

神愛世人、甚至將他的獨
生子賜給他們、叫一切信
他的、不至滅亡、反得永生

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COVER: The Christmas story in one verse, John 3:16, as written in the national language of China. All Chinese share this single form of the written language, regardless of the dialect spoken. The message of this verse applies to all Chinese, wherever they live.

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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.



THE Commission

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A TIMID knock at my back door. Nobody ever knocked at the **back** door. And visits on Tet Eve were unheard of, for this was the Oriental New Year and every Vietnamese was tied up in the multitude of complex preparations for the night's festivities.

Throughout our neighborhood there was the hustle and bustle of preparations for the worship rites to begin at midnight. Already firecrackers were exploding incessantly and, in joyous proportions, echoing again and again out of the city to the mountains of Hue Pass and back again to Danang.

This was my third Lunar New Year in Vietnam, and I knew that at the stroke of midnight everything would suddenly hush. A blanket of deathly silence would accompany the rising smoke from joss sticks as the sacred moment approached to offer prayers and gifts to the spirits of the family's departed loved ones, inviting them to return to the home for the next three happy days. Tomorrow the visits and the feasts.

But this evening! Who could be knocking at my door?

I took the step or two from my kitchen cabinet and opened the door. Standing there in her best **ao dai** (next best to the **new** one she would be sure to wear tomorrow) was my neighbor from the little shack across the street.

A pretty little woman she was. Her long, flowering tunic was split from the waist down on both sides and worn over black satin pantaloons. Her long, black, shiny hair was pulled back tightly and neatly into a bun. Her slippers, the common rubber thongs, revealed wee, clean feet. She, her children, and her husband were always like that—spotless, though she had no soap.

I'd watched her draw her water from the well and wash the clothes on the large flat rocks there. I'd seen the children get their baths there everyday at noon, just before siesta

The Gift

By Betty Merrell

The author, Mrs. Rondal D. Merrell, Sr., and her husband were appointed missionaries to Vietnam in 1964. They are now stationed in Saigon.

'Love crossed the street ... from her side to mine.'

time. I sometimes wondered why she bothered! The yard was dirt, her floors were dirt, her kitchen was charcoal pots, there was no bathroom, and there was only the one room for her family in which to live.

But she was a good mother to those four little children. I often tried to guess her age. She didn't look more than 25 to me, but surely she was older than that. (I never could accurately guess a Vietnamese woman's age.)

I had gone to her yard a number of times during the past year to take articles of clothing our two boys had outgrown, or a bar of soap, or a cast-off toy. I hadn't needed to go in her house. I could see it all from the outside.

NOW she stood at my door, looking up at me like a frightened doe. In her hand I saw a ribboned package. I greeted her with the burst of happiness I always feel when a Vietnamese comes to visit, yet inside I was as scared as she, wondering if my Vietnamese vocabulary would be adequate for the occasion. I knew she spoke Hue dialect, which meant she would use down tones on words which normally moved upward. The tones themselves were difficult enough for me to remember, but when they were moving in opposite directions in addition . . . !

"O, *chao ba!*" I greeted her. "*Xin moi vao?* (Won't you come in)? She did come in but wouldn't budge past the inside panel of that door. I gently placed my hand on her back and literally propelled her to the living room.

"You must come in and sit down," I encouraged.

"Oh, no, I am too scared," she insisted. I saw she was actually trembling!

"You must not be scared," I was trying to speak gently, and yet as precisely as I could in her language, hoping desperately she could understand. "There is nothing to be afraid of. I am just a person the same as you," I added.

"I've never been in an American's house before." She glanced around hurriedly, and a little guiltily, which seemed unusual. Ordinarily, the Vietnamese women visitors were openly curious about my home, often getting up and walking through the house without any invitation, even entering the pantry or opening cabinet doors to see what was inside. Their concluding comment was always the same: "Oh, so much! So many things!"

But not this little lady. In her shy, countryside manner she was every bit the peak of traditional Oriental elegance and refinement.

"Well, I am so glad you have come to see me. I am really quite honored, especially on Tet Eve, to receive your visit." I hoped I sounded as sincere as I felt, but there was that word barrier again, ever popping up to haunt me when I needed to get an idea across.

"You have been so nice to me," she continued, seeming to gain confidence, "that I wanted to bring you a gift to enjoy at Tet. . . . I have such little money that I cannot buy you anything fine. And I don't know what to buy for an American lady. So I just brought this."

Before she handed it to me, I knew what it was.

It wouldn't have mattered though. Not to me, and not at that moment. Her yearning to give . . . to me, her

sacrifice, the courage she had had to work up to come to me—all loomed before me in one big, wonderful blur of love and friendship between East and West, and I couldn't even see the gift!

Since it is contrary to the customs of the Vietnamese people to open a gift in the presence of the giver, she hurriedly excused herself, explaining the many tasks awaiting those tiny hands. Once again, she insisted on the back door.

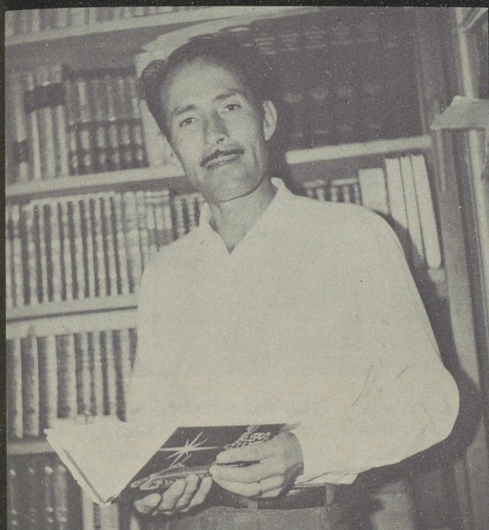
I returned to my cabinet with a lump in my throat and a song, but it got all choked up inside and couldn't get out. Sometime later that evening I unwrapped and unsealed my friend's treasured bottle of special Dalat-made strawberry wine.

SINCE that day, I've received many marvelous, beautiful, useful, thoughtful, and loving gifts from marvelous ladies, beautiful ladies, considerate and thoughtful ladies, close friends, or women I've never met but who care to share. And as wonderful as they've all been, none of them quite compare in my memory with that whiff that evening.

The aroma itself was strong and uninviting to my nostrils trained in 40 years of total abstinence. But its fragrance returns to me often, reminding me of love that hurdles language barriers, races past "race," topples class, and reaches from the "rich" American lady's nice white-washed house, across the dirt road to the hut of the little peasant lady.

More than that, it reminds me of that first thrilling moment when the usual scene was reversed and Love crossed the street—this time from her side over to mine!





Pastor Jorge Ramos in his home.

A Rebel Finds a Cause

By Sistie Givens

I, Jorge Ramos Pereira, declare to whom it may concern, that beginning today, I am a member of the Bolivian Communist Party. . . ." The year was 1949.

But today, Jorge (George) is a Christian and no longer a Communist. He has made a new allegiance—to serve Christ at any cost.

Jorge, one of 12 children, was born to Inca Indian parents, of the Quechua tribe, in a Bolivian Andean cordillera. Life was hard, and food was scarce.

When Jorge was seven, his father asked the children if they would like to go to school. By unanimous agreement they decided to leave the underdeveloped area and to move to Cochabamba. Since they owned nothing except a few pieces of clothing, it was easy to make such a major move—it only required putting the few possessions in sacks, throwing them over their shoulders, and walking away.

They rented a house in Cochabamba, and Jorge was soon enrolled in the first grade. He was a good student, and he liked his studies.

As he neared the completion of his last year in high school, his father asked him, "My son, what do you want to do with your life?"

"I want to serve my country, father. I want to be a soldier."

His father was filled with pride. Nothing could be better than to serve one's country.

So Jorge, then 17, left home and enrolled in the military academy in La Paz. He studied hard and eagerly looked forward to graduation.

But he became a soldier quicker than he expected. In 1946, when Jorge was in his third year of military school, a civil war broke out. The students were told to defend the ruling dictatorial military government at all costs.

After three years of fighting, the government fell, and another dictatorial government came into power. The president and his cabinet were hanged in a public square.

Of more than 3,000 students in

While another man plays the guitar Jorge Ramos leads singing for an open-air service.



Jorge's military school, only 1,400 were alive after the civil war. Jorge remembers it took 15 days to bury the dead. For six months he was a war prisoner on the Bolivian and Peruvian borders before he was free to go home.

He returned home discouraged, disillusioned, and without hope for the future. His three years in military school seemed lost. What could he do with his life?

For the first time, Jorge saw his father, an Inca Indian, cry as he, too, felt his son's three years in military school a waste.

While wondering about his future and without a job, Jorge spent a lot of time in his father's shoe shop. A young man who impressed Jorge as a likable fellow brought some shoes in to be repaired. The young man spoke fluent Spanish but his telltale accent revealed that he was not Bolivian.

In a few days, the man, Luis Carlos Prestes, returned to pick up his shoes. Jorge, wanting companionship, struck up a conversation.

"If you want to visit me and see some of my books, I live only a couple of blocks from here," said Luis Carlos.

Jorge visited him that night. He

was impressed with this man who spoke Spanish so well and seemed to be educated.

"Who are you, Luis Carlos? I know you are not a Bolivian because of your accent," asked Jorge.

"I am a Brazilian," he said. "I was banned from my country by President Getulio Vargas, who was leading a dictatorial regime at that time."

LUIS Carlos showed Jorge some of his books written in English, Spanish, and French. One was Karl Marx's and Friedrich Engel's **Communist Manifesto**. For the first time, Jorge began reading about socialism and communism.

He began to study the books and to listen to these new ideas. He liked what he studied and learned because it possibly meant helping his country. Luis Carlos was planting subversive ideas, and Jorge, who was disillusioned with his future, readily accepted the Communist doctrine.

When Jorge's public confession of faith to the Communist Party was published in the local newspaper three months after he met Luis Carlos, he began to feel he was an adult in political matters. He wanted to help his people and his underdeveloped country. He wanted to see happiness, peace, justice, democ-

racy, and equality in his country.

Again civil war broke out in Bolivia. Luis Carlos came by the shoe shop. "Jorge, the opportunity has come for you to serve your country," he announced. "We need to organize forces to defend the country so that democracy, equality, and justice can be established."

Without telling his parents where he was going, Jorge slipped off into the Andean foothills. With his knowledge of three Indian languages he was useful in organizing more than 2,000 Indians into guerilla bands. His military training was useful in teaching them military tactics. Soon they began to blow up bridges and refineries and to attack military posts.

This destruction of property became more personal to him when the Communist philosophy led him to believe his father was a capitalist because he had recently been financially able to buy a small farm.

One night Jorge slipped in and burned to the ground the only property his father had ever owned.

But Jorge began to realize that these guerrilla forces were destroying his beloved country instead of establishing a democracy. They were fighting a losing battle. His friends were being killed. He became violent and diabolic.

The author has been a missionary to Brazil since 1958. She is now stationed in Curitiba, Parana, Brazil.

One night Jorge burned to the ground the only property his father had ever owned.



Ramos and his wife show one of their orchid plants.

Suffering from hunger and cold weather, he was constantly surrounded by danger and began to feel this type of life was all superficial.

By now he was the leader of 2,000 Communist-dedicated Indians. He had been captured three times but escaped each time.

The fourth time he was less fortunate. He and 112 Indians were attempting to destroy an oil refinery. Before they realized it they were surrounded, and Jorge saw the patrol kill 64 of his men.

He and the other prisoners were blindfolded, bound, and taken by freight train on a British railroad to La Paz enroute to Devil's Island, high in the Andes, a place described as more isolated than Siberia. It meant certain death for Jorge.

They arrived in La Paz about 3:00 A.M. Still bound, they were marched down a street. Jorge was scared. What would happen to him? He did not want to die.

As the prisoners were herded down the street, Jorge began to recognize it from military school days. As they neared a large iron gate, Jorge ran for it, threw himself against the gate, and as it opened he started running down the street.

He remembered that a diplomat lived somewhere close. Lights be-

gan to come on in the houses as shouts and gunshots were heard from the street where Jorge had escaped. Just as he reached the diplomat's house, the ambassador threw open the door to see what the noise was all about. Jorge pled for exile.

THE desperate young man who, until it was too late, thought he was fighting for his country, found refuge in the Panamanian ambassador's home. Eight days later he received permission to go to Panama.

Arriving in the Republic of Panama, he found himself with nothing to do, without money, without even a change of clothes. In his desperation, Jorge turned to the use of drugs. Day and night he walked the streets.

While in Panama he became associated with a secret, voluntary Communist group planning to go to Korea. This was in 1949, about three years after leaving military school. The group included Arabs, Russians, Panamanians, Mexicans, Hondurans, and Peruvians. They wanted to rid the world of the nations united against communism. By cargo ship they crossed the canal to the Pacific Ocean.

First they went to the Philippines, then to Hong Kong. It was easy next

to enter Communist China and finally reach northern Manchuria.

By now, Jorge was a Communist fanatic, dedicated to fighting and promoting international communism. In his zeal, his personality changed, and he became a mean and violent individual.

The South American men were sent to a guerrilla school in Manchuria, where they learned more about sabotage, infiltration, and subversion. Then they were moved to North Korea.

There, cold and hungry, Jorge suffered as never before in his life. Again, he had lost hope of a future. He even forgot his name. Others gave him a nickname—Chung, meaning "ordinary dog." For two years Jorge did not hear his real name.

They fought day and night and were bombarded constantly by the Allied Forces. They advanced and then retreated. By taking narcotics Jorge was able to continue fighting. He saw soldiers dying from exposure to the extreme cold. He no longer remembered his father and mother.

Once again he became a prisoner of war. He had been sent to clean a minefield laid by United Nations forces. Before he realized it, he was surrounded by two Burman patrols.

At a prison camp he was asked many questions:

"Who are you?"

"I don't know."

"Who are your parents?"

"I don't know."

"Where do you live?"

"I don't know."

His mind was so drugged he could not remember anything of his past. Finally, however, he was identified.

HE was returned to Panama and placed under political arrest. Panama did not want him because he had violated the privilege of exile extended him. Sent back to Bolivia, he was placed in a prison camp of the poorest conditions and lowest promiscuous standards, near Santa Cruz de la Sierra. The more than 3,000 Communist prisoners there lived like animals. Again, all hope was gone. Escape was almost impossible.

When others might turn to God for help, Jorge could not because he knew nothing of this source. Satan had completely dominated Jorge's mind and personality.

On Saturday afternoons a preacher came to the prison camp. As the visitor preached and his family sang hymns, Jorge thought his face revealed a peace he did not have. Because he did not possess what the preacher had, Jorge hated the man and wanted to attack him. Why was he so happy? Jorge wanted to ask him the secret but it was impossible.

