

# THE COMMISSION

Southern Baptist Foreign Missions Journal • February 1972





## COVER STORIES

- Boats on the Amazon** ..... Richard L. Walker 1  
The river-launch ministry on the Amazon is traced from its beginning.
- At Anchor after Dark** ..... Richard L. Walker 6  
An interview with a missionary who travels on the Amazon.
- 'Impossible Highway'** ..... Roberta Hampton 8  
Baptists are witnessing along the new Transamazonian Highway.

## ARTICLES

- The Brothers** ..... Wana Ann Fort 10  
Christian contact began when a man almost died.
- Multi-Faceted Ministry** ..... Stanley D. Stamps 12
- Starting from Scratch** ..... Stanley D. Stamps 14  
Two articles tell about student work in Ecuador.
- A Summer in Ecuador** ..... Stanley D. Stamps 16  
A student summer missionary reflects on her experiences.
- Oklahoma State's Batman** ..... Sistie Givens 28  
A China MK becomes an Oklahoma mammalogist.
- The Millet System** ..... Dwight L. Baker 30  
First section of a two-part treatise on the millet.
- New Year—Chinese Style** ..... Ralph A. Yoars 32  
Chinese prepare to celebrate the Year of the Rat.

## PHOTO STORY

- The Mission That Was** ..... James M. Short, Jr. 24

## FIELD FEATURES

- Ghana: Emerging Baptist Leadership** ..... Gene Verner 19
- Guatemala: Swept by the Winds of Change** ..... Ted Lindwall 21

## PERSPECTIVE

- Trip to Red China** ..... Baker J. Cauthen 18  
Pertinent comments as President Nixon's visit approaches.
- From the Editor** ..... 23

## EVENTS

- 'What If . . . ?'** ..... 36
- News** ..... 38
- Missions Update** ..... 39

## MISSIONARY PERSONNEL

- New Missionary Personnel** ..... 40  
New missionaries and missionary associates added in December.

## DEPARTMENTS

- Epistles** ..... 34
- Foreign Missions Quiz** ..... 37
- Letters** ..... 37
- In Memoriam** ..... 37
- Missionary Family Album** ..... Inside back cover

**COVER:** Amazon Sunset, painting in acrylics by Bob Harper. Stories on the Amazon begin on page 1. Quiz appears on page 37.

**PHOTOS:** Warren Johnson, 1-7. Roberta Hampton, 8, 9 (top). Kenneth R. Lawson, 9 (bottom). Stanley D. Stamps, 16-17. W. Robert Hart, 18. Gerald S. Harvey, 19-22. Bob Harper, 24-27. Helt Studio, 29. Morris Wright, 32. Art: Ed F. Paxton, 34-35.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1972—Europe, 1973—China, 1974—missions as a vocation, 1975—Strategy in foreign missions, 1976—Medical and benevolent ministries.

FLOYD H. NORTH, *Editor*

LELAND F. WEBB, *Managing Editor*

BOB HARPER, *Art Editor*

The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Missions, Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, The Commission is published at 3806 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va. and additional mailing offices.

**Change of address and all other correspondence should be addressed: The Commission, Box 6597, Richmond, Va. 23230.**

**SUBSCRIPTIONS**—Single subscriptions: \$1.50 a year; \$3.50 for three years. Addresses in foreign countries \$2.10 a year. All-Families Church Budget Plans: Eight cents a copy, applicable only when church includes in its order a complete list of families in active membership. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission.

## Foreign Mission Board

Drew J. Gunnells, President  
L. Howard Jenkins, President Emeritus  
Joseph B. Flowers, First Vice-President  
Austin W. Farley, Second Vice-President  
Mrs. John I. Alford, Recording Secretary  
Miss Elizabeth Minshew, Asst. Recording Secretary  
John C. Williams, Attorney

**State Members:** Drew J. Gunnells, Jr., Jaroy Weber, Jr., R. White, Ala.; Harold Friend, Ariz.; W. O. Meade, Ark.; Loyd R. Simmons, Calif.; Glenn E. Braswell, Colo.; Kenneth E. Thornton, D.C.; T. Rupert Coleman, Don Mott, Fla.; Mrs. John I. Alford, Mrs. Lindsey Barron, John W. Langdale, Ohlen R. Wilson, Ga.; Raymond L. Odlis, Ill.; Othar O. Smith, Ind.; J. W. Pace, Kan.; D. E. Meade, Eldred M. Taylor, Ky.; Perry Sanders, La.; Ralph D. Walls, Md.; Hubert G. Keefer, Mich.; W. Douglas Hudgins, J. L. Taylor, Miss.; James W. Hackney, Ralph M. G. Smith, Mo.; J. D. Ratliff, N.M.; Mrs. Carl E. Bates, Mrs. William M. Jones, Mrs. W. K. McGee, Grad. B. Wilson, N.C.; Paul Payne, Ohio; Harvey Albright, Robert L. Lynn, Okla.; W. D. Malone, Ore.-Wash.; Daniel W. Cloer, Robert L. Deneen, S.C.; B. Greer Garrott, Joe L. Orr, C. Clifton Ward, Tenn.; Joe L. Albright, J. Carroll Chadwick, Clyde J. Childers, James Fleming, James G. Harris, B. J. Martin, E. H. Westmoreland, Tex.; Mrs. H. Cowen Ellis, M. Mahan Siler, Jr., Va.

**Local Members:** Robert B. Bass, Mrs. Robert B. Carter, Sr., J. Roy Clifford, Paul E. Crandall, Austin W. Farley, Joseph B. Flowers, V. Allen Gaines, David S. Hammond, Mrs. Clyde V. Hickerson, Scott C. Humphrey, John W. Kinchloe, Jr., John W. Patterson, Julian H. Pentecost, Meredith K. Roberson, Mrs. Ross S. Shearer, Mrs. E. S. Stratton, Mrs. Thomas Whalen, H. I. Willett.

## Elected Staff

**Baker J. Cauthen**  
Executive Secretary  
**Rogers M. Smith**  
Administrative Associate to the Executive Secretary  
**Winston Crowley**  
Director, Overseas Division  
**Area secretaries:** Frank K. Means, South America; H. Cornell Goerner, Africa; J. D. Hughey, Europe and the Middle East; Charles W. Bryan, Middle America and the Caribbean; R. Keith Parks, Southeast Asia; James D. Belote, East Asia; Consultants: Franklin T. Fowler, Mexico; Joseph B. Underwood, Evangelism and Church Development; W. Eugene Grubbs, Laymen Overseas; Truman S. Smith, Missionary Family. **Director of Missionary Orientation:** W. David Lockard.

**Jesse C. Fletcher**  
Director, Mission Support Division  
**International Writer-Editor:** Ione Gray; **Public Relations Consultant:** Richard M. Styles.  
**Missionary Personnel**—Louis R. Cobbs, Secretary, Associate Secretaries: Edna Frances Dawkins, Stanley H. Nelson, Melvin E. Torstick, W. L. (Wimpy) Smith. **Regional Personnel Representatives:** Roger G. Duck (Fl. Worth, Tex.), Ralph L. West (Atlanta, Ga.), Robert C. Covington (New Orleans, La.), Don A. Reavis (Kansas City, Mo.).

**Missionary Education and Promotion**—Eugene L. Hill, Secretary, Associate Secretaries: Fon H. Scofield, Jr., Audio-Visuals; Samuel A. DeBord, Promotion; G. Norman Price, Publications. **Book Editor:** Genevieve Greer, Editor, The Commission: Floyd H. North.

**Sidney C. Reber**  
Director, Management Services Division  
**Treasurer:** Everett L. Deane, Assistant Treasurer: Ralph A. Magee. **Business Manager:** Elbert L. Wright, Assistant Business Manager: Ward S. Hildreth, Jr. **Employment Managers:** James G. Edwards, Manager, Information Processing Systems: William K. Dawson.



Since the Amazon River is unique in size and character, it is only natural that missionary witness there also be unique. In the transportation network formed by the river and its tributaries, one form of missionary witness is carried out by river launch. While in Brazil on photographic assignment, Warren Johnson, of the Foreign Mission Board's audio-visuals office, traveled on the launch with Missionary Richard E. Walker, stationed at Manaus, Amazonas, Brazil (currently on furlough in the U.S.). Photos by Johnson appear on these pages. Walker's article, beginning here, traces the history of gospel boats on the Amazon.

# BOATS ON THE AMAZON

BY RICHARD E. WALKER

PHOTOS BY WARREN JOHNSON

Photo: Author in outboard canoe travels along Sampaio Lake announcing worship services.

THE AMAZON VALLEY has often been called "The Green Hell." On the contrary, I have never seen a region that shines more with the evidence of a creative and gracious God.

Even now the Brazilian state of Amazonas, more than twice the size of Texas, can boast of not quite 200 miles of interior roads, only half of this hard-surfaced. (See page 8). But where man has encountered great difficulty in providing for the movement of his machines through the Amazon Valley, God carved out

swift and effortless as paddling a canoe. Half the journey is free—the current takes the traveler downstream. He has no woods to clear, no "streams" to cross, no horse to shoe, no wagon wheel to break.

Millions of miles of streams and rivers flow in this vast river valley that covers more than 2,000,000 square miles. Anyone residing in the valley lives on the banks of these waters. If a man becomes lost, he needs to know but one thing: is he upstream or downstream from home? He has but to find the river



a transportation system unequalled in the world.

Perhaps our Maker had in mind the huge ocean steamers and riverboats when he let his finger dig a bit deeper up the middle of this valley, leaving some 50,000 miles of river-road. Instead, I believe he had in mind the little families that live alone, far from cities, who cannot trek through the dense jungles surrounding them. God made a "road" for such families.

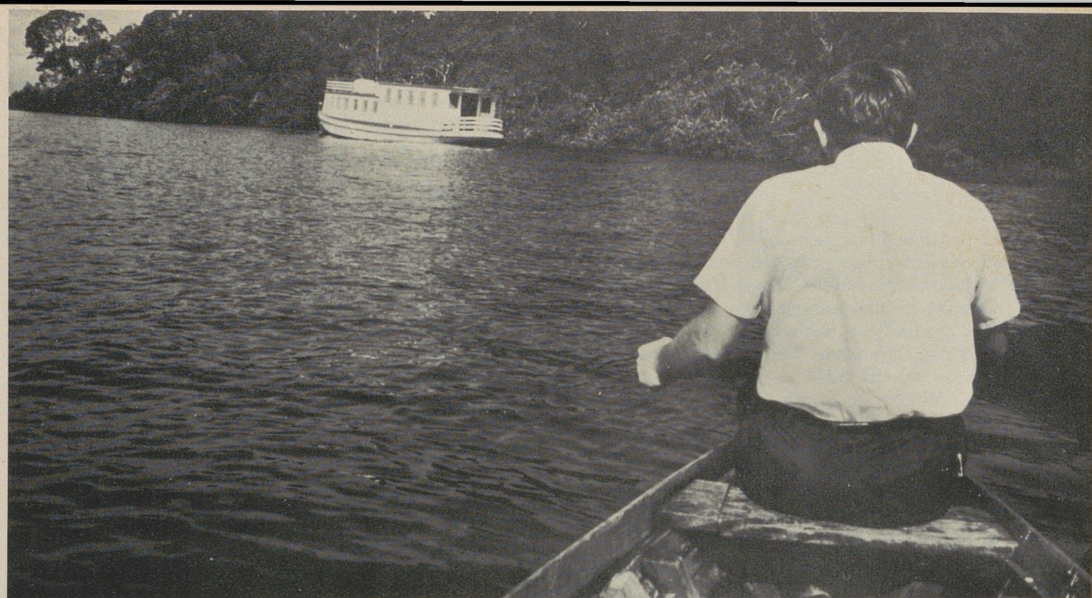
No other mode of travel that utilizes man's own strength is so

or stream, and it will lead him home.

It was a gracious God, too, who sent Enrico (Erik) Nelson\* to this vast area in 1891. Nelson's mode of transportation was the river steamers. These wood-burners smoked their way from one port to the next,

\*Born in Sweden in 1862, Nelson immigrated to Kansas with his family as a boy. At the age of 28, convinced that he should go to Brazil as a missionary, although unordained and with little formal education, Nelson sailed to Brazil, arriving in November 1891. His fiancée arrived in Brazil from the U.S. Jan. 7, 1893, and the couple was married that day. In 1898 the Nelsons were appointed missionaries by the Foreign Mission Board. Nelson spent most of the rest of his life in ministry in the Amazon region. He died June 15, 1939.





Paddling canoe, Richard Walker approaches *Eric Nelson II*, tied up on Rio Negro (Black River) in Brazil.

where awaited another batch of stave wood, as though the steamers were eating their way in and out of a forbidding valley.

When a steamer stopped short of a desired port, Nelson would travel by canoe further up the many-colored waters. He sold copies of God's Word for physical sustenance and preached the Word for the spiritual birth and sustenance of those who listened.

Soon he acquired a small boat and named it **Rio Jordao**.\*\* It had no sides on the superstructure and offered no protection from the customary swarms of insects. For a time the craft was without a motor, and it was too small to provide security in some of the river's wide stretches.

Soon a new sound began to echo in the valley. The **Buffalo**, a 33-foot boat named for the brand of motor it carried, was one of the first diesel-powered craft to invade the valley of the silent, hand-carved canoe. When the **Buffalo** was first sent to Nelson it was classed among the luxurious boats in the valley. The sound of the motor became synonymous with the good news of eternal life.

Nelson's last journey, alongside Missionary L. M. Bratcher (d. 1953),

\*\*The **Buffalo** was the first launch Nelson had available. It replaced the **Noah's Ark**, a small boat with outboard motor and palm-leaf roof. The **Ark**, constructed by a convert, had replaced Nelson's first boat, a canoe with a sail.

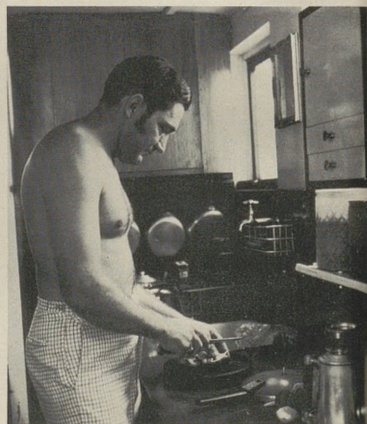
was made in the **Buffalo** into the valley's interior to preach. Another trip was already planned when Nelson, the "Apostle of the Amazon," died.

Soon afterward, the **Buffalo** was sold to a merchant in Manaus, Amazonas. Imagine the disappointment of river residents who gathered at the sound of the **Buffalo**'s motor only to find material wares for sale by the new owner.

Missionary Clem Hardy, after moving to Manaus to work, acquired a 36-foot boat, the **Rosalina**, powered by a 50-horsepower Buddah diesel engine. Clem and Ethel Hardy traveled the Amazon's waters in this boat for many years, carrying the message of God's grace. Mrs. Hardy also provided medical care for many. People living in the interior, it seems, expect any American missionary to be at least one-half medical doctor.

Moored to a floating dock while awaiting recaulking, the **Rosalina** went down during a fierce tropical storm on the Rio Negro in 1953. After salvaging, the boat's hull was sold. The motor was stored for a few years in the basement of Nelson's old house, then sold for scrap.

The necessity of a boat in Manaus for the preaching ministry is indisputable. After the loss of the **Rosalina**, missionaries in Manaus borrowed from missionaries at Belém



Missionary prepares meal in galley. Boat provides complete living quarters afloat.



the **Embaixador** (Ambassador), built by Missionary Vance O. Vernon. For 18 months Missionaries Lonnie A. Doyle, Jr., and J. Loyd Moon traveled in it. But, as with all borrowed materials, it had to be returned.

During that 18-month period, Missionary Glendon D. Grober, then stationed at Santarém, Pará, was constructing a 33-foot hull according to plans brought from the U.S. by Doyle. After a few alterations the **Eric Nelson** was moved to Manaus.

At a total cost of about \$7,000, Doyle and Moon finished the craft and installed a 50-horsepower Grey marine engine. The sturdy craft plied the waters of the Amazon for more than 14 years, suffering occasionally at the inexperienced hands of several new missionaries. The boat was like the old family horse that all the children learned to ride; it takes a special craft to withstand the abuse.

No one will ever know the number of hours traveled nor the miles

covered in the **Eric Nelson**, following the same streams and touching the same ports that the boat's namesake had loved so much. Thus it was not without some sadness that plans were made to let the **Eric Nelson** take its place among the replaced.

Construction of the **Eric Nelson II** began in April 1969. Its hull is 45 feet long, about 12 feet across at the widest point. This time a 100-horsepower Detroit diesel was bought. It should be added, however, that the "horses" of this motor are smaller than the ones that drove previous boats, and thus the power is actually about the same.

Many lessons may be learned during construction of a boat, not the least of which may be not to try it again. Designing is relatively simple, but building the boat according to design is anything but simple. Every piece of wood must be cut for its particular place. Time consumed and frustrations accumulated would have been even greater had not the missionary loaned the builder a radial arm saw—the only piece of electric equipment used.

Trees were felled by hand. Boards were cut manually miles up the black waters of the Rio Negro. When the planks arrived at Manaus they were planed by hand and cut to fit their particular spots.

Not until May 1970 was **Eric Nelson II** ready for its maiden voyage. Prior to this, I had always traveled in the old **Nelson** without any thought of its foundering. Someone else had built it and proven it, and in good faith put it into my hands.

This time was different. I knew



Walker, his son Boyd, Pastor João Moreira, and guide after lake crossing.

Missionary chats with residents at Sampaio Lake, near Madeira River.





the **Eric Nelson II** piece by piece. I had watched it take form. At the time of the first journey I could envision the nails being driven, the screws and bolts going into place, the boards being cut. In my mind I relived the epic of construction.

Thus it was not with a flippant heart that we turned its bow up the Solimões River on its maiden voyage to preach the gospel. I could count on no one's word but mine.

What a joy this second **Nelson** proved to be! It handled well and

was steady in the water. The new lights and control system were a dream come true.

Then, after dark that night, I ran the first six yards of the boat up on dry land. But the craft withstood the shock without ill effects. A little house stood near where we had run aground. So we held a worship service in the front section of **Eric Nelson II**, and three persons accepted Christ that night.

Will it sink? It's possible; after all, even the **Titanic** went down.

But I no longer look to the one who built it but to the One who commissioned it to carry the gospel to a forgotten people along the banks of the Amazon.

Even though the boat cost \$10,000 and 10,000 problems, it was well worth it.

Someday the **Eric Nelson II** will have to be replaced. Like us, it is expendable in the work of God's kingdom. The greatest need is for someone to help us wear it out in preaching the gospel. □



Family along lake in Amazon area listens to announcement of evening worship service.

Comments by Missionary Richard Walker are featured in a recording prepared for the Brotherhood Commission for use by churches in connection with "Cooperative Program Day" April 11. The recording is being sent, along with other materials, by the Brotherhood Commission to Brotherhood directors and church stewardship chairmen in all Southern Baptist churches. The Home Mission Board, Stewardship Commission, and Foreign Mission Board cooperated with the Brotherhood Commission in preparing the special materials.

Boat vendor moves along harbor at Manaus on the Rio Negro.







Sunday School class meets behind Baptist church building at Nova Olinda do Norte on Madeira River.

**T**HE SOUND and the vibration startle you as the Detroit diesel jumps into life. It will not be silenced for several hours, since the going on the river is slow and the *Eric Nelson II* is not fast.

The boat should stay close to the bank to keep out of the strongest part of the current. The water is plenty deep near the bank, maybe 30 feet; the boat only draws two feet.

You arrive at a small river town—there aren't many—and tie up to a tree on the bank. Better not choose one too close to the edge—the current will tug the boat hard, and if the bank is soft it will pull away.

You follow a small boy through wet paths to the pastor's house. Be careful where you step—there may be all sorts of bugs and gooshy things around. You meet the pastor, shirtless and in shorts, but don't take pictures—he prefers to be dressed for pictures. There will be other chances.

The pastor joins you after lunch on the boat, and you go up river a little way for an evening service. The portable power plant provides electricity for the two light bulbs strung up in the open-walled chapel. A small record player provides music. Mosquitoes swarm, but the service is good.

Then back to town you go for a late supper and some sleep. No need to worry about mosquitoes; the boat is well screened.

After the Sunday-morning service you return to the boat for lunch, and you learn that Missionary Richard Walker is not only a good captain but proficient at making French fries.

