

THE Commission

Southern Baptist Foreign Missions Journal • January 1971



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COVER: The magnificent Jungfrau looks down on Interlaken, Switzerland, site of the summer assembly of the European Baptist Convention (English-language). Story begins on page 3. Cover photo from a 35 mm. slide by Amelia Bishop.

PHOTOS: O Cruzeiro magazine, Brazil, 2. Amelia Bishop, 3-5. Gerald S. Harvey, 6-9. 10. John Allen Moore, 15-17. W. Robert Hart, 25. Johnni Johnson, 27. Fon H. Scofield, Jr., 29. Kenneth R. Lawson, 32.

Next Month

A unique contribution of scholarship and missionary involvement has had a double benefit in Israel. Missionary Robert L. Lindsey translated the Gospel of Mark into modern Hebrew. In the process he developed a hypothesis indicating a much earlier source for Mark than usually accepted. Read about this unusual man and his remarkable contribution in the February issue.

Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1971—Communicating the gospel in East and Central Africa, 1972—Europe, 1973—Career missions as a vocation, 1974—Strategy in foreign missions.



MEMBER **EPA**

THE Commission

Volume XXXIV

January 1971

Number 1

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The Commission, Southern Baptist Foreign Missions Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention. Editorial offices: 3806 Monument Avenue, Richmond, Virginia 23230, U.S.A. The Commission is published at 214 L Street, N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C. Change of address on Form 3578 must be given to Box 6597, Richmond, Va., 23230, five weeks in advance of the next month of issue, showing both old and new addresses. Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.

SUBSCRIPTIONS: Single subscriptions—\$1.50 a year, \$3.50 for three years, and \$2.10 a year for addresses in foreign countries; All-Families Church Budget Plan—Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership; Elected Workers Church Budget Plan—Ten cents a copy (\$1.20 a year) applicable only when church includes in its order ten or more members saving in leadership and organizational capacities. Remittance in advance is required for all subscriptions, except those provided through church budget plans, which may be paid quarterly or monthly. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission. Address subscription orders and correspondence to Circulation Manager, The Commission, Box 6597, Richmond, Va. 23230.

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"Becoming a child of God has enriched my life much more than finding that diamond. It only brought sadness, despair, and destruction."

These brief words of testimony caused considerable eyebrow-lifting among reporters in Rio de Janeiro, Brazil, as they interviewed Joaquim Venancio Tiago.

Eighty-five years of living in a remote interior area of the state of Minas Gerais had hardened the facial features of the simply dressed octogenarian. Well-worn sandals protected his calloused feet. Soft, white hair abundantly covered his head.

Senior Joaquim began to speak, his simple vocabulary, rich accent, and quaint expressions quickly betraying to all that he'd had little contact with the modern, bustling cities of Brazil. For the reporters it was as if they were interviewing a part of their country's past.

Joaquim's simple testimony surprised the reporters. This same man 32 years earlier had been introduced to the public as "one of the richest men in the world."

But let's start at the beginning: August 13, 1938. The place: interior of the municipality of Coromandel, in northwestern Minas Gerais.

Joaquim Venâncio Tiago, Manuelzinho Domingos, and Sebastiao Eva were prospecting along the shallow banks of the Santo Antonio do Bonito River. From time to time they would dip their strainers into the sand and carefully sift the contents.

The area once was one of the world's most abundant regions in precious stones. Joaquim Venâncio had been prospecting in the area for more than ten years.

Never having attended school, Joaquim depended on prospecting for a living. He had done well, although those who really profited were the men to whom the prospectors sold their finds.

Joaquim had a reputation in the area as one "on whom the saints smiled." In a period of slightly less than one and a half months he had found 23 diamonds. He explained that at night an old Negro woman, dressed in white and with a pipe in her mouth, came to him in dreams and indicated certain spots where he would find diamonds.

On this day in 1938 his hopes were fever high. Last night Joaquim had dreamed again. A beautiful woman in white had appeared in a small boat. The boat stopped and the woman stepped onto the riverbank at the spot where Joaquim and his friends had been prospecting. She walked a few feet, went down a hill, stopped, pointed between two big rocks, and suddenly disappeared.

As the three prospectors began work that day they went to the spot where Joaquim had seen the

MORE THAN A DIAMOND



woman stand in his dream. Anxiously, hopefully, they began to dig.

Suddenly the pick hit something hard, and a stone rolled down.

Even covered with dirt the stone seemed to sparkle. Immediately, the men guessed that they had hit something big. Joaquim slipped the stone, larger than a hen's egg, into his clothes, and the other men swore to tell no one.

But Joaquim's troubles had only begun. As he began to try to sell the gem, word of the find spread, and a group of bandits determined to get it at any price.

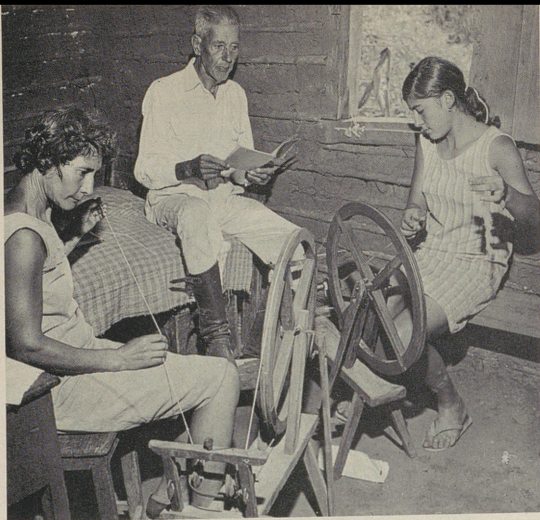
Joaquim fled through the forest and arrived in the small city of Patos. There he asked a judge for protection. The protection the judge gave him was a revolver, for the jurist was afraid to hide Joaquim and his fabulous diamond in his home.

Joaquim and a son-in-law went to the house of a friend, where they stayed out of sight for a few days. Then they learned that Oswaldo Dantas, a buyer of precious stones, was in town and was interested in buying the diamond.

Joaquim and his friends slipped

By Bill H. Ichter

Joaquim Venâncio
Tiago, the
diamond-finder,
with his wife,
Maria, and
their youngest
daughter, Giseloia.



into the streets and narrowly escaped an ambush before they could meet Dantas.

Dantas was an experienced buyer, but he had never in his life seen anything like the stone. To be sure, few people ever had seen such a diamond, for it was later verified that Joaquim Venâncio Tiago and his two companions had found one of the largest diamonds in the world.

It weighed 726.60 karats.

Dantas knew this was a stroke of luck. Although he paid Joaquim a fabulous price, he was confident he would have no trouble in reselling the stone for much more than the purchase amount.

Joaquim had never seen so much money. He had experienced the moment of which a prospector dreams—he had “struck it rich!”

As word got out, so-called friends began to appear from all sides. Advice was cheap, and many were ready to “help” the suddenly rich prospector invest his fortune.

One of his first purchases was a huge farm, next a truck, and then a few stores. At first everything seemed to be going well. His small fortune began to multiply.

More “friends” appeared with more suggestions as to business ventures. Before long the businesses began to fail. What seemed to be sound investments proved shaky. Friends left in charge of the businesses made personal profits and then left the area.

Joaquim’s financial plight worsened, suddenly and tragically. He traded the farm for 16 houses and a smaller parcel of land. Soon he was forced to sell one of the houses, then another and another. Finally he had only his modest plot of land and a mud-brick house.

During a relatively short period of time, Joaquim lost all of his fortune. His wife left him (but not without her share of the short-lived fortune). Fair-weather friends deserted him. The prospector was back where he started.

Dantas, the diamond merchant, fared far better. Returning to Rio de Janeiro, he sold the giant gem to a Dutch firm for approximately 25 times what he had paid for it.

In Amsterdam, an American jeweler, Harry Winston, bought the diamond for a reported \$750,000.

The fabulous blue-white diamond, called “The Getúlio Vargas” in honor of the president of Brazil at that time, was finally cut into 29 small stones. Their total value then was estimated at \$1½ million.

National Geographic magazine sent a reporting team to Brazil and in its October 1948 issue (pages 488 and 506) published information regarding the famous diamond. **Natural History** in 1942 printed an article about the discovery of “The Getúlio Vargas.”

Joaquim has watched his fortune diminish until today he has little more than his small plot of land in the interior of Minas Gerais. Yet to-

day he has encountered the happiness and well-being that he never found when he was, for a time, a wealthy man.

On August 9, 1970, almost exactly 32 years after finding one of the largest diamonds in the world, Joaquim found something far more precious than “The Getúlio Vargas.”

While visiting his daughter in the suburbs of Rio de Janeiro, Joaquim visited the 15th of November Baptist Church. Maria Venâncio Souza, his granddaughter, is a member of this church, where her husband, Samuel Pereira de Souza, a recent graduate of the South Brazil Baptist Theological Seminary at Rio de Janeiro, serves as director of religious education. The young couple was thrilled that Maria’s grandfather accepted their invitation to attend the service.

Pastor Silvino Carlos Netto, a graduate of South Brazil Seminary and Southern Baptist Theological Seminary, Louisville, Kentucky, told his congregation they would have a special guest in the evening service. The youthful pastor carefully prepared his message for that night. He spoke on “The Search for a Diamond.”

As the invitation was given at the close of the service and as Christians sang and prayed, several people made decisions. As the final stanza was being sung, Joaquim, with solid and firm steps, walked to the front.

“I want to accept Jesus as my personal Saviour,” he told the pastor.

Thirty-two years after finding a diamond whose total value reached \$1½ million and after seeing the wealth, happiness, and security he had so eagerly sought elude his grasp, Joaquim found all of this in a little Baptist Church in the suburbs of Rio.

It was of this new-found and everlasting wealth that he spoke the week following his conversion when he told reporters:

“Becoming a child of God has enriched my life much more than finding that diamond.”

Lord, let me stay here at Interlaken.
Here I walked close to you once more.
I have seen your face and
Felt your love surround me. . . .

THESE WORDS, written by Mrs. Joanne Lisk of England, typify the spirit at Interlaken, Switzerland, where the European Baptist Convention (English-language) holds its annual assembly.

In July 1970 more than 500 persons representing 27 of the 40 churches of the European Baptist Convention (EBC), attended the tenth annual summer assembly. These churches are made up predominantly of Americans living in Europe. The large majority of members are associated with the military, although some are United States' civilians living abroad.

The assembly is self-supporting, paid for by registration fees. Partici-

GOOD NEWS AT INTERLAKEN



Baptist assembly at Interlaken, Switzerland, meets in city auditorium (left), with conferences in secondary school (right).

Text and Photos by
AMELIA BISHOP

pants stay in local hotels or at nearby campgrounds. Sessions for the six-day meet are held at the Aula (city auditorium) with conferences in the adjoining Interlaken secondary school.

"It's like Ridgcrest at home, or Glorieta," remarked Jack Bryant, 1970 program chairman and pastor of Fellowship Baptist Church, Mannheim,

Germany. "Only for us, it does something extra. It gives us a feeling of togetherness, of fellowship, of belonging to something big. We need that over here where Baptists are not exactly in the majority."

Another put it this way: "Where I come from in Alabama, you shake a bush and a Baptist jumps out. Over here, you can't even find the bushes!"

But "finding the bushes" is becoming easier as the EBC grows in numbers and influence. The summer as-

The author, Mrs. J. Ivylo Bishop, is the wife of the chairman of the Department of Religion and Bible at Wayland Baptist College, Plainview, Tex. He was Bible teacher at the European Baptist Convention's summer assembly at Interlaken, Switzerland, in 1970.

sembly plays a large part and bears statistical witness to Baptist activity. Attendance at the event has more than tripled in its ten years of existence.

Saturday night's opening session is always spectacular, and the 1970 version was no exception. The Swiss Singers, a colorful group from the Inter-laken area, performed with numbers created in the heart of the Alps. One performer "tooted his own horn"—an instrument "longer than he was."

The assembly was officially welcomed by Eris Bucher, of the Inter-laken Tourist Office, who cooperates with the program committee in working out details for the meeting. Responsibility in this area also falls heavily on Luther H. Morphis, missionary in Berlin, Germany, who serves as accommodations chairman.

Assembly speaker was R. Stuart Grizzard, pastor of National Memorial Baptist Church, Washington, D.C. "How wonderful to be here in the shadow of the Jungfrau," he began. "God makes the scenery; let's hope he makes the scene."

Messages by Grizzard stressed that "love is the divine side of man, the human side of God." He used "now" words, such as confrontation, polarization, charisma, change.

At one point he stressed, "I believe in telling it like it is, but I also believe in telling it like it ought to be!"

Bible studies centered on the Sermon on the Mount. Bible teacher was J. Ivyloy Bishop, chairman, Department of Religion and Philosophy, Wayland Baptist College, Plainview, Texas.

"Jesus wasn't interested in transforming society. . . . He was interested in transforming the individual," said Bishop. "When the needs of the individual are met, then society will be transformed. . . . Society is togetherness, lives intertwined, one Christian helping and lifting another, as the Holy Spirit works in the lives of men."

At conference time problems were multiplied—a good kind of problem. "I don't know where to go," was heard on several sides. "The conferences all look interesting."

Serving as faculty were pastors (some pastors work under the Foreign Mission Board; some are under contract with local European churches), summer missionaries, and lay leaders.

For the history-minded, Wilbur Stambaugh, pastor of Grace Baptist Church, Heidelberg, Germany, led a

conference on "The Baptist Story." The conference room was full daily as the preacher-teacher made blackboard notes, sat on the edge of his desk, and discussed with easy familiarity the history of Baptists.

Missionary Hal B. Lee, Jr., Foreign Mission Board fraternal representative working in Paris, France, conducted a conference on "The Christian in the Modern World"—in the home, in business, in everyday activities. Some

from Paris, France, led the Woman's Missionary Union workshop. Each session opened with the calendar of prayer, including discussion of the needs of individual missionaries.

"Let's put on our spiritual glasses," the leader began one of these thought-provoking periods. "Think of your church here in Europe. Now look north, south, east, west, and see the needs in your own neighborhood."

"We'll want you to share these with



Swiss Singers were featured at opening night session.

of the most inspirational moments came as participants shared particular problems which had been theirs and how such difficulties were met.

"Baptists and Social Problems" was the working title of the conference led by Rudolph M. Wood, missionary located in Brussels, Belgium. Work—stimulating work—was the keynote. The conference attempted first to understand the background of some of today's social problems.

"The United States of America will soon be 200 years old," Wood pointed out. "From a European standpoint, that's young. Perhaps our structure is still in its birthpangs."

"Look back to 1776—we were lusty, brawling, aggressive. 'Give me liberty or give me death' is hardly a plea for non-violence! And violence we still have with us, but calmer voices are also heard in the land today—calm but confused. Let's see if we can pinpoint some of the reasons for confusion."

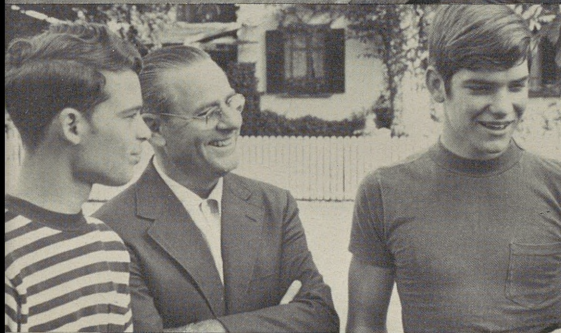
Mrs. Charles Wetherell, lay leader

us, and then we'll discuss possible ways of meeting the needs. Perhaps someone else has already had your problem and has worked out a way to help solve it."

The music workshop was directed by W. C. (Dub) Ruchti, missionary in Rome, Italy, who also served as assembly music director. A further talent was manifested in fellowship time as he alternately led three different groups in a three-round song.

After watching the musician sprint from group to group, Grizzard asked Helen Ruchti: "How does it feel to be married to a buzz saw?"

Workers with children and young people also illustrate the diversified areas from which leadership comes: Mr. and Mrs. Isam E. Ballenger of Offenbach, Germany (he serves as Southern Baptists' fraternal representative to German Baptists; Ed Causey, summer missionary from Gloster, Mississippi; Dan Elkins of Kaiserslautern, Germany; Elizabeth Galloway, summer missionary from Oak Ridge, Ten-



Top: Jack Bryant (right), program director, and Luther Morphis, accommodations chairman, discuss day's activities.

Center: Ivyloy Bishop, conference Bible teacher, joins teenage discussion before morning study sessions.

Left: Teen-agers in the youth hostel girls' dorm prepare for afternoon of fun.

Teen-agers—more than 80 of them—stayed on the assembly grounds in dormitory-style accommodations, followed their own program during free time, and joined the assembly for the main sessions.

Visual aids played a part in the program. Missionary James M. Watson of Madrid brought a motion picture featuring the work in Spain, and Ray Badgero, pastor in Giessen and Butzbach, Germany, showed slides of a young people's choir trip into Yugoslavia.

"Very few things get to me like the report on the Yugoslavia youth team," commented Von Floyd of England. "We ought to be doing something like that!"

