good for Baptists in Ecuador. The Robinsons, Frank and Louise, North Americans living abroad, have maintained a vital faith in the Lord and a sense of loyalty to him and his church. In spite of unfamiliar customs and foreign language they have sought opportunities to worship and serve God. In Guatemala and Colombia and now in Milagro, Ecuador, they have found their way into Baptist congregations.

My first knowledge of the Robinsons came when Carlos Garibaldi,

The author was appointed a missionary to Ecuador in 1962. He is now stationed in Guayaquil.

pastor of First Baptist Church, Milagro, told me a North American engineer and his wife had visited the Milagro church.

Hardly a week later Pastor Garibaldi was back in my office with news. "This engineer says he will give money for a new floor at San Francisco if I can get the rest needed for a new roof!" exclaimed the pastor.

The chapel is in the San Francisco district of Milagro. The building is constructed of *caña* (split bamboo) and covered with plantain leaves. When the pastor and I visited it, the floor trembled under our footsteps.

"Could the Mission help us repair this building?" Pastor Garibaldi had asked then. "Our church is poor, and if something isn't done before the rainy season, the floor is going to fall in, and the rain will drench the congregation."

But similar demands from other churches pushed the request into the background until Robinson made his offer; the Mission agreed to help with costs. As it turned out a repair job wasn't enough. When workmen began

to tear out the old flooring and roof, the walls fell in. The repair job became a new building.

A few weeks later I met the Robinsons at their Milagro quarters.

"Wherever I go, Louise (Mrs. Robinson) always goes with me—Guatemala, Canada, Colombia, Kenya, Malawi, and now Ecuador," related Robinson.

In spite of a hearing problem, Mrs. Robinson gets along very well at an age when many people would be retired. As the couple told of their experiences in other lands there was never a complaint or criticism. They seem young at heart, although only three years away from their golden wedding anniversary.

The Robinsons claim West Palm Beach, Florida, as home and are members of First Baptist Church there. He studied engineering at the University of Illinois and the University of Cincinnati. He worked at his profession for many years in his native Missouri and in Florida and during World War II served with the U.S. Corps of Engineers. More recently he has worked

with a New York-based firm in overseas construction work. Most of his experience has been in road building.

Their first overseas assignment was in Guatemala in 1955 and 1956. There was no Southern Baptist work in Quezaltenango at that time, so the couple became acquainted with a Presbyterian missionary, and Robinson visited several neighboring villages with the missionary. Later the couple transferred to Guatemala City, where they met the Chester S. Cadwalladers, Jr., Baptist missionaries.

Cadwallader asked Robinson to draw up preliminary plans for a church building. "I never did get to see the results," Robinson recalled. "My company sent me to Canada to work at Shelter Bay on the St. Lawrence River."

BOGOTA, Colombia, in 1961 was their next overseas assignment. They began attending English-language union church services but moved to Central Baptist Church when they discovered it had an English-language Sunday School class.

"When the teacher moved away, they asked me to teach the class," Robinson related. Mrs. Robinson taught a class for children. Paul Bell, Jr. (then a missionary), preached there for a time, and regular services developed.

"That was one of our greatest experiences," mused the engineer.

Within a few months they moved to Cali, Colombia. They immediately identified with the English-language Baptist services conducted as a department of one of the churches. Robinson fondly recalls that the Adult Bible Class was taught by a succession of missionaries. Frequently when a missionary was unavailable the responsibility fell upon Robinson.

"The worst part was that I had to lead singing," chuckled Robinson, whose son has a degree in church music.

"In these countries the people just don't sing like we are accustomed to singing," he added. He indicated a lack of pianos as another problem. "In Cali our department didn't have a piano in the room where we met, so the men found and bought a good, used piano."

"One of the greatest problems in each of the English-language Baptist works in the larger cities where we have been," pointed out Mrs. Robinson, "is that younger families would attend for a while but would begin to

lose interest because of a lack of organization and activities, especially for the children."

The Robinsons came to Ecuador in 1968 from Malawi, where he had supervised construction of a highway. They located in Milagro near the beginning of the highway he was to build.

At first they felt there were few Baptist opportunities. Then "one Sunday the pastor asked if I would appraise the maintenance job on the San Francisco Chapel. I told Carlos I'd do anything to help. I drew up some sketches and figured it would cost \$600," Robinson outlined.

"Then I explained to Carlos the joy a Christian gets out of working on a project of this kind."

When Robinson was about 15 years old he helped dig a basement under the church in Joplin, Missouri, to install a heating system. He also recalled how laymen contributed labor on a new auditorium for the West Palm Beach church during depression years. He told Pastor Garibaldi that many churches "back home" are built by volunteer labor.

With these and similar stories Robinson prompted the pastor to enlist church members for work on the chapel. This was not easy, for in some countries it is considered lowly to do work not in keeping with a person's profession or preparation.

"The pastor repeated to the men at the church what I had told him, and they were inspired," remarked Robinson. So it was that men who had never before used a hammer or a saw became builders.

"The greatest satisfaction," declared the engineer, "was in seeing the enjoyment these men got from doing the work, and the enjoyment from the fellowship of working together doing something rather than hiring someone else to do it."

ROBINSON also introduced the volunteer crew to a North American cookout. Late one evening he took an electric grill to the building site, rigged a line from a neighbor's house, and began preparing hamburgers—a strange sight, indeed: a man cooking, and in public!

Robinson served food and excuses in his own kind of Spanish: "I'm no cook, but I do what I can for the Lord."

The gesture prompted the men to hold a fellowship dinner where they prepared and served the food. As one

layman handed Robinson a plate, he said to the engineer with a smile, "I'm no waiter, but I do what I can for the Lord."

The chapel is small (16 by 26 feet) but attractive, with a bright blue front, wide concrete steps, iron handrail, and a cross painted silver atop a steeple. Total investment: about \$700.

But the cost represents only a fraction of the value. Not only will the building serve as a place where the Bible is taught and preached, it stands as a memorial to the first cooperative efforts of Baptist laymen of Milagro. They learned the worth of working shoulder to shoulder because of a friendly "gringo" who cared enough to work alongside. The building is also a testimony to the willing service of an "unofficial missionary."

ENCOURAGED by their initial success, the laymen undertook to build a bamboo house for the chapel's pastor; each member contributes ten sucres (about 50 cents) monthly. The Robinsons are always the first to give.

"Señor Robinson says he could easily pay for the house, but that wouldn't be fair to the others not to have an opportunity to have equal part in it," said Pastor Garibaldi.

Baptist laymen on assignment overseas can be a help to missionary work, "but only working through our missionaries," cautioned Robinson, "because we laymen can cause a lot of trouble if we're not careful. I mean that the people are of a different nature and don't act and think as people back home do. The missionaries understand the people and their mannerisms. We are not prepared and don't have the experience."

But he also feels that much good has come through laymen who have identified with Baptist work where they live overseas. He laments the fact that many Baptists, as well as other Christians, seem to leave their religion on the plane when they arrive from the States.

"Being Christians, we've always been open to help where we've been needed and invited. Wherever we've gone, we've found opportunities to serve through and with our missionaries," he said.

As we were about to sit down one day, I offered him a rocking chair. "No thanks," he said. "I haven't reached rocking chair age yet."

We hope for more "unofficial missionaries" like these.

By M. Giles Fort, Jr.

THE SIGN on the door read "Joe's Place," but the door did not open into a hamburger stand or a tavern. Behind this portal was the dental clinic at Sanyati Baptist Hospital in Rhodesia.

"Joe" is Dr. Joseph M. Pipkin, a dentist in private practice in Orlando, Florida. He is also a Baptist layman who decided to get involved directly in world missions, to give a personal Christian witness through his professional training, and to meet a need that otherwise would not be met.

The month in Rhodesia (July-August 1969) was the fourth summer Pipkin had spent filling "Joe's Place" in some foreign country.*

For the Baptist Mission in Rhodesia the visit of Joe and Katherine Pipkin began with an inquiry from Dr. Franklin T. Fowler, Foreign Mission Board medical consultant, asking if a dentist's services could be used for a month at Sanyati Baptist Hospital.

Little dental care is available for most Africans in Rhodesia, because the cost of restorative dentistry is completely out of the range of their incomes. Since the hospital outpatient work was begun at Sanyati, whatever help was possible has been offered patients with throbbing toothaches and painful gums. But with meager equipment, no proper light or chair, and little knowledge of procedures, about all that could be done was to extract the teeth involved—many times this was a painful failure.

The news that a dentist was coming, if only for a month, was welcome even before it was known that the dentist would send his own equipment and bring his assistant.

Arrangements for shipping the equipment were made through the Foreign Mission Board offices. The materials came in time to be installed by a dental supply house before the Pipkins arrived. On their first full day in Rhodesia the couple met some of the local dentists and visited the government mobile dental clinic before leaving for Sanyati and bush country. After a day of rest and orientation, the Pipkins went to work.

They kept busy from 8:00 A.M. until evening (many times until 10:00 P.M.

* The Pipkins this year left in mid-July for Tanzania, where he was to provide dental service for several weeks in a similar volunteer capacity.

'JOE'S PLACE'



Dr. Joseph M. Pipkin extracts tooth at a village in Rhodesia.

or later), pausing only for meals. Advance arrangements had been made for pastors and their families, hospital staff, teachers and students, and some of the church leaders to receive treatment.

The dentist and his wife stayed in our home and became members of the family. On weekends they visited bush stations in Gokwe and some of the local Baptist work in Sanyati. Before returning to the U.S. they saw the Baptist seminary, some of the work in cities, a game reserve, and Victoria Falls.

The Pipkins have left Rhodesia, but the effects of their work continue. One of the many who benefited is Mai Chikoo, a pastor's wife, ample in size

and jolly, with a wide smile—or at least years ago she had a wide smile. As time passed she became reluctant to smile, since many of her teeth had been extracted one by one, due to tooth decay. She and her husband have several children, and their budget allowed no remedy for her tooth trouble except to have the offending teeth removed when the pain became unbearable.

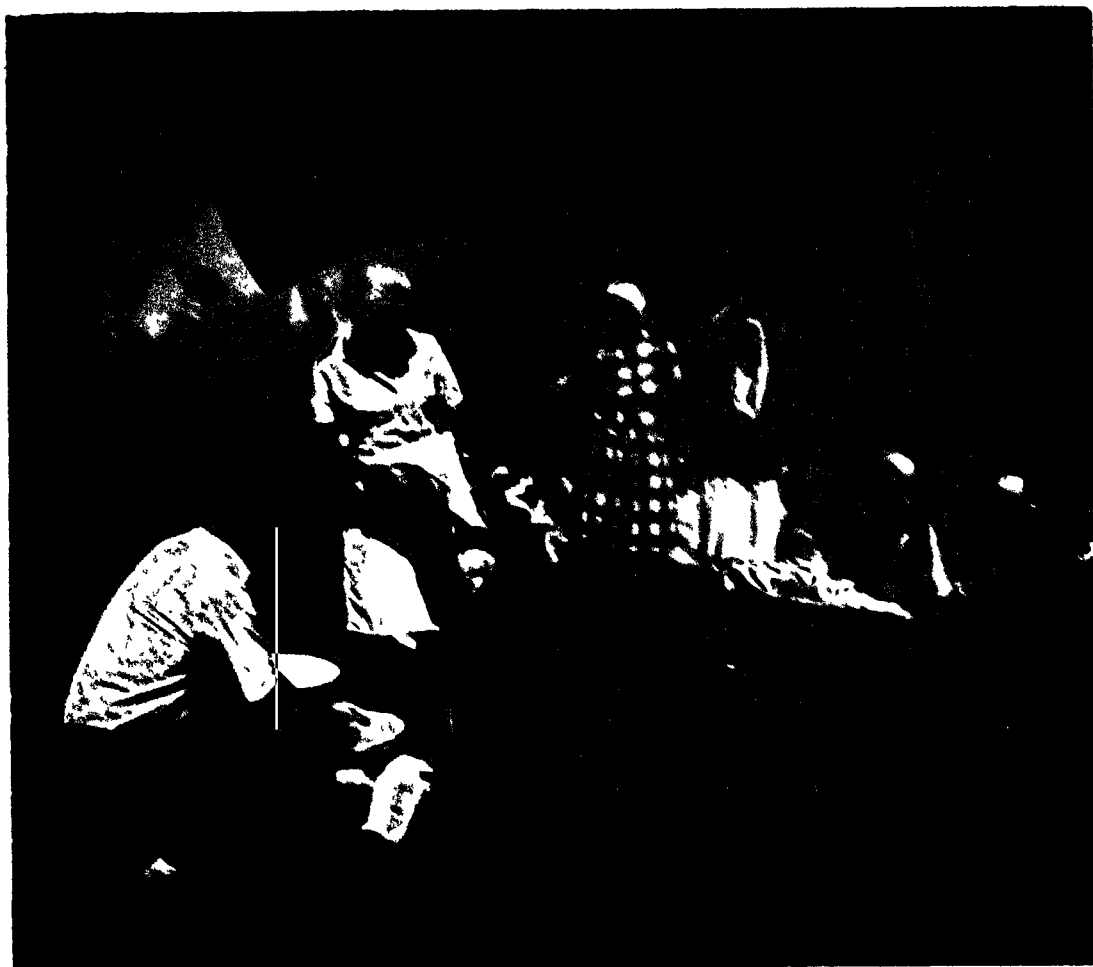
Mai Chikoo was among the first at "Joe's Place." She was unsure as to how the dentist could help, but her husband had been advised to be sure she came. They had managed to get together the train fare to Gatooma and

The author, a missionary doctor, has been stationed at the Baptist hospital at Sanyati, Rhodesia, since 1953.

CE⁹



At Sanyati Baptist Hospital, Pipkin prepares dentures.



Dr. and Mrs. Pipkin get ready for village clinic.

the cost of the bus ride to the hospital to meet the *Chiremba wezino* (doctor of teeth).

How the dentist helped this pastor's wife was to prepare dentures for her. The first place she went was to the annual Woman's Missionary Union convention, where she served on the registration committee.

"Ah, Mai Chikoo," exclaimed the women to her greeting smile, "you have been made just like a young girl again, now that you have teeth." There was much clapping and singing as the women celebrated with her.

Perhaps another volunteer will come to help at Sanyati. "Joe's Place" could easily become "Herb's Place" or "Bob's Place." The patients wait.

Mrs. Pipkin in dental lab at Sanyati.



By Joseph M. Pipkin

WHEN a missionary on furlough, Polly Van Lear (then stationed at Abeokuta, Nigeria), mentioned that perhaps my vacation time could be used to help Missionary Dentist Howard D. McCamey at Ibadan, Nigeria, I came up with many reasons why I could not go.

Mostly the reasons were financial. I thought that such volunteer service would be a great idea for someone who had considerable wealth. Thus, I dismissed the possibility.

