

The Commission

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COVER: Ted Mashburn, one of the 1971 contingent of missionary journeymen. Mashburn is to do youth work and teach English in Nazareth, Israel. Photo essay on the new journeymen begins on page 15. List of new journeymen appears on page 20. Cover photo by Warren Johnson.

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

MEMBER **EPA**

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THE Commission

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HMA —Base for Ministry



Fountains add to the charm of the city square in Guadalajara, Jalisco, Mexico.



Garb hints older Guadalajara pedestrians are likely rural visitors.

BY LELAND WEBB

SETTING UP the clinic consists of dusting the examining table and placing the three pasteboard boxes of medicine and medical equipment on a bench against one wall.

The young Mexican medical student, dressed casually and wearing tinted, metal-rim glasses, sits down at a small table. The North American nurse, a Baptist representative to Mexico, pushes aside the drape at the door separating this seven-by-twelve-foot back room from the church auditorium and calls the first patient.

The weekly clinic at **La Puerta Hermoso Iglesia Bautista** (The Beautiful Door Baptist Church) is officially open in metropolitan Guadalajara, Jalisco, Mexico.

The patients are admitted in the order they had arrived. First enters an elderly man who says he is 71 but is really not sure. Both the nurse and the doctor think he is older. Gray-haired, with matching chin stubble, the patient shuffles along with the aid of a gnarled, forked stick as a contrived crutch.

He has kidney trouble, among other ailments, but his immediate complaint is that he has fallen. He may have suffered a fracture, but he is not able even to board a bus to go to the hospital. The medical student promises to drive the man to Mexico-Americano Hospital for tests.

The clinic is one of five "extension clinics" (so called to differentiate them from the regular outpatient clinic at the hospital) provided by Mexico-Americano Hospital, a Baptist-sponsored institution



At the Mexico-Americano Hospital's main gate (note HMA emblem) Michael Ledbetter, chaplain, talks with Dr. Alarcón, an intern and the son of Arturo Alarcón, Baptist book store supervisor in Mexico. Below: During a hospital-sponsored clinic at a mission, girl receives examination. Right: Nurse Katharine (Kay) Weldon, Baptist representative, assists in surgery. Bottom: Jorge Rodriguez, hospital administrator, checks with the hospital cashier.



"There is," she remarked, "no difference in my witness here and in a similar capacity at home."

The fourth patient is the three-year-old daughter of a portly woman. Even a non-Spanish-speaking visitor can guess from the gestures as the mother and nurse talk that the diagnosis will be tonsillitis. The mother leaves with a prescription.

In the church auditorium adjoining the clinic, Wednesday night service is in progress. Even when one of the clinics is held at a time other than a regular church meeting night, a service is usually conducted during the clinic.

Tonight a layman conducts the service, assisted by another layman, who leads singing, and by a teenage boy (a worker at the hospital), who reads the Scripture.

in Guadalajara. The clinics are held at Baptist churches or at missions, some of which meet in homes. Various doctors and nurses from the hospital volunteer to assist with one of the weekly clinics. Perhaps as many as 50 to 75 patients are seen each week at the clinics, although the number varies considerably.

A 15-year-old girl with a hiatus hernia is the night's second patient. The decision is to treat her condition medically, not surgically.

José Luis Sandoval (Jr.), in charge tonight, is nearing the end of his medical school years. His father, a physician, coordinates all the clinics and directs outpatient work for the hospital.

Assisting tonight is Hector Garcia, who, although older, is not as far along in medical school as his fellow clinician. Both medical students are members of Emanuel Baptist Church (sometimes called Second Church) in Guadalajara.

Patient number three is a woman who believes she is pregnant. The clinic staff agrees with her and arranges for the woman to have tests at the hospital.

Handling nursing duties for the clinic is Miss Katharine (she answers best to Kay) Weldon, a Baptist representative who has lived in Mexico since 1965. She comes regularly to assist in this clinic in Pueblo Lomas de Polanco, a section technically not in Guadalajara proper but which, in fact, is a part of the metropolitan community.

A confident motorist who seems determined not to be bluffed by other drivers simply because she is a woman, Miss Weldon had driven the considerable distance from her home to the clinic. En route she had bypassed a blocked intersection and negotiated intensely dark streets, where only an occasional light from a house dispersed the blackness, to reach Beautiful Door Church.

An attractive, energetic woman with a warm smile, Kay Weldon is in charge of surgical nursing at the hospital. Whether visiting for the church (First Baptist) where she is a member or singing in the church choir or playing tennis or calming a touchy situation at the hospital, she seems self-reliant and thoroughly at home in Mexico.





On a chalkboard at the front of the auditorium a stick-figure illustration remains from a lesson on the Prodigal Son. The report board indicates that the previous Sunday's attendance was 40—three more than the total enrolment. This congregation was begun as a mission in connection with the clinic.

"Beautiful Door" is a symbolic name, of course, although the literal church door likely once was a work of art. Its metal grillwork tends toward the ornate, but only one of its six glass panels remains whole.

Fifth, and final, patient for the night is a dark, curly-haired man in his 40s. His ailment is colitis.

Each patient is charged two pesos (16 cents) at this clinic. When the clinics were begun no fee was charged, related Miss Weldon, but free medical advice, it was realized, is not always taken seriously.

The priorities at the clinic have been skill and practical help, not gleaming equipment. The setting is makeshift, but the Christian love displayed is authentic.



This love does not carry a label. Instead it is revealed in a kind manner, a reassuring smile, an evening donated to helping sick persons who otherwise would probably receive no medical care.

THE clinics are an outreach of the Baptist hospital at the corner of Colomos and Dieguez Streets in Guadalajara, where a blue-and-white sign suspended over the street in front of the entrance announces "Mexico-Americano Hospital." The entire hospital property is shielded—across the front by blue metal gratework atop a 30-inch stone wall, around the rest of the block by a six-foot stone wall.

The grass is green, the property well-landscaped. Shrubs, some flowering, peep above the back wall. Birds can be heard chirping, for in this climate even "mid-winter" January is warm, sometimes hot. Palm trees flank the hospital's front entrance.

Small stickers bearing the Crusade of the Americas slogan, **Cristo la Unica Esperanza** (Christ, the Only Hope) on either side of the front door offer the sole clues that this is a Baptist hospital. Because of regulations concerning religious institutions, the term "Baptist" is not included in the hospital's name. Even so, occasionally letters addressed simply to "Baptist Hospital" are delivered there.

Wide corridors preserve a feeling of spaciousness not always found in hospitals. The front, one-story portion of the 86-bed hospital includes offices and surgical suite. The rear section, two stories tall, houses most of the patient rooms.

The stylized HMA (Hospital Mexico-Americano) design appears frequently, such as on the backs of wheelchairs. Behind the reception desk a large, neat board with movable letters lists patients and their room numbers.

Well-constructed and effectively designed racks, strategically situated unobtrusively throughout the hospital—such as next to the water fountain—offer a variety of religious tracts.

Jorge Rodriguez, the HMA administrator, definitely views the hospital as an evangelistic institution.

"We are trying to make more evangelistic the program of spiritual work," he said. "We need to find

ways to connect with the people. Now we are making more evangelistic work with the services of two chaplains and other 'brothers' of the churches."

The immaculately groomed Rodriguez, with a thin, neatly trimmed mustache, converses easily in English, but sometimes prefers to return to Spanish in order to express his thoughts precisely.

"The hospital's reputation is very good," he commented, "and people come to the hospital with confidence in the hospital and in the doctors."

It is recognized in the community that a high quality of medical prac-

THE CITY

Guadalajara (pronounced gwahd-ah-lah-hah-rah), with a current population of more than 1,480,000 in the greater metropolitan area, is Mexico's second largest city. The capital of Jalisco state, Guadalajara was founded about 1530 by Cristóbal de Oñate and was named after a city in Spain. (The name, derived from Arabic, means "valley of stones.") The city was moved to its present site in 1542.

Located some 280 miles northwest of Mexico City, Guadalajara rests at 5,100-foot altitude near the western edge of Mexico's great Central Plateau. The resulting climate is moderate and comparatively dry the year around. The city offers a mixture of traditional settings—such as the marketplaces and the city's central Plaza Mayor, flanked by cathedral and government palace—and ultramodern shopping centers.

Fifteen Southern Baptist representatives are currently assigned to Guadalajara.

tice is carried out at the hospital. Many members of the medical staff are qualified specialists.

Patients come not only from Guadalajara and Jalisco state but from other states as well. Perhaps 15 percent or more of the patients are North Americans.

STRUGGLING against rising costs to achieve full self-support, the hospital now approaches that goal. The annual amount received from Southern Baptists through the Baptist Mission in Mexico currently does not cover the hospital's full expense of providing charity service, both for inpatients and to clinic patients.

Financial needs of any patients unable to pay are considered individually by hospital officials to



Manuel Navarro, one of hospital's chaplains, counsels patient.

determine the amount of financial relief each requires, and charges are adjusted accordingly. "Sometimes patients don't need charity but they need credit because they don't have money at the moment," added Rodriguez.

The administrator also serves as pastor of Immanuel Baptist Church in Guadalajara and directs the choir there. Through the efforts of doctors who are members at Immanuel, free clinics are held both at the church and at one of its five missions.

As one who in the past has personally experienced religious repression in the Catholic-dominated area, Rodriguez recognizes that a distinct change in the local religious climate has taken place.

There is "more liberty" for people to think now, he said. "We are able to do more now in reaching them. We can show motion pictures outdoors—something we couldn't do before. We can have revival meetings and can visit from house to house. In Guadalajara just 15 years ago this was an impossibility.

"The hospital shared in the past trouble with Catholic authorities.

Some people did not want to come to the hospital because it was Protestant." At one time there was even an effort to close or to boycott the hospital.

"But now we are in another situation," he continued. "Sometimes we've had patients who were priests or nuns."

Prejudice against evangelicals, although considerably ameliorated from the situation of earlier days, still exists in Guadalajara and in various localities outside of the city.

Rodriguez, by the way, was the first student to reside in the Baptist student home at Chihuahua, Mexico, moving to the home at age 14 and living there for eight years while in school. The home was begun years ago by A. P. Pierson, a Baptist representative now stationed in Torreón. (See Sept., p. 27.)

Another beneficiary of the student home program is the hospital's medical director, Dr. José Gonzalez, who, while in school, lived for a time in the Baptist student home in Guadalajara.

That the hospital is evangelistic finds agreement in the opinion of Mrs. Wyatt Lee, a Baptist represent-

ative who serves at the hospital on a volunteer basis as a nurse.

"We make a lot more contacts and probably greater impact than is actually visible to us in the hospital," she commented. "I know there are many people who are reading the Bible and tracts for the first time."

Mrs. Lee, whose husband does field mission work in the Baptist association around Guadalajara, also recognizes the shift in religious climate.

"We have definitely seen a change—more people pick up tracts or the Bible to read without being afraid now. A good percentage of them read something while they are in the hospital, and visitors read also. We never know how far this influence will reach."

Charitable work by the hospital includes not only "extension clinics" but the institution's daily outpatient clinic, where the charge is about five pesos (40 cents) per person. Interns and resident physicians man the clinic. If further treatment is needed, the patient may be referred to a specialist on the hospital staff, who will provide treatment without charge, said Mrs. Lee.

THE hospital's ministry also includes a nurses' training program comparable to the kind of course that would lead to a Licensed Vocational Nurse or a Licensed Practical Nurse classification in the U.S.

New classes in the one-year training course begin each March and September. Applicants are screened for acceptability. Some of the young women who finish the course remain to work at the hospital.

"Many of the girls, especially the evangelicals, come from small pueblos (towns) around Guadalajara," noted Miss Weldon. "Ideally we would like for them to go back and strengthen the health program in their own communities. We also hope that they have grown spiritually. In our school now we usually have at least 50 percent Baptists, sometimes higher, because of the publicity given the school in their churches."

Manuel Navarro, one of the hospital chaplains, evidences real excitement about the favorable reception for the hospital in the city, no small accomplishment in the strong Catholic atmosphere.

"There are many, many opportunities to witness" because of the hospital, declared Navarro. "Numerous people have been won to Christ and have been exposed to the gospel for the first time in their lives because of the hospital's ministry."

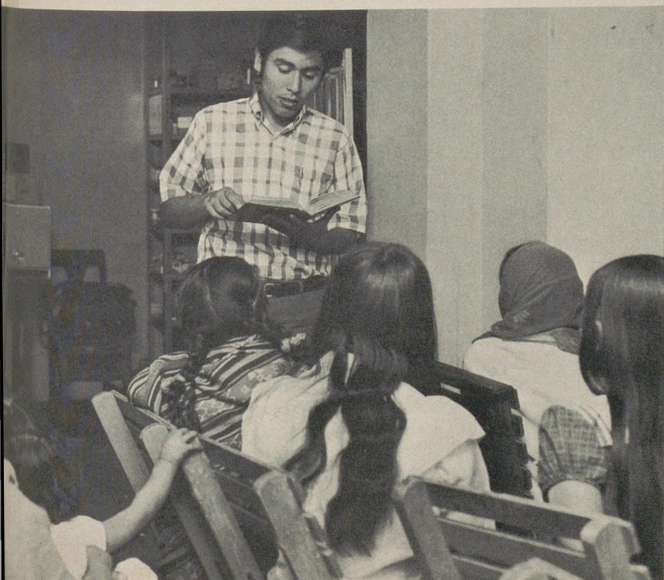
One such patient was a woman from Tijuana who was in and out of the hospital over an 18-month period for treatment. Through Navarro's witness, the woman accepted Christ. Now she witnesses actively in the coastal city where she lives.

"Perhaps it is not as strong as we would like to see it, but considering the fanaticism in this city, I think definitely there is evangelistic outreach" by the hospital, agreed Miss Weldon. "And, of course, some patients come to know the Lord while they are here."



Sign announces clinic held at a home where a mission meets.

Young man reads Scripture at worship service conducted during a clinic.



THE continuing effect of a witness and the ministry of the hospital are interwoven in one incident related by Miss Weldon.

E. Lamar Cole, a physician and Baptist representative to Mexico who is currently on leave in the U.S., had witnessed to a man living in a pueblo about two hours from Guadalajara. Cole had given him a New Testament, but the man refused to make any Christian commitment.

When the man became critically ill last year, he was taken to a medical clinic in Guadalajara. A few weeks later the clinic dismissed him in the expectation that he would be taken home to await death. Instead, the man's father brought him to the Baptist hospital.

So critical was the patient's condition that immediate abdominal surgery was performed with only a local anesthetic. Assisting with the procedure, Miss Weldon assumed that, in his condition, the patient was not rational. She was surprised when, as soon as surgery was ended, he asked her to come to his room.

"Do you have the book?" was his question the moment she entered his room.

"Do you mean a Bible?"

"Well, aren't you one of those people like Dr. Cole?" pressed the man. Miss Weldon brought him a New Testament.

During his stay at Mexico-American Hospital he recovered from his illness and accepted Christ. "When Dr. Cole used to talk to me," the patient told Miss Weldon, "I'd say, 'No, you are a good friend, but I will not have anything to do with your religion.' Then when I nearly died, I realized that was what I needed."

Before he left to go home the man invited the chaplain to come to his town and preach to him and his family.

