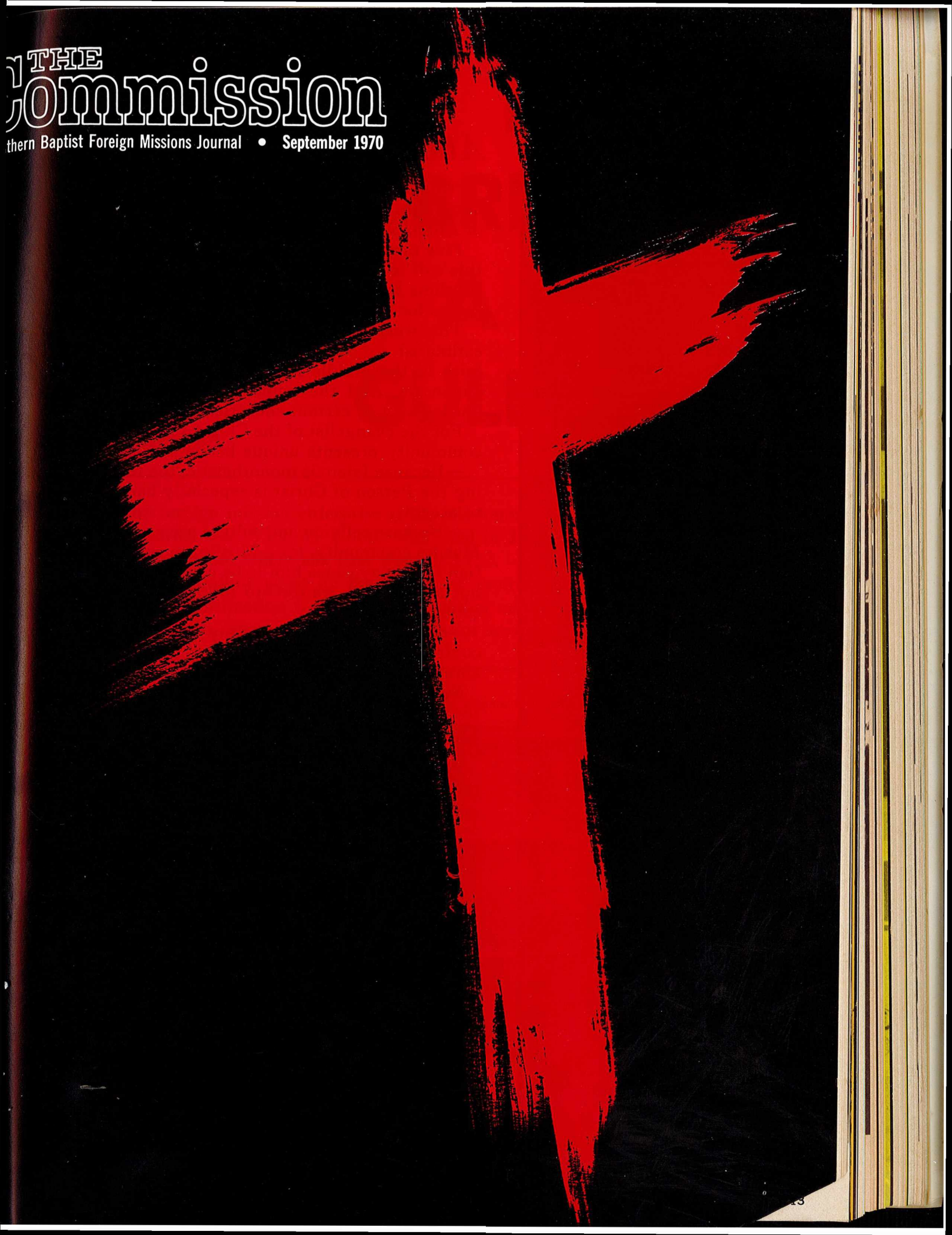


THE Commission

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Commission

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About this issue . . .

"God is most great. . . . I confess that there is no God but Allah. . . . I confess that Muhammad is the prophet of Allah."

Five times a day in many countries a muezzin repeats this call to prayer from a minaret. In response, faithful Muslims kneel in prayer, for prayer is one of the chief duties for a follower of Islam.

The world's second largest religion, Islam has an estimated 493,000,000 followers. It is the predominant faith in the Middle East, North Africa, Pakistan, and Indonesia. And the number of adherents is growing, particularly in certain countries of Africa.

For the evangelist of the Christian gospel, the Muslim community presents unique barriers:

—Because Islam is monotheistic, the teaching regarding the Person of Christ is especially hard for a Muslim to accept.

—Because religion and culture are so close-knit in the Muslim community, for a Muslim to embrace the Christian faith may cause him to be considered an outcast—if not an outright traitor—to his family, his friends, his country.

—Because Islam is, in many cases, a militant faith, confrontation with the Christian gospel is sometimes abrasive.

Seven articles in this issue relate to the encounter of the Christian gospel with the Muslim faith. The articles deal with hard facts about difficulties, but relate also to the impetus of the Christian's commission to evangelize.

One of the articles—the paper by the late Virginia Cobb (beginning on page five)—may well be one of the most significant treatises to appear in this publication.

For the concerned Christian, the articles should constitute a call to prayer—for missionaries and for millions who do not profess a personal faith in Jesus Christ.

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Next Month

A look at the new missionary journeyman. . . . A glimpse of the beginning work in Botswana.



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

MEMBER



TO BRIDGE A GULF

BY JOHNNI JOHNSON

Basic to the foreign mission enterprise is the missionary. Among the most effective of the missionaries was Virginia Cobb, who died in January while in the U.S. on furlough from Lebanon, where she first went in 1952.

The articles that follow point up the purity of motive, the sublimation of self-interest, and the identification with people of another culture that characterized Miss Cobb's life and work. These traits can be goals for service in missions anywhere.

THE BASTA is a Muslim community in Beirut, Lebanon. It's solidly Muslim. Typically Levantine. Old buildings next to new ones. Small shops. Ground-floor garages with apartments rising above.

There is a mosque there, built by the king of Saudi Arabia. And next door another kingly gift: a community hall, which people call the Saudi Center.

About two blocks from this mosque—in the double-ground-floor apartment of a new building—the Arab Baptist Mission had a book store and a reading room. Also there were the offices of the Arab Baptist Publication Center.

On May 12, 1969, the reading room and book store were closed on the advice of government officials. In January 1970 the publication offices were moved from the Basta.

Why?

Two months after the book store and reading room were closed, I put the question to Missionary Virginia Cobb. Sunshine through the open door of her office behind the dismantled reading room made it hard to believe this warm, friendly place was a trouble spot. Virginia had just finished a staff meeting. As we talked, some of her colleagues were packing books from the reading room shelves.

"Look at it this way," Virginia said. "How would you feel if a group of Muslims came into *your* community and

The late Virginia Cobb with Baptist publications in Arabic.



started attracting young people in large numbers?"

With disarming winsomeness, Virginia Cobb had done exactly that. She had led a group of Christians into a Muslim community with a project so compelling to its youth that, in retrospect, it may be fair to say the reading room was too successful.

"When we opened [May 1967], people responded with friendliness," Virginia recounted.

"But things grew. We had hundreds of young people coming in to read books and to borrow them. Those who came found people they could confide in, people they could ask advice from."

Watching neighborhood youth take to this Christian center, Basta people reacted—despite the fact that the staff, for the most part, was Lebanese. They were, in fact, attractive young Christians from a number of the Baptist churches in Beirut and environs.

"I think you would say the community divided very neatly into people who are our friends and leaders who must oppose us," Virginia explained.

When the closing finally came, it was announced quietly. As people returned books they were told they could not borrow any more—for the moment at least.

"If you move to another neighborhood, we will follow you," people said.

"To the moon, or anywhere on earth!" one fellow added.

Many expressed sincere regret.

An elderly woman who accompanied some young children was hard pressed to understand Miss Cobb's explanation of why the book borrowing had to stop.

"May Allah open their hearts," she said sadly.

A neighbor in the apartment building told Virginia that the book store was in trouble because of its message.

"If you didn't have persecution, it would mean you weren't presenting a message," he explained.

The author is assistant to the director of audio-visuals at the Foreign Mission Board. Her extensive report on the conference of Middle East missionaries appeared in the November 1969 issue.

Presenting the Christian message in a Muslim community never has been easy. For serious Muslims who venture into a Christian community it is pretty much the same. In all honesty, both sides admit that the history of Christian-Muslim relations is one long misunderstanding.

The first time Miss Cobb was called to the office of a high government official, his question was, "Why have you moved here?"

"Because," she said, "we don't believe Christians and Muslims should have this misunderstanding and prejudice between them. We think we ought to learn to live together. We believe there should be friendship and understanding."

The official had less trouble with this viewpoint than some of the Christians in Lebanon. Long accustomed to prejudice themselves, some in the Baptist churches expected Miss Cobb and her colleagues to be killed the first day. Others could not understand why any Christian would want to try to live in a Muslim quarter of the city.

"Now," Virginia said, "a few see that the project was feasible and, in fact, has borne fruit."

"What did you hope to accomplish?" I asked.

"We wanted to get into the Basta," Virginia explained to me, "because the national churches were not trying to bridge this misunderstanding. And we felt that by moving into the Muslim neighborhood we could make contact with people."

"But now that the reading room is closed . . . ?" I pressed her for an evaluation.

"We are hoping to maintain the contacts we have begun."

Virginia was firm. And confident. "Just being here is important. We now know many people. We have many friends. We hope to reopen in a place not too far from the Basta because we feel that we can draw a large number of people out of the neighborhood—something we could not have done if we had not started here."

The Baptist book store and reading room in Beirut has reopened in a new



Miss Cobb reading proofs in Arabic.

location between the Christian and Muslim sections of the city. (See page 10.) But without Missionary Virginia Cobb. On January 22, 1970, in Statesboro, Georgia, she died, succumbing to the cancer which first attacked her body before the move to the Basta.

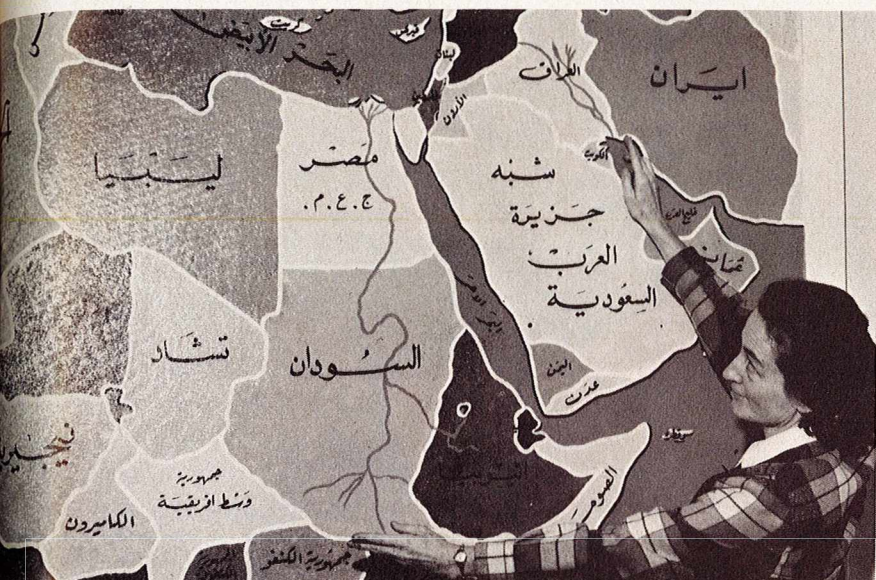
Christian publication work in Arabic will continue. The Baptist missionaries involved in this effort, and others, will sorely miss Virginia. She was an able student of the Arabic language and a skillful editor.

"Why are you here?" I asked Virginia Cobb as we talked in the publications office behind the closed reading room.

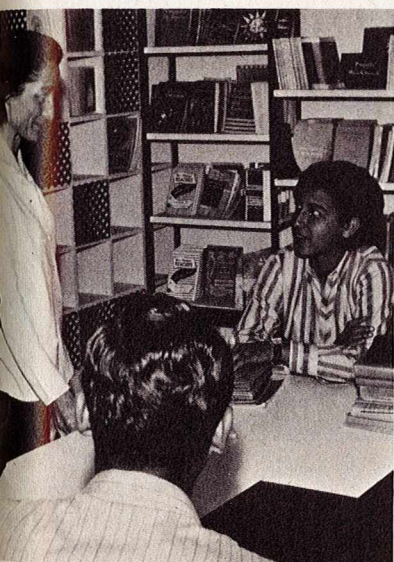
She began deliberately, her forthright manner underscoring the conviction that took her to the Middle East in 1952.

"I think God called me here," she said. "Christ is concerned for these people. He came for them as much as for anyone else. I think there is great hope that Muslims will respond to Christ, although they haven't yet."

Virginia gave a major portion of her 18 years in the Muslim world to publication work, especially to developing an Arabic language correspondence course on the life of Christ. During this work she discovered that Muslims



map of region, missionary indicates outreach of correspondence courses in Arabic.



Beirut reading room before relocation.



Ghassan Khalaf still works with courses.

the great admiration for Jesus Christ and want to know more about him. People respond to our advertisements, some saying that they have been trying to find out more about Christ, this prophet of love and peace. But they also write that Christians are afraid to talk with them about Islam. A Muslim, Miss Cobbs says, is one who worships God, is a person who believes in one God and also that

Muhammad is the greatest and last apostle of God.

The Muslim believes that God spoke to the Jews, to the Christians through Christ, and then made his final revelations through Muhammad.

"The best of them," Miss Cobb said, "have a generous outlook towards Christianity, thinking of it as a sister religion."

In the Basta experience Virginia found a more tolerant attitude on the

Lessons from a Life

J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, spoke at the graveside service for Miss Virginia Cobb January 27. The following excerpts are from his remarks.

VIRGINIA'S request that there be only a simple graveside service is typical of her. She walked humbly with God and sought no recognition for herself. A eulogy, though richly deserved, would be inappropriate.

I want simply to call attention to several things that Virginia's life teaches us about Christian service.

I think she would say to us: Find persons who need you and do the best you can for them. There are people who need every one of us. Virginia decided those who needed her most were Arabs of the Middle East. For 18 years she was a missionary to the Middle East and gave her best in devoted service. She loved the people, and they loved her.

Virginia's life also tells us to identify with those we want to serve. We cannot help people much if we remain aloof from them. Virginia lived and worked among the Arab people, and she learned the Arabic language and culture as few foreigners have done. Sometimes she was even mistaken for an Arab.

I think Virginia would want to say also: Concentrate on the person of Christ. She was a theologian, but she did not major on doctrine in dealing with Arabs. She learned through a correspondence course, which has enrolled nearly 8,000 persons scattered across the Middle East, that Muslims are interested in Christ and attracted to him. As director of publications for the Arab world, her goal was to introduce people to Christ.

Finally, Virginia's life says to us: Never give up. She worked in the most difficult mission field in all the world. Convinced that the gospel of Christ is for Arabs as well as Americans, Europeans, and Africans, she was not daunted by the fact that conversions were few and that discouragements abounded.

Virginia's faith and perseverance are an inspiration to her colleagues and many other persons. Because she never gave up, it is easier for others to keep trying.



Miss Cobb shows a customer in Beirut, Lebanon, Baptist books in Arabic.

part of Muslims for Christians than is usually found on the part of Christians for Muslims.

"This ought not to be," she insisted.

"If we Christians expect Muslims to listen to us, we must listen to them. If we expect them to admit our good points, we must admit theirs."

Concerned with bridging the gulf of misunderstanding between Christians and Muslims, Virginia pushed her point.

"If you must argue about churches and the details of how a church works, forget it!

"We may need to sacrifice some of the non-essential emphases we have. Why start an argument about whether the Bible or the Koran is true? We can—we must—talk about Christ!

"We both believe that God is supreme and deserves supreme allegiance. Let's emphasize that. Jesus did. Let's emphasize personal relationship with Christ.

"When Christ was here, he just said, 'Follow me.' They followed him. They watched him. They heard him teach. And then, after a while, he said, 'Now, who do you think I am?'"

Virginia paused a minute. Then she asked, "Why can't we do this?" Why?

This question, even more than her brilliant position paper about missionary work among Muslims (*see page 5*), is Virginia Cobb's legacy to her fellow Christians. When we can answer this one, we Baptists, and other Christians, will understand why it was necessary to close the reading room and book store in the Basta.

And hopefully we will also understand more about what it means to be a disciple of Jesus Christ.

AN APPROACH TO WITNESS

By Virginia Cobb

In advance of the Teheran Conference of June 1969, fellow missionaries in Lebanon asked Missionary Virginia Cobb to prepare their position paper on missionary methods for work among Muslims. (See *The Commission*, November 1969, for a conference report and related stories.)

Detained in Beirut, Lebanon, by illness, Miss Cobb did not reach Teheran in time to present her paper to the conference. It was read for her by Missionary J. W. (Bill) Trimble and by conference consensus was named "the" paper of the meeting. The hope was expressed by all present that Miss Cobb's paper could be given wide circulation among Baptists and other Christians.

This paper might well be called a part of the legacy of the late Miss Cobb. Its message is by no means limited to missionaries among Muslims, or just to missionaries, for that matter. Its advice is so scripturally basic that it can apply to Christian witness anywhere. At the same time, because it seeks to avoid traditions in order to major on the Person of the gospel, it may be adversely criticized or even rejected by some.