Then a patient casually remarked that I ought to consider this type of service after retirement. Gradually the Lord crystallized my thinking to the point of realizing that I should not wait for enough money (how much is that?) or retirement. The need is now.

In 1965 I read and reread *To Win the World*, by Ross Coggins, and felt compelled to take action. After a Brotherhood meeting at which a missionary from Indonesia spoke, I obtained the address of Dr. Franklin T. Fowler, medical consultant at the Foreign Mission Board. My wife was startled when I showed her the letter I had written.

The reply was immediate: I was needed in Nigeria. A couple from the church we attend, Mr. and Mrs. Ellis Swipes, volunteered to move into our house to be with our three teen-agers so that my wife, Katherine, could go and serve as dental assistant.

Mrs. McCamey met us upon our arrival in Lagos, Nigeria, in June 1966, and told us that her husband was ill and that it would be my job to keep the clinic open! This frightened me, but with the help of the Nigerian Christian assistants (all men), the clinic remained in operation for the Africans, Lebanese, Israelis, missionary families, and Europeans who were dependent upon it for dental care.

Following return to the United States I felt frustrated at going back to routine practice in a city with 200 dentists after seeing the needs in Nigeria and the opportunities for Christian witness that dentistry offers there. The opportunity for missionary dentists appears wide, for many of the world's developing countries have few, if any, dentists. Many chances did come at home to share some of our enthusiasm for missions.

In 1967 and 1968 we went to



Missionary Dr. M. Giles Fort, Jr., preaches for chapel service at Sanyati Baptist Hospital in Rhodesia.

SALE 100
COUNTRIES 1973

Mbeya, Tanzania, where we helped put together a dental office, using equipment secured by their hospital administrator, plus what we took along.

For the summer of 1969 we heard about a need at the Sanyati Baptist Hospital in Rhodesia. In response to a query, a cable came from Missionary Dr. M. Giles Fort, Jr. Equipment, he reported, consisted of "a few forceps and many patients."

In Tampa, Florida, I met with L. M. Anderson, Jr., of a dental supply firm, and he immediately made available the basic heavy equipment needed; Jordan Marsh, of Orlando, Florida, gave the shipping crates; sev-

eral trips throughout Florida produced the other material needed for an excellent dental office in Rhodesia.

In Rhodesia we were especially pleased to help some of the African pastors and their wives and some of the church leaders. Their excitement when they were supplied with dentures or with simple removable bridges to replace front teeth made all the effort worthwhile. "I would never have received this help if you had not come," was a frequent refrain by patients.

In personal finances no problem developed, since the office staff and assistants in Orlando have been very helpful. When planning for this sort of trip began, the staff agreed to work

an hour and a half longer every day for seven months; then everyone is off duty during the weeks I am on the mission fields.

Our personal needs have taken on a completely different perspective as we discover that we have been called to a much higher purpose for our income. We have reached a deeper understanding of stewardship and have found that it is not hard to give up material things when our purpose is clear and we can have opportunity to serve and witness.

It has been a gratifying experience to look to God's will and to be flexible in it.

The rewards have far exceeded what we have been able to give.

AS THE Swissair airliner lifted them from the rain-drenched, humid shores of Liberia, in West Africa, we asked ourselves again an oft-repeated question: Why had this articulate, professional, and yet charmingly casual couple traveled 12,000 miles—paying their own way—to work on the mission field?

Why had Harley and Lillian Coffland, of Chinle, Arizona, spent their summer vacation and a good portion of their retirement funds to teach and work at Ricks Institute in Liberia?

At least some of the answer lies in what we came to understand after living, working, and sharing with the Cofflands for two months: They believe mission action is personal involvement, personal action—following God's will for their lives.

Coffland, an elementary school teacher in the Chinle Public School District, and his wife, Lillian, an antique collector (she found many beautiful African art pieces), felt it was God's will that they come to Liberia. So they came.

A 1968 Christmas card to Missionaries Lawrence and Alice Hardy (the Cofflands' former pastor and wife) ended with the postscript, "You couldn't use someone during the summer?" The Cofflands did not expect an affirmative reply. But word came from Ricks Institute that they would be welcome, and that Coffland could conduct a two-month reading seminar for national teachers.

Plans were made, but the journey began to appear doubtful—funds were not in hand. Unexpectedly, retirement funds became available—funds that could have purchased a swimming pool or a new car, or could have been deposited at 6 percent interest. Instead, roundtrip tickets were bought to a new world with a new purpose. When someone mentioned the cost of the trip, Coffland simply replied, "The Lord has always supplied our needs."

Not only was the reading seminar conducted, with certificates presented to enrollees, but Mrs. Coffland taught the second grade, replacing a returning missionary journeyman and training a Ricks graduate to do the work.

The couple were instant favorites with students and staff alike. They visited in villages, gave their Christian testimony, spoke in chapel, prayed in

campus prayer meetings, joined in the fellowship of the annual Mission meeting, and learned to eat Liberian "chop" at the home of William R. Tolbert, vice-president of Liberia.

The Cofflands have made a habit of involvement. In 1955 they went to the Navajo Gospel Mission in Oraibi, Arizona, to teach and work—without funds. But their needs were supplied by a childhood friend of Mrs. Coffland.

On a vacation in Mexico in 1962 they discovered that missionaries with

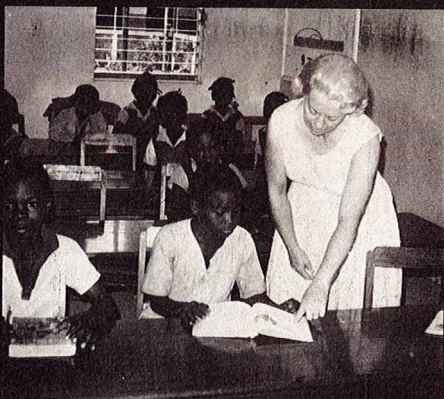
participant in Gideons International, Coffland has helped share the gospel with travelers around the world.

As members of the First Southern Baptist Church, Flagstaff, Arizona, they have been active in Woman's Missionary Union or Brotherhood and in Christian education. They are a part of mission action through the Cooperative Program and the Lottie Moon Offering.

Their son, Donald, has a dream for a ranch-hostel-school for children who

Their Habit Is Involvement

By Margery and Glenn Henderson



Mrs. Coffland in classroom. Coffland and one of the reading seminar groups.

the Wycliffe Bible Translators had no teachers for their children at Ixmiquiltan, Mexico. The couple volunteered their services for two months and during that time set up a school curriculum.

While employed by the Bureau of Indian Affairs for several years they shared the gospel with Indian friends in North Carolina and Arizona. As a

cannot live with their missionary parents overseas. With the same kind of faith his parents have, he will likely succeed.

The presence and efforts of Harley and Lillian Coffland will not soon be forgotten in Liberia. Because of them, the students are better students, the teachers better teachers, the missionaries better missionaries.

The authors have been missionary associates since 1967. Henderson, a layman, teaches agriculture at Ricks Institute, Baptist school in Monrovia, Liberia.

NEW MEANING FOR RETIREMENT

By Lillian Wasson



Hospital chapel at Ogbomosho, Nigeria.



Baptist Medical Centre, Ogbomosho.

Missionary Nurse Ruth Womack gives medicine to a child at Ogbomosho.



RETIREMENT," defines Webster's, means, "a falling back . . . withdrawal into seclusion or retreat . . . withdrawal from . . . active service." But the men who write definitions have never met Wright Hollifield, "retired" Shell Chemical Company executive from Houston, Texas, and his wife, Gene.

Since the Hollifields joined our missionary team in Ogbomosho, Nigeria,* I have come to view "retirement" from a different vantage point.

An urgent request from the Baptist Mission in Nigeria went to the Foreign Mission Board for a business manager for the hospital at Ogbomosho to replace a missionary going on furlough. The reply indicated that a "replacement" had been found who was volunteering his service and would be arriving in Nigeria soon.

Our delight turned to dismay, however, when we learned that the one who had volunteered was a retired businessman who would celebrate his 65th birthday soon after arrival. How could any man this age, with no previous experience in hospital management and no orientation in mission strategy, possibly step into what is one of the most demanding jobs, emotionally and physically, in our Mission?

We soon learned how unfounded were our worries. Wright Hollifield quickly took over the task of running this complex medical center 180 miles up-country in a still undeveloped area, where 350,000 people depend upon the Baptist hospital for their medical needs. He was soon in complete charge of administration, thereby releasing the few doctors available to carry on their pressing medical responsibilities.

Nucleus of the Baptist Medical Centre is a 100-bed hospital, where 300 or more people are seen in the outpatient department each clinic day. The majority are Nigerians, but any day also brings a sprinkling of Germans, Indians, Chinese, English, Scots, Jamaicans, Swedes, Israelis, and Americans.

The center also includes: the health service, which in a recent year treated more than 200 patients who had tuberculosis, still a prevalent disease and a leading cause of death in the area; a leprosy village and hospital,

* The Hollifields began their year of service at Ogbomosho in April 1968. They were due to arrive in Nigeria in mid-July of this year to begin another year of service, this time at Eku Baptist Hospital.

carling for more than 200 patients; a home for motherless babies, taking care of infants and providing training in child care for mothers or relatives. In addition, health teams travel to needy areas to minister to those who cannot come to the hospital. At 109 clinics during 1968 more than 3,000 patients were seen.

Hollifield's health, it became apparent, surpassed that of most of the rest of us. His hours at the hospital could be matched by few. And this business executive brought a keen sense of humor that helped him survive many a tense situation.

Entering a roomful of missionaries one evening, he surveyed the group, turned to me with a twinkle in his eyes, and asked, "Where is your husband? I worked 20 minutes longer and I am 20 years older; can't he take it?"

THE JOB description of business manager of the center does not tell the whole story. Too often the unexpected becomes the order of the day. Not long after Hollifield's arrival he heard a deafening roar overhead, unusual because planes are seldom seen here. Out his window he spotted a Nigerian helicopter hovering above the hospital and then landing on the front lawn. An excited crowd quickly gathered, parting just enough for an airline pilot in a deep coma to be lifted from the helicopter and carried to the hospital.

The serenity of one peaceful Sunday afternoon was shattered when a plane flew low over our homes and dropped bits of paper. Our young son dashed into the bush and returned in minutes clutching a crumpled note with the message, "Emergency; meet us at airstrip."

The hospital station wagon, equipped with a stretcher, left at once for the airstrip, 30 miles away. They brought back an injured sailor, who had been crushed between two ships at an offshore drilling rig.

A few months after this incident a radio was added to hospital equipment, a needed addition since the phone is so often out of order, and the operator takes a holiday Saturday afternoons, Sundays, and on all public holidays. Hollifield was frequently seen rushing to the radio to take some message.

On another occasion army trucks rolled in with wounded soldiers from

the fighting front. Somehow they, too, were taken into an already crowded hospital.

In Nigeria the chief mode of transportation is by lorry (truck), and there are many tragic accidents. Often it takes all hands available to receive as many as 15 or 20 wreck victims at one time. In the midst of the bustle Hollifield might be seen stopping over or around patients on the floor as he arranged necessary details.

He often conducted visitors on tours around the hospital, for the institution's reputation is far-reaching; people come from other missions, from government circles, and even from other countries. A visit to the wards is usually a shock for foreign visitors since most patients are critically ill. The average stay in the hospital is four days; when a patient begins to improve he must be moved on to make room for others in more dire need.

A visitor might see patients with tetanus, malaria, smallpox, meningitis, hepatitis, pneumonia, dysentery, typhoid, or kwashiorkor, or suffering from snake bites, or in casts, or recovering from poisoned food or malnutrition.

EVEN the weather brought new experiences for the Hollifields, since rainy season in Nigeria arrives like a wild beast. Just as an electrical storm broke one evening the electricity at the hospital went off. The hospital electrician could not be located, and the hospital was plunged into darkness and near panic.

In a downpour of rain Hollifield drove to the hospital from his home, stopping once to clear fallen tree limbs from the road. He found candles for each ward and located the electrician, who eventually started standby equipment in time for emergency surgery.

When things were under control, Hollifield breathed a sigh of relief and drove home, only to find his wife frantically mopping their house. The storm had flooded the house and blown the top off their water tank.

Some of us at first were concerned about Mrs. Hollifield. We wondered if she would be equal to the task of managing a household so completely different from the way of life in the States. The worries were needless; she

The author, Mrs. Melvin K. Wesson, has been a missionary to Nigeria since 1954.

not only managed but was always willing to assist with the great volume of entertaining that is a part of this, the largest Baptist mission station in Nigeria. Three sizable conferences are held at Ogbomosho each year, besides many committee meetings and many visitors who come for medical needs or who just travel through. All are dependent upon mission homes for lodging.

Mrs. Hollifield proved so hospitable that I was surprised to see her frantically waving her hand for me not to come in as I arrived at her house one day. Then I discovered that a spitting cobra was dancing about on her carport as if daring her to come out. We disposed of that cobra, but snakes haunted Mrs. Hollifield constantly. They were killed regularly in her yard, and she found them so often in her garden that she finally gave up this hobby.

This allowed her more time for her seminary classes, for she taught each morning at the Nigerian Baptist Theological Seminary, also located in Ogbomosho. She and her husband also gave much of their time to the 17 Baptist churches in Ogbomosho. They tried to visit one each Sunday.

Hollifield's tasks were varied: signing birth certificates for more than 1,500 new babies, burying the dead, comforting the sick (more than 7,000 inpatients in one year, with 1,000 major operations), encouraging the staff (200 Nigerian employees and 12 missionaries), and endeavoring to provide an efficiently run hospital for physical and spiritual healing—more than 800 persons accepted Christ in one year at the hospital, besides many rededications of life.

UPON ARRIVAL Hollifield stated, "If during my year's stay I can demonstrate that Christ should be in the business phase of our lives, I can assist you to operate the hospital according to business principles, and I can help one or more of you to be better workmen for Christ, my year will be well spent."

We at the Mission are grateful for this man who considers the foreign mission endeavor his responsibility and has been willing to give a year of his life, at his own expense, to assist the physical and spiritual healing ministry in this part of West Africa.

FROM THE EDITOR

Reavis Elected

DON A. REAVIS is the Foreign Mission Board's newly elected regional representative for missionary personnel. His election occurred June 24, at the Board's meeting at Ridgecrest, North Carolina.

With headquarters in Kansas City, Missouri, he will occupy the Board's newest regional office. His responsibilities are related to and include the recruitment of overseas personnel. He will counsel with persons interested in foreign missions and channel qualified volunteers into the screening procedures leading toward missionary appointment by the Board.

Reavis comes to his new position from Angelo State University, San Angelo, Tex., where he has been director of the Baptist Student Union and an instructor of Bible since 1967.