The preacher was Waldomiro Motta, a missionary appointed by the Brazilian Baptist Foreign Mission Board.

In 1952 Bolivia suffered another revolution. As a result, all the prisoners received amnesty and were freed. But because he was a political prisoner, Jorge had to stay in Santa Cruz and could not return home, 800 kilometers away.

He knew no one there. His clothing was in rags. He had no money, no home. He was a vagabond.

He became so hungry at times that he ate grass found along the sandy streets. Sometimes he found bananas so black no one else would eat them. At night he slept on the hot sands of the dark streets.

One night, as he was getting ready to sleep under a tree, he heard singing. He recognized it as the same music he had heard the missionary sing at the prison. He

listened as long as it lasted, but lacked courage to go closer.

The next night he heard the same music. Eight nights later he found the courage to go to the door. "I was in rags," he remembers. A young person came to the door of the church. When he saw Jorge, he

He had spent five years destroying himself, property, and others. Now he trusted Jesus.

invited, "Come in. Come into the house of God. There is a place for you."

In frustration, Jorge hit the boy, turned, and walked away. Soon he was asleep on his sandy street bed.

But the next night he went back, hoping to see the youth again, to hit him again. But no one was at the door, and this irritated him more.

AS he stood there with his anger raging, a storm hit with strong winds and rain, and Jorge went inside for shelter. Dirty, his clothes in rags, he sat down in a pew in the First Baptist Church of Santa Cruz de la Sierra, which had been organized by Missionary Waldomiro Motta.

The people were singing. Soon Pastor Waldomiro began to preach. He read 1 Peter 4:15-16: "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed but let him glorify God on this behalf."

Suddenly, Jorge Ramos Pereira, an atheist and Communist who had spent five years destroying himself, property, and others, accepted Jesus.

He cried like a baby. After many years of turmoil and searching, Jorge had found Christ to be the "fountain of liberty, peace, justice, and democracy." Christ loved him. A miracle had happened.

The 16 Christians present that night accepted him with open arms.

They gave him a place to sleep. For the first time in months he had clean clothes and a hot meal.

The next day they found him a job. He worked quickly so he could leave early. He wanted to tell everyone he saw that "Christ is my Saviour." His employer thought he was crazy to want to witness rather than earn money.

The scars of the past began to disappear. He grew as a Christian during the three years he stayed in Santa Cruz. Three months after his conversion, he felt called to serve God.

In response to this call, when he was finally reunited with his family, he took them to church, where his mother and sisters were converted.

THE Brazilian missionaries in Bolivia saw a future in Jorge's life. They contacted the South Brazil Baptist Theological Seminary in Rio de Janeiro, and soon Jorge was enroute to Brazil to study for the ministry.

Ironically, he was going to the homeland of Luis Carlos Prestes, the man who had started him on the rugged road of communism. But now Jorge was starting down a new road—the pathway of service to God. After several years of serving communism, Jorge, still under 30 years old, was offering to God the same type of dedication he had previously given to communism.

He studied four years in Rio de Janeiro. Many times he did not have the money to pay his seminary bills. Pastor Jorge says that Missionary A. Ben Oliver, then president of the seminary, was like a father to him. "Many times Dr. Oliver gave me money from his own pocket to pay my seminary expenses."

Today, Pastor Jorge Ramos Pereira, Bolivian Inca Indian and former Communist, is a pastor of four Baptist churches in the state of Parana, Brazil. He has a lovely Brazilian wife and five beautiful children. He is far from being the person he was in the past. Even his personality has changed. He is quiet and pensive, no longer violent and diabolic.

In Bolivia, though, he is still known as a revolutionist and cannot return to his country.

"The Bolivian authorities," Jorge remarked sadly, "do not understand yet that when a man is converted he is a changed man."

OPERATION TOUCH

BY GEORGE J. SHERIDAN

LAYMEN—34 of them from Georgia—led out in missions in Honduras during August. As a result, more than 8,000 lives were touched with the love of Christ.

Through the laymen's project—labeled "Operation Touch"—doctors, dentists, and youth were sent out by Northside Drive Baptist Church of Atlanta, Georgia, to proclaim the gospel for three weeks through medical missions.

The project team set up clinics in six remote Honduran villages. In

"a most significant" endeavor. Besides offering medical and spiritual assistance to Hondurans, the project drew the participants to a new depth of missionary interest.

Forrest Lanier, pastor at Northside Drive, conceived Operation Touch several years ago. While visiting in the Dominican Republic he was moved by the longing of children there simply to be touched by a loving hand. Lanier wanted the youth in his church to share this confrontation with the cry for missions.



most of them there had been no extended evangelical witness. By the end of the three-week period a mission church had been formed in a community where missionaries were stoned just three years earlier.

Coordinating the project was Harold E. Hurst, a missionary since 1952 who has served in Honduras since 1954. He called Operation Touch

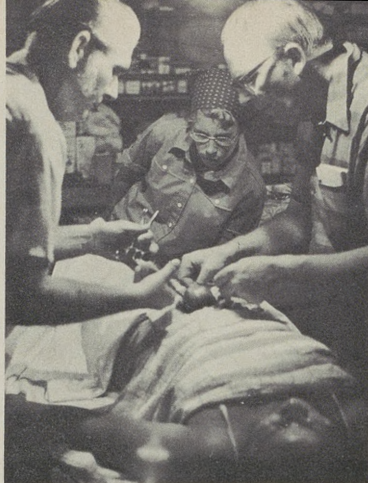
Through the Foreign Mission Board, Lanier was introduced to Hurst and the need for medical missions in Honduras. Together the pastor and the missionary made plans.

When Lanier proposed the project to church youth last winter, 24 responded. They attended weekly orientation sessions for several months. Leading the orientation ses-



Dr. John Tate (l), of Rome, Georgia, consults with patient in Candelaria, Honduras. Missionary Wayne Wheeler translates.

Preceding page: Forrest Lanier, pastor, and Antone H. Callaway, youth minister, from Northside Drive Church, Atlanta, Georgia, travel a mountain trail of Lempira state in Honduras.



Dr. Bedford Davis (r), an Atlanta surgeon, performs surgery in Mapulaca. Assisting are Kay Braswell and Missionary Harold Hurst.

sions were Lanier and Antone H. Callaway, youth minister at Northside Drive. The youth studied geography, history, Spanish, the names of the drugs, and methods for administering vaccinations against typhoid, tetanus, and smallpox.

At the same time the pastor set about to persuade doctors and dentists to donate their services and pharmaceutical firms to contribute drugs. Scheduling provided problems for the professional men, but in the end, three physicians, a podiatrist, and three dentists participated in all or part of Operation Touch.

In response to the appeal, seven drug firms donated all the worm treatments, vaccine, antibiotics, vitamins, and other necessary medicines. When a major airline provided free use of a cargo jet to carry the drugs to Honduras, the value of the free medicine and transportation exceeded \$60,000.

United States and Honduran airlines combined to give the Operation Touch team a low group rate on the roundtrip to the Honduran capital, Tegucigalpa. Participants paid most of their transportation costs, supplemented with funds from the budget of Northside Drive Church.

In Honduras Hurst enlisted the support of other Southern Baptist missionaries. One missionary or MK (missionary kid) was assigned to serve each clinic group as interpreter.

Hurst arranged with village leaders to provide lodging and food for the

volunteers. In the village of El Porvenir the group would stay in a well-established Baptist clinic building with beds and modern facilities. In the other villages, however, residents turned over their homes to clinic personnel. Other villagers agreed to feed the groups.

In the matter of logistics, Hurst first had to ship the donated supplies to each clinic, then arrange for clinic personnel to reach the villages. Arrangements for the El Porvenir group were the simplest. A four-wheel drive bus could make the 72-mile journey by road from Tegucigalpa to El Porvenir in five or six hours.

The other five clinics were to be held in the wilderness state of Lempira. These villages are only some 90 miles from Tegucigalpa, but since there are no roads, the overland trip would take three days at best.

So it was arranged for the Honduran Air Force to fly the five Lempira groups by DC-3 to the village of Erandique. From there Missionary Aviation Fellowship would shuttle team members to two locations, landing its four-seater airplanes in pastures. The final lap would be by muleback.

The Operation Touch team landed in Tegucigalpa on July 29, met with missionaries for orientation that afternoon, and traveled to the clinic sites the next day. The DC-3 flight to Erandique went like clockwork.

The four-seater Missionary Aviation Fellowship plane shuttled team members through the mountainous countryside to the airstrip at Mapu-

laca. For five hours while the shuttle was being carried out, Mapulaca villagers continued a marimba concert to greet the visitors.

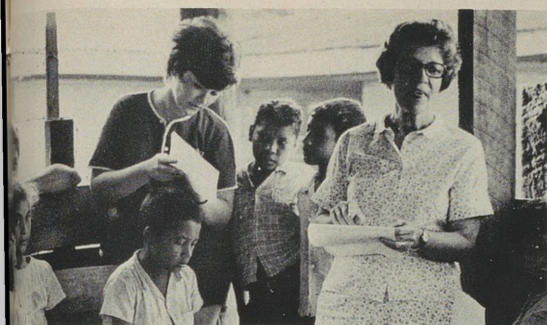
Candelaria, the largest of the five Lempira villages, boasts electricity for three hours nightly and running (cold) water. Of the other four villages, only Gualcinca has running water, and only Mapulaca has electricity each night. San Antonio lacked even a gas refrigerator in which vaccine could be stored.

In each village every available bed, cot, or hammock was offered for team members; the remainder used sleeping bags. Several team members found themselves covered with flea bites after their first night's sleep on a dirt floor.

The lush surroundings of the tropical rain forest and Honduran mountains offset primitive facilities. Although no plumbing was available in San Antonio, Mapulaca, or Virginia, staff members could bathe daily in natural pools or shower under tepid waterfalls. Ancient Gualcinca, high in the mountains, overlooks a panorama that includes three volcanoes. One of the volcanoes in the neighboring country is still active, and on a clear night its glowing summit can be seen for miles.

As with lodging, villagers offered team members the best food available. The Operation Touch groups ate meat much more frequently than the villagers are able to. Grateful hosts also donated the choicest tropical fruits, breads, and cakes. In gratitude for having several teeth

The author is associate editor for the Georgia Baptist state paper, *Christian Index*.



Mrs. Charlie Purvis
leads a class in
English at El Porvenir.

pulled, one woman returned to the Mapulaca clinic with a steaming bowl of *atol* (corn soup) and served it to the staff in gourds.

On his third day in Mapulaca, Dr. Bedford Davis, an Atlantic chest surgeon, agreed to operate on a man with a huge hernia. The town generator was started on an emergency basis to light the three bare electric bulbs used to illuminate the surgery. Assisted by his son, Merrill, and by Hurst and his son, Timothy, Dr. Davis completed the operation (using only local anesthetic) in two hours.

The next evening the doctor performed a second hernia operation. As the patient lay recovering that night, she professed her faith in Christ as Saviour.

Candelaria was the scene of violence twice while an Operation Touch team was stationed there. Early one morning while Dr. John Tate, from Rome, Georgia, was at Candelaria, he was called to the house next door to sew up a scalp wound a man had sustained in a machete fight. The wounded man had slain his opponent in a drunken brawl. The deep head wound included a loose piece of the man's cranium. The physician removed the bone fragment and sutured the wound.

Looking out into the backyard after the surgery, Dr. Tate spotted two buzzards, wings spread, drawn by the smell of blood and awaiting a feast of human carnage. The murderer brought cancellation of the an-

nual fiesta, scheduled for that day. Instead, a funeral was held.

Dr. Tate returned to the United States the next day, and Dr. Roy Wicker, an Atlanta dentist, set up a week-long practice at Candelaria. On his second day, he was called upon to extract bullets from two men (best friends) who had shot each other while intoxicated. After the dentist had removed the bullets, the men were taken to Gualcince, where Dr. Jimmie Metts, a surgeon from Savannah, Georgia, provided further treatment. Later, while recovering, one of the victims announced his intention to commit his life to Christ.

The team's only casualty occurred just before the group boarded the bus to return from El Porvenir to Tegucigalpa. One volunteer, Mrs. Charlie Purvis, fell and fractured her leg in three places. After a Honduran Baptist practical nurse put the leg in a temporary cast, the team placed Mrs. Purvis in the bus for the grueling six-hour drive to the capital, where the bones were set.

Operation Touch included much of the gentler drama that arises from people meeting people, demonstrating love and answering needs. Team members were touched by the generous hospitality and receptive spirit with which the Hondurans greeted them. And the team touched their hosts with the love of Christ in countless ways.

Doctors, dentists, and missionaries in Operation Touch had consultations with 8,178 general patients.

The dentists and Hurst pulled 2,900 teeth; Dr. Wicker alone tallied 1,737 extractions in 17 days. Worm treatments totaled 1,225, smallpox vaccinations 1,199, typhoid inoculations 1,704, tetanus shots 1,837.

Youths brought yards of material, hundreds of toothbrushes, seeds, and Bible portions. In village schools they taught hygiene, English, agriculture, and sewing. They brought Frisbees and, whenever they began a game of catch, quickly attracted a crowd of youthful villagers. In all, 1,814 personal contacts were made through these community activities.

In each of the Lempira villages a missionary conducted a preaching service nightly after a long day of medical service. The youths and medical men gave testimonies, and several times the ministers preached while missionaries translated. In two villages Operation Touch girls who had brought along guitars provided musical accompaniment. By the end of the project, 47 persons had made professions of faith. In Gualcince ten converts were baptized and now form the nucleus for an evangelical church. This is the village where, no more than three years ago, missionaries were stoned.

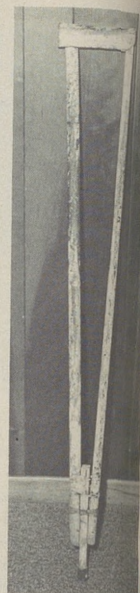
At a concluding banquet given by the Honduran Mission in Tegucigalpa, all participants voiced willingness to repeat the experience if opportunity arose.

"This was called Operation Touch," said one youth, "but none of us knew how much we'd be touched ourselves."

