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COVER: Boarding passes, stickers, and tags form a montage of world travel to introduce this month's emphasis on missionary personnel. Design by Bob Harper.

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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.

Those Who Go

Thoughts about missionary personnel comprise the first half of this month's issue.

Leading off (facing page), Missionary Personnel Secretary Louis R. Cobbs takes inventory of the current personnel status and lists some of the special problems currently confronting personnel work. He concludes by naming some of the qualities of flexibility today's missionary should possess.

On following pages the reader can find reflections by several missionaries, a regional personnel representative, and a field representative. The various observations are personal, sometimes moving, and almost always more practical than theoretical.

Some articles deal with self-appraisal and self-adjustment on the part of missionaries. These musings underline the fact that missionaries are human—no more or less than the rest of us—and must cope with human frustrations and self-evaluation.

In the light of all this, missionaries display remarkable permanency, as a recent survey revealed.

"The attrition rate among missionary appointees has always been an item of serious concern," commented Cobbs. "For the past ten years the annual losses due to deaths, retirements, and resignations have varied from 2.5 percent to 4.3 percent, with the average being slightly less than 4 percent annually. While this may be the lowest attrition rate of any mission board in the U.S., it still constitutes an area of major concern for Southern Baptists.

"A new longevity study recently conducted by the Foreign Mission Board staff interprets the other side of the statistical analysis of missionary losses," continued Cobbs.

The study reviewed only career missionaries, not those in auxiliary categories, and covered those appointed from 1933 through 1970—a 38-year period.*

"Of all career missionaries appointed during that period, 71 percent are still in service," reported Cobbs. "Career appointments 1933-70 totaled 3,045. Of this number, 2,168 are still in service."

* Approximately 90 percent of the foreign missionary staff is made up of the permanent or "career" force of missionaries. As of July 14 another 296 missionary personnel were serving in the auxiliary (non-permanent) categories—missionary journeymen, missionary associates, and special project personnel.

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UPDATE FOR '72

BY LOUIS R. COBBS



Author Cobbs

THE ARRIVAL of September signals the beginning of a new year for missionary personnel secretaries at the Foreign Mission Board. Inventories and reviews have been completed, plans have been revised, and new projections formulated in an effort to get ready for tomorrow's opportunities.

A new beginning as fall approaches parallels the schedules for most seminaries and colleges. Seniors and many graduate students are now within nine months of graduation and, with graduation, eligibility for involvement in some type of missionary service.

Some students who completed college or seminary last May or summer school in July have been appointed for overseas missionary service within the past three months in preparation for the beginning of missionary orientation this month.

Overseas missionary organizations have conducted their annual business meetings and personnel audits during the summer and have projected their needs for reinforcements and new workers. From 76 countries these requests for additional missionaries have come pouring in like an overwhelming flood. Each request must receive careful attention. After priorities are determined, the updated list of personnel needs will be printed and distributed in October in the pamphlet "Needed Now."

Plans for sharing information about missions during the 1971-72 season are perhaps more varied and comprehensive than ever before. A special seminarian project launched

last fall will continue to make it possible for the Board to appoint qualified seminary graduates immediately following their graduation, thus getting them to the field two years ahead of schedules followed in the past for missionary candidates.

An increasing number of returned missionary journeymen, medical receptors, and Baptist Student Union summer missionaries are available as resource persons and interpreters of missions for campus and church groups.

Fellowships have been organized for persons with former experience as missionaries but who have now retired or resigned. Other programs include World Missions Conferences, student missions conferences, group conferences for candidates, and special church emphases.

THE beginning of the fall season also turns attention toward budgets and finances. Confronted by spiraling inflation on one hand and greater opportunities for missionary ministries on the other, the FMB must continue to streamline and improve its administrative procedures if administrative and promotional costs are to be kept below 8 percent of the total budget.

As costs have increased year by year, the expenditures by the missionary personnel department for the enlistment, interviewing, evaluation, and appointment of missionaries has remained constant; in some instances it has even been reduced without compromising quality.

But an update for tomorrow implies purpose and direction! Where are we going in foreign missions?

What do Southern Baptists want done in their mission involvement overseas?

Some answers may be found in an evaluation of current inventory and by a careful review of the records. The inventory helps in assessing the available resources—human and material. History constitutes a basis for charting the future.

What God has already done encourages us. Adequate resources are prerequisite for the realization of these hopes. Good mission strategy must take both into consideration.

First, consider the present inventory (as of July 14):

76 countries to which missionaries are assigned.

2,520 missionary personnel under appointment.

42 categories of service.

Average age of missionaries—men 39; women 36½.

Average years of service—13.3.

Second, we recount some of the things accomplished during the past decade. The missionary staff has increased dramatically. In 1960 there were 1,480 missionaries under appointment. By 1970 the total number had risen to 2,501, an increase of 69 percent.

The number of missionaries appointed each year has risen to approximately 200. In 1960 the Board appointed 137 new missionaries. Five years later witnessed the first appointment of more than 200 missionaries within a calendar year. Since 1960 the average has been 188 new missionaries per year.

The number of fields also has increased. In 1960 Southern Baptist missionaries were under appointment for service in 49 countries; by

1970 this number had been increased to 76. During the same period the variety in types of work to which missionaries have been appointed has increased from 12 to 42 categories.

The missionary staff now under appointment by Southern Baptists constitutes one of the largest, best trained, best equipped groups of missionaries in the world. But we must not err at the point of overestimating strength or exaggerating capabilities. For example, 38 of the countries to which Southern Baptists have missionaries appointed have less than ten families each. Even though emphasis is placed upon the development of indigenous work, a staff of less than 20 per country is severely handicapped in the amount of training they can provide.

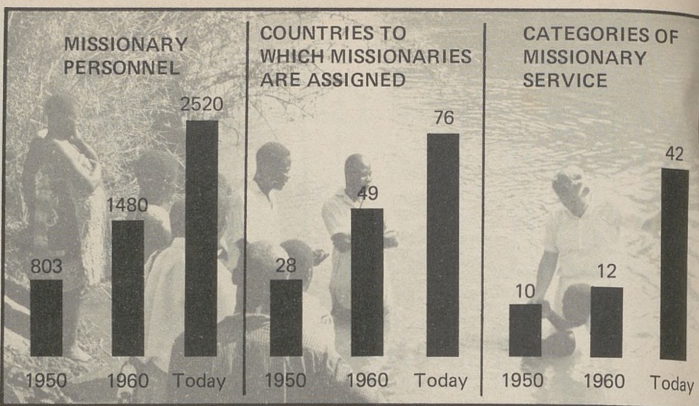
DURING recent decades many boundaries have burst. Supernormal rates of change are being experienced in many areas of life. The future has arrived before we were prepared to receive it.

What is the significance of these changes? Can we determine what God is doing through the conflict and tension of our day to accomplish his mission? What problems have been created for the foreign mission enterprise as a result of new developments?

The work of a mission board's personnel secretary seems to be more difficult today than ever before. The problems confronting the missionary at this extraordinary juncture of time are of great magnitude.

First are the matters of strategy and the shortage of personnel in the face of great need. There are problems of population explosion, personal and community health, inflation, urbanization of life, and a dozen other things which combine into a tidal wave of problems that threatens to overwhelm handfuls of missionaries in 50 percent of the countries where Southern Baptists labor.

Second, there is a problem concerning the negative thinking about missionaries. Some people are offended by the term "missionary." Many of the finest young people in our churches are saying, "I would like to serve, but I do not want to be a missionary." Perhaps the missionary too often has been caricatured as a propagandist or a cultural imperialist or a colonialist.



tured as a propagandist or a cultural imperialist or a colonialist.

Third, there are difficulties related to family adjustments and living standards for missionaries overseas. Even though the missionary receives but a modest salary, it is enough, compared with the average income in some countries, to generate resentment among the local people.

Fourth, there is a problem of access and entry. In many countries foreign missionaries have either been expelled or have encountered difficulties and restrictions for many of their activities.

Fifth, missionaries are expected to adopt a relatively non-directive role among the nationals with whom they work, in order to encourage development of indigenous leadership. Some missionaries find this rather painful, so intense is their desire to use well their training and skills.

The way to do mission work must remain flexible. There is no other alternative.

But what qualities and characteristics will enable new missionaries to cope with problems such as the five mentioned above?

✓ The missionary for 1972 must have a genuine desire for an international and intercultural life style. He and his family must be mobile, adaptable, and flexible.

✓ He must have high native ability. He must be able to learn new skills, new languages, and new cultures. He should desire to be an integral part of the modern, changing, academic and educational community. His Christian "discipleship" should be interpreted literally.

✓ He must be screened and trained for sensitivity and skills in

personal and intercultural relationships. Many of the problems missionaries now face are in the area of interpersonal relationships. He must be willing to serve as an advisor instead of a "leader."

✓ He must be a person with special gifts. This should include a spontaneous motivation and Christian calling that undergirds and permeates his talents and training. Mission work is dependent upon attractive, convincing, daily Christian living on the part of those whom God has called for an incarnation ministry.

HOW can the needs of the present be met without sacrificing adequate plans for the future? This shall continue to be our most critical problem.

Our personnel needs for 1972 are immediate and urgent! How shall they be met? Where will new workers come from?

They must come from our churches, colleges, seminaries. They must come from **our** homes, **our** families.

Between 250 and 300 new missionary candidates are needed for 1972. Needs include:

- 50 preachers
 - 10 theological teachers
 - 10 religious education and music workers
 - 10 student workers
 - 5 WMU workers
 - 5 social workers
 - 5 business managers
 - 10 physicians
 - 10 nurses
 - 10 in ancillary medicine
 - 20 teachers—college and secondary
 - 5 other specialists
- Can you help?

Open Letter

Dear Missionary Candidate:

They say new missionaries like myself (my husband and I were appointed in April 1968) should be seen and not heard. But more missionary experience just might make me so cautious I would never write you at all. So, here goes!

First, I hope you are coming to the mission field because God has called you here. In the States I used to hear someone say from time to time, "The need constitutes a call." I don't believe that anymore. The whole world needs help—including our homeland. There are probably a hundred places where you could go and meet a specific need.

I agree with the Foreign Mission Board's policy of an exploratory stepping out on faith, of saying, "Unless the Lord blocks my path I'll go as a missionary." Then somewhere along the way I believe the certainty of the Lord's leadership comes, if mission service is his will for you. Perhaps this assurance has already come to you. It has to come if you are to stay on the field. You can't be still "just exploring the Lord's will" when you get here, or you'll be ready to return before you even get your furniture out of customs.

I truly believe that the only thing that will keep us on the mission field is the certainty that this is where God wants me to be right now. This is not to say that God's will is static. He may want me in some other country or back in the States later on. That's up to him—he is the Lord of missions.

I hope you're not coming to the mission field because somebody told you "people are waiting in darkness to hear the gospel." They are in darkness, but they won't know it until the message of Christ gets through to them and the Holy Spirit convicts them of sin. Right now they're busy trying to acquire a TV set or a car or a visa for the States. You'll find people waiting—for buses, in lines to get their pension check, and in government offices. But they're not just waiting for you to bring the gospel to them.

When you come to the mission field you can expect to have the "props" knocked out from under your life. You'll leave behind some of the people and things that helped keep you going (your parents, your church home, your ability to communicate clearly in your native tongue, the familiar, shiny, U.S. culture). For women, just not being able to buy nuts or chili powder can be a near disaster. Then some days you just don't want to hear Spanish or whatever the language that is spoken where you are.

How we react when these props are gone can determine our effectiveness. We can either go back home to familiar things, or "camp out" on the mission field, living for furloughs, or we can turn our lives completely over to the Lord and let him be our one and only prop.

Leaving behind the comfortable support of stateside culture may be a blessing to us if we learn what the Lord wanted us to see all along when he said in John 15: "Without me you can do nothing."

Finally, I hope you love people with the divine love that Christ alone can give you. Don't think they'll be easier to love than the people in your church in the States. Because you've read about dedicated national Christians who walked 30 miles to hear the gospel, don't expect them to all be like that. There are all kinds of people here, too.

Having said all this, let me add that I hope the Lord does lead you to come. We need you now more than ever. This world in crisis gives us exciting new opportunities to proclaim the good news.

Send us your flight number and arrival time, and we'll meet you at the airport!

Cordially yours,

Betty (Mrs. Wally) Poor
Missionary to Uruguay



why we're going back by robert h. culpepper

EVERY TIME we come back to the States there are those who ask questions like these: "Are you going back **again**?"

"Haven't you put in enough time over there?"

"Aren't you ready to settle down over here now?"

Recent personal experiences have caused us to face these questions with new seriousness. Briefly, let me state why, God willing, we are returning to Japan.

First, we are returning because the need is still overwhelming.

We are keenly aware that the field is the world, that America itself is a mission field, that there are anti-Christian forces at work in this nation that threaten to engulf it. Still we can't take our eyes off the need in Japan—a nation with more than 100,000,000 people (half the population of the United States), in which the professing Christians (Protestant and Catholic) still number a little less than 1 percent.

Always one is confronted with the masses—masses of people without Christ, but people for whom Christ died.

To be sure, progress is painfully slow in light of the need. But it must be remembered that the percentage of Christians has doubled in the postwar years. During the same period the number of Baptists related to the Japan Baptist Convention has jumped from 1,600 to 20,000—a growth rate of 1,250 percent.

Boasting the highest economic growth rate of any nation in the world and holding the distinction of being the world's third largest industrial power, Japan, like the United States, is grappling with the problems of urbanization, industrialization, depersonalization, materialism, secularism, air pollution, poverty in the midst of affluence, etc.

How wonderful it would be if the Japanese people were brought to the foot of the cross and then used their boundless energy and resourcefulness to bring the rest of the Orient and indeed the world to Christ!

Second, we are returning because the door is still open, and there is still a response.

Twenty years ago all one needed to do to get a congregation for an evangelistic meeting was drive around the streets of a city with loudspeakers announcing the service. Usually the auditorium would be filled, and at least once it happened that 30 minutes before

the beginning of the service the largest auditorium in the city of Urawa was crowded, and people were standing outside banging on the doors to get in.

That day has long since passed. But this does not mean that the door to Japan has closed or that the day of opportunity for the gospel has passed. Most of the

people who come to the churches now come through the invitation of those who have cared enough to invite them personally. If inquirers are fewer in number, it probably can be said that most of those who come have motives that are not as mixed as before. And a larger percentage of them follow through in baptism and church membership.

If anyone has visions of preaching to multitudes, he will probably be disappointed if he comes to Japan. Occasionally such opportunities may present themselves, but more often the opportunities will come in worship services in small congregations, in Bible

classes and meetings with student groups, in informal meetings of neighbors and friends in a home, or in contact with individuals in the school or church or home.

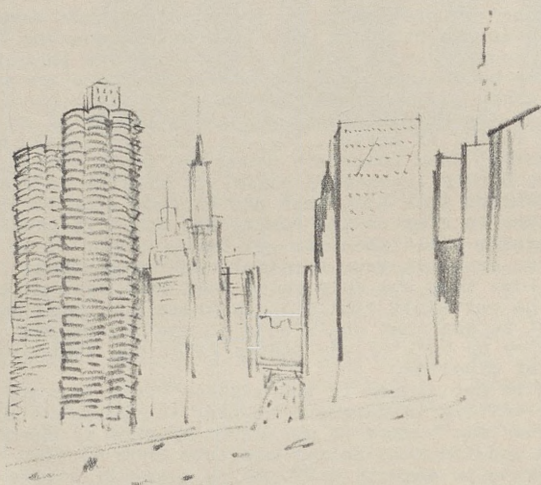
Japan's new constitution, adopted at the close of World War II, guarantees separation of church and state and complete religious freedom. One who seeks to propagate the gospel in Japan encounters indifference and the hostility of the family system and of the new and old religions, but no organized persecution. Christians in many other lands must envy us for the religious freedom that we have in Japan.

Japan boasts the second highest literacy rate of any nation, and the Japanese are avid readers of newspapers and magazines. There is hardly a home without a television set, not to mention a radio.

All forms of mass communication and personal witness available in the twentieth century are open to us, if only we have the financial resources, the vision, and the dedication to use them.

True, there are strident voices crying, "Missionary, go home!" Most of this opposition is based upon an intense nationalism or resentment concerning America's role in the Vietnam war or a keen awareness of America's unsolved racial crisis. Yet in the 20 years my wife and I have served as missionaries in Japan only once has anyone treated me discourteously because I was an American, and that person was drunk!

If there are voices shrieking, "Missionary, go home!"



Appointed a missionary to Japan in 1950, the author has been stationed at Fukuoka since 1953. This article was a chapel address at Southeastern Baptist Theological Seminary by Culpepper while on emergency furlough.

There are still many others who, in more subdued but no less sincere tones, are calling out, "Come over and help us!" Year after year many bona fide requests from pastors and churches in Japan for missionaries to help in the education or the music program of churches or to help in opening a new mission go unmet because the demand for missionary help far exceeds the supply of missionaries available.

Sometimes we are asked how many Southern Baptist churches we have in Japan. I always answer, "None!" This leaves the questioner dumbfounded until I go on to explain that while we don't have any Southern Baptist churches we have 135 Japan Baptist churches and 112 mission points of Japan Baptist churches.

There is an independent Baptist convention in Japan, and though Southern Baptists do have a warm fraternal relationship with it, the relationship must never be understood in terms of colonialism or paternalism.

Presently, the whole program of the Japan Baptist Convention, along with Convention-missionary relationships, is being subjected to penetrating scrutiny. There are strong voices clamoring for self-support and for greater involvement in social issues, and these are legitimate concerns if they are not allowed to cloud or overshadow the vision of bringing the Japanese people to a personal commitment to Jesus Christ as Saviour.

These are exciting days for service in Japan. I am eager to return because I feel a strong identification with the Christian witness in Japan and a deep desire to be involved.

We sometimes hear that the day of the missionary is over in Japan. If by "the day of the missionary" is meant the age when the missionary sat in the driver's seat, determining evangelistic policy, controlling funds, and manipulating others according to his purposes, this day is certainly over and ought to be. But this does not mean that the day has passed when the missionary can serve along with his Japanese brethren as partners under the one living Lord.

Despite all the difficulties that missionaries face, I believe that for years to come there will be a place of service for missionaries who have an unconditional commitment to Christ, a genuine love for the Japanese people, and a flexibility which makes them able to adapt the verities of the gospel to the changing scene.

Third, we are returning to Japan because missionary service there is both demanding and thrilling.

"Bob, we've sacrificed to help you get an education, and now you want to take it and throw it all away."



These were among the words my dad spoke to me when I told my parents that I felt that God was calling me as a missionary to Japan.

But I have never felt that I am throwing my life away! Instead, day after day I am faced with opportunities to live life to the fullest. The challenges demand my best, but there have been times when I have felt that my best is not good enough.

Never have I found myself longing for opportunities equal to my gifts, but again and again I have had to pray for strength equal to my opportunities.

Since the spring of 1953 I have been teaching in the theological department (seminary) of Seinan Gakuin University in Fukuoka, Japan. In this capacity it has been my privilege to teach about 70 percent of the present pastors in the convention.

What does it matter if classes are small? John R. Broadus prepared his famous **Preparation and Delivery of Sermons** for one student. Smaller classes open the way for more effective teaching.

The perennial problem is that of maintaining responsible scholarship, which, while true to the gospel and warmly evangelistic in tone, is nevertheless relevant to the needs of a changing society in a world embroiled in revolution.

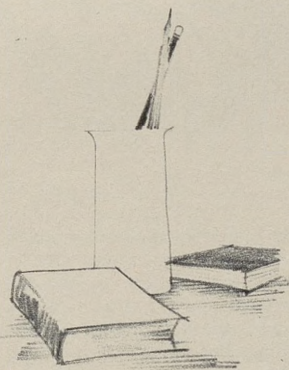
Missionary service in Japan presents one with the opportunity of trying to communicate the gospel in a land where, by and large, the people are hearing it for the first time.

Never will I forget the testimony that Masaaki Kobayashi, my colleague on the seminary faculty, gave prior to being ordained for the gospel ministry. After relating some of the privations he and his family had suffered during and after the war, he told of the Christ-like spirit of a young man who gave a living testimony concerning the new life in Christ, as he was being ridiculed by his fellow-workers during the lunch hour in a DDT factory.

Invited by this young man to church, Kobayashi heard the gospel for the first time. The preacher that day was a nisei in the American army of occupation whose poor Japanese was hardly understandable but whose sincerity was evident. The nisei had used John

3:16 as his text. Kobayashi read: "**Kami wa sono hitorigo o tamou hodo ni kono yo o ai shitamaeri** (For God so loved the world that he gave his only begotten Son)."

