

The Commission

Southern Baptist Foreign Missions Journal • August 1971



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COVER: In Recife, Brazil, Susan Kay Dickson, daughter of Mr. and Mrs. Charles W. Dickson, missionaries. Series of articles featuring MKs and their schooling begins on page 6. Color photo by James E. Legg.

PHOTOS: Warren Johnson, 1, 3, 4 (top), 5, 21, 28, Leland Webb, 2, 4 (bottom), Gerald S. Harvey, 7, 9, 17 (top), 20, 33, Johnni Johnson, 8, W. Robert Hart, 10 (top), 11, 12, 13, 31, 36 (top), Fon H. Schofield, Jr., 19 (bottom), Roberta Hampton, 25 (top), Loren C. Turnage 25 (bottom), 26 (bottom), 27, Henry Janschitz, 26 (top), Bob Harper, inside back cover. Back cover: Warren Johnson.

Next month's emphasis: Missionary personnel.

THE Commission

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FLOYD H. NORTH, Editor
LELAND F. WEBB, Managing Editor
BOB HARPER, Art Editor

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

MEMBER



A
C
P

WHAT is the Spanish word for road?" the visitor asks between bounces.

"Carretera?" offers Jurhee Philpot from the front seat of the Chevrolet Carryall.

"No, no," puts in the hitchhiking farmer. "No es carretera (highway). Es trocha (trail)!"

A few dozen head-jolting jogs later the vehicle turns willingly onto the kind of gravel road that would not even be a checkered line on an Oklahoma road map.

"Esta es carretera (This is a highway)," announces the farmer.

The real highway is the smoothly paved road that runs north out of Oaxaca, Oaxaca state, Mexico. Turning off on his way to San Pedro, the traveler for a while follows the gravelled section that could be called a road. But the farmer is right about

the five-and-a-half-mile undulating route that jolts through one mountain village and ends at the pueblo of San Pedro Tidad (St. Peter Bird). It is definitely a trocha.

An occasional cultivated field can be seen along the way. But mainly the vista is one of desertion: Small mountains rise

to meet the Ektachrome-blue sky. Gulches gouge the red, malnourished earth. Arroyos stop just short of the trocha, waiting for rainy season so they can cut the trail.

Infrequently human life comes into view: A farmer riding his characteristically ragged burro. A walking teen-ager, grateful for a short bumpy lift to his home. The blue-denim clad hitchhiker, expert on road terminology. Workmen constructing an aqueduct. And a volunteer road crew (sorry, trocha crew), with picks, shovels, and even a truck, trying to smooth out some of the bumps.

As Missionary James M. (Jim) Philpot drives past, the men hail him. They are working voluntarily, they explain. Jim hands them five pesos.

Now it is a toll trocha.

THE RED DIRT TRAIL TO SAN PEDRO

By
Leland Webb



A yellow truck with its load of bottled soft drinks, the only other traffic today, turns off at a fork to make delivery to a pueblo.

"What happens if you meet someone on such a narrow road?" a passenger asks Philpot.

"Wait and see if he'll back up first," comes the experienced answer.

At last, San Pedro. The valley setting for the pueblo is almost incongruous—green, peaceful, cultivated fields. A post-card panorama in an out-of-the-way location. Rural communities like this one are usually described as "sleepy." A better term is "relaxed."

The red dirt trocha winds along-

side compact adobe homes, beside the ancient, but crumbling, Catholic church building with super-thick walls, and to the pueblo's central water fountain, not far from the yellow school building. A local store, its faded blue front punctuated by three doors and decorated with the usual commercial signs, sits beside the trocha, now "Main Street" in San Pedro.

Here Jim and Jurhee Philpot tell a citizen who happens by that they wish to see el presidente (the mayor). The man claims he doesn't know the mayor's name, but leaves to try to locate him.

And so in the trocha between the school and the store, Philpot confronts el presidente, whose pueblo had made life hard for San Pedro's small band of Baptists.

* * * * *

It had taken Philpot two tries to reach San Pedro for his first visit, months earlier. A muddy little river thwarted the first attempt. Church members assured Jim it could be forded. Hours later, a tractor helped extricate the Chevrolet.

On the second try the vehicle lodged for a while in a creek

branch, but Philpot did reach San Pedro. He showed some motion pictures from Mexico City, one stressing the value of pure water, and an evangelistic film. The schoolhouse wall served as screen. A short service at the Baptist chapel followed.

On one visit he began demonstration of the value of fertilizer by spreading some on half of a small plot belonging to Antonio Cruz, one of the Baptists.

Opposition surfaced late in 1970. The pastor of Oaxaca's First Baptist Church, of which the San Pedro congregation is a mission, and two other men from the church were to spend a week in San Pedro teaching Bible and showing films. On the third day they left abruptly, prompted by an undertone of opposition and veiled threats.

Above: Nearing Catholic church building, Jim and Jurhee Philpot enter San Pedro.

Baptists were becoming the butt of abuse. A young boy leading his blind grandmother, one of the Baptists, was struck. Townspeople tried to keep Baptist sympathizers from using the water supply. Some merchants refused to sell to them.

At one point some of the congregation were coerced to sign a blank sheet of paper. Later the top portion was filled in to say that they had agreed to stop singing and attending preaching services.

The pastor complained to authorities in Oaxaca, and San Pedro's **el presidente** was summoned before the procurator of justice. At the hearing the mayor produced the signed paper. But the government official made it clear: Mexican law prohibits religious oppression. If the town did not comply, soldiers would be sent.

Back in San Pedro the mayor called together some of the Baptists and demanded that they pay his expenses for the trip to Oaxaca, apparently the town custom. The Baptists refused, or couldn't pay. So Antonio Cruz and his father spent about three days in jail until friends in Oaxaca provided the money.

Philpot believes the problems have their root in the community's Catholic background and in "misunderstanding as to the purpose of our Baptist work."

* * * * *

Now on this warm January day, as children's voices spill from the school, Jim Philpot greets the mayor. The town official wears a denim jacket, a straw hat with brim turned up on each side, much like that of the Baptist agriculturist, and sandals made from old tires.

Philpot proposes a demonstration of better agricultural methods and perhaps two or three days of classes. He shows the mayor some of the mimeographed materials for distribution and the list of topics.

"We don't want anything to do with your religion," insists the mayor.

"This will be strictly agriculture," Philpot assures him.

So the men set a date for the project, and Philpot leaves copies of the agricultural materials.

A few yards further along the **trocha** is the bright, white municipal building, and **el presidente** agreeably poses for pictures.

Another 100 yards down the road

(past adobe homes and an industriously scratching sow) stands a small, neat, adobe building bearing the words so familiar on posters throughout Mexico—**Cristo la Unica Esperanza** (Christ, the only hope). Here lives Fidel Lopez. Here the Baptists of San Pedro meet for worship. Lopez and his family greet the Baptist representatives warmly.

* * * * *

Philpot refers to himself as an agricultural extension specialist.

"When I first started, I wondered where to begin," he recalled. "There are so many needs. But as I was reading in Genesis, I decided to start where the Bible starts. This is what I say in lectures: That God created the most important thing first—the earth—on which all plant and animal life depend. When God created man, as it says in Genesis 2:15, he placed him in the garden to care for it."

Philpot, a native of Arkansas, is a layman, trained mainly in agriculture. He holds a master's degree from Oklahoma State University, Stillwater, and he has worked in Texas and Arkansas as assistant county agent. But circumstances broaden a man's potential, so he has been serving as interim field missionary for Mexican Baptists' Southeastern Association during the gap created by a furlough for another Baptist representative.

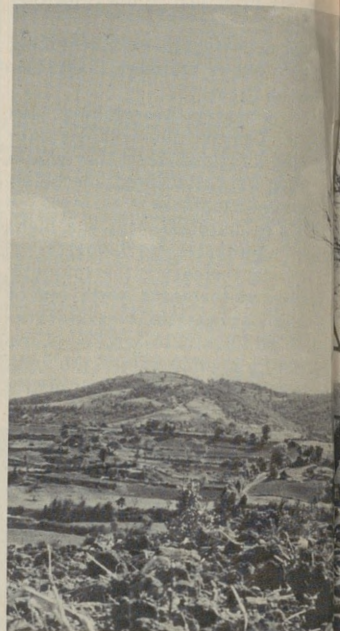
In preparation for missionary service, Philpot attended Golden Gate Baptist Theological Seminary, Mill Valley, California. The first revival he preached in Mexico brought one of those memorable comments that spur a person on. It was for the week preceding Easter, and the pastor had requested sermons on the seven last words of Christ. Philpot worked two months on the specialized messages.

On the second night of the meeting the pastor finally commented. "Can't you put more enthusiasm into it?" he inquired.

Philpot simply promised, "It'll get better as the week goes on."

Philpot's assignment with Baptists in Mexico is as agricultural consultant and coordinator. He located in Oaxaca at request of the National Baptist Convention to work with Lacy Seminary, the Convention-supported theological school.

He has held classes in most of the Baptist churches in Southeastern As-



sociation "on some phase of agricultural improvement, depending upon the particular interest or need of the people—tomatoes, rabbits, chickens, fruit trees, coffee," Philpot said.

"Everyone in the village is invited to this type of activity," he went on. These agricultural projects have a dual effect—helping the **campesinos** (farmers) in agriculture and creating a better atmosphere for the Christian message.

"I believe the purpose of the agricultural missionary is not only to give the **campesinos** some information regarding producing better crops on the small parcels of land they have," declared Philpot, "but also to help them see that we are interested not only in the members of the Baptist church or mission but in everyone living in the village—in helping to improve their way of life."

In his first year in the Oaxaca area he traveled to perhaps 20 different locations for agricultural projects. At one village near the Guatemala border, at least as difficult to reach



Top: Picturesque valley at San Pedro. Above: Philpot chats with an official at government agricultural office in Oaxaca. Right: Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, with Philpot inspects facilities at the Lacy Seminary in Oaxaca.

by car as San Pedro, Philpot assisted with the launching of fruit production. He bought two dozen trees, took them to the village, showed evangelistic and agricultural films, and held an evangelistic service. The following day he conducted classes on fruit production and the care of fruit trees, then helped villagers plant the trees. The trees are doing well, and villagers are encouraged.

At another church in Chiapas state the village is primarily involved in growing tomatoes. After a song

larger than perhaps three acres. (Philpot once asked a farmer if he had a mowing machine. The man said he did. The next day the farmer showed up with his mowing machine—a machete.) Further out from the city of Oaxaca are larger farms where some tractors are used.

"We try to stay with the use of equipment that **campesinos** in that area and the members of rural churches have access to," he noted.

"He also tries to show how they can improve with what little money



or two at the night meeting, the pastor turned proceedings over to Philpot, who held a two-hour class on improving tomato production, including information about improved seed. This led villagers to ask his help in securing better seed.

He usually leaves printed materials at the villages, often mimeographing these for bulk distribution. He has provided these materials to other Baptist representatives in Mexico who work in rural areas. The materials, simply written, can help farmers throughout the country. Often the information is secured from Mexican government sources, and Philpot serves as a channel to put the materials into the hands of the **campesinos**.

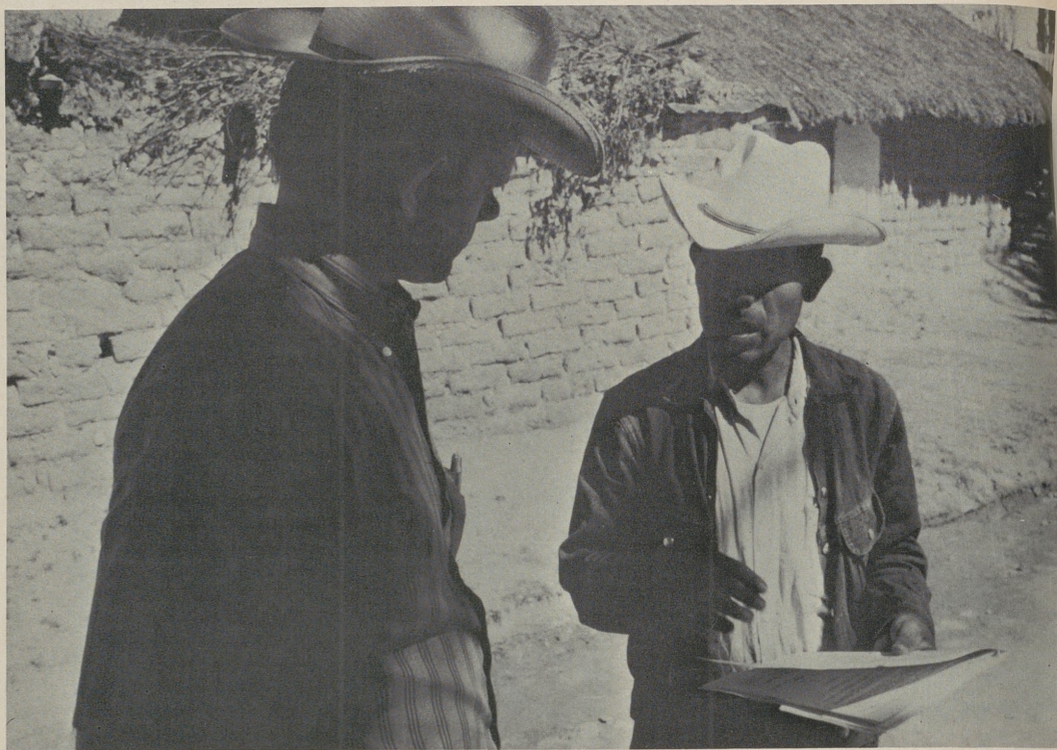
He adapts his approach to the circumstances in an area. In much of Oaxaca state most farming is done by oxen, and plots are seldom

they have or what they can get," added Mrs. Philpot.

"There are many things they can do that won't cost a single centavo," Philpot emphasized, "such as establishing crop rotations and improving their methods of planting seeds."

"Our purpose is to teach the meaning of chemical fertilizer, what it's made up of, the fact that plants need to eat just like animals do, and what they need for eating."

At one class when Philpot talked about fertilizers a man raised his hand to say, "I realize that's important. I've been buying fertilizer." But on further inquiry Philpot learned that the fertilizer purchased only contained 15 percent potassium, and no nitrogen or phosphorus. Soil tests made by Philpot and other tests reported by government agencies show that almost the entire



Top: San Pedro mayor questions Philpot. Below: Resident greets visitors.

state of Oaxaca is rich in potassium. "This man was paying for fertilizer that would not benefit him in any way," explained Philpot. So the agriculturist emphasized to the class the need for soil tests.

Mrs. Philpot sometimes accompanies her husband. She vividly recalls her first visit to a town near the Guatemala border when she stayed in what was termed "the best motel." When she lay down to rest, roaches ran from under the bedcovers. She went into the bathroom to wash, and when she reached for the soap a frog startled her by jumping off the soap. She decided to bathe and in mid-shower noticed a stinging scorpion waiting ominously at the drain.

She has adventures at home, too. She bought some fertilizer one day in March from a peddler at the door and told him she would want more in July. Two days later he returned. "I told you I won't want more until July," she explained. Another two days and he was back.

"Didn't I tell you not to come again until July?" she asked.



The man looked puzzled. Finally he inquired, "When is July?"

* * * * *

Their visit in San Pedro ended, the Philpots walk hand in hand back through the village, past the school and the church that dominates the vista.

They walk because the **trocha** had taken its toll at the pueblo's outskirts. The Carryall had missed the two-part bridge of logs and rests now, its back wheels dangling, in an irrigation ditch perhaps two feet wide.

As the Philpots survey the dilemma, villagers begin to appear with shovels and other implements. Philpot jacks up the vehicle and positions rocks for props.

The villagers watch sympathetically, make suggestions, dig and begin to remove the bridge in order to free the car. A handful of children assemble alongside the single rail fence to watch.

The Chevy refuses to start. It runs either on gasoline or, by switching tanks, on butane, but neither system wants to work. Finally it wheezes

into life. The crowd gathers up front to push—a lunge, and the car is on four wheels again. But it is the worse for wear—cracked motor mount, dislocated manifold, faulty clutch connection, leaking water hose.

Philpot scoots under the car to put the clutch lever back together. (He will do this twice more before reaching home.) He robs the heater of a hose to fashion a replacement for the broken water line.

The incident with the ditch has cost two and a half hours. The Philpots left their home in Oaxaca, 75 miles away, at ten o'clock this morning. They will finally return at 8:30 P.M. A day has been spent. The Carryall has barely survived the **trocha**.

But there have been some gains.

El presidente has agreed for the Baptist representative to offer help to the residents of the pueblo. Some 4,000 people live in San Pedro, according to his honor, and potentially many can be benefited.*

Most of the villagers helping to extricate the vehicle are among the Baptist group. One of them, Antonio Cruz, reported that the fertilized section of his land did indeed produce a greater yield. Antonio's father and mother, grateful because Jurhee had made the trip, insist that the Philpots accept a melon and two kilos of beans.

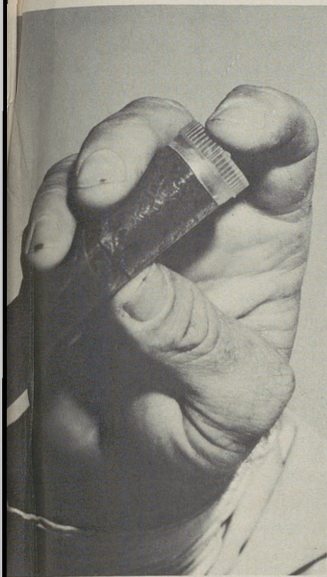
And an impression has been made of what mission work in countless places is like: Sometimes slow. Often meticulous. Full of frustrating detail—like a difficult drive to arrange a meeting for a future project. Sprinkled with harassments—such as an irrigation ditch, a loosened manifold, and a bad clutch connection.

But also with a dash of hope and a glimmer of promise.

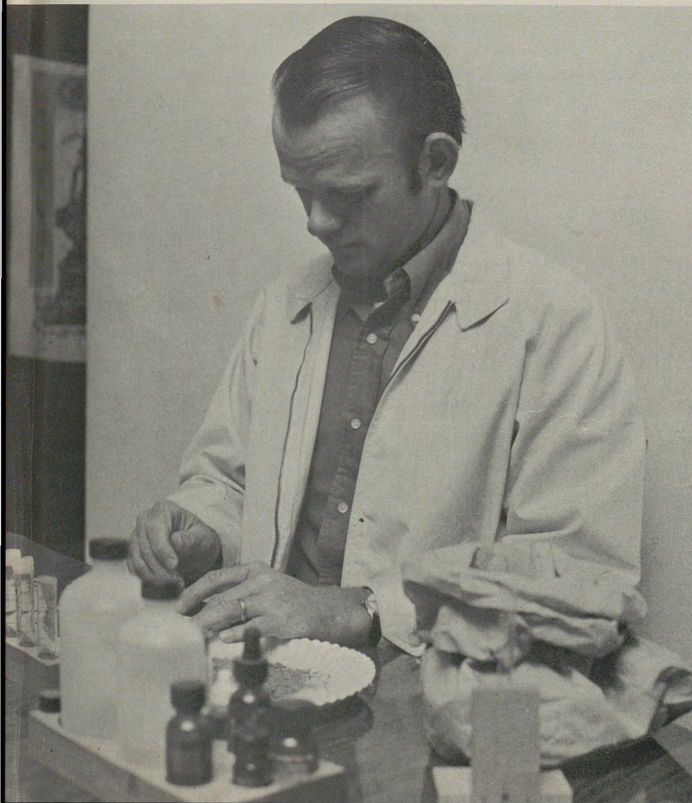
In San Pedro, at the end of the red dirt **trocha**, at least some of the residents know that someone cares about them.