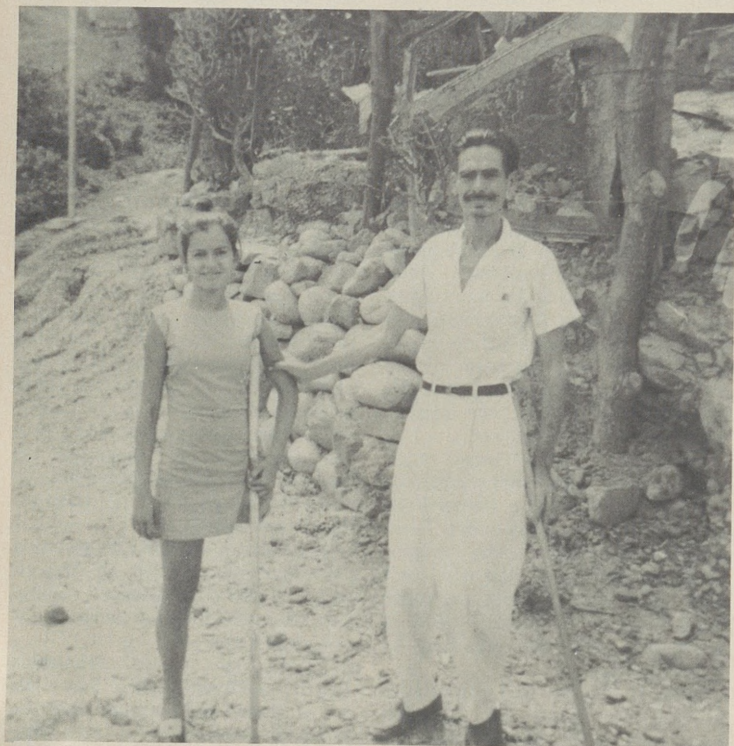


A MIRACLE FOR ROSA

BY JUNE P. CARTER



Missionary James H. Stiles, Jr. (top), in Colombia, and Tim Heflin, of Durham, North Carolina, met by ham radio. Together they arranged to make Rosa's patched crutch (right) obsolete.



THE MIRACLE began with a broken crutch, but who's to say that's an unlikely beginning for a miracle?

A glance at the crutch would have revealed part of the story. Its up-rights, fashioned of two discarded broomsticks, bespoke the family's poverty; its scarred metal tip told of the rocky terrain it traversed; bent nails, a wooden patch, and wire wrapping testified to the number of times it had broken.

But only a glance at the one who used it could reveal the tragedy of a pretty young girl who had lived ten of her fourteen years with only one leg.

Polo Rolon and his daughter, Rosa, on path leading to their house in Cucuta. She lost her leg at age four after severe swelling began and the family could not afford proper medical attention. Rolon, once a bus driver, is almost totally disabled from a type of paralysis. Mrs. Rolon, assisted by her children, makes cream-filled pastries to sell. The Rolons have three children of their own, but in spite of their poverty took into their home two more who had been abandoned.



In Durham, between sessions with physical therapists and dentist, who also donated their services (Rosa had to have eight teeth pulled and replaced), Rosa enjoyed playing with the dog at the Leonard Rigsbee home, where Rosa stayed while in Durham.

The miracle grew by radio.

James H. (Jimmy) Stiles, Jr., fills many roles in carrying out his duties as missionary evangelist in Cucuta, Colombia. As he sat down at his ham radio one March evening, he was unaware that he was about to slip into the role of miracle worker.

His mind was still on Rosa, but what could he do for the girl? He had wrapped the crutch as best he could, using really strong wire this time, but who could put together the broken spirit? She suffered enough from the cruel taunts of her companions; it was too much that she should have to bear the indignity of fall after fall from a continually breaking crutch. Sometimes she could scramble up before she was seen, but if not, laughter from those who saw her was inevitable.

Absently, Stiles turned on the set and spoke from habit. "CQ, CQ, CQ, CQ. . . . This is HK2MU in Cucuta, Colombia, standing by."

In Durham, North Carolina, Tim

Heflin, a member of the radio club at Duke University Medical Center, was listening. He responded to the unfamiliar voice, and soon the two men were getting acquainted across the continents.

Heflin told the missionary about his work with Project MED-AID (Medical Assistance for Isolated Doctors) at Duke, explaining that through the plan specialists at the hospital often guided isolated doctors through unfamiliar procedures by radio. Perhaps Project MED-AID could assist Stiles in some way, he suggested.

Stiles was not a physician, but he thought, what about a metal crutch for Rosa? After giving Heflin a rundown on the situation, he was startled by the young man's response: "How about an artificial leg instead?"

Like a prayer answered before it was uttered, there it was. Yet, excited as he was, Stiles could see problems. Even if Heflin should be able to make arrangements to have the prosthesis and the necessary

medical attention donated, Rosa would have to go to the United States to have the limb fitted. The problem of transportation alone seemed insurmountable.

The Colombia Baptist Mission had no money for such a project. And to Senor and Senora Rolon, Rosa's parents, an airline ticket to the United States and back was about as financially feasible as a trip to the moon.

Afterward, Stiles admitted he had been skeptical and "felt it to be too remote to even mention." But he did mention it to God. "I began praying," he continued, "that if it were God's will, then we would do all we could to help."

It wasn't long before both men were doing just that. Heflin, a serious, dark-haired young man who had grown up in Durham's Grey Stone Baptist Church, solicited help from the Direct Relief Foundation in California. Although the foundation promptly agreed to provide the prosthesis, Stiles began to doubt the wisdom of sending Rosa all the way

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



Rosa and Mrs. Rigsbee look over some of Rosa's mail. Members of Grey Stone Church frequently sent cards and gifts.

to California. To do so would more than double the distance and cost of a journey to the East Coast.

"Tim then looked to the Duke Medical Center," Stiles recalled, "and found them willing to donate the limb and the medical services." For two men who had begun discussing a metal crutch but dared think about an artificial leg, hurdles began to tumble.

"I had made friends of the branch manager for Avianca Airlines," Stiles related, "so I submitted a request to them for passage. Their positive and favorable answer in providing the roundtrip ticket between Cucuta and Miami seemed all too good to be true, for they had said they could not involve themselves in personal problems.

"Not long after, another radio friend of mine [M. R. (Andy) Anderson, educational director of University Baptist Church, Coral Gables, Fla.] presented the matter to the Coral Gables Lions Club, and they provided the roundtrip fare from Miami to Durham."

Even for a man whose faith in

prayer was as unshakable as that of Jimmy Stiles, it seemed miraculous how everything was falling into place.

Then the planners hit two snags. In order to enter the United States, Rosa had to have a letter of sponsorship from a responsible person in the U.S. There was also the problem of hospitalization. Doctors at Duke had no way of knowing the condition of the stump of her leg. Rosa could be fitted as an outpatient, but if the stump required surgery first—a real possibility—then she would have to be hospitalized. Heflin learned that Duke did not provide free room and board for any patient.

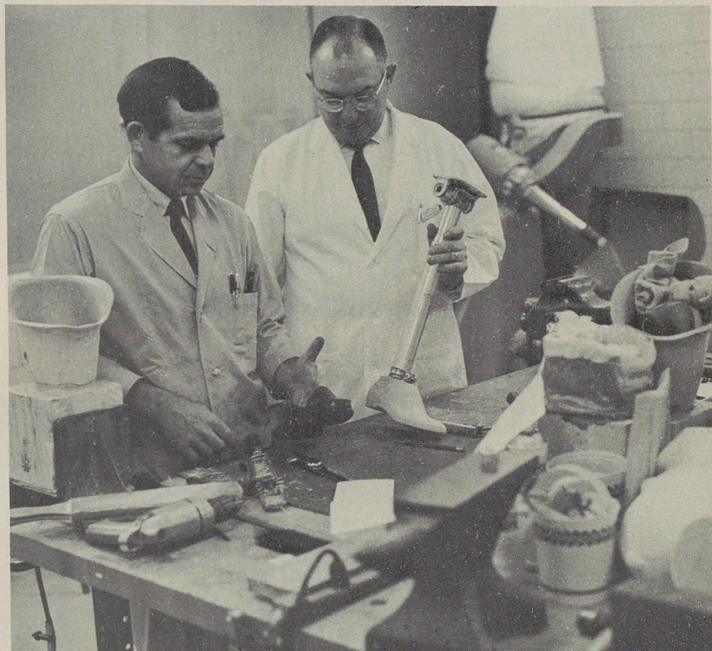
He turned to his former pastor, Malbert Smith, Jr., of Grey Stone Church, and suddenly the remaining problems seemed to evaporate. Smith wrote a letter accepting responsibility for Rosa, and the church did the rest. Members agreed to pay

Malbert Smith, pastor
at Grey Stone Baptist
Church in Durham.

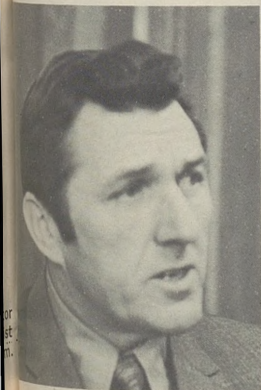


Rosa cried with disappointment when she first saw her temporary leg, because it looked artificial. But when she tried on a pantsuit, her face was transformed. She could hardly wait to get the clothes hemmed so she could look "like everyone else."

In the brace shop at Duke, members of the hospital's amputee clinic team who donated their time and service to fit Rosa's leg, explain the importance of wearing the correct shoes. Through their skill the permanent limb not only fit perfectly but also matched as closely as possible the shape and coloring of Rosa's own leg.



Twice-daily physical therapy sessions were hard work, but sometimes there was a joke to share. Rosa learned to walk on her temporary leg before receiving the permanent one.





In February most of Grey Stone Church turned out for a combination farewell and birthday party for Rosa. Encouraging her to blow out all 15 candles is Juan Martinez, Rosa's friend and sometime-interpreter, who is a native of Spain; Martinez was residing in Durham as an American Field Service student.

Although she had missed her family deeply, Rosa found it hard to say good-bye. Church members also found it hard. As Pastor Smith remarked soon after she had arrived, "We're falling too much in love with her." Grey Stone set up an education fund for her. Rosa had dropped out of school, but is studying again and hopes to be a secretary. "Our people," noted Smith, "have a consciousness of missions and people they would never have gained otherwise."

any bills should Rosa have to be hospitalized, and volunteered to handle any conceivable situation that might arise.

The miracle was ready.

Rosa and her family were filled with wonder—and fear. The girl had been out of Cucuta once in her life—to stay for a while with relatives in Bucaramanga. How could she leave her family for weeks or even months? How would she manage alone on the trip—and in a strange country? But her desire to be "like everyone else" gave her courage.

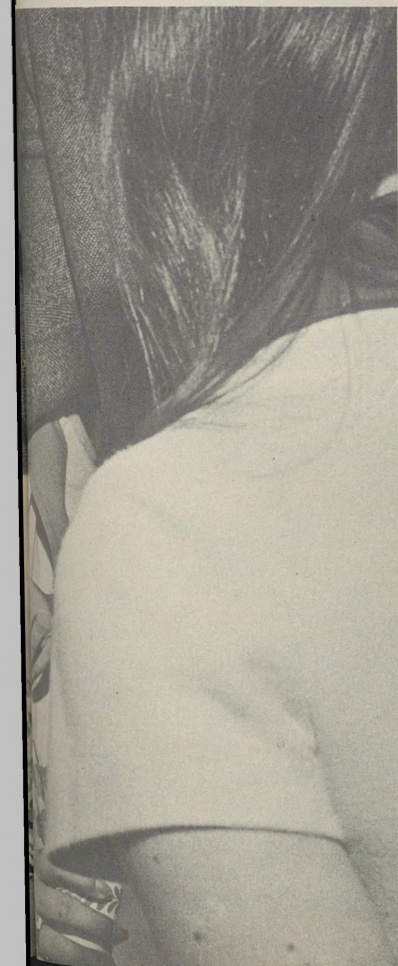
Rosa's miracle happened—a miracle of faith and prayer, a miracle of trying, a miracle of human concern as people of two languages and two continents pooled their talents, energies, and resources for the benefit of her young life. 🐾





As he walked her to the boarding ramp, Leonard Rigsbee sheltered his "daughter" with an umbrella. Because of the slippery pavement, Rosa used a cane.

Missionaries who met Rosa in Bogota, where there was a night's layover, marveled at the change in her. When she left she had been silent and withdrawn. Back again three months later, she "talked like a machine," said one; another compared her with a butterfly that had emerged from a cocoon. At the airport she posed for photographs and talked with a reporter from Bogota's leading daily newspaper. Chatting about her stateside family, about the dental work, and about her new clothes, she declared that "everyone in the United States" loved her and that someday she was going back there.



BY SALLY THRELKELD

WHERE OLD AND NEW MEET

CENTURIES before the harsh Western sounds of jets and jazz reached its frontiers, Ethiopia stood as a great civilization. From this mighty, mysterious kingdom the Queen of Sheba set out with her fabulous gifts for the wisest and wealthiest of monarchs, King Solomon. All of the Ethiopian kings since then, except during one short period, have claimed descent from Solomon and his legendary son by the Queen of Sheba.

In Bible times this exotic land, mentioned both in the Old and New Testaments (Ezekiel 29:10, Acts 8:27), lay at the farthest boundaries of the known world. Ethiopia was unknown, unexplored. Today His Imperial Majesty Haile Selassie I is the 255th ruler of this kingdom, which has become as new as it is ancient.

Under its Christian emperor, Ethiopia continues to develop at an astonishing rate. In this country nine times the size of England live 22 million people. International air routes bring Addis Abeba, the fast-growing capital city, only a few hours from other capitals of the world.

Ethiopia today plays a vital role in the affairs of the vast continent of Africa. The United Nations Economic Commission for Africa meets annually in Addis Abeba to promote action for the economic and social development of the continent. The city is also the birthplace of the Organization of African Unity.

Ethiopians, a mixture of Hamitic and Semitic races, in the recent past were divided into small, feudal kingdoms, isolated on their mountain plateaus and in deep valleys surrounded by wall-like cliffs. Barriers to progress are imposing: Great ranges of mountains, some reaching more than 14,000 feet high. Many unbridged canyons and rushing rivers. Vast areas of desert and large expanses of steaming jungle. A region of disease-ridden swampland.

The author and her husband, Garland M. Threlkeld, were employed as missionary associates to Ethiopia in 1968.

All these barriers make travel, and therefore progress, virtually impossible in many sections. Today in these cutoff areas tribes who have been left behind by the march of time are clamoring for roads, bridges, airfields, schools, hospitals, and communications.