OFTEN where we have no answer we can have an attitude that will lead us as we search for the answers. This is the view of Dr. Kenneth Cragg, a missionary teacher and writer.

What should be our attitude as Christians toward Muslims?

Attitude

We are not warring with Islam. If we were, we couldn't afford to give any quarter, to let anything go unchallenged, to admit any good or truth. We would be happy to damage it as much as possible, to show every weakness or inconsistency. But this is contrary to the spirit of Christ. And a major error in any struggle is to pursue the wrong enemy. Our enemy is evil, God's enemy. Islam teaches love of God, supreme

'Our message is a Person we've experienced, not a doctrine, system, religion, book, church, ethic.'

loyalty to him, great reverence, and high principles of character.

One strong criticism of Christian missions has been that they have destroyed men's faith in Islam without winning those men to Christ, leaving them much worse off. It cannot be God's will that we leave men in worse condition than we found them! And it should not be necessary. A sincere Muslim is nearer to God and to Christ than a man with no faith. Christianity, like Islam, has produced wars, persecutions, bigotry, and empty forms; we do not, therefore, war against it, but seek a truer understanding of it.

We are not debating with Islam to prove that our views are correct and theirs incorrect. Were we, we might rely on polemics, logical proofs, etc. But no one is won by this method or convinced against his will. This approach makes the basic mistake of acting as if Christian faith were credence rather than commitment to a Person, an act of the intellect rather than of the whole person. It ignores the fact that our doctrines came about as an attempt to explain in comprehensible terms our experience, i.e., they follow, rather than precede, experience.

We are not trying to change anyone's religion. Religion consists of affiliation with a group, cult, ethic, dogma, and structure of authority—clergy, book, orthodoxy. The New Testament is quite clear that none of these saves. It is possible to change all of them without knowing God. If we stress these we may give the impression that these things are the Christian faith.

Our attitude should be one of love and acceptance. God accepts and loves them as they are. He is already reconciled to them, "not counting their trespasses against them." If we, the ministers of his reconciliation, are "reconciled" to them, we will accept them as persons as able as ourselves and as deserving of respect and a hearing for their views. We will not go to straighten them out or tell them all the answers. If we are reconciled to them we will be able to appreciate all that is true, good, commendable, and worthy in their lives as individuals and in their culture and religion.

We need stronger faith in the power of the truth. It is in no danger from the fullest, best possible expression of contrary views, from the teaching of the Qur'an [Koran], or from comparison, scrutiny, or the honest admission of the failures of historic Christianity or of Christian people. Nor is it in danger if we forego the temptation to defend the non-essential, secondary parts of our beliefs and practices in order to keep the door open for discussion and emphasis on the (very few) essentials. Our insecurity and defensive attitude only hinder.

We need stronger faith in the reality of the living Christ. Everything does not depend on us. We do not have to present and gain assent to a complete system of theology and ethic. Some early disciples were content to say: Come and see. If we introduce them to a living Person, he will draw them, reveal himself to them, and teach them directly.

Contact

Identification. Christ in his incarnation came to dwell in the midst of those he came to save, and became like them in everything but sin. This meant a full enter-

ing into the life of the people. It meant speaking their language, using terms and concepts they understood, dealing with problems they faced and values they held.

This principle cannot be applied by setting up a meeting place and inviting people to come. It cannot be applied by living in relative isolation from them, in a separate quarter, or with little day-to-day contact. It cannot be applied by using the terminology Christians have grown accustomed to and others do not know (Holy Spirit, rebirth, etc.).

It means close association, sharing in everything possible, and an awareness of their concerns, problems, hopes, value system. Speaking their language means not just grammar and syntax but studying their culture and religion to learn the terms and values they comprehend. (Suggestions: newspaper articles by the multi at Ramadan, Adha, etc., Jurji Zaidan's novels, any religious writings.)

Love. Christ's love was a genuine concern for the total welfare of those he came to save. It was demonstrated, not spoken. It was not limited to salvation from judgment but included healing, moral teaching, crossing of social barriers, comforting, calming, freeing, touching the untouchables, and befriending sinners. He did these things not merely as bait, but in many instances where no mention is made of "evangelism."

To love as he did means seeking the good of others in every sphere, actively and without reciprocation, without even appreciation, without conversions. It means accepting the inconvenience or hurt they may cause us without lessening our positive efforts on their behalf. Perhaps the only way we can prove—to ourselves or others—that we love in this way is to be really concerned about the "this-worldly" welfare of some who reject the message, to feel real friendship for some outside the circle of believers, to keep on serving those we feel will not be won.

How can we expect a Muslim to accept a bare statement of a belief so different, against which he is already conditioned, with no demonstration of its power or meaning? What would be required to make you give serious consideration to another religion? God won us by coming to us and outloving our enmity. We can only present his gospel by going to them and outloving their suspicion, enmity, and rejection.

Therefore, there must be some concrete demonstration of love. It can be personal, in the relationship between friends, or institutional—schools, hospitals, English classes, reading rooms, community centers (manned by the right people), radio programs, and publications that are directed to real human needs.

We have seen in two different types of Muslim neighborhoods in Beirut that community service projects will draw overwhelming numbers, open to friendship and understanding, willing to listen to whatever is said tactfully. The services rendered must be a sincere expression of concern, with no other motive. Active, unselfish service in the name of Christ is more likely to win converts than zealous "preaching for results," which often turns persons away.

Law of reciprocity. Jesus clearly taught that we are in some measure able to control, and therefore responsible for, the type response we elicit (Luke 6:37-38). If we give genuine friendship, openness to all that is good, respect and sensitivity for all that is dear to



'We must get into the midst of people, identify with them, and love them in deed, not word, in some concrete ways.'

others, we may expect the same. If we go with closed minds, rejection of their ideas, suspicion, fear, or superiority, we may expect the same. If we refuse to listen in the truest sense, can we expect them to listen?

The example of our attitude toward Islam may set the pattern for their attitude toward Christianity.

Rapport

Here attitude is all-important. For if we make contact or have Muslims in our institutions or services, and then show an attitude of superiority or condemnation or enmity, or show disrespect to what is sacred to them, we not only lose them but create further animosity. Our relationship with them should be such as to inspire confidence in our sincere desire to serve them, our fair-mindedness, sensitivity, and appreciation of all that is good.

We should emphasize every point of agreement, encourage every true direction, praise all that is praiseworthy, put the best possible interpretation on every teaching or practice.

Our message is a Person we've experienced, not a doctrine, system, religion, book, church, ethic.

Christ is extremely attractive to Muslims. They have the highest respect for him and yearn to know more about him. We can present the person Jesus and his teachings as our supreme and only emphasis, the only thing we have to add to the foundation of reverence for God and moral emphasis already found in Islam.

Our faith in him is that once we lead a person to him, he will, in direct contact with that person, transform and guide in all else.

What of doctrines related to Christ himself? Jesus didn't insist on a certain view of himself as prerequisite to discipleship. He called men to follow him unconditionally and after two years of living with them asked what their conclusion was. He used the same method of induction with John the Baptist.

It is safe to leave people to draw their own conclusions after sincerely seeking to know Christ and experience him.

"Seek ye first the kingdom" means that all else can be and must be sacrificed for the highest goal. We have many valued truths and emphases that may have to be left out of our efforts with others until long after they have come to know Christ for themselves, "laying upon them no greater burden than these necessary things" (Acts 15:28).

Many of our institutional forms as well as the details of doctrine hinder more than they help people coming from a different way of life, while Christ and his teachings attract with power. We must lay aside the weight of non-essentials for the sake of the essential.

Decision

Christ presented the truth, the call, but never persuaded. He let men come to decision in personal freedom, and even discouraged some who misunderstood what was involved. We teach the competence and responsibility of every individual and, therefore, must urge each person to do only and exactly what he is convinced in his own heart he must do. We can only emphasize his responsibility before God to obey his best light. If he feels he should be a more faithful Muslim, we should encourage him to do so to the

best of his ability, and to try to understand what that means in the fullest sense. If he feels he should try to follow Christ's teachings, we should encourage that, and wait until he feels the need for something more. When he feels he should commit himself to Christ regardless of the cost, we should encourage that and stand by him in facing the dangers that may follow.

The convert and the seeker need real fellowship. They have severe "culture shock" and need dependable, understanding friends. Since the national churches at present are very slow to provide this, and the Muslim often remains a relative outsider even if baptized, there may need to be other arrangements for fellowship—small groups or personal contacts.

Some converts may feel they can do more good by remaining within their own community, although in informal contact and fellowship with Christians. Jesus called no one to leave Judaism, and the first Christians remained in synagogue and temple for some time. Our responsibility is to maintain the ties of fellowship and personal support.

Who? The national believers are now showing a little more interest in reaching non-Christians. However, their attitude is usually more likely to alienate than win. Therefore, we must take the lead in the approach described here, even in opposition to national Christian opinion.

However, a secondary aim and effect of our ministry to Muslims will be helping national believers to overcome prejudice by personal acquaintance with others. When they really know some Muslims, many are wise enough and kind enough to change those things in their approach and attitude that offend. They will then develop their own methods of presenting Christ to Muslims.

Results

The effectiveness of the truth and the drawing-power of Christ are sufficient to guarantee that some will be won in these ways. However, we have centuries of Christian enmity and harshness and rejection of Islam to atone for and undo; we have walls of prejudice built up through the centuries to break down; we have deeply ingrained attitudes in both Christians and Muslims to change.

Many years of friendship, love, service, with reciprocity and without much fruit, may be required before there exists a better atmosphere for the open sharing of views and open commitment to Christ. We must be willing to pay this price also.

Summary

We must have an attitude of love and acceptance, and strong faith in the power of the truth.

We must get into the midst of people, identify with them, and love them in deed, not word, in some concrete ways.

We must emphasize Christ as a living person, and leave all else in a secondary position.

We must talk openly, freely, and respectfully of religious matters, whether in regard to our religion or theirs, and emphasize the responsibility of the individual to God, to act according to his own best light.

We must do these things patiently for many years, regardless of the immediate results.





Potential customers enter Baptist book store at its new site in Beirut, Lebanon.



Arab friends check shelves with volumes in English, Arabic, and French while Steve Barnes, son of Missionaries Emmett and Lanell Barnes, examines book in English.

Acting Director Emmett A. Barnes, missionary, keeps busy at publication complex.



New Site, Same Goal

NOW in operation at a new location—the Baptist publication, book store, reading room, and lending library complex in Beirut, Lebanon. Changes have been made and new methods introduced, but the message and purpose are the same: to present the gospel in print, in audio-visuals, and in deed.

It became apparent in the summer of 1969 that the political and religious situation in Lebanon would necessitate a change of location for the complex, then in a predominantly Muslim area. Someone had attempted to burn the door at the complex. Muslim leadership in the area had talked with Missionary Virginia Cobb, the director. (See page 1.) The Minister of the Interior at the time finally called Miss Cobb for a conference and suggested the publication complex be closed to keep the peace. Reluctantly Miss Cobb agreed.

The Baptist Mission decided to seek a new location for the complex and asked Missionary Emmett A. Barnes to act as director, since Miss Cobb had returned to the U.S. on furlough.

Classically, God opened doors one by one. A new location was found within easy walking distance of the old site, but conforming to the directives of the people who had wanted the complex moved. The building was new and situated along the right-of-way for a future four-lane thoroughfare to downtown Beirut. Easy access was available to post office, printers, and supply stores.

After necessary modifications to the building, the offices and facilities of the publication center were moved within a week.

At the publication center's new offices, ideally located adjacent to the sales outlet, the book store, Ghassan Khalaf and Amal Nashif work with the Baptist correspondence courses that now have about 8,000 enrollees from practically every country in the middle East and North Africa. The correspondents have responded to newspaper and magazine advertisements and to the weekly radio programs aired from Monte Carlo over shortwave and medium-wave broadcasts into the area.

Khalaf, a graduate of the Arab Baptist Theological Seminary in Beirut, handles correspondence concerning Scriptures, Christianity, and questions on personal problems. Nashif works with the radio correspondents and is in charge of keeping the courses moving.

The courses for a time were growing in enrolment at the rate of 250 a month, but this has been reduced drastically recently. Some mail is not going into or leaving certain countries of the area because of Middle East military tensions

By William T. (Pete) Dunn

Missionary to Lebanon

or because of religious attitudes. Plans have been made to try to make personal follow-up where practical and not problematic for the correspondents.

Miss Marcelle Nasrallah and Atiyah Haddad work with the reading room and lending library that adjoin the publication office. Both Christian and secular reading material is available for those who want to borrow a book, read an article, or just browse.

About half of those who were using the library when it was located in the Muslim section of the city still utilize it. In addition, many residents of the bordering Christian community are beginning to visit the facility. About 700 persons visit the reading room and library with some degree of regularity, Haddad estimates.

If any who come wish to learn about Christ, they need only show some interest. Miss Nasrallah and Haddad are eager to witness personally. They provide leadership for group discussions and will show motion pictures at prisons or schools. Occasionally their witness is rewarded by seeing someone accept Christ.

After the remodeling, the book store's \$8,000 stock was unpacked and put into new displays. Hamid Hoshi, book store manager, worked hard to improve the variety of the stock, the displays, and the accessibility to the store, aided by counsel from Miss Cobb, then on furlough in America.

Hamid, a Christian who was once a Muslim, does not hesitate to provide Christian witness and counsel to a "seeking" Muslim. He understood the problems of the old location and sees the potential of the new site.

The complex is more than an institution. It is a living organism witnessing for Christ. There are not thousands—not even hundreds—who are being converted, but the witness goes on.

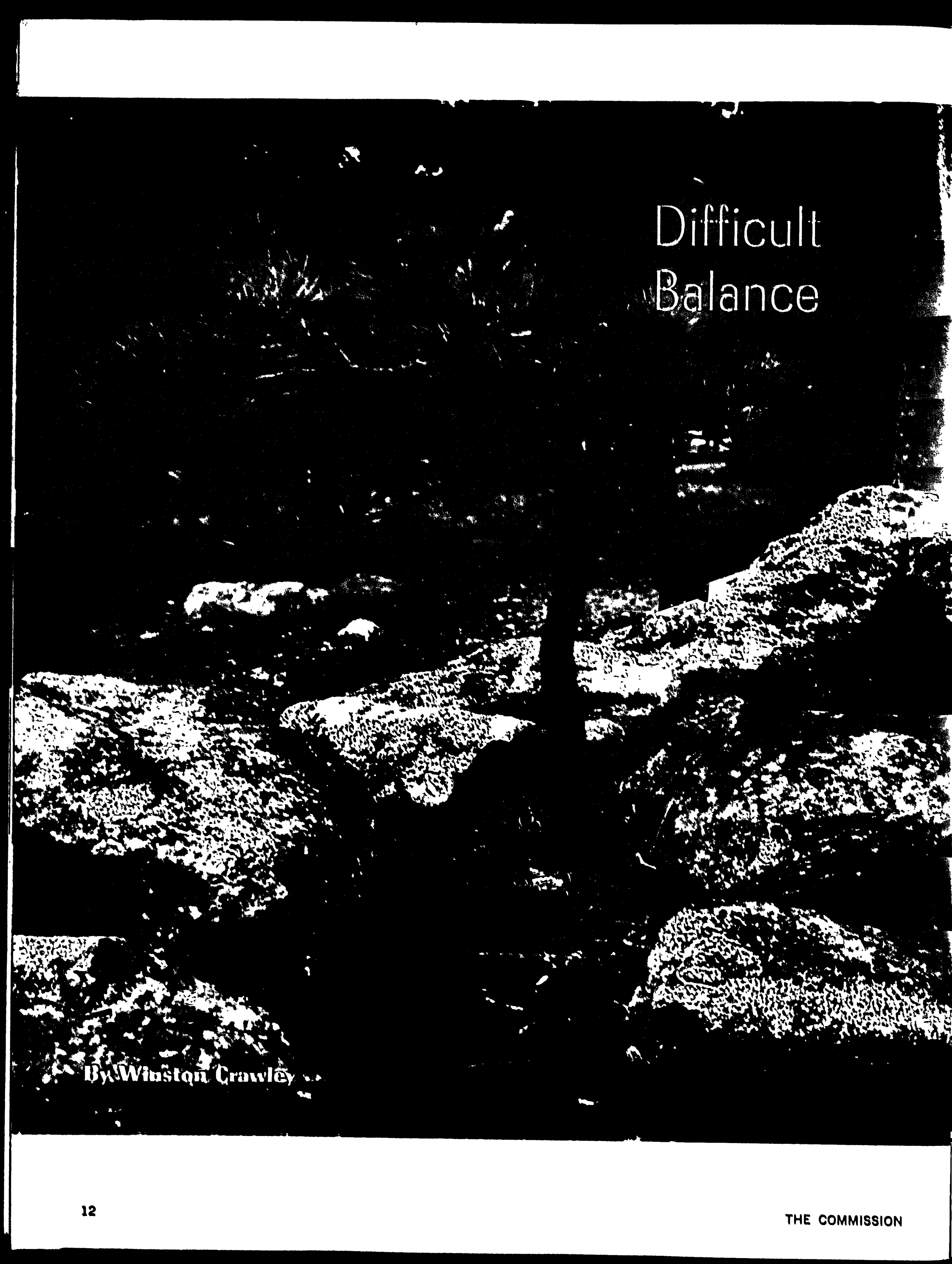
On one rare occasion a letter came from a man in Kuwait who had enrolled in the correspondence course. He had been arrested for holding a meeting in his house to teach friends from the course, and his letter requested prayer.

