

The Commission

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FAITH - N

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A Place To Retreat

Camps. Assemblies. Retreats. The gatherings may be called by several names. But collectively they comprise a sizable program of Christian witness and training on mission fields.

Camps or assemblies vary widely in size and facilities. Some are permanently located and have fully developed facilities and grounds. Others have only a few permanent buildings. Some could even be called primitive.

A camp or assembly ground may serve only a small area or it may provide a place of retreat for Baptists in a whole country.

A camp may last a week or take only a weekend. Some encampments are highly organized and planned. Others are put together on a shoestring.

The assembly season varies just as widely, depending on the "summer" season or school vacation period of the particular country. Camps are not limited to youth, however. Many adults take part in assembly or retreat programs for pastors, laymen, and church auxiliary groups.

Just how many missionary personnel are involved in camp or assembly work is not determined. A few have this mission function as their primary assignment. A great many more are involved on only a limited basis.

Whatever they are called, however extensive the facilities, however permanent or temporary the locations and staffs, these retreats or assemblies or camps have at least one thing in common. They provide a place to withdraw from the normal daily schedule and to concentrate for a time on some aspect of the Christian message. Persons are brought together in one place for a common purpose and out of the reach of the usual mundane environment, with its distractions for Christian and non-Christian alike.

In such a setting, thinking can be clarified, minds and hearts changed, and decisions reached.

Most of the articles in this issue relate to the work of Christian camping on mission fields abroad.

COVER: Mixed media illustration by Ed F. Paxton, artist/designer in the graphic arts section at the Foreign Mission Board. This month's emphasis on Christian camping on foreign mission fields begins on page 1.

PHOTOS: Photographs by Jane O'Connell, 1, 3, 6. Mary Joe Garrett, 4. Loren C. Turnage, 20-21. C. R. Smith, 22-23. James C. Walker, 24. Gerald S. Harvey, 11-13, 25. Patsy Hammett, 26. Billie Scaggs, 27. Bob Harper, 29 (painting). W. Robert Hart, inside back cover.



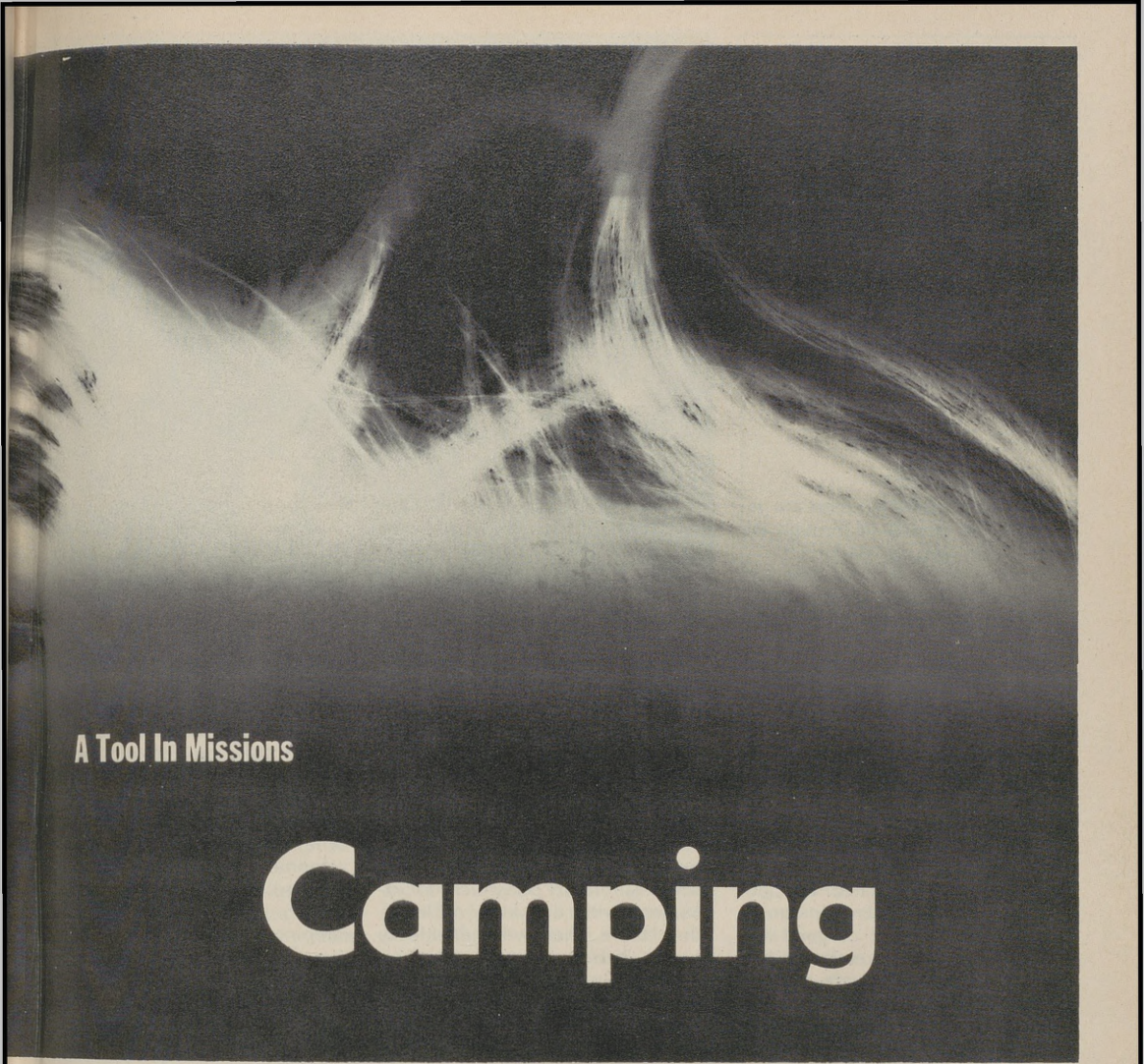
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A Tool In Missions

Camping

By John C. Sanderson

THE objective of missions, as stated by Baker J. Cauthen, Foreign Mission Board executive secretary, is "to make disciples of all people and to develop New Testament churches."

The objective of Christian camping is to provide an experience in Christian living which makes full use of the natural resources. To help the camper encounter God at work in the process of creation. To realize his total dependence upon God. To give him an understanding of God's will and purpose for his world.

How can camping assist the cause of missions?

This assistance must take the form of a tool. Camping cannot be an end in itself, but must function as an aid to missions. Camping is one of the many tools used by the modern mission task force to accomplish its basic objective.

To be an effective tool, camping must be related to the church. The camp looks to the church for support and encouragement. The church looks to the camp for a ministry that cannot be fulfilled any other way.

Results of the camping program must be conserved if they are to be worthwhile. The church is the agency for conserving those results. Unless

‘Camping is an adventure in living and must take in all of God’s creation and all of man—mind, body, and spirit.’

the decisions made at camp are reaffirmed and nourished through the church, they will not endure.

Camping offers a distinctive and vital ministry in three specific areas.

The first is a concern for the total person.

Camping, if it fulfills its objectives, will touch the mind, body, and spirit of the camper. The living experiences of camping teach the individual facts about God’s creation and how to take care of it. Stewardship of life, through the teaching of conservation and group living, can be a part of the camp program.

An individual will learn that his body is to be dedicated to God. Through physical exercise, sports, and the development of good hygiene, the camper is reminded that he is to present his body a living sacrifice before God.

As the camper considers the heavens and the earth and all their beauty, he is able to be still and know God. Through daily living with other Christians and the observation of their lives, one is able to recognize his need of Christ.

The whole camping program enables the Christian missionary to teach a person to love God with all his mind, all his spirit, and all his strength.

The second distinctive contribution of camping is its unique environment.

Many times after an individual hears the wonderful message of God’s love at a church service, he leaves and goes back to a home that

shows nothing of this love. Is it any wonder that it takes so long to convince some of God’s love?

When a group comes to camp, they have been removed, at least for a while, from their usual environment—often an environment that negates the Christian message. The group is placed into an environment where all that the Christians say is reinforced by all they do. These two together help the person sense the real meaning of the message.

Also there are those who wish to know how to live as a Christian. The experience of camp provides them with a laboratory in which to experiment with this kind of living. While there, they will be able to develop habits and daily routines that will help them live their lives in Christ.

Through camp’s unique environment much Christian growth is able to take place.

The third distinctive contribution of camping comes because learning at camp is indirect.

While campers are going about their daily activities they may not be aware they are learning. Yet every experience, every chore, and every word is a learning opportunity. This is accomplished without the rigid schedule of a school or the tedious, be-quiet-and-listen atmosphere of a worship service.

What is taking place is learning by doing. As the camper molds his desires to better achieve the wishes of the group, he is learning how to live with his neighbor.

As the camper does his share of

the chores, he is learning that all must work together if life is to go on smoothly.

Each day as he takes his Bible, reads, and meditates upon it, he is developing a habit which will be with him throughout life.

Although unaware he is learning, the camper absorbs many lessons that aid the process of maturing.

These three areas are distinctive in that they can be accomplished better, and sometimes only, through a ministry of camping.

Two pitfalls that hamper many a camping program confront the development of camping as a tool in missions.

There is the pitfall of placing camping on the periphery of the mission task. Camping becomes something that is done only if there is time and interest. It is never really seen as a vital ministry.

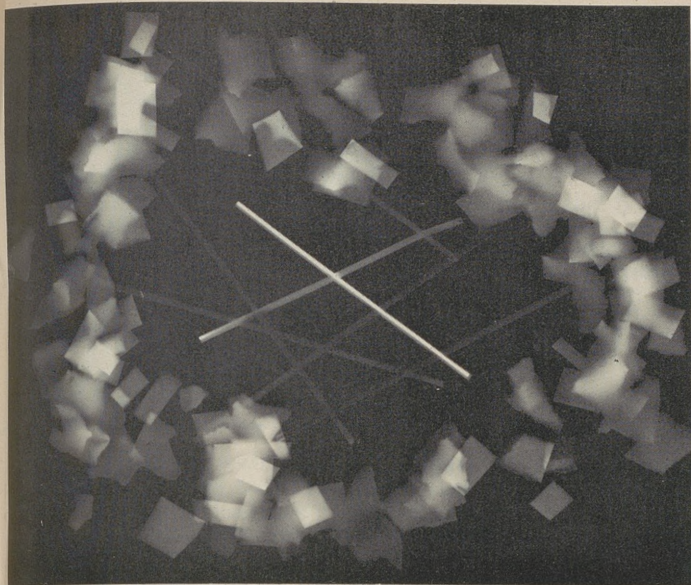
When planning a program for missions, camping should be placed alongside crusades, church development, and training. It belongs there and will only be effective if given such status.

The second pitfall is the temptation to view camping as just recreation, or, going to the opposite extreme, to make it only a Bible school in the out-of-doors. Either extreme is not camping.

Camping is an adventure in living and must take in all of God’s creation and all of man—mind, body, and spirit.

If the pitfalls are avoided, camping can and will be an effective, sharp tool for accomplishing the mission objective.

Appointed a missionary to Trinidad in 1968, the author serves as a director of the Baptist camp ministry there.



THE MIRACLE CAMP

By
Mary
Joe
Garrett

OUR miracle camp began with a fantastically impossible dream. From all evidence it seemed unlikely ever to materialize. Our field was the lower Amazon jungle area of the state of Para, Brazil. The main problem, however, was not jungle but personality problems between several pastors.

The situation grew steadily worse. The breach of wrong attitudes opened wider between the main church and the newly formed branch church. Both churches worked to prove themselves.

My husband (Jimmy) and I longed to see the field united in love and working together. As we prayed earnestly, over and over the Lord put "camp" into our hearts. But how?

There was no money to buy land. There was no interest, no cooperation. The verse Zechariah 4:6 literally jumped from God's Word: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." We claimed God's promises for funds to buy, build, operate, and maintain. Feasting on God's Word we found seven verses which said, "Whatever ye ask 'believing,' it shall be done." Other verses said, "Nothing

is impossible with God." Specifically, we asked for a camp, dedicated to the Lord.

Santarem is about 500 miles upstream from the mouth of the mighty Amazon. Although the small town is 125 years old, it was lacking city lights, running water, and paved roads. These luxuries became available on a limited basis in the spring of 1970. No road connects this section with the outside world.

As Jimmy was combing the area around the city for a prospective site, we burst into laughter. Camp! Basically the entire Amazon area is one large, intriguing, green camp.

But camp is more than a rough, heavily vegetated terrain. Camp offers relaxation from everyday pressures that other church activities cannot. Camp separates one from home and work responsibilities to concentrate on spiritual things. There is togetherness akin to a happy family. Differences blend in one melting pot.

Jimmy looked for land on the beautiful, beach-lined Tapajos tributary, but none was available. (The tributaries have clear water; the Amazon is muddy.) Next he searched near Santarem and found a dilapidated, so-called farm on the only road leading to an old rubber plantation.

One humid tropical afternoon we explored the overgrown terrain. No one could locate the exact boundaries of this "farm." The thick jungle growth made visibility impossible beyond a few yards. We tromped to the creek, our shoes sinking past our ankles into cold, wet leaves. The creek was a winding, snaky marsh with tall, thick trees and overhanging vines. I felt like Tarzan.

Nestled in a small opening was a two-room, mud house with thatched roof. This was a beginning. We had launched upon a unique camp endeavor.

We still had no funds to buy the land, although we needed a mere \$317 (U.S.). Yet there was no conflict in our hearts that the Lord had his hand on the camp. We left for the States for furlough without clinching the purchase. During furlough the necessary mission funds were appropriated for the initial tract. Miss Betty Smith, missionary in Santarem, closed the transaction.

In the States I shared with a close friend the camp possibility. My friend became interested, and all year we collected dishes, glasses, and odds and ends.

When we returned to Para we found just as much discord—even more. The underbrush on the camp

The author, Mrs. James L. Garrett, has served with her husband as a missionary to Brazil from 1949 to 1960 and since 1963.

James L. Garrett (author's husband) and Edwaldo Batista, a seminary student from Rio de Janeiro who spent summer vacation assisting with camps, sit beside cleared creek.



farm had to be cleared. Since there was no machinery, the clearing was done with arm power and machetes. Little by little the small trees and underbrush disappeared, leaving a delightful botanical forest.

The camp required water for bathing, for cooking, for swimming. We unclogged the trapped rubbish of logs, leaves, and fallen trees on the creek and reasoned that a simple remedy would be to cut down some 50 tall, slender palm trees to let in the sunlight. This, we thought, would eliminate the soft mud.

When an American engineer came through the area, we sought expert advice. He donned knee-high rubber boots to tromp through the marshy creek, and disappeared into the underbrush to examine the terrain above the swimming area. He reappeared wading downstream. As he neared our site, he began to sink into the mud. He moved cautiously, laboriously. Without warning, he sank quickly up to his waist.

Freeing himself required much exertion. Caked with mud and breathing heavily, he sat down on the creek bank. Slowly he shook his head.

"I'm sorry to tell you," he confided sadly, "but you don't have anything but a mudhole and never will."

Even with all the self-control I could muster, I could not camouflage my disappointment. Dreams of constructing a small dam to form a delightful swimming hole collapsed. Why wouldn't it work?

The engineer cited technological reasons that for me floated in one ear and out the other. We re-

claimed God's Word against the experienced engineer—"My God shall supply all your needs." Our need now was water. Without water there would be no camp.

Overnight, the challenge of camp became an obsession with me. I could imagine hundreds of people being blessed: children splashing in the cold jungle stream while monkeys chattered in the trees; women learning in hygiene classes new truths, new concepts, new ways to prepare their same old rice, beans, and pumpkins, and tasting the mixture timidly; new songs implanted in their hearts, spiritual food to help them overcome daily problems, to free them from superstitions and witchcraft, and, most of all, to lead them to know the Lord as personal Saviour.

Shortly after the engineer left Santarém, I took the Jeep to the campground by myself and sat on the bank of the unconquered creek to be alone with God. How beautiful and harmonious was the jungle! Everything seemed at peace. Birds sang. Two monkeys jumped from tree to tree. Sunlight sifted between tall palm trees. An occasional leaf or fruit fell to the ground. A pure fragrance sweetened the air.

This was my place; this was our task. Quietness settled over my soul. I petitioned in a whisper that blended with the elements, "Lord, you promised to meet my every need. This isn't exactly my need; it's your need. You need a clear swimming hole. What shall we do?"

Stifled tears slowly trickled down my face. I deliberately opened my Bible at random and began reading

in Matthew 14 about how Jesus fed the 5,000. The Holy Spirit taught me a lesson that afternoon. I reasoned to myself, "Why would Jesus ask his disciples to do something beyond their ability?" John 6:6 says that Jesus was proving them. They were slow to learn the lesson. They were depending on money rather than God.

Verse 11 says Jesus "gave thanks." It was a new concept for me. I quickly checked other miracles. Jesus gave thanks and depended on God. The disciples depended on the physical. Jesus depended on his Father.

I decided then and there to experiment and trust the Lord for the camp's problems. Shadows began closing in, for the sun sets on the equator about 6:00 P.M., with practically no twilight.

No one was around to make me feel foolish, so I stretched out my arms over the mudhole and began to thank God in Jesus' name for the camp swimming hole. I thanked him and praised him. I felt I was trusting him fully for the first time to solve the problem. How the water problem would be solved, I had not the slightest idea, but I determined to leave the "how" with the Lord.

Weeks went by. Nothing changed at the camp except the clearing, little by little, of more underbrush. Then rainy season began. In this area of the Amazon rainfall totals from 60 to 90 inches within six months.