His eyes filled with tears and his voice choked. For a moment he could go no further. He was reliving



‘We are returning because God’s call to us still rings loud and clear.’

the experience that came to him when he first heard the words and accepted the truth of this passage—one we have heard all of our lives and tend to take for granted.

During the years I have been teaching in the seminary my wife and I have had a part in the beginning of three churches. The Hirao Baptist Church began in our home, where it met for almost five years.

The Kita Kyushu Church in a nearby city began under the leadership of another missionary. When problems arising from the schooling needs of his children made it necessary for him and his family to move away, I was called as pastor of this young mission and worked with it until it could organize as a self-supporting church and call a Japanese pastor.

In May 1966 my wife and I with the help of a seminary student and two young Christians from the Hirao

as a flower opening to the sun, her heart began to open to Christ. She accepted Christ in the spring and was baptized. Her prayer is that the radiance of Christ will so permeate her life and that of her daughter that her husband, who has been hostile to the Christian faith, will be led to Christ.

Opportunities for the Christian witness in pioneer situations like these offer the privilege of preaching to persons who have never heard the gospel before and of seeing it through the eyes of new converts. The joy and gratitude these young Christians exhibit communicates the message: “Thank you for coming. If you had not come, I might never have heard.”

Trying to communicate the hidden depths of the Christian message to seminary students whose thirst for knowledge and passion for truth is insatiable, and at the same time trying to stay close to the simple

verities of the gospel and to communicate these to people who are hearing the Good News for the first time—these two concerns make missionary service for me both demanding and thrilling. “Who is sufficient for these things? . . . Our sufficiency is from God!”

Fourth, we are returning because God’s call to us still rings loud and clear.

On December 12, 1945, in a missionary day service in the chapel of Southern Baptist Theological Seminary, Louisville, Kentucky, W. Maxfield Garrott, missionary to Japan, read a letter from a Japanese Christian girl. The letter said in part: “The Japanese people are not an especially wicked people. They are a misguided people. . . . O, America, blessed nation, send us shepherds for the sheep.”

My response to that appeal—“I’ll go”—climaxed a period of earnest seeking for God’s will as to whether I should become a missionary.

Again and again God has called me back to this experience. He has given joy as we have sought to serve in Japan. Each time I have been faced with opportunities of service in the States God has made me miserable within until my vision has been reclarified and my commitment to the propagation of the gospel in Japan has been renewed.

It is no more praiseworthy to go than it is to stay if each is in the place where the Lord wants him to be. But we must not too easily assume that it is God’s will for us to stay, unless first we have considered the possibility that it might be God’s will for us to go.

Joyfully we return. Thank Southern Baptists for making it possible for us to go.



Baptist Church, which had begun in our home, began a new mission in the Nagazumi area of the city of Fukuoka, where we live. In this section of Fukuoka were more than 10,000 people and no church of any kind. It has been my joy to serve as pastor of this mission from the beginning and to watch its slow, steady growth.

In the summer of 1969, through the witness of this young mission, Miss Akido Kawakami, a senior at Seinan Gakuin University, gave her heart to Christ. She was baptized in the fall. She became a radiant Christian, and the difference that Christ made in her life transformed the atmosphere of her home.

Her mother began attending services, and gradually,

ARE MISSIONARIES NEEDED TODAY?

By Wayne E. Emanuel

IN SOME circles there is talk that the age of Christian missions is drawing to a close. Some mission boards are bringing their missionaries back home. Even Southern Baptists continue to lose a few missionaries from year to year due to resignations.

Are missionaries still needed?

Various arguments are advanced for keeping our missionaries at home. Some people say our modern world has come to maturity. With the end of colonialism the missionary priest is no longer needed to help subdue the people. With developing nations becoming modern there is less need for starting schools, hospitals, and the like.

To many of those who argue in this way, missions has meant social work or the improving of social conditions. They also believe that theological concepts have matured; they hold that modern man is more tolerant toward other religions, that one religion is as good as another, or that modern man no longer needs God and religion.

SOUTHERN Baptists, however, believe that missions is more than social work or improving social conditions. Missions may include that, but the main purpose is to lead people to a saving faith in Christ. Wherever the gospel is preached and people are brought into union with Christ, their social conditions will also improve.

Neither do we believe that one religion is as good as another. Although there be some good in most of the world religions, the Bible teaches that there is only one way to God and eternal life: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Other people issue this challenge: why send missionaries overseas

when so many people are lost here at home?

True, there are thousands in the U.S. who need Christ. But the Lord has commanded us to go to the ends of the earth and to make disciples of all nations. If we waited until everyone in the U.S. were saved before sending missionaries, we would never send them, because not all will ever accept Christ.

Is it fair for people here in America to hear the gospel again and again while most of the people in the world have yet to hear the gospel even once?

OTHERS argue, why send missionaries overseas when there are so many problems here at home to be solved?

This is a legitimate complaint. In this age of mass communication nothing is hidden from anyone in the world. Even on the mission field there is the cry by some, "Set your own house in order first."

Still another argument holds that missionaries were needed in getting the work started, but now on most fields missionaries are no longer needed.

It is generally agreed that there are three phases of missionary activity:

The **pioneer phase**: the missionary begins work and introduces the gospel.

The **administrator phase**: the missionary serves as leader and administrator.

The **specialist phase**: nationals assume leadership, while missionaries work alongside in cooperation, sometimes in an advisory capacity, sometimes working under the national.

On many Baptist mission fields, including Japan, the work has moved into the third phase. Protestant work in Japan is 112 years old, and Baptist efforts there are in the 82nd year. A well-organized Japan Baptist Convention is comprised of about 250 churches and missions with about 21,000 members. There are able pastors and leaders.

If missionaries should be forced to leave Japan the work would go on. However, missionaries are still needed in Japan and throughout much of the world for the following reasons.

(1) Most of the world's people are still lost.

In Japan more than 99 percent of the population has not accepted Christ. Many areas are still without a witness. Many of the existing churches are small and weak and cannot adequately reach the unevangelized areas. Japanese Christians still need help in evangelizing Japan and developing churches. This is yet true with much of the world. In all of Asia 99 percent of the people are still outside of Christ.

(2) Christ commanded us to go into all the world and make disciples.

Paul wrote, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans 10:13-15a).

(3) The door is still open for the gospel.

Some mission fields have experienced great awakenings recently, with nationals turning to Christ in large numbers. In Japan, though people are not coming to Christ in great numbers, there continues to be a good response.

Are missionaries needed today?

SATAN would have us withdraw all our missionaries and never again preach the gospel anywhere. But rather than withdraw we need to advance.

Now is the time to send as many missionaries throughout the world as possible. The Lord demands it. World conditions demand it. The gospel itself demands it. We must pray the missionaries out of the ranks of the churches, help them to prepare, and send them throughout the world to proclaim the gospel of Christ.



Ten Young Men

I wish I were ten men.

Ten young men.

I'd pack my bags and go to Argentina.

All ten of me.

There, where opportunity knows no bounds,
And a breath of fresh air is still not hard to find.

I say ten. It could be more.

I just stopped when I ran out of fingers.

Cities. Bustling frontier cities, *where never a missionary lived.*

There are no footprints there to tell you where to go.
Trails as yet unblazed, waiting for pioneers.

I would go to La Pampa. "Extensive plain," it means. And it is.

Ranches. Cattle ranches and wide open spaces.

I've driven those flat highways and the dusty country roads and smelled the hay and the wild flowers and heard the cattle lowing as they settle for the night.

Wildcat and deer. A whole province and a half dozen cities, any one of which would make five of where I grew up.

What a challenge! What a life! What a way to live it!

Really, one full life would not be enough to reap all the joys of serving Jesus in this province.
But I would go.

I would go to Corrientes. Up north on the Río Paraná.

Catfish and dorado as big as a man.

Northamericans come to fish — and leave.

It's hot, like Texas.

And a whole province where never a missionary lived.

My favorite city.

With lights strung like pearls on the malecón:

A rare beauty — somewhat quaint.

But what a place to live and serve the Lord!

I would go to Santa Cruz. Province of the south.
Deep in the Patagonia. From the Atlantic to the Andes.

Wave-washed shores and snowy peaks, and people in between.

Gentle, frontier people waiting in towns nestled in the mountains — for your visit in the mission car.

A city large. Río Gallegos, a place to live and rear children, and have a comfortable home.
Sheep ranches stretched like unending blankets as far as eye can see.

Many owned by Englishmen whose parents or grandparents settled here when they were young.

This is Big Country, and rich rewards await the one who dares.

I would go to San Rafael. This is grape-growing country in the province of Mendoza.
A whole oasis in the desert valley set against the towering Andes to the west.

These mountains hold the treasure of snow that fosters ski resorts once roads are built.
Hot summer days turn cold as the ever-present mountains reach up to draw the sun unto their breast.

Truck farms and fruit orchards complement the vineyards and the olive trees to complete the livelihood of those who labor here.

They are friendly people and their old religion neither holds hope for them nor hopes to hold the loyalty which once it held.

Empty, anxious, waiting for the living Christ to make their otherwise physically beautiful lives have meaning.

The tall shade trees abound along the roads that may evoke the image of a checkerboard to some high-flying bird.

But to a missionary this is virgin territory waiting to be wooed and conquered in the Master's name.

I would go to Formosa. This is a northern Argentine province held beneath the country of Paraguay by the river Pilcomayo.

Perhaps it savors more of Paraguay than Argentina, whose federal capital lies almost a thousand miles due south.

Here live some of the few remaining Indian tribes on Argentine soil.

We have no ministry to them. There is no one to go.
We are too few to reach this mighty land!
And who *would* go? Who feels prepared? Life is not easy there.

By James O. Teel, Jr.

Hot, long summers must take their toll on those
less strong.
But in the cities we have begun, and a nucleus has
been formed.
From here a missionary could find a challenge that
would test the best he has.
And many would rejoice in time and thank God he
came and stayed.

I would go to Trelew, down south in Chubut
province. This is the "New Wales" of
Argentina, where tenacious Welch
drummed out a foothold against indigenous
Indians and destructive weather. Where yet
you see their mark.

The clean, orderly city is itself a measure of their
industry.

With other cities close — Rawson and Puerto
Madryn — they all together make up what
may, someday, resemble the San Francisco
Bay.

There is no feeling quite so warm as to drive from
town to town and know in every contact
made you serve in Jesus' name.
And you dream of a day when — maybe you won't
be here anymore — churches dot the
countryside because you came.

I would go to Trenque Lauquen. It's Indian. The
name, that is. I don't know what it means.
"Diversion Dam," I think.

The city is akin to La Pampa, but lies within the
great province, Buenos Aires, as large as
France.

Really out west, far from the noise and suffocating
smoke.

Tranquil — like the kind of place that really makes
you glad to be alive.

They say the neighbors leave their cars on streets at
night, with keys in place, with no need to
think of theft.

Hometown. There must be 30,000 people here.
Complete, as are all the rest I mention here,
with broadcasting station, radio and TV.
But they wonder if we care. No one has gone. They
struggle on, a small church and a faithful
pastor spent.

I wish I were just one more. The soil is fertile here
to plant a life.

I would go to Villa María. There is no Baptist
witness here except the programs heard and
seen on radio and TV.

It is a bustling . . .

But why go on? I cannot take the time
to dream of things I know I cannot do.
And who knows if there may be those who wait and
listen, searching for a still, small voice to
guide them to a place to serve where those
who serve are far too few?

There are only two more for ten — and yet, so many
more there are, that ten is but a start.

There is General Roca, in the province of Rio Negro,
in what we call "The Valley," where fruit in
abundance grows.

And Río Grande. Yes, I had to mention this. It is in
"the land of fire" — Tierra Del Fuego, the
island only a step from the Antarctic, where
lies the most southern Baptist church in all
the world.

Heroes have marched here, have served here,
have died here. And some live yet. Sheep,
wind, sand, ranchers, the owners and the
hired hands — that's all there is. Six months
of daytime, six months of night — a year to
really make one day as men count years.
But God cares not.

God cares that men are lost, that sin has marred the
course, and, strangled in the tangled threads
of life, life ebbs out.

In almost all these places there is at least one church,
and sometimes pastors.

Their fondest dream come true would be to have a
missionary.

To give them strength — the struggle has been long.
To be a friend — they know what that means.

To help them win a province now — that tomorrow
will be like California was when men went
west.

Ten young men. To live and grow through giving.
To find, thus, a meaning far beyond that
possible to find in wringing dry rags to fill
with water one's own cup.

A New Vision

By Glen L. Johnson

ABOUT this time a year and a half ago, I was giving a lot of consideration to resigning as a missionary and returning to a state-side pastorate. I might have put action to my thoughts, except that I had returned to the field just the year before. There would be friends in the States and in Argentina I would have to face. I had *vergüenza*, as we say here in South America; I was ashamed to face them. It would surprise most people to know how strong this one factor is in keeping many a missionary at his post; after all, it is often said that missionary service is supposed to be for life.

I looked at the little church that had seemed so promising during the first two years of my four-year pastorate. Now it wavered on a seemingly everlasting teeter-totter of progression and regression. A new pulpit, newly painted walls, and an additional Sunday School room gave a polished look to the little chapel. However, I knew that on the inside, many of the members were nesting resentment, jealousy, and outright indifference.

"Johnson, where are you going?" I asked myself. "What do you think you're accomplishing? Couldn't you do better in the States?"

I've heard about missionaries' resigning because of difficulties encountered with their children's education and for other reasons. But I am convinced that for a God-called

missionary the problem often lies in the fact that every man of God wants to know that he is accomplishing God's purpose for his life.

The missionary wants to see results. If results are not forthcoming, his conscience will not allow him to be passive. He tells himself, "Nothing is happening here; let's go where it will." The end result sometimes is resignation and a trip to greener pastures.

This is common among missionaries returning after their first furlough. The first term was one of excitement—learning the language and customs of the people, getting into the work, proving oneself to colleagues and national pastors. And the first term has not yet allowed the absurdity to enter his mind that he is not going to bring the whole world to Christ within a few years.

Is it wrong for a seasoned missionary to expect results? Is it wrong for a man who has labored for five years with a congregation to expect at least a strong, sound nucleus of believers?

I think not! As Elisha said when he stood on the banks of the Jordan River and smote the waters with Elijah's mantle, "Where is the Lord God of Elijah?" Why do we not evidence more the handwork of God in our work?

While I was preaching for a revival in Rosario, a missionary friend loaned me several books with the basic theme of prayer. As I read these books, God impressed upon me this truth: "Ye have not, because ye ask not." Why should men in different ages and on different fields of the world, such as Wesley,

Finney, and Moody, and thousands of others, experience such abundant blessings from God, when my cup is but moist on the bottom?

The answer was evident: "Ye have not because ye ask not." We do not reap harvests because we do not water the seeds with prayer-tears. The ultimate conclusion was that if one prays like Mueller or Wesley, he can expect similar results.

Back in Buenos Aires, I determined to pray more. I now served another church, where about nine months before God had moved us. I endeavored to instill into the congregation the same urgency I felt. Perhaps 15 of the members began to spend more time in prayer.

The results? In the first two months of this experiment, God has already begun to fulfill his promise. As spectators in God's great arena, we sit amazed as God leads new people to this little church. Sometimes they come without even an invitation. Certainly the members are not sitting by, doing nothing; they are working and giving more than ever before. This increase is imperative, for new classes must be formed, and bricks are needed for construction of more space.

Perhaps the greatest miracle has happened to me. I am now content in what I'm doing because I'm accomplishing what I think is God's purpose.

This is just a beginning. Who knows what tomorrow holds? And yet the Spirit of God bears witness within me that as long as I am faithful in his service I can claim Jesus' promise, "Ask and it shall be given."



Appointed a missionary to Argentina in 1964, the author is now stationed at Quilmes.

MATURITY AND INTEGRITY

By Roger G. Duck

MAKING generalizations is always dangerous. But after six years of interviewing several hundred people interested in foreign mission service, I have come to believe there are many similar characteristics in the average foreign mission volunteer.

I also believe these characteristics reflect both positive and negative influences brought to bear on the volunteer within the framework of Southern Baptist life.

On the positive side, it is commendable that Baptists have held the Great Commission as central in emphasis through the years. Without evangelistic zeal and missionary fervor surely there would not have been such numbers of committed persons presenting themselves for overseas service.

In addition, many of the most dedicated Christians at home made their first commitment to Christian service in an atmosphere of mission emphasis. The single unifying factor many times in a local church, in an association, in a state convention, or in the Southern Baptist Convention has been the foreign mission emphasis.

On the other hand, some negative motivations and characteristics

have developed that present an obstacle to personal spiritual maturity and denominational integrity.

At the heart of the problem is the influence of a goal-oriented society on the Christian church. In its rapid industrial, social, and political development, America has been a very competitive nation. Setting challenging goals has been a way of life in all areas of human interaction, the church being no exception. Although many benefits have come from this emphasis, a dangerous humanism has also evolved that has the potential of destroying much of the resulting good.

With goal-setting comes image-making. That is, when an individual church is committed to the goal structure of the denomination it seeks at all costs to develop an image of the kind of church it is "supposed" to be. This creates a situation in which people and churches use a great deal of mental and physical energy in trying to put on a pedestal the kind of person or church they think they are "supposed" to be.

Although goals are necessary for progressive movement, they can include a subtle trap, for a goal always tends to dictate the subsequent decisions made by the goal-seeker.

The practical result of this climate may be something like this: A

church has a need to be considered "missionary minded." Therefore, an appeal is made for mission volunteers. When a person volunteers for foreign mission service the church is happy because it is living up to its image. This makes it hard for the church really to get to know the volunteer and to try to guide him to a healthy self-knowledge necessary to Christian discipleship.

The result is a perpetuation of movement from the individual to a denominational level in which self-identity and the lordship of Christ are thwarted.

During a conference, an unusually attractive woman in her junior year of college asked me, "What should I do when I graduate—go to the seminary and 'get it over with' or try for the journeyman program?"

"Please tell me a little bit more about yourself," I suggested. "What is your concept of yourself as a Christian?"

"Well, I felt called to foreign missions when I was about 12," she began. "I don't know now; I'm not sure I really am called to foreign missions. However, everybody tells me I ought to go on to the seminary if I am going to be a foreign missionary."

"Can you picture yourself as a single missionary?"

Blushing a bit, she replied, "No, I can't."

"Then do you really want me to answer your question? For example, suppose you meet the right man before you graduate; this would produce a whole new ball game, wouldn't it?"

"I guess you are right," she admitted.

I shared with her several options. For example, if she comes into her senior year and continues to have some real reservations about a call to foreign missions and is not romantically involved, the Missionary Journeyman Program might really be the right thing.

Or if she enters the senior year with a growing conviction of a call to foreign missions and is not engaged, she could give prayerful consideration to going to the seminary, not only in view of foreign mission service, but rather as God's will in itself.

She is majoring in elementary education. Therefore, another option would be to go directly into

A regional personnel representative for the Foreign Mission Board since 1965, the author formerly served as a missionary to Colombia.



Author Roger G. Duck

teaching as the will of God at that time.

At this point in the conversation she breathed a sigh of relief.

"Thank you so much," she said. "This is the first time anyone has ever taken the time to try to help me as a person. Everyone, upon learning I'm a mission volunteer, has said, 'You ought to do this; you ought to do that.' No one has ever helped me to see that maybe I could come to see what I ought to do."

She is typical of many volunteers I have interviewed. Pastors and youth leaders could be assisted, through publications, clinics, and addresses, to know how to provide better guidance to their young people.

Another type of problem may be faced by volunteers who receive financial help from individuals or organizations who want to make it possible for them to get the necessary education to qualify for foreign mission appointment. The motive behind this support may be the highest, yet the method of implementing the help may produce an undesirable response from the volunteer. Often it seems to come through to the volunteer that the supporters are more interested in the end result than in the volunteer as a person. And some volunteers come to feel a sense of obligation that produces either guilt feelings or rebellion.

I recall talking with one woman who had received help from a Woman's Missionary Union to go to college. After her marriage it became obvious that she and her hus-

band could not be appointed as missionaries. Yet she was still suffering from a great sense of guilt when I talked with her.

In another situation a nurse and doctor had married. Both had been foreign mission volunteers for many years before marriage, and both had been offered some financial help through the Foreign Mission Board. While being processed for missionary appointment, they suddenly realized they could possibly receive a negative decision from the personnel committee. This had never dawned on them before.

"We had always thought of ourselves as being 'in' because we had corresponded with the Board, written our life sketch, and been offered financial assistance," said the wife.

Feeling this way and never seriously considering that God might want them in some area other than foreign missions, they had not come to know much about themselves as unique individuals.

These relationships can be likened to romance. If a teen-age boy and girl go steady and never know many different people in dating situations, they do not allow for the needed normal maturing processes. If they marry, there is small chance of the marriage surviving; if it does survive, many painful adjustments must be made.