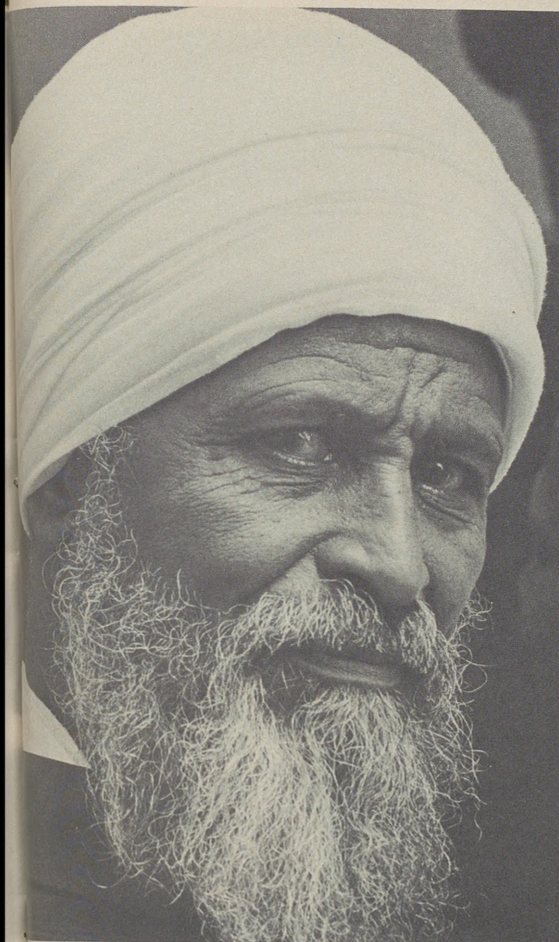
Ethiopia is proud of more than 3,000 years of independence and of a Christian church fully 1,600 years old. The country has never been colonized. For a brief period (1936-41) the emperor had to flee when Italian troops occupied the nation.

Everywhere appears evidence of the changing, new Ethiopia, but nowhere is change more evident than in Addis Abeba, with a population of more than 600,000 persons. Seeking work and a chance for a better way of life, more people continually move into the capital. Secondary schools and the university cannot provide an education for all who seek it. Industry, although expanding, is unable to provide full employment.

Realizing that development must not be limited to Addis Abeba, the Ethiopian government through its various ministries has sent young, educated citizens throughout the rural areas. But recruiting individuals for this kind of rural work has encountered difficulty, since these young people, by virtue of their advanced training, prefer to live in the modern city. As a result, various mission groups have received invitations from the government to enter Ethiopia if they will work in the provinces.

As a nation with religious freedom, Ethiopia includes not only Orthodox Christians of the Ethiopian Orthodox Church (the state church), but Muslims, Catholics, evangelical Christians, pagans, and a new religious breed of educated materialists.

Missionaries have been laboring in Ethiopia for more than a century. One group has worked there since before the foreign occupation of 1936-41. Even during the years of occupation, churches noted unusual growth in at least three prov-

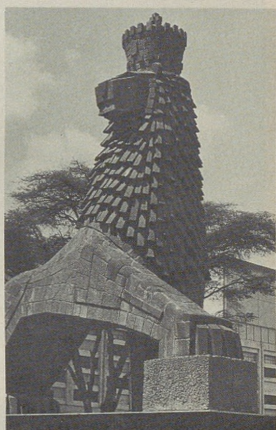


Left: Priest at the Holy Trinity Orthodox Church in Addis Abeba, Ethiopia.

Above: At a Baptist clinic people waiting for treatment hear a gospel message.

Right: Stone statue of Lion of Judah is symbol of Emperor Haile Selassie I. It stands next to theater named for him in the capital city.

Below: S. R. J. Cannata, Jr., missionary doctor, preaches at one of the two clinic buildings erected.





inces. Widespread revival broke out; the number of converts was multiplied a hundredfold; the spiritual life of the churches was deepened. And all this happened after the missionaries were forced out.

Today more than 800 overseas missionaries from various Christian mission bodies labor to bring the greatly needed medical and educational help, and above all the gospel of Christ, to the people of the remote areas—and to the town dwellers, too.

In earlier days most of the traditionally Orthodox areas had been closed to evangelical missions for fear of proselytism. But with the current rapid growth of the Islamic faith, Christian missionaries now are busy in regions that once were Orthodox strongholds and in earlier times felt no foreign influence of any kind. Many of the inhabitants have inherited a mixture of pagan

Missionary Raymond V. Lindholm and representative from the weather bureau install a weather station at school in Tshai Sina, Menz, Ethiopia. Mr. and Mrs. Lindholm did most of the work on the home in the background.

Left: Employing the wind, which seldom abates, man winnows barley.

At 10,000-foot altitude, hardy grains are the main crops. Plentiful rocks are used to make compounds for shelter.





Above: His Imperial Majesty Haile Selassie I (at left), Abune Theophilos, the Ethiopian Orthodox Church's new patriarch, and representatives from other Orthodox churches assemble at Holy Trinity Orthodox Church in Addis Abeba, Ethiopia's capital.



Right: Trip to Menz area of Ethiopia winds over a lofty road between Blue Nile Gorge and the Danikil Plains, which continue toward the Red Sea.



Mrs. Cannata (Ginny) and her two older children watch as Dr. Cannata leaves



and Christian teachings and cannot tell the difference between the two sources.

In Ethiopia the group most responsive to the gospel's challenge is made up of educated young people. In the capital city the university students show the greatest response to the Christian message.

Southern Baptist missionaries arrived in Ethiopia in 1967. They were invited to work in the Menz District, Ethiopia's heartland, where no mission group had served before.

The homeland province of Emperor Haile Selassie, Menz lies about 150 miles north of Addis Abeba. Due to the mountains, plateaus, and canyons of the region, and the lack of a communications system, Menz at times becomes virtually isolated from the outside world. During rainy season swollen rivers and impassable roads make the district a world apart.

A community-development type of approach to missions was adopted as the avenue to witness, a project conceived and directed by William E. Lewis, Jr. The Lewises and the John R. Cheyne family were the first Southern Baptist missionaries to begin work in Ethiopia, arriving in 1967 to begin study of the Amharic language.

In Menz six medical clinics, reached sometimes by a small airplane flown by Missionary Aviation Fellowship, or by Land Rover, or even by muleback, are served by Dr. S. R. J. (Sam) Cannata, Jr. Agricultural help for the people, who are basically farmers, is provided by V. Lynn Groce. Raymond V. Lindholm and Garland M. Threlkeld have established a handcraft school for teaching skills useful to the people in their way of life. Dr. Jerry P. Bedsole, one of the newest missionaries on the field, is providing help as a veterinarian.

Realizing a need for a base of operations, the Cheynes have begun evangelistic and publications work in Addis Abeba. Much remains to be done.

In an ancient land that is also modern, Baptists and other evangelical missionaries are proclaiming Jesus Christ, "the same yesterday, and today, and forever." 

to hold medical clinics.

IT IS HARD to exaggerate the degree to which the modern Church seems irrelevant to modern man," Elton Trueblood stated in **The Company of the Committed**. "The Church is looked upon as something to be neither seriously fought nor seriously defended."¹

One of my most rewarding undertakings during furlough was to read books on a list that I prepared during the first few days of furlough. Next to the "God problem" (whether there even exists a deity or not), the preoccupation of the majority of the authors, like Trueblood, was in the field of ecclesiology, i.e., the understanding of the church's nature, a clear concept of its ministry in the twentieth century, and whether or not the church is accepting its responsibility.

This renewed emphasis on the nature and mission of the church is not just a rehashing of the age-long polemic between a personal gospel and a social gospel. The attempt, I believe, is to try and recapture the true New Testament concept or "model" of the church.

If I discern correctly, the primary thesis of these works is relevance. The church must be relevant today and in the days ahead.

An examination of my own personal experiences coincides with my reading and reflects the problem both negatively and positively.

Negatively, society today, as perhaps never before, is challenging the authority of the church, its organizations, its procedure, its patterns, its methods, etc. Society is rejecting clichés and "captured audience evangelism."

Positively, the sincere and mature Christian is attempting today to coordinate, correlate, and join the precepts of existentialism (the responsibility to oneself as to the interpretation on one's own personal experiences and understandings) with the eternal Christian truths, and to seek a methodology or methodologies for communicating the results.

In order to know whether a church is relevant, we must clarify our concept or image of what we believe the church to be. Besides such "in" words as **establishment**,

polarization, **relevance**, **involvement**, etc., the word **model** is being used in educational circles to identify the self-image or the blueprint of what something should be. The model we have of something determines the inferences or purposes of that thing. The inferences, in turn, determine the goals, strategies, and the like.

A model is a functional representation that serves as a reality, the departmentalization of a block of a discipline. It is never the reality, but always the representation.

Try a test. Shut your eyes and think of the word **church**. What image forms in your mind? Is it architectural (perhaps the first image that arises), or is it organizational (certain procedures, meetings)?

It is generally recognized that we hold an inadequate model of what the church should be today.

A correct model is important. Inferences or premises are shaped by models. Inference-making is not a mysterious matter or an inherited talent or a special endowment. It has been described adequately for centuries, by all logicians, as the power developed by individuals or groups to draw conclusions from one or more premises taken from a model that is being considered.

THE great importance of inference is demonstrated also by the results of its misuse. Ineptness in making inferences lies at the heart of misplaced imagery, confused metaphors, clichés, prejudicial beliefs, static views of reality, narrowness of outlook, and rigidity. In all these cases and others, to varying degrees, inferences are treated as proofs rather than as projections.

In simpler terms, churches, throughout their existence, have had various self-images, drawn partly from the Bible and partly from the age in which they lived. At times the churches have regarded themselves as Noah's arks of salvation, fortified camps, God's minorities, spiritual fellowships, ecclesiastical societies, temples where God lives, and in many other ways.

These half-true notions grow out of the experience of Christians within their environment. Most of these concepts are based on an understanding of the church as a place to go or an organization to join.

The author has been a professor at the Mexican Baptist Theological Seminary, Torreon, Coahuila, Mexico, since 1962. This article is a condensation of a paper prepared for the Conference for Furloughing Missionaries held at Estes Park, Colo., in 1970.

QUALITATIVE CHURCH GROWTH

These are "come structures" in contrast with "go structures."

Trueblood puts it this way: "... there is a general weakness which may be termed '**segregation**,' especially segregation from common life. Whether our religion is segregated from common life by being limited **geographically** (i.e., to a religious building), or **temporally** (by undue emphasis on one hour a week, which is usually on Sunday morning), or limited in **personnel** (by the assumption that religion is the responsibility of a special professional

harm of too much localizing of religious responsibility in a few, however dedicated they may be, is that it gives the rank and file a freedom from responsibility which ought not to be.

The major danger of contemporary religion, then, is that it makes small what ought to be large.

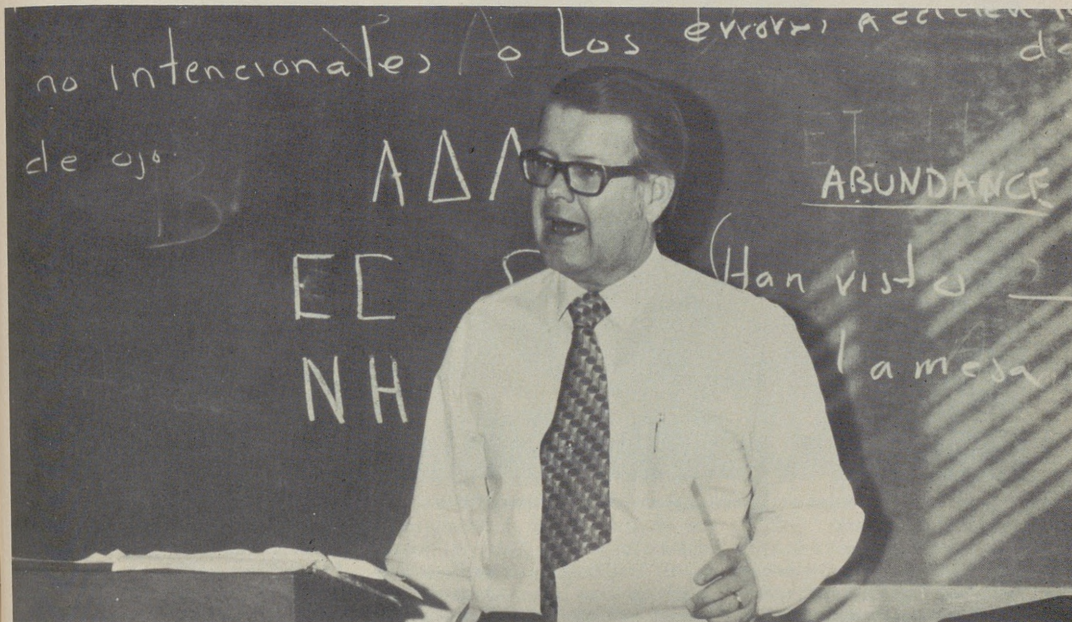
By segregating religion in place or time or personnel, we make religion relatively trivial, concerned with only a part of experience when it ought to be concerned with the **whole** of life.

gious, but all men can be Christian."³

We ought, therefore, to study with care the "model" that we will be using as a guideline for our church programs and ministry during the 1970s. Do we not need a model from which inferences can be drawn that are far more New Testamental in scope?

Such a model will declare that the ministry of Christ must be universal in at least three ways: It must involve **all places, all times, all Christian persons**.

There will be no sincere church



class called clergy), the damaging effect is the same."²

When we think that religion is what goes on in a building of recognizable ecclesiastical architecture, the damage comes in the perfectly natural human tendency to minimize religion in **other places**.

When we think of religion as what transpires on Sunday morning, the harm lies in the tendency to suppose that what goes on at **other times**, in factories, offices, and homes, is not equally religious.

When we think of religion as the professional responsibility of priests, clergymen, and rabbis, the major harm lies in the consequent minimizing of the religious responsibility of **other men and women**. The

Whenever the church means merely a building on the corner, or a special kind of service, or a man with a round collar, the salt has already lost much of its savor. But there can be no serious doubt that for millions the church does mean precisely that. It seems successful, but it is fundamentally unimportant because it is deemed to be marginal in its relevance. Insofar as this is true, not only church members but the church itself requires a radical conversion.

"In a sense, Christianity is not a religion at all, but a way of life for both the religious and the nonreligious," wrote Albert McClellan in **The New Times**. "This is very comforting for all men cannot be reli-

gious during the '70s, I believe, unless we broaden and deepen our concept of the base from which we are working. A correct model or image of the church will have as a by-product certain inferences or premises. Here we shall consider only two.

First, a correct image of the church will ask for "qualitative" growth as well as "quantitative" growth.

Second, in order to have qualitative and quantitative growth, the church organization and program must be much more flexible.

In relation to the first premise, there is no competition. It is not an either/or proposition, but a both/and one. A correct model will reduce, if not do away with, the ten-

events of our times drives us to acknowledge the limits of our vision and our inability to love our friends, let alone our enemies. Such involvement drives us to worship and pray (to nurture the Christian graces), not as some religious duty but as men who know they are dying and crave life, as men who want to be healed, men who want to discern and obey.