For two days and a night the rains descended. I have no idea how many inches fell, because there is no local weather bureau. The camp

'No one was around to make me feel foolish, so I stretched out my arms over the mudhole and began to thank God in Jesus' name for the camp swimming hole.'

creek had swollen far out of its banks and was churning like boiling chocolate fudge. My faith was no more than an educated will when I gazed on that furious mudhole and prayed, "Thank you, Lord, for the swimming hole."

For a week the rampaging water plowed downstream with no letup. When it finally returned to normal, most of the squashy mud was gone. Sand had been washed into the bottom. God had done the impossible!

There was still one large area too shallow for swimming, so we arranged for the construction of two toy-sized, flat-bottomed wooden canoes with paddles. They operate like dugouts, for the occupant must constantly balance his weight. The young people love them.

Slowly we obtained one crude, brick-and-cement, open pavilion for general meetings and another dormitory straw house, with thatched roof and dirt floor, for hanging hammocks. A thatched covering protected the open kitchen. On a dozen planks painted green I printed suitable verses; the planks were then nailed among the trees. Each week I took a Jeep-load of tropical plants to beautify the area. Next were added a number of round tables with anchored wooden benches. One open but shaded spot became an open-air prayer garden. Crude wooden benches were driven into the earth in a semicircle. The pulpit was a stump.

When a layman working on the main pavilion made a serious mistake, the roof was so weak that anyone could shake it. The young pastor was embarrassed, afraid of exposing

his church member's error. "I'll forbid my members ever to come here!" he threatened. Jimmy and I ignored the incident.

We stubbornly claimed God's promises daily. With three strong men I spent three blazingly hot days digging out stumps to clear a soccer field. At noon one day I sat down to share rice and beans with the workers. Sweat streamed down my face, arms, and legs. The thought struck me, "I wonder if Christians back home praying for missionaries realize they're praying for someone to dig stumps." As each resisting stump surrendered to ax and spade, we praised the Lord.

We began taking small groups to the camp in a rented truck. But if one pastor took his group, the other would not participate.

Little by little the young people began to mix. Camp was too much fun to miss; it seemed to be a common ground. Jimmy and I knew that this camp was dedicated, holy ground.

During 1970 numerous groups used the camp: women, boys, girls, youth, entire churches. On one three-day retreat I took 99 women, some not Christians, some new Christians. This meant buying enough rice, beans, pumpkin, and coffee for all, and preparing to teach Bible, music, and handwork, and planning recreation. At the end of the retreat not one woman left the camp without knowing Jesus.

In August 1970, just before returning to the States for furlough, Jimmy took some 300 young people to the camp for the dedication. We had named it Zion, meaning "City

of God." Young people came from many places along the river—by canoe, by passing boats, by Jeep; some had even walked all the way from Santarém. They were one in spirit and in fun. A few adults attended.

Under the pavilion, now strong and stable, the service began. Several accordions provided music. The sun was setting, and big gas lamps were swinging at the front. Giant potted plants were silhouetted in the brilliant red sunset. Three hundred young people sat down, some on the dozen backless benches, others on the floor, others leaning around the sides. The pulpit was an old table, the hole covered by a cloth.

The pastors sat together. Then the young, energetic pastor brought the dedication sermon. He spoke on Zion, that city of God where there is no difference between Jew and Greek, where there is one God, one Spirit, one people.

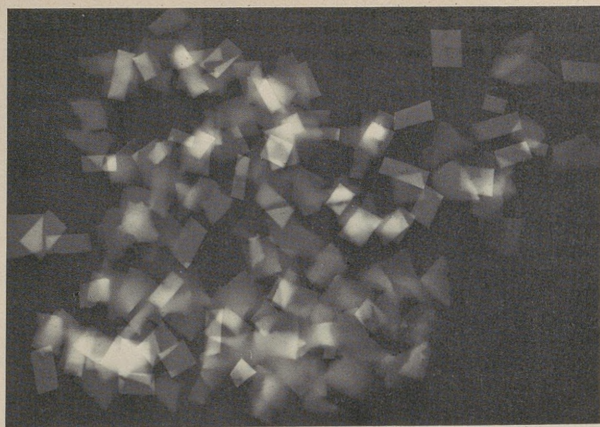
In March as I wrote this article there came a letter from Brazil: "Our young people just finished a wonderful retreat."

Camps? Praise God for camps! Our dream camp became a reality. Tomorrow's camps will be greater as there is fresh inspiration from the Holy Spirit. The more we season our camps with love, the greater the results.

It matters not if there is no electricity or piped running water. If Christ is the camp director, miracles are bound to happen.

Miracles will continue to happen because we believe in God and depend upon him.





THE MIRACLE OF CAMP

By Mary Joe Garrett

THE afternoon was hot and sticky in the lower Amazon in the state of Pará, Brazil. Raimunda da Silva, thinking there might be, by chance, something to eat afterwards (sometimes I took coconut candies or bananas), had walked to the Woman's Missionary Union meeting at Prainha Baptist Church in the tropical heat.

Raimunda was not a Christian, but she had visited the meetings twice for no other reason than a materialistic one. She hoped for something to eat or wear.

On this afternoon 47 women were making final plans for a three-day retreat at Camp Zion. Not one of them could have gone if she were required to pay, but a special gift of \$40 had come from a WMU in the States. This would buy basic staples, such as rice, beans, fish, and coffee, for the three days. In order to attend, each woman would have to take her children. Each was eagerly offering some help. "I'll bring a coconut," a small woman shouted enthusiastically, waving her arm. "I have some green onions," another offered.

Suddenly there was commotion on the back bench. Raimunda, about six months pregnant, had collapsed. Had this happened in the States, an ambulance likely would have been called. In the lower Amazon area there is no such convenience. We women, through collective experience, knew what to do.

With a minimum of alarm we stretched Raimunda out on two backless benches shoved together. She looked as if she were dead, though her heart was pulsating. One

woman fanned her, another vigorously massaged her bare feet, and a third pried open her tightly locked jaw with a spoon handle. Another woman asked a neighbor for some sweetened water. With Raimunda's mouth open a mere fraction of an inch, I let drops of the sweetened water trickle into her mouth. She opened her eyes, and her jaw relaxed.

"I'm just weak," she said faintly, diagnosing her condition.

"Did you eat today?" Julieta asked excitedly.

"No, we haven't eaten at our house for four days."

An awesome feeling of giant butterflies unnerved my abdomen. I had lived in this area of the Amazon River seven years, and as yet my sympathetic feelings for those who are hungry and diseased somehow had escaped being anesthetized.

Raimunda was given something to eat. I had brought Kool-Aid and cookies. Many people had laughed at the quantity of Kool-Aid I had taken to the Amazon: 1,000 packages! But we used it for youth meetings, camps, and even to observe the Lord's Supper.

After the meeting I took Raimunda home in the Jeep. I was acutely aware of her inherited poverty. No road passed her house, but the Jeep plowed over the low underbrush. Her home was a one-room (nine feet square) straw hut with thatched roof and dirt floor and not even one piece of furniture. A lone dirty hammock filled the room.

Outside, a one-eyed charcoal stove, fashioned from a large can,

showed no signs of use. Three naked, dirty children squatted in the back waiting for "mama" to come home. A toy was unheard of. Water was carried from the river about a mile and a half away.

Like so many others, Raimunda's husband was out "looking for work." There are few factories; jobs are hard to find. I had bought some bread and coffee for their supper. The next day I returned with a few staples, but mainly to check on her condition.

"Raimunda, you are going on the retreat, aren't you?" I inquired.

"Dona Maria José," she confided, "I'm sick and weak, and I don't know if I can even get to the church to catch the truck tomorrow."

But she did come, and her three naked children with her. I gave each child a pair of pants from the clothing barrel. Raimunda was feverish; obviously she felt horrible. She had come, I'm sure, because she knew that for three days she and her children would eat.

The retreat was a success. I can still smell the aroma of fresh coffee made on an open fire each morning and can still feel that invigorating cold dip in the creek!

The camp was seasoned with a little of everything: Bible teaching in the mornings, devotions in motions, new choruses, a prayer time in the prayer garden, creative art (when most of the women used crayons for the first time), and, of course, volley ball and swimming. In late afternoon the women took a bar of soap to the creek for a refreshing bath.

It is my standard procedure to

'Guidance took time, but we had all the time we needed.
Camp had separated us from the pressures of life.'

give a multiple vitamin tablet and iron capsule with morning coffee and rice cereal. Besides tuberculosis, malaria, syphilis, liver trouble, and parasites, the main health problem is malnutrition. I never understood how many of the women could keep going.

Between activities I called Raimunda away. We sat by ourselves on a bench at the creek and talked for a long time. I just tried to love her.

"Raimunda," I said, "you need food; you need clothes; you need everything. Do you know how you can have these things?"

Her eyes opened wide. "How?"

"Well, we are agreed that this is the Word of God, and through his Word, we can find the answer to any problem. Matthew 6:31-33 says: 'Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

My new friend could not read, but I read the promise several times. The condition was for her to seek the kingdom of God. Guidance took time, but we had all the time we needed. Camp had separated us from the pressures of life.

I read Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." I used primitive ways to try to make the truth come alive. I think she finally understood when I took one bean in my hand and said, "Look, Raimunda, if

I plant one bean I get back many beans, but the same thing. We get back what we give, but more."

For a minute she didn't say a word. She just gazed on the rippling water. Then, in slow motion, she turned her head to me and with sincerity asked, "And just what do I have to give? You're rich, but I don't have a thing."

Materially, she was telling the truth. I prayed for guidance.

"Well" (I heard the voice coming out of my mouth but with assurance it wasn't mine but God's), "you have more than you think. You can give love, and love will come back. You can give kindness, and kindness will be multiplied. But you have the most valuable thing in all the world to give—yourself, your life."

"How do you give yourself?"

"It's just saying in the innermost parts of your soul, 'Lord, I love you; I don't understand much, except I say yes to you.'"

"How will God know that I've given myself?"

"You'll know because you'll feel it in your heart, and your friends will feel it, too."

There was much Raimunda didn't understand. She wondered why the ladies could love her so. The first morning at camp I took her into the storage room where we kept a little of everything: food, dishes, balls, medicines. There I prepared a "cocktail"—glucose, vitamin B1, vitamin B complex, and vitamin C, mixed in a syringe and injected intravenously. It is instant "get up and go." That afternoon Raimunda began to enjoy herself at camp. She participated in everything. The next morning I gave

her something for parasites.

The last night was dedication night. The lamp, hanging from the front beam under the pavilion, swayed gently in the evening breeze, alternately lengthening and shortening the shadows. No one really needed much light; they had memorized the choruses. A young student was guest speaker. At the close of the meeting every woman made a new commitment to God. Three professed Christ for the first time. Raimunda was one of them.

An opportunity to speak was given. Raimunda, her hands trembling, spoke in the semi-darkness.

"I thank God for coming to camp. I almost didn't come because I was afraid I would faint before I reached the church. Now I am a new person. My body is different; my soul isn't the same. I want to say yes to God."

As Raimunda finished I saw tears trickling down her brown bony cheeks—tears of happiness. Then we all had a good cry, for our hearts overflowed.

Raimunda attended every service if possible. About three weeks later the Brazilian government cut a road into her area to locate a radio tower on a high hill just behind her straw hut. Her modest abode fell directly in the path of the new road. In the process she was given new poles, new straw, and everything to rebuild not far away. She was overjoyed.

"I never imagined that God would bless me so," she confided to me.

Camps? I praise the Lord for camps! It was the miracle of love Raimunda found at camp that gave her new life.





Youth from one church who took part in camp.

THE PLUS OF CAMPS

By Marjorie Olive

A STARTLING sight to many beach-goers were the 30 young people seated in a circle of rocks and logs, enjoying a day camp together. Stranger still for the on-looker was to hear the youth sing lustily and then to note the quietude that descended as some of them prayed.

Their minds sobered by riots and demonstrations in this island nation of the Philippines, these youth discussed with maturity what they felt to be the claims of Christ upon them. Quickened wits had ready response to test questions from Acts 15, the day's Bible study.

Among the youth meeting for the camp were three unbelievers. At the inception of this group just three years earlier, all but three of the participants were unbelievers.

In the metamorphosis of this one representative gathering could be followed the story of a maturing Christian life, or of the necessity for mature sobriety anchored in Jesus Christ for the Christian Filipino student, who stands on the verge of possible new horizons of leadership in this "showcase democracy."

The value of camps in the lives of so many first-generation Christians is clearly demonstrated. The youth group, now "come of age," seeks

out groping teen-agers who are often speechlessly shy, and by constant invitation draws them to the activities of the church, plus frequent church encampments. In this way the newcomers see leisure time profitably employed. Slowly they are drawn to increasing identification with this leavening group, who, all the while, bear powerful Christian testimony.

Youth camps in the Philippines date almost from the beginning of the Baptist Mission, simply because this is such a responsive and almost unexplored approach. Presently there are two Baptist-owned campgrounds—one on the upper island of Luzon (see page 9), the other on the lower island of Mindanao (see page 10). Each has an auditorium, dining hall, and cabins as basic structures. Luzon camp has added a swimming pool and conference rooms.

These camps provide tremendous opportunity for evangelization. It is not unusual for 50 to 75 percent of the campers to be unbelievers; they are won to Christ by the score.

It was my privilege to conduct the first all-church youth camp held in 1969 at the Luzon campgrounds on the Bataan peninsula, three and a half hours from Manila. As the committee planned the program format it became apparent that time at the camp would limit to three the

choice of subjects for study. Three rotating groups would engage in 30-minute discussions, involving each student in every subject.

We tried to imagine what American young people would have chosen from the nine proposed topics: prayer, love, courtship, marriage, drugs, new morality, doctrine, witnessing, and ethics. The Filipinos chose doctrine, prayer, and witnessing.

The enthusiasm of the camp group was so overwhelming that study in these three topics continued for several months following the encampment.

On another occasion, when time did not allow a trip to the campsite, we used the church parsonage, located on church grounds, for a three-day music camp, led by two Baptist Student Union summer missionaries. This event and the day-long seminar on role-playing witnessing generated such an impetus through confidence and group action that now these young people have become effective evangelists in their homes, communities, and on their campuses.

I cannot praise enough the plus influence of camping in the lives of the Filipino youth. Already parents are beginning to ask when we can provide family camping. We hope that, too, will soon be the order of the day.

The author, Mrs. Howard D. Olive, was appointed a missionary to the Philippines in 1955.



ONE NEED for Christians in the Philippines has been for the opportunity actually to retreat, to get away for a while from the pressures and problems involved in being a Christian in a non-evangelical community.

Gathered as a group in an evangelical atmosphere at an encampment, believers can have fellowship, develop a sense of oneness and unity, and interact with one another in an isolated setting.

For the campers to have a continuing, day-to-day concentration of inspiring messages and to drink in the beauty and atmosphere of the camp promotes their Christian growth.

Time for training is also a feature. Often there is only a limited amount of time to offer training in the churches or other places of Christian work. Through a camp program there is time for concentrated training, so that church members can develop some of the skills needed to be leaders in the churches and in the Christian community.

One of the other needs filled by a camping program is perhaps unique to the mission field, as compared with the situation in the U.S. For people who have little money and little spare time and scarce opportunity of ever taking any kind of vacation, the Christian camp provides a retreat, a chance for relaxation. Because camp expenses are low and the facilities are available, many Christian people have been enabled to have a vacation, a first-time experience for many.

Another part of the camping program is to provide various kinds of recreation. This offers participants a chance to see the enjoyment and fellowship possible in a Christian community. It also teaches something about Christian attitudes in fair play and proper relationships with one another.

A camp also provides opportunity to bring non-believers into a con-

The authors, Mr. and Mrs. William R. Wakefield, were appointed missionaries to the Philippines in 1960. Both have been actively involved with the development of the camp from its beginning.

RETREATING FOR STRENGTH

By Bill and Delcie Wakefield

centrated Christian atmosphere and program, allowing them to see Christianity in action, as well as to hear the message.

Through a camp program many non-believers are reached who would not be reached any other way. They would not likely be attending churches or any of the special evangelistic meetings. But they will join with a Christian friend and go to a camp or conference, partially because they see it as an opportunity for a brief vacation. This provides the Christians an opportunity for direct witnessing for Christ.

Several factors were thought of as "musts" when property for a Baptist encampment was being sought: Public transportation. A water supply. Some kind of natural beauty. A somewhat central location in relation to Baptist work.

The camp on the island of Luzon met the qualifications. Located on the Bataan peninsula, it looks out across the Bay of Manila and toward Corregidor.

A low area near the beach provides a large area for recreation. Behind the beach on a high bluff overlooking the bay are the other camp facilities—chapel, dining room, kitchen, and cabins.

The beach offers a place to swim. Springs provide fresh water, and water from the springs has been channeled through a gorge below

the springs to provide a fresh-water swimming area.

At least three different youth conferences had been held annually for a number of years before the campground was secured. Two Filipino conferences and one Chinese conference were held at the Philippine Baptist Theological Seminary at Baguio City each year. But seminary needs prevented the scheduling of additional conferences, and the youth meetings had begun to overflow seminary facilities.

Since the Filipino youth conferences have moved to the campsite, attendance has been between 200 and 300.

The camping program used is not especially distinctive—Bible study, inspirational messages, recreational hours, Christian training, and the like.

But much of the value of the camp program comes not just from the information given, or from the program content, but from the fact that the program serves as a catalyst to trigger personal interaction among the Christians present. This is especially true of young people and students. They grow by sharing with one another what they are. Much of the real value of the camp program, therefore, would have to be measured in terms of what we call fellowship.

In return, the people have shown a growing interest in getting to camp. They are willing to make sacrifices in order to attend. Year by year the enrolment increases.

Also evident is a greater feeling of strength, particularly among the young people, as they go back into the non-evangelical communities where they live. Evangelicals are such a minority group that it is easy for them to feel they do not belong to anything that amounts to much. But when several hundred of them get together at a youth conference, they begin to sense an attitude that strengthens them as church groups when they reenter their home communities.