He will represent the Board throughout an area geographically related to his office location. The area includes the campus of Midwestern Baptist Theological Seminary, Kansas City, Kansas, and 19 states west of the Mississippi River (Missouri, Kansas, Oklahoma, Minnesota, Iowa, Nebraska, North and South Dakota, New Mexico, Colorado, Wyoming, Montana, Idaho, Washington, Oregon, Utah, Nevada, Arizona, and California).

Directly responsible to Louis R. Cobbs, the Board's secretary for missionary personnel, Reavis will also work closely with W. L. (Wimpy) Smith and Melvin E. Torntick, associate secretaries for missionary personnel. With his election of Reavis, the Board now has four regional representatives for missionary personnel. All of them are related in the same way to Cobbs, keeping him informed of the status of candidates or prospective candidates in each area of the country.

Reavis is a native of Beaumont, Texas, where he was a member of Calvary Baptist Church. Mrs. Reavis is the former Barbara Walker of Shreveport, Louisiana. Their two children are Bill, almost nine, and Arlene, seven.

Reavis has a bachelor of arts degree from East Texas Baptist College, Marshall, and a master of divinity degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. Besides having served as director of Baptist Student Union work in West Texas, he has also had experience as pastor of the Burneyville (Okla.) Baptist Church.

Once hopeful of becoming a missionary in Southeast Asia, Reavis and his family found their desires thwarted when a family medical problem prevented their being appointed by the Board. He has indicated that the position for which he has been elected provides an opportunity for involvement in a special way with the program of missions around the world. His sister, Mrs. James I. Stanley, is a Southern Baptist missionary to the Philippines.



Don A. Reavis

As You Pray

A PRAYER COVENANT emerged at the recent Ridgecrest meeting of the Foreign Mission Board. All those present at the regular Wednesday morning business session unanimously agreed to pray for each other at noon each day.

Members of the Board's staff were invited to share in the covenant arrangement. This brings new meaning to the daily

noontime prayer sessions that the staff has observed for many years.

It seems desirable to suggest that this matter be given an even broader range of involvement. There are many thousands of Southern Baptists who faithfully pray for their home and foreign missionaries daily, following the sequence of their birthdays. The prayer support that Board members have assured each other can be greatly enhanced if across the Convention their names could be included with those of the missionaries on the prayer calendar.

We hope to publish the names of the Foreign Mission Board members with their birthdays, but until an accurate compilation is complete we refer our readers to the table of contents page in this issue of *THE COMMISSION*. There the Board roster is presented by states, followed by the names of the elected staff. We suggest that at least one Board member and one elected staff member be remembered along with the missionaries each day. The total number of Board and staff members is considerably less than the number of days in a calendar year, but we hope that this will only mean that they will be given specific prayer support repeatedly during the year.

Then there is another group of persons deeply involved with, and essential to, the total task of Southern Baptist foreign missions. The supporting staff at the Board's office center in Richmond, Virginia, consists almost totally of persons who have a deep concern for missions. They consider their job to be supporting roles for the worldwide task. Their sense of involvement is reflected in many ways both during office hours and by their church-related involvements week by week. Prayer as a basic support element in foreign missions should include all of these persons, too.

Mission Adventure

BACKGROUND READING for this year's foreign mission study will be incomplete unless it includes *Repaid A Hundredfold*, written by Charles A. Leonard.

The author and his wife Evelyn now live in Florida after 39 years as Southern Baptist missionaries in China, Manchuria, and Hawaii. The book is an interestingly written, first-person account of an almost incredible variety of adventure. Leonard demonstrates unusual ability to describe and narrate the settings and events that involved him and his wife as they continually sought to extend the message and ministry of Christ into the vast unevangelized localities of northern China and Manchuria.

Repaid A Hundredfold is a revealing account not only of many aspects of missionary life as experienced by one couple but also of the way of life known by millions of people, many of whose descendants make up the various groups of dispersed Chinese we will be studying this fall. Their lot is described in this as having been one continuous grind of little more than survival, ravaged by poverty, harassed by harsh climatic conditions, and oppressed alternately by corrupt leaders and ruthless foreign invaders.

Although written in the first person, this book is not the author's platform for spotlighting himself. Notable is his almost continuous thread of tribute to nationals he knew and with whom he worked who were dauntless in their faith and self-sacrificing in their witness for Christ. Every chapter bears witness of his eagerness to point the reader to what glorified God in the lives of His faithful servants who regarded no hazard too great for their Christian witness.

Repaid A Hundredfold is an Eerdmans publication and is available at Baptist Book Stores.



BY BAKER J. CAUTHEN

MISSIONARIES in the Middle East have again demonstrated admirable qualities of dedication, resourcefulness, and faith in the midst of crisis.

The emergence of civil war in Jordan between government and commando troops brought danger to everybody in the land. The death of an American official, followed by assaults upon American women, together with holding a number of foreigners as hostages in hotels, pointed to the extreme peril.

The Foreign Mission Board sent word to the missionaries that full support would be given to whatever decisions they made in meeting the crisis.

Those with families went to Beirut, Lebanon, to be out of immediate danger. Dr. John Roper, Miss Anna Cowan, Miss Violet Popp, and Graydon Hardister remained at Ajloun, Jordan, to keep the hospital going. Hardister took his family to Beirut but returned with supplies for the hospital.

Missionaries have repeatedly demonstrated year after year the qualities of dedication which shine most radiantly in the midst of emergencies. During 125 years of missionary history there have been repeated occasions for missionaries to look to their Lord in the midst of wartime crises and to rely totally upon him for direction. God's servants find in these emergencies that the Lord Jesus meant what he said as he promised, "And lo, I am with you always, even to the end of the age."

Missionary service is a penetration of a distraught world by committed men and women in whose hearts Jesus Christ is real. They go, not to involve themselves in the strife which divides men, but in a process of reconciliation by calling men to faith in Jesus Christ. Their own lives radiate magnificently the truth of the gospel they proclaim. They discover that the emergencies become the occasions of witness, for what it takes to be a missionary often shines out most radiantly in the midst of a perilous cir-

cumstance. The quality of missionary character that is evidenced in a missionary's life becomes a major part of his witness for his Lord.

There might be some who would counsel that, in this kind of world, people should not involve themselves in ministries of love and mercy in places where danger is so great. That, however, is not the way those who feel God's calling to missionary service regard it.

As these words are written, a group of 70 young people are gathered for orientation as missionary journeymen. They are college graduates, some holding master's degrees. They are as fine, clean-cut, intelligent, and representative a group of young people as can be found anywhere. It was my privilege to preach to them at the opening service of the orientation, and I rejoiced to find among them some who were going to Vietnam, some to Nigeria, and others to many other parts of the world.

The answer of these young people and of career missionaries to the crises of today is in terms of getting caught up in the action for Jesus Christ.

Getting caught up in the action does not mean becoming involved in the strife, hatred, bitterness, and enmity, but rather daring to step into the midst of it with a message of reconciliation, and reaching out to all people of all groups, with love for everyone, in the name of Christ.

Our concern is for people; it doesn't matter who they are or on which side of a controversy they find themselves. We are concerned for people, and our desire is to communicate to them the message of God's love, which has brought redemption for all mankind in Christ Jesus, in whom we find reconciliation to God and to our fellowman.

We have deep conviction that this is the heart of the task for today. Many people are concerned about various types of human problems and seek in one way or another to make improvement. We re-

joice in every effort to improve the life of mankind. We must keep in mind, however, that the basic matter is that of bringing people to know God through Jesus Christ. In knowing him, we find life and the secret of reconciliation.

The cost of such ministry is high. It is of necessity a great cost because it is the ministry of the cross. It will always involve commitment that will carry people away from their own comforts and conveniences into the stern realities of a troubled world so as to identify with their fellowmen and minister to them the good things of Christ Jesus.

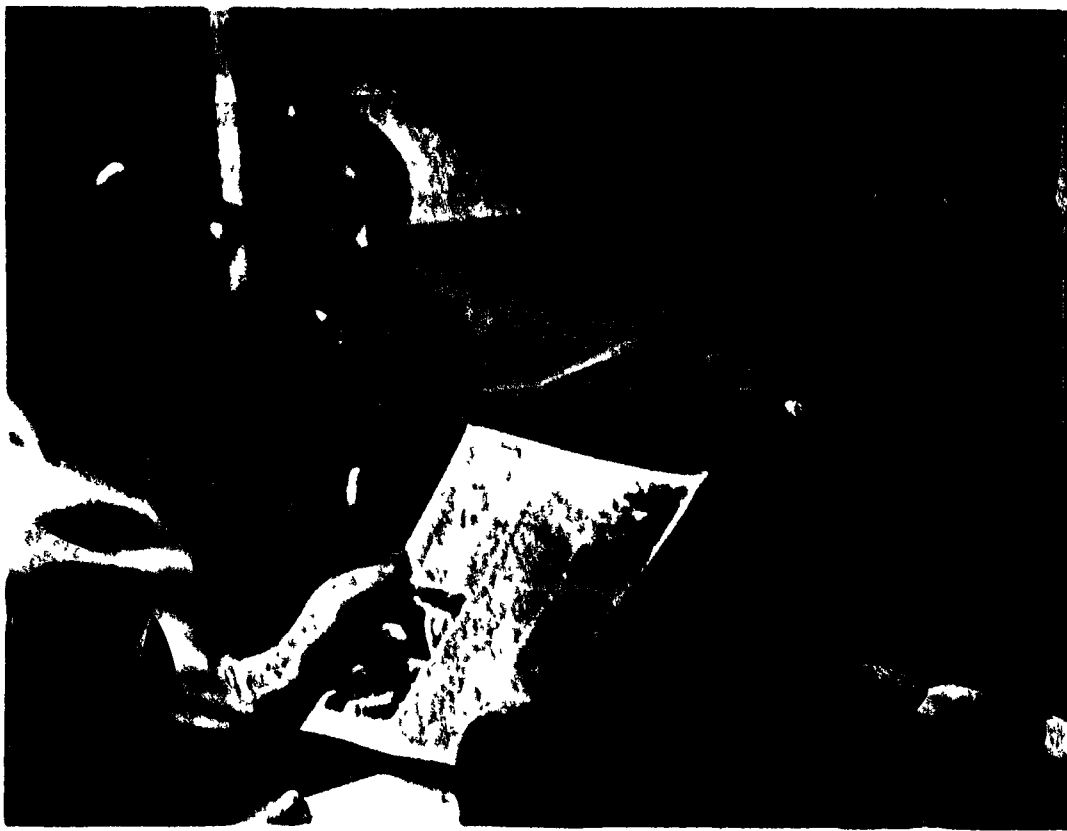
In today's world there is vast need for the truth of the gospel to be demonstrated in action by men and women who believe Christ enough to put their lives on the line in service, with complete reliance upon the Lord to carry them through.

We should experience in this decade a vast outward thrust of Christian effort in the world, whereby young people and older people will move out to communicate the reality of God's truth in Christ Jesus and point to him who alone brings peace into the heart, regardless of the circumstances in which one may live.

Southern Baptists will attain major usefulness for the Lord by moving ahead as a people charged with a mission to humanity in the name of our Master. In this we dare to share life, resources, efforts, and all we have to make known in every land—with all the facilities we can command—the wonderful tidings of great joy.

We must demonstrate our love and faith in those tidings by deeds of love and mercy for all mankind, considering every man, however high or low, to be in need of the love of Jesus Christ, our Saviour, and to be one for whom our Master cares.

May God help us to make this decade superior to any other the world has ever known by a forward thrust of Christian witness to the ends of the earth.



Even during language study, new missionaries find ways to minister. Above, Alven Vom Stoeg, a Methodist missionary, teaches English.

In the Meantime . . .

BY BEN E. HOPE

YOU'RE a missionary," the new arrival in Brazil tells himself. "The certificate Dr. Cauthen gave you one night in Richmond says you are. Your parents hugged you and cried when you left to be a missionary and *that* ought to be worth something.

"But now you're 4,000 miles from home in a new land and can't even put four words together to make a meaningful sentence to buy bread or ask the time of day, much less tell anyone what Jesus means to you or that God loves them.

"So, you're a missionary," muses the language student. "But how are you going to fulfill the call or the inner drive to help which brought you here? True, you are in language school, and in time the words will come. But what do you do until those words become meaningful expressions of your thoughts and desires?"

This is the account of how seven Southern Baptist couples at the Portuguese language school in Campinas, São Paulo, Brazil, responded.

The first and most obvious place to begin was to become members of local Baptist churches. After visit-

ing one or more churches, each family made its own decision, based on its sense of the Lord's leadership and that family's need in a church home.

Describing one church, one of the men said, "That church has troubles. Whoever joins there had better take his lunch, because helping is going to be an all-day job." He and his family promptly joined. Each family picked a different church.

Becoming a church member isn't exactly easy. The invitation at the close of an evangelistic service is only for people to accept Christ and acknowledge him publicly as Saviour. Many services end without an invitation. To transfer membership a person must express the desire privately to the pastor, then publicly at the church business meeting.

Our family decided on a church home one Sunday afternoon. That night Franklin D. (Frank) Hawkins, a resident missionary, visited the service, so it was convenient to ask him to translate our wish to the pastor. The pastor seemed pleased but said the church business meeting had been held that morning; the family would have to wait a month to make formal request.