The goal is not merely to get missionaries appointed, but rather to help create an atmosphere that encourages individual maturity and self-competency. A Christian rightly related to Christ as Lord will be available to the call of God.

"This is not intended as a statement of any official policies of the Foreign Mission Board," Author Duck wrote in introducing the following article. "Rather, it is a personal interpretation by one who seeks to relate realistically to the task of establishing channels of communication through which the Holy Spirit works to call men and women to a world mission involvement."

HAS the Board changed its policy about approaching people for foreign mission service?

This question was asked in two different group situations at a recent Furloughing Missionaries Conference. It has also been asked by many others over the last few years.

One person went on to say, "The Board used to leave all the initiative with the individual. If I gave you the name of a person who has shown an interest in foreign missions, would you contact him and wait for him to write you?"

My answer: "I would probably contact the person." As I explained to the group, my contact is not to take the initiative away from the individual, but to help him cross barriers that often stymie personal initiative.

Stereotyped concepts of missionaries, mission board personnel, foreign mission service may lodge in the individual's subconscious and prompt him to shy away from an "official" dialogue with a Foreign Mission Board personnel representative.

Other personal factors may block the initial step of inquiry. The fear of not qualifying may be one factor. Another important factor is the fear of having one's initiative taken away. If I can visit with an individual, he can usually be put at ease with the assurance that, unless his feeling of call grows and comes to be a deep, inner sense of ousness, his appointment will not be encouraged.

If I can put the initiative back on him, we can then begin our exploration at the point of the basic call all Christians have—a call to discipleship, a basic commitment to the will of God.

Many people, young and old, have never understood and accepted this basic call. This is evident in the fact that many persons do not seem to have the inner freedom to choose

THE EXPLORATORY INTERVIEW

God's will in decisions rather than be guided by personal compulsion or external pressure to "do what they're supposed to do."

In church and denominational life this weakness is often exploited by the manipulation of persons to institutional ends, which may or may not be God's will for the individual. For example, consider the mother or wife who works in church to the degree that husband and children are neglected in the home. Or consider the individual with a compulsive need to be a missionary, even though a study of his past and present indicates his inability to cope with basic Christian responsibilities and relationships.

In the first interview with an individual, therefore, I try to deal with him at the point of reality, motivation, and sense of personal mission. Often the person recognizes that he must experience fundamental growth and acquire basic disciplines before he can know himself well enough to interpret a call to foreign mission service or to any other area of work.

Another need in this exploratory interview is to determine if this person knows who he is vocationally. Some come to say, "I feel I'm called to be a missionary."

"A missionary what?" I ask. "Do you feel called to the gospel ministry, or to the ministry of Christian medicine, music, or education?"

"I don't know. I just want to be a missionary."

In their thinking they have con-

sidered missions as a vocation, like teaching or medicine or business. They need help to learn **how** they are going to do God's will regardless of **where** he leads them to serve. At this point I try to caution the individual to avoid choosing a vocation he thinks would be needed on the foreign mission field unless he can see himself finding fulfillment in that vocation if the doors to foreign service do not open.

One furloughing missionary expressed concern over the more aggressive activity in contacting candidates. In response a missionary wife on furlough after one term on the field spoke up.

"In the fall of 1965 as we sought appointment, a change in candidate secretaries caused a lapse in communication," she related. "After the Board did not follow through on a matter we had been led to expect, we began to wonder if this was God's way of closing the door."

"When our regional representative called on us in our home, he was able to telephone Richmond and determine that only a mistake had been made and not a negative obstacle to appointment, as we had feared. I don't think we would have made another approach if we had not had that support," she concluded.

My office is located in the Seminary South Office Building, Ft. Worth, Texas, in a shopping center just two miles from the Southwestern Baptist Theological Seminary campus. Numbers of students

who would never call my office for an appointment will casually ask questions about foreign mission service when I am on campus in informal settings.

"I'm not sure God is calling me to missions," they will often add hastily. "I just want to get some information."

I assure such individuals that the purpose of discussion is not to call them to foreign missions, but rather to share from experience information that will help them prayerfully consider foreign missions as one of the options for their lives.

With the perspective that their basic call is to live under the lordship of Christ, they can be challenged never to do anything principally to please the Foreign Mission Board, but to do those things that please Christ. In this frame of mind they can feel a sense of mission in every step of preparation.

When a person writes his life history for himself in the will of God, he has a totally different attitude than one who prepares the history "for the Foreign Mission Board." If experience as pastor, minister of education, or minister of music is sensitively sought as the will of God and not primarily to meet a FMB requirement, the quality of one's ministry and his sense of fulfillment will be greatly different than for the person who accepts a church in order to secure the experience the Board requires.

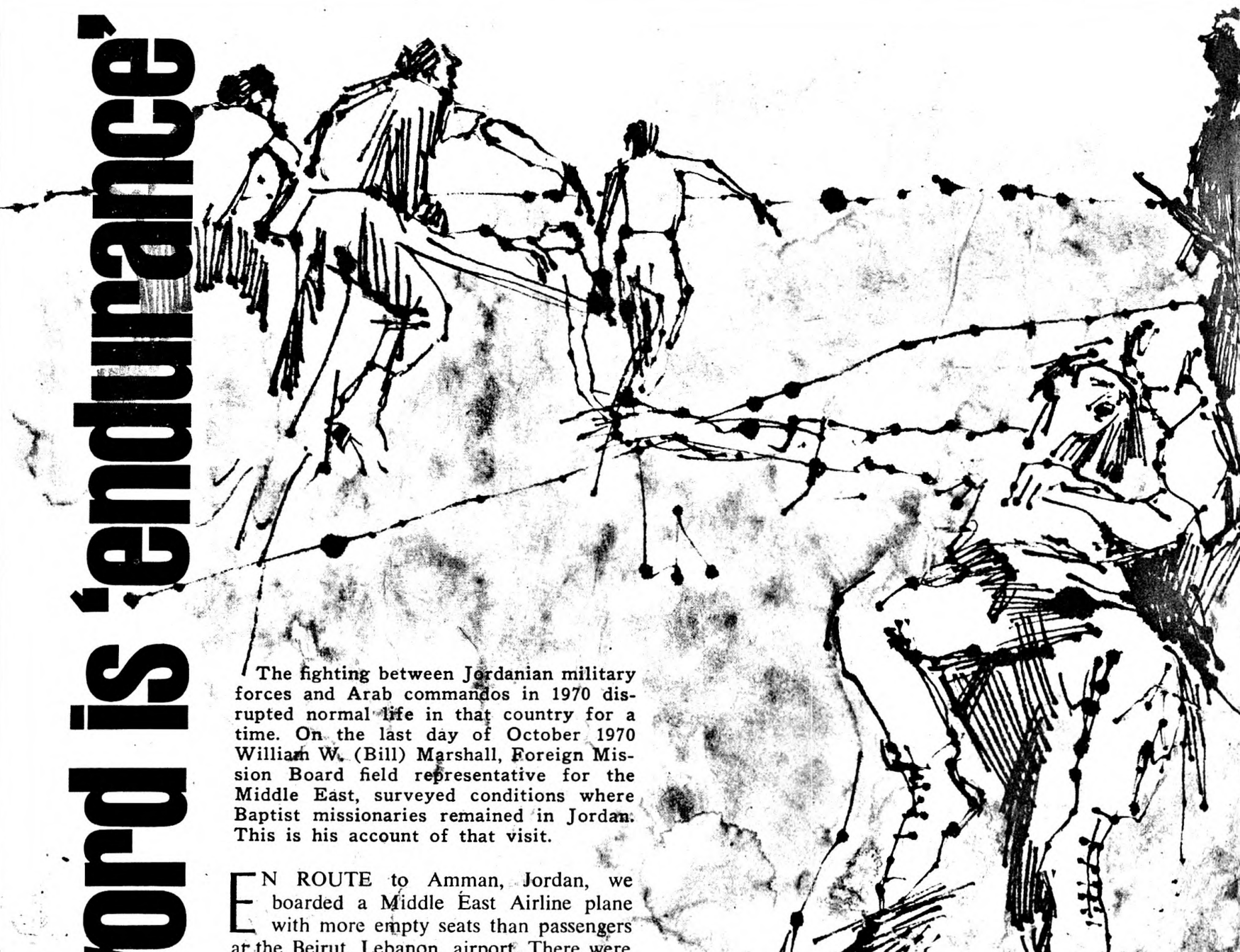
It has been inspiring to see how capable God is in calling his servant who has been given an opportunity to face honestly and openly the realities of foreign mission service.

My task, in my personal view, is not to "recruit" new missionaries. It is my task to offer my life anew to Christ each day and then, in the role he has called me to fill, to minister sensitively to those who seek to be open to God's leadership to serve anywhere he bids them go.

After all, in the truest sense of the New Testament teaching, we're not "hunting God's will," we **are** God's will. As Jesus was the "Word made flesh" and went about doing good, so he sends us. Under his leadership we can enter each day with a sense of the excitement of God's power and presence.



the word is 'endurance'



The fighting between Jordanian military forces and Arab commandos in 1970 disrupted normal life in that country for a time. On the last day of October 1970 William W. (Bill) Marshall, Foreign Mission Board field representative for the Middle East, surveyed conditions where Baptist missionaries remained in Jordan. This is his account of that visit.

EN ROUTE to Amman, Jordan, we boarded a Middle East Airline plane with more empty seats than passengers at the Beirut, Lebanon, airport. There were four in our group—Dean Fitzgerald, Jr., one of the three missionary doctors serving at Ajloun, Jordan; Leila, the Jordanian nurse; and Paul S. C. Smith, field missionary whose residence was in Amman.

In minutes we had swept northeastward, away from Israel, and then southward over the small but real desert in the triangle formed by Syria, Saudi Arabia, and Jordan. It had been there a long time and seemed indisposed to change. Somehow, with little effort, it endures.

I half expected to see a different Amman. Only a few weeks before there had been chaos. Early news releases reflected almost total devastation, but this had been inaccurate. Amman, however badly shaken, had endured.

At the airport the U.S. ambassador greeted his wife, who had been aboard. We awaited our baggage while others ahead of us went through a rather harassing customs inspection. We hurried through after Paul Smith exchanged a few words in Arabic with an official. I later learned this official had been to the U.S. and had been treated graciously by some friends of Paul. Hospitality, however innocent, had paid off in unexpected ways.

The drive through east Amman revealed little evidence of fighting. Approaching the midway point of the city, a spot cradled in the middle of several hills, the evidence became apparent. Few buildings did not show exterior damage, mostly 50-caliber chippings of stone, shattered steel doors, and smashed windows.

We stopped on the main thoroughfare to visit a mutual friend, the man whose agency provides air tickets for Baptist missionaries. He had spent an afternoon with my family and me on Cyprus while on an arrangements tour of the area. The front window was intact in spite of a sizable hole that had been blasted in the right corner.

We drank Arab coffee and talked. He had been holed up in the basement of his home with several relatives and a neighbor while his entire upstairs area had been splintered by machine-gun fire, first by government forces, then by commandos. He was one of the few residents of Amman who had a basement.

Many of the deaths in the city were those trapped in houses into which explosive shells were fired. Almost all of the foreigners had fled and not a few of the wealthier Jordanians. I asked my friend why he, like the others, did not go on to Beirut or elsewhere.

"This is my home," he replied. "I am a Jordanian." Something of endurance touched me through his words.

We moved toward Jebel Wehdi, the hill to which Smith had only days before moved his household goods. We walked into the large stone house, typical of the Middle East. We apparently surprised the occupants. Paul had invited a man and his wife to stay in the home during his absence. The man had obviously invited his entire family, which included other marriages—there were perhaps 15 persons scattered throughout the house.

The interior of the home was in upheaval. Government troops had broken in earlier to live in the house and had taken what had suited their fancy. They had confiscated all

the men's shoes but had obligingly left their military spats. All woolen clothes had disappeared; summer clothes and shortsleeved items were left. Locked drawers had been pulled apart, several doors had been broken open, and the place was a shambles. I was grateful that Paul's wife, Virginia, was not with us.

Paul calmly walked upstairs, got a few items that Virginia had wanted him to bring back to Beirut, and locked the upstairs. He had already seen the mess but had had to leave before he could do anything about it. I marveled at his "cool" and sensed anew that he had a special quality that I had seen before in other missionaries and would likely see again.

We drove next to the American consular office and spent about 40 minutes in conversation with one of the junior officers. He painted a grim picture. The Americans should not return for the time being; there would be no American school opening soon and likely not at all for the rest of the school year. He questioned Paul for up-to-date information on all the Americans Paul knew.

The officer obviously was a man fed-up. His term was to have been three years, two of which had expired, but he had already requested and received a transfer. He was bitter. Paul later said this man's whole attitude had changed in two years. He was hurting. His endurance had run out.

We drove to Jebel Husein, where Paul had formerly lived, and cautiously took some pictures of the devastation. Here Paul's next-door neighbor had been killed by a burst of gunfire from government forces who thought commandos were hiding there.

A neighbor across the street had a small son killed by a grenade that exploded in the house. For several days it had been impossible for anyone to get out of doors. It finally became necessary to throw the boy's body out into the yard because of deterioration.

An old man had been shot as he held a white cloth and a water pitcher. His family needed water.

We drove to the home of the American major who had been gunned down in his front door and died in full view of his family, frightened immobile by the sounds of commandos outside the door. Their house was one of the few we saw that had been leveled. Some things had not endured.

A hurried trip to pick up Nurse Leila made us aware things were not over. Seven commandos had been shot dead in the streets during a brief engagement with Bedouin soldiers. We picked up Leila and headed for Ajloun over one of Jordan's better highways. We were stopped only twice.

Two bridges had been destroyed, so we crossed the small wadis, not yet flowing with the winter rains. The hospital

gates were opened at the sound of the horn. I imagined the feeling of a Crusader who, after struggling for his existence among Arab warriors, found refuge in his castle on some high promontory. While I was neither Richard the Lionhearted, nor were the Arab fighters in pursuit, I found it good to be among friends.

Three doctors were commuting on a steady schedule to Beirut, where all of their families are in residence. It was the shift for John A. Roper, Jr.

Missionary Violet Popp had remained as the American nurse. Another missionary, Maureen Perryman, prevented from reaching the hospital compound, spent the troubled nights in the home of the Arab pastor and his family.

We talked of many things—of feelings, fears, frustration, but especially of the awareness that, in the crisis, things happened with person-building potential. Somehow, in their endurance, individuals had emerged with a greater capacity to endure.

We talked late, and there was laughter—genuine, deeply felt, stimulated by the healthy wit of Dr. Fitzgerald. Later, I helped one of the several small turtles kept in little David's room reach a piece of lettuce in its container. I wondered as I lay in his bed if David (Roper's son) would not rather be here feeding his own turtles. There was something lonely about a man in a little boy's room. It must be lonely for a man to awaken each morning in a house built for a family of six to eat breakfast all alone. Theirs had become a life of endurance.

Early next morning, I joined Maureen at the girls' school in the village where she is principal. It brought back memories of Nazareth, where I had taught years before: the uniforms, the giggles, the whispers, and the tenderness and warmth in the eyes of Arab youth—that, too, had endured.

After a hasty lunch, Fitzgerald, Smith, and I, having decided to drive instead of fly, headed north through commando-held territory through Syria and on to Beirut.

The line was long on the border and, unlike airports, aliens wait in line. No trouble; a few suspicious glances; many more that were friendly. We arrived in Beirut after dark.

We dropped Dean Fitzgerald at his apartment and then drove to the Smith's newly acquired apartment, perhaps ten minutes away. They insisted I come up for a while before going to the hotel. The apartment was fairly large but furnished only with the bare essentials. The kids showed me their new rooms and their cardboard boxes where everything, it seemed, was kept. They had improvised beautifully.

They had saved a cake to be cut when we arrived. Virginia had always felt it special when Paul returned from Jordan, even if he had been gone just a few days. It was obvious in her eyes when we arrived that night.

We sat down at the table and prayed. There was candlelight, and the glow made a necklace of the faces around the table. Somehow it seemed to string us together, like we were all a part of one.

And in that circle I became caught up in this whole family. Realizing all that they had been through, all that they and their colleagues were going through and the uncertainty of their future in Jordan, I marveled at the fact they were staying. To be certain, they had talked about coming home—even about giving up their work in Jordan—but they could not.

For they had found something these past ten years that made it possible for them to endure. They had found usefulness, purpose, and meaning in what they were doing. And perhaps a man can endure even the deepest darkness with those as his light. For on the darkest of nights, even a candle is a great light!

Editor's note: In mid-June 1971 the Roper, Fitzgerald, and L. August Lovegren families returned to Ajloun, Jordan, and the Smith family to Amman, Jordan.



SOME EFFECTS of missionary life

By Jeannine Willmon

MISSIONARY service, I am convinced, enhances the life and personality of the individual. The leaving of former securities, living in a foreign culture, and learning to communicate in the vernacular of the country are designed to produce trauma and growth.

Arrival in a New World. From the moment Missionary X steps off the gangplank, his cognitive structure is bombarded with new information—strange smells, unfamiliar sights, new sounds. As the weeks go by he may ignore, deny, distort, or assimilate this new information. If the new material is assimilated to some degree, he will gradually gain a new frame of reference, a new way of looking at reality and the world.

As he gains a point of reference outside his world, he may view his own culture in an objective manner for the first time. A modicum of this objectivity may be turned toward self. Results of cross-cultural comparisons are distinct and revealing.

Added self-knowledge is a further catalyst for growth. The writing of the required autobiography before missionary appointment sparks the quest for self-knowledge that is further actualized in the new country. Writing, the expression of thought, is an analysis of thought.

As Missionary X's world becomes more complex, blacks and whites of life turn into grays. There may be royal hues in shades of gray if gray is defined as the zone between absolutes. Tolerance of ambiguity or tolerance of gray is required of

the missionary if he is to deal effectively with his expanding world.

With a wealth of new information and wants, there may be many directions open to an individual, but roughly they can be placed into three categories:

He may retreat into further dogmatism, bravely waving his black-and-white flags.

Or he may choose to dwell in "no-difference land," not allowing

emerging from one culture and entering another culture. A marginal man is a citizen of two realms, of two countries. He has not given up all his old attachments and ways, neither is he completely at home in the new culture.

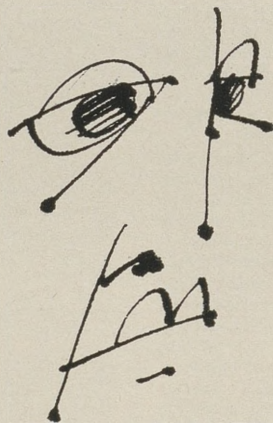
From this partial emancipation from old customs, personal energies are released, so the "marginal man" may manifest a highly adventurous spirit. Park also said that the mind of the "marginal man," when changing habits and attitudes, makes an excellent area of study of the processes of civilization and of progress.

A missionary is compelled to live marginally. He may avoid this border existence to some degree by his insistence on making a little America of his overseas post—by clinging stubbornly to the American way in all his programs and methods.

Marginality may be a vantage point from which one observes, analyzes, and compares two worlds, and from which knowledge is gained about how to live in two worlds simultaneously. Since neither world commands his complete loyalty, he is able to synthesize the best from each culture; he is free to join God in his creative work in the world.

Groping and Growing. Consciously or unconsciously, the desire and decision to be a foreign missionary is partly a noble attempt to bring the actual self in harmony with the ideal self. Growing up in the ranks of various missionary organizations and being educated in the Baptist community instill in one the ideal image of the missionary.

The missionary's image was, and



his experience and new information to make a real difference in his life.

Or he may "go out, not knowing." These words from the story of Abraham in the Bible depict a life with no verbal certainties—the most vivid description of a life of faith. For Abraham the way ahead was highly ambiguous and adventurous.

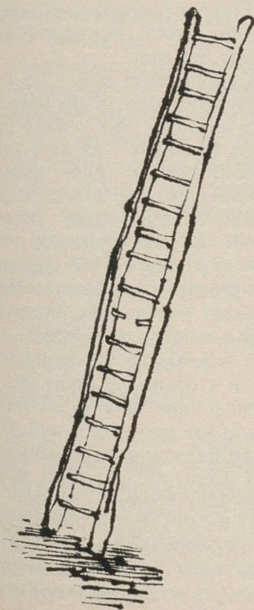
Marginality. The late sociologist, Robert E. Park, gave the name "marginal man" to one who is

The author was appointed a missionary to Lebanon in 1963. She and her husband are stationed in Beirut.

remains in some circles, one of a "top-of-the-ladder Christian" or "spiritual cosmonaut." Foreign missions is the cord that binds a diverse convention; consequently, the protagonists of missions, the missionaries, are usually presented as this chimerical cord.