The lake service will be across the Madeira River. You take a guide along, since you plan to come back after dark. On the other side of the river you tie up *Eric Nelson II* on the bank of a small canal that feeds into the lake. At last you will use the canoe you have towed from Manaus.

It is rainy season, so water in the canal flows away from the river and into the lake. In the dry season the flow reverses—the lake drains into the river and becomes shallow.

A woman paddles up in a dugout canoe to offer a large fish for sale. She smokes a pipe and has been on the river a long time.

You enter the canal, and the swift water, along with the outboard motor, carries you to the lake. Everyone gets wet during 20 minutes of pouring rain, but your head remains dry under a snug straw hat. The camera gear, wrapped in a canvas bag inside a plastic one, rests on the canoe bottom. The lake water is almost as hot as you would ever want for a bath. Through a crack between two top planks, water seeps into the canoe.

You know that flesh-eating piranhas grow to four pounds in this area. Their teeth mesh perfectly; women even use the teeth to split seams while sewing. By the way, piranhas live in this lake.

Actually there are twin lakes with a narrow channel between. The water is calm as you enter the passageway. You must cross to the opposite side of the second lake. The water becomes choppy, the spray cool; the sun helps to dry your clothes.

At your destination you go from house to house along the shore, announcing an evening service. The people seem eager, for the service to them is not only a spiritual but a social event.

Waiting for the service to begin, you ask many questions and learn about Brazil nut trees and fishing harpoons and open-air cooking. The isolation is refreshing, and for a while you imagine you would like to live in a place like this. Then you look around at the scores of young Brazilians who have no opportunity for an education because of where they live,

and you are saddened.

The service is packed. Again you smack mosquitoes, but notice that those who live here are not immune to the bites either. Several people have brought small kerosene lamps; they strain in the dim light to read the words during hymns and Bible reading. Many have brought Bibles.

It is time for good-byes. The moon is three-quarters full—plenty of light—but your guide has decided to stay on the lake. Finally someone else is located to direct you. To the new guide, a young man about 23, the lake is home; he stands in the back of the canoe and points the way.

At the canal, the water flowing into the lake now resembles small rapids. Your first attempt to enter fails—the outboard propeller has become clogged with grass. Grasping tall grasses along the shore, you help hold the canoe against the current while the propeller is cleared.

With the motor going full blast to fight the current, the canoe forces its way back into the canal. You think about all those fish and snakes and who knows what else, as you hold onto the side of the swaying canoe. At sharp turns the strong current creates small whirlpools that violently swing the boat around. Water spills over the sides. At one point, frightened, you become giddy with laughter; this is dangerous, for you are not sure a laughing person can swim.

You're sure *Eric Nelson II* never looked better than when you climb aboard. It carries you back across the Madeira to tie up for the night at the town. Your evening meal is some of the finest fish you have ever eaten, and you recall the old woman who sold it.

It is late. In the morning you will begin the 16-hour run back to Manaus. The diesel will come to life again at 4:30. —WARREN JOHNSON



# AT ANCHOR AFTER DARK

---

While with Missionary Richard E. Walker in Brazil, Foreign Mission Board Photographer Warren Johnson talked with him about the river ministry. A part of that conversation is presented here.

**Johnson:** Richard, would you relate the principles involved in your river ministry?

**Walker:** Each man has his own philosophy, his own method of mission work. Personally I find that when you go to organized churches, the people who attend usually have become what you might term "gospel-hardened." But in the interior of Amazonas state are so many people who have never had opportunity to hear anyone explain the gospel.

Mainly I try to establish new work during a term, then strengthen

it and leave it in the hands of the people who live in that area. If possible, I try to help them call a leader who will help them.

**How do you decide where to stop and preach?**

On a trip up the river, whether it is a four-day, or ten-day, or fifteen-day trip, I stop every night and preach wherever I am at about dark. The congregation may be only one family.

For instance, on the trip that you and I took, we stopped at the first house we came to after six o'clock. There were three houses—one a little store, one a man's home, and one where he stored things. When I talked to him he indicated he had never been in an evangelical service. He did not have a Bible or New Testament. Although he was acquainted with a missionary of

another denomination and had been invited to services many times by a church about an hour's trip away by canoe, still he had never heard the gospel. So I asked if we could come into his home that night and have a Bible study.

With only about an hour's time, it is necessary to be very basic in approach to the Bible—to explain that the Bible is made up of the Old and New Testaments, that the book of Romans is an epistle, that the book was written to help people. Then you can read and explain the Scripture and give an opportunity for the listeners to embrace what they have heard, an opportunity to submit themselves to Christ.

In a situation like this it is rare when no one accepts Christ. On this particular night the man, his wife, and an 11-year-old boy re-

Walker holds night preaching service at stop on Madeira River, a tributary of the Amazon.





sponded and prayed and asked the Lord for forgiveness and salvation.

A lot of work up the river was begun just like this—stopping in a particular place, not because it is planned but because that's where you are at the end of the day. I will go back to a particular place if there is response and the leadership of the Lord is felt. Since there are so many places, there must be some criterion for returning, so it becomes a matter of response. I am not able to return even to all the places that offer good response.

**I noticed that where we went to hold a service on the lake, people seemed enthusiastic when we arrived by canoe and announced that a service would be held. Many came a considerable distance on a moment's notice to attend.**

I feel this ministry many times is much more productive in winning souls than work in the cities because there is so much in the cities to conflict with services. People in the interior don't think anything about paddling their canoe in the rain to church. There is a difference in motivation, almost a difference in culture in the interior. There a service is not only an opportunity for spiritual food but for social gathering, like it used to be in the States when the church was the main social activity. Especially when there is an outside visitor—a missionary or a Brazilian pastor from another church—this provides an occasion for a group to come together. And not only Christians attend. There were many lost people in the crowd at the lake.

**Many of the families appear to be related to one another.**

I noticed in **The Commission** an article on witnessing to families; this is the only method. In the interior if you stop at one location there may be two or three houses, but the people will all be kin. If one person immediately makes a negative response to the gospel, you can be almost sure that no one will respond in that group, because they are all related.

I remember an attentive group where I felt there was good prospect for an excellent response. After I had explained and preached for an hour or more I gave an invitation. I try to make it simple, yet

forceful, so there will be no chance of someone's making merely a "I want to be a Christian" response; if they respond, it will be a genuine decision. One man spoke up to say he didn't believe he knew enough to make such a decision; he would have to study it more. That killed any opportunity for anyone else to make a decision, because he was an older man and kin to everybody in the house. But if he had accepted the gospel, it is likely that many of the others would have followed his example.

In many established churches, if members have become stale as far as evangelistic zeal is concerned, one can preach and preach and never have much response. But if you go down the river a way and ask a man if you may hold a service in his home, with just his family or perhaps with two or three families, they may very well respond. Later they will attend church.

As far as I am concerned, the situation calls for a personal testimony, not for pulpit-type preaching.

**It must provide deep satisfaction to be the first person to explain about the gospel and help people make a decision. It must also be a sort of frustration not to be able to be with them and nurture their learning and understanding of the gospel.**

Of course, you try to encourage new believers. For example, at the home you and I visited I quoted part of the 23rd Psalm and asked the man if he had ever heard it. He said, "Yes, somewhere." I opened

a copy of the New Testament with Psalms and read the psalm to him. He was delighted to find the book where those words had come from. I gave him the Testament and told him, "You will find many other things here and that will be a blessing to you." Then I gave him another copy and said, "Now that you've found the real joy of trusting Christ, when you see what is in this book and how it can help others, take this book and give it to somebody else. Tell them what has happened to you and show them what I've shown you."

He won't be able to explain it as I have explained it, of course. Perhaps he'll be able to explain it better, because he'll use a more natural presentation, based on his own experience.

Certainly there is the problem of not being able to go back and nurture new believers. But we need more confidence in the power of the Holy Spirit to use the gospel, to use the Bible, and to grow a Christian without having our direct supervision. It is my conviction that Christians have a ministry of prayer. We should pray more and depend more on the Holy Spirit to help these converts rather than depending on somebody who has been trained.

All new believers need encouragement and growth in their faith in the Lord, but there are not enough workers to help everybody. I believe the Holy Spirit and a Bible, with the sustenance of prayer by other Christians, can keep a family strong and faithful in their commitment to Christ. □

Missionary Walker at wheel of *Eric Nelson II*.





# 'Impossible' Highway



At Estreito, Brazil, Pastor Jones Bidart Lopes and church member talk.

By Roberta Hampton

ONCE again Brazil is attempting the so-called impossible. In the late 1950s the challenge was Brasília, the new capital in the heart of this nation that covers half of the South American continent. Next came the Belém-to-Brasília Highway. Many said it couldn't be done.

Now an even greater highway, the Transamazonic, is under construction.

The Belém-Brasília Highway runs only 1,332 miles and cuts through 312 miles of jungle. But the Transamazonic Highway will stretch some 3,100 miles, more than half of it passing through uncharted forest lands.

Two primary factors prompted this gigantic undertaking: (1) economic integration of the Amazon Valley into the national program; (2) colonization of the Amazon region by people from drought-stricken, overpopulated Northeast Brazil.

The Transamazonic will link the Amazon region with the northeastern coast of Brazil at Recife, Pernambuco, and at João Pessoa, Paraíba. The road will also provide access to the southern industrial region via the Belém-Brasília, since the two highways have a common roadbed of 23 miles near the Tocantins River bridge. The Transamazonic will complement the waterways system by transporting products to river ports for shipment.

River crossings will be on bridges of good quality timber or on **balsas** (type of ferryboat). Although the Transamazonic will not be paved immediately, it is being built in such a way that each mile, as it is finished, will be ready for traffic.

The first public mention of a Transamazonic Highway appeared in a Rio de Janeiro newspaper on March 28, 1969. But the idea of colonizing the Amazon region with men from the Northeast arose in 1878, the year of the first great drought recorded in Brazilian history.

Since that time, the Northeast has been plagued by droughts in ten-to-fifteen-year cycles. Needed rains do not come. Crops die. Consequently farmers have no money to buy food or grain to replant, so they invade

A missionary to Brazil, the author has served as a Baptist public relations counselor at Recife since 1966.





Lopes stops to read portion of Transamazonic sign along highway.

nearby cities seeking food and shelter. Some even migrate south to São Paulo and other industrial centers in search of better economic conditions.

When many church members join in the exodus, Baptist work in the northeast suffers. Churches in the south benefit when these displaced members join their ranks, but it takes months—even years—for churches in the northeast to recoup their losses. Pastors may go three or four months without pay.

During the most recent drought, in 1970, each of the 21 churches in the small state of Alagoas continued to give through the **Plano Cooperativo** (Cooperative Plan) each month. One small church in the section hardest hit had no income for at least three months. Yet the pastor,

unwilling for the church to discontinue participation in the Cooperative Plan, sent at least ten **cruzeiros** (about \$2.00 U.S.) a month out of his own pocket.

Through the years the Brazilian government has tried various methods to solve the drought problem: dams, irrigation, work groups, development plans. The creation of the Superintendency for Development of the Northeast (SUDENE) resulted from the drought in 1958. In spite of its noble efforts, another drought occurred in 1970. That year, for the first time in history, Brazil's president visited the region to analyze the situation firsthand. He was impressed by the parched earth and the misery of the people.

Shortly afterward, the decision was made to begin work immedi-

ately on the Transamazonic Highway. Drought-stricken Northeasterners would populate the villages to be created along the roadway's margins. Groups of settlers have already left the Northeast for a fresh start along the Transamazonic.

Actual construction of the highway began September 1, 1970, at Estreito, where the Belém-to-Brasília route crosses the Tocantins River. The Estreito-to-Humaitá section, about 1,250 miles long, was scheduled for completion within 520 days.

Brazilian Baptists have taken seriously the challenge of the Transamazonic. The Brazilian Baptist Convention's Home Mission Board, directed by Pastor Samuel Mitt, declared, "Millions of people settling along the Transamazonic represent an unprecedented opportunity for evangelization."

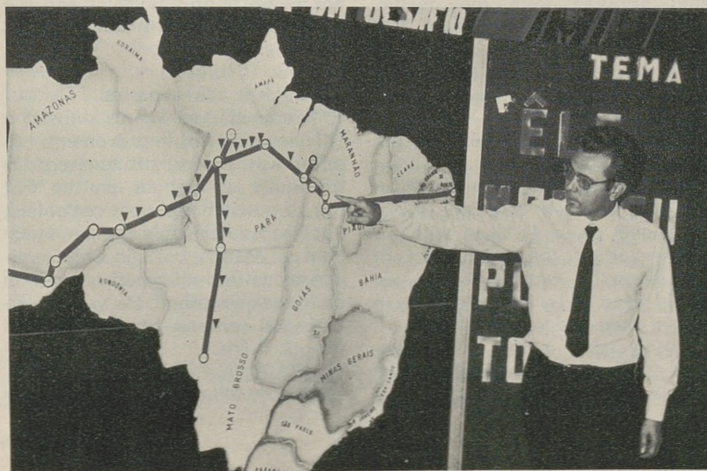
The board is securing property in settlement centers. It plans to place workers in strategic points, not only to preach the gospel but also to teach and train new converts. These, in turn, can evangelize the region in which they live. The board also plans to expand existing work in Estreito, Araguatins, Marabá, and Jacareacanga, all located on the Transamazonic route.

The Estreito Baptist Church has grown from a small congregation and a school begun in 1968 by Dylene Ridrigues, a Brazilian missionary, to a membership of 94. The school now enrolls 173. Last March, Jones Bidart Lopes was installed as pastor. He became the first missionary appointed specifically to work along the Transamazonic.

A missionary couple was recently transferred to Marabá. In March a church was organized and the building was dedicated in Jacareacanga. The church was begun by missionaries who work with the Mundurucu Indians in Sai Cinza. Still another missionary is needed to work out of Jacareacanga along the highway, while the missionary in Sai Cinza works along the Tapajós River.

Brazil's National Highway System director called the Transamazonic "a pioneer road, an opening in the jungle, preparing for its penetration." Brazilian Baptists plan to penetrate the region with the gospel. □

At Brazilian Baptist Home Mission Board office in Rio de Janeiro, Samuel Mitt, executive secretary, points to the Transamazonic Highway on display map of Brazil.





# THE BROTHERS

I BAPTIZED Mairos and his brother Sunday," Bud Fray added as I started out of the living room.

My son, Gregg, impatiently waiting at the car, was eager to be on his way home for the weekend—and his 11th birthday. Bud had also come to the Baptist MK Home to pick up his boys. Our family has been good friends with the Frays since we traveled together from New York to Africa in 1957. In the past we worked at Sanyati together. For several years now the Frays have been stationed in Gokwe, and when we see each other, we are always happy to catch up on the news.

This word about Mairos was special news, though, and I stopped at the door to hear more. Gregg would have to wait a little longer. Memories of Mairos and his brother, Wiri, came flooding into my thoughts.

It began in August 1970. We had been very late in clinic that morning. Carole Nelson,\* a Baptist Student Union summer missionary, and I were ready to leave for a two o'clock lunch when orderlies wheeled in a middle-aged man on a stretcher. One look was enough to cause us to put down our things and resign ourselves to an "early supper" instead of late lunch!

The patient was only semiconscious. There were twitchings of his face and arm muscles. His body was burning with fever. A quick

examination revealed marked neck stiffness and findings of lobar pneumonia in the left chest. The man had been ill more than three weeks. The illness began with fever and cough, then progressed to marked weakness. About five days ago he had complained of headache, and his neck became stiff. Then he became semiconscious, and the muscle twitch developed.

He had been taken several times to the local **nganga** (witch doctor). Excoriated areas over the anterior chest and small parallel scars over much of his body were about the only effects noted from his "treatment." The family lived many miles from any medical clinic or doctor, but finally had decided to send a man by bicycle to the hospital to ask for the ambulance. After the long trip, the patient had arrived.

Carole, eager to do the spinal tap, was surprised to see the milky fluid dripping from the needle. "I've never seen spinal fluid that looked like that," she said. Linda Tiller, lab technologist, also a BSU summer missionary, found pneumococci in the fluid. We began massive doses of penicillin in the intravenous drip.

After Mairos had been placed in the hospital bed and the initial treatments given, I talked with his brother about the seriousness of the illness. I explained that we would have had a better chance to help if they had come sooner.

Then I asked if they were Christians. "Oh, no," said Wiri, "we have never been to any church. I

don't guess we have ever heard a sermon."

Suddenly my heart cried out to God to perform a miracle so that the desperately ill man would have at least an opportunity to hear the wonderful story of Jesus. At the bedside, we stopped to pray for Mairos to recover and for the patient and his brother to find new life in Christ. Wiri listened quietly. He said nothing as we left the room.

On rounds the next morning I remarked to Carole, "You know, with pneumococcal meningitis, we must think about the possible residuals."

Carole looked briefly at Mairos and said meaningfully, "I don't think you have to worry about residuals!"

"This man just has to live!" I insisted, feeling a fierce determination that he survive. "He just cannot come to this hospital and die without ever having a chance to know Jesus."

SEVERAL days passed. To our trained eyes Mairos showed a few signs of improvement. His pulse was slower, his temperature not quite as high as on the first day; the twitchings were controlled. But his brother could not see much change. Mairos was still only semiconscious and thrashed around in bed when disturbed. He was fed by tube and continued to be on intravenous fluids.

An African finds it hard to understand any illness that lasts longer

\* At that time Miss Nelson was a student at the University of Arkansas Medical School; she has since received the M.D. degree.



## BY WANA ANN FORT

than a few days. By then he is usually quite sure the sickness will not respond to the **varungu's muti** (white man's medicine). Therefore, he concludes, this illness must be an African disease caused by some unhappy **mudzimu** (family spirit). Before the sickness will be cured, whatever is making the **mudzimu** unhappy must be divined so that atonement can be made.

Wiri was probably also tired of having to take care of his brother and likely was convinced our medicine was not working. As I turned to leave the room after checking Mairos one morning, Wiri informed me that he had decided to take his brother home.

Perhaps Nurse Mary Clark should tell about my reaction. I'm not sure that I put on quite the show she describes, but through much arm-waving and many ejaculations in my poor Shona, I convinced Wiri that his brother was not leaving the hospital! I explained that this disease could affect **varungu** as well as **vatemala** (white people as well as black). I assured him that if the witch doctor had not cured Mairos during the first three weeks of the illness, he certainly would not be able to help him now. I could not guarantee that his brother would recover, but I did tell him that we were claiming God's power to help and were giving the correct medicines. We could only keep on praying and treating, and we were de-

termined to do this in the hospital!

The vigorous declaration worked. No one ever mentioned to me again that it would be a good idea to take Mairos home.

Days passed. The spinal fluid became completely clear. The main concern now was for the persistent chest infection. After many weeks the chest cleared completely, and Mairos gradually recovered. It did the staff good to see him sitting in a wheelchair in the sunshine. He had lost considerable weight and was still weak, but he was getting well. Daily we thanked God.

**O**FTEN we prayed for Mairos. And we shared with Wiri the concern that both men find Jesus as Saviour while at the hospital. Each day they heard the gospel over the hospital's public address system. When he was able to leave Mairos, his brother attended chapel services. Later Mairos could also attend in the wheelchair.

Chaplain Semwayo frequently visited and prayed for Mairos. He began to explain the way of salvation to Wiri and also to their uncle who came to see about the patient. Before Mairos went home, he, his brother, and their uncle accepted Jesus as Saviour.

When new believers leave the hospital, the chaplain writes to the church nearest where they live. In this instance, the letter went to the lay leader of the little Baptist church at Nenyuka, in Tonga country. There are not many believers at Nenyuka. Baptist work was be-

gun there some years ago with a medical clinic. Response was slow. Finally a few accepted Jesus as Saviour. Last year Bud Fray, the area missionary, baptized the first converts, and a little church was organized.

Later Chaplain Semwayo shared with us a letter from the lay leader at Nenyuka. He thanked the chaplain for writing about Mairos and Wiri and reported that they were faithfully attending services at Nenyuka. We continued to pray for them.

Perhaps all this helps explain my joy when Bud said, "I baptized Mairos and his brother Sunday." We rejoiced that their acceptance of Christ was a real experience and that they are continuing to grow in Christ in their home village.

This experience seems to illustrate the purpose of the Baptist Hospital at Sanyati. It is a privilege to be used to heal the bodies of men, especially when they are seriously ill and the families know they would have died if kept at home.

Healing sick bodies, however, is only part of the task. The greatest privilege is to be used to present Jesus Christ to lost people who come to the hospital. Further fulfillment comes when those who find Jesus return to their villages to become part of a church there, witnessing to their own people.