Sometime later a man walked into the publication office one day and identified himself as the one who had been arrested. He had been deported for a short period and had taken the occasion to make his way to Beirut to express thanks for the prayers that had "delivered" him. The staff joined him in a prayer of thanksgiving.

What is next for the publication complex? Will its purpose be realized in these days of unrest in the Middle East? God alone knows. No one else need know.

Girl reads Arabic New Testament
in Beirut reading room.





Difficult Balance

By Winston Crawley

'Sound mission strategy requires some degree of balance and continuing tension between concentration and diffusion.'

WHAT SHOULD Southern Baptists do about the hard places and the difficult jobs in missions? Should we keep only token forces in such assignments, while we concentrate our efforts on places that offer more obvious opportunities for ready response?

These are pertinent questions for mission strategy today.

Some students of mission strategy advocate concentration on responsive areas to the extent of apparent neglect or ignoring of unresponsive areas. They seem to make responsiveness the overriding, and perhaps even the only, criterion for the allocation of missions resources (both personnel and funds). They reason that God has made certain fields "ripe unto harvest" in our day, and that the opportunity of those ripe fields is so urgent that it demands absolute priority.

This reasoning is true and valid up to a point, and in a less extreme form it must certainly be a major element in strategic planning for missions—but sound strategy cannot be based on this one principle alone.

THE CONTRAST between fields with a relatively quick and easy response and those that are slower or more difficult is one aspect of a persistent and broader question in mission strategy—the question of concentration over against diffusion. Many of the unavoidable problems in missions at heart involve decisions whether resources and efforts should be concentrated in a few places so as to build with greater strength, or whether those resources and efforts should be scattered so as to touch as many places as possible.

An example of this is the question sometimes raised as to whether we may be spreading ourselves "too thin" by

seeking to minister in so many different countries. Missionaries and others tend to take personal positions toward either the concentration or the diffusion end of the scale in terms of personality, experience, and viewpoint. Sound mission strategy requires some degree of balance and continuing tension between concentration and diffusion.

If immediate responsiveness had always been the determining principle, it is doubtful that much foreign mission work would ever have developed. **The factor of responsiveness, important as it is, must be balanced with the factor of divine command, which impels us to keep reaching out, without neglecting or ignoring any field, no matter how difficult, until the gospel is preached to "every creature."**

In actuality, fields that are now most responsive were once difficult. Part of the change has been brought about through God's use of the forces of history apart from missionary effort, but part of it is due to long years of difficult and often unrewarding work by pioneer missionaries. We cannot afford to take a "hardshell" position about the hope for responsiveness in fields that are still slow and difficult, leaving it to God to make them responsive when he pleases, without effort on our part.

The principle of "first the blade, then the ear, then the full grain in the ear" is relevant. Planting and watering and cultivating precede harvest. In some cases there must first be a period of the removing of stones before plowing and planting can take place.

Responsive fields do appeal greatly, of course. We must continue to give the factor of responsiveness an important place in our strategic planning for missions. At the same time we need to be aware of the danger that we may be tempted to rationalize our

own enjoyment of success.

American society in recent years has been so success-oriented that we do well to ask whether we Southern Baptists may have become infected with a worldly success psychology. We have seemed to find it easy to go to the suburbs, where our churches grow rather readily, and leave the difficult inner city to others.

An extreme emphasis on responsiveness in overseas missions could well sound as if we were saying to other Christian groups: "You go right ahead with the plowing and planting and cultivating; and then when harvest time comes, please call for us. We surely do love to harvest."

IN SOUTHERN Baptist life today, in spite of increasing expressions of desire for involvement in overseas missions, there are disturbing signs that involvement is sought often on a quick and easy basis, when the greatest need is for long-range depth involvement, the "grain of wheat" planted in the earth. The true essence of missions cannot be any modern success psychology, but rather the paradox of the cross-resurrection.

Sound mission strategy allows no polarization of responsive versus difficult fields. Sound strategy, and the policy of the Foreign Mission Board, must be "both/and," rather than "either/or." This means no lack of concern for results, but at the same time no demand for instant success. We must retain and live within the tension of outreach as well as ingathering, plowing and planting as well as reaping.

Spiritual integrity will not allow us to be privileged characters in God's harvest fields; rather we must take our full share of the harder and less rewarding jobs. We can do so with complete assurance that such efforts also are "not in vain in the Lord."

The author is director of the Overseas Division of the Foreign Mission Board.

OF COURSE, we believe in Jesus. We even believe he performed many miracles, was sinless, and the greatest prophet before Muhammad, but we just don't believe he was divine or died on the cross."

The young man speaking was attractive and intelligent, a modern Arab. He could not understand why his Christian friend could not see that Muhammad was the greatest of all the prophets since he was the last. The discussion had continued for some time with each friend sharing his own belief.

"But you said you believe Jesus is the Word of God and the Spirit of God, just as the gospel of John in our Bible says," Bill, the Christian was obviously puzzled.

"That is true," said Mah Mud agreeably. "We even believe Jesus is coming again, but with this difference: He will come again to be judged, not to be the judge as you believe. If you visit Mecca and go on to see the prophet's tomb at Medina you will find beside the prophet's tomb and that of his family a space saved for someone else. Many people have desired to be buried there; however, it was Muhammad's wish that it be reserved for Jesus when he comes again, to die and be buried."

Bill shook his head. "I didn't know about the space saved for Christ's tomb near that of Muhammad, but I did know that you believe Jesus is coming again," he replied. "When I visited Damascus and went to the big mosque, the guide pointed out a minaret and told us that when Jesus returned he would descend and stand on that minaret. At this same mosque they are supposed to have the head of John the Baptist in a huge sarcophagus. Why would a Muslim mosque revere the head of John the Baptist?"

"You see," explained Mah Mud, "our religion is actually very much like yours! We honor Mary as the most saintly woman that ever lived, but we don't make her divine as you Christians do. Don't you say something about God being really three in one—God, Jesus, and Mary?"

Bill was astonished. "What you mean is the Trinity—God the Father, the Son, and the Holy Spirit. We never have said anything about Mary's being divine."

"Maybe you Baptists haven't, but you aren't the only Christians, and I'm sure there are other churches who be-

lieve this—why else would you see so many images of Mary, and why would they pray to her?" insisted Mah Mud.

"I understand how you might come to this conclusion even today, but our Bible clearly states that the Trinity is the Father, Son, and Holy Spirit," Bill declared with real conviction. "Mary is just a human being, like you or I, that God wonderfully used."

Mah Mud was thoughtful for a moment. Then he continued, "I do know that in the time of Muhammad there were Christians in Mecca and in Yemen nearby, and they worshiped Mary as part of the Trinity. You would probably be surprised to learn that these same Christians had images of Mary and Jesus placed in the Kaaba at Mecca along with 360 other images worshiped by the pagan Arabs. Muhammad changed all that. He insisted that there was one God, and that it was wrong to worship idols."

"This is one of the difficulties," Bill admitted. "Arabia has always been a country in which Christian heresies have flourished but where very little of the real Christian message ever got

The Muslim and Christ

**By a Middle
East observer**

through. For instance, you do not believe Jesus died on the cross, do you?"

"That is right; Jesus did not die on the cross," Mah Mud said emphatically. "Someone else died on the cross, but he didn't!"

* * * *

As you read this part of a conversation perhaps you felt frustrated and then even indignant that the Christian message should be so twisted and misrepresented. You would not be alone in this feeling. Many Christians as they have studied the teachings of Muhammad have angrily proclaimed him a false prophet and the Koran an invention of the devil to confuse people.

There is another view, however, that

is hinted at from time to time by Christians who are familiar with early church history and also the Muslim religion. It seems that much of what Muhammad said about Christ could be traced to the message he undoubtedly received from the Christians he encountered in his day. Therefore, before we as Christians with our open Bibles become indignant with Muhammad for twisting the Christian message, we must first investigate what message he received from the Christians among whom he traveled and lived.

That Muhammad was acquainted with Christians and Christianity is an established fact. His wife's cousin was



a Christian, and on his travels several encounters with Christians are recorded. As one reads the story of Muhammad and sees that he was deeply influenced by the Christians whom he met, for a time one must wonder if under different circumstances he might have become an Arabian "Paul."

Unfortunately, the Christianity Muhammad encountered was so far from the simple truth of the gospel that he came away with mixed feelings. Instead of hearing the good news—that God was reconciling his lost world to himself through Christ—Muhammad heard only the controversies over the Trinity and whether Christ was more

divine or more human. Mary was pictured almost as a goddess.

Is it any wonder that Muhammad missed the whole message in thinking that the Christians even believed Mary to be the third member of the Trinity and the wife or mistress of God himself?

Christians of the Middle East, however, ascribe the greatest heresy to a Syrian monk named Bahira. Muhammad's first contact with Christianity, it is thought, came when he was 12 years old. He was traveling with a caravan to Syria when he met Bahira, a Christian monk. Bahira immediately told Muhammad that he would be a

great religious leader—perhaps even a prophet! Then he told him about Christianity and Christ.

It is said that this monk believed as did the Greek gnostics. He believed Christ was divine, and, since it was unthinkable that divinity should die or be crucified, he believed that Christ actually did not die on the cross. Those who held this heresy in the early church said that while someone else was dying on the cross, Christ was on a hillside with John.

This may have been the story Bahira told Muhammad, for when Muhammad wrote of the crucifixion he stated that Christ did not die on the cross.

(Continued on next page)



To those looking on at the time it seemed that it was Christ on the cross, he said, but actually it was someone else. Here Muhammad becomes vague, unable to explain how all this took place in front of Jesus' mother and his disciples.

Christians often mistakenly think that the Muslim believes in Muhammad as we believe in Christ. This is not true. Muslims will readily admit that Muhammad was not perfect. Instead, Muslims believe that Muhammad was the last of the prophets and that Gabriel appeared to him and gave him his message, which is the Koran.

Perhaps it could best be explained this way: to the Muslims the Koran is the revelation of God; to the Christian, Christ is the revelation.

Muhammad's message caught on quickly, since it was simple to understand and required only five actions of its followers. The message requires the follower to believe that God is one and that Muhammad is his prophet. It also proclaims that God is great, and it behooves man to submit to the will of God. The word *Muslim* means "one who submits."

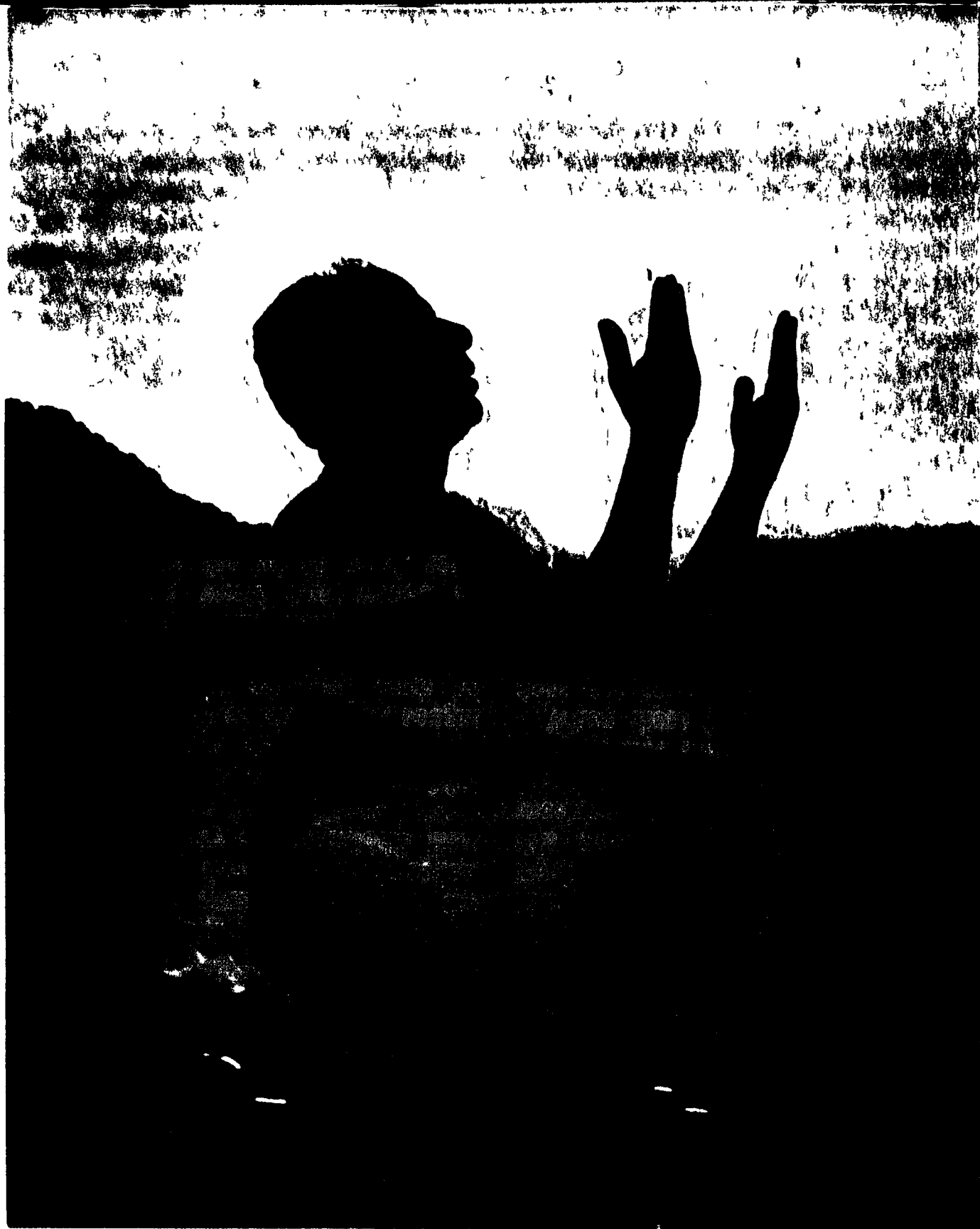
The five things every good Muslim must do are relatively simple:

- (1) he must repeat the creed;
- (2) he must make a pilgrimage to Mecca in his lifetime if possible;
- (3) he must pray five times a day;
- (4) he must observe a month of fasting at Ramadan;
- (5) he must give alms to the poor.

Muhammad brought a much-needed reform among his people. Although there were Christians and Jews living in Arabia, they were religiously weak and usually split with controversy, having little influence. The vast majority of Arabs in Muhammad's day worshiped idols and jinn, which could be classed as evil spirits. With all the spiritual light available to him, Muhammad lashed out at the evil he saw.

Fifty years after his death the challenge of Muhammad had given a unity to the Arab tribes, and the religion he founded was starting to spread. The followers of Islam covered the Arabian peninsula, Middle Eastern lands, North Africa, and Spain. To the east, the religion spread to Persia, India, and the East Indies.

Samuel Zwemer in his book *Arabia, the Cradle of Islam* wrote, "The old churches of the East by their unfaithfulness were the occasion of the great apostasy of Islam." Had these Chris-



Pilgrim prays during halt near Mount Arafat on way to Mecca; note pilgrims' tents.

tian churches remained true to the message given them by the apostles, the whole history of the Middle East could have been far different.

If the thesis is accepted that Muhammad, shocked by the degradation and idol worship of his people, sought to bring together whatever truth he could glean from the religions of his day, then it seems inexcusable that the Christian world has waited so long to share the whole good news with their Muslim brothers.

One man, Raymond Lull, in the 1300s felt the call to go and tell the Muslims the whole story of Christ. Except for this one man the world of Islam was largely ignored by the Christians from A.D. 622 (the time of Muhammad) until 1822, when Henry Martyn was the first modern missionary to the Arab world. (This writer does not consider the Crusades an interest in the Arab, only in the land.)

Not until 1865 did the Arabic-speaking world have a Bible translated

into their own language. Dr. Van Dyck labored 17 years to accomplish this necessary goal so the Arabic-speaking people might be able to read for themselves the whole, wonderful story of God's love for them.

When these facts are considered, it does not seem so strange that there are so few Christians and Christian churches in Muslim countries. Centuries went by while the Bible was translated for one group of people after another, while this vast multitude of Abraham's descendants have had to wait almost until the last for even the Bible to be provided them in their own language.

It is not for us to ponder whether, now that the Bible is available to the Arab in his language, he will accept its truth. Rather, it is for us to determine that we will be faithful in our generation to see that the Arab has the same opportunity as we have had to know the love of God as revealed in Christ.

INDONESIA

"Down with America! Down with Britain! Down with Malaysia!" shouted Indonesian mobs of a few years ago, spell-bound by the oratory of leftward-leaning President Sukarno.

"Down with China! Down with Communism! Down with Sukarno!" shouted mobs in that same country a few months later.

Many Americans know of this strange turnabout in the recent history of Indonesia. Not as many know what happened before and after. In fact, Indonesia is perhaps as well known—yet as little known—as any major country in the world today. How much do you know about Indonesia?

Islands—Known and Unknown

"Indonesia? Oh, that's those little islands in the South Pacific," an American man-on-the-street might reply to a questioner.