One session's highlight was "sending missionaries to Texas." Pastor Francisco Garrido, who had been working with Spanish-speaking people in the Frankfurt area, received commendation for his work and was given a love offering as he and his family prepared to leave for Texas to study and to work among Mexican-Americans.

Initial plans were laid for the 1971 meeting as the executive committee elected J. D. Sclaro as Interlaken chairman. Assembly dates: July 10-15.

As the 1970 session drew to a close, the youth choir, directed by Dan Elkins, took the stage for a remarkable presentation of the music-drama *Good News*. Across the backdrop big bold letters spelled out "Good News." During the evening two of the letters slipped down, so that the audience then read, "Go . . . News."

This is precisely the feeling the Interlaken meeting ultimately inspires. First it is "Lord, let me stay here at Interlaken." Then, as the Christian draws even closer to God, the words "Go . . . News" take on their undeniable meaning. Mrs. Lisk put it this way:

And so, my child, as you and I go into
The valley of service, you may often
rest
Refreshed in the Interlaken of your
heart.

nessee; David Hazelwood, summer missionary from Utica, Kentucky; Mary Frances (Mrs. Luther H.) Morphis, missionary in Berlin; Mrs. Hardy Nall of Bitburg, Germany; Mrs. Helen Reynolds of Stuttgart, Germany; J. D. Sclaro, pastor in Hanau, Germany;

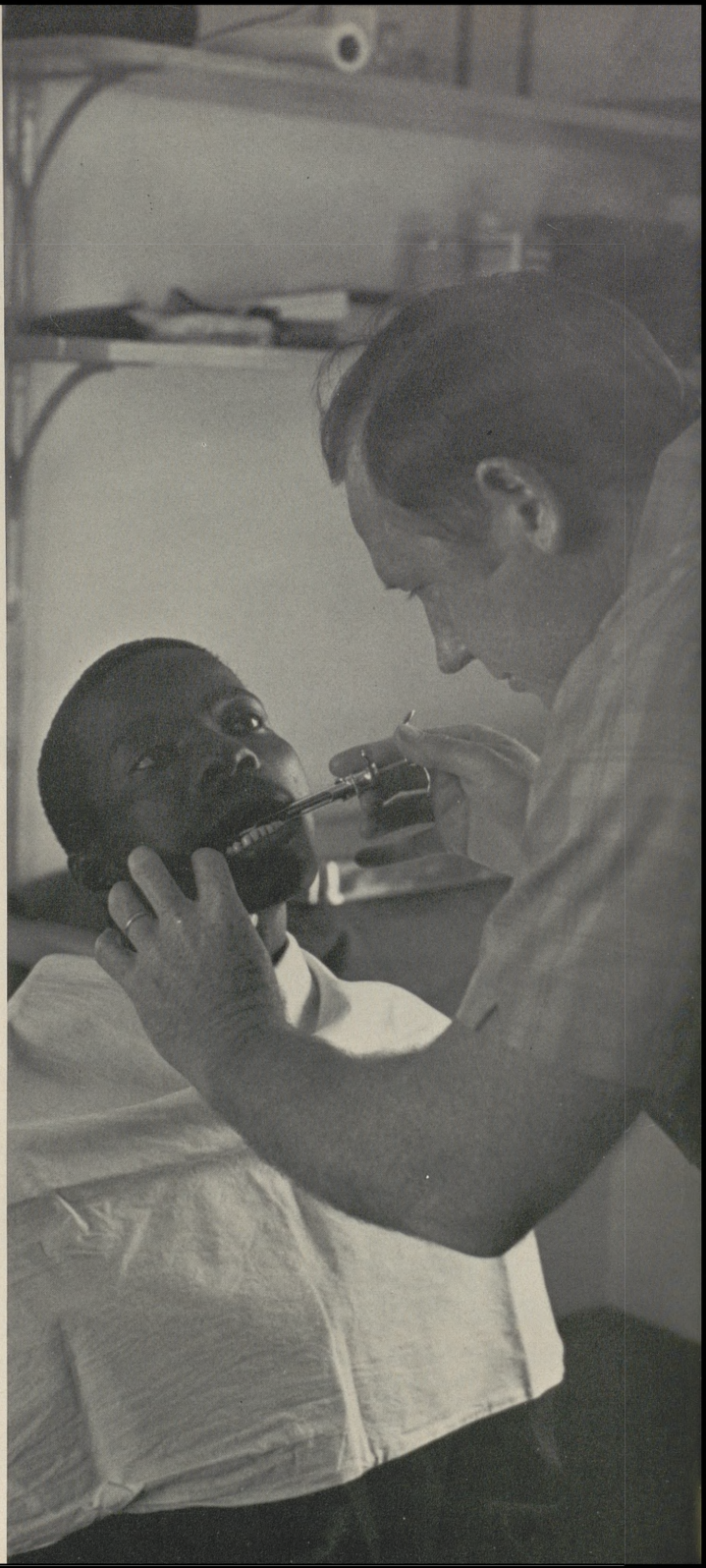
and Helen (Mrs. Rudolph) Wood, missionary in Brussels. Jerry Vandagriff of Berlin was pianist.

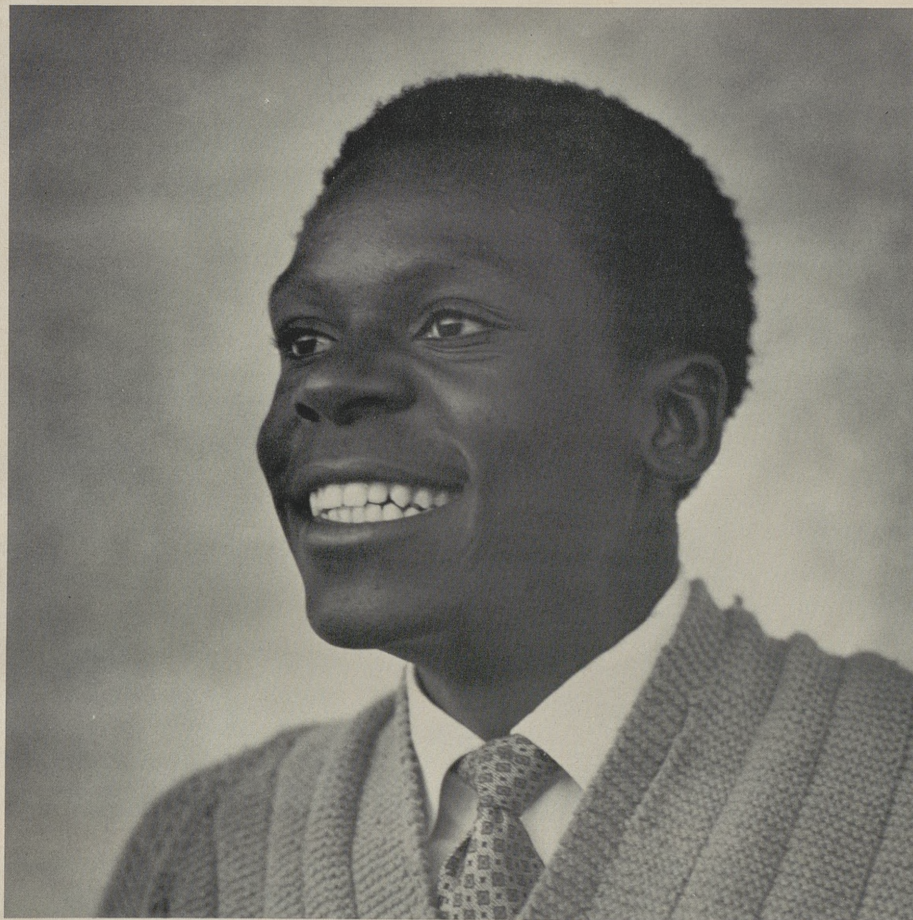
Running concurrently with the assembly was a special youth hostel program, directed by Mr. and Mrs. Christian Dietz of Wiesbaden, Germany.

Pulling for Christ

By Charles L. Bellenger

Dentist Bellenger
treats patient
in Botswana.

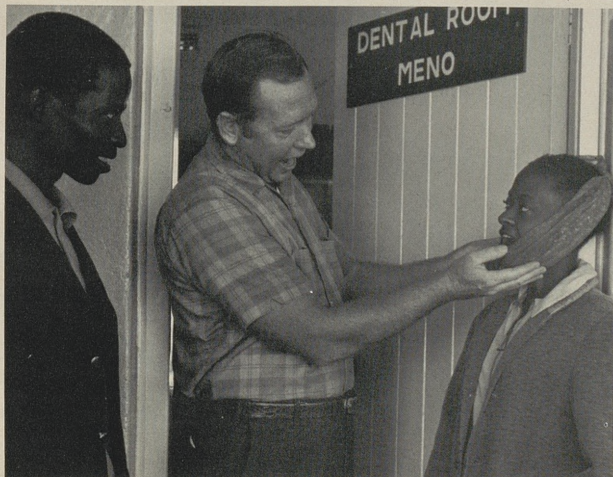




**Photos
by
Gerald S.
Harvey**

A dentist's goal: more bright smiles like this Botswanan shows.

Bellenger with patient at government clinic before Baptist clinic opened.



B EING THE FIRST resident dentist in a country of 600,000 people has provided many unusual, exciting, and gratifying experiences.

When we arrived in Francistown, Botswana, in January 1970 we did not understand how slowly wheels of progress turn in a developing nation. We had to wait more than six months before we could open a dental clinic.

We had to learn patience before we could see patients.

After registering my dental degree with the government health officer at Gaborone, the capital, I became restless to begin dentistry. When I heard that extractions were being done at the local hospital, I offered

The author was employed as a missionary associate to Botswana in 1969.



Missionary Associate Bellenger and his English Sunday School class in Francistown.

The Bellengers and Missionaries Marvin and Elizabeth Reynolds during language study in Botswana.





my services two days a week to the head medical officer, much to his surprise and delight.

The first day at the dental dispensary brought its own shock. Forceps were so rusty they would not work. The dental chair was a straight-backed kitchen chair with a loose back.

After a few days in the dispensary I learned that dentistry to someone in Botswana meant waiting for a tooth to hurt so bad that it had to be extracted.

My dental equipment finally arrived in Francistown in May, and two rooms were rented in a building in the middle of town. After many frustrating hours in installing the equipment, we were at last ready for business.

The Baptist Mission held a tea at our house to announce the opening of the Baptist Dental Clinic. About 300 persons—Africans, Europeans, Indians—attended.

Dentistry in Francistown began to change from rusty instruments and a straight-backed chair to high-speed drills and a comfortable dental chair. Botswanans seem pleased to have their own dentist. Patients are com-

ing from as far as 300 miles away.

"Now I can smile again," is heart-warming thanks from someone who has just received the front teeth he has been missing for so long.

The most common response after an extraction is, "Is it out already? But I didn't hear a thing."

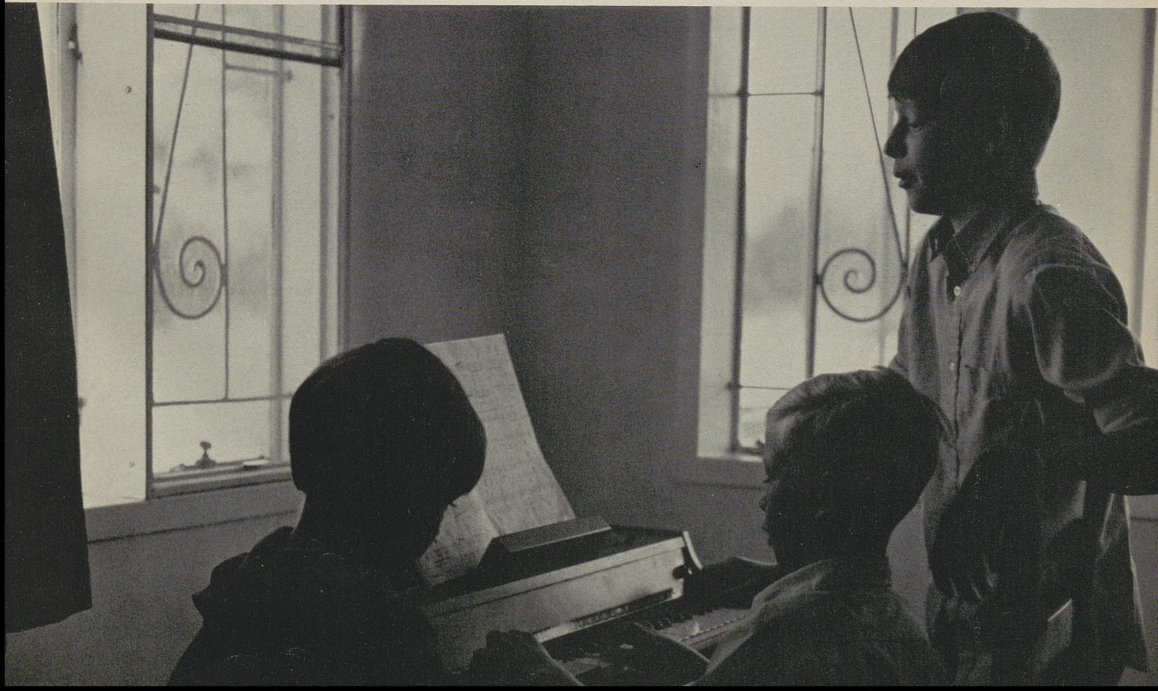
The most warming comment yet was when an African man was overheard to remark, "That new dentist in town really has love for the people."

In an effort to begin a program of education about dentistry, school classes have been visiting the clinic to see dentistry performed.

Construction of a new clinic in Tati-Town (the African section of Francistown) began in November. Plans are being formulated for a mobile dental clinic to make dentistry available to people in remote villages. This will also provide opportunity to preach the gospel to people who probably have never heard of Jesus.

We hope the image of dentistry is improving in Botswana. At the same time we are trying to lead people to a new way of life in Jesus Christ.

Above: The Bellengers at their Francistown home. Below: Laurel, Lance, and David gather around the electric organ to sing.



OXYGEN FOR KOREANS

By Rolla M. Bradley

MISSIONARIES often are called upon to be specialists in many areas where they lack special talents. For this reason it is satisfying to see a many-talented missionary at work. One such man is Dr. Charles G. Tabor, an internist at Wallace Memorial Baptist Hospital in Pusan, Korea.

He is a very good doctor. In addition he is superintendent of the hospital with a Korean staff of well over

100 doctors, nurses, and technicians. As another plus, he is a good mechanical engineer.

He has a knack for fashioning exotic pieces of medical equipment from materials at hand. This talent was a great benefit to the hospital in days when equipment was difficult to come by.

One such piece of special equipment is a hyperbaric chamber. Inside this chamber oxygen at high atmospheric pressure is forced into the lungs and body of a patient. This chamber is

quite useful in Korea where there is much carbon monoxide gas due to the heating systems used.

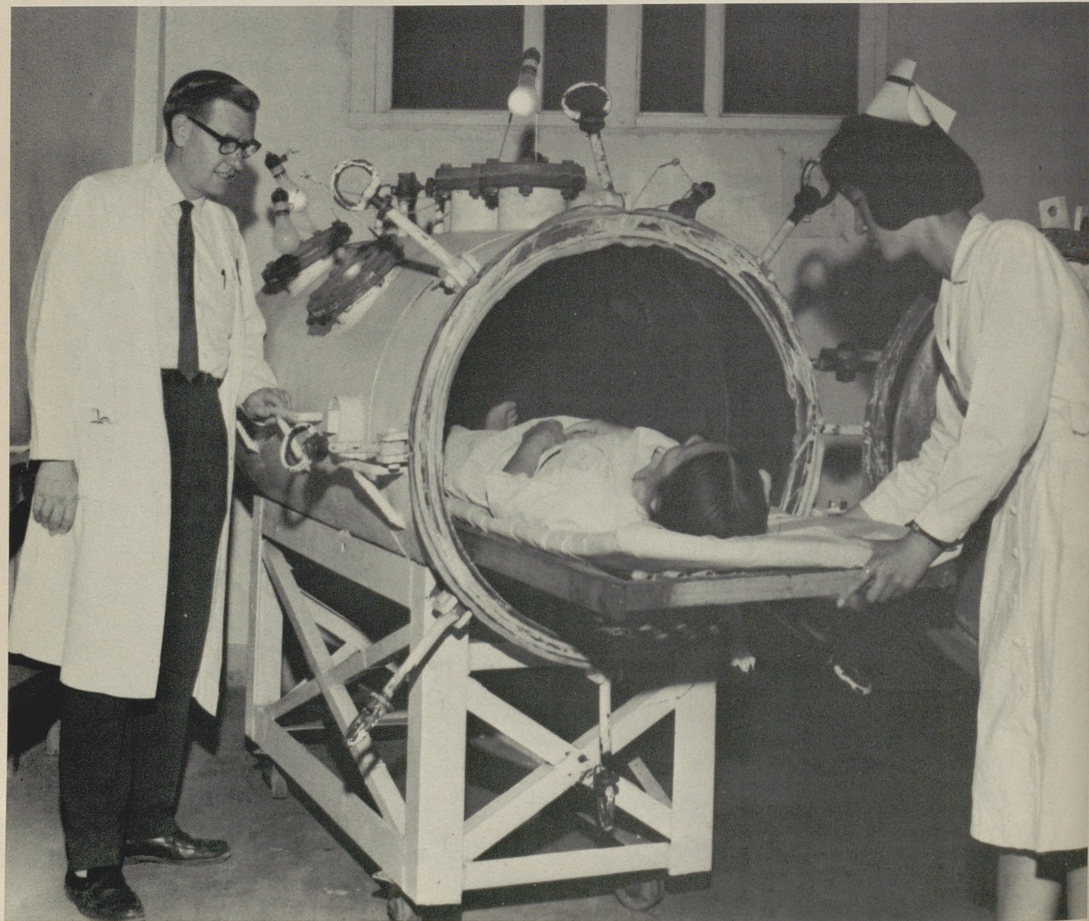
The chamber at Wallace Memorial Hospital was designed and built under Dr. Tabor's supervision in 1966. In 1970 it was still the only known chamber of its kind in Korea.