PREPARING TO WITNESS

By Jan Hill

THE Baptist young people in the Philippines love camp. All year in school they are outnumbered (the Philippine population is 95 percent Catholic) but at camp the whole population is Baptist! It is a time of spiritual renewal for many.

The fairly new campground—it was completed in 1967—is on the boundary between Davao and Cotabato provinces, near the center of Mindanao island. There are a tabernacle, dining hall, and seven cabins.

Two youth camps are held each year on successive weeks, the first called college week, for youths 17 and older, the second designated high school week, for ages 13 to 16.

A unique plan was devised for the 1970 camps—held one month before the Baptist evangelistic crusade. With the theme, "Go . . . Tell," the plan was for the young people to be trained in classes Monday to Thursday and then go into four nearby towns for house-to-house

witness, followed by a rally in the plaza.

One class featured a study of Baptist doctrine and basic Scripture in soul-winning. Another class used role playing, with the young people dividing into pairs and practicing giving their testimonies to each other, with first one and then the other playing the part of a non-Christian. Missionary Journeyman (1968-70) Gail Montgomery, who taught this class, emphasized eye-to-eye contact, an approach enthusiastically received by the youth, for it is unusual in that it goes against the local culture.

The youths enthusiastically accepted the challenge of going into the communities. On Wednesday night they were divided into four groups to practice special music for the rallies. One group borrowed the camp pump organ, for their target barrio was nearby. Others used guitars; one boy had a trumpet.

The next afternoon, after prayer and final instructions, the young

people left, three of the groups traveling in small, rented buses. As I watched them go I felt that this was either the craziest thing we had ever done or else it was the plan of God. They were to go from house to house, armed with God's Spirit and leaflets quoting John 3:16-18, and an invitation to the local rally, set for 5:00 P.M.

The groups began returning by about seven o'clock, singing at the tops of their voices. At the testimony service around a bonfire I was impressed by the boldness and strength they had found as they went from house to house.

One boy who had become a Christian just before camp went with one of the more mature Christians. After visiting a few houses, the young Christian said, "I'll do the talking at the next house." There he found relatives he had not seen in years. After listening to him they commented, "Surely you can't have rejected the religion of our family." He replied, "I know that what I believe now is the truth."

One group had decided to rent a loudspeaker and had taken up a collection for it. A missionary, two pastors, and one high school teacher preached for the rallies.

The plan was repeated the second week. One town official remarked to me that while most young people today are demonstrating and complaining, these youths are different in their demonstration.

Crowds at the rallies ranged from 20 to more than 100. There were ten professions of faith at the rallies, two of them from among the campers. Of the eight communities visited those two weeks, only four have Baptist churches; of those four churches three have only lay leaders, the other a part-time pastor.

The youths saw firsthand the need for spreading the gospel. Many of them made decisions for full-time Christian service. I do not know if they were used later in their own churches. But I do know that some of them realized for the first time what serving God is all about.

The author, Mrs. D. Leslie Hill, has been a missionary to the Philippines since 1963.

News from home took away the joy from me. Father couldn't send money for summer school. It meant a gloomy summer for me. I dreaded the return to a life of drudgery in my hometown.

During church service the pastor announced the youth conference at Mt. Carmel, the Baptist assembly ground. Some of the young people were delighted. I was indifferent. I still nursed the summer school in my thoughts. I went to camp because somebody offered to pay my expenses, and besides it offered a change or escape, or perhaps because I had not been to any youth camp before.

After five days at Mt. Carmel I saw the hidden purpose of God—why he closed the door for me to take summer class. I saw a fresh view of life in the camp. It was real, more than mechanical or working according to a schedule, as at school.

In the camp I came to know college students like me with dreams and ambitions. There was something in them I didn't have. Their spirit and dedication in Christ were contagious; their joys were full of life. I was deeply impressed by a testimony of one young man who preferred to be at the camp than to be in other places.

Others testified with joy how the Lord answered their prayers, especially their desire to go to camp and how the Lord wonderfully met their needs. What they were talking was not empty words to me. I saw the reality myself. The spiritual life in the camp and the uplift it gave to the youth, like me, I cannot fully describe.

If I were to describe the effect of the youth camp, it will find description in my desire to do something for the Lord. In the camp I saw a new face of life. I found out that I was not facing a life of drudgery but a life full of challenge.

I went home with a life of obsession to lead my fellow young people in the life of active service and prayer. I saw the challenge of service in our Sunday School, the revival of the Young People's Training Union, and to set an example of a life dedicated to God.

—Rachel Apostol, college student in the Philippines
(as told to Mrs. Marina Alfaro)

YOUTH GO TO CAMP

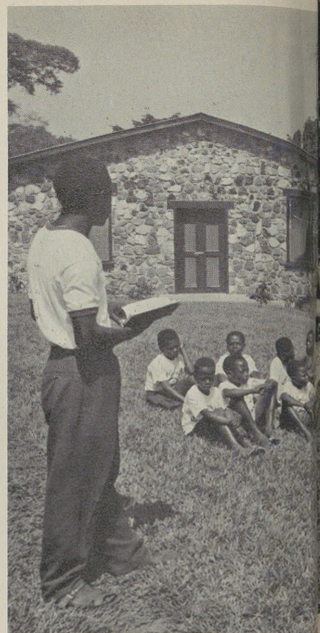
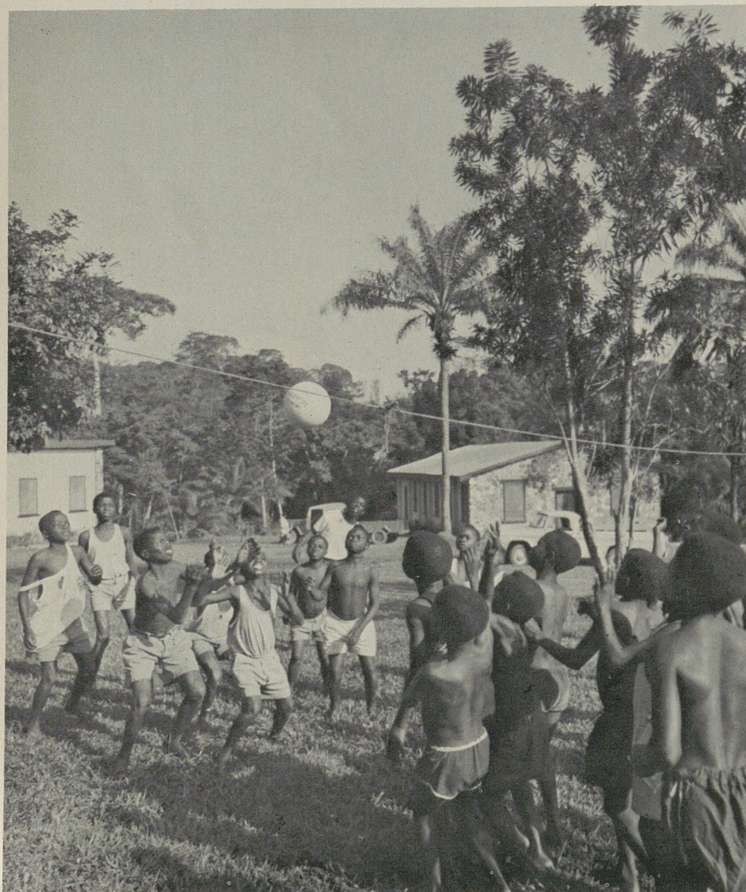




Bell calls campers to dining hall.

Preceding page: RA boys attending Nigerian Baptist Camp take a hike.

Fast game of volleyball engrosses boys at camp.



Pastor teaches Bible class outdoors.

Missionary John S. McGee leads in prayer at mealtime.

IN THE EARLY 1960s Baptists at Ekiti, Nigeria, under the guidance of Missionary John S. McGee, began planning to develop Ikogosi Warm Springs into a youth camp. Ten years later the camp is well known to the whole Nigerian Baptist Convention.

The site can accommodate up to 150 campers. Facilities include free running water from the springs, a large swimming pool, ten cabins, a chapel, a dining hall, and camp manager's residence; an activities building is under construction. Miniature golf, tennis and handball courts, a soccer field, and hills to climb all offer relaxation.

Many Royal Ambassador and



In front of camp cabins, Mrs. McGee talks with group of campers.



Girls' Auxiliary members have found opportunities for camping experience and spiritual enrichment through programs at this Nigerian "Ridgecrest," now called Nigerian Baptist Camp. Leadership planning conferences have been held by various institutions. Mission and Convention workers' conferences have used the facilities. In the increasingly urbanized country of Nigeria the idea of camping has caught on.

The photos on these pages, by Gerald S. Harvey, missionary to Rhodesia, have captured some of the activities at the Nigerian camp.

—John B. Hill
missionary to Nigeria



Swimmers reach for innertube at camp pool.



The first GA queens-in-service in the Mid-West Baptist Conference in Nigeria, Maria Eyejia and Susie Oke, pose with their leader, Mrs. Ozigbo.

The Many Meanings of Camp

By Stella Austin

CAMPING has long been recognized by Woman's Missionary Union leaders in Nigeria as a means of fostering fellowship and deepening the spiritual life of Christians, or of leading campers to an encounter with God.

In the early years the camping program was mainly on a convention-wide level; the meeting site was Camp Young, the WMU camp at Ede. More recently camps held within conferences (states) and associations have made it possible for ever-increasing numbers of girls and women to experience the thrill of camp. Most of the conferences now have an annual WMS camp and Intermediate GA camp.

To Junior-age GAs, camping means many things. To some it means coming from a small village where there is no running water or electricity to a town where these are available—and to be used at every opportunity unless hindered by the regulation prohibiting more than two showers a day.

To others it means going from a city to a smaller town where there are fewer conveniences than at home. It may mean meeting and getting to know girls from other churches. For still others it is an adventure into another area or country through mission study, or learning through stewardship lessons how to share one's pocket

money, or being taught how to serve, through instruction in personal service projects.

Intermediate GAs, coming from churches in different associations within the conference area, experience many of the same things as Juniors, but on a broader scale. Sometimes camp means meeting someone who speaks another language, or perhaps learning choruses in another tongue.

It may lead to dedication of life to God as a result of Bible study and worship services led by the camp pastor. It may send campers back to their own GA group to practice what they have learned. One girl upon return from camp asked her leader to help plan personal service projects such as she had heard about at camp.

Lydias (YWAs) attending convention-wide camps get acquainted with young women their own age from other areas of Nigeria and form friendships with girls of other tribes and regions. For some it means hearing a home missionary tell about needs of people within Nigeria who need to know Christ.

Lydias from the Baptist Girls' High School at Agbor, returning from camp, reported the need of the Oho people on a new home mission field, as related by a home missionary speaker during camp. Concern for the Ohois led the girls to collect food, clothing, and money for them to show their Christian concern.

Personal commitments are often made. One girl from the high school approached her Bible teacher after camp. "Please ma, I have something to say," she began. "Do you remember that day in class when you asked what I was laughing about and disturbing the class? Please ma, I lied to you, and I want you to forgive me. At Lydia camp I realized that I had done wrong, and that I must confess it."

Although they come from different backgrounds and tribes, members of WMS at camp share a spirit of being sisters in Christ. Some come from small villages and know few people outside their own area, while others have traveled halfway around the world. Some of the women can neither read nor write, while others are teachers and nurses.

A WMU field worker's account of hardships and successes in beginning WMU work in the north was unforgettable for some. Especially meaningful to others were the health talks by a nurse. Bible study and worship deepened the spiritual life of many. The period of sharing through personal testimonies was a climax of fellowship begun in the dining hall.

Camps bring different experiences to the various campers. For missionaries who help plan and participate in the camps, the highlight is being able to share in the fellowship and to see the Nigerian women take places of leadership and carry out the plans.

The author has served as a missionary to Nigeria since 1949. She is now stationed at the Baptist Girls' High School at Agbor, Nigeria.

WHERE CHANGES BEGIN

BY JEAN FITTS



Studying plans for development of Baptist camp at Shirán, near Trujillo, Peru, are (l to r) Pastor Julio Villar, Missionaries J. Rodolph Dixon and Marvin E. Fitts.

A GROUP of young people sat on the beach for the last night of camp. The waves of the Pacific Ocean beat on one side. In the opposite direction were silhouetted the foothills of the Andes Mountains. In the midst of the group God was at work.

This improvised camp at Mala with very few conveniences was a new experience for most of the young people. Baptist work in Peru was in its beginning years and had few facilities and limited personnel. Still, people were being won to the Lord.

The most urgent need was for national Christians to respond to God's call for full dedication to his work. The question was, "Who would respond?"

One young man in the group was convinced that the gospel was the answer to his country's needs. During the few months he had been a Christian his desire to proclaim the good news had been growing. God touched Julio Villar's life at Camp Mala. On this isolated beach concealed between cliffs this national Christian responded to the call for Peruvian workers.

Fifteen years have passed. During most of this time Julio has been in Argentina. There he received his seminary training and ten years of experience as a pastor. Although separated from his own country by

time and distance, the decision at Camp Mala was never forgotten.

Julio's desire was that someday the doors would open and all obstacles would be removed so that he might return to Peru. In August 1970 he arrived in Trujillo, Peru, with his Argentine wife and two small children to serve as pastor of Central Baptist Church.

Baptists of Peru had been at work during the intervening years. There are new Christians, new churches, and new camps. Baptists now have a well-equipped camp, nestled at the base of majestic rocky peaks an hour's drive from Lima.

Some of the more than 1,000 members of the 15 Baptist churches in Peru live long distances from this central camp. Cost and time involved in transportation limit the most efficient use of the camp to a selected group. For several years the need has been growing for regional camps that could serve more people. The first of these will soon be a reality.

The city of Trujillo is a center for Baptist work in northern Peru. Three churches in the immediate area, three others farther to the north, numerous missions and preaching points, a book store, and the Peruvian Baptist Theological Institute are part of the Baptist witness in the region of Trujillo.

Small plots of land suitable for a campsite are not readily found for sale. After months of looking,

The author, Mrs. Marvin E. Fitts, has served in Peru since 1961. Earlier she was a missionary to Mexico.



Marvin Fitts picks avocado at camp.

tist campsite is no exception. Remains are still visible of ancient Inca trails over which obedient Indians carried their chief from the southern highlands around Cuzco to his summer home and hot baths in the northern mountain area called Cajamarca. Later, Spanish conquerors passed through this valley in their search for gold and silver in the highlands.

Missionary Keith D. Shelton has described one area resident, his recollections, and some of the new changes he is seeing:

In the late 1800s the Chilean army captured the coastal town of Trujillo, cradle of Peruvian liberty, and marched up this valley toward the high mountain villages. The previous owner, Emilio Troncoso, recalls vividly their march.

"The people of Shirán all hid in the hills," he said, "but my father and I watched them come."

From the front porch of his house he pointed a wrinkled but straight 108-year-old finger at a trail some 25 feet away.

"They came along that old trail, same as the Spaniards many years earlier. They camped here in our yard overnight, and ate our chickens and two bulls. They promised to pay for them on their way back, but they came back carrying their dead and wounded. We beat them in Huamachuco. I never was paid for the bulls."

Troncoso has seen much history and has participated in a great deal of it. But the mountains that look down upon the Baptist campground have seen even more.

The hope of Baptists in northern Peru is that this campsite, when developed, will help change the trend of history and make some of its own.

Don Emilio himself has begun reading the Bible and, although a Catholic, calls his new missionary friends "brothers." He had a difficult time understanding why they insisted on cutting down all the coca plants, which serve as a crude drug to numb hunger pangs and coldness and leave one in a semistupor.

He now understands that it is just one of many changes that his Baptist "brothers" want to bring about through the ministry of Camp Shirán.



What Camp Meant to Me

By Julio Villar

DURING the carnival holidays we will go to camp," announced the pastor one morning. For me the word "camp" was new, at least in a spiritual sense.

Really, everything was new for me since that night when I arrived for the first time at a Baptist church and came to know Jesus as my personal Saviour. For the first time I would not be dancing during the carnival holidays (several days of celebration prior to Lent).

I almost ran as I left work that afternoon to catch the bus that would take us near the place where we would camp. A group of young people, almost all of us new in the faith, arrived with much joy and expectation in Mala, a beautiful spot hidden among high cliffs along the beach.

There we lived in tents, slept on the ground, and had no conveniences. But love, fellowship, and joy were evident everywhere. Through the messages and Bible studies the voice of the Lord called more insistently, "Who will go?"

Ever since I had found the "new way" I had felt that I should proclaim it to the four winds, beginning with my own family that was very Catholic and lived in the jun-

bargaining, and negotiating, Baptists have purchased ideal property.

Located near the small mountain town of Shirán and less than an hour's drive from Trujillo, seven acres in the picturesque Poroto Valley are now owned by Baptists. The land was part of a large farm with a variety of trees and plants—avocado, mango, banana, yucca, pineapple, papaya, and coca (from dried coca leaves cocaine is made).

The arrival of Julio Villar in Trujillo coincided with the purchase of the new camp property. In his sincere and enthusiastic manner he said, "My heart gave a leap of joy when I learned that camp facilities would be available in this area."

At the formal dedication service for the property, Pastor Julio was one of the speakers. He received his experience at Camp Mala and dreamed of the future for Camp Shirán.

"On these grounds we will hear God's voice; we will be trained and prepared," he declared. "Here God will call new generations to conquer Peru for Christ."

All of Peru is rich in interesting and exciting history. The new Bap-



Julio Villar
tells of plans
and dreams
for the camp.

gle. I had decided I should resign from my work in Lima in order to return to my hometown, Saposo, to tell my family and friends what God had done for me. I never thought I would dedicate myself completely to the ministry.