"You know," he said, "I came to your hospital thinking I would receive death, and I have received life. Even if I had died, I would still have life."





As "Curly" in *Oklahoma!*, Michael Ledbetter (right) confronts "Jud" on stage in Guadalajara.

SINGING CHAPLAIN

BAPTISTS have an answer to the 'Singing Nun.' We have a 'singing chaplain.' "

That jestful statement attributed to Frank K. Means, South America area secretary, reflects one facet of Michael J. (Mike) Ledbetter, a Southern Baptist representative who serves as a chaplain at the Mexico-Americano Hospital in Guadalajara, Jalisco, Mexico.

His most recent singing assignment was in filling the role of Curly in the musical *Oklahoma!*, as produced by Tapa-Teatro, an English-language group in Guadalajara.

"Sharon Beard and Michael Ledbetter, as Laurey and Curly, have lovely singing voices and make an attractive couple," wrote a reviewer in *The Colony Reporter*, an English-language newspaper in Guadalajara. "Peter Apisdorf [the actor portraying Jud] . . . and Mr. Ledbetter are out-

standing in their duet, 'Poor Jud's Dead.' "

Ledbetter's mellow singing voice, his bearing, his six-foot-plus stature, and even his soft North Carolina brogue blend to make the casting of him in the part of Curly seem a wise choice.

He is not playing a role, however, when he reveals an intense interest in people. Taking part in such projects as *Oklahoma!* can help provide personal contacts that he might not make any other way, he told a guest early this year in explaining why he was letting his sideburns grow—part of his preparation to become Curly.

His expectations found realization. After the seven performances of the stage musical April 21-25, Ledbetter reported, "I definitely feel that the contacts made will bear fruit in the future. About five fam-

BY
LELAND
WEBB

ilies have shown a genuine interest in spiritual things as I had opportunities to witness to them."

One woman told her husband that Ledbetter was the first preacher she had ever met who made her want to know more about "religion."

Also as a result of contacts made through **Oklahoma!**, Ledbetter was invited to sing Christian songs at meetings of a woman's organization and for a veterans' group.

Singing, of course, was not a prerequisite to becoming hospital chaplain, but it has proved a valuable auxiliary at times. For instance, persistent hiccoughs plagued one patient, and repeated injections had failed to stop them. While visiting the patient, Ledbetter began to sing softly "Nobody Knows the Trouble I've Seen" and then "Swing Low, Sweet Chariot."

To everyone's surprise, the hiccoughs stopped. As Ledbetter started to leave, the patient's wife cautioned, "You must tell me where you're going to be all the time, so if he gets the hiccoughs again you can come sing to him."

AT THE English-language Baptist congregation that meets near the hospital (see page 10), Ledbetter serves as minister of music.

Often he sings as a part of a funeral he is conducting—a unique opportunity for ministry in the Guadalajara area.

"A lot of Americans move to Guadalajara who had no church ties in North America and have none here," he explained. "Many others just leave all their religious affiliations behind when they cross the border."

Ledbetter is often called on to conduct the funeral for such a person. "It bothers some people to bury someone they didn't know," mused Ledbetter. "But I say, this man was known to God and will be judged by God—neither you nor I can do that."

For the funeral of one North American man who had married a Mexican, Ledbetter conducted the service in both English and Spanish.

The hospital has two chaplains. Manuel Navarro, who is also pastor of Gethsemane Baptist Church, visits most of the Spanish-speaking patients, and Ledbetter visits the North Americans, although he also ministers to Mexican patients. When a

new patient is admitted his religious affiliation is recorded, and this information is passed on to the chaplains.

"One American patient wrote down 'Mormon' as his denomination," related Ledbetter. "When I talked with him I asked him about this. 'I just put that down because I figure people don't know too much about that, and they will leave me alone,' he admitted.

"There are a lot of Americans who indicate 'Protestant' as their religious preference; this frequently means they don't belong to any church."

Ledbetter believes the best ministry he can have for patients is through individual visits and the ministry of tracts. Twenty tract racks, each with a capacity for hold-



Chaplain Ledbetter reads to patient.

ing copies of a dozen different tracts, are scattered throughout the hospital.

It is satisfying to Ledbetter "to see people outside the operating room reading a tract while waiting to learn the results of surgery."

A Scripture verse card is placed on each patient's food tray daily. Some patients even collect these cards. Ledbetter also makes use of paperback versions of books on religious counsel and comfort.

One woman who spent long hours at the hospital to be near her critically ill husband read one such book at Ledbetter's suggestion. After her husband died, the woman told Ledbetter that the reading had "helped prepare me for my husband's death. When it came it wasn't the shock I thought it would be."

"My training," added Ledbetter, "has been that the emphasis should

be on my showing the love of God to persons in need. But I also feel they need something to read and to meditate on after I've gone."

Mike and his wife, Ethel, have both taught in the nurses' training program at the hospital.

"One of the nicest parts of teaching is in getting to know these nurses," remarked Mrs. Ledbetter. "And Mike has been able to minister to several of them, counseling them about various problems."

The Ledbetters in September began their third term of mission service as a couple, their second in Mexico. Their first term was spent in Guatemala. Before their marriage she served about six years as a missionary in Costa Rica under another sending agency.

For the past two years Ledbetter's retired parents made their home in Guadalajara. Even though his mother is 70, she taught first graders at an American school basically for children of missionaries.

CHAPLAIN Ledbetter feels the hospital is definitely an evangelistic institution, an opportunity to witness for Christ in word, in deed, and in song.

"Not all the workmen in the hospital are Christians," he noted, "but the ones who are really live their faith and are finding opportunities to give witness for their Lord. Several nurses, even with the little English they can speak, have done much to witness to Americans.

"Sometimes the ladies who mop the floors will come to me and report, 'There's a fellow in room number so-and-so reading his Bible. You can witness to him.' Or, 'Somebody in the hall is reading a tract; you could probably talk to him about the Lord.' And they themselves talk to those individuals, too."

One problem Ledbetter encountered when he first began serving at the hospital was the reluctance of some doctors to recognize the importance of having a chaplain.

"But gradually they have accepted me," commented Ledbetter. "That is the way it should have been—acceptance not on the basis of who I am but of what I can do for their patients. Even Catholic doctors have come to me to ask that I go and talk with one of their patients."

The next thing you know, they may even be asking him to sing. 



REACHING THE METROPOLIS

James D.
Crane in
Guadalajara.

James D. Crane, appointed by the Foreign Mission Board in 1945, served as a Baptist representative in Mexico from 1945 until 1961, when he became FMB field representative for Middle America. In 1970 he requested to be reassigned to work in city missions in the metropolitan area of Guadalajara, Jalisco, Mexico. Earlier this year Managing Editor Leland Webb interviewed Crane in his Guadalajara home concerning mission prospects in the city.

What are the greatest needs in Baptist work in the Guadalajara area?

Crane: There are three priorities, really. The first is spiritual renewal. The second is lay leadership training. The third is evangelistic outreach. I think they have to come in that order.

In spiritual renewal and lay leadership training, of course, there is a definite need for emphasis on stewardship, taken in its full biblical sense—not just of tithing, but of giving back to God what God has given to you. Our greatest need, I would say, is for leaders who are trained and motivated, both pastors and laymen.

What are the methods of training Baptist leadership?

We're fortunate in all of Spanish America in that the Baptist Spanish Publishing House (El Paso, Tex.) has produced a tremendous amount of leadership training material. Much of it is translation and adaptation of

materials from the States, but there is an increasing amount of leadership material being produced directly in Spanish.

There is an emphasis on programmed extension work as training for laymen and preachers. The Mexican Baptist Theological Seminary in Torreón has developed what it calls "the dispersion plan," which provides the equivalent of two years of seminary credit offered in two units of 15 classes plus an examination at locations away from Torreón.

In Immanuel Association, in the Guadalajara area, a three-week course is offered every summer in which the 15 class periods plus the examination are given for four or five subjects. Both pastors and laymen take part in this. Participants return home on weekends so they are not away from their local church situations too long at a time.*

In addition, First Baptist Church in Guadalajara for a number of years conducted what it called a permanent institute of training. It was discontinued for a time but has been reinstated. Over a nine-month period it offers courses in preaching, Sunday School work, doctrine, and music.

(A suggestion has since been made that the institute be shortened in

*At the institute this past summer 23 persons completed the course. Plans for 1972 call for six eight-week institutes in Guadalajara and three one-week institutes outside the city, with a goal of reaching at least 100 laymen.

order to maintain interest.)

You mentioned a need for leaders who are trained and motivated. What do you mean by "motivated?"

There are a great many men in professional life, who, by the time they finish with the strain of putting themselves through a university, have run out of steam as far as using this training as a springboard for witness for Christ. It seems that until these people encounter some new crisis in their lives their Christian interest does not flare up.

There are some brilliant exceptions. In Mexico City a young woman who is professor in the National University is an outspoken Christian and uses her position as a place of daily witness to Christ. This is the type of thing desperately needed in every area of church life. This is what would be involved in spiritual renewal.

Is lay leadership developing in the Guadalajara area?

Yes, although it varies from congregation to congregation. My pastor, for example, is effective in training men by taking them with him to do personal witnessing. He is able to motivate men. He takes them with him for visitation and to mission points. This type of witness is as much caught as taught. After a man is caught up in the spirit of it, however, he has to be trained to utilize his enthusiasm. This is where we are now locally. I am expecting good results with the Saturday-night training sessions at First Church and with the three-week summer training session.

How do you evaluate the potential of the Guadalajara area for Baptist work?

The sky is the limit. Recently there has been brought about a unification, on paper at least, of the local work, called the Regional Alliance of Baptist Churches, made up of churches in the tri-city area of Guadalajara, Tlaquepaque, and Zapopan. In this Greater Guadalajara area are 1,487,271 people, as of January 1. That represents a 74.7 percent population increase in the past ten years. In fact, the suburb of Zapopan in that ten-year period saw a 235.3 percent increase—the fastest growing municipality in Mexico.

I have a dream that Baptists ought to be able to win to Christ at least 1 percent of the population where they work. I realize there is not any verse in the Bible I can point to for that. But I can't see how we are going to be able to stand in the Lord's presence on the day of judgment without being able to say, "Lord, at least we tried to win one out of every hundred people around us."

From 1882 until 1940 there was only one Baptist church here. Now there are 13 organized Spanish-language Baptist churches and 24 missions in the metropolitan area. But in this area with more than 1,400,000 people the total Baptist constituency now does not quite reach 1,400. This means that Baptists are less than one-tenth of 1 percent.

So it's my dream that the Lord will bring about an awakening among his people to the extent that we will at least win one out of every hundred to Christ. And that will leave all of the other denominations plenty of room to move around in.

The alliance of churches will work through six permanent committees: missions, evangelism, religious education, social work, youth, and stewardship and finance. Each of the six committees has one member from every participating church; 12 churches are affiliated so far.

I realize that putting something down on paper does not mean it is going to work. But there is a framework capable of being made to work. I am hoping this will involve the key laymen of every church in planning and executing both immediate and long-range plans for missionary and evangelistic outreach.

Of course, this is only an organizational framework, and unless the Lord vitalizes it by a real moving of his Spirit, it is just so much paper work.

What is the next step?

Each of these committees is to make a study of the needs in its area of responsibility and to begin to project some immediate and some long-range goals. In the area of missions, for instance, we must find out where the churches have mission points and then we must study how to go about forming

missions—what makes the work grow.

What do you see as the greatest barrier facing Baptist work in the Guadalajara area?

The lack of communication, and a certain amount of isolationism among the churches. There is something of a lack of vision—of not getting together and viewing this metropolitan area as a common goal. Then, as I said, there is the lack of motivation and training.

On the other side of the coin, what particular bright spots come first to mind?

The little church at Zapopan, although being led by a pastor who must give most of his time to secular employment, has doubled the size of the building and now is filling it every Sunday. And the church is receiving no subsidy from Baptist funds for pastoral support.

First Baptist Church in Guadalajara is currently in a tremendous building project.

And there is more of a spirit of cooperation among the churches than I have seen in a long time. For example, First Church planned a complete Sunday School clinic and enlisted pastors from other churches to help teach in it. I believe this is

the first time for several churches to be represented both in the faculty and in the students of such a training project.

Would you describe your strategy in city missions?

One step in planning for the three-week training session in the summer was to have a luncheon for all the pastors in the city; a majority were present. I laid before them different matters to be decided: courses, teachers, methods of recruiting students, and the like. I asked them to decide what they wanted to do.

So my approach to city missions is to call for group decisions from the pastors and representative laymen from the churches. Whatever strategy evolves for evangelizing metropolitan Guadalajara should well up from the churches themselves.

Epilogue: Earlier this year the Baptist Mission in Mexico (organization of Southern Baptist representatives in Mexico) decided to place its resources at the disposal of the National Baptist Convention of Mexico. The convention voted in April to accept that offer.

After this development, Crane wrote to the 12 Guadalajara churches affiliated with the regional alliance. He indicated that it was up to them to make certain decisions: Did they want a Southern Baptist representative serving among them? If so, what did they feel he should do, and who did they want to serve in this capacity?

The alliance voted unanimously to ask that Crane continue to serve with the churches in city missions in greater Guadalajara.



JAMES D. Crane has been trying to learn to identify with Spanish-speaking people since he was a seventh-grader in a town in south Texas. Incensed one day by the way a student of Mexican parentage was shunned, "I made God a promise," recalled Crane, "that if he would teach me to speak this boy's language, I'd do what I could to make up for the shabby way Anglo people had treated Mexican people."

It is not surprising, therefore, that Crane is widely regarded among fellow mission workers as being one of the most capable individuals in communicating and identifying with people in Mexico and in other Spanish-speaking countries.

Even so, the unavoidable gap that exists between any two cultures is very real to Crane.

"There is a natural tendency among all people—American, Mexican, Argentine, and all the rest—to be clannish to a certain extent," he pointed out. "A person has to be careful to try to develop a sensitivity to things

that rub other people the wrong way. This is very difficult; it's a lifelong process."

Then Crane told of a recent incident that he termed "a gross error" on his part. Because of cultural differences in the way remarks are understood, what Crane had intended to be a compliment was taken as insulting.

"If a person who has been working at this matter of sensitivity for 40 years can still, in an unguarded moment, fall into a trap and offend a person unwittingly, how easy it must be for someone trying to learn the ropes to be like the proverbial bull in a china shop, knocking things right and left without meaning to."

"Identification is something you must work at 365 days out of the year. You must ask the Lord to help and forgive you when you do what is wrong."

"No matter how hard you work at it, you never cease being a foreigner. You just have to try to be the least offensive foreigner possible."

—LELAND WEBB

ENGLISH IN THE MIDST OF SPANISH



Charles Wisdom (left) and part of the group at a meeting of "Saints Anonymous."

By Leland Webb

TAKE A POLL among North Americans who have visited Mexico and ask where they would prefer to live if they should move there, and the name of Guadalajara might well head the list.

The city's climate—mild, clear, and usually dry—is more temperate than most cities in Mexico and lacks the high humidity of a resort city like Acapulco. Guadalajara is a big city, Mexico's second largest, with a metropolitan area population of more than 1,400,000. But it is not overwhelming, like sprawling Mexico City.