In the last few years a much more realistic presentation of the work and role of the missionary has been given to the "man in the pew." For the missionary's welfare, as well as for the welfare of those who send him, more realism is needed. Missionary X arrives on the field filled with self-esteem, as he perceives his actual self approximating his ideal self more closely than ever before. Tempered by reality, the ideal self takes quite a battering during the first term of service. To describe this phenomenon, one speaks of disillusionment and disenchantment.

The main disadvantage of the hierarchy of service which places the missionary at the top is its effect on the missionary himself. At least temporarily, some turn the idealized "arrived-at-the-top" missionary role to effective performance and satisfying accomplishment. Others discard their busted-rung ladders and move on with the masses, having found the towel of service difficult to grasp from the top of the ladder.



Perhaps there are ways the Foreign Mission Board might encourage personal growth and the formation of new ideals. A program of in-service training could be helpful in examining and, possibly, dispelling the "I have arrived" attitudes. Reorientation programs might further stimulate growth.

Formerly, a resignation from missionary service was treated as a "fall from grace." If missionary service were the penultimate, to move elsewhere was to move down God's ladder of service. Recent published accounts of useful activities of former overseas missionaries reflect reexamination of these views.

Another closely related idea is the one of lifetime commitment. Would not periodic acts of commitment in blocks of five or ten years reflect the realization of God's presence and man's progress in understanding and responding to this presence in a changing world?

Would not periodic reevaluation of such basic areas as motivation, methods, meaning of mission, and a general evaluation of the individual's service by both missionary and Board do much to boost the general effectiveness of the outreach?

To update his original autobiography, the missionary could be asked to write another self-revealing document, so that some form of comparison might be made. The main defect of the autobiography as a measure of personality is that it is difficult to determine the consistency or stability of its contents.

Missionary life is enriching. One may expect changes in attitudes as well as in personality. Disillusionments appear to be the primordial matter of life. Disillusioned and driven from paradise, one must sweat and work to find new meaning.

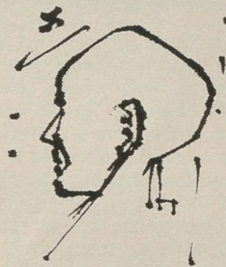
Language. The language of a people reflects their mental life, organization of personality, and the culture of the society. Language in turn shapes the personality of the individual components of culture.

Of the influence of the Arabic language on the psychology of Arabs, one writer has explained that if an Arab says exactly what he means without the usual exaggeration, other Arabs will think he means the opposite. The Arabic language abounds in exaggerations

and superlatives. The numerous exaggerated social amenities of the language reflect the life-style of the people.

Language is the double-edged sword of the conqueror who opens up new lands. It enables an individual to prepare to understand another person and to understand himself at the same time. In the process of dialogue, when one person responds to the verbal cues of another, he internalizes the other's attitude. Thus, a bilingual person incorporates foreign attitudes—attitudes which reshape his own.

The study of a second language sooner or later leads to the discovery of the emptiness of words



and the existence of a non-verbal level of communication. When one translates from one language to another, the scales of verbiage must be stripped, leaving the meat of meaning.

Lives are lived on both the verbal and silent levels. Actual living is silent and is more important than the words one might give to it. Whatever one might say verbally is never all that can be said. When the complexities of the silent levels are comprehended, one refrains from speaking glibly. Cliches, jargon, even creeds, give less security, for when one realizes the "more" of the silent level, he is activated in his quest for meaning and is motivated to leave Ur, the city of security, and "go out, not knowing."

New Group. The local Mission (group of Baptist missionaries in a particular country) constitutes a primary group to the new arrival. Unmarried missionaries are referred to as "aunts" and often act aunt-like by remembering special occasions of the MKs (missionary kids).

The Mission members make up an extended family, to some degree,

for each individual. Partly because of the family nature of the group, feelings are aired quite freely. Learning to communicate is a necessity for good relationships in the mission family. Learning to communicate requires work and facilitates growth.

The support the Mission family brings to an individual is most helpful as he adjusts to life in a new land. This support is evident in many instances. It is noticeably absent, however, if a member expresses theological aberrations or challenges Mission policy to any degree. Here the "family" analogy breaks down, for a bona fide family is usually supportive of its members during doubts and times of upheaval related to personal growth.

A great sense of personal adequacy and worthwhileness comes to many missionaries from having identified with a great cause (missions). Self-esteem is diminished when the cause is threatened in any way; consequently, deviate members are ostracized covertly and overtly. One whose self is closely identified with a cause would be more threatened than one whose self is adequate without a cause.

The Mission is a primary group giving support and security to its individual members in most instances. The relationships within the

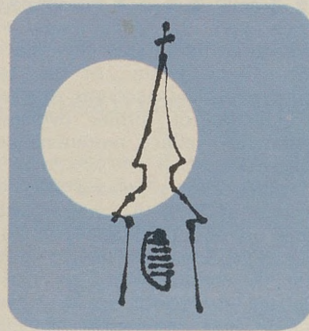


group are life-giving. Any way the group effectiveness could be further enhanced would be an asset to mission endeavor.

Vindication of Views. If, as Park stated, the mind of the marginal man makes an excellent area of study of "the processes of civilization and progress," perhaps an examination of my personal experiences will be useful in clarifying some of the ideas mentioned previously.

Living in an Eastern culture rather early revealed to me the material-

istic bent of my own culture. Strangely enough, it was only after my house had been looted, my car stolen, and other personal losses sustained that I was able to recognize my culture's spirit in me. Many of the lost material objects were identified with my "self." The acquisition of things was self-enhancing; the loss of things was self-degrading. The loss of highly-valued



articles left me naked and cold, unable to hide behind a blanket of things any longer.

Theft is a social problem in almost every culture; the degree of materialism varies from country to country, as does the degree of poverty. My personal bout with materialism, a product of my culture, was held in a ring of abject poverty, a characteristic of my new culture. The knockout blow could have happened only in that ring—that particular border between cultures.

The day I met Um Nabiha is a memorable one in my life. In unknowing ways she has caused me to undergo a restructuring of thought. To understand some of the many ramifications of this encounter calls for background information.

My balance scales had always tipped heavily on the side of individual salvation. The social aspect of the gospel was left suspended and unattended. Likewise, the construction of magnificent church buildings had seemed a natural part of the *modus operandi* in my scheme of things.

Gradually I began to question the validity of spending large sums of money for church buildings. I began to object to transferring American ecclesiastical materialism. People from other cultures quickly develop an acquisition want when

exposed to the wealth of the West. Materialism is assimilated easily. The dire poverty of the land and the proposed churchly structures seemed incongruous.

The morning had been spent in Mission meeting. One of the main items of business was the placing of a request to the Board for \$100,000 to add to previously allocated funds to build a church building. That afternoon I went to my class in a squalid refugee camp.

When I saw Um Nabiha, she was bending over, scrounging in a pile of sunbaked, rotten tomatoes, searching for a usable one. The vegetable carts that circle the city dump their picked-over food in the camp area at the end of the day.

I thought of many words I wanted to say to her. One by one I discarded all of them and labeled the words "inappropriate."

Surely, I thought, at least I can tell her, "God loves you, Um Nabiha!" No—I knew from my experiences in the camp that she would not understand, for she has never known human love. She has no way of knowing what love means. One confined to an animal existence of food search does not know how to be truly human.

A hierarchy of needs devised by one writer maintains that one is not able to move up to fulfilling higher needs until his more basic needs are met. Love and belongingness are higher needs that will elude Um Nabiha until her basic physical needs are met.

Gandhi once said, "To the millions who have to do without two meals a day the only acceptable form in which God dare appear is food." In my value system, the meeting of need (physical, psychic, spiritual) must take precedence over the transportation of the American way of life and the Baptist programs or the construction of physical plants. True, the more humane needs are spiritual, but the Um Nabihas of the world must be given a chance to know this.

Missionary service enhances the life of the one who is sent. Changes in attitudes and personality may result from the marginal existence. Hopefully Foreign Mission Board policies can remain flexible enough to incorporate those persons whose lives have been modified by the experiences of overseas living.

danger

opportunity



JAPAN: A PEOPLE RESPONDING TO CRISIS

Japan is a nation in crisis. Her people know it, and they know precisely what "crisis" means, for they write this word with the eye-catching ideograms for "danger" and "opportunity." Since the beginning of the Seventies, the Japanese have been confronted with danger and with opportunity.

The crisis is both economic and spiritual. After World War II, the Japanese rose phoenix-like from the ashes of defeat and regained their footing with the world's foremost industrial powers. Not content with this economic miracle, they forged ahead in technology until they were running the fastest trains, launching the biggest ships, and orbiting the cheapest satellites. Only the psychological scars left by Hiroshima and Nagasaki deterred them from joining the nuclear club. Their gross national product (GNP) soared to second place in the Free World, and foreign-affairs expert Herman Kahn predicted that it would overtake America's GNP "by the end of this century — or earlier."

A REMARKABLE PEOPLE

How amazing that 105 million Japanese can contend for the world's economic championship! Their California-sized country is severely limited in arable land and raw materials. How can they challenge the productivity of the United States, which has twice as large a population, 25 times

more land, and vastly more natural resources? The answer lies in their energy and ingenuity. Something drives the Japanese to work hard, study hard, play hard. Whether staging a world exposition, hosting the Olympics, or building TV sets, they try to outdo everybody else.

The Japanese developed this inner dynamic in response to major challenges throughout their history. Living on a fragile chain of volcanic islands off the coast of China, they learned to cope not only with typhoons and earthquakes, but with the powerful Chinese influences that swept across their country and shook their institutions. Though converted to Buddhism, for example, they clung tenaciously to their Shinto faith. With patience and skill they harmonized these two religions — virtual opposites — so that even today it is customary to be married in Shinto rites and buried with Buddhist rites.

Moreover, the Japanese fused the Chinese language with their native tongue, despite the fact that Japanese had more affinity with modern Turkish or Bantu than with Chinese. To the average American today, Japanese is at least six times more difficult to learn than French. Yet the Japanese people are more than 99 percent literate, and the percentage of students taking higher education ranks second only to the United States.

THE CHALLENGE OF CHRISTIANITY

St. Francis Xavier, Roman Catholicism's most celebrated missionary, arrived in 1549 aboard a Chinese pirate vessel and inaugurated Japan's "Christian century." The number of baptized rose to 300,000, or 1.5 percent of the population — the highest percentage ever. Then the feudal government banned the "evil religion" as subversive and isolated the nation — for over two centuries — to keep Christian ideas from filtering in. At last in 1859, after American warships had forced Japan to open her doors once again, a vanguard of missionary greats paced by Dr. J.C. Hepburn, a Presbyterian, launched the Protestant witness in the land.

Confronted with Christianity, the Japanese once again showed a tendency to appropriate new ideas without yielding to them, to respond to challenge without being swept off their feet. Despite intense missionary activity by many Christian groups, particularly in the opportune decade following World War II, fewer than 1 percent of the people have professed Christianity as their personal faith. Of the one million church members [reported by the *Japan Christian Yearbook*], about one third are Catholics and two thirds, Protestants. Yet most Japanese have accepted the benefits of Christian culture;

they have diverted its energy to secular pursuits. How very Western and modern they are!

CRISIS IN THE SEVENTIES

In the early 1970s, the Japanese were on their way to becoming the best-fed, best-dressed, best-housed, best-educated, and best-cared-for people in the world. The top GNP seemed an attainable goal. Then suddenly they grew alarmed. Thick smog hanging over Tokyo, the world's largest city, was hiding the charm of Mount Fuji. Sprawling factories were poisoning fish with mercury and contaminating vegetables with cadmium. Furthermore, critics abroad were saying the Japanese posed a trade menace today and a military threat tomorrow.

"The Japanese were forced to change their sense of values," said the *Asahi Shimbun*, a newspaper with 9.5 million daily circulation. Government officials hurriedly formulated a Net National Welfare (NNW) index to supplement or possibly replace the GNP index in expressing the true goal of the nation. People from all walks of life started buying up religious books and discussing the meaning and purpose of life. Christians realized afresh that in Christ they had the true answer to the nation's dilemma.

THE ROLE OF BAPTISTS

The first Baptist missionary to Japan was Jonathan Goble, who during the latter part of the 19th century contributed to both the material and spiritual welfare of the Japanese. He built a prototype of the jinrikisha, and more important, he translated and printed — with wood blocks — Japan's first Gospel (Matthew). Together with Nathan Brown (who produced the first complete New Testament

in Japanese) he laid the foundations for Northern (now American) Baptist missions.

The first Southern Baptist missionaries, the J. W. McCollums and the J. A. Brunsons, arrived in 1889 and opened work that developed slowly but steadily to a peak membership of 2,700 prior to World War II. At war's end, membership was down to 500, and only four church buildings remained intact. Leaders from 16 congregations met in 1947 and reorganized themselves into the Japan Baptist Convention.

The youthful Convention, supported by Southern Baptist missionaries and contributions, moved into all of Japan's 46 prefectures and developed by 1971 more than 250 churches and missions with a total membership of 21,000 — the country's largest Baptist body. The Convention also sent a missionary couple to Brazil, which has the largest Japanese community outside of Japan.

Two schools founded by early Baptist missionaries upgraded and enlarged their ministry. Seinan Gakuin, located on Hakata Bay, expanded into a university which included a theological department for training ministers. Seinan Jo Gakuin, a girls' school in Kitakyushu, added a junior college division. These two schools now enrol over 10,000 students and utilize the talents of some 25 missionaries. At the lower end of the educational ladder, about 75 churches operate kindergartens for over 6,000 preschoolers.

Among the Convention's new institutions, the Baptist Hospital is outstanding. Equipped with 140 beds, a nursing school, and a large outpatient clinic, it serves over 50,000 patients a year in the old capital city of Kyoto. The Baptist Student Center offers a Christian ministry to Tokyo's 700,000 university students, and it houses an evening seminary course sponsored by the Tokyo Baptist Association. Jordan Press publishes a wide range of church literature and operates book stores in four major cities. Amagi Sanso, an assembly whose mountainous setting resembles Ridgecrest, North Carolina, offers year-round accommodations and inspiration for 320 guests at a time.

RESPONDING TO CRISIS

In 1970 the Japan Baptist Convention, in cooperation with the Japan Baptist Union (related to the American Baptist



Coffee shop, Seinan Gakuin University, Fukuoka; right, Missionary Gerald Fielder

Convention) and the Japan Mission of the Baptist General Conference of America hosted 8,500 delegates to the Baptist World Congress in Tokyo. Immediately afterwards, the Convention leaders turned their attention to an internal crisis. After 25 years of generous financial support from Southern Baptists, and in the midst of unprecedented national prosperity, the Japanese churches were dissatisfied that they were providing less than 20 percent of their Convention's operating budget.

"The time has come to stand on our own feet," a Japanese pastor told representatives of 140 Southern Baptist missionaries. "We have been riding in your car, and our legs are weak. Now we must get out and walk to make our legs strong." Japanese Baptists proceeded to restructure their Convention so as to move more rapidly toward self-support. They shifted to less expensive programs — such as home meetings — that likely would prove more effective in the long run. And they called on the missionaries to stand with them — or walk with them — in this crucial time of readjustment.

Not only Baptists, but the Japanese as a whole are trying to put material things into proper perspective. The people feel the tension between the opportunity of increasing their wealth and the danger of neglecting spiritual values. This crisis is a challenge to Southern Baptists to send and support highly qualified missionaries. It is a call to hold up missionaries and nationals alike in fervent prayer.

—by Calvin Parker

DETACH AND FILE FOR PROGRAM USE. Reprints of the above material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This leaflet replaces the Board's former pamphlet on Japan.

Baptist Hospital, Kyoto; laboratory



tanzania in the center



Fishing on Lake Tanganyika

They came from everywhere. They gathered in every village and city. And the atmosphere was everywhere the same—contagious gaiety and expectation. And the speakers in those days did not try to dispel the exuberance.

Those were the days when Tanganyika was bursting free from colonial rule. December 1961. *Uhuru!* Freedom!

The great crowds still gather for political rallies. But the atmosphere is different now. *Uhuru* is no longer an unknown. People *know* what it means to be an independent nation in the modern world. They know self-respect, responsibility, taxes, rapid "modernization," disappointments, and, most of all, hard work.

A CENTER OF ATTENTION

None of the 38 African nations gaining political independence in the last 20 years has more persistently sought to look reality in the face than Tanzania. [Tanganyika became Tanzania (tan-zah-NEE-ah) in 1964 when she united with Zanzibar.]

Of all the nations in central and eastern Africa to gain independence, Tanganyika was among the first. Since then, she has been a central figure in the political development of the entire continent. Her president was a founding father of the Organization of African Unity. She is a major staging area for guerilla warfare against white-ruled southern Africa. She shelters numbers of political refugees. Tanzania is at the center of what is happening in Africa.

Being the focus of attention is no new experience for this part of Africa. Geographically, Tanzania is at the exact center of the vital eastern coast of the continent. From ancient times her offshore island, Zanzibar, has been a fabled crossroads of culture and commerce.

A competition for men's minds has centered in Tanzania. Here Islam, the faith proclaimed by the prophet Muhammad, is established in strength, especially along the coast and the old trading routes. It was to Tanzania that Stanley called Christian missionaries to lighten "the dark continent." Today, Tanzania is more than ever a center where ideas vie for people's allegiance. Ideas old and new, Eastern and Western, foreign and African, all compete.

THE SCENE AT THE CENTER

Outwardly, little of this situation is apparent. Most of Tanzania's nearly 13

million people seem content with the elemental necessities of life. The traditions of the fathers dominate daily living and dying. People live scattered across the countryside, each family on its little *shamba* (farm) of two to ten acres.

Most Tanzanians live where there is water and fertile land. This usually means along the coast, around the great lakes, or in the mountains. In all of these areas, population density is high.

Though the people are members of over 120 different tribes, with as many languages, few tribes are large. Rivalry is no great problem. Nearly all have a common Bantu heritage. One common language, Swahili (swah-HEE-lee), gives a unity to the nation.

THINGS ARE CHANGING

The years of colonial rule and racial discrimination have left their marks. The drive to *uhuru* was merely the crest of a flood of rising expectations. Many people, especially the young and educated, are no longer content with things as they were. "Why should I not have plenty to eat, good health care, and education for my children?" they ask. "Why should I not have a few of the things that money can buy — tin for my roof, nicer clothes, a bicycle, perhaps a transistor radio?"

The most obvious centers of change are Tanzania's "urban islands." Dar es Salaam, the capital, now has a population of almost 325 thousand and is expected to have a million people by 1989. Other towns are mushrooming in the same way.

Life and thought on the *shambas* may be much as they long have been — but certainly not in the towns. The movement of a person from "home" to a city can be traumatic. Not only must the newcomer adjust to a frighteningly different way of life, but in his hopes he is often bitterly disappointed.

CHRISTIANS ON THE SPOT

Where do Christ and his church fit in so strategic a spot? No one denies the central roles the churches have played in Tanzania's development. Christian missions have been active for over 100 years. Roman Catholic, Anglican (Episcopalian), and Lutheran churches are all relatively strong. Most everyone who was educated before 1960 was taught in a church-run school. Nearly all pre-*uhuru* social services, including hospitals, were provided by churches. Christians, though only 20 to 25 percent of the population, have had an influence far out of proportion to their numbers.

But some insist that day is past, never to return. In those times, Christian missions were often identified with the colonial power. And Christianity was widely regarded as the "white man's religion." Such an element can have no place in modern, independent Tanzania — so the reasoning goes.

Will the gospel of new life in Christ for all men be central in shaping the nation which Tanzanians are building? Some "gospel" will be. Much depends on those who proclaim the gospel of Christ.

BAPTISTS IN THE CENTER

Baptists were late in coming to East Africa. (For over 100 years "missions in Africa" meant to Southern Baptists "missions in Nigeria.") Only in late 1956 did they take up the challenge in the east. But once committed, they moved rapidly. After only ten years the Baptist Mission of East Africa had become one of Southern Baptists' largest Missions, with well over 100 missionaries.

Work in East Africa began, significantly, in Dar es Salaam. Dar was a testing ground for Southern Baptist effort all over that area. Most new missionaries learned the Swahili language there.

By the time Tanganyika achieved *uhuru* in December 1961, Baptists had been at work in the country only five years. Already, a 120-bed tuberculosis hospital had been opened at Mbeya, in the southern highlands. Remarkable response had begun in neighboring areas, especially in the nearby Rungwe district. A community center, several churches, and work among Asian people had been started in the capital. Baptists had moved into two Muslim strongholds, Kigoma, on Lake Tanganyika, and Tanga, the nation's second city. Numbers of church leaders had already felt God's call to preach, and work had begun on a seminary campus near Arusha, in the north.