When the time came, Pastor Iclon

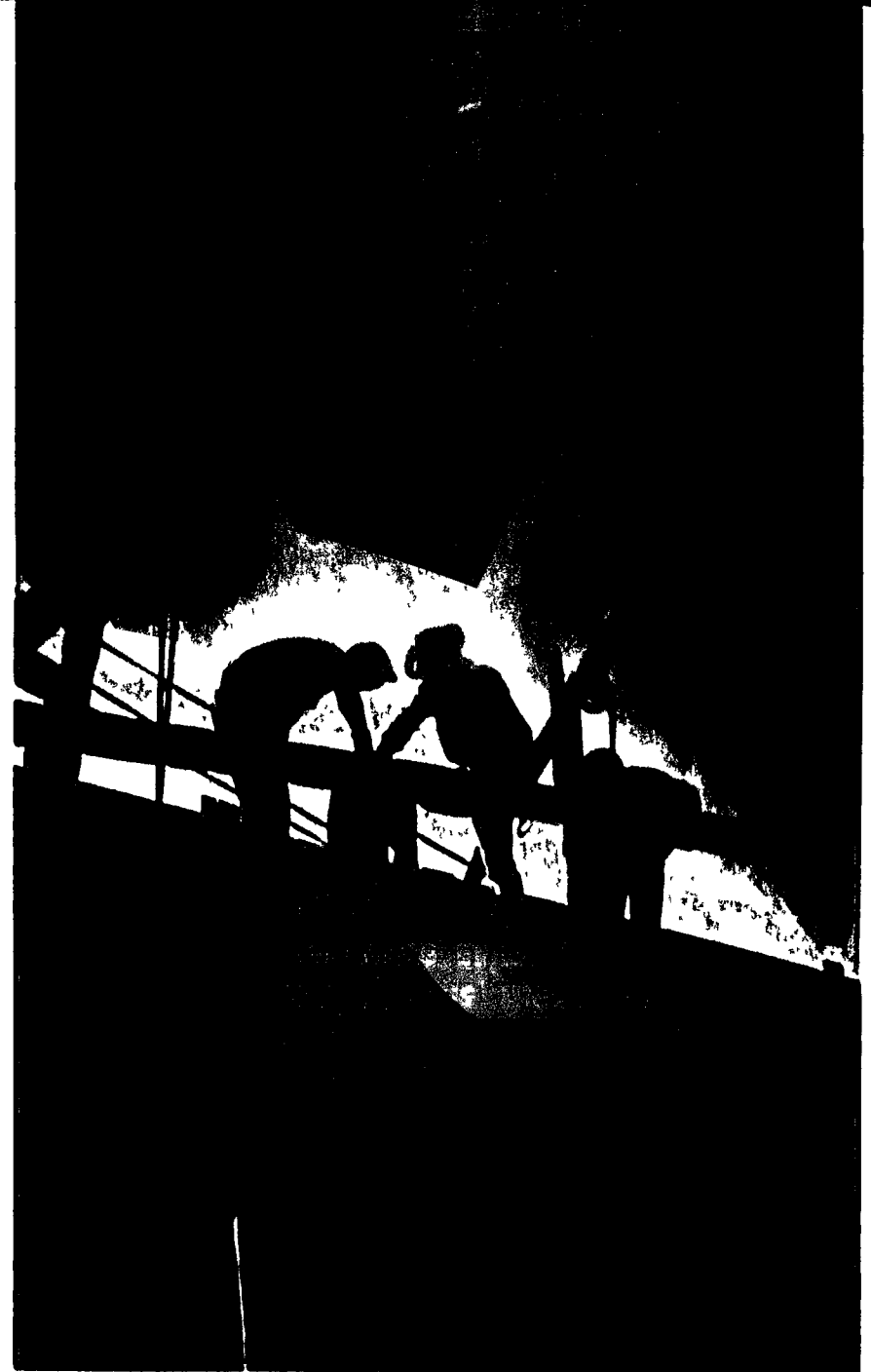
Nascimento stated our desire to the church and then called for personal testimonies. Just two months into language study and without a formally prepared statement, we found every word coming with difficulty, but the church received them warmly.

The experiences of others were similar, except in one or two cases where a missionary was pastor and coached the newcomers a little.

An immediate opportunity for service for the women—and a point of frustration for the men—came when the women were asked by the various churches to play the piano or pump organ. This left the men to care for the children, a reversal of roles that may have strengthened the desire of some of the men to begin preaching again as soon as possible.

Zilda de Oliveira, a professor at the language school and director of the choir at *Igreja Batista Central* (Central Baptist Church), said of the Richard B. Douglass family: "Marilyn has helped our music program greatly with her beautiful voice. Of course, Richard helps by taking care of the children so that she can sing. He is unusually faithful in church attendance. When the doors are open, he is there."

This statement also points to an-



The author, appointed a missionary in 1967, completed language study in 1969 and is assigned to Campo Grande, in the state of Mato Grosso, Brazil.



Left and above, Laurence A. Walker assists in church construction.



Author Ben E. Hope with Pastor Olivio dos Santos.

other means of service for the language student. Even though his participation is limited by his ability to understand and speak, his presence shows that he values the services of the church. A less obvious, but equally important, participation by the new missionary is in paying his tithe. Brazilian churches post the list of contributions publicly, and the example of faithfulness in this respect is not lost on the members.

Inflation and the generally low incomes of church members mean that most churches continually engage in a building program and that the members must provide a large part of the labor. Laurence A. Walker met ready smiles when he joined not only the membership but also the Saturday work crew of *Primeira Igreja* (First Church). The smiles grew bigger when he pulled out a pair of gloves to protect his hands while carrying buckets of concrete. Walker was accountant for a builder before he was appointed for business administration in Brazil.

James O. Brandon discovered a ready place of service when his family joined *Vila Nova* (New Village) Church, where Missionary Gene H. Wise is pastor. Although small, the church sponsors two mission congregations, and Brandon accompanied

Wise to visit these and helped set up audio-visual equipment.

Along with his family's participation in church, Jerry L. Robinson, a pilot, became a regular visitor at the local airport. Besides the technical vocabulary of Brazilian aviation, he learned the jargon of the pilots. He also encountered an "old friend." While a test pilot with a firm in the U.S. that modifies aircraft, he test-flown a plane that was sold to *Paulista Force e Luz* and is based in Campinas. Seeing the plane was like finding a familiar face.

Pastor Olivio dos Santos resides in Campinas, where he works as a painter during the week. His pastorate is a small church about a 30-minute bus ride from the city. He becomes acquainted with the language school students because he frequently does maintenance work on their houses. He pointed out that they usually tend to join the larger churches in the center of the city. "I am aware that those churches may offer more of the conveniences the new missionary accepts as normal in the United States," he commented, "but the presence and support of the missionary in the smaller churches of the barrios (suburbs) and neighboring cities would be great-

ly appreciated."

He frequently invites new missionaries to attend the church where he is pastor and to speak as soon as they have prepared even the simplest devotional. "My people," he declared, "are loving, tolerant, and forgiving of the mistakes the missionary makes in the language."

Language study progresses until the new missionary can read a short sermon in a reasonably intelligible manner. When that time comes, Pastor Olivio is again on hand to help and to put the struggling preacher to work. In the seventh month of studies I began to go monthly to a congregation sponsored by the church at Indiatuba, where Olivio is pastor. When studies ended and I moved to an assignment, Richard Douglass took up the monthly visits.

"By going even once a month they encourage the people and give welcome relief to a layman who is hard-pressed to prepare sermons every Sunday," noted Pastor Olivio.

True, one becomes a missionary and can express love and concern for people even before he can speak the language. But it is certainly more satisfying to be able to say, "God loves you," in the language of the people.

On the Beach

SEVEN CONVERTS were baptized at a public beach in Guadeloupe on Thursday, May 7, in a combined service of three Baptist churches—Bale-Maihaut, Pointe-à-Pitre, and Raizet.

Because it was a holiday (Ascension Day) many people were present to watch and ask questions: "Are you Adventists?" "What sort of sect are the Baptists?" "Why are these adults being baptized?"

These and other questions were answered when Pastor F. Mercadal preached on the significance of baptism. Then while the members sang, the white-robed candidates were baptized.

That afternoon there was fellowship—games, swimming, lunch. Later we sang together and listened to the newly baptized members tell of their Christian experiences. The members also worked together to distribute Scripture portions and tracts to everyone on the beach.

MARY ANN (Mrs. Bob A.) TEEMS
Pointe-à-Pitre, Guadeloupe, FWI

Feeling Useful

DONA EVA, a new Christian, did not know how to teach her Sunday School class, but after a few weeks she said to me: "Thank you for helping me.



Now I think I can teach the Primaries along with my helper. Please help others to learn to serve the Lord like you did me."

Bulhões, a 16-year-old boy: "I want to be a missionary like Pastor Paulo, but I want to be a home missionary, because so many people in Brazil need to know our Saviour."

José Barros, 24: "I am convinced that God is calling me to the ministry, and while I complete my studies here before going to the seminary, I want to begin a mission in my hometown."

Dona Aparacida, 30 years a Christian, said during a study course: "I never realized that the study of a manual could be interesting and lead us to be better and more faithful workers. Now I see things I can do and how the Lord can use me."

People like these make us believe the Lord is using us here.

PEGGY (Mrs. Paul W.) STOUFFER
Bauru, SP, Brazil

EPISTLES

Cooking Evangelism

INVITATIONS to speak at all kinds of gatherings have come to my husband (Ernie) and me. The Catholic Women's Association invited me to give a demonstration of how to make ice cream. They enthusiastically agreed that I could read the Bible and give a devotional thought.



While the ladies were eating the ice cream they had made, I spoke of the possibility of a personal relationship with God, illustrating the intimate nature of this relationship with recent examples of answered prayer. The 25 women, who listened attentively, include some of the elite of Bandung society.

The same group asked for a demonstration of how to make fruitcake the next month. It's kind of a fad right now—in fact, a status symbol—to eat American foods. Ice cream, pudding, cakes, and pies have become popular with the few people who can afford a refrigerator, and with many more who hope someday to have one.

A more startling invitation came on the heels of my attempt at "cooking evangelism." Ernie was invited to speak in English on the subject of etiquette to the French Alliance of Bandung.

His first reaction was, "Who, me?" He decided to speak on the basic attitude behind good manners—that is, consideration for the other person. This, of course, is best summed up in the Golden Rule.

He illustrated how to make and acknowledge introductions and taught the ordinary English expressions used in greeting and saying good-bye. He summarized with the observation that selfishness is not only the root sin of mankind, but the enemy of good manners as well.

It turned out to be quite a sermon. Apparently the students in the group liked it, for several of them have begun attending our Baptist Student Center.

The popularity of English classes at the student center also attests to the fact that to know Americans is the "in" thing right now. We are treated like honored guests and sought out because we are "native speakers" of English. This is a wonderful climate for missionary work.

The enrolment in our English classes has passed 350, and more than 700 students are involved in the total program of the student center. Besides the English classes, the library, and recreation, there are weekly devotions, led by staff members, local pastors, and missionaries.

The problem we face now is how to have a personal, in-depth witness to this many people. They always listen politely to the devotions and to the Bible passages, but the real work of God's Spirit in their hearts depends on prayer—ours and yours.

Along with our thankfulness for the vast and immediate opportunities is a persistent feeling—and some concrete signs—that this situation will not last. The much-proclaimed religious freedom here is under attack, although actions by extremists against non-Muslim religious groups are officially disapproved.

A mosque built with public funds is now going up on the university campus. A university-sponsored student center is also being built. We hope it will not lessen the appeal of our center as a gathering place for students.

BARBARA (Mrs. Ernest B.) BEEVERS
Bandung, Indonesia



Mrs. Humphries presents measuring cups to one of the cooking students.

Recipes for Witness

WHEN I LEFT my homemaking classroom in Texas to become a full-time pastor's wife, I had no idea that years later, halfway around the world, I would be teaching the same things. With the help of other missionary wives in three cities in South Vietnam, cooking schools have been conducted for Vietnamese women, teaching them how to prepare some American foods that we like best.

In Danang with Toni (Mrs. Lewis L., Jr.) Myers as interpreter and assistant, in Dalat with Marian (Mrs. Samuel F., Jr.) Longbottom, and in Saigon with Margaret (Mrs. James M.) Gayle and Celia (Mrs. Peyton M.) Moore, I have demonstrated how to make cakes, pies, hot rolls, cookies, and doughnuts. Each day for a week, 20 to 25 Vietnamese women met for an hour or two while we prepared the foods and gave the recipes in Vietnamese. The women especially enjoyed helping to roll and shape pie crust, cut doughnuts, and shape hot rolls and cookies.

This year in Dalat we conducted a second school, this time giving a complete menu and preparing all the foods for the meal each day. The classes always ended with sampling the product; seldom was any left.

Preparing food for the family is a common responsibility for women throughout the world, and most women seem to be interested in getting new food ideas from other women. This interest has made possible contact with women all over Vietnam who on their own would never have entered a worship service of one of our churches or chapels. In Vietnam today many families have American friends or business associates, and the Vietnamese are pleased to learn how to prepare food that will be a treat to their new American friends.

Besides, many Vietnamese women have modern stoves with ovens for the first time in their lives, and they want to learn how to use them. Regardless of the motives, students have shown great interest in our cooking schools.

Missionary Toni Myers in Danang was amazed to be served a big piece of chocolate pie by one of our pupils when Toni visited in her home. She also reported frequently smelling the aroma of fresh doughnuts coming from the house of her next-door neighbor who had attended our cooking school.

In Dalat an Italian American told of his surprise when he was served "real spaghetti" and apple pie at dinner with Vietnamese friends.

As we gave recipes to the women in their own language, we told them we also want to give them a recipe for living. Just as the food we prepare each day is food for their physical bodies, we want to give them food for their spiritual bodies. Jesus said, "I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Many of the women were Buddhists; many professed no religion; a majority were hearing the gospel of Jesus Christ for the first time.

MARY (Mrs. James F.) HUMPHRIES, Missionary Associate, Saigon, Vietnam

Letters

One responsibility of a former missionary journeyman is to answer letters from friends he made abroad. Through correspondence the former journeyman learns much about his friends' growth in maturity.

Seth, 18, was one of the most faithful supporters of the Scripture Union



and the Sunday services at Kumasi (Ghana) Academy while I was there.

Now he writes that he has been baptized as a Baptist, is helping with a public Christian reading room, and is the assistant school prefect.

I am also proud of the improvement in English his letters reveal. He wants to come to the U.S. to attend college.

One of my youngest students, Albert, writes: "Now I am really born anew. I no longer adopt myself to fighting. Behold! There's a great change in me!"

The only student who became a Baptist during my two years at the school is Maxwell, 19. He was one of only eight in the senior class to be admitted into the sixth form (college level). Maxwell went to study engineering at the famous Achimota School at Accra, Ghana, in January.

These students have bright futures. But other African friends are in a different category. I am concerned, for example, about Joseph, 19. I met him at the Royal Ambassador meetings at Ebenezer Baptist Church, a Nigerian church in Kumasi.

Recently Ghana required all aliens without a residence permit to leave the country, and Joseph and thousands of other Nigerians left Ghana. In November Joseph had written, "Our new church building is now under construction." Later he wrote, "So I left Ghana on December 23. Ebenezer Baptist Church's newly completed building is now under the care of Baptist Mission—thanks to God."

In another letter: "Presently I can say I am practically jobless, but I know God will provide." He closed by saying, "Pray constantly and earnestly for Baptist work in Ghana."

Although this is needed, I want to do more. I want to help Seth get into college. I want to help Joseph get into a high school. We former journeymen have big responsibilities.

CHARLES MYERS
Former missionary journeyman
New York, N.Y.

New Look For Periodicals

By Jack Childs

Manager, Periodical Services
Brotherhood Commission, SBC

MISSIONARY education for Baptist men and Royal Ambassadors will take on a new look this fall when program refinements and five new, color-splashed periodicals are introduced by the Brotherhood Commission.

Although there are no sweeping changes in the Brotherhood program, the refinements require changes in literature.

Effective October 1, boys six to eight years old (grades one to three) will become a part of the Crusader division of Royal Ambassadors. Crusaders include boys in grades one to six.

The addition of the younger boys will expand the age group of Royal Ambassadors from six to seventeen, or from grades one to twelve.

Boys twelve to seventeen (grades seven to twelve) will be in the division of Royal Ambassadors called Pioneers.

The Brotherhood Commission has been publishing one missions magazine, *Ambassador Life*, for all Royal Ambassadors to read.