Only God can perform such miracles! We praise him for using the Sanyati hospital and those who work in it as his instruments for his purpose! □

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



WHAT can be done with a student center located across the street from a large university closed for nearly a year by the government?

This was the problem faced by the Baptist University Center, located in the education building of University Baptist Church, Quito, Ecuador. Political disturbances stirred up by Leftist elements entrenched in the Central University provoked the government to occupy and close the university.

The Baptist center during normal

losophy. "There are other groups at work on campus, such as the University Biblical Association, Campus Crusade, and others, but these are not movements which carry on a complete work because they have left to one side the local church.

"We carry on a work which has as its goal the local church. In this fashion we do honor to our church's name. We have a large number of students in our church."

With the reopening of the universities (at Cuenca, Guayaquil, and Quito) in 1971, students doubled

a new mission which began in rented quarters near Central University. A new building was occupied in 1962, and the mission soon was organized into a church. Missionary James P. Gilbert followed Joiner as pastor and student center director. James C. Muse, Jr., and I each worked one year in this ministry. Vásquez has served since July 1967.

The student center is part of the evangelistic outreach of the Ecuador Baptist Mission. Its ministry is supported by funds provided through

## MULTI-FACETED MINISTRY

By Stanley D. Stamps



times is alive with university students—relaxing to recorded music, playing table games, or studying in the well-equipped library. But even during the university shutdown it did not become idle.

The daily flow of students through the center decreased, of course. But a large number frequented the library to keep up with studies on their own or with companions. They also made use of the recreational equipment.

"We attend to a lot of young people each day," said Guillermo Vásquez, center director and pastor of University Baptist Church.

Two university students, both active members of University Church, staff the center. Vásquez also meets regularly with the **Circulo Universitario Bautista** (Baptist University Circle), an organization of Baptist university students.

"I understand student work not so much as work within the university (on campus), but rather through the center with all studious youth," Vásquez said in explaining his phi-

losophy. "There are other groups at work on campus, such as the University Biblical Association, Campus Crusade, and others, but these are not movements which carry on a complete work because they have left to one side the local church.

The pastor, a 1967 graduate of the International Baptist Theological Seminary, Cali, Colombia, carries on a multi-faceted ministry as pastor and student center director. To his ministerial functions he brings a wide assortment of activities, such as writing, music (both as instrumentalist and composer), and television programs.

In 1966-67 I had the privilege of being pastor of University Church for 11 months and thus had contact with the university center and students. The **Circulo Universitario Bautista** came into being that year. It was the natural outgrowth of the church's youth program and the student center's activities, as well as several years of faithful witness on the part of Baptist students and missionaries who since 1962 had worked to establish a witness on campus.

The university center opened in 1961 under leadership of Missionary Garreth E. Joiner, then pastor of

regular channels of missionary giving by Southern Baptists.

Vásquez considers daily operation of the student center of prime importance. He pointed out the young men who attend the library.

"They are true examples of Christians both in prayer and testimony," he declared. "They aim at winning souls through their contacts in the library, and they have achieved that.

"For example, one student among many showed so much interest in the gospel that he invited them to his home to explain the gospel further. The students went to the young man's home and presented a Christian film and talked with the family. This awakened intense interest on the part of the whole family, who soon began to attend services at our church. As a result, three members of the family have been won to the Lord and baptized—the student, his father (a widely known tailor), and a sister."

Added Vásquez, "As I understand student work, it is not so much my ministry to students but a work carried out by the students themselves among their companions and

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



even among people in other areas of life.

"Through the center, with the variety of materials we have access to, such as magazines—particularly the student magazine **Ancla**—and Christian films, I have made many contacts among professional people, who always consider themselves students.

"My ministry also has to do with what I write," he added.

To his writing credit Vásquez has a book, a number of articles in denominational magazines, and a column in **El Telégrafo**, a major newspaper in Guayaquil, and **El Comercio**, a Quito daily.

"Church members have a different attitude when they can see that their pastor is interested in other things than just preaching to them," Vásquez noted.

His articles, since they usually deal with some timely subject with spiritual application, have provided a number of openings for him to discuss spiritual matters with university students.

Students also seem to appreciate his musical talents. Handy with guitar and accordion, as well as with piano and trombone, Vásquez can enliven any gathering with impromptu concerts of favorite music—popular, national, and religious,

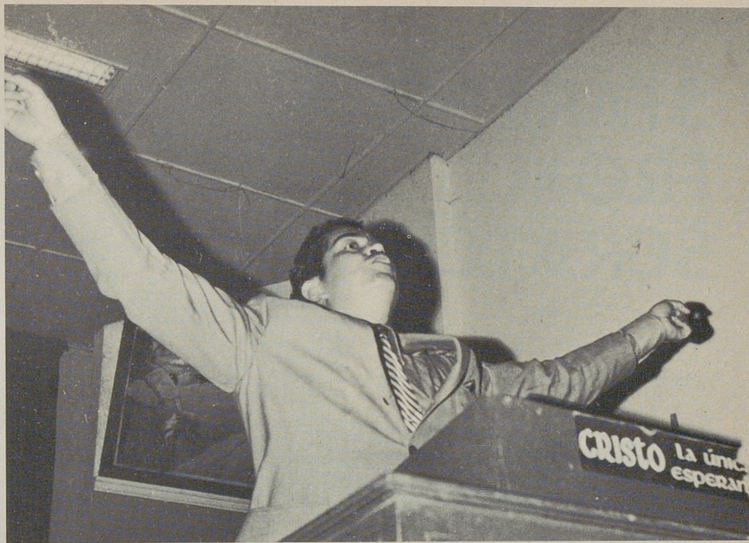
Another chapter in the story of Guillermo Vásquez's ministry was written last October when he was able to intercede personally with Ecuador's President José María Velasco Ibarra in behalf of HCJB-TV, evangelical station in Quito.

The television station is operated by World Radio Missionary Fellowship. After one sponsored program inadvertently reflected political views, HCJB-TV's permission to operate as a cultural station, but with some advertisements, was rescinded. The station shut down on Wednesday night.

On Thursday night, while Pastor Vásquez and University Church prayed about the situation, Vásquez felt impelled to write an appeal in behalf of the station. It appeared on the front page of Quito's principal newspaper Friday morning as an open letter to the President.

Before noon on Friday, Vásquez had been summoned to the President's office. President Velasco Ibarra forcefully stated his position, then listened to the pastor's views. At the end of the discussion, the President ordered renewal of the station's permit.

The next day HCJB-TV was back on the air.



or even his own compositions.

As if being pastor of the largest Baptist church in Ecuador, directing a student program, and maintaining a writing ministry were not enough, Pastor Vásquez conducts three television programs weekly.

"I have taken this as a part of my student ministry," he explained. "Many students know me as a result of having seen me on television."

Two of the programs are religious, one is cultural. One of them, "**Conoce Usted Este Libro?** (Do You Know This Book?)," takes a literary approach but winds up with a biblical focus. For instance, one program dealt with Shakespeare's **Hamlet**.

"Hamlet's famous words, 'To be or not to be,' served as a trampoline to Christ's words, 'He who is not with me is against me,'" Vásquez elaborated. "In other words, there is no middle ground."

Another program focuses on Christian history, drawing from historical records and documents. This program has provoked many listeners to call and ask for further explanations.

Several months ago Vásquez was invited by the ambassador of Israel to present a program sponsored by Israel, called "The Presence of History" and dealing principally with Israel's place in ancient and modern history.

"This program fulfills a personal desire to do something completely cultural," he pointed out. "But the interesting thing is that they have

Facing page: Guillermo Vásquez, multi-talented pastor in Quito. Above Vásquez in pulpit at University Baptist Church.

asked me to read from the Bible on the programs."

It is obvious, he added, that listeners would not become converts to Judaism, but many would have interest in reading from the Bible in order to know more about prophecy. Two Ecuadoran secretaries in the Israeli embassy accepted the gospel as a result of this contact.

"The cultural attaché of the Israeli embassy called me in one day and said, 'I want you to tell me what is the significance of Christmas to you.' For more than two hours he quizzed me about the aspects of my religion and how it differs from Roman Catholicism.

"He also asked why we observe Sunday instead of Saturday as the day of rest. When I explained about the resurrection of Christ, he showed keen interest. He asked me for a New Testament in the Hebrew language. . . .

"It occurred to me then that God has such wise plans to use this program, conceived so independently from evangelistic work, to win a Jewish person to Christ."

The program has opened contacts for Vásquez in diplomatic circles as well as among many professional men who are seeking real meaning in life and for substance in religion. This pastor and student center director truly has a many-sided ministry. □



# STARTING FROM SCRATCH

BY STANLEY D. STAMPS



**H**OW CAN a university student ministry be developed from scratch? That challenge confronted Missionary Marvin R. Ford when he returned to Guayaquil, Ecuador, more than a year ago following furlough.

At the request of the Ecuador Baptist Mission, Ford and his wife, Ann, undertook an urgent task among Guayaquil's approximately 10,000 university students.

From the outset, obstacles

loomed, not the least of which was the closing of the state-controlled university by the government for almost a year. Since reopening of the university, students have been carrying extra class loads in trying to make up for time lost due to the ten-month shutdown.

Another problem was how to locate Baptist university students sympathetic with a Christian witness among fellow students. Skepticism was encountered, since Baptist lead-

ers supposed there were few, if any, Baptist students in the city's universities. As it turned out, more than 25 were located.

Some pastors also took a somewhat dim view toward formation of another organization that would make additional claims upon the youth of their churches. But patient work by the new student worker soon paid off in an enthusiastic number of students and an interested group of pastor-supporters.

One solution was to hold an idea-sharing session in which pastors of churches in Guayaquil had opportunity to verbalize misgivings and to ask questions. Many of the pastors feared that the new program would siphon the small groups of students in the churches into a "university" church.

Ford outlined for them some ideas he had gleaned from a conference for student workers held in Nashville, Tennessee, and through correspondence with Miss Ann Swenson, missionary who directs the student work department, Baptist Spanish Publishing House, El Paso, Texas.

At another meeting both students and pastors took part. Again the apprehension of the pastors was aired, sometimes to the surprise of the students. A patient course of explanation seemed called for.

With the interest of the university group aroused, the climate improved and the way was cleared for the student movement. Monthly meetings in Ford's home and at First Baptist Church allowed individuals to become better acquainted with one another and with the new program. The movement gathered momentum.

One of the early enthusiastic sup-





Left: David Campos, student at the University of Guayaquil, became the first president of the Baptist Student Circle when it was formed in Guayaquil in 1971. Facing page: Campos (right), a language major, leads fellow students in a German class at the Baptist Student Center. Below: Missionary Marvin R. Ford holds responsibility of ministry to students. As part of activities, he teaches an English class once a week, using bilingual versions of New Testament among texts.

porters of the student program was Felix Pezo, a fourth-year engineering student in the Vicente Rocafuerte Lay University. He works as office employee in the Baptist Mission office during the day and attends night classes at the university. Ford was able to exchange ideas with him and also to contact other interested students. Visits in various churches helped the situation to improve.

Through all these means, contact was established with a number of potential members of the new student organization. Besides university students, also included were students in their sixth year of secondary school (equivalent to high school senior).

After a few months of groundwork, the students decided to organize formally. This took place in March 1971, in a meeting at First Church. Officers were chosen for the newly named **Centro Estudiantil Bautista**. "Cell" groups were formed to meet on alternate Saturday nights in the students' respective churches, thus maintaining local church ties and winning the interest and cooperation of the pastors involved.

The new group requested and was granted recognition by the

local Guayas Baptist Association as a department of work within the denominational framework.

For weeks Ford searched for a likely place to rent as a student center or central meeting place, one strategically situated in relation to the universities. The students would be able to look on such a place as "their own" and use it as a neutral gathering place to which to invite friends who might not feel at ease in an evangelical church building.

For a time, Ford's hunt was in vain. Finally a four-room apartment was located in a new house. Rent was \$10 a month, but the strategic location seemed an answer to prayer and a solution to the student group's needs.

Dedication of the still unfinished meeting place was held last August. More than 60 persons attended, including the wife of the house's owner. Guillermo Vásquez (see page 12), student worker from Quito, Ecuador, in the dedicatory message urged the university group to look to the Bible as the only reliable source of wisdom and understanding.

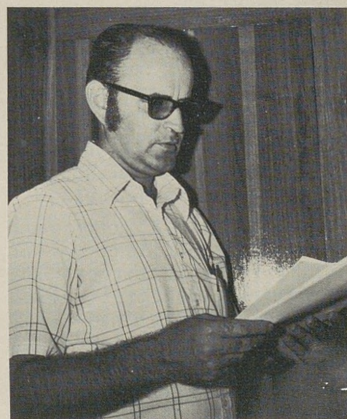
The student group adopted as its motto: "Baptist students in the service of their churches." It expresses

their desire to serve God and to grow spiritually and in loyalty to their local churches.

A boost for the student program came last summer with the assignment of Laura Duffield, a Spanish major at the University of Missouri, to serve as summer missionary (see page 16). During the summer she assisted in "cell" meetings and in special evangelistic services, both in churches where the students worship and in other churches of the association.

Thus taking shape is a much-needed Christian witness that can reach onto the campuses of Guayaquil's three principal universities: the University of Guayaquil, the Catholic University, and Vicente Rocafuerte Lay University.

At the same time, Baptist university students and high school seniors are developing a sense of identity. And they are pooling their talents and influence for a Christian witness in a somewhat indifferent and often forbidding territory—the modern campus. □





# A Summer in Ecuador

By Stanley D. Stamps

A SOFT BREEZE rustled through palm trees in front of the Simon Bolivar International Airport at Guayaquil, Ecuador. Inside the terminal there was no need for the air-conditioning; in fact, a light sweater felt comfortable to the handful of university students and Baptist missionaries on hand to welcome Laura Duffield, coming to spend her vacation as student summer missionary.

The temperate climate afforded just one of the pleasant surprises awaiting the young emissary to Ecuador from the Baptist Student Union of Missouri. Once through immigration and customs inspection, the radiant co-ed emerged to the warm reception from students and missionaries. With winsome personality, she soon established a rapport that helped assure ten weeks of fruitful service.

Along with her duties in the student ministry, Laura helped in the library of the Baptist Theological Institute of Guayaquil, taught Vacation Bible School for missionary children during the annual Mission meeting, played her flute at worship services and weddings, and typed manuscripts.

Two and a half months after her arrival the process was reversed as Laura left Ecuador. But before she departed, I asked her about her experiences and impressions.

**Q: What helped you decide to spend your summer vacation as a student summer missionary?**

**Miss Duffield:** A good friend served under the Home Mission Board in Alaska last summer (1970). After hearing him relate his experiences and blessings, I had a great desire to be a summer missionary. Not being sure this was the Lord's will, I found several excuses that might close the door. But I asked

God to break down those doors if he wanted me to be a summer worker. He did. About the time the last barrier fell—securing enough money to go back to school in the



Laura Duffield, summer mission worker.

fall—I received the letter asking me to serve in Ecuador.

**How did you decide on a country?**

Being a Spanish major in college, I thought it would be great to go where I could use the language. Two Spanish-speaking areas were open to Missouri BSUs for the summer, Ecuador and Mexico. Ecuador requested a summer worker interested in doing student work. This was my interest, so I listed Ecuador as first choice.

**What were your impressions upon arrival in Guayaquil?**

My first impression was equal to my expectations. It was 9:00 P.M. and quite dark, but a tropical breeze and palm trees were evident. It was beautiful. The Guayaquil missionaries, their children, and several university students were at the airport to give me a *bienvenido* (welcome). Everyone was friendly and interested in my well-being. I knew from the beginning it would be a good summer.

**In what way did the country and the people match your expectations?**

I expected diversity, so I was thrilled at the great variety I found. The people are friendly and eager for friendship. The countryside is interesting and full of contrasts—the warm, dry deserts near the coastal city of Manta; the bustling port city of Guayaquil; the lush, green, tropical jungles near Rio Armadillo; the lofty, snowcapped peaks of the Andes near Quito.

**In what ways did your concept of mission and missionaries change?**

Missionaries are wonderful Christians endeavoring to serve God to the best of their ability. They are human and readily admit it. Their work is done with the intention of glorifying God and spreading the good news. My concept of mission and missionaries was not changed, only reinforced.

**You worked primarily with students. How would you sum up their attitudes?**

The students with whom I worked most of the time were Christians. Their attitude is described by Paul in Romans 1:16: "For I am not ashamed of this Good News about Christ" (The Living New Testament). These students speak out for the Lord with





Miss Duffield directs Vacation Bible School for MKs during annual Mission meeting in Ecuador.

no hesitation. They have great expectations of winning the youth of Ecuador to Christ.

They wish to complete their education, to have honorable professions, to live happy and prosperous lives, and to spread the evangelical message that salvation is free to all. They believe God has given them a purpose for being here and that they need to make the most of their talents for him.

I felt no anti-Americanism. Most of the students wish to visit or study in the United States someday.

#### **What about their attitudes toward Christianity?**

I visited the University of Guayaquil on two occasions and attended some classes. Both times the opportunity arose for me to give my testimony. I received nods of approval from some, frowns from others. However, my spiritual beliefs were respected and unrefuted on both occasions.

#### **How do students feel toward other points of view?**

The students at the university

seem quite interested in studying and discussing other religions and ethical philosophies. They are open-minded and thoughtful, considering carefully before making decisions. They seem studious and consider their studies of uppermost importance.

#### **What do you consider one of your most interesting experiences with Ecuadoran Baptist students?**

I had the privilege of being a member of a youth revival team—a quartet, preacher, pianist, song leader, and myself. We traveled to a different church each Sunday night to conduct services and visit with the church people. We had some wonderful spiritual blessings. The Baptist youth are enthusiastic workers for the Lord. They take active roles in their churches, and wherever they go they tell people that Christ loves them.

#### **What do you feel was the most significant accomplishment of your summer?**

On August 14 we opened the **Centro Estudiantil Bautista** (Baptist

Student Center) in Guayaquil. During my stay here, the building was rented, and plans were made for equipping it. We painted posters and signs, had furniture built, and prepared for the dedication service. I had the pleasure of helping Marvin and Ann Ford [missionaries], the student workers, get the center ready.

There were several non-believers present at the dedication, and I am sure they went away feeling that Christian youth know how to have fun. It was a thrill to have the center open after so many months of searching and anticipation.

#### **Are you glad you had this summer opportunity?**

These ten weeks have meant more to me than I could express in words. The fulfillment of my obligations has been a great spiritual booster. I've found a new spiritual awareness that makes life worthwhile. I'm now able to see clearly the purpose of world missions and the great need around the world for Christ and his love. ☐



**F**EBRUARY is the month when the President of the United States is to make a journey of historic importance to Red China.

Careful preparations have been made, and the American people have been alerted not to expect dramatic developments to come about, but to measure the trip in terms of increasing communication and deepening understanding.

The divergence between the Communist system of government and the American system is evident. The underlying concepts which give rise to these wide divergencies are very important.

In the face of deep differences, communication is important. It is much to be desired above the horrors of war, with all of its immeasurable suffering and cruelty.

There is no way to make war beautiful. It is horrible, cruel, and destructive of life and property. The little people who inhabit the earth in simple living absorb the chief brunt of war, as they are ground into destitution by its movements. Everything that can be done to reduce the tensions that bring war and to increase the understandings that promote peace is necessary.

To this end, it behooves all who love the cause of peace to undergird the President's journey with prayer, recognizing that there are many pitfalls and that the best efforts can meet with frustration and defeat. The possibility of defeat, however, does not discourage the daring to undertake for the sake of values dear to all.

It would not be realistic to imagine that the resumption of missionary work in China is about to come to pass. We are convinced that the door for missionary work will open eventually, but not now. The policies of the present government in China are hostile to missionary work. The Christians inside China meet with great difficulties day by day. The churches are closed, Christian institutions have not been able to function for years, and many Christian leaders have suffered imprisonment or death.

We should keep in mind that there has been long-standing good will be-



## TRIP TO RED CHINA

tween the people of the United States and the people of China. Historically, American policy has sought to extend friendship to China. When the Boxer Revolution took place, the indemnity funds paid were used by the United States as a scholarship fund to educate Chinese young people. An open-door policy has been insisted upon in China through the years by the American government. American servicemen laid down their lives to assist China in World War II.

The missionary enterprise brought to the people of China not only the immeasurable blessings of the gospel of Christ, but humanitarian services through medicine, education, and benevolence, all in the name of Christ. The beauty of missionary lives in the midst of Chinese society has been impressive and far-reaching in influence.