To summarize, we must deepen the spiritual life of members through deeper worship experiences, more meaningful and understanding observances of the ordinances, a more effective and mature prayer life, and a more sincere interpretation of the Word of God.

HOW flexible missionaries must be! We should not wish to impose a rigid uniformity in the matters mentioned above. I believe that we must examine the missionary philosophy of the past that has indicated that peoples in foreign lands represent tables of rocks on which nothing is written, infants that know nothing of God. Perhaps it would be wiser to look for "points of contact" in the culture of the people whom we serve, and then help them understand what they are really seeking.

This enlarged focus on helping the national churches grow in Christian graces might call for a deliberate rejection of all, or much of, the current programs, curriculum, organization, meetings, scheduling, committees, or expenditures which do not specifically carry out the model of the church that we have adopted.

Consider next the second of the "qualitative" points, the increase of the Christian influence of the church in the community.

"Today's church cannot escape the responsibility for making the gospel relevant to persons in their human situation," W. L. Howse and W. O. Thomason wrote in *A Dynamic Church*. "Relevancy means to communicate in language the unchurched can understand. Can a church excuse itself from any arena of human life? . . . The frontier of a changing society is where the people are."⁵

More to the point for missionaries, this same book declares, "A study of New Testament churches reveals that each church was the only one of its kind. . . . Churches

were different because they ministered in different parts of the world. The variety in ministry demonstrated both freedom in, and devotion to, Christ. . . . Each body of believers must confront the world with its own resources and methods. Just as Jesus ministered differently to people, so churches must minister through different methods and forms."⁶

Some suggestions: First, in order to extend the Christian influence of the church in the community there must be a sincerity of motive. We must go out to those in need in our community from a purely motivated love and compassion and not from a sometimes misguided narrow motivation of merely adding another person to our church roll.

Second, we must undertake a program for the discovery of the needs of the community in which the church is located, and then programize the church to conduct mission action projects to meet the needs.

Third, national seminaries and publication work must undertake the tremendous task of producing leaders and materials that are sociopsychologically and culturally oriented to the local needs of the communities. Let's not merely translate materials written in the U.S. and produced for churches in the States.

The third qualitative growth point mentioned by the survey committee is designated as the maturity in assuming responsibility for leadership—material and spiritual.

For some time we have used the three "selves" as sort of a guide for church growth: self-supporting, self-governing, self-propagating. A group of Christians is usually a "mission" until it has obtained the three "selves," and then it is organized into a "church."

The definitions of these three terms usually are understood in these ways: A church is self-supporting when it can support a full-time, professionally trained, live-on-the-field minister. It is self-governing when a professionally trained ecclesiastical person, acting as moderator, can guide the group through a prescribed order of business, and such trained clergyman can also perform all of the church liturgy. It is self-propagating when it establishes another preaching point whose pattern is exactly the same replica as the or-

ganization of the founding group.

The three "selves" are legitimate guides when carried out in the proper context and within the original intent of their meanings. When misused, they sometimes can be compared to the tail wagging the dog, and perhaps in many cases have retarded true qualitative growth of the indigenous church.

Self-supporting: Few churches in Mexico will likely ever be self-supporting in the next 20 years if they must be burdened economically with the support of a full-time pastor. A lay ministry must be understood, fostered, trained, and maintained.

Self-governing: Can only an ordained, professionally trained minister be authorized to baptize and serve the Lord's Supper? Since the correct practice of congregational government depends on an enlightened, informed people who are acquainted with "democratic procedure," are there often abuses of the idea of self-government?

Self-propagating: Is the only definition of this the establishment of another preaching point? To what extent is there significant carry-over in the application of Christian principles in the daily life of the believer?

FINALLY, in relation to the second premise listed earlier, regarding more flexibility in the church organization and program, how does one translate the theoretical into the practical or concrete?

Planning is not optional. It is basic. Planning must be done regularly, adequately, and systematically if church growth is to achieve its goals. The well-planned, well-organized Crusade of the Americas had as primary objective quantitative growth. I suggest that we need to plan equally as well during the '70s to carry out some well-planned programs toward the achievement of qualitative growth.

We must establish priorities. During the '70s we must adjust some of our program priorities.



¹ Elton Trueblood, *The Company of the Commited* (New York: Harper and Brothers, 1961), p. 17.

² *Ibid.*, p. 9.

³ Albert McClellan, *The New Times* (Nashville: Broadman Press, 1968), p. 120.

⁴ Robert A. Raines, *The Secular Congregation* (New York: Harper & Row, 1968), pp. 113-114.

⁵ W. L. Howse and W. O. Thomason, *A Dynamic Church: Spirit and Structure for the Seventies* (Nashville: Convention Press, 1969), p. 14, 18.

⁶ *Ibid.*, p. 16.

FROM THE EDITOR

From the Beginning

THE INTRODUCTORY paragraph of the Southern Baptist Convention's Constitution is as follows:

"The messengers from missionary societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States met in Augusta, Georgia, May 8, 1845, for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel. . . ."

In that statement resides the basis for all that is done by the Foreign Mission Board. It is a creation of that first Convention. Neither that basis nor the purpose, as stated in Article II of the Constitution, has changed.

Article II says, "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God."

The Foreign Mission Board of the Southern Baptist Convention, therefore, does not exist for itself, but for the purpose set forth in 1845. Its part in the mission commitment of Southern Baptists is an assigned one. Under such order by its creating body, the Board has been given the task of implementing a witness and ministry beyond the borders and shores of our homeland.

Great distances and complex logistics are involved in sending and maintaining missionaries overseas. It must have been obvious to the messengers at that constituting Convention that only to the degree that churches in the newly formed fellowship committed themselves to a worldwide witness would their Foreign Mission Board be able to fulfill its purpose. So has it been for these many years, and so it is today.

God continues to call men and women into service as foreign missionaries. Their readiness to recognize and acknowledge such a call usually can be related to the teaching and nurture they receive in their churches. They are led to cast themselves upon the combined promises of God's care and Southern Baptist support. Upon those same promises and upon that same support the Foreign Mission Board carries out its assignment by appointing those who are called and channeling to them sustaining support and implementation for their tasks overseas.

What we are saying here is little more than "rehash" for some Southern Baptists. But what about the many who are only slightly informed and only faintly aware of the mission cause and their responsibility within it? The person who has been deeply involved with and committed to this cause for a long time may inadvertently assume that a high level of interest will be maintained just because of what has already been done. There is nothing automatic about one generation enthusiastically picking up the concerns and commitment of the preceding generation. Osmosis is not the process.

Today's popularized resistance to anything that can be

called an institution or part of "the establishment" may be causing some persons to assume that the boards and agencies of our denomination exist for self-assigned interests. Our history is the backdrop without which many of our people will be deprived of the understanding needed. How helpful it would be for someone to help make them aware of our beginnings and continuing purpose.

As is true of every board and agency of the Southern Baptist Convention, the Foreign Mission Board is a means to an end. It is a channel through which the combined resources of all churches in the fellowship are directed for presenting the gospel of Jesus Christ to the entire world.

A Look Ahead

ON THIS PAGE in our September issue we presented the "Call to Commitment" issued by the Baptist World Alliance. It can become a rallying point for Southern Baptists in anticipation of their involvement with the five year program of worldwide evangelistic outreach adopted by the BWA during its Congress in Tokyo in 1970. The program is called World Mission of Reconciliation through Jesus Christ.

Our purpose here is not merely to repeat but to connect our awareness of this emphasis with Baptist World Alliance Sunday, February 6, 1972. It seems timely to suggest that WBA Sunday be used to make all persons fully aware of the challenge and opportunity to be realized in the World Mission of Reconciliation emphases.

The BWA headquarters office in Washington, D.C., has circulated a message for Baptist World Alliance Sunday and has issued a call to prayer as of that date.

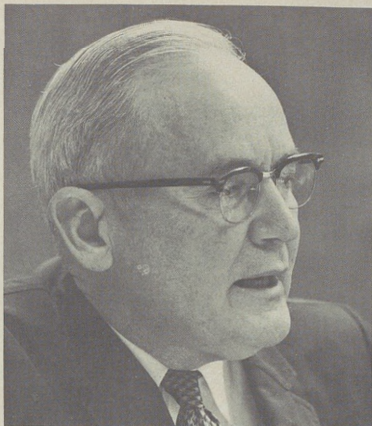
Along with the call to prayer, Baptists everywhere are encouraged to dedicate themselves:

- (1) to seek spiritual renewal through repentance, prayer, and Bible study (Acts 3:19; Revelation 2:4, 5),
- (2) to express the love of God in positive, practical ministries of reconciliation (1 John 3:16-18),
- (3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men (1 Corinthians 9:19-23),
- (4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing (1 Peter 4:10, 11),
- (5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men (Acts 2:41-47), and
- (6) to challenge all people, individually and corporately, to apply biblical principles to personal conduct and social relationships (1 John 2:6; Ephesians 4:11-16).

That Gift

TIME never runs out for that person who wishes to provide for some friend a gift subscription to THE COMMISSION. But time is running out for the one who wants that subscription to be a Christmas gift. Millions of Southern Baptists do not even know that there is such a publication. Some of them, at least, will welcome a friendly gesture that makes them aware of this special source of information about their involvement in world missions.

We will notify each person you designate for a gift subscription. In ordering this prepaid gift (the rate is \$1.50 a year), be sure to give us your name so that we can tell the recipient who has provided the subscription.



Does Anybody Care?

By Baker J. Cauthen

CHRISTMAS season, U.S.A.! What joyful thoughts flash into our minds! Christmas trees brightly decorated. Merry voices full of excitement as children open gaily wrapped packages. Tables groaning with delicious Christmas dinner.

America does care at Christmas. An outpouring of love takes place so that those who are needy are not forgotten, and joy is found throughout the land.

But what of those in other countries?

Their circumstances in many cases are far different from our own. Hunger, misery, homelessness, and sickness are far too prevalent.

But most of all, the knowledge of the good tidings of great joy has not reached millions who need to hear it. Some know that there is a Christian festival, but they do not understand what it means. Some have seen the jolly face of Santa Claus and imagined that Christmas is some kind of celebration in his honor.

Those who have never heard the good tidings may deeply question, "Does anybody care?"

If the answer must come in terms of how tardily the good news is spread, they may conclude, "Nobody cares." If the answer must be in terms of our limited ministries in the midst of such great need, people might say, "Nobody cares."

But Southern Baptists do care. There is a great longing to reach out into a world that desperately needs to know the love of God and to share with all mankind the blessed tidings of great joy. There is a pulsating yearning in

the hearts of millions of people to break out of our limited programs and share with a world in need the wonderful message of redemption.

That is why people pray earnestly. That's why people search their hearts to find out if God is speaking to them about going personally. That's why some offer to go at their own expense for a brief time on the mission fields just to share a little in the great joy of witnessing.

That is why so many make their regular gifts through the Cooperative Program, in order that work might be carried on month after month for the glory of our Master.

That is why the Week of Prayer for Foreign Missions takes on such depth of meaning. People know that when they pray they are laying hold of God's promises in faith, and that the Lord of the harvest answers prayer with blessings that reach around the world.

That is why a great outpouring of liberality comes through the Lottie Moon Christmas Offering—so that we might be able to go twice as far in our witness across the world as we would be able to go without it.

GREAT LOVE is expressed through the Lottie Moon Christmas Offering. People whose faces we have never seen, whose homes we have never entered, whose circumstances we do not know in detail, are yet the object of prayer, love, compassion, giving, and effort.

The wonder of it is that so much joy abounds. No part of Christmas is sweeter for the missionary-hearted per-

son than his gift to the Lottie Moon Christmas Offering. Even little children save their money and lay their largest Christmas gift at the feet of Jesus. Many find that the supreme ecstasy of Christmas comes in sharing in this wonderful expression of Christian love and witness.

This year, in particular, the Lottie Moon Christmas Offering is meaningful. Never has there been a time when it has been more urgently needed. Never have the missionaries stood more really in need of prayer and reinforcement. So many fields need to be strengthened. So many of God's servants work amid danger. So many problems raise their heads to try to discourage God's messengers.

OUR PRAYERS will rise heavenward, and God's blessings will be felt. Our gifts will go pouring out as a river of love, and we can rest assured that the Lord of the harvest will bless those gifts as they take on concrete expression in missionaries who minister the Word of God and serve in hospitals, schools, and publishing houses, in construction of church buildings, in extension of ministries of love and mercy, and in the training of people for the ministry of the gospel of Christ.

Yes, we care for the whole world. Our hearts long that every person might hear the blessed story of Jesus and, in believing, find life everlasting.

May God bless all who give, pray, and seek God's will for their own lives during this season of the Week of Prayer and the Lottie Moon Christmas Offering.

STAYING BY THE STUFF

I WILL venture to go down, but you must hold the ropes."

With this statement, William Carey volunteered to go abroad, and the modern foreign mission movement was on its way.

Months earlier, Carey had written a pamphlet urging Christians to use their means to convert the people where the gospel was not known. A short time later he preached at Nottingham, and his emphasis was the same: "Expect great things from God; attempt great things for God."

At the pastor's business meeting shortly afterward, a heartbroken Carey looked straight into the eyes of Andrew Fuller and asked, "Is there nothing again to be done, sir?" God used this question to cut deeply into the heart of Fuller. Soon an organizational meeting was held for the "Baptist Society for the Propagation of the Gospel among the Heathen."

Carey spent 41 years in India, and Fuller stayed in England to hold the ropes. Each concluded God had planned it that way.

The task of holding the ropes dates back to 1000 B.C. David called it "staying by the stuff."

The phrase originated when David fought the Amalekites. He sent some of the troops out to fight and left others behind. A quarrel developed as to which group should get the spoils of victory. The frontline soldiers insisted that the rewards were theirs, but the men who guarded the materials back home and supplied the troops felt equally important.

The author is pastor of First Baptist Church, Bartlesville, Okla.

David weighed the matter carefully and concluded that one job was not to be placed above the other in the matter of rewards: "... as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (1 Sam. 30:24). The king's decision became Israel's policy (v. 25).

There are many categories of service in God's army, but basically only two positions: (1) some go; (2) others stay.

The pastor or layman who stays in America, of course, doesn't go into "all the world," but still fulfills his part in carrying out the Great Commission. The missionary who goes abroad in fulfillment of the Great Commission, on the other hand, cannot preach to the unsaved of America. The missionary cannot stay abroad without those who "tarry by the stuff." Quoting the songwriter, "You can't have one without the other."

Some 60 years ago, the British empire was listening to the immortal words of Pastor Alexander MacLaren: "We have brethren in Christ who have gone to the front, hazarding their lives on the high places of the field. Their hands will droop if they do not feel that a chain of sympathy stretches between them and us, for they in their solitude need all the strength which the confidence of a multitude at home feeling with them can give. They are powerfully influenced by the tone of feeling among us. . . . A blight among our vines soon shows itself in the little gardens just reclaimed from the waste."