Thus the fact that a sizable English-speaking community can be found in Guadalajara should not be surprising. Among the Southern Baptist representatives in the city,

the Charles J. Wisdoms have found themselves drawn into a ministry that is primarily English-language.

When Wisdom first received an invitation to lead a youth group for English-speaking young people, he declined, explaining that his purpose was to work with Mexicans. But the needs convinced him, and now his heaviest responsibilities are in relation to an English-language Baptist congregation and in student work, including ministry to English-speaking students.

Moises Mariscal, a young Mexican who is completing his studies in engineering, heads Baptist student work in the Guadalajara area, and Wisdom serves as counselor to him.

Mariscal's primary emphases have been on Bible study groups and

leadership training, and Wisdom has assisted in these. Special efforts were made during the spring and summer to train key young persons in leadership methods.

Conferences have been held for specific interest groups, such as one for Christian students studying medicine, another for education students, and another for engineering students.

The State University of Guadalajara, sponsored by Jalisco state, and the Autonomous University of Guadalajara, privately supported, enroll a total of 70,000 students. For a while Wisdom taught two English classes at the state-operated university.

Wisdom also has the responsibility of being administrator for the two Baptist student homes—one for boys and one for girls—in Guadalajara, but a national director for each home carries much of the day-to-day burden. As administrator, Wisdom provides overall guidance for the homes and offers counseling for students who live there.

BUT Wisdom's conversation takes on added enthusiasm when he talks about the group of young people who meet under the heading of "Saints Anonymous." The "Saints" group was organized more than four years ago by an evangelical woman concerned for reaching English-speaking young people who showed no interest in church. Wisdom at first said no to her invitation to lead the group, but later relented.

Attendance of the young people now averages 35 to 40 at their Sunday evening meetings in private homes. Some youth bring their guitars to lead in folk singing.

"Only about one-third of these young people are church members," said Wisdom. "We avoid mentioning church in the group. But many of them are attending the English-language congregation, and some have been converted."

"We meet on Sunday nights in homes to sing and have fun and to join in a discussion, perhaps with a panel on such topics as 'What Is a Christian?' Some of the young people have encouraged their parents to attend church."

"The emphasis is on informality. I've heard some of the hardest, most direct comments [concerning the Christian life] made by the kids themselves."

ALTHOUGH some are Mexican, the English-speaking young people are predominantly North Americans, most of them living in Guadalajara because their fathers are attached to business firms. About one-third of the group are MKs (missionary kids), but not all are Southern Baptist. (A school for learning Spanish draws a number of missionary personnel of various denominations to Guadalajara; however, nearly all Southern Baptist personnel who study Spanish now attend a school in Costa Rica.)

For the most deeply concerned Christians in the youth group, a Wednesday afternoon period features Bible study in depth.

Wisdom also leads the English-language Baptist congregation that meets at the building of **Iglesia Bautista Gethsemani** (Gethsemane Baptist Church), about a block from the Mexico-Americano Hospital (a Baptist institution). Manuel Navarro, a chaplain at the hospital, is pastor of the Spanish church.

Constructed of bricks more orange than red, the building is of modern design with a relatively short steeple. To one side is the educational building, which still carried a Campaign of the Americas theme sign well into this year.

The English-language congregation was begun when E. Lamar Cole, a Southern Baptist representative now on leave, responded to a group who asked for Bible study in English. Now the congregation meets at Gethsemane Church from 9:00 to 11:00 o'clock on Sunday mornings, attendance ranging from 150 to 180. The Mexican services follow at 11:00.

About one-third of the English-language Baptist group are missionary personnel, representing many denominations, predominantly Mennonites. Many of those who attend live in Guadalajara because of business assignments. Some are medical students—as many as 800 North Americans attend private med-

ical schools in Guadalajara.

A number of the regular attenders are not Baptists, and membership is not stressed because of the nature of the fellowship. Midweek services for Bible study are conducted in various homes. The Baptist congregation is one of four English-language evangelical congregations in Guadalajara.

The congregation also seeks ways to minister outside of its formal services. A large trailer home park offers one such opportunity.

"Most of the residents are transients, and many of them are retired people," noted Wisdom. "The trailers are parked in Guadalajara only from January to May, as the travelers come to avoid the winter months in the U.S."

Informal, "come-as-you-are" services are held in the trailer park's recreation hall. Some people even attend in swimsuits. The Baptists have permission to hold a service as often as every other Sunday. Announcements concerning services are posted at the trailer park, inserted in an English-language newspaper, and included on the local English radio station.

THE congregation also has found another area of ministry among some of the 200 or so paraplegics from North America and Canada who live in six homes for paraplegics in the Guadalajara area.

"They come because the weather is good and because they can be provided constant care far less expensively" than they could find at home, explained Wisdom.

He and others from the English-language congregation visit the men at these homes on an occasional basis. Some of the paraplegics attend the worship services.

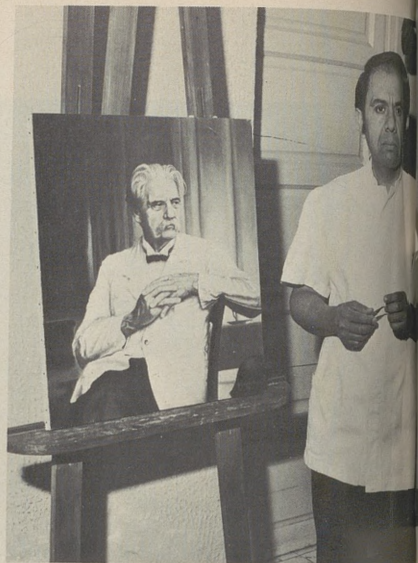
"The idea is to get out and go where the Americans are," declared Wisdom, "because they are not coming to anybody's church."

The Wisdoms, now approaching furlough at the end of their first term of service in Mexico, speak Spanish fluently and still work among Mexicans. But they have responded to special needs within the large North American community in Guadalajara.





Pastor Octavio Gaspar.



ONE MAN, MANY TALENTS



Also church choir director, Gaspar the musician leads singing.

By Leland Webb

THEOLOGY, dentistry, music, art—such a list of diverse disciplines calls for varied talents. But Pastor Octavio Gaspar Landero of **Primera Iglesia Bautista** (First Baptist Church), Guadalajara, Jalisco, Mexico, has mastered them all.

He is a preacher, church administrator, instrumentalist, choral director, dentist, and artist—in both painting and sculpture.

Of his two most widely known artistic accomplishments, one features sound, the other sight. One can be heard regularly, the other forms a visual sermon in plain view.

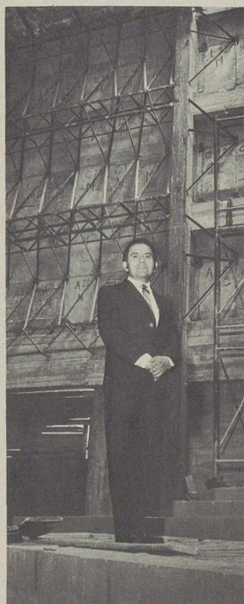
The sound comes from the choir of First Church, organized in 1888 as the first Baptist church in Guadalajara and one of the first in all

Mexico. Gaspar has been pastor since 1950. But he has been choir director even longer—25 years. There have been only two other directors, both of them brothers of Gaspar.

"The large majority of the choir members have no background in music," Gaspar acknowledged in answer to a question. "They have learned the music purely by hearing and by practice." Even so, "the choir has been able to perform in an accomplished way works by such composers as Handel, Beethoven, and Bach.

"Many people outside of the church," including local symphony directors and the head of a music school, "have commented on how

Pastor Gaspar, wearing the white jacket of Gaspar the dentist, stands beside portrait of Albert Schweitzer, painted by Gaspar the artist.



Gaspar poses on rostrum of church auditorium under construction. Backs of concrete panels for part of the building's facade are visible with codes for proper placement.

amazing it is that the choir has been able to master these musical works," continued Gaspar.

Practice provides part of the answer, naturally. And the 38-member choir is no stranger to practice—every Tuesday, Thursday, and Saturday night and again on Sunday following the morning preaching service.

The choir has performed on several occasions in the Degollado Theatre, the municipal auditorium in Guadalajara. Since the choir is an evangelical group, it has faced difficulties in securing publicity for its performances. But it has also drawn support from many Guadalajara citizens, even among Catholics.

As one person commented, in

comparing the Baptist singers with other choirs, "There is a difference in the spirit, in the way you present the music, the way you sing."

The choir has a distinct evangelistic outreach. For example, the wife of the engineer for the church's new auditorium heard the choir singing as she walked past the church building one day. With her appreciation for music, she was attracted by the sound, and the music became her first contact with the evangelical message. She stopped to listen, and because of this contact later accepted Christ as Saviour.

Gaspar's musical interest and ability does not end with directing the choir, it should be noted. He also plays piano, organ, and accordion.

THE VISUAL artistic work of Pastor Gaspar is his sculptured mural—a history of God's dealings with man—that forms the facade of the church's new building.

Nearing completion after years of anticipation by the church membership, the new auditorium is semi-circular and will seat 500 persons downstairs, another 300 in the balcony. The pulpit's location allows the speaker to be not far from any seat in the fan-shaped auditorium. This is a far cry from the church's interim meeting place, a long, slim auditorium, supplemented along one side by seating areas that are visible to the pulpit only through a series of doors.

Of Pastor Gaspar's own conception, the facade represents events from the creation to the day of judgment. A total of 535 concrete tablets, each slab coded on the back for proper placement, have been positioned to form the massive mural.

At second-story height, the mural runs the length and breadth of the new auditorium on its corner lot, with portions facing both streets. The intersection's excessively rounded shape prevented the building from coming to a 90-degree corner. Instead, the center panel of the facade faces directly into the intersection and joins the other two sides of the art work obliquely. Logically and conveniently this center section relates to Jesus Christ; the artistic symbols include a shepherd's staff, a vine, and, partially hidden by design, the cross.

Early plans for a new building included one unobstructed wall. One day, Gaspar related, "I just sat down and on a scratch sheet drew out some ideas, thinking that perhaps the church would allow me to do some type of a mural on this plain wall."

After the securing of additional property made possible revised building plans, the construction engineer heard of Gaspar's sketches and asked to see them. When he presented plans to the church, the engineer told the congregation, "Here is the mural your pastor has drawn. It's going to be a beautiful piece of work, a visual sermon, that will be before the eyes of the people of Guadalajara forever."

Then he suggested, "Ask your pastor to do this, for otherwise it would be very expensive. It was his idea, and he is the one who would do it as a work of love."

Commented Gaspar to a recent visitor, "The strange thing about it all is that the drawing I sent to the engineer is the exact plan used. There was no modification, no change. It fit exactly into the building the engineer had in mind. So I feel the idea came from God."

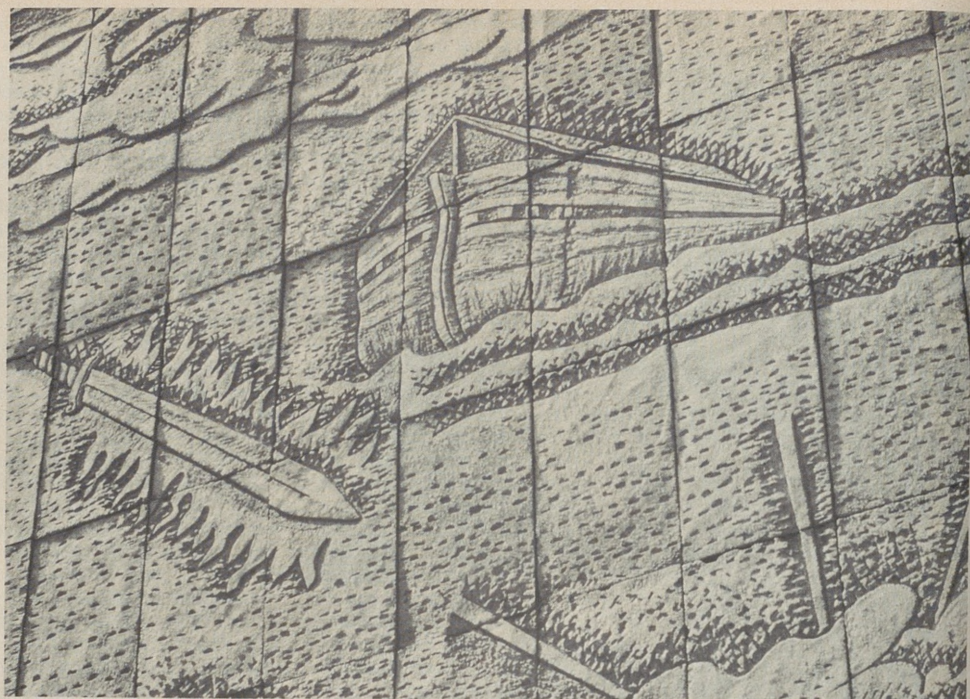
In the field of medicine, Gaspar is a practicing dentist. This aspect of his training, however, has been eased to the background by his other responsibilities. Particularly during the five months he worked on the facade, he found little time to devote to dental practice.

PRIMARILY, of course, Gaspar is pastor of a growing congregation. Although self-taught, Gaspar is a deep theologian, despite the fact that he would scoff at such a description. His sermons are said to reflect his penetrating grasp of theology.

One definite reason for the church's growth, according to the pastor, has been the willingness of laymen to take over mission responsibility that formerly was carried out only by the pastor or an assistant.

Church laymen are now fully responsible for the church's 12 mission points. The men attend the mission services, hold Sunday School classes, and preach for worship services on Sunday afternoons.

"One of the highlights I remember is when our own members de-



Closeup of one portion of church building's paneled facade shows details of Gaspar's sculpture.

cided the mission work in our church should be our work," related Gaspar. "At that time we had about three or four small, struggling missions, but we had to have outside assistance.

"After the members decided the missions would be ours, some members began working in them. Prayer, of course, was an important part. Three months later we had eight missions. Six months later we had 12 missions, and all had men and women from our church working in them. We saw how the Lord blessed our efforts when we stepped out in faith."

An emphasis on stewardship has been in effect for many years at the church, and because of it "probably about 90 percent of our members are tithers," stated Gaspar.

"You can see the evidence—the new building. Many of the members have very limited economic resources, but many of them tithe and give more than a tithe because of the building campaign.

"We have been in building construction for only about two and a half years, but we've had a building campaign fund for about 20 years."

TIMES have changed somewhat for Baptists in Guadalajara, a strong Catholic city. Gaspar can recall incidents before he became pastor when "people would throw rocks against the windows and yell things at us during the services.

"Now they have a different attitude. They admire the Baptist work in this city. They are amazed that there are several Baptist churches. They are also impressed by the mission work.

"But the thing that most amazes them is in the individual life of the Christian. Many of the people around us have seen the change in the life of a neighbor or perhaps a member of the family. They have seen the drastic change that Christ has made after coming into their lives."

Due to their faith and recent evidence, church members believe that situations can be changed.

When the church sought a building permit the response was negative—it would be impossible to construct the new auditorium where it was planned, members were told. They decided on 24 consecutive hours of prayer to ask that govern-

ment officials might change their minds.

"Before even 12 hours had passed," recalled Gaspar, the permit had been granted.