Islands in the South Pacific, yes. *Little* islands? Yes and no. Any country composed of 3,000 islands is bound to include some rather small specks on the map. But several of these islands are among the world's largest: Irian (New Guinea), of which half belongs to Indonesia; Kalimantan (Borneo), of which three fourths is Indonesian; and Sumatra, totally Indonesian. Sulawesi (Celebes) is about the size of either of the Dakotas, and Java — one of the most densely populated places on earth — is as large as North Carolina.

Include the seas that flow between the land area, and Indonesia stretches as far east to west as from New York to Alaska. It is the world's largest archipelago.

Tin, petroleum, coal, iron, bauxite, manganese, nickel, copper, gold, silver, diamonds, rubies—these are among the buried treasures that make Indonesia

a known and unknown land

potentially one of the world's richest countries. Fertile volcanic soil, teak and rubber forests, tea and coffee plantations all add to the wealth of these favored isles—the ones Columbus was really looking for.

People—Known and Unknown

Do you know any Indonesians? Some Americans do, having met them as they come to this country for study. Small, dark, quiet, shy—this seems to be the main impression we get of Indonesians away from home.

Few Americans know what a proud and varied people these Indonesians really are. Their skin colors alone would remind you of assorted candy: licorice, dark chocolate, milk chocolate, butterscotch, caramel, taffy, divinity fudge. Most are of Malay stock, divided into at least a dozen major tribes. Some are Melanesian in ancestry; some are Chinese, with Arab, Dutch, and Portuguese added for flavor.

Great Indonesian kingdoms of past centuries fell before conquering armadas from Europe. Gradually the Dutch drove out all others, becoming rulers of the Indies for 350 years.

On August 17, 1945, the Indonesians proclaimed their independence from their Dutch overlords. As in our own American

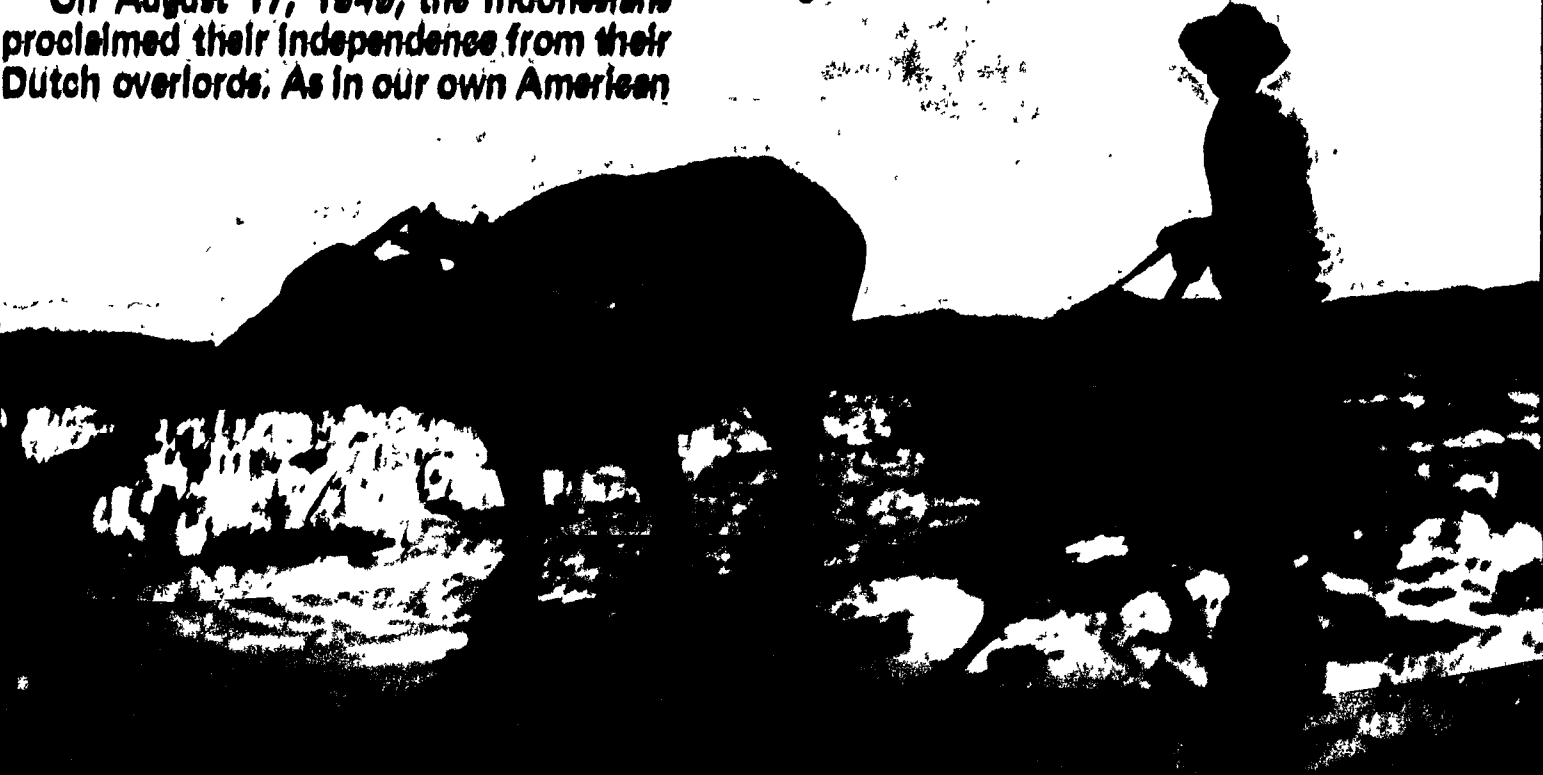
Revolution, such an announcement did not end the struggle. For four years they had to fight the Netherlands. Then they kept on, from time to time, fighting among themselves.

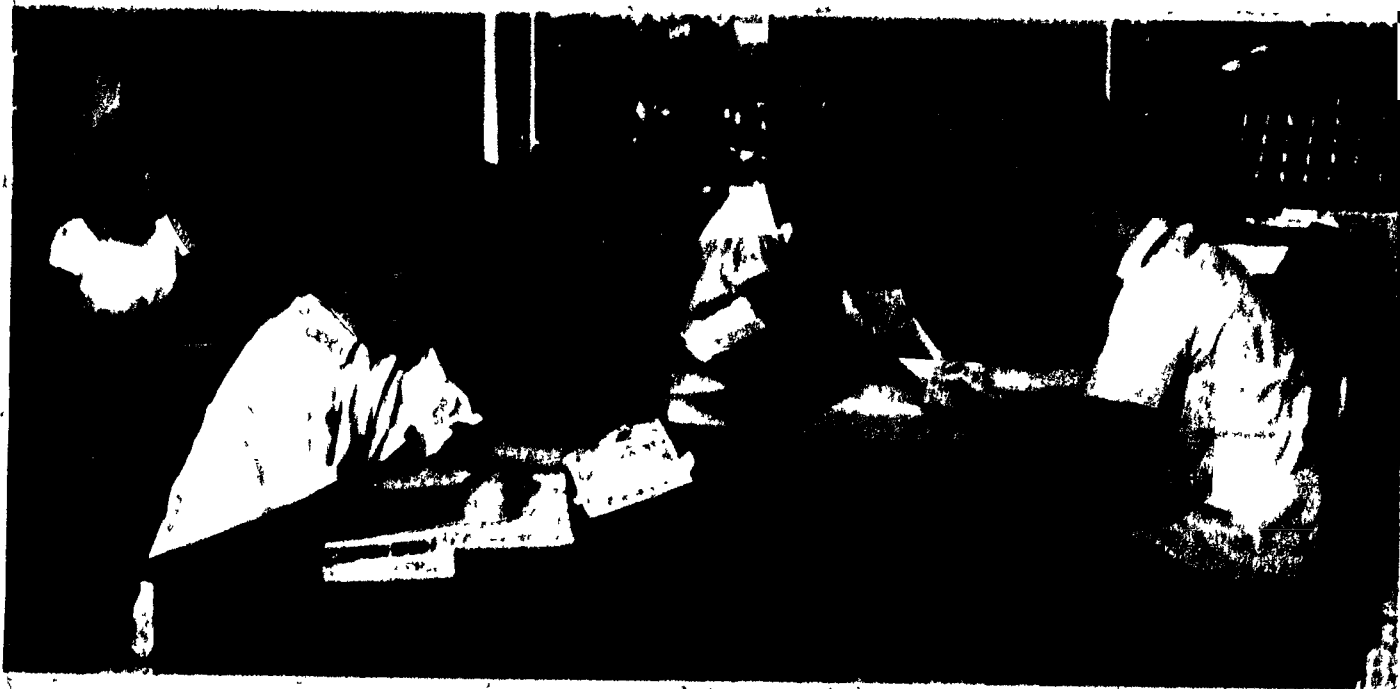
Sukarno, silver-tongued pioneer of freedom, used all his skills to weld people of 3,000 islands and 200 languages into one nation. While succeeding in this tremendous task, Indonesia's first president proved lacking as a leader in other ways. One bitter fruit of his failure was an attempted coup in late 1965. Years of growing Communist influence culminated in a bold bid for power.

But Indonesians would not accept this alien ideology. In a massive over-reaction, they crushed the largest Communist party outside China and Russia, while slaughtering countless thousands.

Out of the wreckage a new regime arose to take practical action toward restoring Indonesia's shattered economy and capitalizing on untapped natural resources. The first years of this new administration saw great progress, despite continuing difficulties. Indonesians of today—113 million strong—face a changing future with renewed hope.

Although the majority of them still live in agricultural villages, they are moving to town, like people all over the world. Much of this migration is caused by a thirst for knowledge. Almost 70 percent of all Indonesians are under 21. Hundreds of thousands of them are in college.





Class at Baptist Theological Seminary

Through demonstrations and other pressure tactics, the younger generation led in ousting the former regime. Through more sophisticated methods, they will lead all Indonesia tomorrow. In what directions will they lead? Who knows?

Religions—Known and Unknown

Many Americans have never stopped to think what religions might be followed in the islands of Indonesia. Among those who know more about this land—one of the world's most populous nations—some might say: "Indonesia? Oh, that's a Muslim country."

True, more than three fourths of Indonesia's citizens profess to worship Allah according to the teachings of the prophet Muhammad. But it's not quite as simple as that.

For one thing, there have been Christians in those islands about as long as there have been Muslims. Francis Xavier was one of Indonesia's earliest Catholic missionaries. During his time, the early 1500s, Islam began to win more converts than Christianity.

But Indonesia has never become a Muslim monolith, like some countries of Asia and the Middle East. Always there have been minorities—various sects of Buddhism, a special type of Hinduism on the island of Bali, mystical cults on Java. And Islam itself has apparently been influenced by the gracious, tolerant, unhurried life-style of Indonesia. There, it has less often shown the stern orthodoxy found in other lands.

The Communist fiasco of 1965 left emptiness in the lives of many who had believed Marxist promises. Subsequent upheavals caused many to consider seriously what life is really all about.

Partially as a result of this, Indonesia has been experiencing the greatest turn toward the Lord Jesus Christ in its history. Recent estimates by knowledgeable observers indicate more than 10 million

Indonesian Christians of all kinds—perhaps the largest minority of believers to be found in any country of Asia or Africa.

Baptists—Known and Unknown

"Who are the Baptists?" That was the question asked by an Indonesian official who was weighing whether to give this strange sect permission to open work in his country.

Actually, had he been expert in his national history, he might have known who the Baptists were. Many Protestant chaplains from the Netherlands had taught Islanders as well as colonials through the years. But British Baptists were the first evangelical missionaries to Indonesia. Among their number in the early 1800s was none other than Jabez Carey, son of the great missionary pioneer, William Carey. Other groups followed the Baptists' lead and found responsive areas. Unfortunately, Baptist work itself petered out for lack of reinforcements.

A new beginning for Baptists in Indonesia was made, appropriately enough, on the traditional birthdate of the Saviour of the world. Three Southern Baptists—former China missionaries Stockwell B. Sears, W. Buren Johnson, and Charles P. Cowherd—arrived in Jakarta, Indonesia's capital, on December 25, 1951.

Those three became the vanguard of a great host. For during the two decades following, although many Southern Baptists did not realize it, Indonesia became one of their largest foreign mission fields. By the early '70s, more than 100 missionaries were serving there.

What forms does their service take? Winning Indonesians and growing self-reliant Baptist churches has been basic. But this has been undergirded by various forms of proclamation and ministry.

A seminary and Bible school, founded at Semarang in 1954, had grown to an

enrolment of 130 by its fifteenth year. A publishing house, settled at Bandung in 1954 after earlier efforts elsewhere, sends out various types of printed materials, mostly in Indonesian, the national language.

A hospital, dedicated at Kediri in 1957 after earlier medical ministries, brings physical and spiritual healing to thousands every year—and, since 1961, has helped to meet Indonesia's staggering need for trained nurses. A clinic at Bukit-tinggi on the island of Sumatra has embodied Christ's compassion in a strongly Muslim area. A permit for a hospital has been obtained, and construction began in early 1970.

Student centers in several large cities reach out in loving, positive witness to Indonesia's future leaders. Radio-TV evangelism, based in Semarang and Jakarta, tells the gospel story in many ways, including music, drama, and traditional Javanese ballet.

By the early '70s, Baptists on the islands of Java and Sumatra numbered around 10,000, gathered in over 200 churches and missions. Australian Baptist work in the jungles of Irian had resulted in a comparable total of converts. Along with Conservative Baptists in Kalimantan and independent groups here and there, the overall Baptist constituency of Indonesia probably exceeds 20,000.

The Future—Known and Unknown

Not enough Baptists know that Indonesia is one of the success stories of modern missions. Such phenomenal response calls for even more in prayers, gifts, and missionary forces.

Will coming years see a continuation of the present-day Pentecost in Indonesia? No man knows. But...

Isn't it enough to know that God has given us in Indonesia an opportunity unparalleled in recent times? Isn't it enough to know that millions of Indonesians still live without wholeness and die without hope, never having known the saving love of God-in-Christ? Isn't it enough to know that Christ's commission has never been rescinded?

Isn't it enough to know, as we walk into an unknown future, that Christ has promised to be always side by side with our Christian brothers of Indonesia?

—by William McElrath

DETACH AND FILE FOR PROGRAM USE. Reprints are available free upon request from Foreign Mission Board, Literature Distribution, P. O. Box 6897, Richmond, Va. 22600. This leaflet replaces the Board's former pamphlet on Indonesia.

THE COMMISSION



ARGENTINA

Barileche area - Lake Nahuel Huapi

vital and varied

Literally reaching to the ends of the earth, Argentina lies in the southern extremity of Latin America. Here, in the world's eighth largest country, is a rich variety of land and climate. In the north are the tropics, in the west the Andes Mountains, to the East the Atlantic Ocean, and to the south the waters of the Antarctic.

Like the United States, Argentina is a melting pot of peoples and cultures. Many of the nation's 23 million inhabitants come from European backgrounds. In fact, only one Argentine in 30 is not of European descent. Buenos Aires, one of the largest cities in the world, has a European air with its sidewalk cafes, elaborate opera house, smart shops, and cobblestone streets—still to be found in many spots.

The Argentines are amiable and courteous—except, perhaps, when driving cars or waiting in lines. Very proud of their nation and heritage, they enjoy a standard of living that is quite high compared with other South American countries. Their literacy rate is regarded as the highest in Latin America. English is taught in the public schools and has become a second language for many. (Spanish is the country's official language.)

With a relatively stable economy, growing industry, and booming material progress, Argentina is on the threshold of becoming a truly modern nation. In recent years, thousands of miles of paved roads have been built and the railroad system has been improved. Hydroelectric dams are being erected, better housing is replacing slums, and many other improvements are in the making. New construction is rising on every hand.

Formal education is available to all, and schools are overflowing. By means of satellite, Argentines in many areas of the country are now viewing other parts of the world on their television screens. Progress is the key word today in this land, a foremost country of Latin America.

Protestants—known in Latin America as "evangelicals"—have been at work in Argentina for more than a hundred years, the Methodists being the first group to send missionaries. Some estimate the number of evangelicals today to be nearly 450,000.

Continuing Baptist work in the country began in the late 1800s. (Earlier efforts had been made by a British Baptist,

James Thomeon.) Pablo Beson, a Swiss Baptist preacher, arrived in 1881 and became the founder of several churches. When Southern Baptists' first missionary to Argentina, Dr. Sidney M. Sowell, came in 1903, he and Beson established a lasting friendship. The two men united forces and proceeded together.

In 1908 the Argentine Baptist Convention was formed with five churches. By 1970 it numbered over 250 churches with approximately 20,000 members. These churches are scattered from the northern tropics to the Strait of Magellan, with certain cities having sizeable clusters. [The Convention includes churches related to the work of German Baptists, Irish Baptists, Southern Baptists, and the Baptist General Conference Board of Foreign Missions. Conservative Baptists have work in Argentina but do not belong to the Convention, though there is a good relationship to fellow Baptists.]

The Convention does its work through boards, directed by capable and dedicated Argentine Baptist leaders. The program involves evangelism, mass communications (radio and television), publication and distribution of literature, education, and social work.

Argentine Baptist churches are missionary-minded and progressive. Through Sunday Schools, missions, and evangelistic efforts they are seeking to reach their communities and cities with the gospel. Some churches have as many as four and five missions. Eventually, these will become organized churches.