The chamber is smaller than the room-sized units in some of the hospitals in America, but it still performs a vital, life-saving function in Korea.

How it works is best explained in the accompanying account by Dr. Tabor.

Rolla M. Bradley has been a missionary to Korea since 1963. Charles G. Tabor began his missionary service in Korea in 1958.

Dr. Tabor stands by at Baptist hospital in Pusan, Korea, as nurse places patient in hyperbaric chamber, the first in Korea.





Wallace Memorial Baptist Hospital in Pusan.



New mothers gather for instruction at the hospital.

By Charles G. Tabor

ON A DAY early in January (1970) I was informed that a patient suffering from carbon monoxide gas poisoning had been put into the hyperbaric oxygen chamber. Because of my special interests along this line, I decided to investigate.

Several people were gathered around the hyperbaric chamber as I walked into the room. The chamber is only six feet long and about 30 inches in diameter. It is made of quarter-inch steel with several portholes and a light over each porthole to illuminate the patient.

An air of despair hung in the room. Once I looked inside the chamber I admit that I, too, had the same attitude. The patient was a young man in his mid-twenties. He was unconscious, of course. He breathed with the deep full respirations that indicate the

brain's severe hunger for oxygen. Ordinarily we feel quite helpless when we see this type of respiration.

I began to ask the usual questions, beginning with, "What happened?"

The answer was that the patient had yuntan poisoning. The yuntan is a small anthracite briquette used to heat houses in Korea. The flue system extends under the floor of the house. If flue gasses come through the floor, anyone inside the room may be asphyxiated due to carbon monoxide gas. People in such homes usually sleep with the windows open for safety.

I asked the next obvious question: "Did he have the windows open?"

He had not. He and two friends had arrived home late at night and had gone to sleep without opening a window. All three men had become unconscious. They had been taken first

to another hospital. There Dr. Kim Chang Pae, who had trained at the Baptist hospital in internal medicine under my supervision, had sent this patient, apparently the most severely affected, to our hospital for treatment in the chamber.

The young man's mother poured out her agony to me. This was her only son. He was a hard worker, spending many hours a day and even into the night working as a seamster. A short while later his employer arrived. He told us to spare no expense in attempting to save the young man's life.

Finally everyone left the room except the patient's mother and me. We stood watching together as the young man in the chamber struggled for life. I asked if she were a Christian; she said no, but her son had attended church. I suggested that we pray for him.

Truthfully, I had little hope for the young man. We had been told that he had severe tuberculosis, and x-rays were sent from the other hospital to prove it. But if I really believed that God could help the patient, we should pray for him.

Together the mother and I prayed that her son be spared if it were God's will.

I decided to go home for lunch before the young man's two full hours in the chamber were up. Even though nearly all the doctors at the hospital, including the interns, felt confident in the use of the chamber, I expected a call saying that I was needed at the hospital even before I arrived home. But no call came.

When I returned to the hospital I met the young man's family coming out the door. I hesitantly asked about the patient. All smiles, they reported he had regained consciousness.

This was hard to believe, so I went to see for myself. Sure enough, he was conscious and asking for something to eat.

It was a miracle. Maybe the recovery was due to a number of factors which, had they been known more thoroughly, would have explained it, but my lack of knowledge and dependence on God make it possible for me to call it a miracle.

The important thing is that God received the glory for this young man's recovery, and Baptists everywhere who help keep this institution running had a Samaritan's chance to help in the miracle of healing.

WORTH THE
EFFORT?

WITH PAINT and glue the group of Baptist young people were spreading the slogan, "Christ, the Only Hope." They painted on bridges, abandoned buildings, and boulders along the highway to Punta del Este, Uruguay. Signs bearing the slogan were pasted wherever possible.

Then a police officer pulled up. He asked me to show written permission to paint and plaster the signs and slogans. We had received oral permission but no written document.

So the officer escorted our group to the nearest police station along the highway. There we were questioned. Our personal documents were examined and recorded.

The police chief saw no reason to detain us, but due to the extreme measures in force to control the actions of terrorists, he wanted to check with his superior in the county headquarters. He asked us to wait while he made the necessary phone call.

The telephone connection was not satisfactory, and both the chief and his superior had difficulty in hearing each other. The chief tried to explain the nature of the slogans and posters.

"*Qué dices?*" came the faint answer, as the superior officer could not understand.

The chief tried again, this time louder. Still he was not understood.

In desperation he shouted into the phone several times, "*CRISTO, LA UNICA ESPERANZA* (Christ, the Only Hope)."

The voice at the other end of the line finally confirmed that he had heard and gave approval for us to continue. Meanwhile, a large group of policemen and neighbors had gathered to find out what was going on.

What they heard was the chief of police proclaiming the essential message of the Crusade of the Americas.

December 1970 brought to a close the five-year evangelistic effort of the



At evangelistic meeting in central plaza of Salto, Uruguay, as part of the Crusade.

Crusade. The theme was written, painted, and preached along highways, in marketplaces, and over radio and television. It was proclaimed from pulpits, in tents, and in hundreds of other ways and places—at least once by a police chief.

Great sums of money were invested in activities of the Crusade. Many hours were devoted to planning and to carrying out the plans. Numerous routine activities had to be curtailed, neglected, or suspended in order to make way for the Crusade and its demands.

From the outset, in Uruguay at least, several Baptist leaders questioned the wisdom of investing so much of the available material and human resources in this kind of effort. With considerable caution and with voiced reservations on the part of some, the project was approved and initiated.

As the five-year period drew to a close a valid question arose: "Are the results of the Crusade worth the enormous amount of human and material resources invested?"

That question, even though valid, cannot be answered fully at this time. Any analysis of results will, of neces-

sity, be partial and perhaps even misleading. Several years must pass before a really accurate assessment can be made. It must also be admitted that some of the Crusade's most valuable results are the most difficult to determine precisely and objectively.

But in spite of these limitations, an evaluation of the Crusade should be attempted now. The results appear positive.

Together. Although the Uruguayan Baptist Convention was formed in 1948, there has never been a close working relationship among the churches. To a great extent they have jealously maintained an independence that, in some cases, bordered on isolationism. Meager support was given to the convention. Little or no cooperation was shown in united efforts.

Such was the case at the beginning of the Crusade of the Americas. However, Baptists of all the Americas were uniting in the Crusade. In addition, the president and executive secretary of the Crusade in Uruguay made numerous visits to all the churches and mission points throughout the country, presenting a new challenge and motivation for closing ranks.

Appointed a missionary to Uruguay in 1952, the author is stationed at Montevideo. He served as executive secretary of the Crusade of the Americas in Uruguay.

By James W. Bartley, Jr.



Baptist Crusade parade goes by in Salto.

Today there is evidenced in most Baptist churches in Uruguay a new and keener sense of togetherness.

Stewardship. The teaching and practice of Christian stewardship has, in general, lagged in Uruguay. The annual offering for home missions, for example, reflected only a token of the potential. Prior to the Crusade the largest home missions offering came to approximately 20,000 pesos.

Then the picture began to change. The convention voted to designate the home mission offering to the Crusade during the last three years of the five-year Crusade period. In that three-year span the offering increased notably. For 1969 a goal of 250,000 pesos was set. Final reports showed an offering of 412,000 pesos, far beyond even the most optimistic expectations.

This victory led the convention to set a goal of 500,000 pesos for a home missions project for 1970. And the convention approved a 750,000-peso goal for 1971.

The Crusade has awakened a new excitement in the area of stewardship.



Section of the crowd at Salto plaza meeting.

Baptisms. The number of baptisms is a favorite yardstick of Baptists for measuring growth. What has the Crusade produced?

Uruguay has been, through the years, the least responsive mission field in Latin America, according to statistics. Although Uruguayan Baptists counted 16 ordained pastors, 10 missionary couples, and 23 organized churches prior to the Crusade, the record number of total baptisms for any year was 145; that was for the year 1956. The average number of baptisms annually was well below 100.

During the Crusade years the total number of baptisms jumped to 195, then to 260, and in 1969 reached 300.

Perhaps more important is the fact that in 1969 a rate of one baptism for every 5.5 church members was registered. The total membership of convention-affiliated churches increased by nearly 60 percent.

Baptists of Uruguay can no longer justify the painfully slow growth rate reflected in years prior to the Crusade by simply repeating, as has been so often done, "Uruguay is different from other countries. One cannot expect a rapid rate of growth here."

This is a lesson from God. It is eloquent. It is demanding.

Miscellaneous. Other areas could be cited in which Crusade results appear to be positive.

Enrolment in the Uruguayan Baptist Theological Institute at Montevideo is at a record level, and there are strong prospects for increased enrolment in the immediate future.

The convention for the first time planned and projected united parades, united evangelistic rallies in several

cities, plus a united evangelistic campaign in Montevideo in an enclosed stadium that seats 8,000.

For the first time Baptists of Uruguay have dared to step out and paint and plaster signs and posters in the cities and along the highways all across the country, announcing, "Christ, the Only Hope."

Baptists in Uruguay are better known than ever before. Hundreds of doors have been opened to gospel witness as a direct result of Crusade activities. Some 300,000 tracts and Gospel portions were distributed.

Uruguayan Baptists have shed the timidity of a small minority, the depressing sense of weakness, the frustrating sense of inferiority, the defeatism that had grown out of 55 years of snail's-pace rate of growth. In the midst of a self-sufficient, strongly secular society, Baptists are looking up. There are solid reasons for expecting a sustained rate of growth in the future.

This optimistic attitude and increased rate of growth are due, to a large degree, to the activities of the Crusade of the Americas.

Were the results of the Crusade worth the efforts?

True, some goals were not reached, many plans did not materialize, and numerous opportunities were neglected. Many fruits that were derived from the Crusade were not in our planning.

But in the final analysis it can be affirmed that the Crusade was indeed worth the effort. God used the Crusade to accomplish many things and to teach Uruguayan Baptists some valuable lessons.

RUSSIAN BAPTISTS TODAY



Baptism in Moscow Baptist Church.

by
john
allen
moore

CHURCHES filled to overflowing and congregations of devoted worshippers impressed me, as they had on previous visits, on a three-week tour in Soviet Russia in the spring of 1970. I went as Southern Baptist member of a Baptist and Mennonite delegation.

The worshippers gave rapt attention without the least suggestion of impatience or complaint throughout services lasting more than two hours and, on occasion, as long as three and a half hours, even though many had to stand.

Besides sermons (almost always more than one), briefer messages, and greetings, there are normally five or six musical numbers from an excellent choir. A shortage of hymnals—perhaps one person in 15 or 20 has one—determines the form for congregational singing. The presiding minister reads a verse; then the congregation sings it; next another verse is read, and so on through the hymn.

Some worshippers use hymnals they have copied by hand. This is especially true of choirs (of which there are many) that use languages other than Russian. In these languages there often is no suitable published material at all.

At least one period of prayer is part of each service, often with ten or twelve members of the congregation

praying aloud in turn, usually with much fervor and evident feeling.

If visitors are present, from abroad or from distant churches in the USSR, they express greetings. In response, the congregation stands after each greeting and intones, "Thank you very much."

Living with Restrictions

Worship services—with preaching, prayer, and congregational and choral singing—are the only kind of activity officially permitted local churches. Separate organizations, such as Sunday Schools, women's and youth groups, etc., are not allowed.

The number of churches is strictly limited, too. Moscow, with a population of seven million, and Leningrad, with four million, have one Baptist church each.

City churches are usually not downtown (Moscow is somewhat of an exception) but in the outskirts, as in Leningrad. The building is likely to be old and run-down in appearance, often with no bulletin board or any other outward indication that it is a church.

Church members take seriously their responsibilities as Christians. They witness by their lives daily in factories and in offices where they work. The long lists of inactive church members so common in the United States and other places apparently are unknown to Baptist churches in the USSR.

In several places I heard of managers of factories or businesses who, although not believers themselves, of course, privately made known their preference to employ believing Christians because they are good workers—honest, conscientious, dependable.

Active church people would not be able to attain high position in secular work, for all firms are state-owned, and the government, of course, is strongly atheistic, ultimately opposed to all religion.

Almost no believers are school-teachers. (I did learn of two who had been able, so far, to hold on to positions teaching mathematics and art, respectively, and there may be a few others.) Some do have jobs in kindergartens. A few are doctors, nurses, engineers—but these are rare.

Believers do not seem to resent or bemoan in the least the restrictions on their opportunities. They can secure respectable jobs, and generally they are appreciated for their good work. They can live their faith, and they have numerous opportunities to witness to it. They do not worry unduly about those opportunities they do not have. Neither are they envious of nonbelievers who may attain higher positions.

A baritone soloist in the Moscow church choir formerly sang in the Bolshoi theater. After he became a Christian he was obliged for a time to take a job as driver of a motor-scooter delivery van. But he was

The author has been a missionary since 1938. He has served in Hungary, Yugoslavia, Austria, and Switzerland. He was a professor at Baptist Theological Seminary, Ruschlikon, Switzerland, from 1948 to 1955 and from 1957 until 1969, when he became Foreign Mission Board field representative for Europe.

happy in this work, for it allowed him more time for service in the choir.

Good positions are voluntarily given up sometimes in order to have more time for church work. One of the lay preachers in the Tbilisi church, a man in his early forties, resigned from a rather lucrative position as a dress designer in order to give almost full time to church activities.

First Russian Church

The visit in Tbilisi was a high point of the tour, for there we had a series of meetings with the oldest Russian Baptist church. It dates back to 1868, following the baptism of Nikia Veronin the preceding year and several converts afterward.

Veronin, a merchant, was a local leader of the Molokans, or "milk drinkers." This indigenous evangelical group got its name from their custom of drinking milk during feasts and thus not observing them completely as the Russian Orthodox were supposed to do. From his study of the New Testament, Veronin became convinced of believer's baptism and was baptized by Martin Kalweit, a Baptist from Lithuania.

The Tbilisi church now has about 1,200 members. It holds regular services, and has separate choirs, in Russian, Georgian, and Armenian languages. The messages of our tour group there were translated sentence by sentence into Russian, then summarized later in the other two languages. Thus some of the longest and most impressive services we saw were in Tbilisi.

Our group of ten Baptists and Mennonites visiting Russia was divided into two sections* when we arrived in Moscow. Our section went south and east—to Volgograd, Tbilisi, Tashkent, and Baku. Both sections returned to Moscow for the visit's last three days.

Scenes on Tour

We were royally entertained. Everything was carefully planned. All expenses were paid by our hosts, the All-Union Council of Evangelical Christians—Baptists, or by local churches. We traveled by air, and taxis were always at our group's disposal for local transportation.

* One section was made up of Frank H. Woyke, Baptist World Alliance associate secretary; Joseph J. Arthurs and John Ford, Canadian Baptist leaders; Ivan A. Kmeta, president, Russian-Ukrainian Baptist Union (in the U.S.); John Lapp, U.S. Mennonite peace committee secretary; and Adolf Klaupeks, former BWA relief coordinator. Our section included Edwin H. Tuller, then American Baptist Convention general secretary; John Teuws and David Neufeld, Canadian Mennonite pastors; and me.

We seldom ate in homes, except for an invitation to the home of a Mennonite minister at the end of the tour. Extensive and informative sightseeing tours were provided at each stop. Development of the country under socialism was emphasized.

Lenin has been prominent in memorials and place names through the years (Volgograd has 16 monuments, places, or institutions bearing his name) but especially in 1970, the centenary of his birth. Displays and exhibitions everywhere honored Lenin. One frequently seen display bears the prominent inscription, sometimes in English and other languages as well as in Russian: "Lenin lived, Lenin lives, Lenin will live."

Our delegation was received by high officials of the Russian Orthodox Church in each place (including the Orthodox center in Zagorsk), by the patriarch of the Georgian Orthodox Church in Tbilisi, and by Muslim leaders.

The representative in each area of the government Ministry for Religious Affairs (with one exception) met with us for cordial discussions and a meal.