Eventually the doors will open again, because God loves the people of China and purposes for them, as for all mankind, to hear the gospel of redemption. We stand ready to enter those doors whenever they open. No premature

actions will be taken, but every effort will be made to ascertain the course of wisdom through prayer, with careful consultation with faithful Christian people in China, who have followed the Lord during the years of adversity. Their wisdom and judgment will be of great significance.

This should be an era of constant intercessory prayer for the Christians in China, that they may be steadfast in their loyalty to Jesus Christ and filled with wisdom as they live under their present circumstances. There should be constant intercession at the throne of grace for an early opening of the doors so that the gospel may be freely proclaimed. Young people should even now be yielding their hearts in surrender to Christ to serve him in China if he sees fit to open the doors by the time they are ready to go to the mission field.

When that door opens, it is probable that we shall be confronted with the greatest missionary challenge of all time. The vast population of approximately 800 million people will weigh heavily upon our hearts. A major call to dedication, resources, and prayer will rest upon us.

For many years we have sung, "The morning light is breaking, the darkness disappears." One day the morning light will break, and the darkness will begin to disappear. Courageous servants of God will dare to enter whatever doors are open, and will walk boldly, yet cautiously and prayerfully forward, as the Holy Spirit will give guidance. One day the whole land will again lie open to hear the blessed story of redemption, and songs of praises will abound in cities, villages, and in the open fields as people rejoice in a living Saviour. Let us rest with confidence in the words of the Lord Jesus, "All authority is given unto me in heaven and in earth."

With full confidence in his authority and with eagerness to press forward with his Great Commission as he leads the way, we await God's time to do whatever is possible to make Christ known throughout the length and breadth of China, the most populous nation in the world. □



# GHANA

## emerging baptist leadership



On March 6, 1957, Ghana became the first of a rapid succession of modern African colonies to gain independence from European colonial rule. Over a century earlier, aroused opinion had pushed for cessation of slavery. And in the last two decades, world opinion coupled with African agitation have thrust political control into the hands of African leadership. Self-rule for Ghana, however, has not been all joyous, as the government reins have changed hands three times since independence.

### HISTORICAL BACKGROUND

Before independence, the country was known as the Gold Coast. Over the years, the land had been divided, conquered, and redivided by various warring and migrating West African tribes. Even today some 20 tribes claim Ghana as their home. Thanks to the nation's economic prosperity, many other tribes have large colonies located within Ghana's boundaries.

Beginning in the fifteenth century, European traders and colonizers — Portuguese, British, Dutch, Swedes, and others — came to the Gold Coast, and the principle of dividing, conquering, and redividing continued. This non-African force actually formed the boundaries of modern Ghana

and helped to mold it into a nation. At the same time, colonial governments, along with early Christian missions representing several denominations, trained some African leadership. These were leaders who would see the value of self-rule and would strive for political freedom.

### ECONOMIC SITUATION

In some ways, the striving for indigenous control has been ironical. At independence the nation's coffers were overflowing, but today the national debts are a burden to economic growth. Ghanaians are rich by African standards: their average annual income is over \$300. Yet, most of them live outside the influence of such common amenities as a good water supply, electricity, modern plumbing, and local hospital facilities. Producer of 30 percent of the world's cocoa, Ghana has seen the price of cocoa drop drastically since independence. The nation, primarily an agricultural country, cannot diversify fast enough to meet the rising cost of living. The tax rate looms as one of the highest percentages in the world.

Even worse, psychologically, has been the foreign control of Ghana's economy. The non-Ghanaians, who until recently composed about 10 percent of the population, held major power over the finances of the nation. In an effort to put many sections of the economy into Ghanaian control, the government, toward the end of 1969, told aliens to leave the country

unless they had residence and work permits. This meant that tens of thousands of West Africans (the majority from Nigeria) and many Arabic people had to leave. Although driving away some of the potential capital funds, the move did place more of the economy in the hands of the Ghanaians.

### EDUCATIONAL ENDEAVORS

Early educational efforts were made primarily by the missionaries. Out of this concern grew a system of church-related elementary, secondary, and technical schools. University and seminary training were usually handled by sending students overseas. The colonial government gradually took an interest by helping to support mission efforts and then later by duplicating some of the educational programs in strategic areas.

With the coming of independence, there arose a demand by the new government to meet the educational needs of Ghanaians. Three universities grew into full status, a medical school was established, and repeated pressure arose to make all education free. But free education has so far proven to be financially impossible.

However, the desire for self-determination and responsibility has created uncertainty for the church's role in future public educational endeavors. Demands to take over all schools have disturbed Christian people who have looked to the



educational arm of the church as an evangelistic medium.

In this period of uncertainty, Baptist missionaries have moved only in the direction of theological training, while the Ghanaian Baptists feel that public educational ventures can be vital means of building a Christian witness. How much influence Baptists will have in public education is yet to be determined.

## RELIGIOUS INFLUENCES

Native African religions are winning back their respectability in Ghana. The early missionary suppressed animistic worship. Unfortunately, the prevalent African culture seemed to be identified with the African religion, so the missionary tried to expel the two together. Current revival of cultural forms has stressed likewise the religious practices that colonizers tried to eliminate. Animism is gaining public attention. Writers stress the link to Ghana's past, and study groups seek to relate to overseas exponents of witchcraft and similar religious practices.

Ghanaian Christians are confused as to what part of their cultural heritage is worthy of reviving and what will turn their people back to a deeply animistic way of religion. African denominations that appeal to the cultural-religious revival find their churches flooded with interested

Ghanaians. Gaining in influence are Afro-pentecostal movements, where leadership, support, and propagation are all completely native to the region. The old saying that Christianity and European culture are identical loses its significance as Christianity is expressed in these indigenous ways.

Ghanaian Muslims, also, are struggling to take the leadership of their fast-growing community — leadership which traditionally has been in the hands of people from other African nations.

## BAPTIST LIFE

The Baptists of Ghana seem to be a child born out of time. Early mission efforts were intended to strengthen the Nigerian Baptist churches found in Ghana. Some influence was exerted on the Ghanaians, but the foreign, Yoruba language in the Nigerian churches kept most Ghanaians out. Also, a wealth of leadership in the congregations gave little opportunity for the emergence or developing of local Ghanaian church leaders. Tribal resentments, too, kept the Baptists apart. But, gradually, the Nigerian churches were coming to accept the responsibility for the indigenous Baptists.

Then overnight, most of the Nigerian influence disappeared with the order for aliens to leave Ghana. Owners of the

various small trading firms throughout the country were Nigerian Baptists, and their departure meant the loss of over 80 percent of Baptist church membership. An air of uncertainty hung over the Baptists of Ghana for nearly two years. Tightening Baptist finances overseas could offer no substitute for the large Nigerian church giving. Young Ghanaian leadership seemed at first to flounder but then grasped the new situation as a great challenge.

Surprisingly, they found nearly 1,000 Baptists in about 50 small congregations. Recently, over 50 leaders and pastors have gathered in two different annual workers' conferences to discuss the many changes needed to make Baptist work truly Ghanaian. It will be interesting to see how this long-range planning projection will relate the Baptist witness to modern Ghana.

Mission projects still offer supportive witness — the Baptist Hospital in Nalerigu, pastors' training schools in Tamale and Abukwa, radio and community center work in Accra, the WMU camp in Ejura, as well as various evangelistic ministries in several stations throughout Ghana. The more "home-grown" and native-born the work can be made, the closer it will be to the kind of Christian witness demanded in Ghana today.

Foreign finances and personnel can still be supportive, but the real potential lies with national Christians accepting full responsibility for meeting the challenge of reaching Ghana for Christ.

Ghana needs Christ. Less than one-half million of the 9,000,000 Ghanaians are listed in the churches of the approximately 20 denominations working in Ghana today. Pray for our Ghanaian fellow Baptists. Pray, too, for missionaries, that they will have the wisdom to work in such a changing, challenging country.

— by Gene Verner

*Missionary C. Gerald Carlin greets tribal chief and townspeople.*



*People visit book display during Baptist associational meeting.*



*Reprints of the above material are available from Foreign Mission Board, Literature Distribution, Box 6597, Richmond, Va. 23230. This leaflet replaces Mr. Verner's former pamphlet on Ghana.*



# GUATEMALA

## *Swept by the Winds of Change*

South of the United States, scarcely a thousand miles away, lies the Central American republic of Guatemala. Various names named "the Land of Eternal Spring," "the Rainbow Republic," and "the Switzerland of the Americas," Guatemala is a favorite haunt of world tourists. For Southern Baptists, however, Guatemala is much more than a tourist attraction. It is, first of all. . .

### A LAND SWEEPED BY THE WINDS OF CHANGE

Although the whole world is being convulsed, nowhere are the winds of change more evident than in Guatemala where more than half the citizens are moving from a primitive Indian culture surviving from the Mayan Empire to the pre-dawn light of the 21st century.

Seated on dirt floors, Indian women patiently weave materials whose bright patterns are centuries old. On the same floors may rest transistor radios, blaring the tunes of America's latest hit records.

The traveler is awed by the contrasts of Guatemala. He will visit Indian villages that look today as they did four centuries ago, when the Spanish soldiers-of-fortune first stumbled upon them. Yet less than an hour away, he finds Guatemala City, the gem of Central America. Its broad green parkways, palatial homes, bustling commercial activity, and new factories rising upon all sides, make it as modern as, and more so than, many American cities. Guatemala, then is. . .

### A LAND OF TWO CULTURES

Fifty-five percent of Guatemala's 5 million-plus inhabitants are Indians. Not only do they dress and live as Indians, but they speak tongues which are completely unrelated to Spanish, the country's official language. It is language, more than race, which divides Guatemala.

The Spanish-speaking peoples, called *Ladinos* (Lah-DEE-nohs), number about 45 percent of the population. Racially, this group ranges from European stock to full-blooded Indians. Culture, not race, determines whether one is a Ladino or an Indian. Because of their superior education and universal language, the Ladinos operate the schools, the government, and the major commercial enterprises of the republic.

Nevertheless, whether Ladino or Indian, the watchword of Guatemalans today is "change." Remote Indian towns now enjoy potable water systems and even electric lights. Bright new school buildings stand above smoky Indian villages, heralding a new era.

The old Spanish colonial cities still stand. But Guatemalan eyes are becoming ever more accustomed to new housing developments, supermarkets, and multistory buildings in architectural styles as modern as tomorrow.

But the revolution which has touched this nation is more than technological. Guatemala today is. . .



*Missionary Lindwall speaks to people attending baptismal service at Lake Atitlán.*

### A LAND OF SPIRITUAL QUEST

Gradually and surely, the land is experiencing a spiritual revolution. Among Indian and Spanish-speaking peoples alike, there has remained a deep-running God-consciousness. In recent years this has manifested itself in a great hunger for the Word of God. Sales of Bibles and New Testaments in Spanish and in Indian languages are at an all-time high. Multiplied thousands of Guatemalans are enrolled in Bible correspondence courses. With but one or two possible exceptions, nowhere in Latin America have evangelical churches been planted in more fertile soil.

### GOSPEL BEGINNINGS

Guatemala is no less a land of challenge today than it was for the first missionary pioneer, Frederick Crowe. For five years Crowe and his Bible-laden mules traversed the mountain paths and dusty roads until finally, in April, 1846, he was expelled from Guatemala by order of the ecclesiastical authorities.

President Justo Rufino Barrios, sometimes called "the Abraham Lincoln of Guatemala," reversed the closed-door policy when in 1882 he personally brought a Presbyterian missionary to the country.

Seventeen years later, an interdenominational mission entered the land, soon to be followed by Quakers and Primitive Methodists. These missions and others were to be crowned by unusual success in a land where religious instruction had been long neglected by the established Roman Catholic Church.

### BAPTIST REENTRY

The Baptist message first reentered the republic not in the person of a missionary, but by the printed page. A small but virile group of independent evangelical churches, first organized in 1928, began to use literature from the Baptist Spanish Publishing House in El Paso, Texas. Later, they established contact with Baptists in El Salvador and Nicaragua, and finally in Panama.



Paul Bell, Sr., superintendent of missions for the Southern Baptist Home Mission Board in Panama, first visited Guatemala in 1943 and became personally acquainted with this independent group. Most of the churches felt themselves to be Baptist in doctrine and principle, and subsequently 300 members were baptized by Bell. In 1946 the newly constituted Baptist churches organized the Guatemalan Baptist Convention.

Little more than a year later, the Southern Baptist Foreign Mission Board accepted responsibility for providing permanent missionary personnel for Guatemala, and the William J. Webbs transferred there in 1948. Soon other missionary reinforcements arrived, and on the Convention's twenty-fifth birthday it counted over 3,000 members.

## BAPTIST SURGE FORWARD

Since 1961, Baptist work has pressed forward in three important realms: number of missionaries, organization of new churches, and growth in self-support. In the space of a decade, Baptist missionary personnel including missionary associates and journeymen increased from six to 28. The number of churches increased from 20 to 37. In 1960 only three churches were self-supporting. Today, all the Baptist churches are self-sustaining, receiving no outside aid for pastoral support or recurring expenses.

National leadership is being trained in two theological institutes. In Guatemala City, the Baptist Theological Institute provides a splendid theological education. Most of the capable Guatemalan Baptist leaders are graduates of this school. Also, students from a neighboring country have enrolled in significant numbers in this center of pastoral training.

More recently, the Paul Bell Baptist Theological Institute began to serve the churches of Guatemala on the south shore of Lake Atitlán. Staffed by field missionaries and Guatemalan pastors, this institute is successfully preparing leadership for the responsive rural areas.

Guatemala City is the headquarters for the Baptist book store. It also serves as headquarters for a network of Baptist radio and television programs which are aired on commercial stations.

A distinctively Baptist Bible correspondence course is being projected by the missionaries, and already a number of decisions for Christ have been made as the first of this effort.

*Farm family listening to radio*



Baptist missionaries also cooperate with the Baptist Youth Federation, an active department of the Guatemala Baptist Convention. Several hundred of the country's young people participate in the challenging activities of this youth-directed program.

Most missionaries in Guatemala are dedicated to mission extension and preaching. In 1960 missionaries first moved to Quezaltenango, the cold highland capital of the Quiché kingdom and the nation's second city. Today, there are several Baptist churches and missions in Quezaltenango and the surrounding area.

In 1964, another region was entered when missionaries went to Cobán, the 400-year-old "Imperial City" of northern Guatemala, beginning work among the large Kekchí Indian nation. Missionaries there work directly in the Kekchí language, and some 300 professions of faith have been made in what appears to be the beginning of a great "people's movement" to Christ.

Guatemalan Baptists and Baptist missionaries alike have responded to the challenge of the Crusade of the Americas, and in the aftermath of the campaign continue to enter new areas with determination and vigor, led by the Holy Spirit.

## DECADE OF PROMISE

If the past decade has been one of great reward, the next is one of still greater promise. A spirit of missionary compulsion is gripping the Guatemalan Baptist churches. New maturity, strength, and self-reliance are characteristic of the churches. Numerous mission congregations, long forgotten, dormant, and unproductive, are feeling new strength. These will soon be numbered among the organized churches.

If the promise is great, the unmet challenge is far greater yet. In the large Mam kingdom to the west, with its 300,000 Mam-speaking Indians, there is not one Baptist church, pastor, or missionary who can present the gospel in this language.

In the thousand wind-blown mountain villages and towns of the Quiché kingdom, less than a dozen Baptist voices are heard in that major dialect, heralding the eternal Good News.

The Baptist message is almost unspoken to the 380,000 Cakchiqueles and is completely unknown to the Rabinalachí, the Pocomachi, the Chortí, and the Uspanteca.

Only one Baptist missionary serves the broad Pacific coastal plain, stretching from Mexico to El Salvador, where one of the churches has seven strong missions. No Baptist missionary or pastor is preaching the gospel in the four-state area of south-eastern Guatemala. Northeastern Guatemala, which has shown such promising response to the gospel, at last has a resident missionary family assigned there.

Land of reward, land of promise — this is Guatemala, land being swept by the winds of change. With the prayers of God's people and the obedience of his servants, it is a land that shall feel the sweet breath of his Spirit.

— by Ted Lindwall

Reprints of the above material are available free upon request from Foreign Mission Board, Literature Distribution, Box 6597, Richmond, Va. 23230. This leaflet is a revision of Mr. Lindwall's former pamphlet on Guatemala.



# FROM THE EDITOR

## Summer '72

**H**AVE you ever attended a Foreign Missions Conference at Ridgecrest Baptist Assembly or at Glorieta Baptist Assembly? If not, we hope you will start planning to be at one of these summertime highlights and that your request for reservations will be made very soon. The dates: Ridgecrest, June 22-28; Glorieta, August 10-16.

Perhaps your church can send some of its select youth. They will be exposed to impacts of Bible study, foreign missions, and possibly a personal challenge for involvement in God's worldwide missionary purpose. And something else of deep value awaits them in the opportunity to meet and have fellowship with foreign missionaries who are there to share experiences and insights.

As plans are made for attendance at either of these Foreign Missions Conferences, church leaders should keep in mind that for every five youth a spiritually mature adult should be enlisted to accompany as a guide and counselor. From experience across the years we have concluded that this ratio of adults to youth is advisable.

All inquiries or requests for reservations should be sent to either Ken McAnear, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770, or to Mark Short, Jr., Manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535.

## Strategic for Libraries

ONE OF THE MOST exciting places in a church today is the library. Every time this editor visits a church during his travels he makes a point of locating the library and pays it a visit for at least a few moments. He likes to contemplate the possibilities of such a facility, regardless of its size or how it is managed.

There are the books and periodicals that offer mind-expanding and spirit-deepening experiences for the person who will read them. Their usability is almost without limit. The printed page does not wear out from being read. It can be viewed by 10,000 pairs of eyes and still remain ready to be read by thousands more. An extremely few books and periodicals can be utilized almost endlessly for whatever theme or cause.

This is why the library is so strategic for awakening and nurturing concern for world missions in any church. A few missionary biographies, a volume or two on the history of missions, and a publication to present the current mission scene can be a powerful combination of learning sources for an entire church membership, if these items are available on a library basis.

In keeping with the need for a book dealing with history and the background of missions, we commend to every church librarian *Advance: A History of Southern Baptist Foreign Missions*. Published by the Foreign Mission Board in 1970, this volume provides a thorough account of the beginnings, struggles, and progress of the overseas Christian witness initiated and supported by Southern Baptists for more than 125 years. A church library without this history volume is at best only partially providing for the needs of missionary education among the people of the church.

It means a great deal to many people to have available the pictures of their foreign missionaries and at least some information about each one. This is a need met by the *Missionary Album*. It is published by the Foreign Mission Board every five years and can be updated each intervening year with an annual supplement that provides pictures and

data for all missionaries added to the rolls for the given year. The *Album* is not a reading book but one to which reference can be made by any person or group, whether for special prayer objectives or for program planning.

The third publication that is basic to the foreign missions section of the church library is the monthly periodical, *THE COMMISSION*. It is a subscription magazine and is published monthly by the Foreign Mission Board. Every church library should be receiving at least one copy of *THE COMMISSION* each month, so that anyone visiting the library could read it for the most recent developments in Southern Baptist foreign missions. Subscription can be initiated at any time, at the rate of \$1.50 a year.

The librarian who maintains a system called vertical filing, needs three copies of each issue of *THE COMMISSION*. Two must be used for clipping and the third copy kept intact for reading and for year-end binding of the annual volume. This requires a triple subscription to the magazine, for which a special rate is made possible, \$3.50 a year.

## Tourist Talk

ADVANCE planning is essential these days if the best type of experience is to be realized from a journey overseas. If the volume of tourism this year is comparable to that of recent years, many Southern Baptists will be traveling to countries where their stewardship in missions has preceded them.

Even the simplest overseas journey is likely to include at least one country where Southern Baptist missionaries are stationed. The number of mission fields exceeds 70. Therefore, the more extensive tour trips are sure to include several such countries.

We feel sure that many Baptist tourists will want their visits to countries that are mission fields to be as meaningful as possible, both to the impact of the Christian witness on that given culture and to themselves as they return to their churches here in the homeland.

The Foreign Mission Board, its staff, and the missionaries want to help make these tourist experiences as meaningful as possible. Therefore, the Board has prepared and will provide information about its mission fields, along with some helpful guidelines for Baptist visitors to the mission fields.

We hope that many tour group leaders, as well as persons planning individualized overseas journeys, will request this kind of information from the Board. Address all correspondence to the Foreign Mission Board, Box 6597, Richmond, Virginia 23230.