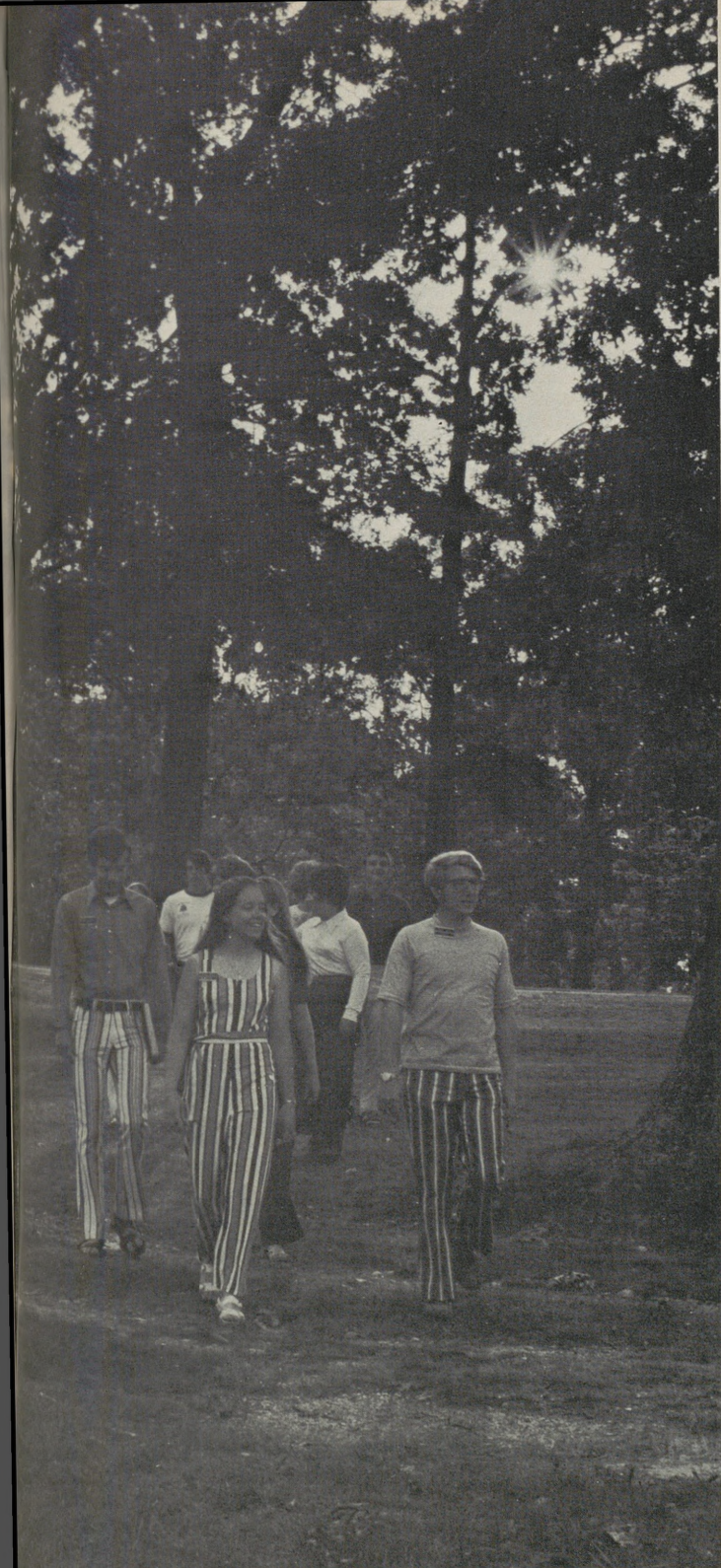
When the National Baptist Convention of Mexico met in Guadalajara in 1970, no theater would rent auditorium space to the evangelicals. Finally a nightclub was rented, tables were removed, and chairs added. More than 2,000 persons attended the night session.

In addition, a two-hour portion of the service was broadcast over radio in Guadalajara—the first live evangelical radio broadcast ever in the city.

An economic crisis arose a few months ago when \$6,000 was needed immediately for the building. Members had already given beyond their means, and help had been received from the Foreign Mission Board and other sources.

"So again we prayed for 24 hours," related the pastor, "and within several days we had not only the needed \$6,000 but nearly \$4,000 more to help continue construction.

"It was," he added "just another of the many miracles we have seen in the history of our church."

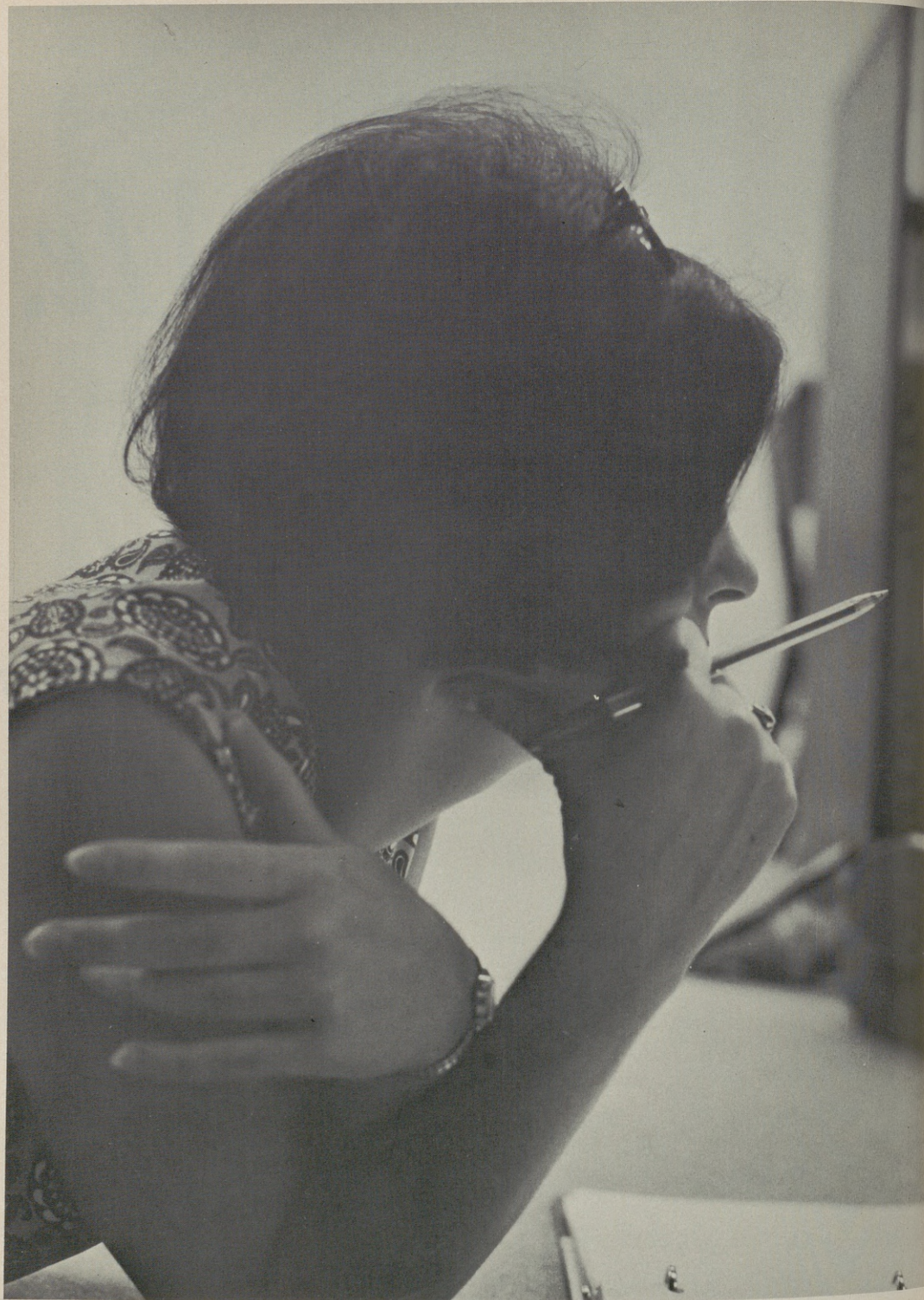


A photo essay
by Bob Harper

Me,
in
someone
else's
world

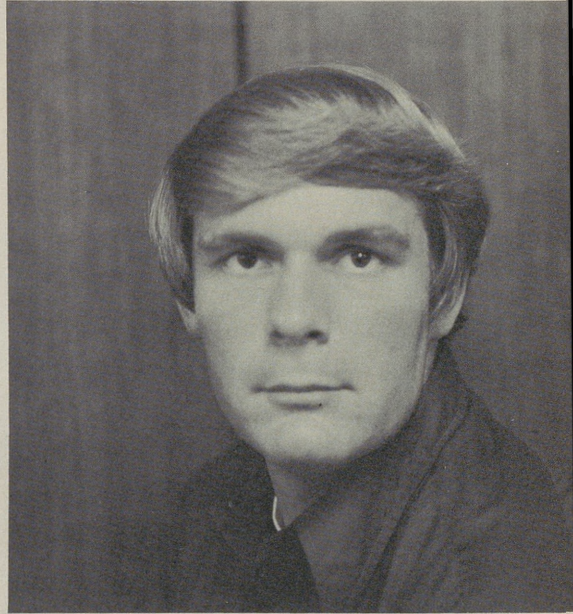


The seventh group of young adults to serve under the Missionary Journeyman Program of the Foreign Mission Board were commissioned in Richmond, Virginia, July 30. The 67 new journeymen (see photo, p. 20) are to serve in 33 countries. Their commissioning followed seven weeks of training at Meredith College, Baptist school at Raleigh, North Carolina. In the photos on these pages, Art Editor Bob Harper has captured some of the scenes of journeymen in training.





Missionary journeymen are Baptist young adults twenty-six years old and under who apply their training and talents to critical needs abroad.



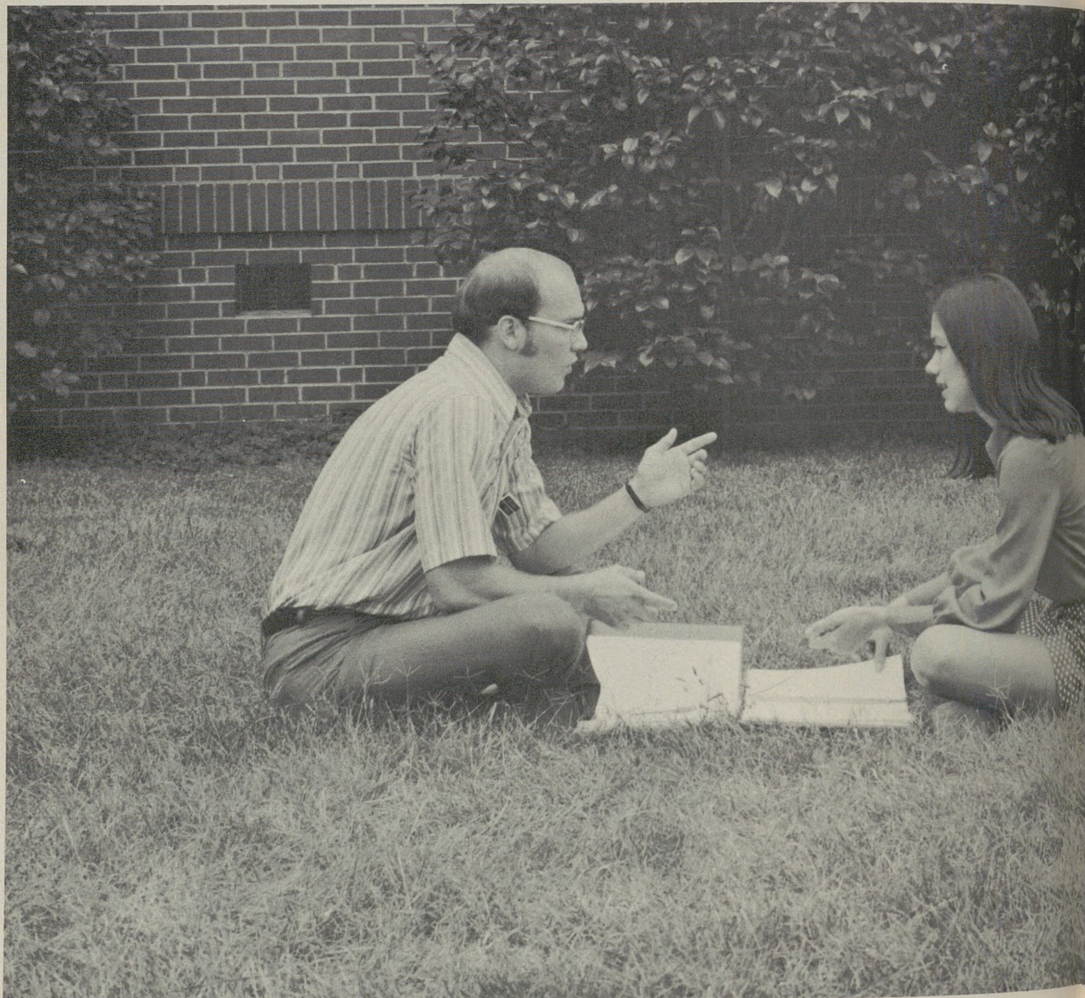
They are not professional missionaries. They are teachers, youth workers, nurses, technicians, secretaries—laymen with a journeyman's competence in performing a task and a Christian commitment to serve for two full years in someone else's world.



They will work
with career missionaries
in an overseas setting.
Teachers fill regular
classroom assignments
at all levels,
from kindergarten
to college.

Nurses assume
staff duties
in Baptist hospitals
and clinics.

Office workers perform
administrative and clerical
tasks in various
mission facilities.



The work
is not easy.
Hours are long,
and the pay is low.
But the challenge
is unlimited,
and the rewards
are great. 