However, at the camp God spoke to me through his servants and the messages of the immense need for Peruvian workers to win other Peruvians. He showed me how the gospel is the answer to so much misery, ignorance, and superstition in my country.

On the last night, as I sat on the sand with the ocean roaring forcefully, the hymns and the voice of the Lord were more convincing. At last I could say, "Yes, Lord, I will go." I did not know where I would go. I only knew that he had called me and that I had turned my life completely over to him for service.

I felt that I should prepare myself. After consideration as to whether I should study in some seminary in Lima or go to the Baptist seminary in Cali, Colombia, the Lord opened the doors for me to go to the International Baptist Theological Seminary in Buenos Aires, Argentina.

After five years of study there I

planned to return to Peru, but the doors were closed. I felt obligated to stay in the land of the gauchos. Good people, very hospitable and hard working, opened their hearts wide to me. I accepted the pastorate of a church where I gained much experience in all aspects of the work. It was also there that I met the young lady who is now my wife and the mother of our two children.

Always my heart and mind were in my homeland, praying and hoping that some day I could return. Doors did open so that now I have returned, assured that this is my place of labor. Only recently do I understand why God left me ten long years in Argentina.

When I arrived in Trujillo I became pastor of Central Baptist Church. I was here only a short time when I was told that the Baptist Mission had just bought property for a campsite. My heart gave a leap of joy, and I thanked God that this had been made possible.

I went to see the place, Shirán, a beautiful green valley with mountains surrounding it—such a contrast to the barren desert and sandy beaches only a short distance away.

My understanding of camps is that they have divine purposes. God

himself made his people of Israel live for 40 years in tents and camps. Through these experiences he strengthened their character and gave them laws by which to live. Since they were men recently liberated, during this time they became lovers of liberty, ready to conquer. God spoke to them often.

So shall it be in Shirán for us. Here we will hear his voice. Here we will receive training. Here God will call new generations to conquer Peru for Christ.

Now as I look back I understand how much that camp at Mala meant for me. There God changed the course of my life. I had plans to become a professional person and to cooperate in my church as a good layman. I would teach in Sunday School and preach occasionally in a mission. But at Mala God said, "My servant you will be, and I want you to serve me completely."

I believe that many other pastors serving in our churches today can say the same as to how God used some camp to touch their lives.

Because of this, I think that the purchase of the campsite in Shirán is a good investment in the Lord's work. I hope that other areas of Peru may have the same someday.

W

E DIDN'T come down the mountain like we went up," said Oscar, one of the young campers. "We were changed up there."

Argentines love summer camps, as Oscar's statement indicates, and in so large a country there are some choice sites. Many lives are touched in a summer's time in these short, spiritual retreats, mostly led and directed by national Baptists. Many of the missionaries assist, especially those working with associations.

I recall what Girls' Auxiliary camps and state assemblies and Ridgecrest Assembly meant to me as I was growing up, so I find satisfaction in helping with camps in Argentina.

Three associations in Argentina already have their own campgrounds. Others use whatever places they can find. By North American standards the camps would be crude.

But the fellowship is good. There is Bible study, usually mission study, time for singing, chats about young people's current problems, recreation, and campfire and evangelistic messages at night.

During January and February—the summer months—camps are held from the far northern province of the Chaco to the southernmost tip of Argentina, on the island of Tierra del Fuego.

Besides the associational camps, which may last from four or five days to a full week, many local churches hold camps, usually during the "carnival" holidays, 40 days before Easter, just before Lent begins. Churches offer these short camps to provide a beneficial environment for their young people during the carnival period. Many new young people are reached by the churches in this way. Such

camps may be held at someone's country *quinta* (villa), or in a tent out in the country, or at the sea-coast.

Argentine Baptists' national summer conference grounds, Villa Bautista, at Thea, is situated in the hills of Cordoba. The camp has been made possible through the gifts of Southern Baptists channeled through the Mission.

Summer conferences are conducted at Villa Bautista for young people and other groups. A music conference was provided for the first time during the most recent camp season. During the past two summers two two-week family conferences have been offered. Missionaries gather at Villa Bautista for semi-annual Mission conference.

The national conferences are planned by the religious education division of the publications board,

with representatives from the young people's convention and women's convention called in to help. Missionaries assist as invited.

But I would like to share accounts about some other camps, those on the Argentine home mission fields. In January 1970 I assisted three Argentine missionaries, Alba Montes de Oca, Miriam Brunner, and Raquel Grazioli, with two of the four camps for the Toba Indians in the Argentine Chaco.

Located on the Rio de Oro, the campsite on the farm of a member of the Spanish-language Baptist church near General San Martin has two adobe, dirt-floor, thatch-roofed buildings, constructed by the Indian men. One structure is a dormitory, with three-tiered canvas bunks inside; the other unit houses the kitchen and another bedroom.

Meetings were held outdoors—

(continued below)

DIFFERENT COMING DOWN

By
FRANCES
ROBERTS

by the river in the daytime and at night around a campfire, though the fire was more to keep insects away than for warmth, for the weather was hot. Monkeys could be heard in the forest in the distance. Parrots chattered as they flew overhead. Water lilies, *camalote*, so covered the river that they had to be pushed aside for campers to have a place to swim. A well provided water. Two small gas lanterns gave light after dark.

For some of the Indian girl campers it was the fourth summer at camp. They were so hungry to learn that often even at siesta time they would review the Scripture verses learned during Bible study. Nightgowns, swimsuits, sheets, and towels were supplied from clothing sent by churches in other parts of Argentina.

Hearing these girls speak and sing in Spanish and sing hymns expressing their Christian faith underlined the contributions these home missionaries are making in reaching this minority group, one that has faced real discrimination. Through education and through finding Christ as Saviour, these young people are better equipped to integrate into Argentine society.

Last February I assisted at another home mission camp, this time helping Señorita Milda Schmunk in the area of El Bolson, south of Bariloche, a vastly different area from the Chaco. Instead of the hot north, this is a cold climate, for El Bolson lies between the snow-capped Andes and the pre-cordillera.

Residents of the area come from different nationalities—some of Chilean descent, others of European, as well as native-born Argentines. The camp for young boys and one for young girls were held on a church member's farm with use of a large tent borrowed from the army. Many of the children had never before been to a camp. Several of the campers accepted Christ during their stay.

We slept in the tent, cooked in the tent, and, when the weather was bad, ate there and held our meetings. Otherwise the beautiful outdoors was dining room and meeting place. Two MKs (missionary kids), Judy and Pamela Teel, daughters of the James O. Teels, Jr., a seminary student, and I assisted the Argentine home missionary.

For the young people's camp, Miss Schmunk had planned to go to a site near the Tronador, one of the highest peaks in the southern hemi-

sphere. But at the last minute it became impossible to travel the 130 miles from El Bolson. Someone suggested use of the ski lodge of Cerro Piltriquitron, a peak more than 7,000 feet high that overlooks El Bolson. Twenty-one people, including 16 youths, made the trip.

The hike to the top took eight hours, with campers carrying most of their personal belongings and supplies for three days. Heavier supplies were taken by pickup truck as far as the road went, about two-thirds of the way to the top. Early next morning the boys hiked down to these supplies and back-packed them on to camp.

We had been told a well was available. To our dismay, after the hot, eight-hour climb, we found no water; the well apparently had gone dry. The mountain has no snow on it in summer.

"Children began to run in every direction looking for water," Miss Schmunk recalled. "Finally one of them discovered, some 600-feet higher, a thin, black line—a trickle of water. He was able to collect enough in a bottle and bucket to make *mate cocido* (a green tea) for supper."

"We went to bed praying that the Lord would guide us to where there was water. Without water we would

have to go back down the mountain the next day.

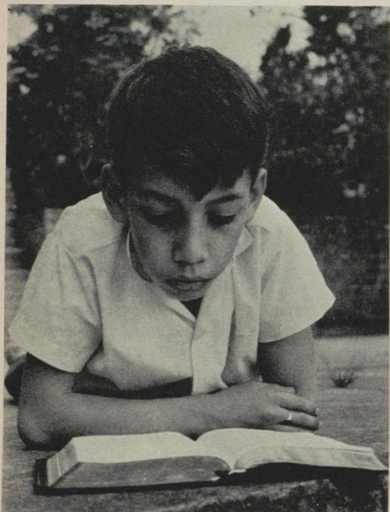
Early the next morning the young people discovered a pond on the backside of the mountain. "They rechanneled the water toward the rocky side, and the water began to form a waterfall down the mountain toward the camp," related Miss Schmunk. "This was truly an answer to prayer. It made us trust the Lord more."

Miss Schmunk was impressed with the behavior of the campers, "their valor, their good spirit of cooperation, their enthusiasm, not ever complaining or grumbling about anything, but, to the contrary, happy about everything, enjoying all to the fullest."

The five-day camp was concluded at the church for the last night. Three campers made professions of faith.

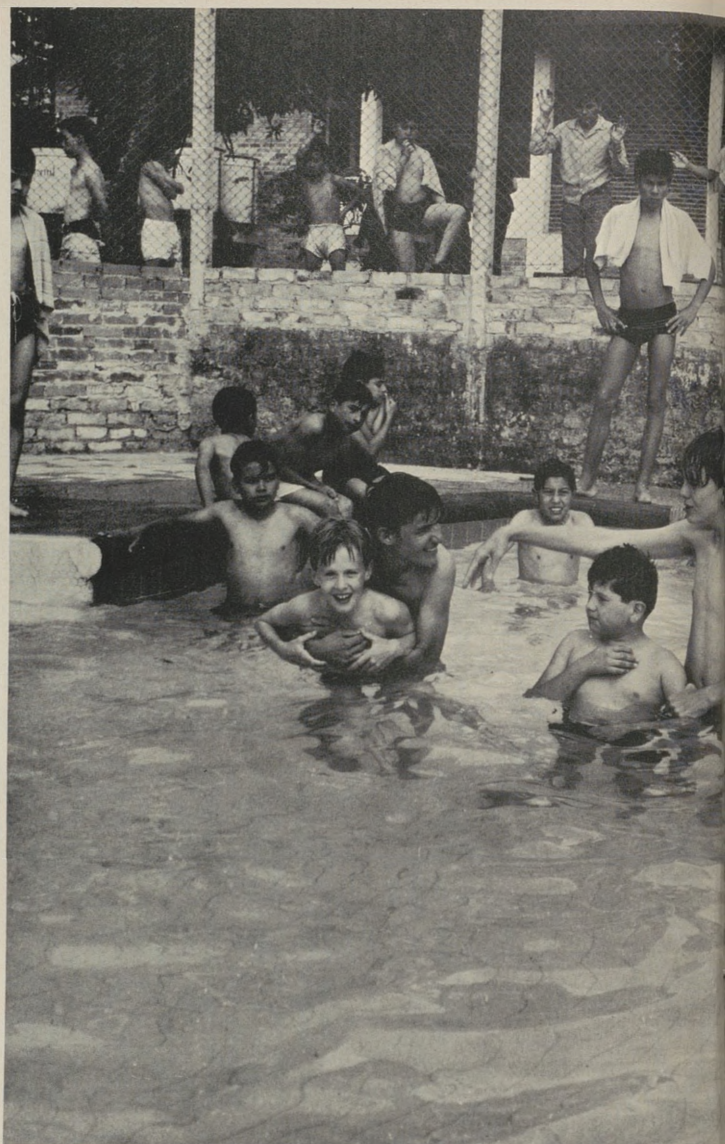
"I had attended other camps that had more conveniences," commented 13-year-old Oscar, who was one of the campers, "but I liked this camp better. It was better because of new friends made, the companionship, the sacrifice to get water."

Added Antonio, another camper who was converted during the outing, "I felt very close to the Lord in these days."



At Camp Glorieta in Colombia RA boy reads Bible during devotional period.

Camp Glorieta's swimming pool.



COLOMBIA'S GLORIETA

GLORIETA encampment, one of Baptists' regional camps in Colombia, is situated about an hour's drive down the mountain from Bogotá, the capital city. At about 5,000 feet, the camp is considerably warmer than Bogotá, which is more than 8,500 feet high.

The property was purchased by Missionary Henry W. Schweinsberg (who formerly served in Colombia and is now stationed in Spain) from Presbyterians several years ago. Bap-



Domino game absorbs students attending a retreat.



Two RA boys work together on steps during camp.

tists, with the aid of gifts from Southern Baptists through the Mission, have constructed a chapel with adjoining dormitory and kitchen-dining room, and an additional dormitory. Facilities now will accommodate up to 125 campers.

The English Baptist Chapel in Bogotá built a swimming pool in 1968 that has enhanced the use of the camp. The chapel also enlarged the camp dining room and added a recreation room above it.

Glorieta is used for RA, GA, YWA, and WMS camps, for university student camps and retreats, and for national meetings occasionally. Missionaries, pastors, and Christians of other denominations use the camp during the off season. A committee made up of two nationals and two missionaries administer the campgrounds.

Baptists in Colombia have two other campsites, one in the mountains outside of Cali, the other on

the coast in Barranquilla. Changing tides have altered the one in Barranquilla, however, so that the beach area is no longer cleaned by the surf, but is left stagnant.

The photos on these pages, made by Missionary Loren C. Turnage, portray something of the beauty and use of the Glorieta encampment.



—Joan (Mrs. J. Thomas) Norman
missionary to Colombia

The camp program of Baptists in Venezuela has touched the lives of young and old alike. One such individual is Michel Eustache, a young Baptist leader. He has been a high school physical education instructor in Caracas, Venezuela, four years, and, since the opening of the Baptist Theological Institute of Venezuela last September, he is also serving as professor of physical education there. He is president of the camp committee of the National Baptist Convention.

The camp property in Venezuela was purchased in 1963 at La Guásima, a little pueblo in a hilly section near Valencia. Missionary C. R. (Buck) Smith, who has been camp administrator four years, reports that improvement of the facilities has been carried on year by year. A large swimming pool was completed in 1970.

In the interview that follows, Smith talks with Eustache about the effect of the camping program on this one young Venezuelan.

C. R. Smith: Michel, I understand that sports has been a great influence in your life.

Michel Eustache: Since I was very small I felt attracted to sports. In reality, sports was my whole existence. I have participated in many different sports and in lots of competition and contests on national and university level. Perhaps for this reason I never felt interested in attending camps organized by the young people in our Baptist convention. What could be more interesting than sports?

Smith: What was your first experience at a Baptist camp when you finally did attend?

A Sportsman Chooses Camp

Eustache: Let me tell the background. I was educated in a Christian family. My parents have always felt the desire to work for the Lord. But in my childhood and young manhood, in spite of the fact that I always attended Sunday School and activities of our church, I never felt a call from God to consecrate my life to him. I was more concerned about sports and other things. In spite of the numerous invitations I received to join the young people in camps, I was never interested.

In 1965 I attended the National Baptist Convention in Valle de La Pascua, where the "New Life in Christ" campaign was inaugurated. On that night I felt God was calling me to dedicate myself to his service. After the service I accepted an invitation to attend a camp in Valencia following the convention.

But deep inside I didn't think it



would be a very interesting experience. I accepted on the condition that if I didn't like it after a day or two, I would return home. Nevertheless, God permitted me to enjoy this beneficial experience. The fellowship with other young people, the sports and recreational activities, the conferences, the testimonies, the talent and fun hour each night, the messages of the preachers—all had much influence on my life.

I really came to feel that the Christian life of a young person could be happy, joyous, interesting. For this reason, I felt the greatest desire to turn myself over to God. Since that time when I attended my first camp and was so greatly impressed at seeing the lives of the Christian young people there, I have always worked in the camp program.

Smith: Have you seen a growth in interest and participation?

Eustache: Yes. I remember well that in 1967 we had about 120 in our youth camp. For the past two years we have had more than 200, and nearing 300. We really aren't prepared to take care of so many who want to participate—and these are just the young people. Now we also have camps for other age groups at other times.

Smith: Do you think the camps help to combat the influence of materialism among young people?

Eustache: Very much. So many of our young people today are influ-

Camp ended, youth board bus for trip home.





enced by materialism and unbelief. For the most part we are not going to find these youth in our churches. They just don't go. We'll find them in high schools, in universities, in sports, in concert halls, in the places of entertainment.

Our camps are a good attraction for these young people. Always among those attending are some who are not Christians—some have come mainly for sports, others just for the entertaining dramas and talent shows or to be with other young people. We can take advantage of these occasions to interest

them in spiritual matters, to share our lives with them, and to present Jesus Christ, the only one who can save.

One older woman has said there is nothing on earth she can compare with the joy she feels when she attends a camp. She declared that the days she has spent at camp could only be surpassed by the glory she'll have when she reaches heaven.

Smith: How important do you consider camps?

Eustache: As I've already related, my interest in competitive sports had always taken priority, but my highest aspiration was to take part in international competition. In 1966 I had this opportunity. I was in training with the team from my institute to make a tour of Trinidad and Tobago. Not only was it an opportunity to know these neighboring countries but to compete with sportsmen outside my own country.

However, a camp was being planned for that same week—the first camp ever for university students. I had to choose. On one hand was my goal as a sportsman. On the other hand was my duty to be present as director of sports for the camp. I never feel sadness or remorse for choosing what I feel is the best path. In spite of the criticism by many teammates and by my manager, it has never been anything more than satisfaction to prefer to minister for the Lord and in young people's work.

Smith: What influence has camp had upon the lives of Baptist young people in Venezuela?

Eustache: This is a week when they can be with young people from different churches and regions throughout the country, to share ideas with others who may be working in the cities, in the capital, or in the smaller pueblos. They can exchange opinions and testimonies, attend conferences, and hear messages especially directed to young people or to whatever age group happens to be at the camp. It takes place in an atmosphere that is attractive to almost everyone. Campers can leave better prepared in many ways. I know many who have made their professions of faith at camp. Others have felt the need to consecrate their lives, and others to prepare to serve as pastors.