This fall, two mission magazines will replace *Ambassador Life*. The magazine for boys in grades one to six (Crusaders) will be called *Crusader*. The magazine for boys in grades seven to twelve (Pioneers) will be entitled *Probe*. Each will be published monthly.

The purpose of *Crusader* and *Probe* will be to increase the understanding and concern of boys about missions in an enjoyable and interesting way.

In addition to the boy-centered content of *Crusader*, an insert for parents will appear in the October, January, April, and July issues to encourage parents to become involved in missions with their Crusader sons.

Crusader Counselor, the magazine for men and women who work with Crusaders, will be published quarterly to help these leaders provide boys with learning experiences in missions through guided study and activity.

Program suggestions in *Crusader Counselor* will relate to the stories the boys read in *Crusader*.

Probe (Leadership Edition) will be published monthly to help the adult leaders and boy officers of Pioneers present timely mission programs. This leadership material will relate to the regular mission features in *Probe*.

Baptist Men's Journal and *Guide*, two old friends, will still be available this fall for men. Although *Journal* and *Guide* will bear the same titles and the same basic formats, each will contain improvements.

Baptist Men's Journal will offer interesting missions features, on which monthly meetings of Baptist Men are based, plus reading articles that support and supplement the meeting features. *Journal* also will report organizational emphases, denominational news, and other information to help Baptist men become interested in missions.

Guide will contain agenda to help Baptist Men's officers plan monthly meetings and offer a choice of suggestions for involving men in a missions program of study and action. *Guide* also will help officers promote and strengthen the work of Baptist Men.

The most unusual Brotherhood publication will be *Brotherhood Builder*, which will replace *Brotherhood Handbook*.

This periodical will be published quarterly to help Brotherhood council members, pastors, RA leaders, RA committeemen, other church staff leaders, and all associational Brotherhood officers plan and administer Brotherhood work annually and on a month-to-month basis.

The five new periodicals and the improvements on the other two should provide Baptist men and boys exciting new ways to study missions, plus suggested mission activities to apply in a practical way what has been learned.

The magazines can be ordered from the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.

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

AKINS, T. Wade (Journ., Vietnam, terminated June 30), 134 Cain Ridge Ct., Vicksburg, Miss. 39180.
ANDERSON, Carolyn (Journ., Vietnam, terminated June 30), c/o Martin Anderson, Rt. 1, Box 29, Joplin, Mo. 64801.
ANDERSON, Jimmy G. (Journ., Kenya, terminating July 31), 806 S. Grady, Hope, Ark. 71801.
ANDERSON, Theresa K. (Philippines), c/o Bethesda Baptist Home, Darlington, S.C. 29532.
APPLEWHITE, Dr. & Mrs. Winfield (Indonesia), c/o Dr. C. Applewhite, 4911 Old Canton Rd., Jackson, Miss. 39211.
AUSTIN, N. Ruth (Indonesia), 1222 Austin, Amarillo, Tex. 79102.
BASS, Jerry C. (Journ., Columbia, terminated June 30), Box 309, Celina, Tex. 75009.
BENNETT, Perry B. (Journ., Austria, terminated June 30), 8725 Banner St., Houston, Tex. 77053.
BENEFIELD, Dr. & Mrs. Leroy (Philippines), Box 635, Atoka, Okla. 74523.
BENNETT, Charleeda (Journ., Korea, terminated June 30), 2444 Weber St., Lakeland, Fla. 33801.
BLANKENSHIP, Rev. & Mrs. Harold L. (Assoc., India), 323 S. Main St., Brwin, Tenn. 37630.
BOWERS, Rev. & Mrs. Connie M. (Nigeria), Bowersville, Ga. 30516.
BRIDGES, Nancy L. (Philippines), 1634 S. Jamestown, Tulsa, Okla. 74112.
BROWN, Alton T. (Journ., Ghana, terminated June 30), 3484 Gilberto, Riverside, Calif. 92504.
CAMPBELL, Mary (Journ., Philippines, terminated June 30), c/o Clyde R. Campbell, 406 Westover Rd., Big Spring, Tex. 79720.
CARRINGTON, Lou Ann (Journ., Nigeria, terminated June 30), 409 Grace, Richardson, Tex. 75080.
CARWELL, Rev. & Mrs. Sidney G. (Eq. Brazil), 301 N. Fourth, Heber Sprgs., Ark. 72543.
CHRISTIAN, Carol (Journ., Korea, terminated June 30), 1113 E. 18th, Texarkana, Ark. 75501.
CLARK, Sheila (Journ., Nigeria, terminated June 30), 1401 Pelham Rd., Winter Pk., Fla. 32789.
CUNNINGHAM, Rev. & Mrs. Wilfred H. (Nigeria), 2339 E. Rd., Grand Junction, Colo. 81501.
CURLEY, Barbara (Journ., Thailand, terminated June 30), 3019 15th, Ft. Arthur, Tex. 77640.
CRISP, Lathia (Journ., Switzerland, terminated June 30), Rt. 2, Philadelphia, Tenn. 37846.
CUMBER, Gloria J. (Journ., Ghana, terminated June 30), 1836 Selfert Dr., Poplar Bluff, Mo. 63901.
DAVIS, Larry B. (Journ., Nigeria, terminated June 30), 9135 W. Tenth, Topeka, Kan. 66615.
DANDY, Lucille (Assoc., Taiwan), Patterson, Ill. 62078.
DEAKINS, Sherry (Journ., Nigeria, terminated June 30), Rt. 3, Jonesboro, Tenn. 37639.

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BROWN, Thomas B. (Journ., Kenya, terminating July 31), 47 Memory Ln., Asheville, N.C. 28805.
 EVANS, Patricia (Journ., Colombia, terminated June 30), 2909 W. Palmetto St., Florence, S.C. 29501.
 FALLIN, Marguerite (Journ., Rhodesia, terminated June 30), 5340 Georgia Rd., Birmingham, Ala. 35212.
 FITCH, Virginia (Journ., N. Brazil, terminated June 30), c/o Roy N. Fitch, Rt. 5, Jonesboro, Tenn. 37639.
 FITE, Jo Anne (Journ., N. Brazil, terminated June 30), 2349 Maxine Dr., S.E., Marietta, Ga. 30060.
 FOSTER, Rev. & Mrs. James B. (Ghana), 2829 Heyward St., Columbia, S.C. 29205.
 GAINES, Jane Ellen (Nigeria), 207 N St., Talladega, Ala. 35160.
 GARRITT, Mrs. James L. (Eq. Brazil), 126 Lockwood Ct., Columbus, Ga. 31906.
 GLADEN, Rev. & Mrs. Van (Mexico), c/o S. H. Gladen, 6025 Walnut Dr., Ft. Worth, Tex. 76114.
 GOLDFINCH, Rev. Sydney L., Sr. (Costa Rica), c/o Ralph Hays, Tift Coll., Forsyth, Ga. 31029.
 GIBBS, Rev. & Mrs. Urban L. (Nigeria), 3008 N. Virginia, Oklahoma City, Okla. 73106.
 GRIFFIN, Rev. & Mrs. Clarence O. (Indonesia), 37 Pinckney St., Greenville, S.C. 29601.
 GRINDATAP, Dr. & Mrs. Wilmer H. (assoc., Israel), Box 147, Red River, N.M. 87558.
 QUERRY, Judith (Journ., Honduras, terminated June 30), Rt. 3, Box 195, Moncks Corner, S.C. 29461.
 GUERRA, Rev. & Mrs. William J. (assoc., Germany), 4301 MacDill Ave., Tampa, Fla. 33611.
 HALL, Adrian (Journ., Ghana, terminated June 30), 6123 W. Herridge Ln., Glendale, Ariz. 85301.
 HALL, Diane (Journ., Vietnam, terminated June 30), 5006 Regent Rd., Richmond, Va. 23230.
 HARPER, Hilda P. (Journ., Peru, terminated June 30), c/o Paul Nunnery, Box A Delta Sta., Jackson, Miss. 39232.
 HARRISON, Sharon (Journ., Tanzania, terminating July 31), 5058 Creekmoor, San Antonio, Tex. 78220.
 HAYNER, Patricia (Journ., Tanzania, terminated June 30), Rt. 2, Clearview Dr., Mt. Juliet, Tenn. 37122.
 HERN, Rev. & Mrs. William O. (Egypt), 436 Mill Brook Rd., Raleigh, N.C. 27609.
 HILL, J. Allen (Journ., Philippines, terminating July 31), 3197 Pinehill Dr., Decatur, Ga. 30032.
 HILL, Rev. & Mrs. John B. (Nigeria), c/o Overbrook Bap. Church, B. North St., Greenville, S.C. 29616.
 HINKLE, John W. (Journ., Malawi, terminated June 30), 211 Daytona Pl., Elizabethton, Tenn. 37643.
 HIX, Rev. & Mrs. Glenn L. (Taiwan), Blasco, N.C. 27209.
 HOLLEY, Rev. & Mrs. Herbert H. (Malaysia), 2111 Winona Ave., Montgomery, Ala. 36107.
 HORTON, Rev. & Mrs. Frederick M. (Japan), 3504 12th St., N.E., Washington, D.C. 20017.
 HORTON, June (Journ., S. Brazil, terminated June 30), 758 N. 21 St., Birmingham, Ala. 35206.
 HOSHIZAKI, Rev. & Mrs. Reiji (Japan), 2551 Gramercy W., San Antonio, Tex. 78228.
 HOWARD, Rev. & Mrs. Stanley P., Jr. (Japan), 1625 Wooded Acres, Waco, Tex. 76710.
 HUNNARD, Mary Anna (Journ., Rhodesia, terminated June 30), 610 McFadden, Ponca City, Okla. 74601.
 HURKISON, Edna R. (Journ., Kenya, terminating July 31), Box 300, Ripley, Miss. 38663.
 INGOUP, Rev. & Mrs. John B. (Indonesia), 3021 Samford Ave., Shreveport, La. 71103.
 JACKA, Rev. & Mrs. Hal K. (Indonesia, Box 152, Lanett, Ala. 36863.
 JACKSON, Alma (S. Brazil), 510 S. Center St., Pasadena, Tex. 77502.
 JESTER, Dr. David L. (Nigeria), Campbellsville Col., Campbellsville, Ky. 42718.
 JOHNSON, Charles G. (Journ., Tanzania, terminated June 30), Box 505, Brinkley, Ark. 72021.
 JONES, Alyce (Journ., Liberia, terminated June 30), 801 E. Woodruff, N. Little Rock, Ark. 72116.
 KELLEY, Pamela (Journ., Rhodesia, terminated June 30), 1208 Roberts St., Camden, S.C. 29020.
 KEYBA, Rev. & Mrs. Leslie G. (Honduras), Rt. 2, Box 286, Waterproof, La. 71375.
 KRAUSCHWITZ, W. A. (Journ., Nigeria, terminated June 30), 321 Churchill Ct., Elizabethtown, Ky. 42701.
 LAING, Rev. & Mrs. Donald K. (S. Brazil), c/o Mrs. Sybil Williams, 10308 Whitehaven, Oklahoma City, Okla. 73120.
 LAWTON, Rev. & Mrs. Deaver M. (Taiwan), c/o T. T. Holloway, 4226 Bowser Ave., Dallas, Tex. 75219.
 LEWIS, Dr. & Mrs. Wilbur C. (Paraguay), 1244 SW. Binkley, Oklahoma City, Okla. 73109.
 LOW, Jon (Journ., Nigeria, terminated June 30), 1423 Creeknore Dr., Canyon, Tex. 79015.
 MAHAFFEY, Rev. & Mrs. Jack B. (Thailand), Mt. Creek Bap. Church, Rt. 5, Greenville, S.C. 29609.
 MARTIN, Rev. & Mrs. Henry D. (Nigeria), 883 Summershade Ln., Memphis, Tenn. 38116.
 MARTIN, Marilyn (Journ., Guatemala, terminated June 30), 11019 Watterson Dr., Dallas, Tex. 75228.
 MAYER, Marilyn (Journ., Nigeria, terminated June 30), 2636 Jackson, St. Joseph, Mo. 64507.