New Missionary Journeymen

Home State, Field, Type of Work

Sue (Susie) Altizer Virginia Teacher	Laura Dubuisson Mississippi Secondary English teacher	Edna Hughes Kentucky Secondary teacher	Mildred (Mrs. L. A.) Meister Texas Nurse	Timothy D. Rayborn Mississippi Bible teacher
Larry L. Barr Virginia Youth worker	Constance (Connie) Ellis Mississippi College English teacher	Robert D. (Bob) Hughes California Film and TV cameraman	Jeannette Meredith Missouri Teacher for MKs	Nancy (Mrs. T. D.) Rayborn Mississippi English teacher
Mary Bennett Alabama Secondary English teacher	W. Roy Fewell Texas Student worker	Orville Boyd Jenkins Oklahoma Radio-TV worker	Margaret Michael Missouri Radio-TV musician; secretary	Sharon Resseguie Pennsylvania Music teacher
Samuel A. Boggs New Mexico English teacher	Sheila (Mrs. W. R.) Fewell (S. Africa) Texas Student worker	Edith (Mrs. O. B.) Jenkins Arkansas Secretary	Donna Mitchell Michigan Teacher for MKs	Stanley K. Smith Missouri Student worker
Donald E. Boone Mississippi Youth worker	Joyce Flood Missouri Teacher for MKs	Dixie Johnson Kentucky Teacher for MKs	Shirley Mohundro Tennessee Secondary teacher	Jacquelyn (Jacie) Spence Wyoming Teacher for MKs
Deborah (Mrs. D. E.) Boone Mississippi Youth worker	Erma Floyd Missouri Teacher	Barbara Jones Nevada Secretary	Christine Morgan Kentucky Secretary	Larry A. Stewart Alabama Bookkeeper
Danny M. Bullington Arkansas Agricultural teacher	Sharon Garner Maryland Teacher	N. Michael (Mike) Kelly Texas Student worker	Quinn P. Morgan, Jr. Louisiana Student worker	Patricia Stooksbury Tennessee English teacher; office worker
Jane (Mrs. D. M.) Bullington Arkansas Secondary English teacher	Beverly Gilchrist Oregon Secretary; teacher for MKs	Susan (Mrs. N. M.) Kelly Texas Student worker	Linda Nelson Alabama Student worker; MK teacher	Rebecca (Becky) Tarry Kentucky Secondary English teacher
J. Craig Butler Alabama Student worker; MK teacher	Ronda Guest Alabama Teacher for MKs	Carolyn Kight Georgia Teacher for MKs	N. Curtis Newell, Jr. Alabama Religious ed., youth worker	Daniel Tom Hawaii Secondary teacher
Samuel P. Caudill Oklahoma Secondary teacher	Judith (Judy) Harrington Texas Secretary	Darlene McKinnon Maryland Nurse	Marilyn Parker Texas Secretary	Sandra (Sandy) Westfall Missouri Elementary teacher
Allen W. Clark II Missouri Agriculturist	Frances Ho (China) Hawaii Secretary	John T. McPherson Tennessee MK hostel tutor, assistant	Kenneth D. Peterson Iowa Youth worker	Sue Williams Missouri Nurse
John L. Clements Florida Camp worker	Eleanor Holland Georgia English teacher	T. J. (Ted) Mashburn III Alabama Youth worker; Eng. teacher	Rosemary Prater Kansas Teacher for MKs	Eileen Willis New Mexico English teacher; MK teacher
Robin Creighton Louisiana Elementary teacher	Cindra (Cindy) Huffman Florida Teacher	Leland A. Meister Texas Agriculturist	Lynn Prickett Mississippi Nurse	Linda Wilson Kentucky Teacher for MKs
Gary T. Deane Ohio Teacher for MKs				Jo Anna Wright Louisiana Nurse

WHO

will take Pop's place?

By Charles A. Chilton

Pop came in through the doors of the church auditorium and went upstairs to a little room behind the auditorium to pray before he went to his job as a real estate salesman.

That practice lasted until I ended my ministry in Triangle. Perhaps it lasted until Pop died.

When I visited the Philippines in 1968 to preach in the "Christ, the Only Hope" crusade, that theme became the watchword of Pop's life. With the time-zone difference, Pop figured he prayed for me every morning as I was preaching or preparing to preach on the other side of the globe. I depended on that.

When our family left Triangle in January 1970 for missionary orientation, I knew Pop kept on praying. He called us and wrote to us in Georgia to tell us so.

When we arrived in Manila in June 1970, the prayer letters still came. I knew the mountain of language school would be conquered on the prayers of Christians like Pop Kale back home.

When our house was destroyed in a typhoon on a Thursday morning last November, we knew it was Wednesday night back in Triangle, and people would be praying for us.

Earlier this year, after we had moved to Zambales Province, we received word that Pop had died suddenly. I felt a quiver in my foundation. Would there be someone at home to take the place of this prayer warrior?

Every pastor and missionary needs a Pop Kale. Every day he manned the wall to pray for our defense, our support, our usefulness. For every effective sermon I've preached since 1964, for every person born into the kingdom of God under my witness or preaching since that date, there is praise in heaven for Pop.

Who will take his place? 

WHAT I need to know is, who will take his place?

In a cemetery somewhere in Gastonia, North Carolina, "Pop" Kale has been buried. Inscribed on his tombstone are the words, "Christ, the only hope."

Someone needs to take his place in the life of our family. I'd like to tell you why.

When I became pastor of the Triangle (Va.) Baptist Church in November 1964, "Pop" Kale was a member. I became his pastor in every sense of the word. I learned that after wasted years he had found peace with God and wanted to be as useful as possible to the Lord.

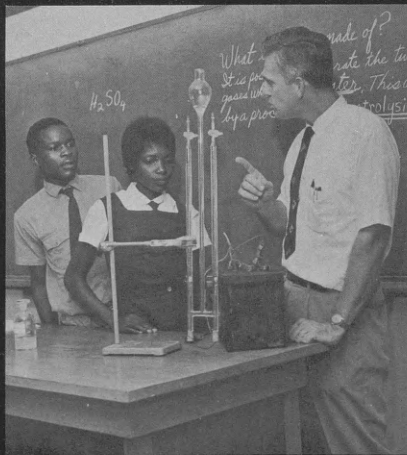
The author was appointed a missionary to the Philippines in 1969.

I found out that he arose about five o'clock each morning and started his day with an hour of Bible reading and prayer. I soon discovered that I was at the top of his prayer list. I began to depend on that support, especially when Pop would testify on Wednesday nights about his fellowship with the Lord in prayer. Everyone knew from his words and the look on his face that he was talking from first-hand experience.

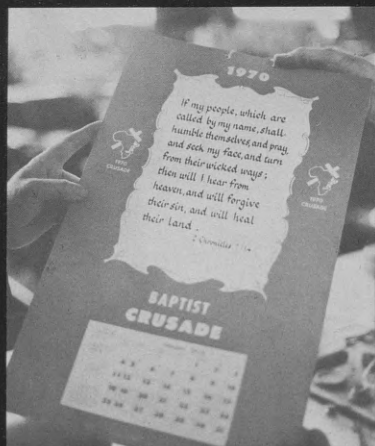
One Sunday before a revival in 1967 I challenged the members to have a special meeting time and place with the Lord to pray for revival. That began another time I depended on. When I finished my daily radio broadcast the next day,



Reading centers



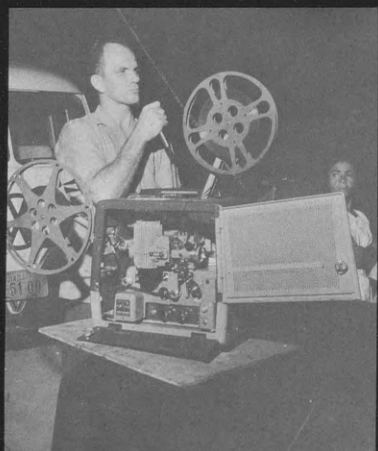
Secondary schools



Evangelism projects



Office, publication equipment



Audio-visual equipment



Agricultural evangelism

THE LOTTIE MOON CHRISTMAS OFFERING

Only in a very broad sense can the word "typical" be applied to any particular project or program funded by the Lottie Moon Christmas Offering for Foreign Missions. The camera story on these pages presents but a sample of the variety of ways our special gifts for foreign missions at the Christmas season are applied around the world. (See page 29.)

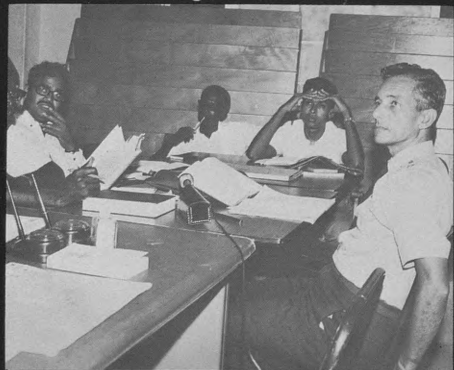


Church and chapel construction

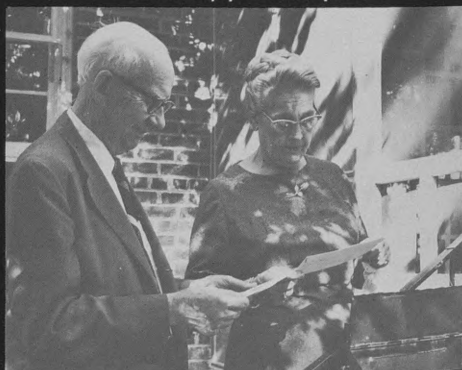


Elementary schools

Theological education



Missionary pension plan





Medical services

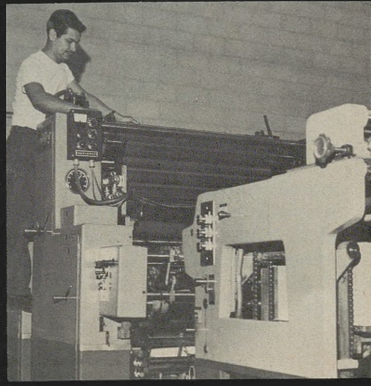
missionaries' salaries, allowances



WMU work on foreign fields



Publication equipment



AFRICA TOMORROW



By H. Cornell Goerner

THE SENSE of urgency which many have felt concerning Christian opportunity in Africa has recently been accentuated by a careful analysis of present trends on the African continent by David B. Barrett, the secretary for research in the Ecumenical Research Unit based at Nairobi, Kenya. (Barrett's findings were originally published in *The International Review of Mission*, January 1970, pp. 39-54.)

Although the author warns that his "predictions" are only conjectures or hypothetical projections based upon present trends, he dares to entitle his provocative article "AD 2000: 350 Million Christians in Africa."

Barrett has taken account of pessimistic predictions that Christianity is on the wane in Africa, along with the very optimistic forecasts, which may be unrealistic. He has attempted to strike a balance between the opinions of 11 experienced Christian writers and Africanists.

Discounting government statistics, which would indicate an even larger number of Christians, and using the best available statistics from the various churches in Africa, Barrett finds that Christianity in Africa has recently been growing at an annual rate of 5.2 percent—more than twice the average population increase.

Whereas in 1965 Christians totaled 74.9 million (24 percent of the total population), by 1970 they were estimated to number 97.2 million, or 28 percent of the total population. Of these Christians in 1965, 68.7 million were in Africa south of the Sahara, where their total had increased to 90.1 million (34 percent of the total population south of the Sahara) by 1970.

Projecting this same rate of growth from 1970 until the year A.D. 2000, the total number of Christians on the African continent would be 351 million, or about 46 percent of the total population of 768 million for the entire continent.

The Muslim population in 1970, it should be noted, is estimated at 145 million, roughly divided between North Africa, with 75 mil-

lion, and Africa south of the Sahara, with about 70 million. Barrett estimates that Muslims will continue to grow at their present rate, resulting in a total of 326 million Muslims on the continent in the year A.D. 2000, with 157 million of these south of the Sahara. The picture of an African continent overwhelmingly Christian by the year 2000 is therefore not supported by Barrett's projections.

It should also be noted that the use of government statistics, which often count as "Christians" many who would hardly be claimed by the recognized churches, would result in a prediction of 442 million Christians by the year 2000. Government statistics would point toward the complete elimination of pagans by the end of this millennium, whereas the churches' statistics indicate that probably there will be still 91 million pagans at that time.

WHILE there are many unpredictable factors that could seriously alter the present rate of growth, this survey by Barrett must be recognized as the most balanced, scientific, and reasonable analysis published in recent years. Far from being a gleeful and over-optimistic prediction of the complete evangelization of the African continent within the next 30 years, it is rather a warning of impending disaster unless the churches can find ways in which to absorb the masses that are being attracted to their fellowship in such staggering numbers.

To quote Barrett: "The first conclusion to be drawn from the foregoing analysis is that there will shortly be some staggering problems facing the churches in Africa. At present, the prevailing view in most large churches is that their existing problems are already getting out of hand. However, . . . their future numerical expansion is likely, even under the most unfavourable circumstances, to be far larger than they at present realize, expect or want; and under the most favourable, their growth could become catastrophic" (p. 48).

He quotes Hastings, who has summarized the Roman Catholic

situation in these words: "Such figures are frankly terrifying, at least when no one is doing the church planning such an increase demands."

Barrett adds: "To meet this imminent dilemma, the churches should at the very least commence planning now to face the immediate consequences in every direction of the 6 per cent per year growth which is already taking place" (p. 49).

Barrett points out that, if the African churches can solve their own internal problems and absorb these new adherents effectively, rather than being swamped by them, the result can be that Christianity, long identified as the religion of the white races, will be well on its way to becoming a religion predominantly of the non-white races.

The Christian movement, which historically has experienced four great outward surges of expansion, will have experienced a fifth massive pulsation, largely motivated by the new life and spiritual enthusiasm coming from the African peoples. This would result in the passing of the leadership of vital Christianity from the degenerating Western churches into the hands of dynamic personalities produced by the younger churches of Africa, Asia, and Latin America.

ONE cannot contemplate the present scene in Africa south of the Sahara without observing much to give credence to such cautious predictions. Rarely has such religious vitality been so much in evidence.

It is thrilling to imagine the results that may come if these vital forces can be channeled into truly Christian forms of expression.

It is indeed frightening to face the awful possibility if we fail to render the assistance and guidance for which the Christians of Africa are calling in this, their day of opportunity.

God grant that Southern Baptists may be enabled to play a modest but worthy part in this area of the world, which has such staggering potentials for good or for ill in the years just ahead.



Theme Emphasis

AS OF OCTOBER 1, the annual theme of the Southern Baptist Convention became "Living the Spirit of Christ in Expectancy and Creativity." Thus began the third of four special emphases based upon the central theme "Living the Spirit of Christ."

The theme series was adopted by the Southern Baptist Convention several years ago to help every person and church to aim for maximum spiritual growth and witness. This year the emphasis bears a combination of terms that reflect the concept and mood that marked the beginning of the modern missionary movement.

As William Carey made his epochal plea to the Baptists of England for support of a missionary witness to India, he made the now famous adjuration, "Expect great things from God; attempt great things for God."

Apparently Carey had a deep sense of the causative dynamics in the faith a person or a church applies to the promises of God.

Occasionally we read a faulty attempt to quote that historic statement. The order of the two imperatives is reversed, and the significance of Carey's concept is obscured. It seems essential that we first grow spiritually to the point that our faith will take hold of what God has promised. With such faith our expectations of what he will do makes it easier for his Spirit to master us. Having come to such openness through his will, our creativity is enhanced. Then come the fruits of the Spirit in abundance, and we all share effectively in God's mission on earth.

May this new emphasis become the primary objective of every Southern Baptist. We could fulfill God's mission for us and bring glory to his name this church year as never before.

Visitors Welcome

MANY are the names written in the guest register at the Foreign Mission Board's office center. From numerous countries and almost all of the states visitors have come.

Some persons utilize this visiting opportunity when business duties bring them near or into Richmond, Virginia. Others come in order to attend a Board session in which a relative or a friend is being appointed to missionary service.

Particularly during the summer months many make their visit to the Board's office building as part of a vacation tour, either with family or with a charter group. The largest group visits are usually those made by Vacation Bible Schools. Coming by bus or by automobile caravan, the VBS visits require the employment of special tour guides for the summer months.

The Foreign Mission Board and its staff are pleased that the visiting rate is growing. Such interest indicates a desire on the part of many to learn more about the worldwide task we all share. This inspires us to spread our verbal welcome mat before all potential visitors.