## For Pastors Only

STAYING up to date on subscribers' mailing addresses is the continuing task of our subscription fulfillment office. Until recently every change of address notice we received was handled through a uniform procedure. A different condition now applies to the pastor whose mailing address must be changed. It is our hope that this notice will come to the attention of every pastor who is about to move to a new address.

The addresses we use for sending *THE COMMISSION* to the pastors is supplied by the Baptist Sunday School Board. All changes and corrections are made at their offices in Nashville, Tennessee. If you are a pastor and are moving to a new address, please notify the Sunday School Board without delay. Address all notices and corrections to Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville, Tennessee 37234.







# The Mission That Was

*By James M. Short, Jr.*

ONCE a thriving mining center, principally for lead ore, the village of Santo Domingo is located in the mountains of central Chihuahua state in Mexico.

In the early 1920s a Baptist mission was opened in Santo Domingo, known officially as Francisco Portillo, about 20 miles southeast of Chihuahua City. The chapel building was completed in 1926.

Organizing the mission work was Mateo M. Gurrola, pastor of First Baptist Church, Chihuahua. Numerous times he climbed the steep mountain trail on foot to Santo Domingo from the village of Santa Eulalia, several thousand feet below.

Santo Domingo is built stairstep fashion on the mountainous terrain. This natural formation provided a way to announce when worship services would be held at the chapel. As a signal that services were soon to begin, pebbles were dropped

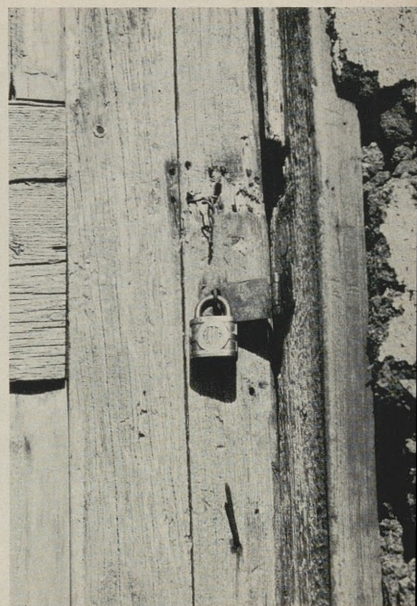
The author was appointed a Baptist representative to Mexico in 1956.

Facing page: On visit to Santo Domingo, Chihuahua, Mexico, to check on the closed chapel building, James M. Short, Jr., a Baptist representative to Mexico, pauses for conversation with a village resident.

Below: Chapel building remains padlocked.



Photographed by  
Bob Harper





onto the tin roofs of houses belonging to mission members.

While the mine was active, the mission flourished. An active ministry was carried on until early 1950, when mining operations were curtailed. As a result of the cutback, many mission members left the village, and chapel services became more irregular. Finally, in 1960, the last members of the mission moved away to seek work in other mining centers.

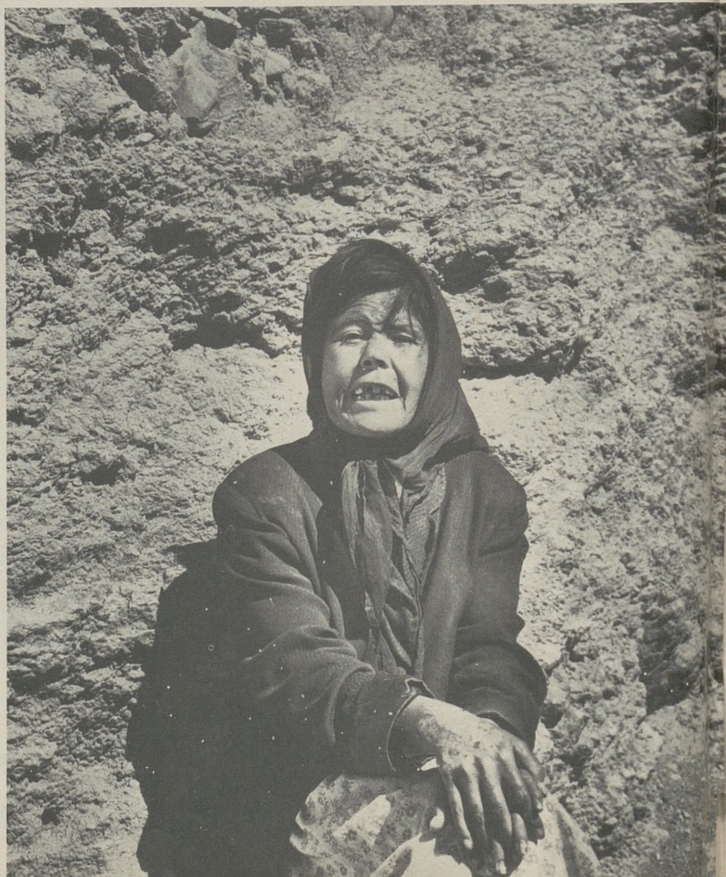
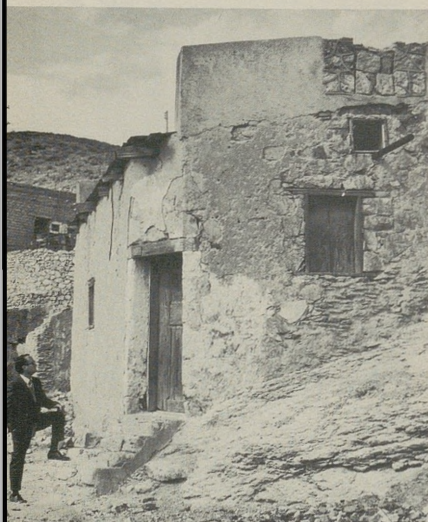
Several attempts have been made to reopen the work. Vacation Bible Schools have been held in the village. Visitation has been carried out in an effort to reawaken the interest of villagers. Still the work remains dormant. The door of the small, deteriorating mission building remains padlocked.

If a preacher were available, would the sound of joyous singing once again be heard over the village? Would pebbles once again bounce off the tin roofs to signal the start of a preaching service?

The harvest really is abundant, the laborers sadly lacking. □



Top: Village children and Short look out over Santo Domingo. Below: Short stops outside the lonely Baptist chapel building.







Villager (left),  
children (top),  
and some of the  
remaining miners in  
Santo Domingo.



**I**N ALL FAIRNESS one could call this MK (missionary kid) "batman." His role is not the same, surely, as the comic-strip character —this MK's interest in bats is scientific. But he is also concerned about helping people, especially in the classroom.

This MK is Bryan P. Glass, now a zoologist of international repute in mammalogy, a leading authority on bats, and a faculty member at Oklahoma State University, Stillwater.

His early education, mostly overseas, was varied, and his contact with his homeland (he was born in Louisiana while his missionary parents were on furlough in 1919) was limited before college. But today he believes the overseas experience helped to build his self-assurance and pave the way for his career.

His parents, Dr. and Mrs. W. B. Glass, sailed for another term in China before Bryan was a year old. He first heard "Happy Birthday" sung in Chinese and English on board ship. Before the family returned to the United States for another furlough, Bryan had completed third grade of the Calvert Home Instruction Courses.

Bryan and his sister, Trudy, two years his senior, started Calvert study at about the same time, even though he was only four years old. For the first two grades he and Trudy studied at home alone while their mother worked at the mission hospital in Hwanghsien. They always had their assignments completed by the time mother returned home.

When the two children were ready for third-grade study, two older sisters, Lois, 19, and Eloise, 17 (now Mrs. Baker J. Cauthen), were available to supervise; they had completed schooling at the China Inland Mission (CIM) school and would wait until their parents' furlough to go to the U.S. for further study.

While Bryan and Trudy were in Waco, Texas, on furlough, public school teachers decided the two children should repeat the third grade in order to catch up with the stateside method of study. When the missionary couple returned to China after furlough, Bryan and Trudy were the only children to

accompany them—their older sisters had enrolled in Baylor University, Waco.

Back in China, Bryan and Trudy, after teaching themselves, being taught by sisters, and attending school for a year in the U.S., encountered a new learning situation. They entered fourth grade at the CIM boarding school 60 miles from home.

Bryan lived in a dormitory with other boys his age, all of them foreigners in another culture and most

cation, even though there were hardly any electives."

In the spiritual revival that began sweeping North China in 1931, hundreds of Chinese students at Baptist boys' and girls' schools made professions of faith. In the midst of this, Bryan Glass, although immersed in a Christian environment at home and school, came to realize that Christianity was not something he already possessed—that he, too, had to make a decision. At age 13 he made his profession of faith. His father baptized him at First Baptist Church, Hwanghsien, where he was pastor.

Today Glass feels the Shantung Revival, as the movement was called, "prepared the churches and the Christian community for the hardships and trials to which they have been subjected."

**A**T AGE 15, Bryan graduated from the CIM school. The next year, 1936, he enrolled at Baylor in pre-med courses, considering the possibility of becoming a medical missionary. Later he realized his particular interest would better be realized in the field of biology.

The summer after Bryan and Trudy completed their freshman year at Baylor, their parents returned again to China, this time leaving all their children behind.

After Bryan graduated from Baylor in 1940, World War II interrupted his graduate study. In the U.S. Air Force he served in military intelligence 1942-45 in the China, Burma, India Theatre of Operations. For six months he was attached to the Office of Strategic Service, living with an element of the Chinese Army in eastern China.

The end of the war brought Captain Glass back to Texas A&M College (now Univ.) to complete his master's degree. That fall he met Carolyn Elizabeth Smith. In less than a year they were married. They moved to Stillwater, Oklahoma, where he enrolled in the doctorate program at Oklahoma State University and became a faculty member. He received the doctor's degree in zoology in 1952.

The couple became active at First Baptist Church, Stillwater, in Training Union, in Sunday School, and in choir (he has been a par-

## OKLAHOMA STATE'S BATMAN

By  
Sistie Givens

of them children of missionaries. He studied English, the "real English, the 'official language,'" instead of "American." He found it almost a different language.

But, he recalls, "I could switch from English to American without difficulty."

Since the Chinese language and culture were so different from the American way of life, MKs studied in a mission school in preparation for schooling when they returned to the U.S. "It would have been impossible to learn 10,000 Chinese characters, since it would not be preparation for U.S. schooling," Glass explained.

Although children at the CIM school were forbidden to speak Chinese, Bryan did have opportunity to speak Mandarin when talking to servants at the school.

At the CIM school he began studying Latin in fifth grade, added French in the sixth grade, and continued studying the languages through high school.

"I feel I was well prepared to come to a U.S. university," Glass affirms today. "I got a superior edu-

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



ticipant for 19 years). He was elected a deacon in 1955.

Reflecting on his background as an MK, Glass believes there is no substitute for living abroad.

"I feel I am a cosmopolite . . . and a citizen of the world, rather than just a citizen of a certain place," he said. "I have a better understanding of the problems of people living in other parts of the world."

**A**S A mammalogist he has represented OSU in other countries. In 1962 he made a four-and-a-half month scientific expedition to Ethiopia. There he made a collection of more than 1,000 items in an area within a 50-mile radius, the only accessible spot in Africa where all types of animal habitat could be found. The Glass collection is the most extensive one assembled in Ethiopia.

He was a delegate of the American Society of Mammalogists in 1963 at a conservationist meeting in Kenya. While in Africa he presented a paper at the first symposium on African mammals, held at University College, Salisbury, Rhodesia. The next year he studied museum collections in Europe.

Because of his MK background,

Bryan P. Glass is part of an outstanding family. His parents, Dr. and Mrs. W. B. Glass, were missionaries to China 42 years, ending their missionary career in a Japanese prison camp and being repatriated in 1943. W. B. Glass was married to Eunice Irene Taylor, who died of tuberculosis in 1914. They had five children: TAYLOR, 1904 (d. 1905).

HIRAM BENTLEY, 1906, an internationally acclaimed authority on human genetics. He was professor for 18 years at Johns Hopkins University and is currently academic vice-president of the State University of New York. He has received four honorary degrees.

LOIS CORNEILLE, 1907, a missionary to Taiwan.

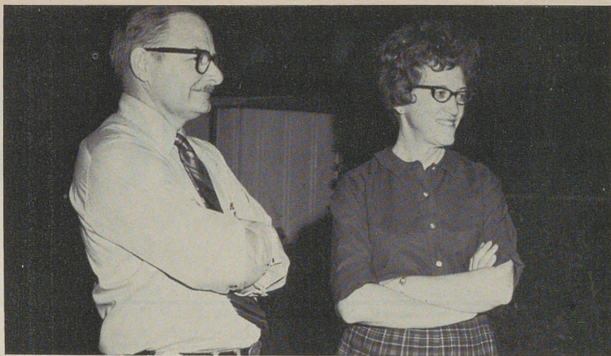
PADIE ELOISE, 1909, a former missionary to China; the wife of the executive secretary of the Southern Baptist Foreign Mission Board, Baker J. Cauthen.

WILEY B., 1911 (d. 1912).

In 1916 Dr. Glass married Miss Jessie Pettigrew, who had gone to China in 1901 and was director of nurses at the Warren Memorial Hospital in Hwanghsien at the time of her marriage. They had two children:

GERTRUDE (Trudy), 1917 (Mrs. Allen Chang), a radio-TV programmer at the United Nations in New York.

BRYAN PETTIGREW, details in accompanying article.



Dr. and Mrs. Bryan P. Glass at their Stillwater, Oklahoma, home.

his knowledge of science, and his ability to interpret science in relation to religion, the Foreign Mission Board invited him to lecture to Philippine college students on science and religion in October 1968, in preparation for an evangelistic thrust.

Being director of the OSU museum has not caged Glass in an office. He keeps active in a civic club and serves on the Stillwater Arts and Humanities Council. He is counselor for the OSU Premedical Honor Society and executive secretary of the American Society of Mammalogists.

In 1966 he was presented the Outstanding Teacher of the Year Award by the OSU Alumni Association. Said one who nominated him, "Dr. Glass is one of the most 'alive' teachers I have ever known."

Having spent the first 16 years of his life on the foreign mission field, Glass feels he is now working on the home mission field when he walks into the classroom. Teaching, he believes, allows him to touch many lives.

"In teaching, one can't be very selfish," he commented. "He is constantly giving of himself."

Bats have been his special interest, and he has become a leading authority. He has carried out extensive study and written more than ten manuals and reports on the subject.

His special interest is purely academic. "I'm just curious," the batman explained.

He has held two National Institutes of Health grants to study various aspects of the biology of bats in Oklahoma. The state has 23 known species of bats (second only to Texas). During this time Glass

banded more than 153,000 Mexican freetailed bats in western Oklahoma to study their migratory movements. These animals are often the vectors of rabies.

His interest in zoology is apparent even in the backyard of his home. A birdbath there is made from a cast of a dinosaur track.

Dr. and Mrs. Glass have two daughters: Peggy, a freshman at OSU; Janis, married to a senior student in veterinary medicine.

**C**ONSIDERING young MKs today, Glass remarked, "The nationals look at the MK as being the most typical American they know. . . . Perhaps he is the only American they are going to know. He is an ambassador of the States whether he wants to be or not. Being an MK is a good preparation for a rich and varied life."

Obstacles change for MKs returning to the U.S., he noted. He feels his generation of MKs had a comparatively easy time of adjustment. But his sisters, Lois and Eloise, faced a harder situation when they returned to the States in 1927—during the "jazz age." "Everything was at an extreme," he pointed out.

"This is true today. The MKs are coming into a different environment. Things are really extreme. People aren't getting the essentials out of life. The MKs are exposed to a lot of radicalism."

God's witness continues in the lives of the five MKs of the W. B. Glass family (see box) as each child seeks to serve God in education, in science, on the foreign mission field, in government, and in the home. Theirs is a part of the continuing witness of missionary children. □



# The Millet System

## Part I

By Dwight L. Baker

**T**HE TERM millet has never found adequate translation into Western languages, because the concept which it expresses is peculiar to the Middle East. Therefore, it remains a technical term, untranslated, along with other words such as *dhimmi* (protected peoples), *jizya* (land tax), and *shari'ah* (Muslim religious law), which are necessary in the vocabulary of those dealing in a precise way with the history and culture of Muslim lands.

Various meanings of *millet* have changed over the centuries until no single definition is adequate, but a general description may be given. Originally *millet* was one of the older words in the Arabic language for religion or rite, although it later came to mean nation. In Lane's lexicon, the meaning is given as "a religion," "a way of belief and practice in respect of religion."<sup>1</sup> The origin of the term has not been determined, but, when used in the Qur'an [Koran], it always means "religion."

From the earliest times, a man's *millet* was the religious community to which he belonged and which was responsible for him. Following the Muslim conquest, a person's status was secured by treaty with the Muslim authority, who undertook to guarantee his protection so long as he fulfilled the terms of agreement.

For the purpose of this study the following will serve as a definition of the system:

The *millet* system is a provision for the government of subject minorities whose religious faith differs from that . . . of the State, and who are, therefore, limited in their citizenship by virtue of the fact that the laws of personal status are

based upon religious sanctions. Such subjects are hence classified according to their creed or rite, and certain phases of their civil administration are committed directly to the jurisdiction of the ecclesiastical organization of the sect, under the oversight of the head of the *millet*, . . . who is usually the ranking member of the hierarchy.<sup>2</sup>

Care should be exercised to distinguish the *millet* system from the capitulatory system, which was not fully developed before Ottoman rule (A.D. 1459). Capitulations guarantee certain rights and privileges (economic, political immunity, etc.) to the foreign resident, while the *millet* system guarantees the rights of the "tolerated" minority subjects of the state.

Probably the oldest is to be found after the Egyptians drove the Hyksos from the Land of the Nile (ca. 1550 B.C.), when a community of the descendants of the royal Hyksos family lived on in the village of San on the site of their old capital of Avaris (Tanis), perpetuating their culture and religion. However, there were no special Egyptian laws resembling the later *millet* legislation guaranteeing the rights of the small community of Hyksos descendants. When the Hebrews appeared in Egypt in the second millennium B.C., even in their condition of servitude, they maintained their communal life with religion as the cohesive and sustaining factor.

The Jews taken into exile by Nebuchadnezzar in 597 B.C. maintained their communal life and their worship virtually unmolested. Their own political head, the Prince of the Exile or "Exilarch" (*Resh Galutha*), represented the Jews officially at the Persian court and was responsible for whatever taxation was levied upon them.

Other examples follow throughout the Greek and Roman periods, bearing marks of similarity to the later, more highly developed, *millet* system.

Under Persian rule, the spiritual heads

of the Eastern churches were treated as official representatives of the Christian communities. The Jews, too, lost none of their ancient rights. By the end of Sassanid rule (A.D. 637) there were four recognized *millets* in Persia: the Assyrian Church, recognized by King Yazdegerd in A.D. 410; the Armenian Church, recognized in A.D. 489; the Jacobite Church, in A.D. 628; and the Jewish community, which had been living in the country since the Great Exile (586 B.C.).

Historians are divided over the question of the time of the emergence of the *millet* system as a formally recognized medium for the governing of minorities. Some believe that it was clearly defined with all of the essential features as applied to the Jews in Babylon during the Great Exile. Others maintain with Canon [W. A.] Wigram that its beginning coincides with Yazdegerd's arrangement with the Christians of Persia.

While the origin of the *millet* system may not be conclusively designated as to time and place, the important facts are that not only is the system deeply entrenched in the total history of the Middle East, but it is still an integral feature of the area today, modified only slightly since the descendants of the vanquished received protection from the victorious Egyptians in the second millennium B.C.

The final stages of its development are visible during the Arab and Turkish periods, when it admirably suited the sudden need of the Islamic rulers for a ready solution of the thorny minority problem which faced them.

**Protected peoples of Islam.** The Prophet Muhammad had scarcely established his regime in the Arabian Peninsula before the basic features of the *millet* system emerged.

In the tenth year following the Hijra, certain Jewish tribes of Yatrib (later called al-Madina) and the Nestorian

This article appeared originally in *Christian News from Israel*, Summer 1970 issue, and is reprinted by permission. The magazine is published quarterly by the Ministry of Religious Affairs for Israel, annual subscription \$2.00. The publication may be addressed: P.O.B. 1167, 23, Shlomo Hamelek, Jerusalem, Israel.

The author has served in Israel since his appointment by the Foreign Mission Board in 1950. Since 1964 he has been director of the Christian Service Training Center, Haifa, Israel.



Christians of Najrān accepted Muslim protection. Under Byzantine rule, these Jews and Christians had suffered persecution, and, by cooperating with the Muslims, they hoped to see their condition improve.