The influence is not only for the young people but for children and adults, for we now have camps for pastors, courses for leaders, for RA, GA, YWA, university students, etc. I believe that the pastors and members of our convention churches and organizations more and more are realizing what a week at camp can mean, that it can exercise an influence in the lives of those who attend.

Every year the camps are acquiring more importance. We see the need now for regional camps and better planned activities to reach as many individuals as possible. 

A Very Important Camp

Sixteen students were enrolled when the Baptist Theological Institute of Venezuela was inaugurated in September 1970. One of them, Boanerges D'Armas Gómez, was enrolled principally because of a program presented at a youth camp. This is his account.

Ever since I was small I have wanted to be in the navy, and though I was a Christian, I never wanted to do anything else. Last summer I went to the youth camp in Valencia. In one part of the program, Roy L. Lyon [a missionary and president of the institute] spoke about the opening of the theological institute. I became very interested.

After returning home I continued thinking about the institute, but did not have the papers necessary to enrol. I began praying that somehow God would work it out if it was his will. That same week an application arrived. The petition was received just in time, and I was approved to study.

I knew that God had called me, but I didn't know how to preach. The first time I had opportunity to preach was in Portuguesa state. Four persons accepted Christ. Now I have preached 13 times and have seen 13 persons accept Christ. I have been thrilled because God has shown me through the faces of these people that he can use me and has called me.

I believe camps are very important. One was for me. I only had the privilege of attending one time. For me, it was the time that God spoke to me.



Teams gather for baseball at camp.



THE AFRICAN sun burned its last rays into the western sky behind the high hill. Long shadows swept across the small gathering of students in the open-air worship service. One student strummed his guitar to the tune of a familiar chorus. Harmonic voices blended softly together as 40 students lifted a song of joy and praise to the Lord.

The song echoed across the valley, and for a moment silence prevailed. One could feel the presence of God. Another student walked to the stone pulpit and read from God's Word. His message was simple, but it spoke to the hearts of his listeners. Several of the students were visibly moved.

Such an experience is repeated several times each year at the Baptist Camp, Gwelo, Rhodesia. Only the setting changes and the characters are different as God speaks to men, women, and young people.

"The camp is one of my special places," commented Thompson Tiribabi, general secretary of the Baptist Convention of Rhodesia. "Here I have seen God working in the lives of many people."

God has touched many lives during the camp's existence. Many persons have been drawn closer to him because of the camp.

One night, for example, 15 or 16 young people of a congregation of fewer than 125 persons responded to the preacher's invitation to give themselves totally to God and to seek his will for their lives.

The Baptist camp is the outgrowth of the vision and planning of W. David Lockard, former missionary in Rhodesia and now director of missionary orientation for the Foreign Mission Board. With foresight in planning, he spent long hours in developing the campsite, supervising the clearing of dense undergrowth and the construction of buildings. The task required several years of continual labor and much patience.

The first buildings were simple. One of the earliest was only a shelter—campers assembled for meetings at one end, cooked at the other, and ate in the center.

Today comfortable, thatch-roofed rest houses, sitting among the gran-



James Walker (right) reviews plans for rest hut at Baptist Camp in Rhodesia.

A PLACE TO BUILD CHARACTER

By James C. Walker

ite hills and musasa trees, blend with the natural beauty of the surrounding countryside. These houses have long since replaced crowded dormitories as the major sleeping accommodations.

The early multi-purpose shelter has become a serviceable dining room, with a kitchen wing added to provide facilities for serving 125 hungry campers at a time.

Meetings are now held in the spacious and comfortable tabernacle, with a seating capacity of 350. Smaller groups can use the new Dotson-Nyathi Conference Hall, dedicated in May 1969 to honor two pioneer Baptists in Rhodesia. The late Joseph Nyathi was the first African Baptist pastor in Rhodesia. Missionary Clyde J. Dotson, still serving in Rhodesia, was the first Southern Baptist missionary in the country.

From 1968 to 1970 the annual attendance at the camp exceeded 1,300. This included various camping groups and committees of the Baptist Convention of Rhodesia and the Baptist Mission. The camp is also available to other evangelical Christian groups when their gatherings do not conflict with regularly scheduled meetings.

The largest group in the past three years was the 1969 Girls' Auxiliary Convention, with the Woman's Missionary Union convention

in the same year a close second. The GA convention attendance was 348; this can be crowded, since the camp has only 250 beds.

In the past the camp has been primarily used for business and planning meetings. Another use has been for leadership training. During the past three years meetings have resulted in further training of pastors and lay leaders. Leadership workshops have been held by GA, WMU, RA, and Little Helpers (Sunbeams).

More recently a Sunday School literature workshop stimulated the thinking of nationals and missionaries toward national writers and the improvement of the Sunday School literature program.

The literature workshop "helped us see we must train our people to write," declared one pastor. "They know the customs and what the people do not like. The people will learn more from us than from those from outside. They [missionaries] can write, yes, but they do not know some of our customs."

John Mabuku, head teacher at one of the Baptist day schools, was converted at one of the annual Convention meetings.

"I remember the message preached by Brother Chigede, said Mabuku. "That was in 1965. The message made me realize my need for repentance, and I confessed Christ

The author has been a missionary since 1962, serving in Malawi 1962-64 and in Rhodesia since 1964. His duties have included being camp manager since 1967.



Young people take part in vesper service during annual youth conference at camp in Rhodesia.

as my Saviour," he related.

Mabuku today is a lay preacher. At his village in Que Que Reserve, 12 miles from the school where he teaches, a small congregation has grown. In March 1971 this group formed Mutengwa Baptist Church and dedicated their church building, a small, mud-walled, thatched-roofed structure.

Obviously the camp has played a direct part in the extension of the gospel through the conversion of this one man at just one of the meetings.

One RA counselor related an experience from a RA convention of several years ago. The boys "were taught how they could be of service in their church," he recalled. "I remember how one boy from Bulawayo came to me later and said, 'We thought only adults were the ones to be active in the church. We did not know that boys like us could also help.'

"At this meeting about 70 boys made professions of faith."

One recent addition to the camping program—the pastors' institute

—came in cooperation with the African Baptist Theological Seminary at Gwelo. During the week-long refresher course, pastors come together to study and discuss problems they face in their churches.

Ishmael Tuwe, pastor of Seminary Baptist Church, told how one institute helped him reevaluate his thinking on some of the customs of his people and past teachings of the Baptist Mission and other mission groups.

"One special idea I got from the institute was about polygamists," said Tuwe. "In the past we ignored them, but I was helped to see that these people need to be saved, too."

This is a major problem in practically all churches in Rhodesia. But through the camp, men can gather to discuss such difficulties. An answer is not always reached, but various points of view are expressed. These help leaders to hear a sampling of opinions.

Pastor Tuwe spoke of another problem, one involving the use of African musical instruments in wor-

ship services. Many of the instruments are dedicated to spirit worship.

"At one meeting we discussed African instruments," Tuwe continued. "Some of them are used for bad things by the people. We realized these things can be dedicated and used for praising the Lord. It depends on how they are used."

Through the years the camp has been utilized to mold lives and to help people consider problems they might think too weighty for them alone. The camp is shaping lives in Rhodesia for Christ and will continue as long as it is used for its original purpose: To train and develop people in Christian character and leadership.

Camping in Rhodesia has not reached its fullest potential. There are many new avenues to explore and new ideas to be tried. Camping can never realize its potential impact in Rhodesia until dedicated full-time workers can devote their lives to the development of the camp and a Christ-centered camping program.





Sign marks entrance to Lingtou Assembly grounds.



Chinese choirs hold open-air practice at Lingtou.

Meeting at Lingtou

By Patsy Hammett

A QUESTIONNAIRE was distributed to Chinese pastors and their wives and missionaries at a recent prayer retreat and Bible study at the Lingtou Baptist Assembly grounds near Taipei, Taiwan.

"What do you think of having our meeting at the Baptist assembly grounds?" it asked.

The answers were overwhelmingly in the affirmative: "We don't want to go home!"

Wang I-chuen, general manager of the assembly grounds, laughed as he reported this to me. I smiled and reflected that it was good he still could laugh, because he had been so busy hosting 12 retreats and conferences in 11 weeks, with seven more to go by Easter. The regular Baptist conferences would follow in July and August.

Summer conference work was one of the earliest approaches to Baptist work in Taiwan. The first conference was held at Yang Ming Shan, near Taipei, in 1950.

Then the present conference grounds were purchased—unimproved rice paddies and fruit or-

chards—and a tent was put up for a meeting tabernacle. The first youth conference was held there in August 1952.

Present facilities were constructed, at the rate of about one building a year, under leadership of Miss Martha Franks, a missionary, assisted by another missionary, Miss Olive Lawton, and others. Funds contributed by Southern Baptists made construction possible. Now Lingtou Baptist Assembly grounds are among the most adequately equipped of any conference site in Taiwan.

"The work of the Mission is projected on a purpose of establishing New Testament churches who are strong enough to reproduce themselves," stated the report of the Baptist Mission's long-range planning committee in 1967. "Obviously, the membership of a New Testament church is composed of members who are born-again Christian witnesses. The purpose of our conferences is closely related to this goal."

The report then listed five aims of the Baptist conferences:

—Encourage deepening of spiritual life, both of individual Christians,

and consequently of the churches from which they come.

—Give practical training for effective Christian witness and thus periodically stress this phase of a church's organizational life.

—Provide inspiration and incentive for active Christian witnessing both through Christian life and personal work.

—Offer a necessary amount of unity in point of view and approach to work among Baptist churches.

—Develop a sense of fellowship among members of various churches, a fellowship that forms the spiritual basis for the organizational structure of Taiwan Baptist Convention.

Value of the summer conferences "cannot be easily measured, as it is a type of value that produces fruit in the character of individual Christians and in the strength of the individual churches," continued the report.

"Numerous are the testimonies of church members who have been drawn closer to the Lord, who have experienced a call for Christian service, or who have been inspired to more productive Christian living."

The author, Mrs. J. Hunter Hammett, and her husband were appointed missionaries to Taiwan in 1959. They have been resident missionaries at the assembly grounds since 1967.

‘WHY CAN’T WE STAY?’



Martha Garway, 16, a student, proved valuable as a counselor.

By Billie Scaggs

WHY can't we stay until Saturday?" asked several bright-eyed Liberian lasses at their first GA camp at Nimba, Liberia. It was an encouraging question near the close of a busy camp.

We had arrived to find the two block buildings seemingly in good condition and were overjoyed to discover that there were sinks and running water. But our joy was short-lived, since the water was only in the pipes and the supply was quickly exhausted. But later in the day water was turned on, and there was an ample supply from the one outside spigot.

Everyone spent the first morning clearing cobwebs and wasp nests and sweeping the floors. With the help of the girls the buildings were soon ready for us to move in the mats, clothes, and cooking equipment.

The girls brought straw mats and spread them out in two of the rooms. We missionaries slept in an adjoining room on two pieces of foam rubber—surprisingly comfortable—used for mattresses.

Our rooms were completely air-conditioned—there are no doors or screens. The climate at Nimba is pleasant and fresh air came in in abundance. So did the rain.

Since we had no gas or electricity, we cooked over open fires in large kettles. Some of the girls were old hands at wood chopping. And anyone could tell that Miss Margaret Fairburn, missionary with eight years' experience in women's work in Liberia, was not new at this.

Each girl brought her own dish, cup, and spoon, and had the responsibility of washing them after each meal. The girls also helped with cooking. Scaling and cleaning the fish was done with apparent ease, since they learn how to cook at an early age. The choicest piece of fish, it seemed, was the head—the eyes staring at the diner as the head lay on a huge mound of rice.

The cement front porch served as dining hall, and our laps made good tables. However, it does require a certain amount of skill to be able to follow the custom of eating fish with a spoon.

All 24 girls were from Mt. Nimba Baptist Church, where Earl Williams is pastor. Miss Fairburn was in charge of the camp, assisted by Mrs. Williams. Mrs. Christena Donath, a former missionary who is now a volunteer worker (see March issue, page 32), taught the Beatitudes, using a flannelgraph. I taught the miracles of Christ.

Most valuable camp counselor was Martha Garway, a 16-year-old

student at Ricks Institute. She had been counselor all four weeks of GA camp at the Woman's Missionary Union camp at Paynesville, and then accompanied us to Nimba, using almost all of her vacation time. She was always "Johnny-on-the-spot" when any of the faculty or girls needed her help. She gave untiringly of her energy when the girls needed anyone with whom to pray or play.

In the afternoon the girls enjoyed walking a mile or so to the river for a swim. Kickball seemed the favorite game. Just before dark the GAs, ages nine to sixteen, entertained adults with stories and songs in their tribal dialect.

Night comes early in the tropics, so bedtime was 8:00 P.M. On the last night two gas lanterns were used to extend the "fun-time."

Then came the question, "Why can't we stay until Saturday?" We missionaries did not tell the girls that we were not exactly first-rate campers in all situations and had decided to stay only three days to see if all could "take it."

And we had also wondered if there would be enough interest among the girls to have a camp. We should have known that Liberian youngsters, like those everywhere, are always eager for new experiences.

The author began her missionary service in Liberia in 1970.

Looking toward Tomorrow

By Sue Austin Wilson

THE FRAGRANCE of strong, sweet, black coffee, frying beans or eggs, tomatoes, sweet peppers, and onions fills the air. It is almost breakfast time at a Honduran Baptist camp or retreat. These, or similar foods, along with tortillas prepared in a nearby home in the wee hours of morning, will be served.

As in camps everywhere, morning noises break the silence. Campers awaiting their turn to shave or shower engage in conversations in rapid Spanish. Here and there groups sing hymns or **coritos** (choruses). Those responsible for the day's program busily make a last-minute check of preparation.

The setting might be Camp Bagope (from **Bautistas gozando pescando**, meaning "Baptists enjoying fishing"), on the shores of beautiful Lake Yojoa in northwestern Honduras. This camp, built by the Honduras Baptist Mission, is used for annual Mission meeting. Among the tall trees along the lakeshore, one leaves everyday problems behind and meditates among the beauty of God's creation.

Or the location might be the Honduran Baptist Theological Institute, located in the quiet countryside just outside Tegucigalpa. Or the scene might shift to borrowed facilities at Goascoran, on the El Salvador border in southern Honduras.

Camping in Honduras has not developed on a large scale for varied reasons, including limited facilities, poor roads, travel expense, and lack of economic resources. The campsites can accommodate only about 50 persons comfortably.

In travel, however, much progress has been made in the past five years in decreasing the time and distance involved in travel. A new portion of highway built through a valley and a vast road project cut through solid rock mountains have eliminated an area of mountain switchbacks on one route.

The author, Mrs. Ralph A. Wilson, was appointed a missionary to Honduras in 1966.

In order to accommodate more persons and to lessen travel expense, three laymen's retreats were held in 1970—for the north coast at Camp Bagope, for the central area at the theological institute, and for the south coast at Goascoran.

Missionaries and national Baptist leaders utilized camps and retreats as opportunities to train church members in Bible study, personal evangelism, music, and other areas. Many who attended are young Christians, eagerly seeking to learn more about the Bible and how to share their newfound faith.

The enthusiasm of some young Christians is inspiring. One layman who cannot read preaches frequently, citing Scripture passages accurately from memory. He is also active in Scripture distribution, taking care to see that those who receive the portions will use them.

Representatives of the Bible Societies in Latin America are gracious in offering their services for conventions, retreats, or other gatherings. At one retreat a representative taught the group how to serve as colporteurs of Bibles, tracts, and other materials. Participants then spent an afternoon visiting homes to sell Bibles and other publications.

Camp Bagope was also the scene for two retreats for pastors, institute students, and missionaries. Emphasis was put on prayer and Bible study. This has been encouraging for pastors of young, struggling congregations, many of whom live miles from any other Baptist pastor or church.

Young people from all parts of Honduras gathered at Camp Bagope over the **Quince de Septiembre** (15th of September, or Central American Independence Day weekend). "I was very happy as I felt the companionship at the retreat," said one young woman who is the only Christian in her family. "I met many new Christian friends."

Holidays must be utilized for retreats, since the school vacation period is November through January, which is also the time for convention meeting, Christmas activities in churches, and Vacation Bible School.

In 1970, during the 15th of September vacation a three-day GA camp was held at the theological institute. It was only the second GA camp in the history of the Honduras Baptist Convention, the other having been several years earlier.

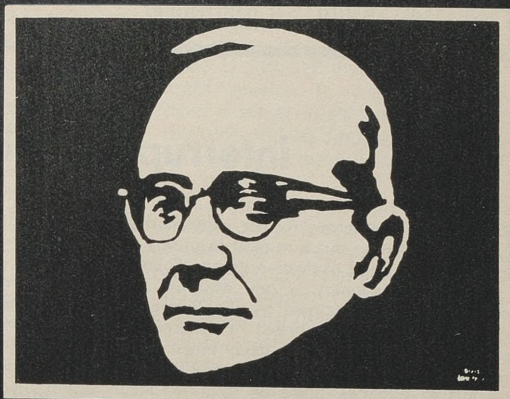
During the Columbus Day vacation, RAs discovered new Bible truths, made new friends, and enjoyed recreation at Camp Bagope.

Camp planning is hard work and at times costly. But the future will reveal what camps and retreats have contributed to Baptist work in Honduras—pastors and missionaries who have been inspired to work harder, laymen who have become active lay preachers and soul winners, and young people and boys and girls who will become the lay leaders and pastors of tomorrow.