MILBURN, Gary B. (Journ., Ghana, terminated June 30), 2010 16th, Lubock, Tex. 79401.
 MILLER, Rev. & Mrs. Charles L. (Philippines), 3770 Washington, Ft. Myers, Fla. 33901.
 MILLER, Rev. & Mrs. David L. (N. Brazil), c/o N. H. McCauley, 3917 Via Valmonte, Palos Verdes Estates, Calif. 90274 (after Aug. 5).
 MITCHELL, Rev. & Mrs. H. Barry (N. Brazil), 207 W. Polk St., Greer, S.C. 29631.
 MONTGOMERY, Gail (Journ., Philippines, terminated June 30), Rt. 3, Box 333, West Point, Miss. 39773.
 MOON, Rev. & Mrs. J. Loyd (Eq. Brazil), 5001 N. Oak St., Trafficway, Kansas City, Mo. 64118.
 MORRIS, Rev. & Mrs. Richard H. (Taiwan), 303 East St., Somerville, Tenn. 38068.
 MULLINS, Dr. & Mrs. L. Darrell (Indonesia), 146 E. Grande Ave., Johnson City, Tenn. 37601.
 MYERS, Dr. & Mrs. Karl J., Jr. (Nigeria), 153 Cambridge Cr., Spartanburg, S.C. 29301 (to return to the field early in Aug.).
 NICHOLS, Dr. & Mrs. Buford L. (Indonesia), 1801 S. Ninth, Waco, Tex. 76706.
 NICKELL, Dr. & Mrs. John A., Jr. (Nigeria), 449 Coventry, Nashville, Tenn. 37211.
 NICKELL, Linda (Journ., Korea, terminated June 30), Rt. 6, Atoka, Okla. 74523.
 NUCKER, Arnold H. (Journ., Liberia, terminated June 30), c/o Mrs. R. H. Hudson, 3310 Martin Ave., Greensboro, N.C. 27405.
 ODUM, Rebecca (Journ., Japan, terminated June 30), 1615 Iola Dr., Valdosta, Ga. 31601.
 OLIVER, Dr. Vellyn (Philippines), c/o Mrs. W. H. Oliver, Hampton, Ark. 71744.
 OLIVER, Rev. & Mrs. Edward L. (Japan), 1709 Johnston, Tampa, Fla. 33603.
 OLSON, Carole (Journ., Japan, terminated June 30), 3339 Ridgeoak Dr., Dallas, Tex. 75234.
 ORR, Mr. & Mrs. Donald L. (Colombia), Rt. 1, Box 147, Midland, Tex. 79701.
 PARKER, Mr. & Mrs. Robert, Jr. (Rhodesia), 106 W. Close St., Ft. Mill, S.C. 29715.
 PATTON, Rev. & Mrs. Glenn (Lebanon), Box 174, Jamestown, Tenn. 38556.
 PICKER, George C. (Journ., Vietnam, terminated June 30), 218 S. Peach, Tyler, Tex. 75701.
 PINSON, Marilyn (Journ., Liberia, terminated June 30), 2402 Beech St., Ashland, Ky. 41101.
 PONDRE, Wanda (Paraguay), Rt. 1, Paula Valley, Okla. 73075.
 POOL, Dr. & Mrs. J. Christopher (Nigeria), Box 773, San Marcos, Tex. 78666.
 PORLH, A. Raymond (Journ., Argentina, terminated June 30), 4956 Cole Rd., Memphis, Tenn. 38117.
 POTTER, Rev. & Mrs. Paul H. (Dominican Rep.), 579 N. Clay, Marshallfield, Mo. 65706.
 PRUITT, Rev. & Mrs. Morris C. (Togo), 503 N. 18th, Lamesa, Tex. 79331.
 RICHARDSON, Dr. & Mrs. W. D. (Ghana), 62 Bridlespur Ln., Rt. 1, Troy, Ill. 62294.
 RIDDLE, Joyce Faye (sp. prof. nurse, Gaza), c/o S. P. Riddle, Rt. 1, Box 380, Black Mt., N.C. 28711.
 ROHM, Alma H. (Nigeria), 745 Wainwright, Houston, Tex. 77022.
 SCHMIDT, Rev. & Mrs. Sidney P. (Malaysia), 446 Maiden St., Thermopoli, Wyo. 82443.
 SHARR, Rev. & Mrs. Stockwell B. (Singapore), c/o Martha Leuschner, 1313 S. Seventh, Waco, Tex. 76706.
 SELLERS, Robert P. (Journ., Indonesia, terminating July 31), 123 Joanna Ave., Tavares, Fla. 32778.
 SMITH, Rev. & Mrs. Donald R. (Venezuela), 4804 Stanley, Ft. Worth, Tex. 76115.
 SMITH, Linda (Journ., Peru, terminated June 30), 1609 Acker Dr., Albany, Ga. 31705.
 STANLEY, Rev. & Mrs. James I. (Philippines), c/o R. O. Reavis, 4365 Grandberry St., Beaumont, Tex. 77705.
 STARMER, Dr. & Mrs. Roy P. (Italy), 731 Danke Ave., Knoxville, Tenn. 37917.
 SWANN, Roger L. (Journ., Kenya, terminated June 30), Rt. 12, McNelly Rd., Knoxville, Tenn. 37918.
 TAYLOR, Lora (Journ., Rhodesia, terminated June 30), 5000 Fourth, Ft. Arthur, Tex. 77640.
 THOMAS, Phyllis (Journ., Fr. West Indies, terminated June 30), Rt. 3, Lillington, N.C. 27546.
 THORNE, Rev. & Mrs. Dale O. (Israel), 1772 E. 14th Pl., Tulsa, Okla. 74104.
 VALLEIRIO, Rev. & Mrs. Erling C. (Eq. Brazil), 2415 Country Club Rd., Spartanburg, S.C. 29302.
 VANDIVER, Roy A. (Journ., Nigeria, terminated June 30), Rt. 4, Box 413, Ft. Worth, Tex. 76112.
 VIRKLER, John S. (Journ., Bermuda, terminated June 30), 3500 Riverside Dr., Richmond, Va. 23225.
 WELLS, Rev. & Mrs. Frank S. (Indonesia), 1436 Third Pl., NW., Birmingham, Ala. 35215.
 WHITE, Rev. & Mrs. J. Wayne (Mexico), c/o Laurie Dudley, 6827 Casa Loma, Dallas, Tex. 75214.
 WICKS, Dr. & Mrs. Harold D. (Nigeria), Box 233, New Hope, Ala. 35760.
 WIGGS, Rev. & Mrs. Charles W. (Korea), 404 W. Whitaker Mill Rd., Raleigh, N.C. 27608.
 WILLIAMS, Rev. & Mrs. C. Benton (Thailand), Rt. 2, Seymour, Tenn. 37865.
 WILLIAMS, Juanita A. (Journ., Switzerland, terminated June 30), c/o Mrs. J. B. Williams, Box 248, Klitredge, Colo. 80457.

In Memoriam

ROBERT F. RICKETSON

Born La Grange, Ga., Jan. 9, 1903
 Died Davao City, Philippines,
 May 29, 1970

Robert F. Ricketson, 67, missionary educator in the Orient for 30 years, died May 29 in a hospital in Davao City, Philippines. Funeral services were held in Baguio, Philippines. He had suffered several heart attacks since last October, and he never regained sufficient strength to return to the U.S. He had been stationed in the Philippines since 1952.



Until his illness Ricketson taught at Southern Baptist College, M'ang, Mindanao; he was president of the college 1963-66. Earlier he had taught in the Philippine Baptist Theological Seminary, Baguio, for 11 years, and helped organize a church and served as its pastor for several years.

Appointed for China in 1936, he did educational and evangelistic work in Chefoo, Wuhsien (formerly Soochow), and Shanghai. He lived under Japanese occupation in the late 1930s and early 1940s and spent nearly two years under Communist rule in Shanghai before he left China in 1951.

He held degrees from Mercer University, Macon, Ga. (B.S.Ed., B.A., M.A.), George Peabody College for Teachers, Nashville, Tenn. (B.S. in library science), and Southwestern Baptist Theological Seminary, Fort Worth, Tex. (Th.M., Th.D.).

Among his survivors are his widow, the former Bette Abernethy, of Hollis, Okla., and their sons, James E. Ricketson, of New York City, and Samuel A. Ricketson, a Southern Baptist missionary to Taiwan since 1966.

WILSON, Rev. & Mrs. Ernest C., Jr. (S. Brazil), 1933 Hines Blvd., Wichita Falls, Tex. 76203.
 WRIGHT, Dr. & Mrs. Morris J., Jr. (Japan), 1107 Wilma Lois St., Pasadena, Tex. 77502.
 WYATT, Laura Ann (Journ., Ghana, terminated June 30), 1121 Vista Grande, NW., Albuquerque, N.M. 87105.

Departures to the Field

ANDERSON, Dr. & Mrs. Maurice J., Hong Kong.
 BENEDICT, Mr. & Mrs. Paul W., Jr. (assoc.), Japan.
 BENNETT, Rev. & Mrs. E. Preston, Japan.
 BILLINGS, Rev. & Mrs. Herbert D., Guatemala.
 BULLINGTON, Rev. & Mrs. Billy L., Togo.
 BUMPUS, Rev. & Mrs. Claud R., S. Brazil.
 CARROLL, Dr. & Mrs. Daniel M., Jr., Jamaica.
 CARTER, Mr. & Mrs. Jack L., Thailand.
 CHAMBERS, Mr. & Mrs. V. W., Jr., Mexico.
 CHILTON, Mr. & Mrs. Charles A., Philippines.
 COLE, Mr. & Mrs. Phillip (assoc.), Liberia.
 CROMER, Rev. & Mrs. Ted E., Liberia.
 CULPEPPER, Dr. & Mrs. C. L., Jr., Taiwan.
 DAVIDSON, Rev. & Mrs. Roy O., Jr., Malawi.
 DOYLE, Rev. & Mrs. Lonnie A., Jr., Eq. Brazil.
 HATON, Mr. & Mrs. Paul D., Uganda.
 EVANS, Rev. & Mrs. Bobby D., Malaysia.
 FAW, Rev. & Mrs. Wiley B., Nigeria.
 FORD, Rev. & Mrs. Marvin R., Ecuador.
 FREDENBURG, M. Evelyn, Nigeria.
 GIBSON, Mr. & Mrs. James Edward, Kenya.
 GREENWOOD, Rev. & Mrs. Richard R., Guatemala.
 HAGOOD, Dr. Martha, Nigeria.

(Continued on next page)

Missionary Family Album

(Continued from preceding page)

HARDY, Rev. & Mrs. Robert D., Japan.
HARPER, Rev. Leland J., Paraguay.
HAWKINS, Mr. & Mrs. Fred L., Jr., S. Brazil.
HAYLOCK, Rev. & Mrs. Arthur R., Dominican Rep.
HENDERSON, Dr. & Mrs. W. Griffin (assoc.), Hong Kong.
HUNT, Betty Jane, Korea.
JOHNSTON, Rev. & Mrs. James D., Nigeria.
JONES, Rev. & Mrs. Archie V., Ecuador.
KENNEDY, Rev. & Mrs. Thomas J., Nigeria.
KINGSTON, Rev. & Mrs. Gene B., Malawi.
LACROIX, Rev. & Mrs. Charles H., Argentina.
LEACH, Rev. & Mrs. J. Marvin, Indonesia.
LEWIS, Rev. & Mrs. T. Leighton, Jr., Brazil.
LINDWALL, Rev. & Mrs. Hubert N., Guatemala.
LOVE, Rev. & Mrs. Max H., Japan.
MCALL, Rev. & Mrs. Louis H., Guam.
MCCLAY, Dr. & Mrs. Donald B., Philippines.
MEFFORD, Rev. & Mrs. Joseph W., Jr., Spain.
MERRITT, Rev. & Mrs. John W., Italy.
MOORE, Bonnie Mae, Nigeria.
MORLEY, Maxine, Ghana.
MURPHY, Rev. & Mrs. John W., Italy.
PATTON, Rev. & Mrs. John H., Thailand.
PINKSTON, Rev. & Mrs. D. Edwin, Ivory Coast.
PLUNK, Rev. & Mrs. Moll R., Argentina.
RANDALL, Josephine, Japan.
REDDING, Rev. & Mrs. James C., Peru.
REDFORD, Rev. & Mrs. Donald H., Costa Rica.
RICHARDSON, Rev. & Mrs. J. W. H., Jr., Nigeria.
RICHMANSCHNEIDER, Rev. & Mrs. J. W., Kenya.
ROBERTS, Rev. & Mrs. Hoyt M., Honduras.
ROPER, Anita, Nigeria.
RUMMAGE, Rev. & Mrs. Ralph L., Rhodesia.
SANDERS, Rev. & Mrs. Edward O., Indonesia.
SLACK, Rev. & Mrs. James H., Philippines.
SPRAN, Rev. & Mrs. Bobby L., Thailand.
SPIRO, Rev. & Mrs. Donald J., Jr., Brazil.
STEVENS, Dr. & Mrs. Howard L., Mexico.
TINKLE, Amanda, Nigeria.
TOLAR, Dr. & Mrs. Jack E., Jr., Nigeria.
TROOP, Rev. & Mrs. J. Eugene, N. Brazil.
VEATCH, Rev. & Mrs. Carol A., Sr., Bahamas.
VERNER, Rev. & Mrs. W. Eugene, Ghana.
WALKER, Mr. & Mrs. Graham B. (assoc.), Singapore.
WELMAKER, Dr. & Mrs. Ben H., Colombia.
WILLIAMS, Dr. & Mrs. Allen G., Sr. (assoc.), employed for Tanzania, Kenya.
WILLIAMSON, Dr. & Mrs. Guy S., Mexico.
WILSON, Dr. & Mrs. Harlan I., Thailand.
WILSON, Miriam, Yemen.
WINGO, Nancie, Lebanon.
WOLF, Sr. & Mrs. R. Henry, Mexico.
YOUNG, Dr. & Mrs. James M., Jr., Yemen.

Field Assignments

VIRIPI, Rev. & Mrs. Weldon H., Barbados, effective June 24.

Transfers

LEWIS, Rev. & Mrs. Harold W., Trinidad to Surinam, June 24.
WILSON, Miriam, Italy to Yemen, June 30.

Resignations

CHENET, Rev. & Mrs. Charles H. (Mexico), June 30.
KORIKAMP, Paula (Mexico), June 20.
LAW, Rev. & Mrs. Jean H. (Kenya), June 30.
PORTER, J. Linda (Nigeria), June 30.

Assignments Terminated

RIMM, Joyce Pave (sp. proj. nurse, Gaza), July 31

Births and Adoptions

BRAY, Martha Marie, daughter of Rev. & Mrs. Albert L. Bray (appointed for Colombia), May 12.
DUNN, Ashleigh Ann, daughter of Rev. & Mrs. William T. Dunn (Lebanon), May 29.
HENSLEY, Melanie, daughter of Rev. & Mrs. Robert L. Hensley (S. Brazil), June 2.
LAUGHBRIDGE, Edward Harrell, Jr., son of Rev. & Mrs. Edward H. Laughbridge (assoc., Trinidad), May 17.
MCNEE, Merrill Douglas, son of Dr. & Mrs. Merrill D. McNeer, Jr. (Gaza), May 3.
MUSEN, Holly Sue, daughter of Mr. & Mrs. James D. Musen (Kenya), June 11.
RADER, Gregory Allen, son of Rev. & Mrs. Dick A. Rader (Zambia), June 5.
SANDERSON, Micah Jay, son of Mr. & Mrs. John C. Sanderson (Trinidad), May 22.
WIGGERS, Larry David, Jr., son of Rev. & Mrs. Larry David Wigger (Vietnam), May 20.

Deaths

BREEDEN, Mrs. Lola, mother of Dr. L. Glynn Breeden (Colombia), June 6, Shamrock, Tex.
DOMINERY, L. L., father of Margaret (Mrs. J. Earl) Pucack (S. Brazil), May 16, Albany, Ga.
OLSON, Mrs. B. L., mother of Rev. Charles H. Morris (Malaysia), May 24.
RICKETSON, Robert P. (Philippines), father of Samuel A. Ricketson (Taiwan), May 29, Davao, Philippines.

LETTERS

I read in the June issue, "Budgetary requests from the mission fields amount to \$7,716,000 more than our total resources can provide" (Missions Update, Cover IV). My first thought was, "This is a cause where much prayer is needed," and I have prayed that in some way the money needed would be provided; \$7,716,000 is more money than I can think of.

Then I thought of 11 million Southern Baptists. I am a little person with a little retirement income, but if I do what I can and pray others like myself might do their best . . . with God all things are possible. I am sending a little check and will continue to pray that the needed money will be provided.

It is also my prayer that there will be more mission volunteers to meet the personnel needs.

Thanks for putting out a magazine that I can use as a call to prayer. I love to read the short paragraphs and keep the magazine where I can read them as a prayer reminder.

[Name withheld]
Fountain Hill, Arkansas

In an effort to avoid the stereotyped "God bless all the missionaries on the Calendar of Prayer" kind of praying, each GA was assigned the name of a missionary. Each was to imagine that she was that particular missionary and to tell us back home what her prayer requests were.

When Linda's turn came she said simply, "Pray that I'll stay alive." Some of the girls immediately protested that this was a selfish prayer. Linda jumped to her feet and indignantly declared, "It is not!" Then, her eyes flashing, and still in her role as missionary, she said, "You sent me over here to Vietnam to tell these people about Jesus, and I sure won't tell them dead. So you'd just better be praying that I stay alive."