We attended Orthodox church services several times. These were rather well attended; Kazan Cathedral in Vol-

bread and salt to express Christian hospitality. There was preaching and prayer in the service, but the only hymns were Psalms and other Scripture passages read by a leader and then chanted by choir or congregation.

In almost every service or meeting, speakers urged world peace. This is apparently expected by the authorities as an indication of loyalty and always assumes that the peace desired corresponds to Soviet policies. At the same time it is almost always, I think, a sincere expression of Christian concern for peace in the world, among nations, of men with God, and with one another.

In a communion meal following the Molokan service, however, one elder waxed so eloquent and so loud and was so abusive of Westerners that the Ministry for Religious Affairs representative called him down.

"Take it easy," he ordered. "These are not politicians but church people. They are for peace, too. You must not speak in such a way."

Organized Baptists

Although we were glad for varied contacts, we were most interested in our visits among fellow Baptists.

The Baptist union was formed in



Canal in Leningrad.

gograd was crowded with perhaps 1,000 worshippers, all of whom stood for the two-hour service.

In Baku we were invited to take part in services in a Molokan church. Elders met us in the courtyard of their meeting place bearing a loaf of

Russia in 1884, and the organization of Evangelical Christians (who had a separate origin and development in and around St. Petersburg) in 1908. These united in 1944 as the All-Union Council of Evangelical Christians—Baptists. They were joined by many



First Baptist Church in Kiev, Soviet Union.

of the Pentecostal churches in 1945 and Mennonites in 1963. Thus, the Baptist union of today, with perhaps 550,000 members, is an inclusive body for several groups of similar faith.

There is a strong central organization of the All-Union Council, with headquarters in Moscow. Work among churches throughout the Soviet Union is divided into 53 areas, with a superintendent or "senior presbyter" bearing overall responsibility in each area.

Headquarters are at Malyy Vusovskiy 3. The Moscow Baptist Church and the All-Union Council have used the first floor for years. It has recently been possible to secure the second and third floors also, and these have been remodeled into additional office space for the union.

Bratskii Vestnik (Brotherly Messenger) is the only publication issued regularly—six times a year in an edition of 5,000 copies. This is an average of one copy for each church.

In order to make full use of every copy, many church members gather in their meeting hall for an hour before regular services and listen to the reading of inspirational articles and reports from churches that are published in *Bratskii Vestnik*.

One of the most lively areas in the headquarters building is on third floor, at the offices of the preachers' correspondence school.

After nearly 40 years without any kind of formal training for its ministers—theological schools of the Evangelical Christians in Leningrad and of Baptists in Moscow were closed in 1929—the union received permission about three years ago to conduct a correspondence school with enrollment of 100.

One class has completed the two-

year course, and another has started. Many more wish to enrol for the course than there are openings.

Pastors and Baptist union leaders in Moscow prepare materials on Bible subjects, theology, homiletics, pastoral theology, history (especially of the Evangelical and Baptist movement in the USSR), and the Soviet Constitution. These materials are mimeographed in the Moscow office and mailed out once a month to young pastors and pastors-to-be who are enrolled. Students mail back completed assignments for evaluation, and once or twice each year they come to Moscow for examinations.

The official leadership for the Baptist union and members of recognized churches are careful to abide by national laws, including those regarding practice of religion, as these are interpreted by Soviet authorities.

They want to be loyal citizens of the Soviet Union and express no complaints about Communist rule and the socialist organization of society. Naturally they reject atheism. For this reason they would never think of becoming Communists, and even if they desired it, they would not be accepted in the party.

The Dissidents

Another group of believers—Baptists and some others of like faith—take a different course. They, too, claim to base their position on Soviet law and insist that constitutional guarantees of religious freedom are violated in government restrictions on church and individual Christian activity.

The movement began ten years ago after officials of the union issued so-called New Statutes and a Letter of

Instructions. Directed primarily to senior presbyters, the directives indicated there should be less active evangelism, children should not attend services, and baptism of those 18 to 35 should be held to a minimum (baptism under 18 is legally forbidden).

The radicals were called the Initiative Group because they were urging strong action for a freely assembled all-union congress to discuss the issues—more democratic procedures and less centralization in union work, more evangelism and religious education on the local level, and free election of Baptist union leadership.

When the radical group's demands were not fully met, they separated from the union and formed their own organization, eventually named the Council of Churches of Evangelical Christians—Baptists.

The dissidents organized themselves in unregistered churches. They met in halls where possible; otherwise they assembled in homes or in the woods and fields. They began Bible classes for children and others, and printed unauthorized literature and tracts. They were more open than others in witnessing to their faith, even in public places.

Authorities regarded this activity as illegal. Consequently police broke up meetings of the dissidents, confiscated their printing equipment, and arrested them in large numbers. Trials resulted in large fines in many cases and in prison terms of one to five years.

Dissidents wrote long letters explaining their plight in detail and pleading for religious liberties. They wrote to the All-Union Council, the highest USSR government authorities, the United Nations, the World Council of Churches, the Baptist World Alliance, Eastern Orthodox patriarchs, and others.

Relatives of prisoners held conferences and wrote petitions to many agencies and individuals in the West. They listed names and addresses of about 200 prisoners from their churches. Later reports brought the number to more than 500.*

Many of these petitions have been given wide publicity in the religious and secular press throughout the western world. Several books have been devoted to the dissidents. Michael

* David S. Russell, general secretary of the Baptist Union of Great Britain and Ireland, reported in the fall that he believes the number of imprisoned dissident Baptists in the USSR has declined from at least 200 to around 60. He made the statement after a recent visit to Russia, according to European Baptist Press Service.

Bourdeaux, director of the Centre for the Study of Religion and Communism, Kent, England, has written five books on religion in the USSR. *Religious Ferment in Russia* (Macmillan, and St. Martin's Press, 1968) presented the case of the dissident Baptists, and his *Faith on Trial in Russia*, to appear in 1971 (Hodden and Stoughton, London), is on the same subject. [Note: Russian Baptist leaders deplore the writings of Bourdeaux and regard him as politically motivated.]

Mission to Moscow

In May 1966 several hundred dissidents went to Moscow seeking an interview with Leonid Brezhnev, head of the Communist Party. They carried a petition asking for the freeing of those imprisoned for their faith, recognition of their organization and their churches, the end of state interference in church life, and freedom for religious instruction.

They waited for a day and a night. Then ten of their number were admitted for a conference. The others held a prayer meeting in the street until the policemen arrived and took them away in busses. They were held in prison for one to fifteen days.

There were no announced results of this effort. However, many, including some of the leaders in the All-Union Council, feel that there was a relaxation of restrictions in some ways from that time.

The All-Union Council held congresses in 1963, 1966, and 1969, but almost always without the participation of any of the dissidents; they were usually invited only as visitors without voice or vote. Still, great efforts were made to heal the schism, particularly by a union committee on unity.

The official council withdrew support for its New Statutes. A number of changes were made in the constitution of the All-Union Council, which met some of the objections by dissidents. The superintendents, for instance, were henceforth to be approved also by their constituencies rather than simply named by the national council of the union.

Soviet authorities allowed one meeting of dissidents on December 6, 1969, in Tula. The permit was granted only three days before the meeting, but 120 delegates were able to meet, coming from 47 areas of the Soviet Union. No other meetings were officially allowed,

however, and applications from dissident churches for registration were consistently denied or ignored.

Estimates of the size of the dissident group vary from 12,000 to two or three times that number. Probably the total was larger three or four years ago. Many gave up the precarious and difficult life in the unrecognized churches and returned to the larger body.

"It is just too hard," said one who previously was a member of the Initiative Group, "and there just doesn't seem to be any future in that way."

Another told me, "The beliefs of the Initiative Baptists are the same as ours, and their services are much the same, except that they are constantly speaking of suffering as an important part of the life of faith and urging their members to be prepared to suffer for Christ."

In our delegation's visits to churches in various parts of the country we spoke frequently of the dissidents. They had congregations in each of the places we visited. Their meetings, although apparently more often tolerated now, are still regarded as illegal. We were not privileged to visit any.

Officials of the union and its churches do maintain contacts with the dissidents and do all they can to heal the breach.

"We feel brotherly love toward

Leaders in the larger body also strive, in legal and gradual ways, toward many of the same goals espoused by the radicals. Some visible progress is made.

Over the past three years 13,000 people have been baptized in the churches. Occasionally a new congregation is registered or a church that was closed several years ago is reopened.

In 1968 the All-Union Council was permitted to publish 30,000 hymnals and 20,000 Bibles (only a drop in the bucket compared to the need, of course), and the preachers' correspondence school was established.

Thirteen new churches have been opened in the last two or three years in the Moscow area—from 12 to 100 miles from the city. I wanted to visit one of these, none of which yet has its own building. After some deliberation, the leaders agreed.

They arranged for me to do so on the last Sunday of the visit, along with two other members of the delegation. These plans were changed on the day before we were to go, however, so that we remained for further services in the large Moscow church.

Russian Baptists are eager to maintain fraternal relationships with fellow believers in other lands. Their leaders have made numerous visits in Western



Choir at the Moscow Baptist Church.

these people," said one of the leaders, and sympathy for them in their sufferings. We have sent appeals to the authorities that they be dealt with in lenience.

"But they anathematize us because we obey our country's laws and because of our membership in the World Council of Churches. We remain ready to welcome them back into the churches; thousands have returned."

countries, especially in the past 15 years. Early in 1970 a delegation of Russian Baptists visited Baptist and Mennonite churches and various institutions in the U.S. and Canada. (See *March 1970 issue*, p. 38.)

In return, Russian Baptists urged these groups to send representatives to visit churches in the Soviet Union. Our delegation went in response to that invitation.

WE HAD A PARADE



By Roy B. Wyatt

THE TRUCK'S tires hummed along the Pan American highway. From the back seat came the melodious strumming of a guitar and blended voices singing, first choruses and then Colombian folk songs.

Once more a team from the International Baptist Theological Seminary, Cali, Colombia, was on its way for a "lightning evangelism" campaign, already a school trademark. Students have promoted rapid campaigns of visitation and preaching in cities and towns near the seminary.

The author was appointed a missionary in 1953. He and Mrs. Wyatt have served in Spain, in Chile, and, since 1966, in Colombia.

The goal this weekend: Chin-chiná, a town about a four-hour drive from Cali. Pastor Alirio Betancourt of the Baptist church in Manizales had invited us to help him launch a new mission.

Manizales, the coffee capital of Colombia, rests high in the cool Andes. The Baptist church there, only about two years old, is a joyous fellowship eager to share the gospel with others. A man who operates a small bake shop in Chin-chiná, a city of 30,000, had urged Pastor Betancourt to begin a Baptist mission there.

On the team were four students and a missionary. One of the stu-

dents, a young man who used to sing in nightclubs, has a remarkable gift for composing Christian folk songs. And he has the talent to sing them. People listen spellbound to his new song about the prodigal son.

IN Chinchiná we found a small house with a freshly painted sign: "Baptist Mission." The suggestive subtitle: "You shall know the truth, and the truth will make you free."

Here the pastor had rented three rooms and a covered patio. Here soon a Baptist church would begin.

Pastor Betancourt awaited us down the street in the bake shop. Over a delicious lunch he told us of his plans. He had 3,000 printed invitation sheets announcing that the Campaign of the Americas had arrived in Chinchiná, with Saturday night services in the mission and an open-air rally in the town's main square on Sunday afternoon.

One serious obstacle had arisen, however. The mayor had prohibited services in the main square!

This shocked and surprised us since the current trend in Colombia is toward understanding and tolerance. Officially, however, Colombia still maintains a concordat with the Vatican that recognizes one official religion and restricts all others.

After discussion we decided to go ahead with the Saturday night service. The response, or lack of it, might indicate what to do on Sunday.

We connected the loudspeaker on top of the truck and started through the streets, singing and announcing the services. People ran to windows and doorways. They had never heard anything like this in their town.

Running alongside the truck were so many little children, eagerly taking leaflets and tracts, that I was afraid some child would fall under the wheels, even though our pace was a crawl. All afternoon we crisscrossed the town—inviting, singing, stopping every now and then to preach.

Back at the mission we set up the motion picture projector for the film that night and waited to see

what effect the invitations had.

First came the children, wide-eyed, tiptoeing in to see what would happen. Later a few adults came, asking, "What is this all about?" By service time the place was filled, and so many more tried to crowd in that we took the speaker from the motion picture projector, and one of the team members held it up at the front window so people in the street could hear.

At least 350 people listened to a third-year student preach on how Christ offers help in human need and in the problems and frustrations of life. Several raised their hands to indicate a desire to follow Christ.

AFTER the service we prayed and talked about what to do the next day. We concluded that we would be willing to go to jail if that were the right thing. This was not a simple decision, since in a small town the prisoner is expected to provide his own food and bed, and we didn't know anyone who might be willing to do that for us.

We also considered what effect our being imprisoned would have on the people who came to hear the gospel for the first time. We were there to begin a mission, not to end one. We agreed to sleep on the matter. I was amazed at how soundly I slept after committing the matter to the Lord.

The next day we found that nearly all of us had thought of a similar plan. We would proceed to the main square. When stopped, we would ask the people to follow us to the mission—that is, if we weren't headed for jail.

The pastor of the sponsoring church, who is a dynamo of evangelism, had chartered a bus to bring about 80 persons to join in the open-air service. Promptly at four o'clock we drove to the square.

"There is the mayor driving away," the pastor pointed out.

The town was filled with police—at least, it seemed so to us. When we began to announce the service, a police sergeant came over and asked for our permit to hold a public meeting.

"The Colombian constitution is our permit, as it guarantees religious liberty," the pastor told him.

"The mayor has told me that any group assembling on the public square has to have a permit," said the sergeant, "and I must enforce those orders."

We thanked him, then announced to the crowd—by that time more than 200 strong—that we had asked the privilege of an open-air worship service and that the mayor had denied it. Next we invited all who wanted to hear the message of the Bible to follow the sound truck to the Baptist mission.

Slowly—very s-l-o-w-l-y—we drove around the square singing choruses, especially the one about the liberty that Christ offers. We repeated the address of the mission. More than 200 people, singing hymns and choruses, followed the truck to the mission. The six-block trip somehow took 30 minutes!

Once at the mission it was apparent that the crowd was too large for the little building. A table was placed on the sidewalk, and the student folk singer held the people entranced with his hymns and Christian testimony.

DURING the service a man slipped a paper into the pastor's hand. The pastor read it and passed it to me. The writer was a city councilman; the paper was a formal protest addressed to the Colombian attorney general concerning discrimination against evangelicals.

I saw that it was a carbon copy. By then the man had made his way to my side in the crowd.

"The original went by air mail this morning," he said. "I heard about your problem yesterday. I am a Catholic, but I believe in religious liberty."

Weary and hoarse, but happy, we drove through a moonlit tropical night back to Cali. Another Baptist mission had been launched in Colombia. People had heard the gospel. They would be returning to the mission.

We had been prohibited from an open-air service. Instead, we had a parade.

WHO IS A JEW?

By Dwight L. Baker

THE "religious issue" embodying the struggle between rabbinic and secular-minded Jews over the nature of the state of Israel has been a potentially explosive one in Israel since its birth.

From the time Israel's first Premier, David Ben-Gurion, brought the religious parties into the First Knesset in 1949, the rabbinic Jews in Israel have never relaxed their thrust toward the creation of a Torah state. On the opposite side, those holding a secular approach to statehood refuse to concede that anything less than full religious freedom is acceptable.

The rabbinic faction came one step closer to achieving its goal on March 10, 1970, when the Knesset passed a law basing the definition of "Who is a Jew?" on *halacha* (religious law). The issue was forced by the religious bloc following the decision of Israel's Supreme Court in the now celebrated Shalit case.

In January 1970, after nearly two years of deliberation, in a five to four decision Israel's highest judiciary ordered the Interior Ministry's registration officer in Haifa to register the two infant children of Lieutenant Commander Binyamin Shalit and his non-Jewish wife as a Jewish ethnic affiliation. Lt. Commander Shalit, a native Israeli and psychologist in the navy, and his wife, Ann, who is from Scotland, are both atheists. In 1968 they had petitioned the Supreme Court to order the Ministry of Interior to register their children as ethnically Jewish, but the request had been re-

fused because their mother is a Gentile.

The court, in an attempt to skirt the issue, did not resolve the ancient question of "Who is a Jew?" on the basis of race, religion, or individual commitment. It merely said that the definition need not meet the test of *halakah*, which stipulates that to be a Jew a person must have either been born of a Jewish mother or converted to Judaism.

Immediately following the court's decision the religious bloc angrily demanded of Prime Minister Golda Meir's government that either a law be passed defining a Jew according to *halakah*, or face the consequences—meaning that the religious members of the coalition would leave the government.

With great haste the Cabinet proposed a compromise law consisting of two sections. First, it stipulated that registration officials may register as Jewish only those who are born of a Jewish mother or who have undergone ritual conversion. Second, it would grant automatic citizenship to immigrant families where one partner was non-Jewish.