Except for national holidays, the building is open Monday through Friday from 8:30 A.M. to 5:00 P.M. Tour guides conduct individuals and groups through the facility, providing basic information at the various points of special interest. The tour includes an educational film presentation in the chapel.

Arrangements should be made in advance, especially for groups. The group leader should either call or write to the Foreign Mission Board at least a week in advance of the intended visit. Knowing the estimated time of arrival and the approximate number of persons in a group, the tour guide manager can make adequate preparations, coordinating all tour plans for each day.

When you come to Richmond, include a visit to your Foreign Mission Board building.

Missionary Role

IN A RECENT newsletter a Southern Baptist missionary narrated a personal experience with a national who was full of praise and thanksgiving to God for saving his son's life through the local missionary Baptist hospital and its medical staff. At one point the writer said to the praising father, "You know, you can tell the people all this, and they will believe you much more quickly than they will believe us."

The national answered affirmatively and said, "Already I am telling them. I am telling the people that I like what Baptists teach. Baptists teach the whole Word of God. . . . I am telling the people what I have heard and what I have seen."

That brief bit of dialogue helps reveal what is emerging more and more clearly as the role of a foreign missionary. Rarely can an outsider communicate the message of God's reconciling grace as effectively as the person who has been born into the local setting and culture where that message needs to be communicated and received.

This is not a new idea, but it bears repeating in order that we train ourselves away from the colonial, paternalistic image that has far too long stereotyped the missionary and his role. His task is to witness to every one he can, wherever he is. But overseas he is a foreigner and always will be. The other part of his task is to help develop the strongest possible force of national believers. He becomes whatever is necessary for him to become, in order that more and more of the unreached millions hear the gospel of Jesus Christ through the best possibly prepared witness and ministry of their own countrymen.

LOVE REACHING OUT

By Baker J. Cauthen



THE mission field is full of opportunities for the man or woman who wants to invest a life for God. The problem is not to find something to do, but to select between a multitude of rich and inviting open doors. The work of direct evangelism, for instance, presents a challenge into which a man on fire with the gospel can invest his life with a sense of joy and satisfaction throughout the years.

Or consider the work of dealing with young people in schools and colleges. The opportunity extends all the way from kindergarten through four-year senior college and theological seminary. Imagine, for instance, being at Hong Kong Baptist College, where nearly 3,000 students attend. Who could fail to sense the great challenge of pouring his life into these young people with all their potential?

Or consider the work of theological education. God calls men and women to serve him on all the fields where the gospel is preached. They eagerly look for training and are drawn to the seminaries to get ready for the work God has laid upon their hearts. The missionary wisely feels that pouring his life into these promising national leaders multiplies his usefulness in the long years ahead.

When one turns to medical work and its ministries of love and mercy, he finds no end of challenge. The world is full of pain and suffering. To be able to go through it making smiles replace the drawn looks of suffering and causing laughter to replace crying is to taste an ecstasy rich, deep, and satisfying.

One could go on to speak about the full array of challenges such as publishing Christian literature, presenting the gospel in myriad forms on radio and television, ministering to needs of our fellowman through agricultural missions and animal husbandry, and teaching people who are drawn to community centers to make life bright and meaningful. All of these are opportunities for service.

Thank God for the people skilled in accounting, office management, business administration, hospital services, and all the other specialties which keep work moving. They free the hands of doctors, ministers, and others to do things for which they are primarily called and trained.

Obviously we can only be in one place at a time and serve in a few ways as God gives us the privilege. Yet our hearts keep crying out to do more and more in the name of our Lord.

This is why the Lottie Moon Christmas Offering, along with the Cooperative Program, brings us such joy. Through it we are able to reach into 76 countries and identify ourselves with every ministry being projected in the name of Christ. Really, we are there. We take our places in the hospitals and help to ease the pain and suffering. We stand in classrooms and open the eyes of young people to broader horizons. We penetrate areas of need with the wonderful, life-giving message of Christ. We actually have a part in all of this great outreach of love.

Let us keep in mind how urgently

this outreach is needed. The world has never been through such an era as it is now passing. The decades that lie immediately before us present problems mankind has never faced in such magnitude. The gospel of Jesus is urgently needed now, so that mankind be not lost in a maze of bewilderment.

The Week of Prayer for Foreign Missions brings particular help by uniting the hearts of people throughout the land in intercessory prayer. Every missionary is strengthened thereby. All ministries on mission fields are given fresh effectiveness. God hears and answers prayer when our hearts open in love and our gifts go flowing from us to bless the world. We find that those who receive are blessed, and our own hearts are made full of joy.

How quickly life passes! How quickly our little day of opportunity is done! We must do our best now, for opportunity does not await our convenience.

The Lord of the harvest knew what he was doing when he gave his world the encircling Great Commission. It rings in our hearts today. It finds response through our prayers, our gifts, and our personal dedication in answer to his call.

Thank God for Woman's Missionary Union and for all others who labor so lovingly to make the Week of Prayer and the Lottie Moon Christmas Offering bring maximum meaning and power to a world that needs so desperately to know the love of Christ!

God Cares, Kim

By Pauline Routh



KIM is a slender, pretty Vietnamese girl with bangs and long, natural, hanging black hair. She was the friendliest person in our new neighborhood in Saigon, Vietnam. Her smile spoke a welcome. The first words she said to me somehow put a blessing on our move.

"I am glad you are here," she began. "Will you teach me to be a Baptist? My husband is a Baptist, as are his parents. They go to church every day."

Two days later I began to teach Kim to be a Baptist by teaching her the Bible.

We had just finished our study one day when a gust of wind slammed the door. Kim jumped and turned pale. As we closed our books and Bibles, she told me something of her life.

Her father died when she was very young. After an early marriage arranged by her mother became an unbearable situation, Kim left with her two small children. "I'll never marry again," she promised herself.

Attractive and intelligent, she soon found secretarial work on a military base in the town of La Khe, 20 miles from home. She and her children went there to live.

Kim showed me pictures of the place where she worked for four years. It appears to be a lovely, quiet location with tall trees.

The area was not quiet, though. Every day or night during her last year in La Khe the Communists hit

the section with rockets. Her friends and acquaintances were frequently among casualties. The door slam vividly reminded her of the terror.

During Kim's fourth year at La Khe she met John Burton, a pleasant-looking, intelligent boy from Texas. They were attracted to one another, but Kim kept careful check on her heart and planned to keep her promise not to marry. Although she occasionally attended the base chapel with John, she said that her faith in God then was small.

One night as rockets exploded all around her house, Kim lay tense and frightened in her bed until she prayed for God's protection and then dropped off to sleep. An hour later a rocket hit in the next room.

Rescuers carried her unconscious to the base hospital, thinking she must be seriously wounded or dead. Kim awoke, puzzled, wondering why she was in the hospital. She had not received a scratch. At that time, she says, her faith in God began to grow.

Another day Kim was sitting at a desk in her office when a rocket hit the building. Two co-workers were killed instantly, and two were seriously wounded. Again, Kim was unhurt. She began to sense that God had a plan and purpose for her life, that he cared for her. She quietly smiled when friends exclaimed about her good fortune.

As she began to know God and to receive his love into her life she became less hardened. She read her Bible frequently and looked to God

Kim Thom Burton and her two children, Kim Linh and Hung, pose with Darlene and Buddy, the youngest Routh children, on Mrs. Burton's last evening in Saigon.

for guidance in one particular matter. John said he was falling in love with her, but she could not, or would not, believe he was sincere.

Riding her Honda in town one day, she had stopped for a traffic light when a hit-and-run driver in a Jeep hit the motorbike and knocked Kim to the ground unconscious. Her injury was between two vulnerable spots—her right eye and temple. Again she was grateful to be alive.

During her two-month convalescence in the hospital John proved his love by visiting her every day. At last Kim believed that he really cared for her. When he asked her to be his wife, she accepted.

Soon after their civil marriage, John was transferred to Saigon and brought Kim and their two children, a boy, seven, and a girl, nine, whom he officially adopted. In Saigon a religious marriage ceremony was held in Trinity Baptist Church, performed by Aaron E. (Gene) Hodge, then pastor. John's parents showed their approval and love by sending money for airline tickets to the U.S. for Kim and her children.

On Kim's last night in Saigon she and John were dinner guests in our home. Kim wept often during the evening at the thought of leaving Vietnam, but at last she could say with strong faith, "I believe that God brought me and John together. He established our marriage." 

The author, Mrs. Walter A. Routh, Jr., has been a missionary to Vietnam since 1963.

A Hot Day

IT WAS TIME for the weekly meeting of women at Kanyama Baptist Church, but the day was hot and sticky. I struggled with myself as to whether to go or to stay out of the heat.

"This group has been well organized, is independent, and can have the program without my being there," I told myself. "It's so hot that probably few will attend, and my children need help with their homework."

Then a little voice answered, "This is a new and struggling group. What if the ones who come cannot read? This is why you are here—to work with women." So, leaving the baby with his too-busy father, I reluctantly went.

Women waved to me from their crowded houses as I invaded the squatter settlement. Children shouted and clapped as I drove past. When I arrived at the church, I found a group of women sitting outside in the hot sun, for the person who was to bring the key had not come. I shook hands with each woman and greeted a throng of children. Then I unlocked the door, and we went inside.

Represented were many different African tribes with many different languages, but we all shared in presenting the program and we worshiped together in song and Christian love.

When it was time for prayer requests, we learned that one of the women present had brought her sick child with a high fever for prayer. The girl's twin sister had died a few months earlier, and the worried mother's eyes filled with tears as she told how sick her daughter had been. To myself I thought, "What if I had not come, and the women had been locked out of the church?"

When the meeting ended, the women walked with me to the car. After several handshakes and good-byes, I drove through the crowded streets, where naked children played in their only source of water at corners of the blocks. I didn't notice the stench that encloses this community or the desolation of the land—without a blade of grass, only dust and sand. Instead I saw people so in need of a Saviour and so ready to love.

SANDRA (Mrs. J. Donald) MASON
Lusaka, Zambia

EPISTLES

*From Today's Apostles
Around the World*

Recalling Individuals

AS FURLOUGH approaches and we reflect on past months, it is not the pace of activity that is recalled but rather the people with whom we were involved.

For instance, there was the 73-year-old retired superintendent of the Cebu City public school system who unashamedly walked the aisle at the close of the first of the evangelistic services held last March. Spiritual growth was evident in him from the first. Morning after morning he attended early prayer groups; night after night he was seen speaking to individuals about their need for the Saviour.

One morning I was paired with him as a prayer partner. I admit to a free flowing of tears when this week-old, rapidly growing saint claimed the victory and power of prayer. He petitioned, "Lord, you know my two sons and their families are as lost as I was a week ago. They need you. I thank you now for the salvation I know you will bring to them."

It is surprising to learn that one son responded that night and the second phase of that victorious prayer was answered on Sunday morning?

There was Guillermo Navaja, the 61-year-old golf pro, a former winner of the Philippine Open and instructor of some of Asia's top golfers. He attended services out of courtesy to the young MKs who were taking lessons from him. He came to the meetings out of courtesy, but he came to Christ out of conviction. "I have the Master Pro as my teacher now," he related.

An attorney comes to mind, an active Roman Catholic whose friendship has been cultivated by one of the fine Baptist pastors. As I talked with the attorney one afternoon, he said in awe, "Do you realize that I am holding the Bible in my hands for the first time?"

Later in the conversation he earnestly requested that I repeat what I had said about the possibility of knowing for sure that he could be saved through Jesus Christ alone.

"This is the first time I have ever heard such a fantastic statement," he explained, "and I want to be sure that I heard it correctly."

He has not yet claimed that salvation, but we believe the time will come.

An unnamed derelict is also recalled because of his tragic utterance: "You are too late with such a message. Look at us! This entire community is nothing but a bunch of drunks. You are too late."

He may be right. The community has resisted repeated efforts to make any significant impact for the Lord.

I also recall Mercy and Edgar, two of the 150 youth who attended the annual youth conference on Mindanao. These two were typical of many in this country who have been caught up in the search for relevance to life and have turned to social activism as the answer.

Edgar carried his copy of Karl Marx to the sessions to let everyone know where he stood. Mercy vocally disclosed her antagonism when she declared the Bible to be but a "Western implantation without any relevance to the imperialistically exploited, landless masses of the Philippines."

Hours of often heated dialogue were later climaxed by a still vocal Mercy, who declared triumphantly, "Hey, man, I did it. It really works. If I had only known the difference that Christ makes." Just recently Mercy communicated her desire to enrol in the seminary.

RICHARD C. HENDERSON
Bagui, Philippines

In Advance

ANYONE who knew us before we came to the mission field knows that we are firm believers in the Cooperative Program. Now that we are on the field we are more grateful than ever for this program of mission support.



A unique plan, the Cooperative Program, is the envy of many of the other missionaries who are here under different mission boards. These fellow missionaries have told us how they have had to write as many as 300 letters a month to individuals back home to seek support.

When we hear these accounts, we whisper a prayer of thanks to God for you who have provided in advance for your missionaries through the Cooperative Program. Thank you for your gifts and prayers of support.

LEON S. WHITE
(appointed for Argentina)
San José, Costa Rica

Welcome Center

CONSTRUCTION and later direction of an "International Welcome Center" have been my responsibility recently. The center, for the aid and evangelization of tourists and travelers, is being built across the highway from the Baptist camp just north of Florianopolis.



The center is strategically located on the new north-south Highway 101. The tourist traffic is astounding. In addition to general tourist information service, the center will also provide Christian literature, tracts, Gospels, and Bibles. Evangelistic films will also be shown regularly there.

WILLIAM L. (Billy) MORGAN
Florianopolis, SC, Brazil

THE TRAGEDY OF MAN

People who die
are so terribly
gone,
except to those
who see beyond sight
and hear beyond hearing.

Antonina Canzoneri
Nassau, Bahamas

Under a Baobab Tree

"FOR AS OFTEN as you eat this bread, and drink this cup, you do show the Lord's death till he comes" (1 Cor. 11:26 RSV). These words took on a new meaning as Wiley (my husband) and I observed the Lord's Supper with a group of Christians under a baobab tree on a Monday morning.

The rainy season ended, we had traveled deep into the Longuda area. Ours was the first vehicle to pass over roads newly repaired in preparation for lorries to take out guinea corn and cotton after harvest.



We met with churches on Saturday and Sunday for baptismal services and the Lord's Supper. Two other churches asked that we meet with them on Monday. Since the churches are about three miles apart, the congregations met at a stream about halfway between the two for the baptism of 15 adults. To reach either church would have required a long walk, so the members asked that we observe the Lord's Supper near the stream.

It was market day at Chikila village, and many people were passing on their way to market. Some stopped to watch the baptismal service. But as the congregation moved to the baobab tree and set up stones in straight rows for seats, nearly everyone bound for market began to sit under an adjoining tree to watch.

Wiley set up the communion table—a camp stool—and then preached a short sermon on the death, burial, and resurrection of the Lord. Then we took part in the Lord's Supper.

There were more onlookers under the nearby tree than there were Christians under the baobab tree. Many of the curious heard the message of Christ. They would not have heard it had we gone to one of the churches to observe the ordinance in a more conventional setting.