* On March 26 Philpot returned to San Pedro, where he was met cordially by **el presidente** and about 30 other men of the pueblo. In the mayor's office Philpot lectured for an hour about methods of soil care. After a period of specific questions from the men, the group moved to a nearby cornfield, where Philpot demonstrated the best method of applying fertilizer and showed how to thin corn. He had brought two bags of chemical fertilizer for demonstration, and left one with the mayor, the other with another non-evangelical.

Philpot had expected to stay through the following day, but while buying Philpot a Coke at a village store, the mayor informed him there would be no further time for classes at least for a few more weeks. So a short question-and-answer session concluded the visit. Philpot left after reaching a tentative agreement with the mayor to return for further classes before the start of the rainy season.



Above and below: Agriculturist Philpot tests soil sample to determine content.



MKs

The Need To Be Adaptable

IT HAS been said that the missionary child lives in a "third culture," one that is neither U.S. nor foreign national, but is only unto itself.

The problem of the missionary child's adaptation to a foreign culture, or the North American culture to which he returns for higher education, is directly related to his entire educational process.

The Southern Baptist Foreign Mission Board has taken several steps to meet the adjustment crises of MKs (missionary kids) moving from one culture into another.

For example, the Board in April elected Truman S. Smith as missionary family consultant, who, among other things, is to deal with the problem of missionary children's education from the time the family is appointed until the child has completed his college work.

On the theory that not just the parents but the whole family is appointed, the children of prospective missionaries are "screened" along with their parents. They are given medical examinations and are visited at home by a member of the Board's missionary personnel staff.

Last Thanksgiving the Board held a retreat at its headquarters in Richmond, Virginia, for MKs entering college in the U.S. The weekend retreat was similar to those conducted by foreign mission boards of other denominations, usually held two or three months after the arrival of MKs in the States to help them in their initial period of adjustment to U.S. culture.

Another step the Board has taken to meet the education needs of MKs was the initiation of a policy, effective January 1, 1971, to pay tuition for one year of kindergarten for all children of missionaries.

After studying personnel losses, Franklin T. Fowler, FMB medical consultant, reported that most personnel resignations are by missionaries having served from five to nine years. This is the period when many

missionary children become teenagers, and the problem of educating them becomes very acute.

To help combat the frustration and problems of adjustment, several psychiatrists have been invited by the Board to visit some of the missionaries and help them deal with anxieties encountered in mission service.

While new missionary appointees are attending a 14-week orientation near Pine Mountain, Georgia, their children attend public schools in the area. Meanwhile, steps are being taken to include the children in the orientation program. They are being shown movies of the country where they will be living, and the older ones are given information which they may use to intelligently explicate American culture.

Furloughs in the U.S. help missionaries get reoriented to the American culture. One said that furloughs "give our children an opportunity to go to school for a full year, and this helps them in eventually becoming a part of the American way of life."

Frank K. Means, Board secretary for South America, is one who believes that persons anticipating missionary service must be given a realistic picture of what the education of missionary children involves. Yet he cautions that this should not be overdrawn to the extent of discouraging most candidates from undertaking missionary service.

"Missionaries are surprisingly resourceful in adjusting to the demands made upon them by emergencies and crises of one kind or another," stated Means. "In arranging for the education of their children, they frequently find ways of adjusting to circumstances which seem discouraging at best."

He and other staff members at the Board agree that most missionary children benefit greatly by exposure to two cultures and usually succeed in college, as well as in later career involvements. 

By Susan S. Cahen

SOUTHERN Baptist missionaries are now assigned to 76 political or geographical entities; their children are engaged in almost that many different school systems.

The Foreign Mission Board shares the responsibility for helping MKs (missionary kids) attain an education that will prepare them for the American way of life, Winston Crawley, director of the Board's Overseas Division, has stated.

He added that "the presence or lack of an American school is not the determining factor in the placement of missionaries." The Board "would like to see the children of missionaries stay close to home for as long as possible."

Some European mission groups, by contrast, send children as young as six to boarding schools.

In some countries the missionary child may have the opportunity to attend a North American school that is essentially like the one he attended, or would have attended, in the States.

American community schools, such as those established for American servicemen's dependents, are often utilized by MKs.

Schools located on U.S. military installations overseas may be open to MKs on a space-available basis. Some MKs in the Philippines, for example, attend school at Clark Air Force Base. Maintenance of such schools is assumed by the U.S. Department of Defense, but tuition must be paid by non-military families who utilize the facilities.

The American community, or American-sponsored, schools overseas include those supported by the Office of Overseas Schools of the U.S. Department of State. In 1965-66 there were 121 of these schools in 75 countries, with an enrolment of 25,082 American children and 21,045 other children from 96 countries.

Children attending these schools must pay tuition. The curriculum and methods of instruction are based on U.S. patterns, but subjects taught usually include language and social studies of the host country. Most of the administrators and teachers are U.S. citizens or American-trained nationals, and the schools are governed by local school boards made up of parents.

Enrolment in these State Department schools ranges from less than



Boys practice rugby at Baptist MK home, Gwelo, Rhodesia.

CLASSROOMS: a wide variety

By Susan S. Cahen



Homer Lanier, an MK in Israel, talks about his painting of Mt. Tabor.

a dozen students in remote areas to thousands in population centers. The institutions exist both to fulfill educational needs of the American community and to express the philosophy and methods of American education to the host country.

Many of the American community schools have been started by just one mother supervising her own and her neighbors' children in taking correspondence courses, or by a group of mothers sharing in this task. In some countries Southern Baptist missionaries have been instrumental in helping to establish schools in this way.

Correspondence courses are familiar learning vehicles for many MKs. For those in grades one through eight the Foreign Mission Board utilizes the Calvert Home Instruction Courses. For those of high school age there is the High School Supervised Correspondence Study from the University of Nebraska's Extension Division.

Calvert School, Inc., is based in Baltimore and is approved by the Maryland Department of Education. Classrooms of the Calvert Day School serve as experimental laboratories for the Home Instruction Courses and influence their periodic updating.

Calvert courses cost around \$85, with an additional \$40 fee for an Advisory Teaching Service. Included in the cost are books, paper, pen-

cils, and other supplies, along with a daily instruction manual.

The Advisory Teaching Service includes evaluation of lessons by a Calvert teacher, air-mail return of lessons to the pupil, issue of a certificate of completion for courses, and provision of a transcript when the child enters a U.S. school.

The high school correspondence courses offered by the University of Nebraska (160 different courses during the 1969-70 school year) are prepared by certified secondary teachers and are accredited by the state of Nebraska, which also authorizes the university to grant diplomas.

Tuition is about \$22, with additional costs for books and supplies. A counselor advises students about

At Morrison Academy in Taiwan, MK Marilyn Morris (l) works in chemistry lab.



The author is a staff writer in the Foreign Mission Board's office of press relations.



On a Sunday morning at MK home in Rhodesia, MKs set out for church.

courses and graduation requirements. The course credits are generally accepted for admission to U.S. universities and colleges.

Some mission agencies have established their own overseas schools. For example, the Mennonites' Rosslyn Academy, located a few miles north of Nairobi, Kenya, includes grades one through nine. American textbooks and aids are used, and there are American teachers and dorm parents. Boarding facilities are available for approximately 36 students, including some Southern Baptist MKs who attend.

The Southern Baptist Foreign Mission Board does not currently operate its own schools for the education of missionary children overseas, but it does cooperate in maintaining schools with other denominations.

Morrison Academy is a Christian day and boarding school in Tai-chung, Taiwan, which provides elementary and secondary education for children of missionaries and other English-speaking children. Four mission groups, including Southern Baptists, sponsor the Morrison Christian Association, Inc., which operates the school. Sponsoring groups lend financial support and help staff the school. Presently Southern Baptist Missionary Michael H. Wilson serves as the school business manager.

The Foreign Mission Board has maintained schools overseas in the past, but the tendency is for such schools to become non-denominational or interdenominational. This is because of the religiously diverse community and the absence of denominational views on education. There is no Baptist view on the teaching of algebra, for example, explained Crawley. And financially it works best to pool resources, he added.

The national public school systems are not necessarily bypassed in educational processes of the missionary child. Most of these schools, however, are already overcrowded and cannot accommodate children from the American community. Language differences create an additional barrier to their utilization.

"In South American countries," Crawley noted, "there is a cultural similarity that would equip the MK for life in a modern western country. The Spanish and Portuguese languages are easier to carry over than, say, Korean or Thai."

The Baptist Academy in Temuco, Chile, represents still another type of school which MKs attend. In this group are schools maintained by Baptist churches or conventions. Attendance at one of these schools presents the same language problem that the public school systems would.

The Baptist Academy has an enrolment of about 900 elementary and secondary high school students. About 35 percent of these are Baptists, as are most of the 56 teachers. Religious classes are required for two hours per week, and chapel services are held three times each week.

MKs attending either the national public school systems or national Baptist schools may supplement their study by making use of American history or English correspondence courses.

In a few cases MKs have attended a still different type of school. The third-country school is one that is neither American nor national but is located in the host country to serve another foreign group. Several FMB administrators who formerly served as missionaries say their children attended this type of school—a German school in Chile, British in Argentina, or Canadian in Japan.

Regardless of the type of school, Crawley pointed out, "the arrangements made for the schooling of the children of missionaries almost always put them academically ahead of what they would have achieved had they been in the usual American schools," although, he added, there may be a few exceptional school systems in the U.S. where this would not apply. 



Mrs. S. Dennis Hale teaches daughter Janet in Vigo, Spain.

SCHOOL ON THE ROOF

Some missionary mothers overseas assume the additional role of teacher for their own children, which limits the amount of missionary work the mother is able to do. This common problem for many missionary homemakers was temporarily solved in an uncommon way by Mrs. L. Steve Ditmore and her family, who are currently in the States on furlough. Shirley Ditmore was a schoolteacher in Texas before assignment for the city of Piura, Peru, by the Foreign Mission Board in 1964. She recounts the trials of trying to educate her three children in the midst of Peru's Sechura Desert and the story behind the "typical one-room schoolhouse" located on the roof of her home.

STEVE, our 14-year-old, finished the first grade in Van, Texas, and the second grade in two schools in Costa Rica during our year of Spanish language study in San José. He started the third grade after we completed initial language training and moved to Piura. Susan

was then old enough for the first grade.

The children's first teacher was a recent Peruvian convert and member of the local Baptist church. He had been led to the Lord by another Southern Baptist missionary family. Since he had attended college for three years, he had helped teach the previous missionary family's children. When they left and we arrived, this same man began to

teach Steve and Susan.

We used the home instruction courses of Calvert School, Inc. With these correspondence courses eight tests are taken for each subject during the year and sent to the Calvert School in Baltimore, Maryland, for grading by certified teachers. Completed by thousands of North American children living abroad where there are no American schools, this method of study gives missionary

By Shirley Ditmore

At Trujillo, Peru, Mrs. Lewis E. Lee (now transferred to Baptist Spanish Publishing House) teaches school for MKs.





In Spain, Missionary Joseph W. Mefford, Jr., paints while daughter Susan watches.

children credit for their work just as if they were attending school in the States.

For several weeks teacher and pupils held classes on a screened-in porch at the front of our house. But people came to the gate constantly. Whether it was a beggar, salesman, church member, or someone looking for the new missionary, it still disturbed the classroom.

Of course, there was always the telephone, the daily cleaning chores, and little sister, Shellie, who wanted to sit at the glass door to see what the "big kids" were doing.

Finally our rooftop storeroom was cleaned out. For about a year the children studied at one end of the room, with furniture stacked at the other end.

Our Peruvian friend taught the children two grades. When he went to Lima to work with the Peruvian Bible Society, I took over teaching the children. I taught Susan the third grade and Steve the fifth.

Sometime during the year a North American engineer and his wife moved to Piura. Fortunately, their only child, a daughter, was in the fifth grade and wanted to study with Steve. Her mother and I both taught, taking different classes and exchanging days. This enabled me to plan church work or market on the two days a week that she taught.

As Shellie grew older she began to "sneak up" to the schoolroom. I think one of the hardest things about teaching was sending Shellie away.

The author, Mrs. L. Steve Ditmore, was appointed a missionary to Peru in 1964.

She would run from the girl who was caring for her to stand at the door and say, "Are you in there, Mommie? Can I see you, Mommie?" Shellie repeatedly asked in the equivalent of three-year-old language, "Why do you play all day with Stevie and Susan but don't let me in?"

Because the children and I had too much "togetherness," we asked the Mission to seek a missionary journeyman. Linda Smith, a young college graduate, arrived in Piura in August 1968 to begin her two-year journeyman term. Truly an answer to prayer, she taught Susan the fourth and fifth grades and Steve the sixth and seventh.

When Shellie was old enough, she started "busy work" while the other children studied. During the year before we left Piura for furlough in the States, she would stand at the door and say, "Let me in! I want to study, too," while Miss Smith was teaching.

After serious consideration by the PTA (Miss Smith, my husband, and I) we decided to let Shellie start school. Miss Smith was then teaching the first, fifth, and seventh grades.

We had a typical one-room schoolhouse, and it was not unusual for two of the children to get involved with what the other was doing. When Shellie was learning to read, Susan and Steve turned into a cheering squad.

Our journeyman teacher brought more than her ability to teach subjects. The rooftop schoolroom took on color as Miss Smith painted the furniture bright hues. She made

bulletin boards and, with posters, introduced the children to the comic-strip characters, Charlie Brown, Lucy, and Snoopy.

Miss Smith made the holidays meaningful to these children 300 miles from their nearest North American friends. She taught so many little things that my husband and I, having grown accustomed to Peruvian ways, had forgotten.

She told Steve, Susan, and Shellie of a land where gasoline station attendants wash windshields, where cold drinks and candies come out of machines, where people eat frozen foods, and where kittens play in autumn leaves. (Living in the desert, the children had not seen colored leaves.)

One added blessing was the beginning of an MK library by a missionary wife stationed in Lima, Peru. When my husband went to Lima for a meeting, he would check out about 20 or 30 books for the children to read. We had taken books to Peru, but by Susan's third year in school she had depleted our stack of books about such characters as the Bobbsey Twins and Nancy Drew. (See "MK Library," p. 32.)

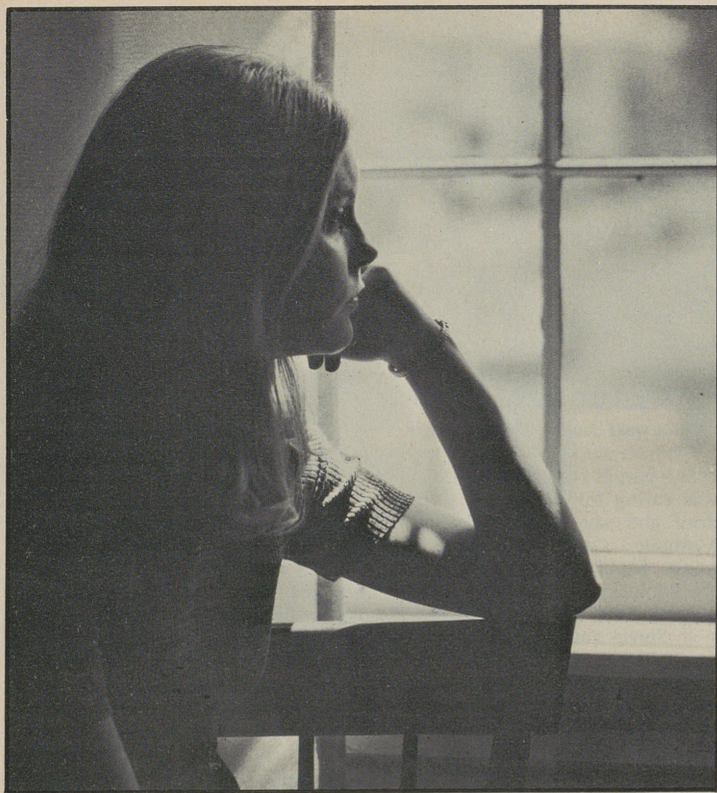
We also began looking for substitutes for the physical education courses the children were missing. Susan and Shellie took swimming lessons; Steve took tennis lessons.

Perhaps the biggest advantage to studying at home was that school could be closed if something more important came along. Steve traveled with his dad and learned about pioneer missions firsthand. At one time we picked up our books for two weeks of school in the beautiful city of Lima. Another time we studied at the beach. (The children were studying during vacation time to finish school before furlough.)

I think the two most difficult things about studying in the home are loneliness and a lack of competition. Steve, Susan, and Shellie usually saw other missionary children only twice a year at the annual Mission meeting and at the annual national convention. Our children looked forward to a "real" school on furlough.

We'll probably send our two oldest to a boarding school when we are back on the field. We look forward to the day when there is a good English-speaking school in Piura.





THE SHOCK OF COMING HOME

BY LINDA B. KINES

THE RETURN to the United States "homeland" is the major complication for the children of overseas Southern Baptist missionaries entering college.

"Although home is where their parents are on the field, the 'home-

land' for MKs is still the United States," said Rogers M. Smith, administrative associate to the executive secretary at the Foreign Mission Board.

During the 1970-71 school year more than 320 MKs were enrolled

in over 120 colleges and universities in the States and four overseas institutions. The largest concentrations of MKs are on Southern Baptist campuses located from Virginia to California.

MKs may grow up outside the States, but most of them do not plan to live overseas or to begin careers overseas. However, in most cases the missionary child growing up overseas has not readily identified with the national culture, has necessarily had a secondhand identification with the North American culture, and has grown up in a third culture of his own. (See December 1970 issue.)

"The MK freshman in college has several things hitting him at one time," explained Franklin T. Fowler, medical consultant for the Board.

"Besides any fear and loneliness associated with going off to college, he has the shock of coming to a strange culture and is at a loss for a while."

Fowler, who actively deals with MK problems through his work at the Board, cites social situations common on U.S. campuses which might become real cultural obstacles for an MK.

"The aspect of feeling accepted, important to anyone of college age, may be more complicated for the MK," Fowler stated. "For example, an MK who has grown up playing soccer and maybe has never seen a football game is immediately left out of not only a sport but an important social event on many campuses."

Some girls who are MKs have told Fowler they are "literally scared to death" of dating in the United States. Questions like "How do you act?", "What time should you come in?", and "How do you dress?" are more than mere inquiries about etiquette.

"Many girls have a strict, fundamental upbringing," Fowler explained. "They are familiar with church parties and holding hands, but that is about as far as it goes."

Also, in many cultures overseas young people do not date until they are engaged, and then they are accompanied by a chaperone.