During the next ten years, work in these areas was strengthened and mission-

aries were stationed in several other towns. More than 5,000 people had been received into over 150 congregations.

BAPTISTS' STRATEGY

Missionaries work in many ways in Tanzania. "Station missionaries" initiate work in new areas and try to foster truly Christian, truly African, Baptist churches. The Mbeya hospital has become a general hospital. Its personnel also direct small clinics in outlying areas. Bible schools at Tukuyu and Kigoma equip leaders who have little formal education; the Baptist Theological Seminary of East Africa, at Arusha, trains those with more education. An agriculture extension ministry in Rungwe helps undergird the rapid evangelistic expansion. Community development and adult education programs characterize the community center in Dar. All the people serving in these ways are specialists, with skills which they are adapting to their unique work.

Baptist work and growth in Tanzania have always been integral with that of all Southern Baptist effort in East Africa — Kenya, Uganda, and Tanzania. Southern Baptist missionaries in Kenya and Tanzania serve as members of the Baptist Mission of East Africa. [Missionaries in Uganda now form a separate Mission.] In addition to the hospital and seminary in Tanzania, this organization directs several other institutions for the benefit of all: Baptist Publications House and Baptist Communications, in Nairobi, Kenya; the Brackenhurst Baptist Assembly, near Limuru, Kenya; and two Baptist high schools, in Nyeri and Mombasa, Kenya. This unity parallels the many economic, political, and cultural ties binding the three nations.

TANZANIANS TO THE CENTER

From the beginning, the major roles in Baptist life in Tanzania have been filled by Africans themselves. Evangelism in



Sewing class at Baptist Center, Dar es Salaam

several of the new areas was begun by Tanzanian Baptists. The annual assemblies, the Bible schools, and the seminary have contributed significantly to this situation. During its first ten years, the seminary graduated 59 men and their wives. These graduates are already prominent in all phases of Baptist life.

Baptists have telescoped into their first 15 years the kind of development which took 75 years for some Tanzanian denominations to reach. There has been little time to put down deep roots.

When in 1971 the churches formed their national Baptist *jumuiya* ("association"), the realism learned from ten years of political independence was evident. A proud achievement, yes! But no one thought the missionary task now complete. Rather, truly rapid advance is now more possible than ever before.

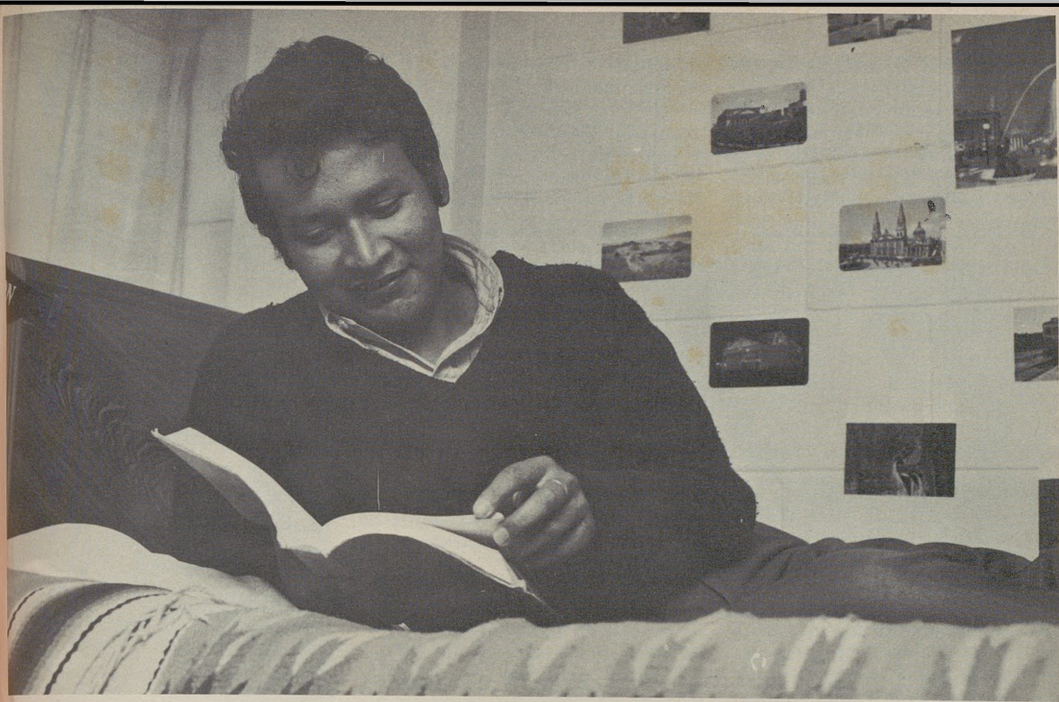
Tanzanian Baptists are now at the center. They see their opportunities. But Baptists are few. Their resources are limited. And 9,000,000 pagan and Muslim neighbors are a lot of people. Christian fairness demands that we share the task of our Tanzanian brethren in every way we can.

—by Jack Partain

Baptismal service, Kigoma; Missionary M. Maurice Marrow



DETACH AND FILE FOR PROGRAM USE.
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On a Saturday morning, university student reviews a book in his room at the Baptist student home, Mexico City, Mexico.

THE SEARCH FOR CAMPUS CONTACT

By Leland Webb

THE YOUNG man had undergone a long, internal struggle. Peace of mind had eluded him. First he had imagined that if he earned a degree in physics the world would be his. Upon graduation from the National University of Mexico, in Mexico City, attractive job offers came his way. He wasn't satisfied.

He began graduate work in order to have access to the library. Studies in philosophy, psychology, and sociology left him uncertain.

Nightlife of Mexico City took his attention next. Then he decided to lose himself in a political movement and almost became a Communist. Still satisfaction escaped him.

Finally he chose to immerse himself in the arts. Thus it was that as he left a Sunday-morning piano concert at the university he paused in front of the structure with the

mosaic-tile front in the long stretch of buildings edging the campus.

He had happened to stop in front of the Baptist Student Center, and the worship service of the mission that meets there had just ended. Two members of the congregation introduced themselves to the student and invited him to attend future services.

"I've tried everything else," he thought. "Why not this?"

Impressed by the friendliness he found at the chapel on his first visit, he kept returning. Then one Sunday he made a profession of faith in Christ at the same time as four other university students. The young man is still at the university, as professor of math and physics.

The effect of the student center's witness on this one individual is but one example of the ministry

rendered by the center since its opening in 1960.

In all honesty, however, although the story makes good copy, it is not typical. Julian C. Bridges, the Southern Baptist representative who serves as advisor for Baptist student work, insists on realism. He readily admits that such results are not in evidence often enough.

But on the Mexico City campus Baptist student work faces some formidable hurdles.

"In the States you can more or less count on a certain nucleus of Baptist students," Bridges explained. In Mexico "Baptist students form an infinitesimal minority on campus; in the nation as a whole Baptists number fewer than one-tenth of 1 percent of the population."

"More than 95 percent of the students who come to the center are

non-Protestants. So we try to begin where these students are and minister to them in the name of Christ."

An average of 150 students a day visit the center. Among the main attractions are the recreational facilities. The center has two Ping-Pong tables, and table games such as chess are popular. In the large courtyard behind the center volleyball, basketball, and handball can be played.

ONE advantage the center has may be that there is no student union building on campus. "We feel like we're meeting a need of the students," said Bridges. "We are the only Protestant center anywhere close to the campus."

Students pay 30 pesos (\$2.40 U.S.) a year for membership at the center. (Their university education is practically free—students pay only the equivalent of \$16 U.S. a year.) This nominal fee entitles the student to use all the center's facilities—including attending English classes, "a big drawing card," noted Bridges.

He teaches one class, and another American living in Mexico teaches the other, enrolment ranging from 10 to 25. "As part of my English class I use the Gospel of John as a supplementary textbook," added Bridges. "This usually leads into witness."

The center also has a documentary film club, using motion pictures of cultural or technical nature from various embassies, as well as religious films. Discussion generally follows each film.

At Chihuahua student home, James C. Short (right), Baptist representative who serves as the home's administrator, talks with José Manuel Vargas, director of the home.

Besides Sunday activities of the chapel that meets at the center, there is a Thursday night session featuring Bible discussion. Usually a contemporary topic is announced—such as race problems or economic exploitation. This is discussed from a Christian perspective, sometimes with guest speakers.

A piano is available at the center, and some outstanding pianists come there to practice. Occasionally students passing by hear the music and ask to be allowed just to sit and listen. Students can bring their records to a music-listening room.

The center adjoins the campus of the National Autonomous University of Mexico, the nation's largest university. Total enrolment is about 110,000, some two-thirds of these attending classes on the main campus.

But unlike the situation on most U.S. campuses there are no dormitories. It is "a 100 percent commuter campus," said Bridges. As a consequence, "most of our activities have to be projected strictly Monday through Friday—when the students are here."

As an additional complication most students hold full-time jobs (practically no part-time work is available) in addition to being full-time students.

The center is open daily—8:30 to 7:30. There are two shifts of classes at the university, the first from 7:00 A.M. until 2:00 P.M., the evening session from about 3:30 until 10:00. Students in the late classes usually go directly home.



Students play ball in recreation area at Baptist student home, Chihuahua, Mexico.

Pablo Castellanos serves as director of the center. (See box, page 25.) Although completing studies at the university, he still manages to spend up to six hours a day at the center, where he is available for counseling and other services.

Two Baptist young men share the task of supervising the center—checking out games, selling cold drinks, keeping the rooms clean.

STUDENT protest has made itself felt in Mexico. During the Olympic Games in Mexico City in 1968 the universities were closed for weeks due to student unrest. Disturbances broke out again in June of this year.

Perhaps the student mood can best be interpreted by students. Sitting in Bridges' Mexico City home one Friday morning, Josué and Efraim Pérez, brothers who live in the Baptist student home while attending the university, discussed student attitudes.

"My fellow students have a revolutionary spirit," remarked Efraim. "They are not satisfied with the status quo. They want to see a changed society . . . because they feel there are many injustices."

"You might divide the student



body into three classifications; probably no one group has a majority.

"One group would be somewhat apathetic, indifferent. They are in school for selfish purposes and do not care what happens to society.

"Another segment would use any

method, following the doctrine that the end justifies the means. They advocate violence and radical overthrow of the present system.

"The third group—I would put myself in this one—feel that we need changes—as soon as possible.

But we prefer to work for changes through democratic, peaceful means."

Josué, a medical student, added, "The majority of us who have entered the career of medicine want to better our society and help peo-

Describing a Metamorphosis

Pablo Castellanos, student center director, talks with Julian Bridges.



By Pablo Castellanos

Pablo Castellanos has been president of the national Young People's Union and of the Baptist student group in Mexico. Still a law student, he now serves as director of the Baptist student center at the National University campus, Mexico City. In conversation with a North American visitor, Castellanos shared, through translation by Julian C. Bridges, Baptist representative, some thoughts on student work.

SINCE there are comparatively few Baptists and other evangelicals in Latin America, I count it a special privilege to have grown up in an evangelical home. When I was 15 I felt a strong impulse toward dedicating my life to Christ and at that time was baptized. This was a meaningful experience, but there seemed to be something lacking.

After I finished high school my family moved from Cuernavaca to Mexico City so that I might live at home and attend the National University. I found a job at the Baptist Student Center, and my first impression, from a superficial point of view, was that it was just a recreation center.

As I came to know the director of the center better, however, I realized that the center had deep spiritual purposes. One purpose was specific: To witness in a dynamic way to university students and to share with them the Christian faith.

Later I began to realize the responsibility resting on me to be a personal witness for Christ. At this time I was receiving leftist instruction at the uni-

versity, particularly Marxist and anti-American ideology, and I became confused as I attempted to reconcile the teaching of Marxism with the idealism I had been taught in the Christian faith. Some of the Marxist groups in the university encouraged me to participate more actively with them. However, I became more active in the Baptist student program and began studying the Bible's social teaching.

During this period I also attended a Baptist student retreat where nearly 60 university students from the United States and the same number of Mexican students spent three days together. I felt definitely that I needed to rededicate my life to Christ.*

As a Christian I am still very concerned about the social injustice that exists in our world and about the struggle between the social classes. But now I am convinced that through Christ we can approach a more realistic solution.

In the years that I have had contact with students, it seems to me that a pattern emerges, an experience of metamorphosis. When the students first enter their particular school, there is a spirit of high idealism and

thus a marked inclination toward socialism. And it seems that a number of professors tend to influence students in this direction.

(In hindsight, I can see that the professors who, on the surface, seem to reflect a socialistic or communistic point of view and who boast of this are those who, in a practical sense, are sometimes the most capitalistic-minded, coveting new automobiles and beautiful homes.)

The latter part of the metamorphosis is that the closer the student gets to graduation, the more he is faced with reality—recognizing that he must get a job, thinking about working in a society that is largely capitalistic—the more the ideals of transforming the world seem to fade. When I ask these students, "What happened to your socialistic ideals?" they respond, "We're trapped by the system."

To reach the students with the gospel, undoubtedly the best method is personal contact. Some people have the erroneous idea that a student is hostile by nature and unapproachable. My personal experience is that the student is open to discuss any ideology.

Another method, in order to attract the attention of a large number of students, is to sponsor on campus and at the student center talks by key professional leaders, men who have been successful in their professions.

Actually all methods can have some measure of success with students, if they are adapted to his needs, because I don't conceive of a student as being some specimen from another planet.

* Translator Julian Bridges paused to relate one event at the retreat: "We had a testimony time at the end of camp. Pablo stood up among others who gave testimonies spontaneously. I think I'll never forget his words:

"I used to have the idea that all Americans were alike and that Americans were a type of people who consider themselves better than other people because they come from the most powerful nation militarily, because they are strong economically, and because they are members of the white race.

"But after these three days of living with students from the States, I no longer have that idea. And I want them to know as a group that I think in Jesus Christ we can all truly be brothers."

Julian C. Bridges,
advisor for Baptist
student work, checks
his full calendar.

ple. We hope to build a better world, in our case through medicine."

In the prevailing atmosphere, dis-appointments naturally arise. One of the greatest shortcomings, in Bridges' view, "not only in student work but in all types of work in Mexico, is the relatively large number of people who show an interest [in the gospel] or even make a public profession of faith, but never follow through."

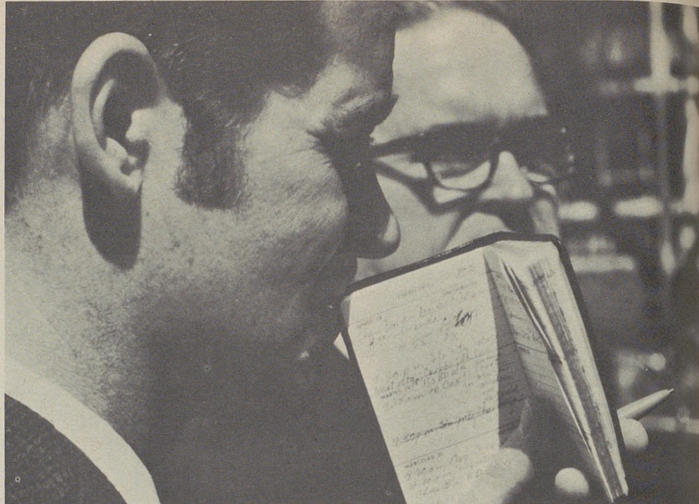
SOME organizations that work with students publicize the large numbers of decisions registered. But Bridges gently pointed out that when inquiries are made as to how many of these individuals actually live out their decisions—either by attending campus meetings, or by visiting an evangelical church, or by making a profession of faith at a church—the total dwindles rapidly. When the question is pursued concerning how many of those who make "decisions" in these organizations are eventually baptized, the answer nears zero. "I don't know of anybody in Latin America who is having sensational results with students," Bridges declared.

Concerning Baptist contacts he stated, "We hope to increase the number considerably as we extend our message to a larger segment of the student population.

"We have been quite encouraged by activities we sponsored on campus. (See page 28.) When choirs from the States and some special speakers were brought to the campus, we had opportunity of witnessing to as many as 6,000 students in a week's time."

Usually literature is distributed after the concerts or speeches, opening the way for contact by the center. Through the literature a Bible correspondence course is offered.

"Another disappointment is the relative apathy among students toward religion as such," Bridges continued. "Religion is more of an external matter in this part of the world. It's not difficult to get a conversation on religion with a student. But that doesn't mean he's any



closer to making a commitment of life to Christ.

"We need personnel—Baptist representatives from the States as well as national workers. We need to train many national workers as soon as possible."

One future hope is in the formation of Christian cell groups, particularly on campus at preparatory schools. Cells—small groups of Christians—would meet together at least once a week for prayer, Bible study, and sharing of their Christian enrichment. Cells could be formed around only one or two Christian students and could lead to organized Bible study units.

"Sometimes we feel the results are very limited at the moment," Bridges pondered. "Yet we know we are informing a considerable segment of the student population about the fact that Protestants are here, that they have a message, that they stand for something positive.

"This influence is going to count, although indirectly, in the future, because these students are going to be in places of leadership throughout the country," he predicted.

Besides students on the main campus, the National University enrolment includes students in several preparatory schools. Scattered throughout the Federal District, these schools offer three-year courses roughly equivalent to the last year of high school and two years of junior college in the U.S.

By Bridges' estimate, universities in Mexico total about 40, including some private institutions.

In Mexico City, besides the cen-

ter at the National University, Baptists sponsor the Normal Polytechnic Student Center, located near the central (not the main) campus of the National Polytechnic Institute, two teachers colleges, and a military academy. Within about a five-block radius of the center are some 45,000 students.

Using a rented building, this center provides activities similar to those at the National University center, although the space is much more limited. Two Baptist students supervise activities. An average of about 45 students a day visit the center.

This center has just been converted into a coffee house with a "mod" motif, designed to attract and minister to youths, including drug users. As far as the Baptists can determine, this coffee house may be the first of its kind in Mexico, perhaps in all Latin America.

Baptist representatives who have worked with nationals in developing the coffee house, set to open in late August, include Mrs. V. W. Chambless, Jr., Mrs. William H. Gray, Jr., Mrs. Jimmy J. Hartfield, Mrs. Alan W. Compton, and Mrs. Bridges.

BAPTISTS also carry on student work at other locations in Mexico. At Guadalajara the Charles J. Wisdoms, Baptist representatives, work with students, largely English-speaking. They also serve as administrators for two Baptist student homes, one for men and the other for women, with about 55 students.

At Monterrey the David G. Wyman, new Baptist representatives, are opening a student program. They have begun by becoming acquainted with student leaders and helping to plan a university student organization, a project for which the students had been hoping.

In Chihuahua City the Baptist student home has one section for men and another for women, with student residents totaling about 40. The James C. Shorts, Baptist representatives, are administrators.

At Torreón a national student at the Mexican Baptist Theological Seminary works with university students.

At Ciudad Juárez, across the border from El Paso, Texas, a type of student work is under way, assisted by Miss Ann Swenson, a missionary stationed at Baptist Spanish Publishing House, El Paso. Miss Swenson and a Mexican professor have been teaching at the woman's university in Ciudad Juárez.

This suggests another hope Bridges holds for student work: "If we can encourage some of our outstanding Baptist young people to teach in universities, they can exert quite an influence."

Until about three years ago Bridges served as director of the student work department for the National Baptist Convention of Mexico. In that role he was coordinator for all student activities.

"However, I felt the time had come that a national should occupy this post," Bridges stated. A national now holds the position, but on a volunteer basis and with a severely limited budget.

ONE Baptist effort to assist students in Mexico is the operation of the student homes—one near the student center at National University, Mexico City, one each for men and women about a block from the Baptist hospital at Guadalajara, and one at Chihuahua.

Student homes were begun on a small scale some 20 years ago when Baptist representatives began to provide living quarters in their own homes for students from outlying communities while they were attending a university in a large city.

The **Internado Bautista** (Student Home) at Mexico City is 13 years old. Its first two locations were in houses, limited in space. In Novem-

ber 1970 the new three-story home was dedicated.* Three students live in each of the 10-by-12-foot rooms.

Monthly cost to each student is 550 pesos (\$44 U.S.) and includes food, lodging, and laundry. Since the first of this year the home has been practically self-supporting. It houses 39 boarding students.

ACCORDING to Prisciliano Castell, student home director since 1964, the home was begun "to render, in the name of Christ, a social service to the students from the interior who come to Mexico City to attend the university. We wanted them to live in a home atmosphere where Christian fellowship guided all the relationships."

One house rule, said Castell, is that "all, without exception, should obey orders, have good manners, guard their speech, and participate in the devotional activities of the **Internado**."