GENEVA (Mrs. Wiley B.) FAW
Gombe, Nigeria

A Bold Step

ACCORDING to the rules of the Brazilian church to which our family belongs no divorced person can be a member, and anyone who marries a divorced person would be stricken from the church roll. Since Brazil does not have a divorce law, anyone seeking a divorce must leave the country.

One young man who had been divorced in Peru, while stationed in Belém with an airline married a church member who is a university professor. Immediately she was removed from the church roll and prohibited from taking part in any church activity, except to attend services.

The couple continued to attend faithfully, despite the barrier. Then they were contacted by another church and invited to attend and assist. The couple drove several miles twice each Sunday to to help the congregation. She became music director and was pianist. He became an usher and helped transport the church evangelist (the church had no pastor) for visitation.

Then one Sunday the husband made a profession of faith in Christ, and both he and his wife asked to become members. A missionary was invited to conduct the baptism, for the evangelist was not ordained. A large group attended the service, since this was the first time, so far as anyone knew, that a divorced person was to become a member of a Baptist church in Brazil by baptism.

This was a victory for local church autonomy. And the bold step brought into the open a question concerning a church rule about which people had been silent for so long. A little later, Baptist pastors and leaders received questionnaires and an invitation to attend a meeting at which a study would be made with a view toward modifying the position that for years had barred divorced persons from church membership.

FRED E. HALBROOKS, JR.
Belém, Brazil
(now on furlough in Georgia)

THE COMMISSION

Airport Reunion

IN AN AIRPORT waiting room at Tel Aviv, Israel, I watched two elderly Arab men, brothers I supposed. They stood side by side, one about 65, the other perhaps 70. The white *kaffyah* (headaddress) of each man was spotless, white as snow, the ends hanging loosely, touching his long, black robe.

Slight of build and with white handlebar mustaches, the men reminded me of my grandfather. I wondered for whom they were looking in that crowd of homecoming Jews and Christian pilgrims.

Then I saw her—a woman in her late 30s with dark hair and skin, trailed by three small children. The two men began pointing and waving with just the slightest movement of their hands.

The woman spotted them just as she came through customs. She moved quickly to the railing where the men stood beside me, and they embraced. She began to cry with happiness.

"Baba, baba (father, father), it's been so long," she sobbed. "Each night I would see you in my dreams and wonder when we would be together again."

And I cried, too. I cried for the joy of my own reunion which would take place with my family in a few months. But more than that, I cried because it showed me in one brief glimpse the heartbreak and pain from a separation caused by a conflict which seems to have no end.

When will there be peace?

JUDITH ADAMS

missionary journeyman 1969-71, *Gaza*

TV Guest

THE PRIEST in Bogotá who is a friend of Marion (my husband) and who has shown deep interest in knowing and teaching more of the gospel, invited Marion to speak again on his television program, "*El Minuto de Dios*" (God's Minute). Subject: "The Holy Spirit."

We saw this as an almost unbelievable opportunity—to speak for about three and a half minutes to a nationwide audience in a strong Catholic country on such an important theme.

EVELYN (Mrs. Marion) CORLEY
Bucaramanga, Colombia



Malinda, then nearly six years old, the daughter of John C. Mills and the late Mrs. Mills, stands at the graveside of her mother in Liberia. Malinda, her brothers, Peter and Andrew, and her father are now residing in Stillwater, Oklahoma.

Mrs. John C. Mills, a missionary to Liberia, died in that country June 23 from blood poisoning resulting from a kidney infection. She and her husband were stationed at Ricks Institute, Baptist school in Monrovia, where he taught science and she taught on a part-time basis.

Kamo Dukuly, a junior at Ricks Institute, wrote this poem at the time of Mrs. Mills' death. Mrs. Orlynn Evans, a missionary to Liberia, has shared a copy of the poem.

DEATH

Oh! death, what and who are you?

Death answers:

I am part of the universe as you are
that one day every individual is aware of;
he who possesses the master key to everyone's life
that last day oxygen is inhaled;
he who brings a moment of perplexity
that day when the independents feel helpless;
he who takes away the dependent
that day when there is no more hunger;
he who heals physical pains eternally
that day when hoes, diggers, and shovels
are collected—for six-foot deep;
he who gives compound dirt one of its
elements as convenient
that day when the farm life ends;
he who causes the start of the town life
that day when bodily activities cease;
he who lays you temporarily
that day no one knows the hour;
he who coming is self desire
that day when your room gets dark;
he who lays you alone
that day mother and father hate;
he who stays where he belongs
that day when loneliness is experienced.

Why am I refused a place in society by family,
relatives, friends, and the whole world?

MISSIONARY FAMILY ALBUM

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

Arrivals from the Field

BRELAND, Rev. & Mrs. M. Neil (Thailand), Rt. 2, Box 149, Holly Hill, S.C. 29059.
CAMPBELL, Dr. Vera (Japan), Rt. 2, Box 360, Fairburn, Ga. 30213.
GREEK, Jennell (Thailand), 1114 Oman Dr., Brentwood, Tenn. 37027.
GRIGGS, Rev. & Mrs. John P. (Rhodesia), Box 368, Jefferson City, Tenn. 37760.
HERRIN, Rev. & Mrs. Manget (Guyana), 6001 Warfield, New Orleans, La. 70126.
HILLARD, Rev. & Mrs. Russell B. (Spain), Box 630, Ft. Valley, Ga. 31030.
MCDONOUGH, Mr. & Mrs. V. Merle (assoc., Philippines), % Lester Hildebrandt, 816 Sumner, Carlisle, Ill. 62626.
MASTERS, Helen (Nigeria), 1429 NW. 34th St., Miami, Fla. 33142.
WELDON, Katharine (Mexico), Box 613, Roswell, N.M. 88201.
WHITE, Kathryn (Hong Kong), 1107 Pecan, Duncan, Okla. 73533.

Departures to the Field

ALDERMAN, Jennie, Taiwan.
BANKS, Mr. & Mrs. J. Allison, Austria.
CORKBURN, Dr. & Mrs. S. Herbert, Spain.
DUNN, Mr. & Mrs. William T., Lebanon.
HARVEY, Rev. & Mrs. C. Ernest (Mozambique), Johannesburg, S. Africa.
HUGHES, Robert D. (journal.), Zambia.
JONES, Mr. & Mrs. Donald W., Taiwan.
KELLY, Mr. & Mrs. N. Michael (journal.), Indonesia.
MCLELLAN, Carolyn, Yemen.
MCPIERSON, John T. (journal.), Zambia.
MILLER, Florine, Japan.

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MOBLEY, Rev. & Mrs. Marion A., Japan.
MORGAN, Quinn P., Jr. (journal.), Malawi.
MOSS, Rev. & Mrs. J. Ulman, Mexico.
NOWLAND, Rev. & Mrs. Harvey L., Jr., Peru.
POPE, Violet, Jordan.
RESSEGUIE, Sharon (journal.), Liberia.
SMITH, Stanley K. (journal.), Indonesia.
TARRY, Rev. & Mrs. Joe E., S. Brazil.
TATUM, Dr. John H., Indonesia.
TOMLINSON, Rev. & Mrs. Ben W., Taiwan.
WAGNER, Rev. & Mrs. William L., Austria.
WINGO, Virginia, Italy.

Resignations

GREEN, Mr. & Mrs. A. Jack (S. Brazil), Sept. 30.
LACEY, Rev. & Mrs. Robert H. (Kenya), Aug. 31.
RAILEY, Rev. & Mrs. David E. (Hong Kong), Sept. 30.
SMITH, Mrs. Walter (formerly Mrs. William L. Hershman, Japan), Sept. 5.
WARREN, Rev. & Mrs. William H. (S. Brazil), Sept. 30.
WELLS, Rev. & Mrs. Frank S. (Indonesia), Aug. 18.

Assignments Terminated

HART, Rev. & Mrs. Sherman C., Jr. (assoc., Nigeria), Oct. 7.
HINES, Rev. & Mrs. John B. (assoc., Trinidad), Sept. 30.

Births and Adoptions

BARRETT, Julie Nicole, daughter of Mr. & Mrs. Herbert L. Barrett (Taiwan), Sept. 3.
BRADLEY, Bradley Davis, Jr., son of Rev. & Mrs. Bradley D. Brown (Liberia), Aug. 12.
BUCKLEY, Michael Alan, son of Rev. & Mrs. R. T. Buckley (Pakistan), Sept. 15.
GRAHAM, Kathrine Blaine, daughter of Mr. & Mrs. Thomas W. Graham (Japan), Aug. 16.
PEACOCK, Leslie Marie, daughter of Rev. & Mrs. Billy R. Peacock (Korea), Aug. 17.
WHITE, Stephen Mark, son of Rev. & Mrs. Leon S. White (Argentina), Sept. 27.

Deaths

AMIS, Dr. Otis C., father of Dr. Robert E. Amis (Nigeria) and Jean (Mrs. J. Franklin, Jr.) Baugh (Kenya), Sept. 10.
FLOWERS, Mrs. C. E., mother of Jean (Mrs. Leroy) Albright (Zambia), Sept. 2.
HAIRSTON, Mrs. E. R., mother of Martha Hairston (N. Brazil), Sept. 18.
HARVEY, Scott A., father of Gerald S. Harvey (Rhodesia), Oct. 2, St. Joseph, Mo.
HICKMAN, Mrs. W. A., mother of Rev. William A. Hickman (Paraguay), Sept. 7, Orlando, Fla.
JONES, L. M., father of Rev. Mack P. Jones (Uruguay), Sept. 17, Waynesboro, Miss.
LAMBERT, Mrs. Edgar, mother of Rebekah Lambert (Korea), Sept. 23, Lewisburg, Tenn.
RICHARDSON, W. E., father of Jane (Mrs. Virgil H., Jr.) Moorefield (Switzerland), Sept. 1, Jefferson City, Tenn.
SOUTHERN, Charles D., father of Agnes (Mrs. E. W.) Mueller (Liberia), Sept. 6.

Marriages

BLAIR, Martha Louise, daughter of Rev. & Mrs. W. Judson Blair (Bap. Spanish Publishing House), to Ronald Virgil Kolb, Sept. 18, El Paso, Tex.
DOWELL, Tedonna Lee, daughter of Rev. & Mrs. Theodore H. Dowell (Korea), to Charles Delk, Aug. 23.
HUMPHREY, Edith (Mrs. J. Hugh) (emer., Philippines), to J. H. Highfill, Aug. 10.
LEE, Cherry Lynne, daughter of Rev. & Mrs. Lewis E. Lee (Bap. Spanish Publishing House), to Fred Himstedt III, Aug. 21, Anna, Tex.
MILLS, Becky Anne, daughter of Rev. & Mrs. Dutton L. Mills (Jamaica), to Raymond Alden III, Sept. 11, Orlando, Fla.
SMITH, Steven Donald, son of Rev. & Mrs. Donald R. Smith (Venezuela), to Lana Martin, Aug. 13, Crowley, La.
WHIRLEY, Charlotte Pate, daughter of Dr. & Mrs. Carlton F. Whirley (Nigeria), to Andrew David Jamieson, Sept. 4, Birmingham, Ala.
WHIRLEY, John Fred, son of Dr. & Mrs. Carlton F. Whirley (Nigeria), to Anne Rooker, Aug. 21.

Degrees Conferred

BENDER, William D. (Nigeria), received the doctor of education degree in absentia from the University of Kentucky, Aug. 11.

Mother of Sidney Reber Dies

Mrs. Robbie M. Reber, mother of Sidney C. Reber, director of the Foreign Mission Board's Management Services Division, died October 15 in Prince Frederick, Maryland. She was 90. Funeral services were held in Jackson, Mississippi, where she had been a long time resident.

LETTERS

I have just seen the August 1971 issue of THE COMMISSION. It is great. I have read most of the articles and like them very much.

Thank you and the writers for including "church libraries," reading rooms, and so forth in the copy. I feel that we can refer to this and help some of the missionaries to secure reading materials for their reading rooms.

Mrs. Mary Ruth Brew
Asst. editor, church library department
Sunday School Board, SBC
Nashville, Tennessee

We've been receiving THE COMMISSION for some 20 years. I read it from cover to cover. It is my prime source for keeping posted on all areas of mission news and missionary information. We wouldn't be without it.

Mrs. R. Earl O'Keefe
Amarillo, Texas

I enjoy your magazine. It has given a better understanding of the mission field. Thank you so very much.

Flora Packard
Sun Valley, Arizona

We receive the magazine here at the office and I read it from cover to cover. It is the next best thing to visiting the mission fields. Enclosed please find my check for \$3.50 for 36 issues. In this way I can share my copy with others.

Lois Privett
Montgomery, Alabama

I enjoy reading THE COMMISSION each month and personally feel that you and your staff are doing an excellent job.

E. Gordon Conklin
Kinston, North Carolina

Let me compliment you on the excellent July edition of THE COMMISSION. I was very happy to read the articles on camping but even more impressed with your recognizing camps as being such a vital part of our ministry for our Lord. I want to thank you for putting so much emphasis upon the ministry of camping and pray that you will be able to continue such articles as these from time to time in your fine magazine.

Larry Haslam
Camping consultant, church recreation dept.
Sunday School Board, SBC
Nashville, Tennessee

Bibles Sold at Montevideo Fair

Baptists joined the American Bible Society in operating a bookstand during this year's livestock show and fair in Montevideo, Uruguay. It was the first time Baptists have sponsored a stand in the 100-year history of the fair. During the 12-day fair, \$150 worth of Bibles and other books were sold, and more than 100,000 pieces of literature were handed out.

Missions Reexamine Priorities

Buying Drop Faced

Because of the current worldwide monetary readjustment, Baptist missionaries overseas may experience a drop of at least \$1 million, and perhaps nearer to \$2 million, in the buying power and exchange value of money appropriated by the Foreign Mission Board for their work, according to Board Executive Secretary Baker J. Cauthen.

But in addressing the Board in September he emphasized that "no slowing down of advance in foreign missions" is anticipated.

Missions (organizations of missionaries) in each country have been asked to project plans for 1972 on the same basis as 1971, and missionaries have responded well to the request, Cauthen told the Board. In addition Missions are placing renewed emphasis on self-support by national Baptist churches, associations, and conventions.

"We face the future with great confidence," he told the Board. "We shall continue to call for new missionaries on a regular basis."

Support Provided

A total of about 690 missionaries who work outside Europe currently receive support from Baptist unions of Europe, according to a European Baptist Missionary Society report.

Ten countries of Europe which cooperate in mission work through the missionary society have 60 workers abroad. The British Baptist Missionary Society supports 252. Eighty missionaries from German Baptist churches work abroad in cooperation with other missionary societies. The Swedish Baptist Union supports 84 missionaries, and the Baptist Union of Norway has 33.

The Oerebro Mission (Baptist) of Sweden supports 150 foreign missionaries—the highest number in relation to its total membership (19,500).

In addition, smaller Baptist unions also support missionaries. As of a year ago the Baptist Union of Denmark was supporting 19 missionaries, the Portuguese Baptist Convention four, and the Baptist Union of Ireland eight.

Changing mission patterns and missionary attitudes have followed in the wake of a spirit of revival sweeping Southern Baptist Missions (organizations of Southern Baptist missionaries) in four Southeast Asia countries. According to reports of Mission meetings in **Indonesia, Malaysia, Vietnam,** and **Thailand**, confession and reconciliation among the missionaries preceded a realignment of Mission priorities.