"There seem to be two extreme reactions to these unfamiliar cultural situations," he continued. "Some symbolically lock themselves

The author is a staff writer for the Foreign Mission Board's office of press relations.

in the closet in panic, and others take a 'let's try it all' attitude with resulting personal guilt and perhaps deception."

Dancing is another problem for many MKs. They are often faced with handling this social situation common in the States without going against their upbringing.

"Then there is the religious angle," Fowler added. "MKs are often shocked at what they find in state-side Baptist churches.

"An MK may be familiar with people losing their reputation and even their lives to become Christians in another country," he explained. "Then he attends an air-conditioned church in the States and sees deacons who can hardly wait to step outside for a cigarette when the service is over."

As one MK in his first semester of college wrote:

"These grades are not the best of my ability, I know, but I find that I am not ready for college. I want to work awhile and get adjusted to the United States and Americans as they are **here**. I find myself unable to settle problems, adjust, and still make good grades at the same time."

Factors in "Americanization" differ from MK to MK. Consultants from various mission boards suggest that an MK who has not had the major portion of his education overseas will have an easier time adjusting to the States. Also, educators say that attending a boarding school or an "American" school overseas, instead of being home-taught or going to a national school, minimizes the problem an MK faces on return to the States.

The Foreign Mission Board in April elected Truman S. Smith missionary family consultant. He had been an associate secretary for missionary personnel since 1964. His responsibilities will include ministering to the family on the field, helping some MKs who return to the States for their high school education, and counseling young people in college.

At least 90 percent of overseas MKs go to college, estimated Rogers Smith. His office keeps an individual file on each MK in college, including records of financial assistance channeled through the Board and transcripts of college grades when available.

"I am not saying that 90 percent

of them graduate," he noted, "but a large percentage of those who do go will graduate."

Smith feels that missionary parents instill their children with the desire for a college education as they demonstrate its value through their work on the field. Career missionaries, in most cases, not only are college graduates but also have had seminary or other graduate study and often medical school training.

The Foreign Mission Board and the Woman's Missionary Union (WMU) arrange a \$1,300 yearly base of support for every MK in college. The Board provides a \$300 allowance per year for children 10 to 21 years of age, or until children under 21 marry or become self-supporting. It administers the Margaret Fund, an allowance of \$500 per scholastic year established by the WMU to help missionary parents in the higher education of their children.

The FMB has a child supplement of \$400 per year for Margaret Fund students studying in the United States, regardless of the location of the parents. Also, the WMU provides Burney Gifts to Margaret Fund students, special checks totaling \$100 per student for the school year.

College scholarships for undergraduate and graduate work are administered by the Board from the Lottie Moon Christmas Offering, sponsored by the WMU. One free

trip for the MK to his parents' home overseas is provided by the Board during the student career.

"We try to tell the missionary parents that they can't wait until the child is of college age to start thinking about the cost of a college education," Rogers Smith said. "They have to start a savings account or prepay college tuition, as few of them do, or invest in something that will give some support to the college student."

He pointed out that the missionary parent could never be in a position to say, "Here's my checkbook; go on off to college," and parallels the missionary family's financing problems with those of a Stateside pastor's family.

"The Foreign Mission Board has a responsibility to help missionaries help their children get an education," he declared. "But more than 31,000 Southern Baptist pastors are in the same situation of providing out of their salaries."

He noted that MKs often work to help pay their way through college, and Baptist-sponsored schools especially try to alert MKs to available scholarships and loans.

With over 2,500 institutions of higher education in the United States, MKs tend to enrol in state-side Baptist or other denominational colleges or institutions. They are influenced by where their parents graduated from college and the relatively lower cost of some denominational or state schools compared with the cost of many private colleges and universities. Sometimes the location of relatives near a college will influence the choice.

"Obviously most of the missionaries live in the South, and I think most of the MKs return to the state of one of their parents to enter college," indicated Fowler. "This is where the MK has spent furlough; this is where he has his friends and maybe grandparents or other relatives. Occasionally someone decides to go to Yale, for instance, but this is very rare."

One-third of the 329 MKs in college during the fall semester of 1970 went to college in Texas. Baylor University, a Southern Baptist school in Waco, claimed the largest enrolment of MKs (30) on any single campus in any state. Dallas Baptist College enrolled the next largest number—15.



All These Good-byes

THE GLOWING red lights of the Viscount disappeared in the dark western sky. I watched another moment, reflecting how life seems punctuated with the sharp pangs of good-byes.

When did they all start? Riding home in the car from the airport, I pondered the question.

It was October 1941. The United States would not enter World War II for another two months, but already war clouds were gathering. Preparation was in the air. The opening of the fall semester at Louisiana Tech (Polytechnic Institute), where I would begin college, had been postponed a month due to Army maneuvers in the area so that classes began in October that year. Later, gas rationing prevented trips to college by car, but this time Dad drove me the 112 miles from our Louisiana country town of Harrisonburg to Ruston.

Arriving at Tech campus, we drove up to the circle before the freshmen girls' dorm. A young student wearing a sweater with a big "T" on the front was selling license tags. Dad pulled up beside him and, with a marked country drawl adopted especially for the occasion, asked, "Is there any place around here where we can stop and eat our cold biscuits and bacon for lunch? I've brought my daughter here to go to college, but we need to eat before I leave her."

I guess I should have been embarrassed, but his joking relieved the tension as we all laughed together, to the confusion of the student who just stood and stared at us as we proceeded to the dorm entrance to unload the car. All too soon they were saying good-byes at the front door. I watched the car disappear around a curve. The big lump in my throat slowly dissolved as I went tripping up the stairs to

begin the fun and excitement of college life.

Two years of school passed, a delightful time of learning and growing, of Baptist Student Union activities, school organizations, work as student assistant in the speech department—always busy. Then our college started on a wartime accelerated schedule with a trimester program. My junior year began in July 1943. In June I had heard God's call to me to be a medical missionary. After considerable struggle, I had yielded to his will, and I faced a heavy study schedule in order to get enough hours for a major in biology and minor in chemistry in two years.

I was social vice-president in BSU, and at our first party I met a young sailor from Texas A&M who was in the V-12 program. At council meeting the next afternoon we were paired off as prayermates. Soon we were dating casually, then frequently, and by October we were engaged. He was also a medical missions volunteer.

The time arrived when he must go away to midshipman's school in Plattsburg, New York. It was a bitterly cold day in February. A chilly wind blew the misty air right through our coats and into our bones, it seemed, as we waited for the train at the dingy station. There it was—a fierce hug, a tender kiss, a rush to get on board. He was gone.

I tucked my new yellow fascinator (the style that winter), the one he had bought for me the day before, more securely around my cold ears. How often he had teased me because of my always cold ears (they still get cold, and he still teases). Then the whistle blew; smoke burst forth; slowly the train started; then more quickly it chugged away. He was standing at the entrance, a blur of navy blue and waving hand.

I stood a long time watching until only wisps of dark smoke in the gray sky remained to show the train

had ever been there. With tears spilling over, I walked several blocks to the bus station. On the crowded bus going home for between-term holidays I had to stand holding a strap in the aisle, jostling to and fro and crying most of the way. Intense loneliness and yearning would be my companions for the months ahead until his training and his term of duty in the Pacific were finished. The war ended. He accumulated enough points to come home. We were married in June 1946.

YEARS seemed to rush by quickly—hard years, happy years. Soon it was time for another good-bye. We had completed our medical training. God had continued to confirm his call to us, through internship and residency, through the joyous event of the arrival of our first son.

In October 1952 we were appointed missionaries. We made an early December trip to be with Giles' mother in Harlingen, Texas, then traveled to Harrisonburg so that my parents could enjoy Christmas with their first grandchild. After completing packing in Houston, we again went to Harrisonburg.

The end of January came, and we were driving out of the yard, leaving the house where I was born and grew up, leaving our families, and taking that precious grandson with us! Mother waved slowly from the porch, but Dad walked to the gate and just stood there. I can still see him—hat tipped just so over his eyes, head turned to one side, arm resting on the fence.

Long after we had driven away from the yard toward the bridge, I strained to see him. Young Gilesie laughed with joy at riding in the car, patting my cheeks with his chubby hands, blithely unaware of what good-bye meant or of the ache he left behind in grandparents' hearts as we headed toward New Orleans, Louisiana, and a freighter

The author, Mrs. M. Giles Fort, Jr., was appointed a missionary to Rhodesia in 1952. Both she and her husband are medical doctors and serve at the Baptist hospital, Sanyati, Rhodesia.

for Capetown, South Africa.

Three furloughs have come and gone, each ending with the pangs of farewell as we wonder what the next few years will bring. Changes inevitably come. I last saw mother there at the gate when we drove away in 1962, for a malignancy claimed her life the following year.

The years on the mission field in Rhodesia were busy. Our time was filled with the work of developing a medical program, building a hospital, learning about people of a different culture from ours, growing to love and appreciate them and their life, burdened and concerned that they know Jesus.

Four other sons joined our family. When they reached school age, I taught them, using correspondence courses. But as they grew older, they needed more than I could provide. Boarding school seemed to be the answer.

After our second furlough, I worked with the two older boys for a term to catch them up in Rhodesian schoolwork. January 1963 arrived, the beginning of the school year. One rainy morning we loaded the "Green Hornet" (our old Dodge town wagon) and drove to Bulawayo, 250 miles away, to take the boys to boarding school. Giles was almost twelve, Dave nearly ten. We had to buy complete school wardrobes for them, even down to white cricket boots! Everything was labeled and packed; the time had come.

I drove them to the boys' hostel at their new primary school. After greeting the headmaster and a few of the teachers and paying the necessary fees, we walked up the stairs to the younger boys' dorm. The matron agreed the two could stay together at first, then later Giles would move into the middle boys' dorm. She assured me that all her boys adjusted just fine and I didn't need to be at all concerned.

There was mist in a pair of brown eyes and a pair of blue eyes and too

much in my own for me to linger! Quick hugs, then a run down the stairs and out to the car. Thus it was when the first two left. In a few years, the other three were also gone—Gordon in 1965, Grady in 1968, Gregg in 1969. Each time it seemed harder until the last one left. The house was far too quiet, far too empty—even far too neat and tidy!

But at the holidays—three a year—things came alive again around the Fort house! After each holiday, though, there were always the good-byes, which never seemed to get easier as we realized how little we really knew these sons of ours who spent most of their time in school.

NOW on this first day of January 1971, there had been another good-bye, somehow different from all the preceding ones. We had a short wait in the air terminal until Giles' flight was called. Dear missionary friends stood around, and we chatted about this and that. Two of the families had told children good-bye at this same airport a few months earlier.

I looked at our firstborn son, unable to think of much to say. Maybe it was already too late to say anything anyway.

Teasingly, I asked if he had any last-minute advice or requests. Dark brown eyes twinkling, he said, "I guess not, unless you might send me some addressed envelopes!" (The last thing that morning I had given him a fistful of them, with explicit instructions to write at every stop on the way, even though knowing in my heart they might not be used.)

The flight was called; good-byes were exchanged. The second brother, who would now get to drive the car, sounded like a true Rhodesian as he said, "Cheers, Giles!" Dad and I walked with him to the exit. A quick hug. No one dared say a word.

And he walked on alone.

As we waited on the balcony for him to come out of the gate to the plane, I thought of all the other good-byes, and of this one. Suddenly there he was—broad shoulders, strong and fit from all his rugby training, dark hair breaking forth from his careful combing into a mass of curls—a young man now, on his way to a new life in a university in the States.

Had it really been 18 years since we brought him to this country? My heart cried within me, "Oh, dear Lord, Texas is half a globe away. What have we given him in these years to prepare him for this time?" All the time my hands were calming young Grady who clung to me because his ears were hurting, he said, from the noise of the jet engines.

We watched as Giles waved from the plane, our eyes straining to see if that one near the window was really he. The engines roared; slowly the plane rolled away, then faster until it was released from the runway and into the evening sky. We turned and started back.

Laughingly we played our old game of "counting the boys" to be sure we hadn't left one somewhere. There they all were, mixed up with different groups of MK friends. But now we counted only four—one was gone!

Back in the car I kept thinking about how life seems punctuated with the sharp pangs of good-byes. There will be others. None will be easy. And again I thought how our Lord did not call us to an easy way, but did promise something infinitely more precious. We praise him and thank him for his wonderful grace, more than sufficient for our every need.

We feel intensely our sorrows, our loneliness, our heartaches. But we continue to trust him to grant us his presence and his sustaining power to meet our every need as it comes.



In Central and East Africa

Mass Media

By Genevieve Greer

"Communicating the Gospel in Central and East Africa" is the foreign mission study theme for 1971. Both the adult and youth books major on the communications media, the adult book covering the whole area of Central and East Africa, the youth book narrowing to Central Africa alone. The book for older children has Uganda for its background, while the picturebook for younger children centers on a little boy of Kenya.

New Drums Over Africa

By Milton E. Cunningham, Jr.
Convention Press, 95 cents

The mass media—radio and tape recordings, television and film, along with extensive use of publications, an older mass communications device—are the new drums in *New Drums Over Africa*, Milton Cunningham's book for adult study.

In trying to accomplish in one decade what most other nations did in a half century, the new African governments are bringing modern communications inventions into increasing use in their countries. Consequently, Christian missions there have a greater opportunity today than ever before to "preach the gospel to every creature."

Following an introductory chapter in which he discusses the major forces, good and bad (tribalism, education, communism, Islam, overseas travel, Christianity), that are influencing the area, the author gives readers an inside view of

how missionary methods are changing with the times. Audio-visuals, publications, radio, television, and the cassette recorder are all used by missions in Central and East Africa.

What do educational missionaries do when the increase of government schools causes a phase-out of mission schools? Cunningham describes the growth of the Bible Way Correspondence School, which is providing Christian education for students and also for their elders. An informed membership makes for strong churches.

One chapter traces the growth of radio and television in the African nations, and the religious programs available there. The author passes on to his readers some of the lessons learned about the effectiveness of various kinds of programs.

The final chapter takes a look at prospects for the future. Complacency, not communism, is the enemy of Christian witness, the author says. Africa's tomorrow depends greatly on the Christians' use of time now.

Cunningham is the Foreign Mission Board's radio and television representative for Africa. His wife is the former Barbara Jean Schultz. They have two sons.

Missions Alive

By Zeb V. Moss
Convention Press, 95 cents

"A radio or television program can reach more people in one transmission than a pastor can touch in a whole year of intensive visitation," says Missionary Zeb V. Moss in *Missions Alive*, the book for youth. Moss is director of the radio and television ministry of the Baptist Mission in Zambia. His book tells how mass media are used by Baptist missionaries and nationals in the Central African countries of Rhodesia, Malawi, and Zambia.

In his first chapter, "Paper Talk," he tells how Baptist literature is being produced and used in Central Africa. Literature has an advantage over other forms of mass media, he says, in that it can be "read, reread, and passed on to be read again."

Bible correspondence courses have been used extensively in Central Africa since they were first started there in 1964. The author discusses them in "Write In," his second chapter. With more young people going to school, with much schoolwork done in English, and with literacy classes turning out new readers, reading material was needed in Africa. Missionaries found that the correspondence course became an extension of themselves in making Christ known.

Discussing the simultaneous evangelistic crusades in "Preach In," his third chapter, Moss points out that the crusade "places all mass communications in

action for Christ"—printing press, radio, and television. Working with other groups of Baptists, Christians are inspired to new efforts in witnessing and also develop a sense of togetherness.

Baptist radio and television developments are the subject of chapter four, "Tune In." Radios are still more prevalent than television sets among African nationals, but the sale of television sets is increasing as the nations develop. Moss says Africans are adept at impromptu drama which, unlike the sermon type of broadcast, can remain fresh while repeating the same theme over and over.

Christian representation at fairs and marketplaces through exhibits and book stores is described in chapter five, "Look In." Displays of books and pictures are set up. Loudspeakers carry religious music. Moving pictures with covering tracts that also list the addresses of Baptist churches are sometimes used.

Films and filmstrips are taken into rural areas. Some filmstrips with African characters and voices have been prepared, one on soul-winning, and some film work has been done to lead people to eat the proper food for health. The author says Baptists have a rare opportunity because Africa is short of good visual materials.

The Christian use of mass media is summed up in the sixth chapter, "Why Bother?" Missions are using printing presses, radio programs, and cassette recorders in these decision-making days in Africa. Moss indicates one drawback mass media have—their limited ability to establish personal contact—and tells how personal follow-up is used to overcome that limitation.

Uganda Safari

By Mary Christian
Convention Press, 60 cents

In the book for older children a son of missionaries tells about Uganda and what missionaries do there.

Jim receives a letter from boys and girls in America, asking about mission work in Uganda. He and his parents begin gathering together all they know and can learn about what Southern Baptist missionaries have done and are doing in that country. Their reply to American children includes information about the country and people. At the end Jim tells about a hunting trip he took with his father.

Readers learn what boys and girls in Uganda do, what they eat, the kinds of houses they have. They learn what the country looks like and a bit of its history. And they learn how Southern Baptist missionaries began working there and what kinds of work they do.

Jim and his parents explain how missionaries get started in their new country.
(Continued on inside back cover)

Communicating the Gospel In Central and East Africa

"EVEN CHRISTIANS who cannot read or write become effective evangelists through the use of the small portable cassette recorder," Missionary Milton E. Cunningham, Jr., has written. "One thousand of the recorders operating in Africa would put Baptists in touch with approximately four million people to whom they might never minister otherwise."

The cassette recorder is one of several "new drums" on today's African scene. For much more of the story of what's happening with the gospel on this continent, don't walk—run to the nearest Baptist Book Store! Ask for a copy of Cunningham's book, *New Drums over Africa*. Read it. Then encourage others in your church to read it also. The more readers there are before the fall mission study emphasis, the better the study will be.

But what if you live among "a whole bunch of non-readers," people who always say, "I'm too busy to read"?

The 1971 Foreign Mission Graded Series includes material to help you. This 1971 look at Africa is something to be seen and heard, as well as read.

As a part of the study you can listen to the cassette recording, *Tune in Africa* (see the following two pages for more information).

You can view two filmstrips prepared especially for use with this 1971 mission study.

You will discover that Central and East Africa (not to mention the rest of the continent) are impressive. In this 1971 study, Central and East Africa include Rhodesia, Zambia, Malawi, Kenya, Uganda, and Tanzania. If some of the names sound unfamiliar, remember that the 1960s changed Africa in many ways, including new names for several countries.

You will discover that African Christians are increasingly active in sharing the gospel among fellow countrymen. And they and their missionary colleagues are using many ways to witness—many tools, techniques, methods, and activities.

Perhaps the most sobering aspect of this study will be the awareness that Christians are not the only people with news for Africa's people. Others have news they want to share: Communists,



Lay Preacher Yona Kabvui plays a tape-recorded lesson on cassette recorder for attentive villagers in Tsubango, Malawi.