The main danger confronting the disciple who stays in America is expressed in a story that circulated among farmers in the late 1950s. An enterprising young American wrote his congressman: "My friend received a \$1,000 check from the government this year for not raising hogs. So I am going into the not-raising-hogs business next year. What I want to know is, in your opinion what is the best kind of farm not to raise hogs on and the best kind of hogs not to raise? Now these hogs will not raise will not eat 100,000 bushels of corn. So will you pay me for not raising 100,000 bushels of corn not to feed the hogs I am not raising?"

It is just as logical to ask God to bless the foreign mission money we are not giving or the supplies we are not sending. Some of us fail miserably at the job of "staying by the stuff." We have worshiped self long enough, and we must "lift up our eyes and look on the fields that are white already unto harvest."

The Lottie Moon Christmas Offering for Foreign Missions gives us a chance for renewal, a chance to dig deep and give sacrificially. The world is lost. The foreign mission thrust cannot afford to wait for another Christmas. This one may be our last.

David rewarded his men for the job accomplished, not simply on the basis of their geographical location.

A pastor told of two parishioners whom he suspected would receive greater rewards from the Lord than he. When the Lord had called him to preach, he had been forced to

Across the Fence

By Charles H. Morris

Missionary to Malaysia

BY WILLIAM H. COOK

move his geographical location. These two citizens stayed in the community of their birthplace, but they "stayed by the stuff."

One of the two was a little old lady. She lived in a basement apartment off the meager earnings of a good right hand and an electric iron. She gave her tithes—and much more—to the Lord. Hers was the widow's mite. She visited, prayed, and lived in a Christ-like manner. Others came to know Christ through her witness.

The second person was a man, pale and thin, aged 65. He was a former alcoholic and had been converted only a few years before. Yet he was so powerful in prayer that he prayed a community right with God.

It is not a question of **whether** one "stays by the stuff" but **how** he performs his job. Thousands of Baptists have gone to sleep instead of sending the supplies. Proper rope-holding means collecting the Christian means to send the gospel overseas, and at the same time calling for volunteers to serve abroad.

The one holding the ropes must show a constant willingness to be used wherever the Supreme Commander dictates. If we are honestly convinced he wants us on the home front, we must analyze closely our job of "staying by the stuff."

Our foreign missionaries are crying for more—more tracts, more Bibles, more supplies, more equipment with which to do their work, and more helpers to come abroad. If the foreign mission effort fails, it could be that we failed here at the supply line.



STRAINING TO CATCH the words, Sonkiee crushed his yellow monk's robes into the fence. Pastor Lloyd de Run, sensing the man's interest, raised his voice, for he was eager to share Christ with this servant of Buddha.

But even as the invitation encouraged, "Jesus, I Come," Sonkiee turned reluctantly back to the neighboring Siamese Buddhist temple.

The next day de Run visited the temple. He introduced himself as the new lay pastor of First Baptist Church of Petaling Jaya, Malaysia. Sonkiee's eyes searched de Run's face, and the monk smiled in recognition.

Later the telephone rang in de Run's study. "This is Sonkiee," the man's voice began. "Can you meet me at the gasoline station? I must talk to you."

Over a cup of coffee in a quiet shop, Sonkiee explained, "I am seeking for God. I have not found him in the 'Eight Fold Path of Buddha.' I have not found him in the disciplined life of a monk. I want to know God! Your church is too close to the temple for me to come there. Can you help me?"

Pastor de Run explained the way of salvation through Jesus Christ. Then he left a Gospel of John with Sonkiee.

The next Sunday Sonkiee again clung to the fence to listen. But again he walked away.

The following week the monk came twice to de Run's home. Again the pastor shared the good news. Prayer was uttered for Sonkiee.

A few days later the telephone rang in de Run's home. "This is Sonkiee," came the message. "Tell Pastor de Run I will come to see him early this evening."

When he arrived, Sonkiee bounded up the stairs. He threw his arms around de Run and blurted, "I now have God's Son, Jesus, as my Saviour." Tears flowed freely as the men thanked God for his Son who had made them brothers.

As the pastor pressed a New English Bible into Sonkiee's hands, the monk explained, "I must rush back. The other monks are wondering why I have been going out so often."

Upon arrival at the temple, Sonkiee was informed that he was to be returned to Thailand the next day. He slipped a note to de Run:

I am forced to go to Thailand, but I go with God's Son. I am not alone. Please do not come to the railway station. When I am free in Thailand I can write and give you my address.

But the story does not end there. Encouraged by the faith of Sonkiee, at least ten other persons have crossed the fence between the temple and the church. Six of them already have accepted Christ. The others are attending inquiry classes.



COUNTERFEIT

By Roberta Kells Dorr

Sand is the water
of the desert.
It can bear the traveler
on its billows
Or wash his cups
And clean his hands.
But when his body's
Racked with thirst,
No counterfeit will serve,
And one would trade
His kingdom in the sand
For one clear cup
Of sparkling, liquid water.

One faith is quite as good
As any other
Until the heart in thirst
Cries out for what is true.

EPISTLES

*From Today's Apostles
Around the World*

Soap for the Patients

FOUR SMALL BARS of Palmolive soap joined the literature in the wicker basket this morning for my weekly visit to the government hospital.

I decided to give the first bar to a man who has been in the hospital many months. He speaks no French or English, but he communicates with me through his bright, shining eyes and big smile. He beamed over the gift.

Naturally the elderly man in the bed to the right asked for a bar of soap also. He has been thrilled to receive mimeographed Bible pictures to color, and this afternoon he proudly showed me the bird he had drawn.



The young man in the bed to the left told me he did not have any soap either. He is a Muslim who has read several books of the Bible in French.

All three patients acted as excited as children at Christmas. They grinned from ear to ear as they chatted in a language I did not understand. It seemed that as the young man was smelling the soap he was telling the others that this was the first time he had ever possessed a bar of perfumed soap. They thanked me repeatedly.

The fourth bar went to a man at the far end of the long ward. He is always visibly touched when I read him a story about Jesus healing someone. The week before I could hardly stand by his bed because of the odor. He has spent several months in the hospital and does not have money for such extravagant items as Palmolive soap. He gently fondled the green bar as he thanked me.

Tonight I thanked God for the bar of soap in my bathroom that I have always taken for granted.

ESTELLE FREELAND, *Abidjan, Ivory Coast*

Back to School

IF YOU were 43, would you have the courage to go to school with children in the fifth grade?

Many Brazilian pastors, along with laymen who have felt the Lord calling them to the ministry, are returning to school to get a better education.



Of the 20 men who studied in the Bible institute at a session last year in Governador Valadares, Minas Gerais, Brazil, six were studying to complete what could be called junior high school. Three of the six are pastors, and the other three are "evangelists," men who are preaching in churches but who have answered God's call to become pastors.

Probably the majority of adults in Brazil have only finished primary school—grades one through four. As was common in the U.S. 50 years ago, many people when young did not have opportunity to complete high school. Brazil has few rural schools, and these usually do not offer an education beyond the fourth grade. There are no school buses to transport children from the country to the city schools, and if there were buses, city schools do not have enough room even for those who live in the cities.

The state school system has improved, however. And the government is striving to provide more buildings and to modernize the teaching system. Still, hundreds of thousands of children cannot continue education beyond the fourth grade—if they have a chance to attend even the first four years. Most schools are still private and charge tuition and fees.

The government has begun offering classes by radio. Students meet in a central place and listen to lectures by radio. After the broadcast a trained teacher answers and helps students with homework. Correspondence courses for a junior high school education are also offered at reasonable cost. These are some of the ways the government is upgrading education.

JOE G. TARRY, *Governador Valadares, MG, Brazil*

'House Churches'

THE ANNUAL MEETING of the Indonesia Mission (organization of missionaries) turned out to be ten days of personal and Mission renewal, brought about by the dynamic working of God's Spirit. The Lord is moving among the national brethren also, and they recently formed an association (what we would call a convention in the U.S.).

The year's report shows 33 organized churches and 92 chapels, or a total of 125; of these 49 are self-supporting. These churches reported 3,884 professions of faith and 1,823 baptisms. (This does not include more than 30 professions of faith here in the Tegal area, because we have no churches by which to report.) Church membership totals 10,471.

We are acutely aware, however, that the masses of Indonesia's millions are still unevangelized. The overwhelming majority of the population is rural, and usually there is no Christian church or witness in the community. During the Mission meeting we missionaries underwent a change in regard to mission strategy. We have turned our eyes to the villages and have pledged to devote most of our energies there.

We have committed ourselves to the establishment of thousands of "house churches." A recent survey showed that 53 percent of Indonesian Baptists live within one-half mile of the church to which they belong. This underlines the need to multiply the points of outreach. The survey also revealed that 39 percent of the converts had been won by personal witness and 21 percent through Bible reading. (Only 16 percent were reached by preaching, and even fewer, 8 percent, through Sunday School.)

These findings indicate that by multiplying the number of "house churches" and Bible study groups (involving non-Christians), we can present Christ to the people in the more natural setting of their own villages by the witness of their own neighbors and that their response to Christ will be greater.

This will also mean, I believe, that missionaries will need to study the heart languages of the different areas (Javanese, Sudanese, etc.). I have just begun Javanese sessions.

G. FREDERICK (Fred) BECK
Tegal, Djateng, Indonesia



Louder Voices Call

ONE OF THE MOST thrilling aspects of the annual meeting of the Nigerian Baptist Convention in 1971 was to see the many nationals in places of responsibility. In fact, only two missionaries remain in major posts in the convention organization. Particularly impressive was the large number of lay people in attendance—doctors, lawyers, a stockbroker from Lagos, business executives, teachers—all vitally interested in the work.

These delegates challenged the executive committee to increase the proposed budget for 1972, and their challenge was accepted.

The investment Southern Baptists have made in prayer, money, and missionary lives during the past 120 years in Nigeria is bearing a rich dividend in the Lord's work in this country. The voice of the white missionary is fading in this land, but the future is bright when one hears the louder voices of the Nigerian Christians calling others into God's kingdom.

DEWEY E. MERRITT, Kaduna, Nigeria



'Because I Love Jesus'

DURING a three-day camp in July nine persons were baptized. The camp, the first such effort in the Arequipa area, had an average attendance of 80. One of those baptized, Señora Ortiz, is a small, crippled, 70-year-old Indian woman who understands and speaks the Quechua language better than she does Spanish. But she has been an inspiration to us.

On the day of the baptism we rode from the camp to a point where we had to go on foot for a quarter mile down a steep, rocky mountain path to the River Yura. Señora Ortiz took off her shoes and socks so that she would have better traction on the path. Part way down, as she was being helped over a low, rock wall, she fell on her back, but immediately got up laughing.

In the icy water of the river she was asked why she was being baptized. "Because I love Jesus so much," came her testimony.

Like so many Indians in the Andes, she had been accustomed to chewing coca leaves, from the plant from which cocaine is extracted. Now, however, realizing that a Christian should not take such a drug, she uses chewing gum almost constantly.

JAMES C. REDDING, Arequipa, Peru



Beginning in Laos

WE HAD not been here long before we found a Lao family who had accepted Christ through the efforts of Thailand Baptists and Southern Baptist missionaries there. Sathaporn and his wife, Souphy, with their daughter Oradee and her fiancé, were already here, anxious for help so that their home might become a strong lighthouse for Christ.



God is also already at work in Vientiane through the efforts of a great group of Christian and Missionary Alliance missionaries. They have an excellent opportunity among Meo refugees displaced by the war.

Doors are also opening among the Lao people. A student center has been started, and it has been my privilege to teach a Bible study to young people who are studying English. Some have declared they are atheists; others show interest. A recent night's study was in the first chapter of Romans, emphasizing the God of creation. (Buddhists recognize neither God nor special creation.) Then we examined the basic sin found there—neither honoring nor thanking this God of creation. At the close of the session we urged the group to look for evidence of the Creator around them and to say thank you to God.

The whole room was suddenly quiet. One young man asked softly, "If I say thank you, will he hear me?"

I cannot express my feeling. I think at that moment I really began to love the Lao people, because I wanted arms big enough to reach around each person in the class and to say, "Yes, he will hear you!"

JERALD W. (Jerry) PERRILL, Vientiane, Laos

NEW

MISSIONARY PERSONNEL

Missionaries Appointed

October 1971



EAST AFRICA: John H. Dillman; born: Peru, Ind., Dec. 11, 1941. Graduate: Purdue University; Golden Gate Baptist Theological Seminary (M.Div. expected in December). He and Mrs. Dillman served as Home Mission Board summer missionaries in Washington (1966), in Kentucky (1967), in Pennsylvania (1968), and in Alaska (1969). He taught school at Lakewood, Colo., 1963-66 and 1967-69. Expected type of service: general evangelism. **Kathleen (Kathy) Wisler Dillman;** born: Elwood, Ind., May 27, 1943. Graduate: University of Colorado; Golden Gate Seminary (M.Div. expected in December). Marriage: Jan. 19, 1963. Current address: 201 Rankin Hall, Mill Valley, Calif. 94941.



KOREA: Thomas T. (Tom) Jackson; born: Jacksonville, Fla., May 6, 1945. Graduate: The Citadel; attending Southwestern Baptist Theological Seminary. From 1967 to 1970 he served in the U.S. Army in the U.S. and Korea as tank unit commander, operations officer, intelligence officer, and instructor of maintenance management. Expected type of service: business management. **Barbara Swartz Jackson;** born: Kansas City, Mo., Aug. 29, 1946. Graduate: Winthrop College. She worked as cashier at a U.S. Army commissary in Korea 1968-69. Marriage: Aug. 26, 1967. Children: J. Owen Teague, Sept. 3, 1969; Justin Davis, Jan. 22, 1971. Current address: 4409 Standish Rd., Ft. Worth, Tex. 76133.



NIGERIA: Raymond D. Joye; born: Johnsonville, S.C., Sept. 12, 1939. Graduate: University of South Carolina, School

of Pharmacy; attending Southeastern Baptist Theological Seminary. He worked as cashier in stores in North and South Carolina and Georgia 1957-60. He was employed at a drug store in Florence, S.C., 1960-65, then became partner (1966-68) and later owner (1969-71) of a pharmacy in Florence. Expected type of service: pharmacy. **Margaret Oakes Joye;** born: Florence, S.C., July 7, 1942. Graduate: The McLeod Infirmary School of Nursing, Florence; RN standing achieved in 1964. She worked as staff and head nurse, private duty nurse, and office nurse in Florence 1964-68, as director of nursing service at a nursing home in Marion, S.C., in 1969, and assisted her husband in pharmacy 1969-71. Marriage: Aug. 30, 1964. Children: Stephanie Wray, Dec. 8, 1968; David Brent, July 10, 1971. Current address: 102 Judson Dr., Wake Forest, N.C. 27587.