RELYING ON THE HOLY SPIRIT

By Baker J. Cauthen



PEOPLE who attend an appointment service for new missionaries are impressed by the testimonies of appointees that God has called them by his Holy Spirit. Many tell of years of preparation during which they have tested the genuineness of their convictions. Others approach appointment with recent experience of God's calling.

Many are surprised by the direction their lives have taken but rejoice in assurance of God's will.

God's calling to his service is a reality. The work of his Holy Spirit brings about an understanding of God's purpose. When people become willing to do what God desires, they find God's will for their lives. Missionaries are not people seeking a job. They are people responding to what they believe to be the calling of God.

The leadership of the Holy Spirit becomes a basic reality to those who follow through on their convictions.

Sometimes God makes his leadership known by closing doors. We read in the experience of Paul that he went through the region of Phrygia and Galatia, "having been forbidden by the Holy Spirit to speak the word in Asia." We further read that they attempted to go into Bithynia, "but the spirit of Jesus did not allow them" (Acts 16:6-7 RSV).

We sometimes say to missionaries that God prepares us to go west by making us first commit ourselves to go east. He takes the dedication in the hearts of those who respond to him and uses it as he may direct. The lordship of our Master is absolute. He has complete sovereignty in our lives and directs us according to his will.

People who experience years of missionary service cherish the truth of the guidance of the Holy Spirit. In matters

great or small, it becomes a constant reality.

Missionary service plunges people into situations where they would be utterly frustrated without the enlightening work of the Holy Spirit. They must communicate in a language that is not their own, adjust to cultures that are strange to them, serve as foreigners in a nation in which they are guests, try to express the love of God to people who may not have acquaintance with even the rudiments of the biblical message.

Missionaries are surrounded by human need far beyond resources. They would be completely baffled if they did not have access to the work of the Holy Spirit. They ask the Lord to show them what to do and how to do it.

One of the precious passages a missionary comes to love is James 1:5-6—"If any of you lacks wisdom, let him ask God, who gives to all men generously and without reproaching, and it will be given him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind" (RSV).

The Foreign Mission Board sends people into 76 countries with assurance that in the fields of their labor they can look to the Lord of the harvest who will enlighten them and show them how to proceed.

This enlightenment is experienced individually and by groups. That is why missionaries work together. They do not act simply as separate units. They pray together, counsel together, and make recommendations to the Foreign Mission Board out of their convictions about what should be done.

Amid the many complexities of the world scene, God leads in varieties of ways. There needs to be much flexibility

in the missionary task. Paul talked about becoming all things to all men that by all means he might win some. Missionaries ask God to show them pathways of witness and service that will be most fruitful to the ones they serve.

The Holy Spirit enables people to do what must be done. He gives power, stability, persistence, and strength. His work in the hearts of those who need to know God brings conviction of sin, of righteousness, and of judgment. When preaching of the Word is in the power of the Holy Spirit, people are brought to a real encounter with Jesus Christ.

When one talks with Christians of many lands, he discovers that the Holy Spirit produces the same experience in the hearts of believers everywhere. They experience forgiveness of sin, renewal of life, and acceptance with God.

The missionary becomes convinced that whatever good comes out of his service is really the work of the Holy Spirit of God rather than anything that he, himself, does. He listens to God and seeks to obey what God tells him. He discovers in this process that God does his work through his Word and through the outreach of Christian love.

Missionaries dare to go into all kinds of circumstances because of the assurance of the presence of Jesus Christ. He said, "Lo, I am with you always, to the close of the age." This is firmly believed and acted upon. The presence of the Lord Jesus brings comfort, peace, quiet, and stability. The Lord is present through his Holy Spirit in our hearts.

In the work of missions, the Holy Spirit is a firm reality. May God grant that we shall increasingly yield ourselves to him so that God's way may be known throughout the world.

Interrupted Missionary Careers

IN USING the term "former missionaries" we refer to people who have much to offer in raising the level of missionary concern and dedication among Southern Baptists.

A former missionary is one who has gone to another country under appointment by the Foreign Mission Board and who has either completed or otherwise terminated the assignment. This definition is likely to get reaction from individuals who come under its classification, particularly from emeritus missionaries. Some of them repeatedly affirm that they are still missionaries, that only their careers have been interrupted by an age limitation for service overseas. At times there is pathos in these expressions. One can sense the deep longing to be more fully involved with the current scene.

Those who have not reached retirement age may also remonstrate in a similar way. Their careers as missionaries have been terminated for a wide variety of reasons, and they have reestablished themselves in a statewide setting, usually with great disappointment.

In most cases the former missionary is no less committed to missions than when he was fully engaged in an overseas assignment and ministry. Occasionally an interested Southern Baptist writes to the Foreign Mission Board asking why the number of former missionaries is growing. The question seems to arise when a person has recently met several persons who have resigned from Foreign Mission Board appointment. It then seems to him that there is a large increase in the number of such persons.

The truth is that the percentage of resignations has remained almost constant for many years. By the statistics that show averages we can provide fairly accurate predictions as to how many persons will resign from missionary appointment. The level fluctuates but slightly above and below the 3 percent level.

When there were only 700 foreign missionaries representing Southern Baptists the 3 percent average for resignations resulted in a number considerably smaller than the total of 3 percent of today's approximately 2,500 foreign missionaries. As the total number of foreign missionaries grows larger, the number of resignations also increases, although the percentage remains constant.

Psychological hazards sometimes trouble the missionary person who has resigned. The problem often exists not so much in his thinking as in what others might be thinking. Sometimes he is asked, "Why would God lead you to be a missionary and then allow your career to be cut short?" And there are a few questions that reflect possible doubts about his understanding of the missionary calling or about his original motivation in seeking Board appointment. Some of these questions he has asked himself, often in the agony of disappointment over conditions that required resignation.

We can be sure, in most cases, that the missionary who has resigned did so only after much reckoning with the harsh realities of circumstance. There are many unanswered, if not unanswerable, questions in the minds of most missionaries who have resigned. Their sense of calling and motivation for witness and service has not abated but has been redirected for a continued life of service in Christ's kingdom.

Most of the reasons behind the resignations of foreign missionaries are connected with problems of health. A few of them indicate difficulties in adjustment to physical circumstances or to the human relationships required on a mission field. This should come as no surprise to anyone. A person is not removed from his classification as a human being, either physically or psychologically, when he becomes a missionary of the gospel of Jesus Christ. His position or his standing is too often idealized beyond reason in the minds of some people.

But sometimes the circumstances that force termination of a missionary career are unrelated to matters of personal adjustment on or off the field. Missionary families have had to come home because one member of the family has been stricken and cannot survive under the living conditions on a mission field. And whenever a missionary wife or husband develops an acute or chronic health condition, two missionaries are lost to the cause, not just the one who is ill.

Former missionaries now fill many places of strategic responsibility in Southern Baptist life. Some are pastors; others hold responsible denominational positions; others are established in various vocational pursuits. Almost to the man they are striving to fulfil the Lord's will for their lives. The fact that they have been foreign missionaries enhances their potential for usefulness in this country, rather than detracting. Their presence among us affords everyone a potential blessing.

It is true that they may not have as much time as missionaries on furlough to assist in projects of intensified missions education, but they can be counted on for much valuable help. Perhaps they have been overlooked on many occasions or underestimated for what they have to offer the cause that has been most dear to their hearts. Former missionaries are assets, not liabilities. We share their regrets and longings for the opportunities to which they were once committed, but we also thank God for the time he was able to use them in foreign lands and for what they mean now under his leadership.

12th Congress

MANY are the lands where Baptist bodies of believers exist. Each is making its own unique contribution, reflecting what Christ has done and is doing within different cultural settings. This is the fabric of the Baptist World Alliance. We Southern Baptists should know who our fellow Baptists are, where they are, and how we are related to them through the BWA. In numerous countries where Southern Baptists missionaries have served, vigorous conventions have emerged and are now dynamic parts of this worldwide fellowship.

A compact and ready source for this kind of awareness is the report of the 12th Congress held by the BWA last July in Tokyo. It is a single volume published under the title of the Congress theme, "Reconciliation through Christ." It is a book that should be on the church library reference shelf.

At last report only a few more than a thousand copies were left. Send all orders to Baptist World Alliance, 1628 16th Street, N.W., Washington, D.C. 20009. The cost \$5.00.

This article by the editor appeared originally in *Royal Service*, April 1969, and was reprinted in *The Commission*, July 1969. We present it again, statistically updated, because of continued timeliness.

LETTERS

Letters to the editor with comments or criticism about this magazine or its contents are welcome.

Just finished *THE COMMISSION* [April] featuring music. Excellent! I think this kind of issue that deals with a specific ministry has perhaps a more lasting value as resource material than do other type presentations.

Bob E. Adams
Cali, Colombia

The recent special issues of *THE COMMISSION* have been most stimulating. The in-depth coverage of such subjects as music missions, medical missions, and now the printed page will give a real understanding of these enterprises on the foreign field.

Certainly missionaries feel great satisfaction in seeing this type of coverage. On the mission field we have seen the effectiveness of music in drawing people to Christ and also the many people that have been converted and strengthened through the use of the printed page. I believe Southern Baptists will rejoice in knowing they have a part in this type of ministry.

Let me add my congratulations to you on the award given by the Associated Church Press for the use of photography in a mission magazine.

A. Clark Scanlon
Abilene, Texas

I happened to remove one of the letters from Miss Lottie Moon from the glass frame recently and looked on the back of the letter, dated February 27, 1874, and found her name and address in her own handwriting:

Miss Lottie Moon
Via Chefoo
San Francisco China

This seems to prove that her name was Lottie Moon at this time, and the *i* was added later.

I also found a letter from one of her former pupils, who referred to her as Miss Lottie Moon. Her former pupil also told of her visit to Cartersville with Miss Moon, probably in 1877 while she was in the United States with her sister. She may have come back to Cartersville on her way back to China.

Margie Black
Cartersville, Georgia

[In] the May issue . . . I came across the letter from the reader in Mobile who deplored the cover of some issues of *THE COMMISSION*. I think that a departure from the expected cover is good.

The reader stated that she felt like throwing the magazine into the gutter, because of the cover. I disagree . . . I think the covers are very creative. And a cover like the ones she described could cause someone who didn't know what the magazine was to read it to find out. And their reading it might create in them a concern for missions.

The reader also stated that if they were designing these covers to appeal to young

people they were wasting their time, for only adults read it.

I am a young person, and I know several young people who are regular readers of *THE COMMISSION*.

I really enjoy your magazine. Keep up the good work.

Donald W. Hagler
Ariton, Alabama

In reference to the letter . . . in May . . . I am 26 years old (and I do not consider myself as decrepit), and I have been reading *THE COMMISSION* since I was ten years of age. I first started reading it when I was a member of Girls' Auxiliary, and I still read it and enjoy it very much.

As for the covers—hallelujah! I love all the changes, in size, more color—everything about all the new literature from the SBC Convention press.

Patti Craft
Ashland, Kentucky

Whether or not a cover is meaningful or effective seems to be a matter of opinion. To me, *THE COMMISSION* covers are always (and even more so recently) interesting, and reflect a lot of thought and planning. They seem to give me just a glimpse of what I might find inside. For instance on [the May] cover I see all these jumbled letters and numbers, and I wanted to know what this was all about. So I quickly turned inside to read the articles. Maybe it wasn't "pretty" in the strictest sense of the word, but I like it. A beautiful scene or a smiling face on the cover wouldn't have meant a thing to me. . . . Maybe you could compromise and give some "intriguing" covers and some merely beautiful to look at. . . . I'll buy that.

Mrs. Dennis Schulz
Hartley, Texas

Thanks for a good magazine in every part, especially the color picture covers, Dr. Cauthen, and the missionary letters. Keep up the good work.

Evelyn Floyd
Fairmont, North Carolina

This is a protest from a 76-year-old subscriber about the covers of *THE COMMISSION*. I hope they are not mystifying to the younger generation.

The article on print media is excellent. Mrs. J. L. Gillespie
Brevard, North Carolina

I did so enjoy the article "The Bartender's Bible" [May]. We have a man in our church who was also in this condition. Thank the Lord he was saved and is now witnessing everywhere he can for God. I will show this to our member and feel it will encourage him as it did me.

D. L. Turner
Slaughter, Louisiana

I appreciate your magazine very much. The information about our work for Christ overseas is very uplifting to me. I thank God for the Bible Way course developed in Africa.

Cliff Rawley
Eudora, Kansas

Graduates Advised

Six graduates of Thailand Baptist Theological Seminary, Bangkok, were challenged by a commencement speaker to free themselves from a westernized concept of the ministry and to find an Asian way of expressing the missionary role of the church.

"Laymen are the front-line troops in the contest with the world, said U Kyaw Than, secretary of the East Asia Christian Conference and a Burmese Baptist, "and the minister becomes the servant to prepare the whole congregation to minister wherever they are. This is the only way we are going to win Asia."

Missionary J. Glenn Morris, seminary president, presented diplomas to five men and one woman, already engaged in various key ministries.

Buildings Dedicated

The first two buildings constructed for Baptist churches in Vietnam have been dedicated, one in Saigon and another at Ba Ngoi, near Camranh. Remodeled residences, rented buildings, or members' homes serve as meeting places for other churches and chapels in Vietnam.

After ten years of waiting for government recognition and working out details, the Vietnam Baptist Mission (organization of missionaries) has purchased property and facilities for Mission offices. In addition to offices, present housing on the property has been remodeled to provide facilities for the Baptist publication and printing offices. Plans call for building more adequate facilities on the property.

In the past, high rents forced the missionaries into inadequate facilities and continual moves as property owners imposed annual rent increases.

Dental Clinic Opened

A new six-room dental clinic in Francistown, Botswana, is now being used by Charles L. Bellinger, missionary associate dentist there. He moved from rented quarters in April. The clinic includes offices for the dentist and receptionist, a laboratory, and two operating rooms. A June dedication was planned.

Dr. and Mrs. Bellinger arrived in Botswana early in 1970.

Guests

A DIFFERENT kind of missionary outreach is being pioneered at Calvary Baptist Church, an English-language congregation made up primarily of U.S. Air Force personnel at Misawa, Japan.

We have a burden to reach this slumbering giant, Japan, almost totally untouched yet by the gospel. We hit on the idea of bringing Japanese high school students from surrounding cities to our church and homes in Misawa for a four-day youth rally during their winter vacation from school.



Those who could speak English a little and wanted to practice English and live in an American home for a few days were invited. Nearly all of them were not Christians, and most were disinterested in or opposed to Christianity. During the visit they felt the warmth and love of Christian homes.

In addition, an aggressive all-day and all-evening program of evangelism was planned at the church. There were motion pictures, Bible study, music, recreation and fellowship sessions, and discussion in small groups.

A realization of the special darkness out of which these youths come is necessary for one to appreciate fully the impact the rally had upon them. Their timidity, fear, and hostilities melted away. A thrilling new discovery of hope for living and for eternity came to many of them. Japanese pastors from the area brought messages on the Christian life and how one becomes a Christian. In the discussion groups, doubts and questions were expressed and answered.

The results cannot yet be tallied. Several individuals professed faith in Christ at the closing service, but nearly all showed a deep interest and expressed a desire that we continue to teach them the Word of God. Plans are being made to begin regular weekly English classes in each city from which these young people came. Japanese Baptist churches are already planted in some of the places. Hopefully churches will also be planted in the other cities.

This chance to participate personally in foreign missions here on the mission field has been a blessing to church members. They are eager to do it again.

BILL P. EMANUEL
Aomori Ken, Japan

EPISTLES

*From Today's Apostles
Around the World*

A Modern Parable

A CERTAIN Southern Baptist missionary, in company with his wife and two children, went down from Oujda to Fes, in northern Morocco. It came to pass that the road on which they traveled grew smaller and rougher. Soon the little Morris station wagon fell into gumbo mud and could not be budged, either forward or backward.

And thus it was that the four, wounded in spirit, took the raiment from their feet and tramped forlornly around the car, looking for a way of escape. They weren't half dead, but they felt like it.

By chance a man with a flowing robe looked on the plight from afar, but did nothing. Likewise a shepherd lad observed with curiosity, but turned and ran away.

But a certain man came around the bend leading a donkey. He could speak a few words of Spanish, but he did more than speak. He pulled off his shoes and socks and got down in the mud with the missionary, his wife, and two children. He and the missionary pushed with all their might. The car, with a reluctant growl, tore free of the mud.

The missionary took money from his pocket and offered it to the Arab man, but he refused it and instead gave a coin worth twenty cents to the missionary boy. All he requested was to have the address of the family in Madrid so that if he ever got that far away from home, he'd at least know *somebody*.

We ask you not: "Who was a neighbor to the missionaries who fell among the mud?" It most certainly isn't the place, the race, or the financial circumstances that make a Good Samaritan. It is a heart that responds to a need.

INDY (Mrs. Charles W.) WHITTEN, *Madrid, Spain*



Taking Memories Home

"WE ARE a part of all that we have met," an English poet said. During the past two years I have met many people, seen many places, and done many things. These are all a very real part of me that cannot be left behind. As a missionary journeyman, I did not transcend life to live in Africa. Rather, I came to live it to the fullest, experiencing joys and sorrows and making alive my faith in Christ. These are parts of my existence.

Along with my suitcase, crate of curios, and other assorted collections, I will carry memories. As I sit in modern church buildings I will think of the little church where I attended my first African service—six poles with a thatch roof and banana-leaf pews. As I struggle with Greek and Hebrew I will recall my struggles with Swahili.

As I visit student groups I will think of "my" students in Bible classes and worship services, but most of all those who found their way to my door with problems or just in need of a friend. As I preach I will recall Tororo Girls' School and the times of worship and my first African sermon under a spreading mvule tree.