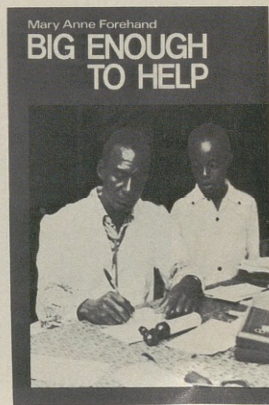
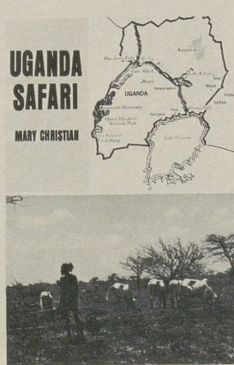
Muslims, ultra-nationalists, and some whose only concern is a secular society.

Cunningham believes that Christianity now faces a challenge in Africa unlike any it has ever known. "During the next ten to fifteen years," he wrote, "eighty million Africans will commit their lives to some cause. If the Christian people prepare and expand their message and witness, that cause could be Christ."

That's where you come in. The purpose of the 1971 Foreign Mission Graded Series is to say, in every way possible, that sharing Christ is a co-operative missionary task—with work in it for you. For every person in your congregation. For all Southern Baptists together.

—JOHNNI JOHNSON

1971 Foreign Mission Graded Series—ADULT: *New Drums over Africa*, by Milton E. Cunningham, Jr. **YOUTH:** *Missions Alive*, by Zeb V. Moss. **OLDER CHILDREN:** *Uganda Safari*, by Mary Christian. **YOUNGER CHILDREN:** *Big Enough To Help*, by Mary Anne Forehand. These books and the audio-visuals suggested for use with them are available at Baptist Book Stores.



TV Comes to Africa

Your understanding of Africa is bound to change as you hear Missionary Zeb Moss, Lusaka, Zambia explain:

"Since Independence, television has become more and more useful to us . . . since more and more people are buying sets. So we are, therefore, putting more and more emphasis toward television."



For the first time as a part of the Foreign Mission Graded Series study you can listen to Missionary statements recorded in Africa. You can hear firsthand what Africa is like today. By means of the cassette tape, *Tune in Africa*, released by Broadman Films in cooperation with the Foreign Mission Board, you will visit with Missionary Dale Hooper, Nairobi, Kenya. He says:

"Mass media . . . words we often hear today . . . usually means to communicate through the resources of radio and television, which are very important in communicating the Christian message."



You will also hear Moses Wesonga, local production director of Baptist Communications, Nairobi, Kenya, tell about the ministry of radio in remote areas of East Africa. In his words:

"Radio is one of the ways we can reach the people in remote areas which the church has not been able to reach . . . Even though radio may not change their attitudes, they may be led to asking better questions regarding spiritual matters."



Learn about the impact of mass media on Africa in this year's foreign missions study

And in addition you will listen to a Swahili hymn, a Shona funeral song from Rhodesia, and "Ride On, Moses" by an African singing group called the Four Plus Two from Matero Baptist Church, Lusaka, Zambia.

All this on one 25-minute cassette tape priced at **\$4.00**. In addition there are two new filmstrips on Africa. *African Witness* takes into account the urbanizing process now underway on the continent of Africa. It is designed for adults and sells for **\$6.00**.

Telling the Good News in Africa begins with a beat and is designed especially for youth. From the rhythm of drumbeat and guitar, this filmstrip moves on with the sights and sounds of African Baptists and missionaries at work. It, too, sells for **\$6.00**.

If you are interested in knowing still more about Africa, you can choose from this backlist of audiovisuals by Broadman:

Missionary Maps of the World, 16 slides
(4 of Africa), color, **\$5.00**.

Sanyati Schoolboy, filmstrip, color, **\$6.00**.

The Challenge of Africa, filmstrip, color, **\$6.00**.

All of these helps can be purchased at retail through Baptist Book Stores.

They can be purchased at a 37% (30% after Oct. 1) savings through the Broadman Films CAVE Plan. Audiovisual equipment is also available at considerable savings through the CAVE Plan. Fill in the coupon below and write us for more information.



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(The Commission)

Please send me information about the CAVE Plan. I am under no obligation to join the Plan, but wish to learn more details.

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Clip and mail to: **CAVE Plan, 127 Ninth Avenue, North,
Nashville, Tennessee 37203**

New Drums over Africa

by Missionary Milton E. Cunningham, Jr.
especially for Southern Baptist adults

A BOOK. An invitation. A sobering challenge. *New Drums over Africa* is all three.

And more.

Specifically it is a book about the use of mass media in gospel witness in Central and East Africa. As such, it is an invitation to take a close look at a half dozen African countries where Southern Baptist missionaries are making a significant contribution to the total Christian proclamation. The challenge comes when one begins to realize how big the gospel task is in Central and East Africa, and how much needs to be done now.

To help you—and your church congregation—see and hear Africa today, a filmstrip has been prepared for use with the 1971 study. Called *African Witness*, the filmstrip quickly plops you into the middle of the continent you're reading about in Cunningham's book.

Where else but Africa would you



At Baptist Publishing House in Lusaka, Zambia, workers adjust press equipment.

find an "elephant crossing" sign on the main thoroughfare? Or a Baptist meeting house shaded by banana trees? Where else could you meet a godly Christian woman like Mrs. Smoke? Or a man like Pastor Lazarus Green Malunga?

An added dimension for 1971 Foreign Mission Graded Series is the cassette recording, *Tune in Africa* (see preceding pages). On side one you will hear the voices of missionaries (including Author Cunningham), national Christians, and several participants in recent simultaneous evangelistic campaigns in Zambia.

Other resource materials to aid in the study of Africa this fall are listed in the Teaching Guide prepared for *New Drums over Africa*. If you expect to teach this book or another one in the series, be sure to see the available resource materials. You will find them at the nearest Baptist Book Store.

Also be sure to write for a free copy of the resource booklet, *Communicating the Gospel in Central and East Africa*. (Address request to: Literature Distribution, Foreign Mission Board, Box 6597, Richmond, Virginia 23230. Please allow four weeks for delivery.)

Missions Alive

by Missionary Zeb V. Moss
especially for Southern Baptist youth

WHEN a young missionary talks about his work and that of his colleagues—and does it for teen-agers—the result makes for good reading. To this add collaboration with several young Southern Baptists whose job is preparing share-and-tell material about what missionaries do. The result is 1971 Foreign Mission Graded Series materials especially for youth groups.

Missions Alive moves in close on three of the countries of the 1971 study: Malawi, Rhodesia, and Zambia, all in central Africa. All three are

Missionary Zeb Moss talks with Stanley Nyawa, religious programs coordinator, at the Baptist Building in Lusaka, Zambia.



places where Christian missionaries, including Southern Baptists, are working with national Christians in the proclamation of the gospel.

Continuing the communications theme of the 1971 study, Moss talks about what he knows best in missionary service: radio and television, and with it the use of the printed page, especially as it finds expression in Bible Way Correspondence Course.

To supplement the study of the book, ask for the filmstrip, *Telling Good News in Africa*, at Baptist Book Stores. From the opening drumbeat, strengthened by guitar and Christian voices, *Telling Good News in Africa** is a report of present activities in the words of the people involved.

Your study may begin with a consideration of communication in general and then look at some aspects of gospel communication in Central Africa. However it goes in your particular group, you will probably come to some new appreciations—for what's new in

* Mission study teachers will find that the two filmstrips, *Telling Good News in Africa* and *African Witness*, can be used with adults and/or youth groups as desirable. Also both sides of the cassette recording, *Tune in Africa*, will be of interest to both groups. All three are available at Baptist Book Stores.



In a market at Lilongwe, Malawi, a gatekeeper listens to radio during his lunch.

Africa, for new approaches being made by Christians in Africa, for the work missionaries are doing there, for their vision and the spirit of teamwork that prevails.

One thing more: the cassette recording, *Tune in Africa*, particularly side two, will put Southern Baptist young people in "voice contact" with a few representative Baptist young people in Africa.

—JOHN NI JOHNSON

THE COMMISSION

CEREMONY AT 15

ABOVE her radiant face a white bow crowns her dark brown hair, which reaches below her shoulders. Elbow-length gloves complement the formal white dress. Carrying a petite bouquet, she follows the five attendants in slow steps down the aisle to the strains of Handel's **Largo**.

Near the platform the attendants stop on opposite sides of the aisle to let the honored one pass between them and then be seated in front of the pulpit. Baskets of flowers decorate the platform. Long strands of greenery are draped the length of the building on either side of the auditorium.

This solemn but happy Saturday-afternoon occasion at **Iglesia Bautista Estrella de Belem** (Bethlehem Star Baptist Church) in Mexico City, Mexico, is not a wedding. It is a **culta de quince años**, a highly important date in the life of a teenage girl in Mexico—the observance of her 15th birthday.

But the attractive 15-year-old who sits in the place of honor is not a Mexican. She is a North American, an MK—Rebecca (Becky) Bridges, whose parents, Dr. and Mrs. Julian C. Bridges, are Southern Baptist representatives in Mexico. During the Bridges' most recent furlough, which had been extended for study leave, Becky had even begun to be anxious that the family leave the U.S. and return to their adopted culture in time for this birthday.

The **culta de quince años** is an important event for Mexican families, regardless of social standing or finances. It is not unusual for a family to go into debt for the occasion.

"In small towns some people take whole pages in the paper to announce the event," said Mrs. Bridges, who played the organ for Becky's

ceremony. "Often it is a social occasion, and usually a large dance is held as part of the celebration."

One Baptist representative told of a man who, as his daughter approached age 15, offered her the choice of a trip to Europe or a **culta de quince años** party. The cost for either would have been essentially the same.

For Baptists, however, some elements surrounding the social observance would be objectionable. So believers, not wishing to deprive their daughters of the custom, frequently hold the recognition service at church and make it a religious event.

At Becky's **culta de quince años**, after the congregation of friends and neighbors had sung a hymn the pastor read 1 Corinthians 13. Then he preached a 30-minute sermon.

"The message was evangelistic," Mrs. Bridges explained later to a non-Spanish-speaking guest. "A number of our friends and neighbors, some of them Catholics, were present. One said to me afterward, 'That was a beautiful ceremony.' Another said, 'That was interesting. I'd like to talk to you more about it.'"

After the message Becky knelt while her father, who had been seated on the platform, led in prayer. Then everyone crossed a small patio to the room prepared for the reception. A poster proclaiming "**15 Primavera** (Springs)" featured snapshots of Becky at various ages. Following the Mexican version of "Happy Birthday," Becky blew out the candles on the cake (she missed two), and everyone lined up for a piece of cake, a tamale or two, and a soft drink.

A 15-year-old MK had reaped one benefit of living in another culture—her own **culta de quince años**. ☺



Top: Mrs. Bridges serves the first piece of cake to Becky at her birthday celebration. Tamales have already been placed on the plates. Bottom: Friends watch as the honoree prepares to sample the cake.

By Leland Webb

AN MK CO

By Jeanne

CIRCLING above Beirut International Airport, James Hagood pondered, "Will there be anyone at the airport to meet me? After all, it's 1:30 A.M. I'm sure my parents will be there and two of my sisters, but how about friends?"

"Do I still have friends after eight years of absence? How lovely Beirut is by night! Won't it be fun introducing my wife and two children to my friends!"

Twenty-four hours later several of Jimmie's questions had been answered. Many friends did, indeed, go to the airport to meet him. On the evening of his arrival another 400 persons attended a reception in his honor at his parents' home. Dr. and Mrs. Finlay M. Graham, Jimmie's parents,* were delighted to have their son and family with them at the Arab Baptist Theological Seminary in Monsourieh, Lebanon.

In an interview setting, Jimmie shared some of his reflections about having grown up on a reflection field.

* * * *

Jimmie, many long-time acquaintances of the family have been amazed that you still remember and can use Arabic. How is this so?

Jimmie: I have continued to read my Arabic New Testament during

* Jimmie's father, James Henry Hagood, Southern Baptist missionary, died in January 1946, when Jimmie was one year old. His mother later married Finlay Morrison Graham. The Grahams have four daughters.

these years. Lately I have been talking to myself in Arabic to brush up for my return trip. I have also taught my wife and children a few phrases.

What are the names of your children, and how old are they?

Julia Lynell is six, and Graham James will be two in May.

When did you leave Beirut?

I left in 1962 to go to Howard Payne College in Brownwood, Texas.

Did you find your adjustment to life in the U.S. a difficult one? After all, you had lived 17 years in the Arab world.

To some extent. I was often homesick the first year. I was fortunate enough to return to Beirut the following summer to help with the Baptist Youth World Conference in 1963. At that time the Foreign Mission Board did not have a plan to give MKs one trip to visit their parents during their college career. The first year was the most difficult. At the end of my sophomore year, I began to think seriously about starting my own home, for I had met Nancy Martin, "the girl" for me.

How does an MK with rather limited funds start a home while in college?

A constellation of events made it

possible for us to be married prior to my junior year. I had been granted a Douglas MacArthur Academy of Freedom Scholarship. This is an honors program in political science. This scholarship, along with the Margaret Fund, paid for my tuition, books, and rent. We were fortunate enough to get campus housing, which is usually reserved for ministerial students.

What really cinched everything was my finding a job in a feather factory. Jobs were scarce; I was lucky. I started as janitor. It was my job to vacuum feathers reaching knee height at the end of every day. I also became an expert at keeping bathrooms clean.

Congratulations! I hear you've just been promoted to assistant manager of the Sears store in Manhattan, Kansas. This is quite an accomplishment to have been with the company for only four and a half years. How did you happen to start working for Sears?

As you know, my B.A. is in political science. After graduation I almost took a job with the State Department. After testing my business aptitude, Sears offered me a choice to enter their manager training program. I decided to work for Sears until I made up my mind about foreign service. Surprisingly

MES HOME

Willmon

enough, I found that traveling abroad and living in a foreign country had given me an amazing amount of business acumen.

I can understand how living in a culture in which bargaining is a day-to-day affair would be quite helpful in this respect.

Also a modicum of Arab hospitality and graciousness had been instilled in me. My parents' home in Beirut was always filled with people. Visiting back and forth is the way to stay in relationship with people in the Near East. I learned to love being with people. Meeting the public in the business world is rather easy after such good training in human relationships.

In your lifetime you have had to learn to live in two different cultures. Do you see this as an advantage or disadvantage, and why?

Definitely an advantage. When I returned to college and was taking the required history courses, I found them quite easy. Travel makes history come alive. I have also found that living in another culture has helped me view my own objectively. At present I feel a true sense of identity with both cultures.

Has this belonging to two worlds

The author, Mrs. J. Conrad Willmon, was appointed a missionary to Lebanon in 1963.

at the same time ever been a source of discomfort?

Many times. Trying to live up to the expectations of both can be difficult. For instance, I attended Arabic schools for the first six years. My transfer to the American School was a traumatic experience. Most of the American kids were affluent; my pocket money was scarce. As a member of the Arab Baptist community I could not fully participate in many American activities. For example, going to the movies was not acceptable to the Christian community of which I was a part.

I wanted very much to be accepted by the American children. My Dad's coaching in athletics helped me excel in track and also gained for me the acceptance which I needed. As a teen-ager searching for identity, I was often torn between the two styles of life.

As an adult you seem to identify fully with both cultures. You are as American as apple pie and as Lebanese as tabouleh. Am I correct?

Yes, I feel as if I am 100 percent American and 100 percent Lebanese.

Our scientific, rationalistic world is reacting at present and is beginning to give a good deal of attention to feelings. Tell me how you

feel about being back in Lebanon.

Mainly I feel an overwhelming sense of gratitude about all my experiences of living in the Near East. Many memories are emerging.

At present a very unusual door knocker that we had on our door when we lived in Taybeh, Jordan, comes to mind. I was a wee tot, and we only lived there a year, but the memory of living in an adobe house with screens is vivid. Our house was the only one with screens in the entire village. My father had installed the screens in trying to protect the health of his family. The villagers protested that it was wrong to use screens—after all, God made the flies!

Once in my youth we took a summer vacation in the village of Faraya in North Lebanon. A friend taught me the art of stone cutting; many houses are made from rock dug from the earth and hewn by hand into the proper size.

Such experiences are numerous. But my sense of gratitude is greatest when I think of my friends in Lebanon. This trip has helped me realize more the value of friendship.

What are your plans for the future?

I am dreaming, but wouldn't it be wonderful if there were a Sears store in Lebanon someday? 

A Bridge for the Culture Gap

By Diane Williams

THE youngsters I became most involved with as a missionary journeyman in the Philippines were in the group commonly referred to as missionary kids, or MKs, the children of missionaries. This is a unique group of young people. They are exposed to a range of opportunities and experiences the likes of which the average American young person never encounters.

MKs have opportunity to see the world as it really is, not as portrayed on travel posters. They experience the comradeship of children of different cultures and build friendships full of love and understanding, rather than prejudice and hate.

In most instances they experience being members of a minority group. Along with this, even as do minority groups in the U.S., they encounter conflicting human emotions—love and hate—from the people around them.

They experience a close family relationship—a closeness perhaps greater than would suit the taste of Stateside teen-agers, few of whom would want their mother to be their schoolteacher, too, and their brothers and sisters to be their only classmates. The missionary family lives, studies, plays, and worships together, and the family unit is a complete way of life for this group of people. Thus it is especially difficult when a 13-year-old must pack up and move 1,200 miles away to school, as is the case with many MKs.

These children do have problems, many of them unique because of their life situation, but many of the problems are not unique. Decisions about what is right and wrong are the same that a Stateside teenager must face. These teen-agers are confronted with temptations to smoke, drink, use drugs, and experiment with sex. Some of them give in to some of the temptations. They are only human. Of all the MKs I

met, I could not label any one of them a saint. But who wants to be a saint? Certainly not an MK. They are spirited and full of life.

From the beginning I was impressed by the fact that the MKs were such a good-looking bunch. They did not fit my image of what MKs would look like. They were really sharp. After I got to know them I found this outward appearance was more than skin deep.

When MKs return to the States they know what life is about. They realize there is a lot wrong with the American system of government and the politics behind it. But they also realize that, despite its shortcomings, it is by far the best system in the world. So their lives as college students are not wrapped up in protesting against the evils of society. Instead, they plunge in and try to make their college campus a better place to study, and the U.S. a better place in which to live.

For every MK there is not necessarily a success story found at home in the U.S. Many of them have a difficult time in adjusting to the fast-paced American way of life, and a few cannot adjust. But for the most part these young people have been brought up with a faith in God and mankind that reaches deeper than any ocean and wider than any sea. And because they live with their faith every day, this aspect of life helps them through any crisis.

Even more impressive to me than this faith itself is the fact that most of these young people can justify what they believe, a trait all too uncommon among American teen-agers.

MKs make up a unique group of young people. Life for them is more than parties and ball games. For them, life is a mass of experiences that only they can have. Like young people at home, they seek peace and love as an essential means of happiness. The difference is that they have learned that love not only bridges the generation gap, but also the culture gap.

The author served as a missionary journeyman in the Philippines 1969-71 as a teacher for MKs.



Most Valuable

James C. Kolb, 16-year-old son of Mr. and Mrs. Raymond L. Kolb, missionaries in Recife, Pernambuco, Brazil, holds the medal awarded him as most valuable male player at an athletic tournament in Recife in March between several accredited American high schools in Brazil. Over-all winner was Campinas American School, with two other Southern Baptist MKs on its winning soccer team: Steve Burt, son of Mr. and Mrs. Daniel H. Burt, Jr., of Campinas, São Paulo, and Mike Richards, son of Mr. and Mrs. Donald J. Richards, who are stationed at Penedo, Alagoas.