Residency is not restricted to Baptists. Some of the students are of other evangelical denominations, and about 25 percent are Roman Catholics.

"All of them understand, however, that when they enter the home they are to attend a Baptist church," Bridges pointed out. "And a number of these students have made professions of faith, although some of them have not yet been baptized."

Several residents of the home assist at the student center by literature distribution and personal witness.

A total of 105 young men have lived in the Mexico City home, some of them for several years.

Josué Pérez and three other students several months ago, on their own, began holding prayer sessions

* For two years the Mexican Baptist Mission had on its list of capital needs requests from the Foreign Mission Board a \$53,000 item for land and construction of a student home near the National University in Mexico City. Meanwhile, Roman Catholics bought seven of the eight lots known to be available on the edge of the campus for their \$1.6 million (excluding furnishings) student center.

Then the last remaining lot was sold. Three days later, the Mission received word from the FMB that money had been made available. But now there was no property for sale.

Baptist students in the **Internado Bautista** (Baptist student home), then located in a home, would not accept this as final. For a week they met daily in prayer cell groups to ask that the Lord's will be done and that he show them his plan.

After that week of prayer the phone rang in Julian Bridges' home. The real estate agent was calling. "For some strange reason, the lady who is buying the lot next to the one you were interested in says she wants to sell it," he reported. "If you're still interested, we'll sell it to you if you will pay off her mortgage."

"That gave us the lot at the price she paid some three years before," noted Bridges. "We feel this woman's selling us the equity was the answer to prayer. It was too coincidental to be otherwise."

at the home three nights a week. The late hour of 10:00 P.M. is admittedly a handicap, but it seems the best time available, since most of the students are employed.

About half of the students living at the home attend the Baptist chapel that meets at the student center. The church that sponsors this mission in its early days also met at the center.

The mission ministers not only to university students and to professional people who live in the vicinity but also to residents of a low income group, people who helped construct the university and remained in the area after the job was completed.

"Thus the combination at the mission is unusual. Yet it has been exciting to see how the university students have put their Christianity to work in a practical way by being continually aware of the needs of the poverty-stricken people who attend the mission, particularly the children," Bridges related.

"Students spontaneously planned and paid for a Christmas party for these children and also helped distribute food and clothing to families at Christmas.

"They are interested in beginning something of a more permanent nature—literacy classes, and teaching on hygiene, sanitation, and birth control. (A number of medical students attend the mission.)

"This is the only organized Baptist witness in two entire administrative sections of the federal district, sections in which live almost two million people."

IN THE FINAL analysis, it will be the interest and concern of students that will make the greatest impact upon other students.

"Christian students need to begin with ourselves," summarized Efraim Pérez. "Some of the nominal Christians need to be motivated, to be strengthened in their personal lives and witness.

"The end result should be that we try to serve as leaven in the community where the home is located (a lot of students live nearby), as well as on campus.

"We need to try to communicate, by the example of our lives as well as through our lips, that we have come to know Christ and that he has made a difference in us."

WITNESSING FROM WITHIN

BY JULIAN C. BRIDGES

SHOULD the institutional church today project itself into the society surrounding it?

Baptist students of Mexico City did so recently. This was possible because of the cooperation of the youth choir of the First Baptist Church, El Paso, Texas, which visited Mexico and presented a series of concerts to secular audiences.

Before the choir arrived, Mexican Baptist leaders contacted administrative officials and student leaders at the National University of Mexico, the nation's largest school of higher learning. An interview was also arranged with the director of the government-sponsored National Teachers' Colleges.

The Baptist Student Center and the cosponsoring organization at each school prepared publicity for the concerts. "Seldom have I seen better publicity for an activity on campus," one Baptist student remarked. Spot announcements were made on the university's radio station. Attractive programs in Spanish were distributed, containing a welcome, a brief description of Baptists' ministry, and the choir's itinerary in Mexico. The program also included a brief sketch of Minister of Music Jim Vanhemert and Youth Director John Preston.

Before the El Paso choir sang, they received a brief orientation on the psychology of Mexican audiences, particularly those comprised of students. When the choir arrived at a campus, the male members unloaded equipment while the girls distributed the concert programs and chat-

ted with students outside the classroom buildings. Thus, even before the concerts began, a rapport was established with each potential audience.

"These young people from the States are friendly," was a frequent comment by Mexican students. It was not unusual to find many of these same students at the concerts. Some even cut classes to attend.

At the National University the auditorium of the College of Medicine, the largest on the campus, was almost filled to capacity on two occasions. Students were seated in the aisles, and entrances were jammed.

The report of one student was quite accurate when he said, "The response was violently enthusiastic."

The program consisted of classical, sacred, folk, popular, and patriotic music from both Mexico and the United States. Variety was added also through the use of handbells, flute, electric guitars, and drums.

"This group communicates to our mentality and sentiment," commented one Mexican student after such a program.

At the conclusion of each concert, Baptist young people distributed attractive leaflets containing Bible quotations in psychedelic colors, with a personal testimony inserted. All of the literature carried the address of the Baptist Student Center, located just across from the university campus. The audiences were invited to the center and a Baptist church, where the choir was to sing later in the week.

"The students knew they were being witnessed to," remarked one

Mexican Baptist youth, "but instead of objecting they actually seemed to appreciate the way we were doing it."

Concerts at the National Teachers' Colleges were also given before near capacity audiences.

A reception and refreshments were provided for the choir after each performance. One college even prepared a full Mexican feast and fiesta, complete with colorful decorations and a chorus of guitar-strumming señoritas. The boys especially enjoyed that!

At week's end, when the programs were presented in the Baptist center and a local church, the results hoped and prayed for were evident. Many students and some professors, the vast majority of whom had never heard a Christian biblical message, were present for these concerts and the messages that followed.

In five days the choir gave 11 concerts, singing to almost 5,000 people. One of the effects can be expressed in the words of an evangelical student: "It is fabulous that a Protestant group is performing on campus, and to a packed auditorium!"

Said another, "Only time will tell how much influence has been exerted through this project, by impressing fellow students with the fact that evangelicals can give a Christian witness within the university."

We must make more efforts to share and demonstrate the love of Christ from **within** the society of which we are an inescapable daily part.

The author was appointed as a Baptist representative to Mexico in 1959. (See story, p. 23.)



Paul and Nancy

By Baker J. Cauthen

JUST before the meeting of the Southern Baptist Convention in St. Louis, missionaries on furlough gathered for conference at the beautiful Lake Windmere assembly grounds in Missouri. Paul and Nancy Potter were there with radiant smiles, anticipating return to their mission work in the Dominican Republic. A year of furlough had made them eager to go back to the city of Santiago, where God had blessed and used them so remarkably.

During their first term of service they began Baptist witness in that lovely city of 100,000 people. Paul had encountered difficulty in mastering Spanish. With strong determination he kept working at the task until he became effective in the use of the language. This was evidenced by the fact that Paul and Nancy were able to gather people for worship, lead people to know the Lord, constitute a church, and construct a building.

The occasion of dedicating the church structure was joyful and triumphant. The large congregation that completely packed the building gave evidence of the wide acceptance of the ministry that Paul and Nancy extended. Their own happiness was contagious.

Only a few days after they returned to Santiago, a terrible tragedy occurred. Sometime in the early hours of the morning their house was entered, and Paul and Nancy were murdered in their bed. Their children were not disturbed and knew nothing of the situation until morning.

God gives grace in going through crises far beyond our capacity to describe. The children were able to call to Santo Domingo and report the situation to other missionaries. They also got word to the church people, and instantly there was tender sympathy

surrounding the children and helplessness being extended.

Nancy's parents and Paul's widowed mother received the tragic news as only people who know the Lord are enabled to do. The pain was terrible, but God gave his comfort, strength, and grace. Nancy's parents were able to go to the scene and bring the two children home with them.

The memorial service conducted in the Dominican Republic was attended by people of all ranks expressing their deep concern and sympathy. The bodies were then returned to the Missouri town where Nancy's parents and Paul's mother live and were laid to rest there after a funeral service attended by a great throng of friends and loved ones.

The motivation for this terrible deed is still not clear. More may be known by the time these words are read. The possibility of robbery as a motive has not yet been eliminated. No other motive is apparent, but we are hoping and praying that full clarification may be available soon.

We don't have to understand, but we do have to trust. Trusting is better than understanding, because our understanding can be fallacious, but trusting enables us to lay hold upon the love, wisdom, grace, and power of God.

What about Paul and Nancy? They went to the mission field trusting in the promise of the Lord Jesus, "Lo, I am with you always, even to the end of the age." Did the Lord keep his promise? Paul and Nancy, amid the joys of heaven, would assure us today in the strongest affirmative that the Lord Jesus has kept his word. He who watches over the sparrow and does not forget the least of his children did not forget Paul and Nancy.

In some way their terrible experience fits into what is involved in bring-

ing a lost, broken, sin-cursed world to God. Peace is found in looking at a rugged cross and an empty tomb. This is what redemption cost God. The Scriptures say that our Saviour "endured the cross, despising its shame, and sat down at the right hand of the throne of God."

Some of God's messengers are called upon to taste the cup of martyrdom. This was true of the apostles who followed in the immediate band of the Lord Jesus. It was true with the Apostle Paul. It has been true of martyrs across the ages. Other missionaries, like Bill Wallace and Rufus Gray, have laid down their lives in the cause of our Master.

The witness of Paul and Nancy will live on through the years to come. Their martyrdom can never be forgotten in the Dominican Republic. Their testimony in death will perpetuate their witness in that land far beyond the extent of any normal lifetime.

The end result of all this is described by John in Revelation 7:9-12 (RSV):

"After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and to the Lamb!' And all the angels stood round the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, 'Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever!'"

AMBATO

20 YEARS LATER

I'D ADVISE you not to stop in Ambato," suggested the conductor. "You should go on to Cuenca. It's larger, and there is a university there."

As he spoke, the small train slowly made its way along the narrow-gauge track that clings tenaciously to the mountainsides of Ecuador's spectacular "Volcano Alley."

The conductor was speaking to Henry W. Schweinsburg, a Southern Baptist missionary to Colombia (now a missionary to Spain). Between glimpses of Ecuador's awe-inspiring, snow-capped volcanoes, such as Cotopaxi, Illiniza, and Tungurahua, and the colorful sight of poncho-clad, Quechua-speaking Indians of the Ecuadorian highlands, Schweinsburg was trying to learn all he could from anyone who would converse with him.

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

He was touring Ecuador and Peru at the request of the Foreign Mission Board with a view to opening missionary work there. He had been in Quito, capital of Ecuador,

By
Stanley D. Stamps

and now was on his way to Ambato, intending to stay overnight.

Two minutes before the train arrived in Ambato, Schweinsburg decided to take the conductor's advice. The conductor willingly changed the ticket.

After 20 minutes in the Ambato station the train continued its serpentine journey along the Andes toward Riobamba and Cuenca. At Ambato a Christian and Missionary Alliance missionary family came aboard, beginning their furlough trip to the States. This gave

Schweinsburg ample opportunity to talk with them and learn much about the city he had chosen not to visit.

The date was August 4, 1949.

The next day an earthquake struck Ambato and the surrounding countryside, destroying the city, killing thousands, and leaving thousands more destitute.

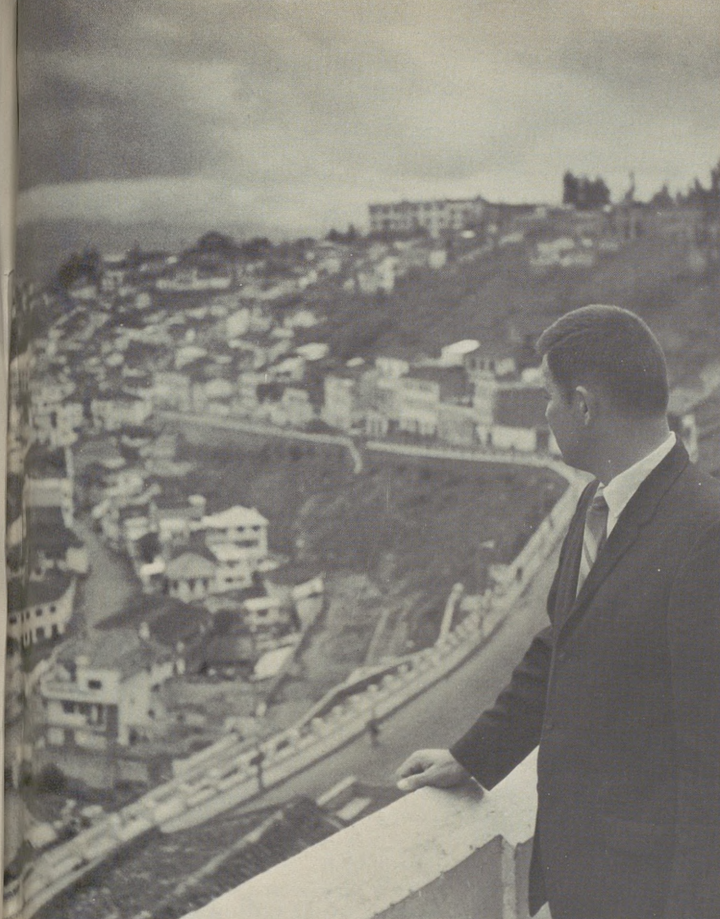
Later Schweinsburg reported in a letter that a friend he had met in Quito had made a trip to Ambato to search for his body among the ruins. The friend was unaware that Schweinsburg had miraculously escaped disaster by heeding a train conductor's casual advice.

Schweinsburg continued his journey and later strongly encouraged the Foreign Mission Board to send missionaries to Ecuador. A year later two couples, the Gordon Crockers and the Bill Haverfields, located in Quito to begin Baptist mission work.

But 20 years would pass before

Baptist Cultural Center, Ambato, Ecuador, location of the reading room.





Missionary Everett L. Parsons, Jr., looks out over part of the city of Ambato.

Baptists began work in Ambato.

The city of Ambato, with some 70,000 residents, nestles in one of the many depressions pockmarking the Andes mountain range. The city's economy depends primarily on agriculture. The volcanic soil on the surrounding hillsides, combined with an ideal sub-tropical climate, makes the zone one of Ecuador's most important fruit-growing regions. Apples, pears, peaches, and many other fruits thrive in the Eden-like climate.

Waving fields of grain guild nearby mountains, and flocks of sheep and goats sprinkle the landscape with wooly white.

Tungurahua province, of which Ambato is capital, boasts one of the highest concentrations of indigenous population in Ecuador. Indians, the proud descendants of remnants of the ancient Inca Em-

pire, converge on Ambato as their commercial center. Their ponchos add splotches of assorted colors to the city's red-tiled and whitewashed aspects. On Monday, the traditional market day, the marketplace bulges with all sorts of products and wares to be bartered, sold, or traded.

Following the 1949 earthquake, the city lost no time in rebuilding, aided by generous help from the International Red Cross, U.S. government agencies, and many other national and international organizations. The city stands as a monument to people determined to override tragedies.

Ambato's famed Fruit and Flower Fair in February attracts tourists from all Ecuador as well as from abroad. In pavillions set up in the city's several high schools, artesans, producers, and suppliers display their products. Perhaps the favor-

ite attractions are the displays of flowers and potted plants, as well as samples of assorted fruits.

During one day of the recent fair, the unusual springlike weather that ordinarily bathes Ambato with warmth was notably absent. A cold drizzle fell intermittently, and fairgoers hurriedly passed by.

On the corner of Sucre and Quito streets, two blocks from the heart of Ambato, Ecuador's fourth largest city, the **Centro Cultural Bautista** (Baptist Cultural Center) stood open and ready to receive fairgoers. Some paused to enter and look over the books and magazines neatly displayed on shelves about the reading room. Bibles, Testaments, and Scripture portions dominated a table in the center of the store.

The reading room was rounding out a successful year and a half of Christian witness in a somewhat reserved city. The results served as encouraging evidence that the patient labors of Everett and Carolyn Parsons, Baptist missionaries in Ambato, were paying off.

For several years the Ecuador Baptist Mission had been interested in establishing a missionary witness in Ambato. A survey made in 1964 singled out the city as one of several in which the Mission would seek to locate a missionary couple as soon as possible.

This goal was finally realized in 1969—20 years after Schweinsburg's near-miss with tragedy in Ambato.

Mr. and Mrs. Parsons and their daughter, Debbie, arrived in Ecuador in December 1968 after a year of Spanish-language study in Costa Rica. When no suitable housing could be found in Ambato, the Parsons family moved into a rented house in nearby Latacunga, while a house was constructed in Ambato.

Efforts to rent a place in which to begin a Baptist witness in Ambato proved equally frustrating. After dealing with the owner for more than four months, Parsons secured the location at Sucre and Quito—but only after agreement that the site would not be used for religious worship services. This did not rule out its use as reading room and study center, however.

In April 1969, during the Crusade of the Americas, a large downtown theater was rented and filled nightly; Argentine Evangelist Santiago Garabaya preached. Parsons esti-

mated that between 200 and 300 persons indicated some sort of decision, but only 150 signed cards were secured.

A few months later when the reading room was established, persons whose addresses were known were contacted. Ads were placed in the local newspaper (operated by Catholic priests) to announce the opening of the center.

The reading room was equipped with shelves and furniture, books and literature. A young believer, Angel Quevara, was engaged to attend the reading room during regular hours, freeing Parsons for visitation and counseling.

Strategically located, the center began attracting attention. From 40 to 90 persons a week visit the center. During the first ten months of operation 2,352 persons had made use of the room's facilities.

Once in operation, the center became gathering place for believers who had accepted Christ in the evangelistic campaign and others who were interested in beginning a Baptist witness in Ambato. Among them was Cesar Nuñez, a carpenter. When he first heard that Baptists had arrived in his city, he walked the streets until he located Parsons, working with a sound truck announcing the crusade.

"Are you the new Baptist missionary?" Nuñez asked.

"I am," came the prompt reply. From that time, Nuñez has been helpful in launching the Baptist witness. He is currently Sunday School superintendent and lay preacher for the newly established congregation.

Bible study classes opened at the center, but these soon were moved into the homes of interested persons. Christian films were frequently shown at the center. Every visitor received a copy of the tract, "Who Are the Baptists?" (a Spanish edition of one written by Josef Nordenhaug). In the early stages of the work, Ambato was saturated with gospel tracts, informative brochures, and dodgers.

"We have been accepted not only by the evangelical community but also by others," said Parsons of the reaction toward the center.

Among the more frequent center visitors is one recently arrived from Spain. He sits at a table and reads from the Bible for long periods. Catholic priests also frequent the



Above: Boys lounge on Ambato sidewalk. Below: Mrs. Parsons and Missionary N. Hoyt Eudaly, of Baptist Spanish Publishing House, examine Ambato magazine display.





At Ambato mission
Mrs. Elizabeth
Vargas teaches a
Sunday School class.

reading room and buy Bibles bearing the marking of the center's stamp.

From the opening day, Bible sales have been top priority. Although sales were limited primarily to Scriptures, books were made available by special request from the Baptist book store in Quito. Due to a heavy request for Christian books, the reading room added book sales and became an extension of the Quito store in time for the 1971 Fruit and Flower Fair.

The Bible study group became the nucleus of a growing congregation that now has a rented location in a middle-class residential area. The congregation located the house and renovated and furnished it. Now the building serves as base of operation for regular worship services and Bible study. Attendance ranges from 40 to 60 on Sunday morning and reaches as high as 100 at night.

Early in 1971 vandals broke into the building and damaged doors and locks and stole lighting fixtures. The congregation soon repaired the damage. A vacant lot that fronts on what is destined to become the Pan American Highway bypass through southern Ambato has been located on which to construct a permanent church building.

Parsons notes as most gratifying the evidence of initiative within the

fledgling congregation. Members are willing to do and to learn. Among the congregation's projects were four preaching points in nearby villages, although limitations of time and personnel and the furlough of the Parsons (beginning in August) has suspended these for a time.

One of the preaching points was Cevallos, a pueblo of 5,000. On the first trip to the village, Baptists announced a motion picture and distributed tracts. Villagers responded by throwing dirt into the face of the lay preacher leading the group. The villagers tore up tracts and tossed them to the wind.

Undaunted, the Baptists planned a second visit. On that trip, the portable power plant failed. Baptist university students from Quito began to preach and a crowd estimated at 2,000 assembled to listen. After the generator was repaired and a motion picture was shown the crowd would not disperse. There was more preaching and more movies, but still the crowd lingered. Finally, gospel tracts were distributed. The visiting evangelists were almost mobbed by the villagers in their demand for tracts.

Parsons has been somewhat disappointed by the difficulty of effectively reaching into the growing middle class to attract people to the church. Despite interest expressed by such persons, leading

them to a Christian commitment seems next to impossible.