Noisy but peaceful demonstrations by both the secularists and the religious were staged before the Knesset building as debates got under way on the draft proposal submitted by the Cabinet. Scarcely six weeks after the court's decision, the new law was passed 54 to 14 with nine abstentions, thus closing the doors on future registrations as allowed in the Shalit case.

The compromise law made neither of the bellicose parties happy. Liberals were outraged that such a bill was passed at all which binds the thorny

"Who is a Jew?" question to a religious answer. The ultra-orthodox were angered because of the section permitting spouses and dependents of mixed marriages to enter the country with full rights and privileges as Jews without undergoing orthodox conversion.

The sound and fury of their wrath was demonstrated when, during the debate on the bill, Agudat Yisrael's (ultra-religious party) Rabbi Menahem Porush held up a prayer book used by American Reform Jews, spit on it, and threw it on the floor. He denounced Reform rabbis as anti-Jewish, anti-Zionist, and anti-God and accused the National Religious Party of assisting Reform Judaism to take root in Israel through the law because it would recognize conversions performed by Reform or Conservative rabbis, not in accordance with *halacha*. The Rabbi later apologized for his act and requested that his apology be accepted as the end of the incident.

Justice Minister Y. S. Shapira castigated the rabbi for what he described as "scandalous behavior," and added: "This is a book of prayer used by hundreds of thousands of Jews, and I would not protest any differently if it were a Christian, Buddhist, Muslim, or any other prayer book."

The pyrotechnics touched off by the brief exposure of the issue might well serve as a foretaste of worse to come. The new law, despite optimistic government claims, failed to defuse the explosive religious issue that continues to build up between the liberal and ultra-orthodox factions in the country.

Few Israeli politicians wish to face up to the question at this time of

what will happen when the little Shalits and the children of thousands of non-Jewish mothers prepare to marry. Most of them, like their parents, will refuse to identify with rabbinic Judaism (as do the majority of young people born of Jewish mothers) and will resist conversion.

Today, they are assured that they can live with equal rights as Jews without ethnic registration. But tomorrow, with the Rabbinate in full control of all personal status affairs (marriage, divorce, burial, etc., are outside the jurisdiction of the civil courts), these young people will not be permitted to marry without undergoing conversion.

Justice Kister, in his minority judgment in the Shalit case, offered dubious comfort for those who had misgivings about the future of those children without Jewish ethnic registration. He said it did not really matter because it would not affect their rights as citizens of the state, since Israel treats all of its citizens equally.

But what of their right to marry? Avoiding this question directly, Justice Kister wrote, "If they should wish to become converted they would be fully

entitled to do so." In other words, if they wish to marry they are free to convert. The converse of that judgment is considerably more jarring. If they do not choose to convert, the rabbis will not permit them to marry under any circumstance.

To many liberals, these bleak alternatives reduce Justice Kister's affirmation of equality for all to mockery. They shudder over the new law's insertion of the racial factor as a qualification for full citizenship and are unsettled over the shrugging if-they-want-more-let-them-convert attitude of state religious leaders.

If these young Israelis are as sincerely committed to their secular approach to citizenship as the religious are in theirs and reject the option to convert, what are their rights?

One writer pointed out that in a theocratic state they would have less rights than those who fall in step with the religious establishment, but he asked, "Is Israel a theocratic state?" The writer added, "If it occurs that they cannot find a satisfying life in Israel and are forced to accept unwanted exile, they will be in good company, having about them clouds of

blessed memories of Jews over the centuries who refused to accept conversion for purposes of convenience, security, or even life itself."

To Lynn Reid Bank, an English novelist living in Israel, the alternative of conversion for convenience offered by the rabbis reads, "Abjure that which you are, and become that which you are not, but which we are. Or, if you cannot, pretend to do it, and we will pretend to believe you, because only thus can we stop fearing you."

Despite the urge of the politicians to linger before Eastern wishing wells, for Israelis this explosive issue has not been rendered harmless by the passage of the new law. While perhaps time has been bought before rabbinical control over the private lives of Israelis is finally challenged and the full destructive potential of the religious issue is unleashed, its threatening presence is even more clearly defined. The law is almost sure to cause young, secular-minded Jews of the world to have second thoughts before immigrating to the land of the religious bomb—with a recently lengthened fuse.



MISSIONARY MASK

Lord,
Help me tear off
My missionary mask
Of sinless perfection,
Superficial concern,
And unfeeling affection,
That you might love people
Through me,
The real me,
An honest,
Groping,
Sinful me.
O sinless, caring Christ,
Reach out toward sinful
man
Through sinful me;
No mask
A barrier,
Between.

—BY PAULINE ROUTH

The author (Mrs. Walter A. Routh, Jr.)
is a missionary to Vietnam.

EPISTLES

*From Today's Apostles
Around the World*

Fall in Gaza

FALL has come to Gaza. Last year at this time in Gaza I could see no change in the seasons; I was still homesick for the smell of leaves burning, frost on the ground, and leaves turning from green to red, yellow, brown.

How strange that I couldn't see then what is so obvious now. One morning you wake up and notice a sharpness, a crispness in the air—no more sweltering heat or hazy days from the sand. Everything is bright and clear with deep, rich colors.



Fall in Gaza is many things. It's date palms bending toward the ground from the weight of yellow, red, and black dates. It's nights so black the sky looks like velvet and so clear you almost feel you could reach up and touch the stars. Are the stars really brighter in Gaza than at home?

It's being served green oranges—the first of the season—for lunch. It's beaches empty of people except for those few hardy internationals who can take cold water. It's sunset so vivid that the horizon becomes a rainbow of colors—red, orange, yellow, blue, purple—as far as you can see.

But it's only been the past week that I've been able to enjoy Gaza again. The month after the death of Gamal Abdel Nasser, president of Egypt, had its effect on everyone. The military government allowed the people to demonstrate. On the day of Nasser's funeral thousands of people gathered in the square outside the hospital, chanting, wailing, weeping, tearing their clothes.

Black smoke rose from all over the city from tires being burned to symbolize mourning. For three days no one could leave the hospital compound, not even to get bread for the patients. No cars moved. If they did, they were stoned, or nails were thrown under them. One ambulance came in with a shattered windshield.

This has ended now; things have returned to normal for fall in Gaza.

JUDITH ADAMS, missionary journeyman in Gaza

Camps in Israel

WE STOPPED language study for three months and went to Petah Tiqva to help in the summer camp Baptists sponsor. Elia Cupti, an Arab Christian from Nazareth, was director. I was assistant director.

For the first of the five camps, called Leadership Training Camp, youngsters from most of the Baptist churches in Israel came to receive training in music, Bible, drama, handicrafts, and sports. About 50 youngsters and adults attended—all Arabic-speaking.

The second and third camps, ten days in length, were purely recreational for Israeli youths. About 50 attended the youth camp, and 115 were at the junior camp. The dominant language was Hebrew. Recreation, sports, music, and drama made up the curriculum.

The fourth camp was a church retreat. The last one was a Jewish family camp, with five families—about 25 individuals. This camp was also recreational, but with a lot of dialogue. The director was Arabic, the campers Jewish, the staff mainly American Christians.

The camp staff included Arab Christians and Hebrew Christians from Israel, our family, and nine American college students, mostly Baptist Student Union summer workers. It was a merry summer, with much time spent trying to figure out what was going on and in what language.

JAMES L. BURNHAM, Natanya, Israel



Busy Summer

THE SUMMER was hard but joyous. We worked closely with summer missionaries—six from Southwestern Baptist Theological Seminary, Ft. Worth, Texas, and four Baptist Student Union summer workers. They were with us 60 days, and we held 40 schools on seven islands. Several schools were held in settlements we had never reached before. There are still more than 100 settlements we have not touched.



We had wonderful experiences of answered prayer. At times we had to pray that boats and planes would be late so we could catch them. In a land where plans and schedules just don't seem to work, ours did.

The best experiences were in seeing little children respond to love—the kind of love that gives and gives and expects nothing in return—and in seeing teen-agers and adults accept Christ as Saviour.

The haunting pleas were always the same: "Can't you stay longer?" "Can you come back again?" "When can you come to our settlement?"

The answer was always the same, "Maybe next year."

VBS is so different here. One teacher for as many as 40 children. Sometimes 150 children in a 30-by-60-foot, one-room building. No air conditioning. No fans. Many times not even electricity. No ice for Kool-Aid. Not enough supplies. Children walking as far as two or three miles in the hot sun. Breaking crayons into four pieces to have almost enough to go around. Seeing adults attend VBS hungry for love and Bible knowledge.

Noting tears of love rolling down the faces of VBS workers as they leave to go to another settlement. Seeing them accept the bugs and unsanitary conditions, and sleeping in all kinds of "beds" (some on tables and church pews). Watching them pick up a little dirty child of a different color and hug it close.

Then to hear them say as they leave for the U.S. (through more tears), "This has been the greatest summer of my life. I hope I can come back next year."

God is not dead. He was very busy in the Bahamas this summer.

BARBARA (Mrs. James E.) SPAULDING
Nassau, Bahamas



Mother and rescued son pose in front of Baptist Hospital in Asunción, Paraguay.

Joy

I WENT with five students to a Sunday night service at a tiny bush meeting just outside Nyeri.

Reaching the meeting place, we made our way with some difficulty toward the one-room, log schoolhouse, lighted only by a lantern and a few candles. Seated on a small bench I looked over the roomful of dim faces.



Through the lines of fatigue and evidences of suffering (many Kikuyu Christians have been tortured in recent months for refusing to take a loyalty oath to their tribe, as they feel it contrary to their Christian faith), I saw a burning joy and a faith—simple, yet profound.

Never have I felt the Spirit of God more strongly. Never have I had a more meaningful worship experience. When I returned home that night I jotted down the following words:

Joy

Dingy light, cold wind, dust—
a schoolroom.
Lonely black, cruel black outside—
Africa.
Clapping hands, moving bodies—
children singing.
Weary backs, nodding heads,
swollen eyes—
farm workers.
Stench, scratching, coughing, dirt—
bodies.
Heads bowed low
An offering of corn in a tin can—
Longing eyes, a song—
JOY!

DORIS LEE GLENN

Missionary journeyman, Nyeri, Kenya

Emergency at Noon

A 6:30 A.M. to 6:30 P.M. shift seems to justify a lunch hour and even a little siesta once in a while, especially when night calls are frequent.

At noon the Baptist Hospital halls were quiet, most everyone was eating, and my feet were heavy as I headed home under the low tile roof, bathed by the humid heat of Paraguay.

A splatter of rushing feet broke the silence. Swinging doors swished, and before I could gather my wits a spotless, blonde German nurse raced past me to the adult ward. She carried the blue, lifeless form of the dirtiest little child I have ever smelled.



Adrenalin surged, and I realized that I, too, was running. Others started to run also. The boy was on the table now.

"No respiration!"

"Stethoscope!"

"No heartbeat!"

Four Paraguayan nurses with anxious faces awaited instructions. One went for oxygen, and one for the only suction machine, then in use by another patient. Another nurse went to surgery for a tracheostomy set and laryngoscope. The fourth hurried to the delivery room for the only manual resuscitator in the hospital (used for newborn babies).

Immediately the child's airway was cleared with a finger. Head down! External cardiac massage! Artificial respiration and oxygen!

Within one or two minutes he was again gasping for breath. Shortly thereafter, his breathing stopped.

The endotracheal tube was put in place and suctioned, followed by a tracheostomy over it.

The child stared at us with a wondering, fearful look.

It was afternoon and time for clinic. I frankly don't recall if we ate lunch that day. It wasn't important.

Three weeks later, after much tender, loving care from personnel paid for by the Foreign Mission Board, medications donated through the Medical Assistance Program, and use of expensive equipment provided by Lottie Moon Christmas Offering gifts, the boy went home. He was minus a brown bean he had tried unsuccessfully to eat.

WILLIAM SKINNER, Asunción, Paraguay

Time Well Spent

"God is a Spirit," answered Khun Samlee to a question from Professor Boon Krong. The setting was a Bible conference for 50 leprosy patients at Bangkla Baptist Hospital in Thailand.

In answer to another question, Khun Lek said that Jesus was the "only way," and was able to support his answer with Scripture.

Jerry Hobbs, a 13-year veteran missionary turned to me. "That makes it all worthwhile," he said quietly.

Perhaps the answers sound elementary. But the fact that these people were now retaining and applying information gathered in previous meetings was a thrill. To those who had been involved in eight week-long Bible conferences during the past two and a half years there was the feeling of time well spent.

Joann (Mrs. Earl G.) Goatcher, missionary physician, observed that psychologically and physically there had been marked improvement. About 60 percent of the patients had no new lesions, indicating they had exercised care. A new self-respect was evident.

This conference was different. Participants held their heads up. They asked questions every session. They suggested that in future meetings there be additional time for discussion. Discussion—an impossibility when the conferences began!

Slow? Yes. Rewarding? Definitely.

Jesus is the only way. That's a truth we hope the other 1,200 patients with whom we have active contact will soon become aware of.

JOHN E. PATTEN, Chacheungsao, Thailand



Beginnings

VISUALIZE yourself as the missionary presenting the gospel message to a town or community where it has never before been heard. There are still thousands of localities where Christ has not yet been proclaimed. In fact, there are scores of medium-size and large cities where no evangelistic effort has materialized.

In this latter third of the twentieth century there is still a massive need for the kind of missionary who establishes beachheads in totally unevangelized, heavily populated communities. In this sense, frontiersmanship is still one of the greatest opportunities in foreign missions. Men with experience as pastors are needed in greater numbers than ever, for penetrating new areas in numerous mission fields, breaking new ground, and establishing a witness in population centers. Their task is to preach the gospel and get new churches started.

This stage of frontier effort often has its beginning in the home of a believer. Usually it is not long until the number attending overcrows the available room. This is gratifying to the missionary evangelist. He foresees continued growth and a space problem that must be met. Attendance grows beyond the capacity of the willing believer's residence. The next step? Rental quarters.

The missionary studies the neighborhood also for a possible building site. He does so with assurance that the number of new believers will soon be large enough and spiritually mature enough for being constituted into a church.

Finding a desirable site for a church structure on a mission field is not automatic assurance, however, that such a building will eventually stand there. In Africa there are still localities where tribal chiefs control all property. The chief's word is law. If a church is to be built within his domain, his consent must be won. He is the government in that locality and has power to grant or refuse use of any land in his domain. If he is favorably disposed, he gives a plot of land to a church group. In many localities this has been the only way to get churches started. Whatever concepts of church-state relations the missionary may have, his acceptance of the local law is a reality he must live with.

This kind of transaction, however, is rapidly disappearing. Even the lesser developed countries are experiencing massive urban growth. It is forcing reform in the laws governing real estate and its ownership. The tribal codes are yielding to these pressures. This seems to indicate that greater uniformity can be expected in several countries, making the procedures for purchasing property more standardized.

For every type of church architecture and design, there is probably a unique variety of experiences that had to be met by the missionary in his effort to select and procure a building site. Church structures range from the simplest one-room, mud-block cubical with a grass roof to the center-of-the-city complex with auditorium and educational facilities to accommodate attendance in the hundreds.

Unlike the majority of churches in the U.S., few congregations on the foreign fields are able financially to maintain large buildings. Most of them do well to provide even meager support for their pastors. A paid church staff is out of the question. The hard facts are related to the national economy, reflected in the rate of income for most of the church members. They find it difficult to provide the financial support their pastors actually need.

This being true, the missionary who works with a church during its beginning and early development is not only seeking to win people to faith in Christ, but also to teach new believers the biblical concept of stewardship. The effort must bear fruit if there is to be an indigenous, self-supporting church.

Hildreth in New Post

TO ITS newly created position of assistant business manager the Foreign Mission Board elected Ward S. Hildreth, Jr., on November 5. The effective date for his new responsibilities was November 15.

In the new capacity he assists the business manager, Elbert L. Wright. His job includes reviewing the business staff and office operations and study of purchasing costs.

Hildreth was graphic arts director for the Board from 1962 until the effective date of his new position. In addition to providing art services, he managed the purchase of printing for the home office and overseas missions as requested. His training and experience in purchasing, as well as in commercial and graphic arts, qualify him well for the task he now has.

For several years he designed and managed production of promotional displays for the Foreign Mission Board seen by many people each year at Ridgecrest and Glorieta assemblies and in the exhibit areas that accompanied annual meetings of the Southern Baptist Convention. His designs won special awards in 1968 and 1969.

Hildreth is a graduate of Virginia Commonwealth University, Richmond, with the bachelor of fine arts degree in communication art and design. Prior to joining the Board staff in 1962, he was staff artist and designer for a local advertising firm. He is an Army veteran.

Born in Bridgeton, New Jersey, Hildreth is married to the former Peggy Bryant of Hampton, Virginia. They have three children. He is a member of Westhill Baptist Church in Mechanicsville, Virginia, where he is a boys' counselor and Sunday School director.