Hope for Beyond

Mrs. Isam E. Ballenger, missionary living in Germany and "struggling with the German language," as she phrased it, had special appreciation for the conversation she overheard between her son, John Stewart, age seven, and his four-year-old sister, Beth. The two were in a serious discussion of death.

"You need not be afraid to die," declared John Stewart, "for when you die you just go to live with God."

Beth was silent for a moment and then responded: "I do hope that God speaks English."

The Sugarplum Tree

The Sugarplum Tree, a singing group organized by Missionary Journeyman Monica Keathley in Ghana, recently entertained the president of Ghana, Sir Edward Akufo-Addo, and his wife at the presidential lodge near Accra, capital of Ghana.

Two Southern Baptist MKs are part of the group. They are Nan Davis, daughter of Mr. and Mrs. W. Ralph Davis, and Jo Ellen Norman, daughter of Dr. and Mrs. William R. Norman, Jr. Four other group members are daughters of missionaries of other denominations.

The Sugarplum Tree has sung before the wives of government ministers and for various church and social groups. Many of their songs carry a strong Christian testimony.

Winner to Argentina

Miss Carol E. Robertson, daughter of Mr. and Mrs. R. Boyd Robertson, Southern Baptist missionaries, traveled to Argentina in June as the Latin American Exchange Fellowship winner at Indiana University. Under the terms of the fellowship, a woman student from Indiana University is selected for a year of study in Latin America, and a Latin American woman is chosen to study a year in Indiana.

Miss Robertson received the B.A. degree in 1970 in anthropology and is to complete the M.A. degree in folklore in September. She has already begun research for a doctoral degree in folklore. In Argentina she will work in a small village primarily inhabited by Mapuche Indians. She is to return to Indiana University in September 1972.

Her parents, formerly missionaries to Argentina, are currently on leave of absence from their present field, Mexico.



Studying Japanese

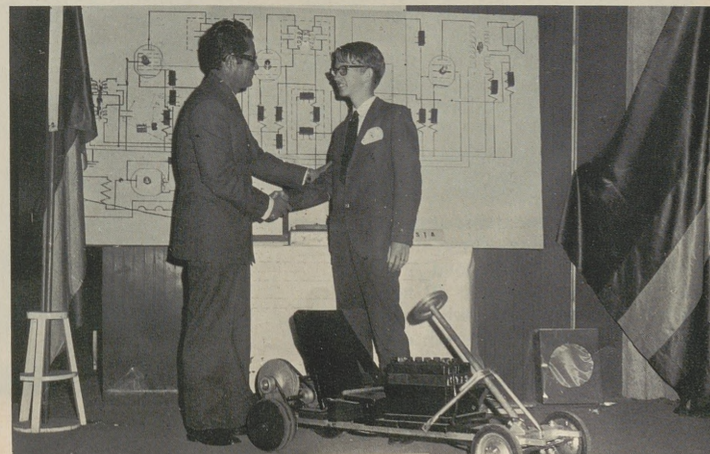
Ray Frierson, Jr., 16-year-old son of Mr. and Mrs. L. Roy Frierson, Sr., missionaries to Japan, poses in language lab at Zama High School, Tokyo, where he is in his second year of Japanese language study. Young Frierson plans to seek missionary appointment for music work after college and seminary study. He plays trombone in the high school band. He expressed thanks "to the Foreign Mission Board for the confidence they placed in our family by appointing us to Japan." Ray continued, "The opportunities for Christian witness here are unlimited."

Named to 'Who's Who'

Donna June Pike, daughter of Mr. and Mrs. Harrison H. Pike, missionaries to Angola, was named to appear in the current edition of *Who's Who in American Colleges and Universities*. She graduated from Ouachita Baptist University, Arkadelphia, Arkansas, in May.

Go-Cart Award

Lee Allen Corley won second place in the basic science division of the science fair in Bogotá, Colombia, with this battery-powered go-cart. He is the son of Marion and Evelyn Corley, missionaries stationed at Bucaramanga, Colombia. Lee Allen gave a ride to every Bogotá MK who visited him at the fairgrounds. He received a silver medal and 500 pesos for his entry. Articles about Lee Allen and a Bucaramanga girl who won second in her division appeared in two Bucaramanga newspapers.





Cowboys at work in Colombia's "wild east."

The Wild East

BY LOREN C. TURNAGE

FIRST-TERM Missionaries Ross and Laveta Thompson have located in Villavicencio, Colombia, on the edge of a great frontier—the vast, wild, eastern plains of Colombia. They are the first Southern Baptist missionaries to live in that area.

As large as Kansas, Missouri, and Arkansas combined, the eastern expanse of Colombia strangely resembles the "Wild West" of the United States some 60 years ago. From the high Andes Range in central Colombia, the plains gradually slope away to the east, becoming forests, and then dense jungle next to the Venezuelan and Brazilian borders.

Lazy rivers wind their way through elephant grass land eastward, and ultimately to the Orinoco and Amazon River basins. They provide water routes for transportation and also good fishing. These rivers are the habitat of the dreaded Anaconda snake that grows to 40 feet in length. (Recently one swallowed a 100-pound young man—whole!)

The piranha also infests most rivers. Cowboys who want to drive

Missionary J. Ross Thompson unloads a box of tracts.





Thompson pilots a flying club aircraft near Meta, Colombia.

their herd across a river usually push in a weak or wounded beef first to satisfy these carnivorous fish before driving the whole herd across.

Jealousy, hatred, and shady business deals take their toll among the pistol-toting plainsmen. Violence breaks out frequently. Holdups are all too common. The last siege of massacres and violence was incited by a white Colombian, Jaramillo, whose band of **mestizo** (half-breed) hired hands and Indians was broken up only a few months ago.

In this sparsely settled territory, Baptists have two churches and about a dozen preaching points. The Thompsons began a mission in Villavicencio upon moving there a year ago. Along with several lay preachers, Thompson tends to the work, preaching, showing films, and teaching the laymen to exercise the ministry where the Christian witness can be given.

Recognizing the advantage of light-plane travel, Thompson enrolled in a local, three-plane flying club and has flown sufficient time to present the exams for his Colombian private flying license. He expects to use a light plane in his work in the future.

The Thompson family lives in a modern home in the capital city of Meta, one of the nine political divisions of the plains and jungles. They do not live in danger nor hardship, but a 15-minute drive from the

city finds them in another world.

So that Teresa, their eight-year-old daughter, can have the advantage of an education in English, Mrs. Thompson teaches her a correspondence course at home. Now both mother and daughter find themselves happily occupied with a newborn son, Charles Patterson.

Thompson was reared on a farm in Missouri, so relates easily to men engaged in ranching and farming. His challenge is to mobilize and encourage Baptists to help claim for the Lord the frontier families that are daily pushing further east to conquer the plains and forests and to make a place for themselves. 



In the market at Villavicencio, Thompson inspects a 98-pound catfish for sale.

The author was appointed a missionary to Colombia in 1959. He is now stationed in Bogota.

HE WILL soon be 70, but Vincenzo Garbato still works at the trade that has earned him his living since he was 14 and holds to the faith that has sustained him from early manhood.

Sitting at a 50-year-old workbench, the Italian artisan uses short stubby picks called **bulini** to transform pieces of expensive Madagascar helmet shell into exquisite cameos. His customers were once the merchants in his native Torre del Greco; now he sells principally to Baptists in the United States.

Garbato is the senior deacon in the local Baptist church; his wife is organist; his son, Nicola, is church treasurer. Reflecting upon the hazards of being a Baptist there in years gone by, Garbato said, "We can freely proclaim the gospel now. The times when I was looked down upon and persecuted in the streets are over. May the Lord be thanked, whether it be for the sufferings of yesterday or the joys of today."

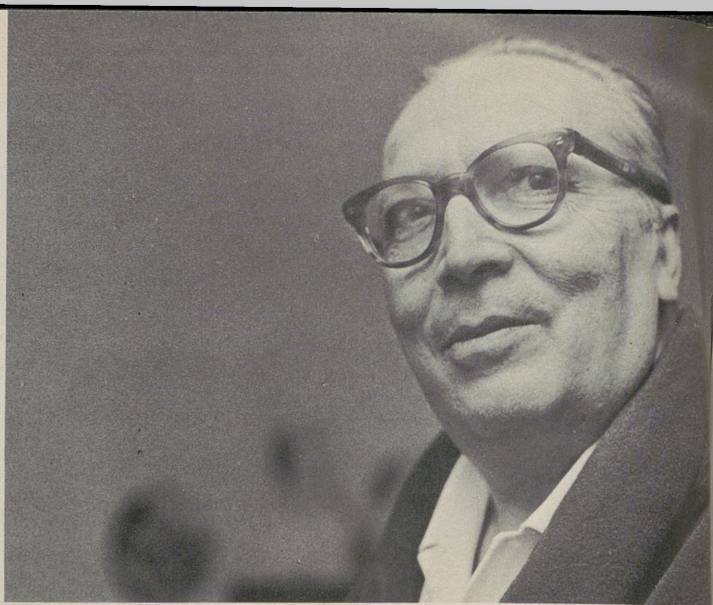
The sufferings of yesterday linger vividly.

One of six children, the son of a boat-builder, he was strictly reared in the Catholic faith. As a boy he attended elementary school in the mornings and studied the art of cameo carving in the afternoons. At the age of 14 he was good enough to carve cameos for the local merchants.

In 1918, with his father's trade disrupted by the war, the 16-year-old Vincenzo became the sole support of his family. He could not complete his formal education, but he read avidly from Tolstoy, Verne, and Dumas.

At the age of 20 he joined the navy. After some months he was chosen to serve in the honor guard which the new Fascist government installed at the palace of King Victor Emmanuel III. One day a week he was required to stand, as though carved of stone, at the palace entrance. It was mid-winter, and the honor almost cost him his life. He was sent home so ill that his doctor gave him but a few days to live.

This physical crisis brought a spiritual one. Garbato asked himself questions he had never thought of. "The Lord spared my life," he declared, "and from then on I dedicated myself to the study of the Word of God."



CAMEO CRAFTSMAN

BY JUNE P. CARTER

Above: Vincenzo Garbato, cameo carver. Below: Cameo being fashioned.



First he sought his answers with the priests and the Carmelite Brothers, but their answers seemed to him to be in conflict with what he read in the Scriptures.

"Then I had the joy," he related, "to become acquainted with a Waldensian pastor, Attilio Arias, a former professor of Hebrew. His preaching filled my mind and my heart with ardor and a joy never known."

A substantial evangelical movement was beginning in Torre del Greco in spite of violent opposition from the town's clergy, and Garbato became an active participant. Articles attacking the evangelicals appeared with frequency in a paper published by the priests. "I had the honor to be mentioned several times as a dangerous exponent of the movement," Garbato noted with satisfaction.

Even the pressure exerted upon him through members of his family could not dissuade him from his new beliefs. "I was patient; I explained my love for them and for my neighbor, but to no avail," he recounted. "My mother, with continued crying, told me she had lost me because at the moment I went against the priests I had gone against God."

YIELDING at last to extreme pressure, the Waldensians closed their work in Torre del Greco, and Garbato began attending a Baptist church in Boscoreale, about six miles away.

Within the year he married Luisa Macioce, daughter of the pastor, and his in-laws persuaded the couple to live with them. No one from his own family attended their wedding. "For the love of the Lord," he said, "I lost my family, but in exchange I found another family who gave me serenity and joy in the Christian life."

The Boscoreale church prospered. In the early 1930s it was able to establish in Torre del Greco a Baptist mission, which flourished in number and in spirit, if not in wealth. Economic pressures kept members of the group "very poor because of their faith."

Garbato related that a new and more violent campaign was begun to incite townspeople against the

evangelicals. On a religious festival day the home of the group's leader, Brother Caputo, was vandalized. Caputo, an engineer, was later found dead of starvation. Garbato holds this memory "as an example of faithfulness to the Lord."

AS THE beginning of World War I had affected his father's trade, the pre-World War II years affected his own. In defiance of the League of Nations, Fascist Italy invaded Ethiopia. The League, in turn, applied economic sanctions against Italy, and the cameo carvers were among the first to feel the squeeze. No exports meant no work.

Garbato and his growing family were still living with his in-laws, but the salary of a Baptist pastor was hardly adequate for two; now there were four young children. The family numbered eight. "Thus began a period of great privation such as we had never known," Garbato recalled. "Food was rationed. Bread and spaghetti, our principal foods, were so altered with cereals and discarded material, they were hardly edible."

At length he obtained a government job and was able to earn enough to live, as well as even to save some money. But air raids over Naples became so severe that the family, with thousands of others, was forced to flee to the interior.

Finally their money was gone. The year was 1944 and Allied forces had invaded Italy the year before. A detachment of American troops was stationed a few miles from where the Garbatos had settled.

"And so again the Lord came to my help," Garbato related. "I had on hand a number of cameos, and these I put into a small suitcase. At night I started on foot toward San Severino Rota, where I found many American soldiers. In a very short time all the cameos were gone. I carried almost \$1,000 away with me and cans of meat, soup, bacon, and milk. In my family there was great joy and thankfulness to God for this great help."

Through a pastor in Naples, Garbato distributed part of the sum he received to the Baptist pastors of Southern Italy, who had long been without salary and were living in extreme poverty. He was later repaid.

Before long the little Baptist con-

gregation reunited in Boscoreale. "Italy was reduced to a field of ruin," Garbato recollected. "In this postwar climate the evangelical churches had an important function: distributing food, clothing, and medicines."

He added that because American help was overwhelming, the Baptist relief committee was able to distribute to all the townspeople without distinction of religion. The residents of Boscoreale did not forget this. Some years later the Garbato family suffered three deaths within a matter of months. When their oldest son, Antonio, a medical student, died, the whole town turned out to march in the funeral procession, even the priests.

During this time Garbato met the late W. Dewey Moore, Southern Baptist missionary to Italy, and thus began a long and rich relationship between the families, continuing to this day. Knowing of Garbato's assistance to the Italian Baptist pastors and his dedication to the relief effort, the Moores began requesting cameos for sale to American friends. With their help and that of the Roy F. Starmers, another missionary family, Garbato was able to give up working for merchants in his city and sell all he produced to American friends.

FOR Vincenzo Garbato the sufferings of yesterday, stoically borne, have made way for the joys of today. Among them are his faith, his work—and his family.

Besides his son, Nicola, there are five daughters, all married but the youngest. Two are married to teachers, one to a geologist, and one to a Baptist pastor. The latter, with her husband, was a missionary to Cameroon until recently.

Mr. and Mrs. Garbato occupy an apartment in Torre del Greco, and close by are their children and ten grandchildren.

"In spite of my age," he rejoiced, "I can still work and produce cameos, and I am happy to be still useful to my family. My wife is, and has always been, my best companion."

"Many persons who once fought us are now our friends and pray with us. We can freely proclaim the gospel. May the Lord be thanked, whether it be for the sufferings of yesterday or for the joys of today."

Is It Happening to Us?

THE ARTICLE that follows came to us as a release by European Baptist Press Service, now under the direction of Miss Ione Gray. Timely and succinct is Mr. Fraser's appraisal of some alarming trends. It seems worthy of attention by readers of THE COMMISSION.

"People are now so expensive that it is cheaper to do without them," writes David Fraser, minister of Hearsall Baptist Church, Coventry, England, in an article in the *Baptist Times*, weekly newspaper published in London.

"In at one end, collect basket, help yourself—you are on your own. The silent anti-theft TV cameras and mirrors watch you coldly.

"At the other end you pass through the check-out—no time to talk, too long a queue, might make a mistake—and expelled into the outside world again."

Fraser compares the church with the supermarket—and with the telephone company which will one day find it so cheap to make a telephone and so expensive to send a man around to mend the one you have, that the company will send you a new one through the mail when the old one breaks down.

Helping persons to cope with life in the depersonalized society is the concern of Christians, says the minister. "We are challenged by the days in which we live to help people to survive the anonymity of tomorrow," he continues.

"Our challenge is to seize all the tremendous potential of these times and use it to control the threats. Our task must be to make people able to form relationships through which they come alive.

"We must make our churches into real fellowships with opportunity for people really to get to know each other at a helpful level. Our programs are full of meetings—yet there is little opportunity for real meeting.

"We talk about theology, church, and mission, when people are filled with agonies about love and family, frustration and finance. More fellowship, more acceptance, must be woven into the structures and the programs of our churches.

"We as Christians must come to terms with the way society is built. We must learn who makes the decisions which depersonalize, focus on the structures that mould our lives, and design ways of ministering to them.

"We must develop proper skills of pastoral care. Our ministers, or other professionals within our churches, must be trained in helping people as well as preaching at them.

"Unless we program our churches for people in all their real and earthly humanity . . . we shall deserve the label of irrelevance which some are already tying on us."

Response to Tragedy

FACTS ARE STILL scarce concerning the brutal slaying of Southern Baptist Missionaries Paul and Nancy Potter (see back cover). We have learned that an intensive official investigation is being conducted by the Dominican Republic.

At last report it had not been determined whether the crime was committed by one person or by two. Also missing is evidence of motive for the killing. If not robbery, it seems safe to assume that the deed is the result of extreme religious or political fanaticism.

Our deeper concern at this time is for the young son and daughter whose memories are sure to retain what they saw that morning of July 7, 1971. David was the first to discover his parents' bodies still in the bed where they had retired the night before. Then Susan, alarmed at what she heard from her brother, rushed to his side. No further description is needed for us to feel the need for urgent intercessory prayer on the behalf of these two children.

Then there are the parents of the Potters, shocked and grieved to a degree the rest of us cannot know. Prayer is needed also for them and for all those fellow missionaries with whom Paul and Nancy served in the Dominican Republic.

We believe that all of these whom we have mentioned for prayer would want us to pray also that what we now see as a wanton deed will become God's occasion for an even greater witness for Christ among the people who knew the Potters.

Index '70

COPIES of the Index for Volume XXXIII, THE COMMISSION (12 issues, 1970) are still available. Send your request to "Index—1970," Box 6597, Richmond, Virginia 23230.

Calling Church Libraries

ACCORDING to a report we received July 14, direct from the Church Library Department of the Sunday School Board, 19,550 Southern Baptist churches now have libraries.

This should mean that every one of those churches has a Foreign Missions Information Center. We know that this is true for approximately 3,000 of them, for that many regularly receive the free pamphlets, maps, and booklets furnished by the Foreign Mission Board.

We hope the librarians of the remaining 16,500 churches will soon request this supply of materials. And, of course, a subscription to THE COMMISSION (\$1.50 a year) is essential. Without this magazine, users of church library missions materials cannot be informed of the current scene in foreign missions.

And speaking of resources that should be in church libraries, Volume III of *Encyclopedia of Southern Baptists* is now available.

It is a comprehensive supplement updating the history, doctrine, organization, and work of Southern Baptists. The report of the Foreign Mission Board covers pages 1700 to 1724, providing an account of developments within the Board and its operations between 1956 and 1969. Also, it presents a complete list of the 2,355 new missionaries appointed from 1956 through 1969. Orders should be addressed to the Baptist Book Store. The price is \$9.95.