Before Ambato, Parsons had never seen a reading room in operation nor had he read anything specifically on the subject. But during the months in the city before opening the center, he had opportunity to "feel out the public and try intuitively some approaches." They seem to have worked well.

"About every move we've made," Parsons observed, "was made due to a specific suggestion or request. The only reason we moved into book sales was that so many people were asking for books."

So the Baptist Cultural Center in Ambato, which began as a reading room, has in reality been a wedge to open an ever wider door to a broader ministry in a city that enjoys perpetual springtime.

More than 20 years have passed since Schweinsburg's fortuitous bypass of Ambato. One of Schweinsburg's impressions was that of anguish for the thousands swept into eternity on the shock waves of an earthquake.

Although 20 years intervened before Baptists could begin a witness in Ambato, there is today a small congregation calling people to salvation and forewarning them of a doom that will excel the city's experience on August 4, 1949—the day of the earthquake.



NEW

MISSIONARY PERSONNEL

Most of the new missionary personnel listed will begin missionary orientation on September 6. They may be addressed: Missionary Orientation Center, Pine Mountain, Ga. 31822. Current addresses for new personnel not attending fall orientation session are given at the conclusion of their biographical sketches.

Missionaries Appointed

July 1971



HONDURAS: Joe W. Bruce; born: Clarkton, Mo., Oct. 3, 1944. Graduate: Southern Baptist College; Union University; Southwestern Baptist Theological Seminary (M.Div.). He was a Home Mission Board (HMB) summer missionary in Ohio in 1964 and 1965, and a missionary journeyman in Chile 1966-68 under the Foreign Mission Board. He has been pastor in Tennessee and Texas, since July 1970 at Valley Creek Church, Leonard, Tex. Expected type of service: general evangelism. **Shirley Plumlee Bruce**; born: Clarendon, Ark., Jan. 20, 1944. Graduate: Howard Payne College; attended Southwestern Seminary. She was a HMB summer missionary in Illinois in 1965 and a missionary journeyman in Ghana 1966-68. She has worked as caseworker in Texas for a child placement agency and for the American Red Cross. Marriage: Aug. 9, 1969. Child: Garon Renée, June 1, 1971.



SWITZERLAND: Trent C. Butler; born: Wichita Falls, Tex., Feb. 16, 1941. Graduate: Hardin-Simmons University; Southern Baptist Theological Seminary (B.D.); Vanderbilt University (Ph.D.). He was a HMB summer missionary in Denver, Colo., in 1961. He served as summer youth director at churches in Mississippi and South Carolina, and was interim pastor and pastor (1966-70) in Tennessee. He was assistant professor of religion 1970-71 at Atlanta (Ga.) Baptist College and youth director at Calvary Church, Lilburn, Ga. Expected type of service: theological education. **Mary Burnett Butler**; born: Nashville, Tenn., Oct. 20, 1943. Graduate: Baylor University; at-

tended Southern Seminary. She was a staffer at Glorieta (N.M.) Baptist Assembly the summer of 1961 and a HMB summer missionary in California in 1964. She has been a manuscript editor and curriculum writer for the Baptist Sunday School Board, Nashville, and has taught high school. Marriage: April 15, 1966. Child: Leon Curtis, Jan. 11, 1969.



MALAYSIA: Roger L. Capps; born: Centenary, S.C., Dec. 15, 1937. Graduate: Furman University; Southern Seminary (B.D.); further study at Glasgow (Scotland) University. He was a radioman in the U.S. Navy 1956-60, including service at Bermuda and Antigua. He was a HMB summer missionary in New York in 1965 and has been a student pastor in Kentucky and interim pastor in Indiana and North Carolina. He was teacher of religion at Wingate (N.C.) College 1970-71. Expected type of service: theological education. **Janice Bell Capps**; born: Troy, Ala., Aug. 4, 1939. Graduate: Judson College; Appalachian State Teachers College (now Univ.) (M.A.). She served as summer missionary in New Mexico in 1959 for the Alabama Baptist Student Union and the HMB, and was a HMB summer missionary in New York in 1965. She worked at Camp Crestridge for Girls, Ridgecrest, N.C., the summer of 1961. She has taught English in high school and college, most recently (1970-71) at Wingate College. She also taught English in Scotland and Switzerland. Marriage: June 7, 1963. Child: Thomasin Belle, Feb. 25, 1970.



ZAMBIA: Marvin R. Cooper; born: Montebello, Calif., Oct. 2, 1937. Graduate: California Baptist College; Golden Gate Baptist Theological Seminary (M.Div.). He was a Baptist Student Union (BSU) summer missionary in the Pacific Northwest and Canada in 1963 and in Venezuela and Colombia in 1964. From 1965 to 1967 he was a settlement officer with the Peace Corps in Kenya. He has worked as a draftsman, served part-time as a church youth director, and since 1967 has been coordinator for Baptist student ministries for the San Jose (Calif.) Baptist Association (full-time since 1970). Expected type of service: student work. **Glenda (Gwin) Southard Cooper**; born: Pico, Calif., July 11, 1941. Graduate: California Baptist College; Makerere University College, Uganda (Dip.Ed.). She was a teacher in Uganda and Kenya 1964-67 with Teachers for East

Africa. She has worked as a substitute teacher and was high school teacher at Gilroy, Calif., 1968-71. Marriage: May 10, 1967.



GUATEMALA: George W. Hardeman III; born: Greenville, S.C., July 6, 1946. Graduate: Furman University; Southwestern Seminary (M.Div.). He served as a HMB summer missionary in New Mexico in 1966 and 1970 and in South Carolina in 1967. He was a summer youth director for a South Carolina church and a salesman in Ft. Worth, Tex., 1970-71. Expected type of service: general evangelism. **Helen Dalton Hardeman**; born: Cornelia, Ga., Dec. 9, 1946. Graduate: Furman University. She worked with the Head Start program in Georgia the summers of 1965, '66, and '68 and was a HMB summer missionary in California in 1967 and in New Mexico in 1970. She taught school 1968-71 at Kennedale, Tex. Marriage: Aug. 11, 1968.



PORTUGAL: Norman L. Harrell; born: Terrell, Tex., Dec. 31, 1941. Graduate: Baylor University; Southwestern Seminary (M.Div.). He has worked as a librarian in Waco, Tex., was a HMB US-2 missionary in Alaska 1965-67. Since 1967 he has been pastor of Chisholm Church, Terrell, Tex. Expected type of service: general evangelism. **Gunita Musick Harrell**; born: Grape-land, Tex., Feb. 3, 1942. Graduate: Hillcrest Baptist Hospital School of Nursing, Waco, (dip. nursing). Received RN status in Texas in 1965. With her husband she was a US-2 missionary in Alaska 1965-67. She has worked as a nurse at hospitals in Texas, since 1968 at Colonial Hospital, Terrell. Marriage: June 27, 1964. Child: John Mark, June 17, 1968.



EQUATORIAL BRAZIL: John M. Landers; born: Bartlesville, Okla., Aug. 27, 1941. Graduate: Baylor University; Southwestern Seminary (B.D., Th.D.). He has served as an associate pastor for youth in Oklahoma and as pastor in Kansas and Texas, since 1969 at Trinity Church, Hoisington, Kan. Expected type of service:

theological education. **Sharon Bamberg Landers**; born: Parsons, Kan., Dec. 22, 1942. Marriage: June 3, 1961. Children: Virginia Sue, Feb. 17, 1963; John Monroe, Jr., Dec. 7, 1964; Richard Mark, July 11, 1969.

EAST AFRICA: June Mason; born: Paxton, Fla., June 17, 1941. Graduate: Mississippi College; Golden Gate Seminary (M.R.E.). She was a BSU summer missionary in New Mexico in 1962 and a summer missionary in Montana in 1965, sponsored by the Mississippi Baptist Convention. She has taught high school in Montana and Florida. She served as youth coordinator and educational secretary for a Baptist association in California 1967-69. In 1969 she became Woman's Missionary Union director for Northwest Baptist Convention (formerly Ore.-Wash. convention). Expected type of service: WMU work.



RHODESIA: Pamela Kelley Parker (Mrs. Robert R. Parker, Jr.); born: Harts-ville, S.C., Oct. 23, 1946. Graduate: Greenville (S.C.) General Hospital School of Nursing (dip.). Received RN standing in South Carolina in 1967. She served as a missionary journeyman nurse in Rhodesia at the Sanyati Baptist Hospital 1968-70. She has been a staff nurse at Kershaw County Memorial Hospital, Camden, S.C., 1967-68 and 1970-71. On May 9, 1971, she married Robert R. Parker, Jr., appointed to Rhodesia in 1968, whose wife died last year. There are four Parker children: Mary Frances, 13, William Robert (Bill), 11, Marion Elizabeth, 10, and Benjamin David, 9. Current address: P.B. 735, Gatooma, Rhodesia.



RHODESIA: Maurice L. Randall; born: Toccoa, Ga., July 17, 1939. Graduate: Mercer University; Medical College of Georgia (M.D.). He was extern at Aiken (S.C.) County Hospital 1964-65 and intern in surgery at The Macon (Ga.) Hospital 1965-66. He was a physician in the U.S. Army 1966-69, with service in Yokohama, Japan, and became a resident in general surgery at Erlanger Hospital, Chattanooga, Tenn., in August 1969. Expected type of service: medical evangelism. **Shirley Jackson Randall**; born: Seattle, Wash., June 19, 1939. Graduate: Mercer University. She has been summer youth director for a church and summer assistant at a good will center, and taught elementary school in Augusta, Ga. Marriage: June 24, 1961. Children: Mark Lee, Dec. 26, 1963; Sharon

Beth, Sept. 26, 1965; Sheila Paige, Feb. 20, 1968; Susan Irene, Feb. 3, 1971. Current address: c/o Southern Baptist Theological Seminary, Louisville, Ky.



PERU: Don W. Reed; born: Post, Tex., June 15, 1940. Graduate: Ouachita Baptist College (now Univ.); Southwestern Seminary (B.D.). He and Mrs. Reed were HMB summer missionaries in Oklahoma in 1960 and 1961. He has worked as a salesman and painter and has been pastor of churches in Arkansas, Texas, and Oklahoma, most recently (1968-69) at Immanuel Church, Lawton, Okla. Since December 1969 he has been superintendent of missions for a Baptist association in Oklahoma and BSU director at Northwestern State College, Alva, Okla. Expected type of service: general evangelism. **Wanda Stephens Reed**; born: Elizabeth, Ark., June 29, 1940. Graduate: Ouachita Baptist College (now Univ.). She has taught school in Texas and Oklahoma. Marriage: June 3, 1960. Children: Stephen Wayne, Mar. 11, 1962; Luanda Lynn, April 13, 1963; Lana Lee, Mar. 24, 1964.



INDONESIA: W. Eugene Ruble; born: Richlands, Va., Nov. 19, 1936. Graduate: Mercer University; Medical College of Virginia (M.D.); attended Southeastern Baptist Theological Seminary. He served as extern at Westbrook Psychiatric Hospital, Inc., Richmond, Va., and intern (1963-64) at Roanoke (Va.) Memorial Hospital. He was a medical officer in the U.S. Air Force 1964-66, stationed in Alabama, and assistant medical director for the Central Prison Hospital, Raleigh, N.C., 1966-68. He became resident in internal medicine at North Carolina Baptist Hospital, Winston-Salem, in 1968. Expected type of service: medical evangelism. **Peggy Comer Ruble**; born: Molena, Ga., Mar. 5, 1937. Graduate: Georgia Southwestern College; Mercer University; Southwestern Seminary (M.R.E.). She served as a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1956, and was a HMB summer missionary in New Mexico in 1958 and in Texas in 1959. She was educational director at Montrose Church, Richmond, 1961-62. Marriage: June 25, 1961. Children: Daniel Martin, April 23, 1962; Linda, June 14, 1963; Edward Henry, April 5, 1966; Andrew Hunter, July 13, 1970.

IVORY COAST: R. E. Savage, Jr.; born: Devine, Tex., June 24, 1940. Graduate:



Wayland Baptist College; Southwestern Seminary (B.D.). He was a HMB summer missionary in Denver, Colo., in 1960. He has taught school in Indiana and has been pastor of churches in Oklahoma, Indiana, and Texas, from 1967-71 at First Church, Lytle, Tex. Expected type of service: general evangelism. **Kay Cargill Savage**; born: Plainview, Tex., April 13, 1943. She has worked as a telephone operator and as bookkeeper and cashier. Marriage: Aug. 25, 1961. Children: Cary Roy, Dec. 8, 1962; Gregory Keith, Sept. 23, 1965; Krista Gayle, Mar. 22, 1970.



SOUTH BRAZIL: C. Edward Spann; born: Levy (now N. Little Rock), Ark., July 19, 1933. Graduate: Ouachita Baptist College (now Univ.); Southwestern Seminary (B.C.M., M.R.E., M.C.M.); Florida State University (Ph.D.). He was a summer music worker for the Arkansas Baptist State Convention in 1956 and was a chaplain's assistant and bandmaster in the U.S. Army 1958-60, including service in West Germany. He has been a church music and youth worker in Arkansas, music director, graded choir and youth director, and minister of music-education in Texas, and minister of music in Arkansas and Florida. From 1969 to 1971 he was professor of church music at Shorter College, Rome, Ga., and minister of music (part-time) at North Broad Church, Rome. Expected type of service: music education. **Jan Tillinghast Spann**; born: Big Spring, Tex., April 8, 1940. Graduate: Baylor University. She has taught elementary school in Texas and Arkansas. Marriage: June 23, 1961. Children: Matthew Edward, Oct. 20, 1962; Beverly Carryl, June 5, 1967.



VIETNAM: Gene V. Tunnell; born: St. Louis, Mo., Aug. 2, 1943. Graduate: Stetson University; Southwestern Seminary (M.R.E.); School of Social Work, University of Texas at Arlington (M.S.S.W.). He was a junior high school band and orchestra director in Florida 1965-67. He and Mrs Tunnell were HMB missionary associates for Broad-

(Continued on page 37)

For Each of Us

AMONG the many opportunities Southern Baptists have for witnessing on a worldwide scale is their fellowship with 88 other Baptist conventions and unions around the world. This relationship is coordinated and organized as the Baptist World Alliance. In a number of ways we are blessed by this global fellowship. Through it we should be ready to share in ministries that demonstrate the reconciling grace of God through Jesus Christ.

During its congress in Tokyo in 1970, the BWA adopted a five-year program of worldwide evangelistic outreach. It is called World Mission of Reconciliation through Jesus Christ. Annual emphases were adopted, centered in the concept that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). The annual emphases are: 1971-72, Planning and Sharing; 1972-73, Spiritual Renewal and Training; 1973-75, Action for Reconciliation; 1976, Activating the Reconciled.

During the preparatory months for these special emphases the BWA has issued a "Call to Commitment" that should be heeded by every Baptist in the world. A positive response to its challenge could lead us all in the direction of a worldwide spiritual awakening and an evangelistic harvest of unprecedented proportions. The BWA statement follows:

CALL TO COMMITMENT:

As chasms of misunderstanding, fear, and hate cleave our world into hostile factions, we boldly proclaim our faith that Jesus Christ is the one hope of reconciliation.

Remarkable spiritual victories in many countries challenge us to intensify our endeavors to fulfill the mission to which Christ calls us.

We acknowledge that some of today's problems and crises result from our failure to proclaim and practice the gospel. We confess that we have not always loved others as Christ loves us, and have often been guilty of inconsistencies with the gospel we preach.

We, therefore, seek divine forgiveness and genuine spiritual renewal. We commit ourselves to the privilege and responsibility of being ambassadors for Christ seeking to bring about reconciliation between man and God, and between man and man.

We appeal to the Baptists of the world to unite our resources in a World Mission of Reconciliation through Jesus Christ, dedicating ourselves:

- (1) to seek spiritual renewal through repentance, prayer, and Bible study,
- (2) to express the love of God in positive, practical ministries of reconciliation,
- (3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men,
- (4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing,

(5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men,

(6) to seek the transforming of society by challenging all people, individually and corporately, to apply biblical principles to personal conduct and social relationships.

Help Required for Contact

THE EUROPEAN Baptist Convention (English language) held its 11th annual summer assembly July 10-15 at Interlaken, Switzerland. Interim director of the European Baptist Press Service, Miss Ione Gray, reported the assembly sessions and provided a statistical perspective of the presence of U.S. Baptists in Europe. The figures indicate that Baptists at Interlaken this summer represented about one-third of the current membership of the churches in the convention. Miss Gray stated that the membership of more than 2,500 "represents only a fraction of the U.S. Baptists stationed in Europe in various capacities."

She also observed that "the pastors and other church leaders are looking for ways by which Baptists coming to Europe may know in advance of the churches existing in the areas to which they are moving. Seeking out these English-speaking Baptists in Europe is a difficult if not impossible job."

Such a condition should not go unheeded by those who can do something about it. We who are stateside can send at least some basic information to the pastors in Europe or to the members of their churches. They need the names and addresses of all fellow Baptists in their general areas. A list of the EBC churches and addresses is available at the Foreign Mission Board and at the headquarters office of the Baptist World Alliance.

In addition, the names and locations of the EBC churches should be sent to every Baptist from the United States who is on assignment to Europe that requires residence there for a number of months. Without such information, in many cases whole families might remain unattached and uninvolved with fellow believers, not knowing that an English-speaking Baptist church exists within a reasonable distance.

It is our hope that every pastor will urge the sharing of this kind of information with fellow pastors in Europe.

A Needed Completion

IN PRESENTING the perceptive article, "A Bridge for the Culture Gap" (Aug., p. 24), we provided incomplete and incorrect information about Miss Diane Williams, the missionary journeyman author. Miss Williams was forced to return to the U.S. in March 1970 because of illness, diagnosed as aplastic anemia, and died October 18, 1970. (See In Memoriam, Dec. 1970 issue, p. 34.)

New Missionary Personnel

(Continued from page 35)

Way and Gambrell Street churches, Ft. Worth, Tex., 1967-70. He served as adjunct professor of social work at Southwestern Seminary and consultant in social ministries for Tarrant Baptist Association, Ft. Worth, 1970-71, under HMB appointment. Expected type of service: social work. **Priscilla Jones Tunnell**; born: Atlanta, Ga., Aug. 16, 1944. Graduate: Stetson University; attended Southwestern Seminary. She has served as church minister of music and as junior high school choral director in Florida. She was director-teacher for kindergarten at Gambrell Street Church, Ft. Worth, 1969-71. Marriage: May 15, 1965. Child: Mark Vaughan, Sept. 24, 1967.



ZAMBIA: John W. Cherry; born: Pt. Arthur, Tex., Sept. 28, 1933. Graduate: Lamar State College of Technology (B.S., civil engineering). He served in the U.S. Army combat engineers 1953-55. He worked as an associate engineer and was a civil engineer with the U.S. Army Corps of Engineers 1960-63. Since 1963 he has been a structural engineer with firms in Dallas and Ft. Worth, Tex. Expected type of service: builder. **Myra Davis Cherry**; born: Beaumont, Tex., Dec. 28, 1936. She has worked as cashier and clerk. Marriage: June 15, 1956. Children: Sharon Dorine, April 22, 1958; Steven Russell; Jan. 15, 1963; Joel Wayne, Aug. 9, 1966.



AFRICA: Vernal R. West; born: Cheyenne, Okla., July 19, 1934. Graduate: Oklahoma Baptist University; Southwestern Seminary (B.D.). He has been pastor in Oklahoma at Colbert Church, Ada, 1957-60, First Church, Coalgate, 1960-67, and First Church, Prague, 1967-71. Expected type of service: general evangelism. **Patsy Ingram West**; born: Ada, Okla., Feb. 17, 1938. She worked as a file clerk and has taught school. Marriage: May 25, 1956. Children: Robert Craig, July 7, 1959; Gregory Gene, Oct. 3, 1962.

Missionary Associates

Employed July 1971



BERMUDA: J. Kenneth Casey; born: Tucapau, S.C., Nov. 24, 1930. Graduate: Furman University; New Orleans Baptist Theological Seminary (M.R.E.). He was a clerk-typist in the U.S. Air Force 1951-55, including service in Korea. He has worked as a bookkeeper and office worker and has been a pastor and schoolteacher in Louisiana. He has served as minister of education and youth, from 1969 to 1971 at Riverside Church, New Orleans, La. Expected type of service: religious education promotion. **Frances Powell Casey**; born: Pickens, S.C., Feb. 4, 1931. She has been employed by a telephone company as service representative and operator in South Carolina and Louisiana and has been a schoolteacher in Louisiana. Marriage: Nov. 1, 1958. Children: Mary Katherine, Oct. 2, 1960; Joseph Keith, Oct. 1, 1964; Brian Kenneth, May 18, 1966; Shannon Karyl, Oct. 5, 1969.