The Jews, for their part, were especially concerned with avoiding integration and maintaining their religio-ethnic purity, which was constantly being threatened.

The Christians, who cooperated readily with the Muslims, consisted chiefly of the Monophysite dissenters (including the Nestorians, Copts, Abyssinians, Jacobites, and Armenians), who were condemned by the Orthodox Byzantine Church at the Council of Chalcedon in A.D. 451.

So bitter were the feelings of the Jews and the dissident Christians against the state church that not only did they cooperate with the Muslim conquerors but they welcomed them as liberators. Thus it was that the Muslims received the surrender of large segments of the Jewish and Christian populations, but the presence of these minorities posed the problem of how to govern them effectively.

The Muslims dealt with it by creating a special category for the conquered peoples, designating them as *dhimmis* (protected peoples). This status was extended at first to Jews and Christians (later to Zoroastrians, Sabians, and others) because they were regarded as "people of the Book" (*ahl al-kitaab*), or those who possessed Scriptures. The *dhimmi* category remained a permanent aspect of Muslim policy for governing the religious minorities and became the basic feature of the *millet* system. The lives of these "protected peoples" were guaranteed, and they were left to cultivate the land and to pay annually the heavy land tax (*jizya*) to support their Muslim overlords.

That the degree of toleration granted to the minority groups was a vast improvement over their condition prior to the Muslim conquest is beyond doubt. But it must not be overlooked that it was a controlled tolerance without the "remotest possibility of giving liberty to groups which endange the unity of the structure as a whole."<sup>3</sup>

In the eighth and ninth centuries, after the Muslims had attained a majority and had developed much of their elaborate religious laws (*shari'ah*), several restric-

tions were imposed upon Christians and Jews. These restrictions, which served to emphasize the inferior status of the *dhimmi*, are attributed to 'Umar ibn al-Khattab, the second Caliph, as a part of his covenant with the Christians. Evidence exists today, however, which supports the belief of some modern Muslim theologians that the so-called restrictive regulations attributed to 'Umar were the inventions of a later age. Nevertheless, since Muslim theologians of earlier, less tolerant, periods have credited the regulations to 'Umar, they should be considered in attempting to understand the status of the non-Muslims under the Caliphs.

The Muslims assumed that Islam was superior to Judaism and Christianity, "alleging that these had corrupted their Scriptures and had not followed in all details the revelations given to them."<sup>4</sup> Distinctive dress, which had to be worn by Jews and Christians at the insistence of zealous Muslims, accentuated the difference in status between the protected peoples and their hosts. The yellow badge, worn in public by the Jews, appeared in the newly conquered Muslim lands many centuries before it was introduced into Europe.

**Later characteristics.** By the ninth century, the permanence of the *millet* system was assured, chiefly because of the receptive attitude on the part of the heads of the minority communities toward any measure that would strengthen their positions of mounting power and prestige. So long as the Caliphate was willing to delegate almost total responsibility for the governing of the *dhimmis* to the rabbis and the bishops, they were prepared to contribute to the fixing of the system as a permanent institution in the Muslim social structure. Thus, the system, which might have later disintegrated under strong nationalistic influences (as it did in Turkey), proved to have unusual powers of endurance.

Toward the end of the ninth century an inherent weakness of the system became apparent. The minorities, because of their segregated position, never played a vital role in the cultural development of their host countries in a manner which would link their basic loyalties to the state. From the Middle Ages onward, the Jewish and Christian communities tended

to become even less interested in the cultural life of the Muslim nation.

Allowing for slight modifications, the newly invading Ottoman military commanders of the thirteenth and fourteenth centuries continued to employ the deeply entrenched *millet* system, inherited from their Arab predecessors, for governing the minorities. With the fall of Constantinople in 1453, control over most of Byzantium changed hands for the last time before the modern era.

Christian affairs, however, were often complicated by the Turk's early practice of granting concessions (capitulations) to representatives of foreign powers. The multiplying problems directly connected with the abuse of the capitulations finally touched off the Young Turks' Revolution in 1908. Jewish communal life, however, was not similarly complicated, for the Jews had no foreign sponsoring powers. Consequently, under the *millet* arrangement they enjoyed untroubled self-rule.

**Present status and trends.** Today in most Muslim countries many of the old restrictions once imposed upon the religious minorities remain, but the harsh features are generally unenforced. This more moderate course is the result of the efforts of liberal Muslim theologians, as well as the influence of modern Western civilization upon Islam.

This, however, is not to say that freedom from restrictions of the old system has been, or soon will be, achieved. While intellectuals formulate the ideals of freedom, it is civil servants, steeped in the traditions of the *millet* system, who are charged with the responsibility for putting them into actual practice. All too often these officials are swayed or strongly influenced by the ancient objectives of the *millets* and their leaders, rather than by the broader principles of individual freedom. □

**Next month, Part II—States within a state.**

<sup>1</sup> Lane's *Arabic-English Lexicon*, ed. Stanley Lane-Pool, Vol. VII (London: Williams and Northgate, 1884), p. 3023.

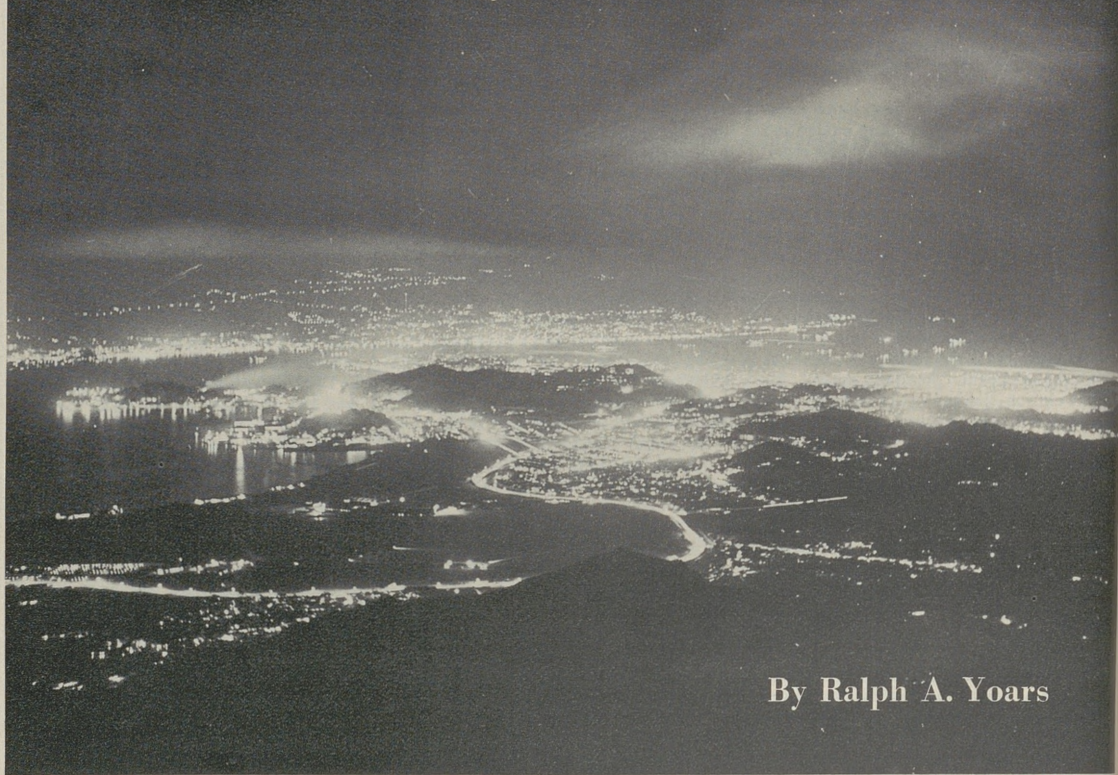
<sup>2</sup> Alford Carleton, "Near Eastern Aspects of the Problem of Church and State," *The Muslim World*, XXVIII (July 1938), pp. 279-80.

<sup>3</sup> E. W. Bethmann, *Bridge to Islam* (Nashville: Southern Publishing Association, 1950), p. 83.  
<sup>4</sup> W. Montgomery Watt, *Islam and the Integration of Society* (London: Routledge and Kegan Paul, 1961), p. 197.



# NEW YEAR

## *Chinese Style*



By Ralph A. Yoars

**T**HOUSANDS of Chinese families in Hong Kong will soon launch themselves into frenzied shopping sprees in order to have everything prepared before the Chinese Lunar New Year (see box). During the holiday preparations wave upon wave of shops hold sales. Clever salesmen rent almost every available nook and cranny in choice spots, setting up fly-by-night shops to sell items ranging from woolen wear to jewelry to flowers.

Gaudy neon lights flicker and

blink against a background of overhanging bunches of Chinese sausages and "flattened" ducks. These lights, left on even in broad daylight, give the edibles the illusion of appearing juicy and succulent as they hang, dripping with oil, over dusty pavements.

For the housewife the Lunar New Year spells extra work. All the children must have new clothes and new shoes. Sufficient tidbits must be shopped for and kitchen altars put up. Money must be changed in order to be placed inside bright red **lai see** packets (good luck money).

For the children the time is especially joyous. The thrill of receiving a continuous stream of good luck money, slipping on spanking new shoes, and reaching for all the edible goodies makes New Year a red-letter day for most Chinese children.

This is the one time of year when the Chinese population abandons its traditional reserve and plunges wholeheartedly into the pleasurable business of visiting friends and relatives and sharing lengthy chats over cups of steaming tea.

Work will go on, however, for a certain class of tradespeople. Taxi

The author was appointed a missionary to Hong Kong in 1969.



drivers will work in full force, non-stop through the holiday period. Fruit and flower vendors will do a roaring trade, since custom demands that every visitor present a small basket of fruit to his host. Prices shoot up.

Many firms give employees regular holidays only at Chinese New Year, when the more prosperous businesses close for as long as a week. Some just close two or three days; some close officially, yet leave their doors partially open for any eager spender.

Yet some Chinese, one by one, are shedding the old traditions. Young moderns refuse to believe that ancestor spirits roam the earth on certain days of the lunar year. They do not believe that noise frightens away bad luck or that to visit friends on the third day of Chinese New Year is to risk a quarrel.

Unlike their parents, they are not convinced they will lose face if they fail to hand out the little red packets of good luck money to every neighborhood child who calls on them. Many of them do not want the Chinese lion to dance in their living rooms on the first day of the year.

But likely each of the skeptical youth will help clean out the kitchen and assist his mother in placing an offering on the altar of the kitchen god. (The kitchen god is believed to fly to heaven to report to the heavenly judge on earthling families.)

JUST before New Year, new door gods will be pasted up on either side of entrances and new yin-yang mirrors will be put over the door to defeat evil spirits. Houses will be swept carefully, the brooms sweeping from the doorway toward the inside so that no blessings in the house will be swept out.

Homes will not be swept again until after the day of the quarrels. On that day most people will not call on friends or relatives. Tradition says it is the day when it is most likely that tempers will fray and quarrels break out.

On Lunar New Year's Eve every member of the family within traveling distance is expected to gather at the home of the husband's family for a lavish feast and a long vigil to see in the new year. No stranger is invited. No child is allowed to doze;

if he does, says tradition, the life of his parents will be shortened. All quarrels are forgotten.

Children and their parents must dress in something new. In some traditional households, boys wear colorful **cheong sams** and **pok** hats, reminiscent of Mandarin days.

Fortunes and predictions for the family's future during the coming year are divined by different methods. At midnight the master and mistress of the house receive homage from all present. In the old days everyone kowtowed to them, kneeling on cushions. Children struck their heads on the floor three times and renewed their promises of filial obedience for another year. This is still done in some households, and the filial piety that springs from the practice enslaves sons and daughters to an extent undreamed of in the West.

rites are prescribed for the elders to perform throughout the night. Children welcome in the new year in a noisy explosion of firecrackers; in Hong Kong, however, fireworks have been banned due to Communist riots several years ago. But the rites will be carried on, and during the early morning hours tribute will be paid to household gods and ancestors. Spirits have to be invited into the house, fed and cared for, and given hot towels with which to wipe their mouths after they eat. Custom says the spirits will live in the house for two weeks.

New Year's Day is a time for visiting, a time for everyone to wear his new clothing and put his best foot forward. All must go to the houses of relatives and friends and pay re-

spects to the householders and the ancestors.

When married people leave their homes, their pockets must be stuffed with red packets of good luck money ready to be given to every familiar child and unmarried adult who wishes them "**Kung hei fat choy** (wish you prosperity)."

If couples do not give the money packets, they lose face. Many young married couples spend up to \$400 to keep face. One after another the children of friends can be expected to drop around to pay their respects and receive their **lai see** envelope. **Lai see** hunters collect from both husband and wife—since both are married, both must give. Little wonder that the third day of the celebration was classified as a day for short tempers, and ban was placed on visitors.

Lunar New Year's Day in 1971 was noticeably quieter than a normal day. Considerably less traffic moved. People walked by, dressed in new clothing and bearing gifts to exchange with one another. The parade of celebrants began about eight o'clock on New Year's Eve night and continued into the early-morning hours.

DURING this period we visited one of the temples in a refugee resettlement area. The scene resembled a carnival—thousands pushing and shoving, crowds going and coming from the temple, people earning money by selling joss sticks.

We saw more than 50 beggars—most of them blind or crippled, dressed in rags—sitting in a line on the other side of a wire fence and holding out their cups to the well-dressed crowds.

The air became thick with the smoke and smell of incense. Make-shift tables were loaded with offerings of fruits and vegetables, a joss stick stuck into each gift. Rich and poor alike fell to their knees to say prayers to the gods they believe guide their destiny in the new year.

Never had we witnessed so much superstitious action in one place. We were reminded of the tremendous task that is ours. We love these people, and we must lead them to a God who loves them. We must live so as to show them the love of God. □

The Chinese Lunar New Year is a complicated system of chronology dating back to 2637 B.C. In the 12-year cycle of lunar years, the years are named after animals of the Chinese zodiacal symbols, in this order: Ram, Monkey, Rooster, Dog, Boar, Rat, Ox, Tiger, Hare, Dragon, Serpent, Horse.

The new year's date is fixed according to the date of the first new moon after the sun enters Aquarius, according to the time in the Far East.

The Year of the Rat (year 4670) begins February 15, 1972. It will be followed by the Year of the Ox, February 3, 1973; the Year of the Tiger, January 23, 1974; and the Year of the Hare, February 11, 1975.



# EPiSTLES

EARLY in 1971 we were invited to open work at Chief Gora's kraal (village) on Mhondore Reserve, about 85 miles from Gatooma. It was evident that God had prepared the way. During our first visit we stayed three days, talking with villagers, preaching, and showing Christian motion pictures. Most of the people had never before seen a film, and they were particularly impressed with those portraying the crucifixion and Paul's conversion.



Eighty-five persons—55 of them adults—made professions of faith in Christ those three days. Among them were the chief and his wife, four of his headmen, his older sister, and his secretary.

On the second night, the chief stood before his people. "These people have come with the word of God," he declared. "You can choose what you want to do, but my wife and I have already decided to believe."

In appreciation for our visit the chief killed a goat for us. (We ate the meat and later were presented with

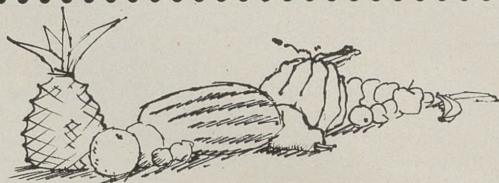


the skin.) The villagers begged us to return soon. As we left, they followed the truck, all the while singing, dancing, and praising God.

Since that first visit, many others have accepted Christ there. Seventy-three have been baptized, and many others are studying in classes in preparation for baptism. The chief's wife and several other women attended the annual Woman's Missionary Union convention and were thrilled to find more than 300 other Baptist women there worshipping and praising God, studying, learning, and praying together.

WYNEMA (Mrs. James N.)

WESTMORELAND, Gatooma, Rhodesia



THE PULSE of Brazil, in my opinion, can be felt in the street market. It best displays the character and personality of the Brazilian and his awesome country. In a world growing ever more impersonal, the market, or *feira*, retains the simple splendor of a warm greeting and a ready, winsome smile.

Man is not packaged into separate classes, races, or cultures here. Both the simple *empregada* (maid) and the *dona da casa* (lady of the house) squeeze the same oranges, pat the same melons, and adore the same roses and gladioli. The businessman in tailor-made suit and the stone mason in his "business suit" of second-generation rags move shoulder-to-shoulder as they wedge through the crowd.



One's senses are all finely honed in the marketplace. As in few other places, one can smell, feel, hear, taste, and see a variety of objects, people, and animals. It is a place to sample God's creation, to share the fruits of the farmer's labors, the catch of a day's fishing, the results of many man-hours of growing, tending, harvesting, purchasing, and selling.

There is an appealing timelessness about the market. Our Lord's eyes saw scenes very similar to those I can see today. Jesus drew upon the familiarity of the market to house one of his parables about the kingdom of heaven. It was in the marketplace that Paul and Silas were to initiate the chain of events that led to the conversion of a jailor and his household.

The market, like the Sabbath, was made for man. There is no place for cars, trucks, buses, or even bicycles. One is free and at the same time obligated to pick and choose one's way. Although there is order and planning in the way the market is laid out, one is not bound by any pattern of moving and purchasing. One moves as needs are realized and as needs are met. It is the most natural of all places for one to be his most natural self.

A class of seminary students was once asked a question something like this: "If you knew Jesus was going to visit your town tomorrow morning but you didn't know where he was going to be, where would you look for him?"

I would look through the street market first.

BILL K. FALLAW, *Campinas, S.P., Brazil*

FRUITFUL RESULTS from Woman's Missionary Union study classes were shared in a letter from a pastor recently.

"During the time of our studies," he wrote, "some women wept, and they remembered that the life which they were living was not pleasing to God. Some thought that since they have left idol worship and are going to church services, giving their tenth and offering, and rendering services in the church, that all these things are enough for them to obtain salvation.



"As we entered into the study, they saw where they have fallen short and their lack of understanding, and they repented and believed in Jesus. Some who had repented before but grew cold in their Christian living, dedicated themselves. . . . I thank the Southern Baptist Convention of America for their work in Nigeria and other countries of Africa."

CAROL LEIGH HUMPHRIES, *Kaduna, Nigeria*



WE VISITED Illemba, one of the most exciting places in Mbeya Association, on a Sunday not long ago. The pastor, Ibrahimu, an energetic person, in a little more than two years has begun eight preaching points. It was to one of these we were invited.

On our way to Illemba we drove in the Land Rover over winding mountain roads southwest of Mbeya, through an area of distant views and scattered villages. Ibrahimu acted as guide as we drove the last part of the journey over footpaths two tracks wide, worn by the passing of many feet—those going and those coming. When the cultivated rows narrowed the path to only one track, we traveled the last mile or so on foot.



At one place we crossed a small river on a log. As we climbed the steep bank on the other side we saw about 20 persons singing and clapping to the beat of a drum—the reception committee.

Perhaps 100 people were gathered for the meeting at a wide place in the path. After about six short sermons and many songs the offering was taken, and then we could look for shade.

Following the service, we were invited to eat chicken and rice. Keith (my husband) also met with the Illemba church's building committee. They have been waiting months for frames for windows and doors, cement, and sheet iron for their new building; the problem is transportation. Church members have already made brick twice, and if they cannot receive the rest of the materials before the heavy rains, they will have to make brick again next dry season. The dirt is not the best for brick making.

By drumbeat, the whole congregation accompanied us back to the log over the river. The children followed us the mile to the Land Rover. One woman invited me to come to the village to live. She even offered to build a house. The hospitality of these people is overwhelming.

PEGGY (Mrs. Keith L.) OLIPHINT, *Mbeya, Tanzania*



GOH THIN CHIN, 62-year-old king of the pineapple industry of Klang, Malaysia, recently met Christ the King.

Goh's father began the industry, and the family turned it into a worldwide enterprise. Financially secure, Goh turned against all gods when his only son was killed in an automobile accident. He drove his daughter from his idol-worshipping home when she became a Christian.



But after being hospitalized by a heart attack, Goh was visited by Lloyd de Run, lay pastor of First Baptist Church, Petaling Jaya. The pastor read from the Gospel of John and prayed with Goh. After the patient returned home, de Run continued the visits weekly. One day the pastor was called to go to Goh's home at once.

"I have always fought against God because I felt that he made me suffer more," Goh began explaining to de Run. "I realize now it was folly to fight against God. I know that only God and Christ can save me.