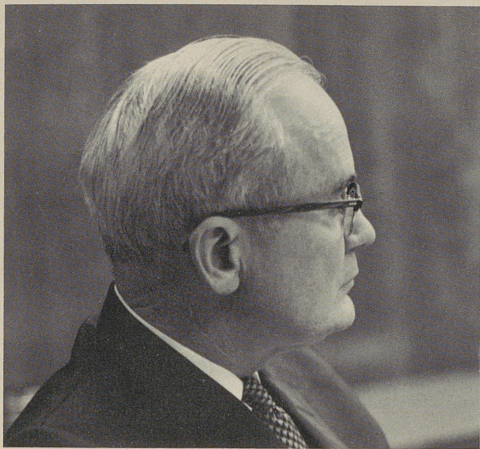
Follow-Up Prayer

FOR MANY MONTHS there have been repeated requests for prayer in support of evangelistic crusades and campaigns in Asia, Africa, and also in South America and the area identified as Middle America and the Caribbean. There are many reports of glorious results. We believe that the praying of many Southern Baptists was used of God in a soul harvest fulfillment.

The need for prayer has not expired however. At this very time and across the next several months our fellow Baptists will be striving to conserve and cultivate every gain realized in the crusades and campaigns. Spiritual growth is filled with many kinds of struggle and conflict. This will be true wherever the gospel has been preached and individuals have made the step of faith in Christ. We must keep alive our concern and intercession for every such effort.



Ward S. Hildreth, Jr.



Focus of Attention

By Baker J. Cauthen

CHRISTMAS is a time of thinking of others. That is why it is such a happy season. The happiest people are those who bring joy and blessing to others. They have caught the spirit of Christmas, which brings us to think of God's great gift for a world in need.

The Week of Prayer for Foreign Missions, followed by the Lottie Moon Christmas Offering, is a major blessing to individuals, families, and churches because it focuses our attention upon others. Jesus taught us that when we give a feast we should not invite those who in turn can reciprocate by inviting us. He pointed out that if we invite those who are poor and needy, who have no means of reciprocating, we can find true blessings.

Through this teaching he directs our attention to the fact that as we share the gospel of grace with the whole world, we find unusual blessing flowing both to others and to our own hearts.

Gifts through the Lottie Moon Christmas Offering are used to bring strength and blessing on mission fields throughout the world. Most of the people who give never see the people who receive, yet the joy of making this gift is one of the supreme blessings of the Christmas season.

In addition to the resources that are made available for doing twice as much work throughout the world as otherwise would be possible, this focus of attention does much to keep us wisely directed toward the whole range of Christian responsibilities.

We all are aware that when our bodies develop pain in any part we inevitably find our attention drawn to

that pain. We must exercise will power to direct our attention to other matters, knowing that they are quite important.

America is hurting just now. There are many things among us that cause distress to thoughtful people. The terrible crime situation, problems of drug abuse, racial misunderstandings, pollution of the environment, concerns for large urban areas, and many other problems make it inevitable that our attention is focused upon ourselves because our land is hurting.

It would be easy for us to think that our total effort should be placed upon ministering to the needs immediately around us. We could overlook the fact that far greater need and far deeper pain are felt throughout the world by hundreds of millions of people whose needs are more remote to us but are more desperate than those we have known. All the problems that distress us are found magnified in many other lands throughout the world.

WE are grateful to our Lord for all that helps us focus attention both on the needs near at hand and on those throughout the remainder of the world. Our own experience has taught us that as we try to minister to the needs of others as indicated by our Lord's Great Commission, we are blessed as we extend our ministries near at hand. It would be tragic to overlook our responsibilities either at home or abroad.

We thank God for the privilege of serving him in a day when the gospel of Jesus is so relevant to the problems

of human life. Everywhere people are baffled by the realities of their own personal weaknesses, the unavoidable fact of sin in one's self and in others, the need of forgiveness, and the longing for hope—hope which can only be realized as we come to know God in Christ.

Every human being has a right to hear of the love of God in Christ Jesus our Lord. This is, indeed, his basic human right. His journey through life makes him encounter much that leaves him in dire distress unless he can find the help that comes from God.

IN this day it is obvious that the paramount task of Christian people is to share with all mankind the good news of redemption in Jesus Christ. This is the hope of the world.

Remarkable doors of opportunity are open throughout the world to tell the good news and to minister to mankind's deep need. God has put great resources into the hands of those who love him in this country. If our attention can be focused wisely on the needs of the whole world, as well as on those near at hand, we will rise to our maximum in responding to the Great Commission of our living Lord and share his Word of life with all mankind.

The Christmas season reminds us to focus our attention on others. The Great Commission makes it clear that focus must include the whole world.

May God give us grace to move into 1971 with wider vision and stronger determination than we have ever known for the task of telling the good news to all mankind.

Tribute To A Friend

By
Margaret
Fairburn



Ministers and deacons lead the funeral procession.

CARS and busses were parked all along the mile of road leading to the Woman's Missionary Union camp in Paynesville, Liberia. People had gathered in respect for John B. Falconer, who was being buried in the place he loved so well and of which he spoke almost constantly since its beginning in 1966.

As I rode into the camp with family and close friends, memories came flooding to mind. I remembered walking over the 40 acres with Dr. John and the surveyor before construction began. I recall going day after day with him to see that beautiful trees were not cut down in the clearing process, all the while looking for the right spot for the four cabins and the worship pavilion.

Only \$5,000, appropriated by the Foreign Mission Board, was in hand to begin building, and Dr. John worked hard to get the most out of that amount, because the women had asked him to supervise construction. Electricity became available at the camp just two days before buildings were to be dedicated by Baptist leaders. We felt proud that the camp would be ready to accommodate young people for the camping season just a week away.

Nothing ever took place at camp without Dr. John at least stopping by. "Is there anything I can do?" he would ask. "Is everything all right?"

So it was that he was laid to rest near the chapel, amid beautiful trees and the calm lagoon where the young people love to swim.

As young people come to camp year after year, they will say, "This is

the grave of Dr. John B. Falconer. He loved young people. He gave himself to us."

Dr. Falconer came to Liberia in 1943 with the U.S. Army as post chaplain at Robertsfield, where he served three years. The Liberian people affectionately called him "Chappie."

Returning to America in 1946, he knew he would go back to Liberia because there was work for him to do. He returned that same year with his wife, Ann, and four-year-old daughter, Beverly Ann. This time he came as a missionary of the National Baptist Convention, U.S.A., Inc.

He was supervisor of West African works for that convention 1946-65, as well as being administrator of the Carrie V. Dyer Maternity and Welfare Center in Monrovia and pastor of Mt. Galilee Baptist Church, Careyburg.

Dr. Falconer's climactic work, one which will set a pace for other Liberian Baptist churches, was construction of an educational annex—the Lott Carey Annex—at Providence Baptist Church. Anyone passing the church building any day of the week will see people of all ages going in and out. Meetings and programs are constantly in progress.

The building had been completed, but an outdoor worship-playground area was unfinished. This weighed heavily on Dr. Falconer, for he wanted to complete and dedicate the project before retiring to return to the States in 1971. At his sudden death, Mrs. Falconer asked that no flowers be brought, but that donations be made to complete work at the annex.

During these 19 years Dr. Falconer made a distinct contribution to the Baptist denomination in Liberia.

Among buildings he led in constructing were the Carrie V. Dyer center, the Powell Nursing Home, and the Mt. Galilee Church building. Before he constructed units on the Suehn Industrial Campus, a school of the National Baptist Convention, he had to see that bridges were built and a road opened. On the campus he built the girls' dormitory, the boys' dorm, classroom building, and dining room.

A new and consuming interest entered his life in 1963 when members of the historic Providence Church called him as pastor. Dr. Falconer became a prolific programmer and a constant adviser in all areas of Baptist life.

When I arrived in 1963 as a new missionary to work with women in Liberia I was immediately captivated by the Falconers, an attractive, dynamic couple. A mutual love was born between us that caused us to be constant co-workers.

One of Dr. John's achievements at Providence was to secure time for broadcasting the Sunday morning service. During his years at Providence he became known as "Liberia's most popular and dynamic preacher."

He was not afraid to love, but reached out to black and white alike in friendship and service. He was a friend and adviser to Southern Baptist missionaries in Liberia. A man of great experience in missions, he was always willing to listen to ideas of others and to give confidence to those missionaries who most needed it.

"By black and white missionaries speaking the message of Christ in the same language," he said, "we each in turn eliminate the stigma of race from our brother."

The author, appointed a missionary in 1963, does WMU work in Liberia.



for John Falconer.

He was loved by people throughout the country. Among those in the interior who knew him only through his broadcast sermons, many referred to him as the "big man with the big voice." Those who knew him well knew him as the "big man with the big heart."

When news of his death reached Liberia's President William V. S. Tubman, he said, "The news came as a thunderbolt and is immensely distressing." The State Department immediately announced that his body would lie in state at the Centennial Pavillion two days prior to the state funeral at the pavillion. The people of Liberia could give no greater honor.

During the funeral service it was announced that everyone would remain still while President Tubman came to view the body. Most of us did not even know he was present. He had slipped in quietly with Mrs. Tubman, with whom Dr. Falconer had worked closely for social service promotion in Liberia.

Representing Baptist youth of Liberia on the funeral service was a Queen Regent. "To you, Dr. Falconer, our friend, our remembrance of you will have no end," she began in verse. "When we become discouraged, we'll think of you. And these unending memories will strengthen us anew."

Dr. John was my friend. Day by day I saw the good qualities of his life. Although both of us were Mississippians, it was as missionary co-laborers that we met in Africa.

As I rode out of the camp grounds with Mrs. Falconer and their two daughters I prayed from the depths of my wounded heart, "Help me to be a better missionary because I knew him."

ANNIVERSARY COMMEMORATION

By Johnni Johnson

WHILE making history on its own, the Baptist Spanish Publishing House commemorated the 125th anniversary of the Southern Baptist Convention and its Foreign Mission Board, which operates the publishing house.

The 24 Southern Baptist missionaries who serve at the El Paso institution chose a commemorative date to coincide with their change-over of leadership and the quadrennial meeting of their advisory committee.

In both English and Spanish the printed program billed the September evening as a service of appreciation in honor of the Frank W. Pattersons, general director of the institution 1943-70; of inauguration for Thomas W. Hill, incoming general director; and of commemoration of the 125th anniversaries.

The setting was a theater-in-the-round, surrounded by linotype machines, printing presses, bindery equipment, and paper cutters. The public address system was operated from atop a bank of paper skids loaded 15 feet high. The lights were controlled from the production area office. Piano, organ, marimba, and drums were set up in the space usually occupied by paper-folding machines.

Gathered were Latins and North Americans: the publishing house staff and their family members; the 45-member advisory committee, which that morning had begun a two-week meeting; friends from Baptist churches in El Paso and in its twin city across the Rio Grande, Juarez, Mexico; and friends from the community at large who have known the publishing house during its long residence in El Paso.

The Spanish-language publication

The author is assistant to the director of audio-visuals at the Foreign Mission Board.

Young people in El Paso perform on program marking anniversaries.

work dates from 1905. At that time it was located in Toluca, Mexico. During the unsettled conditions of 1916, which threatened to interrupt this ministry, Missionary J. E. Davis transferred it to El Paso. Since that time, editorial work and printing have been located in two downtown buildings and, since 1938, in its present location, 7000 Alabama Street.

The program presented a skillful blending of music, lighting, and the spoken word, arranged and directed by Dorothy Rose (Mrs. W. Judson) Blair, a missionary on the publishing house staff. It was executed by talented El Paso young people—one the son of a staff member; some of them MKs, the sons and daughters of the ten missionary couples in El Paso; others their friends in Baptist congregations and universities in the city and area.

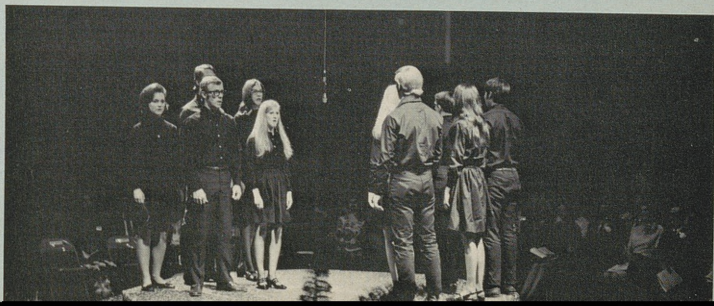
During the appreciation and inauguration ceremonies, the hexagonal platform, arranged on four levels, was surrounded with yellow chrysanthemums. Toward the end of the commemorative program this same platform provided space first for an impressive pantomime of life apart from Jesus Christ, and second for a costumed group representing areas of the world to which Southern Baptist missionaries have gone.

A quintet singing the currently popular "Lonely Voices" underscored the situation of contemporary man without faith.

"Stir us, O God," the challenge began, "as by a mighty shaking." This from the heart of a missionary narrator.

"We who are prone to parry and to plod, when storms of doom across the earth are breaking," she continued.

"Let Christians rise to do thy will, O God."



NEW

MISSIONARY PERSONNEL

Missionaries Appointed

November 1970

The following missionary appointees may be addressed as of Jan. 7 at: Missionary Orientation Center, Pine Mountain, Ga. 31822.



ZAMBIA: Robert S. (Bob) Erwin; born: Florence, Ala., June 17, 1941. Graduate: University of Tennessee (B.S.; M.S. in animal husbandry); attended Southern Baptist Theological Seminary. He was a summer camp counselor in Tennessee in 1964, and worked in the Food Technology Meat Laboratory at the University of Tennessee 1964-65 and 1967-68. He served as a missionary journeyman in Brazil 1965-67 as an agricultural adviser on a dairy farm in the interior of the state of São Paulo. Expected type of service: agricultural evangelism. **Veronica (Ronnie) Wheeler Erwin;** born: Laurel, Miss., May 13, 1941. Graduate: William Carey College (B.A.; B.M.); attended Southern Seminary. She was a summer staffer at Ridgecrest (N.C.) Baptist Assembly in 1960. She has been a church secretary, a high school piano teacher, and was music assistant at Beechwood Church, Louisville, Ky., 1969-70. She was a missionary journeyman in Ogbomoshos, Nigeria, 1966-68, with primary assignment as a secretary. Marriage: Jan. 24, 1970.



NIGERIA: James C. (Jim) Harless; born: Birmingham, Ala., Jan. 17, 1941. Graduate: Campbell College; Howard Payne College; Indiana University (M.S.); attended Southeastern Baptist Theological Seminary. He was a summer staffer at Ridgecrest Baptist Assembly in 1959 and 1960. He was summer youth director for a church in Ocala, Fla., in 1961, Christian recreation director at Wieuca Road Church, Atlanta, Ga., 1968-70, and became education and youth director at Wake Forest (N.C.) Church last June. He has taught school in Florida and Alabama, and worked one year for the U.S. Public Health Service. Expected type of service: camp director. **Kay Hairston Harless;** born: Birmingham, Ala., Mar. 21, 1941. Graduate: Baylor University; Emory Uni-

versity (M.S. in nursing). She has worked as a student nurse, nurse's aide, or staff nurse at hospitals in Texas, Florida, and Alabama. She was a social worker with the Florida Department of Public Welfare 1964-65, and an office nurse in Florida and Indiana. She served as continuing care coordinator for St. Joseph's Infirmary, Atlanta, Ga., 1969-70. Marriage: Sept. 7, 1962. Children: Leigh Anne, Aug. 2, 1964; James Mark, May 8, 1969.

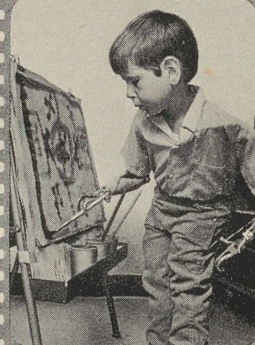


CHILE: Bobby G. Magee; born: Tyler-town, Miss., Oct. 16, 1942. Graduate: William Carey College; Southwestern Baptist Theological Seminary (M.C.M.); attended New Orleans Baptist Theological Seminary. He has served as minister of music since 1961 at churches in Mississippi and Texas. From 1968 to 1970 he was minister of music and associate pastor at Morrison Heights Church, Clinton, Miss. Expected type of service: music promotion. **Dolores Bradley Magee;** born: Gulfport, Miss., June 8, 1942. Graduate: William Carey College. She was a summer staffer at Glorieta (N.M.) Baptist Assembly in 1960. She has taught elementary school in Louisiana and Texas. Marriage: Dec. 17, 1961. Children: Robert Gerald, Feb. 3, 1966; Melany Lauren, Aug. 13, 1969.