Baptist youth, especially, are deeply concerned about witnessing to others. One group of college men and women, seeking to demonstrate the gospel, spent a month of their summer vacation in a southern province. They took a census, provided day care programs for children of mothers working in the fruit harvest, helped in small construction projects, and were able to witness in many ways. To inspire and challenge young people, the **Baptist Youth Convention** holds periodic congresses and edits a youth magazine.

The **WMU (or Woman's) Convention** concerns itself with the promotion of missions. It works mainly through organizations similar to those of the Woman's Missionary Union in the United States.

Argentine Baptists, as they evangelize, are increasingly concerned with meeting the everyday needs of their fellow man. One church, responding to a newspaper appeal, sent a good supply of school materials and used clothing to a remote mountain school. When the school-teacher called on the pastor to express gratitude—no one else had responded to the plea—he received an additional gift, some New Testaments for the school.

Home missionaries, devoted and competent, also demonstrate this concern. Some have helped members of an Indian tribe to obtain citizenship papers and to enrol their children in schools.

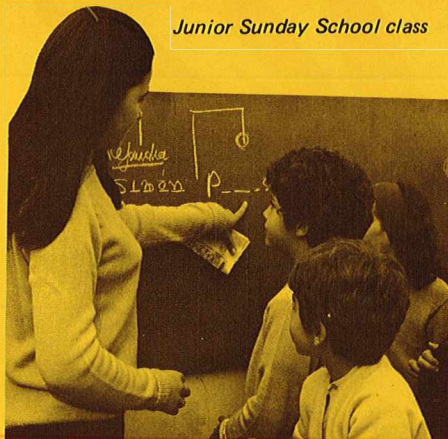
Some churches have found an added ministry in establishing **schools and kindergartens**. In order to extend their influence further, others have organized small **institutes** offering courses in home economics, English, music, reading, and writing.

Good will center work, a **children's home**, a **home for the aged**, and a **high school**—though lacking in funds and facilities—are all expressions of Argentine Baptists' Christian concern for others.

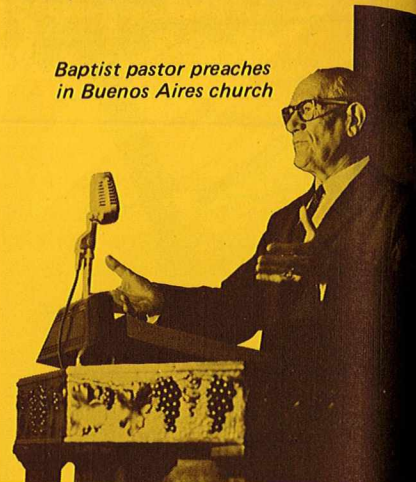
In Buenos Aires, the **International Baptist Theological Seminary** seeks to meet the need for trained pastors and workers. Its capable faculty and staff is composed of missionaries and nationals. Laymen, also, seek a better preparation for service by attending night classes.

In areas distant from the seminary, small teams of faculty members participate in institutes sponsored by the local

Junior Sunday School class



Baptist pastor preaches in Buenos Aires church



associations of churches. Not only does the seminary serve Argentina but also Uruguay, Paraguay, and Chile: hence, the name "international."

Varying ideologies and religions vie for the loyalty of the Argentines. Political movements try to make their appeal. Religions, such as Spiritism, compete for the allegiance of the people. Although communism finds here an unfertile soil, it is at work seeking to get a foothold among university students and labor unions.

Even though the great majority of Argentines are considered Roman Catholics and, therefore, adherents to the State Church, relatively few of them attend mass. Most of them frankly admit that they have no faith. But many will listen to the gospel as proclaimed by

Piano lesson at Baptist Good Will Center



evangelicals, and many will accept. There is freedom of religion in Argentina—freedom to preach the gospel.

The word for Argentine Baptists is **NOW!** Now is the time to make a major thrust forward. The time is right. The opportunity is at hand. Southern Baptists—you—are still needed in Argentina!

The Argentine Baptist Convention is growing, and progress is being made. Convention leaders are intelligent and capable, but Baptists in Argentina are not yet able to carry a full responsibility for evangelization in their beloved nation.

They need more missionaries to locate in important cities which have no Baptist witness.

They need our support through the Cooperative Program and the Lot's Moon Christmas Offering, in order to continue their advance.

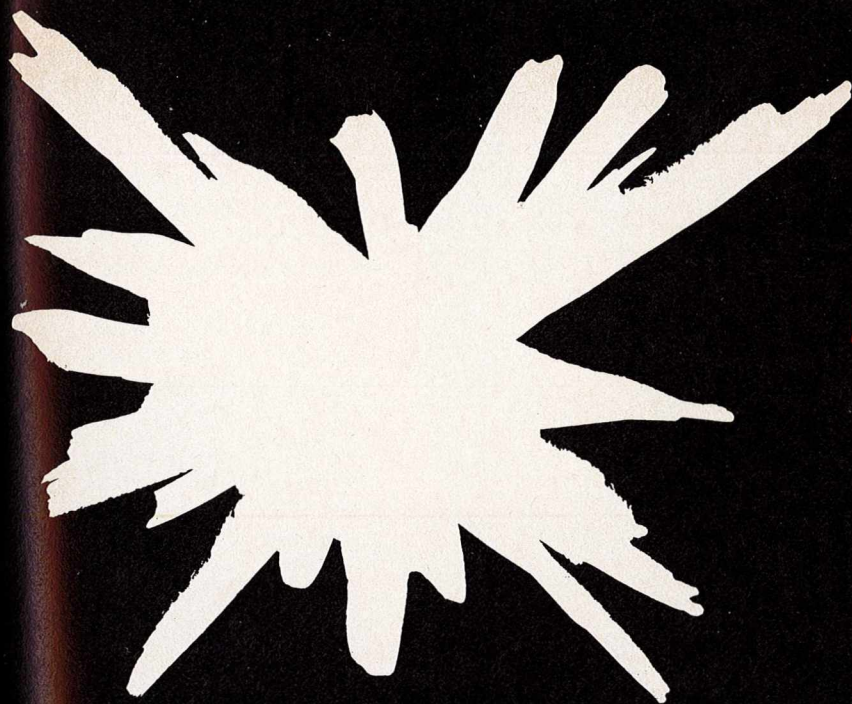
Above all, our Argentine Baptist brothers and missionary representatives need our constant prayers.

Argentina is a growing, progressive nation. But the greatest need of its people—a vital faith in Jesus Christ—may not be met unless we and other Christians help. If we do not, this nation's people may well turn to the ideologies of men as they search for life's answers. Are we willing to pay the price to share our faith with Argentina's millions?

—by Marion T. Lineberger

DETACH AND FILE FOR PROGRAM USE. (Baptist Women will be studying Argentina in November.) Reprints are available upon request from Foreign Mission Board, Literature Distribution, P. O. Box 6597, Richmond, Va. 23230. This leaflet replaces Board's former pamphlet on Argentina.

THE COMMISSION



Reflections

BY ROBERTA KELS DORR

Missionary to Yemen

NIGHT LIGHT

A light is burning in the village.

It is too late for happiness

And too early yet for work.

I am appalled at all the pain that light
can mean:

Another mother dying;

A tooth that aches without a cure;

Infection running wild,

Unchecked;

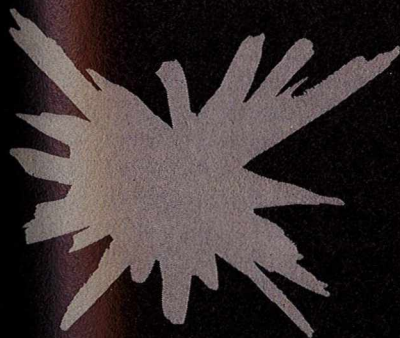
Life torturing life.

Light has always meant good things
in the past

But here

So many things meant to be good

Are twisted out of shape.



PILGRIMS TO MECCA

By a Baptist in the Middle East



Pilgrims to Mecca ride overcrowded busses and trucks, paused bumper to bumper in Saudi Arabia.

THE DHOW, tied at the dock on the Persian Gulf,* apparently had no space for even one more person to stand, let alone to sit, on its heavily populated deck. But on the sidewalk alongside waited at least another 200 persons, hoping to get on board. (The dhow is a small ship powered by diesel and/or by sail.)

The scene was noted during a recent trip to Abu Dhabi and Dubai, Trucial States along the gulf. I did not know the ship's destination, but the next time I was in Beirut, Lebanon, I read in the English-language newspaper that the crowds were traveling up the gulf to Al-Kobar in Saudi Arabia, from there to go by truck and bus to Mecca for the annual pilgrimage of Muslims.

A truck bearing a Syrian license and covered at the back with a tarpaulin

caught our attention as a Christian friend from Jordan and I stood talking one day. As the two-and-a-half-ton vehicle rumbled by we peered into the back. Not more than four feet above the truck bed another floor had been installed. On both levels men sat crowded as close to each other as possible. They, too, were making their pilgrimage to Mecca.

The airport terminal at Beirut was filled with a milling crowd as I arrived for a flight one evening. At the airline counter I was told I could not travel on the expected flight, even though a reservation had been assured. This was a "Hajj" flight: the special Boeing 707 had no first-class section; instead there were six seats abreast from front to back to accommodate pilgrims to Mecca. (The pilgrimage is a Hajj. One who makes the pilgrimage is a Haji.)

A substitute reservation had been made for me on Middle East Airlines. After immigration check I had time

to observe many of the pilgrims in the lounge as they waited for their trip to Mecca. It was prayer time. At one side of the crowded lounge six men kneeled on their prayer rugs spread on the floor. Facing Mecca, each bent to touch his nose to a stone placed on the floor. The stone probably had come from Mecca, or perhaps from Medina, the second holy city for the Muslims.

Later that night, while I waited 90 minutes in another terminal for luggage to arrive from the plane into the customs clearance center, I watched a group of men arriving from Afghanistan. Some were blind and were being led; others, frail and feeble, were being helped along. Others seemed strong and vigorous. All wore the two-piece, white, seamless garment, with their right shoulders bared, indicating they had been purified for their Hajj. Their heads were shaved, but their beards were long and curly.

Dressed in black, floor-length wool

* The name of the gulf depends on whether one is on its eastern side or its western side. In Iran, on the east, it is called the Persian Gulf. In Saudi Arabia or the Trucial States, on the west, the body of water is referred to as the Arabian Gulf. Maps, however, list it as the Persian Gulf.

coats, a group from the mountains of Syria sat in a corner of the terminal building. Some of the women's dresses boasted elaborate and colorful embroidery.

A plane landed from Turkey. The arrival of each aircraft was announced over the terminal's loudspeaker in various languages, and each group was welcomed in Middle Eastern style.

Their faces bearing tribal markings, Africans, apparently from many countries and tribes, trooped through the building. Each man proudly wore his distinctive and colorful clothing. A friend once told me of being on hand when the chief hunter of one tribe arrived in full regalia.

Even though the hour was late, I was almost disappointed why my luggage arrived, for I had witnessed a panorama of people in various national dress, all at the height of their religious devotion.

Every Muslim who is financially able is required to make one pilgrimage to Mecca. This is the high point of his religious experience. Many save money all their lives for this trip. To visit Mecca is the goal of every true Muslim.

Instead of using credit cards or traveler's checks, the pilgrims wear money belts around their waists or over their shoulders. Some carry hand-woven carpets and other handcraft to sell along the way to pay expenses. Such a craftsman doesn't cash a check, he sells a carpet.

The Eid el-Adha feast marks the end of the pilgrimage. To Muslims, this feast celebrates the miraculous deliverance of Ishmael when Abraham was told to offer him as a sacrifice to God; God provided a ram caught in nearby bushes to be offered in the place of Ishmael. The Bible records that it was Isaac, not Ishmael, whom Abraham was to sacrifice. But the Muslims, descendants of Ishmael, believe that it was he who was to be offered.

Each family is to kill a sheep for their feast and give part to the poor as alms. This applies to all Muslims, whether or not they make the pilgrimage. On one occasion I observed a butcher going from house to house to kill sheep for Muslim families.

At a sheep market the day before the feast was to begin, I saw sheep everywhere—all sizes, black ones or



Muslim pilgrims put up a city of tents not far from Mount Arafat, near Mecca.

white ones or brown ones from the Sudan, imported especially for the feast. A distinctive smear of paint on each animal's wool indicated the shepherd who owned the animal. The head of each family bargained vigorously for the best sheep he could afford.

The barber I visited came back to his shop greatly distressed—the price of each sheep was more than he could pay. Haircuts in his shop probably were a little more expensive for the rest of the day, particularly for Americans.

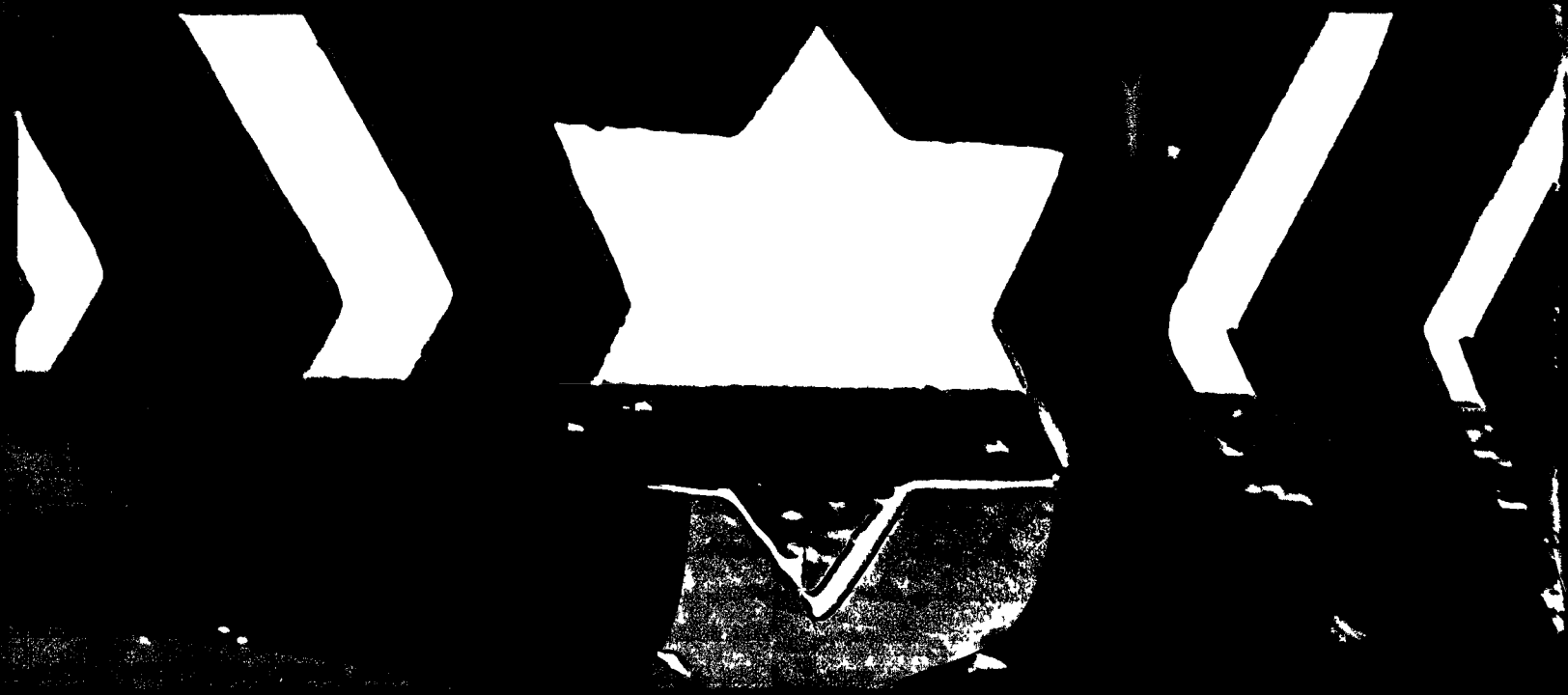
Driving across a desert on the first day of the feast, I passed a car, bearing license plates from Jordan, that had pulled to a stop near a shop-

herd. Money was evident as bargaining went on over the price of a sheep.

The mass of pilgrims are in the vicinity of Mecca at feast time. Each year between 300,000 and 500,000 people make the Hajj. Some join with large groups for the feast; others eat in small gatherings.

A seminary professor once explained that God, when he directed Abraham to sacrifice Isaac, was asking the patriarch, "Are you as dedicated to me as are the people in the midst of whom you live, who willingly sacrifice their firstborn sons to their god?"

This question takes on new meaning and greater force for me after I have seen the Muslim pilgrims.



WE ARRIVED in Africa at the height of the Ramadan season, and symbols of Islam were all about us. At the international airport in Kano, Nigeria, Muslims could be seen bowing toward Mecca. Food was being prepared on outdoor fires that would break the all-day fast. American friends who met us at the airport were anticipating the colorful Sallah festivities that would consummate the month-long season of fasting.

Just a few days after our arrival in Kano, where I was to assist at Kano Teachers College, and before we were settled in our quarters, friends escorted us, camera in hand, to the Sallah parade route. There fine horses decked in leather and metal trappings were ridden by Nigerian horsemen dressed in colorful, flowing robes and turban-like headaddresses.

Central figure in the entourage was the emir, spiritual leader of thousands of Nigerian Muslims. One of the more awesome sights came at the end of the parade when thousands of Muslims bowed toward Mecca in unison.