"Last night I crawled from my bed and on my knees asked Christ to save me. He did. I wanted you to know."

Goh Thin Chin is still a semi-invalid. But from his bed he is sharing his testimony with others. With his wealth he is aiding Christian causes in Malaysia.

CHARLES H. MORRIS, *Tawau, Sabah, Malaysia*

THE COUNCIL for the Blind and Handicapped in Zambia has established large farming cooperatives throughout the country. To these farms come people who are sightless or crippled, and there they learn to become productive citizens.

On one such farm the Baptist Mission of Zambia has a "sightless" church. It began like this.

In 1968 we stopped to help a man who needed gasoline for his stranded Land Rover. As we talked, he begged us to begin a church at his farm.



Later we visited the farm, but the location did not seem right for a church.

As we left by the bush road, however, we passed Fisenge, a farm established for the physically handicapped. The possibility seemed exciting, for here was a sizable village in an area without churches. The farm manager indicated the people would welcome the chance to establish a church.

Not long afterward, the man who had first invited us to his farm was killed in an accident; his possessions were divided among relatives. We realized the Lord had guided us to a better location for a church.

As the fellowship at Fisenge grew, so did the desire of the congregation for a church building. In 1969 the men began making bricks for a building. By early 1970 the walls were up, and the Mission assisted financially by installing door and window frames and a roof.

Now the members are looking toward another project. The building does not have proper ceiling or lights. So they have planted a "Lord's acre" of tomatoes. When these are ready for market, the congregation will have enough money to finish the building.

The procession of the congregation to church is memorable: The sighted lead the sightless. A young man without legs swings along on hands protected by rubber. A blind mother with a baby on her back is lead by her four-year-old child. Leaders of the farm, with robust, healthy bodies, also attend.

All of them come, for it is through worship that they are united.

This "sightless" church has vision—the vision of themselves given to the Lord.

DORIS (Mrs. R. L.) STOCKS  
*Luanshya, Zambia*



# 'What If ...?'

ON February 13 thousands of Southern Baptist churches will begin the observance of Race Relations Emphasis. For many churches this will be confined to a single Sunday. For an increasing number it will signal the start of a program that may last a week, a month—even a year.

"The purpose of Race Relations Emphasis is to lead Christians to a better understanding of those who differ from us," explained Elmer S. West, Jr., director of program development for the Southern Baptist Convention's Christian Life Commission.

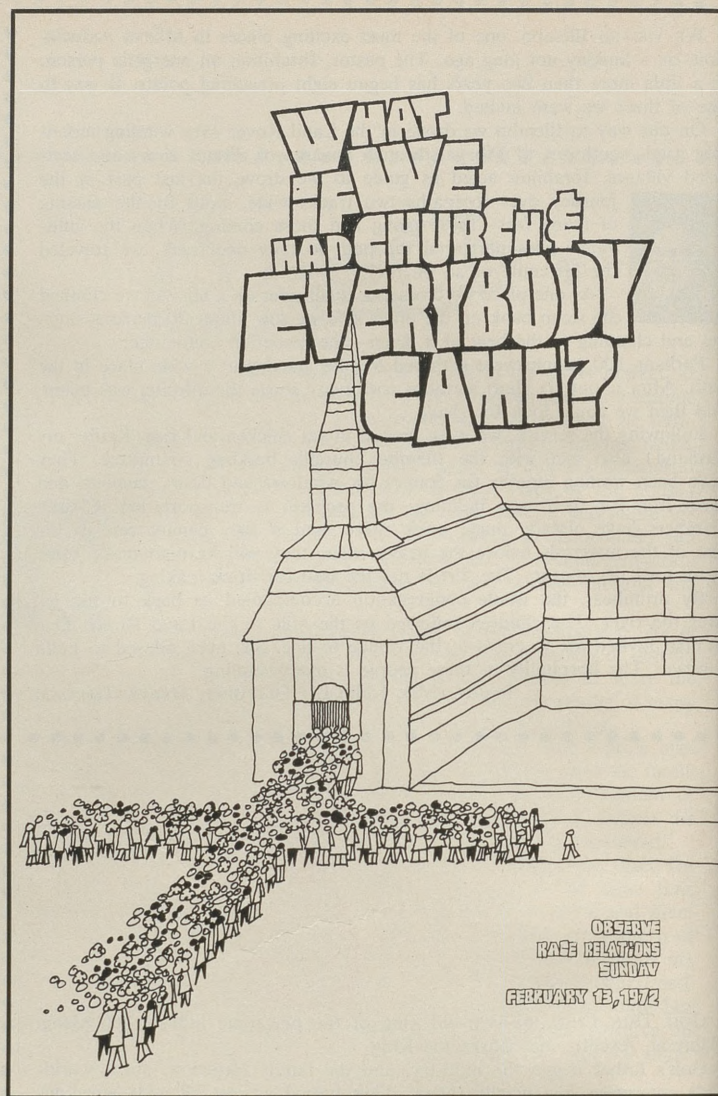
"It seeks to deal with attitudes toward people of any color, race, or national origin. In our country the largest, most visible minority group is black people. However, many Southern Baptists face a special opportunity with reference to Mexican-Americans, Indians, Chinese, and other groups."

Packets of materials to be used as resources by churches observing the emphasis were prepared jointly by the Home Mission Board and the Christian Life Commission. The packets include a poster (right), some essays, and several suggestions for building an emphasis around the theme, "What if we had church and everybody came?"

"The material designed for this observance is biblically based," commented West. "It seeks to help each of us understand that God intends for his human creatures to love and respect each other. It is his purpose that we should seek equal opportunities for all citizens in such crucial areas as employment, education, housing, and the exercise of full citizenship."

"In addition to these areas," continued West, "we, as Christians, have the high privilege of acting out our faith, demonstrating an inclusive concern with open churches, open schools, open neighborhoods, and open hearts."

We feel that a fortunate change has been made in the terminology used to introduce this emphasis. Having been little more than a once-a-year occurrence, it now sets forth a challenge to churches to consider a program with either a continuing or repeated emphasis throughout the year.



It is good that Southern Baptists in recent years have at least been observing Race Relations Sunday. But to continue doing no more than this we limit our privilege to develop toward maturity and greater fulfillment of what Christ would have us become as individuals and as churches.

We believe that Southern Baptist churches will welcome these new materials and suggested guidelines. They can help us become more Christlike in our relations with all persons, whatever their origin, color, or culture.

The message we project around the world through foreign missions declares that God's reconciling gospel for everyone. This needs greater credibility in the eyes and ears of those who hear it declared and demonstrated by our missionaries.

But lest it be construed that the cause of foreign missions is the root reason for progress in race relations, we hasten to cite only the teachings and example of our Lord Jesus Christ. This alone must be the reason. All other considerations are at least secondary.

—Floyd H. North



## FOREIGN MISSIONS QUIZ

**The Amazon**  
The Amazon River (see stories beginning on page 1) and its tributaries form a water network so vast as to be almost unbelievable. How many of these true-false questions can you answer correctly about the Amazon? (Answers on inside back cover.)

### True or False

1. The Amazon River is the second longest river in the world, exceeded only by the Nile.
2. Although the Amazon empties into the Atlantic Ocean, the main-stream of the river has its source almost a continent away—only about 100 miles from the Pacific Ocean.
3. According to estimate, about one-fifth of the world's fresh water that runs off land surface is carried by the Amazon.
4. The Amazon system drains almost one-twentieth of the earth's total land area.
5. Ocean vessels as large as 3,000 tons can travel some 2,300 miles up the Amazon River.
6. The territories of six nations are partially drained by the Amazon and its tributaries.
7. Because of the large volume of water flowing down the Amazon, the effects of the river can be detected 200 miles into the Atlantic.
8. Several tributaries of the Amazon are each more than 1,000 miles long.
9. In the Brazilian portion, the Amazon averages 150 feet or more in depth.
10. The customary width given for the Amazon's mouth is 207 miles.
11. The river was named for the women warriors of Greek mythology.
12. Despite its tremendous length, the Amazon flows very slowly.

## LETTERS

Letters to the editor with comments, suggestions, or criticism about this magazine or its contents are welcome. Address: THE COMMISSION, Box 6597, Richmond, Va. 23230.

Congratulations to June Carter for the splendid article in your December issue about the girl from Colombia who was a patient at Duke [University Medical Center]. I recall working with June on the story, and we were all very pleased to see how it turned out.

Joe Sigler

Durham, North Carolina

For a number of years I have been a subscriber to THE COMMISSION and have always enjoyed it very much. One of the features that I have always appreciated is that I could keep current the addresses of missionary friends. At Christmastime I could go back through the magazines of the year, find out what a new address was when someone returned to their field of service, know who had come home, and where he was at the time, etc.

Now I find it is impossible to know anything except that they have returned to their country, or their permanent U.S. address. I would like to go on record as requesting that you resume putting in the Family Album the information concerning address changes.

A. O. Collins  
Houston, Texas

The most current listing of addresses for all Foreign Mission Board missionary personnel, both on the field and in the U.S., is available in the quarterly publication, Directory of Missionary Personnel. As noted in the heading of each Missionary Family Album, the Directory is available free on request from the Board's Department of Missionary Education and Promotion, Box 6597, Richmond, Va. 23230. The growing amount of space required for the Family Album was a primary factor in the discontinuance in 1970 of carrying addresses in

## In Memoriam

### NEALE C. YOUNG

Born Ebenezer, S.C., July 16, 1891

Died Florence, S.C., Dec. 15, 1971

Miss Neale Young, emeritus missionary to Nigeria, died December 15 at Florence, S.C. She was 80. She had served as president of the Woman's Missionary Union of Nigeria and Ghana for 26 years and was executive

secretary of that organization for 13 more years. She retired in 1961.



Under her leadership the Nigerian WMU developed into one of the mainstays of the Nigerian Baptist Convention.

WMU members named their assembly in Ede, Nigeria, "Camp Young" in her honor. The Nigerian WMU sent a large floral arrangement in the shape of the map of Africa for Miss Young's funeral.

In 1959 the Timi (king) of Ede, whom Miss Young had helped escape from his enemies, conferred upon her an honorary title meaning "Queen of the Christians."

In addition to WMU work, Miss Young also taught at a Baptist girls' school in Abeokuta, Nigeria, 1927-37.

Before missionary appointment in 1920, she taught school in South Carolina. She received the bachelor of missionary training degree from the WMU Training School (now merged with Southern Baptist Theological Seminary, Louisville, Ky.) in 1920.

to the field and changes of address for missionaries on furlough. The most current address possible is presented in the Family Album's "Arrivals from the Field" section for missionaries returning to the U.S. to allow prompt contact in order to facilitate furlough planning, etc.

I enjoy THE COMMISSION more than any other magazine our convention publishes. The first place I always go to before I even look at the front is the Missionary Family Album. As we were stationed on Okinawa and were members of Koza Baptist Church and both saved there, I like to see what's new with the missionaries. I've been reading THE COMMISSION since I was a GA, as my (family) took it, and I can remember it being in our home. It is the greatest. Keep up the good work.

Mrs. Anna Turner  
Jacksonville, Arkansas

As new missionaries . . . , my wife and I deeply appreciate your sending us each issue of THE COMMISSION. I especially appreciate your special emphasis on camps in your July 1971 issue. The ideas and inspiration gained therefrom will be a great help to me.

Fred M. Allen  
Lusaka, Zambia

## ASK FOR YOUR FREE COPY!

### Annual index of *The Commission* for 1971 (Vol. 34).

The index is published separately rather than as part of any one issue. In it every item appearing in *The Commission* during the year is listed by month and page number, according to author, country, and topic. The index becomes a valuable reference guide for foreign mission materials.

To request your copy, fill out coupon and mail to: Editor,  
*The Commission*, Box 6597, Richmond, Va. 23230.

(Copies of the index will be sent automatically to: editorial offices and libraries of all SBC boards, agencies, and seminaries; Baptist state paper editors; church libraries with subscriptions to *The Commission*; state WMU headquarters.)

Please send me my free copy of the index to *The Commission* for 1971.

Name . . . . .  
(Please print)

Address . . . . .

City . . . . . State . . . . . Zip . . . . .



## Dollar Fades

Inflation and dollar devaluation continue to erode missionary funds, Winston Crawley, Foreign Mission Board Overseas Division director, reported to the Board in December, even before the official U.S. announcement of the devaluation of the dollar. Crawley said the "floating dollar" had already caused losses that on an annual basis total \$500,000.

"Over one-third of our fields have already reported losses running from 2 to 4.5 percent," he said. In Japan the loss reached 10 percent.

Crawley recommended adjustments for missionary support in 26 countries where dollar value has declined 2 percent or more in recent months. The Board adopted the recommendation. Crawley also pointed out that inflation, running 4 to 5 percent in the U.S. and even higher in some countries, compounds the dollar value loss.

With the approximately 1 percent expansion in the total missionary staff in the past year, the Board's income must increase by at least \$2 million to provide the same purchasing power per missionary in the coming year, he stated. This is an estimated increase of more than 6 percent, he said.

## 25 Years Noted

The 25th anniversary of the Baptist Convention of **Guatemala** and the beginning of Baptist work in that country was marked recently by Guatemalan Baptists, meeting in Guatemala City. The convention, organized in 1946 with seven churches having 350 members, today includes 38 churches and 62 organized missions with a total of almost 3,500 members.

During the 1970-71 year there was a record number of baptisms.

The convention named its first home missionary, Ricardo Perez, during 1971 to serve in the north-eastern area of Guatemala. Guatemalan churches provide much of his support by cooperative program gifts.

## Interest in Mission Service Rises

Indications that the current upswing in the number of new missionaries being appointed by the Foreign Mission Board would continue into 1972 were noted by Jesse C. Fletcher, Mission Support Division director, at the Board's December meeting.

He said the number of volunteers and candidates in contact with the missionary personnel department rose significantly during 1971. He added that the department's regional representatives reported a resurgence of interest in overseas service among seminary students.

The 1971 total of 226 missionary personnel additions, while below the 1969 record of 261, was a sharp increase over the 182 added in 1970, Fletcher pointed out. Compared with other years, the 1971 total is the third largest in Board history. In terms of career missionaries appointed it is about the tenth largest.

The need for career missionaries continues to be critical, Fletcher stated. In light of this, the number of short-term missionary associates being employed has been purposely reduced since 1969. The number of openings for associates has stabilized at 25 to 30 per year, he said.

## Family Now Working in Hue

With the move of the Robert C. Davis family to Hue, Southern Baptist missionaries are now working in eight Vietnamese cities: Hue, Danang, Quinhon, Nhatrang, Camranh, Dalat, Saigon, and Cantho.

Hue has been high on the priority list of the **Vietnam Baptist Mission**, but the combination of security factors and shortage of missionary personnel called for Davis to serve as Mission treasurer instead. Hue, a city of about 137,000 people, lies 700 miles north of Saigon and 50 miles south of the Demilitarized Zone.

The city is often regarded as the cultural capital of Vietnam. It has sometimes been a battleground between the Viet Cong and opposing U.S. and South Vietnamese troops.

## Relief Reduction Expected

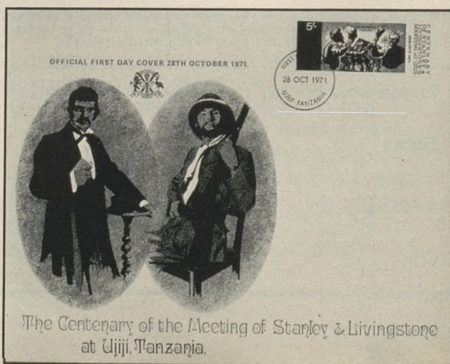
Reduction of Baptist relief work in **Nigeria's** East Central State is expected soon. Inhabitants are recovering from the war that ravaged the area for two and a half years after the former eastern region seceded and proclaimed itself Biafra.

Medicine and high-protein food for kwashiorkor patients in nine centers in the Owerri area have been provided by relief funds made available by the Foreign Mission Board, along with a contribution from the Nigerian Baptist Convention. From July through November, 2,719 such patients were treated through local Baptist churches, according to Missionary Russell L. Locke. More than half this number have been discharged, 114 have died, and most of the remainder will be ready for discharge in the near future, he said.

There has been some loss in membership among the churches begun during the war, but Locke attributes this to a postwar exodus to the cities and former places of employment.

A five-shilling postage stamp recently issued by Kenya, Tanzania, and Uganda notes the centenary of the meeting of Stanley and Livingstone.

The first-day cover (right) was postmarked at Ujiji, Tanzania, where the men met. Missionaries Maurice and Lois Marrow now live at Kigoma, Tanzania, and direct Baptist work around Ujiji and in the town itself.





# . . . Missions Update

Fatally wounded in an ambush by Arab guerillas in GAZA was Miss Mavis Pate, a southern Baptist missionary nurse stationed at Baptist Hospital there. Missionary R. Edward Nicholas was shot twice but was reported in "satisfactory condition" after surgery at Beersheba Hospital, where he was flown by helicopter after first being taken to a military hospital by Israeli soldiers. The attack took place Sunday night, Jan. 6, as Nicholas was driving his three daughters to the MK dorm near Tel Aviv, Israel; 7-year-old Carol was slightly injured. Miss Pate, 46, was riding to Tel Aviv to drive new Mission car back to Gaza. Appointed in 1964, she served in Pakistan before moving to Gaza in 1970. Nicholas, appointed in 1956, has served in Gaza since 1958. . . .

. . . "This was not a special attack on the hospital," Missionary Merrill D. Moore, Jr., reported to J. D. Hughey, Foreign Mission Board area secretary. "There is no new danger; this was an isolated incident, just like other isolated incidents which have occurred. They (the guerillas) probably did not know whom they were attacking."

The eight Southern Baptist missionaries who remained in Dacca, in what is now BANGLADESH (formerly East Pakistan) during the India-Pakistan war, were not immediately threatened by the Indian bombing of certain parts of the city. That was the report received by Baker J. Cauthen, Foreign Mission Board executive secretary, when he talked with two of the missionaries in Bangkok, Thailand, where they had rejoined their families. Dr. and Mrs. Cauthen had wanted to go to Dacca during their recent visit in the area, but could not because of unsettled conditions.

"By their having remained in Dacca, the opportunity of the mission is now preserved," Cauthen told the Foreign Mission Board. "With the emergence of a new government and a new nation, we would be seeking admission if the missionaries had withdrawn."

An additional \$186,460 as emergency compensation for its missionaries who have been affected by U.S. dollar devaluation was appropriated by the Foreign Mission Board at its January meeting. This amount, added to a December allocation, makes a total of \$214,460 appropriated for adjustment of missionary support as of mid-January, due to devaluation. Steps have not yet been taken to adjust for losses in operational and capital funds of Missions, according to Overseas Division Director Winston Crawley.

Literature for use in African Baptist churches, which had always been prepared solely by missionaries, for the first time has had writing participation by RHODESIAN Baptists. A recent three-day writing workshop opened the way for nationals to assist.

A new retreat and training center near Kota Kinabalu, MALAYSIA, opened in time for a youth camp to coincide with the 1971 Week of Prayer for Foreign Missions. Chinese, Burmese, Murut, Indian, Kadazan, and American youth attended.

First sessions of a three-year program of lay leadership training were conducted in January by Baptist churches in SINGAPORE. Sessions in biblical and practical studies were held in three locations to allow laymen to attend classes near their homes.

The Baptist Bible School that opened in Salzburg, AUSTRIA, last October has enrolled 40. Austrian and German pastors assist Missionary Director William L. (Bill) Wagner.

Print, a trade magazine, recognized the Foreign Mission Board's annual report for 1970 as "one of the 50 best-designed." Ed F. Paxton, in the Board's graphic arts office, prepared the design.

"Missions Hot Line," the Foreign Mission Board's telephone information service that was in operation Nov. 1 to Dec. 31, logged 4,149 incoming calls. The feasibility of a "Missions Hot Line II" for next fall will be studied.



# NEW

## MISSIONARY PERSONNEL

### Missionaries Appointed

December 1971



**GHANA:** **Douglas A. Bryant**; born: Atlanta, Ga., Jan. 29, 1942. Graduate: Truett McConnell College; Belmont College; New Orleans Baptist Theological Seminary (Th.M.). He was a staff member of Royal Ambassador camps in Georgia the summers of 1960 and 1961. He served as a Home Mission Board summer missionary in California in 1962 and as a Baptist Student Union summer missionary in Ghana in 1963. He has taught school, been a church youth director, and served as an associate pastor. From 1968 to 1971 he was pastor of Moreland (Ga.) Church. Expected type of service: general evangelism. **Ann Bagley Bryant**; born: Buford, Ga., April 28, 1943. Graduate: Belmont College. She was a camp counselor for Georgia Baptists in 1962 and a Baptist Student Union summer missionary in New Orleans, La., in 1963. She taught school 1964-68 and 1969-70 in Georgia and Louisiana. Marriage: Dec. 2, 1963. Child: Paul James, Jan. 26, 1971.