PERU: Shelley P. Richardson; born: Abbeville, La., April 3, 1937. Graduate: Northwestern State College; Southwestern Seminary (M.R.E.). He was a Home Mission Board summer missionary in Colorado and Nebraska in 1959. He was athletics and recreation officer on active duty in the U.S. Army in Oklahoma in 1960. He has been YMCA physical instructor and a church youth-recreation director. He was director of the Baptist Student Union at Tennessee Technological University, Cookeville, 1963-67. During the summers of 1964-67 he directed BSU work camps in construction projects in Tennessee, Panama, and Utah. He became associate in the Tennessee Baptist Convention student department, Brentwood, in 1967. Expected type of service: student work. **Joy Carter Richardson;** born: Lebanon, Tenn., Nov. 5, 1947. Attended Tennessee Technological University and Middle Tennessee State University (B.S. due Jan., 1971). She has worked as a secretary and was summer missionary in 1966 in Vacation Bible School work for the Tennessee Baptist Convention and in 1969 for an inner city project in Syracuse, N.Y., for the Tennessee BSU. Marriage: Sept. 1, 1967.

paint
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THIS SPACE CONTRIBUTED BY THE PUBLISHER

ASK MISS WARD

By Carter and Agnes Morgan



SHANGHAI was the birthplace of Elizabeth Ward. Her father was an English businessman, her mother Chinese. Educated as any young English lady, she occasionally visited Japan, spent some time in England, and traveled on the European continent before settling down again in Shanghai.

There she came under the influence of two English-language church groups and felt at one time that she might offer herself for missionary service. But there were problems.

First, her training was not the sort usually required of missionary candidates. Second, she was thousands of miles from churches and societies that appointed missionaries. She was at the "other end of the line."

So it seemed accidental when, in 1936, a friend informed her that the office of the Baptist Mission needed secretarial help on a temporary basis. Miss Ward took the job—on anything but a temporary basis, as it turned out. She retired 34 years later. Her retirement party was held early in 1970.

Those early days were anything but peaceful. The Japanese war against China was already in progress. Missionaries were constantly being evacuated from some station or other, and Shanghai was the focal point for coming and going. Shipping, trains, the great river, and everything else seemed to converge on Shanghai.

The Baptist Mission treasurer for all of China was located at the Mission office. The crisis of the hour was usually first reported to the office. "Business as usual" ("usual" for Shanghai, if nowhere else) had to go on from day to day.

Time came when consuls sent warning for missionary wives and children to leave China at once. The Mission office had to locate passage for these. Some missionaries deep inside China chose to stay. The office had the job of keeping track of them and of send-

ing them funds as long as possible.

Finally came the attack on Pearl Harbor. The remaining foreigners in Shanghai were told by the Japanese to pack a bag and go to detention centers. Miss Ward saw them off to their uncertain fate, watched her office taken over by the Japanese military, and then took her turn going to a prison camp for British and other civilians.

V-J Day arrived. Europeans were released only to find themselves in a chaotic situation. In the midst of it all Miss Ward went to the Mission office—but everything was gone.

Before long, some missionaries who had been in Free China throughout the war arrived in Shanghai. The office was to be opened as soon as desks could be found. Gradually other missionaries began arriving from the U.S. on troop ships.

It was a time of "picking up the pieces" of mission work that had been scattered all over China. There was, of course, a massive shortage of everything. But Miss Ward, in her quiet, efficient way, managed to help do the impossible. Mission personnel grew, churches were repaired, schools reopened, and from the office every effort was made to leap over the devastated years and to get on with the job of telling millions of the love of Jesus.

From scenes of repair and rebuilding came reports of new attacks—this time by the Communists. Work in the North was facing a shutdown. Chaos was mounting—again. Telegrams, letters, and other messages poured into the office at all hours.

Trouble moved closer to Shanghai. Some of the staff moved to Hong Kong and opened a temporary office. Many foreigners left. Then the Communists arrived and took over.

No one said missions in China had ended—yet. Work at the office continued on a diminishing basis. Missionaries remaining in China numbered fewer and fewer; some were under detention. Contact with national Christians was being sealed off.

Miss Ward at last found herself

alone with the task of trying to keep in touch with those who thought they could weather one more disturbance in China. Then early in 1952 she reluctantly closed the office and made her way fearfully to Canton and out to Hong Kong—and freedom.

The Mission office was moved to 169 Boundary Street in Hong Kong. It was simple—one room—but handled the needs of the missionaries coming out of China. From this office, help was given countless Chinese Christians arriving in the avalanche of refugees. And there was an ever-growing list of missionaries on their way to and from Southeast Asia.

Whatever the question—tickets, visas, passports, shopping, shipping—Miss Ward always seemed to know the right person to phone for help.

There were Shanghai friends leaving China for a new life overseas. There were letters to keep in touch with others who could not leave. There was the weekly prayer meeting for the lonely exiles. Always, in her unobtrusive way, Miss Ward seemed to be able to expedite matters to help people.

The visitor who needed a cup of tea; the parent with a sick child; the sailor looking for a missionary friend; the midnight cable from overseas; the unchurched children of British military families going to Sunday School for the first time—all over the world grateful people remember Miss Ward for a ministry of love and kindness done in the name of Jesus.

In recent years everything in the Mission has grown. So has the office. Others came to share the labors, but always it was Miss Ward who knew where to find things, where to go, where to call. Board personnel came and went. Missionaries retired and new ones took their places. No one needed to worry—we could always ask Miss Ward.

So it came rather as a shock that she, too, would retire. So many had depended on her for so many years.

After all, she always did want to be a missionary.

The authors, the E. Carter Morgans, were appointed missionaries in 1948. After service in Hawaii they moved to Hong Kong in 1955.

LETTERS

Just a word of commendation for the picture on the July issue. Such pictures, with an accompanying notation to explain, are useful for teaching missions.

Mrs. H. M. Pierce
Wilburton, Oklahoma

I thought the special feature in the October issue on the missionary journeymen was excellent. I liked your placing these bright young people in the front of the magazine, and I liked the content and the pictures as well as the great approach. They are a great group.

W. Howard Bramlette
Nashville, Tennessee

Thank you for cover of October issue. This full-page color of a missionary is more desirable than others seen. Too bad it is not of a career person and would be longer useable.

Clarence J. Richardson
Dallas, Texas

THE COMMISSION gets better and better. I read it as soon as it arrives. The covers are always so attractive, the articles inspiring and informative. It's for me a bit of the *National Geographic*.

Catharine N. Saunders
Arlington, Virginia

I enjoy THE COMMISSION very much. It certainly is heartwarming and heartbreaking to read of the work being done and of the work being left undone. Our prayers will continue for our mission work. I am proud to be a Southern Baptist. Thanks for keeping us informed.

H. F. Bobbitt
Paragould, Arkansas

The issue for November is one of the best you have published. Thanks for such a wonderful magazine.

May McCoy
Franklin, North Carolina

For a number of months I have been wanting to write congratulating you and your staff on the excellent format and content of THE COMMISSION. After receiving the October issue I decided not to postpone writing any longer.

I suppose one of the reasons I am so

pleased with this issue is that it provides resource material for program use in the churches. I have always felt that if THE COMMISSION could have a relationship to the curriculum content used by the churches there would be added value that would accrue from this type of planning.

W. L. Howse
Nashville, Tennessee

In all the changes in Baptist printed materials in general, I am wondering if THE COMMISSION will continue to be published.

Margaret Aman
Greensboro, North Carolina

There are no present plans to discontinue publication. It is the only publication devoted entirely to making Southern Baptists aware of their witness through foreign missions.

THE COMMISSION is becoming more impressive with each issue. We are grateful for the way you are presenting world missions to the readers. We have received letters from people who have become aware of Guadeloupe and the needs in the Caribbean through reading articles in THE COMMISSION. And now they are praying for us.

Bob and Mary Ann Teems
Guadeloupe, French West Indies

I would like to congratulate you and your staff on the recent excellent issues. I have found them exciting reading, with a new dimension to our common task which has long been needed.

Mrs. Roy B. Wyatt
Cali, Colombia

During the last few months I have noticed that THE COMMISSION has been developed around a specific theme. I like this idea as it allows for a focus upon special areas of missionary witness. It seems to me to make the magazine even more useful as a reference for future use as well as enjoyable reading for the present.

I particularly enjoyed the issue in which a number of articles on the medical witness in Africa appeared. The issue highlighting the participation of dedicated laymen was also good, in spite of my own participation.

Stanley D. Stamps
Guayaquil, Ecuador

Thank you for a great magazine. It really keeps us up to date with our missionaries.

Mrs. Beth Shelton
Tallahassee, Florida

HAVE YOU REQUESTED YOUR COPY?

The annual index of **THE COMMISSION** (Volume 33—1970) will soon be ready.

In the Index (published separately rather than as part of any one issue): every item appearing in the magazine during the year is listed, by issue and page number, according to author, country, and topic.

Mail coupon to: Editor,
The Commission, Box
6597, Richmond, Va.
23230.

(Copies of the Index will be sent automatically to: editorial offices and libraries of all SBC boards, agencies, and seminaries; Baptist state paper editors; church libraries with subscriptions to The Commission; state WMU headquarters.)

Please send me my free copy of the Index, 1970.

Name

Address

City State Zip

MISSIONARY FAMILY ALBUM

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

Arrivals from the Field

AMIS, Mrs. Robert E. (Nigeria), Taylorsville, Ky. 40071.
HARDY, Rev. & Mrs. Lawrence P. (assoc., Liberia), 20 Tanner Dr., Savannah, Ga. 31402.
HARVEY, Rev. & Mrs. C. Ernest (Mozambique), Lake Park Colonial Apts., 1865 Edgewood Ave., W. Jacksonville, Fla. 32208.
HAWKINS, Rev. & Mrs. Franklin D. (S. Brazil), 404 Community St., Rock Hill, S.C. 29730.
HUGHES, Larry (Journ., Malawi), Baylor Univ. Dallas, Tex. 75244.
PALMER, Rev. & Mrs. H. Jerold, Jr. (Nigeria), 32 Harris Creek Rd., Hampton, Va. 23669.
PIPPIN, Rev. & Mrs. Ernest C. (Argentina), 1228 Donelson Ave., Old Hickory, Tenn. 37138.
RUNYAN, Rev. & Mrs. Farrell (S. Brazil), 37138 R. Carter, 4 Branif Ln., Greenville, S.C. 29611.
SPANN, Rev. & Mrs. Jimmie D. (Uruguay), % R. C. Sparks, 4805 Kessler Rd., Ft. Worth, Tex. 76114.
TAYLOR, E. Fay (Hong Kong), 5335 NE. Third Ave, Miami, Fla. 33137.

Departures to the Field

ANDERSON, Theresa K., Philippines.
CLARK, Phyllis (Mrs. Ernie W.), Kenya.
FENNER, Mr. N. Charles, Charlie W., Japan.
SNOW, Laura Frances, Chile.
VAN LEAR, Marie, Nigeria.

Transfers

PIERSON, Rev. & Mrs. A. P., Bap. Spanish Pub. House to Mexico, Jan. 1.
ROWLAND, Dr. & Mrs. D. Russell, Yemen to India, Nov.
SCANLON, Dr. & Mrs. A. Clark (field rep.), Caribbean to Middle America, Jan. 1.

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 January 7 through April 16 at: Missionary Orientation Center, Pine Mountain, Ga. 31822:
ARRINGTON, Rev. & Mrs. Charles A. (assoc., Iran).
BURKSWALL, Mr. & Mrs. Paul A. (Zambia).
CHANDLER, Mary Ann (Malawi).
DAY, Rev. & Mrs. H. Jackson (N. Brazil).
ERWIN, Mr. & Mrs. Robert S. (Zambia).
FALLAW, Rev. & Mrs. Billy Keith (N. Brazil).
FLORENCE, Rev. & Mrs. Frank T. (assoc., Colombia).
GLENN, Rev. & Mrs. C. Kenneth (Germany).
GRAHAM, Rev. & Mrs. Donald W. (Peru).
HALL, Mr. & Mrs. Carl R. (E. Africa).
HARLESS, Mr. & Mrs. James C. (Nigeria).
HARPER, Dr. & Mrs. Oliver H. (Indonesia).
HARRIS, Dr. & Mrs. J. Gordon III (Philippines).
LARAMORE, Rev. & Mrs. John E. (Guatemala).
MCENTIRE, Rev. & Mrs. Dennis P. (Paraguay).
MAGEE, Mr. & Mrs. Bobby G. (Chile).
MOORE, Dr. & Mrs. Eugene A. (Nigeria).
NELSON, Mr. & Mrs. James H. (Ethiopia).
NEW, Rev. & Mrs. B. Lynn (Taiwan).
RICHARDSON, Mr. & Mrs. Shelley P. (Peru).
SACCO, Mr. & Mrs. Mack L. (Lebanon).
SERGEANT, Mr. & Mrs. William Lyle (Korea).
TATOM, Dr. John H. (Indonesia).
TYE, Rev. & Mrs. James Edward (Ecuador).

Births and Adoptions

BICKERS, Kristi Lowell, son of Dr. & Mrs. William J. Bickers (Paraguay), Nov.
KING, Jonathan Ray, son of Rev. & Mrs. Julian F. King (S. Brazil), Oct. 13.
MATTHEWS, Walter Andrew, son of Rev. & Mrs. W. Harold Matthews (Philippines), Oct. 23.

Deaths

CRABB, Stanley, Sr., father of Stanley Crabb, Jr. (Jamaica), Nov. 12.
ROBLES, J. H., father of Maurine (Mrs. John H.) McTyre (Chile), Nov. 9, Tampa, Fla.
WILLIAMSON, Mrs. M. D., mother of Ruby (Mrs. Robert D.) Williams (Nigeria), Nov. 15.
WOODWARD, Dr. Betty M., daughter of Dr. & Mrs. Frank T. Woodward (emeritus, China, Hawaii), Oct. 16, Atlanta, Ga.

THE COMMISSION

Need Said Desperate

The "desperate personnel situation" was discussed by the GHANA Baptist Mission's executive committee in November. Unless permanent or temporary volunteers can be found immediately, curtailment or closing down of several areas of mission work in Ghana was forecast.

Particularly noted were needs for a missionary couple to be resident superintendents at a Baptist women's camp and for a hospital evangelist to augment the seriously overworked medical staff at the Baptist hospital in northern Ghana.

"Concerns voiced by the Ghana Mission are typical of many being received from African missions," said H. Cornell Goerner, Foreign Mission Board secretary for Africa. "Needs and opportunities far outnumber available staff personnel."

Victims of Rains Assisted

Two faculty members at the Mexican Baptist Theological Seminary, Torreón, MEXICO, were instrumental in securing help for victims of torrential rains that hit the area in late September, leaving more than 12,000 families homeless.

Senorita Ester Fernandez, a social worker, and Missionary Robert C. Fricke helped some families rebuild their houses or put on new roofs. Relief committees in some Baptist churches distributed new mattresses, blankets, and food.

Members of First Baptist Church, Torreón, wrote a letter of appreciation to Fricke, thanking Southern Baptists for making relief money available.

Serum Secured through Radio

A letter of commendation from the medical board in Cucuta, COLOMBIA, has gone to Missionary James H. Stiles, Jr., for his part in saving the life of a five-year-old child. Stiles, a ham radio operator, was instrumental in obtaining snake-bite serum from the United States after the child had been bitten by a fer-de-lance, a type of pit viper.

Stiles contacted a ham in New Orleans, Louisiana, who notified the U.S. Public Health Service Hospital. An official there arranged for the serum.

Property Given New Group

The British Baptist Missionary Society has turned over all its property in the CONGO mission to the newly constituted "Church of Christ in Congo, Baptist Community of the Congo River."

The new "united Baptist church in Congo" will be inaugurated in January. Congolese Baptists will have more say in the placement of British missionaries.

NEWS

JANUARY 1971

Foreign Mission Board

SBC

Self-Support Urged in Vietnam

Baptist congregations in SOUTH VIETNAM are being urged toward self-support. By unanimous decision of Southern Baptist missionaries there, financial supplements for Vietnamese Baptist pastors will end by December 31, 1971.

Laymen from the 20 Baptist churches and chapels in seven cities met in a recent two-day stewardship conference, part of initial efforts by missionaries in a teaching and training program aimed at cessation of pastoral aid supplements. Missionaries and pastors had met in an earlier session.

At the laymen's conference Missionary Herman P. Hayes emphasized that Vietnamese churches should follow the New Testament pattern of being self-governing, self-supporting, and self-propagating.

Discussing methods of self-support, Missionary Walter A. Routh, Jr., suggested that two churches might employ the same pastor and that some pastors might need more than one job until their congregations can support them. But he also told the laymen that the primary method of church support is for members to tithe.

Ten Vietnamese pastors and five Southern Baptist missionaries are currently leading the Vietnamese Baptist congregations. Twenty-five students are enrolled in the Vietnam Baptist Theological Seminary, Saigon; 17 of them entered the seminary in the fall of 1970.

Relief Funds Sent to Pakistan

An initial \$7,000—\$5,000 from the Foreign Mission Board and \$2,000 from the Baptist World Alliance Relief Fund being administered by the Board—was sent in mid-November to Southern Baptist missionaries in EAST PAKISTAN for relief ministries following a cyclone and tidal wave.

The tragedy was described by some as one of the world's most devastating natural disasters. Unofficial estimates of the number killed ranged from 300,000 to as many as 650,000. The relief funds were especially to help provide food and shelter for survivors. An estimated two million people were facing possible starvation and disease in the storm's wake.

At its December meeting the FMB appropriated \$14,555 (including the \$5,000 sent earlier) for relief in East Pakistan. Part of the initial \$5,000 was spent for hand-operated pumps to secure safe drinking water.