We had read that almsgiving was one of the basic pillars of an Islamic society. However, we never adjusted to the shock of being approached for alms by many physically impaired beggars. Social agencies cannot easily "take the beggars off the street" in

a society where they serve the purpose of providing fellow Muslims the opportunity to give alms.

"Why do so many Nigerians carry teakettles as they walk along the road?" we asked.

We discovered that body cleanliness is essential to the Muslim's praying ritual, and having a supply of water is important to the Nigerian traveling in an arid land. We were further informed that a Muslim's left hand is used for his personal cleanliness; he reserves his right hand for eating.

Muslims the world over refrain from eating pork. For this reason one of the curiosities of our two-year visit in Muslim Nigeria was to discover just a few miles from our house one of the largest hog farms in the world. We were told that a European had obtained permission from Nigerian officials to raise the swine—and thus serve as a consumer of the guinea corn grown around Kano—on the condition that all the hogs would be shipped out of the region for butchering. However, we were able to purchase ham locally.

We were surprised to realize that many of the Old Testament saints are prophets of the Muslims, too. This was evident in the number of biblical names around us. Our gardener was Isa, meaning "Jesus." Our friend Musa was named after the patriarch Moses. We lived on Yusufu (Joseph) Road, and a number of my students were named Ibrahim, in honor of Abraham.

However, the most common name was Muhammad—the most prevalent male name in the world.

Although the heritage of Islam and Judaism have commonalities, it should be remembered that Muslims consider Jesus to have been an important human being, not unlike Moses and Abraham. The Koran, the Islamic scriptures, contains passages about Jesus and even makes reference to his virgin birth. However, the Muslim certainly does not consider Jesus to be the Son of God, the Saviour.

Knowing that we would spend two years in a predominantly Muslim community, we had been somewhat anxious about Muslim-Christian relationships in Nigeria. African Christians confided to us that the relationships were sometimes strained. We were told that a Christian congregation in northern Nigeria had difficulty obtaining land on which to build churches and schools. However, just before our return to the States, a group of African Baptists, converts by Baptist missionary efforts in western Nigeria, were able to purchase a tract of land on which they hoped to build a new church building.

Classes at teachers college were attended by both Muslims and Christians. Christian students from the college did their practice teaching in public schools (attended largely by Muslims), and Muslims could be found doing their practice teaching in Christian mission schools. The gulf observed

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By Robert L. Shrigley

between the two groups seemed due more to tribal, than religious, feelings.

Although the Muslim extended to us all courtesies, it was obvious that he was proud of his Islamic culture. The Muslim considers Christianity more pagan than Islam, since the doctrine of the Trinity, misunderstood, makes the Christian appear the worshiper of at least three gods! If you argue that the Muslim places Muhammad on much the same spiritual plane as we hold Jesus, the Muslim will insist that he worships only Allah.

The Muslim finds Christians lacking in ritual and discipline. He meets many white men (and in Africa all Caucasians are labeled Christian!) who drink alcoholic beverages and refrain from fasting and public prayer. Our Nigerian steward, a Muslim, found us to be a curiosity when he discovered that we did not serve alcoholic beverages to our house guests. Requesting a soft drink at social events made one appear to be more Muslim than Christian.

A number of our Nigerian friends shared with us their secret ambition—a pilgrimage to their holy city of Mecca. The few who could afford the plane fare chartered a Belgian airline that specialized in prop flights from Kano to Mecca. It is easy to spot one who has made the holy pilgrimage: thereafter his title, and first name, is Alhaji. Although women are held in a subordinate role in a Muslim society, we were surprised to hear

of women who made the pilgrimage.

With the emphasis Christian missionaries place on translation of our Bible into other languages of the world, it was interesting to read that Muslims frown on the translation of the Koran. Instead, the reader is expected to learn Arabic, the holy language in which Muhammad wrote the Koran.

As we drove through the walled city of Kano we often observed young boys in open-air schools chanting Koranic passages in unison. Two of our household helpers were Koranic *mallams* (teachers), so it was commonplace for them to have an informal class on our lawn or in our garage. Some *mallams* are said to have memorized the whole Koran.

Islam is a religion with a missionary zeal. While we were in Nigeria newspapers reported periodically the number of converts reaped by high-ranking Muslim emirs who traveled among pagan tribes. Christian missionaries explained the fervency of Nigerian Muslims to be a counter-measure to the "New Life for You" campaign sponsored by evangelical Christians in West Africa during the '60s.

As experienced by Baptist missionaries throughout Islamic Africa and Asia, winning Muslims to the Lord is not an easy task. In some Muslim countries Southern Baptists cannot preach directly to the populace. Instead, they witness to individuals through medical and social ministries.

In Nigeria, however, Baptist and other evangelical missionaries preach the gospel openly.

A converted Muslim is held in suspicion, if not rejected, by his family. Our Nigerian steward, who at first accepted an invitation to accompany us to church, politely declined after consulting his religious superiors.

Politically and culturally sensitive Africans associate Christianity not only with white colonialism, but also with the technical and secular culture of the West. The African Muslim, who looks to the Arabic world for his destiny, finds it easy to consider Christianity, monogamy, the English language, and technology alien to his culture.

It seemed to us that Islam was on all sides an external and legalistic religion where one hoped to merit eternal life through prayer, fasting, and almsgiving. One of the prized mementos of our African experience is a small wooden tablet on which a *mallam* practiced writing the Koran.

On the other side of the tablet a missionary friend of ours printed John 3:16 in Hausa, the lingua franca of Muslim Nigeria. The ink is beginning to fade, but it reads: "Gama Allah ya yi Kammar duniya hanya bada Damsa haisaffe kadal domin dukan wanda yana bada gaskiya gore shi Kada ya lalace, amma ya sami rai na har abada (Johanna 3:16)."

This remains the hope of the world—the Muslim included.

FROM THE EDITOR

New Consultant Elected

RICHARD M. STYLES has been elected public relations consultant by the Foreign Mission Board. The action occurred at the Board's July meeting. Assuming his duties this month, he becomes the coordinator of the public relations functions of the Board's Mission Support Division, under the supervision of Jesse C. Fletcher, division director.

Known to many as "Rick," Styles is a 35-year-old Baptist layman and deacon and has directed the Board's training session for missionary journeymen this summer at Meredith College, Raleigh, North Carolina. Since the inception of the journeyman program in 1965, he has assisted in the training program for every group. The first year he was director of language studies.

For five years he was director of development and public relations for Virginia Intermont College, Bristol. When the journeyman training program was conducted on that campus, he served as liaison between the



Richard M. Styles

Foreign Mission Board and the college. During the 1969-70 school term Styles worked toward the doctor of philosophy degree at the University of New Mexico, Albuquerque, where he had earlier received the master of arts degree in Latin American studies.

Upon completion of his undergraduate work at Texas Technological College (now University), Lubbock, he served three years in the U.S. Army. Afterwards he worked with his father in a cattle-feeding business near Lubbock until he returned to college and the pursuit of a church-related vocation.

Mrs. Styles, the former Deann Burke, of Priona, Texas, is also a Texas Tech graduate.

Mr. and Mrs. Styles have two sons, Mike, ten, and Scott, eight, and a daughter, Sheri, who is four years old.

A Sense of History

ROUNDING OUT OBSERVANCES for the 125th anniversary of the Southern Baptist Convention and its Home and Foreign Mission Boards, many Southern Baptists are more fully aware of their heritage. Our history as a denomination, however, does not bid us to look back. Instead it furnishes us with a record from which we can gain enlightenment for making better plans and avoiding possible pitfalls. The best planning will be done by those who have a keen sense of history and appreciation for its lessons.

Soon we enter the second quarter of Southern Baptists' second century of foreign missions. The horizon for planning, expanding, and becoming more effective with our witness and ministries overseas constitutes a greater challenge than ever.

Knowing how our foreign mission enterprise became what it is today is significant for all of us, whether we go as missionaries or support the cause from our home base. For this reason the Foreign Mission Board has produced *Advance: A History of Southern Baptist Foreign Missions*. Published by Broadman Press, its authors are Baker J. Caution, executive secretary of the Foreign Mission Board, and other mem-

bers of the Board's administrative staff.

A few issues ago we announced publication of this book. We repeat the announcement now, particularly with reference to church libraries. Every church should have at least one volume of this history in its library. It should be made a basic reference volume for the missionary education program in every church. It can be ordered or purchased at every Baptist Book Store. The price is \$4.95.

For Mission Study

WE HOPE that every Southern Baptist church will have a membership-wide study of the Foreign Mission Graded Series this year. Under the general theme, "Chinese Mission Fields Today," the four age-graded books are about the Chinese people who are scattered throughout several countries of the Orient outside mainland China.

Time is short for the church librarian who plans to provide background books and other reading materials as supplements for this year's foreign mission study program. We recommend two new books from Broadman Press.

They Changed My China, by Molly Wong, is for adults, young adults, and older youth. The author is an editor with the Hong Kong Baptist Press.

The story is her personal account of experiences under communism in her home country, mainland China. She gives the reader an inside look at the circumstances under which everyone must live today in that land. One of the strengths of the book is the seeming calm manner with which she relates what happened to her and around her as she was sustained by her Christian faith and hope in an atheistic, anti-church society. She was subjected to danger and suspicion in a long series of developments that could not have ended happily except for her escape to Hong Kong.

Little Moon of China is a 64-page book written specifically for children, ages six through nine.

The author, Jester (Mrs. Ray) Summers, is an experienced writer for children. In this story she acquaints her readers with the mischievous, prank-playing tomboy who became a missionary to China. The easy-to-read large type and the attractive illustrating sketches should make this book such a good beginning experience in reading missionary biographies that many children will want to read more of them.

Listen Again

A STEADY STREAM of information comes across this editor's desk from overseas mission fields. The accounts are varied according to differences between the fields; some make us glad, others sadden. But we are most deeply stirred by reports such as we recently received from one of the most responsive fields, evangelistically speaking. Among other things, the reporter stated that a certain missionary had been unable to accept all the invitations he had received to begin new work in various towns and villages.

Another report tells of 600 towns and cities in one country that are without a Baptist witness.

Is God calling Southern Baptist pastors to these places of great need? If he is, why are so few responding? In almost every country where Southern Baptists are privileged to have missionaries, the need for qualified men with pastorate experience is a critical one.



Dr. Cauthen congratulates some of the new journeymen.

Missionary Journeymen

BY BAKER J. CAUTHEN

SIXTY-FOUR missionary journeymen were commissioned by the Foreign Mission Board on the evening of Thursday, August 6.

Assigned for two years of service overseas, they will devote themselves to a variety of tasks, including teaching, nursing, working with students, service in mission business offices, and other tasks.

Each one goes in response to a definite request from the mission organization, with a job description fully in hand for the assignment awaiting. While committed to the task as outlined in the job description, each one keeps in mind that his basic purpose is to share his knowledge of Christ as personal Saviour with others, so as to strengthen the faith of those who already are Christians and help to bring others to Christ as Saviour.

The first group of journeymen was sent out in 1965. Reports of their work were highly encouraging, and the missionaries expressed gratitude to have them in their midst.

Journeymen are selected through a very careful screening process. Genuine Christian experience is a basic necessity, coupled with training and aptitudes for service which make evident the person's fitness for the task. A rigorous program of training gives opportunity for further preparation for the field and testing of motivations and commitments.

Evidence of the high quality of missionary journeymen and the thoroughness of the preparation period is seen

in the fact that very few of those who have been sent to the field have returned before their period of service was concluded. There have been some illnesses which have occasioned return to this country, and a few other resignations have occurred, but these have been very rare. The journeymen go with full commitment to their task and determination to render service that will be helpful and will abide even after they have left the field.

Missionary journeymen are not necessarily people in training for long-range career service. If a person is planning for a career of missionary service, normally he goes right ahead with that preparation, looking forward to appointment to the field as early as possible, rather than follow the route of the missionary journeyman.

Missionary journeymen are sent out on the basis that they have a constructive service to render and that the experience of serving on the field will be of value, not only during the time they are there, but also throughout their whole lives as they become a part of the supporting base for the world mission task.

A good many journeymen discover through their involvement in the mission task that a sense of long-range calling grips their hearts, and they return to this country to make further preparation for career service.

Missionary journeymen are sent out following college graduation while they are still not beyond age 26. If they anticipate doing career missionary service, they complete the neces-

sary seminary training or professional school training before being placed under regular missionary assignment.

While the Missionary Journeyman Program is a very important part of missionary outreach, it is in no way a substitute for long-range career appointment. Auxiliary categories, such as missionary journeyman and missionary associate, are designed on the basis of not exceeding 10 percent of the total missionary staff. This emphasizes the fact that the main thrust of missionary work is done by career missionaries but that auxiliary categories fill an important place and are very worthwhile.

The going of 64 missionary journeymen reminds us clearly that today's young people who love Jesus Christ stand ready to become involved in the task of sharing him with the whole world. Those who commit themselves to this ministry have a deep conviction that they are dealing with the basic problems which must be confronted. The gospel of Christ brings reconciliation of man with God and with his fellowman, as well as peace in his own heart. Without this kind of reconciliation, the problems of the world cannot be truly solved.

As long as young people earnestly seek to do Christ's will, there is reason for optimism, encouragement, and joy. When people become discouraged as they read the tragic stories in the daily press of disturbed, erratic youth, they can find their spirits lifted by taking a close look at missionary journeymen.

Witness on a Bus

JIM WEST, a fellow student in language school and also a new missionary, and I were making our usual Thursday night trip on our way to prayer meeting at the one Baptist church in Cartago, Costa Rica. The city of 21,000 people is 11 miles southeast of San José.



Jim and I were the last to board the bus to Cartago, and we separated to the two remaining seats. During the rumbling, 25-minute journey I tried my limited Spanish on the man next to me. I noticed Jim doing the same. Soon my short-term neighbor and I were talking about the economic problems of the average Costa Rican family. "There are many jobs but they pay little," said Eduardo, my new acquaintance. Like many people here, his big concern was to put enough food on the table and adequate clothing on his wife and children. He asked about the United States and was surprised to find that most of the people in the States own automobiles.

Realizing time was short, I began to speak to Eduardo about Jesus. I tried to share with him in my faulty Spanish how Jesus had come into my life. I pulled out a Gospel of John carried for just such an opportunity. Eduardo began to show interest. For a few moments he seemed to forget about jobs and automobiles.

"Read this little book," I urged. Remembering the eagerness with which I had seen so many others devour written materials given them in Costa Rica, I prayed silently that the colorful but inexpensive Gospel of John would once more be used by the Holy Spirit to awaken another's desire for eternal life in Christ. Eduardo seemed grateful that someone had spoken to him about a better way.

As Jim and I scrambled off the bus, we compared notes. Both had found opportunities to share the Living Word with another.

At the church we found only the pastor's wife waiting. Our pastor had recently entered night classes to earn his high school diploma, and the service would be led by Doña Juanita, the faithful president of Woman's Missionary Union, a tiny lady with a giant Christian witness. After about eight more members arrived, we began to sing. Then Doña Juanita led us in a well prepared Bible study. During prayer time Jim shared his joy in being able to witness for the first time in another language.

On the way home we talked about the little things of which missions is made—little things like prayer with a national brother, or a simple testimony offered in Christian love.

JOHN G. MAGYAR (appointed for Colombia), *San José, Costa Rica*

After Ten Years

At Mérida, Yucatán, the Baptist church was organized ten years ago with 17 members. I was present for the organization. Now the church's membership exceeds 300.

For the five Sundays in March the church set attendance goals in Sunday School, beginning with 300 and increasing 50 a week to reach 500. Every goal was surpassed except for the third Sunday. A revival was held the last week.

Two weeks before the evangelistic effort, the church held prayer meetings in various homes in Mérida, a city of 250,000. The week before the campaign 21 visitors worked all day for five days, knocking on doors (7,500), distributing special magazines (8,000), handbills (8,000), and tracts (10,000). Two 30-minute television programs and eight radio broadcasts were presented.

The church choir, a young people's instrumental group, and a soloist presented special music at services. Attendance reached as high as 750.

Campaign results included 259 professions of faith. Twenty-five were baptized on March 29, and 59 more decided to be baptized soon.

ERVIN E. HASTEY, *Mexico, DF, Mexico*



New Ways

WHILE in Nairobi, Kenya, on business I heard Mrs. Ralph W. Harrell, a missionary, relate the prayer of an African woman at a Baptist meeting: "Lord, we have given up our old customs and the ways we used to do things. Now teach us from your Word to know what we should do."



Some of us have never had to give up much to accept Christianity. Not so with the Africans—their past is mixed with pagan tribal customs that were bred and propagated in ignorance. To become a follower of Christ for the African has often meant ostracism by family, friends, and even his tribe.

For some of us who are missionaries the real turmoil these converts face escapes our comprehension. Yet we must remain aware of their life and customs so as to minister to them as they are transformed into a new life through their new perspective in Jesus Christ.

It takes much courage to give up all that one has known in order to accept something completely new and then to be at ease with that new concept.

DAVID C. LONG, *Jinja, Uganda*

Sea Lessons

ON THE TROPICAL island of Penang, the modern white buildings of Malaysia Baptist Theological Seminary stand on a mountain overlooking the sea. The beach below offers white sand, palm trees, and the clear, green ocean. I have learned many things from the sea.