THE RECENT VISIT of a Ping-Pong team to mainland China has activated much interest in the possibility of improved communications with that country. Some have wondered if the time may be approaching when mission work can be resumed.

While looking forward eagerly to resuming contact with Christians in mainland China and doing everything possible to help them in the service of Christ, there are some factors that need to be kept in mind.

For one thing, the attitude of the government of Red China has been very stern toward Christianity. In the early days of Communist power, Chinese Christians had to sever all connections with international Christian organizations. The missionary movement in China was interpreted widely as being a form of imperialism. Even works of mercy, such as hospitals and schools, were included in this classification.

Strong efforts were made to regiment the Christian movement to support the aims of the new government. Those who found it difficult to move along in the indicated pathways discovered great problems awaiting them.

During the days of land redistribution, churches were closed in many parts of the country, and large numbers of them never were reopened. In metropolitan areas, it was emphasized that very few churches were needed, with the result that many of them were closed, and their property used for other purposes. Only a small number of them were allowed to remain open to serve the entire Christian community.

With the emergence of the Red Guard movement, terrible measures were taken against the remaining churches. Most of them, if not all, were closed, and many Christian leaders were subjected to harsh measures. Throughout these years the number of Christian leaders who have suffered imprisonment, indignities, extreme difficulties, and even death has been large.

During all this time the Christians of China have been isolated from fellowship with Christians in other parts of the world. It has not been possible to give any kind of assistance, financial or otherwise, to them in their work. Only by means of intercessory prayer and preaching of the gospel by means of radio has there been any fellowship with them.

It has been very difficult to know the actual situation. Some communications are received by way of Hong Kong, and people occasionally come out of China with information.

We are grateful that during the years of Communist power in China, work has been projected among Chinese-speaking



WHAT ABOUT RED CHINA?

BY BAKER J. CAUTHEN

people in Southeast Asia. Missionaries in Taiwan, Hong Kong, the Philippines, Malaysia, and Vietnam work with Chinese people. A strong group of missionaries in those lands speak the Chinese language fluently.

In addition, missionaries who formerly served in China are working in fields in Southeast Asia and in other capacities. Some former China missionaries are in their emeritus years and yet are strong in body and spirit.

If a development should come about that would enable missionaries to reenter China, there are people ready to do whatever possible along that line.

We should, however, recognize that conditions in China will call for very careful and gradual steps. It seems likely

that visits to mainland China may continue to develop as scientists, news people, and special groups make visits for particular purposes. In view of China's official attitude toward Christianity, a visit by a group of Christian leaders might come about at a later time but not as an early step.

When the time does come that Christian representatives can visit China, we hope that some who have known and loved the country through many years of service might be able to go to have contact with the Christian people there.

Through such a visit we would look forward to listening earnestly to the testimonies of Chinese Christian friends and learning from them of the grace of God they have received during years of trial. There should be much prayer together, much sharing of Christian love, and reaffirmation of the bonds that unite God's people in loyalty to Jesus Christ.

No hasty actions would commend themselves as being wise. Only as God's people, who love one another and have deep understanding, would pray together and wait on God would there be expectation of discovering the course of wisdom. People who have suffered greatly need tender understanding on the part of those who are able to enter into their suffering. Premature actions could easily precipitate even greater difficulties for Christian people in China than they have yet experienced. Our greatest progress would be made on our knees in intercessory prayer, with hearts joined in Christian love and mutual assurances of devotion to Christ.

In time God will open the doors and enable his servants to witness widely throughout China. Approximately 800,000,000 people live in that land, and we know that the heart of our Lord reaches toward them in love and concern, for he died for all mankind.

It is our hope that the day may come when missionaries again can enter China to strengthen the hands of Christian workers and see a projection of Christian witness throughout the entire land. When that comes about, a Christian opportunity and responsibility will be confronted such as we have never known before.

Meanwhile, we should be much in prayer. Our prayer would be with confidence in the love, power, and purpose of our Lord. It should be in high expectation that he will not fail. It should be linked with a surrender of ourselves to our Lord, whereby we stand ready to do anything he indicates for the furtherance of his work and the blessing of his people.

Keep the millions of mainland China deep in your heart and high on your list for intercessory prayer.

EPISTLES

*From Today's Apostles
Around the World*

MK Library of Peru

MKS ARE VORACIOUS when it comes to reading. Their mothers constantly hear, "Mom, what can I read today?" This is a hard question to answer in far-off places without libraries or corner book stores with English volumes.

One missionary mother in Peru, who had begged, borrowed, and imported books for her children through their growing years, was dusting outgrown books one day, wondering where to store them. Recalling the budget squeezing

required to provide the books, she thought it a shame that their usefulness was over. But was it?

Why not start a library, she wondered, and check out the books to younger MKs still clamoring for the Bobbsey Twins and the Hardy Boys? With the original 300 volumes from this one family, the MK Library of Peru was begun. Soon American families leaving Peru found it a project to which they could donate books while packing.

Another source of books developed as members of WMS groups writing to Peruvian missionaries asked, "What could we send you?" The answer: "Send us children's books your offspring have outgrown." A book loses nothing in being read and can be brought into most countries without customs duty. Postage rate on books sent by boat mail is reasonable.

To set up the library, American wives with government agencies stationed in Peru worked side by side with missionary wives to catalogue, type, paint, and paste as they prepared books for checking out. Lists of books were mimeographed and distributed to Mission families.

Missionary journeyman school teachers are delighted with this source of good reading material for pupils. As an extra dividend, the library has a small corner with Perry Mason and Agatha Christie mysteries for grown-ups.

VICKEY (Mrs. Bryan S.) BRASINGTON, Lima, Peru

Reinforcements Needed

DEPARTING from Ivory Coast after a ten-day visit, President Bokossa of Central African Republic told the press, "Ivory Coast is 100 years ahead of the rest of Africa in economic development."

Whether this statement is completely true or not, Ivorians have much to be proud of: Multi-storied office and government buildings (one reaches 27 stories high). Intercontinental hotels and modern medical facilities (a 12-story university hospital and research institute opened in 1970). Worldwide export of mahogany and coffee. Modern multi-lane freeways. The newly inaugurated airport. The list could go on.

In the face of this rapid modernization of this West African country, one aspect is dramatically lacking—one could almost say it is 100 years behind the times—the Baptist witness in Ivory Coast.

Baptist missionaries entered French-language Ivory Coast only five years ago. The work has progressed steadily but slowly. A few missionaries have been appointed to stand by the veteran workers who transferred from English-language countries to share the gospel with their French-speaking neighbors.

More reinforcements are needed in 1971. New missionaries are needed to enter expanding areas and booming cities. But none have been appointed. Repeatedly the Ivory Coast Baptist Mission, as well as Baptists in other French-language West African countries, have asked the Foreign Mission Board for additional missionaries. But too few have come.

The reason? Because too few have volunteered for missionary appointment. The Board can only appoint missionaries as young people and couples step forward expressing a desire to be witnesses abroad.

GRETA (Mrs. D. Edwin) PINKSTON, Abidjan, Ivory Coast

Passed Over

A MISSIONARY journeyman and I were talking when a late-model Volkswagen stopped nearby. When I saw the elderly Lebanese woman who got out of the car and made her way into the Mission residence yard, I immediately knew who she was. I had not seen her before, but I had heard talk.

Here was a woman in her late 60s, wealthy beyond the standards of any country. I noticed the short stocky legs with blue varicose veins. Her hair was

held securely by a gold barrette.



She looked at each car in the driveway. That look was worth more than a day's conversation with her, for with her eyes she mentally possessed each car. I felt like crying. With that look she had made come true all I had ever heard of her.

Here was a lonely, old woman whose only religion was the accumulation of things. She was more than a materialist; she was a pathetic human being who had been passed over by Christians for many years.

The woman had stopped to examine the household goods for sale by a missionary who was going home. Yet anything this woman buys she does not really need.

We missionaries had let her look into our homes, but not into our hearts. We had offered her second-hand appliances but not Christ. She had been passed over. Why? Because she is Lebanese and not African? Because she smokes, drinks, and curses? Because we supposed her to be Catholic?

The journeyman was still talking, but I was not listening. I was talking to Someone else: "God, your heart must break when you see the empty bodies of the forgotten, living in large cement boxes stuffed with things."

"Comfort this lady with sons who love her, with a driver who respects her, and acquaintances who will be willing to give of themselves as freely as she gives of her money. And Lord, when she comes to me on business, may I have the opportunity to tell her about the One for whom I work."

When she passed us again she spoke. "Good-bye," she said, with eyes glued to the cars she had mentally bought.

"Good-bye," we said. I was sorry we had never really said, "Hello."

JIMMY (Jim) K. MARONEY
Abuakwa, Ghana

Letters To Share

WE DON'T often get letters like this, but when one comes it is something we want to share. This is one of the joys of being a teacher.

Dear Miss Tilford:

It has been a long time since I left Taichung, but I will not forget you and Miss [Mary] Sampson's beautiful smile and all brothers and sisters in En-Kang Church. . . . I am teaching in a high school now.

If you ask me what is the most precious thing I got in my college life, undoubtedly, knowing God is my answer. From my teaching life I deeply experienced that a teacher should have "God's love" to her students. Otherwise, being a teacher is not so happy as I have imagined before. Also I feel that God is teaching me to learn "patience" time by time, and how to deliver our trouble to God. . . .

I am not the student of your Bible class now, but I certainly hope that I am your permanent student. May God bless you and Miss Sampson.

Sally Tien
Hsin-Chu, Taiwan

If this letter can be used to encourage others to go into student work, I shall be glad.

LORENE TILFORD
Taichung, Taiwan

Where?

AT THE ANNUAL WMU convention sick women and children lined up at my door at every recess and at meal-time waiting for medical help. With but a few drugs and supplies at hand only first aid could be provided most of the patients.

One three-month-old child with an ear infection was responding to medication when the meeting ended, but I explained to his mother that he would need to be checked by the doctor after she returned home.

How can I forget her eyes when she asked, "Ndichaendepi [where shall I go]?" It was a three-day walk from her home to the nearest clinic.

I stood for a moment thinking of my own children and the medical care that has always been available for them.

Can we understand what it would be like to have a sick baby and be three days from the nearest doctor?

WANA ANN (Mrs. M. Giles, Jr.) FORT
Gatooma, Rhodesia



At Baptist MK home in Gwelo, Rhodesia, missionary children work on lessons.

Joanito, Six Years Later

MY EYES filled with tears of joy and gratitude as I sat on the platform waiting to speak to a group of young people about God's will for their lives. The fact that the church was filled constituted a tremendous challenge. But what challenged me more was the young pastor who presided as president of his association of churches.

He was soon to graduate from the Baptist seminary. I could hardly believe six years had passed since the day Joanito had come into my office to relate how God had called him to preach.

His story was not so different from that of most of the seminary students, but each interview is a fresh experience for me. Joanito had come from northern Brazil seeking opportunity to study. With his four children, a mother-in-law with four more, and two brothers who had not found work, Joanito was the only breadwinner for 13. His meager salary of \$125 monthly as a bookkeeper would not allow for \$20 monthly tuition at the seminary.

He left my office that day with a new lease on life, because I had assured him he could study without worrying about the tuition.

He soon invited me to visit his mission on a Sunday morning. I was not surprised to find the congregation meeting in a little shack in one of the extremely poor sections of the city, for this is common among Baptists. What did surprise me was the large piece of property he showed me that his little group was purchasing on which to construct a church building.

As I left I asked silently, "Lord, is it possible that this small group of poor people, led by an inexperienced first-year seminary student, will ever be able to build?"

I saw the answer about three years later when Joanito invited me to preach at the organization of the church and then later to preach his ordination sermon. I knew I was beholding a modern miracle as I stood in the midst of a congregation that had multiplied by three and was being shepherded by a man of God who was putting into practice what he had learned in the seminary.

That this young man's leadership qualities should be noted by his colleagues was only natural. He was elected president of the student council. He was chosen president of his association.

Joanito recognizes the importance of bringing young people together where they can be challenged by the call of God on their lives. From his church has already come to the seminary another outstanding student for the ministry. In a few years Joanito's own son will be knocking at the seminary door.

THURMON E. BRYANT, São Paulo, SP, Brazil



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

ADAMS, Judith (journ., *Gaza*, terminated June 30), c/o Mrs. W. R. Adams, 607 Milton St., Richmond, Va. 23222.

ALEXANDER, Rev. & Mrs. Max N. (Thailand), 1208 Hester, Jonesboro, Ark. 72401.

ALLEN, Jica (journ., *Liberia*, terminated June 30), 325 S. Elm St., Henderson, Ky. 42420.

ALLEY, Mr. & Mrs. Eddie R. (journ., *Austria*), c/o Otis Alley, 5006 Crestmont, Austin, Tex. 78756.

ALLMON, Susan (journ., *Japan*, terminated June 30), c/o R. L. Allmon, 111 Clebourne St., Chickamauga, Ga. 30707.

ANDERSON, Mary Lynn (journ., *Japan*, terminated June 30), c/o J. W. Anderson, 3409 59th, Lubbock, Tex. 79413.

ANDERSON, Sue (journ., *Liberia*, terminated June 30), 9220 Omar Khayyam, Louisville, Ky. 40272.

ANNIS, Rev. & Mrs. James B. (Ghana), 3122 NW 31st St., Miami, Fla. 33142.

ASKREW, Dr. & Mrs. D. Curtis (Japan), 3277 Crete, Memphis, Tenn. 38112.

AULTMAN, Larry L. (journ., *Malawi*, terminated June 30), Rt. 2, Hattiesburg, Miss. 39401.

AUSTIN, Stella A. (Nigeria), Rt. 1, Box 404, Lenoir, N.C. 28645.

BAILEY, Bettie (journ., *Tanzania*, terminated June 30), 517 Kenilworth Dr., Greenville, S.C. 29607.

BALLENGER, Rev. & Mrs. I. E. (Germany), c/o W. M. Thomason, Rt. 3, Laurens, S.C. 29360.

BEARD, Rev. & Mrs. C. Robert (assoc., *Taiwan*), Rt. 43rd St., Fairfield, Ia. 50646.

BELLINGER, Mr. & Mrs. Robert N. (Liberia), 20 Barbara Dr., Little Rock, Ark. 72204.

BOCKSTUCK, Lloyd D. (journ., *Kenya*, terminated June 30), 105 S. Coles St., Vandalla, Ill. 62471.

BROOKS, Ernest (Nigeria), 102 N. Library St., Greenville, N.C. 27834.

CADWALLADER, Rev. & Mrs. Chester S. Jr., (Guatemala), 4236 Youre Dr., Shreveport, La. 71105.

CANNATA, Dr. & Mrs. Samuel (Ethiopia), 600 Woodard, Houston, Tex. 77009.

CARLIN, Rev. & Mrs. C. Gerald (Ghana), 3008 W. Broadus, Ft. Worth, Tex. 76115.

CARSON, Ann (journ., *Hong Kong*, terminated June 30), c/o F. L. Carson, Box 1594, Del Rancho Rd., Borger, Tex. 79007.

CHAMBERS, Glynda (journ., *Gaza*, terminated June 30), c/o T. G. Chambers, Rt. 4, Cameron, Mo. 64429.

CHEYNE, Rev. John R. (Ethiopia), 2312 S. L. St., Ft. Smith, Ark. 72301.

CHOY, Rev. & Mrs. Samuel (assoc., *Korea*), 1815 Melrose Ave., Knoxville, Tenn. 37916.

CLARK, Rev. & Mrs. Gene A. (Japan), c/o Bap. Foreign Mission Board, Box 6597, Richmond, Va. 23230.

COBB, Patricia (journ., *Peru*, terminated June 30), Rt. 4, Box 1643, Huntsville, Ala. 35803.

COMPTON, Mr. & Mrs. Alan W. (radio-TV rep., *Latin America*), Box 6597, Richmond, Va. 23230.

COOK, Katherine (journ., *Hong Kong*, terminated June 30), c/o H. E. Cook, 1231 S. Kansas, Springfield, Mo. 65804.

CORNWELL, Phyllis (journ., *Indonesia*, terminated June 30), 111 E. 11th St., Greenville, Tenn. 37743.

CORWIN, Rev. & Mrs. William E. (Indonesia), Box 278, Sallisaw, Okla. 74955.

COWLEY, Mr. & Mrs. William A. (Nigeria), 142 N. Adelle Ave., Del. Land, Ia. 52720.

CROSS, Mrs. Eugene M. (Philippines), 254 Montclair Ave., San Antonio, Tex. 78209.

CUNNINGHAM, Dr. & Mrs. Milton E., Jr. (radio-TV rep., *Africa*), 3362 Cordone, Ft. Worth, Tex. 76133.

DAMON, Rev. & Mrs. William J. (S. Brazil), 8208 Chesterfield Dr., Knoxville, Tenn. 37919.

DAVIS, Ann (journ., *Venezuela*, terminated June 30), 110 N. Delaware, Bartlesville, Okla. 74003.

DEWEY, Charlotte (journ., *Korea*, terminated June 30), Box 13, Lawaca, Ark. 72941.

DIETRICH, Rev. & Mrs. Vernon L. (Thailand), 1440 Columbia St., Houston, Tex. 77008.

DODSON, Joyce (journ., *Kenya*, terminated July 12), 7901 Wish Ave., Van Nuys, Calif. 91406.

DODD, Dr. & Mrs. T. Eugene, Jr. (Korea), MacGregor Med. Clinic Associates, 6303 S. Park Blvd., Houston, Tex. 77021.

DUDLEY, Rev. & Mrs. Dwight N. (Japan), 6465 Fourth St., St. Petersburg, Fla. 33701.

DUNN, Mr. & Mrs. William T. (Lebanon), Rt. 2, Box 83, Uriah, Ala. 36480.

ELLIOTT, Darline (Colombia), 4117 Goodman, Riverside, Calif. 92503.

FITZGERALD, Dr. & Mrs. Dean T., Jr. (Jordan), 3160 S. Oswayo, Tulsa, Okla. 74105.

FRAY, Dr. & Mrs. Marion G., Jr. (Rhodesia), Box 68, Arkadelphia, Ark. 71923.

FRAZIER, Rev. & Mrs. W. Donaldson (Nigeria), Box 621, Carson-Newman Coll., Jefferson City, Tenn. 37760.

FRICKE, Rev. & Mrs. Robert C. (Mexico), 1811 Harrington Ave., Ft. Worth, Tex. 76106.

GILLILAND, Dr. Martha (Nigeria), 111 S. 78th St., Birmingham, Ala. 35206.

GLENN, Doris (journ., *Kenya*, terminated July 14), Box 587, Cisco, Tex. 76437.

GONTER, Rev. & Mrs. Carl G. (Thailand), 318 N. Graham, Odessa, Tex. 79760.

GOODWIN, Jerry D. (journ., *Hong Kong*, terminated June 30), c/o C. G. Goodwin, Jr., 4607 Del Rio Trail, Wichita Falls, Tex. 76310.