INDONESIA: James E. (Jim) McAtee; born: Jackson, Miss., Aug. 31, 1938. Graduate: Millsaps College; Golden Gate Seminary (M.Div. and further study). He was a scientific engineer with the U.S. Air Force in Utah 1961-62. He worked as industrial engineer for an aircraft company in Utah and since 1967 has owned and operated a janitorial service in Hayward, Calif. He has been grader in evangelism and coordinator at Golden Gate Seminary and is currently a teaching fellow there. He has been pastor of Hampton Road Church, Hayward, since 1967. Expected type of service: general evangelism. **Carolyn Mahaffey McAtee;** born: Jackson, Miss., Dec. 24, 1940. Graduate: College of Marin; RN standing achieved in 1971. She has worked as a typist and a stenographer. Marriage: June 3, 1960. Children: Julie Catherine, Nov. 28, 1962; Jon Clifton, Feb. 25, 1964. Current address: 22229 Montgomery, Hayward, Calif. 94541.



YEMEN: Jon D. Tillinghast; born: Oklahoma City, Okla., Sept. 4, 1940. Graduate: Oklahoma Baptist University; University of Oklahoma School of Medicine (M.D.). He was a staffer at Glorieta (N.M.) Baptist Assembly the summer of 1958. He was extern at Baptist Hospital, Oklahoma City, 1963-65, and resident in general surgery there 1969-71. He was intern in surgery at the University of Texas Medical Branch Hospital, Galveston, 1965-66, and physician at Baptist Hospital, Southeast, Houston, Tex., in 1966. He served as medical officer in the U.S. Air

Force 1966-68, stationed in California, and was resident in obstetrics and gynecology at Baylor Hospital, Dallas, Tex., in 1969. Expected type of service: medical evangelism. **Alice Gaidaroff Tillinghast;** born: Hobart, Okla., Nov. 9, 1942. Graduate: Oklahoma Baptist University (B.S. in nursing); RN standing achieved in 1964. She has worked as nurse's assistant and as staff nurse (1964-65 and at present) at Presbyterian Hospital, Oklahoma City. She was staff nurse at John Sealy Hospital, Galveston, 1965-66 (part-time). Marriage: Aug. 16, 1963. Children: Timothy Dale, June 25, 1964; Daniel Todd, July 7, 1966. Current address: 2237 NW. 52nd, Oklahoma City, Okla. 73112.



MALAWI: Samuel T. Upton; born: Boonville, Mo., Dec. 5, 1944. Graduate: Central Missouri State College; University of Missouri (M.A.); Southwestern Seminary (M.Div. expected in December). He served as pastor of Green Grove Church, Latham, Mo., 1963-67, and Hartsburg (Mo.) Church 1967-68 (both part-time). Since 1969 he has been adult coordinator and assistant pastor at Birchman Avenue Church, Ft. Worth, Tex. (part-time). Expected type of service: general evangelism. **Marlyn Sconce Upton;** born: Granite City, Ill., April 5, 1944. Graduate: Southwest Baptist College; Southwest Missouri State College. She was a Home Mission Board summer missionary in Clayton, Ga., in 1964. She has worked as a receptionist and has taught school in Missouri and Texas. Marriage: Aug. 7, 1966. Current address: 3953 Merida, Ft. Worth, Tex. 76110.



JORDAN: Joey H. (Joe) Williams; born: Deming, N.M., Mar. 29, 1936. Graduate: William Carey College; Mississippi Baptist Hospital School of Medical Technology (certif.); attending Southern Baptist Theological Seminary. He served in the U.S. Navy 1954-62, including assignments in Japan and Hong Kong. He was reporter and religion editor for a newspaper in Ft. Lauderdale, Fla., and has worked as a hospital orderly. He was music director for Dixie Church, Hattiesburg, Miss., 1968-69, and has been medical technologist and associate night supervisor at St. Anthony's Hospital, Louisville, Ky., since 1970. Expected type of service: medical technology. **Sylvia Lawrence Williams;** born: Garfield, N.J.; Aug. 29, 1943. Attended Southern Seminary. She has worked as a secretary

in Florida and Mississippi. Marriage: Dec. 3, 1964. Children: Jennifer Margot, Dec. 21, 1965; Eric Steven, Oct. 28, 1967. Current address: Apt. R-11, Seminary Village, Louisville, Ky. 40207.



TAIWAN: J. Michael (Mike) Wolf; born: Tulsa, Okla., Nov. 20, 1938. Graduate: John Brown University; attending Southwestern Seminary. He worked as broadcaster for radio stations in Siloam Springs, Berryville, and Fayetteville, Ark., and taught school in Missouri. He was an associate pastor in Arkansas and has been pastor in Missouri and Oklahoma, from 1969 to 1971 at First Church, Westville, Okla. Expected type of service: radio-TV programming. **Patricia Pickle Wolf;** born: Madison, Wis., May 27, 1937. Graduate: John Brown University. She was a Girl Scout Council district advisor in Arkansas the summers of 1960-62. She taught school six years in Arkansas, Missouri, and Oklahoma. Marriage: Aug. 29, 1960. Children: James Michael, Jr., July 11, 1961; Christine Scott, Sept. 23, 1963; John Clarence, Dec. 20, 1969. Current address: 2004 J. T. Luther Drive, Apt. F, Ft. Worth, Tex. 76115.

Missionary Associates

Employed October 1971



UGANDA: James E. Corbin; born: Grapevine, Tex., Nov. 28, 1913. Attended North Texas State University. He has worked in Denton, Tex., since 1938. He was field supervisor for Agricultural Adjustment Administration 1938-44, bookkeeper for a dairy 1944-50 and for a contractor 1950-54, and since 1954 has been self-employed with a bookkeeping and tax service. Expected type of service: business management. **Johnnie Isom Corbin;** born: Lewisville, Tex., Sept. 7, 1913. Graduate: Texas State Teachers College (now N. Tex. State Univ.); Texas State College for Women (now Texas Woman's Univ.) (M.Ed.). She taught school in Texas, served as speech therapist in public schools in Decatur, Tex., 1954-58, and in Gainesville, Tex., 1958-61, and since 1961 has been clinic supervisor and instructor at Texas Woman's University, Denton. Marriage: Oct. 25, 1936. Children: Neva Ann, April 4, 1944; James David, Dec. 10, 1946. Current address: Rt. 1, Box 476-F, Denton, Tex. 76201.



WHY ME?

God made the grass
in thin green lines
and sculptured
winter trees in poetry.
He made the soft of cat,
the sweep of bird,
and he made me.

He textured croaking
for the frog
and scored the trilling
joy of mockingbird.
The voice of pine
is softer than the oak
and must be heard.

If the tide refused to flow
there would be
no sighing of the sea.
I am one, unique,
the Lord has made.
Why me?

--Antonina Canzoneri

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

HOLLINGSWORTH, Rev. & Mrs. Tom C. (Argentina), 7004 Ferris, Bellaire, Tex. 77401.
HUBBARD, Dr. & Mrs. Kenneth C. (Kenya), 248 Debus St., Lawrenceburg, Tenn. 38464.
HUGHES, Rev. & Mrs. R. Brown (Antigua), 777 Mr. Moriah Rd., Apt. 27, Memphis, Tenn. 38117.
JONES, Dr. Kathleen C. (Indonesia), c/o Sue Newton, 9875 Bruton Rd., #125, Dallas, Tex. 75217.
LAGRONE, Rev. Charles E. (Argentina), 914 Egan St., Denton, Tex. 76201.
ROGERS, Wilma (Ivory Coast), 112 W. 19th St., Oak Grove, Mo. 64075.
SMITH, Betty M. (Eq. Brazil), Rt. 1, Box 113-C, Diboll, Tex. 75941.

Departures to the Field

BALLENGER, Rev. & Mrs. Isam E., Germany.
CHAPPELL, Catherine F., S. Brazil.
HATTON, Rev. William A., S. Brazil.
RAGLAND, Dr. & Mrs. James K., Lebanon.
RAYBORN, Mr. & Mrs. Timothy D. (Journ., assigned to Malaysia), Guam.

Transfers

BECKETT, Rev. & Mrs. Charles A., Pakistan to Taiwan.
PAGE, Mr. & Mrs. Robert J., Indonesia to Philippines.

Resignations

BRUCE, Rev. & Mrs. R. Carrol (Japan), Nov. 30.
HOWLE, Rev. & Mrs. David B. (Korea), Sept. 30.
HUBBARD, Dr. & Mrs. Kenneth C. (Kenya), Oct. 31.

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KIDD, Rev. & Mrs. Wheeler (Malaysia), Sept. 30.
KITE, Rev. Billy O. (Zambia), Oct. 31.
TEEMS, Rev. & Mrs. Bob A. (Fr.W.I.), Nov. 13.

Field Assignments

CLEARY, Rev. & Mrs. Thomas A., Austria.

Assignments Terminated

MCDONOUGH, Mr. & Mrs. V. Merle (assoc., Philippines), Sept. 30.
ROSE, Mr. & Mrs. Thomas A. (Liberia), Sept. 30.
SOMMERKAMP, Mr. & Mrs. Theo E. (Switzerland), Nov. 30.

Births and Adoptions

TODD, Jennifer Lee, daughter of Dr. & Mrs. Chester L. Todd (Tanzania), May 8.
WOOD, Elizabeth Claire, daughter of Rev. & Mrs. Rudolph M. Wood (Belgium), Oct. 11.

Deaths

BURLESON, William R., father of Betty (Mrs. R. Frank) Coy (Chile), Oct. 9, Oklahoma City, Okla.
GRAHAM, W. E., father of Rev. Donald W. Graham (Peru), Oct. 9, Oklahoma City, Okla.
JOHNSON, Rev. Leslie L. (emer., N. Brazil), Oct. 30, Muskogee, Okla.
LEONARD, Evelyn (Mrs. Charles A., Sr.) (emer., China-Hawaii), Oct. 8, Naples, Fla.
PARKER, Earl F., father of Dr. Keith Parker (Switzerland), Oct. 29, Brevard, N.C.
SWEDENBURG, Rev. James R., Sr., father of James R. Swedenburg, Jr. (Korea), and Mary Swedenburg (Japan), Oct. 11, Hueytown, Ala.
WATANABE, Melanie Midori, daughter of Rev. & Mrs. George H. Watanabe (Japan), Oct. 9, Kyoto, Japan.

Marriages

MARTIN, Judith Carol, daughter of Rev. & Mrs. Earl Martin, to Marshall Wayne Smalling, Oct. 1, Dallas, Tex.
WATTS, Linda Carol, daughter of Dr. & Mrs. John D. W. Watts (Switzerland), to Salvatore Cozzolino, July 5, Switzerland.
WRIGHT, Lucy (emer., China-Korea), to Rev. Earl Parker (emer., China-Korea), Oct. 23, Greenville, S.C.

Emeritus Missionaries Wed

Two emeritus missionaries who served in China and Korea, Miss Lucy B. Wright and Earl Parker, were married October 23 at Augusta Road Baptist Church, Greenville, South Carolina.

Parker and Miss Wright first met 49 years ago when they sailed on the same ship for the Orient and their places of service. Parker and his wife served in North China until driven out by invading Japanese armies in World War II. Following the war the Parkers served in Korea until retirement in 1958. His wife died two years ago.

Miss Wright was a missionary nurse in China before and after World War II. She then served in Korea 1953-64. She retired in 1964.

The couple left shortly after the wedding ceremony for a trip to Israel and the Middle East. They plan to make their home in Greenville.

Former Missionary Dies

A former Southern Baptist missionary to China, Mrs. Harold (Ida Paterson) Storm, died October 17 in Port Charlotte, Florida, at the age of 79. She is survived by her husband, a former missionary to Saudi Arabia under the Reformed Church in America.

Appointed by the Foreign Mission Board in 1921, she taught at the Baptist university in Shanghai, resigning as a missionary in 1928. She and W. Harold Storm were married in 1936.

In Memoriam

EVELYN CORBITT LEONARD

Born Natchitoches Parish, La.

Sept. 9, 1883

Died Naples, Fla., Oct. 8, 1971

Mrs. Charles A. Leonard, 88, emeritus missionary, died October 8 in Naples, Fla., which had been her home for the past 12 years.



The former Evelyn Corbitt, she and her husband were appointed by the Foreign Mission Board in 1910. They served in China 17 years, then opened work in northern Manchuria. After war broke out, they were transferred to Hawaii in 1940. They retired in 1949.

Survivors, besides her husband, include a son, Charles, Jr., of Sarasota, Fla., and a daughter, Mrs. Rachel Smith, of Naples.

LESLIE L. JOHNSON

Born Maypearl, Tex., Dec. 20, 1883

Died Muskogee, Okla., Oct. 30, 1971

Leslie L. (known generally as L. L.) Johnson, emeritus missionary to Brazil, died Oct. 30 in Muskogee, Okla. He was 87. Mr. and Mrs. Johnson had made their home in Oklahoma since retiring in 1953, moving from Shawnee to Muskogee in 1967.

A Texan, Johnson was a graduate of Baylor University, Waco, Tex. (B.A.), and Southwestern Baptist Theological Seminary, Ft. Worth, Tex. (Th.B., Th.M.). Before going to Brazil he was pastor of several Texas churches.

Appointed by the Foreign Mission Board in 1915, the Johnsons served in Brazil 38 years. He was a field missionary in Pernambuco and other states and a professor at North Brazil Baptist Theological Seminary, Recife, Pernambuco. He directed the Green Mountain Bible School in Triunfo, Pernambuco, for several years. He led in the adoption of new methods of evangelism and church development in Brazil.

Survivors include Mrs. Johnson; their four daughters, Miss Ethlene Johnson and Mrs. J. Lloyd Tarvin, of Muskogee, Mrs. M. R. Franquemont, of Long Island, N.Y., and Mrs. Woodrow N. Gray, of Phoenix, Ariz.; two sons, Edwin Jed Johnson, of Marseilles, Ill., and William Carey Johnson, of Lawton, Okla.; and a brother, Carroll Johnson, of Guthrie, Okla.

Johnson returned to Brazil in 1970 for the first time since retirement. He later described the welcome by friends and former colleagues as a "prelude to heaven."

Evangelization Lags

So far as world evangelization is concerned, "We are losing out in every direction just as fast as we can," C. Ronald Goulding declared at a mission rally in a Baptist church in Australia.