ZAMBIA: Raymond D. Humphrey; born: Little Rock, Ark., April 30, 1933. Graduate: Little Rock Junior College (now Univ.); University of Oklahoma (B.S., chemical engineering). He has been employed with an oil company since 1956, as a junior chemical engineer 1956-66 in Pt. Arthur, Tex., and as a systems analyst supervisor 1966-71 in Houston, Tex. Expected type of service: business management. **Betty Hutchins Humphrey**; born: Little Rock, Ark., Sept. 23, 1929. Graduate: Ouachita Baptist College (now Univ.); Louisiana State University (M.S.). She has worked in public libraries in Arkansas, Oklahoma, and Texas and has been school librarian for cities in Texas, at Houston 1967-71. Marriage: Sept. 5, 1954. Children: Carol Jayne, Dec. 19, 1958; Raymond David, Jr., Aug. 13, 1960.



ECUADOR: Elmo R. Marble; born: Central, Utah, June 18, 1914. Graduate: California Baptist College; Golden Gate Seminary (B.D.). He served in the U.S. Navy 1933-55, including the Pacific theatre during World War II. Beginning in 1958, he served as pastor of churches in California. He became a HMB missionary in 1964, serving first in California, at San Benito, Tex., 1965-67, and at *Primera Iglesia Bautista Mexicana*, Arvin, Calif., 1968-71.

His first wife, Eunice, died in 1956; there were two children, Patricia and Suzanne, both now married. Expected type of service: dorm parent for children of missionaries. **Elizabeth Jacob Marble**; born: Laichow-fu, Shantung, China, Mar. 4, 1923. Graduate: Blue Mountain College. Her parents, Mr. and Mrs. Robert Jacob, were Southern Baptist missionaries to China. She has been an editorial assistant and copywriter at the Baptist Sunday School Board, Nashville, Tenn., and has worked as stenographer, receptionist, technical writer, and clerk. She has served on newspaper staffs in Mississippi and California, including assignments as reporter, city editor, managing editor, and society and church page editor. Marriage: Nov. 27, 1958. Children: Deborah Pearce, Nov. 29, 1962; Ruth Ellen, Oct. 26, 1964.



THAILAND: H. David Pinkston; born: Oklahoma City, Okla., May 26, 1936. Graduate: California Baptist College. He has been a counselor at the California School for the Deaf, correctional officer for the California Department of Correction, and correctional program supervisor. From 1967 to 1971 he was a teacher at the Preston School of Industry, California Department of Youth Authority, at Ione. Expected type of service: dorm parent for children of missionaries. **Carma Barlow Pinkston**; born: Pendleton, Ore., Jan. 30, 1937. She has been employed as a PBX operator and as clerk-typist. Marriage: June 22, 1957. Children: Darlene Lawanda, Aug. 7, 1958; Betty Jean, Dec. 11, 1959; Cynthia Dee, Mar. 3, 1961.



MALAYSIA/SINGAPORE: Charles A. Ray, Sr.; born: Ft. Worth, Tex., Feb. 20, 1922. Graduate: Mississippi College; New Orleans Seminary (B.D., Th.D.). He was a flight instructor in the U.S. Army Air Corps 1943-45. Since 1946 he has been pastor of churches in Mississippi, from 1959 to 1971 at North Greenwood Church, Greenwood. Expected type of service: English-language pastorate. **Mary Elizabeth Gilbert Ray**; born: Perry Co., Miss., June 29, 1924. Graduate: Mississippi College. She has worked as typist, clerk, stenographer, church educational secretary, and substitute teacher, and was secretary to the president of New Orleans Seminary 1947-49. Marriage: Aug. 7, 1948. Children: Charles Augustus, Jr., Jan. 15, 1951; Elizabeth Anne, Mar. 29, 1952; Gilbert Percy, Dec. 22, 1953.

Bullets in the Pines

Fighting between the Jordanian army and Palestinian commandos in July resulted in a flood of casualties at the Baptist Hospital, Ajloun, Jordan, and Miss Lois Calhoun, a missionary nurse, narrowly escaped death. The battle raged in hills encircling Ajloun, and when the Jordanian army's field hospital was filled to capacity, 68 injured Jordanian soldiers were brought to the 50-bed Baptist hospital.

"Dr. Dean T. Fitzgerald (missionary), and a national physician were the only doctors present when the crisis occurred," reported Mrs. J. Wayne Fuller*, missionary to Lebanon. The two other Baptist missionary physicians stationed at Ajloun, John A. Roper and L. August Lovegren, were away on vacation. (See related story, page 14.)

"On the second day of heavy fighting," continued Mrs. Fuller, "a shell believed to be a tracer bullet whizzed 'like a ball of fire' just in front of Miss Calhoun as she walked between the hospital and the nurses' residence. The bullet struck a small tree and ignited it. Miss Calhoun was unhurt and returned immediately to duty in the hospital."

During the height of the emergency, the Jordanian army loaned several doctors to the hospital.

In the hills around Ajloun, "Artillery, mortars, rockets, tanks, and machine guns roared on all sides, rattling windows of hospital buildings," related Mrs. Fuller. "One shell exploded on hospital property so near that plaster fell from the ceiling of the operating room where Dr. Fitzgerald was performing surgery on an injured soldier. No one was hurt in that explosion."

Fighting continued for several days. "On the hospital compound itself, bullets tore through the pine trees and ricocheted between buildings," said Mrs. Fuller. "Ajloun was cut off from the rest of Jordan. Both military and civilian casualties—80 in three days—continued to come to the hospital."

"Numerous casualties previously treated at the hospital had been commandos, but this time circumstances prevented them from reaching Ajloun. One commando was already a patient when the fighting began."

* The Fullers, stationed in Beirut, Lebanon, had gone to Ajloun from Beirut "for a nice quiet vacation" when the trouble broke out.

LETTERS

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

The Baptist Spanish Publishing House Mission, in its recent annual session, voted to express appreciation . . . for the fine coverage given the Publishing House in relation to the special issue concerning the literature ministry, as found in the May issue. This is probably the most extensive coverage that the Publishing House has received in recent years in this magazine. Certainly the literature ministry has a key place in mission strategy around the world, and we are grateful for the recognition given the Publishing House in relation to its provision of materials in the Spanish language.

We commend you on the recent strides taken in making THE COMMISSION a very interesting and challenging magazine.

J. Wilson Ross, President
Baptist Spanish Publishing House Mission
El Paso, Texas

Your use of clause ". . . and nobody gives a damn!" on page 26 of the June issue . . . is not the best Christian journalism pattern. Why do we have to stoop to the language of the gutter or copy the non-Christian world to get our message to the world?

Roy C. Maddux
Walnut Ridge, Arkansas

One other letter was received objecting to the use of this expression but is not being printed in this column at the request of the writer.—Ed.

THE COMMISSION gets better with each succeeding issue. It is a real joy to look forward to the next issue each month.

Alden A. Scoggin
Lexington, Kentucky

Thank you for your letter following my request for free literature. It shows your interest in securing new subscribers to THE COMMISSION, and this should be appreci-

ated by every interested Baptist.

To me, THE COMMISSION is an old friend, as I have been a subscriber for 35 or 40 years. As a Baptist, I am grateful to those who furnish the material and publish it.

Mrs. E. C. Getzman
Ft. Mill, South Carolina

Many persons who do not subscribe to THE COMMISSION order free literature from the Foreign Mission Board. We endeavor to send a subscription promotion letter to each of them. Occasionally someone who is already a subscriber gets one of these letters, usually because of a slight variation in address, initials, or the spelling of a name. Apparently this is what happened to Mrs. Getzman. We regret that she was inconvenienced, but her response is refreshing. Instead of showing irritation, she has expressed an enthusiasm for our effort at widening the magazine's readership and thus strengthening the cause of foreign missions.

Thank you, Mrs. Getzman.

'Intercom' Monthly Revived

A monthly newsheet for distribution among foreign missionaries and retired missionaries has been revived by the Overseas Division of the Foreign Mission Board. It is called "Missionary Intercom," the same name as a similar newsheet published 1960-64. The publication will provide information for missionaries and seek dialogue with them.

WANT THE ANSWER?



TONGUES

Luther B. Dyer,
Editor

Six leading Biblical scholars co-author the finest historical, biblical, theological and most sane approach to the TONGUES MOVEMENT available today. One reviewer

says "the best study on sane Pentecostalism available." Co-authors are Wayne E. Ward (Southern Seminary); Hugh Wamble and Morris Ashcraft (Midwestern Seminary); John P. Newport (Southwestern Seminary); Clark Pinnock (Trinity Evangelical Divinity School); John L. Glover (Iowa pastor).

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Response in Jordan

Forty-one persons were baptized in the country of **Jordan** in less than one month recently. During all of last year baptisms totaled 13.

The sharp increase has boosted membership in churches of the Jordan Baptist Convention by 24 percent, reported Missionary Paul S. C. Smith. He said a spirit of revival is sweeping the churches.

In Jordan's second largest city, Zarka, where Baptists began work less than three years ago, 23 persons were baptized and another 12 were awaiting baptism. Eleven girls from the Baptist Girls' School in Ajloun were recently baptized, and more than 70 in grades five through 12 have made professions of faith, Smith reported.

Interlaken Attendance Up

More than 800 persons—a record attendance—from 37 English-language churches registered for the 11th annual summer assembly of the European Baptist Convention (English language) at Interlaken, **Switzerland**, in July. Featured speaker was Andrew D. MacRae, president of the European Baptist Federation and secretary-superintendent of the Baptist Union of Scotland.

About 90 percent of the conferees were U.S. military men and their families. Present membership in churches affiliated with the convention is about 2,500.

Brazilian Youth Convene

Nearly 2,000 young people from 20 states in **Brazil** attended the ninth Brazilian Baptist Youth Congress held in Goiânia. Enroute to the congress, the 1971 graduating class of the Equatorial Baptist Theological Seminary in Belém evangelized towns and villages, recording 60 known professions of faith.

Baptism Total Second Largest

Affiliated churches reported 196 baptisms for the past year, the second largest total ever recorded, at the Baptist Convention of **Costa Rica's** 26th annual assembly. Membership is still less than 1 percent of the population, however.

Potential Results 'Astronomical'

Conferences on the use of Christian literature in some 50 churches in **Central America** this year have led Missionary Frank W. Patterson to several conclusions. He and Mrs. Patterson recently completed the first six months of an 18-month assignment to promote the use of Baptist literature in Spanish-speaking Latin America.

"There is considerable interest in knowing what exists and how to use it," said Patterson. "The majority of churches use a minimum amount of periodical literature," he continued, usually due to one of two reasons: "ignorance of the existence and value of other materials and limited economic resources of the congregation."

"The Baptist Spanish Publishing House has the esteem of Baptists and other evangelicals alike. . . . As yet, only a small majority has caught the vision of evangelizing through outreach literature. There is an openness to the Scriptures and to evangelical literature as never before. . . . If Baptists would address themselves to literature distribution in Latin America as have some of the sects, the results could be astronomical."

Tolbert Becomes Liberian President

The new president of the Republic of **Liberia** is William R. Tolbert, Jr., installed following the death of President William V. S. Tubman in London. Tolbert, vice-president of Liberia since 1951, was president of the Baptist World Alliance 1965-70.

Tolbert was 40 years old and already vice-president of the country when he asked the Baptist church at Bensonville, Liberia, to ordain him to the ministry. He has since served two churches, including Mount Sinai Church, which he founded. He has been president of the Liberian Missionary and Education Convention, Inc., since 1958.

Mrs. Tolbert is president of Baptist women's work in Liberia.

Layman Supervises Baptist Center

Official responsibility for developing Baptist community service and worship in the Galilean village of Tur'an, **Israel**, has been assumed by Suhail Ramadan, an Arab Baptist layman who is a graduate of the Baptist Theological Seminary, Ruschlikon, Switzerland.

He will spend weekends and evenings developing Bible study, worship services, cultural activities, and sports as he supervises the Baptist center in the village of 4,000 residents. He will not receive a salary from Nazareth Baptist Church, which formerly operated the center. Instead he will support himself and his family by commuting daily to Nazareth to work in his family's hardware business.

Former Dance Hall and Bar Now a Chapel

The second French-language congregation related to Southern Baptist work in the **Ivory Coast** (where French is the official language) is meeting in what used to be a dance hall and bar. Missionaries rented the one-story building formerly known as Le Phenix and converted it into a chapel.

It is located in a residential section with 50,000 population in Abidjan, the capital city. There are only two other evangelical churches in the area. Missionary James H. Darnell is the pastor.

Leeward Islands Mission To Be Formed

The Leeward Islands Baptist Mission, to be organized next January 1, will unite into one organization the Southern Baptist missionaries on the Caribbean islands of **Guadeloupe** and **Antigua**.

"This union is for fellowship among missionaries and a wider perspective of work," said Mrs. Florence B. Frederick, missionary press representative. "Because Guadeloupe is French-speaking and a department of France and Antigua is English-speaking and independent, there cannot be much coordination of mission effort."

... Missions Update

EIGHT MONTHS AFTER A SWIMMING ACCIDENT IN MALAWI LEFT HIM PARALYZED AND NEARLY DEAD, ARRY HUGHES, 24, LEFT BAYLOR HOSPITAL, DALLAS, TEX., ABLE TO WALK WITH THE AID OF CRUTCHES. THE MISSIONARY JOURNEYMAN HAS RETURNED TO HIS PARENTS' HOME IN TULSA, OKLA., WHERE HE WILL CONTINUE TO UNDERGO PHYSICAL THERAPY FOR SIX HOURS A DAY. HE PLANS TO ATTEND SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY, FT. WORTH, TEX., TO PREPARE FOR SOCIAL WORK. THIS WAS HIS GOAL BEFORE HE BEGAN HIS TWO-YEAR TERM AS A JOURNEYMAN.

HUGHES WAS INJURED IN NOVEMBER 1970, WHEN, AFTER ONLY FIVE WEEKS IN MALAWI, HE HIT A SUBMERGED ROCK WHEN HE DIVED INTO A SHALLOW RIVER DURING A CHURCH OUTING. HIS CONDITION UPON ARRIVAL IN DALLAS WAS SO CRITICAL THAT DOCTORS SAID HE COULD NOT LIVE. AS HUGHES OVERCAME SEEMINGLY IMPOSSIBLE ODDS AND BEGAN TO REGAIN SOME FEELING IN HIS PARALYZED BODY, ONE BAPTIST DOCTOR SAID IN AWE, "IT'S OUT OF OUR HANDS." OF HIS RECOVERY, HUGHES INSISTS, "YOU CAN'T EXPLAIN IT MEDICALLY. I'VE JUST LEFT IT UP TO THE LORD."

READY TO DEPART FOR 33 COUNTRIES, 67 NEW MISSIONARY JOURNEYMEN WERE COMMISSIONED IN RICHMOND, VA., JULY 30. JOB ASSIGNMENTS INCLUDE TEACHING, YOUTH WORK, AGRICULTURAL ASSISTANCE, NURSING, BOOKKEEPING, FILM AND TV PRODUCTION, AND SECRETARIAL WORK. JOURNEYMEN ARE COLLEGE GRADUATES NO OLDER THAN 26 WHO WORK IN SPECIFIC ASSIGNMENTS ALONGSIDE CAREER MISSIONARIES FOR TWO YEARS.

ABOUT HALF OF THE NEW JOURNEYMEN WERE SENIORS AT A COLLEGE OR UNIVERSITY WHEN SELECTED FOR TRAINING LAST APRIL; SEVEN WERE GRADUATE STUDENTS; NINE WERE TEACHING SCHOOL; FIVE WERE NURSES; ONE WAS IN THE U.S. ARMY; EIGHT WORKED FOR BUSINESSES. SEVEN WEEKS OF JOURNEYMAN TRAINING PRECEDED COMMISSIONING.

PLANS FOR IMPLEMENTING A "WORLD MISSION OF RECONCILIATION THROUGH JESUS CHRIST" WERE VOTED BY THE BAPTIST WORLD ALLIANCE EXECUTIVE COMMITTEE MEETING IN NOVA SCOTIA. THE RECONCILIATION EFFORT, ENDORSED BY THE BAPTIST WORLD CONGRESS IN TOKYO IN 1970, EMPHASIZES BOTH EVANGELISM AND HARMONY IN HUMAN AFFAIRS. (SEE PAGE 36.) JOSEPH B. UNDERWOOD, FOREIGN MISSION BOARD CONSULTANT IN EVANGELISM AND CHURCH DEVELOPMENT, WAS NAMED GENERAL CHAIRMAN TO GUIDE THE FOUR-YEAR EFFORT THAT IS TO CULMINATE IN 1975.

THE PORTUGUESE ASSEMBLY HAS APPROVED A DRAFT BILL GUARANTEEING RELIGIOUS FREEDOM TO ALL "STATE-RECOGNIZED" RELIGIONS IN PORTUGAL. FOR A DENOMINATION TO QUALIFY FOR STATE RECOGNITION, ITS LEADER MUST BE ABLE TO PROVE THAT IT HAS AT LEAST 500 ADHERENTS, RESIDENT IN THE COUNTRY. THE GOVERNMENT-SPONSORED MEASURE IS DESIGNED TO END REPORTED "DEFICIENCIES IN TREATMENT" FOR RELIGIONS OTHER THAN ROMAN CATHOLIC, THE NATION'S OFFICIAL RELIGION SINCE ESTABLISHMENT OF THE PORTUGUESE-VATICAN CONCORDAT OF 1940.

IN A SPECIAL CEREMONY IN WACO, TEX., EIICHI FUNAKOSHI, PRESIDENT OF SEINAN GAKUIN UNIVERSITY, FUKUOKA, JAPAN, AND ABNER V. MCCALL, PRESIDENT OF BAYLOR UNIVERSITY, WACO, SIGNED A DECLARATION ESTABLISHING A FRATERNAL RELATIONSHIP AND EXCHANGE PROGRAM BETWEEN THE TWO BAPTIST SCHOOLS. A MEMBER OF THE SEINAN FACULTY IS TO TEACH AT BAYLOR THIS FALL. STUDENT EXCHANGES COULD BEGIN AS EARLY AS NEXT SPRING.

THE EXCHANGE IDEA WAS INITIATED THROUGH CORRESPONDENCE BETWEEN JAMES E. WOOD, JR., A BAYLOR FACULTY MEMBER AND FORMER MISSIONARY TO JAPAN, AND KAZUOMI OUCHI, A FORMER STUDENT OF WOOD'S AT SEINAN GAKUIN WHO IS NOW ON THE FACULTY THERE.

THE FIRST BAPTIST WOMEN'S CONFERENCE IN INDONESIA DREW 187 DELEGATES FROM THE ISLANDS OF JAVA AND SUMATRA TO SEMARANG, CENTRAL JAVA. PARTICIPANTS REPRESENTED MORE THAN 55 BAPTIST CHURCHES IN 15 CITIES. MRS. AYAKO HINO, FROM TOKYO, JAPAN, SECRETARY OF THE BAPTIST WORLD ALLIANCE WOMEN'S DEPARTMENT, WAS FEATURED SPEAKER.

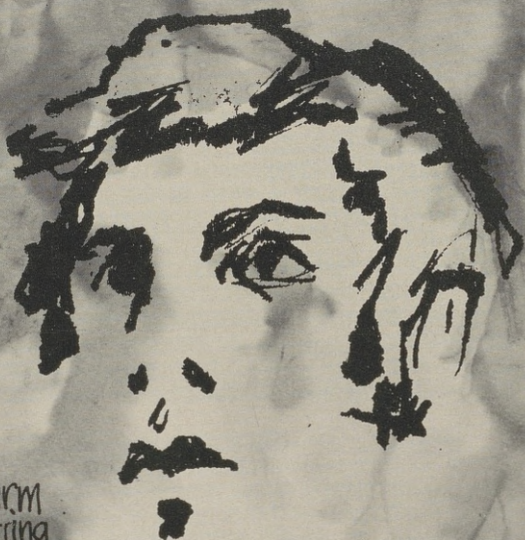
it's not what you label it.
it's how you respond to it.

Some people don't use the term
"call" much anymore in referring
to God's leadership.

they may "follow an impression."
or "respond to leadership of the
Spirit." or they may "examine
the alternatives" in light of
their talents and needs.

label it what you will, men and
women are still coming to feel
that their place of Christian
ministry should be overseas.

the deciding factor is not being
convinced. that's a matter of the
head—knowledge about the long
list of places desperately in need
of ministries.



the motivating force is conviction.
that's a matter of the heart—a
belief that this is God's directing
a certainty of inner direction.
a peace in the aftermath of
decision.

you don't need to define
the phenomenon.
just be sure you are honest in
facing it.