GRISHAM, Jeanine (journ., *Lebanon*, terminated June 30), c/o J. C. Grisham, Star Rt., Kress, Tex. 79072.

GROSCLOSE, L. David (journ., *Israel*, terminated July 31), c/o C. W. Grosclose, 2108 Cindy C. East, Eau Claire, Wis. 54601.

HANCOCK, Glendy (journ., *Ecuador*, terminated June 30), 2118 Bristow Ave., Kansas City, Kan. 66103.

HARGROVE, Vivian (journ., *Ghana*, terminated June 30), 2211 Buchle Dr., Jefferson City, Mo. 65101.

HARMON, Ethel (Nigeria), Corbin, Ky. 40701.

HART, Rev. & Mrs. Sherman C., Jr. (assoc., *Nigeria*), c/o Mrs. Inez Hart, 196 Fifth St., S. Phenix City, Ala. 36867.

HAYS, Dr. & Mrs. George H. (Japan), 429 Wilson, Mead, Mo. 64068.

HEADRICK, Rev. & Mrs. Harvey O. (S. Brazil), 1005 Spencer St., Monroe, La. 71201.

HELTON, Yvonne (journ., *Guatemala*, terminated June 30), Box 129, Lone Pine, Calif. 93545.

HIGH, Dr. & Mrs. Thomas O. (Nigeria), 404 W. 14th, Baker, Minn. 55008.

HILTON, Sandra (journ., *Uganda*, terminated June 30), c/o Ray G. Hilton, 3111 Norris, Houston, Tex. 77025.

HOBBS, Rev. & Mrs. Jerry (Thailand), 2533 Highway, Norman, Okla. 73660.

HOGUE, Dr. & Mrs. LeRoy B. (Taiwan), c/o C. W. Hogue, 2173 S. Toledo, Tulsa, Okla. 74114.

HOOPER, Rev. & Mrs. Dale G. (Kenya), 1500 Jefferson Park Ave., Charlottesville, Va. 22903.

HOPPER, Rev. & Mrs. John D. (Austria), Rt. 1, Box 112, Bismarck, N.D. 58104.

HUTCHERSON, Sylvia (journ., *Indonesia*, terminated June 30), 205 Main, Winnsboro, Tex. 75494.

HUTTO, Diane (journ., *Kenya*, terminated July 12), 4726 College Ave., San Diego, Calif. 92115.

HAYS, Lynda (journ., *Kenya*, terminated June 30), 1113 Dorothy St., Cape Girardeau, Mo. 63701.

JAMES, Rev. & Mrs. Samuel M. (Vietnam), 1208 N. Guthrie Ave., Durham, N.C. 27703.

JONES, Kenneth E. (journ., *N. Brazil*, terminated June 30), 10128 Sumatra Dr., El Paso, Tex. 79925.

KING, Dr. & Mrs. Ernest L., Jr. (Indonesia), 3126 Oakdale Rd., SW, Roanoke, Va. 24018.

KIRBY, Donna (Hong Kong), c/o D. F. Kirby, Ft. Fayetteville, Ga. 30214.

LARIMER, Betty R. (spec. prof. nurse, *Nigeria*), Rt. 7, Box 68A, Muncie, Ind. 47302.

LEE, Rev. & Mrs. Wyatt W. (Mexico), 7206 Neff, Houston, Tex. 77036.

LEWIS, Rev. & Mrs. Fred L. (Nigeria), 820 Amherst Dr., Abilene, Tex. 79604.

LITTLETON, Ossie (Mrs. H. R.) (Ghana), Rt. 2, Eastman, Ga. 31023.

LOZUK, Rev. & Mrs. George S. (Venezuela), 2206 McKinley, Ft. Worth, Tex. 76106.

LUPER, Rev. & Mrs. J. Daniel (Eq. Brazil), 1302 Melbourne, Dallas, Tex. 75224.

LUSK, Rev. & Mrs. Richard L. (Hong Kong), 302 Bond Ave., Brownsville, Tenn. 38012.

MCADEN, Nancy (journ., *Ghana*, terminated June 30), Box 103, Appomattox, Va. 24522.

MARSHALL, Bertha Jane (Gaza), c/o Dan Hicks, 216 W. Indiana St., Evansville, Ind. 47710.

MARTIN, Rev. & Mrs. David L. (Trinidad), 3911 Fritz St., Winston-Salem, N.C. 27104.

MATTHEWS, Rev. & Mrs. Harold (Philippines), 8017 La Grange Rd., Lyndon, Ky. 40222.

MAYBERRY, Mr. & Mrs. Floyd I. (assoc., *Japan*), c/o Naval Cantrell, Rt. 3, Box 111-A, Mountain View, Mo. 65548.

MILLS, John C. (Liberia), 816 S. Willis, Stillwater, Okla. 74074.

MOORE, Dale (Nigeria), Star Rt., Blackwell, Tex. 79506.

MOORE, Dorothy (journ., *Dom. Rep.*), terminated June 30), Box 405, Valdez, Alaska. 99586.

MOORE, Dr. & Mrs. John Allen (field rep., *Europe*), 3538 Nanz Ave., Louisville, Ky. 40207.

MOOREFIELD, Rev. & Mrs. Virgil H., Jr. (Switzerland), 2805 Cox Hill Rd., Hopkinsville, Ky. 42240.

MORGAN, Dr. & Mrs. E. Carter (Hong Kong), Chauga Hgts., Westminster, S.C. 29693.

MUSE, Rev. & Mrs. James C. (Ecuador), Emmanuel Bap. Church, 2505 Lahoma Rd., Enid, Okla. 73701.

NEAL, Joy (journ., *Kenya*, terminated June 30), c/o Rev. N. M. Kennedy, 17850 NW. Avalon, Portland, Ore. 97229.

NICHOLSON, Mr. & Mrs. Kenneth R. (Liberia), Box 833, Seaside, Calif. 93955.

NOWELL, Rev. & Mrs. C. Grady (Honduras), Box 514, Wendell, N.C. 27591.

OODY, Mr. & Mrs. T. Eugene (assoc., *Liberia*), 610 James Cannon, Box 192, Loudon, Tenn. 37774.

PARTAIN, Rev. & Mrs. Jackie G. (Tanzania), 1903 W. Seminary Dr., Ft. Worth, Tex. 76111.

PEEBLES, Mary (journ., *Malawi*, terminated June 30), Rt. 5, Box 495A, Tallahassee, Fla. 32302.

PENNER, Sallie Auer (emer., *China-Hawaii-Singapore*), 520 S. Natchez St., Kansas City, Mo. 64108.

PENNELL, Rev. & Mrs. Wayne A. (Indonesia), 40 Connelly Spg. Rd., Lenoir, N.C. 28645.

POE, Thomas F. (journ., *Ghana*, terminated June 31), 2232 Union St., Ft. Myers, Fla. 33901.

PRATT, Genevieve (journ., *Lebanon*, terminated June 30), c/o L. G. Pratt, 320 Wagon Wheel Dr., Chatham, Ill. 62629.

PRICE, Kathryn (journ., *Lebanon*, terminated June 30), 402 Melody Ln., Jonesboro, Ark. 72401.

RAGLAND, Dr. & Mrs. James K. (Lebanon), Rt. 2, Wetumka, Okla. 74883.

RASCON, Linda (journ., *Ecuador*, terminated June 30), 5608 Paraguay St., El Paso, Tex. 79915.

REINHARDS, Rev. & Mrs. W. H., Jr. (Nigeria), 319 Piney Grove Rd., Columbia, S.C. 29204.

RITCHIE, Judy (journ., *S. Brazil*, terminated June 30), c/o W. S. Ritchie, Rt. 1, Box 29, New London, N.C. 28127.

ROE, Mr. & Mrs. Thomas (assoc., *Liberia*), 1141 Green St., Salinas, Calif. 93901.

RUSSEY, Karen (journ., *Vietnam*, terminated June 30), c/o C. C. Russey, 3105 Glen Oaks Dr., Wichita, Kan. 67216.

SCHWEIGER, Dr. & Mrs. G. William (Indonesia), 3427 Oxford St., Independence, Mo. 64051.

SEAT, Dr. & Mrs. Leroy K. (Japan), 404 N. Main St., Bolivar, Mo. 65613.

SEGARS, Jacqueline (journ., *Japan*, terminated June 30), c/o R. E. Sears, 1304 Seton Ave., SE, Decatur, Ala. 35601.

SHAMBURGER, Sue (journ., *Bahamas*, terminated June 30), 101 E. Ithica, McAllen, Tex. 78501.

SHELTON, Rev. & Mrs. Keith D. (Peru), 4616 Ft. Brazier, Ft. Worth, Tex. 76115.

SHELTON, Rev. & Mrs. Raymond L. (Thailand), c/o Robert Shelton, 5361 Sultana Dr., Cincinnati, Ohio 45238.

SHORT, Mr. & Mrs. Arthur B., Jr. (journ., *Hong Kong*, terminated June 30), c/o J. B. Short, Sr., 1018 Bragg Ave., Meridian, Miss. 39301.

SMITH, Rev. & Mrs. Clarence R. (Venezuela), c/o Mrs. N. B. Duncan, Box 293, Dora, N.M. 88115.

SMITH, Rev. & Mrs. Donald E. (Nigeria), 1808 Morven, St. Louis, Mo. 63114.

SMITH, Rev. & Mrs. Maurice (Ghana), 4702 Gordon, Ft. Worth, Tex. 76115.

SMITH, Rev. & Mrs. Paul S. C. Smith (Jordan), 301 N. Jefferson, Farmington, Mo. 65640.

SOMMERKAMP, Mr. & Mrs. Theo E., Jr. (assoc., *Switzerland*), c/o Mrs. Edith Childers, Box 176, Lenapah, Okla. 74042.

SPENCER, Mr. & Mrs. Harold E. (Philippines), Modesto, Ill. 62667.

STAPLEY, Mary (Ghana), Rt. 2, Box 28, Bentonla, Miss. 39040.

STEPHENS, Marjorie (Nigeria), 705 E. Smith Ave., Tucumcari, N.M. 88401.

STEPHENSON, Carol (journ., *Nigeria*, terminated June 30), 5 Havendale Ct., Jacksonville, Ill. 62650.

STUCKEY, Rev. & Mrs. Robert H. (Indonesia), 213 Kroeger Ave., Duplo, Ill. 62239.

STULL, Rev. & Mrs. F. David (Chile), c/o Dr. Robert Deen, 13626 Tanglewood Dr., Dallas, Tex. 75234.

TISCHER, Robert G. (journ., *Philippines*, terminated June 30), Rt. 4, Box 128B, Starkville, Miss. 39759.

TOWERY, Rev. & Mrs. Britt E., Jr. (Hong Kong), 321 N. Windom, Farmersville, Tex. 75031.

TRIMBLE, Rev. & Mrs. J. W. (Lebanon), 209 Payne St., Pineville, La. 71360.

TROTT, Rev. & Mrs. Edward B. (N. Brazil), 2635 Old Ave., Meridian, Miss. 39301.

TRUXY, Dr. Elizabeth (Nigeria), 2433 Salerno Dr., Dallas, Tex. 75224.

TURNAGE, Rev. & Mrs. Loren C. (Colombia), Chaplain's Dept., Hillcrest Med. Ctr., Tulsa, Okla. 74104.

VAN CURE, Lois (journ., *Nigeria*, terminated June 30), c/o Mrs. Roger Deal, 1664 Arbor Dr., San Jose, Calif. 95125.

WAGNER, Rev. & Mrs. William L. (Austria), 530 Jefferson, NE, Albuquerque, N.M. 87108.

WALKER, Rev. & Mrs. C. (Rhodesia), 610 E. Hargrove Rd., Tuscaloosa, Ala. 35401.

WARREN, Charles E., Jr. (journ., *Zambia*, terminated June 30), 3317 Valley View Ave., NW, Roanoke, Va. 24012.

WEBER, Jeanne (journ., *Hong Kong*, terminated June 30), c/o H. Weber, 3020 S. 72nd E. Ave., Tulsa, Okla. 74129.

WHALEY, Rev. & Mrs. Charles L., Jr. (Japan), c/o Mrs. J. C. Linnenkohl, Dearing, Ga. 30808.

WHITLY, Dr. & Mrs. Carl F. (Nigeria), 442 Cherry Dr., Birmingham, Ala. 35206.

WHITE, R. King (journ., *Guatemala*, terminated June 30), 407 S. Fourth Ave., McRae, Ga. 31055.

WIKMAN, Dr. & Mrs. John H., Jr. (India), Box 442, Camden, Ark. 72022.

WILLIAMS, Rev. & Mrs. I. Earl (Liberia), Rt. 1, Box 231-D, West Monroe, La. 71291.

WILLIAMS, Pamela (journ., *Vietnam*, terminated June 30), c/o A. L. Williams, 517 SW. 42nd,

Oklahoma City, Okla., 73109.
 WILLIAMS, Rev. & Mrs. Robert D. (Nigeria), 921 Jackson Ave., Columbia, Miss. 39429.
 YOUNG, Mr. & Mrs. Fred D. (Journ., Kenya, terminated June 3, 1971, Sikeston, Mo. 64873).
 YOUNG, Rev. & Mrs. James E. (Pakistan), c/o Young, Rt. 3, Box 181, Kosciusko, Miss. 39090.

Departures to the Field

ALLEN, Rev. & Mrs. Bobby E., Indonesia.
 APPELWHITE, Dr. & Mrs. C. Winfield, Indonesia.
 BAER, Rev. & Mrs. Frank J. (assoc.), Zambia.
 BELLINGTON, Rev. & Mrs. R. Paul, Eq. Brazil.
 BENDER, Rev. & Mrs. William D., Nigeria.
 BENNETT, Rev. & Mrs. Troy C., Pakistan.
 BOWERS, Rev. & Mrs. Connie M., Nigeria.
 BRIDGES, Nancy L., Philippines.
 BROWN, Dr. Nobel D., Nigeria.
 BURNETT, Rev. & Mrs. Johnny N., Eq. Brazil.
 BURNEY, Rev. & Mrs. Robert S., Nigeria.
 CRAWFELL, Rev. & Mrs. Sidney G., Eq. Brazil.
 COMPTON, Rev. & Mrs. Charles E., Jr., S. Brazil.
 CONDON, Rev. & Mrs. Wilfred H., Nigeria.
 DAVENPORT, Rev. & Mrs. Stephen W., Argentina.
 DRY, Rev. & Mrs. H. Jackson, N. Brazil.
 DITMORE, Rev. & Mrs. L. Steve, Peru.
 DOSSON, Rev. & Mrs. Maurice E., Mexico.
 DOSHER, Dr. & Mrs. Edward P., Nigeria.
 DYSON, Rev. & Mrs. Albert H., Jr., Nigeria.
 EMANUEL, Rev. & Mrs. Wayne E., Japan.
 EURANKS, Mr. & Mrs. N. Brannan, Nigeria.
 EWEN, Betty J., Nigeria.
 FERRELL, Rev. & Mrs. William H., Argentina.
 FORREST, Rev. & Mrs. James E., Ghana.
 GAILIN, Rev. & Mrs. Joseph A., St. Tanzania.
 GAULTNEY, Dr. & Mrs. Jerry B., Nigeria.
 GILBERT, Rev. & Mrs. James P., Ecuador.
 GILVORE, Rev. & Mrs. Billy O., S. Brazil.
 GIVENS, Sisle V., S. Brazil.
 GLADEN, Rev. & Mrs. Van, Mexico.
 GLAZE, Dr. & Mrs. A. Jackson, Jr., Argentina.
 GOLDFINCH, Rev. & Mrs. Sydney L., St. Costa Rica.
 GRIFFIN, Rev. & Mrs. Clarence O., Indonesia.
 HALL, Joy, Nigeria.
 HALL, Rev. & Mrs. Robert J., Nigeria.
 HARDY, Rev. & Mrs. Lawrence P. (assoc.), Liberia.
 HARKINS, Rev. & Mrs. T. Franklin, Korea.
 HARRINGTON, Fern, Taiwan.
 HENDERSON, Rev. & Mrs. W. Guy, Philippines.
 HILBUN, Dr. & Mrs. W. M. (spec. proj. dr.), Nigeria.
 HILL, Rev. & Mrs. John B., Nigeria.
 HOOD, Dr. & Mrs. Alton L., Thailand.
 HOPKINS, Rev. & Mrs. C. Turner, Nigeria.
 HORTON, Frances, Japan.
 HUMPHRIES, Rev. & Mrs. James F. (assoc.), Vietnam.
 JACKS, Mr. & Mrs. Hal K., Indonesia.
 LOCKE, Rev. & Mrs. Russell L., Nigeria.
 LONGBOTTOM, Rev. & Mrs. Samuel F., Jr., Vietnam.
 LYNCH, Rev. & Mrs. B. Layton, Taiwan.
 LYTLE, Rev. & Mrs. Norman F., Israel.
 MAHAFFEY, Rev. & Mrs. Jack E., Thailand.
 MARTIN, Rev. & Mrs. Henry D., Nigeria.
 MILLER, Rev. & Mrs. Charles L., Philippines.
 MILLER, Rev. & Mrs. David L., N. Brazil.
 MITCHELL, Rev. & Mrs. H. Barry, N. Brazil.
 MOON, Rev. & Mrs. J. Loyd, Eq. Brazil.
 MOORE, Marylu, Italy.
 MORRIS, Rev. & Mrs. Russell A., Singapore.
 MOSTELLER, Rev. & Mrs. Paul E., Thailand.
 MYERS, Rev. & Mrs. S. Payton, Nigeria.
 NUNNELLEY, Edith (Mrs. Newman F.) (assoc.), Nigeria.
 PALMER, Rev. & Mrs. H. Jerold, Jr., Nigeria.
 PEZEN, Rev. & Mrs. Homer, Jr., Philippines.
 PHILLIPS, Marian, Nigeria.
 PRUIT, Rev. & Mrs. Morris G., Togo.
 REECE, Rev. & Mrs. Z. Don, Nigeria.
 ROBINSON, Mr. & Mrs. Arthur C. (assoc.), Taiwan.
 ROBINSON, Rev. & Mrs. Gordon E., Nigeria.
 SCHMIDT, Rev. & Mrs. Sidney P., Singapore.
 SEARS, Rev. & Mrs. Stockwell B., Singapore.
 SENTER, Rev. & Mrs. Arville E., Tanzania.
 SERGEANT, Mr. & Mrs. William L., Korea.
 SHERER, Rev. & Mrs. Robert C., Japan.
 SHULTS, Rev. & Mrs. N. Mack, N. Brazil.
 SHESSARD, Rosemary, Thailand.
 STANLEY, Rev. & Mrs. James I., Philippines.
 SUMMERS, Mabel, Lebanon.
 THORNE, Rev. & Mrs. Dale G., Israel.
 TROTTER, Rev. & Mrs. George R., Indonesia.
 VALEMIUS, Rev. & Mrs. Erling C., S. Brazil.
 VALENTIER, Rev. & Mrs. William R., Philippines.
 WALDRON, Rev. & Mrs. Samuel M., Philippines.
 WATSON, Rev. & Mrs. James O., Paraguay.
 WICKS, Dr. & Mrs. Harold D., Nigeria.
 WIGGS, Rev. & Mrs. Charles W., Korea.
 WOLLERS, Ann, S. Brazil.
 WOOD, Rev. & Mrs. Norman W., Zambia.
 YANCEY, Mary Ellen, Nigeria.
 YARBROUGH, Rev. & Mrs. James A., Nigeria.