In the discussion that followed, the girls mentioned missionaries like Bill Wallace and spoke of how his death was used for God's glory. We finally came to the conclusion that it was really Bill Wallace's death to self so completely and beautifully while living that it resulted in his physical death.

SMITH, Madison H., Sr., father of Shelby A. Smith (Trinidad), June 13, Bessemer, Ala.
WILSON, Mrs. Ida, mother of Rev. Gene O. Wilson (S. Brazil), June 2.

Marriages

BONO, Sandra Lynne, daughter of Rev. & Mrs. C. Clayton Bond (Togo), to Nelson Osamu Haya-shida, May 29, Houston, Tex.
MCCLAY, Charles Sidney, son of Rev. & Mrs. John S. McClay (Nigeria), to Ruth Esther Schuster, June 14, Knoxville, Tenn.
GARY, Arvilla Jean, daughter of Rev. & Mrs. T. Eugene Gady (assoc., Liberia), to Winston Edward Humphrey, June 27, Loudon, Tenn.
POE, John A., Jr., son of Rev. & Mrs. John A. Poe, Sr. (S. Brazil), to Georgia Gardner, June 7, Hales Creek, N.C.
SCOTTFORD, Sharon Jean, daughter of Rev. & Mrs. Matthew A. Scottford (Iap. Spanish Pub. House), to Pat Fees, May 24, Waco, Tex.
WILLIAMS, Beverly, daughter of Rev. & Mrs. C. Benton Williams (Thailand), to Timothy Hous-ton Scarborough.

Degrees Conferred

Howard L. and Norma Stevens (Mexico) each received the doctor of education degree from the University of Georgia, Athens, June 6.

The girls came to realize that Linda's prayer wasn't a selfish prayer at all, since she was thinking of the preservation of her life not for her own use, but that God might use it to tell others of his love.

Linda's remarks caused me to wonder if, in our affluent society where we are constantly cautioned to protect our investments, our missionaries aren't saying to us: "You have much invested in your missionary enterprise—in personal and physical properties. The best protection is an umbrella of prayer."

Mrs. Margaret LaPierre
Kingsland, Virginia

Thank you so very much for making THE COMMISSION available to us military chaplains who are serving overseas alongside those wonderful Southern Baptist missionaries. I have just received the May issue; am impressed by your editorial entitled "Let Them Know," and agree as to the efficacy of notifying the local English-speaking Baptist church as to the presence in their area of a Baptist. I recommend this especially for the wives and parents of military men.

Let me confess, however, that I could not have conscientiously made that recommendation just a few years ago. In fact, I was stationed in Germany when the first such church, established with the primary intent of serving military people, was established. For whatever reasons, there was antithesis between these churches and the military chapels—hard feelings between Southern Baptist pastors and Southern Baptist chaplains.

I have become convinced that the big problem has been a lack of significant communication. With the chaplains serving under the Home Mission Board and the pastors serving under the Foreign Mission Board,* there has been no mutual planning—apparent to me in the field, that is. Any cooperation, necessary for a Christian thrust into the military community, has depended entirely upon the two men who meet on the spot—the pastor and the chaplain. Such cooperation is possible, and, when mutual, the results are dramatic. How pleasing it has been to work together here in Japan with [Missionary] Roy Frierson, the pastor of Zama Baptist Church. He and I arrived in the area within a few months of each other, each with the determination to find ways of cooperating together.

Our investigation into the many methods of such working together continues but, in the meantime, congregations, both at the church and at our military chapels in the area, have grown.

My pitch is that such cooperation should be typical of all such relationships, but I assume that you knew that it is not. How pleasing it would be for there to be some serious study on the denominational level of ways of developing such cooperation. I offer my services, if needed, in such a study.

Chaplain (Col.) Arthur J. Estes
Hdqs., U.S. Army, Japan

* At some English-language Baptist churches overseas, particularly some of those in Europe, the pastor is called from the U.S. by the church membership, much the same as a Baptist church in the States might call a pastor, and he is neither appointed nor employed by the Foreign Mission Board.

Three Countries Added

Laos, Barbados, and Surinam were added to the list of countries to which Southern Baptist missionaries are assigned as the result of actions by the Foreign Mission Board during its June meeting at Ridgecrest (N.C.) Baptist Assembly. This brings to 75 the number of fields to which Southern Baptist missionary personnel are assigned.

LAOS was approved as a mission field in March. At the June meeting two Louisiana couples, the Jerald W. Perrills and the J. Murphy Terrys, were appointed for Laos. Both couples expect to start ministries in Vientiane, the administrative capital, probably concentrating on university students.

Five other couples were appointed, and one couple was employed as missionary associates during the June meeting.

* * * *

BARBADOS, an island in the West Indies, was designated a mission field and the location of a proposed Caribbean Baptist theological seminary and a training center for ministers. Assigned to begin the work were the Weldon E. Vlietels, missionaries to the Bahamas 1959-68, who were reappointed by the Board in April. In the Bahamas, Vlietel directed a Baptist theological institute and a high school. A second couple is being sought to work with them.

Barbados was recommended as the site of the new educational center because of the island's strategic location, stable government, favorable immigration laws, and ample opportunity for a Baptist witness. Charles W. Bryan, secretary for Middle America and the Caribbean, told the Board. In addition, Bridgetown, the capital, is the location of a college of arts and sciences of the University of the West Indies.

First phase of theological training will be carried through a minister training center, Bryan reported. He listed as purposes of the center: to further theological extension schooling in the Caribbean, to provide training seminars for Baptist leaders, and to prepare and recommend theological literature for English-speaking areas of the Caribbean.

* * * *

SURINAM, also known as Dutch Guiana, on the northern coast of South America, will have as its first Southern Baptist missionaries Mr. and Mrs. Harold W. Lewis, being transferred from Trinidad.

They are to begin work in Surinam following language study and are believed to be the first Southern Baptist missionaries to study Dutch, the official and commercial language of Surinam. The native language is Taki-taki, a pidgin English. The population is a mixture of Creoles, Negroes, Asians, and Amerindians.

New Constitution Under Study

A proposed new constitution for the Baptist Union of SPAIN is to be formally presented for adoption at a special convention in September. Copies have been distributed to the 53 churches for study.

The Union's executive committee drafted the document and expressed hope it will strike a balance between rights and responsibilities of the churches in their relationships with the Union, reported European Baptist Press Service.

According to the new constitution, churches would have the right to expect certain help from the Union, and the Union would expect churches to contribute regularly and according to a percentage scale to the Union budget. Annual meetings of representatives from the churches would replace the present schedule that calls for meetings only every second year.

Cal Graduating Class Largest

The largest class in the 18-year history of International Baptist Theological Seminary, Cali, COLOMBIA, took part in the school's 14th graduation ceremony recently. Degrees or diplomas in theology or Christian education went to 23 students from five countries.



Board History

Autographing a copy of the new Foreign Mission Board history during the Foreign Missions Conference, Ridgecrest (N.C.) Baptist Assembly, in June is Executive Secretary Baker J. Cauthen. The volume, *Advance: A History of Southern Baptist Foreign Missions*, was written by Cauthen and other Board staff members. The history, prepared in connection with the Board's 125th anniversary, is on sale in Baptist Book Stores, \$4.95.

Convention a Reunion

"This will long be remembered as 'our family reunion convention,'" one of the speakers told the Nigerian Baptist Convention at its May meeting in Zaria, NIGERIA. "For the first time in three years," reported the Albert H. (Bert) Dysons, Jr., missionaries, "our Christian brothers and sisters from the former war enclave were able to be with us."

When the convention program committee last year chose the theme for the 1970 meeting the civil war was still raging. The theme picked: "Christ, Our Peace."

Graduate Goes Home

The first church in EAST PAKISTAN related to Southern Baptist mission work has become the first to have a seminary-trained pastor. Simon H. Sircar, an April graduate of the Philippine Baptist Theological Seminary, Baguio, came "home" to Dacca to become pastor of Immanuel Baptist Church. The congregation will pay the pastor's total salary.

Immanuel Church was organized in 1963, and Missionary W. Trueman Moore served as pastor for six years. A new building was dedicated last January. Southern Baptists provided the site and nearly three-fourths of construction costs, and the 61-member congregation paid the rest.

NEWS

Ordination a First

David Chan became the first Singaporean to be ordained to the gospel ministry as a result of Southern Baptist mission work in SINGAPORE and Malaysia on June 14, reported Ione Gray, Foreign Mission Board International writer and editor. Chan was ordained by Eternal Life Baptist Church, of which he is pastor. Other Baptist pastors have been ordained in Singapore, but Chan is the first native of Singapore.

Church members, pastors and lay people from the other ten Baptist churches and two chapels of the city, Southern Baptist missionaries, and assorted guests filled the church to overflowing for the ordination. Chan graduated from Malaysia-Singapore Baptist Theological Seminary, Penang, Malaysia, in 1967.

Belgian Telecast Scheduled

The live broadcast of a worship service from the Baptist church in Grace-Berleur, near Liège, BELGIUM, is slated for December by the Belgian national television agency. It is regarded by Belgian Baptist leaders as extraordinary attention for a group numbering only about 300 throughout the country.

Irish Growth Unbroken

Unbroken growth in membership has been enjoyed by Baptists in IRELAND since 1941, when they numbered about 4,600, according to the general secretary of the Baptist Union of Ireland. During the past year churches affiliated with the Union gained 264 members, and the total exceeded 7,000 for the first time—now a record 7,186.

At its 1970 session the Union welcomed the first new Baptist church to be launched in the Republic of Ireland since 1891. The 11-member congregation meets in borrowed facilities in downtown Dublin.

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Fans at Ridgecrest

Children of foreign missionaries to Brazil attending Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly gather around a radio to hear a shortwave broadcast of the World Cup soccer match in Mexico City, Mexico. (Brazil won the cup for the third time.) The fans, left to right, are: David Johnson, David and Paul Mitchell, Anna Oliver, and Tom, Robert, and Elizabeth Kirk. Total conference registration reached 2,573. During the conference a total of 304 persons made public commitments to Christ and church-related vocations. The Foreign Missions Conference at Glorieta (N.M.) Baptist Assembly is scheduled for August 20-26.

Document Supports Hospital

Unexpected support for the Baptist hospital being built in Bukittinggi, West Sumatra, INDONESIA, has been received in a document written by a high-level Indonesian government figure. (Plans for the hospital have encountered opposition, and years of negotiation were necessary before construction could begin.)

The document's main points: A sound legal basis exists for establishing the hospital; the Christian institution would spotlight Indonesia's legal guarantee of religious freedom and would not threaten the religious faith of Muslims; essential medical needs of the area's one and a half million inhabitants are not now being met; the Baptist presence would bring cultural and economic stimulation to the area.

The only missionary doctor assigned to the hospital died of a heart attack in June on his way back to the field. (See *In Memoriam*, page 31).

Reavis Named Regional Representative

Don A. Reavis was elected a regional representative for missionary personnel by the Foreign Mission Board during its June meeting at Ridgecrest (N.C.) Baptist Assembly. He has been Baptist Student Union director and Bible instructor at Angelo State University, San Angelo, Texas, since 1967.

Reavis will be stationed in Kansas City, Missouri, where the FMB is establishing a new regional office for recruitment of overseas personnel. He will counsel with persons interested in foreign missions and channel qualified volunteers into screening procedures leading toward missionary appointment.

He will represent the Board in an area including the campus of Midwestern Baptist Theological Seminary, Kansas City, and 19 states west of the Mississippi River. With Reavis' election there are now four regional representatives for missionary personnel. (See page 20.)

Maternal Death Rate Dips

Maternal mortality has declined in almost every country of the world, according to the current World Health Organization statistics. Greatest improvement was noted for Trinidad and Tobago: 12 years ago its rate was one of the highest—405.7 deaths of mothers per 100,000 live births. The ratio has now dropped to 129.7 per 100,000.

The United States is the safest place in the Western Hemisphere to have a baby; the mortality rate is 29.1 mothers per 100,000 live births. Sweden remains the safest place in the world with a rate of only 11.3. In Central and South America the greatest improvement was achieved by Costa Rica and El Salvador.

All Terms To Be Four Years

A new policy regarding terms of service and furloughs for missionaries, "to apply uniformly to all fields," was approved by the Foreign Mission Board to become effective January 1, 1971. The regular term of service in all mission fields will be four years, followed by one year of furlough, according to Winston Crawley, director of the Board's Overseas Division.

Instead of one short furlough option, missionaries will have three choices, with length of furlough depending on the number of months spent on the field: 30 months on the field, four months of furlough; 35 months on the field, six on furlough; or 40 on the field, eight on furlough.

Missionary associates whose service begins after January 1 will be employed for one four-year term. As of January 1 missionaries "actually on the field" where three-year terms have been the policy will be allowed to take their next furlough on that basis (three on the field, one on furlough) and will be subject to the new policy in their next term of service.

"Transportation and communication are much improved, and modern life has reduced the differences between different climatic areas," explained Crawley in commenting on the change. "Furthermore, we have come to feel that the pattern as we have known it does not represent the degree of equity we desire in our arrangements for missionaries."

Responsibility in the Highlands

The plight of victims of a recent earthquake in PERU and "the vast missionary responsibility" to the millions of Indians living in the Peruvian highlands were pointed out by Foreign Mission Board Executive Secretary Baker J. Cauthen at the June meeting of the Board.

"It is our hope that we will be able to extend more widely ministries among these highland people," he said.

In a letter to a Board official, Missionary Keith D. Shelton, stationed in Trujillo, Peru, noted that missionaries have long wanted to establish such ministries among the Peruvian Indians.

"How can we be forgiven for our failure to these dead thousands?" Shelton asked.

'Planned Evangelism' Emphasized

Finnish-speaking Baptists have begun a three-year plan of evangelism to climax in 1972: The first year, 1970, is for informing pastors and evangelists and winning their support. Next year the plan will be presented to the 1,000 members of the churches in the Baptist union. The final year will be for reaching out to the public in FINLAND, nation-wide. The union is stressing "planned evangelism."

"We strongly feel that we must forsake the type of evangelism that centers only around the pastor and the church building for one which makes the individual Christian the key witness through personal contacts," said a representative of the evangelism committee.

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In Memoriam

FRANK BROOKS OWEN

Born Childress, Tex., Feb. 3, 1922

Died Honolulu, Hawaii, June 24, 1970

The only missionary physician assigned to the new Baptist hospital at Bukitittinggi, Sumatra, Indonesia, Frank B. Owen, died June 24 following a heart attack he suffered as he boarded a plane to return to Indonesia after furlough in the States. He was 48.



Since 1963 Owen had operated an outpatient clinic in Bukitittinggi and had been instrumental in negotiations for the building of a hospital. Upon his return to Indonesia, Owen would have seen the dream of the hospital become a reality; he was to participate in the construction, selection of staff, setting up of equipment, and getting the hospital into operation "as a witness of the love of Christ participating in direct church evangelism," as he put it.