Each meeting was marked by confession of sin, tears of joy, spontaneous praise, and fervent testimony. R. Keith Parks, Foreign Mission Board secretary for Southeast Asia, and R. Cal Guy, professor of missions at Southwestern Baptist Theological Seminary, Ft. Worth, Texas, attended all four meetings. Both insisted that the common denominator was the work of the Holy Spirit.

Trends evident at the Mission meetings included: reexamination of traditional subsidy programs; new emphasis on partnership with national Christians; increased efforts of letting church life develop according to indigenous culture; decreased emphasis on institutionalism.

In Indonesia the Mission recommendations and subsequent consultation with nationals led to a plan to decentralize theological training for national leaders. In Thailand the Mission voted to reduce its policy-making role in favor of a joint relationship between nationals and missionaries.

Mrs. Rondal D. (Betty) Merrell, Sr., missionary in Vietnam, reported, "The missionaries instructed their executive committee to begin moving toward a complete study of the present structures and methods in Vietnam and to report recommended changes for quicker, more effective evangelization of the country."

Missionary Charles H. Morris of Malaysia said, "What missionaries had tried to wring out by effort was brought in by the Holy Spirit."

Mainland China's Future Probed

The future of mainland China could bring emergence of another great super power, or it could include the fragmentation of Communist leadership, or the masses of people could even reject communism completely, suggested Baker J. Cauthen, Foreign Mission Board executive secretary, in an address before a Southern Baptist Communications Conference in Nashville, Tennessee.

"Things Chinese are not easy to understand," explained Cauthen, a former missionary to China.

He described the Chinese mainland as a "colossus" from the standpoints of size, natural resources, and human capabilities. The image some westerners have projected of Chinese ignorance and lack of education is false, he declared. "They have great capacity, great intelligence."

Exploring what might happen when Chairman Mao Tse-Tung and Premier Chou En-lai die or lose power, Cauthen suggested a possibility that Communist leadership and all of China might fragment. "China has a history of fragmentation between great dynasties," he noted.

Concerning U.S. relationships with China, Cauthen advised taking "the long, long look—wait, watch, listen, and address ourselves to the people, the masses, with love and concern. We need to engage in dialogue with them and talk and talk. We should be slow to make any agreements, for when a Communist makes an agreement, it is a step toward an objective out in the future," he cautioned.

Asked about possible admission of both Chinas to the United Nations, Cauthen said Red China would be slow to enter the U.N. while the Nationalist Chinese government is still represented. "It is my personal opinion that it would be very regrettable if Nationalist China were excluded from the U.N.," he noted.

"Churches in China are closed," Cauthen pointed out in his address. "Most Christians are dead or in work camps. China is not about to open doors to missionaries or allow widespread preaching of the gospel any time soon. We won't see any great welcome sign for the message of Christ to be preached."

NEWS

Farm To Demonstrate Methods

TV Dramas Produced

A second series of Chinese television dramas produced by the Baptist radio and television studio in Taipei, **Taiwan**, began in October. The 13-week series followed an initial series of eight half-hour programs that started in August.

The dramas were in the planning stages for months as the studio staff sought new and more indigenous ways to present the gospel through radio and television. A local Baptist layman who is a professional television writer originates the scripts. Professional actors in the local TV industry perform in major roles.

The videotaped dramas are broadcast island-wide each Friday evening over China Television Company.

Evangelism Planned

Strategy for evangelism was planned during a meeting in Amsterdam, **Netherlands**, by representatives of 13 Baptist unions which co-operate through the European Baptist Federation.

Representatives of the European unions strongly emphasized the need for evangelism projects that would be most appropriate for their individual countries. It was recognized that in some cases the methods, materials, and even the timing would have to be changed to accommodate the varying situations and the social and religious backgrounds.

Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development and general chairman of the World Mission of Reconciliation, reported that 46 Baptist unions and conventions around the world already had agreed to join in the Mission of Reconciliation recommended by the 1970 Baptist World Congress in Japan.

Cemetery Wall Removed

Removal of a wall separating the Catholic and civil cemeteries in Alicante, **Spain**, has been termed "the most ecumenical event of the century" by a newspaper there.

Spanish cemeteries traditionally are divided into two distinct sections. Civil cemeteries have been used for Protestants and for persons excommunicated from the Roman Catholic Church.

The Mindanao Baptist Rural Life Center, a 25-acre demonstration farm on the island of Mindanao, has been opened by Southern Baptist missionaries in the **Philippines**. Missionary Harold R. Watson will be trying a variety of 20 to 30 agricultural projects to show rural Filipinos how to improve their diets and standard of living.

At the same time, he hopes to strengthen the rapidly growing but financially poor rural Baptist churches in their witness for Christ.

"I am here because God loves you, and I feel you should have a better way of life," he told some 150 persons attending the formal opening of the center in September. "Our purpose is to demonstrate God's love. He does not intend that anyone should be underfed."

Accessible to people from many parts of the island, the demonstration farm is being developed on land that is just average in fertility in order to show what can be done by choosing the right crops, fertilizing them properly, and utilizing available space to best advantage. When fully developed the center will have projects ranging from a goat dairy and piggery to experimental garden plots and citrus orchards.

Watson believes the center can help put rural churches on their feet financially. These churches account for more than two-thirds of the Baptist churches on Mindanao and normally record a higher rate of baptisms than do their city counterparts. But they face problems, including the facts that pastors are seldom full-time, members have a low standard of living financially, and unemployment often forces people to leave the rural areas.

Money Given for Cholera Relief

A \$10,000 contribution to purchase medical supplies in a cholera relief project in **East Pakistan** has been made by the Foreign Mission Board on recommendation of Southern Baptist missionaries in Pakistan. Major cholera problems are expected this year due to current conditions.

"The situation in Pakistan and among the Pakistan refugees in India is growing more tragic daily," said J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East. "The Foreign Mission Board and missionaries in East Pakistan are eagerly watching for new opportunities to help. Personal participation of outsiders is so far held to a minimum by the governments of Pakistan and India."

Sale of Hospital Approved

Sale of the Baptist hospital in Kontagora, **Nigeria**, for about \$180,000 was approved by the Foreign Mission Board in September. The Baptist Mission of Nigeria arranged sale of the facility to the Northwestern State Ministry of Health in Nigeria.

The sale had been pending for more than a year while details were worked out between the Mission and the Ministry of Health. Relations have been amiable, and the sale price is fair, reported H. Cornell Goerner, Board secretary for Africa. Government spokesmen said their purpose for acquiring the hospital would be to supply free medical treatment throughout Northwestern State.

The Mission could have continued operation of the 11-year-old facility if a physician had been available, Goerner said. For more than three years the Foreign Mission Board had been unsuccessful in obtaining a physician for the hospital. The Mission had already removed medical equipment and placed it in other Baptist hospitals in Nigeria.

The state promised to let the Mission have another plot of land in Kontagora, if the Mission wanted it, and agreed that the missionaries may return to the state to do further medical work. One possibility is that the Mission may later introduce mobile clinics in the area.

The other Baptist hospitals in Nigeria that were established by the Mission are now run by the Nigerian Baptist Convention. Those at Ogbomoso and Eku have missionaries on their staffs; the Shaki hospital has an all-Nigerian staff. The Joinkrama hospital, with no physician and no missionaries on its staff, currently functions as a clinic.

MOST SOUTHERN BAPTISTS HAVE YET TO READ THE COMMISSION FOR THE FIRST TIME

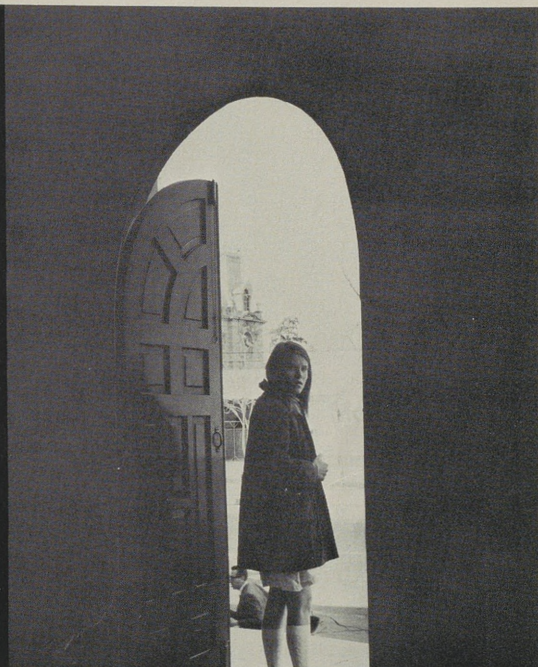
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... Missions Update

A WHITE HOUSE STAFF MEMBER TALKED WITH BAKER J. CAUTHEN, FOREIGN MISSION BOARD EXECUTIVE SECRETARY, AND FIVE OF HIS ASSOCIATES OCT. 7 IN WASHINGTON, D.C., REGARDING PRESIDENT NIXON'S PLANNED TRIP TO MAINLAND CHINA. FRIENDS OF THE FMB HAD REQUESTED A MEETING SO THAT CAUTHEN MIGHT EXPRESS HIS VIEWS CONCERNING IMPLICATIONS OF NIXON'S CONTACT WITH THE PEOPLE'S REPUBLIC OF CHINA. CAUTHEN URGED THAT HIS HOPE BE CONVEYED TO THE PRESIDENT THAT NEGOTIATIONS WOULD ALLOW TIME FOR TRUE CHINESE GOALS TO EMERGE.

ANY SOUTHERN BAPTIST GROUP PREPARING TO TOUR AN AREA WHERE SOUTHERN BAPTIST MISSIONARIES WORK MAY NOW SECURE A BRIEFING BY THE FOREIGN MISSION BOARD, EITHER AT THE POINT OF DEBARKATION OR AT ORIGINATING CITIES IN THE FINAL WEEKS PRIOR TO A TRIP. TOUR LEADERS SHOULD WRITE SAMUEL A. DEBORD, DIRECTOR OF PROMOTION, AT FOREIGN MISSION BOARD OFFICES, RICHMOND, VA., FOR DETAILS AND SCHEDULING AT LEAST 60 DAYS BEFORE THE TRIP.

WILLIAM R. O'BRIEN, MISSIONARY TO INDONESIA NOW ON FURLOUGH, AND ROB SELLERS, FORMER MISSIONARY JOURNEYMAN, HAVE WRITTEN A FOREIGN MISSIONS MUSICAL. JESSE C. FLETCHER, DIRECTOR OF THE FOREIGN MISSION BOARD'S MISSION SUPPORT DIVISION, TOLD THE BOARD HE HOPES THE MUSICAL CAN BE PUBLISHED, RECORDED, AND PREMIERED DURING MUSIC WEEKS IN 1972 AT RIDGECREST, N.C., AND GLORIETA, N.M., BAPTIST ASSEMBLIES.

VIETNAM BAPTIST THEOLOGICAL SEMINARY, SAIGON, HAS BEGUN AN EXTENSION PROGRAM FOR TRAINING CHRISTIAN WORKERS IN DANANG. EIGHT WOMEN HAVE BEEN ACCEPTED FOR TRAINING AS KINDERGARTEN WORKERS. TWO YOUNG MEN ARE RECEIVING PART-TIME MINISTERIAL TRAINING.

TO CONSIDER THE GREATEST NEEDS, WEAKNESSES, AND SUCCESSES OF BAPTIST WORK IN MEXICO, ABOUT 100 PASTORS, LAYMEN, AND BAPTIST MISSION REPRESENTATIVES MET FOR A LEADERSHIP CONFERENCE. OPINIONS EXPRESSED IN DISCUSSION LISTED AS BAPTISTS' GREATEST "SUCCESSES" SUCH MATTERS AS THE MEXICAN BAPTIST THEOLOGICAL SEMINARY'S EXTENSION NIGHT SCHOOL FOR PASTORS AND LAYMEN IN ALL PARTS OF MEXICO, BETTER MISSIONARY-NATIONAL RELATIONSHIPS, AND THE CONFIDENCE SHOWN BY MISSIONARIES IN MEXICANS TO DIRECT THE WORK.

A \$35,297,808 BUDGET FOR 1972, LARGEST IN FOREIGN MISSION BOARD HISTORY, WAS ADOPTED BY THE BOARD IN OCTOBER. THE BUDGET IS \$970,899 MORE THAN THE 1971 BUDGET, WITH MOST OF THE INCREASE APPLIED TO THE MISSIONARY SECTION, PROVIDING FOR APPOINTMENT AND SUPPLY OF THE MISSIONARY FORCE. CAPITAL, FIELD WORK, AND HOME OFFICE SECTIONS ARE LESS THAN IN THE 1971 BUDGET. APPROXIMATELY 91 PERCENT OF THE PROPOSED BUDGET IS FOR OVERSEAS WORK.

THE COOPERATIVE PROGRAM AND THE LOTTIE MOON CHRISTMAS OFFERING ARE THE TWO PRIMARY SOURCES OF FUNDS FOR THE FMB BUDGET, BOARD EXECUTIVE SECRETARY BAKER J. CAUTHEN NOTED. "THE LOTTIE MOON OFFERING ENABLES US TO GO TWICE AS FAR AS WE COULD WITHOUT IT," HE SAID.

THE BOARD IN OCTOBER APPOINTED EIGHT COUPLES AS MISSIONARIES AND EMPLOYED ONE COUPLE AS MISSIONARY ASSOCIATES. AS OF OCT. 13 OVERSEAS MISSIONARY PERSONNEL TOTALED 2,532.

THE BOARD REELECTED FOUR OF ITS FIVE OFFICERS: DREW J. GUNNELLS, JR., PRESIDENT; JOSEPH B. FLOWERS, FIRST VICE-PRESIDENT; MRS. JOHN I. ALFORD, RECORDING SECRETARY; MISS ELIZABETH MINSHEW (OF THE BOARD'S HOME OFFICE STAFF), ASSISTANT RECORDING SECRETARY. AUSTIN W. FARLEY WAS ELECTED SECOND VICE-PRESIDENT, SUCCEEDING MRS. CLYDE V. HICKERSON.

THE ENTIRE BIBLE TRANSLATED IN THE RADAY LANGUAGE IN VIETNAM IS TO BE READY IN DUPLICATED FORM BY THE END OF THE YEAR, REPORTED KEN SWAIN, A CHRISTIAN AND MISSIONARY ALLIANCE MISSIONARY. COMPLETED IN COOPERATION WITH THE UNITED BIBLE SOCIETIES, THE TRANSLATION WILL HAVE TO BE APPROVED BY A UBS TRANSLATION COMMITTEE BEFORE BEING PRINTED. TRANSLATION NOTES AND RADAY LANGUAGE WORK WERE DESTROYED IN 1968 WHEN VIET CONG OVERRAN THE MISSION COMPOUND AT BANMETHOUT, VIETNAM, KILLING SIX MISSIONARIES. SWAIN WAS NOT AT THE COMPOUND AT THE TIME, HOWEVER, AND HAD TAKEN THE OLD TESTAMENT MANUSCRIPT WITH HIM TO RETYPE. OTHERWISE, SEVEN YEARS OF WORK WOULD HAVE BEEN LOST.