Memories will be a definite part of my life. But I cannot linger in memories. I must move on in the now. In my movings I will be reminded, and the brief reminders will bring a moment of joy to my living in the present. My aim cannot be to live in what has been. I must find meaning and purpose in Christ for the present.

So to Uganda, "the pearl of Africa," I bid farewell. You have become a part of me. Thank you for permitting me to be a part of you.

DAVID C. LONG, missionary journeyman (1969-71), Jinja, Uganda



'Tell It Again'

AS CHAPLAIN in the Baptist Hospital in Guadalajara, in the course of conversation with a new patient I was asked if I were a "father" (meaning *padre*, a priest in the Catholic Church).

"Yes, I am a father," I told the man, "but not that kind. I have two children." I explained that I was a Baptist chaplain. He continued to call me *padre*, but I knew he understood what I stood for.

He confessed that he was not a practicing Catholic, but said he was active in the Masonic organization. He added that he had been looking for meaning in life for many years. I told him that we cannot save ourselves and that the church cannot save us, for salvation is of Christ.

"This is what I have been waiting for, for many years," he declared. Then he spoke in English, for he spoke it well: "Tell it to me in English!"

I did as he asked, repeating the message of salvation. When I had finished, he asked, "Tell it again in Spanish."

After repeating the message of God's love the third time, I asked him to pray, and he accepted Christ.

One of the nurses who is a Baptist came into the room, and I suggested that he share what had happened.

"The chaplain has told me how to find Christ as my Saviour," he said to the nurse. "Now that I have believed in him, I have a new life."

When I returned later with a New Testament and other Christian literature for him to take home, he was lying on his bed studying a picture on the wall of the Shepherd and his sheep.

"I was just thinking," he said, "how wonderful this new life that I now have really is."

MICHAEL J. LEDBETTER
Guadalajara, Mexico

Caribbean Island Waits

ON LOCAL LEAVE our family toured the eastern coastal area of Venezuela. First we visited in Cumaná, the oldest city in the Americas. Then we caught a ferry to the island of Margarita, chief island of the state of Nueva Esparta.

On this historic island, where Columbus set foot August 15, 1498, we found a cordial group of people. A Baptist student who attends the university in Cumaná had told us of a small evangelical church on the island. We arrived on Sunday afternoon and began looking for the church.

Years ago, the story goes, a missionary with another mission board visited the island and helped form this little church—evangelical witness to the some 100,000 inhabitants. The church is now without a pastor, but a small group of laymen still hold services weekly.

One of these fine Christian men met our car as we drove up. Learning that I am a Baptist missionary, he said, "You preach and believe the same way we do. We've been praying that the Lord would send us a preacher for our service tonight, and you have come."

After the service people gathered around to express appreciation for our coming. One asked, "When can you come back?"

"I don't know," I had to answer. "It may be that we will never be able to return."

I was pleased to be able to add that the Venezuelan Baptist Mission in planning for the '70s has included Nueva Esparta on its list for the location of missionary personnel.

As yet, however, a couple has not been found for this assignment. The question remains, "Who will respond to this island in the Caribbean?"

RONELL L. OWENSBY
Guanare, Venezuela

The Best—Free!

IN THE BUSTLING city of Rio de Janeiro it is not unusual to be interrupted several times a day by door-to-door salesmen or beggars on the street. This can become a source of irritation on a busy day.

On such a day I answered a clap at the front gate to find a young man in white shirt, tie, and blue suit, with briefcase in one hand and something that looked like raffle tickets in the other. I immediately surmised that he was selling federal lottery tickets.

I explained that as a Christian I did not believe in the lottery. He quickly clarified that he was selling memberships in a merchandising plan. With the tickets members were eligible for discounts at a department store and a chance to win a house, car, or other prize on a local television program. At my refusal to buy, he brought out his best sales pitch: "But it's the best thing in your life, and it costs so little."

He looked somewhat bewildered when I replied, "I already have the best thing in life, and it's absolutely free. If you'll wait a moment, I'll give it to you." I could almost hear him thinking, "What kind of nut is this?" as I went back into the house.

Returning, I handed an attractively bound paperback book through the gate. "What's this?" he asked suspiciously.

"It's a copy of the New Testament," I explained, "with a key that will lead you to find the best thing in life."

"How much does it cost?" he inquired, still doubting.

"As I said before, it is a gift—absolutely free," I repeated.

At that moment all his sales training failed him, but his typical Brazilian courtesy prompted him to offer me the coupons as a gift. In my broken Portuguese I tried to explain why I could not accept.

He tucked the Bible into his briefcase and, promising to use the key to find the "best thing in life," walked away, looking puzzled.

Silently I prayed, "Lord, take the little gospel seed planted at my door and make it grow into a new life in Christ for that young man."

NANCY (Mrs. Laurence A.) WALKER
Rio de Janeiro, GB, Brazil



NEW

MISSIONARY PERSONNEL

Missionaries Appointed

May 1971



PHILIPPINES: **James E. (Jim) Castlen;** born: Owensboro, Ky., Feb. 10, 1944. Graduate: Berea College; New Orleans Baptist Theological Seminary (M.C.M.); attended Southwestern Baptist Theological Seminary. He has been music director or music and youth director for churches in Florida, Kentucky, Alabama, Louisiana, and Texas. He was minister of music and education at First Church, Bogalusa, La., 1968-70, and is now interim music and youth director at Handley Church, Ft. Worth, Tex. Expected type of service: music evangelism. **Shelby Sutherland Castlen;** born: Clintwood, Va., Aug. 10, 1946. Attended Berea College. She has worked as secretary, telephone company service representative, and teacher. Marriage: Aug. 28, 1966. Present address: 1801 W. Seminary Dr., Ft. Worth, Tex. 76115.



VENEZUELA: **William E. (Bill) Goff;** born: Wichita Falls, Tex., Sept. 26, 1939. Graduate: Hardin-Simmons University; Southwestern Seminary (B.D. and further study). He and Mrs. Goff were Home Mission Board summer missionaries in New York and Pennsylvania in 1963. He has worked as salesman and assistant manager for a shoe store in Texas. He has been pastor of three churches in Texas, since 1966 at Bethel Church, Eastland. Expected type of service: general evangelism. **Emilee Griffith Goff;** born: Abilene, Tex., Sept. 16, 1937. Graduate: Hardin-Simmons University; attended Southwestern Seminary. She has taught school in Colorado and Texas, from 1968 to 1970 at Eastland. Marriage: Aug. 11, 1961. Child: Gary Edward, May 30, 1966. Present address: 4805 Gordon, Ft. Worth, Tex. 76115.

NIGERIA: **John F. McCoy, Jr.;** born: Atlanta, Ga., Nov. 10, 1940. Graduate: Emory University (A.B.; M.D.). He was a Baptist Student Union summer missionary in Hawaii in 1961 and a Home Mission



Board summer missionary in New Orleans, La., in 1962 and in Oregon-Washington in 1963. He was pediatric intern 1966-67 and pediatric resident 1967-69 at Grady Memorial Hospital, Atlanta. Since 1969 he has been a physician at the U.S. Army Dispensary, Edgewood Arsenal, Md. Expected type of service: medical evangelism. **Barbara Taylor McCoy;** born: Laurens, S.C., Jan. 24, 1943. Graduate: Emory University School of Nursing (B.S.N.; M. of Nursing). She was a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1963 and a Home Mission Board summer missionary in New Mexico in 1964. She was a student nurse and a graduate professional nurse at Emory University Hospital, Atlanta, and was instructor in the maternal-child health department at Emory University School of Nursing (now Nell Hodgson Woodruff School of Nursing), Atlanta, 1967-68. Marriage: June 19, 1965. Children: Lillian Frances, Sept. 1, 1968; Barbara Caroline, Feb. 10, 1971. Present address: U.S. Army Dispensary, Edgewood Arsenal, Md. 21010.

NORTH BRAZIL: **Ida Mae Hays;** born: Howell Co., Mo., Feb. 2, 1940. Graduate: Southwest Baptist College; Union University; Southwestern Seminary (M.R.E. and further study). She has been employed as a secretary, was Home Mission Board summer missionary for Woman's Missionary Union camps in Maryland in 1966, and program director for Girls' Auxiliary camps for the WMU of Virginia the summers of 1967 and 1968. Since 1969 she has been with the WMU of the Baptist General Convention of Oklahoma, Oklahoma City, first as Young Woman's Auxiliary director and then as Achteens director. Expected type of service: WMU work. Present address: Camp Nunny-Chaha, Davis, Okla. 73030.



DOMINICAN REPUBLIC: **Lloyd W. Mann;** born: Oklahoma City, Okla., April 28, 1940. Graduate: West Texas State University; Southwestern Seminary (M.Div.). He has worked as a typesetter for several newspapers, was a Baptist Student Union summer missionary in Mexico in 1962, and missionary journeyman in Costa Rica for the Foreign Mission Board 1965-67. Since 1969 he has been minister of youth and

education at First Church, Brownwood, Tex. Expected type of service: student work. **Wilma Mendoza Mann;** born: Alajuela, Costa Rica, Jan. 18, 1946. Graduate: University of Costa Rica (Prof. of Primary Ed.); attended Southwestern Seminary. She has been a teacher of Spanish in Costa Rica, Washington, and Texas. Marriage: May 26, 1967. Child: André David, Mar. 28, 1970. Present address: 2108 17th St., Brownwood, Tex. 76801.



INDIA: **William C. (Bill) Mason;** born: Montgomery, Ala., June 7, 1938. Graduate: University of Southwestern Louisiana; Trinity University (M.S. expected in August); attended Southwestern Seminary. He has been a sales representative for medical laboratories. From 1966 to 1969 he was a foreign service officer with the U.S. Department of State in the Agency for International Development (USAID); he resided in Manila, Philippines, and served USAID posts in Vietnam. From 1970 to 1971 he was administrative resident, completing degree requirements, at Baptist Hospital of Southeast Texas, Beaumont. Expected type of service: hospital administration. **Mona Holloway Mason;** born: Archibald, La., Sept. 12, 1936. Graduate: Centenary College. She has been a schoolteacher in Louisiana, Georgia, and Texas. Marriage: Jan. 5, 1957. Children: Michael Cordell, Oct. 9, 1957; Rebecca Lynn, June 27, 1959; Stephen Evans, Oct. 16, 1968. Present address: 4729 Gordon, Ft. Worth, Tex. 76115.

Missionary Associates

Employed May 1971



TAIWAN: **Stanley E. Bergquist, Jr.;** born: Montandon, Pa., Mar. 31, 1935. Graduate: Howard College (now Samford Univ.); Florida State University (M.S.Ed.). He has taught school in Florida and Georgia, and has been principal-teacher, assistant principal, and principal of schools in Georgia. He was a church minister of education in Florida and has been interim pastor and pastor in Georgia. Since 1965 he has been consultant of social sciences for the Georgia Department of Education, Atlanta. Expected type of service: teaching/administration for MK school. **Carolyn Glasscock Bergquist;** born: Elmore Co., Ala., Jan. 18, 1937. She has worked as a clerk, bookkeeper, and receptionist, and since 1969 has been a cosmetics sales con-

sultant in Atlanta. Marriage: June 8, 1956. Children: Michael David, Sept. 23, 1958; John Milton, Oct. 7, 1959; Andrew Patrick, Aug. 31, 1961; Deborah Michelle, Aug. 29, 1964. Present address: 2815 Jerome Rd., College Park, Ga. 30337.



PHILIPPINES: Kenneth D. Glass; born: Scottsboro, Ala., Sept. 21, 1934. Graduate: Auburn University; Golden Gate Baptist Theological Seminary (M.R.E.); University of Alabama (M.A.); University of Tennessee (Ed.D.). He worked in northern California the summer of 1954 under the Home Mission Board Tentmaker program and was a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1955. He was in the U.S. Air Force 1956-59, with service in North Africa. He was Baptist Student Union director at Murray (Ky.) State University 1961-62 and dean of men and testing and guidance director at Ferrum (Va.) College 1963-65. Since 1966 he has been at Virginia Interment College, Bristol, first as guidance director and later as director of educational development. He has also been serving as psychologist with a Bristol, Va., clinic, and with the Bristol, Tenn., schools. Expected type of service: teaching (college). **Cona (Connie) Booher Glass;** born: Oklahoma City, Okla., April 4, 1938. Graduate: Baylor University (B.S. in Nursing); attended Golden Gate Seminary. She has worked as a nurse at hospitals in Texas, Kentucky, California, Alabama, and Tennessee, most recently (1966-68) at Bristol (Tenn.) Memorial Hospital. Marriage: July 31, 1961. Children: Kenneth Lawrence, June 26, 1963; Cynthia Ann, Feb. 22, 1965; Paula Elizabeth, Mar. 18, 1969. Present address: 215 Fairacres Dr., Bristol, Tenn. 37620.

Missionaries Reappointed

May 1971



COLOMBIA: James C. Ware; born: Dodson, La., Mar. 3, 1930. Graduate: Louisiana College; New Orleans Seminary (B.D.); University of Minnesota (M.H.A.) He was a Home Mission Board summer missionary in 1950, and was a summer missionary to Mexico in 1951. He served as pastor in Louisiana and as supply pastor in Alaska and was resident in hospital administration at Baptist Memorial Hospital, Memphis, Tenn., before he and Mrs. Ware were appointed by the Foreign Mission

Board for Mexico in 1958. He was the first hospital administrator appointed by the Board. After language study in Costa Rica he became administrator of the Mexico-American Hospital at Guadalajara, Mexico. The Wares resigned in May 1970. Since returning to the States, he has been assistant administrator at Arkansas Baptist Medical Center, Little Rock, and has been studying clinical pastoral education there. Expected type of service: hospital administration. **Susan Goodwin Ware;** born: Minden, La., Feb. 17, 1931. Graduate: Louisiana College (M.S. in Nursing); attended New Orleans Seminary. She was a nurse in Louisiana, Alaska, Minnesota, and Tennessee before missionary appointment in 1958, and recently has been a nurse at Arkansas Baptist Medical Center. While in Mexico she served as a nurse at the Guadalajara hospital. Marriage: Aug. 9, 1952. Children: Ruth Anne, Feb. 14, 1955; Mary Ellen, Feb. 14, 1958; James Thomas, Jan. 6, 1960; Rebecca Lynn, Jan. 9, 1961.

Decisions Registered

More than 125 persons registered Christian life and work decisions during Baptist evangelistic services in Nazareth, Israel, recently. Many students and adults indicated a willingness to be baptized. Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, said, "From the meeting we had evidence that the biblical message is still the power of God unto salvation."

Distribution Highest

A new record in the number of Scriptures distributed throughout the world in a single year has been set by the United Bible Societies. Worldwide distribution by the fellowship of 50 national Bible societies reached a total of 173,478,568 Scriptures in 1970.

More copies of Scripture were distributed in the U.S. last year than anywhere else in the world.

First Notes 20th

Grace Baptist Church, the first organized as a result of Southern Baptist work in Thailand, marked its 20th anniversary recently. Most of the 84 members of the Mandarin-speaking church in Bangkok are Chinese.

Student Mission Volunteers!

Searching
for a
College?

Oklahoma Baptist
University
Offers
Scholarships
for all mission
volunteers

Write:

Field Services Director
Okla. Baptist University
Shawnee, Okla. 74801

NEW ADDRESS?