It can be calm or wild with unrest and fury. The tide can be extremely low, but it always rises again. The sea deposits treasures on shore: coral, shells, pebbles, driftwood.

These lessons have been a blessing: Despite deep sorrows and anguish in our souls, God can give calmness and peace.

Our lives will have low ebbs, but the tide will always rise and take us to new spiritual heights.

Like the sea, our lives must leave treasures for others. As we are given more of the treasure of God's love, we must share with others.

RUTH (Mrs. Bill Clark) THOMAS
Penang, Malaysia

EPISTLES

From Today's Apostles
Around the World

Airborne Clinic

THE MEDICAL WORK is going as planned. We now reach four places by car and one place by air for mobile clinic work. There is a story behind the airborne clinic.

About a year ago we surveyed the location with the aid of an American Mapping Mission helicopter. A suitable place for an airstrip was found at Maranya, and the people there were asked to work on it.

In January Missionary Ray Lindholm and Sam (my husband) went back to the site—22 hours by mule, not counting rest stops. When they finally reached the proposed location they found the ground had cracked so badly during the dry season that the plane could not possibly land there. Sadly they spelled out with rocks a message for the pilot not to land that Saturday. He dropped a note saying he would return on Tuesday.

On Sunday afternoon about 500 people showed up with hoes and leveled and smoothed the airstrip in half a day.

The two missionaries knew they had come through forbidding country on the trip, and on Sunday they learned how forbidding. A group of men brought in seven people from the gorge below who had been shot by bandits about 30 hours after the missionaries had passed the spot of the ambush.

Little or no medicine was available for the wounded. Sam did what he could, but four of the victims died before Tuesday. When the plane arrived, Sam flew back to Menz to secure antibiotics and plaster of paris for casts to care for the remaining wounded. On his most recent visit he found that all three survivors had returned to their villages.

(73)

VIRGINIA (Ginny) (Mrs. S. R. J., Jr.) CANNATA
Addis Ababa, Ethiopia

Rice for the Preacher

THE EAGERLY awaited time for the Asia-wide crusade arrived. Our family and a pastor from Cotabato City drove to the airport to welcome those coming from the U.S. to assist the crusade in this area. Later that day, Robert (my husband) drove the men to their assignments.

At M'lang, his last stop, he saw Mr. Sadje, a lay worker from one of the churches located several hours away from M'lang by logging road. We have known him for some time, and he is a dedicated Christian.

Robert learned that Sadje had made the long ride from his barrio to get a bag of rice with which to feed the visiting preacher. Since the congregation could not afford to buy rice, Sadje had come to get some from a cousin. That night Sadje rode back to Cotabato City with Robert to secure a public address system and some other materials he needed for the crusade. We invited him to stay with us Saturday night.

"I cannot," he explained, "because I have to be back home in time for Sunday School in the morning." That meant an all-night ride on a logging truck with his sack of rice, loudspeaker equipment, and a pump organ.

As I watched him learn how to operate the public address system, I thought to myself, "Lord, how much do I love you? Would I do what this man is going to do tonight because of my concern for lost people?"

Sadje left our house about 10:00 P.M. with a smile. He had rice to feed the preacher, loudspeakers so all the people in the barrio could hear the message of salvation, and a pump organ so they could better enjoy the music as they sang of God's love.

JANET (Mrs. Robert N.) NASH, Cotabato City, Philippines

Cali Graduate

EACH YEAR on the Thursday night preceding Easter, Colombian people "visit the monuments"—the beautiful arrangements of flowers and other objects on the altars of Catholic churches to honor the host, which is believed to



be Christ's body. From church to church the people move, stopping in each to seek the monument and to say a prayer.

Since First Baptist Church, Cali, is on a main street, many wander in to visit our non-existent monuments.

On such a Thursday night some 15 years ago, a Junior-age girl and her grandmother entered First Church, where we were conducting evangelistic services. They were greatly surprised when they saw no monument, but, realizing a religious service was in progress, they sat down and listened to the music and preaching.

They continued to attend services. Fanny, the Junior girl, accepted Christ as Saviour. She became active in Training Union and Girls' Auxillary. She studied piano to be able to serve in the church.

Years passed. In a beautiful ceremony she became queen regent in GA. In one of her themes she wrote, "I would like to be a missionary and work where there has been no Baptist work before."

When Fanny was 16, a seminary student was attracted to this beautiful girl. Just after her 17th birthday they were married. Upon his graduation they went to Montería, capital of the new state of Córdoba, to a mission situation. They helped the work develop, organized a church where there had been none, and when they left it was thriving.

Three years ago the couple returned to Armenia, a five-hour bus ride from Cali, where the husband is pastor of a strong church. For the past two years Fanny has left her husband and three small boys each Monday, studied during the week at International Baptist Theological Seminary in Cali, and returned home on Friday.

Late in May she was graduated with a fine scholastic record. She is an accomplished pianist, active in church and associational affairs, and shows promise as a writer of programs for children.

CREA RIDENOUR, Cali, Colombia

By
June
P.
Carter



Missionary McElrath and autoharp at a Richmond, Virginia, area school.

NASI GORENG

in the Cafetorium

LINES of fourth, fifth, and sixth graders filed into the cafetorium, that hybrid of present-day school architecture.

Older children pulled up chairs and seated themselves reluctantly. A stranger of 35 or so beckoned to the younger ones to come sit on the floor near the stage. They complied gladly, and soon the area was filled.

"Do you know what's going to be happening in here this morning?" a visitor asked an intelligent-looking sixth grader.

"I think a missionary is coming," the boy answered, "from, uhm, Indonesia, I think."

Surely the stranger near the stage was not the missionary. He had long sideburns, and in that blue shirt, wide tie, trim brown suit, and vest he just couldn't be. But he was.

A brief introduction, and William N. "Mac" McElrath was on. The children seemed unsure of what to expect, but somehow the missionary imparted the idea that it would be

an exciting experience.

McElrath, a Southern Baptist missionary, had been through the program many times. This assembly of 350 children at Maude Trevvett School near Richmond, Virginia, on this spring morning brought to 11,500 his collective audience during the months he had been on furlough. By the time he returned to Indonesia several weeks later he had spoken to an estimated 13,375 children.

Mac's program might be an answer to a problem faced by his furloughing colleagues.

Some months earlier a group of Southern Baptist missionaries in a meeting at Foreign Mission Board headquarters in Richmond had discussed the problem of lost daytime hours when they attended World Missions Conferences. Church meetings were, of necessity, scheduled primarily in the evening; what could they do, they asked, to make better use of their tltme? School engagements were suggested, but some of the missionaries believed current educational trends might limit that particular solution.

McElrath's approach, however, was educational, not sectarian, and he found easy access to school assemblies. Since he always spoke to the same age group and there was no overlapping of audiences, a single prepared program served his purpose.

At the outset of the 50-minute presentation at Maude Trevvett, he established a mood of adventure with a true World War II story about a crippled bomber that was ditched in the South Pacific. Five Americans, clinging to bits of wreckage, sighted an unknown island. Suddenly dugout canoes approached, paddled by brown-skinned men. Were they friends or foes?

McElrath's crisp, expressive voice held his audience spellbound.

"Now the men faced an even larger problem. Were they being rescued, or were they being captured? Were they being taken home to eat supper—or were they being taken home to *be* supper?"

The audience was hilarious.

The downed flyers, it turned out, were being rescued by Indonesians. Any fears were quickly allayed when

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



"Mac" turns his hands into "elephants."

the islanders' leader carefully enunciated two of the four English words he knew: "Jesus Christ." That Indonesian, who later flew to Australia with the rescued Americans (in his night-clothes because there wasn't time to change), is now an educated Christian leader and a friend of the McElrath family.

As though he hadn't forgotten what it's like for someone nine, ten, or eleven years old to sit in a hard chair, McElrath soon had the children standing: "Now, let's all sing that great old anthem, 'She'll Be Comin' 'Round the Mountain When She Comes.'"

In moments they were singing the whole "anthem" with an Indonesian word in each verse. "She'll be coming around the *puntjak* (summit) when she comes," the youthful voices rang, led by the missionary's clear baritone and the whang of his autoharp.

"Chickens are scrawny in Indonesia," he stopped to explain, "so let's sing, 'We will all have fried rice when she comes.' But the Indonesians say *nasi goreng*, 'rice fried.'"

The children tried the unfamiliar words and then joyfully sang, "We will all have *nasi goreng* when she comes!"

Each word they learned conveyed a bit of the culture and feel of the Indonesians themselves. McElrath was teaching not geography but people.

And as he reiterated the word "you," it seemed he wasn't trying to bring Indonesia to the children so much as to take them there. "Now when you go to Indonesia . . .," he

would begin, leaving little doubt in the minds of his rapt listeners that someday they would, indeed, go to Indonesia.

They discovered that when they did go they would not be able to rely on familiar gestures for communication.

"All of you," directed the missionary, "speak to me at the same time. Without making a sound, say 'Come here.'"

Obediently the youngsters beckoned with upturned fingers. But, no, that was not the way in Indonesia. An Indonesian "come here," they learned, is upside down, almost identical to an American "goodbye."

They learned that in Indonesia they would have to use chin instead of forefinger when counting and point toward their feet instead of thumbing when hitchhiking—"If you would be so kind as to stop *here*." A circle described around the car with the fore-



finger would not communicate the idea of mental inadequacy. Instead, the finger must be slanted across one's forehead—"The poor fellow's brain has been put in crooked."

A lesson in Indonesian table man-

ners was probably more fascinating to the youngsters than any their mothers had taught them and, alas, infinitely more indelible. Indonesians consider it polite, explained McElrath, to help themselves to second servings by standing and reaching rather than disturbing a neighbor by asking him to pass the dish.

At this point several teachers shuddered, perhaps envisioning boys and girls practicing this newly learned nicety in the school lunchroom.

A ten-minute slide sequence concluded the program. Enthusiastic applause left no doubt as to McElrath's success with the children.

One of his secrets, it seems, is his ability to teach in a framework of fun. Another is participation; Mac's audience is a part of the action. A third secret is variety, a fourth his thrift with time. Every moment is packed; none is wasted. ("I'm going to ask you to do a few things you've never done before in your whole lives. Now don't ask why; don't talk it over with your neighbor—if you do, we won't have time to finish.")

As often as McElrath repeated his program, how could he maintain its freshness?

"It's the faces of the boys and girls," he explained. "That makes each time different for me. That's why I get them to come down as close to me as possible. I love to watch their faces."

Why does he do it?

"The seeds sown in this way," he answered, "—that the world is a big and varied place, that other peoples have ways and needs of their own, that one's life is to be lived in service and ministry—who knows what fruit these may bear?"

Young spectators: engrossed (above) and amused.



NEW

Missionaries Appointed

JUNE 1970



PHILIPPINES: Jack S. Brannan born: Decatur, Ga., Nov. 2, 1935. Graduate: Mercer University; Midwestern Baptist Theological Seminary (B.D.). He was a staff member at Ridgecrest (N.C.) Baptist Assembly in the summer of 1956 and worked in Oregon in the summer of 1957 under the Home Mission Board Testmaker program. He was a Home Mission Board summer missionary in Arkansas in 1958, in Chicago, Ill., in 1959, and in Washington and Oregon in 1961. Since 1961 he has been a pastor in Missouri and Georgia, from 1966 to 1970 at Ivy Church, Gordon, Ga. Expected type of service: general evangelism. Roseanne Oxford Brannan born: Macon, Ga., Sept. 3, 1939. Graduate: Mercer University. She was a Home Mission Board summer missionary in Washington and Oregon in 1961, and has taught school in Missouri and Georgia, most recently (1965-70) at McIntire, Ga. Marriage: Dec. 29, 1969. Children: Sheryl Jane, Nov. 2, 1962; John Oxford, Mar. 30, 1965.



LIBERIA: Orlynn R. Evans born: Gardner, Kan., Oct. 2, 1935. Graduate: University of Missouri; Midwestern Seminary (B.D.); Purdue University (M.S.Ed. and further study). He has been pastor in Missouri and Iowa, and taught mathematics and biology at Olathe, Kan., 1963-67. He was a fellow at Purdue University 1967-70. Expected type of service: teaching. Evelyn Galsen Evans born: Vandalia, Mo., Nov. 12, 1935. Graduate: University of Missouri; State University of Iowa (M.A.). She has worked as a bank teller and has taught school in Missouri, Kansas, and Indiana, from 1967 to 1970 at West Lafayette, Ind. Marriage: Feb. 8, 1957. Children: Elise Kay, May 18, 1963; Dwight Edward, Dec. 6, 1965.

LAOS: Jerald W. (Jerry) Perrill born: Elkhorn, Kan., Oct. 12, 1937. Graduate: Mississippi College; New Orleans Baptist Theological Seminary (B.D. and further study). He worked for the Colorado Air



National Guard for two years and has served as pastor in Mississippi and Louisiana, from 1963 to 1970 at Vieux Carré Church, New Orleans, La. He was also a tutor at New Orleans Seminary. Expected type of service: general evangelism. Elaine Fortenberry Perrill born: McCumb, Miss., Mar. 8, 1939. Graduate: Copiah-Lincoln Junior College; attended New Orleans Seminary. She has worked as a typist and secretary and from 1964 to 1970 was teacher and assistant supervisor at the Children's Building at New Orleans Seminary. Marriage: Dec. 16, 1961. Children: Judith Lynn, Oct. 13, 1962; Mark Alan, Aug. 24, 1965; Janice Elaine, June 26, 1968.



INDONESIA: Jerry A. Rankine born: Tupelo, Miss., Mar. 16, 1942. Graduate: Mississippi College; Southwestern Baptist Theological Seminary (M.Div.). He was a Home Mission Board summer missionary in New York and Vermont in 1962 and a Baptist Student Union summer missionary in the Philippines in 1963. He has served as youth director, interim pastor, associate pastor, and pastor for churches in Mississippi, Georgia, and Texas, including Sadler (Tex.) Church 1967-69. He was BSU director (1965-70) and Bible instructor (1969-70) at Grayson County College, Denison, Texas. Expected type of service: general evangelism. Bobbye Simmons Rankine born: Mobile, Ala., Oct. 13, 1944. Graduate: Mississippi College; attended Southwestern Seminary. She was a BSU summer missionary in Hawaii in 1965, and has taught school in Texas. Marriage: Jan. 22, 1966. Children: Lori Rochelle, Sept. 3, 1968; Russell Simmons, April 22, 1970.



UGANDA: Jerry G. Simon born: Winnsboro, La., April 24, 1941. Graduate: Northeast Louisiana State College; New Orleans Seminary (Th.M.). He has been a music and youth director in Louisiana and pastor in Mississippi, most recently (1967-70) at Calvary Church, Hattiesburg, Miss. Expected type of service: general evangelism. Carol Martin Simon born: Meridian, Miss., Dec. 15, 1942. Graduate: Clarke

Memorial College; Blue Mountain College; attended New Orleans Seminary. She was a Home Mission Board summer missionary in Georgia in 1962 and in New Mexico in 1963, served as a Baptist Student Union summer missionary in East Africa in 1964, and was a student intern at Friendship House, New Orleans, La., for the Home Mission Board 1964-65. She has worked as a secretary and as a church kindergarten director. Marriage: May 29, 1965. Children: Gregory Glyn, Sept. 7, 1968; Barry Glyn, April 16, 1969.



LAOS: J. Murphy Terry born: Vandalia, Ill., Aug. 13, 1937. Graduate: Navarro Junior College; Sam Houston State College; New Orleans Seminary (Th.M.). He has been a salesman, was accountant and auditor in Fairfield, Tex., 1962-66, and was accountant at New Orleans Seminary for a year. He was business manager of Camp Ridgecrest for Boys, Ridgecrest, N.C., the summer of 1967. He has been pastor in Texas and at Riverview Church, Buras, La. (1965-70). He also taught high school at Buras. Expected type of service: general evangelism. Linda Oakes Terry born: Meria, Tex., Feb. 5, 1942. Attended New Orleans Seminary. She has worked as a secretary in Texas and Louisiana. Marriage: Aug. 20, 1968. Children: Jerold Murphy, Jr., Aug. 28, 1962; Lindsey Scott, Nov. 14, 1965; William Clifton, Nov. 5, 1969.



HONDURAS: Robert A. (Bob) Williams, Jr. born: Memphis, Tenn., Nov. 11, 1934. Graduate: Memphis State University; Southern Baptist Theological Seminary (M.S.M. and further study). He has been pianist or organist for churches in Tennessee and Kentucky and minister of music for churches in Georgia, including Central Church, Newnan, Ga., 1964-69. He taught at two schools of music in Louisville, Ky. Expected type of service: music evangelism. Olivia Burrell Williams born: Warrenton, Ga., Aug. 4, 1937. Graduate: Mercer University; Southwestern Seminary (M.R.E.). She was a staffer at Ridgecrest (N.C.) Baptist Assembly in the summer of 1956 and a Home Mission Board summer missionary in Missouri (1958) and in Ohio (1959). She was a summer approved music worker under the music department of the Baptist Convention of the State of Georgia in 1960 and 1961. She has taught piano, was educational director at First Church, Waycross, Ga., and kindergarten teacher in Newnan. Marriage: July 23, 1962. Child: Robert Alexander III (Rob), Jan. 28, 1970.