Goulding, secretary-treasurer of the European Baptist Federation and Baptist World Alliance associate secretary, made the statement while on a three-month visit to Baptists in Australia and New Zealand.

Reporting on the address. **The Australian Baptist** said Goulding reminded his audience that even if it were possible with present missionary personnel to evangelize another two million people each year, this would be a mere fraction of the annual increase in world population, estimated at 2 percent (72.6 million from mid-1969 to mid-1970).

"It staggers me that with facts like these missionary work could be in doubt," said Goulding. "We need to be stabbed awake to the realities of the situation, and we need to help awaken others.

"It is sadly possible to be interested in 'missions' as organizations without realizing that every Christian has a mission."

One in a Million

Jean Jones, summer mission worker in **Zambia**, turned out to be one in a million—literally. As she was ready to leave Lusaka, Zambia, she was honored as the one millionth passenger to be booked through the Lusaka International Airport since it opened in July 1967.

At a reception Miss Jones was presented flowers, a copper necklace, and a copper plaque.

She was interviewed for television, and her picture appeared in **Zambian** newspapers. All the attention resulted in publicity for the Baptist Mission and for the Mission's Bible Way Correspondence School, where Miss Jones worked as correspondence coordinator during her ten-week stay in Zambia.

The 19-year-old Zambia celebrity is a student at Shorter College, Rome, Georgia.

Priority Need: General Evangelists

Requests for new missionary personnel overseas for 1972 from Missions (organizations of Southern Baptist missionaries) and national Baptist groups in 76 countries totaled 464, including both couples and single persons, according to Foreign Mission Board area and personnel secretaries.

Many of the requests will go unanswered, however, since the highest number of missionary personnel ever added in a single year by the FMB was 261 in 1969.

General evangelists, long regarded as the backbone of the missionary force, remained the number one priority. Of the requests for new missionaries, 233 call for college and theologically trained men and women to serve as general evangelists, reported Louis R. Cobbs, secretary of the Board's missionary personnel department.

In the area of ministry to human physical needs, there were requests for 31 physicians, 29 nurses, 11 paramedical personnel, six dentists, nine agriculturists, and nine social workers, said Cobbs.

Also requested were 18 student workers, along with specialists in radio and TV, book store personnel, publication specialists, camp directors, and musicians. Personnel needs for church development ministries include theological teachers, religious education workers, music promotion personnel, workers with men and boys, and Woman's Missionary Union workers. Teachers both in secondary situations (15) and college situations (26) were also requested.

Cobbs estimated that 1971 personnel additions will total nearly 225.

Indonesian Seminary Plan Explained

A detailed view of the unique plan of the Indonesian Baptist Mission for reorganizing and revising theological educational efforts in **Indonesia** was presented to the Foreign Mission Board in October by R. Keith Parks, FMB secretary for Southeast Asia.

Parks pointed out that the seminary's reorganization was proposed during a meeting of the Mission characterized by a "deepening spiritual awareness and renewal of commitment to a 'servant ministry.'" (See Nov. issue, p. 35.)

Plans for revising the Baptist Theological Seminary of Indonesia in Semarang call for adding several branches of multilevel theological education. The central campus would retain "the highest level of theological education and become the research center," explained Parks. The branches also would offer theological education at seminary level, as well as training for students with little or no formal education.

The Indonesian Mission, after "years of searching" and one year's experiment with one branch, expects the new extension plan to result in the training of many more students than could be trained in just one location, Parks said. Present leaders can be trained without dissociating themselves from their communities.

In addition, more pastors and missionaries can be utilized in training roles at local levels, per student cost will be less, and qualified students can enter high level theological studies unhindered by others who lack proper educational backgrounds.

Men in Ecuador Form Baptist Group

Baptist men in **Ecuador** organized as a group during the first Baptist men's Congress, held recently in Guayaquil. Attending were 110 men from all parts of Ecuador where Baptist work exists.

Formation of the men's union could be "the first big step toward organizing a national Baptist convention in Ecuador," reported Missionary Stanley D. Stamps. He pointed out that a women's organization, radio and television work, and Baptist publications already function on a national level in Ecuador.

Elected officers of the men's group were two laymen and a pastor. A second men's congress is planned for next May in Quito.

Hospital Builds Chapel

Baptist Hospital in Asuncion, Paraguay, is building its second chapel. It will provide space for ministering to hospital personnel, the bereaved, and persons who need counseling.

The first chapel, constructed with the hospital 20 years ago, now houses the largest Baptist church in Paraguay. Villa Mora Baptist Church, which grew out of the chapel, began as a Sunday School in the garage of Dr. Franklin T. Fowler, then a missionary to Paraguay. He is now Foreign Mission Board medical consultant.

Dollar Pinch Expected

"It is going to cost more in the future to maintain Americans abroad," according to a recent memorandum issued by the Organization Resources Counselors, of New York. The organization serves U.S. businesses with 40,000 to 50,000 persons abroad and some church and mission agencies with another 20,000 persons overseas.

The change has come about because many world currencies have been or will be revalued in relation to the U.S. dollar, due to the economic program instituted by President Nixon in August.

Thai Film on Prodigal Produced

"Come Back Home," a Thai version of the story of the Prodigal Son, has been produced by Baptist Mass Communications in Bangkok, Thailand. Designed for use on television as well as in film evangelism, the motion picture tells the biblical story of the Prodigal Son in terms of Thailand's changing culture.

"This first Thai film with a Christian theme was an experiment in making a motion picture in the style of local productions and the local economy," explained Missionary Ronald C. Hill, who directs Baptist radio-TV work in Thailand. "The total cost of making the film itself was only \$900, including payments to the actors, director, and cameraman, and the cost of film."

An additional \$1,200 cost of putting optical sound on the film in Hong Kong was provided by seven other Christian groups that have invested in copies of the film. "The usual cost for a similar film made in Hollywood is \$20,000 to \$30,000," said Hill.

The film's director, Chaluay Sriratanana, and the cinematographer, Seri Pakasit, both professional motion picture producers, have two current series on Bangkok television. "Amnuay Ruangchan, Christian radio programmer with the Far East Broadcasting Company, wrote the original story, and Sriratanana put it into a motion picture script," said Hill.

Potential Writers Found at Workshops

Two recent journalism workshops in Uruguay could lead to increased publicity for Baptist work in that country. Forty-eight persons from 14 Uruguayan Baptist churches registered for a five-night workshop in a Baptist church in Montevideo. Nightly attendance averaged 30 in spite of a general strike in the area. About 25 persons attended a one-day workshop in Colonia.

Missionaries Wally and Betty Poor, both former newspaper reporters, conducted the workshops. "We discovered many persons with a talent for writing," said Poor. He added that much publicity about Baptist work can be gained in the secular press when there is someone to write news releases on Baptist activities.

Lectures and laboratory sessions were alternated at the workshops. Students practiced writing news stories and feature articles, interviewing, and preparing church news releases. The Uruguayan Baptist Convention's board of publications sponsored the workshops.

Friendship House Anniversary Marked

A special program marked the 15th anniversary of Friendship House, Baptist community center in Rio de Janeiro, Brazil.

Missionary Catherine Chappell began the work in rented quarters at the request of the Brazilian Woman's Missionary Union, but two years later, in 1956, present facilities were furnished. The center is located on a mountainside where more than 20,000 people live within a square mile.

"What Miss Chappell taught me through the years at Friendship House, I am now trying to teach others," Miss Zilda da Cunha Martins told some 200 persons attending the anniversary program at the South Brazil Woman's Missionary Union Training School, Rio.

"If I have received, then I have something to give," added Miss Martins, who began attending Friendship House activities in 1954 and is now a full-time staff worker. She teaches a Bible club of 26 boys.

Hundreds of persons have been channeled to a nearby Baptist church through Friendship House. "We invite our people to church, and they fill it," Miss Chappell once said.

Although the Brazilian government is attempting to relocate the favelados (slum dwellers) in government-built housing areas, more than 950,000 remain in Rio, living in 215 favelas, according to Miss Sistie Givens, missionary press representative.

"The slum areas we serve are often schools of crime, and the children and young people are the victims," said Miss Chappell. "This potential for crime can be transformed into a potential for Christ. That is our goal."

Page 1

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. . . Missions Update

TYPHOON HESTER, SOUTH VIETNAM'S WORST NATURAL DISASTER IN MORE THAN 20 YEARS, IN LATE OCTOBER STRUCK THE QUINHON, QUANG NGAI, AND DANANG AREAS, ALREADY THE HARDEST HIT BY THE WAR. MISSIONARY LEWIS I. MYERS, JR., OF DANANG, REPORTED THAT MANY VILLAGES BETWEEN DANANG AND QUINHON WERE WIPED OUT, INCLUDING NGHIA HANH, IN AN AREA WHERE SOUTHERN BAPTISTS HAVE THEIR NEWEST WORK. THE RELIEF AGENCY OF THE VIETNAM BAPTIST MISSION MADE AVAILABLE \$6,000 TO AID TYPHOON VICTIMS.

"THERE IS NOTHING NEW TO REPORT" ABOUT THE JULY MURDER OF MISSIONARIES PAUL AND NANCY POTTER IN SANTIAGO, DOMINICAN REPUBLIC, THE FOREIGN MISSION BOARD WAS TOLD IN NOVEMBER. THE CRIME REMAINS UNSOLVED. CONTRIBUTIONS TOTALING \$4,345, DONATED BY 89 INDIVIDUALS AND ORGANIZATIONS FOR THE TWO POTTER CHILDREN, HAVE BEEN SENT TO THEIR GRANDPARENTS AND GUARDIANS, MR. AND MRS. F. D. ROPER, OF MARSHFIELD, MO., REPORTED CHARLES W. BRYAN, BOARD SECRETARY FOR MIDDLE AMERICA AND THE CARIBBEAN. BRYAN SAID MOST OF THE GIFTS CAME FROM PEOPLE IN SANTIAGO WHO HAD KNOWN THE POTTERS.

MEMBERS OF FIRST BAPTIST CHURCH IN SANTIAGO AND ITS MISSIONS ARE URGENTLY REQUESTING ANOTHER MISSIONARY COUPLE BE ASSIGNED TO THAT AREA, ADDED BRYAN. YOUNG MINISTERS TRAINED BY POTTER ARE CARRYING ON MINISTRIES, BUT THEY NEED ADDITIONAL TRAINING AND CONGREGATIONS NEED MISSIONARY ASSISTANCE, BRYAN NOTED.

THE SPANISH BAPTIST THEOLOGICAL SEMINARY OPENED IN MADRID, SPAIN, IN OCTOBER AFTER HAVING BEEN LOCATED IN BARCELONA SINCE IT WAS REOPENED IN 1948. THE SEMINARY IS HOUSED TEMPORARILY IN FACILITIES OF IMMANUEL BAPTIST CHURCH. RELOCATION, WHICH HAD BEEN UNDER CONSIDERATION FOR SEVERAL YEARS, IS EXPECTED TO SPUR BAPTIST EXTENSION INTO CENTRAL, WESTERN, AND NORTHERN SPAIN, INTO CITIES NOW WITHOUT A BAPTIST WITNESS.

"VIETNAM IS NOT CAUSING OUR YOUNG MEN TO TURN TO DRUGS," STATED JAMES F. HUMPHRIES, MISSIONARY ASSOCIATE, AFTER TALKING WITH UNDERCOVER AGENTS, NEWSMEN, HOSPITAL PERSONNEL, SERVICEMEN, CHAPLAINS, AND OTHERS IN VIETNAM. "WITH FEW EXCEPTIONS THE DRUG USER IN VIETNAM WAS ON DRUGS OR HAD EXPERIMENTED WITH THEM BEFORE HIS ARRIVAL," HE DECLARED. HUMPHRIES LOOKED INTO THE PROBLEM AFTER RETURNING TO SAIGON IN JULY FOLLOWING FURLOUGH IN THE U.S., WHERE HE WAS OFTEN ASKED ABOUT DRUG USE AMONG SERVICEMEN IN VIETNAM.

MILITARY TESTS ARE PROVING THAT FEWER THAN 4.5 PERCENT OF THE MEN ARE REGULAR USERS OF DRUGS SUCH AS HEROIN, REPORTED HUMPHRIES. IN SOME AREAS IT IS NOW BELOW 1 PERCENT, HE ADDED. BECAUSE OF DISCREPANCIES IN REPORTS ON DRUG USE IN VIETNAM, INCLUDING EXAGGERATED FIGURES, HUMPHRIES SAID MANY SERVICEMEN HAVE BECOME BITTER.

NOVEMBER ADDITIONS TO THE OVERSEAS STAFF OF THE FOREIGN MISSION BOARD--FOUR COUPLES APPOINTED MISSIONARIES AND ONE COUPLE REAPPOINTED--BROUGHT THE TOTAL OF MISSIONARY PERSONNEL ADDITIONS THUS FAR IN 1971 TO 216. BOARD OFFICIALS PREDICTED THE TOTAL NUMBER OF ADDITIONS BY YEAR'S END WOULD BE THIRD LARGEST IN BOARD HISTORY.

BAPTISTS OF BULGARIA ARE "NOT HELPED BY PROTESTS OR INTERVENTION FROM THE OUTSIDE," ERNEST PAYNE, FORMER GENERAL SECRETARY OF THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND, WROTE IN THE BAPTIST TIMES. HE BASED HIS VIEWS ON SEPTEMBER VISITS WITH BAPTISTS IN BULGARIA. "THEY BELIEVE THAT, AS OF OLD, SLOWLY BUT SURELY GOD IS WORKING OUT HIS PURPOSES OF MERCY AND RENEWAL," COMMENTED PAYNE. "THE AUTHORITIES NOW RECOGNIZE THAT EVANGELICALS ARE . . . READY TO SUFFER FOR THEIR BELIEFS."

FOR A COURSE IN SCRIPTURE DISTRIBUTION, 25 REPRESENTATIVES OF SEVERAL EVANGELICAL DENOMINATIONS MET IN LISBON, PORTUGAL, FOR SIX DAYS. UNITED BIBLE SOCIETIES, IN COLLABORATION WITH THE PORTUGUESE BIBLE SOCIETY, SPONSORED THE EVENT. THE COURSE INCLUDED LECTURES AND PRACTICAL EXPERIENCE. DIVIDING INTO TEAMS OF TWO, CLASS MEMBERS WENT THROUGH LISBON SELLING BIBLES, NEW TESTAMENTS, AND GOSPELS.

EXPECT / ATTEMPT

FROM GOD FOR GOD



WEEK OF PRAYER FOR FOREIGN MISSIONS
NOVEMBER 28-DECEMBER 5, 1971

Lottie Moon Christmas Offering Goal : \$16,750,000