In addition to duties as a physician, Owen was also pastor of a congregation in Bukitittinggi. Before moving to Bukitittinggi he was a staff doctor at the Baptist hospital in Kediri, Java, Indonesia, and was a pastor there.

He was a graduate of Howard Payne College, Brownwood, Tex. (B.S.), Southwestern Baptist Theological Seminary, Ft. Worth, Tex. (Th.M.), and Baylor College of Medicine, Houston, Tex. (M.D.). Before missionary appointment in 1954, in addition to his medical internship and residency in Ft. Worth hospitals, he had been pastor, associate pastor, and choir director for churches in Oklahoma and Texas.

Survivors include his wife, the former Virginia Humberson, their five children, his mother, and a sister.

Crane's Assignment Changed

James D. Crane's resignation as missionary field representative for Middle America was accepted by the Foreign Mission Board in June. He and Mrs. Crane were reassigned to conduct a city mission in Guadalajara, Mexico, where they are stationed.

Crane became the Board's first missionary field representative in 1961. He had expressed a desire earlier this year to devote the remainder of his career to preaching and teaching in the Spanish language.

Missions Leader Chosen

Joachim Zeiger has accepted the call to become the first, full-time home missions secretary for Baptists in WEST GERMANY. The 46-year-old pastor will take up the new assignment October 1. His office will be at Bad Homburg, Germany.

Missions Update . . .

MORE THAN 60 NEW MISSIONARY JOURNEYMEN ARE TO BE COMMISSIONED IN RICHMOND, VIRGINIA, AUGUST 6, FOLLOWING ALMOST EIGHT WEEKS OF ORIENTATION AT MEREDITH COLLEGE IN RALEIGH, NORTH CAROLINA. THE NEW GROUP, THE SIXTH CONTINGENT UNDER THE MISSIONARY JOURNEYMAN PROGRAM, WILL SCATTER TO SOME 30 COUNTRIES TO ASSIST CAREER MISSIONARIES FOR TWO YEARS.

SOME OF THE MISSIONARIES WHO LEFT JORDAN IN MID-JUNE IN THE WAKE OF FIGHTING BETWEEN JORDANIAN FORCES AND PALESTINIAN GUERRILLAS IN AMMAN, THE CAPITAL, HAD RETURNED TO JORDAN BY EARLY JULY, ACCORDING TO WORD FROM THE MIDDLE EAST.

THE PARLIAMENT IN PORTUGAL IS TO CONSIDER A NEW RELIGIOUS LIBERTY LAW DURING ITS FALL SESSION, ACCORDING TO A BRIEF ANNOUNCEMENT IN THE LISBON, PORTUGAL, PRESS. THE NEWS ACCOUNT DID NOT ELABORATE ON CONTENTS OF THE PROPOSED LAW. PROTESTANTS HOPE THE SUGGESTED MEASURE WILL EASE SOME RESTRICTIONS THEY NOW ENCOUNTER, SUCH AS WHEN A CHURCH WANTS TO INCORPORATE TO OWN PROPERTY, REPORTED EUROPEAN BAPTIST PRESS SERVICE.

THE FIRST COURT TEST OF THE RIGHTS OF A BAPTIST CHURCH THAT HAS REGISTERED UNDER SPAIN'S RELIGIOUS LIBERTY LAW HAS BEEN INITIATED BY SECOND BAPTIST CHURCH, VALENCIA, SPAIN. AFTER PROTESTS FROM SOME VALENCIA RESIDENTS, POLICE TORE DOWN MORE THAN 250 BAPTIST REVIVAL ANNOUNCEMENT POSTERS FROM WALLS IN THE CITY. SINCE THE CHURCH HAD OBTAINED OFFICIAL PERMISSION FOR THE POSTERS, IT HAS FILED A LEGAL COMPLAINT CHARGING VIOLATION OF RIGHTS, REPORTED THEO SOMMERKAMP FOR EUROPEAN BAPTIST PRESS SERVICE.

EVEN THOUGH ONLY ABOUT HALF OF THE 50 PARTICIPATING CHURCHES AND 10 MISSION STATIONS HAD REPORTED BY THE END OF JUNE, THE INCOMPLETE FIGURES SHOWED MORE THAN 300 PROFESSIONS OF FAITH IN CHRIST DURING THE SPANISH BAPTIST UNION'S NATION-WIDE EVANGELISTIC CRUSADE, HELD IN APRIL AND MAY. IT WAS THE UNION'S SECOND SUCH CAMPAIGN.

BAPTISTS IN BRAZIL NOW NUMBER 319,970, COMPRISING .351 PERCENT OF THE 91 MILLION TOTAL POPULATION OF THAT COUNTRY, ACCORDING TO MISSIONARY EDGAR F. HALLOCK, JR. THIS COMPARES TO A TOTAL OF 183,756 BAPTISTS A DECADE EARLIER, IN 1960, WHEN THEY REPRESENTED ONLY .255 PERCENT OF THE POPULATION. IN 1900 THE 1,932 BAPTISTS IN BRAZIL MADE UP MERELY .017 PERCENT OF THE POPULATION. OF THE PROSPECTS HALLOCK WROTE: "THESE 320,000 BAPTISTS CAN BECOME 1 MILLION BY 1982, OUR CENTENNIAL YEAR, AND WE WILL STILL REPRESENT LESS THAN 1 PERCENT OF THE POPULATION, WHICH IS EXPECTED TO BE 120 MILLION BY THAT TIME. THESE MILLIONS MUST HAVE GOD'S WORD."

A PALACE OF THE MAHARANI OF MYSORE IN INDIA WAS OPENED RECENTLY TO A GROUP OF SOUTHERN BAPTISTS AND INDIAN LEADERS FOR AN AFTERNOON OF SACRED MUSIC. DR. AND MRS. RICHARD H. HELLINGER, MISSIONARY ASSOCIATES, HAD GAINED AN AUDIENCE WITH THE MAHARANI AND SUGGESTED A CONCERT IN ONE OF THE PALACES. THE MAHARANI, A CONCERT PIANIST WHO HAS STUDIED IN AMERICA, RESPONDED FAVORABLY. INVITATIONS WENT TO MORE THAN 50 LEADERS OF GOVERNMENT AND BUSINESS, MEMBERS OF THE ROYAL FAMILY, AND OTHERS.

CLAUDE H. RHEA, JR., DEAN OF THE SCHOOL OF MUSIC AT SAMFORD UNIVERSITY (BIRMINGHAM, ALA.), PRESENTED AN HOUR'S PROGRAM IN THE PALACE, ACCOMPANIED AT THE PIANO BY MRS. WINSTON CRAWLEY, WIFE OF THE FOREIGN MISSION BOARD'S OVERSEAS DIVISION DIRECTOR. THE BAPTIST MISSION HAD INVITED RHEA TO INDIA FOR CONCERTS RELATED TO THE 1970 ASIA BAPTIST EVANGELISTIC CAMPAIGNS.

AMONG THOSE MAKING PROFESSIONS OF FAITH IN CHRIST DURING THE FOREIGN MISSIONS CONFERENCE AT RIDGECREST (N.C.) BAPTIST ASSEMBLY IN JUNE WAS A YOUNG MUSLIM WOMAN FROM GUYANA. SHE AND HER HUSBAND, WHO WAS ALREADY A CHRISTIAN, WERE MARRIED LESS THAN A MONTH EARLIER BY MISSIONARY CHARLES P. LOVE IN GUYANA. THE 20-YEAR-OLD BRIDE ACCEPTED CHRIST FOLLOWING THE FIRST CHRISTIAN WORSHIP SERVICE SHE HAD EVER ATTENDED.

DWIGHT L. Moody, the evangelist, once said, "It is better to train ten men to do a job than to do the job of ten men."

Baptist work in the island nation of the Dominican Republic is clearly in need of "the ten men" to do a job. The Baptist mission effort is only seven years old and has no national pastors. With four churches, five missions, and several medical clinics demanding attention, the three missionary couples who until recently made up the career missionary staff found their energies taxed to the breaking point.

The personnel situation pointed up the need for assistance. Of the missionary personnel now assigned to Dominican Republic one couple began short furlough in May, two couples begin one-year

furloughs this summer, one couple is in language school in Costa Rica, a missionary associate couple arrived in April, one couple arrived in June after reappointment, and two missionary journey-men are midway through their two-year assignments.

In their annual planning meeting last year (when the personnel total was smaller) the missionaries projected an extension program for training future ministers. But programs take time to get started. Local churches have been training members, but the churches desperately needed trained leaders—at once!

Missionary Thomas E. Ratcliff, charged by the Mission with the responsibility for lay training, felt some crash program of leadership training was a must. Teachers, church officers, and lay

preachers deserved immediate attention.

Enlisting the help of all the resident missionaries, Ratcliff projected two short-term training courses: one for Santo Domingo, the capital, and the other for the republic's second center, Santiago.

He chose studies that would be practical and at the same time of interest to the largest number of leaders. Church music was the opening class. Mrs. Scanlon (Sarah) prepared a booklet of basic instructions and taught the class in Santo Domingo. Mrs. Paul E. Potter did the same in Santiago.

Baptists responded with enthusiasm. Laughing as they made the first clumsy movements of beating 2/4, 3/4, and 4/4 time, they came to have a new appreciation of the meaning of music in worship and evangelism. Dominican Baptists, who love to sing, came to know the meaning of notes and how to improve their singing by learning to sing in multi-part harmony.

A teacher in one of the churches spoke to the music class instructor after class one night. "I came in late to the first class of music because I really did not want to learn," was the confession. "But you as a teacher were so enthusiastic that I, too, wanted to learn music. I have been here early each night since then."

The second class centered on improvement for Sunday School teaching methods. In place of books the teacher used pamphlets from the Baptist Spanish Publishing House, El Paso, Texas.

This class not only dealt with improvement of methods, but the key to outreach and the use of Sunday School in evangelism. One woman approached Ratcliff on the Sunday following the course to say, "I want to put into practice what I learned last week. I am starting a Sunday School class in my home."

The final class dealt with "How To Deepen My Spiritual Life by Bible Study," with Ratcliff teaching from the Sermon on the Mount.

To help leaders come directly to the centers from their work the Mission offered a light meal after the first class. The leaders paid a fee to help defray expenses, and Missionaries Paul E. Potter, Mrs. Thomas Ratcliff, and Mrs. Howard Shoemake assisted in planning and serving.

Dwight Moody's goal of ten was over-subscribed, since 65 leaders attended the first study and 20 the second. Most encouraging, the young Mission had taken a decisive step toward preparing Christian leaders for the ministry to which God has called them.

Other courses—longer, more elaborate—are to follow, but in this initial week the Mission took a first step.

Contented students spoke of their appreciation. The most frequent remark: "When do we have another study?"



Mrs. Paul Potter, missionary, teaches basic music course in Dominican Republic.

Missionary Howard L. Shoemake greets youth at the leadership training course.



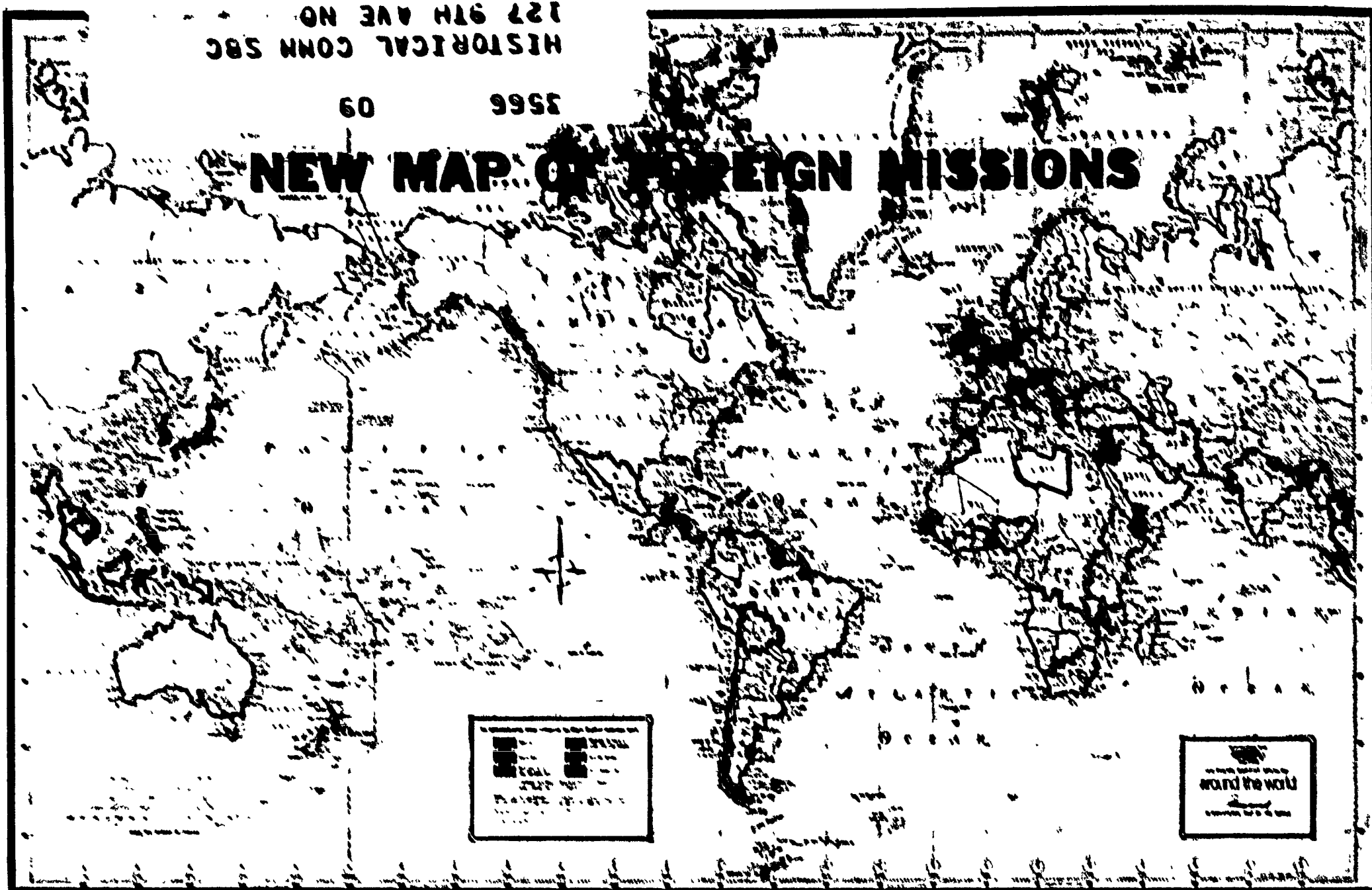
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