KOREA: James L. (Jim) Woolfson born: Edinburg, Ill., Dec. 26, 1934. Graduate: Southern Illinois University; University of Illinois (M.Ed. and Advanced Certificate in Education). From 1956 until 1970 he was teacher-coach, head teacher, summer school director, and principal for the Kankakee (Ill.) Third School District. Expected type of service: elementary education. Mary Lou Tregarden Woolfson born: Chicago, Ill., July 16, 1936. Attended business college in Evansville, Ind. She has been a secretary and office worker in Illinois and Indiana. Marriage: June 23, 1964. Children: James Leonard H. April 18, 1965; Pamela Jean, Jan. 3, 1967; Melissa Ann, Dec. 29, 1967; Sherry Dawn, May 29, 1968; Natalie Gay, Mar. 9, 1970.

These new appointees may be addressed after Sept. 14 at: Missionary Orientation Center, Pine Mountain, Ga. 31822.

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 6337, Richmond, Va. 23261.

Arrivals from the Field

ALLEN, Rev. & Mrs. Betty E. (Indonesia), c/o W. O. Allen, Box 448, Bradford, Ark. 72007.
ANDERSON, Rev. & Mrs. James W. (Philippines), 102 E. Chapel Dr., Fort Worth, Tex. 76102.
ASTOR, Thomas M., Jr. (Japan, Hong Kong, terminated June 30), c/o T. M. Astor, 631 Stuart Ct., NW, Marietta, Ga. 30060.
BARTT, Rev. & Mrs. Charles A. (E. Pakistan), 1422 Avenida Ave., Richmond, Va. 23222.
BECKER, Rev. & Mrs. William D. (Nigeria), 402 Sandhurst Dr., Lexington, Ky. 40505.
BENNETT, Rev. & Mrs. Troy C. (E. Pakistan), 102 S. Goforth St., Kings Mountain, N.C. 28148.
BICKERS, Dr. & Mrs. William J. (Panama), c/o W. S. Hall, 3075 S. Edgewood Dr., Memphis, Tenn. 38118.
BOJANAY, Mr. & Mrs. Oscar K., Jr. (Kenya), 6560 Florida Blvd., Baton Rouge, La. 70806.
BRIDGEMAN, Mr. & Mrs. L. G. (Japan), Box 141, San Marcos, Tex. 76081.
BRYCE, Rev. & Mrs. R. Carroll (Japan), Rt. 1, Bremen, Ky. 40323.
BURNETT, Rev. & Mrs. Robert S. (Nigeria), Rt. 1, Box 204, Meadow Brook Ln., Baton Rouge, La. 70802.
CALLAWAY, Mr. & Mrs. Merrell P. (assoc., Panama), 1133 Cottage Rd., Charleston, S.C. 29402.
CANNON, Dr. & Mrs. Louis E. (assoc., Ghana), 219 W. 11th Ave., Tulsa, Okla. 74127.
CARROLL, Rev. & Mrs. G. Webster (Columbia), 1039 Sharon Dr., Lakeland, Fla. 33601.
CLARK, Dr. & Mrs. C. F., Jr. (Japan), 1460 Trailridge Rd., Charlottesville, Va. 22901.
CLARK, Mrs. Foylin (Mrs. Eric H.) (Kenya), Box 1, Stamping Grounds, Ky. 40379.
DAVIS, Rev. & Mrs. Robert C., Jr. (Panama), 101 Lakewood, Athens, Tex. 75711.
DOWNSON, Rev. & Mrs. W. Wilson (Columbia), 381 Mansford Rd., SW, Atlanta, Ga. 30310.
DOTSON, Leola (Nigeria), Box 317, Ft. Smith, Ark. 72901.

DOTSON, Rev. & Mrs. Albert H., Jr. (Nigeria), Indian Cove, 309 S. Highland Ave., Birmingham, Ala. 35204.
EASTMAN, Rev. & Mrs. Wayne E. (Japan), 611 Sunset Ave., Middletown, Ky. 40047.
ERDMAN, Mr. & Mrs. N. Brennan (Nigeria), 1905 E. Canfield Dr., Mobile, Ala. 36689.
EVANS, Ernest John (Nigeria), Box 112, Waynesville, Mo. 63591.
FECHER, Mr. & Mrs. Charles W. (Japan), 411 Tanager St., Lubbock, Tex. 79404.
FEDER, Rev. & Mrs. William H. (Argentina), 105 E. Leola, Clinton, Miss. 39054.
FIFE, Rev. & Mrs. C. Ray (Malaysia), Creedmore, N.C. 28521.
GILBERT, Rev. & Mrs. Albert W., Jr. (Kenya), 4028 Prairie Pl., Worth, Tex. 76112.
GILBERT, Rev. & Mrs. Joseph A., Sr. (Tanzania), 309 Oakland St., Decatur, Ga. 30030.
GILBERT, Rev. & Mrs. James P. (Columbia), Circle Mesa, Col., Newton, Miss. 39047.
GILBERT, Mrs. (Kenya), 210 S. 12th, Clinton, Okla. 74024.
GLASS, Lois C. (Taiwan), c/o Dr. Brian Glass, 117 S. Willis, Stillwater, Okla. 74074.
GLASS, Dr. & Mrs. A. Jackson, Jr. (Argentina), Box 82, Pukuhonui, Miss. 39445.
HALL, Dr. (Nigeria), c/o Mrs. Elbert Hall, Rt. 1, Box 104, Edinburg, Tex. 78541.
HALL, Rev. & Mrs. Robert J. (Nigeria), 4702 Gordon Pl., Worth, Tex. 76122.
HAYES, Rev. & Mrs. Jack D. (Hong Kong), 100 Canfield Dr., Birmingham, Ala. 35202.
HAYES, Rev. & Mrs. Billy W. (Kenya), 413 E. Eighth St., Deer Park, Tex. 77224.
HORN, Dr. & Mrs. Allen L. (Thailand), c/o H. S. Horn, Rt. 1, Goldsboro, N.C. 27534.
HOWARD, Rev. & Mrs. C. Turner (Nigeria), Marietta, Ark. 72449.
HOWARD, Mary Fern (Japan, Hong Kong, terminated June 30), c/o G. E. Hughes, Red Oak Baptist Church, Appomattox, Va. 22022.
HUNTER, Rev. & Mrs. James F. (assoc., Panama), 207 Desmond Dr., Decatur, Ga. 30031.
HUNTER, Cecelia (Hong Kong), 1908 Nashville Rd., Bowling Green, Ky. 42101.
LOUIS, Rev. & Mrs. Russell L. (Nigeria), 404 N. Main, Boston, Mo. 63301.
LONGMIRE, Rev. & Mrs. S. F., Jr. (Panama), 1400 N. 21st, Waco, Tex. 76702.
MAHON, Rev. & Mrs. William P., Jr. (Argentina), c/o Dr. G. W. McCall, Box 744, Temple, Tex. 76788.
MAYNARD, Rev. & Mrs. William W. (old rep., Middle East), Box 6302, Richmond, Va. 23261.
MAYNARD, Rev. & Mrs. William P. (Columbia), 1904 Michael Ln., Austin, Ala. 36004.
MAYNARD, Rev. & Mrs. Russell A. (Singapore), 813 McCull, Norman, Okla. 73069.
MAYNARD, Rev. & Mrs. Paul C. (Thailand), Rt. 2, Columbia, Tenn. 38404.
MAYNARD, Rev. & Mrs. John W. (India), 1009 W. Seventh, Tulsa, Tex. 74104.
MAYNARD, Rev. & Mrs. S. Fortson (Nigeria), 921 Jackson Ave., Columbia, Miss. 39204.
NELSON, Gloria (Japan, Hong Kong, terminated July 31), c/o Jack Nelson, Box 131, Uvalde, Tex. 78901.
NICHOLSON, Mrs. Edith (assoc., Nigeria), c/o Col. W. H. Robinson, 421 S. Jefferson St., Millersville, Ga. 30441.
OAKS, Rev. & Mrs. George (assoc., S. Brazil), 1201 Franklin Ave., Dallas, Tex. 75211.
PACER, Rev. & Mrs. W. Bond (Kenya), Rt. 1, Box 100, Broumout, Tex. 77804.
PACER, Marion (Nigeria), Rt. 2, Arden Dr., Champaign, N.C. 27812.
PACER, Rev. & Mrs. Gerald W. (Indonesia), 111 E. Lombard, Tex. 75114.
PACER, Rev. & Mrs. Z. Dan (Nigeria), Rt. 4, Box 44, 19072.
ROBINSON, Mr. & Mrs. Arthur C. (assoc., Taiwan), 100 Park River Ave., Moravia, Calif. 91016.
ROBINSON, Rev. & Mrs. Gordon E. (Nigeria), 632 Rapp Ln., Tulsa, Okla. 74104.
ROSE, Rev. & Mrs. F. Gilbert (Mexico), Box 128, Arcadia, Tex. 75112.
SANDERSON, Rev. & Mrs. Jasper, Jr. (Argentina), 2415 NW 1st St., Oklahoma City, Okla. 73112.
SMITH, Rev. & Mrs. N. Mack (N. Brazil), 211 Sam Dr., Louisville, Ky. 40214.
SNOW, Laura Frances (Chile), c/o S. C. Blackwood, Rt. 2, Chapel Hill, N.C. 27514.
SPENCER, Lillie (Japan, Hong Kong, terminated June 30), c/o J. F. Spencer, 1133 NE Everett, Portland, Ore. 97224.
THOMAS, Rev. & Mrs. S. Thomas (Columbia), 3339 Main Ave., Louisville, Ky. 40207.
THOMAS, Louise (Japan, terminated July 31), c/o Torao Tomita, Rt. 1, Box 639, Pukuhonui, Hawaii 96704.
TOMLINSON, Rev. & Mrs. Ben W. (Taiwan), 4701 Gordon Pl., Worth, Tex. 76112.
WATKINS, Rev. & Mrs. R. E. (Malaysia), Hartsville, Mo. 63447.
WATKINS, Elizabeth T. (emeritus, Japan), 2119 S. 17th E., Salt Lake City, Utah 84110.
WATTS, Dr. & Mrs. John D. W. (Switzerland), 115 Godfrey Ave., Louisville, Ky. 40204.
WATTS, Betty (Japan, Hong Kong, terminated June 30), Box 404, State College, Miss. 39762.

WATSON, Rev. & Mrs. David H. (Tanzania), 3419 Brinkley, Dallas, Tex. 75204.
WOOD, Rev. & Mrs. Norman W. (Zambia), 312 E. Arkansas, Durant, Okla. 74701.
YANCY, Mary Ellen (Nigeria), Box 173, Camp Hill, Ala. 35590.
YARBOROUGH, Rev. & Mrs. Bob R. (Uruguay), 307 W. Jefferson St., Tipton, Ind. 46072.
YARBOROUGH, Rev. & Mrs. James A. (Nigeria), 3035 Gresham Rd. SE, Atlanta, Ga. 30316.
YATES, Jane (Japan, Gaca, terminated June 30), c/o Mrs. Burl E. Yates, 11602 First Ave., S. Seattle, Wash. 98148.

Departures to the Field

ADAMS, Dr. & Mrs. John T. (Kenya).
ADAMS, Mr. & Mrs. Thomas S. (Hong Kong).
BROOKS, Dr. Jerry P. (Ethiopia).
BRUNER, Nathan S. (Brazil).
BRYANT, Dr. Thurmon E. (S. Brazil).
BRYANT, Rev. & Mrs. W. Mack (assigned to Malaysia-Singapore), Taiwan.
BYRN, Rev. & Mrs. Harry E. (Guatemala).
CAHILL, Rev. & Mrs. Charles B. (Panama).
CAHILL, Rev. & Mrs. G. Harold (Malaysia).
DONAHUE, Mr. & Mrs. Donald E. (Ghana).
DONAHUE, Rev. & Mrs. Theodore H. (Korea).
DRESSER, Mr. & Mrs. Richard S. (Kenya).
EDWARDS, Barbara (Nigeria).
FAIR, Dr. & Mrs. George M., Jr. (Ghana).
FITE, Mr. & Mrs. Martin E. (Panama).
FRIEDMAN, Estelle (Ivory Coast).
FRIEDMAN, Dr. & Mrs. John D. (Thailand).
FYE, Rev. & Mrs. Ross B., Jr. (Indonesia).
GALL, Rev. & Mrs. James M. (Vietnam).
GARRIS, Rev. & Mrs. Robert F. (Taiwan).
HAMPTON, Rev. & Mrs. Robert A., Jr. (Brazil).
HENSLEY, Rev. & Mrs. L. Gene S. (Brazil).
HICKMAN, Rev. & Mrs. William A., Jr. (Paraguay).
HOWARD, Rev. & Mrs. James D. (Hong Kong).
JONES, Rev. & Mrs. Mack P. (Uruguay).
JURGENS, Rev. & Mrs. Jerry E. (Hong Kong).
LANIER, Minnie Lou S. (Brazil).
LAWTON, Dr. & Mrs. Benjamin R. (Italy).
LILES, Mr. & Mrs. Milton A. (Tanzania).
LOMAN, Nathan (Ghana).
LONGMAN, Mildred E. (Hong Kong).
MCGEE, Rev. & Mrs. John S. (Nigeria).
MARTIN, Rev. & Mrs. Earl R. (Tanzania).
MERRILL, Rev. & Mrs. Ronald D., Sr. (Vietnam).
MOODY, Rev. & Mrs. Paul S. (Thailand).
MOORE, Dr. & Mrs. Merrill D., Jr. (Gaca).
MULLER, Rev. & Mrs. E. W. (Liberia).
MURPHY, Rev. & Mrs. Milton (Brazil).
MYERS, Dr. & Mrs. Karl J., Jr. (Nigeria).
MYERS, Rev. & Mrs. Lewis L., Jr. (Vietnam).
PERRYMAN, Maurice (Jordan).
ROBERTS, Rev. & Mrs. Will J. (Kenya).
SANDERSON, Rev. & Mrs. Paul E., Jr. (Brazil).
SIVAGE, Rev. & Mrs. Teddy E. (Zambia).
SMITH, Rev. & Mrs. Dan N. S. (Brazil).
SMITH, Dr. & Mrs. Eddie C. (Indonesia).
SMITH, Rev. & Mrs. J. Allen (Philippines).
SPANN, Dr. & Mrs. J. Frederick, Jr. (Brazil).
STOCKS, Mr. & Mrs. R. L., Jr. (Zambia).
SWENHART, Rev. & Mrs. James R., Jr. (Korea).
TERRY, Virginia K. (S. Brazil).
TUNNELL, Faye V. (Philippines).
WILLIAMS, Clara N. (Brazil).
YOUNG, Mr. & Mrs. Ralph A. (Hong Kong).

Missionary Orientation

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

ALLEN, Mr. & Mrs. Fred M. (Guyana).
BRANAN, Rev. & Mrs. Jack S. (Philippines).
BROCK, Mr. & Mrs. Charles D. (Philippines).
CABLE, Betty Lynn (Rhodesia).
CALHOUN, Lois E. (assoc., Jordan).
COURTNEY, Rev. & Mrs. Donald N. (Guatemala).
CRIVELLO, Linda Lee (N. Brazil).
EVANS, Rev. & Mrs. Orlan R. (Liberia).
FALWELL, Dr. & Mrs. R. H., Jr. (assoc., Hong Kong).
FAULKNER, Rev. & Mrs. John H. (Rhodesia).
GRAY, Rev. & Mrs. Elton P. (assoc., Okinawa).
GRESHAM, Mr. & Mrs. L. Wayne (Philippines).
HINCKLEY, Mr. & Mrs. Harold R. (Korea).
HARRIS, Dr. & Mrs. J. Gordon III (Philippines).
JOLLY, Rev. & Mrs. Lawson E., Jr. (Costa Rica).
LOCKE, Dr. & Mrs. C. Kenneth (assoc., Hong Kong).
MCDONOUGH, Rev. & Mrs. V. Merle (assoc., Philippines).
MARONEY, Rev. & Mrs. Jimmy K. (Ghana).
MULLIKAN, Mr. & Mrs. Kenneth R., Jr. (Gaca).
PERILLA, Rev. & Mrs. Gerald W. (Laos).
RANKIN, Rev. & Mrs. Jerry A. (Indonesia).
ROATH, Rev. & Mrs. Paul E. (Uruguay).
ROBERTS, Rev. & Mrs. Clyde N. (Mexico).
SINCE, Mr. & Mrs. Charles D. III (Korea).
SIMON, Rev. & Mrs. Jerry G. (Uganda).
STICKNEY, Rev. & Mrs. Allen N. (Kenya).
TERRY, Rev. & Mrs. J. Murphy (Laos).
TURNER, Rev. & Mrs. Sammy G. (Kenya).

(Continued on next page)

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Chinese Mission Fields Today, a resource booklet for teachers of the Foreign Mission Graded Series books for 1970, is free upon request from the Foreign Mission Board, Box 6597, Richmond, Virginia 23230.

Contents include: two-color wall map, for classroom use; twelve black-and-white teaching pictures, suitable for mounting; introductory article by Dr. James D. Belote; reprint of related pages from **Know Your Baptist Missions—1970**; article on the Hong Kong Baptist Press; a back-issue guide to study-theme articles in **The Commission**; reprint of a new youth-level pamphlet, **Tak-Kwong, Chinese Pen Pal**.

Mail to: Foreign Mission Board, SBC
Literature Distribution
Box 6597, Richmond, Virginia 23230

Send the booklet, **Chinese Mission Fields Today**, to:
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