**EAST AFRICA:** **Vance C. Kirkpatrick**; born: Lake Charles, La., July 22, 1941. Graduate: Louisiana Tech University (formerly La. Polytechnic Institute); Southwestern Baptist Theological Seminary (M.Div. and further study). He was a Home Mission Board summer missionary in Utah in 1961 and a Baptist Student Union summer missionary in Malaysia in 1962. He and Mrs. Kirkpatrick were teachers in Kenya with the Peace Corps 1964-66. He has been a church music director, was pastor in Texas, and served as pastor at First Church, Ringgold, La., 1970-71. Expected type of service: general evangelism. **Cherry Pratt Kirkpatrick**; born: Monroe, La., May 30, 1942. Graduate: Louisiana Tech University. She was a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1961, and a Baptist Student Union summer missionary in New Mexico in 1962. She has worked as assistant and consulting dietitian at hospitals in Ft. Worth and Grand Prairie, Tex. Marriage: Aug. 24, 1963. Children: Cara Denise, May 26, 1967; Kyle David, Jan. 30, 1970.



**MEXICO:** **James D. (Jim) Watson**; born: Gorman, Tex., June 18, 1936. Graduate: University of Corpus Christi; Southwestern Seminary (B.D.). He became a pastor in 1958 and has served four churches in Texas, including First Church, Round Rock, 1963-71. Expected type of service: general evangelism. **Margey Stohler Watson**; born: Harlingen, Tex., Mar. 28, 1940. Graduate: Mary Hardin-Baylor College. She has worked as a secretary and taught second grade at Round Rock, Tex., 1965-70. Marriage: Aug. 28, 1959. Children: Glenn Ray, Jan. 23, 1961; Ruth Delane, Aug. 19, 1962; Grady Reid, Oct. 15, 1970.



**JAPAN:** **Dickson K. Yagi**; born: Hilo, Hawaii, May 11, 1937. Graduate: George Washington University; Tokyo Union Theological Seminary (Th.B., Th.M.); Southern Baptist Theological Seminary (Th.M., and further study). He was a teacher of English conversation in Japan 1960-61 and was pastor of Enon Church, Salem, Ind., 1968-69 (part-time). He has been assistant to two professors at Southern Seminary, Louisville, Ky., and served as Garrett fellow in systematic theology 1970-71. Expected type of service: theological education. **Ellen Ogawa Yagi**; born: Sanger, Calif., Oct. 8, 1934. Graduate: California College of Arts and Crafts. She has worked as a college art professor's assistant and as seminary library clerk. She was a summer missionary to Cuba in 1957 under Practical Missionary Training (a campus group). She was a secretary for the Oriental Missionary Society 1957-59 in California (part-time). Assigned as a missionary to Brazil under the Un-evangelized Fields Mission, she studied language in Japan 1960-61. After marriage she became bilingual secretary for World Vision 1962-63 and secretary for the Oriental Missionary Society 1963-65, both in Tokyo. Marriage: July 21, 1961. Children: Miriam Megumi, July 17, 1967; Nathan Seiryu, Aug. 4, 1970.

### Missionary Associates

Employed December 1971

**DOMINICAN REPUBLIC:** **Ray M. Douglas**; born: Coleman, Tex., Mar. 30, 1929. Graduate: Hardin-Simmons University (B.A., M.A.); Southwestern Seminary (B.D.). He was an education specialist in the U.S. Air Force 1954-58 in Texas. He has

taught English in high school and for the Adult Education Program of Amarillo (Tex.) College. He was a pastor in Texas and interim pastor in Oklahoma. He became a language missionary under the Home Mission Board in 1960, serving in California 1960-63, as pastor in the Canal Zone 1963-65, as dean of Panama Baptist Seminary 1965-66, and as pastor of First Spanish



Church of Highway City, Fresno, Calif. 1966-71. Expected type of service: general evangelism. **Mildred (Millie) Gregson Douglas**; born: Floydada, Tex., June 30, 1933. Graduate: Methodist Hospital School of Nursing; RN standing achieved 1965; tended Southwestern Seminary. She works as staff and head nurse at Northwest Texas Hospital, Amarillo, Tex., 1956-58, and at Harris Hospital, Ft. Worth, Tex., 1958-61. With her husband she served as language missionary under the Home Mission Board 1960-71. She was staff nurse at Community Hospital, Fresno, Calif., 1969-71. Marriage: Dec. 31, 1954. Child: Anna Marie, Nov. 21, 1964.

*These five couples are currently attending missionary orientation. Until April 14 the may be addressed: Missionary Orientation Center, Pine Mountain, Ga. 31822.*

### Missionaries Reappointed

December 1971



**NORTH BRAZIL:** **Wade H. Smith**; born: Pike Co., Ala., Sept. 28, 1936. Graduate: Howard College (now Samford Univ.); Southwestern Seminary (M.R.E.). He served churches in Alabama in music and education capacities and was music and education director at Kessler Park Church, Dallas, Tex., 1960-62. He and Mrs. Smith were appointed by the Foreign Mission Board in 1962 for North Brazil. After language study he became director of the religious education department of the Paraíba state convention, João Pessoa. They resigned in March 1969. Since that time he has been music and education director for First Church, Kingsville, Tex. Expected type of service: seminary teacher in religious education. **Shirley Cook Smith**; born: Birmingham, Ala., Feb. 11, 1936. Graduate: Howard College; attended Southwestern Seminary. She worked as a secretary before missionary appointment. In Brazil she served as state GA director at João Pessoa. Marriage: April 1, 1957. Children: Angela Lee, Nov. 13, 1966; Randall Wade, Mar. 25, 1970.



# MISSIONARY FAMILY ALBUM

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

## Arrivals from the Field

BALYEAT, Mr. & Mrs. Kent W. (Argentina), c/o Mrs. Helen Umstot, 410 N. 117 Ct. #5, Omaha, Neb. 68154.  
BLACKWOOD, Rev. & Mrs. G. Dale (Costa Rica), 808 S. She She, Hominy, Okla. 74035.  
BOLES, Rev. & Mrs. Olin D. (Eq. Brazil), c/o Clint Boles, Rt. 2, La Rue, Tex. 75770.  
COX, Rev. & Mrs. Theodore O. (Japan), c/o Mrs. L. Schwartz, 717 Georgette, Evansville, Ind. 47712.  
DAVIS, Rev. & Mrs. H. Victor (field rep., Brazil), 581 Manor Dr. SW, Atlanta, Ga. 30310.  
ENGE, Rev. & Mrs. Siegfried G. (Argentina), 39 Beverly Rd., Livingston, N.J. 07039.  
FIELDS, Mr. & Mrs. Robert W. (Israel), 33 Silver Ave., S. Ft. Mitchell, Ky. 41017.  
FRIERSON, Rev. & Mrs. L. Roy (assoc., Japan), c/o F. E. Mays, 822 Crawford Ave., Augusta, Ga. 30904.  
HAWKINS, Dr. Dorine (S. Brazil), 310 N. Sharpe, Selma, N.C. 27576.  
HOLDER, Vivian D. (Switzerland), Rt. 1, Bernice, La. 71222.  
HOPE, Rev. & Mrs. Ben E. (S. Brazil), c/o Ernest Hope, 1304 Parker St., N. Little Rock, Ark. 72114.  
JONES, Rev. & Mrs. William H. (S. Brazil), 3021 Sanford Ave., Shreveport, La. 71103.  
MCKINLEY, Dr. & Mrs. Hugh T. (Rhodesia), 216 North St., Wake Forest, N.C. 27587.  
MCKINNEY, Rev. L. G., Jr. (Hong Kong), c/o Mrs. Wilson Fielder, 12601 Memorial Dr., Houston, Tex. 77024.  
MARGRETT, Mrs. H. G. (Argentina), c/o Bailey H. Berry, 1693 Cedarcrest Cove, Germantown, Tenn. 38138.  
MILBY, Rev. & Mrs. F. Eugene (Rhodesia), 846 Parkway Dr., Louisville, Ky. 40217.  
NEIL, Rev. & Mrs. Lloyd H. (Nigeria), 121 N. 13th St., Arkadelphia, Ark. 71923.  
NICHOLS, Sophia (S. Brazil), 402 Richardson Cr. E., Hartsville, S.C. 29550.  
PALMER, Rev. & Mrs. H. Jerold, Jr. (Nigeria), c/o Mrs. M. H. Grant, 3300 Chalmers Ct., Hampton, Va. 23366.  
PHILPOT, Mr. & Mrs. James M. (Mexico), 1406 SW. 66, Oklahoma City, Okla. 73159.  
SMITH, Dr. & Mrs. Murray C. (Uruguay), 3939 Gentilly Blvd., New Orleans, La. 70126.  
SPINALE, Rev. & Mrs. S. Dan, Jr. (Costa Rica), 1735 Connor Dr., Dallas, Tex. 75217.  
TEMPLETON, Mr. & Mrs. J. Logan, Jr. (Hong Kong), Box 34, Lone Grove, Tex. 78646.

## HELP US

keep your copy of *The Commission* coming to you every month. When you change your mailing address, give us as much advance notice as possible (at least five weeks). Provide the information requested and mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

|                    |             |           |
|--------------------|-------------|-----------|
| Name _____         |             |           |
| OLD Address* _____ |             |           |
| City _____         | State _____ | Zip _____ |
| NEW Address _____  |             |           |
| City _____         | State _____ | Zip _____ |

\*Attach mailing label from back cover if available.

TODD, Dr. & Mrs. Chester (Tanzania), 1100 S. Second, Monroe, La. 71201.  
WALKER, Dr. Catherine B. (Indonesia), 2091 18th St. W., Bradenton, Fla. 33505.

## Departures to the Field

BAILEY, Rev. & Mrs. Doyle L. (Argentina).  
BARRETT, Mr. & Mrs. Herbert L. (Taiwan).  
BEARD, Rev. & Mrs. Charles R. (Taiwan).  
BERGQUIST, Mr. & Mrs. Stanley E., Jr. (Taiwan).  
BETHEA, Dr. & Mrs. Ralph C. (Tanzania).  
BOYD, Rev. & Mrs. Glenn T. (Kenya).  
BRASUELL, Johnnie, Yemen.  
BRUCE, Rev. & Mrs. Joe W. (appointed for Honduras), Costa Rica.  
BUTLER, Dr. & Mrs. Trent C. (Switzerland).  
CAGWELL, Mr. & Mrs. Maurice L. (appointed for Peru), Costa Rica.  
CANNATA, Dr. & Mrs. S. R., Jr. (Ethiopia).  
CASEY, Mr. & Mrs. J. Kenneth (assoc.), Bermuda.  
CHERRY, Mr. & Mrs. John W. (assoc.), Zambia.  
CLEARY, Rev. & Mrs. Thomas A., Austria.  
COLE, Rev. & Mrs. Thomas L. (appointed for Argentina), Costa Rica.  
COOPER, Rev. & Mrs. J. Virgil, Korea.  
COOPER, Rev. & Mrs. Marvin R., Zambia.  
DONALDSON, I. Louise, Brazil.  
ELLIOTT, Darline, Colombia.  
FAIRBURN, Margaret, Liberia.  
FULLER, Rev. & Mrs. Ronald W., Vietnam.  
GLASS, Dr. & Mrs. Kenneth D. (assoc.), Philippines.  
GOFF, Rev. & Mrs. William E. (appointed for Venezuela), Costa Rica.  
GOLMON, Mr. & Mrs. Robert T. (appointed for Malaysia-Singapore), Taiwan.  
HARDEMAN, Rev. & Mrs. George W. III (appointed for Guatemala), Costa Rica.  
HARNER, Rev. & Mrs. D. Fredrick, Brazil.  
HARPER, Dr. & Mrs. Olin H. (Indonesia).  
HARRELL, Rev. & Mrs. Norman L., Portugal.  
HARVEY, Dr. & Mrs. Muerner S., Hong Kong.  
HATTON, Mrs. W. Alvin, S. Brazil.  
HAYS, Ida Mae, Brazil.  
HARRIS, Rev. & Mrs. Raymond D. (assoc.), Zambia.  
JACKSON, Shirley, S. Brazil.  
KELLUM, Mr. & Mrs. James L., Jr., Vietnam.  
KENDRICK, Dr. & Mrs. John M. (Rhodesia).  
LANGLEY, Mr. & Mrs. E. Philip, Rhodesia.  
LATHAM, Dorothy, Eq. Brazil.  
MCCOY, Dr. & Mrs. John F., Nigeria.  
MANESS, Mr. & Mrs. Wayne E., Philippines.  
MANN, Rev. & Mrs. Lloyd W., Dominican Rep.  
MARBLE, Rev. & Mrs. Elmo R. (assoc.), Ecuador.  
MARSHALL, Bertha Jane, Gaza.  
MASON, M. June, Kenya.  
MASON, Mr. & Mrs. William C., Kenya.  
MINES, Rev. & Mrs. Donald E., Argentina.  
MITCHELL, Rev. & Mrs. J. Frank, Chile.  
MOORE, Dr. & Mrs. Eugene A. (appointed for Tanzania), Kenya.  
NABORS, Mr. & Mrs. Thomas C., Gaza.  
NOWELL, Rev. & Mrs. C. Grady, Honduras.  
PARKER, Rev. & Mrs. John A., Chile.  
PINKSTON, Rev. & Mrs. Gerald W., Indonesia.  
PINKSTON, Mr. & Mrs. H. David (assoc.), Thailand.  
REED, Rev. & Mrs. Don W. (appointed for Peru), Costa Rica.  
ROBERTS, Rita W., Brazil.  
ROBERTS, Mr. & Mrs. William P., Japan.  
SAVAGE, Rev. & Mrs. Roy E. (appointed for Ivory Coast), France.  
SCANLON, Dr. & Mrs. A. Clark (field rep., Middle America), Guatemala.  
SHELLY, Rev. & Mrs. James C., Jr., Brazil.  
SHERER, Mr. & Mrs. Robert H., Japan.  
SMITH, Rev. & Mrs. Ed L., Botswana.  
SPANK, Dr. & Mrs. C. Edmond, Brazil.  
SPENCER, Mr. & Mrs. Harold E., Philippines.  
TUNNELL, Mr. & Mrs. Gene V., Vietnam.  
WELLS, Mr. & Mrs. Melvin (assoc.), Zambia.  
WEST, Rev. & Mrs. Vernal R., Kenya.  
WILLIAMS, Rev. & Mrs. Fred L. (assoc.), S. Brazil.  
WILSON, Barbara, Tanzania.  
WINSTEAD, Mr. & Mrs. Ronnie G., Taiwan.  
WOLFARD, Dr. & Mrs. Rodney B., S. Brazil.  
YODER, Rev. & Mrs. Larry C., Belgium.

## Transfers

GREEN, Rev. & Mrs. Urban, Nigeria to Ghana, Dec. 31.  
HAMPTON, Roberta E., N. Brazil to S. Brazil, Feb. 29.  
HERN, Rev. & Mrs. William O., Egypt to Lebanon, Dec. 31.  
MASON, Mr. & Mrs. William C., India to Kenya, Dec. 15.

## Field Assignments

RAYBORN, Mr. & Mrs. Timothy D. (journ.), Guam.

## Retirements

JOHNSON, Rev. & Mrs. R. Elton, Sr. (N. Brazil), Dec. 31.  
MONTROY, Edythe I. (Nigeria) (medical), Dec. 31.  
TIPTON, Rev. Thomas S. (Uganda) (medical), Dec. 31. (See Resignations.)

## Resignations

DUKE, Rev. & Mrs. H. Dean (Colombia), Nov. 30.  
FIELDS, Rev. & Mrs. Robert W. (Israel), Dec. 31.  
GATCHER, Rev. & Mrs. Earl G. (Thailand), Dec. 31.  
OWEN, Rev. & Mrs. R. Allen (S. Brazil), Dec. 31.  
OWENSBY, Rev. & Mrs. Ronell L. (Venezuela), Dec. 31.  
ROWLAND, Dr. & Mrs. W. Russell (India), Dec. 31.  
TIPTON, Mrs. S. Thomas (Uganda), Dec. 31. (See Retirements.)

## Births and Adoptions

DILLARD, Davis Claude, son of Mr. & Mrs. Jim C. Dillard (Kenya), Nov. 28.  
GRESHAM, Daniel Watts, son of Mr. & Mrs. L. Wayne Gresham (Philippines), Nov. 6.  
HARVEY, Andrew Peter, son of Rev. & Mrs. William F. Martin, Jr. (Ecuador), Nov. 18.  
NEW, Anita Michelle, daughter of Rev. & Mrs. B. Lynn New (Taiwan), Nov. 26.

## Deaths

BRIZZI, Fred H., father of Evelyn (Mrs. Douglas M.) Knapp (Tanzania), Dec. 18, New Port Richey, Fla.  
GASTEIGER, Louis D., father of Peggy (Mrs. Hubert R.) Tatum (Hawaii), Nov. 17.  
GASTEIGER, Mrs. Louis D., mother of Peggy (Mrs. Hubert R.) Tatum (Hawaii), Dec. 18.  
HARVEY, Mrs. Charles E., mother of C. Ernest Harvey (Mozambique), Nov. 17.  
PARKER, Fred G., father of Marilyn Parker (journ., Argentina), Nov. 17.  
YOUNG, Neale C. (emer., Nigeria), Dec. 15, Florence, S.C.

## Marriages

BEATY, John Robert, son of Rev. & Mrs. Robert E. Beaty (Rhodesia), to Libby Porter, Dec. 17, Memphis, Tenn.  
HOLMES, Alice Carolyn, daughter of Rev. & Mrs. Evan F. Holmes (Chile), to David Field, Aug. 1.  
SLEDD, Gary Dwain, son of Rev. & Mrs. Maxwell D. (Max) Sledd (Nigeria), to Rose Marie Cash, Sept. 11.

## The Amazon

Answers to Foreign Missions Quiz, page 37.

1. True. The Amazon is approximately 3,900 miles long, if the mainstream is measured to its source. The Nile in Africa is the longest—more than 4,100 miles.
2. True. The mainstream rises in glacier-fed lakes high in the Andes Mountains of Peru. The name "Amazon" is popularly applied to the entire mainstream, although Peruvians call the river Marañon above Iquitos. Peru and in Brazil the river is called Solimões until it joins with the Rio Negro and becomes the Amazonas.
3. True. At high-water stage the flow is an estimated 32 million gallons a second; at the river's lowest stage, the flow is still more than nine million gallons a second.
4. True. The network of rivers that make up the Amazon system drains about 2.7 million square miles, when the Tocantins River is included; about 2.3 million square miles without the Tocantins.
5. True. Such vessels can dock as far from the Atlantic as Iquitos, Peru, making this port the farthest from the sea of any port in the world serving ocean traffic.
6. True. The rivers of Peru, Bolivia, Ecuador, Colombia, Venezuela, and Brazil.
7. True. Conversely, ocean tides are felt as far as 600 miles upstream. Three million tons of sediment daily are carried into the Atlantic.
8. True. One standard source says 17 of the tributaries exceed 1,000 miles.
9. True. *Encyclopaedia Britannica* states that the average depth in most of the Brazilian portion exceeds 150 feet. At Obidos, Brazil, where natural barriers confine the river to a little more than a mile wide, the depth averages 300 feet.
10. True. However, this includes the 40-mile width of the Pará River's ocean outlet, not technically a part of the Amazon.
11. True. The generally accepted version is that the name came from the Spanish Explorer Francisco de Orellana (who first descended the Amazon and for whom the river was first named), who claimed to have encountered a tribe of fighting women.
12. True. The average flow is estimated at about one-half million cubic feet (another estimate is three miles an hour); the speed increases during flood stage. Despite its length, the river falls only some 300 to 400 feet (source figures vary) from the Peruvian border to the Atlantic, an average grade of only about 2.5 inches a mile.





**“a family affair”**  
**FOREIGN MISSIONS WEEKS-1972**

**Ridgecrest**  
**June 22-28**

Ridgecrest Baptist Assembly  
Ridgecrest, North Carolina 28770

**Glorieta**  
**August 10-16**

Glorieta Baptist Assembly  
Glorieta, New Mexico 87535