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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

BARNES, Rev. & Mrs. Emmett A. (Lebanon), 920 W. Washington, Jonesboro, Ariz. 72401.
BRANTLEY, Peggy (Journ.), Mexico, terminated June 30), 300 Ave. F, Garland, Tex. 75040.
BRASWELL, Rev. & Mrs. George W. Jr. (Iran), Star Rt., Box 17, Emporia, Va. 23847.
BUCKLEY, Rev. & Mrs. R. T. (Pakistan), Rt. 2, Box 102, Picayune, Miss. 39466.
BURCH, Vella Jane (Hong Kong), 1468 Ragley Hall Rd., N.E., Atlanta, Ga. 30319.
CLEMENT, Rev. & Mrs. Richard D. (Ecuador), Box 201, Mortons Gap, Ky. 42440.
DRISWORTHY, Mary Alice (Indonesia), 4610 Orchard Rd., Pascagoula, Miss. 39567.
DUVALL, Rev. & Mrs. Wallace L. (Nigeria), 309 Oakland St., Decatur, Ga. 30030.
FRANK, Rev. & Mrs. Victor L. (Hong Kong), c/o John Mangels, Bunker Hill, Ill. 62014.
GORDON, Rev. & Mrs. R. Edward (Philippines), 908 Centerville Turnpike, S., Chesapeake, Va.
GREEN, Mr. & Mrs. A. Jack (S. Brazil), Rt. 2, Box 8, Marion, La. 71260.
HASTY, Rev. & Mrs. Ervin E. (Mexico), 1327 S. 11th, Kingfisher, Okla. 73750.
LEDBETTER, Rev. & Mrs. Michael J. (Mexico), c/o Fred Trivette, 400 29th Ave. N., Myrtle Beach, S.C. 29577.
LEE, Rev. & Mrs. Hal B. (France), Rt. 4, Box 114, Pascagoula, Miss. 39567.
LIGON, Rev. & Mrs. William T. (Spain), Rt. 7, Box 845, Tallahassee, Fla. 32301.
LOVE, David (Chile), c/o Uzan, terminated May 31), Rt. 1, Box 287, Watha, N.C. 28471.
LOVE, Rev. & Mrs. Billy H. (Malaysia), 523 N. Ninth, Frederick, Okla. 73542.
MADDOX, Mr. & Mrs. Charles (assoc., Ghana), c/o Mrs. G. R. Burton, 6509 Westcreek Dr., Ft. Worth, Tex. 76133.
MARLER, Mr. & Mrs. L. Parkes (Guam), 715 E. Northside Dr., Jackson, Miss. 39206.
MARTIN, Rev. & Mrs. Garvin C. (Philippines), 2701 Kenbury Rd., Richmond, Va. 23225.
MOBLEY, Rev. & Mrs. Marion A. (Japan), c/o Mrs. D. W. Ham, 585 McDonough Rd., Jackson, Ga. 30233.
MORRIS, Rev. & Mrs. J. Glenn (Thailand), 5001 N. Oak Trafficway, Kansas City, Mo. 64118.
MOSS, Rev. & Mrs. J. Ulman (Mexico), c/o Wilson Hall, 44 University Lane, Tuscaloosa, Ala. 35401.
O'BRIEN, Rev. & Mrs. William R. (Indonesia), 3032 Willing Ave., Ft. Worth, Tex. 76110.
OGBURN, Georgia M. (Chile), 3219 Highland Ave., Meridian, Miss. 39301.
OLIVER, Mr. & Mrs. Charles W. (Italy), c/o Homer Oliver, Bayfield, Colo. 81122.
OWENSBY, Rev. & Mrs. Ronell L. (Venezuela), Rt. 5, Mt. Creek Bap. Church, Greenville, S.C. 29609.
POPP, Violet (Jordan), c/o Mrs. W. M. Popp, Box 391, Rt. 2, Cumberland, Md. 21502.
QUICK, Dr. & Mrs. Oswald J. (Taiwan), 3844 Gardania, c/o Aldo Molinari, Long Beach, Calif. 90807.
RYTHER, Rev. & Mrs. Carl F. (Pakistan), Rt. 3, Box 55, Gonzales, Tex. 78629.
SCHOCHLER, Rev. & Mrs. Lowell C. (N. Brazil), c/o M. R. Parrish, Box 245, Mabank, Tex. 75147.
SHIRLEY, Rev. & Mrs. Charles W. (Argentina), Rt. 8, Box 81, Johnson City, Tenn. 37601.
TATUM, Rev. & Mrs. Hubert R. (Hawaii), c/o W. P. Tatum, Suite 525, 250 E. Ponce de Leon Ave., Decatur, Ga. 30030.
TWINSON, Dr. & Mrs. Grayson C. (Portugal), 206 SE Dallas St., Grand Prairie, Tex. 75050.
WAGNER, Rev. & Mrs. William L. (Austria), 530 Jefferson, N.E., Albuquerque, N.M. 87108.
WALKER, Rev. & Mrs. Richard E. (Eq. Brazil), c/o First Bap. Church, Paducah, Ky. 42001.
WARD, Emily (Journ., Eq. Brazil, terminated June 30), Rt. 3, Box 1, Centre, Ala. 35960.
WEEKS, Wilma (Indonesia), 575 Overton, Independence, Mo. 64053.
WILSON, Rev. & Mrs. James M. (Eq. Brazil), 704 W. 24th, Pine Bluff, Ark. 71601.
YATES, Remona Jo (Paraguay), Rt. 1, New Boston, Tex. 75570.

Departures to the Field

ALLEN, Rev. & Mrs. Fred M., Zambia.
ARRINGTON, Dr. & Mrs. Charles A. (assoc.), Lebanon.
BEDSOLE, Dr. & Mrs. Jerry P., Ethiopia.

BRADY, Rev. & Mrs. Otis W., Guyana.
CALHOUN, Rev. & Mrs. John C., Jr., Thailand.
CARROLL, Rev. & Mrs. G. Webster, Uganda.
CHANDLER, Mary Ann, Malawi.
FLORENCE, Rev. & Mrs. Frank, Jr. (assoc.), Colombia.
FRAZIER, Rev. & Mrs. Billy R., Eq. Brazil.
GLENN, Rev. & Mrs. C. Kenneth, Germany.
HALL, Mr. & Mrs. Carl Ray, Kenya.
HARRIS, Dr. & Mrs. J. Gordon III, Philippines.
HAYES, Everley, Indonesia.
HUMPHRIES, Carol L., Nigeria.
INGOUF, Rev. & Mrs. John E., Indonesia.
KEYES, Rev. & Mrs. Leslie G., Honduras.
MCNEALL, Rev. & Mrs. Donald W., Eq. Brazil.
MALONE, Rev. & Mrs. William P., Jr., Argentina.
MARTIN, Rev. & Mrs. Jack L., Thailand.
MEDLING, Rev. & Mrs. William R., Okinawa.
NELSON, Mr. & Mrs. James Hugh, Ethiopia.
NEW, Rev. & Mrs. B. Lynn, Taiwan.
OAKES, Rev. & Mrs. George (assoc.), S. Brazil.
POFFIN, Rev. & Mrs. Ernest C., Argentina.
POE, Rev. & Mrs. John A., S. Brazil.
POOL, Dr. & Mrs. J. Christopher, Liberia.
REEVES, Rev. & Mrs. Samuel D., Argentina.
SACCO, Mr. & Mrs. Mack L., Lebanon.
STUART, Rev. & Mrs. Malcolm W., Hawaii.

Transfers

DUNAWAY, Rev. & Mrs. Archie G., Jr., Nigeria to Rhodesia, June 1.
ERWIN, Mr. & Mrs. Robert S., Zambia to S. Brazil, May 31.

Retirements

NICHOLS, Dr. & Mrs. Buford (Indonesia), June 30.

Resignations

CRUSE, Rev. & Mrs. Darrell D. (N. Brazil), June 30.
HENDRICK, Mr. & Mrs. Robert M. (Argentina), May 31.
HUNT, Rev. & Mrs. Walter T. (Philippines), June 30.
LOCHRIDGE, Rev. & Mrs. James T. (Philippines), May 31.
RUMPHOL, Ruth (Mrs. C. I.) (Nigeria), May 31.

Births and Adoptions

BRELAND, Sheri Lynn, daughter of Rev. & Mrs. L. DuVall (Nigeria), April 24.
RICE, Lewis Bartholomew, son of Rev. & Mrs. H. Warren Rice (Indonesia), April 30.

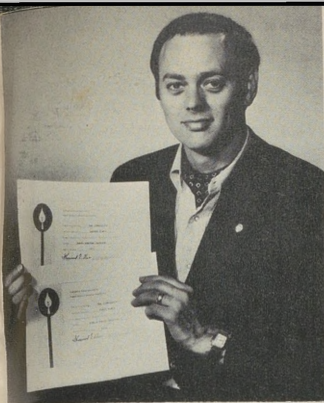
Deaths

HOLMES, Dr. R. L., father of Pearl (Mrs. Wallace L.) DuVall (Nigeria), and Helen (Mrs. W. C.) Ruchti, Jr. (Italy), May 1.
PHILLIPS, M. H., father of Marian Phillips (Nigeria), May 15.
SCOTT, C. M., father of Frances (Mrs. James O.) Watson (Paraguay), May 10, Union, S.C.



Author Receives Book

W. David Lockard, Foreign Mission Board director of missionary orientation, receives a copy of his new book, *The Unheard Billy Graham*, from Wayne Philpot (left) of Word Publishers during reception at Callaway Gardens in Georgia. The book (see review, June, p. 32) considers the social concerns contained in Graham's preaching.



Photos Earn Awards

Art Editor Bob Harper holds two award certificates presented **The Commission** in May by Evangelical Press Association for photos by Harper in the publication. First place in single photo category was awarded the August 1970 cover. "MKs Who Are Going Somewhere" (Dec. 1970) won second in the photo feature category.

Missionaries Assigned

Hong Kong Baptist Association, with 22,000 members in affiliated churches, will send three missionaries to work with Chinese persons in Malaysia, Singapore, and South Vietnam.

Pastor Loh Yan-kwong will serve in the Malaysia-Singapore Baptist Convention. Several million Chinese live in Malaysia and Singapore. Mr. and Mrs. James Hu are to serve in the Chinese Baptist Church in Cholon, the Chinese section of Saigon, South Vietnam.

Association Proposed

Formation of an **East Malaysia** Baptist association was recommended during a meeting in Sabah of 27 Malaysian Baptists and seven Southern Baptist missionaries. Representatives of four churches and chapels met to plan Baptist work in Sarawak and Sabah.

Committees of nationals were elected to operate the training and retreat center near Kota Kinabalu, Sabah, and to plan the 1971 youth camp and lay training schools.

The Malaysia-Singapore Mission (organization of Southern Baptist missionaries) and the proposed association will cooperate in extending ministries into new areas, evangelistic campaigns by laymen, and correspondence courses in native languages.

NEWS

JULY 1971

FOREIGN MISSION BOARD

SBC

Traveling School Advances Training

A total of 145 students successfully completed the first two courses offered by a traveling Bible school in **Indonesia**, according to Missionary William N. McElrath. "The East Java Baptist Bible School has no campus," said McElrath. "Instead, students assemble in nine widely scattered centers. A tenth center may be added soon."

Missionary Ebbie C. Smith directs the new effort in theological education that features programmed textbooks and short school terms. "Most of the students are poorly trained pastors, lay pastors, Sunday School teachers, or other local church leaders," reported McElrath. Enrolment is limited to persons 18 years of age and older, but non-enrollees of various ages often audit weekly class sessions, which are held in local church buildings or in the homes of members.

"Five six-week terms with two courses in each are being planned each year," added McElrath. "A student who completes 30 courses over a minimum of three years will be granted a certificate of graduation."

Smith, aided by national Christians and fellow missionaries, pioneered in preparing Bible study and related materials for programmed instruction. In the textbooks, each short section (less than half a page) is followed by a simple question. When the student turns the page he finds the right answer and further explanation. If he answered incorrectly he is encouraged to turn back and reread the material.

Dennis Hill Assisting with Personnel

W. Dennis Hill, a former missionary journeyman, has begun serving as a part-time regional personnel representative for the Foreign Mission Board's missionary personnel department. He will be assisting Melvin E. Torstrick, an associate secretary for missionary personnel.

Hill resides in Louisville, Kentucky, where he is continuing seminary training at Southern Baptist Theological Seminary. He is a 1967 graduate of Mars Hill (N.C.) College and served 1967-69 as a missionary journeyman in Dagupan City, Philippines. Since return to the States, he has served as minister to youth in three churches.

He will work closely with Torstrick "to provide initial information and early procedural guidance for mission volunteers and candidates in Kentucky, Illinois, Indiana, and Ohio," explained Louis R. Cobbs, FMB secretary for missionary personnel. "He will also serve as a channel for presenting specialized needs to individuals and groups who may be interested in missionary service overseas."

Pianist Performs for Portuguese Campaign

Maria Luisa Cantos, widely known Spanish pianist, at the invitation of Portuguese Baptists helped launch their third nation-wide evangelistic campaign. She was reported to have played before large audiences in Lisbon, Porto, Coimbra, and Leiria, **Portugal**.

Miss Cantos, a member of a Baptist church in Barcelona, Spain, told of an incident during her flight to Portugal. Wanting to see if her performances were announced in the local paper, she asked the stewardess for a copy. Later a Portuguese businessman seated next to her borrowed the paper. He also saw the announcement and asked, "Could you be the Spanish pianist whom Portuguese Baptists have invited?"

After she admitted that she was, the man said, "I don't know anything about Baptists. I've never been inside a Baptist church, but if someone is trying so much to bring good music to our people, I certainly want to know more about them."

"You can be sure I'll attend your concert and look up one of the Baptist churches in Porto, where I live," he added.

. . . Missions Update

SOUTHERN BAPTIST MISSIONARIES WHO WERE DISPLACED FROM JORDAN TO BEIRUT, LEBANON, BY LAST YEAR'S FIGHTING BETWEEN JORDANIAN SOLDIERS AND PALESTINIAN GUERRILLAS WERE TO RETURN TO THEIR HOMES AND WORK IN JORDAN IN MID-JUNE AFTER THEIR CHILDREN COMPLETED THE SCHOOL YEAR IN BEIRUT. DR. AND MRS. JOHN A. ROPER, JR., DR. AND MRS. L. AUGUST LOVEGREN, AND DR. AND MRS. DEAN T. FITZGERALD AND THEIR FAMILIES WERE TO RETURN TO THE BAPTIST HOSPITAL COMPOUND IN AJLOUN, JORDAN. THE PAUL S. C. SMITHS WERE TO RETURN TO AMMAN.

AN AGREEMENT APPROVING SOUTHERN BAPTIST MISSIONARIES' PROGRAM OF SOCIAL MINISTRIES IN SOUTH VIETNAM HAS BEEN SIGNED BY MISSIONARIES AND VIETNAMESE OFFICIALS. THE AGREEMENT RELIEVES BAPTISTS OF SOME OF THE HIGH TAXES USUALLY IMPOSED ON IMPORTED MATERIALS AND OFFERS POSSIBLE ASSISTANCE WITH TRANSPORTATION OF MATERIALS WITHIN THE COUNTRY. IT ALSO EASES FINANCIAL TRANSACTIONS THROUGH SPECIFIED VIETNAMESE BANKS AND ASSIGNS OFFICIAL RECOGNITION TO PERSONNEL DESIGNATED TO PERFORM DUTIES RELATED TO SOCIAL MINISTRIES.

THE MISSIONARIES AGREED TO SUPPLY, WHEN POSSIBLE, PERSONNEL, MATERIALS, AND SERVICES TO AREAS WHERE HELP IS NEEDED IN VIETNAM. THEY WILL COOPERATE WITH THE GOVERNMENT AND OTHER CHARITABLE ORGANIZATIONS IN AVOIDING DUPLICATION OF EXISTING PROGRAMS. THE BAPTIST MISSION ASKED THE FOREIGN MISSION BOARD TO SEEK A TRAINED CHRISTIAN SOCIAL WORKER TO LEAD THE SOCIAL WELFARE MINISTRIES PROGRAM.

A TOTAL OF 620 PROFESSIONS OF FAITH HAD BEEN REGISTERED BY 31 OF THE 36 PORTUGUESE BAPTIST CHURCHES AT THE CLOSE OF THEIR RECENT EVANGELISTIC CAMPAIGN. OF THE NEW CONVERTS, "THE MAJORITY WERE HEARING THE GOSPEL FOR THE FIRST TIME," REPORTED MRS. NORMA HERNDON, MISSIONARY. MAJOR NEWSPAPERS AND MAGAZINES RAN ARTICLES ABOUT BAPTISTS AND THE CAMPAIGN.

BOGOTA BAPTIST CHAPEL, WITH 23 CHARTER MEMBERS, HAS BECOME THE FIRST ENGLISH-LANGUAGE BAPTIST CHURCH ORGANIZED IN COLOMBIA. FOR SEVERAL YEARS THE CHAPEL WAS A DEPARTMENT OF A SPANISH-LANGUAGE CHURCH.

A MAJORITY OF MESSENGERS TO THE ANNUAL SESSIONS OF THE ARGENTINE BAPTIST CONVENTION APPROVED A PROPOSAL THAT "ORGANIZATIONS OF THE . . . CONVENTION ARE FREE TO SECURE STATE AID FOR THOSE ACTIVITIES NOT RELATED TO EVANGELISM AND MISSIONS IF THEY THINK IT ADVISABLE SOME INDIVIDUAL CHURCHES HAVE BEEN RECEIVING GOVERNMENT HELP FOR THEIR SCHOOLS. THE ARGENTINE BAPTIST MISSION (ORGANIZATION OF MISSIONARIES) COOPERATES WITH THE CONVENTION BUT DOES NOT GIVE ANY FINANCIAL AID TO THOSE CHURCHES RECEIVING STATE AID.

IN ANOTHER CONTROVERSIAL ACTION, THE ARGENTINE CONVENTION VOTED TO SEND MISSIONARIES TO PERU, DESPITE OPPOSITION TO SENDING MISSIONARIES TO OTHER COUNTRIES "UNTIL THE WORK WAS SELF-SUPPORTING AT HOME." IN ITS EARLY YEARS THE CONVENTION SPONSORED WORK IN CHILE, PARAGUAY, AND URUGUAY.

AS PART OF THE "CRUSADE OF DENOMINATIONAL INTEGRATION" BY BRAZILIAN BAPTISTS, TWO-DAY CONGRESSES ARE BEING HELD THROUGHOUT BRAZIL. PURPOSES OF THE EFFORT ARE TO INTEGRATE THE INDIVIDUAL MEMBER INTO THE WORK AND TESTIMONY OF HIS CHURCH, TO INTEGRATE CHURCHES INTO THE DENOMINATIONAL PLANS, AND TO SOLIDIFY RESULTS OF RECENT EVANGELISTIC CRUSADES. THE CRUSADE WAS PROPOSED BY JOAO FALCAO SOBRINHO, GENERAL SECRETARY, BRAZILIAN BAPTIST CONVENTION EXECUTIVE BOARD. PASTORS, DEACONS, AND OTHER WORKERS ATTEND THE CONGRESSES.

FALCAO HAS EXPRESSED THE CONVICTION THAT MANY OF THE NEARLY 2,500 BRAZILIAN BAPTIST CHURCHES KNOW LITTLE OR NOTHING ABOUT DENOMINATIONAL LIFE, DO NOT PARTICIPATE IN THE COOPERATIVE PLAN OF GIVING, AND GO FOR YEARS WITHOUT WINNING ANYONE TO CHRIST.

RECORD ENROLMENT OF 22 STUDENTS FROM SIX SOUTHEAST ASIAN STATES HAS INCREASED DEMANDS UPON FACULTY AND CURRICULUM OF THE MALAYSIA-SINGAPORE BAPTIST THEOLOGICAL SEMINARY, PENANG, MALAYSIA, REPORTED MISSIONARY BILL CLARK THOMAS, SCHOOL PRESIDENT. "OUR GREATEST NEED IS MORE NATIONAL AND MISSIONARY TEACHERS," THOMAS SAID.