Assignments Terminated

BURRELL, Jimmie Lou (Journ., Thailand), June 30.

Births and Adoptions

AKIN, Derek Lane, son of Rev. & Mrs. Cordell Akin, Jr. (Tanzania), May 8.

DOLIFKA, Melanie Beth, daughter of Rev. & Mrs. Donald R. Dolifka (Tanzania), June 7.
 GRANT, Jonathan Colin, son of Rev. & Mrs. Richard B. Grant (S. Brazil), May 27.
 HELLINGER, Elizabeth, daughter of Dr. & Mrs. Richard H. Hellinger (assoc., India), June 14.
 ROSE, David Bruce, son of Mr. & Mrs. Thomas Rose (Liberia), May 20.

Deaths

BECKETT, Mrs. Henry E., stepmother of Rev. Charles A. Beckett (Pakistan), June 2.
 BEDENBAUGH, Joy Lynnette, daughter of Rev. & Mrs. Charles W. Bedenbaugh (Tanzania), June 14, Arusha, Tanzania.
 BLAIR, Cora Hancock (Mrs. Martin S. Sr.) (emeritus, Argentina), mother of Rev. W. Judson Blair (Bap. Spanish Publishing House), June 3, Dallas, Tex.
 BRASUELL, Burl, father of Johnnie Brasuell (Kennedy), July 1.
 KENNEDY, Mrs. Fannie, mother of Thomas J. Kennedy (Nigeria), June 21.
 LUNSFORD, Mrs. E. G., mother of James A. Lunsford (S. Brazil), June 15.
 MILLS, Virginia (Mrs. John C.) (Liberia), June 23, Monrovia, Liberia.
 SACCAR, Mrs. Bertha, mother of Julia (Mrs. Finlay M.) Graham (Lebanon), June 20, Dallas, Tex.
 THOMAS, E. C., father of Lorena (Mrs. V. Walton, Jr.), Chabliss (Mexico), May 30.
 WARD, C. L., father of Jean (Mrs. Cecil L. Thompson (Argentina)), June 6, Morristown, Tenn.
 WATSON, Annie Miller (Mrs. S. L.) (emeritus, Brazil), June 29, Columbia, S.C.

Marriages

BURRELL, Jimmie Lou (Journ., Thailand), to Thomas Burrell Maynard, June 26, Skene, Miss.
 GILLESPIE, Rosa Leigh, daughter of Rev. & Mrs. A. L. (Pete) Gillespie (Japan), to Dik Hatchell, May 25, Georgetown, Ky.
 HOLLIS, Mary Emma, daughter of Rev. & Mrs. James D. Hollis (Hong Kong), to Gordon Lee Watson, May 1, Garden City, Ala.
 LOCKE, Judith Levina, daughter of Rev. & Mrs. Russell L. Locke (Nigeria), to Larry D. Miller, June 17, Bolivar, Mo.
 MIDDLETON, Paul Kinson, son of Rev. & Mrs. Hubert K. Middleton (Chile), to Tammy Grayson, May 29, Boone, N.C.
 MORRIS, Charles H., Jr., son of Rev. & Mrs. Charles H. Morris, Sr. (Malaysia), to Gretia Nance, June 12, Claremont, Calif.
 PIKE, Donna June, daughter of Rev. & Mrs. Harrison H. Pike (Angola), to Kenneth Lynn Brown, May 8.
 VERNON, Susan, daughter of Rev. & Mrs. Vance O. Vernon (S. Brazil), to Leonard F. Mikul, May 29, Birmingham, Ala.

Former Missionary Dies

Mrs. Foy Farmer, the former Mrs. C. T. Willingham and a former missionary to Japan, died May 29. Funeral service was held in Raleigh, North Carolina.

As Mrs. Willingham, she served with her husband as a missionary to Japan from 1911 until his death in 1918. She resigned in 1921.

Memorial Fund Initiated

The Connell Smith Memorial Fund was launched during the medical hour at the recent Nigerian Baptist Convention meeting in Jos, Nigeria. The fund was begun in memory of the late L. Connell Smith, who died in an automobile accident in Nigeria May 16, 1968.

Two narrators presented the program, telling the story of Smith's life of service and including tributes by persons in the medical field who had worked with him.

In Memoriam

CORA HANCOCK BLAIR

Born Lakeland, Fla., Feb. 13, 1890

Died Dallas, Tex., June 3, 1971

Mrs. Cora Hancock Blair, an emeritus Southern Baptist missionary to Argentina, died June 3 in Dallas, Tex. She was 81. She and her late husband, Martin S. Blair, worked in Argentina for 35 years before retirement in 1954. He died in 1959.

Mrs. Blair is survived by two sons, Martin S., Jr., of Dallas, and W. Judson, a missionary at the Baptist Spanish Publishing House, El Paso, Tex.

The Blairs served in the Argentine province of Cordoba, the city of Rosario, and the city and province of Buenos Aires. She was chairman of the committee that drew up the constitution and bylaws for the Woman's Missionary Union of Argentina, and she helped establish a training school for women in Rosario that is now part of the International Baptist Theological Seminary, Buenos Aires.

Mrs. Blair attended Columbia College (no longer in existence), Lake City, Fla., and a normal school in Dade City, Fla. She was a graduate (bachelor of missionary training) from WMU Training School (now merged with Southern Baptist Theological Seminary), Louisville, Ky.

ANNIE MILLER WATSON

Born Abbeville Co., S.C., Nov. 27, 1889

Died Columbia, S.C., June 29, 1971

An emeritus missionary to Brazil, Mrs. Annie Miller Watson died June 29 in Columbia, S.C., at the age of 81. With her late husband, S. L. Watson,

she had served under the Foreign Mission Board for 36 years before retiring in 1956.

After retiring she was religious director at South Carolina Sanatorium, State Park, for several years.

She was a graduate of Greenville (S.C.) Female College (now Furman University). Before missionary appointment she was a public school teacher and did Woman's Missionary Union work in Abbeville Baptist Association.

In Brazil she continued to promote WMU work, serving as president, acting corresponding secretary, and a member of the central committee of the Brazilian WMU. She wrote for Brazilian WMU literature and at intervals taught in Baptist schools. From 1943 until retirement she assisted her husband in his work as senior editor of the Bible Press, Rio de Janeiro.

Mrs. Watson is survived by two sons.





Ridgecrest Autograph

W. David Lockard (right), hands back an autographed copy of his new book, **The Unheard Billy Graham**, during autograph party at Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly. Lockard is Foreign Mission Board director of missionary orientation. Registration at the foreign missions week, conducted June 17-23, reached a total of 2,415.

Hastey Assisting

Ervin E. Hastey, Southern Baptist representative to **Mexico** (see June issue, p. 1), during his current one-year furlough is assisting Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development.

Hastey's special assignment involves worldwide travel to help plan and carry out projects of evangelism, stewardship promotion, and church leadership training.

At the invitation of Missions (organizations of Southern Baptist missionaries) and national Baptists overseas, Hastey will help prepare churches for evangelistic campaigns and attend conferences on evangelism and special evangelistic projects.

He and his family are based in Kingfisher, Oklahoma, on furlough.

Hastey became director of evangelism for the National Baptist Convention of Mexico in 1964. Last April the convention named him to head all of its programs of advance for the decade.

Malaysian Becomes Pastor

The first Malaysian and the first non-missionary to serve as pastor has been installed at First Baptist Church, Petaling Jaya, **Malaysia**. He is Lloyd de Run, former deacon of the 300-member, English-language congregation. The church, located near the University of Malaysia, serves a multiracial community.

Missions Rally Multilingual

Bible readings, prayers, and messages were delivered in French, Dutch, German, English, and Polish during a recent international missions rally in Eupen, **Belgium**. About 250 persons attended.

Several church choirs and an international youth group sang. Presiding was Jean Desy, pastor at Liege, Belgium, and president of the Belgian Baptist Union. Receipts from the offering taken at the rally will be used for the Belgian Baptist home mission program.

The rally "demonstrates that the Baptist witness is not isolated or limited to a few small struggling congregations," declared Rudolph M. Wood, Southern Baptist fraternal representative in Belgium. It also reveals that "the solidarity manifested by individuals and groups from outside the country can only serve to refortify and strengthen our own efforts from within."

Brazilian Leaders Plan for Missions

The task of formulating guidelines for a philosophy of missions and a total plan of missionary action in urban, state, home, and foreign missions brought together Baptist leaders from all but two of the 22 states of **Brazil**. The four-day meeting was Brazilian Baptists' first major effort to evaluate and plan an overall mission program.

Participants included executive secretaries and representatives of national and state boards, seminary professors, and representatives from seven Baptist mission boards at work in Brazil. Conclusions from the meeting were submitted for action to the coordinating council for evangelism and missions, created by the Brazilian Baptist Convention earlier this year.

Accident Takes MK's Life in Tanzania

Lynnette Bedenbaugh, only daughter of Mr. and Mrs. Charles W. Bedenbaugh, missionaries to **Tanzania**, was killed instantly when hit by a truck June 14, only ten days after her sixth birthday.

The accident occurred in front of the Baptist Seminary of East Africa, at Arusha, where Bedenbaugh teaches. Lynnette ran into the road and was struck by the passing vehicle.

Besides her parents, Lynnette is survived by her three brothers, Jimmy, 16, Robin, 14, and Joel, 9.

Going to Taiwan

Looking over two television cameras and auxiliary equipment ready for shipment to Taiwan are Ramsey Pollard (left), pastor of Bellevue Baptist Church, Memphis, Tennessee, and Hugh Dyer, chairman of the church's television committee. Bellevue Church donated the equipment, valued at an estimated \$20,000, to the new Baptist television studio in Taipei, Taiwan. The church had been using the equipment in the telecasting of Sunday worship services but now has switched to color equipment.





Award for Exhibit

An award of exceptional merit from Baptist Public Relations Association went to the Foreign Mission Board exhibit at Southern Baptist Convention, St. Louis, Missouri. With the theme "Openness and Freedom," the exhibit featured "A Symphony of Moods" (above), black and white paintings by Bob Harper, *The Commission* art editor.

Burning of Building Follows Threats

Months of threats and abuse suffered by a young Baptist congregation in the Kekchi Indian community of Pocola in northern **Guatemala** were culminated when the newly constructed Baptist chapel was burned.

On the May night when the chapel was dedicated "about 100 members of the non-Christian community gathered around the building, shouting at the Christians inside and breaking the windows with machetes," reported Missionary Ted E. Lindwall. "They threatened to burn the building with all those who were inside, and they threatened the lives of the missionaries if they returned.

"In previous weeks individual members of the congregation had been attacked and their houses and possessions damaged," he added.

No members were in the chapel when it was set on fire. Members discovered the destruction the next morning and informed Missionary Wendall C. Parker. Guatemalan law officers accompanied him to the scene. "Four leaders in the attack on the church were arrested and await trial," said Lindwall. "The Guatemalan constitution maintains separation of church and state and guarantees religious freedom to all its citizens."

The mission in Pocola grew out of the witness of four young men from the community who heard the gospel from Kekchi Baptist settlers.

"In the past year 35 persons have accepted Christ in that area and are awaiting baptism. Leaders of the traditional religion of the area, a mixture of Mayan beliefs and Catholicism, have bitterly opposed the movement," explained Lindwall. "However, the new believers have held firmly to their faith."

In Memoriam

VIRGINIA (Jenny) LEE LAND MILLS

Born Washington, D.C., July 5, 1939

Died Monrovia, Liberia, June 23, 1971

Mrs. John C. Mills, 31, missionary to Liberia, died June 23, the day after being admitted to a Monrovia, Liberia, hospital. An autopsy disclosed that death was caused by blood poisoning resulting from a kidney infection.



Burial was on the campus of Ricks Institute, Baptist school in Monrovia, where she had taught parttime and her husband was teaching science. Her appointment by the Foreign Mission Board in December 1965 fulfilled a commitment she had made at the age of 12 to become a missionary.

She grew up in Oklahoma and was a graduate of Oklahoma State University, Stillwater. She had taught elementary school in Oklahoma City.

She is survived by her husband and their three children, Malinda, nearly six, and Peter John and Walter Andrew, both two. Mills and the children returned to the U.S. in July.

MASS MEDIA

(Continued from page 16)

try and how they decide where to go and how to carry on their work. Something is told about evangelistic, medical, publication, and educational work sponsored by the missionaries.

It is a kind of "safari by mail" for readers. And in the last chapter Jim tells of a real safari during which his father killed a large hartebeest.

Big Enough to Help

By Mary Anne Forehand
Convention Press, 60 cents

This picturebook for younger children is the story of a little boy of Kenya. His father is a medical assistant at a Baptist clinic, and the boy, Morris Wanje, has looked forward to the time when he will be big enough to help. The story is about that day.

Morris thought the day was spoiled when his father was called away, but then the missionary doctor came, bringing a patient, and he became a real hospital helper.

The story is simple and straightforward so that a child can follow it easily and identify with Morris. It ends with a feeling of quiet satisfaction.

Through Morris' experiences, children learn something about the work of medical missionaries and also how they are helped by nationals. They feel with Morris a desire to be helpful and to tell others about Jesus.

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... Missions Update

FOUND BEATEN AND STABBED TO DEATH IN THEIR HOME IN SANTIAGO, DOMINICAN REPUBLIC, JULY 7 WERE MR. AND MRS. PAUL E. POTTER, SOUTHERN BAPTIST MISSIONARIES. THE ONLY BAPTIST MISSIONARIES IN SANTIAGO, THEY HAD OPENED WORK THERE IN 1966. THEIR BODIES WERE DISCOVERED IN BED BY THE COUPLE'S SON, DAVID, 10. THEIR DAUGHTER, SUSAN, 12, NOTIFIED MISSIONARY HOWARD L. SHOEMAKE IN SANTO DOMINGO, DOMINICAN REPUBLIC, BY PHONE.



DOMINICAN POLICE AT LAST REPORT WERE TRYING TO ESTABLISH A MOTIVE FOR THE MURDERS. PRESS REPORTS INDICATED THAT ANTI-AMERICAN SLOGANS HAD BEEN WRITTEN ON THE POTTERS' CAR. DOMINICAN OFFICIALS "FROM THE PRESIDENT ON DOWN" ARE WORKING TO FIND WHOEVER IS RESPONSIBLE, SAID SHOEMAKE.

THE POTTERS (LEFT) HAD RETURNED TO THE DOMINICAN REPUBLIC IN LATE JUNE FOLLOWING FURLOUGH IN THE U.S. POTTER WORKED WITH THE BAPTIST RADIO-TV MINISTRY AND WAS PASTOR OF TWO CHURCHES AND THREE MISSIONS. THE COUPLE WAS APPOINTED IN 1965.

THE MURDERS WERE THE FIRST AMONG SOUTHERN BAPTIST FOREIGN MISSIONARIES SINCE A MISSIONARY DOCTOR DIED IN A COMMUNIST PRISON IN CHINA IN 1951. A MISSIONARY WAS KILLED IN THE TAI-PING REBELLION IN 1861; ANOTHER WAS KILLED IN MEXICO IN 1880.

IN THE PAST 42 MONTHS (JAN. '68 TO JULY '71) A TOTAL OF 22 FMB MISSIONARY PERSONNEL IN ACTIVE SERVICE HAVE DIED. (THIS DOES NOT INCLUDE DEATHS OF EMERITUS MISSIONARIES.) THE TOTAL INCLUDES ONE MISSIONARY WHILE STILL IN ORIENTATION, TWO MISSIONARY ASSOCIATES WHO HAD JUST COMPLETED ORIENTATION, AND ONE MISSIONARY JOURNEYMAN. ILLNESS HAS BEEN THE PRINCIPAL CAUSE. TRAFFIC ACCIDENTS CLAIMED FOUR LIVES, A HUNTING MISHAP ONE.

THE 30 CAREER MISSIONARIES APPOINTED AND THE 12 MISSIONARY ASSOCIATES EMPLOYED BY THE FOREIGN MISSION BOARD AT ITS JULY MEETING CONSTITUTE THE THIRD LARGEST NUMBER OF NEW MISSIONARY PERSONNEL ADDED BY THE FMB AT ONE MEETING. THE ADDITIONS BRIEFLY RAISED THE TOTAL OF OVERSEAS PERSONNEL TO A RECORD 2,527. RESIGNATIONS ACCEPTED AND AUXILIARY PERSONNEL TERMINATIONS APPROVED AT THE MEETING BROUGHT THE TOTAL TO 2,520 AS OF JULY 14.

"THE OUTLOOK FOR MISSIONARY APPOINTMENTS THROUGHOUT THE YEAR IS ENCOURAGING," SAID BAKER J. CAUTHEN, FMB EXECUTIVE SECRETARY. "WE BELIEVE WE WILL COME TO THE CLOSE OF 1971 WITH MORE THAN 210 APPOINTMENTS FOR THE YEAR," HE TOLD THE BOARD, "WITH A POSSIBILITY OF THERE BEING AS MANY AS 225."

AMONG PERSONNEL ADDED IN JULY: TWO PHYSICIANS. TWO NURSES. TWO HAVE BROTHERS WHO ARE SOUTHERN BAPTIST MISSIONARIES. THREE ARE FORMER MISSIONARY JOURNEYMEN. FOUR OF THE 20 MEN HOLD DOCTORAL DEGREES; A FIFTH EXPECTS HIS PH.D. SOON. OF THE 12 MEN WHO ARE ORDAINED, SEVEN WILL CONCENTRATE ON EVANGELISTIC MINISTRIES.

THE BOARD AUTHORIZED \$10,000 FOR RELIEF OF PAKISTANI REFUGEES IN INDIA. J. D. HUGHEY, FMB SECRETARY FOR EUROPE AND THE MIDDLE EAST, RECENTLY VISITED EAST AND WEST PAKISTAN AND INDIA. IN EAST PAKISTAN HE DISCUSSED WITH MISSIONARIES THE REORGANIZATION OF MISSION WORK AND POSSIBLE RELIEF EFFORTS IN THE WAKE OF CIVIL STRIFE.

MR. AND MRS. C. ERNEST HARVEY, UNDER APPOINTMENT FOR MISSIONARY SERVICE IN MOZAMBIQUE, ARE EXPECTED TO LEAVE IN AUGUST FOR TEMPORARY ASSIGNMENT IN JOHANNESBURG, SOUTH AFRICA. H. CORNELL GOERNER, FMB SECRETARY FOR AFRICA, TOLD THE BOARD. "THEIR IMMEDIATE RESPONSIBILITY WILL BE TO STRENGTHEN THE BAPTIST WITNESS WITHIN THE SIZABLE PORTUGUESE COMMUNITY OF SOUTH AFRICA," REPORTED GOERNER, "BUT THEY WILL CONSIDER JOHANNESBURG A TEMPORARY RESIDENCE" WHILE AWAITING VISAS TO ENTER MOZAMBIQUE.