Total population in East and West Pakistan is about 105 million. There are about 22,000 Baptists. Southern Baptists have 14 missionaries in East Pakistan. A cabled report said all of them were safe.

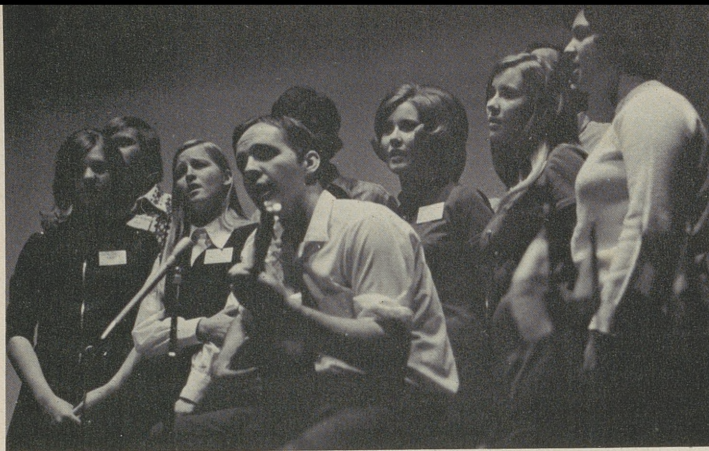
Frank H. Woyke, associate secretary of the BWA, said the Alliance would appeal to Baptists in all countries to send relief funds, either through the Alliance or through one of the missions in Pakistan. Four Baptist mission groups besides Southern Baptists have work in Pakistan.

European Baptists Support Missionaries

Baptists in western EUROPE support nearly 600 foreign missionaries through eight missionary societies. This is about one missionary for every 750 church members, according to European Baptist Press Service report.

Two regional societies maintain the largest missionary activity, British Baptist Missionary Society has 252 active missionaries. The European Baptist Missionary Society represents ten national Baptist groups on the European mainland and has 59 active missionaries.

Two national Baptist unions have missionary ratios under 1 to 200, that is, one missionary for less than each 200 church members in the supporting union. The Oerebro Mission in Sweden has 130 missionaries, and a membership of 19,238, a ratio of 1 to 147. The Baptist Union of Norway, with a total of 6,563 church members has 33 missionaries, a ratio of 1 to 198.



MKs on Retreat

A group of MKs (missionary kids) perform during a talent program as part of a retreat for MKs who are college freshmen, held at Foreign Mission Board headquarters in Richmond, Virginia, over the Thanksgiving holidays. The MKs came from 32 colleges and universities across the country. Most of the MKs have spent the greater part of their lives overseas with their missionary parents, who currently serve in 28 countries. The retreat program dealt with problems the students met on returning to the U.S. to attend college; most had spent no more than one-fourth of their pre-college years in this culture. The retreat, the first sponsored by the Board, was arranged "to help reinforce the young people in their period of adaptation, their coming back into the United States," said Franklin T. Fowler, FMB medical consultant. Lectures considered current culture, and "rap" sessions allowed small groups of students—no adults admitted—to explore their common problems.

Local Needs Primary in Radio-TV

The tasks of Southern Baptist missionaries who serve as regional radio and television representatives overseas were interpreted mainly in terms of local needs by the four men who hold those positions during a three-day conference in Richmond, Virginia, with Foreign Mission Board administrators.

"In Africa, we try to take advantage of what is available locally to meet the needs of people," explained Milton E. Cunningham, Jr., radio-TV representative for Africa south of the Sahara.

"Follow-up efforts count most," commented Alan W. Compton, representative for Latin America. "This is involvement in building new churches, in starting work in new places."

"Local broadcasting can support the purposes and schedules of the churches in a given locality," added E. Wesley Miller, representative for Europe and the Middle East. "In fact, we do not want to consider any broadcast opportunity without follow-up plans."

Baptists in the Philippines have begun religious telecasting in recent months, and plans are under way for increased telecasting in Indonesia, reported J. O. Terry, Jr., representative for East and Southeast Asia.

From Richmond the four representatives went to Fort Worth, Texas, to confer with staff members of the SBC Radio and Television Commission.

Homemade Incubators Save Lives

Three homemade incubators are saving lives of small babies at the Baptist Medical Centre in Ogbomoso, NIGERIA. Missionary Associate Sherman C. Hart, Jr., maintenance engineer, designed the incubators when those ordered from the U.S. did not arrive after months of waiting.

The Ogbomoso hospital already had some incubators, but so many premature babies were born that more equipment was needed. Even full-term babies, because of their size and condition, often need to be placed in an incubator.

Hospital carpenters constructed three incubators according to Hart's design—a plywood box with extra-heavy window glass on all four sides and fitted with mahogany legs and rollers. Ordered thermostats did not arrive, so the incubators were equipped with light bulbs and separate switches; thus, lights can be turned on as needed to give the required temperature.

Swimmers Try Escape

More than 300 persons tried to swim from the Communist Chinese mainland to HONG KONG from the first of October to early November, according to a report by Missionary Britt E. Towery, Jr.

Not all of the swimmers survived. Forty bodies were discovered in Hong Kong waters or washed up on beaches during the first eight days of November, according to a newspaper account. Cold water and exhaustion took their toll.

Most of the escapees reportedly are students who disagree with programs of the Red Chinese regime. Some who have made the swim say hundreds more await the right moment to escape. Refugees still cross at night in small fishing boats when conditions are right. Few attempt to flee on foot, because the land border is better guarded than the bay, said Towery.

Miss Nan Weeks Dies

Miss Nan F. Weeks, former book editor for the Foreign Mission Board, died November 17 in Richmond, Virginia, at the age of 88.

During her 12 years on the Board's editorial staff her major contribution was as author and editor of mission study books. Under her direction 84 volumes were compiled and edited. She wrote nine books and coauthored two others.

Originally employed part-time by the Board, she was added to the regular staff in 1938 as editorial secretary. She also served as associate editor of THE COMMISSION. She became book editor in 1943, although she had served in that capacity from the time of her employment.

Call to Macedonia Heeded

Marijan and Ljubica Hlastan have been sent to Radovis, Macedonia, as home missionaries of the Baptist Union of YUGOSLAVIA. Macedonia is one of the six federated republics that form the country of Yugoslavia, and lies in the deep south.

A group of 47 people from Novi Sad, Yugoslavia, where Baptists have a seminary and church center, traveled by bus to Radovis to help launch the work.

Irish TV Shows Baptists

A 15-minute documentary film on Baptist beliefs and practices has been televised in the Irish Republic by the national network. It was Baptists' first appearance on television in IRELAND.

There are just over 300 Baptists in the Republic of Ireland, which is preponderantly Roman Catholic.

Missions Update . . .

A TOTAL OF 23 NEW MISSIONARY PERSONNEL WERE ADDED BY THE FOREIGN MISSION BOARD, MEETING IN DECEMBER. EIGHT COUPLES AND ONE SINGLE PERSON WERE APPOINTED MISSIONARIES. TWO COUPLES WERE EMPLOYED AS MISSIONARY ASSOCIATES. ONE SPECIAL PROJECT DOCTOR WAS EMPLOYED WITH HIS WIFE TO SERVE A YEAR IN NIGERIA. AMONG APPOINTEES WERE TWO OTHER DOCTORS (ONE NOT MARRIED), BOTH OF WHOM ARE TO SERVE IN INDONESIA. THE ADDITIONS BROUGHT TOTAL MISSIONARY PERSONNEL ADDITIONS FOR 1970 TO 182. OVERSEAS FORCE TOTALED 2,501 AS OF DEC. 10.

MISS IONE GRAY, FMB INTERNATIONAL WRITER AND EDITOR, WAS NAMED BY THE BOARD TO BECOME INTERIM DIRECTOR OF EUROPEAN BAPTIST PRESS SERVICE, HEADQUARTERED IN RUSCHLIKON, SWITZERLAND. SHE IS TO SERVE FOR 18 MONTHS BEGINNING IN JUNE, AND THEN RETURN TO HER DUTIES AT THE FMB. THEO SOMMERKAMP, WHOSE MISSIONARY ASSOCIATE TERM IS ENDING, HAD HEADED EBPS.

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SPECIAL REPORT: FLIGHT FROM MALAWI--A DRAMATIC 38-HOUR FLIGHT, TWICE THREATENED BY FOG, BROUGHT A CRITICALLY INJURED MISSIONARY JOURNEYMAN FROM MALAWI IN CENTRAL AFRICA TO BAYLOR UNIVERSITY MEDICAL CENTER, DALLAS, TEXAS, AFTER AN ACCIDENT NOVEMBER 21.

LARRY V. HUGHES, 24, IN MALAWI ONLY ABOUT FIVE WEEKS ON HIS TWO-YEAR TERM IN YOUTH WORK AND EVANGELISM, WAS PARALYZED AFTER DIVING INTO A RIVER SOME 50 MILES FROM BLANTYRE, MALAWI. HE WAS WITH A YOUTH OUTING FROM BLANTYRE'S ENGLISH-LANGUAGE BAPTIST CHURCH. NEARSIGHTED, HE APPARENTLY COULD NOT SEE THAT THE WATER WAS ONLY TWO FEET DEEP.

IAN, A LEBANESE FRIEND AND NEW CONVERT, JUMPED IN TO HELP HUGHES AFTER THE JOURNEYMAN DID NOT SURFACE. MUCH SMALLER THAN HUGHES, IAN MANAGED TO BRING HIM TO THE SURFACE. A MALAWIAN COMPANION WENT FOR HELP.

THE DIVE FRACTURED THREE VERTEBRAE AND DISLOCATED, BUT DID NOT SEVER, THE SPINAL COLUMN. HUGHES REACHED THE GOVERNMENT HOSPITAL IN BLANTYRE FOUR HOURS AFTER THE ACCIDENT, FOLLOWING A 2½-HOUR TRIP BY LAND ROVER. SWELLING WAS CAUSING RESPIRATORY DISTRESS.

DR. JAN BORGSTEIN, MALAWI'S SENIOR SURGEON (ONE OF ONLY TWO SURGEONS IN MALAWI), TOOK CHARGE. HUGHES' CHANCE OF SURVIVAL INITIALLY WAS TERMED SLIM, BUT THREE DAYS LATER HIS CONDITION HAD STABILIZED, AND HE NEEDED INTENSIVE CARE THE BLANTYRE HOSPITAL WAS NOT EQUIPPED TO PROVIDE. MISSIONARY ROY G. DAVIDSON, JR., BEGAN ARRANGING TRANSPORTATION. BRITISH OVERSEAS AIRWAYS CORPORATION BLOCKED OUT 24 SEATS FOR THE TRIP TO LONDON.

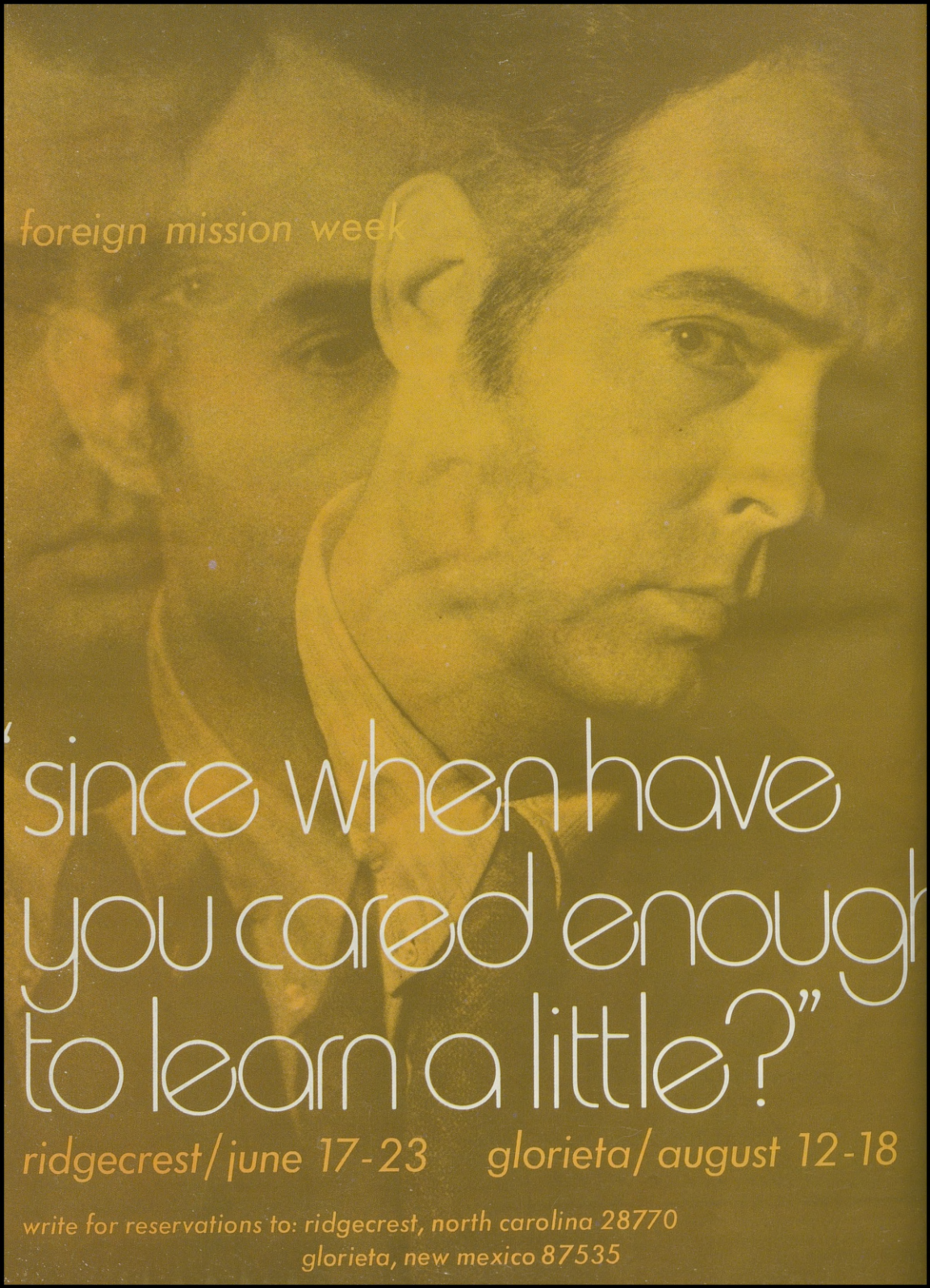
DAVIDSON NOTED TWO "MIRACLES" REGARDING THE FLIGHT. FIRST WAS GETTING PERMISSION FOR THE SURGEON TO LEAVE MALAWI (THERE ARE ONLY 20 DOCTORS IN THE COUNTRY). THE PRESIDENT OF MALAWI GRANTED SPECIAL PERMISSION FOR DR. BORGSTEIN AND AN ANESTHETIST TO ACCOMPANY HUGHES TO THE U.S. DAVIDSON AND MRS. VICKIE HICKEY, MISSIONARY JOURNEYMAN NURSE IN RHODESIA, ALSO WENT WITH HUGHES, WHO WAS PLACED IN TRACTION FOR TRAVEL.

THE OTHER MIRACLE INVOLVED WEATHER. EN ROUTE TO LONDON THE BOAC FLIGHT REPEATEDLY WAS WARNED OF FOG CLOSING IN. DAVIDSON, ALLOWED TO RIDE IN THE COCKPIT, HEARD THE LONDON AIRPORT TOWER REPORT CEILING BELOW MINIMUM AND ADVISE DIVERSION TO SCOTLAND. AWARE OF LONG DELAYS THAT WOULD RESULT, DAVIDSON ASKED THE CAPTAIN IF SOMETHING ELSE COULD BE DONE. "I'LL GIVE IT FIVE MORE MINUTES," THE CAPTAIN AGREED.

ON THE PLANE'S FINAL APPROACH THE FOG ROSE TO THE MINIMUM 900 METERS, BUT THE PLANE MISSED THE APPROACH. ON THE PLANE'S SECOND TRY THE FOG ROSE TO 2,000 METERS. "NO ONE COULD BELIEVE IT IN THE PLANE OR THE TOWER," SAID DAVIDSON. "THE MOMENT WE TOUCHED DOWN IT DROPPED AGAIN."

AFTER AN EIGHT-HOUR DELAY, THE FLIGHT VIA PAN AMERICAN BEGAN TO HOUSTON, TEXAS, AND BAPTIST MEMORIAL HOSPITAL. BUT FOG ON THE GULF COAST CAUSED THE FLIGHT TO END IN DALLAS. DAVIDSON, A NATIVE OF DALLAS, CALLED BY RADIO FOR DR. JOHN S. BAGWELL, A MEMBER OF FIRST BAPTIST CHURCH. HE ARRANGED FOR CARE AT BAYLOR UNIVERSITY MEDICAL CENTER.

WORD FROM THE MEDICAL CENTER DECEMBER 11 LISTED HUGHES' CONDITION STILL AS CRITICAL.



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